



The Upanishads

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Invocation

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other!
Om. Peace! Peace! Peace!

Katha Upanishad

Part One

Chapter I

1

Vajasravasa, desiring rewards, performed the Visvajit sacrifice, in which he gave away all his property. He had a son named Nachiketa.

2—3

When the gifts were being distributed, faith entered into the heart of Nachiketa, who was still a boy. He said to himself: Joyless, surely, are the worlds to which he goes who gives away cows no longer able to drink, to eat, to give milk, or to calve.

4

He said to his father: Father! To whom will you give me? He said this a second and a third time. Then his father replied: Unto death I will give you.

5

Among many I am the first; or among many I am the middlemost. But certainly I am never the last. What purpose of the King of Death will my father serve today by thus giving me away to him?

6

Nachiketa said: Look back and see how it was with those who came before us and observe how it is with those who are now with us. A mortal ripens like corn and like corn he springs up again.

7

Verily, like fire a brahmin guest enters a house; the householder pacifies him by giving him water and a seat. Bring him water. O King of Death!

8

The brahmin who dwells in a house, fasting, destroys that foolish householder's hopes and expectations, the reward of his intercourse with pious people, the merit of his kindly speech, the good results of his sacrifices and beneficial deeds and his cattle and children as well.

9

Yama said: O Brahmin, salutations to you! You are a venerable guest and have dwelt in my house three nights without eating; therefore choose now three boons, one for each night, O Brahmin! May all be well with me!

10

Nachiketa said: O Death, may Gautama, my father, be calm, cheerful and free from anger toward me! May he recognise me and greet me when I shall have been sent home by you! This I choose as the first of the three boons.

11

Yama said: Through my favour, your father, Auddilaki Aruni, will recognise you and be again toward you as he was before. After having seen you freed from the jaws of death, he will sleep peacefully at night and bear no anger against you.

12—13

Nachiketa said: In the Heavenly World there is no fear whatsoever. You, O Death, are not there and no one is afraid of old age. Leaving behind both hunger and thirst and out of the reach of sorrow, all rejoice in Heaven.

You know, O Death, the Fire—sacrifice, which leads to Heaven. Explain it to me, for I am full of faith. The inhabitants of Heaven attain immortality. This I ask as my second boon.

14

Yama said: I know well the Fire—sacrifice, which leads to Heaven and I will explain it to you. Listen to me. Know this

Fire to be the means of attaining Heaven. It is the support of the universe; it is hidden in the hearts of the wise.

15

Yama then told him about the Fire, which is the source of the worlds and what bricks were to be gathered for the altar and how many and how the sacrificial fire was to be lighted. Nachiketa, too, repeated all this as it had been told him. Then Yama, being pleased with him, spoke again.

16

High-souled Death, being well pleased, said to Nachiketa: I will now give you another boon: this fire shall be named after you. Take also from me this many-coloured chain.

17

He who has performed three times this Nachiketa sacrifice, having been instructed by the three and also has performed his three duties, overcomes birth and death. Having known this Fire born of Brahman, omniscient, luminous and adorable and realised it, he attains supreme peace.

18

He who, having known the three, has performed three times the Nachiketa sacrifice, throws off, even here, the chains of death, overcomes grief and rejoices in Heaven.

19

This, O Nachiketa, is your Fire—sacrifice, which leads to Heaven and which you have chosen as your second boon. People will call this Fire by your name. Now, O Nachiketa, choose the third boon.

20

Nachiketa said: There is this doubt about a man when he is dead: Some say that he exists; others, that he does not. This I should like to know, taught by you. This is the third of my boons.

21

Yama said: On this subject even the gods formerly had their doubts. It is not easy to understand: the nature of Atman is

subtle. Choose another boon, O Nachiketa! Do not press me. Release me from that boon.

22

Nachiketa said: O Death, even the gods have their doubts about this subject; and you have declared it to be not easy to understand. But another teacher like you cannot be found and surely no other boon is comparable to this.

23

Yama said: Choose sons and grandsons who shall live a hundred years; choose elephants, horses, herds of cattle and gold. Choose a vast domain on earth; live here as many years as you desires.

24

If you deem any other boon equal to that, choose it; choose wealth and a long life. Be the king, O Nachiketa, of the wide earth. I will make you the enjoyer of all desires.

25

Whatever desires are difficult to satisfy in this world of mortals, choose them as you wish: these fair maidens, with their chariots and musical instruments — men cannot obtain them. I give them to you and they shall wait upon you. But do not ask me about death.

26

Nachiketa said: But, O Death, these endure only till tomorrow. Furthermore, they exhaust the vigour of all the sense organs. Even the longest life is short indeed. Keep your horses, dances and songs for yourself.

27

Wealth can never make a man happy. Moreover, since I have beheld you, I shall certainly obtain wealth; I shall also live as long as you rule. Therefore no boon will be accepted by me but the one that I have asked.

28

Who among decaying mortals here below, having approached the undecaying immortals and coming to know that his higher needs may be fulfilled by them, would exult in a life over long,

after he had pondered on the pleasures arising from beauty and song?

29

Tell me, O Death, of that Great Hereafter about which a man has his doubts.

Chapter II

1

Yama said: The good is one thing; the pleasant, another. Both of these, serving different needs, bind a man. It goes well with him who, of the two, takes the good; but he who chooses the pleasant misses the end.

2

Both the good and the pleasant present themselves to a man. The calm soul examines them well and discriminates. Yea, he prefers the good to the pleasant; but the fool chooses the pleasant out of greed and avarice.

3

O Nachiketa, after pondering well the pleasures that are or seem to be delightful, you have renounced them all. You have not taken the road abounding in wealth, where many men sink.

4

Wide apart and leading to different ends are these two: ignorance and what is known as Knowledge. I regard you, O Nachiketa, to be one who desires Knowledge; for even many pleasures could not tempt you away.

5

Fools dwelling in darkness, but thinking themselves wise and erudite, go round and round, by various tortuous paths, like the blind led by the blind.

6

The Hereafter never reveals itself to a person devoid of discrimination, heedless and perplexed by the delusion of wealth. "This world alone exists," he thinks, "and there is no other." Again and again he comes under my sway.

7

Many there are who do not even hear of Atman; though hearing of Him, many do not comprehend. Wonderful is the expounder and rare the hearer; rare indeed is the experiencer of Atman taught by an able preceptor.

8

Atman, when taught by an inferior person, is not easily comprehended, because It is diversely regarded by disputants. But when It is taught by him who has become one with Atman, there can remain no more doubt about It. Atman is subtler than the subtlest and not to be known through argument.

9

This Knowledge cannot be attained by reasoning. Atman become easy of comprehension, O dearest, when taught by another. You have attained this Knowledge now. You are, indeed, a man of true resolve. May we always have an inquirer like you!

10

Yama said: I know that the treasure resulting from action is not eternal; for what is eternal cannot be obtained by the non—eternal. Yet I have performed the Nachiketa sacrifice with the help of non—eternal things and attained this position which is only relatively eternal.

11

The fulfilment of desires, the foundation of the universe, the rewards of sacrifices, the shore where there is no fear, that which adorable and great, the wide abode and the goal—all this you have seen; and being wise, you have with firm resolve discarded everything.

12

The wise man who, by means of concentration on the Self, realises that ancient, effulgent One, who is hard to be seen, unmanifest, hidden and who dwells in the buddhi and rests in the body—he, indeed, leaves joy and sorrow far behind.

13

The mortal who has heard this and comprehended it well, who has separated that Atman, the very soul of dharma, from all

physical objects and has realised the subtle essence, rejoices because he has obtained that which is the cause of rejoicing. The Abode of Brahman, I believe, is open for Nachiketa.

14

Nachiketa said: That which you see as other than righteousness and unrighteousness, other than all this cause and effect, other than what has been and what is to be—tell me That.

15

Yama said: The goal which all the Vedas declare, which all austerities aim at and which men desire when they lead the life of continence, I will tell you briefly: it is Om.

16

This syllable Om is indeed Brahman. This syllable is the Highest. Whosoever knows this syllable obtains all that he desires.

17

This is the best support; this is the highest support. Whosoever knows this support is adored in the world of Brahma.

18

The knowing Self is not born; It does not die. It has not sprung from anything; nothing has sprung from It. Birthless, eternal, everlasting and ancient, It is not killed when the body is killed.

19

If the killer thinks he kills and if the killed man thinks he is killed, neither of these apprehends aright. The Self kills not, nor is It killed.

20

Atman, smaller than the small, greater than the great, is hidden in the hearts of all living creatures. A man who is free from desires beholds the majesty of the Self through tranquillity of the senses and the mind and becomes free from grief.

21

Though sitting still, It travels far; though lying down, It goes everywhere. Who but myself can know that luminous Atman who rejoices and rejoices not?

22

The wise man, having realised Atman as dwelling within impermanent bodies but Itself bodiless, vast and all—pervading, does not grieve.

23

This Atman cannot be attained by the study of the Vedas, or by intelligence, or by much hearing of sacred books. It is attained by him alone whom It chooses. To such a one Atman reveals Its own form.

24

He who has not first turn away from wickedness, who is not tranquil and subdued and whose mind is not at peace, cannot attain Atman. It is realised only through the Knowledge of Reality.

25

Who, then, knows where He is—He to whom Brahmins and kshattriyas are mere food and death itself a condiment?

Chapter III

1

Two there are who dwell within the body, in the intellect, the supreme akasa of the heart, enjoying the sure rewards of their own actions. The knowers of Brahman describe them as light and shade, as do those householders who have offered oblations in the Five Fires and also those who have thrice performed the Nachiketa sacrifice.

2

We know how to perform the Nachiketa sacrifice, which is the bridge for sacrificers; and we know also that supreme, imperishable Brahman, which is sought by those who wish to cross over to the shore where there is no fear.

3

Know the atman to be the master of the chariot; the body, chariot; the intellect, the charioteer; and the mind, the reins.

4

The senses, they say, are the horses; the objects, the roads. The wise call the atman—united with the body, the senses and the mind—the enjoyer.

5

If the buddhi, being related to a mind that is always distracted, loses its discriminations, then the senses become uncontrolled, like the vicious horses of a charioteer.

6

But if the buddhi, being related to a mind that is always restrained, possesses discrimination, then the senses come under control, like the good horses of a charioteer.

7

If the buddhi, being related to a distracted mind, loses its discrimination and therefore always remains impure, then the embodied soul never attains the goal, but enters into the round of births.

8

But if the buddhi, being related to a mind that is restrained, possesses discrimination and therefore always remains pure, then the embodied soul attains that goal from which he is not born again.

9

A man who has discrimination for his charioteer and holds the reins of the mind firmly, reaches the end of the road; and that is the supreme position of Vishnu.

10—11

Beyond the senses are the objects; beyond the objects is the mind; beyond the mind, the intellect; beyond the intellect, the Great Atman; beyond the Great Atman, the Unmanifest; beyond the Unmanifest, the Purusha. Beyond the Purusha there is nothing: this is the end, the Supreme Goal.

12

That Self hidden in all beings does not shine forth; but It is seen by subtle seers through their one—pointed and subtle intellects.

13

The wise man should merge his speech in his mind and his mind in his intellect. He should merge his intellect in the Cosmic Mind and the Cosmic Mind in the Tranquil Self.

14

Arise! Awake! Approach the great and learn. Like the sharp edge of a razor is that path, so the wise say—hard to tread and difficult to cross.

15

Having realised Atman, which is soundless, intangible, formless, undecaying and likewise tasteless, eternal and odourless; having realised That which is without beginning and end, beyond the Great and unchanging—one is freed from the jaws of death.

16

The wise man who has heard and related the eternal story of Nachiketa, told by Death, is adored in the world of Brahman.

17

And he who, practising self—control, recites the supreme secret in an assembly of Brahmins or at a after—death ceremony obtains thereby infinite rewards. Yea, he obtains infinite rewards.

Part Two

Chapter I

1

Yama said: The self—existent Supreme Lord inflicted an injury upon the sense—organs in creating them with outgoing tendencies; therefore a man perceives only outer objects with them and not the inner Self. But a calm person, wishing for Immortality, beholds the inner Self with his eyes closed.

2

Children pursue outer pleasures and fall into the net of widespread death; but calm souls, having known what is unshakable Immortality, do not covet any uncertain thing in this world.

3

It is through Atman that one knows form, taste, smell, sounds, touches and carnal pleasures. Is there anything that remains unknown to Atman? This, verily, is That.

4

It is through Atman that one perceives all objects in sleep or in the waking state. Having realised the vast, all—pervading Atman, the calm soul does not grieve.

5

He who knows the individual soul, the experiencer of the fruits of action, as Atman, always near and the Lord of the past and the future, will not conceal himself from others. This, verily, is That.

6

He verily knows Brahman who knows the First—born, the offspring of austerity, created prior to the waters and dwelling, with the elements, in the cave of the heart. This, verily, is That.

7

He verily knows Brahman who knows Aditi, the soul of all deities, who was born in the form of Prana, who was created with the elements and who, entering into the heart, abides therein. This, verily, is That.

8

Agni, hidden in the two fire—sticks and well guarded—like a child in the womb, by its mother—is worshipped day after day by men who are awake and by those who offer oblations in the sacrifices. This, verily, is That.

9

Whence the sun rises and whither it goes to set, in whom all the devas are contained and whom none can ever pass beyond—
This, verily, is That.

10

What is here, the same is there and what is there, the same is here. He goes from death to death who sees any difference here.

11

By the mind alone is Brahman to be realised; then one does not see in It any multiplicity whatsoever. He goes from death to death who sees multiplicity in It. This, verily, is That.

12

The Purusha, of the size of a thumb, dwells in the body. He is the Lord of the past and the future. After knowing Him, one does not conceal oneself any more. This, verily, is That.

13

The Purusha, of the size of a thumb, is like a flame without smoke. The Lord of the past and the future, He is the same today and tomorrow. This, verily, is That.

14

As rainwater falling on a mountain peak runs down the rocks in all directions, even so he who sees the attributes as different from Brahman verily runs after them in all directions.

15

As pure water poured into pure water becomes one with it, so also, O Gautama, does the Self of the sage who knows.

Chapter II

1

There is a city with eleven gates belonging to the unborn Atman of undistorted Consciousness. He who meditates on Him grieves no more; liberated from the bonds of ignorance, he becomes free. This, verily, is That.

2

He is the sun dwelling in the bright heavens. He is the air in the interspace. He is the fire dwelling on earth. He is the guest dwelling in the house. He dwells in men, in the gods, in truth, in the sky. He is born in the water, on earth, in the sacrifice, on the mountains. He is the True and the Great.

3

He it is who sends prana upward and who leads apana downward. All the devas worship that adorable One seated in the middle.

4

When the soul, identified with the body and dwelling in it, is torn away from the body, is freed from it, what then remains? This, verily, is That?

5

No mortal ever lives by prana, which goes up, nor by apana, which goes down. Men live by something different, on which these two depend.

6

Well then, Gautama, I shall tell you about this profound and eternal Brahman and also about what happens to the atman after meeting death.

7

Some jivas enter the womb to be embodied as organic beings and some go into non—organic matter—according to their work and according to their knowledge.

8

He, the Purusha, who remains awake while the sense—organs are asleep, shaping one lovely form after another, that indeed is the Pure, that is Brahman and that alone is called the Immortal. All worlds are contained in Him and none can pass beyond. This, verily, is That.

9

As the same non—dual fire, after it has entered the world, becomes different according to whatever it burns, so also the

same non—dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

10

As the same non—dual air, after it has entered the world, becomes different according to whatever it enters, so also the same non—dual Atman, dwelling in all beings, becomes different according to whatever It enters. And It exists also without.

11

As the sun, which helps all eyes to see, is not affected by the blemishes of the eyes or of the external things revealed by it, so also the one Atman, dwelling in all beings, is never contaminated by the misery of the world, being outside it.

12

There is one Supreme Ruler, the inmost Self of all beings, who makes His one form manifold. Eternal happiness belongs to the wise, who perceive Him within themselves—not to others.

13

There is One who is the eternal Reality among non—eternal objects, the one truly conscious Entity among conscious objects and who, though non—dual, fulfils the desires of many. Eternal peace belongs to the wise, who perceive Him within themselves—not to others.

14

The sages realise that indescribable Supreme Joy as "This is That." How can I realise It? Is It self—luminous? Does It shine brightly, or not?

15

The sun does not shine there, nor the moon and the stars, nor these lightnings—not to speak of this fire. He shining, everything shines after Him. By His light all this is lighted.

Chapter III

1

This is that eternal Asvattha Tree with its root above and branches below. That root, indeed, is called the Bright; That is Brahman and That alone is the Immortal. In That all worlds are contained and none can pass beyond. This, verily, is That.

2

Whatever there is—the whole universe—vibrates because it has gone forth from Brahman, which exists as its Ground. That Brahman is a great terror, like a poised thunderbolt. Those who know It become immortal.

3

From terror of Brahman, fire burns; from terror of It, the sun shines; from terror of It, Indra and Vayu and Death, the fifth, run.

4

If a man is able to realise Brahman here, before the falling asunder of his body, then he is liberated; if not, he is embodied again in the created worlds.

5

As in a mirror, so in the buddhi; as in a dream, so in the World of the Fathers; as in water, so Brahman is seen in the World of the Gandharvas; as in light and shade, so in the World of Brahma.

6

Having understood that the senses have their separate origin and that they are distinct from Atman and also that their rising and setting belong to them alone, a wise man grieves no more.

7

Beyond the senses is the mind, beyond the mind is the intellect, higher than the intellect is the Great Atman, higher than the Great Atman is the Unmanifest.

8

Beyond the Unmanifest is the Person, all—pervading and imperceptible. Having realised Him, the embodied self becomes liberated and attains Immortality.

9

His form is not an object of vision; no one beholds Him with the eye. One can know Him when He is revealed by the intellect free from doubt and by constant meditation. Those who know this become immortal.

10

When the five instruments of knowledge stand still, together with the mind and when the intellect does not move, that is called the Supreme State.

11

This, the firm Control of the senses, is what is called yoga. One must then be vigilant; for yoga can be both beneficial and injurious.

12

Atman cannot be attained by speech, by the mind, or by the eye. How can It be realised in any other way than by the affirmation of him who says: "He is"?

13

He is to be realised first as Existence limited by upadhis and then in His true transcendental nature. Of these two aspects, Atman realised as Existence leads the knower to the realisation of His true nature.

14

When all the desires that dwell in the heart fall away, then the mortal becomes immortal and here attains Brahman.

15

When all the ties of the heart are severed here on earth, then the mortal becomes immortal. This much alone is the teaching.

16

There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. But when his prana passes out by other arteries, going in different directions, then he is reborn in the world.

17

The Purusha, not larger than a thumb, the inner Self, always dwells in the hearts of men. Let a man separate Him from his body with steadiness, as one separates the tender stalk from a blade of grass. Let him know that Self as the Bright, as the Immortal—yea, as the Bright, as the Immortal.

18

Having received this wisdom taught by the King of Death and the entire process of yoga, Nachiketa became free from impurities and death and attained Brahman. Thus it will be also with any other who knows, in this manner, the inmost Self.

End of Katha Upanishad

Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other!
Om. Peace! Peace! Peace!

Invocation

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.
Om. Peace! Peace! Peace!

Isa Upanishad

1

All this—whatever exists in this changing universe—should be covered by the Lord. Protect the Self by renunciation. Lust not after any man's wealth.

2

If a man wishes to live a hundred years on this earth, he should live performing action. For you, who cherish such a desire and regard yourself as a man, there is no other way by which you can keep work from clinging to you.

3

Verily, those worlds of the asuras are enveloped in blind darkness; and thereto they all repair after death who are slayers of Atman.

4

That non—dual Atman, though never stirring, is swifter than the mind. The senses cannot reach It, for It moves ever in front. Though standing still, It overtakes others who are running. Because of Atman, Vayu, the World Soul apportions the activities of all.

5

It moves and moves not; It is far and likewise near. It is inside all this and It is outside all this.

6

The wise man beholds all beings in the Self and the Self in all beings; for that reason he does not hate anyone.

7

To the seer, all things have verily become the Self: what delusion, what sorrow, can there be for him who beholds that oneness?

8

It is He who pervades all—He who is bright and bodiless, without scar or sinews, pure and by evil unpierced; who is the

Seer, omniscient, transcendent and uncreated. He has duly allotted to the eternal World—Creators their respective duties.

9

Into a blind darkness they enter who are devoted to ignorance (rituals); but into a greater darkness they enter who engage in knowledge of a deity alone.

10

One thing, they say, is obtained from knowledge; another, they say, from ignorance. Thus we have heard from the wise who have taught us this.

11

He who is aware that both knowledge and ignorance should be pursued together, overcomes death through ignorance and obtains immortality through knowledge.

12

Into a blind darkness they enter who worship only the unmanifested prakriti; but into a greater darkness they enter who worship the manifested Hiranyagarbha.

13

One thing, they say, is obtained from the worship of the manifested; another, they say, from the worship of the unmanifested. Thus we have heard from the wise who taught us this.

14

He who knows that both the unmanifested prakriti and the manifested Hiranyagarbha should be worshipped together, overcomes death by the worship of Hiranyagarbha and obtains immortality through devotion to prakriti.

15

The door of the Truth is covered by a golden disc. Open it, O Nourisher! Remove it so that I who have been worshipping the Truth may behold It.

16

O Nourisher, lone Traveller of the sky! Controller! O Sun, Offspring of Prajapati! Gather Your rays; withdraw Your light. I would see, through Your grace, that form of Yours which is the fairest. I am indeed He, that Purusha, who dwells there.

17

Now may my breath return to the all—pervading, immortal Prana! May this body be burnt to ashes! Om. O mind, remember, remember all that I have done.

18

O Fire, lead us by the good path for the enjoyment of the fruit of our action. You know, O god, all our deeds. Destroy our sin of deceit. We offer, by words, our salutations to you.

End of Isa Upanishad

The Peace Chant

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.

Om. Peace! Peace! Peace!

Invocation

Om. May Brahman protect us both (the preceptor and the disciple)! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other!

Om. Peace! Peace! Peace!

Om. May the different parts of my body, my tongue, prana, eyes, ears and my strength and also all the sense—organs, be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on the part of Brahman! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Brahman!

Yea, may they all belong to me!

Om. Peace! Peace! Peace!

Kena Upanishad

Chapter I

1

The disciple asked: Om. By whose will directed does the mind proceed to its object? At whose command does the prana, the foremost, do its duty? At whose will do men utter speech? Who is the god that directs the eyes and ears?

2

The teacher replied: It is the Ear of the ear, the Mind of the mind, the Speech of speech, the Life of life and the Eye of the eye. Having detached the Self from the sense—organs and renounced the world, the Wise attain to Immortality.

3—4

The eye does not go thither, nor speech, nor the mind. We do not know It; we do not understand how anyone can teach It. It is different from the known; It is above the unknown. Thus we have heard from the preceptors of old who taught It to us.

5

That which cannot be expressed by speech, but by which speech is expressed—That alone know as Brahman and not that which people here worship.

6

That which cannot be apprehended by the mind, but by which, they say, the mind is apprehended—That alone know as Brahman and not that which people here worship.

7

That which cannot be perceived by the eye, but by which the eye is perceived—That alone know as Brahman and not that which people here worship.

8

That which cannot be heard by the ear, but by which the hearing is perceived—That alone know as Brahman and not that which people here worship.

9

That which cannot be smelt by the breath, but by which the breath smells an object—That alone know as Brahman and not that which people here worship.

Chapter II

1

The teacher said: If you think: "I know Brahman well," then surely you know but little of Its form; you know only Its form as conditioned by man or by the gods. Therefore Brahman, even now, is worthy of your inquiry.

2

The disciple said: I think I know Brahman.
The disciple said: I do not think I know It well, nor do I think I do not know It. He among us who knows the meaning of "Neither do I not know, nor do I know"—knows Brahman.

3

He by whom Brahman is not known, knows It; he by whom It is known, knows It not. It is not known by those who know It; It is known by those who do not know It.

4

Brahman is known when It is realised in every state of mind; for by such Knowledge one attains Immortality. By Atman one obtains strength; by Knowledge, Immortality

5

If a man knows Atman here, he then attains the true goal of life. If he does not know It here, a great destruction awaits him. Having realised the Self in every being, the wise relinquish the world and become immortal.

Chapter III

1

Brahman, according to the story, obtained a victory for the gods; and by that victory of Brahman the gods became elated. They said to themselves: "Verily, this victory is ours; verily, this glory is ours only."

2

Brahman, to be sure, understood it all and appeared before them. But they did not know who that adorable Spirit was.

3—6

They said to Agni (Fire): "O Agni! Find out who this great Spirit is." "Yes," he said and hastened to It. Brahman asked him: "Who are you?" He replied: "I am known as Agni; I am also called Jataveda." Brahman said: "What power is in you, who are so well known?" Fire replied: "I can burn all—whatever there is on earth." Brahman put a straw before him and said: "Burn this." He rushed toward it with all his ardour but could not burn it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit is,"

7—10

Then they said to Vayu (Air): "O Vayu! Find out who this great Spirit is." "Yes," he said and hastened to It. Brahman asked him: "Who are you?" He replied "I am known as Vayu; I am also called Matarisva." Brahman said: "What power is in you, who are so well known?" Vayu replied: "I can carry off all—whatever there is on earth." Brahman put a straw before him and said: "Carry this." He rushed toward it with all his ardour but could not move it. Then he returned from the Spirit and said to the gods: "I could not find out who this Spirit is,"

11—12

Then the gods said to Indra: "O Maghavan! Find out who this great Spirit is." "Yes," he said and hastened to It. But the Spirit disappeared from him. Then Indra beheld in that very region of the sky a Woman highly adorned. She was Uma, the daughter of the Himalayas. He approached Her and said: "Who is this great Spirit?"

Chapter IV

1

She replied: "It is, indeed, Brahman. Through the victory of Brahman alone have you attained glory." After that Indra understood that It was Brahman.

2

Since they approached very near Brahman and were the first to know that It was Brahman, these devas, namely, Agni, Vayu and Indra, excelled the other gods.

3

Since Indra approached Brahman nearest and since he was the first to know that It was Brahman, Indra excelled the other gods.

4

This is the instruction about Brahman with regard to the gods: It is like a flash of lightning; It is like a wink of the eye.

5

Now the instruction about Brahman with regard to the individual self: The mind, as it were, goes to Brahman. The seeker, by means of the mind, communes with It intimately again and again. This should be the volition of his mind.

6

That Brahman is called Tadvana, the Adorable of all; It should be worshipped by the name of Tadvana. All creatures desire him who worships Brahman thus.

7

The disciple said; "Teach me, sir, the Upanishad."
The preceptor replied: "I have already told you the Upanishad. I have certainly told you the Upanishad about Brahman."

8

Austerities, self—restraint and sacrificial rites are Its feet and the Vedas are all Its limbs. Truth is Its abode.

9

He who thus knows this Upanishad shakes off all sins and becomes firmly established in the infinite and the highest Heaven, yea, the highest Heaven.

End of Kena Upanishad

The Peace Chant

Om. May Brahman protect us both (the preceptor and the disciple)! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other!

Om. Peace! Peace! Peace!

Om. May the different parts of my body, my tongue, prana, eyes, ears and my strength and also all the sense—organs, be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on the part of Brahman! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Brahman!

Yea, may they all belong to me!

Om. Peace! Peace! Peace!

Invocation

Om. May we, O gods, hear with our ears what is auspicious!
May we, O worshipful gods, see with our eyes what is good!
May we, strong in limbs and body, sing your praise and enjoy
the life allotted to us by Prajapati!

Om. Peace! Peace! Peace!

Mundaka Upanishad

First Mundaka

Chapter I

1

Om. Brahma, the Maker of the universe and the Preserver of the world, was the first among the devas. He told His eldest son Atharva about the Knowledge of Brahman, the foundation of all knowledge.

2

The Knowledge of Brahman about which Brahma told Atharva, Atharva, in olden times, told Angir. Angir taught it to Satyavaha, belonging to the clan of Bharadvaja and the latter taught it, in succession, to Angiras

3

Saunaka, the great householder, approached Angiras in the proper manner and said: Revered sir, what is that by the knowing of which all this becomes known?

4

To him he said: Two kinds of knowledge must be known—that is what the knowers of Brahman tell us. They are the Higher Knowledge and the lower knowledge.

5

Of these two, the lower knowledge is the Rig—Veda, the Yagur—Veda, the Sama—Veda, the Atharva—Veda, siksha (phonetics), kalpa (rituals), vyakaranam (grammar), nirukta (etymology), chhandas (metre) and jyotis (astronomy); and the Higher Knowledge is that by which the Imperishable Brahman is attained.

6

By means of the Higher Knowledge the wise behold everywhere Brahman, which otherwise cannot be seen or seized, which has no root or attributes, no eyes or ears, no hands or feet; which is eternal and omnipresent, all—pervading and extremely subtle; which is imperishable and the source of all beings.

7

As the spider sends forth and draws in its thread, as plants grow on the earth, as hair grows on the head and the body of a living man—so does everything in the universe arise from the Imperishable.

8

Brahman expands by means of austerity and from It primal matter is produced; from matter, Prana; from Prana, mind; from mind, the elements; from the elements, the worlds; thence works and from the works, their immortal fruits.

9

For him who knows all and understands everything, whose austerity consists of knowledge—from Him, the Imperishable Brahman, are born Brahma, name, form and food.

Chapter II

1

This is the Truth: The sacrificial works which were revealed to the rishis in the hymns have been described in many ways in the three Vedas. Practise them, being desirous to attain their true results. This is your path leading to the fruits of your works.

2

When the fire is well lighted and the flames flicker, let a man offer his oblations in the space between the two portions of melted butter.

3

If a man's Agnihotra sacrifice is not accompanied by the Darsa and the Purnamasa sacrifice, by the Four Months' sacrifice and the Autumnal sacrifice; if it is unattended by hospitality to guests or if the oblations are not offered at the right time; or if the sacrifice is unaccompanied by the Vaisvadeva ceremony or is improperly performed—then it destroys his seven worlds.

4

Kali (the Black), Karali (the Terrific), Manojava (the Swift as thought), Sulohita (the Very red), Sudhumravarna (of the colour of bright smoke; purple), Splulingini (the Scintillating)

and the luminous Visvaruchi (the All—gleaming, all—formed)—these seven, flickering about, form the seven tongues of the fire.

5

A man who performs the sacrifices when these flames are shining and offers oblations at the right time, is carried by these oblations on the rays of the sun to where dwells the sole sovereign of the gods.

6

The luminous oblations say to the sacrificers: Come hither! Come hither! And lead him on the rays of the sun, worshipping him all the while and greeting him with the pleasant words: This is the holy heaven of Brahma, earned by your good deeds.

7

But frail indeed are those rafts of sacrifices, conducted by eighteen persons, upon whom rests the inferior work; therefore they are destructible. Fools who rejoice in them as the Highest Good fall victims again and again to old age and death.

8

Fools, dwelling in darkness, but wise in their own conceit and puffed up with vain scholarship, wander about, being afflicted by many ills, like blind men led by the blind.

9

Children, immersed in ignorance in various ways, flatter themselves, saying: We have accomplished life's purpose. Because these performers of karma do not know the Truth owing to their attachment, they fall from heaven, misery—stricken, when the fruit of their work is exhausted.

10

Ignorant fools, regarding sacrifices and humanitarian works as the highest, do not know any higher good. Having enjoyed their reward on the heights of heaven, gained by good works, they enter again this world or a lower one.

11

But those wise men of tranquil minds who lives in the forest on alms, practising penances appropriate to their stations of life

and contemplating such deities as Hiranyagarbha, depart, freed from impurities, by the Path of the Sun, to the place where that immortal Person dwells whose nature is imperishable.

