

# 1. I. I. Bṛhad-āraṇyaka Upaniṣad. Pages 149 to 333 The Principal Upaniṣads

## By Dr. S. Radhakrishnan

### CHAPTER I

#### First Brāhmaṇa

#### THE WORLD AS A SACRIFICIAL HORSE

*I aum usd va asvasya medhyasya sit ah, suryas caksuh, vdtah fraqah, vydtam agmr vatsvdnarah, samvatsara dtmdsvasya medhyasya, dyauh prstJiam, antanksam ttdaram, prhtvt fajasyam, diiah pdrsve, avantaradisah pariavah, rtavdngdm, masas cdrdhamdsds ca parvam, ahorātrdm praltsthdh, naksa-trdny asthini, nabho mantsdni; uvadhyam sikatdh, sindhavo gudah.yakrc ca klomanas ca parvatdh, osadliayai ca vanaspatayas ca lomdm udyan pilrvdrdhah, mmlocan jaghandrdhah, yad mjrmhbhate tad vtdyotate, yad vtdhunute tat stanayah, yan mehati tad varsatt, vag evdsya vak*

I. Aum, the dawn, verily, is the head of the sacrificial horse, the sun the eye, the wind the breath, the open mouth the Vaiśvānara fire; the year is the body of the sacrificial horse, the sky is the back, the atmosphere is the belly, the earth the hoof, the quarters the sides, the intermediate quarters the ribs, the seasons the limbs, the months and the half-months the joints, days and nights the feet, the stars the bones, the clouds the flesh; the food in the stomach is the sand, the rivers are the blood-vessels, the liver and the lungs are the mountains, the herbs and the trees are the hair. The rising (sun) is the forepart, the setting (sun) the hind part, when he yawns then it lightens, when he shakes himself it thunders, when he urinates then it rains; voice, indeed, is his voice.

The first chapter of the Upaniṣad the third chapter of the Āraṇyaka.

Aśvamedha: In this sacrifice, a horse is let loose and a guard of three hundred follows his track. If anyone hinders the horses' progress, the guard will have to fight. When the horse completes a victorious circuit of the earth and returns to the capital, he is offered as a sacrifice and the king who performs the sacrifice assumes the title of sovereign, emperor.

The horse sacrifice described at length in Śatapatha Brāhmaṇa (XI, I-5) is given here a cosmic interpretation. It is used as a vehicle of religious truth.

The idea of sacrifice as a means to account for creation goes back to the Puruṣa Sūkta of the R.V. (X. 90. 129), where from each

#### 150 The Principal Upaniṣads I. 1. 2

of the members of the primeval person, Puruṣa, some part of the world is made.

aśvasya medhyasya: of the sacrificial horse, medhārhasya. Saṁkara. vyāttam: open mouth, vivartam mukham. S.

ātmā: body, śariram cātmā. S.

pājasyam: hoof, pādasyam, pādāsana-sthānam. S. See M.U. Ā. I. 4. The earth is his footing. The supra-physical can be reached only when we have a firm hold of the physical. The thinkers of the Upaniṣads reach their conclusions by a study of the sensible fact, of the concrete realities of the physical world.

Parvāṇi: joints, sandhayaḥ. Ś.

Nabhaḥ: clouds, nabhasthā meghāḥ

ūvadhyam: half-digested food in the stomach, udarastham ardha-jīrṇam aśanam, S.

gudāḥ: blood-vessels, nāḍyaḥ. S.

vijrmbhate: yawns. gātrāṇi vināmayati, vikṣipa ti. S. vijrmbhaṇam mukha-vidāraṇam.

vidhūnute: shakes, gātrāṇi kampayati. S. mehati: urinates, mūtram karoti, S.

*2 ahar vd aivam pmasidn mahmid nvajdyata tasya purve samudre yonh, rātnr cnampaicdti mahimd nvajdyata, lasydparrc samudre yonih, etau vd asvam maktmatidv abhtah sambabhūvatuh hayo bhūitva devdn avahat, vdjl gandharvdn, arvdsurdn, aivo manusydn, samudra evdsya bandhuh, samudro yonh*

2. The day, verily, arose for the horse as the vessel called mahiman appeared in front (of the horse). Its source is in the eastern sea. The night, verily, arose for the horse as the vessel called mahiman appeared behind (the horse). Its source is in the western sea. These two vessels, verily, arose on the two sides of the horse as the two sacrificial vessels. Becoming a steed he carried the gods, as a stallion the Gandharvas, as a runner the demons, as a horse men. The sea, indeed, is his relative, the sea is his source.

At the horse sacrifice, aśva-medha, two vessels are 'placed one in front of and the other behind the horse, made of gold and silver, to hold the sacrificial libations. They are here interpreted cosmically as the eastern (Bay of Bengal) and the western (the Arabian sea). mahimā: greatness, mahattvam. S.

The two vessels are made of gold and silver. The gold vessel is the day because both are bright, dīpti-sāmānyāt; the silver vessel is the night, both the words rājata and rātri begin with the same syllable rā. Silver and night may have a common nature if the night is a moonlit one, candrikā-dhavalatva-Sāmānyāt.

Diacritics by Veeraswamy Krishnaraj

Page 151. I. 2. 2. Bṛhad-āraṇyaka Upaniṣad S = Saṅkara

The sea is taken by S as the Supreme Self: paramātmā, samutpadya bhūtāni dravanty asminn iti viyutpattyā parama-gambhīrasy eśvarasya samudra-śabdatām āha, See A.

## Second Brāhmaṇa CREATION OF THE WORLD

*1 naiveha kimcanagra dsit mrtyunatvedam dvrtam dsit, aianayayd, asandyd hi mrtyuh, tan mano'kuruta, dtmanvi sydm ttt so'nann acarat, tasyarcata dpo'jdyanta arcate vai me kam abhud th, tad evarkasya arkatvam; kam ha vd asmai bhavatt, ya evam etad arkasya arkatvam veda.*

1. There was nothing whatsoever here in the beginning. By death indeed was this covered, or by hunger, for hunger is death. He created the mind, thinking 'let me have a self' (mind). Then he moved about, worshipping. From him, thus worshipping, water was produced. 'verily,' he thought, 'while I was worshipping water appeared, therefore water is called arka (fire). Water surely comes to one who thus knows the reason why water is called arka (fire).'

All this was non-being covered by death who is Hiraṇya-garbha.

By his thought the universe is produced.

Death is Hiraṇya-garbha. It is the matter with which he interacts. It is tamas or darkness which is represented as his body: cp. Subāla U.

yasyāuyaktam sariram yasyāk~aram sariram, yasya mrtyus sariram e\$ll sanJa-bhutāntarātma apahata-papmā divyo deoak eko nārāya~l,t. Hiraṇya-garbha is tamas sariraha-paramdtmd, the Supreme Self with the body of darkness.

He thought, 'let me have a self,' i.e. let me develop a world of conscious and unconscious objects: cetanācetanā-prapañca-śārīrakas-syām iti saṅkalpa manaḥ kṛtavān. R. kam: water or happiness. kam udakaṁ sukhaṁ vā. S. R = Rāmānuja. S = Saṅkara.

2. brth <sup>ar</sup>ar<sup>o</sup>It <sup>ar</sup>ar<sup>ar</sup> <sup>ta</sup>ta yd apam \$ara dsit, tat samahanyata, sd P fiivy abkavat, tasydm asrdmyat tasya krdntasya taptasya teio nsoniravartatagmh.

2. Water, verily, is arka . That which was the froth of the water became solidified; that became the earth. On it he rested. From him thus rested and heated (from the practice of austerity) his essence of brightness came forth (as) fire.

## 152. The Principal Upaniṣad I. 2. 5.

After the production of the earth Prajā-pati rested: sarvo hi lokaḥ kāryam kṛtva śrāmyati, prajapateś ca tan mahat kāryam yat pṛthivī-sargaḥ. S. . tejo-rasaḥ: essence of brightness, tejas-sāra-bhūtāḥ, R.

3 sa tredhĀtman am vyakuruta, ddityam tytiyam, vdyum trtiyam, sa esa prdnas tredkd vikitak. tasya prdcT dik iirah, asaucasau camttau, atha asya praticl dik puccham, asaucasau ca sakthyau, dakstnd codici ca pdr&vc, dyauh prstliam, antanksam udaram, tyam urah, sa eso'psu pratisthitah, yaira kva caiti tad eva pratihsfhaiy evam vidvdn

3. He divided himself threefold (fire is one-third), the sun one-third and the air one-third. He also is life divided threefold, the eastern direction is his head and his arms are that and that (the left and the right sides). Likewise, the western direction is his tail and his two hipbones are that and that. The southern - and the northern directions are his sides. The sky is the back, the atmosphere the belly. This (earth) is the chest. Thus, he stands firm in the waters. He who knows this stands firm wherever he goes.

pratisthāti: stands firm, or obtains a resting-place, sthitim labhate. S.

4so'kamayata, dviiyo ma dtmd jaycteh, sa manasd vdcam mithunam satnabhavad aiandyd mrtyuh, tad yad reta dsit, sa samvatsaro 'bliavat, na ha para tatah samvatsam asa tarn etavantam kalam abhibhah ydvan samvatsarah, tarn etavatah, kdllasya parastad asrjata, tarn jatam abhivyddaddt sa bhdn akarot saiva vdg abJwoat

4. He desired, let a second self (body or form) be born of me. He, hunger or death, brought about the union of speech by mind. What was the seed there became the year. Previous to that there was no year. He reared him for as long as a year and after that time he sent him forth. When he was born he (Death) opened his mouth (to devour him). He (the babe) cried, bhān. That, indeed, became speech.

Life is the result of previous knowledge and conduct. reto bījam jñānā-karma-rūpaṁ janmāntara-kṛtam. S.

5sa atksata yadi vd imam abhimamsye, kanlyo'nnamkarisya th sa toy a vdcā tenĀtman edam sarvam asrjata yad tdam kvm ca, fco yajumsi sdmdm chanddmst yajndn prajdh pasiin sa yad yad evdsrjata, tat tad attum adhnyata, sarvam vd attih tad

1,27                      Bṛhad-āraṇyaka Upaniṣad                      153

aditer aditvam, sarvasyattasyatta bhavatt, sarvam asydnam bhavatt, ya evam etad aditer adhtvam veda

5 He thought, 'If I kill him I shall make very little food ' With that speech, with that self he brought forth all this whatsoever exists here, (the hymns of) the Rg Veda, (the formulas of) the Yajur Veda and (the chants of)

the *Sāma Veda*, the metres, the sacrifices, men and cattle. Whatever he brought forth that he resolved to eat. verily, because he eats everything, therefore the aditi nature of *Aditi* (1 e *Aditi* is so called). He who knows thus the aditi nature of *Aditi* becomes an eater of everything here, and everything becomes food for him. Diacritics by Veeraswamy Krishnaraj

*Atkṣata*: thought, *acintayat* R

In the previous passage, it is said that Death brought forth, by the union of speech and mind, year &c, here it is said that he again brought forth Vedas &c S. explains that while the previous union was of an unmanifested character, *avyakta*, the present one is manifested,

S quotes RV (I 59 10) '*Aditi is the sky, Aditi is the atmosphere, Aditi is the mother, she is the father.*'

6 *so'hamayata, bkiiyasd yapiena bhuyo yajeyeh; so'iramyat, sa tapo'tapyata tasya srntasya taptasya yaio mryam* «*d-abamat prand vat yaso mryam, tat prdnesutkrantesu sanram svayiium adhnyata, tasya sarlra eva mana dsit*

6 He desired 'let me sacrifice again with a greater sacrifice ' He rested himself, he practised austerity. While he was thus rested and heated, fame and vigour went forth. The vital breaths, verily, are fame and vigour. So when the vital breaths departed, his body began to swell, but the mind was set on the body.

*Bīyah-* again, *punar api* S. explains that *Prajā-pati* had performed Sacrifice in his Previous life and those thoughts were in his mind now.

*Sa topo'tapyata.* He practised austerity *tapas* is literally 'burning.' It is the glow caused by the concentration of mental energy. Through *tapas* all creation is effected. The ardour of mind, restrained and concentrated, has power over things. (See R. V X 190) Slowly it is extended to cover the Practice of austerities. To make ourselves pure mental we have to pass through fierce fires. We cannot be made anew unless we become ashes. God strips us of everything that we possess that we may draw near to him.

Page 154. *The Principal Upaniṣads*

I. 3.1.

7. *izi; iaio'stah samabha-at.yad asvai, ian medhyam dbhud :ti tad cc5sva-vedhas)asc3-v.edfoi7ram; esa ha va asva-tntdham zeda, ya exam exam veda. iam anavaradJnaivainanyaia; iam sathca-isarasya parasiad dimava alabhatr pasiin devaiabhydh pratyau-haf. iasmdi sarza-dezaiyam proksiiam prajdpatyam alabhante; esa ha TO. asza-ihcdho ya esa iapati: iasya samvaUara dima, ay am agnir arkah, iasysmc loka aimanah; lav ddv arkasvamedhau. so panar ekaiva dsvaid bharaai, mriyur eva; apa punar-mriyum jayaxi, nainam v:riy:trm dpiiGii, mriyur asyedmd bhavaii, etdsam devaidndffi CFO bhavaii.*

7. He desired, let this (body) of mine be fit for sacrifice and let me have a self (body) through this. Thereupon it became a horse, because it swelled, it has become fit for sacrifice (he thought). Therefore, the horse-sacrifice came to be known as *aśva-medha*. He who knows it thus, verily, knows the *aśva-medha*. Letting it remain free, he reflected; and at the end of a year he offered it to himself (sacrificed him for himself). He gave up the (other) animals to the divinities. Therefore (men, priests) offer to *Prajā-pati* the sanctified (horse) dedicated to all the gods. verily, that (sun) which gives forth heat is the horse-sacrifice. His body is the year. This (earthly) fire is the *arka* and these worlds are his bodies. So these are two, the sacrificial fire (*arka*) and the horse-sacrifice. Yet again they are one divinity, even death. He (who knows this) overcomes repeated death, death cannot get hold of him, death becomes his body, and he becomes one with these divinities.

*ātmanī*: becomes embodied, *ātmavān, śarīravān.* S.

*ālambhata*: offered, sacrificed it to himself, *ālambham kṛtvān.*

*Prokṣitam*: sanctified, *mantra-saṃskṛtam.* A.

He overcomes death, assumes the body of death. He becomes superior to *time*.

*Third Brāhmaṇa*

## THE SUPERIORITY OF BREATH AMONG THE BODILY FUNCTIONS

1. *dray a la prafapaiyah, dsvds edsurds ca. iafah kdnTyasa eva dcvah,jydyasa as'irdh, ia esu Jokesv aspardhaida, te ha deva ucuh, haniasurar. yajna udgiihendiyayameti.*

1. There were two classes of the descendants of *Prajā-pati*,

1.3 2

*Brhad-dranyaka Upaniṣad*

155

the gods and the demons. Of these, the gods were the younger and the demons the elder ones. They were struggling with each other for (the mastery of) these worlds. The gods said, come, let us overcome the demons at the sacrifice through the *udgītha*.

*dvayāh* two classes, *dvi-prakārah*.

The gods and the demons refer to the organs, speech and the rest They are inclined to sacred or worldly objects, to good or evil, then become divine or demoniac, *sāstra-janita-jñāna-karma-bhāvitāh dyotanāt devā bhavanti, ta eva svābhāvika-pratyakṣāmumāna-janita-dṛṣṭa-prayojana-karma-jñāna-bhāvitā asurāḥ* S. They become gods when they shine under the influence of thoughts and actions as taught by the scriptures These very organs become demons when they are influenced by their natural thoughts and actions based (only) on perception and inference and directed to visible (secular) ends. It is a distinction of life, not of beings. S also says that the gods were less numerous and less strong than the demons *asparḍanta*: struggled with each other, vied with each other *paraspara-vijgīṣām kṛtavantaḥ*.

Cp Plato's *Sophist*, where a stranger from southern Italy who has studied the Eleatic logic of Parmenides likens the philosophy of his own and earlier times to the mythical battle of the gods and the giants 'What we shall see is something like a battle of gods and giants going on between them over their quarrel about reality. One Party is trying to drag everything down to earth, out of heaven *and the* unseen, literally grasping rocks and trees in their hands; for they lay hold upon every stock and stone and strenuously affirm the real existence belongs only to that which can be handled and offers resistance to the touch. They define reality as the same as the body as soon as one of the opposite party asserts that anything without a body is real, they are utterly contemptuous and will not listen to another word. Accordingly their adversaries are very wary in defending their position somewhere in the heights of the unseen, maintaining with all their force that true reality consists in some intelligent and the bodiless forms. In the clash of argument they shatter and pulverize those bodies which their opponents wield,

And what those others allege to be true reality they call, not real being, but a sort of moving process of becoming. On this issue an interminable battle is always going on between the two camps. ET by Cornford See his *Plato's Theory of Knowledge* (1935).. The dispute between idealists and materialists is still with us. See CU VIII.7-12.

*ihgavid V&Ca "\*\*\*\*! imm na udEfyi \*<\*> iaOut% tebhyo vdg s J" yo vdcx bJiogas tarn devebhya dgdyat, yat kalydnam*

156

*The Principal Upaniṣads*

135

*vadati tad Ātman e, te vidur, anena vat na udgdtrātyesya ntiti tarn abhidrutya pdpmandvidhyan, sa yah sa papma yad evedam apratrupam vadati sa eva sa pdpmd*

2 They said to speech: chant (the *udgītha*) for us, 'So be it,' said speech and chanted for them. Whatever enjoyment there is in speech, it secured for the gods by chanting that it spoke well was for itself. The demons knew, verily, by this chanter, they will overcome us. They rushed upon it and pierced it with evil That evil which consists in speaking what is improper, that is that evil.

3 *atha ha prdnam ucuh, tvam na udgdya tti, tathett tebhayah prdna udagayat yah prdne bhogas tarn devebhya dgdyat, yat kalydnam jighrah tad Ātman e, te vidur anena vat naudgdtr dtye-syantttt tarn abhidrutya pdpmandvidhyan, sa yah sa pdpmd yad evedam apratrupam pghrati sa eva sa pdpmd.*

3 Then they said to the life-breath: chant (the *udgītha*) for us 'So be it,' said the life-breath and chanted for them. Whatever enjoyment there is in the life-breath, it secured for the gods by chanting, that it smelt well was for itself. The demons knew, 'verily, by this chanter, they will overcome us.' They rushed upon it and pierced it with evil. That evil which consists in smelling what is improper, that is that evil

*prānam* life-breath, here used for *ghrānam*, the organ of smelling, the nose.

4 *atha ha caksur ucuh, tvam na udgdyat tti, tathett tebhya caksur udagayat yai caksust bhogas tarn devebhya dgdyat, yat kalydnam pasyatt tad Ātman e, te vidur anena vai na udgdrātye-syantiti tarn abhidrutya pdpmandvidhyan, sa yah sa pdpmd yad evedam apratrupam paiyatt, sa eva sa pdpmd*

4 Then they said to the eye: Chant (the *udgītha*) for us 'So be it,' said the eye and chanted for them. Whatever enjoyment there is in the eye it secured for the gods by chanting, that it saw well was for itself. The demons knew, 'verily, by this chanter they will overcome us.' They rushed upon it and pierced it with evil. That evil which consists in seeing what is improper, that is that evil.

5 *atha ha irotram ucuh, tvam na udgdyat tti, tathett tebhya &rotram udagayat yah irotre bhogas tarn devebhya dgdyat, yat kalydnam sWnott tad, Ātman e, te vidur anena vat na udgdrātye-*

**1.3. 11. Brhad-āranyaka Upaniṣad 157**

*syantiti tam dbhidruīya pdpmandvidhyan; sa yah sa papma yad evedam apratirupam srnoti, sa eoa sa papma.*

5 Then they said to the ear: Chant (the *udgītha*) for us. 'So be it,' said the ear and chanted for them. Whatever enjoyment there is in the ear, it secured for the gods by chanting; that it heard well was for itself. The demons knew, 'verily, by this chanter, they will overcome us.' They rushed upon it and pierced it with evil. That evil which consists in hearing what is improper, that is that evil.

6 *alha ha mana iicuh, tvam na udgdyat Hi, tatheti: tebhyo mana udagdyat ya manasi bhogas tam devebhya dgdyat, yat halydnam samkalpayati tad' dtmane; te vidur catena vai na udgatratye-syanilti. tam abkidnttya pdpmandvidhyan; sa yah sa papma yad evedam apratirupam samkalpayati, sa eva sa papma; evam u khalv eta devatdh pdpmabhir updsrjan, evam endh pdpmandvidhyan*

6. Then they said to the mind: Chant (the *Udgītha*) for us. 'So be it said the mind and chanted for them. Whatever enjoyment there is in the mind, it secured for the gods by chanting, that it thought well was for itself. The demons knew, 'verily, by this chanter, they will overcome us.' They rushed upon it and pierced it with evil. That evil which consists in thinking what is improper, that is that evil. Likewise, they also affected these (other) divinities with evil, they pierced them with evil.

All these organs were found to be incapable of chanting the *udgītha* as they had contracted evil on account of their attachment to doing well (seeing well, hearing well or thinking well), for themselves *kalyāṇa-viṣaya-viśeṣātma-sarbandha-saṅga-hetoḥ. S.*

7 *atha hemam dsanyam pranam iicuh, tvam na udgaya tti, tatheh- tebhya esa prdna udagdyat; te vidur anena vai na ttdgd-tralyesyanUU tam abhidrutya papmandviisan; sayathd asmdnam rtm hsto vidhvamseta, evam haiva vidhvamsamdnd visvanco vnefuh, tato deva abhavan, parasurdh; bhavaty dtmand pardsyā avisan bhrairvyo bhavaUya evam veda.*

7. Then they said to the vital breath in the mouth: 'Chant (the *udgītha*) for us' 'So be it said this breath and chanted for them. They (the demons) knew, 'verily, by this chanter, they will overcome us.' They rushed upon him and desired to pierce him with evil. But as a clod of earth would be scattered by striking against a rock, even so they were scattered in all

158 *The Principal Upaniṣad* 1.3 13

directions and perished. Therefore the gods became (increased) and the demons were crushed. He who knows this becomes his true self and the enemy who hates him is crushed.

*avitsan-* desired to pierce him, *vedhanam kartum iṣṭavanth. S. parāḥ:* crushed, *parābhūtāḥ, vinaṭāḥ. S.*

8 *ie hocuh, kva mi so'bhM yo na titham asakti, ayam dsye'ntar iti, so'ydsya dngtrasah, aiigdndm hi rasah*

8. Then they said, what, pray, has become of him wha struck to us then? Here he is within the mouth. He (the vital breath) is called *Ayāsya Āṅgīrasa (rasa)* for he is the essence, of the limbs (*aṅga*, members of the body)

9 *sd vd esa devoid dm noma, diirani hy asyd mrtyth, diiram ha vd asman mrtyvr bhavati ya evatn veda*

9. That divinity, verily, is *dūr* by name, because death is far (*dūra*) from it. From him who knows this, death is far off.

10. *sd vd esa. devataitasam devatdndm pdpmdnam mrtyum apa-hatya, yairdsdth disam aniah, tad gamaydmcahara, tad dsdm pdpmano vmyadadhdt, tasvidn na janam lydt, ndntam tydt, net pdpmdnam mrtyum anvavdydniti*

10. That divinity, verily, after having struck off the evil of these divinities, even death, made this go to where the end of the quarters is. There he set down their evils Therefore one should not go to people (of that region), one should not go to the end (of the quarters), lest he meet there with evil, with death.

11. *sd vd esa devataitasam devatdndm papmdnam mrtyum apahatya athaind mrtyum atyavahat.*

11. That divinity, verily, having struck off the evil, the death, of those divinities, next carried them beyond death.

**atha: next, tad-anantaram**

12 *sa vai vacam eva pratham&tn atyavahat, sd yada mrtyum alyamucyata, so'gmr abhavat, so'yam agmh pare?ja mrtyum ahkrdnto dipyate*

12 "verily, it earned speech across first. When that (speech) was freed from death it became fire. This fire, when it crosses beyond death, shines forth.

13 *aiha prdnam atyavahat, sa yada mrtyum atyamucyata, sa vdyur abhavat so'yam vdyinh parena mrtyum aiikrantah pavate*

I 3 18 *Brhad-dranyaka Upantsad* 159

13 Then it carried across (the organ of) smell. When that was freed from death, it became air. This air, when it crosses beyond death, blows.

**prāno ghrānāḥ. S**

14 *atha cakfw atyavahat, tad yada mrtyum aiyamucyata, sa adilyo'bhavat, so'sav ddilyah parena mrtyum ahkrdntas tapati.*

14 Then it carried across the eye. When that was freed from death, it became the sun. This sun, when it crosses beyond death, glows.

15 *atha irotram atyavahat, tad yada mrtyum aiyamucyata, id. dtso'bhavan, id imd dtsah pareqa mrtyum atikrantah*

15 Then it carried across the ear. When that was freed from death, it became the quarters. These quarters have crossed beyond death.

16 *atha mano'tyavahat, tad yada mrtyum atyamucyata, sa candratnd dbhavat, so'sau candrah parena mrtyum ahkranto bhati, evam ha va enam esa devata mrtyum ativahah, ya evam veda,*

16. Then it carried across the mind. When that was freed from death, it became the moon That moon, when it crosses beyond death, shines. Thus, verily, that divinity carries beyond death him who knows this

**Cp Śatapatha Brāhmaṇa X 5 2 20. One becomes what one meditates on = tam yathā yathopāsate, tad eva bhavati.**

17 *athaimane'nnadyam dgdyat, yadd hi kim cdnnam adyate, anmavja tad adyate, %ha prahtstshah.*

17 Then it (the breath) chanted food for itself (obtained food by chanting). For whatever food is eaten is eaten by him alone. In it (breath) is established.

*Ādyam* = eatable, *adanārham*, *bhakṣanārham*. R.

*Anenaiva* = by him alone, by the vital breath alone. S refers to the meaning of the word *ana* as vital breath, *ana iti prāṇasyākhyā prasiddhā* , J J

– 18 *te devd abruvan, etavad va idam sarvam yad amiam, tad ahnana agdsih, ami no'sminn anna abhajasveti, te vat'ma' bktsaihvaieti; tatheU. tarn samantam pannyaviianta, tasmad yad adanenannam atti, iemitas trpyanti; evam Jut va enam svd abhtsammianU, blutrid svdndm ireslhah, pura eta bhavaiv*

160

*The Principal Upaniṣads*

I 3 21

*awnddo'dhipatih, ya evam veda, ya u haivamvidam svesu prah-pratir bubhusah, na haivalam bhdryebhyo bhavatt, atha ya evaitam anubhavati, yo vaitam anu bhdrydn bubhursah, sa haivalam bhdryebhyo bhavati*

18 These divinities said, 'verily, just this much is whatever food there is and that you have obtained for yourself by chanting. Now let us have a share in this food. ' He said, 'then sit around, facing me (or enter into me) 'So be it.' They sat around (entered into) him on all sides. Therefore, whatever food one eats by this breath, they are satisfied by it. So do his relations come to him who knows this, he becomes the supporter of his people, their chief, their foremost leader, an eater of food and their lord. Whoever among his people desires to be the equal of him who has this knowledge, he is not able to support his own dependents. But whoever follows him, and whoever, following him, desires to support his dependents, he, indeed, will be able to support his dependents.

**desires to be the equal or rival: pratikūlo bubhūṣati, pratispardhī bhavitum icchati S**

**desires to support: bubhūrṣati, bhartum icchati.**

19so'ydsya angirasah, angndm hi rasah, piano vd angndm rasah, prdno hi vd angndm rasah, tasmdd yasmdd kasmdd cdngdt prdna utkrdmati, tad eva tat susyati, esa hi vd angndm rasah

19 He is (called) Ayāsyā Āṅgīrasa for he is the essence of the limbs. verily, life-breath is the essence of the limbs, yes, life-breath is the essence of the limbs. Therefore, from whatever limb life-breath departs, that, indeed, dries up, for, it is, verily, the essence of the limbs.

20 esa u eva Br̥haspatih, vdg vai br̥hali tasyd esa patih, tasmdd u Br̥haspatih

20 And this is also *Br̥haspati*. The *br̥hatī* is speech and this is its lord. Therefore this is *Br̥haspati*.  
***br̥hatī*: The metre with 36 syllables used in the R V. Here it is used for the RV itself.**

21 esa u eva Br̥hmaṇas-patih, vdg vai brahma, tasyd esa patih, tasmdd u Br̥hmaṇas-patih

21 And this is also *Br̥hmaṇas-pati*. Speech is *Brahman*, and this is its lord. Therefore, this is *Br̥hmaṇas-pati*

***Brahman* refers to the *Yajur Veda***

I 3 25 *Brhad-āranyaka Upaniṣad* 161

A EULOGY OF THE CHANT ON BREATH

22 esa u eva sdma, vdg vai sdma, esa sd cdmaiceti, tat samnah s&matvam; yad veva samah plusmd, samo maiakena, samo ndgena, sama ebhs tribhir lohath, samo'nena sarvena, tasmdd veva sdma, ainute samnah sayujyam salokaidm.ya evam etat sdma veda

22 And this is also the *Sāma Veda*; speech, verily, is the chant. It is *sā* (she) and *ama* (he). That is why *sāman* is called *sāman* or because he is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, nay, equal to this universe, therefore indeed is it the *Sāma Veda*. He who knows this *Sāma Veda* to be such, attains union with it or lives in the same world with it.

Diacritics by Veeraswamy Krishnaraj

See C U V 2. 6

***sā* is speech, and *ama* is vital breath.**

23. esa « vd udgithah, prdno vi ut, prdnena hidath sarvam uttabiham, vdg eva githa, uc ca githa cell, sa udgithah

23 And this is also the *udgītha*. The vital breath, verily, is *ut*, for by vital breath is this whole (world) upheld. Song, verily, is speech. This is *udgītha*, for it is *ut* and *gītha*.

24, taddhdpi brahmadattas caikitāneyo rdjdnam bhaksayann uvda, ayam tyasya rdjd murdhnam vipdtayatdt, yad ito'ydsya dtigraso'nyenodagdyad iti, vda ca hy eva sa prdnena codagdyad tti

24 As to this also, Brahmadatta Caikitāneya, while drinking King (*Soma*) said Let this King strike off this man's (my) head (if I say) that Ayāsyā Āṅgīrasa chanted the *udgītha* with any other means than this (vital breath and speech), for, said he, only with speech and with vital breath did he chant the *udgītha*.

***Caikitāneya* the great grandson of *Cikitāna*  
*rājānam-yajñe somam. S***

25 tasya hattasya sdmno yah svarṇa veda, bhavati hdsya svam; tasya vai svara eva svam, tasmdd drtvijyam karisyan van soar am icchela, tayd vda svara-sampannaydrtvijyam kurydt; tasmdd yajne svaravantam didrksanta eva, atho yasya svam bhavati; bhavatt hdsya svam, ya evam etat samnah, svam veda.

25 He who knows the wealth of that *Sāman* has that

162 *The Principal Upaniṣads* I 3 28

Wealth. Its wealth, indeed, is tone. Therefore, one who is about to perform the duties of a *Ritvij* priest desires to have a rich tone in his voice. Being possessed of such a voice, he performs the duties of a *Ritvij* priest. Therefore, people desire to see at a sacrifice a priest with a good voice, as one who has wealth. He who knows the wealth of *Sāman* to be such attains wealth.

26 tasya hailasya samno yah suvamam veda, bhavah hasya suvamam, tasya vat svara eva suvamam, bhavah hasya suvamam, ya evam ctat samnah suvamam veda

26 He who knows what is the gold (correct sound) of this *Sāman* obtains gold. The tone, verily, is its gold. He who thus knows the gold of that *Sāman* obtains gold.

***suvarṇa*- correct sound or gold su, *varṇa*.**

27. tasya hattasya sdmno yah pratisthm veda, prati ha tisthati, tasya vai vag eva pratistha, vact hi khalv esa etat prdnah pra-tisthito giyate anna ity u haika ahuh



27 He who knows the support of this *Sāman* is, indeed, supported. Speech, verily, is its support, for, when supported on such, the vital breath chants. But some say it is (supported) on food (body).

28 *athdtaḥ pavamananam evdbhyarohah, sa vai khaln prastotd sḍma prastatth, sa yatra prastuydt, tad etam japet 'asato ma sad gamaya, tamaso ma jyotir gamaya, mrtyor mḍmrtam gamaya' tti, sayad aha, asato ma sad gamāyāiti, mrtyur va asat, sad amrtam, mrtyor mḍmrtam gamaya, amrtam ma ktrv ity evaitad aha, tamaso ma jyotr gamāyāiti, mrtyur vai tamah, jyotir amrtam, mrtyor via amrtam gamaya, amrtam kurv ity evaitad aha, mrtyor mḍmrtam gamāyāiti, ndtra tirohitam wasti. atha yanitardnt stotram, tesv dtmane'middy am dgdyel; tasmdd u tesu varam vrntta, yam kḍmam kḍmayeta, tarn, sa esa evam-vtd udgdtdtmane va yajamḍndya va yam kḍmam kḍmayate, tarn agayaii; iaddhaxtal loka-pḍ eva, I Ia haivd lokyatdya didsh, ya evam etat sḍma veda*

28 Now next the repetition only of the purificatory hymns, verily, the *Prastotr* priest recites the chant and while he recites it, let the sacrificer recite these (three *yajus* verses) 'from the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality.' When he says 'from the unreal lead me to the real,' the unreal, verily, is death, the real is immortality. 'From death lead me to immortality,' 'make me immortal,' that is what he says 'From darkness lead

1,4 2 *Bṛhad-Āraṇyaka Upaniṣad* 163

me to light', darkness, verily, is death, the light is immortality. From death lead me to immortality, make me immortal, that is what he says. 'From death lead me to immortality,' there is nothing here that is hidden (or obscure and so requires explanation). Now whatever other verses (there are) in the hymns of praise, in them one should secure food by chanting. And therefore in them he should choose a boon whatever desire he may desire. That *udgātr* priest who knows this, whatever desire he desires, either for himself or for the sacrificer, that he obtains by chanting. This, indeed is (called) world-conquering. He who thus knows this chant, for him there is no fear of his being without a world.

***Abhyāroha*: ascension. It is so called because the performer reaches the divinity he worships.**

*Fourth Brāhmaṇa*

### THE CREATION OF THE WORLD FROM THE SELF

1 *atmaivedam agra asit Puruṣavtdhah, so'nuvikṣya ndnyad dtmano'pasyat, so'ham asmUy agre vyaharat, tato'ham namd-bltavat, tasmad apy etarhy ḍmantntah; aham ayam ity evdgra uklva, athḍnyan ndmaprabruteyad asyabhavah sayatpurvo'smḍt scuvasmḍt sarvḍn pdpmana ausat, tasmḍt Puruṣah, osati ha vat sa tam, yo'smḍt purvo bubhusat, ya evam veda.*

1 In the beginning this (world) was only the self, in the shape of a person. Looking around he saw nothing else than the self. He first said, 'I am.' Therefore arose the name of I. Therefore, even to this day when one is addressed he says first 'This is I' and then speaks whatever other name he may have. Because before all this, he burnt all evils, therefore he is a person. He who knows this, verily, burns up him who wishes to be before him.

***aham*: derived from the root *as* 'to be' means the existence of I.**

***anuvīkṣya* = the person who sees and creates himself(*srṣṭvā*), in the very act of seeing enters into the creation(*anuprāviśat*), mto all things, beings and selves.**

2 *so'hbhct, tasmad ekḍki bibheti, sa hay am iksḍm cakre, yan mad anyan nosh, kasḍn mi bibhcmḍti, tata evḍsya bhayam viyḍva aamad hy abhesyat, dvitiyad vai bhayam bhavati.*

164 *The Principal Upaniṣads* I 4 4

2 He was afraid. Therefore one who is alone is afraid. This one then thought to himself, 'since there is nothing else than myself, of what am I afraid.' Thereupon his fear, verily, passed away, for, of what should he have been afraid.' Assuredly it is from a second that fear arises.

3 *set vai naiva reme, tasmad ekaki na ramate, sa dvttiyam atchat, sa haitḍvḍn ḍsa yalhd strt-pumḍmsau sampa?isvakkau, sa vmam evĀtman am dvedMḍpḍtayat, tatah pahs'ca patni cḍbltavatḍm, tasntat ḍdam arḍlta-brgaiam voa svah, xti ha smḍlta yḍjḍnavalkyah, tasmad ayam akasah stnyḍ piiryata cva tarn samabhavat, tatonianusyḍ ajḍyanta*

3 He, verily, had no delight. Therefore he who is alone has no delight. He desired a second. He became as large as a woman and a man in close embrace. He caused that self to fall into two parts. From that arose husband and wife. Therefore, as Yājñavalkya used to say, this (body) is one half of oneself, like one of the two halves of a split pea. Therefore this space is filled by a wife. He became united with her. From that human beings were produced.

*Samabhavat* = became united, *maithunam upagatavān. S*

*Hiraṇya-garbha* or *Prajā-pati* divided himself into two. Both are his elements. The two are not separate and the theory is not one of final dualism. Cp *Viṣṇu Purāna*.

*śata-rūpām ca tāṁ nārīṁ tapo-nirdūta-kalmaṣām*

*svāyambhuvo manur devaḥ patrūve jagrhe prabhuḥ.*

Because the woman was born of Virāj, she is said to be his daughter also: *prajāpatir manvākhyas śata-rūpākhyām ātmano duhitaram pat-nītvēna kalptām. S*

The original being, ātman or self looks around and sees nothing else but himself. When he realises his loneliness, he has two feelings, one of fear and the other of a desire for companionship. His fear is dispelled when he realises that there is nothing else of which he has to be afraid. His desire for companionship is satisfied by his dividing himself into two parts which are then called husband and wife.

Compare this with Plato's myth of the androgynous man in *Symposium* 189c

From the union of the two, the race of human beings is produced. A series of transformations of the original human pair into animal forms is mentioned in the next passage.

*Asa heyam Iksdm cakre, katJuvm nu mdtmdna eva janaytyvd sambhavah, hanta Uro'sdmh, sa gam abhavat, rsabha tiaras tdm sam evabhavat, tato gdvo' jayanta, vadavetardbhavat, aiva-vrsa*

*Brhad-Āraṇyaka Ufanisad*

Page 165

*itorah, gardhabhitara gardabha ttarah, tarn sam evabhavat, tata eka-iapham ajdyata, ajetarabhavat, vasta itarafi, avir tiara, mesa itarah, tarn sam evabhavat, iato'javayo' jdyanta; evam eva yai Mam kmi ca mithutiam, a-pifiilikabhyaḥ tat sarvam asrjata*

4. She thought, 'How can he unite with me after having produced me from himself. Well, let me hide myself. She became a cow, the other became a bull and was united with her and from that cows were born. The one became a mare, the other a stallion. The one became a she-ass, the other a he-ass and was united with her; and from that one-hoofed animals were born, The one became a she-goat, the other a he-goat, the one became a ewe, the other became a ram and was united with her and from that goats and sheep were born. Thus, indeed, he produced everything whatever exists in pairs, down to the ants.

*5 so'vet, aham vava srstir asmi, aham htdam sarvam asrksti; tatah miir abhavat, srslyam hasyaitasyam bJiavaUya evam veda.*

5 He knew, I indeed am this creation for I produced all this. Therefore he became the creation. He who knows this as such comes to be in that creation of his.

*He who knows this becomes himself a creator like Prajā-pati: etasmin jagati sa Prajā-pativat sraśtā, bhavati*

*In the next verse we have the creation of the gods, Agni, Fire, and Soma, Moon.*

*6. ailiely abhyamanihat, sa mukhac ca yoner hastSbhydm oagnm asrjata, tasmad etad ubhayam alomakam antaratah, awmaka In yonir antaratah, tad yad rdam ahur anum yaja, amiim yajety ekaikam devam, etasyaiva sa visrstih, esa u hy eva samdevfy. athayat ktm cedam da/dram, tad retaso asrjata, tad u somah. etavad m tdath sarvam annam cawannadai ca, soma wantiam, agmr atnadah saisa brahmano'ttsrshh, yac chreyaso «oa» asrjata atha yan martyah sann amrtan asrjata, tasmad<sup>a</sup> \*fahrsstyam hasyaitasyam bhavaUy'a evam veda*

6. Then he rubbed back and forth and produced fire from its source, *the* mouth and the hands. Both these (mouth and the hands) are hairless on inside for the source is hairless on the inside. When they (the people) say 'sacrifice to him,' sacrifice to the other one,' all this is his creation indeed and he himself is all the gods. And now whatever is moist, that he produced from semen, and that is Śoma. The whole is just food and the eater of food Soma is food and fire is the eater of ṣ

166 *The Principal Upaniṣads* I 4 7  
Food. This is the highest creation of *Brahmā*, namely, that he created the gods who are superior to him. He, although mortal himself, created the immortals. Therefore it is the highest creation verily, he who knows this becomes (a creator) in this highest creation.

*Soma: moon, the lord of medicinal plants ośadhīpati* Cp Deuteronomy XXXIII 14 'The precious fruits brought forth by the sun and the precious things put forth by the moon'

*S* refers to two views of *Hiraṇya-garbha*, that he is the transcendent *Brahman* and that he is the transmigrating 'self,' *para eva Hiraṇya-garbha ity eke, saṁsārīty apare. S* accounts for it by the difference of the presence and absence of limitations, *upadhi-vaśāt saṁsāritvam, paramārthatas svalo'saṁsāry eva.*

7 *taddhedam tarhy avydkrtam dsTt, tan nama-rupabhydm eva vydkriyata, asau nama, ayani tdam rupa tit, tad tdam apy etarht nama-rupabhydm eva vyaknyate, asau nama, ay am tdam rupa ttt sa esa tha pravvsta dnakhdgrebhayah yathd, ksurah ksitradMne' vahitah sydt, visvam-bharo vd visvam-bhara-kuldye, tarn na pasyanti a-krtsno hi sah, prdnann eva prdno nama bhavah, vadan vdk, pasyams caksuh, srnvan srotram, manvano manah, tdny asyattm karma-namany eva sayo'ta ekatkam updste, na sa veda, akrtsno hy eso'ta ekatkena bhavatt, dtmety evopdsita, atra hi ete sarva ekam bhavantt tad etat padaniyam asya sarvasya yad ayam dtma, anena hy etat sarvam veda yathd ha vat padendnu-vwdet evam ktrtim slokam vmdateya evam veda*

7 At that time this (universe) was undifferentiated. It became differentiated by name and form (so that it is said) he has such a name, such a shape. Therefore even today this (universe) is differentiated by name and shape (so that it is said) he has such a name, such a shape. He (the self) entered in here even to the tips of the nails, as a razor is (hidden) in the razor-case, or as fire in the fire-source. Him they see not for (as seen) he is incomplete, when breathing he is called the vital force, when speaking voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely the names of his acts. He who meditates on one or another of them (aspects) he does not know for he is incomplete, with one or another of these (characteristics). The self is to be meditated upon for in it all these become one. This self is the foot-trace of all this,

I 4 8 *Bṛhad-āranyaka Upaniṣad* 167

for by it one knows all this, just as one can find again by footprints (what was lost). He who knows this finds fame and praise.

*nāma-rūpa* name and shape which together make the individual. The *nāma* is not the name but the idea, the archetype, the essential character, and the *rūpa* is the existential context, the visible embodiment of the idea. In every object there are these two elements, the principle which is grasped by the intellect and the envelope which is apprehended by the senses. While *nāma* is the inner power, *rūpa* is its sensible manifestation. If we take the world as a whole, we have the one *nāma* or all-consciousness power, *rūpa* informing the one *rūpa*, the concrete universe. The different *nāma-rūpas* are the differentiated conditions of the one *nāma*, the world consciousness. While the world form is *mūrta*, its soul is *a-mūrta*. The former is shaped corporeal, *śārīram*, the latter is incorporeal *a-śārīram*. BU II 3, CU VIII 12 1 In BU III 2 12, the part that does not leave the individual soul at death is *nāma*, which is not accessible to the senses. *Ākāśa* is *nāma*, and in the human individual the space in the heart *hr̥dy-ākāśa*, is the domain of *nama*, the principle of consciousness *as a razor in a razorcase*. He is hidden in all things as a razor in its case or as fire in wood. The ignorant do not know him who is hidden behind all names and forms. See R V 1.164. 5

*viśvam-bhara* = He who sustains the world *Vaiśvānara viśvam bibharti Vaiśvānarāgni-rūpeti viham-bharaḥ*. R *karma-nāmāni* names of his acts. These are functional names which conceal his undivided nature. We must realise the self not in its several aspects but as these are unified in the self.

*Akrtsnaḥ* = incomplete, *a-pūrṇa-svarūpaḥ*. R. Sense or intellectual Knowledge which does not involve the functioning of the whole self is incomplete knowledge. Wholeness is integral insight.

**We trace out lost cattle by following their footsteps, so will we find everything if we know the Self.**

8 *tad etat preyah putrat, preyo mttat, preyo'nyasmdt sarvasmdt, wtarataram, yad ayam alma sa yo'nyam aimanah pnyam mveanam brfydt, pnyam rotsyaffli, Uvaro ha tathawa syat almanam eva pnyam upasita, saya almanam eva pnyam upaste*

8. That self is dearer than a son, is dearer than wealth, is dearer than everything else and is innermost. If one were to say to a person who speaks of anything else the Self as dear he will lose what he holds dear, he would very likely do so. One should meditate on the Self alone as dear. He who

168 *The Principal Upaniṣads* 1.4 10.

meditates on the self alone as dear, what he holds dear, verily, will not perish.

*Īśvaraḥ* = able, capable, *samarthaḥ*. S

*pramāyukam* = perishable, *pramaraṇasītam* S

Diacritics by Veeraswamy Krishnaraj

9 *tad dhuh, yad brahma-vidyayd sarvam bhavisyanto manusyd manyante, kim u tad brakmdvet, yasmdt tat sarvam abhavad %h*

9. They say, since men think that, by the knowledge of *Brahman*, they become all, what, pray, was it that *Brahman* knew by which he became all.'

10 *Brahmā vd idam agra as.it, tad dtmdnam evdvet, aham brahmdsmiiti tasmdl tat sarvam abhavat, tad yo yo devdndm pratyabudhyata, sa eva tad abhavat, tathd rsindm, tathd mamt-syandm taddhaitaipasyan rsirvdm-devahpralipede, ahamannr abhavam suryas ceti, tad idam apt etarht ya evam veda, aham brahmdsmiiti sa idam sarvam bhavati, tasya ha na devds ca ndbhutyd Hate, dtmd hy esdm sa bhavati atha yo anydm devatdm tipaste, anyo'sau anyo' ham asmiiti, na sa veda, yathd paiur, evam sa devdndm, yathd ha vat bahavah paiavo manusyam bhunjyuh, evam ekaikah puruso devdn bhunakh, ekasmmn eva paiav ddiyamane'priyam bhavati, kim u bahusu\* tasmdd esdm tan na priyam yad, etan manusyd vtdyuh*

10. *Brahman*, indeed, was this in the beginning. It knew itself only as 'I am *Brahman*.' Therefore it became all. Whoever among the gods became awakened to this, he, indeed, became that. It is the same in the case of seers, same in the case of men. Seeing this, indeed, the seer Vāma-deva knew, 'I was Manu and the Sun too.' This is so even now. Whoever knows thus, 'I am *Brahman*, 'becomes this all. Even the gods cannot prevent his becoming thus, for he becomes their self. So whoever worships another divinity (than his self) thinking that he is one and (*Brahman*) another, he knows not. He is like an animal to the gods. As many animals serve a man so does each man serve the gods. Even if one animal is taken away, it causes displeasure, what should one say of many (animals)? Therefore it is not pleasing to those (gods) that men should know this.

See R V IV 26 1 Vāma-deva is the seer of the fourth book of the R V Being is self-knowledge  
*pratyabudhyata* became awakened Cp Buddhist *bodhi sambodhi, Kena 12*

The gods are not pleased that men should know the ultimate

1.4.12 *Brhad-āranyaka Upaniṣad* 169

truth, for then they would know the subordinate place the gods hold and give up making them offerings.

11 *Brahmā va tdam agra dslt, ekam eva; tad ekam san na vyabhavat tac chreyo rupam atyasrjaia ksatram, yany etdnt devatrd ksatram, tndro Varuṇa h somo rudrah parjanya yamo mryur liana th tasmdt ksatrparam ndstt, tasmdt brdmanah ksatriyam adhasdd updste rdjasuye, ksatra eva tad yaio dadhdti, saisd ksatrasya yonir yad Brahmā tasmdd yady apt rdjd paramatdm gacchati, brahmaivdntata upaniirayatt svdm yonim ya. u etuim htnastt, svdm sa yomm recJtah, sa papiyan bhavah, yathd ireyamsam himstvd*

11 verily, in the beginning this (world) was *Brahman*, one only -That, being one, did not flourish. He created further an excellent form, the *Kṣatra* power, even those who are *Kṣatras* (rulers) among the gods, Indra, Varuṇa, Soma (Moon), Rudra, Parjanya, Yama, Mṛtyu (Death), Isāna. Therefore, there is nothing higher than *Kṣatra*. Therefore, at the Rājasūya sacrifice the Brāhmaṇa sits below the Kṣatriya. On Kṣatrahood alone does he confer this honor But the Brāhmaṇa is nevertheless the source of the *Kṣatra*. Therefore, even if the king attains supremacy at the end of it, he resorts to the Brāhmaṇa as his source. Therefore, he who injures the Brāhmaṇa strikes at his own source. He becomes more evil as he injures one who is superior.

*ekam eva = one only*

At the beginning, there was only one caste or class, the *Brāhmaṇa*. differentiations were not, *nāsīt-kṣatrādi-bhedaḥ. S.*

*kṣatra = power or dominion, used to designate the princely or the military class.*

*rāja-sīya = the ceremonial anointing of a King.*

12. *sa natva vyabhavat sa viiam asrjata, yany etdnt deva-<sup>roani</sup> S<sup>a</sup>n&sa akhydyante, vasavo rudrd ddiyd visvedeva maruta*

12. Yet he did not flourish. He created the *viś* (the commonalty" these classes of gods who are designated in groups. the Vasus. Rudras, Ādityas, Viśvedevās and Maruts.

The *Brāhmaṇa* represents knowledge, the Kṣatriya temporal power. They are not enough. We require a class for increasing production and acquiring wealth.

170 *The Principal Upaniṣads*

I 4 15

13 *sa naiva vyabhavat, sa saudram variiam asrjata pusanam, tyam vai pilsd, lyam Mdam sarvam pusyaiiyad idam kim ca*

13 He did not still flourish. He created the Śudra order, as Pūṣan verily, this (earth) is Pūṣan (the nourisher), for she nourishes everything that is.

Society requires, in addition to wisdom, power, and wealth, service and work. Wisdom conceives the order, power sanctions and enforces it, wealth and production provide the means for carrying out the order, and work carries out. These are the different functions essential for a normal well-ordered society. These distinctions are found among both gods and men.

14sa iiaiva vyabhavat iac chreyo-rupam atyasrjata dharmam tad etat ksatrasya ksatram yad dJiarmah, taspidd dharmdd param ndsh atho abaliyan baliydmsam dsamsate dharmena, yatlld rapid, evam yo vai sa dharmah satyam vai tat tasmdt satyam vadantam dhuh, dharmam vadatih, dharmam vd vadatitam, satyam vadatih etad hy evaitad ubhayam bhavati

14 Yet he did not flourish. He created further an excellent form, justice. This is the power of the Kṣatriya class, viz justice. Therefore there is nothing higher than justice. So a weak man hopes (to defeat) a strong man by means of justice as one does through a king. Verily, that which is justice is truth. Therefore, they say of a man who speaks the truth, he speaks justice or of a man who speaks justice, that he speaks the truth. Verily, both these are the same

**Dharma = law or justice is that which constrains the unruly wills and affections of people.**

Even kings are subordinate to dharma, to the rule of law. Law or justice is not arbitrary. It is the embodiment of truth. 'That which is known and that which is practiced are justice.' *jñāyamānam anuṣṭhīyamānam ca tad dharma eva bhavati. S*

*hopes to defeat = jetum āsāmsate R*

From early times kings are said to act out the truth, *satyam kṛṇvānaḥ*. RV X 109. 6, or take hold of the truth *satyam grhṇānaḥ*. Atharva Veda V 17 10, satya and dharma, truth and justice are organically related.

15 *tad etad Brahmā ksatram vit siidrah tad agnmaiva devestibrahvidbhavat, biakmano manusyesu, ksatriyena ksatriyah, vaiiyena vaisyah, sfidrena siidrah, tasmdm agndv eva devesti lokam tcchante, brdhmane manusyesu, etdbhydmi hi rupabhydm brahmdbhavat atha yo ha vd asmal lokdt svam lokam adrstv*

I 4.16 *Brhad-āranyaka Upaniṣad* 171

*priah, sa enam avidito na bhunakii, yathd vedo vdnanuklah anyad va karmakrtam yad iha va apy ancvamvid mahat-punyam karma karoh, taddhdsydntatah kslyata eva, dimdnam eva lokam tipdsita, saya atmdnam eva lokam updste, na hdsya karma ksiyate, asmdm hy eva Ātman o yad yat kdmayate tat tat srjate.*

15 So these (four orders were created) the Brāhmaṇa, the Kṣatriya, the Vaiśya and the Śūdra Among the gods that Brahmā existed as Fire, among men as Brāhmaṇa, as a Kṣatriya by means of the (divine) Kṣatriya, as a Vaiśya by means of the (divine) Vaiśya, as a Śūdra by means of the (divine) Śūdra. Therefore, people desire a place among the gods through fire only, and among men as the Brāhmaṇa, for by these two forms (pre-eminently) Brahmā existed. If anyone, however, departs from this world without seeing (knowing) his own world, it being unknown, does not protect him, as the Vedas unrecited or as a deed not done do not (protect him). Even if one performs a great and holy work, but without knowing this, that work of his is exhausted in the end. One should meditate only on the Self as his (true) world. The work of him who meditates on the Self alone as his world is not exhausted for, out of that very Self he creates whatsoever he desires. Prepared by Veeraswamy Krishnaraj. Bhagavadgitausa.com

See CU VIII 2

S quotes *Manu* II. 87 that a Brāhmaṇa is one who is friendly to all, to justify the aspiration of human beings to attain to the order of Brāhmaṇahood *sarveṣu būteṣu abhaya-pradaḥ. Ā*

A Brāhmaṇa grants freedom from fear to all beings.

It is a common saying in mediaeval writers that society consists of those who work, those who guard, and those who pray. It is worthwhile to note in passing that these writers mean by the workers those who work on the land and that the classification omits entirely the merchant and the dweller in the towns. " *Legacy of the Middle Ages*, 1926, p 11 C. G. Crump.

16.atho ayamvd dtmdsarvesambhutdnamlakah sayajjuhuti atho ^f^t^dmdnam lokah; atJiayad anubrute, tena rsmmdm; a yatpitrbhyo niprndh yat prajdm icchate, tena pitrnam; atha syan-<sup>amS</sup> {<sup>S</sup> m v&sa<sup>y</sup>, <sup>ate</sup> > y<sup>a</sup> & ebhyo'sanam dadati, tena manu-yad asv i ^ pasubhyas trnodakam vindati, tena pasundm, tesatn Ink I <sup>SSU</sup> ^^P0^^ vaydmsy apipUikdbhya upafivanti, tena Wife I Jt<sup>a</sup> h<sup>\*1</sup> naai svdya lokdydntslim icchet, evam haivam BI&JL - ^ sar>ant bhutdny anshmi icchanti. tad vd etad

16. Now this self, verily, is the world of all beings. In so far

172 *The Principal Upaniṣads*

14 17.

as he makes offerings and sacrifices, he becomes the world of the gods. In so far as he learns (the Vedas), he becomes the world of the seers. In so far as he offers libations to the fathers and desires offspring, he becomes the world of the fathers. In so far as he gives shelter and food to men, he becomes the world of men. In so far as he gives grass and water to the animals, he becomes the world of animals. In so far as beasts and birds, even to the ants find a living in his houses he becomes their world. verily, as one wishes non-injury for his own world, so all beings wish non-injury for him who has this knowledge. This, indeed, is known and well investigated.

*lokaḥ = world, object or enjoyment, loko hi nāma prāṇi-bhogasthāna-viśeṣaḥ. R*  
*anubrūte learns the Vedas, svādhyāyam adhīte Ś*

The interdependence of man and the world including deities, seers, fathers, animals, is brought out. The same idea is elaborated in the theory of the five great sacrifices, *pañca-mahāyajñāḥ, bhūta-yajña, manuṣya-yajña, pitṛ-yajña, deva-yajña and brahma-yajña* for animals, men, manes, gods and seers.

*Investigated = vicārtam. Ś.*

*ariṣṭam = non-injury. riṣṭam: nāśaḥ, ariṣṭam, anāśam. R*

17 *atmawedam agra dsit, eka eva, so'kdmayata, jdyā me sydt atha prajdyeya, atha vittam me syad, atha karma kurmyeti etavdn vai kdmah necchamī ca na ato bhuyo vtndet tasmdd apy etarhy ekdki kdmayate, jdyā me sydt, atha prajdyeya, atha vittam me syad atha karma kuroiyeti sa ydvad apy etesdm ekaikam na prdpnott, a-kṛtsna eva tdvan manyate tasyo kṛtsnata ntana evdsya dtmd, vdg jdyā, prdnah prajd, caksur mdnusam vittam, cakswsa hi tad vindate, irottram daivam, irotrena hi tac chrnot dtmawdsya karma, dtmand hi karma karoti sa esa pdnkto yajnah, pdnktahpaiuh, pdnktahPuruṣaḥ, panktam tdam sarvamyad tdam kim ca tad tdam sarvam apnoti, ya evam veda*

17. In the beginning this (world) was just the self, one only. He desired, 'would that I had a wife, then I may have offspring. Would that I had wealth, then I would perform rites.' This much indeed is the (range of) desire. Even if one wishes, one cannot get more than this. Therefore, to this day, a man who is single desires, 'would that I had a wife, then I may have offspring. Would that I had wealth, then I would perform rites.' So long as he does not obtain each one of these, he thinks himself to be incomplete. Now his completeness (is as follows),

1.5.2 *Brhad-āraṇyaka Upaniṣad* 173

mind truly is his self, speech his wife, breath is his offspring, the eye is his human wealth, for he finds it with the eye, the ear his divine wealth, for he hears it with his ear. The body, indeed, is his work, for with his body he performs work. So this sacrifice is fivefold, fivefold is the animal, fivefold is the person, fivefold is all this world, whatever there is. He who knows this as such obtains all this.

*The ignorant man thinks that he is incomplete without wife, children and possessions.*

*a-kṛsnaḥ = incomplete, a-sampūrṇaḥ. S.*

#### *Fifth Brāhmaṇa*

#### PRAJĀ-PATI'S PRODUCTION OF THE WORLD AS FOOD FOR HIMSELF

1 *yat saptannant medhayd tapasd janayat pita, ekam asya sddhtranam, dve devan abhajayat; irlny Ātman e' kuruta, pasubhya ekam prdyacchat. tasm sarvam pratisthitam, yac ca prdmh yac ca na kastndt tdm na ksiyante adyamandm saroadd'! yo vaitam aksitim veda, so'nnam atti pratikena; sa devan apigacchah, sa urjam upaiivati. »»slohdh*

1 When the Father (of creation) produced by knowledge austerity seven kinds of food, one of his (foods) was common to all beings, two he assigned to the gods, three he made for himself, one he gave to the animals. In it everything rests, whatsoever breathes and what does not. Why then do they not decline when they are being eaten all the time? He who knows this imperishableness, he eats food with his mouth. He goes to the gods, he lives on strength. Thus the verses.

*Medhayā = by knowledge, prajñayā.*

*Tapasā = austerity or the performance of rules, karmaṇā, jñāna-karmaṇī eva hi medhā-tapaś-sabda-vācye. S*

2. *hpass^Sa^nn.a!lt^nedhaydtaPasd3^n(iy^piti' th medhaya hi tal saih'I^ ^\*\* 'c&n» asya sddhtranam' ih, idam evdsya s« Ubm^mm annam' yad idam adyate, sa ya etad ttpdste na mano Vymartate, misrath hy etat. 'dve devan abhajayat' tit,*

*hutam caprahutam ca, tasmad devebhyo juhvati capra cajuhvati, atho ahuh, darsapumamasdv tti, tasmad nestt-ydjukah syat. 'pasubhya ekam prdyacchat' ih tat payak, payo hy evagre manusyai ca pasavas copafivanti tasmad kumaram jatam ghrtam vai vagre prattlehayanti, stanam vanudhapayanti atha vatsam jatam ahuh, 'atrada' tit, 'tasmtn sarvamprahsthitam yac ca pranitt yac ca na' tti, payast hidam sarvam prattsthitam, yac ca pranitt yac ca na tad yad tdam ahuh samvatsaram payasa juhvad apa punarmrtyum jayatUt, na tatha vidyat yad ahar eva juhott, tad ahah punarmrtyum apajayaty evam vidvdn, 'sarvam hi devebhyo 'nnddyam prayacchatt 'kasmdt tarn na ksiyante adyamndm sarvadd 'tti, purtso vd aksthh, sa hidam annam punah punar janayate 'yo vat tarn aksitim veda 'tti, puruso vd aksitih, sa hidam annam dhiya dhiya janayate karmabhih, yaddhaitan na kurydt ksiyeta ha 'so'nnam atti pratikena' tti, mukham pratikam, muhhenety etat sa devdn aptgacchati, sa urjam upajtvatt 'ihprasamsa*

2 'When the Father produced by knowledge and austerity seven kinds of food' means that the Father produced them by knowledge and austerity 'One of his foods was common to all beings' means that the food of his which is eaten is that which is common to all. He who worships (eats) that (common food) is not freed from evil for, verily, that (food) is mixed. 'Two he assigned to the gods' means they are the fire sacrifice (*huta*) and the offering. Therefore one sacrifices and offers *to* the gods. But they also say that they are the new-moon and the full-moon sacrifices. Therefore one should not offer sacrifice for material ends 'One who gave to the animals' 'that is milk' for, at first, men and animals live on milk alone. Therefore they make a newborn babe first lick clarified butter or put it to the breast, likewise they speak of a newborn calf as one that does not eat grass. 'In it everything rests whatsoever breathes and what does not' means that on milk everything rests whatsoever breathes and what does not. This is said that by making offerings with milk for a year one conquers further death. One should not think so. For he who knows this conquers further death the very day he makes the offering, for he offers all his food to the gods. 'Why then do they not decline when they are being eaten all the time,' means verily, the person is imperishable, for he produces this food again and again. 'He who knows this impenshability' means that the Person is imperishable, for he produces this food as his work by his con-

1.5.3

*Bṛhad-āraṇyaka Upaniṣad*

175

tinuous meditation. Should he not do this, his food would be exhausted. 'He eats food with his mouth.' The *pratīka* is the mouth, he eats it with his mouth.' He goes to the gods; he lives on strength; this is praise.

Ś makes out that desire is possible only when we are ignorant of the truth of things. When we realise the truth, there can be no desire' *brahma-vidyā-viśaye ca sarvaikatvāt kāmānupapatteḥ.*

The eater is the subject which is constant, imperishable: the food eaten is the object, it is changing.

*mukham* = mouth, pre-eminence, *mukkyatvam*, *prādhānyam*. Ś

R makes out that the Supreme Person produces food for the needs of creatures *paramatmā praty aham annāni punaḥ punaḥ prāṇi karmānusāreṇa janayati.* Diacritics by Veeraswamy Krishnaraj

3. 'triny aimtme' *kuruia' Hi, mono vacant prdnam, tdny aiir.ar,e 'ktrruia': cmyatra 'Mana abhuvam nndarsam, anyatra mana abhiivam ndsrausam' Hi, manasd hy eva pasyaii, manasd frnoti, kamalf samkalpo vicikitsa, sraddhd 'sraddhd, dhriir adhrtir hrir dhir bhir ily eiat sarvant mana eva. fasnidd apipfsthala upasprsfō tnanasdvijanati;yah kaica sdbdo, vdgeva sa; e?d hiantam ayattd, esa hi na prano 'pdno vydna iiddnah samdno'na ily eiat sarsam ■prana eva damnayo va ayam dimd, van-mayah, mano-mayah, frdnatnayah.*

3 'Three he made for himself.' Mind, speech, breath, these he made for himself. '(They say) my mind was elsewhere, I did not see it, my mind was elsewhere, I did not hear.' It is with the mind, truly, that one sees. It is with the mind that one hears. Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intellection, fear, all this is truly mind. Therefore even if one is touched on his back, he discerns it with the mind. Whatever sound there is, it is just speech, verily, it serves to determine an end (object), but is not itself (determined or revealed). The in-breath, the out-breath, the diffused breath, the up-breath, the middle-breath, all that breathes is breath only. Verily, the self consists of speech, mind and breath

See *Matrī VI. 30.*

Mere presentation is not enough for perception. Mind must be attentive. We often say that we did not 'see it or hear it because we were absent-minded It is through the mind that we see and hear.

Saṅkalpa = determination, determining the nature of a thing presented to us, whether it is white or blue, etc. *pratyupasthita-viṣaya-*

176 *The Principal Upaniṣads* 1-5 9

*Vikalpanam śukla-nīlādibhedena. Ś* According to Amara, it is a mental act, *mānasam karma.*

*Prāṇa* is the general term for breath, in or out.

*Apāna* is the downward breath, *Vyāna* is the bond of union of the two. It is the breath which sustains life when there is neither expiration nor inspiration. *Samāna* is common to both expiration and inspiration. *Udāna* leads the soul in deep sleep to the central Reality or conducts the soul from the body on death.

Speech reveals things but is not revealed by others of the same class.

4 *trayo lokā da eva, vāg evayam lokah, mano'ntariksa lokah, prano' sau lokah*

4 These same are the three worlds. Speech is this world (the earth), Mind is the atmospheric world (the sky), Breath is that world (heaven).

5 *trayo vedā eta eva, vāg eva Ṛgvedah, mano yajur vedah, pranah sāmā vedah*

5 These same are the three Vedas. Speech, verily, is the *ṚgVeda*. Mind is the *Yajur Veda*. Breath is the *Sāma Veda*

6 *devdh pitaro manuṣya eta eva, vāg eva devdh, manah pitarah, prano manusydh*

6 These same are the gods, manes and men. Speech, verily, is the gods. Mind is the manes. Breath is the men.

7 *pita mata prajā eta eva, mana eva pita, van mātā, pranah prajā*

7 These same are father, mother and offspring, Mind, verily, is the father Speech is the mother Breath is the offspring

8 *vyndtam vipijmsyam avipiatam eta eva, yat kim ca vijīdīam, vacas tad rilpam, vdg hi vijndta, vāg enam tad bhītydvah*

8 These same are what is known, what is to be known and what is unknown. Whatever is known is a form of speech, for speech is the knower. For speech by becoming that (which is known) protects him (the knower).

9 *yat kim ca vijīndsyam, manasas tad rilpam, mano |vijīndsyam, mana enam tad bhūivavatt*

9 Whatever is to be known is a form of mind for mind is to be known. For mind by becoming that protects him

The mind protects him by becoming that which is to be known.

I 5 14 *Bṛhad-āranyaka Upaniṣad* 177

10 *yat kim cdvijndtam, prdnasya tad rupam, prdno hy avt-jnatah, prdna evam fad bhutvavati*

10. Whatever is unknown is a form of breath for breath is what is unknown. For breath by becoming that protects him.

11 *tasyai vdcāh prthtvi iariram, jyoti-rupam ayam agnih tad ydvaty eva vdk, tdvati prthvut, tdivan ayam agnih*

11. Of this speech, the earth is the body. Its light-form is this (terrestrial) fire. As far as speech extends, so far extends the earth, so far (extends) this fire.

12. *athaitasyamanasodyauhiariram, jyoti-rupamasavddtīyah, tad yāvād eva manas, tdvati dyauh, tdivdn asav ddtīyah tau mithunam samaitdm tatah prdno ajdyata sa tndrah, sa eso'sapa-inah dvitīyo vat sapatnah ndsya sapalno bhavah, ya evam veda.*

12. Now of this mind, heaven is the body and its light-form is that sun. As far as the mind extends, so far extends the heaven, so far (extends) that sun. These two (the fire and the sun) entered into union and from that was born breath. He is Indra (the supreme lord). He is without a rival verily, a second person is a rival. He who knows this has no rival.

*Indra* the supreme lord, *paratneivarah S.*

13 *athaitasyapranasydpah sartram, jyoti-rupam asau candrah, tad ydivan eva prdnah, tavatyā dpah, tdivdn asau candrah, ta ete sarva eva samdh, sarve'nantdh sa yo haitdn antavata updste antavantam sa lokath jayati atha yo haitdn anantdn updste, anantam sa lokam jayati*

13. Next, of this breath, water is the body. Its light-form is that moon. As far as the breath extends so far extends water and so far (extends) that moon. These are all alike, all endless. Verily, he who meditates on them as finite, wins a finite world. But he who meditates on them as infinite wins an infinite world.



## SELF IDENTIFIED WITH THE SIXTEENFOLD

### PRAJĀ-PATI

<sup>x4</sup> sa esa samvatsarahprajd-patih, sodaiia-kalah; tasya rātraya ca <h-<sup>\*m^a</sup>;<sup>\*a''^a^</sup>> dhruvaivdsya sodaii kala sa ratribhir eva JL V<sup>K</sup>fyate, apa ca ksiyate, so'mdvdsydm rātrnm etaya sodasyd l<sub>a</sub>y<sup>^j</sup>San<sup>jam</sup> Idam prdnabhrd anupraviiya, tatah prātar ydyate. hrkr<sup>ei:sm r5inn</sup> prdna-bhrtah prdnaih na vicchmdydd api<sup>ta sas,y<sup>a</sup></sup>- etasyd eva devatdyd apacityat

178 *The Principal Upaniṣads* I 5 16  
14 That Prajā-pati is the year and has sixteen parts. His nights, indeed, have fifteen parts, the fixed point his sixteenth part. He is increased and diminished by his nights alone. Having on the new-moon night entered with that sixteenth part into everything here that has breath, he is bom thence in the (following) morning. Therefore, on that night let no one cut off the breath of any breathing things, not even of a lizard, in honour of that divinity.

#### apacityai in honour of, pūjārtham S

15 yo vai sa samvatsaiah prajdpahh sodasa-kalah, ayam eva sa yo'yam evam-vit Puruṣah tasya vittam eva pancadasa-kaldh, atmaivasya sodas"i kola, sa vittenaiva ca puryate apa caksiyate. tad etan nabhyam yad ayam alma, pradhir vittam tasmad yady apt sarvajyamm jlyate, Ātman a cej fivati, ptadhmagdd ity evahuh

15 verily, the person here who knows this is himself that Prajā-pati with the sixteen parts who is the year. His wealth is the fifteen parts, the sixteenth part is his self. In wealth alone is one increased and diminished. That which is the self is a hub, wealth a felly. Therefore even if one loses everything but he himself lives, people say that he has lost only his felly (which can be restored again).

Wealth is compared to the spokes of a wheel. It is something external. If one loses wealth he loses only his outer trappings. He can regain wealth. It is the distinction between being and having, to use Gabriel Marcel's words.

The superscription at Delphi, 'Know thyself is, according to Plutarch, an injunction addressed by God to all who approach him. *Moralia* 384 D.f. In *Alcibiades* I. 130 E.f Socrates says that he who orders 'Know thyself bids us 'Know the soul,' and he who knows only what is of the body 'knows the things that are his but not himself'.

## THE THREE WORLDS AND THE MEANS OF WINNING THEM

16 atlia Uayo vava lokdh, manusya-lokah, pitr-lokah deva-loka xt\ so'yam manusya-lokah putrenavao jayyah, nanyena karmana karmana pitr~lokah, vidyaya deva-lokah, deva-loko vat lokdnatn sresthah tasmad mdyam prasamsantt

16 Now, there are, verily, three worlds, the world of men, the world of the fathers, and the world of the gods. This world

I 5 17 *Bṛhad-Āraṇyaka Upaniṣad* 179

of men is to be obtained through the son alone, not by any other work, the world of the fathers by works (rites), the world of the gods by knowledge. The world of gods is, verily, the best of worlds. Therefore they praise knowledge

vidyā = knowledge, vidyā-śabdasya brahma-vidyā~paralvam. R.

## FATHER'S BENEDICTION AND TRANSMISSION OF CHARGE

17 athdtah sampraUih yadd ■praisyan manyate, atha putram aha, tvam Brahmā tvam yapiah, tvam loka iti, sa putrah praty alia, aham brahma, aham yajfiah, aham loka tti yad vox km caniifefam, tasya. saraisya brahnety ekata ye vai ke ca yajMh, ies&m sarvesdmyajHa tty ekata; ye vai ke ca lokdh, tesdm sarvesam loka xty ekata, etāvad va idam sarvam, etanma sarvam sann ayam ito'bhunajad tit, tasmad putram amdisiyam lokyam dhuh tasmdd enam anusasati, sa yadaivam vid asmdl lokat praih. athaibhr eva pranaih saha putram dmsati sa yady anena kim ad aksnaya. krtam bhavati, tasmad enam sarvasmat putro muilcati. iamfit putro nama sa putrenatvasmtml hke pratiiisthati, athamam ete daivah pram amrta aviianti.

17 Now therefore the transmission. When a man thinks that he is about to depart, he says to his son, 'you are Brahman, you are the sacrifice and you are the world.' The son answers, 'I am Brahman, I am the sacrifice, I am the world.' Verily, whatever has been learnt, all that taken as one is knowledge (Brahman). Verily,

whatever sacrifices have been made, all else, taken as one are the world. All this is indeed, this much. Being thus the all, let him (the son) preserve me from (the ties of) this world, thus, (the father thinks). Therefore they call a son who is instructed 'world-procuring' and therefore they instruct him. When one who knows this departs from this world, he enters into his son together with his breaths. Whatever wrong has been done by him, his son frees him from it all, therefore he is called a son. By his son a father stands firm in this world. Then into him enter those divine immortal breaths.

See KU.II.15.

*Sampritiḥ* = transmission. It is so called because the father in this manner transmits his own duties to his son. *putre hi svātma-vyāpāra-samprādanam anena prakāreṇa pitā. Ś*  
*putra = from pur, 'to fil' and tra 'to deliver,' a deliverer who fills the*

180

*The Principal Upaniṣads*

I 5 20. Diacritics by Veeraswamy Krishnaraj

holes left by the father *yah pituś chidram pūrayitvā trāyati. S.* Others derive it from *put* 'a hell,' and *trā*, 'to save' See *Manu IX 138.*

In the R V a son is called *ṛṇacyuta*, one who removes debts. See *Taittirīya Saṁhitā VI 3 10 5.*

18 *prthivyai cavnā agnes ca daivi vag avisati, sūvat daivi vag, yaydyadyad eva vadati, tad tad bhavah.*

18. From the earth and from the fire the divine speech enters him verily, that is the divine speech by which whatever one says comes to be (is fulfilled).

*His speech becomes infallible and irresistible amoghā prahbaddhā asya vāg bhavati. S.*

19 *divas cainā ddityā ca daivam mana dvīyah, tad vai daivam mano yendnandy eva bhavati, atho na socati*

19. From the heaven and the sun the divine mind enters him verily, that is the divine mind by which one becomes only joyful and sorrows not.

*He sorrows not because he is not connected with the sources of grief: śokādi-nimittāsamyogāt. S*

20 *adbhyaś cavnā candramasas ca daivāḥ prāṇa avisati sa vai daivāḥ prāṇo, yah samcaramś cdsamcaramī ca na vyathate, atho na rtsyah sa evam-vil sarvesdm bhutndm dtma bhavati yathaisa devoid, evam sah yathatdm devatam sarvdm bhutdny avatth, evam hawam-vidam sarvdm bhūtanty avānḥ yad ti ktm cemdh prajāḥ iocanti, amaivasdm tad bhavati, punyam evdmum gacchah na ha vai devan pḍpam gacchati*

20. From water and the moon the divine breath enters him. Verily, that is the divine breath, whether moving or not moving, is not perturbed nor injured. He who knows this becomes the self of all beings. As is this divinity (*Hiraṇya-garbha*), so is he. As all beings regard that divinity, so do all beings regard him who knows this. Whatever sufferings creatures may undergo, these remain with them. But only merit goes to him. No evil ever goes to the gods.

*Individuals suffer because one causes suffering to another, but in the Universal Spirit where all individuals are one, the sufferings of the individuals do not affect the whole.*

1.5 21

*Bṛhad-āraṇyaka Upaniṣad*

181

### THE UNFAILING BREATH

21. *athdto vrata-mimamsa. prajā-pāḥ ha karmdni saśrje, tām srstnt anyo'nyenaspardhanta. yadisydm evaḥam iti vag dadhre, draksydm aham iti caksuh; srosyamy aham ih irotram; evam anyam kartnani yaihd karma, tdm mrtyuh sramo bhutva tpayeme, tdnypnot; tdnypnot aptvd mrtyur avdrundha; tasntdt kamyaiy eva vdk, srdmyatt caksuh, irdmyati irotram. athetnam eva ndpnot yo'yam madhyamah prdnah. tdm jiidtum dadhrtre. ayam vai nah srestho yah samcaramī cdsamcaramś ca na vyathate, atho na nsyatt, hantdsyatva sarve rupam asdmeti: ta eiasyaiva sane rupam abhavan, tasmdd eta etamdkhydyante prdnnd tti. tena ha vdva tat kulam dcaksate, yasmm kule bhavati ya evam veda ya « haivam vidd spardhate, anususyati, amtsusya haivantato mnyate, th adhydtmam.*

21. Now next a consideration of the observances. Prajā-pati produced the active senses. They, when they were produced, quarreled with one another. Speech resolved 'I will go on speaking' The eye 'I will go on seeing.' The ear 'I will go on hearing.' And thus the other organs, each according to its function. Death, having become weariness, laid hold of them. It took possession of them; having taken possession of them, death held them back from their work. Therefore speech becomes weary (gets tired), the eye becomes weary, the ear becomes weary. But death did not take possession of him who was the middle breath. They (the senses) sought to know him and said, 'This is, verily, the greatest among us, since (it) whether moving or not moving, is not perturbed, is not injured, let us all assume his form'- of him indeed they became a form, Therefore they are called after him 'breath.' In whatever family there is a man who knows this they call that family after him. And whoever strives with one who knows this shrivels away and after shrivelling dies in the end. This with reference to the self.

*Vrata* = observance, meditative worship, upāsana. S.

*Karmāṇi* = active senses, instruments of activity.

'adhre = resolved, dhṛtavān R.

### THE UNFAILING AIR

22 *athddhdaivatam palisydmy evaham tity agntr dadhre, tapsydmy aham tity ddttyah, bhasydmy aha  
anya devatd yathd-devatam, sa yathatsdm prndndm madhyamah prdnah, evam etdsdm devatndm vd  
devatah, 11a vayuh satsdnastamtt d void yad vdyuh*

22 Now with reference to the gods. Fire resolved 'I will go on burning.' The sun 'I will go on warming' The moon 'I will go on shining.' So said the other gods each according to his divine function. As position among the vital breaths, so does air among these divinities, for other divinities have their decline but not air. Air is the divinity that never sets (never goes to rest)

23 *athaisa sloko bhavafo*

*yatas codeti suryah astamyatra ca gacchah iti prndd vd esa udeh, prdne'stam eh, tarn devds caknre dh  
svah*

*th yad vd ete'mtrhy adhriyanta tad evapy adya kurvanh tasmad ekam eva vratam caret, prndydc ca  
pdptnd mrllyur dpnuvad th, yady tt caret samdpipayiset teno etasyat dcvatdyai sdyujyam salokatdm jayah*

23 On this there is this verse: 'From whom the sun rises and in whom it sets, in truth from breath it rises and in breath it sets. Him the divinities made the law, he only is today and he tomorrow also. (Whatever the divinities observed then they observe till today.) 'verily, what those (functions) undertook of old, even that they accomplish today. Therefore let a man perform one observance

only. He should breathe in and breathe out wishing, 'Let not the evil of death get me.' And when he performs it, let him try to complete it. Thereby he wins complete union with that divinity and residence in the same world with him.

1 6 3

*Bṛhad-āraṇyaka Upaniṣad*

183

*Sixth Brāhmaṇa*

### THREE-FOLD CHARACTER OF THE WORLD

1 *Irayam vd idam, nama rupam karma, fesdm ndmndm vdg ily etad esdm uktham, ato hi sarvdm ndmdny uttisthanti, etad esdm sama, etadd hi sarvair ndmabhih samavi, etad esdm brahma, etadd hi sarvdm ndmdni bibharti.*

1 Verily, this (world) is a triad of name, shape and work. Of these as regards names, speech is the source, for from it all names arise. It is their common feature for it is common to all names. It is their *Brahman*, for it sustains all names.

**S distinguishes the world of name, shape, work as non-self from *Brahman* the self *nātmā yat sāḅsad aparokṣād brahma.***

***vāk* = speech, sound in general, *śabda-sāmānyam. S.***

***sama* = common *samatvāt sama sāmānyam. S.***

2 *atha rupndm caksur ity etad esdm uktham, ato hi sarvdm rftyany uttisthanti, etad esdm soma, etadd hi sarvai rupaih samam, elad esdm brahma, etadd hi sarvdm rupdni bibharti*

2. Now, of shapes eye is the source, for from it all shapes arise. It is their common feature for it is common to all shapes. It is their *Brahman*, for it sustains all shapes.

3 *atha karmandm dtmety etad esdm uktham, ato hi sarvdm mrmmyi uttisthanti, etad esdm sama, etadd hi sarvaih karmabhih samam, etad esam brahma, etadd hi sarvdm karndm bibharti tad etad irayam sad ekam ayam dtmd, alma ekah satm etat trayam. tea etad amrtam satyena channam, prdno vd amrtam, ndma-riipe wyam, tdbhydym ayam prdnai channah*

3. Now of works, the body is the source for from it all works arise. It is their common feature for it is common to all works. It is their *Brahman*, for it sustains all works. These three together are one, this self; the self, though one, is this triad. This is the immortal veiled by the real. Breath, verily, is the immortal, name and shape are the real. By them this breath is veiled.

184

*The Principal Upaniṣads*

II. 1 2

## CHAPTER II

*First Brāhmaṇa*

### PROGRESSIVE DEFINITION OF *BRAHMAN*

1. *drpta-bllakir hanucano gargya asa, sa hovaca ajdtasatrum kasyam, Brahmā te bravdnih, sa hovaca ajdtasatruh, sahasram etasydm vaci dadmah janakah, janaka iti vat jand dhvantiti.*

1. There lived formerly *Drpta-bālāki* of the *Gārgya* clan, who was an expositor. He said to *Ajātaśatru* of *Kāsī*, 'I will tell you about *Brahman*' *Ajātaśatru* said, 'I give you a thousand (cows) for this proposal.' People, indeed, rush, saying *Janaka, Janaka.*

**See KU.IV**

**In this dialogue *Drpta-bālāki*, though a *Brāhmaṇa*, represents the imperfect knowledge of *Brahman*, while *Ajātaśatru*, though a *Kṣatriya*, represents advanced knowledge of *Brahman*. While *Drpta-bālāki* worships *Brahman* as the sun, the moon, etc, as limited, *Ajātaśatru* knows *Brahman* as the self.**

***drpta* = proud, *garvitaḥ S.***

***Kāsī* = *Kāsī* is one of the seven sacred places reputed to confer final emancipation.**

***ayodhyā mathurā māyā Kāsī kāñci avantikā***

***puri dvāravāti caiva saptaitā mokṣa-dāyikāḥ.***

***Anūcānaḥ* = expositor, *anuvacana-samarthaḥ, vaktā. S.* Being exceedingly vain, *Gārgya* accosted *Ajātaśatru* with boastful speech. In accepting his kind proposal, *Ajātaśatru* offers a reward of a thousand cows**

***Janaka* was a well-known learned king. *Ajātaśatru* feels that he has also some of his qualities.**

2. *sa hovaca gdrgyah, ya evasav ddttyc pttusah, dam cvdham brahmopdsa tit sa hovaca ajatasatruh, ma maitasmin samva-dtsthdh atisiMI} sarvcsdm bhūtdndm murdha rajeh vd aham ctam updsa iti, saya ctam upasl, ahsfhdh sarvcsdm bhūtdndm murdha rājā bhavati.*

2. Gārgya said. 'The person who is yonder in the sun, on him, indeed, do I meditate as *Brahman*' Ajātaśatru said, 'Please do not talk to me about him. I meditate on him as all-surpassing, as the head and king of all beings. He who meditates on him as such becomes all-surpassing, the head and king of all beings.'

II 1 5 *Brhad-āranyaka Upaniṣad* 185

*atiṣṭhaḥ* = all-surpassing, *atītya sarvāni bhūtāni tiṣṭhati*. S.

*rājā* = king, resplendent; *dīpti-guṇopetatvāt*. S

The results of meditation correspond to the forms meditated upon according to the view, *tam yathā yathopāsate tad eva bhavati*. *Śatapatha Brāhmaṇa* X. V. 2. 20.

3. *sa hovaca gargyah;ya evasau candre Puruṣah, etam evaham brahmopasa ih. sa hovaca ajdtahtruh, ma maitasmin samva-disthah. brhan pdndara-vasah somo rajeti va aham dam upasa iti. sa ya dam evam upaste, ahar ahar ha sutah prasuto bhavati, nasyannam ksiyate.*

3. Gārgya said. 'The person who is yonder in the moon, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said: 'Please do not talk to me about him. I meditate on him as the great white-robed king *Soma*. He who meditates on him as such, for him *soma* is poured out (in the principal) and poured forth (in the subsidiary sacrifices) every day. His food does not get short.'

*Soma* is the name for the moon and the juice from the creeper which is used in the sacrifices, *yajña-sādhana-bhūta-somarāja-śabdita-latā-viśeṣa*. R

*Pāṇḍarah-vāsaḥ* = white-robed. The white rays of the moon flood the earth. R quotes Vyāsārya, *Pāṇḍarair aṁsubhir jagac-chādakatvāt pāṇḍara-vāsastvam*

4 *sa hovaca gargyah;ya evasau vidyuti Puruṣah, etatn evaham brahmopasa xtx. sa hovaca ajatas'atruh, ma maitasmin samva-disthah, tejasvtt va aham etam upasa tit. saya etam evam updste, tqasai ha bhavati, tejasvmi hdsya prājā bhavati.*

4 Gārgya said. "The person who is yonder in lightning, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said: Please do not talk to me about him I meditate on him, verily, as the radiant. He who meditates on him as such becomes radiant, and his offspring, too, become radiant.'

5. *sa hovaca gdrgyah, ya evayam dkdie Puruṣah, etam evaham A}!rT?>&S- iil, sa hovaca ajatas'atruh, ma maitasmin samva-fusthah, pitrnam apravarititi va aham etam upasa Hi, sa ya etam IvTrUfo ^r'y^U prajayd paiubhah nasyasmal lokdt prajo-*

Gārgya said. 'The person who is here in the ether, on him indeed, do I meditate as *Brahman*.' Ajātaśatru said: 'Please do not speak to me about him. I meditate on him, verily, as the

186 *The Principal Upaniṣads* II.1.9

full and the unmoving. He who meditates on him as such is filled with offspring and cattle, and his offspring does not depart from this world.'

The continuity of his line is preserved in this world.

6 *sa kovdca gdrgyak, ya evdyam vdyau Puruṣah, etam evdham brahmopdsa tit sa hovdca ajdtasatruh, ma mattasmm samva-disthhd, tndro vaikuntkopardptd seneii vd dham etam updsa itt, sa ya etam evam updste, jisnur haparajisnur bhavaiv anyata-stya-jayl.*

6 Gārgya said 'The person who is here in air, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him, I meditate on him, verily, as the lord, as the irresistible and as the unvanquished army. He who meditates on him as such becomes, indeed, victorious, unconquerable, and a conqueror of enemies.'

7. *sa hovdca gdrgyah, ya evdyam agnau Puruṣah, etam evdham brahmopdsa iti sa hovdca ajdtasatruh, mS, mattasmm samva-dtstkdh, visdsahir iti vd aham etam updsa iti, sa ya etam evam updste visdsahir ha bhavati, visdsahir hdsya prajd bhavati*

7 Gārgya said 'The person who is here in fire, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him I meditate on him, verily, as the forbearing He who meditates on him as such becomes, indeed, forbearing and his offspring, too, becomes forbearing.'

*viśāsahih* = forbearing, *marṣaytā pareṣām*. S.

8sa hovdca gdrgyah, ya evdyam apsu Puruṣah, etam evdham brahmopdsa tti sa hovdca ajataiatruh, ma mattasmm samva-disthdh, pratirupa th vd aham etam updsa tti, sa ya etam evam updste, prattrupam kaivatnam upagacchatt, ndpratiriipam, atho prahriipo'smdj jdyaiē

8 Gārgya said 'The person, who is here in water, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him. I meditate on him, verily, as the likeness. He who meditates on him as such, to him comes what is like (him), not what is unlike (him), also from him is born what is like (him).'

**Pratirūpaḥ = likeness, reflection, pratibimbah.**

9. sa hovdca gdrgyah, ya evdyam ddarie Puruṣah, etam evdham brahmopdsa itt sa hovdca ajdiaiatruh, ma maitasmm samva-

II. 112 *Brhad-Āraṇyaka Upaniṣad* 187

dtstMh roctsnur ttt vd aham etam updsa ttt. sa ya etam evam upaste roctsnur ha bhavatt, roctsnur hdsya prājā bhavatt, atho yath samntgacchatt, sarvdms tan atrocate

9 Gārgya said. The person who is here in a mirror, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him. I meditate on him, verily, as the shining one. He who meditates on him as such becomes shining indeed. His offspring, too, becomes shining. He also outshines all those with whom he comes in contact.' Diacritics by Veeraswamy Krishnaraj

**Rociṣṇuḥ = shining, dīpti-svabhāvaḥ. S**

10. sa hovdca gargyah, ya evayam yantam pascal s'abdo'nudeh; etam evaham brahmopasa ttt. sa hovdca ajdtasatruh; ma maitasmtm samvadislMh, asur ttt vd aham etam updsa ttt, sa ya etam evam upaste, sarvam hatvdsmvM loka dyur ett, natnam pura kdldt prdno jdhdtt.

10 Gārgya said. 'The sound here which follows one as he walks, on that, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about that. I meditate on him, verily, as life. He who meditates on him as such attains a full term of life in this world. Breath does not depart from him before (the completion of) his time.'

11sa hovdca gargyah, ya evayam dtksu Puruṣah, etam evaham brahmopasa ttt sa hovdca ajdtasatruh, md maitasmtm samva-dtsthdh, dvitiyo'napaga tti vd aham etam updsa ttt, sa ya etam evam upaste, dvttiyavdn ha bhavatt, ndsmdd ganas" chtdyate

11 Gārgya said. "The person who is here in the quarters (of heaven) on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him I meditate on him, verily, as the second who never leaves us. He who meditates on him as such becomes possessed of a second. His company is not cut off from him.' His friends do not desert him. He is never lonely.

1?, sa liovdca gargyah, ya evayam chdydmayah Puruṣah, etam evaham brahmopasa ttt. sa hovdca ajdtaiatruh, md mattasinin samvadisthdk, mrtytir Hi vd aham etam updsa ttt, saya etam evam upaste, sarvam hatvasmiml loka dyur ett, natvam pura Mian mrtyur dgacchatt

12 Gārgya said. "The person here who consists of shadow on turn, indeed, do I meditate as *Brahman*.' Ajātaśatru said:

188 *The Principal Upaniṣads* II 1.16

'Please do not talk to me about him. I meditate on him, verily, as death. He who meditates on him as such attains a full term of life in this world. Death does not come to him before (the completion of) his time.'

13sa hovaca gargyah, ya evayam atmam Puruṣah, dam evdham brahmopdsa tk sa hovaca ajdtasatruh, ma mattasmm samvadisthdh, dtmanvitt va aham etam upasa tit, sa ya etam evam updste, dtmanvt ha bhavatt almanvmt hdsya prajd bhavatt sa ha tusntm dsa gargyah

13 Gārgya said 'The person here who is in the self, on him, indeed, do I meditate as *Brahman*.' Ajātaśatru said 'Please do not talk to me about him I meditate on him, verily, as self-possessed. He who meditates on him as such he becomes self-possessed. His offspring becomes self-possessed.' Gārgya became silent.

**Self-possession is the quality of those who are cultivated atma-vattvam vaśyātmakatvam. A**

14sa hovaca ajdtasatruh, etdvan nv tit, etāvad -dhiti, nattedvatd vtddtam bhavatiti, sa hovaca gargyah upa tvdydniti

14 Ajātaśatru said 'Is that all?' 'That is all' (said Gārgya ). (Ajātaśatru said) 'With that much only it is not known.' Gārgya said, 'Let me come to you as a pupil.'

15sa hovaca ajdtaiatruh, prattlomam cat tad yad brdhmanah ksatryam upeydt, Brahmā me vaksyatitt, vy eva ivdjHapaytsyd-mtt; tarn pdndv ddayoltasthau tau ha Puruṣam suptam djagma-tuh, lam elatr namabhtr dmantrayam cakre, brhan pdndara-vdsah soma rajann ttt sa nottasthau, tarn panmd pesam bodhaydm cakdra, sa holtasthau

15 Ajātaśatru said 'verily, it is contrary to usual practice that a Brāhmaṇa should approach a Kṣatriya, thinking that he will teach me *Brahman*. However, I shall make you know him clearly.' Taking him by the hand he rose. The two together came to a person who was asleep. They addressed him with these names Great, White-robed, Radiant, *Soma*. The man did not get up. He woke him by rubbing him with his hand. He then got up *pratilomam* = contrary to usual practice, *viparītam*. S.

16sa hovaca ajdtasatruh, yatratsa etat supto'bhut, ya esa vjñanamayah Puruṣah, kvatsa taddbhut, kuta etad dgad tit tad uhana mene gargyah.

II. 1 19 *Bṛhad-dranyaka Upaniṣad* 189

16. Ajātaśatru said 'When this person who consists of intelligence fell asleep thus, where was it and whence did it come back.' And this also Gārgya did not know.

The fact that a man recovers his consciousness after deep sleep means that it was present even in sleep, though we are not conscious of it. In deep sleep the self perceives nothing whatever and is of the nature of inactive consciousness.

17 sa hovdca ajdtaiatruh, yairaisa etat supto'bhut esa vijridna-mayah Puruṣah, tad esam prndndih vipianena mjn&nam adaya. ya eso'niar-hrdaya akdsah tasmifi chete, tarn yada grhnalt atha haitat Puruṣah svapiit noma tad grhita eva prano bhavati, grhita vdk, grhitam caksuh, grhitam irotram, grhitam manah

17 Ajātaśatru said 'When this being fell asleep thus, then the person who consists of intelligence, having by his intelligence taken to himself the intelligence of these breaths (sense organs) rests in the space within the heart. When the person takes in these (senses), he is said to be asleep. When the breath is restrained, speech is restrained, the eye is restrained, the ear is restrained, the mind is restrained

*ākāśa* = space. S identifies it with the Supreme Self. *ākāśa -śabdena*

*para eva sva ātīmocyate.*

*prāṇa* = breath. S means by it nose, *prāṇa iti ghrāṇendriyam.*

When the organs are restrained, the self rests in its own self: *tasmad upasamhrtesu vagadisu kriya-karaka-phalatmata bhavati svat-mastha evatma bhavati avagamyate. S. karanavastha svasariraka paramatmany apita iti svapiti sabdartho'bhivretah. R*

18. sa yatrāitaya svapnaydcarati, te Msya lohfiḥ: tad uta voa mahdrdjo bhavati, uta voa maha-Brāhmaṇah, uta voa uccdvacam mgacchali: sa yada maharajo, jdnapaddn grhitva sva janapade yatha-kdmam panvarUta, evam evaisa etat prandn grhitva sve iarire yatha-kamam panvartate

18 'When he moves about in dream these are his worlds. Then he becomes as it were a great king, a great *Brāhmaṇa* as it were. He enters, as it were, states, high and low. Even as a great king, taking his people, moves about in his country as he pleases, so also here, this one, taking his breaths (senses), moves about in his own body as he pleases.

19. atha yada susupto bhavati, yada na kasya cam veda tntanama nddyo dvd-saptahh sahasrdm hrdaydt puntatam aomprahsthanU, tdbhify pratyavasrpya ptiritah iete, sa yathd

190 *The Principal Upaniṣads* II 2 1

*kumdro vd mahdrdjo vd mahd-brdhmano vdtgghnim dnandasya gatva iay:ta, cvam cvaisa ctac chctc,*

19. 'Again, when one falls sound asleep, when he knows nothing whatsoever, having come through the seventy-two thousand channels called *hitā* which extend from the heart to the pericardium, he rests in the pericardium verily, as a youth or a great king or a great *Brāhmaṇa* might rest when he has reached the summit of bliss, so does he then rest.'

Round the heart are the veins 72,000 in number. These are of five colours uniting with the rays of the sun similarly coloured. The sun and the heart are said to be connected with each other. In deep sleep the soul glides into the veins and through them it becomes one with the heart. At death, the soul is said to pass out by the veins and the rays of the sun which the wise find open to them, while they are closed to the ignorant. See also IV 2 3, IV 3 20 CU VIII 6 1.MU I 2 11. There is another suggestion that only one vein leads to the sun out of 101, the vein in question leading to the head. This refers to the suture, the *brahma-randhra* (A U I 3 12) through which in the process of creation *Brahman* is said to enter the body as spirit. The two versions of 72,000 and 101 are mixed up in later accounts

**mahā-brāhmaṇaḥ great Brāhmaṇa, anavarata-Brāhmaṇanda-paro-brahma-vit R**

20 sa yathornanabhti tantwioccarct, yathdgneh ksudrd vispht-hngd vynccaranh, cvam cvdsmdd dtmanah sarve prandh, sarve lokdh, sarve devdh sarvdm bhufdni vyuccaranh iasyopamsal, satyasya saiyam tti prndd vat satyam, tesam csa salyam

20 'As a spider moves along the thread, as small sparks come forth from the fire, even so from this Self come forth all breaths, all worlds, all divinities, all beings. Its secret meaning is the truth of truth. Vital breaths are the truth and their truth is It (Self).'

**See Maitri Up VI 32**

**satyasya satyam = the truth of truth. The world is not to be repudiated as false. It is true, but it is true only derivatively. It is sustained by the Ultimate Truth.**

*Second Brāhmaṇa*

**BREATH EMBODIED IN A PERSON**

1 yo ha vat itium sa-ddhanam sa-praiy-ddhdnam sasthiinam sa-damam veda, sapta ha dvtsato bhrātrvydn aVaruṇa ddht ayam

II 2 3 *Bṛhad-araityaka Upaniṣad*

191

va.va hsur yo'yam madhyamah pranah, tasyatdam evddhdnam, tdam pratyadhanam, pranah sthund, amtam dāma.

1 verily, he who knows the new-born babe with his abode, his covering, his post and his rope keeps off his seven hostile kinsmen verily, this babe is breath in the middle. His abode is this (body). His covering is this (head). His post is breath, His rope is food.

**The babe is the subtle body (liṅgātman ) which has entered the body in five ways.**

**Madhyamah = in the middle, śarīra-madhy-avarī ayam, pañca-vṛttir yah prāṇaḥ. R**

Seven hostile kinsmen are said to be the seven organs, the eyes, ears, nostrils and mouth They are said to be hostile, because they hinder the perception of the inner self. See *Kalha. IV. 1*. By these, man becomes attached to the world.

**dāma = rope, pāsa.**

**Even as a calf is bound by the rope, the subtle body is supported by food, yathā vatsaḥ pāśena baddho'vatiṣṭhate, evam annena pāśena baddho hi prāṇo'vatiṣṭhate. Food binds the subtle to the gross body, sthūla-śarīra.**

2 tarn etak saptdksitaya upatislhante. tad yd tma akS.an lohtnyo rajayah, tabhir enam rudro'nvdyatih; atha yd aksann apas tabhh parjanyah, yd kamnakd, iayd adityah; yat kr?mm, tena again, yat iukhm, Una indrah, adharayavnam vartanya prthvy anvdyattd, dyaaur uiiarayd; ndsydnnath ksiyate ya evam veda

2. The seven imperishable ones stand near him (to serve). Thus, there are these red streaks in the eye and by them Rudra is united with him. Then there is the water in the eye, by it Parjanya (is united with him). There is the pupil of the eye, by it Āditya (the sun is united with him). By the black (of the eye), fire (is united with him), by the white (of the eye), Indra (is united with him), by the lower eyelash earth is united with him, by the upper eyelash the heaven (is united with him). He who knows this, his food does not diminish.

The seven imperishable ones are so called because they produce imperishableness by supplying food for the subtle body.

3 tad esa iloko bhavati'

arvdg-bihs camasa urdhva-htdhnah, tasmin yaio mhitam viiva-rupam: tasyasata r\$ayah sapia-iire, vdg astaml Brāhmaṇa samvidna Hi.

192 *The principal upaniṣads*

II 3 1

3.'arvdg-bilas" camasa urdhva-budhnah' tiidam lac chtrah, esa hy arvdgbilas camasa urdhva-budhnah tasmtn yaio nthitam viiva-rupam' ttt,prndd vaiyaio mhitam viiva-rupam, prandn etad aha 'tasyasata rsayah sapta-tire' tU, prdna vd rsayah prandn etad aha 'vdg astami brahmand samvidana" tit, vdg astaml brahmand samvitte



3 On this there is the following verse 'There is a bowl with its mouth below and bottom up. In it is placed the glory of manifold forms. On its rim sit seven seers, and speech as the eighth communicates with *Brahman*.' What is called 'the bowl with its mouth below and bottom up' is the head, for it is the bowl with its mouth below and bottom up. 'In it is placed the glory of manifold forms', breaths, verily, are where the glory of manifold forms is placed thus he says breaths 'On its rim sit seven seers' verily, the breaths are the seers, thus he says breaths. 'Speech as the eighth communicates with *Brahman*, 'for speech as an eighth communicates with *Brahman*.

*Viśva-rūpam = manifold forms, nānā-rūpam. S.*

4 *imdv eva gotama-bharadvajau, ayam eva gotamah, ayam bharadvajah, imdv eva visvdmitra-jamadagnt, ayam eva visvdmv-trah, ayam jamadagmh, imdv eva vasistha-kasyapau, ayam eva vasisthah, ayam kaiyapah, vdg evdtnh, vdc d hy annam adyate, attir ha vat ndmaitad yad atnr tit, sarvasydttd bhavati, sarvam asyannam bhavati, ya evam veda*

4 These two (ears) here are Gotama and Bharadvāja. This is Gotama, and this is Bharadvāja. These two (eyes) here are Viśvāmitra and Jamadagni This is Viśvāmitra, this is Jamadagni. These two (nostrils) here are Vasiṣṭha and Kaśyapa. This is Vasiṣṭha, this is Kaśyapa. The tongue is Atri, for by the tongue food is eaten verily, eating is the same as the name Atri. He who knows this becomes the eater of everything everything becomes his food.

### *Third Brāhmaṇa* THE TWO FORMS OF REALITY

1 *dve vda brahmano rilpe, murtam catvdmurtam ca, martyam cdmrtam ca, sthittam ca, yac ca, sac ca-, tyac ca.* 1 verily, there are two forms of *Brahman*, the formed and

II 3 6.

*Brhad-Āraṇyaka Upaniṣad*

193

the formless, the mortal and the immortal, the unmoving and the moving, the actual (existent) and the true (being).

*See Maitrī VI. 3*

2. *tad etan murtam yad anyad vayoi cantariksdc ca, etan martyam, etat sthitam, etat sat, tasyaitasya murtasya, etasya martyasya etasya sthittasya, etasya sata esa raso ya esa tapatt, salo hy esa rasah*

2. This is the formed *Brahman*, whatever is different from the air and the atmosphere. This is mortal. This is unmoving, this is actual. The essence of this formed, this mortal, this unmoving, this actual is the yonder sun which gives forth warmth, for that is the essence of the actual.

3. *athdmurtam vfiyus cantanksam ca, etad amrtam etad yat, etat tyat, tasyaitasyamurtasya, etasydmrtasya, etasya yatah etasya tasyaisa raso ya esa etasmm mandate Puruṣah, tasya hy esa rasah, ity-adhidavoaiam*

3 Now the formless is the air and the atmosphere. This is immortal, this is the moving and this is the true. The essence of this unformed, this immortal, this moving, this true is this person who is in the region of the sun for he is the essence (of true). This, with reference to the divinities.

4 *athadhyatmam idam eva murtam yad anyat prdnac ca yai cayam antarātmann akasah, etan martyam, etat sthitam, etat sat, tasyaitasya murtasya, etasya martyasya, etasya sthittasya, etasya sata esa raso yac caksuh, sato hy esa rasah.*

4 Now with reference to the self; just this is the formed, "what is different from the breath and from the space which is within the self. This is mortal, this is unmoving, this is actual (existent). The essence of this formed, this mortal, this unmoving, this actual is the eye, for it is the essence of the actual.

5 *athdmurtam prdnas ca yas cayam antar-Ātman n akaiāh; etad amrtam, etad yat, etat tyam, tasyaitasyamurtasya, etasya-virtasya, etasya yatah, etasya tyasyaisa raso yo'yam daksine'ksan Puruṣah, tyasya hy esa rasah*

5 Now the formless is the breath and the space which is within the self. This is immortal, this is moving, this is the true. The essence of this unformed, immortal, moving, true is this person who is in the right eye, for he is the essence of the true.

6. *tasya haitasya pumsasya rupamyatha mahdrajanam vasah,*

194 *The Principal Upaniṣads* II 3 6  
*yatha pandv-amkam, yathendragopah, yathdgnyarcth, yathd pundarikam, yatha sakrd-vidyuttam, sakrd-vidyutteva*  
*ha va asya irir bhavati, ya evam veda athata ddeiah na ih na ttt, na hy etasmdt ttt, na tty anyat param ash, atha*  
*nama-dheyam saiyasya satyam ttt prdna vat satyam, tesdm esa satyam*

6 The form of this person is like a saffron-coloured robe, like white wool, like the *Indragopa* insect, like a

flame of fire, like a white lotus, like a sudden flash of lightning. He who knows it thus attains splendour like a sudden flash of lightning. Now therefore there is the teaching, not this, not this for there is nothing higher than this, that he is not this. Now the designation for him is the truth of truth verily, the vital breath is truth, and He is the truth of that.

See also III 9 26, IV 2 4, IV 4 22, IV 5 15

*like a sudden flash of lightning* = enlightenment is said to be instantaneous. Truth flashes suddenly like lightning.

*not this, not this:*

Māṛceta speaks of the Buddha thus 'Only you yourself can know yourself who are beyond measure, beyond

number, beyond thought, beyond comparison.'

*aprameyam asaṁkhyeyam acintyam anidarśanam*

*svayam evātmanātmānam tvam eva jñātum arhasi* 151 D R

151. Shackleton Bailey's ed (1951), pp 148,180.

In the *Republic*, there is the impersonal form of the good and in the *Timaeus* there is 'the self-moving spirit fit

to receive the name of God. This section of the Upaniṣad suggests that the two cannot be left unreconciled but

are to be treated as two forms of one Reality.

The Fourth Gospel insists that God 'works' in the world, but he works through the Logos who is himself God though not the Godhead. Plotinus though he believes in heaven as the rich intelligible or spiritual world in which our individuality is preserved, affirms that on certain rare occasions the human soul may transcend even the realm

of spirit, and enter into communion with the one, 'beyond existence,' of whom nothing positive can be affirmed.

While there is a realm which consists in the duality of subject and object, which is perceived by the intelligence

to be coextensive and reciprocally necessary, there is an absolute unity from which all dualities proceed, which

is itself above duality. The pseudo-Dionysius called God 'The absolute No-thing which is above all existence' and

declares that 'no monad or triad can express the all-transcending hiddenness of the all-transcending superessentially superexisting superdeity' Scotus Erigena says 'God because of his excellence may rightly be

called Nothing.' Hooker says wisely: 'Dangerous it were for the feeble brain of man to wade far into the doings of

the Most

High, whom although to know be life and joy to make mention of his name, yet our soundest knowledge is to know that we know him not as indeed he is our safest eloquence concerning him is our silence.' Many systems of thought distinguish between the absolutely transcendent Godhead 'who dwelleth in the light which no man can approach unto' and the Creator God. In this famous passage, the Upaniṣad speaks to us of the Absolute transcendent non-empirical Godhead. This is S's view.

Rāmānuja, however, thinks that since there can be no object without qualities, this passage negates only some attributes and not all of them. For Rāmānuja, knowledge is possible only of a determined or qualified object. He argues that the passage does not mean that *Brahman* has no qualities at all, but only that there are no evil qualities in *Brahman*.