12

Let a brahmin, after having examined all these worlds that are gained by works, acquire freedom from desires: nothing that is eternal can be produced by what is not eternal. In order that he may understand that Eternal, let him, fuel in hand, approach a guru who is well versed in the Vedas and always devoted to Brahman.

13

To that pupil who has duly approached him, whose mind is completely serene and whose senses are controlled, the wise teacher should indeed rightly impart the Knowledge of Brahman, through which one knows the immutable and the true Purusha.

Second Mundaka

Chapter I

1

This is the Truth: As from a blazing fire, sparks essentially akin to it fly forth by the thousand, so also, my good friend, do various beings come forth from the imperishable Brahman and unto Him again return.

2

He is the self—luminous and formless Purusha, uncreated and existing both within and without. He is devoid of prana, devoid of mind, pure and higher than the supreme Imperishable.

3

From Him are born prana, mind, all the sense—organs, Akasa, air, fire, water and earth, which supports all.

4

The heavens are His head; the sun and moon, His eyes; the quarters, His ears; the revealed Vedas, His speech; the wind is His breath; the universe, His heart. From his feet is produced the earth. He is, indeed, the inner Self of all beings

5

From Him comes the Fire whose fuel is the sun; from the moon comes rain; from rain, the herbs that grow on the earth; from the herbs, the seminal fluid which a man pours into a woman. Thus many living beings are born of the Purusha.

6

From Him have come the Rik, the Saman, the Yajus, the Diksha, all sacrifices, the Kratus, gifts, the year, the sacrificer and the worlds which the moon sanctifies and the sun illumines.

7

By Him are begotten the various devas, the sadhyas, men, cattle, birds and also prana and apana, rice and corn, penance, faith, truth, continence and law.

8

From Him have sprung the seven pranas, the seven flames, the seven kinds of fuel, the seven oblations and also the seven planes where move the pranas, lying in the cave, which are seven in each living being.

9

From Him come all the oceans and the mountains; from Him flow rivers of every kind; from Him have come, as well, all plants and flavours, by which the inner self subsists surrounded by the elements.

10

The Purusha alone is verily the universe, which consists of work and austerity. O my good friend, he who knows this Brahman—the Supreme and the Immortal, hidden in the cave of the heart—cuts asunder even here the knot of ignorance.

Chapter II

1

The Luminous Brahman dwells in the cave of the heart and is known to move there. It is the great support of all; for in It is centred everything that moves, breathes and blinks. O disciples, know that to be your Self—that which is both gross and subtle,

which is adorable, supreme and beyond the understanding of creatures.

2

That which is radiant, subtler than the subtle, That by which all the worlds and their inhabitants are supported—That, verily, is the indestructible Brahman; That is the prana, speech and the mind; That is the True and That is the Immortal. That alone is to be struck. Strike It, my good friend.

3

Take the Upanishad as the bow, the great weapon and place upon it the arrow sharpened by meditation. Then, having drawn it back with a mind directed to the thought of Brahman, strike that mark, O my good friend—that which is the Imperishable

4

Om is the bow; the atman is the arrow; Brahman is said to be the mark. It is to be struck by an undistracted mind. Then the atman becomes one with Brahman, as the arrow with the target.

5

In Him are woven heaven, earth and the space between and the mind with all the sense—organs. Know that non—dual Atman alone and give up all other talk. He is the bridge to Immortality.

6

He moves about, becoming manifold, within the heart, where the arteries meet, like the spokes fastened in the nave of a chariot wheel. Meditate on Atman as Om. Hail to you! May you cross beyond the sea of darkness!

7

He who knows all and understands all and to whom belongs all the glory in the world—He, Atman, is placed in the space in the effulgent abode of Brahman. He assumes the forms of the mind and leads the body and the senses. He dwells in the body, inside the heart. By the knowledge of That which shines as the blissful and immortal Atman, the wise behold Him fully in all things.

8

The fetters of the heart are broken, all doubts are resolved and all works cease to bear fruit, when He is beheld who is both high and low.

9

There the stainless and indivisible Brahman shines in the highest, golden sheath. It is pure; It is the Light of lights; It is That which they know who know the Self.

10

The sun does not shine there, nor the moon and the stars, nor these lightnings, not to speak of this fire. When He shines, everything shines after Him; by His light everything is lighted.

11

That immortal Brahman alone is before, that Brahman is behind, that Brahman is to the right and left. Brahman alone pervades everything above and below; this universe is that Supreme Brahman alone.

Third Mundaka

Chapter I

1

Two birds, united always and known by the same name, closely cling to the same tree. One of them eats the sweet fruit; the other looks on without eating.

2

Seated on the same tree, the jiva moans, bewildered by his impotence. But when he beholds the other, the Lord worshipped by all and His glory, he then becomes free from grief.

3

When the seer beholds the self—luminous Creator, the Lord, the Purusha, the progenitor of Brahma, then he, the wise seer, shakes off good and evil, becomes stainless and reaches the supreme unity.

4

He indeed is Prana; He shines forth variously in all beings. The wise man who knows Him does not babble. Revelling in the Self, delighting in the Self, performing actions, he is the foremost among the knowers of Brahman.

5

This Atman, resplendent and pure, whom the sinless sannyasins behold residing within the body, is attained by unceasing practice of truthfulness, austerity, right knowledge and continence

6

Truth alone prevails, not falsehood. By truth the path is laid out, the Way of the Gods, on which the seers, whose every desire is satisfied, proceed to the Highest Abode of the True.

7

That Brahman shines forth, vast, self—luminous, inconceivable, subtler than the subtle. He is far beyond what is far and yet here very near at hand. Verily, He is seen here, dwelling in the cave of the heart of conscious beings.

8

Brahman is not grasped by the eye, nor by speech, nor by the other senses, nor by penance or good works. A man becomes pure through serenity of intellect; thereupon, in meditation, he beholds Him who is without parts.

9

That subtle Atman is to be known by the intellect here in the body where the prana has entered fivefold. By Atman the intellects of men are pervaded, together with the senses. When the intellect is purified, Atman shines forth.

10

Whatever world a man of pure understanding envisages in his mind and whatever desires he cherishes, that world he conquers and those desires he obtains, Therefore let everyone who wants prosperity worship the man who knows the Self.

Chapter II

1

He, the Knower of the Self, knows that Supreme Abode of Brahman, which shines brightly and in which the universe rests. Those wise men who, free from desires, worship such a person transcend the seed of birth.

2

He who, cherishing objects, desires them, is born again here or there through his desires, But for him whose desires are satisfied and who is established in the Self, all desires vanish even here on earth.

3

This Atman cannot be attained through study of the Vedas, nor through intelligence, nor through much learning. He who chooses Atman—by him alone is Atman attained. It is Atman that reveals to the seeker Its true nature.

4

This Atman cannot be attained by one who is without strength or earnestness or who is without knowledge accompanied by renunciation. But if a wise man strives by means of these aids, his soul enters the Abode of Brahman.

5

Having realized Atman, the seers become satisfied with that Knowledge. Their souls are established in the Supreme Self, they are free from passions and they are tranquil in mind. Such calm souls ever devoted to the Self, behold everywhere the omnipresent Brahman and in the end enter into It, which is all this.

6

Having well ascertained the Self, the goal of the Vedantic knowledge and having purified their minds through the practice of sannyasa, the seers, never relaxing their efforts, enjoy here supreme Immortality and at the time of the great end attain complete freedom in Brahman.

7

The fifteen parts go back to their causes and all the senses to their deities; the actions and the Atman reflected in the buddhi, become one with the highest imperishable Brahman, which is the Self of all.

8

As flowing rivers disappear in the sea, losing their names and forms, so a wise man, freed from name and form, attains the Purusha, who is greater than the Great.

9

He who knows the Supreme Brahman verily becomes Brahman. In his family no one is born ignorant of Brahman. He overcomes grief; he overcomes evil; free from the fetters of the heart, he becomes immortal.

10

A Rik—verse declares: This Knowledge of Brahman should he told to those only who have performed the necessary duties, who are versed in the Vedas and devoted to Brahman and who, full of faith, have offered oblations in the Ekarshi Fire and performed, according to rule, the rite of carrying fire on the head.

11

Thus the seer Angiras declared this truth in olden times. A man who has not performed the vow should not read it. Salutation to the great seers! Salutation to the great seers!

End of Mundaka Upanishad

The Peace Chant

Om. May we, O gods, hear with our ears what is auspicious!
May we, O worshipful gods, see with our eyes what is good!
May we, strong in limbs and body, sing your praise and enjoy
the life allotted to us by Prajapati!
Om. Peace! Peace! Peace!

Invocation

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness,

all that remains is fullness.

Om. Peace! Peace! Peace!

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill feeling toward each other!

Om. Peace! Peace! Peace!

Svetasvatara Upanishad

Chapter I

1

Rishis, discoursing on Brahman, ask: Is Brahman the cause? Whence are we born? By what do we live? Where do we dwell at the end? Please tell us, O ye who know Brahman, under whose guidance we abide, whether in pleasure or in pain.

2

Should time, or nature, or necessity, or chance, or the elements be regarded as the cause? Or he who is called the purusha, the living self?

3

The sages, absorbed in meditation through one—pointedness of mind, discovered the creative power, belonging to the Lord Himself and hidden in its own gunas. That non—dual Lord rules over all those causes—time, the self and the rest.

4

The sages saw the wheel of Brahman, which has one felly, a triple tire, sixteen end—parts, fifty spokes with twenty counter—spokes and six sets of eight; whose one rope is manifold; which moves on three different roads; and whose illusion arises from two causes.

5

We meditate on the River whose five currents are the five organs of perception, which is made impetuous and winding by the five elements, whose waves are the five organs of actions and whose fountain—head is the mind, the source of the five forms of perception. This River has five whirlpools and its rapids are the fivefold misery; and lastly, it has fifty branches and five pain—bearing obstructions.

6

In this great Brahma—Wheel, in which all things abide and finally rest, the swan wanders about so long as it thinks the self is different from the Controller. When blessed by Him the self attains Immortality.

7

It is the Supreme Brahman alone untouched by phenomena that is proclaimed in the Upanishads. In It is established the triad of the enjoyer, the object and the Lord who is the Controller. This Brahman is the immutable foundation; It is imperishable. The sages, having realized Brahman to be the essence of phenomena, become devoted to Him. Completely merged in Brahman, they attain freedom from rebirth.

8

The Lord, Isa, supports all this which has been joined together—the perishable and the imperishable, the manifest, the effect and the unmanifest, the cause. The same Lord, the Supreme Self, devoid of Lordship, becomes bound because of assuming the attitude of the enjoyer. The jiva again realizes the Supreme Self and is freed from all fetters.

9

The Supreme Lord appears as Isvara, omniscient and omnipotent and as the jiva, of limited knowledge and power, both unborn. But this does not deny the phenomenal universe; for there exists further the unborn prakriti, which creates the ideas of the enjoyer, enjoyment and the object. Atman is infinite and all—pervading and therefore devoid of agency. When the seeker knows all these three to be Brahman, he is freed from his fetters.

10

Prakriti is perishable. Hara, the Lord, is immortal and imperishable. The non—dual Supreme Self rules both prakriti and the individual soul. Through constant meditation on Him, by union with Him, by the knowledge of identity with Him, one attains, in the end, cessation of the illusion of phenomena.

11

When the Lord is known all fetters fall off; with the cessation of miseries, birth and death come to an end. From meditation on Him there arises, after the dissolution of the body, the third state, that of universal lordship. And lastly, the aspirant, transcending that state also, abides in the complete Bliss of Brahman.

12

The enjoyer (jiva), the objects of enjoyment and the Ruler (Isvara)—the triad described by the knowers of Brahman—all this is nothing but Brahman. This Brahman alone, which abides eternally within the self, should be known. Beyond It, truly, there is nothing else to be known.

13

The visible form of fire, while it lies latent in its source, the fire—wood, is not perceived; yet there is no destruction of its subtle form. That very fire can be brought out again by means of persistent rubbing of the wood, its source. In like manner, Atman, which exists in two states, like fire, can be grasped in this very body by means of Om.

14

By making the body the lower piece of wood and Om the upper piece and through the practice of the friction of meditation, one perceives the luminous Self, hidden like the fire in the wood.

15—16

As oil exists in sesame seeds, butter in milk, water in river—beds and fire in wood, so the Self is realized as existing within the self, when a man looks for It by means of truthfulness and austerity—when he looks for the Self, which pervades all things as butter pervades milk and whose roots are Self—Knowledge and austerity. That is the Brahman taught by the Upanishad; yea, that is the Brahman taught by the Upanishads.

Chapter II

1

May the sun, at the commencement of yoga, join our minds and other organs to the Supreme Self so that we may attain the Knowledge of Reality. May He, also, support the body, the highest material entity, through the powers of the deities who control the senses.

2

Having received the blessings of the divine Sun and with minds joined to the Supreme Self, we exert ourselves, to the best of our power, toward meditation, by which we shall attain Heaven (Brahman).

3

May the Sun bestow favour upon the senses and the mind by joining them with the Self, so that the senses may be directed toward the Blissful Brahman and may reveal, by means of Knowledge, the mighty and radiant Brahman.

4

It is the duty of those brahmins who fix their minds and senses on the Supreme Self to utter such lofty invocations to the divine Sun, omnipresent, mighty and omniscient. For He, all—witnessing and non—dual, is the dispenser of sacrifices.

5

O senses and O deities who favour them! Through salutations I unite myself with the eternal Brahman, who is your source. Let this prayer sung by me, who follow the right path of the Sun, go forth in all directions. May the sons of the Immortal, who occupy celestial positions, hear it!

6

If sacrifices are performed without first propitiating the Sun, then the mind becomes attached to sacrifices in which fire is kindled by the rubbing of the pieces of fire—wood, the oblations are offered to the deity Vayu and the soma juice is drunk excessively.

7

Serve the eternal Brahman with the blessings of the Sun, the cause of the universe. Be absorbed, through samadhi, in the eternal Brahman. Thus your work will not bind you.

8

The wise man should hold his body steady, with the three upper parts erect, turn his senses, with the help of the mind, toward the heart and by means of the raft of Brahman cross the fearful torrents of the world.

9

The yogi of well regulated endeavours should control the pranas; when they are quieted he should breathe out through the nostrils. Then let him undistractedly restrain his mind, as a charioteer restrains his vicious horses.

10

Let yoga be practised within a cave protected from the high wind, or in a place which is level, pure and free from pebbles, gravel and fire, undisturbed by the noise of water or of market—booths and which is delightful to the mind and not offensive to the eye.

11

When yoga is practised, the forms which appear first and which gradually manifest Brahman are those of snow—flakes, smoke, sun, wind, fire, fire—flies, lightning, crystal and the moon.

12

When earth, water, fire, air and akasa arise, that is to say, when the five attributes of the elements, mentioned in the books on yoga, become manifest then the yogi's body becomes purified by the fire of yoga and he is free from illness, old age and death.

13

The precursors of perfection in yoga, they say, are lightness and healthiness of the body, absence of desire, clear complexion, pleasantness of voice, sweet odour and slight excretions.

14

As gold covered by earth shines bright after it has been purified, so also the yogi, realising the truth of Atman, becomes one with the non—dual Atman, attains the goal and is free from grief

15

And when the yogi beholds the real nature of Brahman, through the Knowledge of the Self, radiant as a lamp, then, having known the unborn and immutable Lord, who is untouched by ignorance and its effects, he is freed from all fetters.

16

He indeed, the Lord, who pervades all regions, was the first to be born and it is He who dwells in the womb of the universe. It is He, again, who is born as a child and He will be born in the future, He stands behind all persons and His face is everywhere.

17

The Self—luminous Lord, who is fire, who is in water, who has entered into the whole world, who is in plants, who is in trees—to that Lord let there be adoration! Yea, let there be adoration!

Chapter III

1

The non—dual Ensnarer rules by His powers. Remaining one and the same, He rules by His powers all the worlds during their manifestation and continued existence. They who know this become immortal.

2

Rudra is truly one; for the knowers of Brahman do not admit the existence of a second, He alone rules all the worlds by His powers. He dwells as the inner Self of every living being. After having created all the worlds, He, their Protector, takes them back into Himself at the end of time.

3

His eyes are everywhere, His faces everywhere, His arms everywhere, everywhere His feet. He it is who endows men with arms, birds with feet and wings and men likewise with feet. Having produced heaven and earth, He remains as their non—dual manifester.

4

He, the omniscient Rudra, the creator of the gods and the bestower of their powers, the support of the universe, He who, in the beginning, gave birth to Hiranyagarbha—may He endow us with clear intellect!

5

O Rudra, Thou who dwellest in the body and bestowest happiness! Look upon us with that most blessed form of Thine, which is auspicious, unterrifying and all good.

6

O Dweller in the body and Bestower of happiness, make benign that arrow which Thou holdest in Thy hand ready to shoot, O Protector of the body! Do not injure man or the world!

7

The Supreme Lord is higher than Virat, beyond Hiranyagarbha. He is vast and is hidden in the bodies of all living beings. By knowing Him who alone pervades the universe, men become immortal.

8

I know the great Purusha, who is luminous, like the sun and beyond darkness. Only by knowing Him does one pass over death; there is no other way to the Supreme Goal.

9

The whole universe is filled by the Purusha, to whom there is nothing superior, from whom there is nothing different, than whom there is nothing either smaller or greater; who stands alone, motionless as a tree, established in His own glory.

10

That which is farthest from this world is without form and without affliction. They who know It become immortal; but others, indeed, suffer pain.

11

All faces are His faces; all heads, His heads; all necks, His necks. He dwells in the hearts of all beings. He is the all—pervading Bhagavan. Therefore He is the omnipresent and benign Lord.

12

He, indeed, is the great Purusha, the Lord of creation, preservation and destruction, who inspires the mind to attain the state of stainlessness. He is the Ruler and the Light that is imperishable.

13

The Purusha, no bigger than a thumb, is the inner Self, ever seated in the heart of man. He is known by the mind, which controls knowledge and is perceived in the heart. They who know Him become immortal.

14

The Purusha with a thousand heads, a thousand eyes, a thousand feet, compasses the earth on all sides and extends beyond it by ten fingers' breadth.

15

The Purusha alone is all this—what has been and what will be. He is also the Lord of Immortality and of whatever grows by food.

16

His hands and feet are everywhere; His eyes, heads and faces are everywhere; His ears are everywhere; He exists compassing all.

17

Himself devoid of senses, He shines through the functions of the senses. He is the capable ruler of all; He is the refuge of all. He is great.

18

The Swan, the ruler of the whole world, of all that is moving and all that is motionless, becomes the embodied self and dwelling in the city of nine gates, flies outward.

19

Grasping without hands, hasting without feet, It sees without eyes, It hears without ears. It knows what is to be known, but no one knows It. They call It the First, the Great, the Full.

20

The Self, smaller than the small, greater than the great, is hidden in the hearts of creatures. The wise, by the grace of the Creator, behold the Lord, majestic and desireless and become free from grief.

21

I know this undecaying, primeval One, the Self of all things, which exists everywhere, being all—pervading and which the wise declare to be free from birth. The teachers of Brahman, indeed, speak of It as eternal.

Chapter IV

1

He, the One and Undifferentiated, who by the manifold application of His powers produces, in the beginning, different objects for a hidden purpose and, in the end, withdraws the universe into Himself, is indeed the self—luminous—May He endow us with clear intellect!

2

That Supreme Self is Agni (Fire); It is Aditya (Sun); It is Vayu (Wind); It is Chandrama (Moon). That Self is the luminous stars; It is Hiranyagarbha; It is water; It is Virat.

3

Thou art woman, Thou art man; Thou art youth and maiden too. Thou as an old man totterest along on a staff; it is Thou alone who, when born, assumest diverse forms.

4

Thou art the dark—blue bee; Thou art the green parrot with red eyes; Thou art the thunder—cloud, the seasons and the seas. Thou art beginningless and all—pervading. From Thee all the worlds are born.

5

There is one unborn prakriti—red, white and black—which gives birth to many creatures like itself. An unborn individual soul becomes attached to it and enjoys it, while another unborn individual soul leaves it after his enjoyment is completed.

6

Two birds, united always and known by the same name, closely cling to the same tree. One of them eats the sweet fruit; the other looks on without eating.

7

Seated on the same tree, the jiva moans, bewildered by its impotence. But when it beholds the other, the Lord worshipped by all and His glory, it becomes free from grief.

8

Of what use are the Vedas to him who does not know that indestructible Substance, that akasa—like Brahman, which is greater than the unmanifest and wherein the Vedas and all the gods are sheltered? Only those who know It attain bliss.

9

The sacred verses, the offerings (yajna), the sacrifices (kratu), the penances (vrata), the past, the future and all that the Vedas declare, have been produced from the imperishable Brahman. Brahman projects the universe through the power of Its maya. Again, in that universe Brahman as the jiva is entangled through maya.

10

Know, then, that prakriti is maya and that Great God is the Lord of maya. The whole universe is filled with objects which are parts of His being.

11

By truly realising Him who, though non—dual, dwells in prakriti, both in its primary and in its secondary aspect and in Whom this whole world comes together and dissolves—by truly realising Him Who is the Lord, the bestower of blessings, the Adorable God, one attains the supreme peace.

12

He, the creator of the gods and the bestower of their powers, the Support of the universe, Rudra the omniscient, who at the beginning gave birth to Hiranyagarbha—may He endow us with clear intellect!

13

He who is the sovereign of the gods, in whom the worlds find their support, who rules over all two—footed and four—footed beings—let us serve that God, radiant and blissful, with an oblation.

14

By realising Him who is subtler than the subtlest who dwells in the midst of the chaos, who is the Creator of all things and is endowed with many forms, who is the non—dual Pervader of

the universe and all good—by realising Him one attains the supreme peace.

15

It is He who, in proper time, becomes the custodian of the universe and the sovereign of all; who conceals Himself in all beings as their inner Witness; and in whom the sages and the deities are united. Verily, by knowing Him one cuts asunder the fetters of death.

16

He who knows Brahman, who is all Bliss, extremely subtle, like the film that rises to the surface of clarified butter and is hidden in all beings—he who knows the radiant Deity, the sole Pervader of the universe, is released from all his fetters.

17

The Maker of all things, self—luminous and all—pervading, He dwells always in the hearts of men. He is revealed by the negative teachings of the Vedanta, discriminative wisdom and the Knowledge of Unity based upon reflection. They who know Him become immortal.

18

When there is no darkness of ignorance, there is no day or night, neither being nor non—being; the pure Brahman alone exists. That immutable Reality is the meaning of "That"; It is adored by the Sun. From It has proceeded the ancient wisdom.

19

No one can grasp Him above, across, or in the middle. There is no likeness of Him. His name is Great Glory (Mahad Yasah).

20

His form is not an object of vision; no one beholds Him with the eyes. They who, through pure intellect and the Knowledge of Unity based upon reflection, realise Him as abiding in the heart become immortal.

21

It is because Thou, O Lord, art birthless, that some rare souls, frightened by birth and death, take refuge in Thee. O Rudra, may Thy benign face protect me for ever!

O Rudra, do not, in Thy wrath, destroy our children and grand—children. Do not destroy our lives; do not destroy our cows or horses; do not destroy our strong servants. For we invoke Thee always, with oblations, for our protection.

Chapter V

1

In the Immutable, infinite Supreme Brahman remain hidden the two: knowledge and ignorance. Ignorance leads to worldliness and knowledge, to Immortality. Brahman, who controls both knowledge and ignorance, is different from both.

2

He, the non—dual Brahman, who rules over every position; who controls all forms and all sources; who, in the beginning, filled with knowledge the omniscient Hiranyagarbha, His own creation, whom He beheld when He (Hiranyagarbha) was produced—He is other than both knowledge and ignorance.

3

At the time of the creation the Lord spreads out individual nets in various ways and then at the time of the cosmic dissolution withdraws them into the great prakriti. Again the all—pervading Deity creates the aggregates of body and senses, both individual and collective and their controllers also and thus exercises His overlordship.

4

As the sun shines, illumining all the quarters—above, below and across—so also God, self—resplendent, adorable and non—dual, controls all objects, which themselves possess the nature of a cause.

5—6

He who is the cause of all and who enables all things to function according to their nature; who brings to maturity all that can be ripened; who, being non—dual, rules over the whole universe and engages the gunas in their respective functions—He is concealed in the Upanishads, the secret part of the Vedas. Brahma knew Him who can be known only from the evidence of the Vedas. The gods and seers of olden times who knew Him became Brahman and attained Immortality.

7

Endowed with gunas, the jiva performs action, seeking its fruit; and again, it reaps the fruit of what it has done. Assuming all forms and led by the three gunas, the jiva, ruler of the pranas, roams about following the three paths, according to its deeds.

8

Of the size of a thumb, but brilliant, like the sun, the jiva possesses both volition and egoism. It is endowed with the qualities of both buddhi and Atman. Therefore it is seen as another entity, inferior and small as the point of a goad.

9

Know the embodied soul to be a part of the hundredth part of the point of a hair divided a hundred times; and yet it is infinite.

10

It is not female, it is not male, nor is it neuter. whatever body it takes, with that it becomes united.

11

By means of desires, contact, attachment and delusion, the embodied soul assumes, successively, diverse forms in various places, according to its deeds, just as the body grows when food and drink are poured into it.

12

The embodied soul, by means of good and evil deeds committed by itself, assumes many forms, coarse and fine. By virtue of its actions and also of such characteristics of the mind as knowledge and desire, it assumes another body for the enjoyment of suitable objects.

13

He who knows the Lord, who is without beginning or end, who stands in the midst of the chaos of the world, who is the Creator of all things and is endowed with many forms—he who knows the radiant Deity, the sole Pervader of the universe, is released from all his fetters.

14

Those who know Him who can be realised by the pure heart, who is called incorporeal, who is the cause of creation and destruction, who is all good and the creator of the sixteen parts—those who know the luminous Lord are freed from embodiment.

Chapter VI

1

Some learned men speak of the inherent nature of things and some speak of time, as the cause of the universe. They all, indeed, are deluded. It is the greatness of the self—luminous Lord that causes the Wheel of Brahman to revolve.

2

He by whom the whole universe is constantly pervaded is the Knower, the Author of time. He is sinless and omniscient, It is at His command that the work which is called earth, water, fire, air and akasa appears as the universe. All this should be reflected upon by the wise.

3

The yogi who first performs actions and then turns away from them and who practises one, two, three, or eight disciplines, unites one principle with another principle and with the help of virtues cultivated by the self and of subtle tendencies attains Liberation in course of time.

4

He who attains purity of heart by performing actions as an offering to the Lord and merges prakriti and all its effects in Brahman, realises his true Self and thereby transcends phenomena. In the absence of maya, both collective and individual, all his past actions are destroyed. After the destruction of the prarabdha karma he attains final Liberation.

5

The Great Lord is the beginning, the cause which unites the soul with the body; He is above the three kinds of time and is seen to be without parts. After having worshipped that adorable God dwelling in the heart, who is of many forms and is the true source of all things, man attains final Liberation.

6

He from whom this universe proceeds is higher and other than all forms of the Tree of the World and of time. When one knows Him who is the indweller, the bringer of good, the destroyer of evil, the Lord of powers, the immortal support of all, one attains final Liberation.

7

We know Him who is the Supreme Lord of lords, the Supreme Deity of deities, the Ruler of rulers; who is higher than the imperishable prakriti and is the self—luminous, adorable Lord of the world.

8

He is without a body or organs; none like unto Him is seen, or better than He. The Vedas speak of His exalted power, which is innate and capable of producing diverse effects and also of His omniscience and might.

9

He has no master in the world, no ruler, nor is there even a sign of Him by which He can be inferred. He is the cause, the Lord of the lord of the organs; and He is without progenitor or controller.

10

May the non—dual Lord, who, by the power of His maya, covered Himself, like a spider, with threads drawn from primal matter, merge us in Brahman!

11

The non—dual and resplendent Lord is hidden in all beings. All—pervading, the inmost Self of all creatures, the impeller to actions, abiding in all things, He is the Witness, the Animator and the Absolute, free from gunas.

12

There is a non—dual Ruler of the actionless many; He makes the one seed manifold. Eternal happiness belongs to the wise, who perceive Him within themselves—and not to others.

13

He is the Eternal among the eternal, the Conscious among the conscious and though non—dual, fulfils the desires of many. He who has known Him, the luminous Lord, the Great Cause, to be realised by Knowledge (Samkhya) and yoga, is freed from all fetters.

14

The sun does not shine there, nor the moon and the stars, nor these lightnings—much less this fire. He shining, everything shines after Him. By his light all this is lighted.

15

In this universe the Swan, the Supreme Self alone exists. It is He who, as fire, abides in the water. Only by knowing Him does one pass over death, There is no other way to reach the Supreme Goal.

16

He who is the support of both the unmanifested prakriti and the jiva, who is the Lord of the three gunas and who is the cause of bondage, existence and Liberation from samsara, is verily the Creator of the universe, the Knower, the inmost Self of all things and their Source—the omniscient Lord, the Author of time, the Possessor of virtues, the Knower of everything.

17

He who constantly rules the world is verily the cause of bondage and Liberation. Established in His own glory, He is the Immortal, the Embodiment of Consciousness, the omnipresent Protector of the universe. There is no one else able to rule it.

18

Seeking Liberation, I take refuge in the Lord, the revealer of Self—Knowledge, who in the beginning created Brahma and delivered the Vedas to Him.

19—20

When men shall roll up space as if it were a piece of hide, then there will be an end of misery without one's cultivating the Knowledge of the Lord, who is without parts, without actions,

tranquil, blameless, unattached, the supreme bridge to
Immortality, an like a fire that has consumed all its fuel.

21

Through the power of austerity and through the grace of the
Lord, the sage Svetasvatara realised Brahman and proclaimed
the highly sacred Knowledge, supremely cherished by the
company of seers, to sannyasins of the most advanced stage.

22

The profound mystery in the Vedanta was taught in the
previous cycle. It should not be given to one whose passions
have not been subdued, nor to one who is not a son or a
disciple.

23

If these truths have been told to a high—minded person who
feels the highest devotion for God and for his guru as for God,
then they will surely shine forth as inner experiences—then,
indeed, they will shine forth.

End of Svetasvatara Upanishad

The Peace Chant

Om. That is full; this is full. This fullness has been projected
from that fullness. When this fullness merges in that fullness,
all that remains is fullness.
Om. Peace! Peace! Peace!

Invocation

Om. May we, O gods, hear with our ears what is auspicious!
May we, O worshipful gods, see with our eyes what is good!
May we, strong in limbs and body, sing your praise and enjoy
the life allotted to us by Prajapati!
Om. Peace! Peace! Peace!

Prasna Upanishad

Question I

1

Om. Sukesa, the Son of Bharadvaja and Satyakama, the son of Sibi and Sauryayani, belonging to the family of Garga and Kausalya, the son of Asvala and Vaidarbhi, belonging to the family of Bhrigu and Kahandhi, the Son of Katya—all these, devoted to Brahman and firm in Brahman and seeking the Supreme Brahman, approached, fuel in hand, the venerable Pippalada with the thought that he would tell them everything about Brahman.

2

The rishi said to them: Stay with me a year more, practising austerities, chastity and faith. Then you may ask questions according to your desire. If we know we shall tell you all.

3

Then Kabandhi, the son of Katya, came to him and asked: Sir, whence are these creatures born?

4

To him the teacher said: Prajapati, the Creator, was desirous of progeny. He performed austerities and having performed austerities, created the pair, the moon (rayi) and the sun (prana). He said to Himself: "These two should produce creatures for Me in manifold ways."

5

The sun is, indeed, prana, life; the moon is rayi, food. Food is, indeed, all this—what has form and what is formless. Therefore everything having form is, indeed, food.