*Fourth Brāhmaṇa*

#### THE CONVERSATION OF YĀJÑAVALKYA AND MAITREYĪ ON THE ABSOLUTE SELF

1 *Maitreyī*, *iti hovdca ydjnaivalkyah, ud ydsyan vd are 'Iam asmdt sthandd asmi; hanta, te 'nayd kdydyanydntam karavdni.*

1 'Maitreyī,' said Yājñavalkya, 'verily, I am about to go forth from this state (of householder) Look, let me make a final settlement between you and that Kātyāyanī '

See IV 5

*sthānād* = from the state i.e. the stage in his life. Yājñavalkya wishes to renounce the stage of the householder, *gṛhastha* and enter that of the anchorite, *vānaprastha*

2. *sa hovdca Maitreyī, yan nu ma tyam, bhagoḥ, sarvd prthwī' vittena puma sydt, Kaṭha m tendmrtd sydm ih na, ih hovdca ydjnaivalkyah yathawopakaranavatdm jivitam, tathaiva te jivitam sydd amrtatvasya tu ntedsti vittene.*

2. Then said Maitreyī 'If, indeed, Venerable Sir, this whole earth filled with wealth, were mine, would I be immortal through that?' 'No,' said Yājñavalkya - 'Like the life of the rich even so ', would your life be of immortality, however, there is no hope through wealth.'

3 *sa Jiovdca Maitreyī, yendham ndmrtd sydm, him dham Una kurydm, yad eva bltagavdn veda tad eva me bruhUi.*

3 Then Maitreyī said "What should I do with that by which

196 *The Principal Upaniṣads* II 4 5

I do not become immortal? Tell me that, indeed, Venerable Sir, of what you know (of the way to immortality).' Diacritics by Veeraswamy Krishnaraj

*Venerable Sir* = Bharata says that gods, sages, monks and saints are to be called *bhagavan*.

*devās ca munayaś caiva liṅginaḥ sādhanās ca ye bhagavann iti te vācyāḥ sarvaiḥ stri-puṁ-napuṁsakaiḥ.*  
the way to immortality = *kevalam amṛtatva-sādhanam. S*

4 *sa hovaca ydjiivalkyah, pnyd bata are nah sail pnyam bhdsasc, eht, dssva, vydkhydsydmī te, vydcaksanasya tu me mdidhydsasva th*

4 Then Yājñavalkya said 'Ah, dear, you have been dear (even before), and you (now) speak dear words. Come, sit down, I will explain to you. Even as I am explaining reflect (on what I say).'

*Priyā* = dear. You are dear because you wish to learn of that truth which is nearest my heart.

*bata* = *batety anukampyāha*. It shows tenderness.

*reflect* = *vākāny arthato niścayena dhyātam iccheti. S.*

Those who recite the Vedas without understanding their meaning are compared by Sāyaṇa to lifeless pillars which bear the weight of the roof.

*sthānur ayam bhāra-hāraḥ kilābhūd, adhītya vedam na vijānāti yo'rtham*

Cp what Kṛṣṇa says to Arjuna in the *Uttara-gātā*.

*yathā kharaś candana- bhāra-vāhī bhārasya vettā na tu saurabhasya tathā hi vipraḥ śruti-sāstra-pūrṇaḥ, jñānena hīnaḥ paśubhiḥsamānaḥ.*

Just as a donkey bearing the weight of sandal-wood knows its weight but not its fragrance, so also is a *Brāhmaṇa* who knows the texts of the Vedas and scriptures but not their significance. There is another version of this verse.

*ya hā kharas candana-bhāra-vāhī bhārasya vettā na tu candanasya  
tathaiva śāstrāṇi bahūny adhītya, sāraṁ na jānan kharavad vahet saḥ.*

It is said that some people are clever only at expounding, while others have the ability to practise what they learn. The hand carries the food to the mouth but only the tongue knows the flavours.

*vyākhyātum eva kecit kuśatāḥ, śāstram prayoktum alam anye  
upanāmayati karo'nnam rasāms tu jihvaiva jānāti.*

*5sa hovaca na vd are patyuh kdmāyāpahh pnyo bluvoati, dtmanas tu kdmāyāpatihprtyo blmvatt, na. vd arejaydyat kamdya jdyd prtya bhavatt, dtmanas tu kdmāyājayd pnyd bhavah, na vd are putrdndm kdmāyāputrah pnyd bhavanh, dtmanas tu kdmāyāputrah pnyd bhavanh, na vd are vittasya kdmāyāvittam pnyam bhavah, dtmanas tu kdmāyāmttam pnyam bhavah, na vd are Brāhmaṇah kdmāyāBrahmā priyam bhavatt, dtmanas tu*

II 4 5 *Brhad-dranyaka Upaniṣad* 197

*kamdya brahna pnyam bhuvau, na vd are ksairasya kamdya ksatram pnyam bhavati dtmanas tu kamdya ksatram pnyam bhavatt, na vd are lokdndm kamdya lokdh pnyd bhavanti, atinanastu kamdya lokdh pnyd bhavanti; na vd are devdndm kamdya devdh pnyd bhavanti, dtmanas tu kamdya devdh priya bhavanti, na va are bhutdnam kamdya bhutdni priydni bhavanti, dtmanas tu kamdya bhutdni priydni bhavanti; na vd are sarvasya kamdya saroam pnyam bhavati, dtmanas tu kamdya sarvam pnyam bhavati; alma va are drastavyah srotavyo mantavyo mdidhydsitavyak' Maitreyī dtmano vd are darsanena iravanena matydvijndnedam sarvam veditam.*

5 Then he said. 'Verily, not for the sake of the husband is the husband dear but a husband is dear for the sake of the Self. Verily, not for the sake of the wife is the wife dear but a wife is dear for the sake of the Self. Verily, not for the sake of the sons are the sons dear but the sons are dear for the sake of the Self. Verily, not for the sake of wealth is wealth dear but wealth is dear for the sake of the Self. Verily, not for the sake of Brahminhood is brahminhood dear but brahminhood is dear for the sake of the Self. Verily, not for the sake of kṣatriyahood is kṣatriyahood dear but kṣatriyahood is dear for the sake of the Self. Verily, not for the sake of the worlds are the worlds dear but the worlds are dear for the sake of the Self. Verily, not for the sake of the gods are the gods dear but the gods are dear for the sake of the Self. Verily, not for the sake of the beings are the beings dear but the beings are dear for the sake of the Self. Verily, not for the sake of all is all dear but all is dear for the sake of the Self. Verily, O Maitreyī, it is the Self that should be seen, heard of, reflected on and meditated upon. Verily, by the seeing of, by the hearing of, by the thinking of, by the understanding of the Self, all this is known.

All objects of the world, earthly possessions, romantic delights, provide opportunities for the realisation of the Self.

*The Self should be seen, heard of, reflected on and meditated upon:*

*Śrotavyaḥ śruti-vākyebhyaḥ, mantavyaś copapattibhiḥ*

*matvā ca satatam dhyeya, ete darśana-hetavah.-- Vivaraṇa Prameya- Saṅgraha.*

The śruti, the text, is the basis for intellectual development, *manana*. It is a means subordinate and necessary to true knowledge; Nididhyāsana is the opposite of thoughtless diffusion. It prepares for integral purity.

Contemplation is not mere philosophic thought It is a higher.

198 *The Principal Upaniṣads* II 4 8

stage of spiritual consciousness It secures the direct conviction of the reality. While a teacher can help, personal effort alone can take us to the goal of realization.

The Jaina and the Buddhist systems also recognise the three stages of religious development. The three jewels of the Jains, *ratna-traya*, are right belief, right knowledge and right conduct. Mātrceta says in *Śalapañcāśatka* (90)

*agamasyartha-cintaya bhavanopasanasya ca  
kala-traya-vibhago'sti nanyatra tava sasanat.*

Nowhere except in your teaching is there the threefold division of time into hearing the Scriptures, reflection on their meaning and the practise of meditation.

■ 6 *Brahmā tam paradad yo'nyatrĀtman o Brahmā veda ksatram tam paradad yo 'nyatrātmanah ksatram veda lokas tam parddur yo 'nyatrĀtman o devan veda bhiHam tam parddur yo'nyatrĀtman o bhutdnt veda sarvam lam paradad yo' nyalrdlmano sarvam veda xdam brahma, idam ksatram, ime lokdh, xmc devah, imam bhīitam, xdam sarvam, yad ayam alma*

6. The Brāhmaṇa ignores one who knows him as different from the Self. The Kṣatriya ignores one who knows him as different from the Self. The worlds ignore one who knows them as different from the Self. The gods ignore one who knows them as different from the Self. The beings ignore one who knows them as different from the Self. All ignores one who knows it as different from the Self. This Brāhmaṇa, this Kṣatriya, these worlds, these gods, these beings and this all are this Self.

**The various particular notes are not heard apart from the whole, but they are heard in the total sound.**

7 *sa yatkd dundubher hanyamdnasya na bdhydn iabdan iaknuyad grahanaya, dundnbhes tu grahanena dundubhy-aghd-tasya vd sabdo grhitah*

7 'As when a drum is beaten, one is not able to grasp the external sounds, but by grasping the drum or the beater of the drum the sound is grasped.

8. *sa yalhd sankhasya dhmdyamdnasya na bdhydn iabdan*

II 4 11 *Brhad-āranyaka Upaniṣad* 199

*SaknuySd grahandya, iankhasya tu grahaenan iaiikha-dhmasya va iabdo grhitah*

8 'As when a conch is blown, one is not able to grasp its external sounds, but by grasping the conch or the blower of the conch the sound is grasped.

9 *sa yatha vvyai vadyamdndyai na bahySn sabdati saknuydd grahandya, vindyai tit grahaiiena vtnd-vddasya vd iabdo grhttah.*

9 'As when a vina (lute) is played, one is not able to grasp its external sounds, but by grasping the vina or the player of the vina the sound is grasped.

10 *sa yathdrdra-edhdgner abhydhīdt prthag dhfīmd vinii-caranh, evam vd are'sya mahato bhutasya mhsvasitam, dad yad rgvedo yajurvedah sdmavedo'tharjngirasa itihdsah purdnam wdya Upaniṣadah slokah stttrdny anuvydkhyndm vydkhyndni: asyaivaiiam sarvam nihsvasitdm.*

10 'As from a lighted fire laid with damp fuel, various (clouds of) smoke issue forth, even so, my dear, the *R̥gVeda*, the *Yajur Veda*, the *Sāma Veda*, *Alharvāṅgirasa*, history, ancient lore, sciences, Upaniṣads, verses, aphorisms, explanations and commentaries. From this, indeed, are all these breathed forth.

**See Maitrī VI 32 All knowledge and all wisdom are the breath of the eternal Brahman. mahad bhūtam the great reality. It is great because it is greater than everything else and is the source of all else.**

**breathing: As a man breathes without effort, so all these come out of the Supreme without effort: yathā aprayatnenaiva puruṣa-niśvāso bhavati. S**

**anuvyākhyānāni = explanations, bhāṣya-vyākhyānāni.**

**vyākhyānāni = commentaries, bhāṣya-rūpāni.**

11 *sa yatha sarvdsdm apam samudra ekdyanam, evamsarvesam spariandm fvag ekdyanam, evam saroesdm gandhdndm nasike ekdyanam, evam saroesdm rasndm jihva ekdyanam, evam sarvesam rupndth caksur ekdyanam, evam sarvesam sabdndm bottom ekdyanam, evam sarvesam samkalpdndm mana ekdyanam, «w»sarvdsdm vtdyndm hrdayam ekdyanam, evam sarvesam*

*\* <sup>maNm</sup> hastdv ekdyanam, evam saroesdm dnandndm*

*upastha ekdyanam, evam sarvesam visargndm pdyur ekdyanam,*

*vam saroesath adhvandm pddav ekdyanam, evam sarvesdih*

*vedandm vag ekdyanam*

11. As the ocean is the one goal (uniting place) of all waters, as the skin is the one goal of all kinds of touch, as the nostrils

Page 200 Brhad-āraṇyaka Upaniṣad. 11.4.13.

are the one goal of all smells, as the tongue is the one goal of all tastes, as the eye is the one goal of all forms, as the ear is the one goal of all sounds, as the mind is the one goal of all determinations, as the heart is the one goal of all forms of knowledge, as the hands are the one goal of all acts, as the organ of generation is the one goal of all kinds of enjoyment, as the excretory organ is the one goal of all evacuations, as the feet are the one goal of all movements, as speech is the one goal of all Vedas.

12. *sa yathā samdhava-khlyā udake prdsta udakam evdnuvi-liyeta, na Msya ndgiahandyeva sydt, yato yatas tv ddadita lavanam eva, evam va ara idam maliad bhīitavi <anantam apdram vijmna-ghana eva; etebhyo bhīitebhyah samutthaya, tony evant-vmasyah, na pretya samjndsti, th are bravtmi, ih hovdca Yājñavalkya h*

12 'As a lump of salt thrown in water becomes dissolved in water and there would not be any of it to seize forth as it were, but wherever one may take it is salty indeed, so, verily, this great being, infinite, limitless, consists of nothing but knowledge. Arising from out of these elements one vanishes away into them. When he has departed there is no more knowledge. This is what I say, my dear' so said Yājñavalkya

*saindhava salt, sindhor vikāraḥ saindavaḥ, sindhu-sabdenodakam abhidhīyate, syandanāt sindur udakam. S.*

*samjñā = detailed knowledge, viṣeṣa- samjñā. S.*

13 *sa hovdca Maitreyī , atraiva ma bhagavdn amumuhat, na. pretya sampidsliḥ sa hovdca, na va are'ham moham bravtmi, alam va ara idam vijfidndya.*

13 Then said Maitreyī 'In this, indeed, you have bewildered me, Venerable Sir, by saying that, "when he has departed there is no more knowledge"' Then Yājñavalkyasaid 'Certainly I am not saying anything bewildering. This is enough for knowledge (or understanding).'

The confusion is due to the seeming contradiction that the Self is pure intelligence, and, again, when one has departed there is no more knowledge. The same fire cannot be both hot and cold. S points out that *Brahman*, the pure intelligence, remains unchanged, that it does not pass out with the destruction of the elements, but the individual existence due to *avidyā* is overcome, *Kaṭham vijñāna-ghana eva, kaṭham vā na pretya samjñāstīti, na hy uṣṇas śītas cāgnr evaiko bhavati . . . sa ātmā sarvasya jagataḥ paramārthato bhūta-nāśān na viiiasl, vināśī tv avidyā-kṛta-khtlyabhāvaḥ. S*

II. 5.1 *Brhad-Āraṇyaka Upaniṣad*

201

The goal seems to be like the state of dreamless sleep a state of utter annihilation. Maitreyī protests against such a bewildering prospect.

14, *yatra In dvaiiam vaa bhavati, tad itara ttaram pghratt, tad itara ttaram paiyah, tad ttara ttaram irnoti, tad ttara ttaram abhmadalt, tad ttara ttaram manute, tad ttara ttaram vijndntt yatra tv asya sarvam atmaivdbhut, tat kena kam jtgkret, tat kena kam pasyet, tat kena kam irnyuat, tat kena kam abhtvadet, tat kena kam manvita, tat kena kam vijantyaP yenedam sarvam vijndntt, tam kena mjdmtydt, vijndtdram are kena mjamydd tit.*

14 'For where there is duality as it were, there one smells another, there one sees another, there one hears another, there one speaks to another, there one thinks of another, there one understands another. Where, verily, everything has become the Self, then by what and whom should one smell, then by what and whom should one see, then by what and whom should one hear, then by what and to whom should one speak, then by what and on whom should one think, then by what and whom should one understand? By what should one know that by which all this is known? By what, my dear, should one know the knower?'

SeeCU VII 24 1 The reference here is to the Absolute *Brahman*. Whatever is known is an object. As the Self is the subject, it cannot be known.

This section indicates that the later subjection of women and their exclusion from Vedic studies do not have the support of the Upaniṣads.

## *Fifth Brāhmaṇa* THE COSMIC AND THE INDIVIDUAL

1 *tyam prthivi sarvesdm bhutndm madhu, asyai prthivyai sarvam bhutnt madhu; yai cdyam asydm prthvydm tejomayo' Wamayah Puruṣah, yas cdyam adhydtmam idriras tejomayo' mnamayafy Puruṣah, ayam eva sa yo'yam dtmd, tdam amrtam, ◊<m brahma, tdam sarvam.*

The earth is (like) honey for all creatures, and all creatures are (like) honey for this earth. This shining, immortal person who is in this earth and with reference to oneself, this shining, immortal person who is in the body, he, indeed, is just this self. This immortal, this *Brahman*, this is all.

202 *The Principal Upaniṣads* II. 5 5

**The earth and all living beings are mutually dependent, even as bees and honey are. The bees make the honey and the honey supports the bees *parasparam upakāryopakāraka-bhāve phalitam āha. A Brahman is the self in each, in the earth and in the individual.***

2 *tmd apah sarvesam bhutnam madhu, dsam apam sarvam bhutam madhu, yas cayam asv apsu tejomayo'mrtamayah Puruṣah, yas cayam adhyatmam raitasas iejomayo' mrtamayah Puruṣah, ayam eva sayo'yam dtma, tdam amrtam, tdam brahma, tdam sarvam*

2 This water is (like) honey for all beings, and all beings are (like) honey for this water This shining, immortal person who is in this water and with reference to oneself, this shining, immortal person existing as the seed (in the body), he is, indeed, just this self, this is immortal, this is *Brahman*, this is all.

In the body it exists, especially in the seed *adhyātmanṁ retasy apām viśeṣato 'vasthānam. S. retaso jala-vikāratvāt. R.*

3 *ayam agnth, sarvesam bhutnam madhu, asyagneh sarvdm bhutam madhu, yas cayam asmmn agnau tejomayo 'mrtamayah Puruṣah, yas cayam adhyatmam vdn-mayas tejomayo 'mrtamayah Puruṣah, ayam eva sayo' yam dtma, tdam amrtam, tdam brahma, tdam sarvam.*

3 This fire is (like) honey to all beings, and all beings are (like) honey for this fire. This shining, immortal person who is in this fire and with reference to oneself, this shining, immortal person who is made of speech, he is just this self, this is immortal, this is *Brahman*, this is all.

4 *ayam vdyuh sarvesam bhutnam madhu, asya vdyoh sarvam bhutam madhu, yas cayam asmvn vayau tejomayo 'mrtamayah Puruṣah, yas cayam adhyatmam pranas tejomayo 'mrtamayah Puruṣah, ayam eva sa yo'yam dtma, tdam amrtam, tdam brahma, tdam sarvam.*

4 This air is (like) honey to all beings, and all beings are (like) honey for this air. This shining, immortal person who is in this air and with reference to oneself this shining, immortal person who is breath (in the body), he is just this Self, this is immortal, this is *Brahman*, this is all.

**See 1 5 11**

5 *ayam ddityah sarvesam bhutnam madhu, asyadtyasya sarvam bhutnt madhu, yas cayam asmtnn ddttye tejomayo' mrtamayah Puruṣah, yas cayam adhyatmam cdksusas tejomayo'*

II. 5 8. *Bṛhad-āraṇyaka Upaniṣad* 203

*mrtamayah Puruṣah, ayam eva sa yo' yam dtmd, tdam amrtam, tdam brahma, tdam sarvam.*

5. This sun is (like) honey for all beings and all beings, are (like) honey for this sun. This shining, immortal person who is in this sun and with reference to oneself, this shining, immortal person who is in the eye, he is just this Self, this is immortal, this is *Brahman*, this is all.

6. *vmd diiah sarvesdm bhutndm madhu; dsdm dtdm sarvnt bhutam madhu; yai cdyam dsu dtksu tejomayo 'mrtamayah ptmtsah, yai cayam adhydtmarh irotrah prāttiruktas tejomayo' ■mrtamayah Puruṣah, ayam eva sa yo' yam dtmd, tdam amrtam, idam brahma, idam sarvam.*

6. These quarters are (like) honey to all beings, and all beings are (like) honey for these quarters This shining, immortal person who is in these quarters and with reference to oneself, this shining, immortal person who is in the ear and the time of hearing, he is just this Self, this is immortal, this is *Brahman*, this is all.

*Time 0/ Jmng. sabda-pratt-havana-veldydm sanwhtto bhavalili prati&rutkah S.*

*J ayam candrah sarvesdm bhutndm madhu, asya candrasya sarvam bhutam madhu; yai cdyam asmims candre tejomayo' mrtamayah Puruṣah, yai cdyam adhydtmam manasas tejomayo' wtamayah Puruṣah, ayam eva sa yo' yam dtmd, tdam amrtam, mm brahma, tdam sarvam*

7. This moon is like (honey) to all beings, and all beings are (like) honey for this moon. This shining, immortal person who in this moon and with reference to one self, this shining, immortal person who is in the mind, he is just this Self, this is immortal, this is *Brahman*, this is all.

8 *tyam vidyut sarvesdm bhutndm madhu, asyai vidyutah mrta\*<sup>l</sup> \*\*\*\*\*<sup>l</sup>\* ma &hu, yai cdyam asydh vidyuU tejomayo' mrfe^ Pwsah, yai cdyam adhydtmam tatjasas tejomayo' .tnayak Puruṣah, ayam eva sa yo'yam dtmd, tdam amrtam, >\*m brahma, tdam safvam*

8. This lightning is (like) honey to all beings, and all beings (like) honey for this lightning. This shining, immortal person who is in this lightning and with reference to this self, this shining immortal person who is in the light, he is just this Self, this is immortal, this is *Brahman*, this is all.

204 *The Principal Upaniṣads* II 5 11

9 *ayam stanayitnuh sarvesam bhutanam madhu, asya stanayitnoh sarvdm bhutam madhu, yai cdyam asmm stanayitnau tejomayo 'mrtamayah Puruṣah, yai cdyam adhyatmam iabdah sauvaras tejomayo' mrtamayah Puruṣah, ayam eva sayo'yam atma, idam amrtam, tdam brahma, tdam sarvam*

9 This cloud is (like) honey to all beings, and all beings are (like) honey for this cloud. This shining, immortal person who is in this cloud and with reference to one self, this shining, immortal person who is in the sound and in tone, he is just this Self, this is immortal, this is *Brahman*, this is all.

*stanayitnu = cloud, parjanya or thunder megha-garjanam R*

*sound = śabde bhavaḥ śābdah. S.*

*tone = svare viśeṣato bhavatīti sauvarah. S.*

10 *ayam dkdiah sarvesam bhutanam madhu; asydhdiasya sarvdm bhutam madhu, yas cdyam asmmn dkdie tejomayo' mrtamayah, Puruṣah, yai cdyam adhyatmam hrdydkdiah tejo mayo' mrtamayah Puruṣah, ayam eva sa yo'yam atma, tdam amrtam, tdam brahma, tdam sarvam*

10 This space is (like) honey for all beings and all beings are (like) honey for this space. This shining, immortal person who is in this space and with reference to one self, this shining, immortal person who is in the space in the heart, he is just this Self, this is immortal, this is *Brahman*, this is all.

XI. *ayam dharmah sarvesam bhutanam madhu, asya dhar-masya sarvdm bhutam madhu, yai cdyam asmm dharme tejomayo 'mrtamayah Puruṣah, yai cdyam adhyatmam dhdrmas tejomayo 'mrtamayah Puruṣah, ayam eva sa yo'yam atma, tdam amrtam, tdam brahma, tdam sarvam*

11 This law is (like) honey for all beings and all beings are (like) honey for this law. This shining, immortal person who is in this law and with reference to one self, this shining, immortal person who exists as lawabidingness, he is just this Self, this is immortal, this is *Brahman*, this is all.

*this law = though law is not directly perceived, it is described by the word 'this,' as though it were directly perceived, because the effects produced by it are directly perceived: ayam ity apratydkṣo 'pi dharmah kāryeṇa tat-prayuktena pratyakṣeṇa, vyapadiśyate; ayam dharma tti pratyakṣavat. S. The self and dharma or righteousness are regarded as equivalent Cp 'Live you (viharatha) having self as light and refuge and none other, having dharma as light and refuge (and none other \* Dīgha Nīkāya II 100. The end of the way is to*

II. 5. 15- *Bṛhad-āranyaka Upaniṣad* 205

*become what we are, to become Brahman or the Buddha. The arhats are said to become one with Brahman, brahma-bhūta.*

12. *idam satyam sarvesam bhutndm madhu; asya satyasya sarvdm bhutani madhu; yas cayam asmin satye tejomayo'^ mrtamayah purusdh, yas cayam adhyatmam satyas tejomayo' mrtamayah purusdh, ayam eva sa yo'yam atma, idam amrtam, idam brahma, idam saroam*

12. This truth is (like) honey for all beings, and all beings are (like) honey for this truth. This shining, immortal person who is in this truth and with reference to oneself, this shining, immortal person who exists as truthfulness, he is just this Self, this is immortal, this is *Brahman*, this is all.

13 *idam mdnusam sarvesam bhutndm madhu; asya manu-sasya sarvdm bhutani madhu, yas cayam asmm mdnuse tejomayo' mrtamayah purusdh, yas" cayam adhyatmam mdnusas tejomayo' mrtamayah purusdh, ayam eva sa yo'yam dimd, idam amrtam, idam brahma, idam saroam.*

13 This mankind is (like) honey for all beings, and all beings are like honey for this mankind. This shining, immortal person who is in this mankind and with reference to oneself, this shining, immortal person who exists as a human being, he is just this self, this is immortal, this is *Brahman*, this is all.



14 *ayam atma sarvesam bhutndm madhu; asydimanah sarvdni bhutani madhu, yas cayam asmmn dtmani tejomayo' mrtamayah Puruṣah, yas cayam atma tejomayo' mrtamayah purusdh, ayam eva sa yo' yam atma, idam amrtam, idam brahma, idam saroam.*

14 This self is (like) honey for all beings and all beings are (like) honey for this self. This shining, immortal person who is in this self and the shining, immortal person who is in this (individual) self, he is just this Self, this is immortal, this is *Brahman*, this is all.

**The cosmic self and the individual self are referred to.**

15sa *vd ayam dtmd sarvesam bhutndm adhipahh; sarvesam bhutndm raja; tad yathd ratha-ndbhau ca ratlux-nemau cdrah sarve samaipitdh, evam evdsmmn dtmam sarvdni bhutani sarve devdh sarve lokdh sarve prnddh sarva eta dtmanah samarpitdh.*

15. This self, verily, is the lord of all beings^ the king of all beings. As all the spokes are held together in the hub and felly of a wheel, just so, in this self, all beings, all gods, all worlds, all breathing creatures, all these selves are held together.

206 The Principal Upaniṣads 11.5.17.

*MADHU-VIDYĀ* THE HONEY DOCTRINE. Diacritics by Veeraswamy Krishnaraj

16 *u2«ffi vat taw madhu Dadhyañ dtharvano 'svibhyam uvaca tad etad rsth paiyann avocat' tad vam nard sanaye damsa ugram avis krnomi, fanyatur na vrstim Dadhyañ ha yan madhv dtharvano vam asvasya iirsnd pra yad im uvaca iti*

16 This, verily, is the honey which Dadhyañ, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this the seer said 'O Aśvins in human form, I make known that terrible deed of yours which you did out of greed, even as thunder (makes known) the coming rain, even the honey which Dadhyañ, versed in the *Atharva Veda*, declared to you through the head of a horse.'

**See RV I. 116. 12. Śatapatha Brāhmaṇa XIV. I. 1 and 4. The two Aśvins desired instruction from Dadhyañ, but he was unwilling to impart it as Indra had threatened Dadhyañ that he would cut off his head, if he taught this *madhu-vidyā*, honey doctrine to any one else. So the Aśvins took off Dadhyañ's head and substituted for it a horse's head. Dadhyañ declared the honey doctrine. Indra earned out his threat, and the Aśvins restored to Dadhyañ his own head. This story illustrates the extreme difficulty which even the gods had to secure the knowledge originally possessed by Indra.**

**Aśvins in human form = *narākārau aśvinau*. S.**

***sanaye* = out of greed,**

***lābha-lubdho hi loke'pi krūraṁ karmā-carati*. S.**

17 *idam vat tan madhu Dadhyañ dtharvano 'svibhyam*

*uvaca tad etad rsih paiyann avocat Atharvandyavina dadhtce aivyam sirah praty airayatam sa vam madhu pra vocad rtdyan, tvdstram yad dasrdv apt kaksyam vam iti*

17. This, verily, is the honey which Dadhyañ, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this, the seer said, 'O Aivms, you set a horse's head on Dadhyañ, versed in the *Atharva Veda*, ye terrible ones to keep his promise he declared to you the honey of Tvaṣṭri which is your secret.'

**See RV I. 117. 22**

**Keeping one's solemn promise is more important than the life itself, *jīvitād api hi satya-dharma-paripālanāgurutareti*. S.**

II 5. 19. *Brhad-Āraṇyaka Upaniṣad* 207

***kakṣyam* = secret, *gopyam, rahasyam paramātma-sambandhi yad vijñānam*. S.**

***tvāṣṭram* = of tvāṣṭr, the sun: *tvāṣṭā- ādityaḥ tasya sambandhi*. S.**

**The head of *yajña* or sacrifice became the sun; to restore the head the rite called *pravargya* was started, *yajñās śiras tvāṣṭā-bhavat, tat pratisandhānārtham pravargyaṁ karma*. S.**

18 *idam vat tan madhu Dadhyañ Atharvano 'svibhyam wuaca, tad etad rsih paiyann avocat' purai cakre dvipadah, purai cakre catuspadah purah sa paksi bhiltva purah pumS.a dmiat tii. sa va ayam Puruṣah sarvasu pursu puniayafy, natnena him ca nanavrtam, namena kvm ca nasamvrtam.*

18. This, verily, is the honey which Dadhyañ, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this the seer said 'He made bodies with two feet and bodies with four feet. Having first become a bird, he the person entered the bodies.' This, verily, is the person dwelling in all bodies. There is nothing that is not covered by him, nothing that is not pervaded by him.

*Puraḥ* = bodies, *purāṇi*, *śarīrāṇi*. *S*

*pakṣī* = bird, subtle body, *liṅga-śarīram*

Cp *pura-samjñe śariresmin śayanāt puruṣo hariḥ*, quoted by R.

There is nothing which is not filled by the Supreme, inside or outside.

*sa eva nāma-rūpātmanāntar-bahir-bhāvena kārya-kāraṇa-rūpeṇa vyavasthitah. S.*

Cp "This city (*pur*) is these worlds, the person (*puruṣa*) is the spirit (*yo'yam pavate, vāyu*), who because he inhabits (*śete*) this city is called the citizen (*puru ṣa*)' *Satapatha Brāhmaṇa XIII. 6. 2.1.*

See also *Atharva Veda X 2. 30*, where 'he who knoweth Brahma's city whence the Person (*Puruṣa*) is so called, him neither sight nor the breath of life desert ere old age.' Philo says 'As for lordship, God is the only citizen' *Cher. 121*

19. *tdam vax tan madhu Dadhyañ Atharvano' SvibhySm tvaca, tad etad rsih paiyann avocat'*

*rūpaṁ rūpam pratirūpo babhūva,*

*tad asya rūpam praticakṣaṇāya;*

*indro māyābhiḥ puru-rūpa īyate.*

*yuktā hy asya harayaḥ śatā daṣa iti.*

*ayam vat harayah ayam vat daia ca sahasrdni, bahiim canantani ca, lad etad brahmdpiirvam, anaparam, anantaram, abdhyam ayam atma Brahmā sarvduvuh, ity anuiasanam*

19. This, verily, is the honey which Dadhyañ, versed in the *Atharva Veda*, declared unto the two Aśvins. Seeing this the seer said 'He transformed himself in accordance with each form. This form of him was meant for making him known. Indra (the Lord) goes about in many forms by his *māyās* (magical powers), for to him are yoked steeds, hundreds and ten. He, verily, is the steeds. He, verily, is tens and thousands, many and countless. This *Brahman* is without an earlier and without a later, without an inside, without an outside. This *Brahman* is the self, the all-perceiving. This is the teaching'

See RV. VI 47 18.

*praticakṣaṇāya* = for making him known. Creation is for the manifestation of the glory of god.

*indraḥ* = lord, *parameśvaraḥ*.

*Māyābhiḥ* = *prajñābhiḥ*. *S.* By his wisdom he manifests himself *saṁkalpa-rūpa-jñānaiḥ*. *R.* The Lord reveals himself through many forms by his *māyā*, to reveal his thoughts. Indra assumes one form after another, makes round himself wonderful appearances. *Sāyaṇa* says, *yad rūpam kāmayate tad rupātmake bhavati nānā-vidhāni śarīrāṇi nirmimite.*

*Harayaḥ* = steeds, sense-organs, *indriyaṇi*.

### *Sixth Brāhmaṇa*

#### THE LINE OF TEACHERS AND PUPILS

1 *atha vamiāh patltmfifyo gaupavanah, pauhmaṣy<lt, pautt-mtifyo gattpavandt, gaupavanah kau&ikat, kaukkaḥ hattndinyai, hauv.dmyah iandtlyat, iandilyah kauitkdc ca gautamdc ca, gaulntrak*

1 Now the line of tradition (of teachers). Pautimasya (received the teaching) from Gaupavana, Gaupavana from (another; Pautimasja (This) Pautim. Isya from (another) Craujnv.ma (This) Gaupaiana from Knuiika, KauSika from Katm'hnjn, Katinrimja from S\''indiha, SYmdilya from KaiKika and GatiUma Gautama.

2 *ur,i'tt^dl,i t'tyuefyah iditdilyac ca anablnmWac ca, aribhwld'a t'rabhiv'Midt, dr.abhmtldla iinabhimldliil, iinabhvn-lii' ?it>lii>jt, fauiav ah sitiaW'pracinayagyubhyam, sattavn-f'.> T, - \Mlp.'.r3\$aryut, pirtHaryo bhdradvdjd, Ihdradvdjo*

*bhdraivajdc ca gautamdc ca, gautamo bharadvjdjt, bldradvajah Parasaryat, pdraiaryo baijavapdyandt, haijavapayanah, kauit-kayaneh, kauhkdyamh.*

2. From Āgniveśya. Āgniveśya from Śāṅḍilya and Ānabhimlāta. Ānabhimlāta from (still another) Ānabhimlāta. Ānabhimlāta from (still another) Ānabhimlāta. (This) Ānabhimlāta from Gautama. Gautama from Saitava and Prācīnayogyā, Saitava and Prācīnayogyā from Pārāśarya, Pārāśarya from Bhāradvāja. Bhāradvāja from Bhāradvāja and Gautama, Gautama from (another) Bhāradvāja, Bhāradvāja from Pārāśarya, Pārāśarya from Baijavāpāyana, Baijavāpāyana from Kauśikāyani, Kauśikāyani.--

3. *ghrtdkausikdt, ghrtdkauitkah pdrdiaryayandt, pardsaryd-yanah parasaryat, pdraiaryo jdtukamydt, jatukarnya dsura-ya^ac caydskac ca, dsurdyams traivayefi, traivanir aupajandha-«4< aupajandhanir dsureh, dsunr bhdradvdjdt, bharadvaja atreyat, dtreyo mdnteh, mdntir gautamdt, gautamo gautamdt, gautamo vdtstydt, vatsyah sndilydt, idndilyah kaiiorydt kdpdydt, haisoryah kdpyah kumdrahdritdt, kumdrahdnto gdlavat, gdlavo mdarbhi-kaundmyat, vidarbhl-kaundnyo vatsanapdto bdbhravat, vatsanapdd bdbhravahpathah saubharāt, panthdh saubharo 'ydsydd antrasdt, aydsya dngirasa dbhutes ivdsirāt, dbhutis tvdstrovtmrupattvastrāt, vtharupas tvdstro 'toibhyam, asvwau dadhica mharvandt, Dadhyaññ dtharvano 'tharvano davodt, atltarvd daivo mrtyoh prddhvamsandt, mrtyuh prddhvamsanah pradhvam-sandi'; pradhvamsana ekarseh, ekarstr vipracitteh, vipracittir vyatfeh, vyastth sandroh, sandruh sandtandt, sandtanah sanagdt, fro rparamesfhmah, paramesihī Brāhmaṇah, Brahmā svaya-«M», brahviāne namah*

From Ghṛtakauśika, Ghṛtakauśika from Pārāśaryaṇa, Pārāśaryaṇa from Pārāśarya, Pārāśarya from Jātūkarnya. Jātūkarnya from Āsurāyaṇa and Yāska. Āsurāyaṇa from Trivaṇi from Aupajandhani. Aupajandhani from Āsuri. Āsuri from Bhāradvāja. Bhāradvāja from Ātreya. Ātreya from Māṅṭi, Māṅṭi from Gautama. Gautama from Vātsya. Vātsya from Śāṅḍilya. ^ Śāṅḍilya from Kaiśorya Kāpya from Kumārahārita. Kumārahārita from Gālava. Gālava from Vidarbhīkaunḍinya. Vidarbhīkaunḍinya from vatsanapāt Bābhra. Vatsanapāt Bābhra from Pathah Saubharāt. Pathi Saubhara from Ayāśya Āṅgirasa, Ayāśya Āṅgirasa from Ābhuti Tvāṣṭra, Ābhūti Tvāṣṭra from

### 210 The Principal Upaniṣads 11.6.3

Viśvarūpa Tvāṣṭra Viśvarūpa Tvāṣṭra from the two Aśvins. The two Aśvins from Dadhyañc Ātharvaṇa. Dadhyañc Ātharvaṇa from Atharvan Daiva. Atharvan Daiva from Mṛtyu Prādhvamāna. Mṛtyu Prādhvamāna from Prādhvamāna. Prādhvamāna from Ekarṣi. Ekarṣi from Vipracitti. Vipracitti from Vyasti. Vyasti from Sanāru Sanāru from Sanātana, Sanātana from Sanaga. Sanaga from Parameṣṭhin. Parameṣṭhin from Brahmā. Brahmā is self-born Salutation to Brahmā.

**Parameṣṭhin is Virāj. Brahmā is Hiranya-garbha**

**The tradition of the Veda is traced to the Supreme. It is expressed or formulated by individuals but they are not its authors. The tradition belongs to the supra-individual order and is said to be *apauruṣeya* or non-personal. It is timeless though its apprehension is possible at any time.**

III 1 2. *Brhad-āranyaka Upaniṣad*

211

## CHAPTER III

### First Brāhmaṇa

#### SACRIFICIAL WORSHIP AND ITS REWARDS

1. *janako ha vaideho bahu-daksinena yajneje. tatra ha kuru-pancalanam brahmand abhisametd babhuvuh tasya ha janakasya vaidekasya mpjndsd babhuva kah svtd esdm brdhmandndtn aniicanatama iti. sa ha gavam sahasram avarurodha: daia daia padd ekaikasydh irngayor dbaddhd babhuvuh.*

1 Janaka (King) of Videha performed a sacrifice at which many presents (were offered to the priests). Brāhmaṇas of the Kurus and the Pancalas were gathered together there. In this Janaka of Videha arose a desire to know which of these Brāhmaṇas was the most learned in scripture. He enclosed (in a pen) a thousand cows. To the horns (of each cow) were fastened ten corns (of gold).

**Though this states the same doctrine as the previous *madhuvīdyā*, S makes out that while the previous section depended on scripture, *āgama-pradhāmm*, the present one is based on reasoning, *upapatti-pradhānam*. When the two,**

scripture and reasoning, demonstrate the unity of the Self, it is seen clearly as a bael fruit in the palm of one's hand: *agamopapatti hy ātmaikatva-prakāśanāya pravṛtte śaknutaḥ kara-tala-gata-bilvam iva darśayitum. S*

2. *tan Iwvaca. brahmand bhagavantah, yo vo brahmisthah, sa daga udajatam ttt te ha brahmand na dadhrsuh atha haydjfia-viukyak svam eva brahmacdrtnam uvda: etah, saumya, udaja, samdrava xh td hoddcakdra, te ha brdhmandi cukrudhuh:mmmmno brahmistho bruviteh atha ha janakasya vaidekasya flWiiifo babhuva: sa hamam papraccha, tvam nu khalu nah, ypmvalkya, brahmistho 'sih sa hovdca namo vayam brahmtst-tya kumah, gokdmd eva vayam sma %t%. tarn ha tola evaprastwm <<<we hotasvalah*

He said to them 'Venerable Brāhmaṇas, let him of you who is the wisest Brahmaṇa among you, take away these cows.'

Those *Brahmayas* did not dare (to take the cows). Then Yājñavalkya said to his pupil 'Sāmaśravas, my dear, drive them

away.' The Brahmaṇas were enraged (and said): 'How can he declare himself to be the wisest Brahmaṇa among us?'

Now, there was Aśvala, the *hotr* priest of Janaka

212 *The Principal Upaniṣads* III. i. 5.

of Videha. He asked him, 'Yājñavalkya, are you, indeed, the wisest Brahmaṇa among us?' He replied, 'We bow to the wisest Brahmaṇa but we just wish to have these cows.' Therefore, Aśvala, the *hotr* priest, decided to question him.

*Yājñavalkya is a teacher of the Yajur Veda but his pupil chants the Soman which is the RgVeda set to music, and the Atharva Veda is subsidiary to the other three. So Yājñavalkya is learned in all the four vedas.*

3. *Yājñavalkya, iti Jiovaca. yad idam sarvam ihrtynaptam, sarvam mrtyundbhipannam, hena yajamano viriyor apiim atitnu-eyata tti: Jwtra rtvija, agmnd, vacd: vdg vai yajiiasya hold, tad yeyam vdk so' yam agnih, sa Jiotd, sd ihukiih, sdfimuktih*

3 'Yājñavalkya,' said he, 'since everything here is pervaded by death, since everything is overcome by death, by what means does the sacrificer free himself from the reach of death?' ('Yājñavalkya said) 'By the *hotr* priest, by fire, by speech. Verily, speech is the *hotr* of sacrifice. That which is this speech is this fire. This (fire) is *hotr*. This is freedom, this is complete freedom.'

*āptam = pervaded, vyāptam. S.*

*abhipannam = overcome, swayed, vaśīkrtam. S.*

*By the knowledge of the identity of the sacrificer, the fire and the ritual speech one gets beyond death.*

4. *Yājñavalkya, iti Jiovaca, yad idam sarvam al,ord}rabliyaiK aptam, sarvam afwrdfdrbJiydm abhipannam, kena yajamano 'Jioidirayor apiim aitmncyaiia iti adJwaryiind rtvija, caksusS, ddityena, caksur vat yajiiasya adJivaryuh, tad yad idam caksah,so' sdv ddityah; so 'dhvaryuli, sd mukfih sdiimuktih.*

4. 'Yājñavalkya,' said he, 'since everything here is pervaded by day and night, since everything is overcome by day and night, by what means does the sacrificer free himself from the reach of day and night?' 'By the *adhvaryu* priest, by the eye, by the sun verily, the eye is the *adhvaryu* of the sacrifice. That which is his eye is the yonder sun. This is the *adhvaryu*. This is freedom. This is complete freedom.'

*Day and night are symbolic of time, which is the source of all change: viparinmna-hduh kalah. S*

5 *Yājñavalkya, Hi Jiovaca, yad idam sarvam purva-paksa-apara-paksdbhyam aptam, sarvam pFirvapaksa-aparapaksablydm abhipannam. kena yajamdnah psirvapaksa-aparapaksayor apiim*

III.1. 8 *Bṛhad-āranyaka Upaniṣad* Diacritics by Veeraswamy Krishnaraj

213

*aiimwyata iti. ttdgdtrd rtvxjd, vdyund, prdnena, prdiyi vai yajiiasya udgdta, tad yo yam prdnah sa vdyuli, sa udgdta, sd mukth satvmuktih.*

5 'Yājñavalkya said he, 'since everything here is overtaken by the bright and dark fortnights, since everything is overcome by the bright and dark fortnights, by what means does the sacrificer free himself from the reach of the bright and the dark fortnights?' 'By the *udgātr* priest, by the air, by the breath. Verily, the breath is

the *udgātr* priest of the sacrifice. That which is this breath is the air. This is the *udgātr* priest. This is freedom. This is complete freedom.

6. *Yājñavalkya, th liovdca, yad idam antanksam anaramba-nam iva kendkramena yajamanah svargam lokam dkramata ih brahmand rtviyd, manasd, candreija, mano vai yajiiasya brahmd, tad yad idam manah, so' sau candrah, sa brahmd, sa mukhh, sdtmikiih ity atimoksdh, atha sampadah.*

6. 'Yājñavalkya,' said he, 'since the sky is, as it were, without a support, by what means of ascent does a sacrificer reach the heavenly world?' By the Brahmā priest, by the mind, by the moon verily, mind is the Brahmā of the sacrifice. That which is this mind is the yonder moon. This is the *Brahman*. This is freedom. This is complete freedom. This is concerning freedom; and now the achievements.

***Sampadah* = achievements of results acquired, phala-prāptih**

7\_ *ydjiiavalkya, iti hovdca, katibhtr ayam adya rgbhir hotdstnm y&)ne^ kan\$yaffii hsrbhtr iti katamds tds tisra iti. puro'imodkya cayajyd ca sasyawa trtyd' kirn idbhir jayaffiv yat him ccdam pranabhrāth.* J J J

'Yājñavalkya said he, 'how many (kinds of) Ṛg. verses will the *hotr* priest use today in this sacrifice?' 'Three.' which are these three?' 'The introductory verse, the verse accompanying the sacrifice and the benedictory as the third.' 'Whatever that is here that has breath.'

\<atf^a-itam^ya' %i% h°vaca, katy ayam adyddhvaryur asmin ww / Ttir hosyatfh: iis \* \* \* ' katamds tds tisra iti: yd huta man -yt hut& atnedante, y\* huia adhiseraie: kim tdbhir whA^i\* Wvalanh deva-hkam eva tdbhir jayati, dvyata aeva-lokah;yd huta atinedanU, pitr-hkam eva tdbhir jayati,

214 *The Principal Upaniṣads* III 1 10

*atva hi pitr-lokah, yd hutd adhiierate, manusya-lokam eva tabhxr jayati, adha voa hi vtanusya-lokah*

8 'Yājñavalkya,' said he, 'how many (lands of) oblations will the *Adhvaryu* priest offer today in this sacrifice?' 'Three' 'Which are these three.' 'Those which, when offered, blaze upward, those which, when offered, make a great noise and those which, when offered, sink downward.' 'What does one win by these?' 'By those which, when offered, blaze upward, one wins the world of the gods for the world of the gods burns bright, as it were. By those which, when offered, make a great noise one wins the world of the fathers for the world of the fathers is excessively (noisy). By those which, when offered, sink downwards, one wins the world of men for the world of men is down below, as it were.'

**The three kinds of oblations are said to be wood and clarified butter, flesh, milk and soma juice. S. The first flares up, the second makes a hissing noise, the third sinks down into the earth.**

**Those who are in the world of the fathers cry to be delivered out of it.**

***atnedante* = make a great noise, atīva śabdāṁ kurvanti. S.**

g *Yājñavalkya, ih hovaca, kattbhir ay am adya brahmdyajnam daksinaio devatdbhir gopdyatiti ekayeh katama saiketi mana eveti, anantam vat manah anantd visve-devah, anantam eva sa tena lokam jayati.*

9 'Yājñavalkya,' said he, 'with how many divinities does the Brahmā priest on the right protect the sacrifice today?' 'With one' 'Which is that one?' 'The mind alone' verily, the mind is infinite, the *Viśvedevās* are infinite. An infinite world he wins thereby.

**Through mind we meditate and it is said to be infinite on account of its modifications.**

io *Yājñavalkya, ii% hovaca, katy ayam adyodgdtdsimm yajfie Uotnydh stosyatiti tisra ih katamds tas ttsra tti puro' nuvakyd ca ydjyd ca iasyaiva irtiyd katamds td yd adhydlmam ttt prdna eva puro' nuvakyd, apdnoydjyd, vydnah sasyd kim tabhirjayatiti' prthtvi-lokam eva puro' nuvdkyayd jayati, antariksa-lokam yajyaya, dyu-lokam iasyaya tato ha hotd&vala upararanta*

10. 'Yājñavalkya,' said he, 'how many hymns of praise will the *udgātr* priest chant today in the sacrifice?' 'Three' 'Which are these three?' 'The introductory hymn, the hymn accompanying the sacrifice and the benedictory as the third " 'Which

HI 1 4 *Brhad-āranyaka Upaniṣad* 215

are these three with reference to the self?' 'The introductory-hymn is the inbreath, the hymn accompanying the sacrifice is the outbreath. The benedictory hymn is the diffused breath.' 'What does one win by these?' 'By the introductory hymn one wins the world of the earth, by the accompanying hymn the world of the atmosphere, by the benedictory hymn one wins the world of heaven.' Thereupon the *Hotr* priest *Aśvala* kept silent.

***upararāma* = kept silent, tūṣṇīm babhūva. R.**

1. *aiha hainamjdratkdrava drtabhdgahpapracca'Yājñavalkya ttt hovdca, kati grahdh katy atigrahd iti. astau grahdh astdv ahgrahd iti ye te' stau grahdh, astdv atigrahdh, kafame fa iti.*

1 Then Jāratkāra Ārtabhāga questioned him, 'Yājñavalkya,' said he, 'how many perceivers are there, how many over-perceivers?' 'Eight perceivers Eight over-perceivers.' 'Those eight perceivers and eight over-perceivers, which are they?'

**The *grahas* are the organs of perception, graspers or apprehenders and the *atigrahas* are the objects of perception.**

2. *pr̥no vat grahah, so 'panendtigrdhena grhitah, apdnena hi gandhdn pghrali*

2 'The nose is the organ of perception. It is seized (controlled) by the outbreath as an over-perceiver, for by the outbreath one smells an odour.

***prāṇa iti ghrāṇam ucyate. S.***

3 *nag vai grahah, sa ndnmdtigrdheria grhitah, vdcđ hi namany abhtvadah*

3 'Speech, verily, is the organ of perception. It is seized by name as an over-perceiver, for by speech one utters names.

4 *phvd vat grahah, sa rasendtigrdhena. grhitah, jihvavd hi rasdnvijndti.*

4 'The tongue, verily, is the organ of perception. It is seized by taste as an over-perceiver, for by tongue one knows tastes.

216 *The Principal Upaniṣads III.2.11*

5 *caksur vat giahah, sa ittpendUgrdJicna grhitah, caksusa hi rtlpdm pasyah*

5 'The eye, verily, is the organ of perception. It is seized by form as an over-perceiver, for by the eye one sees forms

6 *stoiram vat graJiah, sa sabdendttgraliena grhitah, boh ma hi sabddn srnoii*

6 'The ear, verily, is the organ of perception It is seized by sound as an over-perceiver, for by the ear one hears sounds

7 *mono vat grahah, sa kamenatigrahena grhitah, manasa hi kaman kamayate*

7 'The mind, verily, is the organ of perception, it is seized by desire as an over-perceiver, for through the mind one desires desires.

8 *haslau vat graJiah, sa karmandhg) dhena grhitah, fiastdbhydm hi karma karott*

8 'The hands, verily, are the organ of perception. They are seized by action as an over-perceiver, for by the hands one performs actions.

9 *tvag vaigiahah, sparsendtigrdhena grhitah, tvaca hi sparsdn vedayatc ity ctc'stau grahah, astdv altgrahah*

9 'The skin, verily, is the organ of perception, it is seized by touch as an over-perceiver, for by the skin one feels touch. These are the eight organs of perception, and the eight over-perceivers.'

10 *Yājñavalkya th hovdca, yad tdam saroam mrtyor amiam,kd svil sa dcvatd,yasyd virtyur annam ill agntr vat mrtyih, so'pdvt annam, apapunar virlyum jayah*

10 'Yājñavalkya,' said he, 'since everything here is food for death, what, pray, is that divinity for whom death is food?' 'Fire, verily, is death. It is the food of water. He (who knows this) overcomes further death.'

**Everything is the food of death as everything is born and is imperilled by and is subject to death *sarvam jayate vipadyate mrtyunā grastam. S.***

II. *Yājñavalkya, th hovdca, yatr̥dyam puruso mriyatc, vd asmdi pr̥ndk krdmanty dho iicti na tit hovdca ydjiavalkyah, atraiva samavaniyanlc, sa ucchvayah, ddhmdyah, ddhmdto mrtah ictc*

11. 'Yājñavalkya,' said he, 'when such a person (a liberated

III 2.13 *Brhad-āraṇyaka Upaniṣad* 217

sage) dies, do the vital breaths move up from him or do they not?" 'No,' replied Yājñavalkya . 'They are gathered together in him. He (the body) swells up, he is inflated and thus inflated the dead man (body) lies'

The liberated man, when his bondage is destroyed, does not go anywhere' *bandhana-nāśe muktasya na kvacid gamanam. S.*

12. *Yājñavalkya, iti hovaca, yatrayam puruso mnyate, htm enam najahattt nama tti, anantam vat nama, ananta titive-devdh, anantam eva sa tena lokam jayati*

12. 'Yājñavalkya,' said he, 'when such a person dies, what is it that does not leave him?' 'The name. The name is infinite and infinite are the *Viṣve-devās*. Thereby he (who knows this) wins an infinite world.'

What remains is name, *nāma*. It is the name which does not perish at death. Cp with this the Buddhist doctrine that the element which is reborn is *nāma-rūpa*, (= *nāma* and shape). Cp Rūmī 'Every shape you see has its archetype in the placeless world and if the shape perished, no matter, since its original is everlasting' *Shams-i-Tabriz: XII*, Nicholson's E.T.

13. *Yājñavalkya*, %t\ hovaca, yatrsya Puruṣasya mrtasyagnint vdg apyeti, vdtam prdnah, cdksur adtiyam, manas candram, di&ah iroiram, prthvym iariram, akaiaam dtmd, osadMr lomam, vanaspatin keffli, apsu lohitam ca retai ca mdhiyate, kvayam tada puruso bJiavatUt dhara, somya, hastam, artabhaga; dvdmevaitasya veitsyavah, na nav etat sajana th. tau hotkramya, mantrayam cakrāte tauliyad ucatuh, *Jumna* haws tad Ucatuh atha yat praiasavtsatuh karma havoa tat praiiamsatuly punyo vaipmyena karmand bhavati, pdpahpapeneti Mo hajaratkdrava artabluiḡa upararama

13 'Yājñavalkya,' said he, 'when the speech (voice) of this dead person enters into fire, the breath into air, the eye into the sun, the mind into the moon, hearing into the quarters, the self into the ether, the hairs of the body into the herbs, the hairs on the head into the trees and the blood and the semen are deposited in water, what then becomes of this person?' 'Ārtabhāga, my dear, take my hand We two alone shall know of this, this is not for us two (to speak of) in public' The two went away and deliberated. What they said was karman and what they praised was karman. Verily one becomes good by good action, bad by bad action. Therefore, Ārtabhāga of the line of Jaratkāru kept silent.

218 *The Principal Upaniṣads* III. 3 2

*ātman* = self, ether in the heart, *hṛdayākāśam*. S.

*lohitam* = blood, *lohito rohito raktaḥ*, *Amara-kośa* I 5 15

What then becomes of this person? What is the support by which he again takes birth? The results of action, Karma, produce rebirth.

This view finds a parallel in the Buddhist doctrine, that while, at death, the different parts of the individual are scattered to then-different sources, karma remains to cause a new existence. See also RV X 16 3

### Third Brāhmaṇa

#### THE RESORT OF THE PERFORMERS OF THE HORSE-SACRIFICE

1 *atha Jiainam bhujyur lahyayamh papraccha' Yājñavalkya, tti Jiovaca, madresu carakah, paiyavrajama, tc Patañcala sya kapyasya grJidn aima; tasyasid duJnta gandharvagrJiitd; tarn aprcchama ko 'slit, so'bravit, sitdJianvangirasa ih, tarn yadd lokndm antdn aprccJiama, atJiainam abruma, kva pariksita abJiavann tti, kva pariksita. abJiavan, sa tvd prccJidmi, yaj* *navalkya, kva pariksita abJiavann ih*

1 Then Bhujyu Lāhyāyani asked him 'Yājñavalkya,' said he, 'we were travelling around as wanderers among the Madra tribe and came to the house of Patañcala Kāpya. He had a daughter who was possessed by a *Gandharva*. We asked him "Who are you?" He said, "I am Sudhanvan, a descendant of Aṅgiras" When we were asking him about the ends of the earth, we said to him, "What has become of the Pārikṣitas? What has become of the Pārikṣitas?" And I ask you, Yājñavalkya, what has become of the Pārikṣitas?'

The questioner who obtained the knowledge of the limits of the earth from a *gandharva* asks Yājñavalkya about the descendants of Parīkṣit. The writer believes in the fact of possession Patañcala's daughter was possessed by a *gandarva*, an aerial spirit, and so served as a medium. She was asked about the actual extent of the world and the place where the sons of Parīkṣit were.

Modern para-psychology is investigating phenomena of possession and mediumship, as these cannot be explained on principles of psychology which are generally recognized.

2sa Jiovaca, itvaca vai salt agaccJian vai te tad yairasva-mc-dJia-yajmo gaccJiantitt kva nv asva-medJia-ydjino gaccliantiti.

*न्द्रah suparno bhutvd vdyave prayacchat, tan vayur Ātman t dhitvd tatrđgamayad,yatrdsva-medha-yajtno 'bhavann ttt, evam tva vat sa vayum eva praiiaimsa, tasmdd vayur eva vyasth, vdyuh samashh- apa punar mrtyum jayatt, ya evam veda tato ha bhujyur lahydyatitr upararama*

2 Yājñavalkya said, 'He (the *gandharva*) evidently told (you) that they went where those who perform horse-sacrifices go.' 'And where do the performers of the horse sacrifices go?' 'Thirty-two times the space covered by the sun's chariot in a day makes this world. Around it covering twice the area is the earth. Around it covering twice the area is the ocean. Now there is just that much interspace as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, delivered them to the air. Air, placing them in itself led them to the place where the performers of the horse sacrifice were. Thus did he (the *gandharva*) praise the air. Therefore, air is the separate individuals and air is the totality of all individuals. He who knows it as such, conquers further death.' After that Bhujya Lāhyāyani kept silent.

*Fourth Brāhmaṇa*

#### THE THEORETICAL UNKNOWABILITY OF BRAHMAN

*I atha hamam usaslas cakrdyanah papracdia ydjnnavalkya, ttt hovaca, yat sdksdd aparoksad brahma, ya alma sarvantarah, tarn me vyacaksvett esa ta alma sarvantarah kaiamaJt, ydjna valkya, satvdntarah yah prđncna prđniti, sa ta atmd sarvan tarah yo'pdnendpdmitt, sa ta atmd sarvantarah, yo vyanena vyamh, sa ta atmd sarvantarah, ya uddnem uddmh, sa ta atmd sarvantarah, esa la atmd sarvantarah.*

1 Then Uṣasta Cākṛāyṇa asked him 'Yājñavalkya ' said he 'explain to me the *Brahman* that is immediately present and directly perceived, who is the self in all things?\*' 'This is your self. That is within all things.' 'Which is within all things,

220

*The Principal Upaniṣads*

III, 5 1

Yājñavalkya?' 'He who breathes in with your breathing in is the self of yours which is in all things. He who breathes out with your breathing out is the self of yours which is in all things. He who breathes about with your breathing about is the self of yours which is in all things. He who breathes up with your breathing up is the self of yours which is in all things. He is your self which is in all things.'

*2. sa hovaca usastas cakrayanah yatlia vibruydd, asatt gauh, asav asva iti, evam evmlad vyapadistam bhavah, yad eva sdksad aparoksad Brahmā ya alma saivdntarah tarn me vydcaksva iti esa. ta atmd sarvantarah katamah ydp'iavalkya, sarvantarah na drstet dtasidiampasych, na sruier stotdiam srmttydh, na mater mantdtam manvTlhdh, na vijndtcr vip'idtdravi vtjdnnydh, esa ta atmd saivdntatah, ato'nyad at tarn tato ha usastas cdkrdyana uparardma*

2. Uṣasta Cākṛāyṇa said 'This has been explained by you as one might say "This is a cow," "this is a horse." Explain to me the *Brahman* that is immediately present and directly perceived, that is the self in all things" 'This is your self that is within all things' 'Which is within all things, Yājñavalkya?' 'You cannot see the seer of seeing, you cannot hear the hearer of hearing, you cannot think the thinker of thinking, you cannot understand the understander of understanding. He is your self which is in all things. Everything else is of evil' Thereupon Uṣasta Cākṛāyṇa kept silent.

**ārtam = everything else perishes.**

*Fifth Brāhmaṇa*

#### RENUNCIATION, THE WAY TO KNOW BRAHMAN

*I alha hainam kaholah kaustfakeyah papraccha yapiavalkya, th hovaca, yad eva sdksad aparoksad Brahmā ya dtvid sarodn-tarah, tarn me vydcaksva iti esa ta atmd sarodniaralt-katamah, ydjiavalkya, sarjđntarah yo'sandyd-pipdse iokam molunh jaram mrtyum atyeti etam vai tain dlmdnam mdituS, Brāhmaṇah putraisandyds ca vittatsandydi ca lokaisandyds ca vyuthaya, atlta bhtksd Caryam caranti yd hy eva pttbaisand sd vittatsand yd vittatsand sd lokaisand, ubhe hy ete esane eva bhavatah;*

III. 5.1.

*Brhad-dranyaka Upaniṣad*

221

*tasmdd brđhnanaḥi,pSndiiyam mrvidya bdlyena ttsthaset, bdlyam ca pnddityam ca mrvidya, atha munth; amaunam ca maunam ca mrvidya, atha brđhmanah sa brđhmanah kena sydt. yena sydt Una idrsa eva ato'nyad drtam taio ha kaltolah kausitakeya uparardma*

1 Now Kahola Kauṣītakeya asked him, 'Yājñavalkya ,' said he, 'explain to me the *Brahman* that is immediately present and directly perceived, that is the self in all things' 'This is your self which is in all things.' 'Which is within all things, Yājñavalkya.' 'It is that which transcends hunger and thirst, sorrow and delusion,



old age and death. The Brāhmaṇas, having known that self, having overcome the desire for sons, the desire for wealth, the desire for worlds, live the life of mendicants. That which is the desire for sons is the desire for wealth; that which is the desire for wealth is the desire for the worlds for both these are but desires. Therefore let a Brāhmaṇa, after he has done with learning, desire to live as a child. When he has done (both) with the state of childhood and with learning, then he becomes silent meditator. Having done with (both) the non-meditative and the meditative states, then he becomes a Brāhmaṇa (a knower of *Brahman*). 'How does the Brāhmaṇa behave' 'Howsoever he may behave, he is such indeed. Everything else is of evil.' Thereupon Kahola Kauṣītakeya kept silent.

*Hunger = asitum icchā aśanāyā. S.*

*thirst = pātum icchā pipāsā. S.*

*sorrow = desire, śoka iti kāmah. S. Desire or hankering after desirable objects is the cause of sorrow.*

*Delusion = mistake or confusion arising from wrong perception.*

*Viparīta-pratyaya-prabhavo 'viveko bhṛmah. S.*

*eṣāṇā = desire kāmah. All desires are of one type, since they are directed towards results, and all means are adopted towards that end sarvah*

*phalārtha-prayukta eva hi sarvaṃ sādhanam upādātī. S.*

The knowers embrace the life of a monk and wander as mendicants. They give up even the signs of a monk's life prescribed by the scriptures, which are sometimes merely the means of livelihood for those who have taken to that life: *paramahansa-parivrajyam pratipadya bhikṣa-caryam caranti, bhikṣartham caranam, bhikṣacaryam caranti tyaktva smartam lingam kevalam asrama-matra-saranam jivana-sadanam parivrajya-vyanjakam. S*

*bālyā: state of the child. Deussen and Gough adopt this inter-*

222

The Principal Upaniṣads

III 6 1

pretation. Immediacy and lack of reflection as in a child give us the experience of the real. See *Subāla U 13*

It is not a question of remaining as children, but becoming as children. It involves the sacrifice of intellectual conceit, a '*sacrificium intellectus*' We must be able to acquire *naivete*. It is what Lao Tzu calls 'returning to the root.' St Paul says 'Thou art beside thyself, much learning doth make thee mad' Acts xxvi 24 Cp. 'St Francis once said that a great scholar when he joined the Order, ought in some sort to resign even his learning, in order that, having stripped himself of such a possession he might offer himself to the arms of the Crucified' A. G. Little, *Franciscan Papers Lists and Documents* (1943), p 55

Certain things are hidden from the learned and revealed to the babes 'In this hour Jesus rejoiced, saying, I thank Thee, Heavenly Father because Thou hast hidden these things from the wise and prudent and revealed them unto babes.' 'Except ye become like little children, ye shall not see the Kingdom of God.' To become like little children is not easy. It takes much effort to acquire the grace and meekness of the child-like; to measure our littleness against the greatness of the Supreme.

*bālyā = strength which is the total elimination of the perception of objects of self-knowledge jñāna-bala-bhāva, S. This view is different from what is stated above.*

*Manna* is abstinence from speech. It is regarded as helpful for meditation. We must turn away from the world of noise into the inward stillness, the interior silence to become aware of the reality which transcends time and space. Cp. Kierkegaard. 'The present condition of the world is diseased. If I were a doctor and was asked for my advice, I should answer. Create silence, bring men to silence —the word of God cannot be heard in the world today. And if it is blazoned forth with all the panoply of noise so that it can be heard even in the midst of all other noise, then it is no longer the word of God Therefore, create silence.'

The true knower of *Brahman* devotes himself exclusively to the contemplation of the self and shuns all other thoughts as distractions.

### Sixth Brāhmaṇa

#### BRAHMA, THE WORLD GROUND

1 atha hnavatn g<|rf>T vilcafnvT papraccha, ydjiivalkya, iti ho\u\|a, yad xdaw sairam apsv otam ca protam ca, kasnmi mi fl iL'rt/fj ft'rti ca ptatai crtt viiyau, giirgt, 1/1 /tannin r.u khalu j hnr, flu', ca protai cell antanh<a-lokcm, giirgt, ill. kasnmi

III. 6. 1.

*Bṛhad-āranyaka Upaniṣads*

223

nu khalv antartksa-lokd otdi ca protds cett gandharva-hkesn, gargt, ttt kasmin nu klwlu gandharva-lokd olds ca protds ceti adtlya-lokesu, gargt, ttt kastmn nu khalv ddtlya-lokd otdi ca protai cett candra-kkesu, gargi, ttt

*kastmn nu khalu candra-lokd otdi ca protds" celt tmksatra-lokesu, gargt, tit kastmn nu khalu naksatra-lokd otdica protds cett deva-lokesu, gargi. iti kastmn nu kMu deva-lokd otdi ca protai celt, ttdra-lokesu gargt, tit. kasmm nu khalv tndra-lokd otdi ca protai cett prajd-palt-lokesu, gargi, it% kastmn nu khalu prajd-patt-lokd otdi ca protds cett. brahna-lokesu, gargi, ttt kastmn nu khalu brahma-lokd otdi ca protai celt sa hovdca, gargt mdttpraksih, ma te mtrdha vyapaptat, anattprainydm vat devatdm altprechasi, gargt, mdhprdkisir ttt. tato ha gargt vacaktiavy upararātna*

1. Then Gārgī Vācakanvī asked him 'Yājñavalkya said she, 'since all this here is woven, like warp and woof, in water, on what, pray, is water woven, like warp and woof?' 'On air, O Gārgī 'On what, then is air woven, like warp and woof?'

'On the worlds of the sky, O Gārgī 'On what then, pray, are the worlds of the sky woven, like warp and woof?' 'On the worlds of the *gandharvas*, O Gārgī 'On what then, pray, are the worlds of the *gandharvas* woven, like warp and woof?' 'On the worlds of the sun, O Gārgī 'On what then, pray, are the worlds of the sun woven, like warp and woof?' 'On the worlds of the moon, O Gārgī 'On what then, pray, are the worlds of the moon woven, like warp and woof.' 'On the worlds of the stars, O Gārgī 'On what then, pray, are the worlds of the stars woven, like warp and woof?' 'On the worlds of the gods, O Gārgī 'On what then, pray, are the worlds of the gods woven, like warp and woof. 'On the worlds of Indra, O Gārgī. 'On what then, pray, are the worlds of Indra woven, like warp and woof.' 'On the worlds of *Prajā-pati*, O Gārgī 'On what, then, pray, are the worlds of *Prajā-pati* woven, like warp and woof?' 'On the worlds of Brahma, O Gārgī 'On what then, pray, are the worlds of Brahmā woven, like warp and woof?' He (Yājñavalkya) said, 'Gārgī, do not question too much lest your head fall off verily, you are questioning too much about a divinity about which we are not to ask too much.

Do not, O Gārgī, question too much.' Thereupon Gārgī Vācakanvī kept silent.

The basis of this whole universe is said to be *brahma-loka mā atiprākṣiḥ*. S. argues that the nature of the deity is to be gathered from scriptures and not inferred by logic- *svam praśnam nyāya prakāram atītya āgamena praśavyām devatām anumānena ma prakāṣiḥ*.

*prakāram atītya āgamena praśavyām devatām anumānena ma prakāṣiḥ*

### Seventh Brāhmaṇa

#### AIR, THE PRINCIPLE OF THE WORLD THE INNER CONTROLLER

1 *atha hmnam uddllaka ammh papraccha' Yājñavalkya, id hovdea madtesv avasama, pataiicalasya kapyavya grhcsu, yajtiam adlnyatiah tasydsTd blidiyd, gandharoa-gthtt, lam aprechama, ko'sTti so'biavit, kabandha athaivam lit so'bravTt, patancalam kapyam ydjfnkams ca, veltha nit tvam, kapyā, tal sulram yasmtnn (v yctia) ayam ca lokah, pains' ca lokah, sandm ca bhutam samdrbdhdnt, bhavanillt so'bravTt palancalah kapyah, naham tad, bhagavan, vedett so'bravTt patancalam kapyam ydjmkdms ca veltha mi tvam, kapyā, tarn antatydminam, ya imam ca lokamparam ca lokam sarvant ca bhutam yo'nlaro yamayatih so'bravTt patan-calah kapyah, naham tarn, bhagavan, vedeh so'bravTt patancalam kapyam yajiiikami ca, yo vat tal, kapyā, sulram vtdydt, tarn cantatyaminam ill, sa brahma-vti, sa loka-vit, sa deva-vtt, sa veda-vtt, sa bhilla-vii, sa dtma-vtt, sa saiva-vii, ttt tcbhyo'bravtt tad aham veda, tac eel tvam, Yājñavalkya, sulram avtdvdms tain catilar-yaminam biahmagavTr udajasc, miirdhd tc vtpaltsyatTii veda va aham, gaittama, tat sub am tarn canldryamtnam Ui yo va tdam kas cid bi Fiydl, veda vedett yalh d vcttha, latha bruhih*

1 Then Uddālaka Āruṇi asked him, 'Yājñavalkya said he, 'we lived in the house of Patañcala Kāpya among the Madras, studying the scriptures on the sacrifices. He had a wife who was possessed by a *gandharva*. We asked him, "Who are you?" He said, "I am Kabandha Ātharvaṇa " He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices, "Do you know, O Kāpya, that thread, by which this world, the other world and all beings are held together?" Patañcala Kāpya said "I do not know it, Venerable Sir " He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices. "Do you know, Kāpya, that inner controller from within who controls this world and the next and all things." Patañcala Kāpya said, "I do not know it, Venerable Sir." He said to Patañcala Kāpya and those who studied the scriptures on the sacrifices. "He who knows that thread, O Kāpya,

and that inner controller, indeed knows *Brahman*, he knows the worlds, he knows the gods, he knows the Vedas, he knows beings, he knows the self, he knows everything." Thus he explained it to them. I know it. If you, Yājñavalkya, do not know that thread, that inner controller and still take away the cows that belong only to the knowers of *Brahman*, your head will fall off.' I know, O Gautama, that thread and that inner controller.' 'Anyone might say, "I know, I know." Tell us what you know.'

Here is a description of the world spirit, *brahma-lokānām antara-tamaṁ sūtram*. S. It is that which binds together all beings from the highest to the lowest, *brahmādi-stamba-paryantāni saṁdr̥bdhāni saṁgrathitāni*, S. All things are strung like a garland with a thread. Reference here is to the *sūtrātman*. Cp. *Maitrī* I 4 *Satoṣṣloki* 12, 55. Man is a bead strung on the thread of the conscious self, and just as wooden puppets are worked by strings, so the world is operated by the *sūtrātman*, the thread spirit.

2 *sa hovaca vdyur vat, Gautama, tat sūtram; vdyund vai, Gautama, siltrenayam ca lokah paras ca lokah saroani ca bhutdni samdr̥bdhdm bhavanU, tasmdd vat, Gautama, Puruṣam pretam ahull vyasramsatisatdsyngdnh; vdytmd hi, Gautama, sutrena samdr̥bdhdm bhavantiti evam etat, Yājñavalkya, antarydmiyarh bruhUi*

2 He said, 'Air, verily, O Gautama, is that thread. By air, verily, O Gautama, as by a thread this world, the other world and all beings are held together. Therefore, verily, O Gautama, they say of a person who dies that his limbs have been loosened, for they are held together, O Gautama, by air as by a thread' 'Quite so, Yājñavalkya, describe the inner controller.'

3 *yah prthivym tisthan prthvoyd antarah, yam prthivi I1a veda, yasya prthivi sanram, yah prthimm antaro yamayah, esa ta Ātman taryamy amrtah*

3 (Yājñavalkya said,) 'He who dwells in the earth, yet is within the earth, whom the earth does not know, whose body the earth is, who controls the earth from within, he is your self, the inner controller, the immortal.'

'He was in the world and the world was made by him and the world knew him not.' St John I.10.

*antarah* = within; sometimes 'different from "

4 *yo'psu tisthann, adbhyo'ntarah, yam apo na viduh.yasyapah sariram, yo'po'ntaro yamayati, esa ia Ātman taryamy amrtah*

4 'He who dwells in the water, yet is within the water, whom the water does not know, whose body the water is, who controls the water from within, he is your self, the inner controller, the immortal.'

5 *yo'gnau tisthann, agner antarah, yam agnir I1a veda, yasyagmh sariram, yo'gmm antaro yamayati, esa ta Ātman taryamy amrtah*

5 'He who dwells in the fire, yet is within the fire, whom the fire does not know, whose body the fire is, who controls the fire from within, he is your self, the inner controller, the immortal.'

6. *yo'ntankse tisthann antariksad antarah yam antariksam na veda, yasydntanksam sariram, yo'ntariksam antaro yamayati, esa ta Ātman taryamy amrtah*

6 'He who dwells in the sky, yet is within the sky, whom the sky does not know, whose body the sky is, who controls the sky from within, he is your self, the inner controller, the immortal.'

7. *yo vayau tisthann vayor antarah, yam vdyur na veda, yasya vdyujt sariram, yo vdyum antaro yamayati, esa ta Ātman taryamy amrtah*

7 'He who dwells in the air, yet is within the air, whom the air does not know, whose body the air is, who controls the air from within, he is your self, the inner controller, the immortal.'

8 *yo dwi tisthan dwo'ntarah, yam dyaur na veda, yasya dyauh sariram, yo divam antaro yamayati, esa ta dimdntarydmy amrtah*

8 'He who dwells in the heaven, yet is within the heaven, whom the heaven does not know, whose body the heaven is, who controls the heaven from within, he is your self, the inner controller, the immortal.'

9 *ya dditye tisthann dditydd antarah, yam ddityo na veda, yasyddityah sariram, ya ddityam antaro yamayati, esa ta Ātman taryamy amrtah*

9 'He who dwells in the sun, yet is within the sun, whom the sun does not know, whose body the sun is, who controls the sun from within, he is your self, the inner controller, the immortal.'

It is not the 'sun whom all men see' but that 'whom we know with the mind.' *Atharva Veda* X 8 14, It is the 'light of lights' R V I, 113 1, B G XII 17. 'Whose body is seen by all, whose soul by none.' Plato *Laws* 898 D. That was the true light of the world.' *John* I. 4;1 9, IX 5 See C U I 6 6, which speaks of an effulgent person in the solar regions who is free from evil.

10 *yo diksu tisthan, digbhyo'ntarah, yam diso na viduh, yasya diiah iariram, yo dtio aniaro yamayati, esa ta Ātman tar-yamy amrtah.*

10. 'He who dwells in the quarters (of space), yet is within the quarters, whom the quarters do not know, whose body the quarters are, who controls the quarters from within, he is your self, the inner controller, the immortal.'

11 *yai candra-tarake tisthaihi candra-tarakdd antarah, yam candra-tarakam na veda, yasya caiidra-tdrakam iariram, yai candra-tarakam aniaro yamayati, esa ta aimantaryamy amrtah*

11 'He who dwells in the moon and the stars, yet is within the moon and the stars, whom the moon and the stars do not know, whose body the moon and the stars are, who controls the moon and the stars from within, he is your self, the inner controller, the immortal.'

12. *ya akaie. hsihaim akdidd antarah, yam akaso na veda, yasydkdsah iariram, ya akasam aniaro yamayati, esa ta Ātman -taryamy amrtah*

12 'He who dwells in the ether, yet is within the ether, whom the ether does not know, whose body the ether is, who controls the ether from within, he is your self, the inner controller, the immortal.'

13 *yas tamasi listhams tamaso'ntarah, yam tamo na veda yasya tamah iariram, yas tamo'ntaro yamayati, esa ta dtmdn-taryamy amrtah*

13 'He who dwells in the darkness, yet is within the darkness, whom the darkness does not know, whose body the darkness is, who controls the darkness from within, he is your self the inner controller, the immortal.'

14. *yas tejasi ttsthams tejaso'ntarah, yam tejo na veda, yasya tcjah iariram, yas tejo'ntaro yamayati, esa ta Ātman taryamy amrtah Uy adhidawatam, athadkibhutam.*

14. He who dwells in the light yet is within the light, whom the light does not know, whose body the light is, who controls

228

The Principal Upaniṣads

III. 7 .19

the light from within, he is your self, the inner controller, the immortal. Thus far with reference to the divinities. Now with reference to beings.'

***adhibhūtam'* pertaining to the different grades of beings from Brahmā down to a clump of grass, *brdhmādi-stamba-paryanteṣu aniaryāmi-darśanam. S.***

15 *yah saroesu bhiitesu tisthan, sarvebhyo bhutebhyo'ntarah, yam saroani bhiitdni na viduh, yasya sarvdm bhiitdni sartram, yah sarvdm bhutani antaro yamayati, esa ta dtmdntarydmy amrtah liy adhibhviam; aihadhydtmam.*

15. 'He who dwells in all beings, yet is within all beings, whom no beings know, whose body is all beings, who controls all beings from within, he is your self, the inner controller, the immortal. Thus far with reference to the beings. Now with reference to the self.'

16 *yah prane tisthan pranad antarah, yam prdno na veda, yasya prdnah sartram, yah prdnam anfaio yamayati, esa ta dtmdntarydmy amrtah.*

16. 'He who dwells in the breath, yet is within the breath, whom the breath does not know, whose body the breath is, who controls the breath from within, he is your self, the inner controller, the immortal.'

***prāṇa. = breath. S. means by it the nose prāṇa-vāyu-sahite ghrāṇe***

17 *yo vdcī tisthan vaco'ntaiah, yam van na veda, yasya vak sartram, yo vdcam antaroyamayati, esa ta dtmdntarydmy amrtah*

17. 'He who dwells in (the organ of) speech, yet is within speech, whom speech does not know, whose body speech is, who controls speech from within, he is your self, inner controller, the immortal.'

18 *yas cakstisi tisthams caksuso'ntarah, yam caksur na veda, yasya caksuh sariram, yas caksur antaro yamayati, esa ta dtmdntarydmy amrtah.*

18 'He who dwells in the eye, yet is within the eye, whom the eye does not know, whose body the eye is, who controls the eye from within, he is your self, the inner controller, the immortal.'

19 yah srotre tisthan srotredd antarah, yam drotram na veda, yasya srotram sartram, yah srolram antaro yamayati, esa ta atmdntaryamy amrtah.

III 7.23

*Bṛhad-āranyaka Upaniṣad*

229

19 'He who dwells in the ear, yet is within the ear, whom the ear does not know, whose body the ear is, who controls the ear from within, he is your self, the inner controller, the immortal.'

20. yo manasi tisthan manaso'ntarah, yam mano na veda, yasya manah sanram, yo mano'ntaro yamayati, esa ta atmdntaryamy amrtah.

20. 'He who dwells in the mind, yet is within the mind, whom the mind does not know, whose body the mind is, who controls the mind from within, he is your self, the inner controller, the immortal.'

21 .yas tvaci isthams tvaco'ntarah, yam ivan na veda, yasya ivak sanram, yas tvacam antaro yamayati, esa ta atmdntaryamy amrtah

21 'He who dwells in the skin, yet is within the skin, whom the skin does not know, whose body the skin is, who controls the skin from within, he is your self, the inner controller, the immortal.'

22. yo vijMne tisthan, vijndndd antarah, yam mjndnam na veda, yasya vijMnam Sanram, yo vtjndnam antaro yamayati, esa ta atmdntaryamy amrtah,

22 'He who dwells in the understanding, yet is within the understanding, whom the understanding does not know, whose body the understanding is, who controls the understanding from within, he is your self, the inner controller, the immortal.'

S discusses the text in S B I 2 18-20. Both the Kāṇva and the Mādhyandina recensions speak of the universal and the individual selves as different from each other, the former being the ruler and the latter the ruled. The Kāṇva speaks of the embodied self as the understanding and the Mādhyandina speaks of it as the self: *yo vijñan tisthan Kāṇvaḥ, atra-vijnana-'sabdena sarirah ucyate; ya atmani tisthan iti madhyandinah, atra atma-sabdah Sarirasya vacahah.*

For Rāmānuja this passage is important as a support for his doctrine of *viśiṣṭādvaita*

Madhva uses this text in support of his theory of the absolute distinction between *Brahman* and the individual soul.

23 yo retasi tisthan retaso'ntarah, yam reto na veda, yasya retah fariram, yo reto'ntaro yamayati, esa ta atmdntaryamy amrtah- adrsto drasta, airutah irota, amato mania, avijndto vtpiatd ndnyo'io'sti drasta, ndnyo'to'sh irota, ndnyo'io'sti

230 *The Principal Upaniṣads*

III 8 2

*mantd, ndnyo'to'sh vijndta esa ta atmdntaryamy amrtah ato'nyad artam tato hodddlaka druntr uparardma*

23. He who dwells in the semen, is other than the semen, whom the semen does not know, whose body the semen is, who controls the semen from within, that is your self, the inner controller, the immortal. He is never seen but is the seer, he is never heard but is the hearer. He is never perceived, but is the perceiver. He is never thought but is the thinker. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other thinker but he. He is your self, the inner controller, the immortal. Everything else is of evil. After that Uddālaka Āruṇi kept silent

Everything that is not the self perishes.

Though he is free from all the empirical qualities, he still controls them all.

Cp. S .sarva-samsara-dharma-varjitah sarva-samsarinam karma-phala-vibhaga-karta.

*Eighth Brāhmaṇa on page 230*

THE UNQUALIFIED BRAHMAN

*I atha ha vdcaknavy uvda, brdhmand Wiagavantah, hanta, aJiam imam dvau prasnavu prakasydmi, tan cen me vaksyati, na vai jdiu yusmdkam imam has cid brahmodyam jeteti pcccfia, gargiii*

1 Then Vācaknavī said 'Venerable Brāhmaṇas, I shall ask him two questions If he answers me these, none of you can defeat him in arguments about *Brahman*' 'Ask, Gārgī.'

Vācaknavī is also Gārgī but she is not the Gārgī, who is the wife of Yājñavalkya. *brahmodya* discussion about *Brahman* which often accompanied the sacrifices.

*2sd hovdca aham vai tod, ydpiavalkya, yathd kdiyo va vaideho va ugra-putrah, ujjyam dhanur adhijyam krlvd, dvau bdnvantau sapalna-ahvyddhmanu haste krivd upottislhet, evain evaham Ivd dvdbhydman prainabhyam upodastham, tau me bruhlti pcccha, gargi, iti*

2 She said, 'As a warrior son of the Kāśis or the Videhas might rise up against you, having strung his unstrung bow

III 8.7.

*Bṛhad-āranyaka Upaniṣad*

231

and having taken in his hand two pointed foe-piercing arrows, even so, O Yājñavalkya, do I face you with two questions. Answer me these.' 'Ask, Gārgī' (said he).

3 *sa hovaca yad iirdhvam, Yājñavalkya, divah, yad avdk frihivyah, yad antara dy&vdprthim ime, yad bhutam ca bhavac ca bhavisyac celt dcaksate, kasmims tad otam ca protam ceti.*

3 She said 'That, O Yājñavalkya, of which they say, it is above the heaven, it is beneath the earth, that which is between these two, the heaven and the earth, that which the people call the past, the present and the future, across what is that woven, like warp and woof?'

**Avāk = below, arvāk.**

4 *sa hovaca, yad iirdhvam, gargi, divah, yad avdk prthivdyh, yad antara dydvaprihim ime, yad bhutam ca bhavac ca bhavisyac cety dcaksate, dkdse tad otam ca protam ceti.*

4 He said 'That which is above the heaven, that which is beneath the earth, that which is between these two, heaven and earth, that which the people call the past, the present and the future, across space is that woven, like warp and woof.'

5 *sa hovaca, mamas te'stu, Yājñavalkya, yo ma dam vyavocah: aparasmai dhdrayasveti prccka, gargi, iti*

5. she said, 'Adoration to you, Yājñavalkya, who have answered this question for me. Prepare yourself for the other.' 'Ask, Gargi.'

6 *sa hovaca, yad iirdhvam, Yājñavalkya, divah, yad avdk prthivdyh, yad antara dydva-prthivi ime, yad bhutam ca bhavac ca bhavisyac cety dcaksate: kasmims tad otam ca protam ceti.*

6. she said. 'That, O Yājñavalkya, of which, they say, it is above the heaven, it is beneath the earth, that which, is between these two the heaven *and the* earth, that which the people call the past, the present and the future, across what is that woven like warp and woof?'

7 *sa hovaca, yad iirdhvam, gargi, divah, yad avdk prthivdyh, yad antara dydvprthim ime, yad bhutam ca bhavac ca bhavisyac cety dcaksate dkdsa eva tad otam ca protam ceti, kasmim mi khalv akasa otai ca prolai ceti*

7 He said- 'That which is above the sky, that which is beneath the earth' that which is between these two, sky and earth, that which the people call the past, the present and the

232

*The Principal Upaniṣads*

III 8 9

future, across space is that woven like warp and woof. Across what is space woven like warp and woof?'

**It is a difficult question. If Yājñavalkya does not explain it because he thinks it inexplicable, he lays himself open to the charge of non-comprehension, *a-pratipatti*, if, on the other hand, he attempts to explain what is inexplicable he would be guilty of contradiction, *vi-pritipatti*.**

8 *sa hovaca, etad vat tad aksaram, gargi, brahmand abhtva-dant, asthulam, ananu, ahrasvam, adirgham, alohttam, asncham, acchdyam, atamah, avdyv anakaiam, asangam, arasam, agan-dham, acaksuskam, asrotram, avak, amanah, atejaskam, apranam, amukJiam, amatram, anantaram, dbdhyam, na tad asnah him cana, na tad asnah has" cana*

8. He said 'That, O Gargi, the knowers of *Brahman*, call the Imperishable. It is neither gross nor fine, neither short nor long, neither glowing red (like fire) nor adhesive (like water). (It is) neither shadow nor darkness, neither air nor space, unattached, without taste, without smell, without eyes, without ears, without voice, without mind, without radiance, without breath, without a mouth, without measure, having no within and no without. It eats nothing and no one eats it.'

**This passage brings out that the Imperishable is neither a substance nor a possessor of attributes. *akṣara* = It is not the letter but the Supreme Self, *akāram paramātmā eva, na varṇaḥ*. S B I 3 10. It is the changeless reality.**

9 *etasya vd aksarasya pradsane, gargi, surydcandramasatt vidhrtau tisthatah, etasya vd aksarasya prasdsane, gargi, dydv-prthivya vidhrte tisthatah, etasya vd aksarasya prasdsane, gargi, nimesd, muhurta, ahoratray ardhamsd, mdsd, rtavah, samvat-sara th vidhrtds tisthanti, etasya vd aksarasya prasdsane, gargi, prdcyo' nyd nadyah syandante svetebyah parvatebyah, praticyo' nydh, yarn yam cd diiam anu, etasya vd aksarasya prasdsane, gdrgi, dadato manusydh praiamsanti, yajamdnam devdh, darvim pitaro 'nvdyattdh*

9. 'Verily, at the command of that Imperishable, O Gārgi, the sun and the moon stand in their respective positions. At the command of that Imperishable, O Gārgi, heaven and earth stand in their respective positions. At the command of that Imperishable, O Gārgi, what are called moments, hours, days and nights, half-months, months, seasons, years stand in their respective positions. At the command of that Imperishable, O

Gārgi, some rivers flow to the east from the white (snowy) mountains, others to the west in whatever direction each flows. By the command of that Imperishable, O Gārgi, men praise those who give, the gods (are desirous of) the sacrificer and the fathers are desirous of the *darvī* offering.'

Inferential evidence from the orderliness of the world is here given *anumānam pramāṇam upanyasyati. S.*

The maintenance of the respective positions of heaven and earth is not possible without the guidance of an intelligent transcendent ruler: *cetanavantam praśāsītāram asaṁsāriṇam antareṇa naitad yuktam. S..*

10 *yo va eiad aksaram, gargi, avidttvdsmitttl lake pihoh, yajate, tapas tapyate, bahwn varsa-saliasrdny aniavad evdsya tad bhavah; yo va eiad aksaram, gargi, avidiiraasmal hkat praiti, sa krpanah, athaya eiad aksaram, gargi, vidttvasmdl hkat praiti, sa Brāhmaṇah*

10 'Whosoever, O Gārgi, in this world, without knowing this Imperishable performs sacrifices, worships, performs austerities for a thousand years, his work will have an end; whosoever, O Gārgi, without knowing this Imperishable departs from this world, is pitiable. But, O Gārgi, he who knowing the Imperishable departs from this world is a *Brāhmaṇa* (a knower of *Brahman*)'

*yad ajnanat samsara-praptih, yad Jnanac camrtatva-praptih. R*

11 *tad va dad aksaram, gargi, adrstam drastr, aiiutam, srotr, amatam mantr, avyjnaiam vijiidtr, nanyad aio'sh drastr, nanyad ato' sh irotr, nanyad ato' sh mantr, nanyad ato' sti vyndlr; dasmm nu khalv aksare, gargi, dkdia otai ca protas ca.*

11 'Verily, that Imperishable, O Gārgi, is unseen but is the seer, is unheard but is the hearer, unthought but is the thinker, unknown but is the knower. There is no other seer but this, there is no other hearer but this, there is no other thinker but this, there is no other knower but this. By this Imperishable, O Gārgi, is space woven like warp and woof.'

12. *sa hovaca; brahmand bhagavantah, tad eva bahu manye-ahvmnyal asman namaskdrem mucyedhvam; na vai jatu yusma- . mam kascid brahmodyam jetett. tata ha vacaknavy upa-*

12. she said 'Venerable Brāhmaṇas, you may think it a great thing, if you get off from him though bowing to him. Not one

### 234. The Principal Upaniṣads III 9 1

of you will defeat him in arguments about *Brahman*' Thereupon (Gārgi) Vācaknavī kept silent.

*S.* says that the same *Brahman* on account of the differences in limiting adjuncts, is called differently.

Therefore the unconditioned Self, being beyond speech and mind, undifferentiated and one, is defined as 'not this,' 'not this', when it has the limiting adjuncts of the body and the organs, the products of ignorance, desire and work, it is called the individual ego, when the self has the limiting adjunct of eternal knowledge and power, it is called the inner controller, the Supreme Lord. The same self, absolute, alone, pure is called the Imperishable Supreme Self. The self is everywhere assuming different forms. For *S* the differences are all traceable to limiting adjuncts and to nothing else.

#### *Ninth Brāhmaṇa*

#### MANY GODS AND ONE BRAHMAN

1 *atJia hatnam vidagdliah iakalyah papraccha kati devah, Yājñavalkya , iti sa hattayaiva nividd prahpede, yavanto vaisva-devasya nwtly ucyante, trayas ca trl ca said, trayas ca trt ca sahasreti aum ill hovaca, kaly eva devah, ydjnavaikya iti trayas" tnms'ad itt Aum ih hovaca, katy eva devah, Yājñavalkya , iti sad iti aum ill liovaca, katy eva devah, ydjnavaikya, th traya tti aum ttt hovaca, katy eva devah, ydjnavaikya, ttt dvdv tti aum iti hovaca, katy eva devah, Yājñavalkya , ih adhyardha iti aum tti liovaca, katy eva devah, Yājñavalkya , tti eka ttt aum tti hovaca katame te trayas ca tri ca sdliasreti*

1 Then Vidagdha Śākalya asked him 'How many gods are there, Yājñavalkya ?' He answered, in accord with the following *nivid* (invocation of the gods). 'As many as are mentioned in the *nivid* of the hymn of praise to the Viśve-devas, namely, three hundred and three, and three thousand and three' 'Yes,' he said, 'but how many gods are there, Yājñavalkya?' 'Thirty three' 'Yes,' he said, 'but how many gods are there, Yājñavalkya

III 9 4

*Brhad-āranyaka Upaniṣad*

235

Yājñavalkya?' 'Six' 'Yes,' said he, 'but how many gods are there, Yājñavalkya?' 'Three' 'Yes,' said he, 'but how many gods are there, Yājñavalkya ?' 'Two' 'Yes,' said he, 'but how many gods are there, Yājñavalkya?' 'One and a half' 'Yes said he, 'but how many gods are there, Yājñavalkya?' 'One' 'Yes,' said he, 'but which are those three hundred and three and three thousand and three?'

**nivid = group of verses giving the number of the gods which are recited in the hymns of praise to the Viśvedevas devatā-Saṁkhyā-va-cakāni mantra-padāni kānicid vaiśva-deve śāstre śasyante. S.**

2 *sa hovdca, tnahvmma evaisdm ete, trayat trvmiot to eva devd iti katame te irayas tmiai ih astau vasavah ekddaia rudrah, dvadasadtyah, te ekatrimiat vndrak caiva pṛgapatis ca trayastrwdav th*

2 He (Yājñavalkya) said, 'They are but the manifestations of them, but there are only thirty-three gods.' 'Which are these thirty-three?' 'The eight Vasus, the eleven Rudras, and the twelve Ādityas, these are thirty-one, Indra and *Prajā-pati* (make up) thirty-three.'

**Mahimānaḥ = manifestations. Vibhūṭayaḥ. S..**

3 *katame vasava %t% agnts" ca pṛthivi ca vdyus cantanksam cadityai ca iyatd ca candramdi ca naksatrdm ca, ete vasavah, etesii htdam samiaih hitam itt, tasmad vasava tit.*

3 'Which are the Vasus?' 'Fire, the earth, the air, the sky, the sun, the heaven, the moon, the stars, these are the Vasus for in them all this is placed therefore they are called Vasus.'

The Vasus transform themselves into bodies and organs of all beings which serve as the support for their work and its fruition as ateo into their dwelling-places They help other beings to live and they themselves live. *praninam karma-phalasarayavena karya-karana-samgata-rupena tan nivasatvena viparinam anto jagad idam sarvam vasayanti vasanti ca. Samkara.*

Because they help others to live they are called Vasus: *te yasmad vasayanti, tasmad vasava it. Samkara.*

4 *katame rudrd ih daieme puruse pranah aimaikddaiah; te yadasmad iariran martyad utkrdmanti, atha rodayanti, tad yad Wayanit, tasmad ructra ih.*

4. Which are the Rudras?' 'These ten breaths in a person with the mind as the eleventh. When they depart from this

236

*The Principal Upaniṣads*

III 9 8

mortal body, they make us (his relatives) weep. So because they make us weep, therefore they are called Rudras.'

*ten breaths* the ten sensory and motor organs. *jñana-karmendriyani dasa purusasthani. R*

5 *kalama adtya it\ dvadas'a vat masah samvatsarasya, eta adtyah, etc hidam sarvam ddadand yanii, tc yad idam saroam ddadand yanh, iasmd ddityd tit*

5 'Which are the Adityas?' 'verily, the twelve months of the year, these are Adityas, for they move carrying along all this Since they move carrying along all this, therefore they are called Adityas.'

6 *kalama ir.drah, hatamah prajdpattr iti, staiiayilnur eve-ndrah, yajuah prajdpahr itt katamah stanayitnur tit asanxr 1/1 katamo yajna iti paiava tfx*

6 'Which is Indra' Which is *Prajā-pati* 'Indra is the thunder, *Prajā-pati* is the sacrifice' 'Which is the thunder<sup>3</sup>' 'The thunderbolt.' 'Which is the sacrifice' 'The (sacrificial) animals.'

**Aśaniḥ = thunderbolt = vajram. S.**

Animals are called sacrifices as the latter depend on animals. *yajnasya hi sadhanani pasavah. S.*

7. *hatame sad iti agmi ca pṛlhtvT ca vdytii cuntanlaam eddtyai ca dyau ca, etc fat, etc hidam sarvam sad iti*

7 'Which are the six?' 'Fire, the earth, the air, the sky, the sun and the heaven, these are the six, for the six are all this'

8 *fatanie tc trayo devil :ā una eva trayo loltdh, an hhne san'c dti i tti latav.au tan dvau devav tit, annam ctixva prdnai cct\ Liiavir>'dL%ardha Ut yo yam pavala ill*

8. 'Which are the three gods?' 'They are, verily, the three worlds for in them all thee gods exist.' 'Which are the two gods? 'Food and Breath.' Which is the one and a half? ' This one here who blows (theair).

**The earth and the fire make one god, the sky and the air another, the sun and the heaven a third. Out of matter and life the rest develops. –Samkara.**

III 9 11

*Brhad-āraṇyaka Upaniṣad*

237

9 *tad ahull, yad ayam eka ivaiva pavate, atha katlwm adhy-ardha itt yad asmtnn tdam sarvam adhyrdhnot, tenddhyardha %t%, katama eko deva tit. prana th, sa brahma, tyad tty dcaksate.*



9 'Regarding this, some say, since he who blows is like one, how then is he one and a half? (The answer is) because in him (when he blows) all this grew up.' 'Which is the one God?' 'The Breath. He is *Brahman*. They call him *tyat* (that).'

*Adhyardknot* = grew up, attains great growth, *adhiruddhim prāpnoti*. S. The one God has different names, forms, activities, attributes and powers owing to differences of function: *devasyaikasya nāma-rūpa-karma-guṇa-śakti-bhedo' dhikāra-bhedāt*. S.

#### EIGHT DIFFERENT PERSONS AND THEIR CORRESPONDING DIVINITIES

10 *prthivy eva yasydyatanam, agmr lohah, mano jyotih, yo vai tarn Puruṣam vidydt sarvasyĀtman ah pardyanam, sa vai veditd sydt, ydjiivalkya veda vd aham tarn Puruṣam sarvasya-tmairnh pardyanam, yam dttha; ya evdyam sdrirah Puruṣah, sa esah vadaiva sdkalya, tasya kd devatd tfo amrtam tti hovdca*

10 'verily, he who knows that person whose abode is the earth, whose world is the fire, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya verily, I know that person, who is the ultimate support of every soul, of whom you speak.' This very person who is in the body is he. Tell me, Śākalya, who is his god?' 'The immortal said he.

*āyatnam* = abode *āśrayaḥ*. S. *ādhāraḥ*. R.

*parāyaṇam* = ultimate support: *param ayanam para āśrayaḥ*. S.

*parama-prāpya-bhūtaḥ Puruṣa-śabdītaḥ paramātmā*. R.

11 *kama eva yasydyatanam, hridayam lokah, mano jyotih, yo vai tarn Puruṣam vidydt sarvasyĀtman ah pardyanam, sa vai veditd sydt, ydjinavalkya veda vd aham tarn Puruṣam sarvasya almanah pardyanam, yam dtlia.ya evdyam kdmamayah Puruṣah sa esah vadaiva, sdkalya, tasya kd devoid tit stnyah, tti hovdca.*

11. Verily, he who knows that person whose abode is desire, whose world is the heart, whose light is the mind,' who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya.' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is made of desire is he. Tell me, Śākalya, who is his god?' TeU gakalya, who is his god?' 'Women.' said he.

238

The Principal Upaniṣads

III 9 14

*kāma* = desire. desire for sex pleasures *strī-vyatikarābhilāṣaḥ kāmaḥ hridayam lokah*. We see through the intellect *hṛdayena buddhyā paśyati*. S.

*women: for men's desire is inflamed through them. strīto hi kāmasya dīptir jāyate*. S.

12 *rupdny eva yasydyatanam, caksur lokah, mano jyohh, yo vai tarn Puruṣam vidydt sarvasydtmanah pardyanam, sa vai veditd sydt, ydjiivalkya veda vd aham tarn Puruṣam sarvasydtmanah pardyanam, yam attha ya evasdv dditye Puruṣah, sa esah vadavaoa, sdkalya, tasya kd devoid iti satyam tti hovaca*

12 'verily, he who knows that person whose abode is forms, whose world is the eye, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya 'verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is in the sun is he. Tell me, Śākalya, who is his god?' 'Truth,' said he.

*Forms* = colours like white and black *śukla-kṛṣṇadīni*. S.

13 *dkdsa eva yasydyatanam, srotram lokah, mano jyotih, yo vai tarn Puruṣam vidydt sarvasydtmanah pardyanam, sa vai veditd sydt, ydjiivalkya veda vd aham tarn Puruṣam sarvasydtmanah pardyanam, yam attha, ya evdyam srautrah prātisrutkah Puruṣah sa esah vadavaoa, sdkalya, tasya kd devatd iti dtsah tti hovaca*

13 'verily, he who knows that person, whose abode is space, whose world is the ear, whose light is mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya 'verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is in hearing and who is in the echo is he. Tell me, Śākalya, who is his god?' 'The quarters of space,' said he

*Prātisrutkaḥ pratidhvani-viśiṣṭaḥ*. R.

14 *lama eva yasydyatanam, hridayam lokah, mano jyotih, yo vai tarn Puruṣam vidydt sarvasydtmanah pardyanam, sa vai veditd sydt, ydjiivalkya veda vd aham lam Puruṣam sarvasydtmanah, pardyanam, yam attha, ya evdyam chdydmayah Puruṣah sa esah vadavaoa, idkalya, tasya kd devatd iti mrtyur iti hovaca*

14 'verily, he who knows that person, whose abode is darkness, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a

III 9 17

Bṛhad-āranyaka Upaniṣad

239

knower, O Yājñavalkya.' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is made of shadow is he. Tell me, Śākalya, who is his god?' 'Death,' said he.

15 *rupdny eva yasyayatanam, caksur lokdh, mano jyotih, yo vai tarn Puruṣāni vidydt sarvasydtmanah foray/mam, sa vai vedttid sydt, Yājñavalkya veda vd aham tarn Puruṣam sarvasydtmanah pardyanam, yam dttha. ya evdyam adarte Puruṣah, sa esah vadaiva, sdkalya, tasya kd devatd ih, asur ih hovdea.*

15 'Verily, he who knows that person, whose abode is forms, whose world is the eye, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is in the looking-glass is he. Tell me, Śākalya, who is his god?' 'Life,' said he.

16. *Spa eva yasyayatanam, hrdayam lokah, mano jyotih, yo vat tarn Puruṣam vidydt sarvasydtmanah pardyanam, sa vat vedUd sydt, Yājñavalkya. veda vd aham tarn Puruṣam sarvasydtmanah pardyanam, yam dttha ya evdyam apsu Puruṣah sa esah vadaiva, idkalya, tasya kd devatd ttt Varuṇa iti hovdea.*

16 'Verily, he who knows that person, whose abode is water, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a knower, O Yājñavalkya.' 'Verily, I know that person who is the ultimate support of every soul, of whom you speak. This very person who is in water is he. Tell me, Śākalya, who is his god?'

Varuṇa , ' said he

**varuṇa = rain.**

17 *reta eva yasyayatanam, hrdayam lokah, mano jyotth yo vai tarn Puruṣam vidydt sarvasydtmanah pardyanam sa vai vmta sydt, Yājñavalkya. veda vd aham tarn Puruṣam sarvasydt manah pardyanam, yam dttha. ya evdyam putmmayal} Puruṣah, hwr <sup>vadam</sup> tekalya, tasya kd devatd tti prajdpatth ttt*

17. 'Verily he who knows that person, whose abode is semen, whose world is the heart, whose light is the mind, who is the ultimate support of every soul, he, verily, would be a Knower, O Yājñavalkya.' 'Verily, I know that person who is ultimate support of every soul, of whom you speak. This

240 *The Principal Upaniṣads* III 9 21

very person who is made of a son is he. Tell me, Śākalya, who is his god?' 'Prajā-pati,' said he

18 *Śākalya, iti hovaca ydjnaavalkyah, tvam svid ime brdhmand angdrdvakSāyaṇam aktratd u th*

18 'Śākalya,' said Yājñavalkya , 'have these Brāhmaṇas made you their remover of burning coals?'

'Have these Vedic scholars thrown you to me to be burnt or consumed by me?'

#### FIVE DIRECTIONS IN SPACE, THEIR DEITIES AND SUPPORTS

19 *Yājñavalkya , tti hovaca Śākalyah, yad tdam kuru-panca-landm brahmandn atyāvad lh, kim Brahmā vidvdn tti, diso veda sadevdh saprahsthd iti yad diio vettha sa devdh sapratsthdh*

19 'Yājñavalkya , ' said Śākalya, 'What is the *Brahman* you know, that you have talked down the Brāhmaṇas of the Kuru-pañcālas?' 'I know the quarters with their deities and supports' 'If you know the quarters with their deities and supports,

20 *kim-devato'sydm prdcydm diiy asiti dditya-devata tti sa ddityah kasnun prahslhita iti caksusih kasmm nu caksuh prattsthttam iti rupesv tit caksusd hi rupdm paiyati kasmm nu rupdm prahsthitdniti hrdaye iti hovaca, hrdayena hi rupdm jdndti, hrdaye hy eva rupdm prahsthitdm bhavantiti evam evattat, Yājñavalkya*

20. 'What deity have you in this eastern quarter?' (Yājñavalkya said) 'the deity sun.' 'That sun, on what is it supported ?' 'On the eye' 'On what is the eye supported?' 'On forms, for one sees forms with the eye ' 'On what are forms supported?' 'On the heart,' said he (Yājñavalkya ), 'for one knows the forms through the heart, on the heart only are the forms supported ' 'Even so, Yājñavalkya.'

**Whatever forms we meditate upon, we become identified with them yam yaṁ devatām upāste ihaiva, tad bhūtas taṁ taṁ pratipadyate. S.**

**Hṛdaya = heart. It refers to the intellect and the mind taken together hṛdayam iti buddhi-manasī ekīkrtya nirdeśaḥ. S**

21 *hm-devalo'sydm daksmaydm dtsy asttt yama-devata til sa yamah kasmm prahslhita iti yajna tti kasmm nu yajnah*

prattsthita Hi. daksindydm tti kasmin nu daksind prattsthita iti. sraddhdydm iti yadd hy eva iraddhatte atha daksmdm daddti; iraddhayavt hy eva daksmd prattsthita tti. kasmin nu sraddhd prattsthita iU hrdaye it\ . hovdca hrdayena hi iraddhdm jndii, hrdaye hy eva sraddhd prahsthtd bhavatiti. evam evaitat, Yājñavalkya.

21. 'What deity have you in this southern quarter?' (Yājñavalkya said) 'The deity Yama,' 'That Yama, on what is he supported?' 'On the sacrifice.' 'On what is the sacrifice supported.' 'On the offerings to the priests' 'And on what are the offerings to the priests supported?' 'On faith, for when one has faith, he gives offerings to the priests. Therefore it is on faith that the offerings to the priests are supported.' 'On what is faith supported?' 'On the heart,' (Yājñavalkya) said, 'for through the heart one knows faith; verily, on the heart alone is faith supported.' 'Even so, Yājñavalkya.'

**Faith = faith in the Vedas accompanied by devotion, āstikya-buddhir bhakli-sahitā.**

22 kim-devato'sydm praticydh dtsy asiti. varuna-devata tii, sa varttmh kasmin prattsthita iti apsv iti. kasmin nv dpaj} prahsthtd iti retasiti, kasmin nu retah pratisthitam tti. hrdaye ifo, hovaca; tasmdd apt pratirupam jdtam dhxih, hrdaydd iva srplah, hrdaydd voa mrmmta iti, hrdaye hy eva retah pratisthttam bhavatiti evam evaitat, ydpiavalkya.

22 'What deity have you in this western quarter?' 'The deity Varuna.' 'That Varuna, on what is he supported?' 'On water.' 'On what is water supported?' 'On semen.' 'On what is semen supported?' 'On the heart,' he said 'Therefore they say of a new-born child who resembles (the father) that he seems as if he slipped out of his heart, he is built out of his heart, for on the heart alone is semen supported.' 'Even so, Yājñavalkya.'