6

Now the sun, when it rises, enters the eastern quarter and thereby enfolds the living beings of the east in its rays. And when it illuminates the southern, the western, the northern, the lower, the upper and the intermediate quarters—when it illuminates everything—it thus enfolds all living beings in its rays.

7—8

That sun rises every day—the sun, which is the soul of all creatures, the soul of all forms, which is life and fire. This has been described by the following rik:

The wise know him who is in all forms, full of rays, all—knowing, non—dual, the support of all life, the eye of all beings, the giver of heat. There rises the sun, the thousand—rayed, existing in a hundred forms, the life of all creatures.

9

The year, verily, is Prajapati and there are two paths thereof: the Southern and the Northern. Those who perform sacrifices and engage in pious actions, as duties to be done, win only the World of the Moon; verily they return hither again. Therefore the rishis who desire off—spring travel by the Southern Path. This Path of the Fathers is rayi, food.

10

But those who seek the Self through austerity, chastity, faith and knowledge travel by the Northern Path and win the Sun. The Sun, verily, is the support of all lives. He is immortal and fearless; He is the final goal. Thence they do not return. This path is blocked for the ignorant. Concerning it there is the following verse:

11

Some call Him the father with five feet and with twelve forms, the giver of rain and the dweller in the region above the sky. Others, again, say that the world is fixed in the omniscient Sun, endowed with seven wheels and six spokes.

12

The month, verily, is Prajapati. Its dark half, verily, is food, rayi; its bright half, the eater, prana. Therefore some rishis perform sacrifice in the bright half, some in the other half.

13

Day and night, verily, are Prajapati. Of these, day is the eater, prana and night, the food, rayi. Those who join in sexual enjoyment by day verily dissipate life; but to join in sexual enjoyment by night is, verily, chastity.

14

Food, verily, is Prajapati. From that comes semen; from semen are all these creatures born.

15

Those, therefore, who practise this rule of Prajapati beget a pair. But Brahmaloaka belongs to those who observe austerity and chastity and in whom truth is firmly established.

16

The stainless World of Brahma belongs to those in whom there is no crookedness, no falsehood, no deception.

Question II

1

Then Vaidarbhi, belonging to the family of Bhrigu, asked him: Sir, how many gods support the body of the created being? How many of these manifest their power through it? And which one, furthermore, is paramount?

2

To the disciple he said: Space, akasa, verily is that god—the wind, fire, water, earth, speech, mind, eye and ear, as well. These, having manifested their glory, said boastfully: "We support this body and uphold it."

3

To them prana, the chiefmost said: "Do not fall into delusion. I alone, dividing myself into five parts, support this body and uphold it." But they were incredulous.

4

Prana, out of pride, rose upward, as it were, from the body. Now, when it rose upward all the others rose upward also and when it settled down they all settled down with it. As bees go out when their queen goes out and return when she returns, even so did speech, mind, eye and ear. They, being satisfied, praised prana.

5

It burns as fire, it is the sun, it is the rain; it is Indra, it is the wind, it is the earth, it is food. It is the luminous god. It is being and non—being; it is immortality.

6

As spokes in the hub of a wheel, all are fixed in prana, including the Rig—Veda, the Yajur—Veda, the Sama—Veda, the kshattriyas and the brahmins.

7

As Prajapati thou movest about in the womb; it is thou, indeed, who art born again. To thee, O Prana, creatures bring offerings, to thee who dwellest in the body with the organs.

8

Thou art the chief bearer of oblations to the gods and the first offering to the departed fathers; thou art the true activities of the rishis, of the Atharvangiras.

9

Indra thou art, O Prana and Rudra, too, in prowess. Thou art the Protector. Thou movest in the sky; thou art the sun, the lord of lights.

10

When, O Prana, thou showerest down rain, these creatures of thine are delighted, thinking there will be as much food as they desire.

11

Thou art vratya, O Prana and the Ekarshi Fire that devours the butter. Thou art the Supreme Lord of all. We are the givers of the butter that thou consumest, O Matarisva! Thou art our father.

12

That form of thine which abides in speech, which abides in the ear, which abides in the eye and which pervades the mind, make propitious. Go not away!

13

All that exists here is under the control of prana and also what exists in heaven. Protect us as a mother her sons; bestow upon us prosperity and wisdom.

Question III

1

Then Kausalya, the son of Asvala, asked Pippalada: Sir, whence is this prana born? How does it come into this body? How does it abide in the body after it has divided itself? How does it depart? How does it support the external and how the internal?

2

To him the teacher replied: You are asking difficult questions; you must be exceedingly devoted to Brahman. Therefore I will answer you.

3

This prana is born of Atman. As a shadow is cast by a person, so this prana is, by Atman. Through the activity of the mind it comes into this body.

4

As an emperor commands his officials, saying; "Rule these villages or those," so this prana employs the other pranas, each in its separate place.

5

Prana engages apana in the organs of excretion and generation; he himself moves through the mouth and nose and dwells in the eye and ear. In the middle is samana; it distributes equally what has been offered as food in the fire in the stomach. From this prana fire arise the seven flames.

6

The atman dwells in the heart, where there are one hundred and one arteries (nadi); for each of these there are one hundred branches and for each of these branches, again, there are seventy—two thousand subsidiary vessels. Vyana moves in these.

7

And then udana, ascending upward through one of them, conducts the departing soul to the virtuous world, for its virtuous deeds; to the sinful world, for its sinful deeds; and to the world of men, for both.

8

The sun, verily, is the external prana; for it rises, favouring the prana in the eye. The deity that exists in the earth controls the apana of man. The space, akasa, between heaven and earth is samana. The air is vyana.

9

Fire, verily, is udana; therefore he whose fire has been extinguished goes out for rebirth, with the senses absorbed in the mind.

10

Whatever one's thinking, with that one enters into prana. Prana joined with fire, together with the soul, leads to whatever world has been fashioned by thought.

11

The wise man who thus knows prana does not lose his offspring and becomes immortal. As to this there is the following verse:

12

He who knows the origin of prana, its entry, its place, its fivefold distribution, its internal aspect and also its external, obtains immortality; yea, he obtains immortality.

Question IV

1

Next Sauryayani, belonging to the family of Garga, asked: Sir, what are they that sleep in man and what are they that remain awake in him? Which deity is it that sees dreams? Whose is the happiness? In whom, again, are all these gathered together?

2

To him Pippalada replied: O Gargya, as the rays of the sun, when it sets, are gathered in that luminous orb and again go forth when it rises, even so, verily, all these—the objects and the senses—become one in the superior god, the mind. Therefore at that time a man hears not, sees not, smells not, tastes not, touches not, speaks not, grasps not, enjoys not, emits not and does not move about. He sleeps—that is what people say.

3

The prana fires remain awake in this city. Apana is the Garhapatya Fire and vyana, the Anvaharyapachana Fire. And prana is the Ahavaniya Fire, so called from being taken—since it is taken from the Garhapatya Fire.

4

Samana is so called because it distributes equally the two oblations, namely, the out—breathing and the in—breathing; it is the priest. The mind, verily, is the sacrificer. Udana is the fruit of the sacrifice, because it leads the sacrificer every day, in deep sleep, to Brahman.

5

There, in dreams, that god, the mind, experiences glory. Whatever has been seen he sees again; whatever has been heard he hears again; whatever has been experienced in different countries and quarters, he experiences again. Whatever has been seen or not seen, heard or not heard and whatever is real or not real—he sees it all. He sees all, himself being all.

6

When the jiva is overcome by light he sees no dreams; at that time, in this body, arises this happiness.

7—8

As a bird goes to a tree to roost, even so, O friend, all this rests in the Supreme Atman:

Earth and its subtle counterpart, water and its subtle counterpart, fire and its subtle counterpart, air and its subtle counterpart, akasa and its subtle counterpart, the eye and what can be seen, the ear and what can be heard, the nose and what can be smelt, the taste and what can be tasted, the skin and what can be touched, the organ of speech and what can be

spoken, the hands and what can be grasped, the organ of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what is their destination, the mind (manas) and what can be thought, the intellect (buddhi) and what can be comprehended, the ego (ahamkara) and the object of egoism, the memory (chitta) and its object, knowledge (tejah) and its object, prana and what is to be supported.

9

He, verily, it is who sees, feels, hears, smells, tastes, thinks and knows. He is the doer, the intelligent self, the purusha. He is established in the Highest, the imperishable Atman.

10

He who knows that imperishable Being, bright, without shadow, without body, without colour, verily attains the Supreme, the undecaying Purusha, O my good friend, he who knows Atman becomes all—knowing, becomes all. About it there is the following verse:

11

He, O friend, who knows that imperishable Being wherein rests the intelligent self, together with the gods, the pranas and the elements—he becomes all—knowing and enters into all.

Question V

1

Then Satyakama, the son of Sibi, asked Pippalada; Sir, if among men someone should here meditate on the syllable AUM until death, which world, verily, would he win thereby?

2

He replied: O Satyakama, the syllable AUM is the Supreme Brahman and also the other Brahman. Therefore he who knows it attains, with its support, the one or the other.

3

If he meditates on one letter (matra), then, being enlightened by that alone, he quickly comes back to earth after death. The rik verses lead him to the world of men. By practising austerity, chastity and faith he enjoys greatness.

4

If, again, he meditates on the second letter, he attains the mind and is led up by the yajur verses to the intermediate space, to the Plane of the Moon. Having enjoyed greatness in the Plane of the Moon, he returns hither again.

5

Again, he who meditates on the Highest Person through this syllable AUM consisting of three letters, becomes united with the effulgent Sun. As a snake is freed from its skin, even so he is freed from sin.

6

The three letters of AUM, if employed separately, are mortal; but when joined together in meditation on the total Reality and used properly on the activities of the external, internal and intermediate states, the knower trembles not.

7

The wise man, meditating on AUM, attains this world by means of the rik verses; the intermediate world by means of the yajur verses; and that which is known to the seers by means of the sama verses. And also through the syllable AUM he realises that which is tranquil, free from decay, death and fear and which is the Highest.

Question VI

1

Then Sukesa, the son of Bharadvaja, said to Pippalada: Sir, Hiranyabha, the prince of Kosala, once came to me and asked this question: "O son of Bharadvaja, do you know the Person with sixteen parts?" I said to the prince: "I do not know Him; if I knew Him, why should I not tell you? Surely he who speaks what is not true withers away to the very root; therefore I should not speak untruth." Then he silently mounted his chariot and went away. Now I ask you: Where does that Person dwell?

2

Pippalada said to him: That Person—He from whom these sixteen parts arise—is verily here within the body.

3

The Purusha reflected: "What is it by whose departure I shall depart and by whose staying I shall stay?"

4

He created prana; from prana faith, space, air, fire, water, earth, the organs, mind, food; from food virility, austerity, the Vedic hymns, sacrifice, the worlds; and in the worlds He created names.

5

As these flowing rivers, bound for the ocean, disappear into the ocean after having reached it, their names and forms being destroyed and are called simply the ocean—even so, these sixteen parts of the seer, whose goal is the Purusha, disappear into the Purusha after having reached Him, their names and forms being destroyed and are called simply the Purusha. He becomes free of parts and immortal. On this there is the following verse:

6

Know Him, the Purusha, who alone is to be known and in whom the parts rest firm, like the spokes in the nave of a wheel, that death may not affect you.

7

Pippalada said to them: Thus far, indeed, I know the Supreme Brahman; there is nothing higher than this.

8

And they, worshipping him, said: Thou, indeed, art our father—thou who hast taken us across our ignorance to the other shore.
Adoration to the supreme rishis! Adoration to the supreme rishis!

End of Prasna Upanishad

The Peace Chant

Om. May we, O gods, hear with our ears what is auspicious!
May we, O worshipful gods, see with our eyes what is good!
May we, strong in limbs and body, sing your praise and enjoy

the life allotted to us by Prajapati!
Om. Peace! Peace! Peace!

The Peace Chant

Om. May we, O gods, hear with our ears what is auspicious!
May we, O worshipful gods, see with our eyes what is good!
May we, strong in limbs and body, sing your praise and enjoy
the life allotted to us by Prajapati!
Om. Peace! Peace! Peace!

Mandukya Upanishad

Chapter I – Agama Prakarana (The Chapter based on Vedic Testimony)

I

Harih Aum! AUM, the word, is all this, the whole universe. A clear explanation of it is as follows: All that is past, present and future is, indeed, AUM. And whatever else there is, beyond the threefold division of time—that also is truly AUM.

II

All this is, indeed, Brahman. This Atman is Brahman. This same Atman has four quarters.

III

The first quarter is called Vaisvanara, whose sphere of activity is the waking state, who is conscious of external objects, who has seven limbs and nineteen mouths and who is the experiencer of gross objects.

IV

The second quarter is Taijasa, whose sphere of activity is the dream state, who is conscious of internal objects, who is endowed with seven limbs and nineteen mouths and who is the experiencer of subtle objects.

V

That is the state of deep sleep wherein one asleep neither desires any object nor sees any dream. The third quarter is Prajna, whose sphere is deep sleep, in whom all experiences become unified, who is, verily, a mass of consciousness, who is full of bliss and experiences bliss and who is the door leading to the knowledge of dreaming and waking.

VI

He is the Lord of all. He is the knower of all. He is the inner controller. He is the source of all; for from him all beings originate and in him they finally disappear.

Gaudapada Karika

1

Visva is all—pervading, the experiencer of external objects. Taijasa is the cognizer of internal objects. Prajna is a mass of consciousness. It is one alone that is thus known in the three states.

2

Visva is the cognizer through the right eye; Taijasa is the cognizer through the mind within; Prajna is the akasa in the heart. Therefore the one Atman is perceived threefold in the same body.

3—4

Visva experiences the gross; Taijasa, the subtle; and Prajna, the blissful. Know these to be the threefold experience. The gross object satisfies Visva; the subtle, Taijasa; and the blissful, Prajna. Know these to be the threefold satisfaction.

5

The experiencer and the objects of experience associated with the three states have been described. He who knows these both does not become attached to objects though enjoying them.

6

Surely a coming into existence must be predicated of all positive entities that exist. Prana manifests all inanimate objects. The Purusha manifests the conscious beings in their manifold forms.

7

Some of those who contemplate the process of creation regard it as the manifestation of God's powers; others imagine creation to be like dreams and illusions.

8

Those who are convinced about the reality of manifested objects ascribe the manifestation solely to God's will, while those who speculate about time regard time as the creator of things.

9

Some say that the manifestation is or the purpose of God's enjoyment, while others attribute it to His division. But it is the very nature of the effulgent Being. What desire is possible for Him who is the fulfillment of all desires?

VII

Turiya is not that which is conscious of the inner (subjective) world, nor that which is conscious of the outer (objective) world, nor that which is conscious of both, nor that which is a mass of consciousness. It is not simple consciousness nor is It unconsciousness. It is unperceived, unrelated, incomprehensible, uninferable, unthinkable and indescribable. The essence of the Consciousness manifesting as the self in the three states, It is the cessation of all phenomena; It is all peace, all bliss and non—dual. This is what is known as the Fourth (Turiya). This is Atman and this has to be realized.

10

Turiya, the changeless Ruler, is capable of destroying all miseries. All other entities being unreal, the non—dual Turiya alone is known as effulgent and all—pervading.

11

Visva and Taijasa are conditioned by cause and effect. Prajna is conditioned by cause alone. Neither cause nor effect exists in Turiya.

12

Prajna does not know anything of self or non—self, of truth or untruth. But Turiya is ever existent and all—seeing.

13

Non—cognition of duality is common to both Prajna and Turiya. But Prajna is associated with sleep in the form of cause and this sleep does not exist in Turiya.

14

The first two, Visva and Taijasa, are associated with dreaming and sleep respectively; Prajna, with Sleep bereft of dreams. Knowers of Brahman see neither sleep nor dreams in Turiya.

15

Dreaming is the wrong cognition and sleep the non—cognition, of Reality. When the erroneous knowledge in these two is destroyed, Turiya is realized.

16

When the jiva, asleep under the influence of beginningless maya, is awakened, it then realizes birthless, sleepless and dreamless Non—duality.

17

If the phenomenal universe were real, then certainly it would disappear. The universe of duality which is cognized is mere illusion (maya); Non—duality alone is the Supreme Reality.

18

If anyone imagines illusory ideas such as the teacher, the taught and the scriptures, then they will disappear. These ideas are for the purpose of instruction. Duality ceases to exist when Reality is known.

VIII

The same Atman explained before as being endowed with four quarters is now described from the standpoint of the syllable AUM. AUM, too, divided into parts, is viewed from the standpoint of letters. The quarters of Atman are the same as the letters of AUM and the letters are the same as the quarters. The letters are A, U and M.

IX

Vaisvanara Atman, whose sphere of activity is the waking state, is A, the first letter of AUM, on account of his all—pervasiveness or on account of his being the first. He who knows this obtains all desires and becomes first among the great.

X

Taijasa Atman, whose sphere of activity is the dream state, is U, the second letter of AUM, on account of his superiority or intermediateness. He who knows this attains a superior knowledge, receives equal treatment from all and finds in his family no one ignorant of Brahman.

XI

Prajna Atman, whose sphere is deep sleep, is M, the third letter of AUM, because both are the measure and also because in them all become one. He who knows this is able to measure all and also comprehends all within himself.

19

When it is desired to describe the identity of Visva and the letter A, the chief ground given is the fact that each is the first in its respective sphere. Another reason for this identity is the all—pervasiveness of each.

20

The clear ground for realizing Taijasa as of the same nature as the letter U is the common feature of superiority. Another plain reason for such identity is their being in the middle.

21

The indisputable reason given for the identity of Prajna and M is the common feature that both are the measure. The other reason for such identity is another common feature, namely, that both represent the state of mergence.

22

He who knows for certain the similarity of the three states and the three letters of AUM, based upon their common features, is worshipped and adored by all beings and also is a great sage.

23

Through meditation on A the seeker attains Visva; through meditation on U, Taijasa; and through meditation on M, Prajna. Meditation on the "soundless" brings no attainment.

XII

The Fourth (Turiya) is without parts and without relationship; It is the cessation of phenomena; It is all good and non—dual. This AUM is verily Atman. He who knows this merges his self in Atman—yea, he who knows this.

End of Mandukya Upanishad

24

AUM should be known quarter by quarter. There is no doubt that the quarters are the same as the letters. Having understood AUM quarter by quarter, one should not think of anything else.

25

The mind should be concentrated on AUM. AUM is the fearless Brahman. He who is always absorbed in AUM knows no fear whatever.

26

AUM is verily the Lower Brahman. It is also stated to be the Higher Brahman. AUM is beginningless and unique. There is nothing outside it. It is unrelated to any effect and is immutable.

27

AUM is, indeed, the beginning, middle and end of all things. He who has realized AUM as immutable immediately attains the Supreme Reality.

28

Know AUM to be Isvara, ever present in the hearts of all. The calm soul, contemplating AUM as all—pervading, does not grieve.

29

One who knows AUM, which is soundless and also endowed with infinite sounds, which is all good and the negation of duality, is a real sage and none other.

Chapter II — Vaitathya Prakarana (The Chapter on Illusion)

1

Harih Aum. The wise declare the unreality of all entities seen in dreams, because they are located within the body and the space therein is confined.

2

The dreamer, on account of the shortness of the time involved, cannot go out of the body and see the dream objects. Nor does he, when awakened, find himself in the places seen in the dream.

3

Scripture, on rational grounds, declares the non—existence of the chariots etc. perceived in dreams. Therefore the wise say that the unreality established by reason is proclaimed by scripture.

4

The different objects seen in the confined space of dreams are unreal on account of their being perceived. For the same reason i.e. on account of their being perceived, the objects seen in the waking state are also unreal. The same condition i.e. the state of being perceived exists in both waking and dreaming. The only difference is the limitation of space associated with dream objects.

5

Thoughtful persons speak of the sameness of the waking and dream states on account of the similarity of the objects perceived in both states on the grounds already mentioned.

6

If a thing is non—existent both in the beginning and in the end, it is necessarily non—existent in the present. The objects that we see are really like illusions; still they are regarded as real.

7

The utility of the objects of waking experience is contradicted in dreams; therefore they are certainly unreal. Thus both experiences, having a beginning and an end, are unreal.

8

The objects perceived by the dreamer, not usually seen in the waking state, owe their existence to the peculiar conditions under which the cognizer i.e. the mind functions for the time being, as with those residing in heaven. The dreamer, associating himself with the dream conditions, perceives those objects, even as a man, well instructed here, goes from one place to another and sees the peculiar objects belonging to those places.

9—10

In dreams, what is imagined within the mind is illusory and what is cognized outside by the mind, real; but truly, both are known to be unreal. Similarly, in the waking state, what is imagined within by the mind is illusory and what is cognized outside by the mind, real; but both should be held, on rational grounds, to be unreal.

11

If the objects perceived in both waking and dreaming are illusory, who perceives all these objects and who, again, imagines them?

12

It is the self—luminous Atman who, through the power of Its own maya, imagines in Itself by Itself all the objects that the subject experiences within and without. It alone is the cognizer of objects. This is the decision of Vedanta.

13

The Lord (Atman), with His mind turned outward, imagines in diverse forms various objects either permanent, such as the earth, or impermanent, such as lightning, which are already in His mind in the form of vasanas, or desires. Again, He turns His mind within and imagines various ideas.

14

Those that are cognized internally only as long as the thought of them lasts and those that are perceived outside and relate to two points in time, are all mere objects of the imagination. There is no ground for differentiating the one from the other.

15

Those that exist within the mind as subjective ideas and are known as unmanifested and those that are perceived to exist outside in a manifested form, both are mere objects of the imagination. Their difference lies only in the difference of the organs by means of which they are perceived.

16

First of all is imagined the jiva, the embodied individual and then are imagined the various entities, both external such as sounds, forms, etc. and internal such as the pranas, sense—organs, etc., that are perceived to exist. As is one's knowledge so is one's memory.

17

As a rope lying in darkness, about whose nature one remains uncertain, is imagined to be a snake or a line of water, so Atman is imagined in various ways.

18

When the real nature of the rope is ascertained, all misconceptions about it disappear and there arises the conviction that it is nothing but a rope. Even so is the true nature of Atman determined.

19

Atman is imagined as prana and other numberless ideas. All this is due to maya, belonging to the effulgent Atman, by which It appears, Itself, to be deluded.

20

Those conversant with prana describe Atman as prana; those conversant with the elements, as the elements; those conversant with the gunas, as the gunas; and those conversant with the tattvas, as the tattvas.

21

Those acquainted with the padas call It the padas; those acquainted with objects, the objects; those acquainted with the lokas, the lokas; those acquainted with the gods, the gods.

22

Those conversant with the Vedas describe Atman as the Vedas; those conversant with the sacrifices, as the sacrifices; those conversant with the enjoyer, as the enjoyer; and those conversant with the objects of enjoyment call It the objects of enjoyment.

23

The knowers of the subtle call It the subtle and the knowers of the gross, the gross. Those that are familiar with the Personal Deity call It the Personal Deity and those that are familiar with the void, the void.

24

Those that know time call Atman time and those that know space call It space. Those versed in the art of disputation call It the object of dispute; and those knowing the worlds call It the worlds.

25

The knowers of the mind call Atman the mind; the knowers of the buddhi, the buddhi. The knowers of the chitta call It the chitta; and the knowers of righteousness and unrighteousness call It righteousness and unrighteousness.

26

Some say that Atman consists of twenty—five cosmic principles; some, of twenty—six principles; some, again, of thirty—one principles; while there are yet others who describe It as consisting of an infinite number of principles.

27

Those who know how to gratify others call Atman gratification; those who are conversant with the asramas call It the asramas. The grammarians call It the masculine, feminine and neuter genders; and still others, the Higher Brahman and the Lower Brahman.

28

The knowers of creation call It creation; the knowers of dissolution, dissolution; and the knowers of preservation, preservation. In truth, all such ideas are always imagined in Atman.

29

The disciple grasps only that idea which is presented to him by his teacher. Atman assumes the form of what is taught and thus protects the disciple. Absorbed in that idea, he realizes it as Atman.

30

Atman, though non—separate from all these ideas, appears to be separate. He who truly knows this interprets, without any fear, the meaning of the Vedas.

31

As dreams, illusions and castles in the air are viewed, so is the tangible universe viewed by the wise, well versed in Vedanta.

32

There is neither dissolution nor creation, none in bondage and none practicing disciplines. There is none seeking Liberation and none liberated. This is the absolute truth.

33

Atman is imagined as the unreal objects that are perceived to exist and as Non—duality as well. The objects, too, are imagined in the non—dual Atman. Therefore Non—duality is Bliss.

34

The diversity in the universe does not exist as an entity identical With Atman, nor does it exist by itself. Neither is it separate from Brahman nor is it non—separate. This is the statement of the wise.

35

The wise, who are free from attachment, fear and anger and are well versed in the Vedas, have realized Atman as devoid of all phantasms and free from the illusion of the manifold and as non—dual.

36

Therefore, knowing Atman as such, fix your attention on Non—duality. Having realized Non—duality, behave in the world like an inert object.

37

The illumined sannyasin does not praise any deity, does not salute any superior and does not perform rites to propitiate departed ancestors. Regarding both body and Atman as his abode, he remains satisfied with what comes by chance.

38

Having known the truth regarding what exists internally as also the truth regarding what exists externally, he becomes one with Reality, he exults in Reality and never deviates from Reality.

Chapter III – Advaita Prakarana – (The Chapter on Non—duality)

1

The jiva, betaking himself to devotional worship, abides in the manifest Brahman. He thinks that before the creation all was of the same nature as the birthless Reality. Therefore he is said to possess a narrow intellect.

2

Therefore I shall now describe Brahman, which is unborn, the same throughout and free from narrowness. From this one can understand that Brahman does not in reality pass into birth even in the slightest degree, though It appears to be manifest everywhere.

3

Atman, which is like akasa (infinite space), is said to be manifested in the form of jivas, which may be likened to the akasas enclosed in pots. The bodies, also, are said to be manifested from Atman, just as a pot and the like are created out of akasa. As regards the manifestation of Atman this is the illustration.

4

As, on the destruction of the pot etc., the akasa enclosed in them merge in the great akasa, so the jivas merge in Atman.

5

As the dust, smoke, etc. soiling the akasa enclosed in a particular pot do not soil the other akasas enclosed in other

pots, so also the happiness, miseries, etc. of one jiva do not affect other jivas.

6

Though the diversity of forms, functions and names of the akasas associated with different receptacles is admitted, yet this does not imply any real differentiation in akasa itself. The same is the conclusion regarding the jivas.

7

As the akasa enclosed in a pot is neither an effect nor a part of the real akasa, so the jiva is neither an effect nor a part of atman.

8

Children regard akasa as being soiled by dirt; likewise the ignorant regard Atman as being similarly soiled.

9

Atman, in regard to Its birth and death, Its going and coming i.e. rebirth and Its dwelling in different bodies, is not unlike akasa.

10

All aggregates are produced by Atman's maya, as in a dream. No rational argument can be given to establish their reality, whether they are of equal status or whether some are superior to others.

11

The Supreme Self is the self of the five sheaths, such as the physical and the vital, which have been described in the Taittiriya Upanishad. That the Supreme Self is like akasa has already been stated.

12

The same akasa dwells within both the earth and the stomach; likewise, the same Brahman dwells within the pairs described in the Madhu—Brahmana.

13

The identity of the jiva and Atman is praised by pointing out their non—duality; multiplicity is condemned. Therefore non—dualism alone is free from error.

14

The separateness of the jiva and Atman, which has been declared in the earlier section of the Upanishads, dealing with the creation, is figurative, because this section states only what will happen in the future. This separateness cannot be the real meaning of those passages.

15

The scriptural statements regarding the creation, using the examples of earth, iron and sparks, are for the purpose of clarifying the mind. Multiplicity does not really exist in any manner.

16

There are three stages of life, corresponding to the threefold understanding of men: inferior, mediocre and superior. Scripture, out of compassion, has taught this discipline for the benefit of the unenlightened.

17

The dualists, firmly clinging to their conclusions, contradict one another. The non—dualists find no conflict with them.

18

Since Non—duality is Ultimate Reality, duality is said to be Its effect. The dualist sees duality in both the Absolute and the relative. Therefore the non—dualist position does not conflict with the dualist position.

19

The unborn Atman becomes manifold through maya and not otherwise. For if the manifold were real, then the immortal would become mortal.

20

The disputants assert that the unborn entity (Atman) becomes born. Now can one expect that an entity that is birthless and immortal should become mortal?

21

The immortal cannot become mortal, nor can the mortal become immortal. For it is never possible for a thing to change its nature.

22

How can one who believes that an entity by nature immortal becomes mortal, maintain that the immortal, after passing through change, retains its changeless nature?

23

Coming into birth may be real or illusory; both views are equally supported by the scriptures. But that view which is supported by the scriptures and corroborated by reason is alone to be accepted and not the other.

24

From such scriptural passages as, "One does not see any multiplicity in Atman" and "Indra (the Supreme Lord), through maya, assumes diverse forms", one knows that Atman, though ever unborn, appears to have become many only through maya.

25

Further, by the negation of the creation, coming into birth is negated. The causality of Brahman is denied by such a statement as "Who can cause It to come into birth?"

26

On account of the incomprehensible nature of Atman, the scriptural passage "Not this, not this" negates all dualistic ideas attributed to Atman. Therefore the birthless Atman alone exists.

27

What is ever existent appears to pass into birth through maya, yet from the standpoint of Reality it does not do so. But he who thinks this passing into birth is real asserts, as a matter of fact, that what is born passes into birth again.

28

The unreal cannot be born either really or through maya. For it is not possible for the son of a barren woman to be born either really or through maya.

29

As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality.

30

There is no doubt that the mind, which is in reality non—dual, appears to be dual in dreams; likewise, there is no doubt that what is non—dual, i.e. Atman, appears to be dual in the waking state.

31

All the multiple objects, comprising the movable and the immovable, are perceived by the mind alone. For duality is never perceived when the mind ceases to act.

32

When the mind, after realizing the knowledge that Atman alone is real, becomes free from imaginations and therefore does not cognize anything, for want of objects to be cognized, it ceases to be the mind.

33

Knowledge (Jnana), which is unborn and free from imagination, is described by the wise as ever inseparable from the knowable. The immutable and birthless Brahman is the goal of knowledge. The birthless is known by the birthless.

34

One should know the behavior of the mind which, being endowed with discrimination and free from illusions is under control. The condition of the mind in deep sleep is not like that but is of a different kind.

35

The mind is withdrawn in deep sleep, but it is not so when the mind is controlled. The controlled mind is verily the fearless Brahman, the light of whose omniscience is all—pervading.

36

Brahman is birthless, sleepless, dreamless, nameless and formless. It is ever effulgent and omniscient. No duty, in any sense, can ever be associated with It.

37

Atman is beyond all expression by words and beyond all acts of the mind. It is great peace, eternal effulgence and samadhi; It is unmoving and fearless.

38

Brahman is free from mental activity and hence from all ideas of acceptance or relinquishment. When knowledge is established in Atman it attains birthlessness and sameness.

39

This yoga, which is not in touch with anything, is hard for yogis in general to attain. They are afraid of it, because they see fear in that which is really fearlessness.

40

Yogis who are ignorant of Non—duality depend on the control of the mind for attaining fearlessness, the destruction of misery, Self—Knowledge and imperishable peace.

41

The mind is to be brought under Control by undepressed effort; it is like emptying the ocean, drop by drop, with the help of a blade of kusa grass.

42

The mind distracted by desires and enjoyments should be brought under control by proper means; so also the mind enjoying pleasure in inactivity (laya). For the state of inactivity is as harmful as the state of desires.

43

Turn back the mind from the enjoyment of desires, remembering that they beget only misery. Do not see the created objects, remembering that all this is the unborn Atman.