**Semen is said to be an effect of the heart, for sex desire is a modification of the heart and semea issues when the heart of man under the influence of sex desire: hṛdayasya kāryam retah, kāmo hṛdayasya vṛttiḥ, kāmīno hi hṛdayād reto' dhiskandati. S.**

sm\*j^fowto'sydm itdicydm disy asiti. soma-devata iti. sa hat n W Prattsthita iti. diksdydm itt. kasmin nu dfksd vadtit \*\*\* Satya iti' tasviM atl dfktiam dhuh, satyam a itt satye hy eva diksd prattsthita tti kasm nu satyam

*pratisthitam ih hrdaye lit hovaca, hrdayena hi satyam jndnti hrdaye hy eva satyam pratisthitam bhavatih cvam evaitat, ydñnavalkya*

23. 'What deity have you in this northern quarter?' 'The deity Soma' 'That Soma, on what is he supported?' 'On the initiatory rite.' 'On what is initiation supported?' 'On truth, therefore, they say to one who is initiated, "speak the truth" for on truth alone is the initiation supported.' 'On what is truth supported?' 'On the heart,' he (Yājñavalkya) said, 'for through the heart one knows truth, therefore it is on the heart that the truth is supported' 'Even so, Yājñavalkya'

24 *kim-devato'syam dhuvdyam disy asiti agm-devata iti so'gnth kasmm pratisthita iti vaci ih kasmm nu vak pratisthita iti hrdaya iti kasmm nu hrdayam pratisthitam iti*

24 'What deity have you in this fixed quarter (zenith)?' 'The deity, fire' 'On what is fire supported?' 'On speech' 'On what is speech supported?' 'On the heart' 'On what is the heart supported?'

25 *ahalhka iti hovaca ydñnavalkyah, yatra itad anyatrdsmā manydsai, yaddhy etad anyatrdsmat sydt, svdno vatnad adyuh vaydmsi vamaḍ vimathnirann iti*

25 'You ghost,' said Yājñavalkya, 'that you think that it (the heart) would, be elsewhere than in ourselves, for if it were anywhere else than in ourselves, the dogs might eat it (the body) or the birds tear it to pieces.'

**Cp Samsumāra Jātaka**

**Ahallika = ghost, that which disappears by day, ahani līyate. A**

**Madhva means a fool, one who has his knowledge, ahar, in a potential, lika, condition. His knowledge is not developed**

**When the heart leaves the body, the body becomes dead.**

**THE SELF**

26. *kasmm nu tvam cdtmd ca pratisthitau stha iti prdna tti kasmm nu prdnah pratisthita ih apdna iti kasmm nv apdnah pratisthita iti. vydna tit kasmm nu vydnah pratisthita tti uddna iti kasmmn adanah pratisthita iti samdna tit sa esa, na tti na tly dtnd, agrhyak, na hi grhyate, asiryah na hi siryate, asangak na hi sajayat, asito na vyathate, 11a risiyati ctdny astdv dyatandni, astau lokdh, aslau devah, astau purusdh sa yas tan ptirttsdn ntruhya pratyuhdyakrdmat, tarn tvd aupamsadam*

*purusam prcchmi, tarn cen me na vivaksyasi murdhā ie vipatis-yatih tarn ha na mene iakalyah, tasya ha murdhā vvpapḍta, api hasya panmosmo'sthiny apajahrūh, anyan inanyamnddh*

26 Śākalya said 'On what are you (your body) and yourself (the heart) supported?' (Yājñavalkya said) 'On the *prāṇa* (life-breath, inbreath).' 'On what is *prāṇa* supported?' 'On the *apāna* (the outbreath)' 'And. on what is the outbreath supported?'

'On the *vyāna* (the diffused breath) 'And. on what is the diffused breath supported?' 'On the *samāna* (the equalising or middle breath). That self is not this, not this. It is incomprehensible for it is not comprehended. It is indestructible for it is never destroyed. It is unattached for it does not attach itself. It is unfettered. It does not suffer. It is not injured. These are the eight abodes, the eight worlds, the eight gods, the eight persons. He who takes apart and puts together these persons and passes beyond them, that is the person taught in the Upaniṣads about whom I ask you. If you do not explain him to me your head will fall off.'

Śākalya did not know him, and his head fell off. Indeed robbers took away his bones, thinking they were something else.

**Brahman is incomprehensible because it goes beyond the attributes of effects**

**sarva-kārya-dharmātītaḥ. S.**

**asitaḥ = unfettered, abaddhaḥ. S.**

**na risiyati = not destroyed na vinaśyati. S**

**parimoṣiṇāḥ = robbers, taskarāḥ. S. See Śatapatha Brāhmaṇa XI.0 3 11**

**MAN COMPARED TO A TREE**

27 *atha hovaca, brdhmana bhagavanto, yo vah kdmayate sa md pccchatu, sane vd md pccchata, yo vah kdmayate, tarn*

*vahprcchmi, sarvān vd vah pccchamth te ha brdhmana na dadhrsuh.*

<sup>27</sup> Then he (Yājñavalkya ) said. 'Venerable Brāhmaṇas whosoever among you wishes to do so, may question me or you may all question me or I will question him of you who "wishes (to be questioned) or I will question all of you.' Those Brāhmaṇas, however, did not dare (to say anything).

28 *Ian haitaih slokaih papraccha*

*ywia vrkso vanaspahh, tathavoa puruso'mrsd tasya lomdni parn&m, tvag asyotpdtkd bahih  
ivacaevdsya rudhiram prosyandi,*

*tvaca utpaidh, tasmtd, tad dtrnndt praiti, raso vrksdd vodhatat*

244

*The Principal Upanhads III 9 28*

*mdmsdny aya iakartlm, kind/am snava, tat sthitam, asthhiy aniatato datum, majja majjopama krid  
yad vrkso vtkno rohata multin navatarah punah, mariyah svm mriyuna vrknah kasman millat prarohalt  
rclasa itt ma vocata, jivatas tat prajdyalc dltdndrulia tva vai vksah afijasa pretyasambhavah  
yal samulam dvrhcyuh vrktam, napunar dbhavct, mariyah svm mriyuna vrknah kasman millat  
prarohalt*

*jdta cva najayate, konvcnaiti janayct punah, vijndnam anandam brahma, rdli daluh pardyanam,  
Usihamdnasya tadvidah*

28. He questioned them with the following verses.

1 'As is a mighty tree so, indeed, is a man, his hairs are leaves and his skin is its outer bark.

2 'From his skin blood flows forth and sap from the skin (of the tree). Therefore when a man is wounded blood flows as sap from a tree that is struck.

3 'His flesh is its inner bark, his nerves are tough like inner fibres His bones are the wood within and the marrow is made resembling the pith.

4 'A tree when it is felled springs up from its root in a newer form, from what root does man spring forth when he is cut off by death?

5 'Do not say "from the semen" for that is produced from what is alive (men). A tree springs also from the seed. After it is dead it certainly springs again.

6 'If a tree is pulled up with the root, it will not spring again. From what root does a mortal spring forth when he is cut off by death?

7 'When born, he is not born (again) for who should create him again? *Brahman* who is knowledge, bliss is the final goal of him who offers gifts as well as of him who stands firm and knows (*Brahman*).'

See TU I 10 II 1

*Amṛṣā = indeed, satyam. S*

*From what root does man spring forth when he is cut off by death.*

See also *Job XIV. 7-10* A man struck down by death does not come to life from seed, because human seed comes from the living only while trees springing from gram are seen to come to life after the tree is dead.

*Jīvatas = what is alive. Philo Judaeus says 'Are not the parents, as it were, concomitant causes only, while Nature is the highest,*

III. 9 28

*Bṛhad-āranyaka Upaniṣad*

245

elder and true cause of the begetting of children?' *Quis rerum divinarum heres* 115 Cp. St. Thomas Aquinas, 'The power of the soul which is in the semen through the spirit enclosed therein fashions the body' *Somma Theologica* III 32 11

*dhānāḥ = seed, bījam, Bījarūho'pi vrkṣo bhavati, na kevalam kāṇḍa-ru-ha eva. S*

*añjasā certainly, sāḁṣāt. R*

*tiṣṭhamānasya brahma-samsthasya.*

*Tadvidah, brahnavidah. R. Brahman is the principle or the root of a new life both for those who practise works and for those*

*who, having relinquished works, stand firm in knowledge.*

## CHAPTER IV

### *First Brāhmaṇa* INADEQUATE DEFINITIONS OF BRAHMAN

1 *janako ha vaideha dsdm cakre atha ha yājñavalkya dvav-rajā tārṇ hovdca yājñavalkya, kim artham acdrth, pasiln icchan, anvantdn-iti ubhayam eva, samrāt iti hovdca*

1 Janaka (King) of Videha was seated (to give audience). Then Yājñavalkya came up. He (Janaka) said to him 'Yājñavalkya, for what purpose have you come, wishing for  
attle or for subtle questions?' He (Yājñavalkya) said (in reply) 'for both, Your Majesty'

āsām = was seated, āsanam kṛtvān, āsthāyikām dattavān ity arthaḥ, dasaṇa-kāmebhya rājā.

acārīḥ = āgatosi. S.

*anvantan subtle questions, sūkṣmāntān, sūkṣma-vastu-nirṇayāntān praśnān attāḥ śrotum icchan. S. aṇoḥ sukṣmasya*

*vastunaḥ pratya-gātmāder antān niścayān kartum iti arthaḥ. R.*

*samrāt emperor of India, bhāratasya varṣasya rājā. S.*

*himavat-setu-paryantasyeti yāvat. A.*

2 *yat te kas cid abravīt tat irnavdmeti abravīn me jītvā saihniḥ, vdg vai brahmeli yaihd mḍlrman pītrmḍn dcdrīyavdn brīīyāi, tathd tat Saihmr abravīt vdg vai brakmeti, avadato hi kim syād iti abravīt tu te tasyayatanam Prattsthdm na me 'bravid iti eka-pdd vd etat, samrāt, iti sa vai no brvhi,yājñavalkya vdg evdyatanam, akdīah pratīsth, prajmty enad updsita kd prajnata, yājñavalkya vdg eva, samrāt, %ti hovdca vdcē vai, samrāt, bandhuh prajndyate, rg-vedo yajur-vedah, sdma-vedo' tharvḍngtrasa, itihdsah, purdnam, vidyā upamsadah, ilokdh, sīttrdny anuvyākhyāndm, vyākhyāndmstam hutam dsitam pdyi-tam, ayam ca lokah, parai ca lokak, sarvdm ca bhutam vdcāiva, samrḍf, prajMyante, vdg vai, samrāt, paramam brahma, namam vdg jahdti, sarvḍny enam bhīildny abhīksaranti, devo bhīlīvd devdn apyēti, ya evam vidvḍn elad updste hasty-rsabham sahasram dadami, iti hovdca janako vaidehah sa hovdca yājñavalkya}, pīta me'manyata, ndnanuīīsyā haretett*

2 'Let me hear what any (of your teachers) may have told you' 'Jitvan Śālini told me that "speech, verily, is *Brahman* " As one who has a mother, father and teacher should say, so

IV. i 3

*Bṛhad-āranyaka Upaniṣad*

247

did Śālini say that speech is *Brahman*, for what can one have who cannot speak<sup>71</sup> 'But did he tell you the abode and the support (of the *Brahman*) ?' 'He did not tell me.' 'This *Brahman* is only one-footed, Your Majesty.' 'Verily, Yājñavalkya, do tell us.' 'Its abode is just speech, its support space. One should worship it as intelligence.' 'What is the nature of that intelligence, Yājñavalkya ?' 'Just speech, Your Majesty said he (Yājñavalkya). 'Verily, by speech, Your Majesty, a friend is recognized. By speech alone, Your Majesty) are the *Rg Veda*, the *Yajur Veda*, the *Soma Veda*, the *Atharvāṅgīrasa*, history, ancient lore, arts the upaniṣads, verses, aphorisms, explanations, commentaries, (the effects of) sacrifices, oblations, food and drink, this world

and the other and all beings are known. The higher *Brahman*, Your Majesty, is, in truth, speech. Speech does not desert him who, knowing thus, worships it as such. All beings approach him. Having become a god he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said, 'My father thought that one should not accept gifts without havmg instructed.'

*Prajñā = intelligence. Vak is Logos, wisdom.*

*Vijñāna* is discrimination, thought, excogitation. It is logical knowledge which is a preparation for *Prajñā* or intuitive wisdom *Prajñā* is the

wisdom that sets free, that shatters the bondage of suffering and desire. It is related to the Greek *prognosis*, knowledge *a priori* as distinct from

*saṃjñā* or knowledge by observation. Cp the Buddhist *Prajñāpāramitā*.

*saṃjñā* means for Ś. consciousness of one's personality. *viśeṣajñāna*.

See Ś on BU IV. 5.13

Abode: *āyatanam nāma sarīram. S.*

**excogitate**

—**excogitable** /eks koj"i teuḥ beuhl/, *adj.* —**excogitation**, *n.* —**excogitative**, *adj.* —**excogitator**, *n.*

/eks koj"i tayt/, *v.t.*, **excogitated**, **excogitating**.

1. to think out; devise; invent.

2. to study intently and carefully in order to grasp or comprehend fully.

*Support = tr̥ṣv api kāleṣu ya āśrayaḥ. S.*

*Eka-pād = one-footed, the instruction is partial only, not complete.*

*As one who has a mother, father, teacher: As one who has been taught well at home by his mother, then by his father, then by his teacher.*

*without having been instructed: sisyam krtartham akrtva sisyaḥ dhanam na harateti mama pita manyate.*

uinnk} a ie- ^ Ct<^ a^ra^ to\* irnavdmeh. abravim ma Mmr\* ^m^yanaK prdno vat brahmeti yathd matrmndn «nbral a<fryavdn oruyat, tatha tat saulbdyano'bravit, prdno prattstl" aprdnat0 hi him syād ih abravit tu te tasyāyatanam "o bm' M-H!>ie'hravUltt eka-pdd va etat, samrdd, ttt. sa vai ni> yājñavalkya, prdna evayatanam, akdsah praiisthd,

248

The Principal Upaniṣads

IV. 7 4

*pnyam tty enad updsita, kd priyatd, Yājñavalkya , prdna eva, samrdd, ih hovdca prdnasya vai, samrat, kdmdyāyajyamyājayati, aprahgrhyasya pratigrhndii, api tatra vadhsankam bhavati, yam diiam eh, prdnasyawa, samrat, Mmdya, prdno vat, samrat, paramam brahma, namam prdno jahdti, sarvdny enam bhīitdny dbhiksaranti, devo bktvd devdn apyett, ya evam vidvdn etad updste. hasty-rsabham sahasram daddmi, ih hovdca, janako vaidehah sa hovdca yājñavalkyah, pita me'manyata ndnanuhsya kareteti*

3 'Let me hear whatever any one (of your teachers) may have told you!' Udaṅka Śaulbāyana told me that the vital breath, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Śaulbāyana say that the vital breath is *Brahman*, for what can one have who has not the vital breath?' 'But did he tell you the abode and the support?' 'He did not tell me.' 'This *Brahman* is only one-footed, Your Majesty.' 'Verily, Yājñavalkya, do tell us.' 'Life, verily, is its abode and space its support. Verily, one should worship it as the dear.' 'What is the nature of that dearness, Yājñavalkya?' 'The vital breath itself, Your Majesty said he 'Verily, out of love for life, Your Majesty, one offers sacrifices for him for whom one should not offer sacrifices, one accepts gifts from one from whom they should not be accepted. Out of just love for life, Your Majesty, there arises fear of being in whatever direction one goes. Life is, in truth, Your Majesty, the highest *Brahman*. Life does not desert him, who, knowing thus, worships it as such. All beings approach him. Having become a god, he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said, 'My father thought that one should not accept (gifts) without having instructed.'

*pratigraha = that which is received, a gift*

*life does not desert him: he will live long, dīrghāyur bhavati. R.*

4 *yad eva te kas~ ctd abravit tat srnavameh abravim me barkur vdrsnaḥ caksur vai brahmeh yathd mdtrmdn pitrmndn dcdryavan briiyāt, tathd tad vdrsno'bravit caksur vai brahmeti, apaiyato hi kirn syād iti abravit tu te tasyāyatanam pratisthdm na me' bravid ih eka-pdd va etat, samrdd, iti sa vai no bruhi, yajnavalkya caksur evdyatanam, akdsah pralishthd, saiyam tti etad updsita kd satyatd, Yājñavalkya caksur eva, samrdd, tti hovdca,caksusd vai, samrat, pasyantam dhuh, adrdksir iti, sa aha,*

IV. 1. 5

*Bṛhad-āraṇyaka Upaniṣad*

249

*adraksam IU tat satyam bhavati caksur vai, samrāt, paramam brahma. nainam caksur jahdii, sarvdny enam bhutdny abhik-saranh, devo bhiltva devdn apyeh, ya evam vidvan etad upaste. hasty-rsabham sahasram daddmi, iti hovaca janako vaidehah. sa hovaca yājñavalkyah. pitd me'manyata, ndnanuhsya hareteti*

4 'Let me hear what any one (of your teachers) may have told you.' Barku Vārṣṇa told me that the eye, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Varsna say that the eye, verily, is *Brahman* for what can one have who cannot see?' 'But did he tell you the abode and the support?' 'He did not tell me.' 'This *Brahman* is only one-footed, Your Majesty.' 'Verily, Yājñavalkya, do tell us.' 'The eye, verily, is its abode and space its support, verily one should worship it as truth.' 'What is the nature of truth, Yājñavalkya?' 'The eye itself, Your Majesty,' said he (Yājñavalkya) 'Verily,

Your Majesty, when they say to a man who sees with his eyes, "have you seen?" and he answers, "I have seen"- that is the truth; verily, Your Majesty, the eye is the highest *Brahman*. The eye does not desert him, who knowing thus, worships it as such. All beings approach him. Having become a god, he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said, 'My father thought that one should not accept (gifts) without having instructed.' Diacritics by Veeraswamy Krishnaraj

What is seen with the eye is regarded as more authoritative than what is perceived by the other senses, so it is said to be true: *yat hi caksusa drstam tad avyabharat satyam eva bhavati. Ś; caksusa drstam na vismarati. R.*

5 *ya& eva te has cid abravīt, tat sṛnavdmeiī. abravīn me garahabkmpito bharadvajah sroiram vat brahmeti yathd matr-mdn pitṛtndn acaryavan bruydt, tathd tad bhṛadvajō'bravft. sroiram vai brahmeti, asmvato hi him sydd iti. abravU iu te tosydyatanam pratisthdm na me'bravTd tti. eka-pdd vd etat, &'l-ft' tiU Sa wt no ^\*\*\*^\*\*yfyavalkya. irotram evdyatanam,*

l)» \$raitsfl&> ananta tṛy enad updsita kd anantatd, ydjna-vawya.dīia. eva, samrad, iti hovaca iasmdḍ vai, samrdd, api h,A" 7"J CU ^am iacchah, natvasyd antam gacchati, anantd \* aisah dīio vai, samrḍf, sroiram. sroiram vai, samrat, paramam sa T jWtMflm &oi & jahdh, sarvdny enam bhutdny abhik-\* ram> ieo° bhutvd devdn apyeti, ya evam vidvan etad upaste.

## 250 The Principal Upanisads IV.1.6

*hasty-rsabham sahasram dadami tti hovdca janako vatdehah, sa hovdca ydjavalkyah, pita me'manyata, nananuiisya hareteit.*

5 'Let me hear what any one (of your teachers) may have told you.' 'Gardhabhīvipīta Bharadvaja told me that the ear, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Bharadvaja say that the ear, verily, is *Brahman*; for what can one have who cannot hear?' 'But did he tell you the abode and the support?' 'He did not tell me.' 'This *Brahman* is only one-footed, Your Majesty.' 'Verily, Yājñavalkya, do tell us. 'The ear verily, is its abode and space its support; verily, one should worship it as the endless.' 'What is the nature of endlessness, Yājñavalkya.' 'The quarters themselves, Your Majesty,' said he (Yājñavalkya). 'Therefore, Your Majesty, to whatever quarter one goes, he does not come to the end of it for the quarters are endless. Verily, Your Majesty, the quarters are the ear and the ear, Your Majesty, is the highest *Brahman*. The ear does not desert him, who, knowing this, worships it as such. All beings approach him. Having become a god he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said, 'My father thought that one should not accept (gifts) without having instructed.'

6.yad eva kai ctd abravīt tat irnavdmett abravīn me satyakdmo jabdlah, inano vai brahmetv yaiha matrman pṛtrmdn dcdryavan briiydt, tatha taj jdbdlo'bravft, mano vai brahmeti, amanaso hi kim sydd iti abravīt tu te tasydyatanam pratisthdm na me'bravid iti eka-pdd vd etat samrdd tti sa vai no bruin, Yājñavalkya mana evdyatanam, dkdiaḥ pratisthd, dnanda liy enad updsita,kd dnandatd, ydjavalkya mana eva, samrdd, lit hovdca, manasd vai, samrāt striyam abhīhdryate, tasydm pratirupah pulro jayate, sa dnandah, mano vai, samrāt, paramam brahma namam mano jahdti, sarvdny enam bhutdny abhiksarant, devo bMtvd deva.il apyeti, ya evam vidvan etad updste hasty-rsabham sahasram dadami, tti hovaca janako vatdehah sa hovdca yajnavalkyah, pita me'manyata ndnanuitsya haretett.

6. 'Let me hear what any one (of your teachers) may have told you' 'Satyakāma Jābāla told me that the mind, verily, is *Brahman*. As one who has a mother, father and teacher should say, so did that Jābāla say that the mind, verily, is *Brahman*, for what can one have who is without a mind?' 'But did he tell you the abode and the support?' 'He did not



tell me.' 'This *Brahman* is only one-footed, Your Majesty.' 'Verily, Yājñavalkya, do tell us.' 'The mind, verily, is its abode and the space its support. Verily one should worship it as the blissful.' 'What is the nature of blissfulness, Yājñavalkya?' 'Just the mind, Your Majesty said he. 'Verily, Your Majesty, by the mind one takes to a woman. A son resembling him is born of her. He is (the source of) bliss. Verily, mind, Your Majesty, is the highest *Brahman*. The mind never deserts him who knowing thus worships it as such. All beings approach him. Having become a god he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said. 'My father thought that one should not accept (gifts) without having instructed.'

7. *yai eva kasctdabravat, tat srnavdmeh. abravm me vidagdhaḥ Śākalyah, hṛdayam vat brahmeh, yathd mdtrmdn pitpndn acaryavdn bruydt, iathd tat sḍkalyo'bravit, hṛdayam vai brahmeti, akrdayasya h him sydd itt. abravat tu te tasydyatanam pratts-thdm na me'bravid itt eka-pdd vd, etat, samrdd, ttt sa vat no bruh, Yājñavalkya. hṛdayam evdyatanam, dkdiah prattsth, sthttr ity enad updsita kd sthtitd, Yājñavalkya. hṛdayam eva samrdd, th hovdca, hṛdayam vat, samrāt, sarvesdm bhutdnam ayalanam, hṛdayam vai, samrāt, sarvesdm bhutdnam pratisth, hrdaye hy eva, samrāt, sarvdm biutdm prattsthitdnt bhavantt. hṛdayam vat, samrāt, paramam brahma. nainam hṛdayam jahiti, sarvdny enam bhitldny abhtksaranli, devo bhuiva devdn "Py}K ya evath vidvdn etad updste. hasty rsabham sḍhasram daaamt,^ ttt hovdca janako vatdehah. sa Jiovdca ydñavalkyah, pita me'manyata ndnanuiisya haretett.*

7 'Let me hear what any one (of your teachers) may have told you.' 'Vidagdha Śākalya told me that the heart, verily, is *Brahman*. As one who has a mother, father, teacher should say, so did that Śākalya say that the heart, verily, is Brahman for what can one have who is without a heart?' 'But did he tell you the abode and the support?' 'He did not tell me.' This *Brahman* is only one-footed, Your Majesty' 'Verily, Yājñavalkya, do tell us' "The heart, verily, is its abode and the space as the support. One should worship it as the stable.' 'What is the nature of stability, Yājñavalkya?' 'Just the heart, your Majesty,' he (Yājñavalkya) said; 'the heart, Your Majesty, is the abode of all things and the heart, Your Majesty,

#### 252 The Principal Upaniṣads IV.2.2

is the support of all beings. On the heart, Your Majesty, all beings are supported. The heart, verily, Your Majesty, is the Supreme *Brahman*. The heart never deserts him who knowing thus, worships it as such. All beings approach him. Having become a god, he goes even to the gods.' Janaka (King) of Videha said, 'I shall give you a thousand cows with a bull as large as an elephant.' Yājñavalkya said, 'My father thought that one should not accept (gifts) without having instructed.'

#### See III 9 24 *Second Brāhmaṇa* CONCERNING THE SOUL

1 *janako ha vatdehah kurcād updvasarpann uvda' namas ie'stu Yājñavalkya , anu ma iadhṛti sa hovdca- yathd vat, samrdd, mahantam adhvanam esyan ratliam va navam va samadadita, evaih evaitdbhir upamsadbhīh samahitatmasi, evam brndaraka ddhyah sann adhita~veda ukta-upamsathdh, ito vimucyamanah kva gamisyastti naham tad, bhagavan, veda, yatra gamisydmUi, atha vai Wham tad vaksyami, yatra gamisyastti, bravitu, bhagavan, ttt.*

1 Janaka (King) of Videha, descending from his lounge and approaching said 'Salutations to you, Yājñavalkya , please instruct me.' He (Yājñavalkya ) said 'As one who wishes to go a long distance, Your Majesty, would secure a chariot or a ship, even so you have a mind well equipped with the teachings of the Upaniṣads. You are likewise honoured and wealthy, you have studied the Vedas and heard the Upaniṣads. Where will you go when you are released (from this body)?' (Janaka said) 'Venerable Sir, I do not know where I shall go.' (Yājñavalkya said) 'Then truly I shall tell you that, where you will go.' (Janaka said) 'Tell me, Venerable Sir.'

*kurcāt* = from the lounge, *āsana-viśeṣāt*. S.

*br̥ṇḍārah* = honoured, *pūjyah*.

*ādhyah* = wealthy, *Īsvaraḥ, na daridraḥ*. S

The theoretical knowledge of the Vedas and the Upaniṣads is not enough, for it does not remove fear. We require knowledge of Self or *Brahman* for salvation: *evam sarva-vivḥuti-sampanno'pi san bhaya-madhya-stha eva paramatmajnanena vina akrtartha eva tavat*. S.

2. *indho ha vai namaisa yo'yam daksme'ksan purusah tam*

*va etam tndham santam indra ity acaksate paroksenaiva, parok-sa-pnyd vua hi devah, pratyaksa-dvisah*

2. *Indha* by name is this person who is in the right eye. Him, verily, who is that *Indha* people call *Indra*, indirectly, for the gods are fond of the indirect, as it were, they dislike the direct (or the evident). *Indha* is the self, identified with the physical self. Prepared by Veeraswamy Krishnaraj, bhagavadgitausa.com

3. *athaitad vame'ksani purusa-rupam, ešasya patmvirat, toy or esa saihstvdvoya eso'ntar-hrdaya akaiah, athainayor etad annamya eso'w&ar-hrdaye lohvtā-pmdah, athainayor etat pravaranam yad etad antar-hrdaye jalakam iva; athainayor esa srthh samcaram yaisa hrdayad urdhva nady uccarati. yatha keiah sghasradha. bhvnnah evam asyaita hita noma nadyo'ntar-hrdaye prahsthita bhavanh, etabhtr va etad asravat asravati; tasmad esa pravivikta-Mratara wava bhavaty asmac canrdd atmanah*

3 Now that which is in the form of a person in the left eye is his wife Virāj. Their place of union is the space within the heart. Their food is the red (of blood) lump in the heart. Their covering is the net-like structure in the heart. Their path for moving is that channel which goes upward from the heart; like a hair divided a thousandfold, so are the channels called *hitā* which are established within the heart. Through these flows that which flows on. Therefore that (self composed of *Indha* and *Virāj*) is, as it were, an eater of finer food than the bodily self.

**Indra is *Vaiśvānara* and *Virāj* or matter is said to be his wife for it is the object of enjoyment, *bhogyatvād eva*. S.**

***saṁstāva* = place of union, literally the place where they sing praises together, the meeting-place.**

***srthh* = path, *mārgaḥ*. S.**

**The subtle body is nourished by finer food than the gross-*tast,āc chārīrād ātmanah Vaiśvānarāt taijasaḥ sukṣmānno pacito bhavati*.**

**In the dream state the self is identified with the subtle body.**

4 *tasya pracT dtk prdncah prdnah, daksma dig daksine »'- \$rai\*ai \*\* Pty&nMh prdnah, udicT dig udancah prdnah, wows dig iirdhvdh prdnah, avdci dig avancah prandh, sarvd mah, sarve prdnah, sa esa neh nety atmd agrhyah no. highryate; \*~"W. \*\* hi iiryate; asangah na hi saiyate, asito na vyathate; nsyati abhayam vat.janaka, prapto'si, iti hovdcayajtiavalkyah.« Itovaca janako vaidehah, abhayam tvd gacchatdt, ydjnavaalkya,*

#### 254 The Principal Upanisads IV. 3 1.

*yo nah, hhagavan, abhayam vedayase, namas ie'stu, tme vtdehah ayam aham asmitx*

4 'Of him the eastern direction is the eastern breaths, the southern direction is the southern breaths, the western direction is the western breaths, the northern direction is the northern breaths, the upper direction is the upper breaths, the lower direction is the lower breaths, all the quarters are all the breaths. But the self is not this, not this. He is incomprehensible for he is never comprehended. He is undestructible for he cannot be destroyed. He is unattached for he does not attach himself. He is unfettered, he does not suffer, he is not injured. Verily, Janaka, you have reached (the state of) fearlessness,' thus said Yājñavalkya Janaka (King) of Videha said, 'May fearlessness come unto you, Yājñavalkya, to you, Venerable Sir, who make us to know (the state of) fearlessness. Salutations to you. Here are the people of Videha, here am I (at your service)'

**See III 9 26**

***Abhayam: janma-maraṇādi-mimitta-bhaya-śūnyam.***

*Third Brāhmaṇa*

#### THE LIGHT OF MAN IS THE SELF

1 *janakam ha vatdcham Yājñavalkya jagama sa mene: na vadtsya lit atha ha yaj janakaS ca vatdeho ydjiiavalkyai cdgm-hotre samudatc, tasmai ha yajiiavalkyo varam dadau sa ha kdma-prainam eva vavre, tarn hdsmai dadau tarn ha samrdd eva pfmah papraccha*

1 Yājñavalkya came to Janaka (King) of Videha. He thought (to himself) 'I will not talk.' But when (once) Janaka (King) of Videha and Yājñavalkya discussed together at an *agnihotra* ceremony, Yājñavalkya granted the former a boon. He chose to ask any question he wished. He granted it to him. So (now) His Majesty first asked him.

**Though Yājñavalkya did not wish to say anything, Janaka asked him a question, for on a former occasion Yājñavalkya permitted Janaka to ask him any questions he liked**

See *Satapatha Brāhmaṇa* XI 6. 2 10

Sometimes *sa mene na vadisya iti* is read as *sam enena vadisya iti*. Yājñavalkya came to Janaka intending to speak with him. This is only an ingenious conjecture.

IV 3. 6.

*Brhad-āranyaka Upaniṣad*

255

*iti* Yājñavalkya came to Janaka intending to speak with him. This is only an ingenious conjecture

2. *Yājñavalkya* , *kvm-jyotir ayam purusa iti ddttya-jyotth, samrat, ttt hovaca, ddtiyenaivdyam jyotisaste, palyayate, karma kurute, vtpalyetitt. evam evaitat, Yājñavalkya* .

2 'What light does a person here have? (What serves as the light for man?)' 'He has the light of the sun, Your Majesty,' he said, 'for with the sun indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya .'

3. *astam ita ddttye, Yājñavalkya* , *ktm-jyottr evayam purusa iti candramd evasya jyotir bhavah, candramasavody am jyotisaste, palyayate, karma kurute, vipalyetUi evam evaitat, Yājñavalkya*

3. When the sun has set, Yājñavalkya , what light does a person here have?' 'The moon, indeed, is his light, for with the moon indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

4. *astam ita ddttye, Yājñavalkya* , *candramasy astam tte, kiih-jyohr evayam purusa ttt. agnvr evasya jyotvr bhavah, agm-namayam jyotisaste, palyayate, karma kurute, vipalyetUi. evam evattat, Yājñavalkya*

4 When the 'sun has set, Yājñavalkya, and the moon has set, what light does a person here have?' The fire, indeed, is his light, for with the fire, indeed as the light, one sits, moves about, does one's work and returns.' 'Just so, Yājñavalkya.'

5 *astam tta ddttye, Yājñavalkya* , *candramasi astam tte, Mnte agnail, hm-jyotir evayam purusa itt vag evasya jyotir bhavah, vacawayam jyotisaste, palyayate, karma kurute, mpalyeti, tasmdd "<<, samrad, apt yatra pamr na vimrjMyate, atha yatra vag uccarah, upaiva tatra nyetih evam evaitat, Yājñavalkya* .

5 'When the sun has set, Yājñavalkya, and the moon has set and the fire has gone out, what light does a person here have. 'Speech, indeed, is his light for with speech, indeed, as the light, one sits, moves about, does one's work and returns. Therefore, Your Majesty, even where one's own hand is not discerned there when speech is uttered one goes towards it.' Just so, Yājñavalkya .'

**Speech = sound, vāg iti śabdaḥ parigrhyate. S.**

6. *astam ita ddttye, ydiftavalkya, candramasy astam tie, idnie gnau, sanidydm vdct, kvm-jyotir evayam purusa tti. atmavodsya*

256

*The Principal Upaniṣads*

IV. 3.8.

*jyeltr bhavati, dlmanaivdyam jyotisaste, palyayate, karma kuntte, vipalyeti ih*

6. 'When the sun has set, Yājñavalkya, and the moon has set, and the fire has gone out and speech has stopped, what light does a person here have?' 'The self, indeed, is his light,' said he, 'for with the self, indeed, as the light, one sits, moves about, does one's work and returns.'

**This self is present in all the states of waking, dream and sleep. It is the light different from one's body and organs and illumines them though it is itself not illumined by anything else: *kārya-kāraṇa-svāvayava-samghāta-vyatriktam, kārya-kāraṇāvabhāsakam, ādit-yādi bāhya-jyotirvat svayam anyenanavabhāsymānam abhidhīyate jyotiḥ. S.***

#### THE DIFFERENT STATES OF THE SELF

7 *katama atmeti yo'yam vipianamayah prdnesu, hrdy antarjyotih purusah, sa samanah sann ubhau lokdv anusancarati, dhyayativa hldyativa, sa hi svapno bhutva, imam lokam ahk-rdmati, mrtyo rupdni*

7 'Which is the self?' 'The person here who consists of knowledge among the senses, the light within the heart. He remaining the same, wanders along the two worlds seeming to think, seeming to move about. He on becoming asleep (getting into dream condition), transcends this world and the forms of death.

**seeming to think = he does not really think but only witnesses the acts of thought.**

**seeming to move about = Thought and action do not belong to the real nature of the self. The universal self appears limited on account of the conjunction of the self, with *buddhi* or understanding, with its modifications of desire and aversion, pleasure and pain. In the state of liberation the connection with**

understanding terminates: *yāvad ayam ātmā saṁsāri bhavati, tāvad eva asya buddhi-samyogaḥ, na tu paramārthataḥ, ātmanaḥ saṁsāritvam buddhi-samyogād iva S. B.*

II 3 30

*who consists of knowledge: S argues that the self is so called because we fail to discriminate its association with the limiting adjunct. buddhi-vijñānopādhi-samparkāvivekāḍ vijñānamaya ity ucyate. svapno bhūtvā: svapāvastho bhūtvā. R*

8 *sa vd ayam puruso jdyamdnah, iariram, abhisampadyatnd-ndh papmdbhjih samsrjyate, sa utkraman, tnyamdnah pdpmano vijahdti*

IV. 3. 10

*Brhad-āraṇyaka Upaniṣad*

257

8. 'Verily, this person, when he is born and obtains a body, becomes connected with evils. When he departs, on dying he leaves all evils behind.

*Evils: sources of good and evil, body and the organs: pāpmasama-vāyibhir dharmādharmmāśrayaiḥ kārya-karanath. S.*

*saṁsryate = becomes connected, samyujyate.S.*

*vijahāti: leaves behind, parityajati. S.*

9 *tasya va etasya purusasya dve evct sthane bhavatah: idam ca para-loka-sthdnam ca; sandhyam trtvyam svapna-slhnam; fasmin sandkye sthane tiṣfhann, ubhe sthane paiyati, idam ca paraloka-sth&nath ca aiha yathakramo'yam para-loka-sthane bliavati, tarnSkramam akramya, ubhaydn pdpmana dnandami ca pasyati. sa yatra praspapiti, asya lokasya sarvavato mdtram apadaya, svayam vihatya, svayam nirmaya, svena bhdsd, svena jyotisa praspapih; atrdyam purusah svayam-jyotir bhavati.*

9 'Verily, there are just two states of this person (the state of being in) this world and the state of being in the other world. There is an intermediate third state that of being in sleep (dream). By standing in this intermediate state one sees both those states, of being in this world and of being in the other world. Now whatever the way is to the state of being in the other world, having obtained that way one sees both the evils (of this world) and the joys (of the other world). When he goes to sleep he takes along the material of this all-embracing world, himself tears it apart, himself builds it up; he sleeps (dreams) by his own brightness, by his own light. In that state the person becomes self-illuminated.

*sandhyam: intermediate state: literally, the junction, sandhi, of the two.*

*ākrama = the way, that by which one proceeds, support or outfit.*

*ākramaty anenety ākramaḥ āśrayaḥ, avastambhaḥ. S. He provides himself with whatever knowledge, work and previous experience he may have for the attainment of the next world. para-loka-pratipatti sādhanena vdyā-karma pūrva-prajñā-lakṣaṇeṇa yukto bhavati. S.*

*praspapiti = sleeps, dreams, svapnam ambhavati. R.*

10. *na taira raihdh, na ratha-yogaḥ, na panthdno bhavanti; atha T<sub>f</sub> r<sup>a</sup>fIM-yogan, pathah srjate; na tatananddh, mudah wamitdo iJiavanti, athanandan, mudah, pramudalj. srjate; na*

*ra vesdntdh puskarinyah sravantyo bhavanti; aiha veidntdn, V«ytari?4 sravantik srjate sa hi kartd.*

M. There are no chariots there, nor animals to be yoked to

258

*The Principal Upaniṣads*

IV 3 12

them, no roads but he creates (projects from himself) chariots, animals to be yoked to them and roads. There are no joys there, no pleasures, no delights, but he creates joys, pleasures and delights. There are no tanks there, no lotus pools, no rivers, but he creates tanks, lotus-pools and rivers. He, indeed, is the agent (maker or creator).

*According to S the agency attributed to the self is only figurative. The light of the self, which is pure intelligence, illumines the body and organs through the internal organ and they perform their functions being illumined by it. yac caitanyaṅmājyotiṣ-āntaḥkaraṇa-dvāreṇāvabhāsayati kārya-karaṇāni .....tatra kartrtvam upacaryata ātmanaḥ.*

*According to R, the agent is the Supreme Lord, sakala-prapañca-nāṭaka-sūtradhāraḥ sarveśvaraḥ khalu tatra kartā.*

11 *tad ete ihha bhavanli:*

*svapnena iariram abhiprahatydsuptah suptan abhicakasih; iukram adaya punar ath sthanam, hiranmayah purusa eka-hamsah*

11 'On this there are the following verses. Having struck down in sleep what belongs to the body, he himself sleepless looks down, on the sleeping (senses). Having taken to himself light he goes again to his place, the golden person, the lonely swan (the one spirit).

While one is in the state of dream, the self makes the body to sleep but the self remains awake and notices the impressions of the deeds that have been left upon the mind. By associating himself with the consciousness of the sense-organs, the self causes the body to awake *the golden person* the light that is pure intelligence, *hiraṇya-maya iva caitanya-jyotis svābhavaḥ*. S.

Sleep is the indispensable condition of physical health and mental sanity. In sound sleep there is a respite from craving and aversions, fears and anxieties. In that state the individual is obscurely at one with the divine ground of all being.

*the lonely swan* = he moves alone in the waking and dream states, in this world and the next *eko jāgrat svapnehaloka-para-lokāḍīn gacchatīty eka-hamsaḥ*. S. *saḥ aham so'ham*. 'That I am', *hamsa*, a swan, the symbol of the spirit of the universe.

12 *pranena raksann avaram kuldyam bah%ś kulayai amrtai*

*carttva, sa iyate amrto yatra kamam, hiran-mayah purusa eka-hamsaḥ*

IV. 3.14 *Bṛhad-āraṇyaka Upaniṣad* page 259

12. Guarding his low nest with the vital breath, the immortal moves out of the nest. That immortal one goes wherever he likes, the golden person, the lonely bird.

*avaram* = low, *nikrṣtam*. *anekāṣuci-saṁghātātvaḍ atymta-bībhatsam*. S.

*kulāyam* = nest, *nīḍam*, *śarīram*. S.

*īyate* = goes, *gacchati*. S. The eternal self goes wherever he desires.

13. *svapndnta uccavacam iyamano rupam devah kurute bahunt titeva sribhīh saha modamdnaḥ jaksat, utevapi bhaydni*

*pasyan*. Prepared by Veeraswamy Krishnaraj

13. 'In the state of dream going up and down, the god makes many forms for himself, now as it were enjoying himself in the company of women or laughing or even beholding fearful sights.

*svapndnte* in the state of dream, *svapna-sthdne* S. in the middle of a dream, *svapna-madhye*, *anla-sabdo madhya-vacanah* R.

14 *aramam asya paiyanh, na tarn pasyah kas cam*

*tti torn ndyatam bodhayed ity dhuh, durbhisajyam hdsmai bhavah, yam esa na pratipadyate. atho khalv dhuh, jaganta-deia evasyaisah, yam hi eva jagrat pasyah, tdm supta th atrdyam upurusah svayam-jyottr bhavati so'ham bhagavate sahasram daddmi, ata urdhvam vimoksaya bruhitt.*

14 'Everyone sees his sport but himself no one ever sees. Therefore they say that one should not wake him (the sleeping person) suddenly, for it is difficult to cure if he does not get back (rightly to his body). Others, however, say that (the state of sleep) is just his waking state for whatever objects he sees. When awake, those two, he sees, when asleep; (not so) for in the dream state the person is self-illuminated' Janaka said, 'I give you a thousand (cows), Venerable Sir, please instruct me further, for the sake of my liberation.'

*himself no one ever sees* = everyone is aware of the experiences but no one sees the experiencer, regret is expressed that the self so near to us is yet unperceived by us: *yac-chakya-darśanam apy ātmānarīm tarīm na paśyati, lokam praty anukrośam darśayati śrutih*. S. *one should not wake the sleeping person suddenly*: this has reference to the popular belief that the self leaves the body in the dream state.

*āyatam* = sleeping, *gāḍha-suptam*. R.

To disprove the theory of self-illumination, it is said that the state of dream is the same as that of waking as we see in dreams what we see in the waking state. This is wrong because in dreams the senses cease to function, so only the light inherent in the self is active in the dream state.

15 *sa va esa etasmm samprasdde ratva cantva drin9d& rpunyam ca papam ca, punah prattnyayam prattyony da svapnayatva, sa yat tatra Jam ctt paiyatt ananvdgatat J| g Ibhavatt, asango hy ayam purusa iti evam evaitat, ydijnavt so'ham bhagavate sahasram daddmt, ata urdhvam vtmoksd bruhiti*

15 'After having tasted enjoyment in this state of sleep, after having roamed about and seen good and evil, he returns again as he came to the place from which he started (the place of sleep) to dream. Whatever

he sees in that state, he is not followed (affected) by it for this person is not attached (to anything).' (Janaka said) 'Just so, Yājñavalkya , I give you a thousand (cows) Venerable Sir, please instruct me further, for the sake of my liberation.

*samprasāda* = deep sleep, the state of highest serenity, *samyakprasādaty asminn iti samprasādaḥ. Ś.* The true nature of the self remains unaffected.

*Pratinyāyam—yathānyāyam, yathāgatam, ni āyah, nyāyah, ayanam āyah, nigamanam, punaḥ pūrva-gamana-vaiparītyena yad āgamanam, sa pratinyāyah, yathāgatam punar āgacchatity arthaḥ. S.*

16 *sa va esa etasmm svapne ratva cantva drsivatva punyam ca papain ca, punaḥ, prattnyayam prattyony ddravatt buddhndn-tdyaiva sa yat tatra kim at paiyatt, ananvdgatas tena bhavatt asango hy ayam, purusa ttt evam evaitat, Yājñavalkya so'ham bhagavate sahasram daddmt, ata urdhvam vimoksyavao bruhti*

16 'After having tasted enjoyment in this state of dream, after having roamed about and seen good and evil, he returns again as he came to the place from which he started to the state of waking. Whatever he sees in that state he is not followed (affected) by it for this person is not attached (to anything).' (Janaka said) 'Just so, Yājñavalkya , I give you a thousand (cows) Venerable Sir, please instruct me further for the sake of my liberation.'

*Buddhāntāyaiva* = the state of waking, *jāgarita-sthānāya. S.* Diacritics by Veeraswamy Krishnaraj

17, *sa va esa etasmm buddhnte ratva cantva drsfvaiva punyam ca papam ca, punaḥ prattnyayam prattyony ddravatt svapndn-tdyaiva*

17 'After having had enjoyment in this state of waking, after having roamed about and seen good and evil, he returns again as he came to the place from which he started, the state of dream (or that of deep sleep).

IV.3.20

*Bṛhad-āranyaka Upaniṣad*

261

*S.* says that *svapnānta* may also be interpreted as deep sleep *suṣupti*. The self is unaffected in all the three states of waking, dream and sleep. *Avasthā-traye'pi, asaṅgatvam ananvāgatatvam cātmanaḥ siddham cet. Ā.*

18 *tad, yatha mahdmatsya ubhe kiile anusamcarati, purvam cdparam ca, evam evayam purusa etdv ubhav antav anusamcarati, svapnantam ca buddhntam ca*

18 'Even as a large fish moves along both banks of a river, the hither and the further, so also this person moves along both these states, the state of dream (or sleep) and the state of waking.

The self is different from the body and the organs. In the waking state it appears, through ignorance, as connected with attachments and death, in the dream state as connected with desire but free from the forms of death, in the state of deep sleep it is perfectly serene and unattached. The sense of this passage is that the Self is by nature, eternal, free, enlightened and pure. *S.* Even as a large fish moves from one bank of a river to another, so does the self move between dreaming and waking.\*\*\*\*\* Important.

THE SELF IN DEEP SLEEP

19 *tad yathdsminn dkdie iyeno vd suparno vd vipanpatya irantah samhatya paksau samlayayaiva dhnyaU, evam evayam purusa etasma antaya dhavatt yatra na kam catta kdmam kamayate, na kam cana svapnam pasyatt*

19 'As a falcon or any other (swift) bird having flown around in the sky becomes weary, folds its wings and is borne down to its nest, even so this person hastens to that state (of self) where he desires no desires and sees no dream.

*samlayaḥ* = nest = *nīdaḥ. S.* The fatigue theory of sleep is suggested here.

20 *ta vd asyattd hvtd ndma nddyah, yatha kesah sahasradhd ohmnaḥ, tadvatdntvind tisthanfo, iuklasya, nilasya, pingalasya, liantasya, lohtasya purndh, atha yatratanam ghnaivoa, jtnantiva, WSSM vicchdyayati, gartam tva patati, yad eva jagrad bhayam pasyah, tad atrdvidyayd manyate, atha yatra deva voa rajeva; ahavi evedam, sarvo 'smth manyate, so'sya paramo lokah*

20 'In him, verily, are those channels called *hitā*, which are as fine as a hair divided a thousandfold and filled with white, blue, yellow, green and red (fluids). Now when (he feels) as if he were being killed, as if he were being overpowered, as if he

were pursued by an elephant, as if he were falling into a well, he thinks (imagines) through ignorance whatever fear he has seen (experienced) in the waking state. But when he thinks that he is a god, as it were, that he is a king, as it were, that I am all this, that is his highest world.

*hitā* See II 1 19, IV, 2. 3 The subtle body is said to be in these channels.

The place where the two selves unite is the heart. They have a path in common. The vein *susumnā* leads upwards from the heart to the top of the skull. See CU VIII 6. 6. When their union takes place, self-consciousness disappears as well as the distinction between the outer and the inner world. The highest reality, the all-consciousness, free from fear and grief is reached.

Dream states are traced to impressions of waking experiences. Ignorance *avidyā* is not natural to the self, if so it cannot be removed even as heat and light cannot be removed from the sun: *na ātmadharmo'vidyā na hi svābhāvīkasyocchittiḥ kadācid apy upapadyate savitur ivaṣṣṇya-prakāṣayoḥ. S.*

21 *tad vd asyaitad aticchando'pdhatapdpmahayam rupam tad yathd pnyayd stnyd samparisvaktō na bdhyam kim cana veda ndntaram, evam'evdyam purusah prdpiendtmānd samparisvaktō na bdhyam kim cana veda ndntaram tad vd asyaitad \* dpta-kdmam, dtma-kdmam, a-kdmam rupam sokāntaram.*

21 This, verily, is his form which is free from craving, free from evils, free from fear. As a man when in the embrace of his beloved wife knows nothing without or within, so the person when in the embrace of the intelligent self knows nothing without or within. That, verily, is his form in which his desire is fulfilled, in which the self is his desire, in which he is without desire, free from any sorrow.

*beyond desires = chandaḥ kāmāḥ atigataḥ chando yasmāt rūpāt tad aticchandaṁ rupam. S*  
*sokāntaram = free from any sorrow. śoka-varjitam. S.*

The analogy of man and wife is given to show that it is not a state of unconsciousness.

We get on earth to the Kingdom of heaven. In sex intercourse when it is rightly conceived, we have an act of pure delight which is not mere physical satisfaction but a psycho-spiritual communion. The rich deep fulfilment of love between a man and a woman is a condition of earthly beatitude so simple, so natural and so real, that it is the happiest of all earthly conditions and many mystics employ this as the symbol of divine communion. The mystic union of the finite and the divine is compared in this passage to the self-

oblivion of earthly lovers where each is the other. It is a fuller identity than the mere sympathetic understanding of two individuals.

In Vaisnava literature the soul pining for union with God is said to be the bride and the divine love which sanctifies, purifies and elevates the soul to itself is said to be the bridegroom.

St Bernard speaks of the highest contemplation as spiritual marriage which impels the soul to go forth to bear spiritual offspring to the Lord Richard of St Victor, St Bernard's contemporary, dwells upon four phases of spiritual marriage --espousals, marriage, wedlocks, child-bearing. John Ruysbroeck's chief work is called *The Adornment of the Spiritual Marriage*. St John of the Cross says 'The end I have in view is the divine embracing, the union of the soul with the divine substance. In this loving obscure knowledge God unites Himself with the soul eminently and divinely' *Ascent of Carmel* II 24.

God, for some Sufis, is the Eternal Feminine. The Muslim poet Wali of Delhi composed love poems in which the lover is God and the loved one sought is the human soul invited to unite with God.

22 *atra pita'pita bhavatt, mata'mata, lokdh alokdh, deva adevah, veda avedah, atra steno'steno lhavatt bhruytahabhrunaha, canddlo'candalah, paulkaso'paulkasah, iramano'sramanah, tapaso'tapasdh, ananvagatam punyena, ananvdgatam papena, tirno hi tada sarvan sokdn hrdayasa bhavatt.*

22 'There (in that state) a father is not a father, a mother is not a mother, the worlds are not the worlds, the gods are not the gods, the Vedas are not the Vedas. There a thief is not a thief, the murderer is not a murderer, a *candala* is not a *candala*, a *paulkasa* is not a *paulkasa*, a mendicant is not a mendicant, an ascetic is not an ascetic. He is not followed (affected) by good, he is not followed by evil for then he has passed beyond all the sorrows of the heart.

The state is beyond empirical distinctions, *avidyā-kāma-karma-vinirmuktaḥ. S.*

It exceeds the limitations of caste and stages of life.

*bhrūṇahā = murderer of a noble Brāhmaṇa, variṣṭha-brahma-hantā. A.*

It also refers to one who kills an embryo, one who produces an abortion.

The Self is untouched either by good or by evil and the sorrows of the heart cease to be sorrows and are turned into joy.

23 *y^djmjanjuipaiyah,p^y^i^i^ naj>aiyati^na hi toaflur dr^eTviparihpo vidyate~, avinaliivaCita urtad dmtiyam «»i,talo'nyad vibhaktam yat paiyet*

23 Verily, when there (in the state of deep sleep) he does

264 *The Pnnctpal Upaniṣads* IV 3.27.

not see, he is, verily, seeing, though he does not see for there is no cessation of the seeing of a seer, because of the imperishability (of the seer). There is not, however, a second, nothing else separate from him that he could see.

Even in the state of deep sleep when the eye and the other senses are at rest, the self is the seer, though he does not see with the eyes. The seer can never lose the character of seeing, even as fire cannot lose the character of burning so long as it is fire. The self sees, by its own light, like the sun, even when there is no second, no object but the self that could be seen, the seer is.

*svayam-jyotiḥ = self-light viparilopaḥ = destruction, vināśaḥ, ātmā avināśī. S.*

R adopting the views of Ramanuja says, 'jñātur dharmabhūta-jñānasya nityatvāt vināśo nāsti.

24 *yad vai tan na pghrati, pghran vat tan na pghrati. na hi ghratur ghrater vipanlopo vidyate, avindsitvat, na tu tad dvitiyam ash, tato'nyad vibhaktam yaj jighret*

24 'Verily, when there (in the state of deep sleep) he does not smell, he is, verily, smelling, though he does not smell for there is no cessation of the smelling of a smeller, because of the un-perishability (of the smeller). There is not, however, a second, nothing else separate from him that he could smell.

25 *yad vai tan na rasayatt, rasayan vat tan na rasayati na hi rasayitu rasayater vipanlopo vidyate, amnakitvat, na tu tad dvitiyam ash, tato'nyad vibhaktam yaj jighret*

25 'Verily, when there (in the state of deep sleep) he does not taste, he is, verily, tasting though he does not taste, for there is no cessation of the tasting of a taster, because of the imperishability (of the taster). There is not, however, a second, nothing else separate from him that he could taste.

26 *yad vai tan na vadah, vadan vat tan na vadah, na hi vaktur vakter vipanlopo vidyate, avmaiitvat, na tu tad dvitiyam ash, tato'nyad vibhaktam yad vadet*

26 'Verily, when there (in the state of deep sleep) he does not speak, he is, verily, speaking though he does not speak, for there is no cessation of the speaking of a speaker, because of the imperishability (of the speaker). There is not, however, a second, nothing else separate from him to which he could speak.