44

If the mind becomes inactive, arouse it from laya; if distracted, make it tranquil. Understand the nature of the mind when it contains the seed of attachment. When the mind has attained sameness, do not disturb it again.

45

The yogi must not taste the happiness arising from samadhi; he should detach himself from it by the exercise of discrimination. If his mind, after attaining steadiness, again seeks external objects, he should make it one with Atman through great effort.

46

When the mind does not lapse into inactivity and is not distracted by desires, that is to say, when it remains unshakable and does not give rise to appearances, it verily becomes Brahman.

47

This Supreme Bliss abides in the Self. It is peace; it is Liberation; it is birthless and cannot be described in words. It is called the omniscient Brahman, being one with the birthless Self, which is the true object of knowledge.

48

No jiva ever comes into existence. There exists no cause that can produce it. The supreme truth is that nothing ever is born.

Chapter IV — Alatasanti Prakarana (The Chapter on the Quenching of the Fire—brand)

1

I bow to the best among men, who, by means of knowledge, which is like akasa and which is non—different from the goal of knowledge, realized the nature of the jivas (dharmas), which, too, are like akasa.

2

I bow to the yoga known as asparsa, taught in the scriptures, which promotes the happiness and well-being of all creatures and is free from strife and contradictions.

3

Some disputants postulate that only an existing entity can again come into existence, while other disputants, proud of their intellect, postulate that only a non-existing entity can come into existence. Thus they quarrel among themselves.

4

An existing entity cannot again come into existence (birth); nor can a non-existing entity come into existence. Thus disputing among themselves, they really establish the non-dualistic view of ajati (non-creation).

5

We approve the ajati (non-creation) thus established by them. We have no quarrel with them. Now hear from us about Ultimate Reality, which is free from all disputations.

6—8

The disputants assert that the unborn entity (Atman) becomes born. How can one expect that an entity that is birthless and immortal should become mortal?

The immortal cannot become mortal, nor can the mortal become immortal. For it is never possible for a thing to change its nature.

How can one who believes that an entity by nature immortal becomes mortal, maintain that the immortal, after passing through change, retains its changeless nature?

9

By the prakriti, or nature, of a thing is understood that which, when acquired, becomes the essential part of the thing, that which is its characteristic quality, that which is its inalienable nature from its very birth, that which is not extraneous to it and that which never ceases to be itself.

10

All the jivas are, by their very nature, free from senility and death. But they think they are subject to senility and death and

by the very power of thought they appear to deviate from their true nature.

11

The disputant according to whom the cause itself is the effect must maintain that the cause is born as the effect. If it is born, how can it be called birthless? If it is subject to modification, how then can it be said to be eternal?

12

If, as you say, the effect is non—different from the cause, then the effect too must be unborn. Further, how can the cause be eternal if it is non—different from the effect, which is born?

13

There is no illustration to support the view that the effect is born from an unborn cause. Again, if it is said that the effect is produced from a cause which itself is born, then this leads to an infinite regress.

14

How can they who assert that the effect is the cause of the cause and the cause is the cause of the effect, maintain the beginninglessness of both cause and effect?

15

Those who say that the effect is the cause of the cause and that the cause is the cause of the effect maintain, actually, that the creation takes place after the manner of the birth of father from son.

16

If causality is asserted, then the order in which cause and effect succeed each other must be stated. If it is said that they appear simultaneously, then, being like the two horns of an animal, they cannot be mutually related as cause and effect.

17

The cause that you affirm, cannot be established as the cause if it is produced from the effect. How can the cause, which itself is not established, give birth to the effect?

18

If the cause is produced from the effect and if the effect is, again, produced from the cause, which of the two is born first upon which depends the birth of the other?

19

The inability to reply to the question raised above, the ignorance about the matter and the impossibility of establishing the order of succession if the causal relation is admitted clearly lead the wise to uphold, under all conditions, the doctrine of ajati, or non—creation.

20

The illustration of the seed and the sprout is something which is yet to be proved. The illustration i.e. the middle term, which itself is not yet proved, cannot be used for establishing a proposition to be proved.

21

The ignorance regarding the antecedence and the subsequence of cause and effect clearly proves the absence of creation (ajati). If the jiva (dharma) has really been born, then why can you not point out its antecedent cause?

22

Nothing whatsoever is born, either of itself or of another entity. Nothing is ever produced, whether it be being or non—being or both being and non—being.

23

The cause cannot be produced from a beginningless effect; nor can the effect be produced from a beginningless cause. That which is without beginning is necessarily free from birth.

24

Subjective knowledge must have an object for its cause; otherwise variety becomes non—existent. Further, from the experience of pain, the existence of external objects, accepted by the dualistic scriptures, must be admitted.

25

The dualists, by force of reason, assert that there is a cause of subjective knowledge. But from the standpoint of the true nature of things we assert that the so—called cause is, after all, no cause.

26

The mind is not related to external objects or to the ideas that appear as such objects. This is so because objects are non—existent and the ideas that appear as external objects are not distinct from the mind.

27

The mind does not enter into the causal relation in any of the three periods of time. How can it ever be subject to delusion, when there is no cause for such delusion?

28

Therefore neither the mind nor the objects perceived by the mind are ever born. To see their birth is like seeing the footprints of birds in the sky.

29

The cause, Brahman, from which the birthless mind is asserted, by the dualists, to have been born is itself unborn. Because Brahman is ever unborn, therefore it is never possible for It to be other than what It is.

30

If, as the dualists contend, the world is beginningless, then it cannot be non—eternal. Moksha (Liberation) cannot have a beginning and be eternal.

31—32

If a thing is non—existent in the beginning and in the end, it is necessarily non—existent in the present. The objects that we see are really like illusions; still they are regarded as real. The utility of the objects of waking experience is contradicted in dreams; therefore they are certainly unreal. Both experiences have a beginning and an end.

33

All entities seen in dreams are unreal, because they are perceived inside the body. How is it possible for things that are perceived to exist, really to exist in Brahman, which is indivisible and homogeneous?

34

It is not reasonable to think that a dreamer actually goes out in order to experience the objects seen in the dream, because of the discrepancy of the time involved in such a journey. Nor does he, when awakened, find himself in the places seen in the dream.

35

The dreamer, after awaking, realizes the illusoriness of the conversations he had with friends etc. in the dream state. Further, he does not possess in the waking state anything he acquired while dreaming.

36

The dream body is unsubstantial because the other i.e. the physical body, different from it, is perceived. Like the dream body, all things cognized by the mind are unsubstantial.

37

Since the experience of objects in dreams is similar to the experience of objects in the waking state, waking experience is regarded as the cause of dream experience. It is only by him who admits waking experience to be the cause of dream experience that waking experience can be regarded as real.

38

All entities are said to be unborn, since birth cannot be established as a fact. It is utterly impossible for the unreal to be born of the real.

39

A man filled with the impressions of the unreal objects seen in the waking state sees those very things in dreams as well. But he does not see in the waking state the unreal objects seen in dreams.

40

The unreal cannot have another unreality for its cause, nor can the real have the unreal for its cause. The real cannot be the cause of the real. And how utterly impossible it is for the real to be the cause of the unreal!

41

As a person in the waking state through false knowledge appears to handle objects, whose nature is inscrutable, as if they were real, so also, in dreams, he perceives, through false knowledge, objects whose existence is possible in the dream state alone.

42

Wise men teach causality only for the sake of those who, afraid of non—creation, assert the reality of external objects because they perceive such objects and also because they cling to various social and religious duties.

43

Those who, because of their fear of the truth of absolute non—creation and also because of their perception of external objects, deny ajati (non—creation) are not affected by the evil consequent on the belief in creation. This evil, if there is any, is insignificant.

44

As an elephant conjured up by a magician is taken to be real because it is perceived to exist and also because it answers to the behavior of a real elephant, so also external objects are taken to be real because they are perceived to exist and because one can deal with them.

45

It is Consciousness, Vijnana, alone that appears to be born or to move or to take the form of matter. But this Consciousness is really ever unborn, immovable and free from the traits of materiality; it is all peace and non—dual.

46

Thus the mind is never subject to birth. All beings, too, are free from birth. Those who know this do not fall into false knowledge.

47

As the line made by a moving fire—brand appears to be straight, crooked, etc., so Consciousness, when set in motion, appears as the perceiver, the perceived and the like.

48

As the fire—brand, when not in motion, is free from all appearances and remains changeless, so Consciousness, when not in motion, is free from all appearances and remains Changeless.

49

When the fire—brand is set in motion, the appearances that are seen in it do not come from elsewhere. When it is still, the appearances do not leave the motionless fire—brand and go elsewhere, nor do they enter into the fire—brand itself.

50

The appearances do not emerge from the fire—brand, because their nature is not that of a substance. This applies likewise to Consciousness, because of the similarity of the appearances.

51—52

When Consciousness is associated with the idea of activity, as in the waking and dream states, the appearances that seem to arise do not come from anywhere else. When Consciousness is non—active, as in deep sleep, the appearances do not leave the non—active Consciousness and go elsewhere, nor do they merge in it. The appearances do not emerge from Consciousness, for their nature is not that of a substance. They are incomprehensible, because they are not subject to the relation of cause and effect.

53

A substance may be the cause of another substance and a non—substance, the cause of another non—substance. But the jivas cannot possibly be anything like a substance or a non—substance.

54

Thus external appearances (objects) are not caused by the mind, nor is the mind caused by them. Hence thoughtful people hold to the principle of absolute non—creation.

55

As long as a person clings to the belief in causality, he will find cause producing effect. But when this attachment to causality wears away, cause and effect become non—existent.

56

As long as a person clings to the belief in causality, samsara will continue to expand for him. But when this attachment to causality wears away, samsara becomes non—existent.

57

The entire universe is created by false knowledge; therefore nothing in it is eternal. Everything, again, as one with Ultimate Reality, is unborn; therefore there is no such thing as destruction.

58

Birth is ascribed to the jivas; but such birth is not possible from the standpoint of Reality. Their birth is like that of an illusory object. That illusion, again, does not exist.

59

The illusory sprout is born of the illusory seed. This illusory sprout is neither permanent nor destructible. The same applies to the jivas.

60

The term *permanent* or *impermanent* cannot be applied to the birthless jivas. What is indescribable in words cannot be discriminated about as permanent or impermanent.

61—62

As in dreams the mind acts through maya, presenting the appearance of duality, so also in the waking state the mind acts through maya, presenting the appearance of duality.

There is no doubt that the mind, which is in reality non—dual, appears to be dual in dreams; likewise, there is no doubt that what is non—dual i.e. Atman, appears to be dual in the waking state.

63

The dreamer, wandering about in all the ten directions in his dream, sees the whole variety of jivas, born of eggs, moisture, etc.

64

These entities, which are objects of the mind of the dreamer, do not exist apart from his mind. Likewise, the mind of the dreamer is an object of perception of the dreamer alone.

65—66

The waking man, wandering about in all the ten directions in his waking state, sees the whole variety of jivas, born of eggs, moisture, etc. They are the objects of the mind of the waking man and do not exist apart from it. Likewise, the mind of the waking man is an object of his perception alone.

67

Both the mind and the jivas are objects of each other's perception. Can the one exist independent of the other? The reply of the wise is in the negative. There is no evidence of the existence of the one without the other; they are cognized only through each other.

68—70

As the dream jiva comes into existence and disappears, so also these jivas perceived in the waking state appear and disappear. As the jiva conjured up by the magician comes into existence and disappears, so also these jivas perceived in the waking state appear and disappear.

As an artificial jiva comes into existence and disappears, so also these jivas perceived in the waking state appear and disappear.

71

No jiva ever comes into existence. There exists no cause that can produce it. The supreme truth is that nothing ever is born.

72

The world of duality, which is perceived to exist and is characterized by the subject—object relationship, is verily a movement of the mind. The mind, again, from the standpoint of

Reality has no contact with any object. Hence it is declared to be eternal and unattached.

73

That which exists on the strength of false knowledge based upon imagination does not really exist. Again, that which is said to exist on the strength of the views advanced by other schools of thought does not really exist.

74

Atman is called birthless (aja) from the standpoint of false knowledge based upon imagination; in reality It is not even birthless. The unborn Atman is said to be born from the standpoint of the false knowledge cherished by other schools of thought.

75

People persistently hold to the idea of unreality i.e. duality. But such duality does not exist. One who has realized the absence of duality is not born again, since there remains no longer any cause for his birth.

76

When the mind finds no cause—superior, inferior, or middling—it becomes free from birth. How can there be an effect without a cause?

77

The birthlessness of the mind, which is free from manifestation and causal relationship, is absolute and constant. For duality i.e. the perceiving mind and its objects is merely an objectification of the mind.

78

Realizing the absence of causality as ultimate truth and not finding any other reason for birth, one attains that state which is free from grief, desire and fear.

79

On account of attachment to unreal objects the mind pursues such objects. But it comes back to its pure state when it attains non—attachment, realizing their unreality.

80

The mind freed from attachment to all external objects and undistracted by fresh objects attains the state of immutability. The wise realize such a mind to be Brahman; It is undifferentiated, birthless and non—dual.

81

The birthless, dreamless and sleepless Reality reveals Itself by Itself; for this Dharma (Atman) by Its very nature is self—luminous.

82

The Lord (Atman) becomes easily hidden because of attachment to any single object and is revealed with great difficulty.

83

The ignorant, with their childish minds, verily cover Atman by predicating of It such attributes as existence, non—existence, existence and non—existence and total non—existence, deriving these characteristics from the notions of change, immovability, combination of change and immovability and absolute negation which they associate with Atman.

84

These are the four theories regarding Atman, through attachment to which It always remains hidden from one's view. He who knows the Lord to be ever untouched by them indeed knows all.

85

What else remains to be desired by him who has attained the state of the brahmin—a state of complete omniscience and non—duality, which is without beginning, middle, or end?

86

The humility (vinaya) of the brahmins is natural. Their tranquility (sama) is also natural. Further, the control of the senses (dama) comes natural to them. He who has realized Brahman attains peace.

87

Vedanta recognizes the ordinary state of waking, in which duality, consisting of objects and the idea of coming in contact with them, is admitted. It also recognizes a purer ordinary state i.e. the dream state, in which is experienced duality consisting of objects and the idea of coming in contact with them, though such objects do not exist.

88

The wise recognize another state, in which there exist neither objects nor ideas regarding them. This state is beyond all empirical experiences. They describe the three: knowledge, the objects of knowledge i.e. the three states and the supremely knowable i.e. Ultimate Reality.

89

Having known knowledge and the threefold knowable, one after another, the knower, endowed with supreme intellect, attains in this very life and everywhere, the state of omniscience.

90

One should be conversant, at the very outset, with four things. These are as follows: the things to be avoided, the goal to be realized, the disciplines to be cultivated and the tendencies to be rendered ineffective. Of these four, all except the goal to be realized i.e. the Supreme Reality exist only as products of the imagination.

91

All Atmans (Dharmas) are to be known, by their very nature, to be beginningless and unattached like akasa. There is not the slightest variety in there in any way or at any time.

92

All jivas are, by their very nature, illumined from the very beginning. There can never be any doubt about their nature. He who, having known this, rests without seeking further knowledge is alone capable of attaining Immortality.

93

The jivas, from the very beginning and by their very nature, are all peace, unborn and completely free. They are characterized

by sameness and non—separateness. The unborn Atman is always established in sameness and purity.

94

Those who always wander in the realm of separateness cannot realize the purity of Atman. Their minds are inclined to differentiation and they assert the separateness of the Atmans. Therefore they are called narrow—minded.

95

They alone in this world are endowed with the highest wisdom who are firm in their conviction of the sameness and birthlessness of Atman. The ordinary man does not understand their way.

96

Knowledge, which is the very essence of the unborn jivas, is itself called unborn and unrelated. This Knowledge is proclaimed to be unattached, since it is unrelated to any other object.

97

To those ignorant people who believe that Atman can deviate from Its true nature even in the slightest measure, Its eternally unrelated character is lost. In that case the destruction of the veil is out of the question.

98

All jivas are ever free from bondage and pure by nature. They are illumined and free from the very beginning. Yet the wise speak of the jivas as capable of knowing Ultimate Reality.

99

The Knowledge of the wise man, who is all light, is never related to any object. All the jivas, as well as Knowledge, are ever unrelated to objects. This is not the view of Buddha.

100

Having realized the Knowledge of the Supreme Reality, which is hard to grasp, profound, birthless, the same throughout, all light and free from multiplicity, we salute It as best we can.

Aum. Peace! Peace! Peace!

Final Salutation by Sri Sankaracharya

I salute Brahman, the destroyer of the fear of those who take refuge in It—which, though unborn, appears to be associated with birth through Its own majestic powers; which, though motionless, appears to be moving; and which, though non—dual, appears to have assumed many forms to those whose vision is deluded by the perception of diverse objects and their attributes.

I prostrate myself at the feet of the teacher of my teacher, the most adored among the adorable, who—out of sheer compassion for the beings drowned in the deep ocean of the world, infested by the terrible sharks of incessant births and deaths—rescued, for the benefit of all, this nectar, hardly attainable even by the immortals, from the inmost depths of the ocean of the Vedas by churning it with the rod of his illumined wisdom.

I make obeisance with my whole being to those holy feet—the dispellers of the fear of the chain of births and deaths—of my own great teacher, who, through the light of his illumined wisdom, destroyed the darkness of delusion enveloping my mind; who put an end, for ever, to my appearance and disappearance in this terrible ocean of innumerable births and deaths; and who enables all others, too, that take shelter at his feet, to attain unfailing knowledge of the scriptures, peace and the state of perfect non—differentiation.

Aum Tat Sat

Invocation

May my speech be fixed in my mind, may my mind be fixed in my speech! O self—luminous Brahman, be manifested to me. O mind and speech, may you bring me the meaning of the Vedas! May what I study from the Vedas not leave me! I shall unite day and night through this study. I shall think of the right; I shall speak the right. May Brahman protect me, may Brahman protect the teacher! May Brahman protect me, may Brahman protect the teacher!

Om. Peace! Peace! Peace!

Aitareya Upanishad

Part One

Chapter I — The Creation of Virat

1

In the beginning all this verily was Atman only, one and without a second. There was nothing else that winked. He bethought Himself: "Let Me now create the worlds."

2

He created these worlds: Ambhah, the world of water—bearing clouds, Marichi, the world of the solar rays, Mara, the world of mortals and Ap, the world of waters. Yon is Ambhah, above heaven; heaven is its support. The Marichis are the interspace. Mara is the earth. What is underneath is Ap.

3

He bethought Himself: "Here now are the worlds. Let Me now create world—guardians." Right from the waters He drew forth the Person in the form of a lump and gave Him a shape.

4

He brooded over Him. From Him, so brooded over, the mouth was separated out, as with an egg; from the month, the organ of speech; from speech, fire, the controlling deity of the organ. Then the nostrils were separated out; from the nostrils, the organ of breath; from breath, air, the controlling deity of the organ.

Then the eyes were separated out; from the eyes, the organ of sight; from sight, the sun, the controlling deity of the organ. Then the ears were separated out; from the ears, the organ of hearing; from hearing, the quarters of space, the controlling deity of the organ.

Then the skin was separated out; from the skin, hairs, the organ of touch; from the hairs, plants and trees, air the controlling deity of the organs.

Then the heart was separated out; from the heart, the organ of the mind; from the mind, the moon, the controlling deity of the organ.

Then the navel was separated out; from the navel, the organ of the apana; from the apana, Death, Varuna, the controlling deity of the organ.

Then the virile member was separated out; from the virile member, semen, the organ of generation; from the semen, the waters, the controlling deity of the organ.

Chapter II—Cosmic Powers in the Human Body

1

These deities, thus created, fell into this great ocean. He subjected the Person to hunger and thirst. They said to Him: "Find out for us an abode wherein being established we may eat food."

2—3

He brought them a cow. They said: "But this is not enough for us." He brought them a horse. They said: "This, too, is not enough for us."

He brought them a person. The deities said: "Ah, this is well done, indeed." Therefore a person is verily something well done.

He said to the deities: "Now enter your respective abodes."

4

The deity fire became the organ of speech and entered the mouth. Air became breath and entered the nostrils. The sun became sight and entered the eyes; the quarters of space became hearing and entered the ears. Plants and trees, the deity of air, became hairs and entered the skin. The moon became the mind and entered the heart. Death became the apana and entered the navel. The waters became semen and entered the virile member.

5

Hunger and thirst said to the Creator: "For the two of us find an abode also." He said to them: "I assign the two of you to these deities; I make you co—sharers with them."

Therefore to whatsoever deity an oblation is made, hunger and thirst became sharers in it.

Chapter III—The Embodiment of the Supreme Self

1

He bethought Himself: "Here now are the worlds and the world—guardians. Let Me create food for them."

2

He brooded over the waters. From the waters, thus brooded over, there emerged a condensed form. The form that so emerged is indeed food.

3

The food so created wished to flee away. He sought to grasp it with speech. But He was not able to grasp it with speech. If, indeed, He has grasped it with speech, one would then have been satisfied by merely uttering the word food

4—10

The Creator sought to grasp it with the breath. But He was not able to grasp it with the breath. If, indeed, He had grasped it with the breath, one would then have been satisfied by merely smelling food.

He sought to grasp it with the eye. But He was not able to grasp it with the eye.

If, indeed, He had grasped it with the eye, one would then have been satisfied by merely seeing food.

He sought to grasp it with the ear. But He was not able to grasp it with the ear.

If, indeed, He had grasped it with the ear, one would then have been satisfied by merely hearing of food.

He sought to grasp it with the skin. But He was not able to grasp it with the skin.

If, indeed, He had grasped it with the skin, one would then have been satisfied by merely touching food.

He sought to grasp it with the mind. But He was not able to grasp it with the mind.

If, indeed, He had grasped it with the mind, one would then have been satisfied by merely thinking of food.

He sought to grasp it with the virile member. But He was not able to grasp it with the virile member.

If, indeed, He had grasped it with the virile member, one would then have been satisfied by merely emitting food.

He sought to grasp it with the apana and He grasped it.

This grasper of food is what vayu, air or prana is. This vayu is what lives on food.

11

He bethought Himself: "How could this exist without Me?"

Then He said to Himself: "Which way shall I enter it?" he said to Himself further: "If speech is uttered by the organ of speech, if smelling is done by the breath, seeing by the eyes, hearing by the ears, touching by the skin, thinking by the mind, eating by

the apana and the emission of semen by the virile member, them who am I?"

12

So, piercing the end, the Lord entered through that door. That door is known as the vidriti, the cleft. This is the place of bliss. Atman, thus embodied, has three abodes, three conditions of sleep. This is one abode, this is another, this is the third.

13

Having been born as the jiva, He realised the elements as one with Himself. What else here would one desire to speak about? He perceived this very person as the all—pervading Brahman. He said: "Ah, I have seen It."

14

Therefore He is called Idandra. Idandra, indeed is His name. Him who is Idandra they call indirectly Indra. For the gods appear to be fond of cryptic epithets; yea, the gods appear to be fond of cryptic epithets.

Part Two

Chapter I—The Three Births of the Self

1

This person is, at first, the germ in a man. That which is the semen is here called the germ. This semen is the vigour drawn from all the limbs. The man bears the self in the self. When he pours the semen into a woman, he gives it a birth. This, indeed, is the first birth of the embodied soul.

2

That semen becomes one with the woman—just like a limb of her own. That is why it does not hurt her. She nourishes this self of his that has come into her.

3

She, being the nourisher, should be nourished. The woman nourishes the embryo. Immediately after its birth he nourishes the child, which in the beginning was already born. Nourishing the child from birth onward, he thus nourishes himself for the

continuation of these worlds. For thus alone are these worlds perpetuated. This is one's second birth.

4

He who is the one self of his, is made his substitute for virtuous deeds. Then the other self of his, having accomplished his duties and reached his age departs. So departing hence, he is born again. This is the third birth.

5

About this a rishi has said:

"While still lying in the womb, I came to know all the births of the gods. A hundred strongholds, as if made of iron, confined me, yet I burst through them all swiftly, like a hawk."

Vamadeva spoke, in this wise, even while lying in the womb.

6

Thus endowed with Knowledge, he, becoming one with the Supreme Self and soaring aloft on the dissolution of the body, obtained all desires in the heavenly world and became immortal—yea, became immortal.

Part Three

Chapter I—Concerning the Self

1

Who is He whom we worship, thinking: "This is the Self"? Which one is the Self? Is it He by whom one sees form, by whom one hears sound and by whom one tastes the sweet and the unsweet?

2

Is it the heart and the mind. It is consciousness, lordship, knowledge, wisdom, retentive power of mind, sense knowledge, steadfastness, though, thoughtfulness, sorrow, memory, concepts, purpose, life, desire, longing: all these are but various names of Consciousness (Prajnanam).

3

He is Brahman, He is Indra, He is Prajapati; He is all these gods; He is the five great elements—earth, air, akasa, water, light; He is all these small creatures and the others which are

mixed; He is the origin—those born of an egg, of a womb, of sweat and of a sprout; He is horses, cows, human beings, elephants—whatever breathes here, whether moving on legs or flying in the air or unmoving. All this is guided by Consciousness, is supported by Consciousness. The basis is Consciousness. Consciousness is Brahman.

4

He, having realised oneness with Pure Consciousness, soared from this world and having obtained all desires in yonder heavenly world, became immortal—yea, became immortal.

End of Aitareya Upanishad

The Peace Chant

May my speech be fixed in my mind, may my mind be fixed in my speech! O self—luminous Brahman, be manifest to me. O mind and speech, may you bring me the meaning of the Vedas! May what I study from the Vedas not leave me! I shall unite day and night through this study. I shall think of the right; I shall speak the right. May Brahman protect me, may Brahman protect the teacher! May Brahman protect me, may Brahman protect the teacher!
Om. Peace! Peace! Peace!

Invocation

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.
Om. Peace! Peace! Peace!

Brihadaranyaka Upanishad

Part One

Chapter I—Meditation on the Horse—sacrifice

1

Om, verily, the head of the sacrificial horse is the dawn, its eye the sun, its vital breath the wind, its open mouth the Vaisvanara fire and the trunk of the sacrificial horse is the year. The back is heaven, the belly the intermediate region, the hoof the earth, the sides the four quarters, the ribs the intermediate quarters, the limbs the seasons, the joints the months and half—months, the feet the days and nights, the bones the stars, the flesh the clouds. Its half—digested food is the sand, the blood—vessels the rivers, the liver and lungs the mountains, the hair the herbs and trees. The fore part of the horse is the rising sun and the hinder part the setting sun. Its yawn is lightning, its shaking of the body is thunder, its water is rain and its neighing is indeed voice.

2

The day, verily, is the golden cup called mahiman, in front of the horse, which arose pointing it out. Its source is the eastern sea. The night, verily, is the silver cup called mahiman, behind the horse, which arose pointing it out. Its source is the western sea. These two vessels appeared at either end of the horse. As a racer the horse carried the gods; as a stallion, the gandharvas; as a runner, the demons; as a horse, men. The sea is its stable and the sea, its source.

Chapter II—The Process of Creation

1

In the beginning there was nothing whatsoever in the universe. By Death, indeed, all this was covered—by hunger, for hunger is, verily, death. "Let Me have a mind," was His desire and He created the mind. Then He moved about, worshipping Himself. From Him, thus worshipping, water was produced. "Verily," Death though, "while I was worshipping, water was produced"; that is why the Arka (fire used in the Horse—sacrifice) is so called. Surely, happiness comes to him who knows how the fire came to be called arka.

2

Water, verily, is arka. What was then like froth on the water became solidified; that was earth. After the earth was created, Hiranyagarbha was tired. From Him, thus fatigued and heated, came forth His essence as brightness. That was Fire.

3

He divided Himself into three: the sun one—third and the air one—third. Thus Prana is divided into three. His head is the east and His arms are that (the north—east) and that (the south—east). His hinder part is the west and His two hip—bones are that (the north—west) and that (the south—west). His sides are the south and the north, His back is heaven, His belly is the intermediate region and His chest is the earth. Thus He stands firm on water. He who knows this stands firm wherever he goes.

4

He desired: "Let a second self be born of Me," and He (Death or Hunger) brought about the union of speech with the mind. What was the seed there became the year. Prior to that there had been no year. He (Death) bore him (the year) for as long as a year and after that time projected him. Then, when he was born, Death opened His mouth to devour him. He (the child) cried: "Bhan!" and that, indeed, became speech.

5

He thought: "If I kill him, I shall have but very little food," and through the union of that speech and that mind He brought forth all this, whatever there is: the Rig—Veda, the Yajur—Veda, the Sama—Veda, the metres, the sacrifices, men and animals. Whatever He brought forth He resolved to eat. Verily, because He eats everything, therefore is Aditi (Death) called Aditi. He who knows why Aditi came to have this name of Aditi becomes the eater of everything and everything becomes his food.

6

He desired: "Let me sacrifice again with the great sacrifice." He was tired and he practiced austerities. From Him thus fatigued and heated, His fame and vigour departed. The pranas (organs) are verily fame and vigour. When the pranas went out His body began to swell, but the mind was set on the body.

7

He desired: "Let this body of Mine be fit for a sacrifice and let Me be embodied through this." Thinking thus, He entered the body. Because the body swelled (asvat), therefore it came to be called horse (asva). And because it became fit for sacrifice (medhya), therefore the Horse—sacrifice came to be known as Asvamedha. He who knows this verily knows the Horse—sacrifice.

Prajapati, desiring again to sacrifice with the great sacrifice, imagined Himself as the horse and letting the horse remain free, He reflected on it. At the end of a year he sacrificed it to Himself and dispatched the other animals to the gods.

Therefore priests even now sacrifice to Prajapati the sanctified horse dedicated to all the gods.

Verily, the sun who shines yonder is the Horse—sacrifice. His body is the year. This earthly fire is the arka (sacrificial fire), whose limbs are these worlds. So these two, fire and the sun, are the arka and the Asvamedha (Horse—sacrifice). These two, again, become the same god, Death. He who knows this conquers further death; death cannot overcome him; death becomes his self; and he becomes one with these deities.

Chapter III—The Prana: Its Glories and Redeeming Power

1

There were two classes of Prajapati's sons: the gods (devas) and the demons (asuras). Naturally, the gods were few and the demons many. They struggled with one another for mastery of these worlds. Being overwhelmed by the demons, the gods said: "Well, let Us overcome the demons at the sacrifice (jyotishtoma) by means of the Udgitha."

2

They said to the organ of speech: "Chant the Udgitha for us." "So be it," said speech and chanted for them. Whatever enjoyment common to all comes from the organ of speech, it secured for the gods by chanting, while the enjoyment derived from the fine utterance of the words it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it (speech) and pierced it with evil. That evil is what is found today when one speaks improperly; that is that evil.

3

Then they said to the organ of smell: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever

enjoyment common to all comes from the nose, it secured for the gods by chanting, while the enjoyment derived from fine smelling it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one smells improper things; that is that evil.

4

Then they said to the organ of Seeing: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever enjoyment common to all comes from the eye, it secured for the gods by chanting, while the enjoyment derived from fine seeing it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one sees improper things; that is that evil.

5

Then they said to the organ of hearing: "Chant the Udgitha for us." "So be it," said the organ and chanted for them. Whatever enjoyment common to all comes from the ear, it secured for the gods by chanting, while the enjoyment derived from fine hearing it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one hears improper things; that is that evil.

6

Then they said to the mind: "Chant the Udgitha for us." "So be it," said the mind and chanted for them. Whatever enjoyment common to all comes from the mind, it secured for the gods by chanting, while the enjoyment derived from fine thinking it utilized for itself. Now, the demons knew that through this chanter the gods would overcome them. They charged at it and pierced it with evil. That evil is what is found today when one thinks improperly; that is that evil.

Likewise they also touched these other deities with evil—smote them with evil.

7

Then they said to the vital breath in the mouth: "Chant the Udgitha for us." "So be it," said the vital breath and chanted for them. The demons knew that through this chanter the gods would overcome them. They charged at it, intending to pierce it with evil. But as a clod of earth, hitting a stone, is scattered, even so they were scattered in all directions, crushed and

completely destroyed. Thereupon the gods became established in their true selves and the demons perished. He who knows this becomes his true self and his spiteful kinsman perishes.

8

Then the organs said: "Where is that which joined us to our true selves?" After deliberation they discovered that it was here, within the mouth (asye). Hence the vital breath (prana) is called ayasya and also, because it is the essence (rasa) of the limbs (anga) of the body, angirasa.

9

That deity is called "dur," because death is far (dur) from it. From him who knows this, death is far away.

10

That deity took away death, the evil of these gods and carried it to where the end of the quarters is. There it deposited their evil. Therefore let no one go to a person of that region, or to the country beyond the border, lest he should meet there with evil, with death.

11

That deity, after taking away the death—the evil—of the gods, carried them beyond death.

12

First of all, it carried the organ of speech, which is the foremost organ. When the organ of speech was freed from death it became fire. That fire, having transcended death, shines beyond its reach.

13—15

Then it carried the organ of smell. When it was freed from death it became air (Vayu). That air, having transcended death, blows beyond its reach.

Then it carried the organ of sight. When it was freed from death it became the sun (Surya). That sun, having transcended death, shines beyond its reach.

Then it carried the organ of hearing. When it was freed from death, it became the quarters (Disah). Those quarters, having transcended death, remain beyond its reach.

16

Then it carried the mind. When the mind was freed from death it became the moon (Chandra). That moon, having transcended death, shines beyond its reach. Thus, verily, that deity carries beyond death him who knows this.

17

Next it (the vital breath) obtained eatable food for itself by chanting. For whatever food is eaten, is eaten by the vital breath alone and it (the vital breath) rests on that (the food).

18

The gods said to the vital breath: "Verily, just this much is all the food there is and you have secured it for yourself by chanting. Now give us, please, a share of this food."

"Then sit around facing me."

"So be it."

They sat down around the vital breath. That is why whatever food one eats through the vital breath satisfies the organs. So do his relatives sit around facing him who knows this; he becomes the supporter of his kinsmen, the greatest among them and their leader, a good eater of food and their lord.

Whoever, among his kinsmen, the greatest among them and their leader, a good eater of food and their lord.

Whoever, among his kinsmen, desires to be a rival of the man who has this knowledge is not able to support his dependents. But, on the other hand, he who follows him (the knower of the vital breath) and who, following him, desires to support his dependents is certainly able to do so.

19

It is called ayasa angirasa, for it is the essence (rasa) of the limbs (anga). Yes, the prana is the essence of the limbs. From whichever limb the vital breath departs, that limb withers right there; therefore it is verily the essence of the limbs.

20

It is also Brihaspati (lord of the Rig—Veda). Speech is Brihati (Rig) and the vital breath is its lord (pati). Therefore it is called Brihaspati.

21

It is also the Brahmanaspati (lord of the Yajur—Veda). Speech is Brahman (Yajur) and the vital breath is its lord (pati). Therefore it is called Brahmanaspati.

22

Prana is Saman, too. Speech is, verily, sa and this (prana) is ama. Saman (the chant of the Sama—Veda) is known by that name because it is sa (speech) and ama (prana). Or because it (prana) is equal (sama) to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, nay, equal to this universe; therefore it (prana) is indeed the Sama—Veda. He who knows this vital breath to be such attains union with it or lives in the same world with it.

23

And it is also the Udgitha. The vital breath is verily ut, for by the vital breath all this universe is upheld (uttabdha); and speech is githa (song). And because it is ut and githa, therefore it is Udgitha.

24

Regarding this there is also the following anecdote: Brahmadatta, the great—grandson of Chikitana, while drinking king [soma], said: "Let this soma strike off my head if I say that the ayasya angirasa chanted the Udgitha through any other means than this vital breath and speech." Surely he chanted through speech and the vital breath.

25

He who knows the wealth of this saman (Vital breath) obtains wealth. Tone, indeed, is its wealth. Therefore let one who is going to perform the sacrificial work as a priest desire that his voice may have a good tone and let him perform the sacrifice through that voice with a good tone. Therefore people desire to see at a sacrifice a priest with a good voice, like one who has wealth. He who thus knows what is the wealth of the saman obtains wealth.

26

He who knows the suvarna (gold) of the saman (vital breath) obtains gold. Tone is verily its gold. He who thus knows what is the gold of the saman obtains gold.

27

He who knows the support of the saman (vital breath) gets a support. Speech Verily is its support. For, supported in speech, the vital breath is transformed into a chant. Some say the support is in food (the body).

28

Next follows the edifying repetition (abhyaroha) only of the hymns called pavamanas. The priest called prastotri indeed chants the saman. While he chants it, let the sacrificer recite these [Yajur verses]:

"Lead me from the unreal to the real. From darkness lead me to light. From death lead me to immortality."

When the mantra (verse) says: "Lead me from the unreal to the real," "the unreal" means death and the "real," immortality; so it says, "From death lead me to immortality," that is to say, "Make me immortal."

When it says: "From darkness lead me to light," "darkness" means death and "light," immortality; so it says: "From death lead me to immortality," that is to say, "Make me immortal."

In the verse: "From death lead me to immortality," there is nothing that is hidden.

Then come the remaining hymns, with which, by singing them, [the chanter] should obtain food for himself. Therefore while they are being chanted let the sacrificer ask for a boon—anything that he desires. Whatever objects this chanter, endowed with such knowledge, desires for himself or for the sacrificer, he obtains by his chanting. This [meditation] by itself wins the world (Hiranyagarbha). He who thus knows the saman (the prana, or vital breath)—for him there is no fear of not being admitted into that world.

Chapter IV—The Creation and Its Cause

1

In the beginning, this universe was the self (Viraj) alone, in the shape of a person. He reflected and saw nothing else but His self. He first said: "I am He." Therefore He came to be known by the name I (Aham). Hence, even now, when a person is addressed, he first says: "It is I," and then says whatever other name he may have. And because He, before (purva) the whole group of aspirants, burnt (aushat) all evils, therefore He is called Purusha. He who knows this verily burns up him who wishes to be Viraj in advance of him.

2

He was afraid. Therefore people still are afraid when alone. He thought: "Since there is nothing else but Myself, what am I afraid of?" Thereupon His fears were gone; for what was there to fear? Assuredly, it is from a second entity that fear arises.

3

He was not at all happy. Therefore a person even today is not happy when alone. He desired a mate. He became the size of a man and wife in close embrace. He divided this body into two. From that division arose husband (pati) and wife (patni). Therefore, as Yajnavalkya said, the body before one accepts a wife is one half of oneself, like the half of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that union human beings were born.

4

She reflected: "How can he unite with me after having produced me from himself? Well, let me hide myself." She became a cow, the other (Manu) became a bull and was united with her; from that union cows were born. The one became a mare, the other became a stallion; the one became a she—ass, the other became a he—ass and was united with her; from that union one—hoofed animals were born. The one became a she—goat, the other became a he—goat; the one became a hew, the other became a ram and was united with her; from that union goats and sheep were born. Thus, indeed, he produced everything that exists in pairs, down to the ants.

5

He (Viraj) realized: "Indeed, I am the creation, for I produced all this." Therefore He became the creation. He who knows this becomes a creator in this creation of Viraj.

6

Then He (Viraj) rubbed back and forth thus and produced fire from its source: the mouth and the hands. Therefore both the hands and mouth are hairless inside.

When they (the priests) speak of particular gods, saying: "Sacrifice to him," "Sacrifice to that one," they are mistaken; for these are all His manifestations: He Himself is all the gods. Now, whatever is liquid, He produced from semen; and that is soma. This universe is indeed this much: food and the eater of food. Soma is food; and fire, the eater of food. This is the highest creation of Viraj, that He projected the gods, who are

even superior to Him. This is the highest creation because He, although mortal Himself, manifested the immortal. And he who knows this verily becomes a creator in this highest creation of Viraj.

7

Now, all this universe was then undifferentiated. It became differentiated by name and form: it was known by such and such a name and such and such a form. Thus to this day this universe is differentiated by name and form; so it is said. "He has such a name and such a form."

This Self has entered into these bodies up to the very tips of the nails, as a razor lies hidden in its case, or as fire, which sustains the world, lies hidden in its source. People do not see the Self, for when viewed in parts It is incomplete: when breathing, It is called the vital breath (prana); when speaking, the organ of speech; when seeing, the eye; when hearing, the ear; when thinking, the mind. These are merely Its names according to Its functions. He who meditates on one or another of Its aspects does not know, for It is then incomplete: the Self is separated from Its totality by being associated with a single characteristic. The Self alone is to be meditated upon, for in It all these become unified. Of all these, this Self alone should be known, for one knows all these through It, just as one may find an animal which is lost through its footprints. He who thus knows the Self obtains fame and association with dear ones.

8

This Self is dearer than a son, dearer than wealth, dearer than everything else, because It is innermost. If one holding the Self dear were to say to a person who speaks of anything other than the Self as dear, that he, the latter, will lose what he holds dear—and the former is certainly competent to do so—it will indeed come true.

One should meditate upon the Self alone as dear. He who meditates upon the Self alone as dear—what he holds dear will not perish.

9

They say: "Since men think that by the Knowledge of Brahman they become all, what, pray, was it that Brahman knew by which It became all?"

10

This self was indeed Brahman in the beginning. It knew itself only as "I am Brahman." Therefore it became all. And whoever

among the gods had this enlightenment, also became That Brahman. It is the same with the seers (rishis), the same with men. The seer Vamadeva, having realized this self as That, came to know: "I was Manu and the sun." And to this day, whoever in a like manner knows the self as "I am Brahman," becomes all this universe. Even the gods cannot prevent his becoming this, for he has become their Self.

Now, if a man worships another deity, thinking: "He is one and I am another," he does not know. 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 anguish to the owner; how much more so when many are taken away! Therefore it is not pleasing to the gods that men should know this.

11

In the beginning this (the kshatriya and other castes) was indeed Brahman, one only without a second. He, being one, did not flourish. He projected, further, an excellent form, kshatriyahood—those kshatriyas (rulers) among the gods: Indra, Varuna, Soma (Moon), Rudra, Parjanya, Yama, Mrityu (Death) and Isana. Therefore there is none higher than the kshatriyas. Thus at the Rajasuya sacrifice, the brahmin sits below and worships the kshatriya. He confers that glory on kshatriyahood alone. But brahminhood is nevertheless the source of kshatriyahood. Therefore even though the king is exalted in the sacrifice, at the end of it he resorts to brahminhood as his source. He who slights a brahmin strikes at his own source. He becomes more evil, as one who slights his superior.

12

Yet He (Viraj) did not flourish. He projected the Vaisya caste—those classes of gods who are designated in groups: the Vasus, Rudras, Adityas, Visve—devas and Maruts.

13

Still He did not flourish. He projected the sudra caste—Pushan. This earth is Verily Pushan (the nourisher); for it nourishes all that exists.

14

Yet He did not flourish. He projected, further, that excellent form, justice (dharmna). This justice is the controller of the kshatriya. Therefore there is nothing higher than justice. So even a weak man hopes to defeat a stronger man through

justice, as one does with the help of a king. Verily, that which is justice is truth. Therefore if a man speaks the truth, they say he speaks what is just and if he speaks what is just, they say he speaks the truth; for justice alone is both these.

15

So these four castes were projected: the brahmin: the kshatriya, the vaisya and the sudra. Among the gods Prajapati became a brahmin as fire and among men He became the brahmin. He became a kshatriya among men through the divine kshatriyas, a vaisya through the divine vaisyas and a sudra through the divine sudras. Therefore people desire to attain the results of their rites among the gods through fire and among men as a brahmin. For Prajapati directly projected Himself as these two forms.

Now, if a man departs from this world without realizing his own World (the Self), It, being unknown, does not protect him—as the Vedas, unrecited, or as a deed unaccomplished, do not protect him. Nay, even if one who does not know It (the Self) should perform here on earth a great many meritorious acts, those acts will in the end surely perish for him. One should meditate only upon the World called the Self. He who meditates upon the World called the Self—his work does not perish; for from this very Self he projects whatever he desires.

16

Now, this self (the ignorant person) is an object of enjoyment (loka) to all beings. In so far as he offers oblations in the fire and performs sacrifices, he becomes an object of enjoyment to the gods. In so far as he studies the Vedas, he becomes an object of enjoyment to the rishis. In so far as he makes offerings to the Manes and desires children, he becomes an object of enjoyment to the Manes. In so far as he gives shelter and food to men, he becomes an object of enjoyment to men. In so far as he gives fodder and water to the animals, he becomes an object of enjoyment to the animals. In so far as beasts and birds and even ants find a living in his home, he becomes an object of enjoyment to these. Just as one wishes no injury to one's body, so do all beings wish no injury to him who has this knowledge. All this, indeed, has been known and well investigated.

17

In the beginning this aggregate of desirable objects was but the self, one only. He cherished the desire: "Let me have a wife, so that I may be born as the child; and let me have wealth, so that I may 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: "Let me have a wife, so that I may be born as the child; and let me have wealth, so that I may perform rites." So long as he does not obtain each one of these, he thinks he is incomplete.

Now, his completeness can also come in this way: The mind is his self, speech his wife, the vital breath his child, the eye his human wealth, for he finds it with the eye; the ear his divine wealth, for he hears it with the ear; the body his instrument of rites, for he performs rites through the body. So this sacrifice has five factors—the animals have five factors, men have five factors and all this that exists has five factors. He who knows this obtains all this.

Chapter V—Manifestations of Prajapati

1

The following are the mantras:

"I shall now disclose that the father produced seven kinds of food through meditation and rites. One is common to all eaters. Two he assigned to the gods. Three he designed for himself. And one he gave to the animals. On it (food) rests everything—whatsoever breathes and whatsoever breathes not. Why are not these foods exhausted although they are always being eaten? He who knows the cause of this inexhaustibility of the food eats food with pre—eminence (pratika). He obtains identity with the gods and lives on nectar."

2

When it is said: "That the father produced seven kinds of food through meditation and rites," the statement means that the father indeed produced them through meditation and rites. When it is said: "One is common to all eaters," it means that the food which is eaten is that which is common to all. He who appropriates this food is never free from evil, for this is, verily, the general food. When it is said: "Two he assigned to the gods," the statement means oblations made in the fire and presents offered otherwise to the gods. Therefore people make oblations in the fire and offer presents otherwise to the gods. Some, however, say that the two foods refer to the new—moon and full—moon sacrifices. Therefore one should not engage in sacrifices for material ends. When it is said: "One he gave to the animals," the statement refers to milk; for at first men and animals live on milk alone. That is why they first make a new—born babe lick melted butter or they put it to the breast. And they speak of the new—born calf as not yet eating grass. When it is said: "On it rests everything—whatsoever breathes and whatsoever breathes not," it means that everything rests on

milk, all that breathes and breathes not. It is further said in another Brahmana that by making offerings of milk in the fire for a year one overcomes further death; but one should not think thus. For he who knows this overcomes further death the very day he makes the offering, because he offers all eatable food to the gods. When it is asked: "Why are not these foods exhausted although they are always being eaten?" the answer is that the eater is indeed the cause of this inexhaustibility, for he produces this food again and again. When it is said: "He who knows the cause of this inexhaustibility," the statement means that the eater is indeed the cause of this inexhaustibility, for he produces this food through meditation and rites. If he did not do this the food would be exhausted. When it is said: "He eats food with pratika," the word pratika means pre—eminence; hence the meaning is that he eats food pre—eminently. The statement: "He obtains identity with the gods and lives on nectar," is a eulogy.

3

"Three he designed for himself"—that is to say, the mind, the organ of speech and the vital breath; these he designed for himself. They say: "My mind was elsewhere, I did not see it; my mind was elsewhere, I did not hear it." It is clear that a man sees with his mind and hears with his mind. Desire, determination, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, intelligence and fear—all this is truly the mind. Even if one is touched from behind, one knows it through the mind; therefore the mind exists.

Whatever sound there is, it is just the organ of speech; for it serves to determine a thing, but it cannot itself be revealed. The prana, apana, vyana, udana, samana and ana—all these are but the vital breath (prana). This body (atma) consists of these—the organ of speech, the mind and the vital breath.

4

These verily are the three worlds: the organ of speech is this world (the earth), the mind is the intermediary world (the sky) and the vital breath is that world (heaven).

5

These verily are the three Vedas: the organ of speech is the Rig—Veda, the mind is the Yajur—Veda and the vital breath is the Sama—Veda.

6

These verily are the gods, the Manes and men: the organ of speech is the gods, the mind is the Manes and the vital breath is men.

7

These verily are father, mother and child: the mind is the father, the organ of speech is the mother and the vital force is the child.

8—10

These verily are what is known, what is to be known and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him who knows its different manifestations by becoming that which is known).

Whatever is to be known is a form of the mind, for the mind is what is to be known. The mind protects him who knows this by becoming that which is to be known.

Whatever is unknown is a form of the vital breath, for the vital breath is what is unknown. The vital breath protects him who knows this by becoming that which is unknown.

11

The earth is the body of that organ of speech and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far extends fire.

12

Now, heaven is the body of this mind and that sun yonder is its luminous organ. And as far as the mind extends, so far extends the earth and so far extends fire. The two (fire and the sun) were united and from that was born the vital breath. It (the vital breath) is the supreme Lord (Indra). It is without a rival. A second being is, indeed, a rival. He who knows this has no rival.

13

Next, water is the body of this vital breath and that moon yonder is its luminous organ. And as far as the vital breath extends, so far extends water and so far extends the moon. These are all equal, all infinite. He who meditates upon them as finite wins a finite world, but he who meditates upon them as infinite wins an infinite world.

14

That Prajapan, represented by the year, consists of sixteen parts. The nights and days are fifteen of his parts and the constant point is the sixteenth. He as the moon is increased and decreased by the nights and days. Through the sixteenth part he permeates all living beings as the new—moon night and rises the following morning. Therefore, in honour of this deity, on this night let no one cut off the breath of any breathing being, not even of a lizard.

15

Verily, the person who knows this is himself that Prajapati who is endowed with sixteen parts and who is represented by the year. Wealth constitutes fifteen of his parts and the body is his sixteenth part. He is increased and decreased by that wealth. This body is the nave and wealth is the fellow. Therefore even if a man loses everything, but lives in his body, people say that he has lost only his fellow which can be restored again.

16

Now, these are, verily, the three worlds: the world of men, the world of the Manes and the world of the gods. The world of men can be gained through a son only and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

17

Now therefore follows the entrusting: When a man thinks he is about to die, he says to his son: "You are Brahman, you are the sacrifice and you are the world." The son replies: "I am Brahman, I am the sacrifice, I am the world."

The Sruti explains the thoughts of the father:

"Whatever has been studied by me (the father) is all unified in the word Brahman. Whatever sacrifices have been made by me (the father) are all unified in the word sacrifice. And whatever worlds were to be; won by me (the father) are all unified in the word world. All this it indeed this much. He (the son), being all this, will protect me from the ties of this world." Therefore they speak of a son who is well instructed as being conducive to the winning of the world; and therefore a father instructs him.

When a father who knows this departs from this world, he—along with his own organ of speech, mind and vital breath—penetrates his son. If, through a lapse, any duty has been left undone by him, the son exonerates him from all that; therefore he is called a son. The father remains in this world through the

son. The divine and immortal organ of speech, mind and vital breath enter into him (the father).

18

The divine organ of speech from the earth and fire enters into him. That is the divine organ of speech through which whatever he says is fulfilled.

19

The divine mind from heaven and the sun permeates him. That is the divine mind through which he becomes joyful only and grieves no more.

20

The divine vital breath from water and the moon permeates him. And, verily, that is the divine vital breath which, whether moving or not moving, neither feels pain nor is injured. He who knows this becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. And as all beings honour this deity, so do they honour him. Howsoever creatures may grieve, that grief of theirs remains with them but only merit goes to him. No demerit ever goes to the gods.

21

Next follows the consideration of the vow (meditative worship):

Prajapati projected the organs. They, when they were projected, quarrelled with one another. The organ of speech resolved: "I will go on speaking"; the eye: "I will go on seeing"; the ear: "I will go on hearing." So did the other organs, according to their functions. Death, having taken the form of weariness, laid hold of them—it overtook them and having overtaken them, restrained them. Therefore does the organ of speech become tired and so do the eye and the ear. But death did not overtake the vital breath (prana) in the body. The other organs resolved to know it and said: "This is verily the greatest among us; whether moving or not moving, it neither feels pain nor is injured. Well then, let us assume its form." They all assumed its form. Therefore they are called pranas after it.

In whatever family there is a man who knows this—that family they call by his name. And whoever competes with one who knows this, shrivels and after shrivelling, in the end dies. This is with regard to the body.

22

Now with regard to the gods. Fire resolved: "I will go on burning"; the sun: "I will go on giving heat"; the moon: "I will go on shining." And so did the other gods, according to their functions. As is the vital breath in the body among the organs, so is air (vayu) among the gods. The other gods fade, but not air. Air is the deity that never sets.

23

Now there is this verse (sloka):

The gods observed the vow of that from which the sun rises and in which it sets. This vow is followed today and this will be followed tomorrow. The sun rises verily from the prana (the vital breath in its cosmic form) and also sets in it. The gods even today observe the same vow which they observed then. Therefore a man should observe a single vow—he should perform the functions of the prana and apana (respiration and excretion), lest the evil of death should overtake him. And if he performs them, let him try to complete them. Through this he obtains identity with that deity, or lives in the same world with it.

Chapter VI—The Three Aspects of the Universe

1

Verily, this universe is a triad of name, form and work. Of those names which are in daily use, speech (sound in general) is the source (uktha), for from it all names arise. It is their common feature (saman), for it is common to all names. It is their Brahman (self), for it supports all names.

2

Next, of forms, the eye is the source (uktha), for from it all forms arise. It is their Common feature (saman), for it is common to all forms. It is their Brahman (self), for it supports all forms.

3

Next, of work, the body is the source (uktha), for from it all works arise. It is their common feature (saman), for it is common to all works. It is their Brahman (self), for it supports all works.

These three together are one—this body; and the body, although one, is these three. This immortal entity is covered by

truth: the vital breath is the immortal entity and name and form are truth and by them the immortal entity is covered.

Part Two

Chapter I—Relative Aspects of Brahman

1

Om. There lived of yore a man of the Garga family called proud Balaki, who was an eloquent speaker. He said to Ajatasatru, the king of Kasi: "I will tell you about Brahman." Ajatasatru said: "For this proposal I give you a thousand cows. People indeed rush, saying: 'Janaka, Janaka.' I too have some of his virtues."

2

Gargya said: "That being (purusha) who is in the sun, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as all—surpassing, as the head of all beings and as resplendent." Whosoever thus meditates upon him becomes all—surpassing, the head of all beings and resplendent.

3

Gargya said: "That being (purusha) who is in the moon, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as the great, white—robed, radiant Soma." Whosoever thus meditates upon him has, every day, abundant soma pressed for him in his principal and auxiliary sacrifices and his food never runs short.

4

Gargya said: "That being (purusha) who is in the lightning, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk to me about him. I meditate upon him as luminous." Whosoever thus meditates upon him becomes luminous and his progeny too become luminous.

5

Gargya said: "This being (purusha) who is in the akasa, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as full and unmoving." Whosoever thus meditates upon him is filled with

progeny and cattle and his progeny is never extinct from this world.

6

Gargya said: "This being (purusha) who is in the air, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as the Lord (Indra), as irresistible and as the unvanquished army." Whosoever thus meditates upon him becomes ever victorious, invincible and a conqueror of enemies.

7

Gargya said: "This being (purusha) who is in fire, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as forbearing." Whosoever thus meditates upon him becomes forbearing and his progeny becomes forbearing.

8

Gargya said: "This being (purusha) who is in water, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as agreeable." Whosoever thus meditates upon him—to him comes what is agreeable, not what is disagreeable and to him are born children who are agreeable.

9

Gargya said: "This being (purusha) who is in the mirror, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as shining." Whosoever thus meditates upon him becomes shining and his progeny too becomes shining and he outshines all those with whom he comes in contact.

10

Gargya said: "The sound that arises behind a man while he walks, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as life." Whosoever thus meditates upon him reaches his full age on this earth and life does not depart from him before the completion of that time.

11

Gargya said: "This being (purusha) who is in the quarters, I meditate upon as Brahman." Ajatasatru said: "No, no! Please

do not talk about him. I meditate upon him as second and as inseparable." Whosoever thus meditates upon him gets companions and his followers never part with him.

12

Gargya said: "This being (purusha) who consists of shadow, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as death." Whosoever thus meditates upon him reaches his full age on this earth and death does not overtake him before the completion of that time.

13

Gargya said: "This being (purusha) who is in the self, I meditate upon as Brahman." Ajatasatru said: "No, no! Please do not talk about him. I meditate upon him as self—possessed." Whosoever thus meditates upon him becomes self—possessed and his progeny too becomes self—possessed. Gargya remained silent.

14

Ajatasatru said: "Is this all?" "That is all." "By knowing that much one cannot know Brahman." "Let me approach you as a student," said Gargya.

15

Ajatasatru said: "It is contrary to usual practice that a brahmin should approach a kshatriya, thinking: 'He will teach me about Brahman.' Nevertheless, I will instruct you." So saying, he took Gargya by the hand and rose. They came to a sleeping man. Ajatasatru addressed him by these names: Great, White—robed, Radiant, Soma. The man did not get up. The king pushed him again and again with his hand till he awoke. Then he got up.

16

Ajatasatru said: "When this being full of consciousness (identified with the intellect) was thus asleep, where was it then and whence did it thus come back?" Gargya did not know the answer.

17

Ajatasatru said: "When this being full of consciousness (vijñana maya) is thus asleep, it absorbs, at that time, the

functions of the organs through its own consciousness and rests in the Supreme Self (akasa) that is in the heart. When this being absorbs them, it is called svapiti. Then the organ of smell is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed and the mind is absorbed."

18

When the self remains in the dream state, these are its achievements (results of past action): It then becomes a great king, as it were; or a noble brahmin, as it were; or attains, as it were, high or low states. Even as a great king, taking with him his retinue of citizens, moves about, according to his pleasure, within his own domain, so does the self, taking with it the organs, move about according to its pleasure, in the body.

19

Next, when the self goes into deep sleep—when it does not know anything—it returns along the seventy—two thousand nerves called hita, which extend from the heart throughout the whole body and remains in the body. As a baby or an emperor or a noble brahmin lives, having reached the summit of happiness, so does the self rest.

20

As the spider moves along the thread it produces, or as from a fire tiny sparks fly in all directions, even so from this Atman come forth all organs, all worlds, all gods, all beings. Its secret name (Upanishad) is "the Truth of truth." The vital breaths are the truth and their truth is Atman.

Chapter II—Description of the Prana

1

He who knows the calf together with its abode, its special resort, its post and its rope, kills his seven hostile kinsmen. The vital breath in the body is indeed the calf; this body is its abode, the head its special resort, strength its post and food its rope.

2

These seven gods that prevent decay worship it (the calf): through these pink lines in the eye, Rudra attends on it; through the water in the eye, Parjanya attends on it; through the pupil of the eye, the sun attends on it; through the black of the eye, fire attends on it; through the white portion, Indra; through the

lower eyelid, the earth; and through the upper eyelid, heaven attends on it. He who knows this—his food does not diminish.

3

Regarding this there is the following mantra: "There is a bowl which has its mouth below and which bulges at the top. Manifold knowledge has been put into it; seven sages sit on its rim and the organ of speech, which has communication with the Vedas, is the eighth." What is called the "bowl which has its mouth below and which bulges at the top" is this head of ours, for it is a bowl which has its mouth below and which bulges at the top. When it is said: "Manifold knowledge has been put into it," this refers to the organs; these indeed represent manifold knowledge. When it is said: "Seven sages sit on its rim," this refers to the organs; they indeed are the sages. "The organ of speech, which has communication with the Vedas, is the eighth" because the organ of speech is the eighth and communicates with the Vedas.

4

These two ears are Gotama and Bharadvaja: this one (the right) is Gotama and this one (the left), Bharadvaja. These two eyes are Visvamitra and Jamadagni: this one (the right) is Visvamitra and this one (the left), Jamadagni. These two nostrils are Vasishtha and Kasyapa: this one (the right) is Vasishtha and this one (the left), Kasyapa. The tongue is Atri, for through the tongue food is eaten. Atri is the same as atti (eating). He who knows this becomes the eater of everything and everything becomes his food.

Chapter III—The Two Forms of Brahman

1

Verily, there are two forms of Brahman: gross and subtle, mortal and immortal, limited and unlimited, definite and indefinite.

2

The gross form is that which is other than air and akasa. It is mortal, limited and definite. The essence of that which is gross, which is mortal, which is limited and which is definite is the sun that shines, for it (the sun) is the essence of the three elements.

3

Now the subtle: It is air and akasa. It is immortal, it is unlimited and it is indefinite. The essence of that which is subtle, which is immortal, which is unlimited and which is indefinite is the Person (Purusha) in the solar orb, for that Person is the essence of the two elements. This is with reference to the gods.

4

Now with reference to the body: The gross form is that which is other than the air and the akasa that is in the body. It is mortal, it is limited and it is definite. The essence of that which is gross, which is mortal, which is limited and which is definite is the eye; for it (the eye) is the essence of the three elements.

5

Now the subtle: It is the air and the akasa that is in the body. It is immortal, it is unlimited and it is indefinite. The essence of that which is subtle, which is immortal, which is unlimited and which is indefinite is the person (purusha) that is in the right eye, for that person is the essence of the two elements.

6

The form of that person is like a cloth dyed with turmeric, or like grey sheep's wool, or like the scarlet insect called Indragopa, or like a tongue of fire, or like a white lotus, or like a flash of lightning. He who knows this—his splendour is like a flash of lightning. Now, therefore, the description of Brahman: "Not this, not this" (Neti, Neti); for there is no other and more appropriate description than this "Not this." Now the designation of Brahman: "The Truth of truth." The vital breath is truth and It (Brahman) is the Truth of that.

Chapter IV—Yajnavalkya and Maitreyi (I)

1

"Maitreyi, my dear," said Yajnavalkya, "I am going to renounce this life. Let me make a final settlement between you and Katyayani (his other wife)."

2

Thereupon Maitreyi said: "Venerable Sir, if indeed the whole earth, full of wealth, belonged to me, would I be immortal through that?" "No," replied Yajnavalkya, "your life would be

just like that of people who have plenty. Of Immortality, however, there is no hope through wealth."

3

Then Maitreyi said: "What should I do with that which would not make me immortal? Tell me, venerable Sir, of that alone which you know to be the only means of attaining Immortality."

4

Yajnavalkya replied: "My dear, you have been my beloved even before and now you say what is after my heart. Come, sit down; I will explain it to you. As I explain it, meditate on what I say."

5

Then Yajnavalkya said: "Verily, not for the sake of the husband, my dear, is the husband loved, but he is loved for the sake of the self which, in its true nature, is one with the Supreme Self.

"Verily, not for the sake of the wife, my dear, is the wife loved, but she is loved for the sake of the self.

"Verily, not for the sake of the sons, my dear, are the sons loved, but they are loved for the sake of the self.

"Verily, not for the sake of wealth, my dear, is wealth loved, but it is loved for the sake of the self.

"Verily, not for the sake of the brahmin, my dear, is the brahmin loved, but he is loved for the sake of the self.

"Verily, not for the sake of the kshatriya, my dear, is the kshatriya loved, but he is loved for the sake of the self.

"Verily, not for the sake of the worlds, my dear, are the worlds loved, but they are loved for the sake of the self.