27. *yad vai tan na irnoti, irnvan vai tan na irnoti, na ht*

IV 3 31

*Bṛhad-āraṇyaka Upaniṣad*

265

*frotuh fritter viparilopo vidyate, avindditvdt; na tu tad dvitiyam asti, tato'nyad vibhaktam yat ipiuyat*

27 'Verily, -when there (in the state of deep sleep) he does not hear, he is, verily, hearing, though he does not hear, for there is no cessation of the hearing of a hearer, because of the imperishability (of the hearer). There is not, however, a second, nothing else separate from him which he could hear.

28 *yad vat tan na manute, manvdna vat tan na manute, na h mtaiiur water viparilopo vidyate, avindiitodt; na tu taddvitiyam asti, tato'nyad vibhaktam yan manvita.*

28 'Verily, when there (in the state of deep sleep) he does not think, he is, verily, thinking, though he does not think, for there is no cessation of the thinking of a thinker, because of the imperishability (of the thinker). There is not, however, a second, nothing else separate from him of which he could think.

29. *yad vai tan na spriati, sprsait vat tan na spriah, na hisprastfchsprster viparilopo vidyate, avindsitvdt, na tu tad dvitiyam ash, tato'nyad vibhaktam yat sprset.*

29 'Verily, when there (in the state of deep sleep) he does not touch, he is, verily, touching, though he does not touch, for there is no cessation of the touching of a toucher, because of the imperishability (of the toucher). There is not, however, a second, nothing else separate from him which he could touch.



30. *yad vai tan na vijandti, vijdnan vai tan na vijdnati, m h wfiatur vijndter viparilopo vidyate, avindiitvat; na tu taddvitiyam asti, tato'nyad vibhaktamyad viyaniydt.*

30 'Verily, when there (in the state of deep sleep) he does not know, he is, verily, knowing though he does not know for there is no cessation of the knowing of a knower, because of the imperishability (of the knower). There is not, however, a second, nothing else separate from him which he could know.

31 *yatra vdneyad voa syat, tatrnyo'nyat paiyet, anyo' nyajPgitret, anyo'nyad rasayet, anyo'nyad vadet, anyo'nyat irnuyat, <sup>fl</sup><yo nyan manvita, anyo'nyat spriet, anyo'nyad vijamyat.*

31. 'Verily, when there is, as it were, another there one might see the other, one might smell the other, one might taste the other, one might speak to the other, one might hear the other, one might think of the other, one might touch the other, one might know the other.

266

*The Principal Upaniṣads*

IV. 3 33.

He does not see or smell or taste or speak or hear or think or touch or know, for there is nothing separate from him, there is no second to him, yet he sees, smells, tastes, speaks, hears, thinks, touches, knows for he is one with seeing, smelling, tasting, speaking, hearing, thinking, touching and knowing.

32 *sahla eko drastddvatto bhavah, esa brahma-lokah, samrad itt hainam anuiaidsa ydjavalkyah, esasya paramd gatih, esasya paramd sampat, eso'sya paramo lokah, eso'sya parama dnandah, etasyaivdnandasyanydni bhuidm mtrdm upajivantt*

32 'He becomes (transparent) like water, one, the seer without duality. This is the world of Brahma, Your Majesty' Thus did Yājñavalkya instruct (Janaka). 'This is his highest goal, this is his highest treasure, this is his highest world, this is his greatest bliss. On a particle of this very bliss other creatures live'

*like water = salila iva salilah. Ś.*

*transparent = svacchībhūtaḥ. S.*

*one = because there is no second, dvitīyasyābhāvāt. Ś.*

*the seer = the vision which is identical with the light of the self is never lost drṣṭer avipariluptatvāt, ātma-jyoti-svabhāvāyā. S.*

33 *5a yo manusydnam rdddhah samrddho bhavah, anyesdm adhtpatih, sarvair mdnusykatr bhogaih sampannatamah, sa manusydnam parama dnandah; atha ye iatam manusydnam dnandah, sa ekah pitfndm jitalokndm dnandah; atha ye iatam pitfndm jita-lokndm dnandah, sa eko gandharva-loka dnandah, atha ye iatam gandharva-loka dnandah, sa eka karma-devdndm dnandah, ye karmand devatvam abhisampadyante; atha ye iatam karma-devdndm dnandah, sa eka djdna-devdndm dnandah, yai ca strotnyo'vrjmo 'kdma-hatah, atha ye iatam djdna-devdndm dnandah, sa ekah prajd-pah-loka dnandah, yai ca irotriyo' vrjmo' kdma-hatah, atha ye iatam prajd-pah-loka dnandah, sa eko brahma-loka dnandah, yai ca irotriyo'vrjmo'kdma-hatah, atkatsa eva parama dnandah, yai ca irotriyo'vijino' kdma-hatah, atkatsa eva parama dnandah esa brahma-lokah, samrad, iti hovdca ydjavalkyah so 'ham bhagavate sahasram daddmt, ata urdhvam vimoksyai va bruhiti atra ha ydjavalkyo bibhaydm cakdra, medhdvi rdjd, sarvebhyo mdntebkya udarautsid tt*

*What is Bliss?*

33 'If one is healthy in body, wealthy, lord over others, lavishly provided with all human enjoyments, that

is the highest bliss of men. This human bliss multiplied a hundred times makes one unit of the bliss for the fathers who have won

IV. 3-33

*Bṛhad-āraṇyaka Upaniṣad*

267

their world. The bliss of these fathers who have won their world multiplied a hundred times makes one unit of the bliss of the *gandharva* world. The bliss of the *gandharva* world multiplied a hundred times makes one unit of the bliss of the gods by action, those who attain their divine status by (meritorious) action. The bliss of the gods by action multiplied a hundred times makes one unit of the bliss of the gods by birth as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. The bliss of the gods by birth multiplied a hundred times makes one unit of the bliss in the world of *Prajā-pati*, as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. The bliss in

the world of *Prajā-pati* multiplied a hundred times makes one unit of the bliss in the world of *Hiranyagarbha* as well as of one who is versed in the Vedas, who is without sin and not overcome by desire. This is the highest bliss. This is the world of Brahma, Your Majesty,' said Yājñavalkya . (Janaka said) 'I will give you, Venerable Sir, a thousand (cows) please instruct me further for the sake of my liberation.' At this, Yājñavalkya was afraid that this intelligent king should drive him to (the exposition of) the ends of his convictions.

See TU. II. 8. Those who live within the bonds of ignorance experience but a small portion of the infinite bliss *rāddhaḥ* healthy, perfect of body, *saṁsiddhaḥ*, *avikalaḥ*, *sama-grāvayavaḥ*. S.

*śrotriya* = one versed in the *śruti*, the Veda Śaṅkara, the commentator of Kālidāsa's *Sākuntalā* quotes 'Birth gives the title of Brahmana, the sacramental rites the title of the twice-born, knowledge the title of *vipra* and the three together make a *Śrotriya* ' *janmanā brahmano jñeyah, saṁskaraḥ dvija ucyate, vidyayā yāti vipratvam, tribhith srotriya ucyate*':

Vedic learning, sinlessness and freedom from selfish desire are essential for the enjoyment of the higher forms of bliss. Cp "The sense-pleasures of the world and the great joys of heaven are not worth one-sixteenth part of the bliss that comes from the cessation of desire."

*yac ca kāma-sukham loke yac ca divyaṁ mahat sukham*

*tr̥ṣṇa-kṣaya-sukhavyaite nārhaṭaḥ ṣoḍaśīm kalām.* MB XII 173 47.

*was afraid bhīṭavan* = S. not because he was lacking in ability or knowledge but because he felt that under the pretext of the boon he had to ask me, he raises new problems every time and wishes to gain all my knowledge. *sarvam madīyaṁ vijñānaṁ kāma-praśna-vyājēno-pāditsatīti.*

268 *The Principal Upanisads* IV 3. 36.

34 *sa va esa, etasmm svapndnte ratva carttvd drstvatvapunyam ca pdpam ca, punah prahnydyam pratiyony adravah buddhndtyawa*

34. 'After having had enjoyment in this state of dream (or sleep), after having roamed about and seen good and evil, he returns again as he came to the place from which he started to the state of waking.

See IV 3 16

#### THE SELF AT DEATH

35. *tad yathd 'nah su-samahitam utsarjad ydyat, evam evayath iarira atma prdjiendtmandnvarudha utsarjam yah, yatraitat iirdhva ttechvdsi bhavati*

35 'Just as a heavily loaded cart moves creaking, even so the self in the body mounted by the self of intelligence moves creaking, when one is breathing with difficulty (i.e. when one is about to expire).

*the self in the body* = the subtle body which moves between this and the next world as between the waking and the dream states, through birth and death consisting respectively in the association with and dissociation from the body and its organs': *yas svapna-buddhāntāv iva janma-maraṇābhyām ihaloka-paralokāv anusāncarati.* S.

*breathing with difficulty* = gasping for breath. The body groans as a heavily laden cart groans under its burden.

36 *sa yatrdyam ammdnam nyeti, jarayd vopatapata vant-m&nam mgacchati, tad yathdmram va udumbaram vd pippahm vd bandhandt pramucyate, evam evayam purtiṣa ebhyo' ngebhyah sampramucya punah prahnydyam pratiyony adravah prndyatva*

36 'When this (body) gets to thinness, whether he gets to thinness through old age or disease, just as a mango or a fig or a fruit of the peepul tree releases itself from its bond (gets detached from its stalk), even so this person frees himself from these limbs and returns again as he came to the place from which he started back to (new) life.

The dying man separates himself from his gross body even as a fruit separates itself from its stalk. He goes back to his new abode the same way he came and there assumes another body in which to begin a new life.

The subjection of the body to old age and disease is mentioned to induce the spirit of renunciation, *vairāgyārtham.* S.

V. 4.1.

*Bṛhad-āraṇyaka Upaniṣad*

269

37. *tad yathd rdjdnam dydniam ugrdh, pratyenasah, suta-gramarvyo'nnath pdnatr dvasathatli pratikalpante: ayam dydti, ayam agacchattit, evam haivam-vidam sarvdnt bhudni pratkal-pante, tdam brahmdydti, idam dgacchatiti.*

37. 'Just as for a king who is coming, policemen, magistrates, chariot drivers, leaders of the village wait for him with food, drink and lodgings, saying, "here he comes, here he comes," even so for him who knows this, all beings wait for him saying, "here comes *Brahman*, here he approaches." '

*ugrāḥ'* = policemen, *jāti-viśeṣaḥ*, *krūra-karmāṇo vā*.

*Pratyenasah* = magistrates, *taskarādi daṇḍanādau myuktāḥ*. S.

*leaders of the village* = *grāma-netāro grāmaṇyaḥ*. S

38. *tad yathā rdjdnam praytydsantam, ugrdh pratyenasah, stta-grdmānyo'bhisamdyant, evam evaimam dtmdnam, antakdle sarve prnd abhtsamdyant, yatrāitad urdhvocchvasi bhavatt.*

38. Just as policemen, magistrates, chariot-drivers, leaders of the village gather round a king who is departing, even so do all the breaths (or senses) gather round the self at the end, when one is breathing with difficulty (when he is about to die).

#### Fourth Brāhmaṇa

### THE SOUL OF THE UNRELEASED AFTER DEATH

1. *sa yatrdyam atmd-abalyam nyetya sammoham tva nyeti, atnainam ete prnd abhtsamdyant; sa etas tepmdtrdh sama-ohyadadano hrdayam evdmavakrdmatt, sa yatraisa caksusah Pptrusah pardi} parydvarate, athdrupajno bhavatt.*

1. When this self gets to weakness, gets to confusedness, as it were, then the breaths gather round him. He takes to himself those particles of light and descends into the heart. When the person in the eye turns away, then he becomes non-knowing of forms.

When his body grows weak and he becomes apparently unconscious the dying man gathers his senses about him, completely withdraws their powers and descends into the heart.

*gets to weakness* = it is the body that becomes weak. Weakness is figuratively applied to the self, which being formless, cannot become weak: 'yad dehasya daurbalyam, tad ātmana eva daurbalyam ity upacaryate: na hy asau svato' mūrtatvād abala-bhāvaṁ gacchati. S.

270

The Principal Upaniṣads

IV 4 2

So also the self does not get confused for it is the eternal self-luminous intelligence, *nitya-caitanya-jyotis-svabhāvatvāt*. S.

At the moment of death the person in the eye, i. e. *prāṇa*, departs. So one ceases to perceive forms. The dying man becomes single. The principle of intelligence (*vijñāna*) after having absorbed all the functions of consciousness proceeds to continue in a new life.

2 *eki-bhav(iti, na pasyatt, tṭy dhuh, eki-bhavatt, na pghrati tṭy dhuh, ekl-bhavati na rasayatt, tṭy dhuh, eki-bhavatt, na vadah, tṭy dhuh, eki-bhavatt na srnott, tṭy dhuh, eki-bhavatt, na mamte, tṭy dhuh, ekt-bliavati, na sprsatt, tṭy dhuh, eki-bhavatt, na vijndtt, tṭy dhuh tasya hattasya hrdayasydgram pradyotate, tena pradyotenatsa dtmd mskrdmatt, caksuso vd murdhno va anyebhyo va sarira-deiebhyah, tarn utkramantam prdno'nutkra-matt, pranam anutkramantam sarve prdna anutkrdmant, sa vijjiano bhavatt, sw vijndnam evanvavakrdmatt, tarn vidyd-karmani samanvdrabhete purva-prajjiid ca*

2 'He is becoming one, he does not see, they say, he is becoming one, he does not smell, they say, he is becoming one, he does not taste, they say, he is becoming one, he does not speak, they say, he is becoming one, he does not hear, they say, he is becoming one, he does not think, they say, he is becoming one, he does not touch, they say, he is becoming one, he does not know, they say. The point of his heart

becomes lighted up and by that light the self departs either through the eye or through the head or through other apertures of the body. And when he thus departs, life departs after him. And when life thus departs, all the vital breaths depart after it. He becomes one with intelligence. What has intelligence departs with him. His knowledge and his work take hold of him as also his past experience.

Every organ becomes united with the subtle body, *lingātman*. S. *pūrva-prajñā*: past experience, former intelligence, the results of his past life, *pūrvānubhāta-viśaya-prajñā*, *atīta karma-phalānubhava-vāsanā*. S. S refers to those who are clever in painting though they had no practice in this life and traces their skill to past experience. These impressions of the past, under the control of knowledge and work, stretch out like a leech from the body and build another body in accordance with past work. *vidyā-karma-pūrva-vāsa-lakṣaṇam etat tritayam śākaṭika sambhāra-shānīyam para-loka-pātheyam*. R.

The individual is born according to the measure of his understanding *Aitareya Āraṇyaka II 3 2* See also *Praśna IV 11*

Kalidasa in his *Sākuntalā*, Act IV, says that when a being who is

IV. 4 4

*Bṛhad-āraṇyaka Upraised*

271

(in all other respects) happy becomes conscious of an ardent longing, when he sees beautiful objects or hears sweet sounds, then in all probability, without being aware of it, he remembers with his mind the friendships of former lives, firmly rooted in his heart

*ramyāṇi vīkṣya madhurāmś ca niśamya śabdān paryutsukā bhavati yat sukhino' pi jantuh tac cetasā smarati nūnam abodhapūrvam bhāvasthirāṇi jananāntara sauhṛdāni.*

3 *tadyathd trnajaaldyukd, trnasyantant gatvd, anyam akramam akramya, aimdnam upasathharatt, evam evayam dtmd, tdam iariram mhatya, avidam gamayitva, anyam akramam akramya, almdnam upasamharati.*

3. Just as a leech (or caterpillar) when it has come to the end of a blade of grass, after having made another approach (to another blade) draws itself together towards it, so does this self, after having thrown away this body, and dispelled ignorance, after having another approach (to another body) draw itself together (for making the transition to another body).

4. *tad yathd pe&askari pesaso mdtrdm upaddya, anyan mvataram kalydnatararam rdpam tanute, evam evayam dtmd, tdam tarirath nihatya, avidydm gamayitva, anyan navataram kalydnatararam rupam kurute, pitryaih vd, gdndharvam vd, datvam vd, prdjdpatyam vd, brdhmam vd anyesdm vd bhutdnatn,*

4. 'And as a goldsmith, taking a piece of gold turns it into another, newer and more beautiful shape, even so does this self, after having thrown away this body and dispelled its ignorance, make unto himself another, newer and more beautiful shape like that of the fathers or of the *gandharvas*, or of the gods or *Prajā-pati* or of *Brahmā* or of other beings.

*Goldsmith = peśaḥ suvarṇam, tat karoti peśaskārī. S.*

*another form = samsthāna-viśeṣam, dehāntaram. S.*

*kalyāṇatararam = more beautiful. Beauty of form indicates beauty of soul. We cannot have beauty of form with an evil nature.*

*pāpa-vṛttaye na rupam = Kālidāsa's Kumāra-sambhava V 36. Mallinātha cites other passages. Beauty of form and good qualities go together. yatra ākr̥tiḥ tatra guṇā bhavanti. Those of good form do not behave in evil ways, na surūpāḥ pāpa-samācāra. Bhavanti. In dasa-KUMĀRA CARITA it is said' seyam ākr̥tiḥ na vyabhicarati śīlam, such is the form, the character cannot be different.*

Beauty is a symbol of the divine. Ānanda, the beloved disciple of the Buddha, said to the master: Half of the holy life, O Lord, is friendship with the beautiful, association with the beautiful,

272

*The Principal Upaniṣads*

IV. 4.6.

communion with the beautiful.' 'It is not so, Ānanda, it is not so,' said the Master. 'It is not half of the holy life; it is the whole of the holy life.' *Samyutta Nikāya V. 2*

5 *sa va ayam almd brahnta, vijMnamayomanomayahprdna-mayai cakstmnayah, trotramayah, prthivimaya apamayo vayu~ maya akaiaamayas tejomayo'tcjomayah kdmamayo'kamamayah,krodhamayo 'krodhamayo dhannamayo'dharmamayah sarva-mayahtadyad etat; idaminayah adomaya tti yathdkdriyaihdcdri y tathd bhavati, sadhuhari sadhur bhavah, pdpakan pdpo bhavati; ptmyah pttnyena kannana bhavati, papah pdpena; athau khalv dhiti, kdmamaya evdyam purusa ttt, sa yathdkdmo bhavati, tat kratu bhavati, yat kratu bhavati, tat karma ktmtte, yat karma kurtttc, tat abhisampadyatc*

5. 'That self is, indeed, *Brahman*, consisting of (or identified with) the understanding, mind, life, sight, hearing, earth, water, air, ether, light and no light, desire and absence of desire, anger and absence of anger, righteousness and absence of righteousness and all things. This is what is meant by saying, (it) consists of this (what is perceived), consists of that (what is inferred). According as one acts, according as one behaves, so does he become. The doer of good becomes good, the doer of evil becomes evil. One becomes virtuous by virtuous action, bad by bad action. Others, however, say that a person consists of desires. As is his desire so is his will; as is his will, so is the deed he does, whatever deed he does, that he attains.

See *Manu* II.4 Cp. Plato 'Such as are the trend of our desires and the nature of our souls, just such each of us becomes.' *Laws*, 904 C

*kratuḥ* = will, resolve, *adhyavasāyaḥ*, *niścayaḥ*. S.

*attains* = gains the fruit thereof, *tadīyam phalam abhisampadyate*. S.

*tasya phalaṁ ca prāpnoti*. R.

6 *tad esa iloko bhavati*

*tad eva saktah saha kannanaiti* *Imgam mano yatra nisaktam*

*ṛdpyantam karmanas tasya yat kim ceha karoty ayam tasmdl lokdt punar aiti asmaī lokdya karmāne itt*

*ntt kdmayamanah, athakdmayamdnaḥ, yo'kdmo niskdma dpta-kama dtma-kdmah, na tasya prdnd*

*ttkrdmantī, brahmawa san brahmapyen*

6. 'On this there is the following verse: "The object to which the mind is attached, the subtle self goes together with the

IV 4 7

*Bṛhad-āranyaka Upaniṣad*

273

deed, being attached to it alone. Exhausting the results of whatever works he did in this world he comes again from that world, to this world for (fresh) work." This (is for) the man who desires. But the man who does not desire, he who is without desire, who is freed from desire, whose desire is satisfied, whose desire is the self, his breaths do not depart. Being *Brahman* he goes to *Brahman*.

Desire is the root of empirical existence- *samsāra-mūla*.

The subtle body is called mind because mind is the chief factor of the subtle body. *manaḥ pradhānatvāt līngasya mono līngam ity ucyate*. S.

He who has desires continues subject to rebirth.

The man free from desires realises *Brahman* even here: *sa ca vidvān āpta-kamaḥ ātma-kāmatayā ihaiva brahmabhūtaḥ*. S. What the blind need is to receive sight. Sight is not change of place or transporting into another world. One need not wait for the death of the body, *na śarīra-pātottara-kālam*. Freedom is the cessation of ignorance, *avidyā-nivṛtti*. He in whom desire is stilled suffers no rebirth.

7 *tad esa iloko bhavah*

^

*yada sarue pramucyante kamaye'sya hrđi intah, atha martyo'mrto bhavah, atra brahma samasnute ill*

*tad yathahimrvlayani valmike nrta pratyasta sayita, evam evedam ianram řete athdyam asariro'mrtah*

*prano brahmaiva, tya eva, so'liam bhagavate sahasram daddmi, iti hovdca janako vaidehah*

7 'On this there is the following verse: "When all the desires that dwell in the heart are cast away, then does the mortal becomes immortal, then he attains *Brahman* here (in this very body)." Just as the slough of a snake lies on an anthill, dead, cast off, even so lies this body. But this disembodied, immortal life is *Brahman* only, is light indeed, Your Majesty' 'I give you, venerable Sir, a thousand cows,' said Janaka (King) of Videha. Prepared by Veeraswamy Krishnaraj. Bhagavadgitausa.com

See *Kaṭha* VI.14.

*Pratyasta* = cast away, *pratikṣipta*.

When we identify ourselves with the body under the influence of desires and past work, we are embodied and mortal. When we become disembodied we become immortal, as we are no longer committed to embodiment. *kāma-karma-prayukta-śarīrātma-bhāvena pūrvam saśsrīro martyas ca, tad viyogādwyogad athedānīm aśarīrah, ata eva cāmartaḥ*. S

light indeed = *ajñāna-lakṣanāndhakāra-pratibhata eva*. R.

274

*The Principal Upaniṣads*

IV 4 9.

8 *tad etc sloka bhavanah: anuh pantha vitatah purdnah, mam sprsto'nuvvttto mayaiva, Una dhira apt yantī brahmavidah svargam lokam tta iirdhvam vimuktah*

8. 'On this there are the following verses "The narrow ancient path which stretches far away, has been touched (found) by me, has been realised by me. By it, the wise, the knowers of *Brahman* go up to the heavenly world after the fall of this body, being freed (even while living). Krishnaraj: This is the monistic view: Jivan Mukti.

*anuh* narrow, being difficult to comprehend, *sūkṣmaḥ durvijñey-atvāt. S.*  
*vitataḥ* = stretching far away, *ws̄tīrnaḥ vispaṣṭa-taraṇa-hetuvād vā.*  
*V* is *vitaraḥ*, leading across

The teachers are the path-finders The Buddha speaks of the ancient way, the wayfarer bound for home 'from which there is no coming back again ' Rūmī! attributes to Jesus, the Logos, 'For the true believers I become a bridge across the river. Mathnawī IV 10 70. The *Bodhisattva* makes of himself a bridge, *attānaṁ saṁkamaṁ katvā*, by which we cross. Having first crossed over himself, he serves as a bridge for others. I am the way' John XIV 6.

touched by me = found by me, *mayā-labdhaḥ. S.*  
*itah asmāc charīra-pātād. S.*

They are freed even while in the body: *jīvanta eva vimuktās santah. S*

Cp *Taittiriya Brāhmaṇa*. He who makes the self (atman) his wayfinder is no longer stained by evil action.' III 12 9 8

Sometimes the verse is interpreted differently. They go beyond the heavenly world. There is a reading to this effect:

*tena-dhūrā api yanti brahma-vida utkramya svargaṁ lokāṁ ito vimuktāḥ*

9. *tasmtn suklam uta tiilam dhah, pvngalam, hantam, lohttam ca*  
*esa pantha brahmana hdmvittah teimiti brahmavit punyakrt iatjasas ca*

9. ' "On that path they say there is white, blue, yellow, green and red. That path was found by a Brāhmaṇa and by it goes

the knower of *Brahman*, the doer of right and the shining one "

These colours do not affect the path of realization *darśana-margasya ca śuklādi-varṇāsambhavāt*. These paths belong to the world of empirical existence, *na te mokṣa-mārgāḥ, saṁsāra-viṣaya eva hi te. S.*  
*brāhmaṇa* = by a *Brāhmaṇa parātma-svarūpeṇaiva brāhmaṇena tyak-ta-sarvaiṣaṇena.*  
*S.*

*the doer of right* = finds it difficult to uphold his view that spiritual

IV. 4 12. *Brhad-āranyaka Upaniṣad* 275

wisdom and practical activity are incompatible. He cites a number of passages from M.B., which support his view.

*apuṇya-puṇyo parameyaṁ punar-bhava-nirbhayāḥ*

*śāntas samñyāsino yānti tasmai mokṣātmane namaḥ XII 46.56.*

'Salutation to that embodiment of liberation whom serene monks, fearless about rebirth, attain after the cessation of the effects of their good and bad deeds.'

*nirāśiṣam, anārambham, nirnamaskāram, astutim*

*akśīṇam, kṣīṇa-karmāṇam, taṁ devā brāhmaṇaṁ viduḥ XII. 269 34*

"The gods consider him to be a knower of *Brahman* who has no desires, who undertakes no work, who does not bow (to others) or praise (any one), who remains, unchanged, whose work is exhausted.' *naitādṛaśam brāhmaṇaśyati vittam yathaikatā, samatā, satyatā ca śīlam, sthitim, daṇḍa-nidhānam, ārjavam, tatas tatas coparamaḥ kriyaiṭyaḥ. XII 174. 37.*

'For a knower of *Brahman*, there is no wealth comparable to the sense of oneness, the sense of equality, truthfulness, virtue, steadfastness, non-injury, integrity and withdrawal from all activities.'

That the knowers of *Brahman* are doers of good is said by way of eulogy. This view of Śaṅkara is not the obvious meaning of the text which seems to suggest *jñāna-karma-samuccaya.*

10. *andham tamah pravrtianh ye vidydm updsaiē tato bhuya %va te tamah ya u vidydydm ratah.*

10 'Into blind darkness enter they who worship ignorance; into greater darkness than that, as it were, they that delight in knowledge (enter)'

See Īsa 9. Śaṅkara means by *avidyā* works, and by knowledge the ritual part of the Vedas

**vidyāyām- avidyā-vastu-pratipādikāyām karmārthāyām trayām. S.**

11. *ananda noma te lokafy, andhena tamasdvrtth tarns te pretydbhigacchantt avidvdms'o'budho janah*

11. Those worlds covered with blind darkness are called joyless. To them after death go those people who have not Knowledge, who are not awakened.

**See Kathā 1.3 Īśa 3.**

**not awakened = devoid of the knowledge of the self. ātmāvagama-varijitaḥ. S pratyag-ātma-vidyā-sūnyāḥ. R.**

12. *atmdnam ced wjamyad ayam asmlti purusah«»»tcchan, kasya kdmdya iariram anusamjvaret.*

276

*The Principal Upanisads*

IV. 4 14

12 If a person knows the self as 'I am this,' then wishing what, and for desire of what should he suffer in the body?

**should suffer = santapyet, śarīra-tāpam anutapyeta. S.**

**What craving can be left in him that he should take to himself another body, full of suffering, to satisfy it?**

13 *yasyanuvittah pratibuddha dtmasmm samdehye gdhane*

*pravisiah, sa visva-kri, sa hi sarvasya karta, tasya lokak sa u loha eva*

13 "Whoever has found and has awakened to the self that has entered into this perilous inaccessible place (the body), he is the maker of the universe, for he is the maker of all. His is the world, indeed he is the world itself.

**anuvittah = found, anulabdhaḥ. S.**

**pratibuddah = awakened, directly realised, sākṣātkrtaḥ. S.**

**samdehye = perilous, subject to many dangers: anekānartha-samkato-pacaye. S.**

**gahane = inaccessible, with hundreds and thousands of obstacles to obtaining enlightenment through discrimination, aneka-śata-saha-sra-viveka-vijñāna-pratipakṣa-viṣame. S.**

**loka = world. According to S. the Self, the Universal Self.**

14 *ihaiva santo'tM vidmas tad vayam, na cei avedtr maliati*

*vinaslih ye tad viduh, amrtas is bhavantt, athetare dukkham evapi-yanh*

14. Verily, while we are here we may know this if (we know it) not we would be ignorant, great is the destruction. Those who know this become immortal while others go only to sorrow.

**avediḥ = ignorant. ajñānam bhavati. R.**

The Eternal may be realised even while we live in the ephemeral body. To fail to realise him is to live in ignorance, to be subject to birth and death. The knowers of *Brahman* are immortal, others continue in the region of sorrow.

Cp the words in the Homeric hymn to Demeter written about the beginning of the sixth century B C in Attica. 'Blessed among men who dwell on earth is he who has seen these things, hut he who is uninitiated and has no part in the rites has never an equal lot when he has died and passed beneath the dank darkness.' Lines 480 ff. Plutarch quotes from Sophocles 'Thence blessed are those mortals who have seen these mysteries before they come to Hades, for to them alone is granted true life. All that is evil besets the rest.' W K C Guthne *The Greeks and their Gods* (1950), p xiii

IV. 4.19

*Bṛhad-āranyaka Upraised*

277

15. *yadaitam anupasyati atmanam devam anjasa, iianam bhuta-bhavyasya, na tato vijugupsate*

15. If one clearly beholds him as the self, as God, as the lord of what has been and what will be, he does not shrink away from him.

**he does not shrink = he is not afraid, he does not wish to hide himself from the Supreme.**

16. *yasmad arvak samvatsarah ahobhiv parivartate, tad deva jyoUsam jyotih ayur hopasate'mrtam*

16 That in front of which the year revolves with its days, that the gods worship as the light of lights, as life immortal.

**Auk- life-principle, sarva-prāni-prānana hetu-bhūtam. R..**

17. *yam parica panca-janah dkdias ca pratisktiyah, tam eva manya atmanam, vidvan brahma'mrto'mrtam.*

17 That in which the five groups of five and space are established, that alone I regard as the self. Knowing that immortal *Brahman* I am immortal.

The five groups are the *Gandharvas* or celestial singers, the fathers, the gods, the demons and the *Rākṣasas* or Titans.

space = the unmanifested principle, *avyākṛtākhyah. S.*

18. *pranasya pranam uta caksusas caksuh uta irotasya irotam, mamso ye mano viduh, te ntcikyur brakma puranam agryam.*

18. They who know the life of life, the eye of the eye, the ear of the ear and the mind of the mind, they have realised the ancient primordial *Brahman*.

**Kena I.2**

The different organs do not function if they are not inspired by the energy of *Brahman*. 'Divested of the light of the self which is pure intelligence they are like wood or clods of earth.' *svatāḥ kāṣṭha loṣṭa-samāni hi tāni caitanyātma-jyotiś śūnyāni. S.*

*nicikyuḥ = have realized. Niścyē jñātvantah. S.*

19 *manasaivanudrastayam, natha nanasti kim cana: mrtyoh sa mrtyum apnott ya iha naneva paiyaU div^ t ^*

Only by the mind is it to be perceived. In it there is no diversity. He goes from death to death, who sees in it, as it were, diversity.

278 *The Principal Upaniṣads* IV 4 22

The mind purified by the knowledge of the Supreme Truth and the instructions of the teacher directly realizes *Brahman paramārtha-jñāna-saṃskṛtenācāryopadeśa-pūrvakam ca. S.* Again, 'the mind refined by the subjugation of the body, the mind and the senses and equipped with the teaching of the scriptures and the teacher forms the instrument by which the self may be seen: *śāstrāsāryopadeśa-jantia-śama-damādi-saṃskṛtam mana ātma-darśane kāraṇam S B G II 21*

See *Katha IV 10-11 from death to death = from birth to birth, saṃsārāt saṃsāram. R.*

20. *dhaivanudrastavyam etad aprameyam dhruvam, mrajah para akaiad aja aima mahdn dhruvah*

20. This indemonstrable and constant being can be realised as one only. The self is taintless, beyond space, unborn, great and constant

*as one only = as homogeneous pure intelligence without any break in it, like space vijñāna-ghanaikarasa-prakāreṇākāsavan niratareṇa. S.*

Duality is essential for knowledge, as the self is one and there is nothing beside it, it is not an object of demonstration: *anyena hanyat pramīyate, idaṃ tv ekam eva, ato 'prameyam. S*

*akruvam = constant, nityam, kūṭastham avicāli. S*

*virajaḥ = taintless, vigata-rajah. S. rāgādi-doṣa-rahitaḥ. R.*

21. *tarn eva dhiro vijnaya prajndm kurvita brdhmanah namtdhyayad bahun sabdati, vaco viglapanatti hi tat tti.*

21. Let a wise Brahmana after knowing him alone, practise (the means to) wisdom. Let him not reflect on many words, for that is mere weariness of speech.

*Vijñāya = knowing by means of the study of the scriptures and logical reflection: śravana-mananābhyām jñātva. R. prajñām nididhyāsanam.*

*viglāpanam = weariness, viśeṣena glāni-karam śrama-karam hi. S.*

The Real cannot be known by vain and idle arguments.

22 *sa vd esa mahdn aja dtmd yo'yaih mjMnamayah prdneftt; ya eso'ntar-hrdaya dkdsah tasnttn sete, sarvasya vast, sarva-*

*yesdnah, sarvasyadhipahh, sa na sadhund karmatid bhtiydn no evdsddhund kamydn esa sarvesvarah, esa bhutddhipatth, esa bhutapdlah esa setur vidharana esdm lokndm asambhedaya. tarn dam veddnuvacanena brahmana vividisanti, yaptena, ddnena, tapasndnsakena, etam eva vidttvd mttnttr bhavati, etam eva pravrdjmo lokam tcchantah pravrajantt. etadd ha stna vai tat piirve vidvdmsah prajdm na kdmayante him prajaya*

IV. 4. 22. *Bṛhad-āranyaka Upaniṣad* 279

*karisydinah, yesdm no'yam aimdyam loka ih. U ha sma putraisanayas ca vittaisandyds ca lokaisanayas ca vyaUhdyā, atha bhiksa-caryam caranti; yd hy eva putratsand sd vittatsand, yd vittatsand sd lokaisana; ubke hy ete esane eva bhavatah sa esa nett nety atmd; agrhyah, na hi grhyafe, asHryah, na hi itryate; asangah,*



*na ht sajyate; astto na vyatkate, na risyati; etam «haivatte na tarata %t%, atah papam akaravam iti, atah kalydiim akaravam th; ttbhe u haivaisa ete taraii, nainam hrtdkrte tapatah.*

22. Verily, he is the great unborn Self who is this (person) consisting of knowledge among the senses. In the space within the heart lies the controller of all, the lord of all, the ruler of all. He does not become greater by good works nor smaller by evil works. He is the bridge that serves as the boundary to keep the different worlds apart. Him the Brahmanas seek to know by the study of the Veda, by sacrifices, by gifts, by penance, by fasting. On knowing Him in truth, one becomes an ascetic. Desiring Him only as their worlds, monks wander forth. Verily, because they know this, the ancient (sages) did not wish for offspring. What shall we do with offspring (they said), we who have attained this Self, this world. They, having risen, above desire for sons, the desire for wealth, the desire for worlds, led the life of a mendicant. For the desire for sons is the desire for wealth and the desire for wealth is the desire for worlds; both these are, indeed desires only. This Self is (that which has been described as) not this, not this. He is incomprehensible for He is never comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered, He does not suffer, He is not injured. Him (who knows this) these two (thoughts) do not overcome, 'for some reason he has done evil or for some reason he has done good. He overcomes both. What he has done or what he has not done does not burn (affect) him.

See III.5.1; III.9.26; IV.2.4.

*Setu = bridge Agni = (Fire) is spoken of as bridge: tvan nas tantur uta setur agne- Taittirīya Brāhmaṇa. II. 4. 2.6 Agni becomes the path of deva-yāna.*

Ceremonial observances are treated as means for purification. See BG XVIII. 5.

Fasting is restraint, not abstinence, not starvation which will mean death: *kamānāśanam anāśakam, na tu bhojana-nivṛttiḥ*

*bhojana-nivṛtttau mriyata eva. S.*

The monastic orders which developed in Buddhism and Jainism are forecast here.

'23 *tad esa redbhyuktam*

*esa miyo mahtmd br&hmanasya na vardhate karmana no*

*kaniydn tasyawa sydt pada-vit, tarn viditvd na hpyate karmana pdpakena, ttt tasmad [evam-vit, idnto danta uparatas tittksuh samahtto bhutvd, atmany evdtmdnam pasyatt, sarvam dtmdnam paiyatx, natnam papmd tarati, sarvam pdpmdnam taratt, namam papma tapati, sarvam pdpmdnam tapatt, vipapo wrap 'vickttsso brah-mano bhavati, esa brahma-lokah, samrāt, enam prdptto'si ttt hovaca ydjjfiavalkyah, so'ham bhagavate videhnd daddmi, mam capt saha ddsydyeh*

23 This very (doctrine) has been expressed in the hymn. This eternal greatness of the knower of *Brahman* is not increased by work nor diminished. One should know the nature of that alone. Having found that, one is not tainted by evil action. Therefore he who knows it as such, having become calm, self-controlled, withdrawn, patient and collected sees the Self in his own self sees all in the Self. Evil does not overcome him, he overcomes all evil. Evil does not burn (affect) him, he burns (consumes) all evil. Free from evil, free from taint, free from doubt he becomes a knower of *Brahmā*. This is the world of *Brahmā*, Your Majesty, you have attained it, said *Yājñavalkya*. *Janaka* (King) of *Videha* said, 'Venerable Sir, I give you the (empire of) *Videhas* and myself also to serve you.'

*pada-vit: he who knows the nature padasya vettā, padyate gamyate jñāyata iti mahimnas-svarūpam eva padam. S.*

*having become calm: the Bhāgavata defines the state of tranquillity as one in which there is not grief nor happiness, nor worry, nor hatred, nor longing, not even any desire.*

*na yatra duḥkham na sukham na cintā, nai dveṣa-rāgau na ca kācid iccha rasaḥ sa śāntaḥ kathito munīndraiḥ sarveṣu bhāveṣu samaḥ pramāṇaḥ*

24 *sa vd esa makdn aja dtmd, annddo vasu-danah, vindate vasu ya evam veda*

24 This is that great unborn Self, who is the eater of food and the giver of wealth. He who knows this obtains wealth.

*the eater of food: sarva-bhūtasthas sarvānnānām attā. S. He dwells in all beings and eats all food which they eat.*

*the giver of wealth: the giver of the fruits of actions. He enables all beings to obtain the results of their actions. dhanam sarvaprāṇi- karma-phalam, tasya dātā, prāṇinām yathā-karma-phalena yojayitety arthaḥ. S.*

25 sa va e?a mahan ajatma, ajaro, amaro' mrto'bhayo brahma; abhayam vat brahma, abhayam hi vat brahma bhavati ya evatfi veda.

25. This is that great unborn Self who is undecaying, undying, immortal, fearless, *Brahman*. Verily, *Brahman* is fearless. He who knows this becomes the fearless *Brahman*.

*Fifth Brahmana*

THE SUPREME SELF AND THE SUPREME VALUE

1 atha ha yfignavalkyasya dve bhdrye babhwatuh, maitreyi ca katyayani ea. fayor ha maitreyi brahma- vddini babhwoa, stri-prajnawa iarhx katyayani. atha yajMvalkyo'nyad-vrttam upakansyan.

1. Now then, Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these (two) Maitreyī was a discourses on Brahma-knowledge, while Kātyāyanī possessed only such knowledge as women have. Now then, Yājñavalkya when he wished to get ready for another mode of life--

See II.4

*S* holds that in this dialogue between Yājñavalkya and Maitreyī, logical argument is advanced in support of scriptural statements-*tarka-pradhānam hi Yājñavalkyīyam kāṇḍam. discourses on Brahma-knowledge brahma-vadana śīlā. S.*

2. Maitreyī, iti hovdca Yājñavalkya h, pravrajī\$yan va are'ham a\$)nSt sthdndd asmi; hanta ie'nayd kdydyanydntam karavdniti.

2 'Maitreyi,' said Yājñavalkya, 'lo, verily, I am getting away from this state (into the forest). Forsooth, let me make a settlement for you and that Kātyāyanī,

3- sa hovdca maitreyi- yan nu ma iyam, bhagoh, sarva prthivi vitkna purna sydt, sydm nv aham tendmrtd' oho na iti, na tti, novaca ydjftavalkyah; yathavoopaharanavatdm jivitam, tathatva ujMUm sySt; amriatvasya tu naidsh vitteneṭi.

3. Then said Maitreyī: 'My Lord, if, indeed, this whole earth filled with wealth were mine, do I become immortal by it or

not?' 'No,' replied Yājñavalkya 'As the life of people who have plenty of things will your life be, but there is no hope of immortality through wealth'

4 sa hovaca maitreyi' yendham ndmrtd sydm, ktm aham tcna kurydm yad cva bhagavdn veda, tad cva me briihth

4 Then Maitreyī said 'What shall I do with that by which I do not become immortal? What you know (of the way to immortality), Venerable Sir, that, indeed explain to me.'

5 sa hovaca Yājñavalkya h priyd vat khalu no bhavali sail pnyam avrdhat. hanta tarhi, bhavah, etad vydkhdyami ie, vydcaksdnasya tu me mdidhysasvch

5 Then Yājñavalkya said 'You have been truly dear to me (even before), now you have increased your dearness. Therefore, if you wish, my dear, I will explain it to you. As I am expounding to you, seek to meditate on it.'

*piyaiva pūrvam khalu nah, asmabhyam bhavati, bhavanī saī priyam evāvrdhat, vardhitavati, nirdhāritavaty asi. S.*

6 sa hovaca r.a vd are patyith kdmdya palth prtyo bhavah, dtmanas tu kdmdya pahh prtyo bhavah; na va are jdydyax kdmdya jdyd priyd bhavah, dtmanas hi kdmdya jdyd prtyd bhavah; na va are putrdndm kdmdya putrdh priyd bhavanh, dtmanas tu kdmdya putrdh priyd bhavanh; na vd arc vtllasya kdmdya vittam pnyam bhavah, dtmanas hi kdmdya vittam pnyam bhavati; na vd are pasftndm kdmdya paiavah

*priyd bhavanh, dtmanas hi kdmdya paiavah priyd bhavanti, na vd are brahmanah hdvdya brakma pnyam bhavah, dtmanas hi kdmdya brahma pnyam bhavah; na vd are ksatrasya kdmdya ksatram pnyam bhavah, dtmanas hi Kdmdya ksatram pnyam bhavah, na vd are lokdndm kdmdya lokdh pnydh bhavanh, dtmanas hi kdn.dya lolak prtyd bhavanh; na vd are devdndm kdmdya devdh priyd [lhair.lt](#), dtmanas hi kdmdya devdh priyd bhavanh, na !.I are veddr.dm kdmdya veddh priyd bhavanh, dtmanas tu kdmdya leddh priyd bhavanh na vd arc bhiildndm kdmdya bhuldr.t priydt.t bhavmh, dtmanas tu kdmdya bhiltdm priydm lhavarti; r.a iJ are sanasya kdmdya san'am pnyam bhaiati, dt>r'i>'i% tu fohrdya sanam pnyam bhavah dtmd vd are dra\*;'v.y ih trohxvyo maniavyo nidtdkydsitavyah, maitreyi, ātmani khalv are ḍrṣṭe śruti, mate, vijñāte, idam sarvAm viditam.*

6

Then, he (Yājñavalkya) said- 'Verily, not for the sake of the husband is the husband dear but for the sake of the Self is the husband dear.

IV. 5 7

*Bṛhad-āraṇyaka Upaniṣad*

283

Verily, not for the sake of the wife is the wife dear but for the sake of the Self is the wife dear. Verily, not for the sake of the sons are the sons dear but for the sake of the Self are the sons dear. Verily, not for the sake of wealth is wealth dear but for the sake of the Self is wealth dear. Verily, not for the sake of the cattle are the cattle dear but for the sake of the Self are the cattle dear. Verily, not for the sake of the Brāhmaṇa is the Brāhmaṇa dear but for the sake of the Self is the Brāhmaṇa dear. Verily, not for the sake of the Kṣatriya is the Kṣatriya dear but for the sake of the Self is the Kṣatriya dear. Verily, not for the sake of the worlds are the worlds dear but for the sake of the Self are the worlds dear. Verily, not for the sake of the gods are the gods dear but for the sake of the Self are the gods dear. Verily, not for the sake of the Vedas are the Vedas dear but for the sake of the Self are the Vedas dear. Verily not for the sake of the beings are the beings dear but for the sake of the Self are the beings dear. Verily, not for the sake of all is all dear but for the sake of the Self is all dear. Verily, the Self, Maitreyī, is to be seen, to be heard, to be reflected on, to be meditated upon; when, verily, the Self is seen, heard, reflected on and known, then all this is known.

*To be heard = from the teacher and the scriptures, ācāryāgamābhyam.S.*

*to be reflected on = through argument and reasoning, tarkenopapattyā. S.*

*7 brahma tam paradat, yo'nyatraimano brahma veda; ksatram tarn paradat, yo'nyatratmanah ksatram veda, lokas tam paraduh, yo'nyatraimano lokdn veda; devas tam paraduh, yo'nyatraimano devan veda; vedas tam paraduh, yo'nyatraimano vedan veda; mutant tam paraduh, yo'nyatrātmano bhiitdni veda; sarvam tam paradat, yo'nyatratmanah sarvam veda, idam brahma, idam ksatram, vme lokah, tme devah, mte veddh, tmdni bhiitdni, idam sarvam, yad ayam alma*

7 Brāhmaṇahood deserts him who knows Brāhmaṇahood in anything else than the Self. Kṣatriyahood deserts him who knows Kṣatriyahood in anything else than the Self. The worlds desert him who knows the worlds in anything else than the Self. The gods desert him who knows the gods in anything else than the Self. The Vedas desert him who knows the Vedas in anything else than the Self. The beings desert him who knows the beings in anything else than the Self. All deserts him who knows all in anything else than the Self. This Brahmanahood,

284

*The Principal Upaniṣads*

IV. 5 12.

this Kṣatriyahood, and these worlds, these gods, these Vedas, all these beings, this all are the Self.

*8 sa yatha dundubher hanyamdnyasya na bdhydn idbian iaknuyad graliandya, dundubhes tu grahanena dundubhy-dghdta-sya va sabdo grhitah*

8 Just as when a drum is beaten, one cannot grasp the external sounds but by grasping the drum or the beater of the drum, the sound is grasped,

*9 sa yatha iankJtasya dhmdyamdnasya na bdhydn ial&tin iaknuyad grahandya, iankhasya tu grahanena iankha-dhmasya va iabdo grhitah*

9 Just as when a conch is blown one 'cannot grasp the external sound but by grasping the conch or the blower of the conch, the sound is grasped,

10 *sa yatha vindyai vddyamdndyai na bdhydñ sabddñ iakñuyad grahandya, vindyai tu grahanena vind-vddasya va sabdo grhitah*

10 Just as when a *Vīṇā* (or lute) is played one cannot grasp the external sounds but by grasping the *Vīṇā* or the player of the *Vīṇā*, the sound is grasped,

11. *sa yathdrdruidhgner abhyahitasya prtJiag dhumd mms-caranh, evam va are'sya mahato bhutasya mhivasitam etad yad rg vedo, yajur vedah, sdma vedo 'tharvdngirasa ihhdsah purdnam vtdyd upamsadah slokdh sutrdnt, anu-vydkhyandnt vydkh-ydndnistam hutam aiitam pdyttam ay am ca lokah paras ca lokah sarvdnt ca bhiiidm, asyatvattdm sarvdm mlisvasitdm*

11 As from a fire kindled with damp fuel various kinds of smoke issue forth, so, verily, from this great being has been breathed forth that which is the *R̥g Veda*, the *Yajur Veda* the *Sāma Veda*, the hymns of the Atharvans and the Āngirasa, legend, ancient lore, sciences, sacred teachings, verses, aphorisms, explanations, commentaries, sacrifice, oblation, food, drink, this world and the other and all beings. From it, indeed, have all these been breathed forth.

12. *sa yatha sarvdsdm apdm samudra ekdyanam, evamsarvesdm sparsanam tvag ekdyanam, evam sarvesdpi gandhandm ndsike ekdyanam, evam sarvesdm rasandm phvaikdyanam, evam sarvesdm rupandm caksur ekdyanam, evam sarvesdm iabddndm irotram ekdyanam, evam sarvesdm samkalpdndm mana ekdyanam, evam sarvdsdm vidydnm hrdayam ekdyanam, evam sarvesdm*

IV, 5 14

*Brhad-āranyaka Upaniṣad*

285

*karmndm hastav ekdyanam, evarh sarvesam dnandndm upastha ekdyanam, evaih sarvesam visargndm payur ekdyanam, evam sarvesam adhvandm pdddv ekdyanam, evam sarveṣam vedanam vdg ekdyanam.*

12. As the ocean is the one goal (meeting-place) of all waters, as the skin is the one goal of all lands of touch, as the nose is the one goal of all smells, as the tongue is the one goal of all tastes, as the eye is the one goal of all forms, as the ear is the one goal of all sounds, as the mind is the one goal of all intentions, as the heart (intellect) is the one goal of all knowledge, as the hands are the one goal of all kinds of work, as the generative organ is the one goal of all forms of delight, as the anus is the one goal of all evacuations, as the feet are the one goal of all movements, as the (organ of) speech is the one goal of all the Vedas

13. *sa yathd samdhava-ghanah anantaro'bahyah, krtsno rasa-ghana eva, evam va are'yam atmd, anantaro'bahyah, kyisnah prajndna-ghana eva, etebhyo lhuiebhyah samutthdya, tdny eva- ^ fmnnasyah na pretya samjMstt, ih are bravwn, ifa hovdca' ytiijfiavalkyah.*

13 'As a mass of salt is without inside, without outside, is altogether a mass of taste, even so, verily, is this Self without inside, without outside, altogether a mass of intelligence only. Having arisen out of these elements (the Self) vanishes again in them. When he has departed there is no more (separate or particular) consciousness. Thus, verily, say I, said Yājñavalkya . Diacritics by Veeraswamy Krishnaraj

Particular consciousness is due to association with elements; when this association is dissolved through knowledge, knowledge of oneness is obtained and particular consciousness disappears.

14 *sa hovdca maitreyi atravoā md bltagavan mohdntam apipifai; na va alwm imam vijandmiti. sa hovdca; na va are' ham moham bravvmi, avmdii va are'yam atmd, an-ucchitti-dharma.*

14 Then Maitreya said 'Here, indeed, Venerable Sir, you have caused me to reach utter bewilderment. Indeed, I do not at all understand this (the Self).' He replied, 'I do not say anything bewildering. This Self, verily, is imperishable and of indestructible nature.

**Indestructible nature = it is not subject to destruction either in the form of change or extinction, *nāpi vikriyā-lakṣaṇo, nāpy uccheda-lakṣaṇo vināśo'sya vidyale. S.***

286

*The Principal Upaniṣads*

IV. 5 15

15 *yatra hi dvaitam vva bhavati, tad ttara ttaram paityatt, tad ttara ttaram jighratt, tad ttara itaram rasayate, tad ttara itaram abhivadatt, tad ttara ttaram irnott, tad ttara itaram vijndnti, yatra tv asya sarvam atmatvabhitt, tat kena kam paityet, tat kena kamjtghfet, tat kena kam rasayet, tat kena kam abhwadet, tat kena kam imuyat, tat kena kam mamnta, tat kena kam sprset, tat kena kam vijaniyat; yenedam sarvam vijdnatt, tarn kena vijaniyat sa esa nett neiy dtma; agrhyah, na hi grhyaie, aiiryah na hi siryate, asangah, na hi sajyate, asito, na vyathate, I na rtsyatt mjnqtatn. are kena vijaniyat, tty uktanusanast, mattreyi, eidvad are khalv amrtatvam, ttt hoktvd, ydjnnavalkyo vijahdra*

15 'For where there is duality as it were, there one sees the other, one smells the other, one tastes the other, one speaks to the other, one hears the other, one thinks of the other, one touches the other, one knows the other. But where everything has become just one's own self, by what and whom should one see, by what and whom should one smell, by what and whom should one taste, by what and to whom should one speak, by what and whom should one hear, by what and of whom should one think, by what and whom should one touch, by what and whom should one know.' By what should one know him by whom all this is known.' That self is (to be described as) not this, not this. He is incomprehensible for he cannot be comprehended. He is indestructible for He cannot be destroyed. He is unattached for He does not attach himself. He is unfettered, He does not suffer, He is not injured. Indeed, by what would one know the knower? Thus you have the instruction given to you, O Maitreyī. Such, verily, is life eternal.' Having said this, Yājñavalkya went away (into the forest).

■ See III 9 26; IV 2 4, IV. 4 22

■ *Vijahāra*: went into the forest, *pravarajitavān*.S.

■ *by what would one know the knower*: The suggestion is that the knower cannot be known in the usual way. He can only be experienced.

■ S. makes out that all the four chapters had the one end in view, knowledge of *Brahman* culminating in renunciation:

■ *brahma-vidyā samnyāsa-paryavasānā etāvān upadeśa, etad vedāmuśāsanam, eṣā parama-niṣṭhā, eṣa puruṣārthakartavyatānta iti. S.*

This is the instruction, this is the teaching of the Vedas, this is the ultimate goal, this is the end of man's effort to achieve his highest good.