"Verily, not for the sake of the gods, my dear, are the gods loved, but they are loved for the sake of the self.

"Verily, not for the sake of the beings, my dear, are the beings loved, but they are loved for the sake of the self.

"Verily, not for the sake of the All, my dear, is the All loved, but it is loved for the sake of the self.

"Verily, my dear Maitreyi, it is the Self that should be realized—should be heard of, reflected on and meditated upon. By the realization of the Self, my dear—through hearing, reflection and meditation—all this is known.

6

"The brahmin rejects one who knows him as different from the Self. The kshatriya rejects one who knows him as different

from the Self. The worlds reject one who knows them as different from the Self. The gods reject one who knows them as different from the Self. The beings reject one who knows them as different from the Self. The All rejects one who knows it as different from the Self. This brahmin, this kshatriya, these worlds, these gods, these beings and this All—are that Self.

7—9

"As the various particular kinds of notes of a drum, when it is beaten, cannot be grasped by themselves, but are grasped only when the general note of the drum or the general sound produced by different kinds of strokes is grasped;

"And as the various particular notes of a conch, when it is blown, cannot be grasped by themselves, but are grasped only when the general note of the conch or the general sound produced by different kinds of blowing is grasped;

"And as the various particular notes of a vina, when it is played, cannot be grasped by themselves, but are grasped Only when the general note of the vina or the general sound produced by different kinds of playing is grasped;

Similarly, no particular objects are perceived in the waking and dream states apart from Pure Intelligence.

10

"As from a fire kindled with wet fuel various kinds of smoke issue forth, even so, my dear, the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharvangirasa, history (itihasa), mythology (purana), the arts (vidya), the Upanishads, verses (slokas), aphorisms (sutras), elucidations (anuvyakhyanas) and explanations (vyakhyanas) are like the breath of this infinite Reality. From this Supreme Self are all these, indeed, breathed forth.

11

"As the ocean is the one goal of all waters (i.e. the place where they merge), so the skin is the one goal of all kinds of touch, the nostrils are the one goal of all smells, the tongue is the one goal of all savours, the ear is the one goal of all sounds, the mind is the one goal of all deliberations, the intellect is the one goal of all forms of knowledge, the hands are the one goal of all actions, the organ of generation is the one goal of all kinds of enjoyment, the excretory organ is the one goal of all excretions, the feet are the one goal of all kinds of walking, the organ of speech is the one goal of all the Vedas.

12

"As a lump of salt dropped into water becomes dissolved in water and cannot be taken out again, but wherever we taste the water it tastes salt, even so, my dear, this great, endless, infinite Reality is Pure Intelligence alone. This self comes out as a separate entity from these elements and with their destruction this separate existence also is destroyed. After attaining oneness it has no more consciousness. This is what I say, my dear."

So said Yajnavalkya.

13

Then Maitreyi said: "Just here you have bewildered me, venerable Sir, by saying that after attaining oneness the self has no more consciousness."

Yajnavalkya replied: "Certainly I am not saying anything bewildering, my dear. This Reality is enough for knowledge, O Maitreyi."

14

"For when there is duality, as it were, then one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one knows another. But when everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should One know That owing to which all this is known—through what, my dear, should one know the Knower?"

Chapter V—The Interdependence of Created Objects

1

This Earth is the honey (effect) of all beings and all beings are the honey (effect) of this earth. Likewise, the bright, immortal being who is in this earth and the bright, immortal, corporeal being who is in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

2

This water is the honey (effect) of all beings and all beings are the honey (effect) of this water. Likewise, the bright, immortal

being who is in this water and the bright, immortal being existing as the semen in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

3

This fire is the honey (effect) of all beings and all beings are the honey (effect) of this fire. Likewise, the bright, immortal being who is in this fire and the bright, immortal being identified with the organ of speech in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

4

This air is the honey (effect) of all beings and all beings are the honey (effect) of this air. Likewise, the bright, immortal being who is in this air and the bright, immortal being identified with the vital breath in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

5

This sun is the honey (effect) of all beings and all beings are the honey (effect) of this sun. Likewise, the bright, immortal being who is in this sun and the bright, immortal being identified with the eye in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

6

These quarters are the honey (effect) of all beings and all beings are the honey (effect) of these quarters. Likewise, the bright, immortal being who is in these quarters and the bright, immortal being identified with the ear in the body and with the time of hearing are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

7

This moon is the honey (effect) of all beings and all beings are the honey (effect) of this moon. Likewise, the bright, immortal being who is in this moon and the bright, immortal being identified with the mind in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

8

This lightning is the honey (effect) of all beings and all beings are the honey (effect) of this lightning. Likewise, the bright, immortal being who is in this lightning and the bright, immortal being identified with the light in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying Unity is Brahman; this Knowledge of Brahman is the means of becoming all.

9

This thunder—cloud is the honey (effect) of all beings and all beings are the honey (effect) of this thunder—cloud. Likewise, the bright, immortal being who is in this thunder—cloud and the bright, immortal being identified with sound and with the voice in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

10

This akasa is the honey (effect) of all beings and all beings are the honey (effect) of this akasa. Likewise, the bright, immortal being who is in this akasa and the bright, immortal being identified with the akasa in the heart in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

11

This dharma (righteousness) is the honey (effect) of all beings and all beings are the honey (effect) of this dharma. Likewise, the bright, immortal being who is in this dharma and the bright, immortal being identified with the dharma in the body are both honey. These four are but this self. This knowledge of this self is the means to Immortality; this underlying unity is Brahman; this knowledge of Brahman is the means of becoming all.

12

This truth is the honey (effect) of all beings and all beings are the honey (effect) of this truth. Likewise, the bright, immortal being who is in this truth and the bright, immortal being identified with truth in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

13

This mankind is the honey (effect) of all beings and all beings are the honey (effect) of this mankind. Likewise, the bright, immortal being who is in mankind and the bright, immortal being identified with mankind in the body are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

14

This cosmic body (atman) is the honey (effect) of all beings and all beings are the honey (effect) of this cosmic body. Likewise, the bright, immortal being who is in the cosmic body and the bright, immortal being identified with the individual self are both honey. These four are but this Self. The Knowledge of this Self is the means to Immortality; this underlying unity is Brahman; this Knowledge of Brahman is the means of becoming all.

15

And verily this Self is the Ruler of all beings, the King of all beings. Just as all the spokes are fixed in the nave and the fellow of a chariot wheel, so are all beings, all gods, all worlds, all organs and all these individual creatures fixed in this Self.

16

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:
"O Asvins in human form, I will disclose that terrible deed of yours, called damsā, which you performed out of greed, as the thunder—cloud discloses the approaching rain. I will disclose the honey (madhu—doctrine), which Dadhyach, versed in the Atharva—Veda, taught you through the head of a horse."

17

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:

"O Asvins, you fixed a horse's head on Dadhyach, versed in the Atharva—Veda, who, O terrible ones, wishing to be true to his promise, taught you the ritualistic meditation on the honey (madhu—doctrine) connected with the sun and also the secret (spiritual) meditation on it."

18

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (rishi) perceived this and said:

"He (the Lord) made bodies with two feet; He made bodies with four feet. Having first become a bird (the subtle body), He, the Supreme Person, entered the bodies. On account of His dwelling in all bodies (pur), He is called the Person (Purusha). There is nothing that is not covered by Him, nothing that is not pervaded by Him."

19

This, verily, is the honey (madhu—doctrine) which Dadhyach, versed in the Atharva—Veda, taught the Asvins. The Mantra (the rishi) perceived this and said:

"He (the Lord) transformed Himself in accordance with each form and each form of His was for the sake of making Him known. The Lord (Indra), through His mayas, appears manifold; for to Him are yoked ten horses, nay, hundreds. "This Atman is the organs; It is ten and thousands—many and infinite. This Brahman is without antecedent or consequent, without interior or exterior. This self, the all—perceiving, is Brahman. This is the teaching of the Upanishads."

Chapter VI—The Line of Teachers

1

Now the line of teachers through whom the honey, or the madhu—doctrine, has been transmitted:

Pautimashya received it from Gaupavana. Gaupavana from another Pautimashya. This Pautimashya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama

2

From Agnivesya. Agnivesya from Sandilya and Anabhimlata. Anabhimlata from another Anabhimlata. This Anabhimlata from still another Anabhimlata. This Anabhimlata from Gautama. Gautama from Saitava and Prachinayogya. Saitava and Prachinayogya from Parasarya. Parasarya from Bharadvaja. Bharadvaja from another Bharadvaja and Gautama. Gautama from still another Bharadvaja. This Bharadvaja from Parasarya. Parasarya from Baijavapayana. Baijavapayana from Kausikayani. Kausikayani

3

From Ghritakausika. Ghritakausika from Parasaryayana. Parasaryayana from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Andilya. Andilya from Kaisorya Kapyā. Kaisorya Kapyā from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhikaundinya. Vidarbhikaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashtra. Abhuti Tvashtra from Visvarupa Tvashtra. Visvarupa Tvashtra from the Asvins. The Asvins from Dadhyach Atharvana. Dadhyach Atharvana from Atharvana Daiva. Atharvana Daiva from Mrityu Pradhvamsana. Mrityu Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from Brahma (Hiranyagarbha). Brahman is self—born. Salutation to Brahman.

Part Three

Chapter I—Yajnavalkya and Asvala

1

Om. Janaka, Emperor of Videha, performed a sacrifice in which gifts were freely distributed among the priests. Brahmin scholars from the countries of Kuru and Panchala were assembled there. Emperor Tanaka of Videha wished to know which of these brahmins was the most erudite Vedic scholar.

So he confined a thousand cows in a pen and fastened on the horns of each ten padas of gold.

2

He said to them: "Venerable brahmins, let him among you who is the best Vedic scholar drive these cows home."

None of the brahmins dared. Then Yajnavalkya said to one of his pupils: "Dear Samsrava, drive these cows home." He drove them away.

The brahmins were furious and said: "How does he dare to call himself the best Vedic scholar among us?"

Now among them there was Asvala, the hotri priest of Emperor Janaka of Videha. He asked Yajnavalkya: "Are you indeed the best Vedic scholar among us, O Yajnavalkya?"

He replied: "I bow to the best Vedic scholar, but I just wish to have these cows."

Thereupon the hotri Asvala determined to question him.

3

"Yajnavalkya," said he, "since everything here (i.e. connected with the sacrifice) is overtaken by death, since everything is overcome by death, by what means does the sacrificer free himself from the reach of death?"

"Through the hotri priest and the organ of speech looked upon as fire. The sacrificer's organ of speech is the hotri. This organ of speech is fire; this fire is the hotri; this fire is the means to liberation; this is complete liberation."

4

"Yajnavalkya," said he, "since everything here is overtaken 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?"

"Through the adhvaryu priest and the eye looked upon as the sun. The sacrificer's eye is the adhvaryu. This eye is the sun. This sun is the adhvaryu; this sun is the means to liberation; this is complete liberation."

5

"Yajnavalkya," 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 dark fortnights?"

"Through the udgatri priest and the vital breath looked upon as the air. This vital breath is the udgatri. This vital breath is the

air; this air is the udgatri; this air is the means to liberation; this is complete liberation."

6

"Yajnavalkya," said he, "since the sky is, as it were, without a support, by means of what support does the sacrificer go to heaven?"

"Through the Brahma priest and the mind looked upon as the moon. The sacrificer's mind is the Brahma. The mind is the moon; this moon is the Brahma; this moon is the means to liberation; this is complete liberation.

So far about the ways of liberation; now about the meditation based upon resemblance.

7

"Yajnavalkya," said he, "how many kinds of Rig verses will the hotri priest use today in this sacrifice?"

"Three kinds."

"And which are these three?"

"The introductory, the sacrificial and the eulogistic as the third."

"What does he (the sacrificer) win through them?"

"All this that has life."

8

"Yajnavalkya," said he, "how many kinds of oblations will the adhvaryu priest offer today in this sacrifice?"

"Three."

"And which are these three?"

"Those which, when offered, blaze upward; those which, when offered, make a great noise; and those which, when offered, sink down."

"What does he (the sacrificer) win through them?"

"By those which, when offered, blaze upward, he wins the world of the gods; for the world of the gods shines bright, as it were. By those which, when offered, make a great noise, he wins the world of the Manes; for this world of the Manes is excessively noisy. By those which, when offered, sink down, he wins the world of men; for the world of men is down below."

9

"Yajnavalkya," said he, "with how many gods does the Brahma priest seated on the right protect the sacrifice today?"

"With one."

"Which is that one?"

"The mind. The mind is indeed infinite and infinite are the Visve—devas. An infinite world he (the sacrificer) wins thereby."

10

"Yajnavalkya," said he, "how many kinds of hymns of praise will the udgatri priest chant today in this sacrifice?"

"Three."

"And which are these three?"

"The introductory, the sacrificial and the eulogistic "Which are those that have reference to the body?" "The prana is the introductory hymn, the apana is hymn and the vyana is the eulogistic hymn."

"What does he (the sacrificer) win through them?"

"Through the introductory hymn he wins the earth, through the sacrificial hymn he wins the sky and through the eulogistic hymn he wins heaven.

Thereupon the priest Asvala held his peace.

Chapter II—Yajnavalkya and Artabhaga

1

Then Artabhaga, of the line of Jaratkaru, questioned him.

"Yajnavalkya," said he, "how many grahas (organs) are there and how many atigrahas (objects)?"

"Eight grahas," he replied, "and eight atigrahas."

"And which are these eight grahas and eight atigrahas?"

2

"The Prana (the nose), indeed, is the graha; it is controlled by the apana (odour), the atigraha; for one smells odours through apana (the air breathed in).

3

"The vak (the organ of speech), indeed, is the graha; it is controlled by the atigraha, name; for one utters names through the organ of speech.

4

"The tongue, indeed, is the graha; it is controlled by the atigraha, taste; for one knows tastes by the tongue.

5

"The eye, indeed, is the graha; it is controlled by the atigraha colour; for one sees colours through the eye.

6

"The ear, indeed, is the graha; it is controlled by the atigraha sound; for one hears sounds with the ear.

7

"The mind, indeed, is the graha; it is controlled by the atigraha desire; for through the mind one cherishes desires.

8

"The hands, indeed, are the graha; they are controlled by the atigraha, work; for one performs work by means of the hands.

9

"The skin, indeed, is the graha; it is controlled by the atigraha, touch; for one feels touch through the skin. These are the eight grahas and eight atigrahas."

10

"Yajnavalkya," said he, "since all this is the food of death, who, pray, is that god to whom death is the food?"

"Fire, indeed, is death; it is the food of water. One who knows this conquers further death."

11

"Yajnavalkya," said he, "when this liberated person dies, do his organs depart from him or not?"

"No," replied Yajnavalkya, "they merge in him only. The body swells, is inflated and in that state the dead body lies at rest."

12

"Yajnavalkya," said he, "when such a man dies, what is it that does not leave him?"

"The name. For the name is infinite and infinite are the Visve—devas. He who knows this wins thereby an infinite world."

13

"Yajnavalkya," said he, "when the vocal organ of this dead person merges in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the akasa (space) in the heart in the external akasa, the hair on the body in the herbs, the hair on the head in the trees and the blood and semen are deposited in water, where is that person then?"

Yajnavalkya said: "Give me your hand, dear Artabhaga. We shall decide this between ourselves; we cannot do it in a crowd."

Then they went out and deliberated and what they talked about was karma (work) and what they praised was karma: one becomes good through good karma and evil through evil karma.

Thereupon Artabhaga, of the line of Jaratkaru, held his peace.

Chapter III—Yajnavalkya and Bhujyu

1

Next Bhujyu, the grandson of Lahya, questioned him.

"Yajnavalkya," said he, "we were travelling in the country of Madra as religious students, when we came to the house of Patanchala, of the line of Kapi. His daughter was possessed by a gandharva.

We asked him: 'Who are you?' He said: 'I am Sudhanvan, of the line of Angiras.' While asking him about the limits of the world, we said: 'Where were the descendants of Parikshit?' And likewise I ask you, Yajnavalkya, where were the descendants of Parikshit? Tell me, where were the descendants of Parikshit?"

2

Yajnavalkya said: "The gandharva, I suppose, told you that they went where those who perform the Horse—sacrifice go."

"And where do they go who have performed the Horse—sacrifice?"

"Thirty—two times the space traversed by the sun's chariot in a day makes this plane (loka); around it, covering twice the area, is the world (prithivi); around the world, covering twice the area, is the ocean. Now, as is the edge of a razor or the wing of a fly, so is there just that much space between the two halves of the cosmic shell. Through that opening they go out. "Fire, in the form of a falcon, delivered them to Vayu. Vayu, placing them in itself, took them where previous performers of the Horse—sacrifice were."

Thus did the gandharva praise Vayu. Therefore Vayu alone is the aggregate of all individuals. He who knows this, as stated

above, conquers further death.

Thereupon Bhujyu, the grandson of Lahya, held his peace.

Chapter IV—Yajnavalkya and Ushasta

1

Then Ushasta, the son of Chakra, questioned him.

"Yajnavalkya," said he, "explain to me the Brahman that is immediately and directly perceived—the self that is within all."

"This is your self that is within all."

"Which self is within all, Yajnavalkya?"

"That which breathes through the prana is your self that is within all. That which moves downward through the apana is your self that is within all. That which pervades through the vyana is your self that is within all. That which goes out with the udana is your self that is within all. This is your self that is within all."

2

Ushasta, the son of Chakra, said: "You have explained it as one might say: 'Such is a cow,' 'Such is a horse.' Tell me precisely the Brahman that is immediate and direct—the self that is within all."

"This is your self that is within all."

"Which is within all, Yajnavalkya?"

"You cannot see the seer of seeing; you cannot hear the hearer of hearing; you cannot think of the thinker of thinking; you cannot know the knower of knowing. This is your self that is within all; everything else but this is perishable."

Thereupon Ushasta, the son of Chakra, held his peace.

Chapter V—Yajnavalkya and Kahola

1

Next Kahola, the son of Kushitaka, questioned him.

"Yajnavalkya," said he, "explain to me the Brahman that is directly and immediately perceived—the self that is within all."

"This is your self that is within all."

"Which self is within all, Yajnavalkya?"

"It is that which transcends hunger and thirst, grief, delusion, old age and death. Having realized this Self, brahmins give up the desire for sons, the desire for wealth and the desire for the worlds and lead the life of religious mendicants. That which is the desire for sons is the desire for wealth and that which is the desire for wealth is the desire for the worlds; for both these are

but desires.

Therefore a brahmin, after he is done with scholarship, should try to live on that strength which comes of scholarship. After he is done with that strength and scholarship, he becomes meditative and after he is done with both meditateness and non—meditateness, he becomes a knower of Brahman.

"How does the knower of Brahman behave? Howsoever he may behave, he is such indeed.

Everything else but this is perishable."

Thereupon Kahola, the son of Kushitaka, held his peace.

Chapter VI—Yajnavalkya and Gargi (I)

1

Then Gargi, the daughter of Vachaknu, questioned him.

"Yajnavalkya," said she, "if all this is pervaded by water, by what, pray, is water pervaded?"

"By air, O Gargi."

"By what, pray, is air pervaded?"

"By the sky, O Gargi."

"By what is the sky pervaded?"

"By the world of the gandharvas, O Gargi."

"By what is the world of the gandharvas pervaded?"

"By the world of the sun, O Gargi."

"By what is the world of the sun pervaded?"

"By the world of the moon, O Gargi."

"By what is the world of the moon pervaded?"

"By the world of the stars, O Gargi."

"By what is the world of the stars pervaded?"

"By the world of the gods, O Gargi."

"By what is the world of the gods pervaded?"

"By the world of Indra, O Gargi."

"By what is the world of Indra pervaded?"

"By the World of Virij, O Gargi."

"By what is the World of Virij pervaded?"

"By the World of Hiranyagarbha, O Gargi."

"By what, pray, is the World of Hiranyagarbha pervaded?"

"Do not, O Gargi," said he, "question too much, lest your head should fall off. You are questioning too much about a deity about whom we should not ask too much. Do not ask too much, O Gargi."

Thereupon Gargi, the daughter of Vachaknu, held her peace.

Chapter VII—Yajnavalkya and Uddalaka

1

Then Uddalaka, the son of Aruna, questioned him.

"Yajnavalkya," said he, "in the country of Madra we lived in

the house of Patanchala, of the line of Kapi, studying the scriptures on the sacrifices. His wife was possessed by a gandharva. We asked him: 'Who are you?' He said: 'I am Kabandha, the son of Atharvan.' He said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, do you know that Sutra by which this world, the other world and all beings are held together?' Patanchala Kapya said: 'I do not know it, venerable Sir.' Then he said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, do you know that Inner Controller who controls this world, the next world and all beings?' Patanchala Kapya said: 'I do not know him, venerable Sir.' Then he said to Patanchala Kapya and those studying the scriptures on the sacrifices: 'O descendant of Kapi, he who knows that Sutra and that Inner Controller indeed knows Brahman; he knows the worlds, he knows the gods, he knows the Vedas, he knows the beings, he knows the self, he knows everything.' He explained it all to them and I know it. If you, Yajnavalkya, do not know that Sutra and 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 Sutra and that Inner Controller."
 "Anyone might say: 'I know, I know.' Tell us what you know."

2

Yajnavalkya said: "Vayu, O Gautama, is that Sutra. By Vayu, as by a thread, O Gautama, are this world, the other world and all beings held together. Therefore, O Gautama, they say of a person who dies that his limbs have been loosened; for they are held together by Vayu as by a thread."
 "Quite so, Yajnavalkya. Now describe the Inner Controller."

3

Yajnavalkya said: "He who inhabits the earth, yet is within the earth, whom the earth does not know, whose body the earth is and who controls the earth from within—He is your Self, the Inner Controller, the Immortal."

4—14

"He who inhabits water, yet is within water, whom water does not know, whose body water is and who controls water from within—He is your Self, the Inner Controller, the Immortal."
 "He who inhabits fire, yet is within fire, whom fire does not know, whose body fire is and who controls fire from within—He is your Self, the Inner Controller, the Immortal."
 "He who inhabits the sky, yet is within the sky, whom the sky does not know, whose body the sky is and who controls the sky

from within

—He is your Self, the Inner Controller, the Immortal. "He who inhabits the air, yet is within the air, whom the air does not know, whose body the air is and who controls the air from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits heaven, yet is within heaven, whom heaven does not know, whose body heaven is and who controls heaven from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the sun, yet is within the sun, whom the sun does not know, whose body the sun is and who controls the sun from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the quarters of space, yet is within them, whom the quarters do not know, whose body the quarters are and who controls the quarters from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the moon and stars, yet is within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are and who controls the moon and stars from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits the akasa, yet is within the akasa, whom the akasa does not know, whose body the akasa is and who controls the akasa from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits darkness, yet is within darkness, whom darkness does not know, whose body darkness is and who controls darkness from within

—He is your Self, the Inner Controller, the Immortal.

"He who inhabits light, yet is within light, whom light does not know, whose body light is and who controls light from within

—He is your Self, the Inner Controller, the Immortal."

This much with reference to the gods (adhidaivatam). Now with reference to beings (adhibhutam).

15

Yajnavalkya said: "He who inhabits all beings, yet is within all beings, whom no beings know, whose body all beings are and who controls all beings from within—He is your Self, the Inner Controller, the Immortal."

This much with reference to the beings. Now with reference to the body.

16

Yajnavalkya said: "He who inhabits the nose (prana), yet is within the nose, whom the nose does not know, whose body the

nose is and who controls the nose from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the organ of speech, yet is within speech,
whom speech does not know, whose body speech is and who
controls speech from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the eye, yet is within the eye, whom the eye
does not know, whose body the eye is and who controls the eye
from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the ear, yet is within the ear, whom the ear
does not know, whose body the ear is and who controls the ear
from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the mind, yet is within the mind, whom the
mind does not know, whose body the mind is and who controls
the mind from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the skin, yet is within the skin, whom the skin
does not know, whose body the skin is and who controls the
skin from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the intellect (vijnana), yet is within the
intellect, whom the intellect does not know, whose body the
intellect is and who controls the intellect from within
—He is your Self, the Inner Controller, the Immortal.
"He who inhabits the organ of generation, yet is within the
organ, whom the organ does not know, whose body the organ is
and who controls the organ from within
—He 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 thought of, but is the Thinker; He is never
known, but is the Knower. There is no other seer than He, there
is no other hearer than He, there is no other thinker than He,
there is no other knower than He. He is your Self, the Inner
Controller, the Immortal. Everything else but Him is
perishable."
Thereupon Uddilaka, the son of Aruna, held his peace.

Chapter VIII—Yajnavalkya and Gargi (II)

1

Then the daughter of Vachaknu said: 'Venerable brahmins, I shall ask him two questions. If he answers me these, then none of you can defeat him in discussing Brahman.'
The brahmins said: "Ask, O Gargi."

2

Gargi said: "O Yajnavalkya, I shall ask you two questions: As a man of Kasi or the King of Videha, scion of a heroic line, might string his unstrung bow, take in his hand two bamboo—tipped arrows highly painful to enemies and approach his enemies closely, even so, O Yajnavalkya, do I confront you with two questions. Answer me these."
"Ask, O Gargi."

3

She said: "O Yajnavalkya, what pervades that Sutra which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be?"

4

He said: "That, O Gargi, which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be, is pervaded by the unmanifested akasa."

5

She said: "I bow to you, O Yajnavalkya. You have fully answered this question of mine. Now brace yourself for the other."
"Ask, O Gargi."

6—7

She said: "Yajnavalkya, what pervades that Sutra which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be?"

He said: "That, O Gargi, which is above heaven and below the earth, which is heaven and earth as well as what is between them and which—they say—was, is and will be, is pervaded by the unmanifested akasa."
"What pervades the akasa?"

8

He said: "That, O Gargi, the knowers of Brahman call the Imperishable. It is neither gross nor subtle, neither short nor long, neither red nor moist; It is neither shadow nor darkness, neither air nor akasa; It is unattached; It is without taste or smell, without eyes or ears, without tongue or mind; It is non—

effulgent, without vital breath or mouth, without measure and without exterior or interior. It does not eat anything, nor is It eaten by anyone.

9

"Verily, under the mighty rule of this Imperishable, O Gargi, the sun and moon are held in their respective positions. Under the mighty rule of this Imperishable, O Gargi, heaven and earth are held in their respective positions. Under the mighty rule of this Imperishable, O Gargi, moments, muhurtas (about forty—eight minutes), days and nights, fortnights, months, seasons and years are held in their respective positions. Under the mighty rule of this Imperishable, O Gargi, some rivers flow eastward from the white mountains, others flowing westward continue in that direction and still others keep to their respective courses. Under the mighty rule of this Imperishable, O Gargi, men praise those who give, the gods depend upon the sacrificer and the Manes upon the Darvi offering.

10

"Whosoever in this world, O Gargi, without knowing this Imperishable, offers oblations, performs sacrifices and practises austerities, even for many thousands of years, finds all such acts but perishable. Whosoever, O Gargi, departs from this world without knowing this Imperishable is miserable. But he, O Gargi, who departs from this world after knowing the Imperishable is a knower of Brahman.

11

"Verily, that Imperishable, O Gargi, is never seen but is the Seer; It is never heard, but is the Hearer; It is never thought of, but is the Thinker; It is never known, 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 Gargi, is the unmanifested akasa pervaded."

12

Then said Gargi: "Venerable brahmins, you may consider yourselves fortunate if you can get off from him through bowing to him. None of you, I believe, will defeat him in arguments about Brahman. Thereupon the daughter of Vachaknu held her peace."

Chapter IX—Yajnavalkya and Vidagdha

1

Then Vidagdha, the son of Sakala, asked him: "How many gods are there, Yajnavalkya?"

Yajnavalkya ascertained the number through the group of mantras known as the Nivid and said:

"As many as are mentioned in the Nivid of the Visve—devas—three hundred and three and three thousand and three."

"Very good," said Sakalya (the son of Sakala) and asked again:

"How many gods are there, Yajnavalkya?"

"Thirty—three."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Six."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Three."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"Two."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"One and a half."

"Very good," said Sakalya and asked again:

"How many gods are there, Yajnavalkya?"

"One."

"Very good," said Sakalya and asked:

"Which are those three hundred and three and those three thousand and three?"

2

Yajnavalkya said: "There are only thirty—three gods. These others are but manifestations of them."

"Which are these thirty—three?"

"The eight Vasus, the eleven Rudras and the twelve Adityas—these are thirty—one. And Indra and Prajapati make up the thirty—three."

3

"Which are the Vasus?" asked Sakalya.

"Fire, the earth, the air, the sky, the sun, heaven, the moon and the stars—these are the Vasus; for in them all this universe is placed (vasavah). Therefore they are called Vasus."

4

"Which are the Rudras?" asked Sakalya.

"The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make one's relatives weep. Because they make them weep (rud), therefore they are called Rudras.

5

"Which are the Adityas?" asked Sakalya.

"There are twelve months in the year. These are the Adityas, because they move along carrying (adadanah) all this with them; therefore they are called Adityas."

6

"Which is Indra and which is Prajapati?" asked Sakalya.

"The thunderclap is Indra and the sacrifice is Prajapati."

"Which is the thunderclap?"

"The thunderbolt."

"Which is the sacrifice?"

"The animals."

7

"Which are the six gods?" asked Sakalya.

"Fire, the earth, the air, the sky, the sun and heaven; for these six comprise all those."

8

"Which are the three gods?" asked Sakalya.

"These three worlds, because all those gods are comprised in these three."

"Which are the two gods?"

"Matter and the vital breath (prana)."

"Which are the one and a half?"

"This air that blows."

9

Yajnavalkya said: "Concerning this some say: 'Since the air blows as one substance, how can it be one and a half (adhyardha)?' The answer is: It is one and a half because by its presence everything attains surpassing glory (adhyardhnot)."

"Which is the one God?"

"The vital breath (Hiranyagarbha); it is Brahman which is called That (Tyat)."

10

Sakalya said: "Verily, whosoever knows that Being whose body is the earth, whose organ of vision is fire, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is in this body. Go on, Sakalya."

"Who is His deity (cause)?"

"Nectar (chyle)," said Yajnavalkya.

11

Sakalya said: "Verily, whosoever knows that Being whose body is lust (kama), whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with lust. Go on, Sakalya."

"Who is His deity?"

"Women," said Yajnavalkya.

12

Sakalya said: "Verily, whosoever knows that Being whose body is colours, whose organ of vision is the eye, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is in the sun. Go on, Sakalya."

"Who is His deity?"

"Truth (the eye)," said Yajnavalkya.

13

Sakalya said: "Verily, whosoever knows that Being whose body is the akasa, whose organ of vision is the ear, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with the ear and with the time of hearing. Go on, Sakalya."

"Who is His deity?"

"The quarters," said Yajnavalkya.

14

Sakalya said: "Verily, whosoever knows that Being whose body is darkness, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with shadow (ignorance). Go on, Sakalya."

"Who is His deity?"

"Death," said Yajnavalkya.

15

Sakalya said: "Verily, whosoever knows that Being whose body is particular colours, whose organ of vision is the eye, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the being who is in the mirror. Go on, Sakalya."

"Who is His deity?"

"The vital breath," said Yajnavalkya.

16

Sakalya said: "Verily, whosoever knows that Being whose body is water, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is in water. Go on, Sakalya."

"Who is His deity?"

"Varuna (rain)," said Yajnavalkya.

17

Sakalya said: "Verily, whosoever knows that Being whose body is semen, whose organ of vision is the intellect, whose light is the mind and who is the ultimate support of the body and organs in their entirety, he indeed knows, O Yajnavalkya."

"I know that Being of whom you speak—who is the ultimate support of the body and organs in their entirety. It is the Being who is identified with the son. Go on, Sakalya."

"Who is His deity?"

"Prajapati (the father)," said Yajnavalkya.

18

When Sakalya kept silent Yajnavalkya addressed him thus: "Sakalya, have these brahmins made you their instrument such as tongs for burning charcoal?"

19—20

"Yajnavalkya," said Sakalya, "what Brahman do you know, that you have thus flouted these Vedic scholars of Kuru and Panchala?"

Yajnavalkya replied: "I know the quarters, with their deities and supports."

Sakalya said: "If you know the quarters, with their deities and supports, what deity are you identified with in the east?"

"With the deity sun."

"In what does the sun find its support?"

"The eye."

"In what does the eye find its support?"

"Colours, for one sees colours with the eye."

"In what do colours find their support?"

"The heart (mind)," said Yajnavalkya, "for one knows colours through the heart. Therefore it is in the heart that colours find their support."

"Just so, Yajnavalkya."

21

"Yajnavalkya," said Sakalya, "what deity are you identified with in the south?"

"With the deity Yama (the god of justice)."

"In what does Yama find his support?"

"The sacrifice."

"In what does the sacrifice find its support?"

"The remuneration of the priests."

"In what does the remuneration find its support?"
"Faith, for when a man has faith he remunerates the priest.
Therefore it is in faith that the
remuneration finds its support."
"In what does faith find its support?"
"The heart (mind)," said Yajnavalkya, "for one knows faith
through the heart. Therefore it is in the
heart that faith finds its support."
"Just so, Yajnavalkya."

22

"Yajnavalkya," said Sakalya, "what deity are you identified
with in the west?"
"With the deity Varuna (the god of rain)."
"In what does Varuna find his support?"
"Water."
"In what does water find its support?"
"Semen."
"In what does semen find its support?"
"The heart," said Yajnavalkya. "Therefore they say of a new—
born child who resembles his father
that it seems as if he has sprung from his father's heart—that he
has been created of his father's
heart, as it were. Therefore it is in the heart that semen finds its
support."
"Just so, Yajnavalkya."

23

"Yajnavalkya," said Sakalya, "what deity are you identified
with in the north?"
"With the deity Soma (the moon and the creeper of that name)."
"In what does Soma find its support?"
"The initiatory rite."
"In what does initiation find its support?"
"Truth. Therefore they say to the one who is initiated: 'Speak
the truth'; for it is in the truth that
initiation finds its support."
"In what does the truth find its support?"
"The heart," said Yajnavalkya, "for through the heart one
knows the truth; therefore it is in the heart
that the truth finds its support."
"Just so, Yajnavalkya."

24

"What deity," said Sakalya, "are you identified with in the fixed
direction (i.e. overhead)?"
"With the deity fire."

"In what does fire find its support?"
"Speech."
"In what does speech find its support?"
"The heart."
"In what does the heart find its support?"

25

"You ghost," said Yajnavalkya, "that you think that the heart should be elsewhere than in ourselves!
If it were elsewhere than in ourselves, dogs would eat this body or birds tear it to pieces."

26

"In what do the body and the heart find their support?" asked Sakalya.
"In the prana."
"In what does the prana find its support?"
"In the apana."
"In what does the apana find its support?"
"In the vyana."
"In what does the vyana find its support?"
"In the udana."
"In what does the udana find its support?"
"In the samana."

Here the Upanishad itself states:

This self is That which has been described as "Not this, not this."

It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

Yajnavalkya said: "These are the eight abodes, the eight organs of vision, the eight deities and the eight beings.

"Now I ask you about that Person who is to be known only from the Upanishads, who definitely projects those beings and again withdraws them into Himself and who is at the same time transcendental.

"If you cannot clearly explain Him to me, your head shall fall off?" Sakalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.

27

Then Yajnavalkya said: "Venerable brahmins, whosoever among you wishes to question me may

now do so, or all of you may. Or whosoever among you desires it, I shall question him, or I shall question all of you.
But the brahmins did not dare.

28

Yajnavalkya interrogated them with the following verses:

1. As is a mighty tree, so indeed is a man: this is true. His hairs are the leaves and his skin is the outer bark.
2. From his skin blood flows and from the bark, sap. Therefore when a man is Wounded blood flows, as sap from a tree that is injured.
3. His flesh is its inner bark and his nerves are its innermost layer of bark, which is tough. His bones lie within, as does the wood of the tree. His marrow resembles the pith.
4. A tree, when it is felled, springs again from its root in a new form; from what root, tell me, does a man spring forth after he is cut off by death?
5. Do not say: From the semen, for that is produced from the living man. A tree springs from the seed as well; after it is dead it certainly springs again.
6. If a tree is pulled up with its root, it will not spring again. From what root, tell me, does a mortal spring forth after he is cut off by death?
7. If you think he is indeed born, I say: No, he is born again. Now who should again bring him forth?

The Upanishad states: It is Brahman, which is absolute Knowledge and Bliss, the ultimate goal of him who offers wealth and also of him who has realized Brahman and stands firm in It.

Part Four

Chapter I—Partial Definitions of Brahman

1

Om. Janaka, Emperor of Videha, was seated to give audience when Yajnavalkya arrived. The Emperor said to him: "Yajnavalkya, for what purpose have you come here? With a desire for cattle, or to hear some subtle questions asked?" "For both, Your Majesty," said he.

2

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Jitvan, the son of Silina, told me that the organ of speech (fire) is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Silina say that the organ of speech is Brahman; for what can be attained by a person who cannot speak? But did he tell you about its abode (body) and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The physical organ of speech is its abode and the akasa is its support. It should be mediated upon as intelligence."

"What is intelligence, O Yajnavalkya?"

"It is the organ of speech, Your Majesty," said Yajnavalkya.

"Through the organ of speech alone, O Emperor, are known the Rig—Veda, the Yagur—Veda, the Sama—Veda, the Atharvangirasa, history, ancient lore, the arts, the Upanishads, verses, aphorisms, explanations, commentaries, the results of sacrifices, the result of offering oblations in the fire, the results of giving food and drink, this world, the next world and all beings.

"The organ of speech, Your Majesty, is the Supreme Brahman. The organ of speech never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

3

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Udanka, the son of Sulba, told me that the vital breath (prana) is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Sulba say that the vital breath is Brahman; for what can be attained by a person who does not live? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The vital breath is its abode and the akasa is its support. It

should be meditated upon as dear."

"What is that dearness, O Yajnavalkya?"

"It is the vital breath, Your Majesty," said Yajnavalkya. "For the sake of that vital breath (life), O Emperor, one performs sacrifices for him for whom they should not be performed and accepts gifts from him from whom they should not be accepted; nay, for the sake of the vital breath, O Emperor, one may go to a quarter where one runs the risk of losing one's life.

"The vital breath, O Emperor, is the Supreme Brahman. The vital breath never deserts him who, knowing what has just been said, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

4

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you.

"Barku, the son of Vrishna, told me that the eye is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Vrishna say that the eye is Brahman; for what can be attained by a person who cannot see? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The eye is its abode and the akasa is its support. It should be meditated upon as truth."

"What is truth, O Yajnavalkya?"

"It is the eye, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, if one asks a person who has seen with his eyes: 'Have you seen?' and he answers: 'Yes, I have,' then it is true.

"The eye, Your Majesty, is the Supreme Brahman. The eye never deserts him who, knowing what has just been said, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

5

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Gardabhivipita, a descendant of Bharadvaja, told me that the ear is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the descendant of Bharadvaja say that the ear is Brahman; for what can be attained by a person who cannot hear? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The ear is its abode and the akasa is its support. It should be meditated upon as infinite."

"What is infinity, O Yajnavalkya?"

"It is the quarters, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, to whatever quarter (direction) one may go, one never reaches its end. Hence the quarters are infinite. The quarters, O Emperor, are the ear and the ear, O Emperor, is the Supreme Brahman."

"The ear never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

6

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Satyakama, the son of Jabala, told me that the mind is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Jaa say that the mind is Brahman; for what can be attained by a person who has no mind? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The mind is its abode and the akasa is its support. It should be meditated upon as bliss."

"What is bliss, O Yajnavalkya?"

"It is the mind, Your Majesty," said Yajnavalkya. "Verily, Your Majesty, with the mind a man desires and woos a woman; then

a son resembling him is born of her and he is the cause of bliss.
The mind, O Emperor, is the Supreme Brahman.

"The mind never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

7

Yajnavalkya said: "Let me hear what anyone among your teachers may have told you."

"Vidagdha, the son of Sakala, told me that the heart is Brahman."

"As anyone who had the benefit of being taught by a good mother, father and teacher should say, so did the son of Sakala say that the heart is Brahman; for what can be attained by a person who is without a heart? But did he tell you about its abode and support?"

"No, he did not."

"This Brahman is only one—footed, Your Majesty."

"Then you tell us, O Yajnavalkya."

"The heart is its abode and the akasa is its support. It should be meditated upon as stability."

"What is stability, O Yajnavalkya?"

"It is the heart," said Yajnavalkya. "Verily, Your Majesty, the heart is the abode of all beings and the heart, Your Majesty, is the support of all beings. The heart, O Emperor, is the Supreme Brahman."

"The heart never deserts him who, knowing this, meditates upon it; all beings eagerly approach him; and being a god, he attains the gods."

"I give you a thousand cows with a bull as large as an elephant," said Emperor Janaka.

Yajnavalkya replied: "My father was of the opinion that one should not accept gifts from a disciple without fully instructing him."

Chapter II—Concerning The Self

1

Janaka, Emperor of Videha, rose from his lounge, humbly approached Yajnavalkya and said: "Salutation to you, O Yajnavalkya. Please instruct me."

Yajnavalkya said: "Your Majesty, as one who wishes to go a long distance would procure a chariot or a ship, even so you

have fully equipped your mind with so many secret names of Brahman. You are also honoured and wealthy; you have studied the Vedas and heard the Upanishads. But do you know where you will go when you are released from this body?"

"Venerable Sir, I do not know where I shall go."

"Then I will tell you where you will go."

"Tell me, venerable Sir."

2

"The person who is in the right eye is named Indha. Though he is Indha, people call him by the indirect name Indra; for the gods are fond of indirect names and hate to be addressed directly.

3

"The person who is in the left eye is his wife, Viraj (matter). The akasa that lies within the heart is their place of union. Their food is the lump (pinda) of blood in the heart. Their wrap is the net—like structure in the heart. The path on which they move from sleep to waking is the nerve that goes upward from the heart; it is like a hair split into a thousand parts. In the body there are nerves called hita, which are placed in the heart. Through these the essence of our food passes as it moves on. Therefore the subtle body (Taijasa) receives finer food than the gross body (Vaisvanara).

4

"Of the illumined sage who is identified with Prajna in deep sleep the east is the eastern vital breath (prana), the south is the southern vital breath, the west is the western vital breath, the north is the northern vital breath, the upper direction is the upper vital breath, the direction below is the nether vital breath and all the directions are all the vital breaths.

"This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

"Verily, O Janaka, you have attained That which is free from fear," said Yajnavalkya.

"Venerable Yajnavalkya," said Emperor Janaka, "may that fearless Brahman be yours too, for you have made known to us the fearless Brahman. Salutations to you! Here is the Empire of Videha and also myself at your service."

Chapter III—Investigation of the Three States

1

Yajnavalkya called on Janaka, Emperor of Videha. He said to himself: "I will not say anything."

But once upon a time Janaka, Emperor of Videha and Yajnavalkya had had a talk about the Agnihotra sacrifice and Yajnavalkya had offered him a boon. Janaka had chosen the right to ask him any questions he wished and Yajnavalkya had granted him the boon.

So it was the Emperor who first questioned him.

2

"Yajnavalkya, what serves as light for a man?"

"The light of the sun, O Emperor," said Yajnavalkya, "for with the sun as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

3

"When the sun has set, Yajnavalkya, what serves as light for a man?"

"The moon serves as his light, for with the moon as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

4

"When the sun has set and the moon has set, Yajnavalkya, what serves as light for a man?"

"Fire serves as his light, for with fire as light he sits, goes out, works and returns."

"Just so, Yajnavalkya."

5

"When the sun has set, Yajnavalkya and the moon has set and the fire has gone out, what serves as light for a man?"

"Speech (sound) serves as his light, for with speech as light he sits, goes out, works and returns. Therefore, Your Majesty, when one cannot see even one's own hand, yet when a sound is uttered, one can go there."

"Just so, Yajnavalkya."

6

"When the sun has set, Yajnavalkya and the moon has set and the fire has gone out and speech has stopped, what serves as

light for a man?"

"The self, indeed, is his light, for with the self as light he sits, goes out, works and returns."

7

"Which is the self?"

"This purusha which is identified with the intellect (vijñanamaya) and is in the midst of the organs, the self—indulgent light within the heart (intellect). Assuming the likeness of the intellect, it wanders between the two worlds; it thinks, as it were and moves, as it were being identified with dream, it transcends this waking world, which represents the forms of death (ignorance and its effects).

8

"That person (the individual self), when he is born, that is to say, when he assumes a body, is joined with evils and when he dies, that is to say, leaves the body, he discards those evils.

9

"And there are only two states for that person: the one here in this world and the other in the next world. The third, the intermediate, is the dream state. When he is in that intermediate state, he surveys both states: the one here in this world and the other in the next world. Now, whatever support he may have for the next world, he provides himself with that and sees both evils (sufferings) and joys.

"And when he dreams, he takes away a little of the impressions of this all—embracing world (the waking state), himself makes the body unconscious and creates a dream body in its place, revealing his own brightness by his own light—and he dreams. In this state the person becomes self—illuminated.

10

"There are no real chariots in that state, nor animals to be yoked to them, nor roads there, but he creates the chariots, animals and roads. There are no pleasures in that state, no joys, no rejoicings, but he creates the pleasures, joys and rejoicings. There are no pools in that state, no reservoirs, no rivers, but he creates the pools, reservoirs and rivers. He indeed is the agent.

11

"Regarding this there are the following verses:

‘The effulgent infinite being (purusha), who travels alone, makes the body insensible in sleep but himself remains awake

and taking with him the luminous particles of the organs, watches those which lie dormant. Again he comes to the waking state.

12

‘The effulgent infinite being (purusha), who is immortal and travels alone, guards the unclean nest (body) with the help of the vital breath (prana) and himself moves out of the nest. That immortal entity wanders wherever he likes.

13

‘In the dream world, the luminous one attains higher and lower states and creates many forms—now, as it were, enjoying himself in the company of women, now laughing, now even beholding frightful sights.

14

‘Everyone sees his sport but him no one sees.’ They say: ‘Do not wake him suddenly.’ If he does not find the right organ, the body becomes difficult to doctor.

15

Yajnavalkya said: "The entity (purusha), after enjoying himself and roaming in the dream state and merely witnessing the results of good and evil, remains in a state of profound sleep and then hastens back in the reverse way to his former condition, the dream state. He remains unaffected by whatever he sees in that dream state, for this infinite being is unattached." Janaka said: "Just so, Yajnavalkya. I give you, Sir, a thousand cows. Please instruct me further about Liberation itself.

16

"Yajnavalkya said: "That entity (purusha), after enjoying himself and roaming in the dream state and merely witnessing the results of good and evil, hastens back in the reverse way to his former condition, the waking state. He remains unaffected by whatever he sees in that state, for this infinite being is unattached." Janaka said: "Just so, Yajnavalkya. I give you, Sir, a thousand cows. Please instruct me further about Liberation itself."

17

Yajnavalkya said: "That entity (purusha), after enjoying himself and roaming in the waking state and merely witnessing the results of good and evil, hastens back in the reverse way to its former condition, the dream state or that of dreamless sleep.

18

"As a large fish swims alternately to both banks of a river—the east and the west—so does the infinite being move to both these states: dreaming and waking.

19

"As a hawk or a falcon roaming in the sky becomes tired, folds its wings and makes for its nest, so does this infinite entity (purusha) hasten for this state, where, falling asleep, he cherishes no more desires and dreams no more dreams.

20

"There are in his body nerves (nadis) called hita, which are fine as a hair divided into a thousand parts and are filled with white, blue, brown, green and red fluids. They are the seat of the subtle body, which is the storehouse of impressions. Now, when he feels as if he were being killed or overpowered, or being chased by an elephant, or falling into a pit, in short, when he fancies at that time, through ignorance, whatever frightful thing he has experienced in the waking state, that is the dream state. So also, when he thinks he is a god, as it were, or a king, as it were, or thinks: "This universe is myself and I am all,": that is his highest state.

21

"That indeed is his form—free from desires, free from evils, free from fear. As a man fully embraced by his beloved wife knows nothing that is without, nothing that is within, so does this infinite being (the self), when fully embraced by the Supreme Self, know nothing that is without, nothing that is within.

"That indeed is his form, in which all his desires are fulfilled, in which all desires become the self and which is free from desires and devoid of grief.

22

"In this state a father is no more a father, a mother is no more a mother, the worlds are no more the worlds, the gods are no

more the gods, the Vedas are no more the Vedas. In this state a thief is no more a thief, the killer of a noble brahmin is no more a killer, a chandala is no more a chandala, a paulkasa is no more a paulkasa, a monk is no more a monk, an ascetic is no more an ascetic.

"This form of his is untouched by good deeds and untouched by evil deeds, for he is then beyond all the woes of his heart.

23

"And when it appears that in deep sleep it does not see, yet it is seeing though it does not see; for there is no cessation of the vision of the seer, because the seer is imperishable. There is then, however, no second thing separate from the seer that it could see.

24

"And when it appears that in deep sleep it does not smell, yet it is smelling though it does not smell; for there is no cessation of the smelling of the smeller, because the smeller is imperishable. There is then, however, no second thing separate from the smeller that it could smell.

25

"And when it appears that in deep sleep it does not taste, yet it is tasting though it does not taste; for there is no cessation of the tasting of the taster, because the taster is imperishable. There is then, however, no second thing separate from the taster that it could taste.

26

"And when it appears that in deep sleep it does not speak, yet it is speaking though it does not speak; for there is no cessation of the speaking of the speaker, because the speaker is imperishable. There is then, however, no second thing separate from the speaker that it could speak about.

27

"And when it appears that in deep sleep it does not hear, yet it is hearing though it does not hear; for there is no cessation of the hearing of the hearer, because the hearer is imperishable. There is then, however, no second thing separate from the hearer that it could hear.

28

"And when it appears that in deep sleep it does not think, yet it is thinking though it does not think; for there is no cessation of the thinking of the thinker, because the thinker is imperishable. There is then, however, no second thing separate from the thinker that it could think of.

29

"And when it appears that in deep sleep it does not touch, yet it is touching though it does not touch; for there is no cessation of the touching of the toucher, because the toucher is imperishable. There is then, however, no second thing separate from the toucher that it could touch.

30

"And when it appears that in deep sleep it does not know, yet it is knowing though it does not know; for there is no cessation of the knowing of the knower, because the knower is imperishable. There is then, however, no second thing separate from the knower that it could know.

31

"When in the waking and dream states there is, as it were, another, then one can see the other, then one can smell the other, then one can speak to the other, then one can hear the other, then one can think of the other, then one can touch the other, then one can know the other.

32

"In deep sleep it becomes transparent like water, the witness, one and without a second. This is the World of Brahman, Your Majesty. This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this bliss other creatures live."
Thus did Yajnavalkya teach Janaka.

33

"If a person is perfect of body and is prosperous, lord of others and most lavishly supplied with all human enjoyments, he represents the highest blessing among men. This human bliss multiplied a hundred times makes one measure of the bliss of the Manes who have won their own world. The bliss of these Manes who have won their world, multiplied a hundred times, makes one measure of bliss in the world of the gandharvas. The

bliss of the gandharvas, multiplied a hundred times, makes one measure of the bliss of the gods by action (those who attain godhood through sacrificial rites). The bliss of the gods by action, multiplied a hundred times, makes one measure of the bliss of the gods by birth, as also of one who is versed in the Vedas, sinless and free from desire. The bliss of the gods by birth, multiplied a hundred times, makes one measure of bliss in the World of Prajapan (Viraj), as also of one who is versed in the Vedas, sinless and free from desire. The bliss in the World of Prajapati, multiplied a hundred times, makes one measure of bliss in the World of Brahma (Hiranyagarbha), as also of one who is versed in the Vedas, sinless and free from desire. This, indeed, is the supreme bliss. This is the state of Brahman, O Emperor," said Yajnavalkya.

Janaka said: I give you a thousand cows, venerable Sir. Please instruct me further about Liberation itself."

At this Yajnavalkya was afraid that the intelligent emperor was driving him to give the solution of all his questions.

34

"That entity (the self), after enjoying himself and roaming in the dream state and merely witnessing the results of merits and demerits, hastens back in the reverse way to its former condition, the waking state.

35

"Just as a heavily loaded cart moves along, creaking, even so the self identified with the body, being presided over by the Self which is all consciousness (the Supreme Self), moves along, groaning, when breathing becomes difficult at the approach of death.

36

"When this body grows thin—becomes emaciated or diseased—then, as a mango or a fig or a fruit of the peepul tree becomes detached from its stalk, so does this infinite being completely detaching himself from the parts of the body, again move on, in the same way that he came, to another body for the remanifestation of his vital breath (prana).

37

"Just as, when a king comes, the ugras appointed to deal with crimes; the sutas and the leaders of the village await him with food and drink and lodgings ready, saying: 'Here he comes, here he comes,' even so, for the person who knows about the

fruits of his own work, there wait all the elements, saying:
'Here comes Brahman, here he comes.'

38

"Just as, when the king wishes to depart, the ugras appointed to deal with crimes, the sutas and the leaders of the village gather around him, even so do all the organs gather around the self, at the time of death, when it struggles for breath."

Chapter IV—Death and the Hereafter

1

Yajnavalkya continued: "Now, when that self becomes weak and unconscious, as it were, the organs gather around it. Having wholly seized these particles of light, the self comes to the heart. When the presiding deity of the eye turns back from all sides, the dying man fails to notice colour.

2

"The eye becomes united with the subtle body; then people say: 'He does not see.' The nose becomes united with the subtle body; then they say: 'He does not smell.' The tongue becomes united with the subtle body; then they say: 'He does not taste.' The vocal organ becomes united with the subtle body; then they say: 'He does not speak.' The ear becomes united with the subtle body; then they say: 'He does not hear.' The mind becomes united with the subtle body; then they say: 'He does not think.' The skin becomes united with the subtle body; then they say: 'He does not touch.' The intellect becomes united with the subtle body; then they say: 'He does not know.'

"The upper end of the heart lights up and by that light the self departs, either through the eye or through the head or through any other part (aperture) of the body.

"And when the self departs, the vital breath follows and when the vital breath departs, all the organs follow.

"Then the self becomes endowed with a particular consciousness and passes on to the body to be attained by that consciousness.

"Knowledge, work and past experience follow the self.

3

"And just as a leech moving on a blade of grass reaches its end, takes hold of another and draws itself together towards it, so does the self, after throwing off this body, that is to say, after making it unconscious, take hold of another support and draw itself together towards it.

4

"And just as a goldsmith takes a small quantity of gold and fashions out of it another—a newer and better—form, so does the self, after throwing off this body, that is to say, after making it unconscious, fashion another—a newer and better—form, suited to the Manes, or the gandharvas, or the gods, or Viraj, or Hiranyagarbha, or other beings.

5

"That self is indeed Brahman; it is also identified with the intellect, the mind and the vital breath, with the eyes and ears, with earth, water, air and akasa, with fire and with what is other than fire, with desire and with absence of desire, with anger and with absence of anger, with righteousness and unrighteousness, with all—it is identified, as is well known, with this (i.e. what is perceived) and with that (i.e. what is inferred). According as it acts and according as it behaves, so it becomes: by doing good it becomes good and by doing evil it becomes evil. It becomes virtuous through virtuous action and evil through evil action.

"Others, however, say that the self is identified with desire alone. As is its desire, so is its resolution; and as is its resolution, so is its deed; and whatever deed it does, that it reaps.

6

"Regarding this there is the following verse:

"Because of attachment, the transmigrating self, together with its work, attains that result to which its subtle body or mind clings. Having exhausted in the other world the results of whatever work it did in this life, it returns from that world to this world for fresh work.'

"Thus does the man who desires transmigrate. But as to the man who does not desire—who is without desire, who is freed from desire, whose desire is satisfied, whose only object of desire is the Self—his organs do not depart. Being Brahman, he merges in Brahman.

7

"Regarding this there are the following verses:

"When all the desires that dwell in his heart are got rid of, then does the mortal man become immortal and attain Brahman in this very body.'

"Just as the slough of a snake lies, dead and cast away, on an ant—hill, even so lies this body. Then the self becomes disembodied and immortal Spirit, the Supreme Self (Prana),

Brahman, the Light."

Janaka, Emperor of Videha, said: "I give you, venerable Sir, a thousand cows."

8

"Regarding this there are the following verses:

'The subtle, ancient path stretching far away has been touched (reached) by me; nay, I have realized it myself. By this path the wise, the knowers of Brahman, move on to the celestial sphere (Liberation) after the fall of this body, having been freed even while living.'

9

'Some speak of it as white, others as blue, grey, green, or red. This path is realized by a knower of Brahman and is trod by whoever knows Brahman, has done good deeds and is identified with the Supreme Light.'

10

'Into blinding darkness enter those who worship ignorance; into a greater darkness than that, as it were, enter those who are devoted to knowledge.'

11

'Cheerless indeed are those worlds covered with blinding darkness. To them after death go those people who are ignorant and unwise.'

12

'If a man knows the Self as I am this, then desiring what and for whose sake will he suffer in the wake of the body?'

13

'Whoever has realized and intimately known the Self, Which has entered this perilous and perplexing place (the body), is the maker of the universe; for he is the maker of all. All is his Self and he, again, is indeed the Self of all.'

14

'Dwelling in this very body, we have somehow realized Brahman; otherwise we should have remained ignorant and great destruction would have overtaken us. Those who know Brahman become immortal, while others only suffer misery.'

15

‘When a person following the instructions of a teacher directly beholds the effulgent Self, the Lord of all that has been and will be, he no longer wishes to hide himself from It.’

16

‘That under which the year with its days rolls on—upon that immortal Light of I lights the gods meditate as longevity.’

17

‘That in which the five groups of five and the akasa rest, that very Atman I regard as the Immortal Brahman. Knowing that Brahman, I am immortal.’

18

‘They who know the Vital Breath (Prana) of the vital breath (prana), the Eye of the eye, the Ear of the ear, the Mind of the mind, have realized the ancient, primordial Brahman.’

19

‘Through the mind alone is Brahman to be realized. There is in It no diversity. He goes from death to death who sees in It, as it were, diversity.’

20

‘Unknowable and constant, It should be realized in one form only. The Self is free from taint, beyond the akasa, birthless, infinite and unchanging.’

21

‘The intelligent seeker of Brahman, learning about the Self alone, should practise wisdom (prajna). Let him not think of too many words, for that is exhausting to the organ of speech.’

22

"That great, unborn Self, which is identified with the intellect (vijnanamaya) and which dwells in the midst of the organs, lies in the akasa within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become greater through good deeds or smaller through evil deeds. It is the lord of all, the ruler of all beings, the protector of all beings. It is the dam that serves as the boundary to keep the different worlds apart. The

brahmins seek to realize It through the study of the Vedas, through sacrifices, through gifts and through austerity which does not lead to annihilation. Knowing It alone one becomes a sage (muni). Wishing for this World (i.e. the Self) alone, monks renounce their homes.

"The knowers of Brahman of olden times, it is said, did not wish for offspring because they thought: 'What shall we do with offspring—we who have attained this Self, this World?' They gave up, it is said, their desire for sons, for wealth and for the worlds and led the life of religious mendicants. That which is the desire for sons is the desire for wealth and that which is the desire for wealth is the desire for the worlds; for both these, indeed, are but desires.

'This Self is That which has been described as Not this, not this. It is imperceptible, for It is not perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered, for It never feels pain and never suffers injury.

'Him who knows this these two thoughts do not overcome: For this I did an evil deed and For this I did a good deed. He overcomes both. Things done or not done do not afflict him.'

23

"This has been expressed by the following Rig verse:

'This is the eternal glory of Brahman: It neither increases nor decreases through work. Therefore one should know the nature of That alone. Knowing It one is not touched by evil action.'

"Therefore he who knows It as such becomes self—controlled, calm, withdrawn into himself, patient and collected; he sees the Self in his own self (body); he sees all as the Self. Evil does not overcome him, but he overcomes all evil. Evil does not afflict him, but he consumes all evil. He becomes sinless, taintless, free from doubts and a true Brahmana (knower of Brahman). This is the World of Brahman, O Emperor and you have attained It." Thus said Yajnavalkya.

Janaka said: 'Venerable Sir, I give you the empire of Videha and myself, too, with it, to wait upon you.

24

That great, unborn Self is the eater of food and the giver of wealth. He who knows this obtains wealth.

25

That great, unborn Self is undecaying, immortal, undying, fearless; It is Brahman (infinite). Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.

Chapter V—Yajnavalkya and Maitreyi (II)

1

Yajnavalkya had two wives: Maitreyi and Katyayani. Of these, Maitreyi was conversant with the Knowledge of Brahman, while Katyayani had an essentially feminine outlook. One day Yajnavalkya, when he wished to embrace another mode of life,

2

Said: "Maitreyi, my dear, I am going to renounce this life to become a monk. Let me make a final settlement between you and Katyayani."

3

Maitreyi said: "Venerable Sir, if indeed the whole earth full of wealth belonged to me, would I be immortal through that or not?" "No," replied Yajnavalkya, "your life would be just like that of people who have plenty. Of Immortality, however, there is no hope through wealth."

4

Then Maitreyi said: "What should I do with that which would not make me immortal? Tell me, venerable Sir, of that alone which you know to be the only means of attaining Immortality."

5

Yajnavalkya replied: "My dear, you have been my beloved even before and now you have resolved to know what is after my heart. If you wish, my dear, I shall explain it to you. As I explain it, meditate on what I say."

6

And he said: "Verily, not for the sake of the husband, my dear, is the husband loved, but he is loved for the sake of the self which, in its true nature, is one with the Supreme Self.

"Verily, not for the sake of the wife, my dear, is the wife loved, but she is loved for the sake of the self.

"Verily, not for the sake of the sons, my dear, are the sons loved, but they are loved for the sake of the self.

"Verily, not for the sake of wealth, my dear, is wealth loved, but it is loved for the sake of the self.

"Verily, not for the sake of the animals, my dear, are the animals loved, but they are loved for the sake of the self.

"Verily, not for the sake of the brahmin, my dear, is the brahmin loved, but he is loved for the sake of the self.
 "Verily, not for the sake of the kshatriya, my dear, is the kshatriya loved, but he is loved for the sake of the self.
 "Verily, not for the sake of the worlds, my dear, are the worlds loved, but they are loved for the sake of the self.
 "Verily, not for the sake of the gods, my dear, are the gods loved, but they are loved for the sake of the self.
 "Verily, not for the sake of the Vedas, my dear, are the Vedas loved, but they are loved for the sake of the self.
 "Verily, not for the sake of the beings, my dear, are the beings loved, but they are loved for the sake of the self.
 "Verily, not for the sake of the All, my dear, is the All loved, but it is loved for the sake of the self.
 "Verily, my dear Maitreyi, it is the Self that should be realized—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known.

7

"The brahmin rejects one who knows him as different from the Self. The kshatriya rejects one who knows him as different from the Self. The worlds reject one who knows them as different from the Self. The gods reject one who knows them as different from the Self. The Vedas reject one who knows them as different from the Self. The beings reject one who knows them as different from the Self. The All rejects one who knows it as different from the Self. This brahmin, this kshatriya, these worlds, these gods, these Vedas, these beings and this All—are that Self.