Different views are expressed according to the B S, about the relation of the individual and the universal Self. Āśmarathya holds

IV 6 3

*Bṛhad āraṇyaka Upaniṣad*

287

that the unity of the two is emphasised to indicate that when the Universal Self is seen all else is seen. I. 4. 20. Auḍulomi thinks that the identity taught here refers to the state which the individual finally attains when he is released from all limitations I. 4 21. Kāśakṛṣṇa holds that the identity is taught because the individual is the form in which the Universal exists. I.4. 22

#### *Sixth Brāhmaṇa* THE SUCCESSION OF TEACHERS AND PUPILS

1 *atha vamiāh pauhmdsyō gaupavanat, gaupavamh pauh-mdsydt, pauhmasyo gaupavanat, gaupavanak katdikat, kauiikah kaundmyat, kaundinyah idndtlydt, idndtlyah kausikac ca gauiamdc ca, gautamah*

1. Now the line of tradition Pautimāṣya (received the teaching) from Gaupavana, Gaupavana from Pautimāṣya, Pautimāṣya from Gaupavana, Gaupavana from Kauśika, Kauśika from Kauṇḍinya, Kauṇḍinya from Śāṇḍilya, Śāṇḍilya from Kauśika and Gautama, Gautama--

2 *dgmvesydt, agmveiyo gargyat, gdrgyo gargyat, gdrgyo gautamdt, gautamah sattavdt, sailavah pdrdSarydyandt, para-sarydyano gdrgydyandt, gargyayana uddllakdyandt, uddalakd-yano jdblddyandt, jdbldlayano mddhyandinyandt, mddhyan-dxmyanah saukardyaqdt, saukardyanah kdsdyandt, kdṣayanah sdyakdyandt, sdyakdyamh kausikdyaneh, kauiikdyamh--*

2 From Āgniveśya, Āgniveśya from Gārgya, Gārgya from Gārgya, Gārgya from Gautama, Gautama from Śaitava, Śaitava from Pārāśaryāyana, Pārāśaryāyana from Gārgyāyaṇa, Gārgyāyaṇa from Uddālākāyana, Uddālākāyana from Jābālāyana, Jābālāyana from Mādhyandināyana, Mādhyandināyana from Saukarāyaṇa, Saukarāyaṇa from Kāṣāyaṇa, Kāṣāyaṇa from Sāyakāyana, Sāyakāyana from Kauśikāyani, Kauśikāyani—

3. *ghrtakauiikat, ghrtakauiikah pdrdsarydyaijtdt, pdrd-saryayanah pdrasarydt, pdrdiaryo jdtukarnydt, jdtQkarnya dsurdyandc ca ydskdc ca, dsurayanas traivaneh, trawariir aupajandhanch, aupajandhamr dsureh, dsurir bhdradvdjdtd, bhdradvdja dtreydt, dtreyo maifah, matfir gautamdt, gautamo gauUvmdt, gautamo vdtsydt, vdtsyah idndilydt, idndtlyah katiorydt kdpydt, katioryak kdpyah kumdra-hdrttdt, himdra-*

288

*The Principal Upaniṣads*

IV 3

*harito galavat, galavo vidarbhi-kaundmyat, vidarbhi-katmdmyo vatsanapato babhravat, vatsanapad babhravah pathah saubharāt, panthah saubharo'ydsyad dngirasdt, aydsya dngtrasa abhutes tvdstrāt,*

*dbhutis tvdstro msva-rupat tvdstrāt, vtsva-rupas tvdstro 'Smbhyam, asvinau dadhica dtliarvandt, dadhyann dtharvano 'tharvano daivdt, atharvd daivo mrtyoh pradhvamsanat, mrtytth prddhvamsanah pradhvamsanat, pradhvamsana ekarseh, ekarsir vipracitteh, vipracittir vyasteh, vyastih sandroh, sandruh sand-tanat, sanatanah sanagdt, sanagah paramesthinah, paramesthi brahmanah, brahma svayambhu, brahmane namah*

3 from Ghṛtakauśika, Ghṛtakauśika from Pārāśaryāyana, Pārāśaryāyana from Pārāśarya, Pārāśarya from Jātūkarnya, Jātūkarnya from Āsurāyaṇa and Yāska, Āsurāyaṇa from Trivṇi, Trivia from Aupajandham, Aupajandham from Āsuri, Āsuri from Bharadvāja, Bharadvāja from Ātreya, Ātreya from Manti, Manti from Gautama, Gautama from Gautama, Gautama from Vātsya, Vātsya from Śāṇḍilya, Śāṇḍilya from Kaiśorya Kapya, Kaiśorya Kapya from Kumara-hanta, Kumara-hanta from Gālava, Gālava from Vidarbhīkaunḍinya, Vidarbhīkaunḍinya from Vatsanapāt Bābhava, Vatsanapāt Bābhava from Pathin Saubhara, Pathm Saubhara from Ayāsyā Āṅgīrasa, Ayāsyā Āṅgīrasa from Ābhūti Tvāṣṭra, Bahia Tvāṣṭra from Viśvarūpa Tvāṣṭra, Viśvarūpa Tvāṣṭra from the two Aśvins, the two Aśvins from Dadhyaṅ ᄆtharvana, Dadhyaṅ ᄆtharvana from Atharvan Daiva, Atharvan Daiva from Mṛtyu Prādhvamānsana, Prādhvamānsana from Ekarsī, Ekarsī from Vipracitti, Vipracitti from Vyasti, Vyasti from [Sana.ru](http://Sana.ru), Sanāru from Sanātana, Sanātana from Sanaga, Sanaga from Parameṣṭhin, Parameṣṭhin from Brahma, Brahma is the self-existent Salutation to Brahma

*the line of tradition: Udyotakara defines sampradāya as uninterrupted succession of pupils and teachers by which scriptural knowledge is conserved and transmitted. sampradāyo nāma śiṣyopādhyāya-sambandhasya avicchedena śāstra-prāptih. A living culture preserves the treasures of the past and creates those of the future.*

#### V. 2.1 Bṛhad-āraṇyaka Upaniṣad 289

##### CHAPTER v

##### First Brāhmaṇa

##### BRAHMAN THE INEXHAUSTIBLE

1. *purnam adah, purnam tdam, purnat purnam udacyate purnasya purnam addya purnam evdvaiisiate. Aum kham brahma, kham puranam, vdyuram kham, iti hasmdha kauravydyanl-putrah, vedo'yam brahmana viduh;vedamena yad vedttavyam.*

1 That is full, this is full. From fullness fullness proceeds. If we take away the fullness of fullness, even fullness then remains. (The syllable) Aum is *Brahman* (who) is the ether, the primeval ether, the ether that blows. Thus, verily, the son of Kauravyāyaṇi used to say. This is the Veda which the knowers of *Brahman* know, through it one knows what is to be known.

*that is full: the reference is to the Absolute.*

*this is full: the reference is to the manifested world presided over by the Personal Lord.*

While this world is infinite, it has its roots in the Absolute. The manifestation of this world does not take away from the fullness or integrity of the Absolute.

*veda: the knowledge by which whatever is to be known is known, vijānāty anena yad veditavyam tasmā vedah. S.*

##### Second Brāhmaṇa THE THREE PRINCIPAL VIRTUES

1. *trayah prajdpatyah prajdpatau pitari brahma-caryam ilsuh, devd manusyd amrah, u?ifvd brahmaoaryam devd ucuh; bravUu no b)javdn ih; t'ebhyo. haitad aksaram uvaca; da %t%, vyajnasistaih; vyajndsisma iti hocuh, ddmyata, iti na dtlieti, aum iti Itovdca, vyajndsisteti.*

1. The threefold offspring of *Prajā-pati*, gods, men and demons, lived with their father *Prajā-pati* as students of sacred knowledge. Having completed their studentship the gods said, 'Please tell (instruct) us, sir.' To them then, he uttered the syllable *da* (and asked) 'Have you understood?' They (said) 'We have understood, you said to us "*dāmyata*," "control yourselves".' He said, 'Yes, you have understood.'

290 *The Principal Upaniṣads. V. 2. 3.*

The gods are said to be naturally unruly and so are asked to practise self-control. *Addāntā yūyam svabhāvataḥ ato dāntā bhavatei. S.*

*ūṣuḥ = uṣitavantah. R.*

*aum = yes, samyak. S. anujñām eva vibhajate. Ā, satyam. R.*

2. *aiha hainam manusya iictk' bravitu no bhavan tit; tebhyo haitad evaksaram uvaca; da iti; vyajnasifa Hi, vyapiasisma iti hocuh, datta th na attheti; awm ill hovdca vyapidsisleti*

2 Then the men said to him, 'Please tell (instruct) us, sir.' To them he uttered the same syllable *da* (and asked) 'Have you understood They said, 'We have understood. You said to us "give".' He said, 'Yes, you have understood.'

Men are naturally avaricious and so they should distribute their wealth to the best of their ability. *svdbhāvato lubdhā yīyam, ato yathāśaktyā samvibhajata. S.*

3 *atha hainam asura ucuh, bravitu no bhavan itt, tebhyo haitad evaksaram uvaca; da ih, vyajndststa tti, vyajndsisma ttt hocuh, dayadhvam tti na attheti, aum iti hovdca vyajnaststeh tad etad evaisa daivi vdj anuvadati stanayitnuhda, da, da th, damyata, datta, dayadhvam tti tad etat trayam sikset, damam, danam, dayam iti.*

3 Then the demons said to him, 'Please tell (instruct) us, sir.' To them he uttered the same syllable *da* and asked, 'Have you understood?' They said, 'We have understood, you said to us, "*dayadhvam*," "be compassionate " He said, 'Yes, you have understood' This very thing the heavenly voice of thunder repeats *da, da, da*, that is, control yourselves, give, be compassionate One should practise this same triad, self-control, giving and compassion

The demons are cruel, given to inflicting injury on others, they should have compassion and be kind to all- *hriirdyuyam himsadt-parah, ato dayadhvam prantsu dayam kuruleli &*

It is suggested that there are no gods or demons other than men If they are lacking in self-control while endowed with other good qualities, they are gods, if they are particularly greedy they are men; if they are cruel and given to inflicting injury on others, they are demons, Men themselves are distinguished into these three classes according to their lack of self-control and the possession of other defects or according to the tendencies of the three gunas.

V. 3.1

*Brhad-āranyaka Upaniṣad*

291

*Cp Yājñavalkya Smṛti. 1 4 122*

*ahimsa satyam asteyam saucam indriya-nigrahaḥ*

*danam damo daya santih sarvesam*

Gautama the Buddha is described as the embodiment of compassion, *karuna*, and non-injury, *ahimsa*.

Mātṛceta in his *Sata-pancasatka* says:

*kam nu prathamato vande tvam maha-karunam uta*

*yayaivam api dosajnas tvam samsare dhrtas ciram.*

Which shall I first extol, you or the great compassion by which you are held so long in *saṁsāra*, though knowing its faults so well? 59.

*viruddhesu api vatsalyam pravrttih patitesvapi*

*raudresv apt krpālutvam ka nameyam tavaryata.*

You have affection even for the hostile, benevolence even to the fallen, tenderness even to the cruel, wonderful is your greatness 105.

*akrostaro jitah ksantya drugdhah svastyayanena ca,*

*satyena capavaktaras traya maitrya jighamsavah.*

You overcame the revilers by forbearance, the malicious by blessing, the slanderers by truth, the wicked by kindness. 122.

The three injunctions require us to go about doing good even though we find ourselves in a world of evil. Self-control is necessary for we must not be elated by success or deterred by failure. *Dayā* or compassion is more than sympathy or intellectual and emotional feeling. It is love in action, fellowship in suffering. It is feeling as one's own the circumstances and aspirations to self-perfection which we find in others. The practice of these virtues will preserve, promote and enhance the values of life.

### *Third Brāhmaṇa BRAHMAN AS THE HEART*

1 *esa pmja-patir yad hridayam, eiad brahma, etat sarvam. tad etat try-aksaram; hr-da-yam ih hr ity ekam ahṣaram; abhiharanty astnai svdi cdnye ca, ya evam veda, da ity ekam ak?aram, dada-tyasmat sv&i cdnye caya evam veda; yam, tly ekam ak?aram; eti svargam fokamya evam veda.*

1 This is *Prajā-pati* (the same as) this heart. It is *Brahman*. It is all. It has three syllables, *hr, da, yam*. *Hr* is one syllable' His own people and others bring (presents) to him who knows' this. *Da* is one syllable. His own people and others give to

292

*The Principal Upaniṣads*

V. 5.1.

him who knows this *Yam* is one syllable. He who knows this goes to the heavenly world.

*hrdayam = heart, that is the seat of intelligence, hrdayasthā budhir ucyate. S.*

*Fourth Brāhmaṇa*

**BRAHMAN AS THE TRUE OR THE REAL**

*I tad vat tat, etad eva tad dsa, satyam eva sayo hattan mahad yaksam prathamajam veda, satyam brahmeh, jayatimdml lokdn. jita tn nv asdv asat, ya eoam elan mahad yaksam prathamajam veda; satyam brahmet satyam hy eva brahma*

1 This, verily, is that. This indeed was that, the true. He who knows that wonderful being, the first born as the *Brahman*, conquers these worlds, and conquered likewise may that (enemy) be and become non-existent he (for him) who knows that wonderful being, the first born as the true *Brahman*.

*satya = the true, the real, sat and tyat, the formed and the formless elements*

*jītaḥ = conquered, vaśīkṛtaḥ. S and R*

*asau = of the enemy, śatrur upāsakasya. R*

*Fifth Brāhmaṇa THE REAL EXPLAINED*

*1 apa evedam agra asuh, td dpah satyam asrjanta, satyam brahma, brahma prajapatm, prajapatr devdn te devdh satyam evopdsate, tadetat try-aksaram sa-t%-yam iti sa ily ekam aksaram, ti ity ekam aksaram, yam %tt ekam aksaram. prathama uttame aksare satyam, madhyato'nrtam, tad etad anrtam ubhayatah satyena pangrhUam satyabhiiyam eva bhavah naivam vtdvdmsamamrtam hirnstt*

1. In the beginning this universe was just water. That water produced the true (or the real), *Brahman* is the true *Brahman* (produced) *Prajā-pati* and *Prajā-pati* (produced) the gods. Those gods meditated on the real That consists of three syllables, *sa, it, yam'* *sa* is one syllable, *ti* is one syllable, and

V, 5 3-

*Brhad-aranyaka Upanisad*

293

*yam* is one syllable. The first and the last syllables are the truth; in the middle is untruth. This untruth is enclosed on both sides by truth, it partakes of the nature of truth itself. Him who knows this, untruth does not injure.

*Water is the seed of the universe and in the beginning it is in an undifferentiated form: āpo bīja-bhūtā jagato vyākṛtāmanā 'vas-thitāḥ. S.*

In commenting on Thales' choice of water as the first principle, Aristotle suggests that 'he got the notion perhaps from seeing that the nutriment of all things is moist, and that heat itself is generated by the moist and kept alive by it. and that the seed of all creatures has a moist nature, and water is the origin of the nature of moist things.' See W K C. Guthrie *The Greeks and their Gods* (1950), P 134.

There is a play on the letter, *sa* and *ya* have nothing in common

with *mṛtyu* and *anṛta*. whereas *t* occurs in the syllable *ti*. Untruth leads to death.



# Satīyam

## Sa ti Yam

That water produced the true (or the real), Brahman is the true Brahman (produced) Prajā-pati and Prajā-pati (produced) the gods. Those gods meditated on the real. That consists of three syllables, Sa, Ti, Yam. Sa is one syllable, Ti is one syllable, and Yam is one syllable. The first and the last syllables are the truth; in the middle is untruth. This untruth is enclosed on both sides by truth, it partakes of the nature of truth itself. Him who knows this, untruth does not injure. -BA Upanisad V.5.1  
Prepared by Veeraswamy Krishnaraj. bhagavadgitausa.com

2. tadyat tat satyam asau sa adityah. ya esa etasmin mandate pttuso yai cayam daksine'ksan purusah tax etav anyo'nyasmin pralishthlau; raimtahir eso'smin pratisthitah prwitair ayam amusmm, sayadotkramtsyan bkavah iuddham evaitan nmndalam paiyati nainam ete ra&mayah pratyayanah.

2. Now what is the true that is the yonder sun. The person who is there in that orb and the person who is here in the right eye, these two rest on each other. Through his rays that one rests in this one; through the vital breaths this one on that. When one is about to depart, he sees that orb as clear. Those rays no more come to him.

*śuddham* = clear, *raṣmi-pratighāta-rahitam*. R.

3. ya'esa etasmin mandate purusah, tasya bhur iti sirah; ekam iirah, ekam etad aksaram, bhuvā iti bahu; dvau bahu, dve ete aksare; svar tti pratistha; dve pratisthe dve ete aksare. tasyopantsad ahar th; hanti pdpmdnamjahatt ca.ya evam veda.

3 Of the person in that orb, the syllable *bhūḥ* is the head; for the head is one and this syllable is one. *Bhuvāḥ* is the arms. There are two arms and these are two syllables. *Svaḥ* is the feet There are two feet and these are two syllables. His secret name is day. He who knows this destroys evil and leaves it behind.

*pratistha* : feet, *pāda* R.

*upanisat*: secret name, *rahasya-nāma*. R.

4 yo'yam daksine'ksan purtsah, tasya bhūr tti itrah, ekam itrah, ekam eiad aksaram; bhuvā tti bahil, dvau bdhii, dve eie aksare, svar itt pratistha, dve pratisthe, dve ete aksare tasyo-pantsad aham tti; hanti papmanam jakatt ca ya evam veda

4 Of this person who is in the right eye, the syllable *bhūḥ* is the head. The head is one and the syllable is one. *Bhuvah* is the arms. There are *two* arms and these are two syllables. *Svah* is the feet. There are two feet and these are two syllables His secret name is 'I.' He who knows this destroys evil and leaves it behind

In some cosmogonic hymns *Satyam* or *Skambha* is represented as turned upside down, his head being *bhūḥ*, his arms *Bhuvah* and his feet *Svah*

### Sixth Brāhmaṇa THE PERSON

1 *manomayo'yām puruṣaḥ, bhah satyah tasmmn antar-hrdaye yathd vrihir vd ydvo vd sa esa sarvasyesdnah, sarvasyddhtpath, sarvam tdam praidstt yad tddm ktm ca*

1. This person who consists of mind is of the nature of light, is within the heart like a gram of rice or of barley. He is the ruler of all, the lord of all and governs all this whatever there is.

of the nature of light: *bhā eva satyam, sad.-bhāvāḥ, svarūpam yasya so'yatn bhāḥ satyah, bhāsvaraḥ. S.*

By meditating on *Brahman* in the form of mind, we attain identity with Him as such, for one becomes what one meditates on *taṁ yathā yathopāsate tad eva bhavati. Śatapatha Brāhmaṇa X V 2 20*

### Seventh Brāhmaṇa

#### BRAHMAN AS LIGHTNING

I. *vtdyud brahma tty dhth, viddndd vtdyut, vidyaty enam*

*pdpmanah.ya evam veda, vtdyud brahmet, vtdyud hy eva brahma.*

1. Lightning is *Brahman*, they say It is called lightning

V 9 1. *Brhad-āranyaka Upaniṣad* 295

because it scatters (darkness). He who knows it as such that lightning is *Brahman*, scatters evils (that are ranged against him), for lightning is, indeed, *Brahman*.

*scatters = destroys, avakhaṇḍayati, vināśayati. Lightning cuts through the darkness of clouds as the knowledge of Brahman cuts through the darkness of ignorance and evil.*

### Eighth Brāhmaṇa

#### SPEECH SYMBOLISED AS A COW

1 *vacant dhenum upcisita tasyai catvarah stanah; svaha-karo vasat-karo hanta-karah svadhd-karah; tasyai dvau stanau dead upajivanti, svdha-karam ca, vasat-karam ca; hanta-karam manu-syah, svadha-kdram pitarah tasydh prana rsabhah, mono vatsah*

1 One should meditate on speech as a milch cow. She has four udders which are the sounds, *svāha*, *vaṣat*, *hanta* and *svadhā*. The gods live on two of her udders, the sounds *svāha* and *vaṣat*, men on the sound *hanta*, and the fathers on the sound *svadhā*. The vital breath is her bull, and mind the calf.

### Ninth Brāhmaṇa

#### THE UNIVERSAL FIRE

I. *ayam agnvr vaiivanaro yo'yam antah puruse, yenedam annam pacyate yad tdam adyate; tasyaisa ghoso bhavah yam eiat karnav apidhaya fmott, sa yadotkramisyan bhavati, nainarh ghosam irnoh.*

<sup>1</sup> This fire which is here within a person is the *Vaiśvānara* (the universal fire) by means of which the food that is eaten is cooked (digested). It is the sound thereof that one hears by covering the ears thus. When one is about to depart (from this life) one does not hear this sound.

*thus = by closing with the fingers, aṅgulībhyām apidhānam kṛtvā. S.*

I yada vat puruso'smal lokdt praiti, sa vdyum dgacchait, tasmai sa tatra viphite yatha ratha-cakrasya kham, tena sa urdhva akramate, sa ddityam agacchatt, tasmai sa tatra viphite yathd lambarasya kham, tena sa urdhva akramate, sa candramasam agacchatt, tasmai sa tatra viphite yatha dundubheh kham, tena sa urdhva akramate sa lokam dgacchaty asokam ahimam, tasm m vasati iasvatih samah.

1. Verily, when a person departs from this world, he goes to the air. It opens out there for him like the hole of a chariot wheel. Through that he goes upwards. He goes to the sun. It opens out there for him like the hole of a *lambara*. Through that he goes upwards. He reaches the moon. It opens out there for him like the hole of a drum Through that he goes upwards .He goes to the world free from grief, free from snow. There he dwells eternal years.

*lambara* = a kind of musical instrument, *vāditra-viśeṣa*. S.

*aśokam* = free from grief, free from mental troubles. *mānasa duḥkhena vivarjītam*. S.

*ahimam* = free from snow, free from physical sufferings, *śarīra-duḥ-kha-varjītam*. S.

*eternal years* = He lives there during the lifetime of *Hiraṇya-garbha*: *anantān saṁvatsarān*. R.

#### Eleventh Brāhmaṇa THE SUPREME AUSTERITIES

I etad vai paramam tapo yad vyahitas tapyate, paramam havoa lokam jayatt, ya evam veda, etad vai paramam tapo yam pretam aranyam harant, paramam haiva lokam piyati, ya evam veda etad vai paramam tapo yam pretam agndv abhyddadhatt. paramam Miva lokam pxyatt, ya evam veda.

1. Verily, this is the supreme austerity which a man laid up with illness suffers. He who knows this wins the supreme world. Verily, this is the supreme austerity when they carry a dead person into the forest. He who knows this wins the supreme world. Verily, this is the supreme austerity when they lay a dead person on the fire. He who knows this wins the supreme world.

V. 13-1. *Bṛhad-āraṇyaka Upaniṣad* 297

*laid up with illness vyāthitah, jvarādi-parigrhitās san*. S.

*Suffering is to be endured. We do not condemn it. anindato viśīdatah sa eṣa- ca tena vijñāna-tapasā dagdha-kilbiṣah*. S.

*Retirement to the forest from the village is also an austerity, grāmād aranya-gamanam paramam tapa iti hi prasiddham*. S.

#### Twelfth Brāhmaṇa

1. *atmam brahma \ty eka dhuh, tan na tathd, puyati vd annum rie prndt, prdno brahma tty eka dhuh, tan na tathd, iusyati m\prana rh'nndt, de ha tv eva devote, ekadhabhīyam bhūitvd, paratnatam gacchatah tadd ha smaha pratrdaḥ piiramam, kvm svtd evaivam vidtse sddhu ktrydm, ktm evdsmd asddhu kurydm ib. sa ha smaha fidnind, ma prātrda, has tv enayor ekadhdbhuyam bhUtoa paramatdm gacchatiti tasmd < haitad itvdca; vi, iti; annam va\* vi, anne hlmdni sarvani bhutdni vistani; ram ttt, prdno vat ram, prdne hlmdni sarvani bhutdni ramante; sarvani ha va asmtn bhutdni visanti, sarvani bhutdni ramante, ya evam veda*

1. 'Brahman is food' say some. This is not so, for, verily, food becomes putrid without life. 'Life is Brahman' say some. This is not so, for life dries up without food. But these two deities when they become united attain their highest state. So Prātrda said to his father: 'What good, indeed, can I do to one who knows this, or what evil, indeed, can I do to him?' The father sand to him with (a gesture of) his hand, 'Oh, no, Pratrda, who attains the highest state (merely) by entering into unity with these two?' Then he said to him this. 'This is *vi*. Food is *vi*, for all these beings rest in food This is *ram*. The vital breath is *ram*, for all these beings delight in life. Verily, indeed, all beings enter into him, all beings delight in him who knows this.'

*The mutual dependence of life and matter, prāṇa and anna, is brought out.*

#### Thirteenth Brāhmaṇa MEDITATION ON LIFE-BREATH

1. "^^"H. *prdno va uktham, prdno hidam sarvam uUhapayati. uadhamdd uktha-vtd vlras Uṣfhah, ukthasya sdmyam sakkatdm Jayaii, ya evam veda.*

298

*The Principal Upaniṣads*

V 13 4

1 The *uktha*. The life breath, verily, is the *uktha* for it is the life breath that raises up all this. From him there rises up a son who knows the *uktta*. He who knows this wins union with and abode in the same world as the *uktha*.

*uktha* a hymn of praise, *śāstram*. S. One should meditate on the life-breath as the *uktha*

For *uktha* as the principal part of the *mahā-vrata* sacrifice, see *Aitareya Āraṇyaka* II 1 2 and K U III 3

*No man without life ever rises: na hy aprāṇaḥ kaścid uttiṣṭhati*. S.

2 *yajuh prano vat yajuh, prdne himdm sarvdm bhiiidm yujyante, yujyante hasmat sarvant bhutdm irasthyaya. yajusah sayujyam salokatdm jayati, ya evant veda*

2 The *Yajus*. The life-breath, verily, is the *yajus* for in life-breath are all beings here united. United, indeed, are all beings for (securing) his eminence. He who knows this wins union with and abode in the same world as the *Yajus*.

One should meditate on the life-breath as the *yajus* It is the name of one of the Vedas, but here is used for the principle of union. No one without life has the strength to unite with another: *na hy asati prāṇe kenacit kasyacid yoga-sāmarthyam. S.*

3 *sama prano vai sdma, prdne htmdnt sarvdm bhutdmsamyant, samyanct hasmat sarvdm bhutdm sratsthyaya kalpante samnah sayujyam salokatdm jay ah, ya evam veda*

3 The *Sāman*. The life-breath, verily, is the *sāman* for in life do all these beings meet. All beings here meet for securing his eminence. He who knows this wins union with and abode in the same world as the *Sāman*.

**Kalpante: samarthyante. S.**

4 *ksatram prano vat ksatram prano ht vat ksatram, trdyate hatnam prdnah ksamtah pra ksatram atram dpnott ksalrasya sayujyam salokatdm jayatt, ya evam veda*

4 The *Kṣatra*. The life-breath, verily, is the rule, for verily, life-breath is rule. The life-breath protects one from being hurt. He attains a rule that needs no protection. He who knows this wins union with and abode in the same world as the *Kṣatra*

**kṣaṇitoh: Life protects the body from wounds. It has the property of self-repair śastrādi-himsitāt punar māmsenāpūrayati yasmāt. S.**

**kṣatram atram: V kṣatramatram, obtains identity with the kṣatra or becomes the life-breath, prāṇo bhavati. S.**

V 14.3

*Bṛhad-āraṇyaka Upaniṣad*

299

*Fourteenth Brāhmaṇa THE SACRED GĀYATRĪ PRAYER*

1 *bhumtr antariksam dyauh ity astdv aksardm; astdksaram ha vd ekam gayatryat padam, etad u haivdsya efat, sa ydvad esu tnsu lokesu, tāvad dha jayati, yo'syd etad evam padam veda.*

1. The earth, the sky and heaven (make) eight syllables. Of eight syllables, verily, is one foot (line) of the *Gāyatrī*. This (one foot) of it is that. He who knows the foot of the *Gāyatrī* to be such wins as far as the three worlds extend.

**The *Gāyatrī* (or *Sāvitrī*) is a sacred verse of the R.V. It reads: *tat savitur vareṇyam, bhargo devasya dhīmahi, dhiyo yo naḥ praco-dayāt* 'We meditate on the adorable glory of the radiant sun; may he inspire our intelligence,' III 57. 10. There is a metre called *Gāyatrī* which has three feet of eight syllables each. The *Gāyatrī* verse is in this metre.**

2 *rco yajūmsi samdni, ity astdv aksardni; astdksaram ha vd ekam gayatrai padam. etad u haivdsya etat. sa ydvatiyam trayivxdyd, tāvad ha jayati yo'syd etad evam padam veda.*

2 *Ṛcaḥ* (verses) *Yajūmṣi* (sacrificial formulas) *Sāmāni* (chants) (make) eight syllables. Of eight syllables, verily, is one foot of the *Gāyatrī*. This (one foot of it) is that (series). He who knows the foot of the *Gāyatrī* to be such wins as far as this threefold knowledge extends.

**The three Vedas constitute the second foot of the *Gāyatrī***

3 *prdno'pdno vydnah, ity astdv aksardni; astdksaram ha vd ekam gayatrai padam etad « haivdsya etat. sa ydvad idam prdni, tāvad ha jayati, yo'syd etad evam padam veda athdsya etad eva Uiriyam darSatam padam paroraja ya esa tapati; yad vai catur-tham tat iuriyam; darsatam padam Hi, dadria iva hy esah; paroraja ih, sarvam u hy evaisa raja upari upari tapati. evam hatva inya, ya\$'asd tapati, yo'syd etad evam padam veda.*

3. *Prāṇa* (in-breath), *apāna* (out-breath), *vyāna* (diffused breath) (make) eight syllables. Of eight syllables, verily, is one foot of the *Gāyatrī*. This (one foot of it) is that series. He who knows the foot of the *Gāyatrī* to be such wins as far as his breathing extends. Of this (the *Gāyatrī*) this, indeed, is the fourth, the visible foot, above the dark skies (the sun) who glows yonder. This fourth is the same as the *turiya*. It is called the visible foot because it has come into sight as it were.

He is called above the dark skies, because he glows yonder far higher and higher than everything dark. He who knows that foot of it to be such, he glows with prosperity and fame.

*darśatam = visible dadṛśa wa, dṛṣyata iva.*

4. *saisd gayatry etasmims turiye dariate pade parorajasi praitsthttd, tad vat tat satye prattsthttam, caksur vat satyam, caksur hi vat satyam, tasmdd yad tddnim dvau vivadamndv eytdm aham adariam, aham a&rausam th ya evam bruydt; aham adariam tit, tasmd eva iraddadhyama tad vat tat satyam bale prattsthttam, prdno vat balam, tat prane prattsthttam, tasmdd ahuh balam satydd ogiya ttt, evam vesa gayatry adhyatmam prahsthtid sd hatsd gaydms tatre, prdnd vat gaydh; tat prndms tatre, tad yad gaydms tatre, tasmdd Gāyatrī nama saydm evdmum sdvtrrim anvaha, esawa sd. sayasmd anvaha, tasya prndms trdyate*

4 That *Gāyatrī* rests on that fourth, the visible foot, above the dark skies. That again rests on truth. Verily, truth is sight; for, verily, truth is sight. Therefore, if now, the two persons come disputing, one saying, 'I saw,' and the other 'I heard,' we should trust the one who says, 'I saw.' Verily, that truth rests on strength. Life-breath, verily, is strength. Truth rests on life-breath. Therefore they say that strength is more powerful than truth. Thus is that *Gāyatrī* based with regard to the self The *Gāyatrī* protects the *gayās*, the *gayās* are the life-breaths and it protects the life-breaths Now because it protects the life-breath, therefore it is called the *Gāyatrī*. That *Sāvitrī* verse which (the teacher) teaches, it is just this. And whomsoever he teaches, it protects his **life-breaths**.

The three-footed *Gāyatrī* consisting of the gross and the subtle worlds, rests with its three feet on the sun: *yathā mūrtāmūrtātmakam jagat tri padā Gāyatrī āditye pratiṣṭhitā.*

*ogīyah ojīyah, more powerful, ojaṣṭaram.*

*gayāh = life-breaths. prāṇāh or the organs such as that of speech which produce sound gdycentili gaydh vag wpalaksttdi caksur-ddayah A gaya-trdndt Gāyatrī*

5 *tarn haitam eke sdvtrrim anustubham anvahuh vag anustup; etad vdcam anubrilma tti na tathd kurydt Gāyatrīm eva sdvtrrim anubruidt yadt ha vd apy evam-vid bahv tva prattgrhndtt, na hatva-tad gdyatrya ekam cana padam pratt*

5 Some teach (to the pupil) this *Sāvitrī* verse as an *anuṣṭubh*.

V. 14 7

*Bṛhad-āraṇyaka Upaniṣad*

301

metre (saying) that speech is *anuṣṭubh* and that we impart (teach) that speech to him. One should not do like that. One should teach the *Sāvitrī* which is the *Gāyatrī*. Verily, if one who knows thus receive very much (as gifts) that is not at all equal to a single foot of the *Gāyatrī*.

There is no such thing as too much for him for he is identified with the universe *na In tasya sarvātmano bahu-nāmāsti kim cit. S.*

6. *s<ya imams inn lokdn pumdn pratigrhniyat, so'sya etat ■pralhamam padam dpnuyat; atha ydvatīyam trayi vidyd, yas tavat pratigrhniyat, so'sya dad, dvitīyam padam dpnuyat; atha ydvad idam pram, yas tavat pratigrhniyat, -so'sya etat trīyam fadam dpnuyat, athdsyd etad eva turīyam darsatam padam, parorajd ya esa tapati, naiva kenacandpyam; kuta u etdvat praUgrhniydt*

6. If one receives these three worlds full (of wealth) he would accept the first foot of it (the *Gāyatrī*). If he receives as much as in this threefold knowledge (of the Vedas) he would receive the second foot of it. If he receives as much as there is breathing here, he would receive the third foot of it. But that fourth, the visible foot, above the dark skies, who glows yonder is not attainable by anyone whatsoever. How could anyone receive such (a gift)?

The purport is that the *Gāyatrī* should be meditated upon in its entire form. *tasmad gāyatry evam-prakāropāsyety arthaḥ. S.*

7. *tasya upasthnam' gdyatn, asy eka-padi dvi-padi tn-padioatus-pady a-pad asi, na hi padyase namas te turīdyā darsatdyā paddya parorajase, asdv ado ma prapad iti, yam dvisydt, asdv aj<sup>u</sup>(w) kdmō ma samrddhitt vd, na hatvdsmai sa kdmah sam-radhyate yasma evam upatisthate, aham adahprdpam ih vd*

7 The salutation of it: O *Gāyatrī*, you are one-footed, two-footed, three-footed, four-footed. You are footless for you do not go about. Salutation to you, the fourth, the visible foot, above the dark skies. May he not attain this (may the enemy never attain his object). (Should the knower of the *Gāyatrī*) "bear hatred towards anyone (he should) either (use this verse)

'may his wish not prosper.' Indeed that wish is not prospered for him in regard to whom one salutes thus or 'may I attain that (cherished wish) of his.'

upasthāna = salutation, *upetya sthānam, namas-karaṇam. S, going near*

302 *The Principal Upaniṣads*

V. 15 1.

and staying or saluting. The act of approaching the gods with a request. The request may be imprecatory against another or auspicious for oneself. *dvi-vidham upasthānam, ābhicārikam, ābhyu-dayikaṃ ca. Ā. Footless = in his own unconditioned form, ataḥ param-pareṇa niru-pādhikena svenātmanā'padasi. S.*

8 *etadd ha vat taj janako vaideho budilam dsvatardsvm uvda' yan nu ho tad Gāyatrī-wd abruthdh, atha katham hasti bhūito vahasiti mukham hy asyah, samrat, na vtdam cakara, ih hovaca, tasya agmr eva mukham yadt ha va api bahu ivagnau abhyddadhah, sarvam eva tat samdahah, evam havoatvam-vid yady apt bahv voa papain kurute, sarvam eva tat sampsaya iuidhah piito'jaro'mrtah sambhavah.*

8 On this point, verily, Janaka (King) of Videha said to Buḍila Aśvatarāśvi: 'Ho, how is it that you who spoke of yourself as the knower of *Gāyatrī*, have come to be an elephant and are carrying?' 'Because, Your Majesty, I did not know its mouth,' said he. Fire is, indeed, its mouth. Verily, indeed, even if they lay a large quantity of fuel on the fire it burns it all. Even so, (though) one who knows this commits very much evil, burns it all and becomes clean and pure, ageless and immortal.

'Why then being a fool like an elephant dost thou carry (the burden of sin of accepting gifts)?' Madhva.

*Fifteenth Brāhmaṇa*

PRAYER TO ADITYA BY A DYING PERSON

1 *hiranmayena pdtrena satyasydpihitam mukham  
tat tvam, pusan, apdvru, satya-dharmaya drstaye*

I The face of truth is covered with a golden disc. Unveil it, O *Pūṣan*, so that I who love the truth may see it

*See Maitrī VI 35*

*Apihitam* = hidden, for no one whose mind is not concentrated can see it, *a-samāhita-cetasām adṛśyatvāt S.* 'Verily, thou art a god that hidest thyself'. *Isaiah XLV. 15.*

*Mukham* = face, essential nature, *mukha-sadṛśam mana ity arthaḥ. Kūranārāyaṇa.*

*Pūṣan* = the sun, the god of light, who is the protector of the world.

V 15 3

*Brhad-āraṇyaka Upaniṣad*

303

*jagataḥ poṣaṇāt pūṣā raviḥ. S. āśrīta-poṣaṇa-svabhāva, whose nature is the protection of those who seek refuge in him. Vedānta Deśika.*

*apāvṛṇu* = remove the-cause of obstruction to the vision, *darśana-pratibandha-kāraṇam apanayet. S.* Reality, Heraclitus observed, likes to hide. *Fragment 123.* Being remains essentially concealed and hidden. It is the primary mystery. We are said to behold the truth when the real stands naked before us. When we break down the surface of appearances, reality is uncovered.

*satya-dharmāya* = to me who have been worshipping truth or who have been practising virtue as enjoined *S.* to me whose principle is truth. The connection of truth with liberation is traditional in Indian thought.

The many, if it is divorced from the one, becomes the obscuring veil of the one. We must get rid of the opposition of the one and the many, look upon the one as the manifold one which is itself the expression of the Absolute One.

*2.sann, ekarse, yama, siirya, praja-patya, vyuha ra&min samuha-iejah yat te riipam kalyanatamam, tat te pasydmī yo sav asau pumsas, so'ham asmt*

2 O *Pūṣan*, the sole seer, O Controller, O Sun, offspring of *Prajā-pati*, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder), that also am I. \*

*ekarṣiḥ* = One who travels alone, *eka eva rṣati gačhati ity ekarṣiḥ. S.*

The sun moves alone, *sūrya ekāki carati Taittirīya Saṃkitā VII.4.18.1*

*yama* the controller, *sarvasya saṃyamanād yamah. S.*

*rūpaṃ kalyanatamam* = of loveliest form. St John of the Cross.

The soul prays to see the Face of God, which is the essential communication of His Divinity to the soul, without any intervening medium, by a certain knowledge thereof in divinity. Dom Cuthbert Butler- *Western Mysticism*(1922), p. 72.

So' ham asmi- refers to a form of worship in which the worshipper contemplates the immanent God as one with himself He who dwells in the Sun is one with the light in one's deepest nature. In these verses, the seeker wishes to have God-realization, a direct perception of the Reality. 'Like as a hart desireth the water-brooks, so longest my soul after thee, O God ' *Psalm XLI*.

3 *vayiiramlam atnrtaṁ athedaṁ bhasmdniam ianrarn-  
mm krato smara, krtam smara, krato smara, krtam smara.*

3. May this life enter into the immortal breath; then may this body end in ashes. O Intelligence, remember, remember

304 *The Principal Upaniṣads* V 15 4

what has been done. Remember, O Intelligence, what has been done. Remember.

*amṛtam amlam* = immortal breath

Now that I am dying, may my life (*vāyu*) abandoning its bodily adjunct enter the immortal breath B U III 2 13 R V X 16 3 *Satapatha. Brāhmaṇa* X 3 3 8. *Aitareya Brāhmaṇa* II 6. According to his physician Eustochius, the last words of Plotinus which he heard were 'I was waiting for you, before the divine principle in me departs to unite itself with the divine in the universe.'

*krato* O Intelligence--- the Intelligence has purposes and plans.

*Samkalpātmaka*: Cp ' Now verily, a person consists of purpose.'

*kratu-maya* CU III 14 1. At the hour of death, we have to remember our past and also meditate on the Supreme.

*kṛtam*: what has been done, may mean the perfected 'Remember perfection.'

*Kratu*: is also sacrifice. The Supreme is the lord of sacrifice.

By meditating on the Supreme who is the lord of sacrifice, by surrendering to Him, we pray for the revelation of His Supreme presence: *kraturūpiṇaṁ bhagavantaṁ jñāna-yajña-gocaraṁ abhimukhi kurvann tad-anugrahaṁ yacate: Vedānta Deśika.*

4. *agne nay a supathā, raye asman, msvam, deva, vayunam vidvan, yuyodhy astnaj juharanam eno bhuyistham te nama-itMim vidhema*

4. O Agni (Fire), lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sin. We shall offer many prayers unto thee.

See R V I 189 1.

*who knowest all our deeds*: It is an expression of humility born of the sense that we are always in God's presence, that all our thoughts and actions are open to His sight. He is at all times present with us.

*take away from us deceitful sin* = It is an imploring or supplication concerning sins. God is a searcher not of words but of hearts.

VI. 1. 4.

*Bṛhad-āraṇyaka Upaniṣad*

305

CHAPTER VI

*First Brāhmaṇa*

SIX BODILY FUNCTIONS AND THE IMPORTANCE OF LIFE-BREATH

1. *yo ha vaijyestham ca iresthath ca veda, jyeshhai ca iresthas" ca svanam bhanti, prano vai jye4hai ca, sresfhai ca, jyesthas' ca tresthat ca svanam bhavatt; apt ca yesam bubhusati, ya evam veda.*

1. Verily, he who knows the oldest and the greatest becomes the oldest and the greatest of his own people. Life-breath is, indeed, the oldest and the greatest. He who knows this becomes the oldest and the greatest of his own people as well as of those of whom he wishes so to become.

See CU V. 1, K U III 3, *Praśna* II. 3.

Oldest and greatest are the attributes of priority in age and excellence The oldest is not necessarily the greatest. The vital force is, however, the first in time as well as in importance.

2. *yo ha vat vaststkam veda, vaststhah svanam bhavatt vagWtt vast&ha vastsfhah svanam bhavatt. apt ca yesam bubhusattya evam veda.*

2. Verily, he who knows the most excellent becomes the most excellent of his own people. Speech is, indeed, the most excellent. He who knows this becomes the most excellent of his own people as well as of those of whom he wishes so to become.

**vaśiṣṭha = literally, that which helps." one to dwell or covers one splendidly. S. atīśayena vasumattvaṁ vaśiṣṭkatvam. R.**

3. *yo ha mi prahstham veda, pralitisthatt same, prahtsthati*

*wp, caksur vat pratistha, caksusd hi same ca iurge ca pratt-Bfflwe pratititfhatt same, pratttsthatt dwrge, ya evam veda*

3. Verily, he who knows the firm basis has a firm basis on **even** ground, has a firm basis on **uneven** ground. The eye, indeed, is the firm basis for with the eye one has a firm basis on even and on uneven ground. He who knows this has a firm basison even ground, has a firm basis on uneven ground.

4. *Aaw "":t. V^samPa^a^I VB^a>sam hasmai padyate, yam kdmath MmSk rIm vai sa-m>pat; trotre hime sarve veda abhtsam-vedaSUM ^\*:smi ptfyate, yam kdmam kdmayate, ya evam*

306

*The Principal Upaniṣads*

VI 1. 8.

4 Verily, he who knows prosperity, for him, indeed is attained whatever desire he desires. The ear, indeed, is prosperity for in the ear are all these Vedas attained. For him who knows this, whatever desire he desires is attained.

**Only he who has the organ of hearing can study the Vedas. (Vedas are taught by sound, so the need for the organ of hearing.--Krishnaraj)**

5 *yo ha vd dyatanam veda, dyatanam svanam bhavah, dyatanam jananam mano vd dyatanam, dyatanam svanam bhavah, dyatanam jananam, ya evam veda*

5. Verily, he who knows the abode becomes the abode of his own people as well as of (other) people. The mind, indeed, is the abode. He who knows this becomes the abode of his own people as well as of (other) people.

6 *yo ha vat prajdtim veda, prajdyate ha prajayd pasubhth. reto vat prajdh, prajdyate ha prajayd paittbh, ya evam veda*

6. Verily, he who knows procreation procreates himself with offspring and cattle Semen, verily, is procreation. He who knows this, procreates himself with progeny and cattle.

**By semen is meant the organ of generation, retasā prajānanen-driyam upalakṣyate. S.**

7. *ie hemeprndh, aham sreyase vadamndndh brahma jagmuh, tadd hocuh, ko no vasistha th tadd hovdea, yasmtn va utkrnia tdam sariram pdpiyo manyate, sa vo vasistjta th*

7. These vital breaths, disputing among themselves about their self-superiority went to Brahma and said, 'Which of us is the most excellent.' He then said, that one of you is the most excellent after whose departure this body is thought to be worse off.

**Vasiṣṭha V, śreṣṭha**

8 *vdg ghocakrdma. sd samvatsaram prosya, dgatya, uvdea katham asakata mad rtejivthmi tit, te hocuh, yatlid kaldh avadanto vded, prdnantah prdnena, pasyantas caksusd, irnvantah irotrem, vtdvdmsomanasd, prajdyamndretasd, evam ajjivipneh pravtveiaha vdk*

8 (The organ of) speech departed and having remained absent for a year came back and said, 'How have you been able to live without me?' They said, 'As the dumb, not speaking with speech but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind, procreating with the semen. Thus have we lived.' Then speech entered in

VI 1. 12.

*Bṛhad-āraṇyaka Upaniṣad*

307

9 *caksur hoccakrdma. tat samvaisaram prosya, dgatya, uvaca kathato asakaia mad rte pvitum iti te hocuh yathdndhah, apaiyan-tai caksusd, panantah prdnena, vadanto vaca, irnvantah srotrena, mdvamso manasa, prajayamana retasa, evam ajjivtsmeti pravi-veia ha cahsul}*

9 The eye departed and having remained absent for a year came back and said, 'How have you been able to live without me?' They said 'As the blind not seeing with the eye, but breathing with the breath, speaking with the speech, hearing with the ear, knowing with the mind, procreating with the semen. Thus have we lived.' Then the eye entered in. Diacritics by Veeraswamy Krishnaraj



10 *srotram hoccakrdma tat samvaisaram prosya, dgatya, uvaca, kaiham asakata mad rte rfejintum iti. tehocuh; yathd badhrdh dmvantah botrena, pranantah prdnena, vadanto vdcd, paiyantai caksusd, vidvdntso manasa, prajayamana retasa, evam ajivsmeh. pravmia ha botram*

10 The ear departed and having remained absent for a year came back and said, 'How have you been able to live without me?' They said, 'As the deaf not hearing with the ear, but breathing with the breath, speaking with the speech, seeing with the eye, knowing with the mind, procreating with semen. Thus have we lived' Then the ear entered in.

11. *mano hoccakrdma tat samvaisaram prosya, dgatya, uvaca, katham aiakata mad rte fivitum tit. te hocuh yaiha mugdhdh avtdv&ms0 manasa, prdnantah prdnena, vadanto vaca, pasyanta'h caksusd, bnvantah srotrena, prajayamana' retasa, evam ajivsmett Pravveia Im manak.*

11. The mind departed and having remained absent for a year came back and said 'How have you been able to live without me?' They said, 'As the stupid not knowing with the mind but breathing with the breath, speaking with the speech, seeing with the eye, hearing with the ear, procreating with the semen Thus have we lived. Then the mind entered in.

12. *reto hoccakrdma tat samvaisaram prosya, dgatya, uvaca: Mltam aiakata mad rte jvxHm %oti te hocuh, yathd hllbah, prajayamana retasa, prdnantah prdnena, vadanto vdcd, pasyaias caksusd, irnvantah botrena, vidvdntso manasa, evam ymsmeh pravtveia ha reiah*

12. The semen (the organ of generation) departed and having remained absent for a year came back and said- 'How

308

### *The Principal Upaniṣads*

VI 1.14

have you been able to live without me?' They said, 'As the impotent not procreating with semen, but breathing with the breath, speaking with the speech, seeing with the eye, hearing with the ear, knowing with the mind. Thus have we lived.' Then the semen entered in.

13 *afha ha prima utkramisyan, yathd maha-su-hayah satndha-vah padvisa-s'ankhun samvrhet, evam hatveman pranana samva-varha te hocuh ma bhagavah utkramih, na vat iaksyamas tvad rte fivitwm ttt, tasyo me bahm kuruteh, tatheh*

13 Then as the life breath was about to depart, even as a large fine horse of the Sindhu land might pull up the pegs to which his feet are tied, even so did it pull up those vital breaths together. They said. 'Venerable Sir, do not go out, verily, we shall not be able to live without you.' 'If I am such make me an offering' 'So be it.'

*samdhavaḥ sindhu-deśa-firabhavaḥ. R.*

*to which his feet are tied: pāda-bandhana-saṅkhūn R*

14 *sa ha vdg uvaca yad va aham vasisthasmt, tvam tadvasistho'sttt yad va aham pratisthasmi, tvam tat prahstho 'si h caksuh yad va aham sampad asmi, tvam tat sampad asi, lit &rotram yad va aham ayatanam asmi, tvam tad ayatanam ast, th manah, yad va aham prajdttr asmt, tvam tat prajattr asi, ttt retah. tasyo me ktm annam, kim vasa ttt. yad tdam him ca, a ivabhyah, a knmibhyah, a kita-patangebhyah, tat te annam, dpo vasa ttt na ha va asydn annam jagdham bhavah, nanannam pratigrhitam, ya evam etad anasydnnam veda tad vidvdmsah irotnya aiisyanta dcdmantt, ahtvacdmantt, etam eva tad anamanagnam kurvanto manyante*

14 Speech said, 'Verily, that in which I am most excellent in that are you the most excellent' 'Verily that in which I am a firm basis in that are you a firm basis said the eye.' Verily, that in which I am prosperity, in that are you prospenty,' said the ear. 'Verily, that in which I am an abode, in that are you an abode said the mind.' Verily, that in which I am procreation, in that are you procreation said the semen 'If such I am, what is my food, what my dwelling?' 'Whatever there is here, even unto dogs, worms, insects and birds, that is your food, water is your dwelling. He who knows that as the food of breath, by him nothing is eaten that is not food, nothing is received that is not food' Therefore wise men who are versed

VI. 2.2

### *Bṛhad-āranyaka Upaniṣad*

309

in the Vedas when they are about to eat, take a sip (of water); after they have eaten they take a sip. So indeed, they think they make that breath not naked (they remove its nakedness).

*my excellence is yours: mama vasiṣṭhaivam tvad-adhīnam*

*even unto dogs: whatever is food for the dogs, etc, is food for you.*

*yat kim prāṇibhir adyamānam annam, tat sarvaṁ tavānnam. S.*

## Second Brāhmaṇa LIFE AFTER DEATH

1. *ivelaketur ha vd druneyah pancdlandm parisadam djagdma. sa djagdma javoahm pravdhanam partcdrayamdnam. torn niiksyā, abhyuvada, kumara tit. sa, bhoh, tti pratiiirdva amsisto no asi pitreti, aum ih hovdca.*

1 Verily, Śvetaketu Āruṇeya went up to an assembly of the Pañcālās He went up to Pravāhaṇa Jaivali who was having his servants wait on him. Seeing him, he addressed him, 'Young man' He answered, 'Sir.' Then (the King said) 'Have you been taught by your father?' 'Yes,' he said.

See CU V 3 10

2 *vettJia yathemdh prajdh prayaiyo viprahadyante, iti na tit hovdca veitho yaihemam lokam punar dpadyante, tit. na tti mvovaca vettho yathdsau loka evam bahubhth punah punah prayadbhr na sampuryate th na iti haivovdca. vettho yattthydm anuiydm hutdydm dpah purusa-vaco bhutvd samutthdya vadant, Kt «B tithaivovdca vettho deva-ydnusya vd pathah prattpadampl-r-y&nasya vd, yat krtvd deva-ydnam vd panthdnam prattpa- <tyanU pitr-ydnam vd. apt hi na rser vacah irutam. avesrti airnavam pitrndm aham devdndm uta martydndm; tabhydm idam vtsvam eiat sameh yad antard pttaram mdta- ram ca<sup>ib</sup> \*\*\*\*\* <&»■ ekam cana veda, tit hovdca.*

2. Do you know people here on departing (from this life) separate in different directions?' 'No,' said he 'Do you know how they come back again into this world?' 'No.' said he 'Do you know vonder world is not filled up with the many who again and again go there?' 'No,' said he. 'Do you know in which oblation that is offered the water becomes the voice

310

*The Principal Upaniṣads*

VI 2 4

of a person, rises up and speaks?' 'No,' said he 'Do you know the means of access to the path leading to the gods or of the one leading to the fathers? i.e by doing what the people go to the path of the gods or the path of the fathers? For we have heard even the saying of the seer. I have heard of two paths for men, the one that leads to fathers and the one that leads to the gods. By these two all that lives moves on, whatever there is between father (heaven) and mother (earth).' 'Not a single one of them do I know,' said he.

*sṛtī: gatī.*

*Viśvam: all, samastam. S.*

This (earth) is the mother and that (heaven) is the father *iyam vai mātā asau pitā" Satapatha Brāhmaṇa XIII 2.9.7, Taittirīya Brāhmaṇa III 8 9 1. Heaven and earth are the two halves of the shell of the universe, dyāvā-prithivyāv aṇḍa-kapāle. S.*

3 *athatnam vasatyopamanraydm cahe anddriya vasatim kumdrah pradudrdva sa djagdma pitaram, tarn hovdca itt vdva kilo, no bhavan purdnusistdn avocad th, katham sumedha, tti paiica via prasndn rdjanya-bandhur aptdksit, tato naikam cana vedelt katame ta th ttna ill ha pratlkdnny uddjahdra*

3 Then he (the King) gave him an invitation to stay. Disregarding the invitation to stay the young man ran off. He went to his father. To him he said, 'Verily, you have, before, spoken of me as well instructed.' 'What then, wise one?' (said the father) 'Five questions, that fellow of the princely class asked me. Not a single one of them do I know.' 'What are these (questions)?' 'These,' and he repeated the topics.

4 *sa hovdca tathd nas tvam, tdtā, janlthd, yathd yad aham kim ca veda sarvam aham tat tubhyam avocam prehi tu tatra pratitya, brahmacaryam vatsydvā th bliavan eva gacchatu ih sa djagdma gautamo yatra pravdlmnasya jawaUr dsa tasmd dsanam dhrtiya udakam dhdraydm cakdra, atlta hdsmd arghyam cakdra, tarn hovdca, varam bhagavate gautamdya dadma tti*

4 He (the father) said 'My child, you should know me as such, that whatsoever I myself know, all that I have told you. But come, let us go there and live as students of sacred knowledge ' 'You may go, sir,' said the son. Then Gautama went forth to where (the place) Pravāhaṇa Jaivali was. (The King) brought him a seat and had water brought for him. He gave him a respectful welcome. Then he said to him. 'A boon we offer to the revered Gautama.'

5. *sa Jwvaca' prahjfiato ma esa varah; yam tu kumdrasydnte vaoam abhdsathdh, tarn me bruhth.*

5 Then he said 'You have promised me this boon. Please tell me the speech you uttered in the presence of the young man.'

6. *sa hovdva datvesu vat, gautama, tad varesu; manusdndm Milnti*

6 He (the King) said, 'Verily, Gautama, that is among divine boons. Please state some human boon.'

7 *sa hovdca vijnayate ha ash htranyasyapdttam, go-asvdndm dasindm pravdrndm pandhdnasya; md no bhavdn bahor anan-tasyaparyantasydbhyāvad anyo bhM, th sa vat, gautama, tirtiienec-cMsa th upatmy aham bhavantam. tit vded ha smaiva purva upayantt sa hopdyana-kirlyovdsa.*

7 Then he said 'It is well known that I have abundance of gold, of cows and horses, maid servants, retinue and apparel. Be not ungenerous towards me, sir, in regard to that which is the abundant, the infinite, the unlimited.' 'Then, verily, O Gautama, you should seek it in the usual form.' 'I come to you, sir, as a pupil.' With this declaration, verily, indeed, the ancients approached as pupils. So with the announcement of coming as a pupil he remained.

*pravārāṇām = retinue, pravārāṇām. S*

*tīrthcena: in the usual prescribed form, nyāyena śāstra-vihitena. S.*

*Tīrtha* is a place of pilgrimage generally on the bank of a sacred streamer near a holy spring. It is derived from the root, 'to cross over. Those who cross over the stream wash their sins and become purified.

According to the tradition, seekers belonging to higher castes have become pupils to teachers of a lower caste, by living with them it is not necessary for them to touch the feet of the teacher or serve them. A simple declaration will do.

8. *sa hovdca' tathd nas tvam, gautama, mdparddhas tava ca pi amahah yathd, tyam vidyetaḥ purvam na kasmtmi cana \*"><<<< uvdsa, tarn tv aham tubhyam vaksydm ko ht tvatvam <ta> arhatt pratydkhydtum iti.*

8. The (the King) said- 'Please do not be offended with us even as your Paternal grandfathers did not (with ours). This knowledge has never hitherto dwelt with any Brāhmaṇa whatsoever. But I shall teach it to you, for who can refuse you when you speak like this.'

### 312 The Principal Upaniṣads VI. 2.12

9. *asau vat loko agnih, gautama tasyddtitya eva samit, rasmayo dhilmah, ahar arcih, dtso'ngdrah, avantaradiso vtsphuhngah, tasmmn etasmtnn agnau devah iraddhdm juhvati, tasya ahutyai soma raja sambhavati*

9 'Yonder world, Gautama, is (sacrificial) fire. The sun itself is its fuel, the rays its smoke, the day the flame, the quarters the coals, the intermediate quarters the sparks. In this fire the gods offer faith. Out of that offering King Soma arises.

*yonder world: heaven dyu-loka*

*the fuel: because of kindling, samindhanāt. S Heaven is illumined by the sun.*

*king: of the manes and Brahmanas: pitṛṇām brāhmaṇānām ca. S.*

10 *parjanya vd agmh gautama tasya samvatsara eva samit, abhrdni dhilmah, vidyud arcih, asamr angardh, hrddunayo vtsphuhngah, tasmmn etasmtnn agnau devah somam rdjdnam juhvati, tasya ahutyai vrstih sambhavati*

10 Parjanya (the god of rain), Gautama, is fire. The year itself is its fuel, the clouds its smoke, the lightning the flame, the thunder-bolt the coals, the thundering the sparks. In this fire the gods offer the king Soma. Out of that offering rain arises.

*parjanya rain god.vṛṣṭi-pravartako devah. R.*

*the clouds its smoke: Ā quotes Kālidāsa's Meghadūta.*

*asti khalv abhrāṇām dhūma-prabhavatve gāthā,*

*dhūma -jyotis-salila-marutām sannipātaḥ kva meghah.*

11 *ayam vat loko'gmh, gautama. tasya prthvoy eva samit, agmr dhumah, rātrtr arcih, candramd angardh, naksatrdnt vtsphuhngah, tasmmn etasmtnn agnau dead vrstim juhvati, tasya dhutyd annum sambhavati*

11 'This world, verily, Gautama, is fire. The earth itself is its fuel, fire the smoke, night the flame, the moon the coals, the stars the sparks. In this fire the gods offer rain. Out of that offering food arises.

*this world: the abode where all creatures are born, experience the results of their past work, which consists of action, its factors and its results. prāṇi-janmopabogāśrayaḥ kriyā-kāraka-phala-viśiṣṭaḥ. S.*

12 *puruso vd agtith, gautama tasya vydltam eva samit, prdno dhumah, vag arcih, caksur angardh, irotram vtsphuhngah, tasmmn etasmtnn agnau devd annam juhvati, tasya ahutyai retah sambhavati.*

## VI. 2 15

## *Brhad-āraṇyaka Upaniṣad*

313

12 'The person (man) verily, Gautama, is fire. The open mouth itself is its fuel, vital breath the smokes, speech the flame, the eye the coals, the ear the sparks. In this fire the gods offer food. Out of that offering semen arises.

*open mouth = vivṛtam mukham. S.*

13 *yosd vd agmh, gautama. tasyd upastha eva samit, lotndni dhumah, yomr amfy, yad antah karoh te'ngarah, abhinanda visphulmgdh, iasminn etasmtinn agnau deva reto juhvati, fasya ahutyai purusah sambhavati. sa jivati yavaj jvoati. atha yada mnyate.*

13 'The woman, verily, Gautama, is fire. The sexual organ itself is its fuel; the hairs the smoke, the vulva the flame, when one inserts, the coals; the pleasurable feelings the sparks; In this fire the gods offer semen. Out of this offering a person arises He lives as long as he lives. Then when he dies,

Sexual intercourse is treated as a kind of *soma* sacrifice, where the household fire is identified with the wife. The sacrificial fire is the divine womb into which one pours (*sīṅcati*) himself and from which a solar rebirth ensues.

*Inserts: antaḥ-karaṇam, maithuma-vyāpāraḥ. S.*

The question about the number of offerings before water rises up possessed of a human voice and speaks is answered.

14 *aihanam agmye haranti, tasydgnir evdgnir hhavati, samit samit, dhumo dlmmah, arcir arcih, angdrd angar&k, visphulvftga visphidingah. tasmtnn etasmmn agnau devdh purusam juhvah; tasya ahutyai puruso bhdsvara-varnah sambhavati.*

14 'They carry him to (be offered in) fire. His fire itself becomes the fire, fuel the fuel, smoke the smoke, flame the flame, coals the coals, sparks the sparks. In this fire the gods offer a person. Out of this offering the person, having the colour of light, arises.

*bhāsvara-varnaḥ: having the colour of light, radiant, exceedingly bright, having been purified by the rites performed from conception to cremation: atisaya-dīptimān niṅsekādibhir antyāhuty antyaiḥ karmabhis saṁskṛtatvāt. S.*

15 *fe ya evam etad vtdith, ye cdmi aranye traddham satyam Kpasate, ie'mr abhtsambhavanh, arciso'hah, ahna apitryamd-m-paksam, dpuryamdna-paksdd yan san mason udann dditya eti masebhyo deva-hkavi, deva-hkad ddityam, ddttyad vaidyuiam' ian vaxdyutan puruso mdnasa etya brahma-lokdn gamayaU U*

## 314 *The Principal Upaniṣads* VI 2 16.

*tesu brahma-lokesu pardfy pardvato vasanh. tesdm na punar dvrttih*

15 'Those who know this as such and those too who meditate with faith in the forest on the truth, pass into the hght, from the light into the day, from the day into the half-month of the waxing moon, from the half-month of the waxing moon into the six months during which the sun travels northward, from these months into the world of the gods, from the world of the gods into the sun, from the sun into the lightning (fire). Then a person consisting (born) of mind goes to those regions of lightning and leads them to the worlds of Brahma. In those worlds of Brahma they live for long periods. Of these there is no return.

*who with faith meditate on the truth: śraddhā-yuktās santaḥ. S.*

*mānasaḥ: consisting (born) of mind. A person living in the world of Brahma sent forth, created by Brahma, by the mind brahma-loka-vāsī puruṣo brahmaṇā manasā sṛṣṭaḥ.*

*parāḥ: exalted. niratisayānandaiśvarya-śāliṇaḥ. R.*

*parāvato: V parāvanto. R.*

16 *atka ye yajnena ddnena iapasd lokdii jayanti te dhumam abhisambliavanti, dhiimdd rdirvm, rātrer apakslyamana-paksam, apaksiyamdna-paksddydn san mdsan daksmdtditya ett, mdsebhyah pitr-lokam, pitr-lokdc candram, te candram prdpydnnam bliavanh, tarns tatra devd yathd somam rdjdnam apydyasva, apaksiyasveti, evam endms tatra bhaksayanti, tesdm yadd tat paryavath, athemam evdkdiam abhimspadyante, dkdidd vaywni, vdyor vrstim, vrsfeh prthwim; te prthivim prdpydnnam bkavanh, te punah*

*purusdgnau huyante, tato yosdgnau jay ante lokan pratyutthayinas ta evam evdnupanvartante atha ya etau panthanau na viduh, te kttadh, patangdh, yad tdam dandaiukam*

16. 'But those who by sacrificial offerings, charity and austerity conquer the worlds, they pass into the smoke (of the cremation fire), from the smoke into the night, from the night into the half-month of the waning moon, from the half-month of the waning moon into the six months during which the sun travels southward, from these months into the world of the fathers, from the world of the fathers into the moon. Reaching the moon they become food. There the gods, as they say to king *Soma*, increase, decrease, even so feed upon them there. When that passes away from them, they pass forth into this space, from space into air, from air into rain, from rain

VI 3 1.

*Brhad-āranyaka Upaniṣad*

315

into the earth Reaching the earth, they become food. Again, they are offered in the fire of man. Thence they are born in the fire of woman with a view to going to other worlds. Thus do they rotate. But those who do not know these two ways, become insects, moths and whatever there is here that bites."

This Brāhmaṇa, CU III 10, KU I give different versions of the two ways after death, but they all agree that there is repeated return to rebirth in forms determined by the deeds of the past. This process will continue until saving knowledge is attained, which frees the soul from the necessity of rebirth.

### *Third Brāhmaṇa* THE MEANS FOR THE ATTAINMENT OF A GREAT WISH

*I sa yah kdmayetr makat prdpmiydm ttt, ttdagayanaapfiryamdna-pahsasya punydhe dvddasdham upasad-vrait bhuiva, auittmbare kamse camase va sarvausadham phalamh sambhrtya, pansamuhya, parilipyā, agmm upasamadhdya, panstirya, avrta-fyatn samskrtya, puriisd naksalreqa, mantham samniya, jvhoh.*

*yavanto devds tvayt, jdtā-vedah,*

*tiryanco ghnānU purusasya kamdn,*

*tebhyo'ham bhdga-dheyam juhomt:*

*te ma trptah saraath kamais tarpayāni svaha*

*yd tirasci mpadyate*

*aham m&harānitx*

*tdm tvd ghrtasya dhdrayd*

*yaje samrddhanim aham. svaha*

1. Whoever may wish, "I would attain greatness in the northern course of the sun or on an auspicious day of the half-month of the waxing moon, having performed one *upasad* ceremony for twelve days, having collected in a dish made of the wood of the sacred fig tree or in a cup, all herbs and their fruits, having swept around, having smeared around, having built up a fire, having strewn it around, having purified the melted butter in the prescribed manner, having compounded the offering on a day presided over by a male star, makes an offering, saying O fire (all-knower), to all those gods under

316

*The Principal Upaniṣads*

VI 3 3

you who spitefully slay the desires of a person, I offer them a share. Let them, being satisfied satisfy me with all desires. Hail. To that deity who turns out spiteful under your protection, saying I support all, I offer this stream of melted butter. Hail.

**Greatness: mahattvam. S**

**all herbs and their fruits: sarvausadha-phala-viśiṣṭam. S**

**all-knowmg: jātam jātam, veti vā jāte jāte vidyata iti.**

*2 jyesthaya svahd, iresthdyā svahd, tty agnau hutva, manthe satnsravam avanayah*

*prndya svahd, vaststhdya svahd, tty agnau hutva manthe satnsravam avanayah*

*vdce svahd, praitsllyai svdha, tty agnau hutva manthe samsravam avanayah*

*caksuse svdha, sampade svahd, tty agnau hutva manthe samsravam avanayah*

*irotrdyā svdha, Syatandya svdha, tty agnau hutva manthe samsravam avanayah*

*manase svdha, prajatyat svdha, tty, agnau hutva manthe samsravam avanayah retase svdha tty agnau*

*hutva manthe samsravam avanayah*

2 'To the oldest, hail, to the greatest, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. To the vital breath, hail, to the richest, hail' saying this, he offers an

oblation in the fire and pours the remainder in the mixed potion. 'To speech, hail, to the firm basis, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the eye, hail, to prosperity, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the ear, hail; to the abode, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the mind, hail, to procreation, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the semen, hail' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion.

3 *agnaye svdha, tty agnau hutva manthe samsravamavanayah somdya svdha, tty agnau hutva manthe samsravamavanayah. bhuh svdha tty agnau hutva manthe samsravamavanayah. bhuvah svahd tty agnau hutva manthe samsravamavanayah svah svahd tty, agnau hutva manthe samsravam*

VI 3 4

*Brhad-āranyaka Upaniṣad*

317

*avanayati ihur bhuvah svah svhd ity, agnau Jmivd manthe samsravam avandyaU brahmane svahd tity, agnau hutva manthe samsravamavanayati ksatraya svhd, %ty, agnau hutvd manthe sanisravamavanayati bhutdya svahd ity, agnau hutva manthe samsravamavanayati bhavisyate svhd ity, agnau hutva manthesamsravamavanayati. mhdyā svahd ity agnau hutva manthe samsravamavanayati. sarvaya svhd, ity, agnau hutva manthe samsravamavanayati prajapataye svhd, ity, agnau hutva manthe samsravamavanayati.*

3 'To fire, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the moon, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the earth, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the atmosphere, hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the sky (heaven) hail,' (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the earth, atmosphere and sky, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the Brahmanahood, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the Kṣātrahood, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the past, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the future, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To the universe, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To all (things), hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion. 'To *Prajā-pati*, hail (saying this) he offers an oblation in the fire and pours the remainder in the mixed potion.

4. *atliatnam abhmrsati, bhramad asi, palad asi, pitrnam asi, prastabdham asi, eka-sabham asi, hmkr̥tam asi, hvnkriy'amanam asi, udgffliam asi, udgiyamdm̄m asi iravitam asi, pratydir̥d̄vitam asi, dr̄dre samdiptam asi, vibhur asi, prabhur asi, annum asi jyoīir asi, mdhanam asi, samvargo'slti.*

4 Then he touches it (the mixed potion) saying- 'you are the moving (as breath), you are the burning (as fire), you are

318

*The Principal Upaniṣads*

VI 3.6

the full (as the sky), you are the steadfast (as the sky), you are the one resort (as the earth), you are the sound **hiñ** (**ह्रिं**) that is made (at the beginning of the sacrifice by the **Prastotr**) You are the making of the sound **hiñ**. You are the loud chant (sung by the *udgātr* at the beginning of the sacrifice) You are the chanting You are recited (by the *Adhvaryu*) and are recited back (by the *āgnīdhra*) You are the glowing in the moist (cloud). You are the pervading, you are the ruler. You are food (as the moon). You are light (as fire). You are the end. You are that in which all things merge.'

*Prastabdham*: steadfast, *niākampam*:still. *Ā*.

*Ārdre*: in the cloud, *meghodare*. *Ā*.

*nidhanam*- end, *layah*. *Ā*.

5. *athamam udyacchatt amamsi, amain hi te mahi, sa hi rdjesdno'dhipatih, sa mam rdjeidnodhipatim karoty tti*

5. Then he raises it (saying), 'You know all. We too are aware of your greatness. He is, indeed, the King, the Ruler, the Highest Lord. May he make me the king, the ruler and the highest lord.'

See C U V 2 6 *āmāsi*: You know all, *tvam sarvaṃ vijānāsi*. A.

*he*: the vital breath, *prāṇo rājādi-guṇaḥ*. A

6 *athamam dcamati tat savitur varenyam madhu vata rtayate, madhu ksaranh sindhavah, madhvira nah santv osadhih, bhuh svdhd, bhargo devasya dhimahi, madhu naktam utosasah, madhumat pdrthwam rajah, madhu dyaur astu nah pita, bhuvah svaha, dhiyo yo nah pracodaydL madhumdn no vanaspatih, madhuman astu siiryah, madhvira gavo bhavantu nah, svah svaheti sarvdm ca sdvtrrim anvaha, sarvds ca madhumalih aham evedam saroam bhuydsam, bhur bhuvah svah svaheti, antata dcamiya, pdnT praksalya, jaghanendgmm prdk-sirah samviiatt pratar adityam upatisthate dtsdm eka-pundarikam asi, aham manusydndm eka-pundarikam bhuydsam iti yathetam elya, jaghanendgmm asino vamiampjapati*

6 Then he sips it (saying) 'On that adorable light. The winds blow sweetly for the righteous, the rivers pour forth honey. May the herbs be sweet unto us. To earth, hail. Let us meditate on the divine glory. May the night and the day be sweet. May the dust of the earth be sweet. May heaven, our father, be sweet to us. To the atmosphere, hail. May he inspire

VI 3 10

*Brhad-āranyaka Upaniṣad*

319

(illumine) our understanding. May the tree be sweet unto us. May the sun be sweet, may the cows be filled with sweetness for us. To the heaven, hail. He repeats the whole Sāvitrī hymn and all the verses about the honey (saying), May I indeed be all this, hail to the earth, atmosphere and heaven. Having thus sipped all, having washed his hands, he lies down behind the fire with his head towards the east. In the morning he worships the sun (saying) of the quarters (of heaven), 'you are the one lotus flower. May I become the one lotus flower among men.' Then he goes back the same way (by which he came), sits behind the fire (on the altar) and recites the (genealogical) line (of teachers).

See RV III 62.10,1 90. 6-8.

*varenyam* adorable, *varaṇīyam*. A.

*nakta*: rātrih. A.

*utośasaḥ*: *divasāḥ*. A

7 *tarn liaitam uddalaka druntr vdjasaneydya ydjnvalkyd-yaiUevasma, uktvovaca, apt ya enam suske sthanau nt^vhcet, jdyceran sakhdh, praroheyuh paldidnttt*

7 Then Uddālaka Āruṇi told this to his pupil, Vājasaneya Yājñavalkya and said, 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth.'

*Leaves* = *patrāni*. R

8 *clam u Itatva vdjasaneyo ydpiavalkyo maihukdya patngyd-ydnlevdsina uktvovaca, apt ya enam su?ke sthanau msificet jdyceran fakhah praroheyuh paldidniti.*

8 Then Vājasaneya Yājñavalkya told this to his pupil Madhuka, the son of Paiṅgi and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth'

9 *clavi u hatva madhukah pamgyas culaya bhdgavtttaye 'iitevasma uktvovaca, apt ya enam suske sthanau mstfied jdycetan idkMh, ptaroheyuhpaldsdnttt*

9 Then Madhuka Paiṅgya told this to his pupil Cūla Bhāgavitti and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth '

10 *dam u haiva cfilo bMgavittir janakaya dyastkund-yantevsim uktvovaca, apt ya enam Suske sthdmu mstiicet ■jaycran sakhdh praroheyuh palaidnih*

320

*The Principal Upaniṣads*

VI 3 13.

10 Then Cūla Bhāgavitti told this to his pupil Jānaki Āyasthūṇa and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth '

11 *etam u Imva janakir dyasthūlnah satyakamaya jabala ydntevdsina uktvovdca, apt ya enam suske sthanau msiiicet, jdyceran Sdkhdh, pratoheyth paldsdmh*

11 Then Jānaki Āyasthūṇa told this to his pupil Satyakāma Jābāla and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth.'

12 *etam u haiva satyakdmo jdbalo'ntevdsibhya uktvovdca, apt ya enam iuske sthanau msincet, jdycraii sdkhdh praroheyuh paldsaniti tarn etam ndputraya vdnante'vasine vd bruydt*

12 Then Satyakāma Jābāla told this to his pupils and said 'If one should sprinkle this even on a dry stump, branches would grow and leaves spring forth One should not tell this to one who is not a son or to one who is not a pupil.'

For a similar prohibition about teaching sacred knowledge, see SU VI 22, *Maitrī* VI 29

S mentions that the two, the son and the pupil are declared to be eligible to receive sacred knowledge. They are chosen out of the six qualified learners *vidyādhigame sat tīrthāni*.

A mentions the six, a pupil, a knower of the Vedas, an intelligent person, one who pays, a dear son and one who exchanges another branch of learning.

13 *catur audumbaro bhavah, audumbarah srubah, audum-barai camasah, audumbara tdmah, audttmbaryd upamanthanyatt, dasa grdmydni dhdnydm bhavanti vriht yavds tla-mdsd anu-pnyamgavo godhftmds" ca masurds ca kliavdi ca khalakhtilds ca, tan pistdn dadhmi madhum ghrta upasiicati, djyasya juhoti*

13. Fourfold is the wood of the sacred fig tree (four things are made of it), the spoon is of the wood of the sacred fig tree, the bowl is of the wood of the sacred fig tree, the fuel is of the wood of the sacred fig tree and the two churning rods are of the wood of the sacred fig tree. There are ten cultivated grams (used), viz rice and barley, sesasum and beans, millet, and panic seeds, wheat, lentils, pulse and vetches. They should be ground and soaked in curds, honey and clarified butter. And (he) offers melted butter as an oblation.

VI. 4.3

*Bṛhad-āranyaka Upaniṣad*

321

*Fourth Brāhmaṇa*

## PROCREATION CEREMONIES

1. *esdm vai bhutndm prthim rasah, prthivyd apah, apdm osadhayah, osadhmam puspdm, puspanam phalam, phalanam furusah, purusasya retah.*

1. The earth, verily, is the essence of all these beings; of earth (the essence is) water; of water (the essence is) plants; of plants (the essence is) flowers, of flowers (the essence is) fruits, of fruits (the essence is) the man, of man (the essence is) semen.

The ceremony for obtaining a son of right qualities is given here.

2 *sa ha praja-patir tksdm cakre: hanta, asma% pratisiham kalpaydmh; sa s}nyam sasrje; tam srslvddlia upasta; tasmāt stnyam adha updshta, sa etam pramam grdvanam dtmana eva samudaparayat, tenainam abhyasrjat*

2. And *Prajā-pati* thought (within himself) 'Come, let me make a firm basis (abode) for him.' So he created woman. Having created her, he revered her below. So one should revere woman below. He stretched out for himself that which projects. With that he impregnated her.

*grāvāṇam*: a stone for pressing out *soma* pice.

*Somabhisavopala-sthanyam kathinya samanyat prajananendriyam. S*

3. *tasya vedir upasthah, hmdni barhih, carmdhdhisavane, satmddho madhyatastau muskau; sa ydvdn ha vai vjdapeyena yajamdnasya loko bhavatt [tdvdn asyaloko bhavati], ya evam vidvdn adhopahdsam carati, asam strmdm sukrtam vrnkte athaya tdamavidvdn adhopahdsam carati, asya sinyah sukrtam vrityate*

3. Her lower part is the (sacrificial) altar: (her) hairs the (sacrificial) grass, her skin the soma-press. The two labia of the vulva are the fire in the middle. Verily, as great as is the world of him who performs the *Vājapeya* sacrifice (so great is the world of him) who, knowing this, practises sexual intercourse, he turns the good deeds of the woman to himself but he, who without knowing this, practises sexual intercourse, his good deeds women turn into themselves.



Vedi: vedika viśrama-sthānam, place of rest.

mūṣkau: vṛṣaṇau yoni-pārśvayoh kaṭhinau māṁsa-kaṇḍau. A.

adhopakāsam = sexual intercourse. maithunam. R.

322

The Principal Upaniṣads

VI. 4 5

These passages indicate the intimate connection between the *Atharva Veda* and the Upaniṣads. Some practices in the latter are treated in the manner of the *Atharva Veda*. They include even love charms to compel a woman to yield her love, charms to prevent conception or bring it about when desired. Even here the knowledge motive is dominant.

The sexual act is explained as a kind of ritual performance, the elements of which are identified with the parts of the woman's body. We are told that if a man practises sex intercourse with the knowledge of this, he gains a world as great as he who sacrifices with the Vājapeya rite and takes to himself the merit of the women, but if he practises it without this knowledge, women take to themselves his merit.

4 etadd ha sma vat tad vidvān uddālaka arttmr aha, etadd ha sma vat tad vidvān nako maudgalya alia, etadd ha sma vat tad vidvān kumara-hdnta aha, bahavo maryd brahmandyand ninth dnyd visuhrto'smal lokdt prayanti, ya tdatn avidvāms'o'dhopa-hasam carantih, bahu vd tdatn suptasya vd jdgtrato vd retah skandatt

4. This, verily, is what Uddālaka Āruṇi knew when he said this, verily, is what Nāka Maudgalya knew when he said this, verily, is what Kumārāhārita knew when he said many mortal men, Brahmanas by descent, go forth from this world impotent and devoid of merit, namely, those who practise sexual intercourse without knowing this. If even this much semen is spilled of one asleep or of one awake,

maryāḥ: mortal men, maraṇa-dharmino manuṣyaāḥ. S.

brāhmaṇāyanāḥ: brāhmaṇaḥ ayanam yeṣām. R.

nirindriyāḥ = impotent, nirvīryāḥ jñāna-karma-bala-hīnāḥ. R.

5 tad abhimrset, ami vd mantrayeta

yan me'dya retah prthwim askdntsit, yad osadhir apy asarat,

yad apah, tdatn aham tad reta ddade, punar mam aitu mdnyam, punas

tejah, punar bhagah punar agmr dhisnyah yathdsthdnam kalpantam tty anamikdngustabhydm dddya, antarena stanau vd bhmvau vd ntmrjydt

5. Then he should touch it or (without touching) recite. 'Whatever semen of mine has spilt on earth, whatever has flowed to the plants, whatever to water, I reclaim this very semen, let vigour come to me again, let lustre (come to me) again, let glow (come to me) again. Let the fire and the altars

VI 4.9

Brhad-āranyaka Upaniṣad

323

be found again in their usual place, (having said this) he should take it with his ring finger and thumb and rub it between his breasts or his eyebrows.

6 ailut. yady udaka dtmanam paiyet, tad abhmantrayeta:~ mayi teja wdrtiyam yah dravmam sukrtam tU-srir ha^ va esa strindm yan malodvasdh tasmdn malodvdsasam yasasvmtm abhikramyopamantrayeta

6 Now if one should see himself (his reflection) in water he should recite (the following) hymn. In me (may the gods bestow) lustre, vigour, fame, wealth and merit. This, verily, is loveliness among women, when she has removed her soiled clothes. Therefore when she has removed her soiled clothes and is lovely, he should approach and speak to her.

7 sa ced asmai na dadydt, kdmam endm avakriniyat; sa ced asmat natva dadydt, kdmam endm yastyd vd pdmnd vopahat-ydhkrmet, indnyena te yaiasdy yaia adade, ity ayaid eva bhavah

7 If she does not grant him his desire, he should buy her (with presents). If she still does not grant him his desire he should beat her with a stick or his hand and overcome her (saying) with (manly) power and glory, 'I take away your glory.' Thus she becomes devoid of glory.

buy her = ābharanādinā vaśī-kuryāt. R.

8. sa ced asmat dadydt. indnyena teyasasayasa ddadhmi iti; yaiasvindv eva bJtavatah

8 If she grants (his desire), he says, 'With power and glory I give you glory.' Thus the two become glorious.

9 *sa yam iccltet, kdmayeta meh, tasydm artham msthdyā, mukhena mukham samdMya, upastham asyd abhvmriya, japet:angdd angdt sambliavasi, hrdaydd adhijayase sa tvam anga-kasdyo'si. digdha-vtdhdm iva mddaya imamamuth mayi*

9 If one desires a woman (with the thought) may she enjoy love with me, after inserting the member in her, joining mouth to mouth and stroking her lower part, he should recite, 'You that have come from every limb, who have sprung from the heart, you are the essence of the limbs. Distract this woman here in me, as if pierced by a poisoned arrow.'

*Artham* = member. *prajananendriyam S.*

*kaṣāyah* = essence, *rasah. A.*

## 324 *The Principal Upaniṣads*

VI 4 12.

10 *atha yam tcchet 11a garbham dadhiteh, tasydm artham msthdyā, mukhena mukham samdhaya abhtprndnypanyat, mdrt-yena te retasd reta ddada ih, aretd eva bliavati*

10. Now the woman whom one desires (with the thought) 'may she not conceive,' after inserting the member in her, joining mouth to mouth, he should first inhale and then exhale and say, 'with power, with semen I reclaim the semen from you.' Thus she comes to be without semen (seed).

Apparently, birth control is not a modern device.

11 *atla yam tcchet, garbham dadhiteh, tasydm arthammsthdyā, mukhena mukham samdhaya apdnydbhtpranyat; tndrt-yena te retasd reta ddadhdmt, tty, garbhny eva bliavati*

11 Now the woman whom one desires (with the thought) 'may she conceive', after inserting the member in her, joining mouth to mouth he should first exhale and then inhale and say 'with power, with semen I deposit semen in you.' Thus she becomes pregnant

12 *atha yasya jdydyat jdrah syat, tarn ced dvisydt, dmapatre 'gmm upasamddhdyā, prattlomam sarabarhts tirtvd, tasmmn etdk sarabhrstih prattlomdh sarptsdkta juhuydt, mama samtidhe 'hausih, prndpdnau na ddadeasdv ih mama samtdde'hausih, putra-paiums ta ddadeasdv ttt mama samtdde'hausih tstd-sttkrte ta ddade, asdv ttt mama samtdde'hausih dsd-pardkaiau ta adade asdv ttt sa vd esa mrtndrtyo vtsukro'smdl lok&t prattt, yam cvam-vid brdhmanah sapatt tasmdt evam-vtt &otrtyasya ddiēna nopahdsam tcchet, uta hy evam-vitparo bliavati*

12 If a man's wife has a lover and he hate him (wishes to injure him), let him put fire in an unbaked earthen vessel, spread out a layer of reed arrows in an inverse order, and let him offer (in sacrifice) in inverse order these reed arrows soaked in clarified butter, (saying) 'You have sacrificed in my fire, I take away your in-breath and out-breath, you so and so. You have sacrificed in my fire, I take away your sons and cattle, you so and so. You have sacrificed in my fire. I take away your sacrifices and meritorious deeds, you so and so. You have sacrificed in my fire. I take away your hope and expectation, you so and so. Verily, he departs from this world impotent and devoid of merit, he whom a Brāhmaṇa who knows this curses. Therefore one should not wish to play with the wife of one *who* is learned in the Vedas, who knows this, for indeed he who knows this becomes preeminent.

VI. 4 .5-

*Brhad-āranyaka Upaniṣad*

325

*See Kathā 1. 8; śatapatha Brāhmaṇa 6 1 18; Pāraskara Gr̥hya Sūtra 1. 11.6*

*Spells and incantations were familiar practices in the age when the Upaniṣad was composed.*

13 *atha yasya jaywm artavam witdet, try aJtant kantse na ptbet ahata-vasah, namath vrsahh na vrsaly upalwnyat, trira-tranta aplutya vrlitn avaghatayet.*

13. Now, when the monthly sickness comes upon one's wife, for three days she should not drink from a bronze cup nor put on fresh clothes. Neither a low-caste man nor a low-caste woman should touch her. At the end of three nights after bathing she should be made to pound rice.

*Sometimes it is interpreted kaṁsena pibet; she should drink from a bronze cup.*

*āplutya* = after bathing, *snātvā. S*

The rice is intended for the *sthālī-pāka* ceremony.

*After three nights she should bathe, put on new clothes and prepare the rice for the ceremony.*

14 *sa ya tcchet, putro me iukh jayeta, vedam anubrimia, sarvam ayur tyad itt, kswaudamm pacayitva sarpismantam ainiyatdm, Uvarau janaytta vat*

14 If one wishes that his son should be born of a fair complexion, that he should study the Veda, that he should attain a full term of life, they should have rice cooked with milk and eat it with clarified butter, then they should be able to beget (him).

*Īsvara*: should be able to, *samarthau*. R

15. *atha ya icchet, putro me kapilah pṃgalo jayeta, dvatt ved&v anubrumta, sarvam ayur tyad iti, dadhyodatiṃ pacayitva sarpismantam aimyatam, itiarau janayita vat.*

15 Now if one wishes that his son should be born of a tawny or brown complexion, that he should study the two Vedas, that he should attain a full term of life, they should have rice cooked in curds and eat it with clarified butter, then they should be able to beget (him).

16 *atha ya icchet, putro vie syamo lohītsko jayeta, irin vedan anubruvita, saivam ayur tyad iti, udodanam pacayitva, sarpismantam asniyatam, tsvaraujanayitā vat*

16. Now if one wishes that his son should be born of a dark complexion with red eyes, that he should study the three Vedas that he should attain a full term of life, they should have rice

326

*The Principal Upaniṣads*

VI 4. 19

cooked in water and eat it with clarified butter, then they should be able to beget (him).

17 *atha ya icchet, duhila me panditḥ jdyeta, sarvam ayur tyad iti, tḥodanam pacayitva sarpismantam ainiydtm, isvarau janayita vat*

17 Now if one wishes that his daughter should be born, who is learned, that she should attain a full term of life, they should have rice cooked with sesamum and eat it with clarified butter, then they should be able to beget (her).

While the Upaniṣad seems to grant the privilege of learning and scholarship to women, S points out that this learning is limited to domestic affairs *duhituḥ pāṇḍityaṃ gṛha-tantra-viṣayam eva, vede' nadhikārāt*. S

The other commentators follow S whose view conflicts with ancient beliefs and practices.

18 *atha ya icchet putro me panditḥ vḡgītaḥ, samthm-gamah, ixtsWusitdm vacam bhdsttd jdyeta, sarvan veddn anubrumta, sarvam ayur tyad th, mamsodanam pacayitva sarpismantam asniyatam, tsvarau janayitā vai, atiksnena varsabhena va*

18. Now if one wishes that a son, learned, famous, a frequenter of assemblies, a speaker of delightful words, that he should study all the Vedas, that he should attain a full term of life, they should have rice cooked with meat and eat it with clarified butter, then they should be able to beget (such a son) either veal or beef.

*vḡgītaḥ*: famous, *vividham gītaḥ, prakhyātaḥ*. S.

*śuśrūṣitaḥ*: delightful, *śrotum iṣṭām, ramaṇīyām*. S.

*veal or beef*: *ukṣa, secana-samarthaḥ puṅgavaḥ, rṣabhaḥ tato py.*

*adhikavayāḥ*. S.

Evidently meat was permitted on certain occasions A points out that this permission was due to local conditions *deśa-viśeṣāpekṣayā. kāla-viśeṣāpekṣayā vā māmsa-niyamaḥ.*

Prenatal conditioning of the child's character is advised.

19. *athdbhiprātar eva sthḥli-pakavriajyam ceslilvd, sthali-pdkasyopaghdtam juhōti agnaye svaha, amtmataye svaha, devaya savitre sutya-prasavaya svaha, itt, huiva uddhrtya prdsmti, prdsyetarasydh prayacchati, praksdlya pant, udapdtram pīrayitvd tenamam trtr abhyuksatt,*

*uttisthato visvdvaso,*

*anyam iccka prapurvydm,*

*sam jdydm patyd saha, ttt.*

VI 4. 21.

*Bṛhad-āranyaka Upaniṣad*

327

19. Now, toward morning, after having prepared clarified butter according to the mode of the *sthālī-pāka* he takes of the *sthālī-pāka* and makes an offering (saying), to fire, hail, to Anumati, hail, to the radiant sun, the creator of truth, hail. After having made the offering, he takes up (the remnants of the cooked food) and eats. Having eaten he offers (the rest) to the other (his wife). After having washed his hands and filled the water vessel, he sprinkles her thrice with it (water) (saying), 'Get up from here, *Viśvāvasu*; seek another young woman, a wife with her husband.'

*sthālī-pāka*- literally, a pot of cooked food.

*āvṛtā*: according to the mode, *vidhinā*

*Anumati*: the feminine personification of divine favour. See R V X 59 6.X 167 3

*Viśvāvasu gandharva*. Ā. God of love See RV X 25. 22

*Prapūrvyām*: young girl, *taruṇīm*. Ā.

20. *athavndm abhipadyaU'*

*amo'hain asm%, sd tvam; sa tvam asv, amo'ham; sdmaham asmt, rk vam; dyaaur aham, prthivi tvam, idv ehi samrabMvahat, saha reto dadhavaiputhse ptlradya vitiaye ih,*

20. Then he embraces her, (saying), 'I am the vital breath and you are speech, you are speech and I am the vital breath. I am the *Sāman* and you are the *Ṛg*. I am the heaven and you are the earth. Come, let us strive together, let us mix semen that we may have a male child.'

*Abhipadyate*: embraces. *abhipattiḥ āliṅganam*. A

*amaḥ*: vital breath *prāṇa*. A

*Sāman*: rests on *Ṛg* while it is chanted *ṛg-ādhāraṁ hi sāma gīyate*. A.

*samrabhāvahai*: let us strive together, *udyamam karavāvahai*. A

21. *alhasyd firii vikdpayatr vijihilmM dydvdprihtvi, iti (asydtn artham ntslhdyā, muhhena mukham sandhdya, tnr endm amdomdm anumarsh.*

*visnur yomm kalpayatu, Ivastd rupdnt pvrīisatt asincatu prajd-pahh, dh&ta garbham dadhdu te garbhaih dhehi, smivdh; garbham dhehi, prthusluke, garbham te ahnnati devau ddhattdm ptiskara-srajatt*

21. Then he spreads apart her thighs, (saying) 'Spread your-

328

*The Principal Upaniṣads*

VI. 4 22.

selves apart, Heaven and Earth. After having inserted the member in her, after having joined mouth to mouth, he strokes her three times as the hair lies, (saying), 'Let Viṣṇu make the womb prepared. Let Tvaṣṭṛ shape the (various) forms Let *Prajā-pati* pour in. Let Dhātṛ place the germ (the seed) for you. O *Sinīvālī*, give the seed; give the seed, O broad-tressed dame. Let the two *Asvins* crowned with lotus wreaths place the seed.'

*anulomam*: as the hair lies, *mūrdhānam ārabhya pādāntam*.

*Kalpayatu*: make prepared, *putropatti-samarthām karotu*. A.

*Sinīvālī*: the deity delightful to see. *darśanārḥā devatā*. A

'When the human father thus emits him as seed into the womb, it is really the sun that emits him as seed into the womb ... thence is he bom, after that seed, that breath.' *Jaiminīya-Upaniṣad-Brāhmaṇa*. III. 10 4 see also *Pañcavimśa Brāhmaṇa* XVI 14. 5. In Buddhist canonical literature three things are said to be necessary for conception, the union of father and mother, the mother's period and the presence of the *gandharva*: *Majjhima Nikāya*. .I 265-266, see also *Pañcavimśa Brāhmaṇa* IX 3 1. The *gandharva* corresponds to the divine nature which is the primary cause of generation, while the parents are only the concomitant causes See Philo: *Heres* 115. For Aristotle, 'Man and the Sun generate man' *Physics* II 2 Rumi says 'When the time comes for the embryo to receive the vital spirit, at that time the sun becomes its helper. This embryo is brought into movement by the sun, for the sun is quickly endowing it with spirit. From the other stars this embryo received only an impression, until the sun shone upon it. By which way did it become connected in the womb with the beauteous sun? By the hidden way that is remote from our sense-perception.' *Mathnawī* X I 3775~ 3779. In a very real sense, the commandment is significant, 'Call no man your father on earth, for one is your Father, which is in heaven' *John* VI. 6. 3

22. *hiranmdyl ara>n yabhyam mrmadhatam asvinau; iam te garbham havamahe dasame mdsi sutaye' yaUtagni-garbha prthivT.yatha dyaaur ttidrata garbhim vayuT dtsdmyathd garbhah, evam garbham dadh&mi te asav iti*

22. 'The (two) Asvins *twirl* forth a flame with the (two) attrition sticks of gold. It is such a germ that we beg of you to be brought forth in the tenth month. As the earth contains the germ of fire and as the heaven is pregnant with the storm, as the air is the germ of quarters, even so I place a germ in you, so and so.'

VI. 4 24

*Bṛhad-āraṇyaka Upaniṣad*

329

See R V. X 184 also *Atharva Veda* V 25 3, V. 25 5.

Asau: *tasyāḥ. S. patyur vā patnīnāma gr̥hṇīyāt. ante bhartāsāv aham tī svātmano nāma gr̥hṇāti, bhāryāyā vā. R.*

23 *sosyflMiiwt adbhir dbhyuksati;*

*yathd vdyuh puskannim sammgayaii saroatah eva ie garbha ejatu sahavaitu jardyund' tndrasyayam vrajah krtah sdrgalah sapariirayah, iam, indra, nirjahi garbhena sdvardm saheli.*

23. When she is about to bring forth he sprinkles her with water (saying). 'Even as the wind agitates a lotus pond on every side, even so let your foetus stir and come out along with its chorion. This Indra's fold has been made with a covering enclosed around O Indra, cause him to come forth the afterbirth along with babe.

See R V V 78 7-8. *Pāraskara Gr̥hya Sūtra* 1.16 ff. This hymn is uttered for successful parturition, *prasava-kāle sukha-prasavanārtham. S.*

*jarāyūṇā: ' with its chorion, garbha-veṣṭana-māmsaa-khandena. A.*

*come out: nirgacchatu. A.*

24 *jate'gnim upasamddMya., anka. ddhdya kamse prsad-djyam samniya, prsad-ajyasyopaghdtam jiihoti; asmxn sahasram pusyasam edhamdnah sve grheasyopasandyam ma. chaitsit prajaya ca pasubhii ca, svdha' mayi prndms tvayi manasd juhottm, svdha' yat karma^dtyarmcam, yad vd tiyimm ihakarom, agnistat svislakrd vidvdn, smstam suhutam karotu nah' svdha.*

24 When (the son is) born, after having prepared the fire, after having taken (the baby) in his lap and having put curds and clarified butter in a bronze cup, he makes an oblation again and again with those curds and clarified butter (saying), 'May I increase in this (son) and nourish a thousand in my home. May fortune never depart from his line with offspring and cattle. Hail. I offer to you mentally the vital forces that are in me. Whatever in my work I have done too much or whatever I have done here too little, let. Agni the all-knowing, the beneficent, make it fit and good for us. Hail.

See *Āśvalāyana Gr̥hya Sūtra* I 13 ff: *Pāraskara Gr̥hya Sūtra* I II ff, *Sāṅkhāyana Gr̥hya Sūtra* I 19 ff.

*Pr̥ṣad-ājyam: curds and clarified butter mixed, gr̥ṣṭa-miśram dadhi.*

*Pr̥ṣad-ājyam ityucyate. A.*

*puṣyāsam: aneka-manuṣya-poṣako bhūyāsam. A.*

330

*The Principal Upanisads*

VI 4 28

25 *athasya daksmam karnam abhmtddhdya, vdg vdg tti tnh atha dadht "madhu ghrtam samniya anantarhitena jata-upena prdiayah, bhus te dadhami, bhuvah te dadhami, svas te dadhami bhur bhuvah svah sarvam tvayi dadhamih*

25 Then putting his mouth near the child's right ear, 'he says thrice, 'speech,' 'speech.' Then mixing curds, honey and clarified butter he feeds him out of a spoon of gold which is not placed within (the mouth) saying, 'I place in you the earth, I place in you the atmosphere, I place in you the heaven I place in you everything, earth, atmosphere and heaven.'

*jāta-rūpeṇa hiranyena. S.*

26 *athasya noma karoh vedo' sitt, tad asya tad guhyam eva nama bhavatt*

26 Then he gives him a name (saying), 'You are Veda.' So this becomes his secret name.

For a description of the two ceremonies, *āyuṣya-karman* and *medhā-janana*, see, *Pāraskara Gr̥hya Sūtra* 1,16 3; I 17 1-4; *Āśva-lāyana Gr̥hya Sūtra* I 15 1-8, *Sāṅkhāyana Gr̥hya Sūtra*, I 24,; *Gobhila Gr̥hya Sūtra* II 8 14-17; *Manu* II 30-33

27 *athatnam matre pradaya stanam prayacchati,*

*yas te stanah iaiayo yo mayobhillh, yo ratnadhd vasuvtd yah*

*sudatrah, yena viivd pusyast vary dm, sarasvati, tarn iha dhatave hah*

27 Then he presents him to the mother and gives him her breast saying 'Your breast which is unailing and refreshing, wealthy, abundant, generous with which you nourish all worthy beings, *Sarasvati*, give it here (to my wife for my baby) to suck from.'

See R V I 164 49.

*Śaśayah: unailing, sayah phalam, Una saha vartamānah. A.*

28. *athasya mataram abhimantrayate ildsi maitrdvarum, vire viram afijanat,*

sa tvam viravati bhava, ydsman viravato'karat tti. tarn vd etam ahuh, ahpita batabhuh, atipitdmaho batabhuh. paramam bata kdsthm prdpat, iriya yaiasa brahma-varcasena, ya evam vido brdhrmanasya putrojdyata iti

28. Then he addresses the mother (of the baby). 'You are *Ilā*, descended from Mitra and Varuṇa. Being a heroine, you have brought forth a hero. You who have given us a hero for a

VI 5 1.

*Brhad-āranyaka Upaniṣad*

331

son, be you the mother of (many) heroes. 'Of such a son they say, 'You have gone beyond your father, you have gone beyond your grandfather.' Verily, he has reached the highest point in prosperity, fame and radiance of spirit, who is born as the son of a Brahmana who knows this.

*Ilā*: A identifies *Ilā* with Arundhatī, the wife of Vasiṣṭha, the son of Mitra and Varuṇa: *mitrā-varuṇābhyām sambūto maitrā-varuṇah, vasiṣṭhaḥ, tasya bhāryā maitrāvaruṇī, sā cārundhātī.*

*Ila*: adorable *stutyābhogyāsi*. A.

*vīravatī bahu-putrā bhava* A

*vīre* may be taken either in vocative or locative, *mayi mimtta bhūte*. *Brahmavarcasa*: radiance of spirit shining in the face. No contempt for the body is indicated. Porphyry's statement of his master 'Plotinus, the philosopher of our time was like one ashamed of being in a body,' will not get the support of the Upaniṣads.

### *Fifth Brāhmaṇa*

## THE SUCCESSION OF TEACHERS AND PUPILS

1. *atha vamiāh. pauhmasi-putrah kdydyani-putrāt, katyayani-putro gautami-putrāt, gautamī-putro bhadradvjī-putrat, bhdra-dvap-pulrah pdrdiari-putrāt, pdrdsari-putra aupasvasli-putrāt wpasvasti-pttrah pdrdiari-putrāt, pdrdiari-putrah kdydyani-putrāt, ^ kadydyani-putrah kauhki-putrāt, kauhki-putra alambt-pitīrdc ca vaiydgghrapadi-putrdc ca, vaiydgghrapadi-putrah kdnm-imirdc ca kdpi-putrdc ca, kdpi-putrah*

1 Now the line of teachers. The son of Pautimāṣī (received this teaching) from the son of Kātyāyanī; the son of Kātyāyanī from the son of Gautami, the son of Gautami from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāśari, the son of Pārāśari from the son of Aupasvastī, the son of Aupasvastī from the son of Pārāśari, the son of Pārāśari from the son of Kātyāyanī, the son of Kātyāyanī from the son of Kauṣikī, the son of Kauṣikī from the son of Ālambi and the son of Vaiyāghrapadī, the son of Vaiyāghrapadī from the son of Kāṇvī and the son of Kāpi, the son of Kāpi—

*S* says that the teachers are named after their mothers because the mother holds the important place in the training of children. *stri-prādhānyāt guṇavān putro bhavatīti hi prastutam; atah strīviśeṣeṇaiva putra-viśeṣaṇād ācārya-paramparā kīrtyate.*

332

*The Principal Upaniṣads*

VI. 5 3.

2. *atreyi-pidrāt, aireyi-putro gautamī-putrāt, gattaml-pidro bhdradtdj^psdrdij bhdradvjī-pidrah pdrasari~pidrāt, pdrdsari-ptdro vds^utrdi,vatṣi^idrahpdrdarl-ptdrāt,pdrdsari-pidro vdr-kdrurn-pvirat, vdrkdrtni-pidro varkdrum-putrāt, vdrtermii-pidra driabhdgT-pidrāt, drtabhdgupidraJi saungī-putrāt, sauiigt-pidrak sdr.krii-pidrāt, sdnkrH-p:dra dlambdyani-putrāt, dhmbdyam-pidra alamtn-ptdrāt, dlainbi-pidro jdyaidl-pidrāt, jdyanti-pulro mdndvkayam-ptdrāt, mandukdyam-pidTO mdndiiki-putrāt, man-diiki-putrah sndnilt~p:drāt, sdi.idili-pidro rdfhiian-pxdrāt, rdihT-farl-pidro bhalvM-puirāt, bhalvM-puirah krauiicikZ-puirabhyam, krauficiki-ptdratt vaidabhriVPidrāt, vaidabhrti-putrak kdriakeyi-pidrāt, kdrsakeyi-ptdrah prdcinayogT-pidrāt, prdanayogT-pidrālī sdnjim^pidrāt, sdnjvtT-pidrah prdsm-pi'trdd dsurivdsinah, prdsr.T-putra dsurdyandt, dsurdyatja dsureh, dsurih*

2. from the son of Ātreyī, the son of Atresia from the son of Gautamī, the son of Gautami from the son of Bhāradvājī, the son of Bhāradvājī from the son of Pārāśari, the son of Pārāśari from the son of, the son of Vātsī from the son of Pārāśari, the son of Pārāśari from the son of Vārkāruṇi, the son of Vārkāruṇi. Vātsī from the son of Vārkāruṇi, the son of Vārkāruṇi from the son of Ārtabhāgī, the son of Ārtabhāgī from the son of Śauṅgī, the son of Śauṅgī from the son of Sāṅkr̥tī, the son of Sāṅkr̥tī from the son of Ālambāyanī, the son of Ālambāyanī from the son of Ālambī, the son of Ālambī from the son of Jāyantī, the son of Jāyantī from the son of Māṅḍūkāyanī, the son of Māṅḍūkāyanī from the son of Māṅḍūkī, the son of Māṅḍūkī from the son of Sāṅḍilī, the son of Sāṅḍilī from the son of Rāthītārī, the son of Rāthītārī from the son of Bhālūkī; the son of Bhālūkī from the two sons of Krauñcikī, the two sons of Krauñcikī

from the son of Vaidabhr̥tī, the son of Vaidabhr̥tī from the son of Kārśakeyī, the son of Kārśakeyī from the son of Prācīnayogī, the son of Prācīnayogī from the son of Sañjīvī, the son of Sañjīvī from the son of Prāśnī, the Āsurivāsin, the son of Prāśnī from Āsurāyaṇa, Āsurāyaṇa from Āsuri, Āsuri—

3. *ydjr.atalkydt,ydjjfiavalkya udddllakdt, t'dddllako'ruijdt, aruna upavesek, upavesih ktsreh, kitsrir vdja-sravasali, vdja-iravd pkvdzato badkyogdt, jihvdvnd badhyogo'siidd vdrsagandt, astio vdrsagaro haritdt kasyapdt, haritah kasyapah silpdi kasyapdt,silpah hasyapah kasyapdn naidhruveh, kasyapo naidhnmr vdcah, vdg ambhinydh, amhkiny dditydt, dditydmmdm sufđani yajiimsi vdjasatteyena ydjnnavalkyendkhydyante.*

## VI. 5 4. *Brhad-āraṇyaka Upaniṣad* 333

3 from Yājñavalkya, Yājñavalkya from Uddālaka, Uddālaka, from Aruṇa, Aruṇa from Upaveśi, Upaveśi from Kuśri, Kuśri from Vājaśravas, Vājaśravas from Jihvāvanta Bādhyoga, Jihvāvanta Bādhyoga from Asita Varṣagaṇa, Asita Varṣagaṇa from Harita Kāśyapa, Hanta Kāśyapa from Śilpa Kāśyapa, Śilpa Kāśyapa from Kāśyapa Naidhruvi, Kāśyapa Naidhruvi from Vāc (speech), Vāc from Ambhiṇī, Ambhiṇī from Aditya (the sun) These white sacrificial formulas received from the sun are explained by Yājñavalkya of the Vājasaneyi school. Diacritics by Veeraswamy Krishnaraj

*śuklāni*: white, because they are not mixed up (with Brahmanas), orderly, fresh: *avyamiśrāṇī brāhmaṇena, athavā ayātayāmānimāni yajumsi, tani śuklāni, suddhāni. S.*

4. *samdnam a saHjm-putrat, sdnjivT-puiro mdndukdyaneh mdndukdyamr mandavyat, mdndavyah kautsdt, kautso mahittheh, mahitthir vdma-kaksdyanat, vania-kaksayanah vacasah rdjastambayandt, ycynavaca rajastambayanah turat MvaṢeyat, turah kavaseyafy prajdpateh, prajdpatir brahmanah, brahma svayambhw brahmane namah*

4 It is the same up to the son of Śāñjīvī, the son of Śāñjīvī from Mandukayam, Māṇḍūkāyani from Māṇḍavya, Māṇḍavya from Kautsa, Kautsa from Māhitthi, Māhitthi from

Vāmakasāyaṇa, Vāmakasāyaṇa from Śāṇḍilya, Śāṇḍilya from Vātsya, Vātsya from Kuśri, Kuśri from Yajñavacas Rājastambāyana, Yajñavacas Rājastambāyana from Tura Kāvaṣeya, Tura Kāvaṣeya from *Prajā-pati*, *Prajā-pati* from Brahma. Brahma is the self-existent. Adoration to Brahma.

See *Śatapatha Brāhmaṇa X 6 5 9*.

End of Bṛhad-Āraṇyaka Upaniṣad

Original text with corrections esp. Diacritics by Veeraswamy Krishnaraj

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