8—10

"As the various particular kinds of notes of a drum, when it is beaten, cannot be grasped by themselves, but are grasped only when the general note of the drum or the general sound produced by different kinds of strokes is grasped;
 "And as the various particular notes of a conch, when it is blown, cannot be grasped by themselves, but are grasped only when the general note of the conch or the general sound produced by different kinds of blowing is grasped;
 "And as the various particular notes of a vina, when it is played, cannot be grasped by themselves, but are grasped only when the general note of the vina or the general sound produced by the different kinds of playing is grasped;

11

"As from a fire kindled with wet fuel various kinds of smoke issue forth, even so, my dear, the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharvangirasa, history (itihasa), mythology (purana), the arts (vidya), Upanishads, verses (slokas), aphorisms (sutras), elucidations (anuvyakhyanas), explanations (vyakhyanas), sacrifices, oblations in the fire, food, drink, this world, the next world and all beings are all like the breath of this infinite Reality. From this Supreme Self are all these, indeed, breathed forth.

12

"As the ocean is the one goal of all waters (the place where they merge), so the skin is the one goal of all kinds of touch, the nostrils are the one goal of all smells, the tongue is the one goal of all savours, the ear is the one goal of all sounds, the mind is the one goal of all deliberations, the intellect is the one goal of all forms of knowledge, the hands are the one goal of all actions, the organ of generation is the one goal of all kinds of enjoyment, the excretory organ is the one goal of all excretions, the feet are the one goal of all kinds of walking, the organ of speech is the one goal of all the Vedas.

13

"As a lump of salt has neither inside nor outside and is altogether a homogeneous mass of taste, even so this Self, my dear, has neither inside nor outside and is altogether a homogeneous mass of Intelligence. This Self comes out as a separate entity from the elements and with their destruction this separate existence is also destroyed. After attaining this oneness it has no more consciousness. This is what I say, my dear."
So said Yajnavalkya.

14

Then Maitreyi said: "Just here you have completely bewildered me, venerable Sir. Indeed, I do not at all understand this."
He replied: "Certainly I am not saying anything bewildering, my dear. Verily, this Self is immutable and indestructible.

15

"For when there is duality, as it were, then one sees another, one smells another, one tastes another, one speaks to another, one hears another, one thinks of another, one touches another, one knows another. But when to the knower of Brahman

everything has become the Self, then what should he see and through what, what should he smell and through what, what should he taste and through what, what should he speak and through what, what should he hear and through what, what should he think and through what, what should he touch and through what, what should he know and through what? Through what should one know That Owing to which all this is known?

"This Self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It never attaches Itself; unfettered, for It never feels pain and never suffers injury. Through what, O Maitreyi, should one know the Knower? "Thus you have the instruction given to you. This much, indeed, is the means to Immortality."

Having said this, Yajnavalkya renounced home.

Chapter VI—The Line of Teachers

1

Now the line of teachers:

We received the knowledge from Pautimashya. Pautimashya received it from Gaupavana. Gaupavana from another Pautimashya. This Pautimashya from another Gaupavana. This Gaupavana from Kausika. Kausika from Kaundinya. Kaundinya from Sandilya. Sandilya from Kausika and Gautama. Gautama

2

From Agnivesya. Agnivesya from Gargya. Gargya from another Gargya. This Gargya from Gautama. Gautama from Saitava. Saitava from Pirasaryayana. Parasarayayana from Gargyayana. Gargyayana from Uddalakayana. Uddalakayana from Jabalayana. Jabalayana from Madhyandinayana. Madhyandinayana from Saukarayana. Saukarayana from Kashayana. Kashayana from Sayakayana. Sayakayana from Kausikayani. Kausikayani

3

From Ghritakausika. Ghritakausika from Parasaryayana. Parasaryayana from Parasarya. Parasarya from Jatukarnya. Jatukarnya from Asurayana and Yiska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from another Gautama. This Gautama from Vatsya. Vatsya from Sandilya. Sandilya from Kaisorya Kapya. Kaisorya Kapya from

Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhikaundinya. Vidarbhikaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashtra. Abhuti Tvashtra from Visvarupa Tvashtra. Visvarupa Tvashtra from the two Asvins. The two Asvins from Dadhyach Atharvana. Dadhyach Atharvana from Atharvana Daiva. Atharvana Daiva from Mrityu Pradhvamsana. Mrityu Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Viprachitti. Viprachitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanitana. Sanitana from Sanaga. Sanaga from Parameshthin (Viraj). Parameshthin from Brahman (Hiranyagarbha). Brahman is self—born (eternal). Salutation to Brahman.

Part Five

Chapter I—The Infinity of Brahman

1

Om. Infinite is That Brahman, infinite in this manifested universe. From the Infinite Brahman proceeds the infinite. After the realization of the Great Identity or after the cosmic dissolution, when the infinity of the infinite universe merges in the Infinite Brahman, there remains the Infinite Brahman alone. Om is the Akasa Brahman—the primeval akasa. It is the akasa containing air, says the son of Kauravayarn. It (Om) is the Veda—thus the knowers of Brahman know; for through it one knows what is to be known.

Chapter II—The Three Great Disciplines

1

Prajapati had three kinds of offspring: gods, men and demons (asuras). They lived with Prajapati, practising the vows of brahmacharins. After finishing their term, the gods said to him: "Please instruct us, Sir." To them he uttered the syllable da and asked: "Have you understood?" They replied: "We have. You said to us, 'Control yourselves (damyata).' He said: "Yes, you have understood."

2

Then the men said to him: "Please instruct us, Sir" To them he uttered the same syllable da and asked:

"Have you understood?" They replied: "We have. You said to us, 'Give (datta).' He said: 'Yes, you have understood."

3

Then the demons said to him: "Please instruct us, Sir." To them he uttered the same syllable da and asked:

"Have you understood?" They replied: "We have. You said to us: 'Be compassionate (dayadhvam).' He said: "Yes, you have understood."

That very thing is repeated even today by the heavenly voice, in the form of thunder, as "Da," "Da," "Da," which means:

"Control yourselves," "Give," and "Have compassion."

Therefore one should learn these three: self—control, giving and mercy.

Chapter III—Brahman as the Heart

1

Prajapati is this—the heart (intellect). It (the heart) is Brahman. It is all. Hridayam (the heart) consists of three syllables. One syllable is hri; and to him who knows this, his own people and others bring presents. One syllable is da; and to him who knows this, his own people and others give their powers. One syllable is yam; and he who knows this goes to heaven.

Chapter IV—Meditation on Satya Brahman

1

That intellect Brahman was verily this—satya alone. And whosoever knows this great, glorious first—born one as the Satya Brahman conquers these worlds. And his enemy is thus conquered and becomes non—existent—yes, whosoever knows this great, glorious first—born one as the Satya Brahman; for Satya indeed is that Brahman.

Chapter V—In Praise of Satya Brahman

1

In the beginning this universe was water alone. That water produced Satya. Satya is Brahman. Brahman produced Prajapati and Prajapati the gods. Those gods meditate on Satya. This name Satya consists of three syllables. Sa is one syllable, ti is one syllable and ya is one syllable. The first and last syllables are the truth. In the middle is untruth. This untruth is enclosed on both sides by truth; thus truth preponderates. Untruth does not hurt him who knows this.

2

Now, that which is Satya is the sun—the being who dwells in yonder orb and the being who is in the right eye. These two rest on each other. The former (the being in the sun) rests on the latter (the being in the right eye) through his rays and the latter rests on the former through his organs. When the individual self is about to leave the body, he sees the solar orb clearly (i.e. without rays). Those rays no longer come to him.

3

Of this being who is in the solar orb, the syllable Bhuh is the head, for there is one head and there is this one syllable; the word Bhuvah is the arms, for there are two arms and there are these two syllables; the word Svah is the legs, for there are two legs and there are these two syllables. His secret name is Ahar. He who knows this destroys evil and leaves it behind.

4

Of this being who is in the right eye, the syllable Bhur is the head, for there is one head and there is this one syllable; the word Bhuvar is the arms, for there are two arms and there are these two syllables; the word Svar is the legs, for there are two legs and there are these two syllables. His secret name is Aham. He who knows this destroys evil and leaves it behind.

Chapter VI—Meditation on Brahman as the Mind

1

This being identified with the mind and resplendent by nature is realized by yogis within the heart as of the size of a grain of rice or barley. He is the lord of all, the ruler of all and governs all this
—whatever there is.

Chapter VII—Meditation on Brahman as Lightning

1

They say that lightning is Brahman. It is called lightning (vidyut) because it scatters (vidanat) darkness. Whosoever knows this—that lightning is Brahman—scatters the evils that are ranged against him; for lightning is indeed Brahman.

Chapter VIII—Meditation on the Vedas as a Cow

1

One should meditate upon speech (the Vedas) as a cow. She (speech) has four teats: the sounds Svaha; Vashat, Hanta and Svadha. The gods live on two of her teats, Svaha and Vashat; men, on Hanta; and the Manes on Svadha. Her bull is the vital breath (prana) and her calf, the mind.

Chapter IX—Meditation on the Vaisvanara Fire

1

This fire which is within a man and digests food that is eaten is Vaisvanara. Its sound is that which one hears by stopping the ears. When a man is about to leave the body, he hears this sound no more.

Chapter X—The Path of the Departing Soul

1

When a man departs from this world, he reaches the air. The air opens there for him as wide as the hole of a chariot wheel. Through this opening he ascends and reaches the sun. The sun opens there for him as wide as the hole of a lambara. By this opening he ascends and reaches the moon. The moon opens there for him as wide as the hole of a drum. By this opening he ascends and reaches a World free from grief and cold. There he dwells for endless years.

Chapter XI—The Supreme Austerities

1

The supreme austerity is indeed that a man suffers when he is ill. He who knows this wins the highest world.
The supreme austerity is indeed that a man, after death, is carried to the forest. He who knows this wins the highest world.
The supreme austerity is indeed that a man, after death, is laid on the fire. He who knows this wins the highest world.

Chapter XII—Meditation on Food and the Vital Breath as Brahman

1

Some say that food is Brahman; but this is not so, for food decays without the vital breath (prana). Others say that the vital

breath is Brahman; but this is not so, for the vital breath dries up without food. These two deities (food and the vital breath), when they become united, attain the highest state (Brahmanhood). Thus reflecting, Pratrída said to his father: "What good, indeed, can I do him who knows this and what evil can I do him either?"

His father answered, stopping him with a gesture of his hand: "Oh, no, Pratrída; for who would attain the highest merely by being identified with these two?"

Further, he (the father) said to him this: "It is vi; food is verily vi, for all these creatures rest (visanti) on food. It is ram; the vital breath is ram, for all these creatures delight (ramante) in the vital breath." All creatures rest on him, all creatures delight in him, who knows this.

Chapter XIII—Meditation on the Vital Breath

1

One should meditate on the vital breath as the Uktha. The vital breath is the Uktha, for it raises up (utthapayati) all this universe. From him who knows this there is raised a son who is a knower of the vital breath and he wins union with and abode in the same world as the Uktha.

2

One should meditate upon the vital breath as the Yajus. The vital breath is the Yajus, for all these beings are united (yujyante) with one another if the vital breath is present. All beings are united to give eminence to him who knows this and he wins union with and abode in the same world as the Yajus (vital breath).

3

One should meditate upon the vital breath as the Saman. The vital breath is the Saman, for all these beings meet (samyanchi) if the Saman (vital breath) is present. For the sake of him who knows this all beings are united and they succeed in giving him eminence; and he wins union with and abode in the same world as the Saman.

4

One should meditate upon the vital breath as the Kshatra. The vital breath is the Kshatra, for the vital breath protects (trayate) the body from wounds (khanitoh). He who knows this attains the Kshatra (vital breath) which needs no other protector and he wins union with and abode in the same world as the Kshatra.

Chapter XIV—The Sacred Gayatri

1

The words Bhumi (earth), Antariksha (sky) and Dyaus (heaven) form eight syllables and the first foot of the Gayatri consists of eight syllables. So the three worlds constitute the first foot of the Gayatri. Whosoever knows this about the first foot of the Gayatri wins all that is in the three worlds.

2

Richah, Yajumshi and Samani form eight syllables and the second foot of the Gayatri consists of eight syllables. So these three Vedas constitute the second foot of the Gayatri. Whosoever thus knows the second foot of the Gayatri wins as much as that treasury of knowledge, the three Vedas, has to confer.

3

Prana, apana and vyana form eight syllables and the third foot of the Gayatri consists of eight syllables. So these three forms of the vital breath constitute the third foot of the Gayatri. Whosoever knows this about the third foot of the Gayatri wins all the living beings that are in the universe. Now, its turiya, apparently visible (darsata) and supramundane (paroraja) foot is this—sun that glows yonder. That which is fourth is called turiya. He (the being in the solar orb) is apparently visible (darsata), because he is seen, as it were, by the yogis. He is supramundane (paroraja), because he shines alone on the whole universe as its overlord. He who thus knows the fourth foot of the Gayatri shines with splendour and glory.

4

That Gayatri rests on that fourth, apparently visible, supramundane foot. And that, again, rests on truth. The eye is truth, for the eye is indeed truth. Therefore, even today, if two persons come disputing, one saying: "I saw it," and another: "I heard of it," we should trust the one who says: "I saw it. That truth rests on strength. The vital breath (prana) is strength. Hence truth rests on the vital breath. Therefore they say that strength is more powerful than truth. Thus the Gayatri is based on the vital breath within the body. That Gayatri protected the gayas. The organs are the gayas; therefore the Gayatri protected (tatre) the organs. Because it protected the organs, it is called the Gayatri. The Savitri verse, which the teacher communicates to the pupil, is no other than

this. It saves the organs of the pupil to whom it is imparted by the teacher.

5

Some impart to the pupil the Savitri which is in the Anushtubh metre, saying: "The goddess of speech is Anushtubh; so we shall impart it to him."

But one should not do that. One should impart only that Savitri which is Gayatri. Verily, if one who knows this accepts too much as a gift, as it were, it is not enough for even one foot of the Gayatri.

6

If he (the knower of the Gayatri) accepts as a gift the three worlds full of wealth, he will be receiving the fruit of knowing only the first foot of the Gayatri. If he accepts as a gift as much as this treasury of knowledge, the Vedas, has to confer, he will be receiving the fruit of knowing only the second foot of the Gayatri. And if he accepts as a gift as much as is covered by all living creatures in the world, he will be receiving the fruit of knowing only the third foot of the Gayatri. While the fruit of knowing its fourth, apparently visible, supramundane foot—yonder sun that glows—is not to be counterbalanced by any gift received.

Indeed, how could anyone receive so much as a gift?

7

The salutation to the Gayatri:

"O Gayatri, thou art one—footed, two—footed, three—footed and four—footed. And thou art without any feet, for thou art unattainable. Salutation to thee, fourth foot, apparently visible and supramundane! May the enemy never attain his object!"

Should the knower of the Gayatri bear hatred towards anyone, he should either use this mantra: "May his desired object never flourish!"—in which case that object of the person against whom he thus salutes the Gayatri never flourishes—or he may say: "May I attain that cherished object of his!"

8

On this subject Janaka, Emperor of Videha, said to Budila, the son of Asvatarasva: "Well, how is it that you, who called yourself a knower of the Gayatri, have come to be an elephant and are carrying me?"

He replied: "Because, Your Majesty, I did not know its mouth." Janaka said: "Fire is its mouth. If people put a large quantity of fuel into the fire, it is all burnt up. Similarly, a man who knows

this, even if he commits a great many sins, consumes them all and becomes pure, clean and free from decay and death."

Chapter XV—The Prayer of a Dying Person

1

The door (real nature) of the truth (Satya Brahman) is covered by a golden disc. Open it, O Nourisher! Remove it so that I who have been worshipping the truth may behold it. O Nourisher! O lone Traveller of the sky! O Controller! O Sun! O Offspring of Prajapati! Gather your rays. Withdraw your light. I would see through your grace that form of yours which is the most benign. I am indeed He, that purusha who dwells in the sun. I am immortal. Now when my body falls may my breath return to the all—pervading Prana! May this body, reduced to ashes, return to the earth! Om. O Fire, who art the symbol Om, O god of deliberations, remember, remember all that I have done. O Fire, lead us by the good path towards the enjoyment of the fruit of our action. You know, O god, all our deeds. Destroy our sin of deceit. We offer by words repeated salutations to you.

Part Six

Chapter I—The Supremacy of the Prana

1

Om. He who knows what is the oldest and greatest becomes the oldest and greatest among his kinsmen. The vital breath (prana) is indeed the oldest and greatest. He who knows this becomes the oldest and greatest among his kinsmen and also among those of whom he wishes to be so.

2

He who knows what is the most excellent (vasishtha) becomes the most excellent among his kinsmen. The organ of speech is indeed the vasishtha. He who knows this becomes the most excellent among his kinsmen and also among those of whom he wishes to be so.

3

He who knows what has the attribute of steadiness (pratishtha) lives steadily in rough as well as smooth places and times. The eye indeed is endowed with steadiness, for with the help of the

eye one remains steady in rough as well as smooth places and times. He who knows this lives steadily in rough as well as smooth places and times.

4

He who knows prosperity (sampad) attains whatever object he desires. The ear indeed is prosperity, for when the ear is intact all the Vedas are acquired. He who knows this attains whatever object he desires.

5

He who knows the abode (ayatana) becomes the abode of his kinsmen and also of other people. The mind indeed is the abode. He who knows this becomes the abode of his kinsmen as well as of other people.

6

He who knows what has the attribute of procreation (prajati) is enriched with children and animals. Semen verily has this attribute. He who knows this is enriched with children and animals.

7

These organs, disputing about who was superior among them, went to Prajapati and asked: "Which one among us is the most excellent (vasishtha)?" He said: "That one among you is the most excellent by whose departure this body is considered to suffer most."

8

The organ of speech departed. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as dumb people live, without speaking through the tongue, but living through the vital breath, seeing through the eye, hearing through the ear, knowing through the mind and procreating through the organ of generation." Then the organ of speech entered the body.

9

The eye departed. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as blind people live, without seeing through the eye, but living through the vital

breath, speaking through the organ of speech, hearing through the ear, knowing through the mind and procreating through the organ of generation." Then the eye entered the body.

10

The ear went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as deaf people live, without hearing through the ear, but living through the vital breath, speaking through the organ of speech, seeing through the eye, knowing through the mind and procreating through the organ of generation." Then the ear entered the body.

11

The mind went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as idiots live, without knowing through the mind, but living through the vital breath, speaking through the organ of speech, seeing through the eye, hearing through the ear and procreating through the organ of generation." Then the mind entered the body.

12

Then the organ of generation went out. After being absent for a whole year it came back and said: "How have you been able to live without me?" The other organs said: "We lived just as impotent people live, without procreating children through the organ of generation, but living through the vital breath, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind." Then the organ of generation entered the body.

13

Then as the vital breath was about to depart, it uprooted the organs from their places just as a great, noble horse of the Sindhu country tears up the pegs to which his feet are tied. They said: "Venerable Sir, please do not go out. We shall not be able to live without you."
"If I am such, then give me an offering."
"So be it."

14

The organ of speech said: "That attribute of being most excellent which I possess is yours."
The eye said: "That attribute of steadiness which I possess is

yours."

The ear said: "That attribute of prosperity which I possess is yours."

The mind said: "That attribute of being an abode which I possess is yours."

The organ of generation said: "That attribute of procreation which I possess is yours."

Then the vital breath said: "If I am such, then what will be my food and what will be my dress?"

They replied: "Whatever food there is—including that of dogs, worms, insects and moths—will be your food and water will be your dress."

He who knows the food of the vital breath to be such never happens to eat anything or accept anything that is not food.

Wise men who are versed in the Vedas therefore take a sip of water just before and after eating; they think that thereby they remove the nakedness of the vital breath.

Chapter II—The Process of Rebirth

1

Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited upon by his courtiers. As soon as the king saw him, he said:

"Is it you, boy?" He replied: "Yes, Sir."

Then the king asked: "Have you been taught by your father?"

"Yes," he replied.

2

The king said: "Do you know how people, after departing from this life, proceed on different paths?" "No," he replied.

"Do you know how they return to this world?" "No," he replied.

"Do you know why the other world is never filled up even though so many people go there again and again?" "No," he replied.

"Do you know after how many offerings of oblations the water (the liquid oblation) becomes endowed with a human voice, rises up and speaks?" "No," he replied.

"Do you know the means of access to the path leading to the gods or to that leading to the Manes, that is to say, through what deeds men attain the path leading to the gods or that leading to the Manes? We have heard the following words of the Mantra: 'I have heard of the two paths for men, one leading to the Manes and the other to the gods. Going along them they (departed souls) are united with their destination. They (the paths) lie between the father (heaven) and the mother (earth).'

Svetaketu said: "I do not know even one of these."

3

Then the king invited him to stay. But the boy, disregarding the invitation, hurried away. He went to his father and said: "Did you not tell me before that you had fully instructed me?"

"What then, my intelligent child?"

"That fellow of a kshatriya asked me five questions and I did not know one of them."

"What were they?"

"These," said Svetaketu and he recited them.

4

The father said: "My child, believe me, whatever I myself knew, I told you. But come, let us go there and live as religious students (brahmachirins)." "You may go, Sir," the son replied. Then Gautama went to where King Pravahana, the son of Jivala, was giving audience. The king offered him a seat, ordered water for him and made him the reverential offering. Then he said: "Revered Gautama, we will give you a boon."

5

Gautama said: "You have promised me this boon. Now please tell me what you spoke about to my boy."

6

The king said: "Ah, those are divine boons, Gautama. Please ask a human boon."

7

Gautama said: "You know well that I have gold, cows, horses, maidservants, retinue and apparel. Please do not be ungenerous towards me in regard to that gift which is plentiful, infinite and in—exhaustible."

The king said: "Then, verily, O Gautama, you should ask it in the prescribed way."

Gautama replied: "I approach you as a disciple."

The ancients used to approach a teacher through mere declaration. So Gautama lived with the king by merely announcing that he was a student.

8

The king said: "Please do not be offended with us even as your paternal grandfather was not offended with ours. Before now this knowledge never rested with a brahmin. But I shall teach it to you, for who can refuse you when you speak like this?"

9

"Yonder world is the sacrificial fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinders and the intermediate quarters its sparks. In this fire the gods offer faith as libation. Out of that offering King Moon is born.

10

"Parjanya (the god of rain), O Gautama, is the fire, the year is its fuel, the clouds its smoke, lightning its flame, the thunderbolt its cinders, the rumbling its sparks. In this fire the gods offer King Moon as libation. Out of that offering rain is produced.

11

"This world, O Gautama, is the fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinders, the stars its sparks. In this fire the gods offer rain as libation. Out of that offering food is produced.

12

"Man, O Gautama, is the fire, the open mouth is its fuel, the vital breath its smoke, speech its flame, the eye its cinders and the ear its sparks. In this fire the gods offer food as libation. Out of that offering semen is produced.

13

"Woman, O Gautama, is the fire, her sexual organ is the fuel, the hairs the smoke, the vulva the flame, sexual intercourse the cinders, enjoyment the sparks. In this fire the gods offer semen as libation. Out of this offering a man is born. He lives as long as he is to live. Then, when he dies,

14

"They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinders his cinders and the sparks his sparks. In this fire the gods offer the man as libation. Out of this offering the man emerges in radiant splendour.

15

"Those even among householders who know this, as described and those too who, living in the forest, meditate with faith upon the Satya Brahman (Hiranyagarbha), reach the deity identified

with flame, from him the deity of the day, from him the deity of) the fortnight in which the moon waxes, from him the deities of the six months during which the sun travels northward, from them the deity identified with the world of the gods (devaloka), from him the sun, from the sun the deity of lightning. Then a being created from the mind of Hiranyagarbha comes and leads them to the worlds of Brahmin. In those worlds of Brahma they become exalted and live for many years. They no more return to this world.

16

"But those who conquer the worlds through sacrifices, charity and austerity reach the deity of smoke, from smoke, the deity of the night, from night the deity of the fortnight in which the moon wanes, from the decreasing half of the moon the deities of the six months during which the sun travels southward, from these months the deity of the world of the Manes and from the world of the Manes, the moon. Reaching the moon they become food. There the gods enjoy them, just as here the priests drink the shining soma juice—saying as it were: "Flourish, dwindle." And when their past work is exhausted they reach this very akasa, from the akasa they reach the air, from the air rain, from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man and thence in the fire of woman. Out of the fire of woman they are born and perform rites with a view to going to other worlds. Thus do they rotate.

"Those, however, who do not know these two ways become insects and moths and those creatures which often bite (i.e. mosquitoes and gnats)."

Chapter III—Rites for the Attainment of Wealth

1

Whoever wishes to attain greatness (i.e. wealth for performing sacrificial rites) should act as follows: On an auspicious day of the fortnight in which the moon waxes, under a constellation bearing a masculine name, during the northward journey of the sun, he should undertake for twelve days a vow connected with the Upasads, gather in a cup or a bowl made of fig wood all the herbs and their grains, sweep and plaster the ground, lay the fire, spread the kusa grass, purify the offering (clarified butter) according to the rules, place between himself and the fire the mantha (the paste made of those herbs etc.) and offer oblations with the following mantras:

"O Fire, to all those gods under you who spitefully slay men's desires, I offer their share. May they be satisfied and satisfy me with all the objects of my desire! Svaha!

"To that deity who turns out to be spiteful under your protection, thinking that she is the support of all, I offer this stream of clarified butter. Svaha!"

2

"Svaha to the oldest, svaha to the greatest!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the vital breath (prana), svaha to the vasishtha (the most excellent)!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the organ of speech, svaha to that which has steadiness!"

—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the eye, svaha to prosperity!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the ear, svaha to the abode!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the mind, svaha to procreation (prajati)!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

"Svaha to the organ of generation!"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste (mantha).

3

"Svaha to fire"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the moon"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the earth"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the sky"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to heaven"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to earth, sky and heaven"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the brahmin"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the kshatriya"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the past"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the future"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to the universe"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to all"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

"Svaha to Prajapati"—uttering these words, he offers an oblation in the fire and lets the remainder adhering to the ladle drip into the paste.

4

Then he touches the paste, uttering the mantra: "You move as the vital breath; you bum as fire; you are infinite as Brahman; you are unshaken as the sky. You are the meeting—place of all. You are the sound hing and are uttered as hing in the sacrifice by the prastotri. You are the Udgitha and are chanted by the udgatri. You are recited by the adhvaryu and recited back by the agnidhra. You are fully ablaze in the moist cloud. You are omnipresent and the ruler. You are food as the moon and light as fire. You are death and you are that in which all things merge."

5

Then he raises the paste, saying: "As the vital breath you know all; we too are aware of your greatness as the vital breath. The vital breath is the king, the ruler, the sovereign. May it make me king, ruler and sovereign."

6

Then he eats the paste, saying: 'Tat saviturvarenyam' ('That adorable light')—'The winds blow sweetly (madhu), the rivers pour forth sweetness (madhu); may the herbs be sweet (madhu) unto us!' 'Svaha to the earth (Bhuh).

'Bhargo devasya dhimahi'—('Of the radiant sun, We meditate upon')—'May the nights and days be sweet (madhu), may the

dust of the earth be sweet (madhu), may heaven, our father, be sweet (madhu)! 'Svaha to the sky (Bhuvah).'

'Dhiyo yo nah prachodayit' ('May He stimulate our intellect')—

'May the soma creeper be sweet (madhu) unto us, may the sun be sweet (madhu), may the quarters be filled with sweetness (madhu) for us!' 'Svaha to heaven (Svah).'

Then he repeats the whole Gayatri and all the verses about sweetness (madhumati) and says at the end: "May I be all this! Svaha to earth, sky and heaven.

Then he eats all that is left of the paste, washes his hands and lies down behind the fire with his head to the east.

In the morning he salutes the sun saying: "You are the one non—dual and best lotus of the quarters; may I be the one lotus among men.

Then he returns the way he went, sits behind the fire and repeats the line of teachers.

7

Uddalaka, the son of Aruna, taught this to his pupil Vijasaneya Yajnavalkya and said: "Should One pour it (the paste) even On a dry stump, branches would grow and leaves spring forth."

8

Then Vajasaneya Yajnavalkya taught this to his pupil Madhuka, the son of Paingi and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

9

Then Madhuka, the son of Paingi, taught this to his pupil Chula, the son of Bhagavitta and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

10

Then Chula, the son of Bhagavitta, taught this to his disciple Janaki, the son of Ayasthuna and said: "Should One pour it even on a dry stump, branches would grow and leaves spring forth."

11

Then Janaki, the son of Ayasthuna, taught this to his pupil Satyakama, the son of Jabala and said: "Should one pour it even on a dry stump, branches would grow and leaves spring forth."

12

And Satyakama, the son of Jabala, taught this to his pupils and said:

"Should one pour it even on a dry stump, branches would grow and leaves spring forth."

One must not teach this to anyone but a son or a pupil.

13

Four articles are made of fig wood: the sacrificial ladle, the bowl, the fuel and the two mixing—rods.

The cultivated grains are ten in number: Rice, barley, sesamum, beans, millet (anu), panic seeds (priyangu), wheat, lentils, pulse and vetch.

They should be crushed and soaked in curds, honey and clarified butter and offered as an oblation.

Chapter IV—Conception and Birth as Religious Rites

1

The earth is verily the essence of all these beings, water is the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits and semen is the essence of man.

2

Prajapati said to Himself: "Well, let Me make a firm basis for it (semen)." So He created woman. Having created her, He placed her below and worshipped her. Therefore one should worship a woman, placing her below. He (Prajapati) extended His organ that projects and with it impregnated her.

3

Her lap is the sacrificial altar, her hair the sacrificial grass, her skin within the organ the lighted fire; the two labia of the vulva are the two stones of the soma—press.

He who, knowing this, practises sexual intercourse wins as great a world as is won through the Vijapeya sacrifice; he acquires for himself the fruit of the good deeds of the woman. But he who, without knowing this, practises sexual intercourse turns over to the woman his own good deeds.

4

Having known this, Uddalaka the son of Aruna, Naka the son of Mudgala and Kumara—harita said: "Many mortals, brahmins only in name, perform the sexual act without

knowledge of what has been said and depart from this world impotent and without merit."
Even if this much semen—of one asleep or of one awake—is spilled,

5

He should touch it and repeat the following mantra:
"Whatever semen of mine has spilt on earth, whatever has flowed to plants, whatever to water, I reclaim it."
With these words he should take the semen with his ring finger and thumb and rub it between his breasts or eyebrows, repeating the following mantra:
"Let the semen return to me, let Vigour come to me again, let glow and good fortune come to me again. May the deities who dwell in the sacrificial fire put the semen back in its proper place."

6

Now, if a man sees himself (his reflection) in water, he should recite the following mantra:
"May the gods bestow on me vigour, manhood, fame, wealth and merit."
In praise of the wife who will bear him a son:
She (his wife) has put on the soiled clothes of impurity; she is, verily, loveliness among women. Therefore when she has removed the clothes of impurity and appears beautiful, he should approach her and speak to her.

7

If she does not willingly yield her body to him, he should buy her with presents. If she is still unyielding, he should strike her with a stick or with his hand and overcome her, repeating the following mantra:
"With power and glory I take away your glory."
Thus she becomes discredited.

8

If she grants his desire, he should repeat the following mantra:
"With power and glory I give you glory."
Thus they both become glorious.

9

If a man desires his wife with the thought: "May she enjoy love with me," then, after inserting the member in her, joining mouth to mouth and stroking her organ, he should utter the

following mantra:

"O semen, you have been produced from my every limb, especially from my heart through the essence of food you are the essence of the limbs. Bring this woman under my control, like a deer pierced by a poisoned arrow."

10

Now, the wife whom he desires with the thought: "May she not conceive"—after inserting the member in her and joining mouth to mouth, he should inhale and then exhale, repeating the following mantra:

"With power, with semen, I reclaim the semen from you."
Thus she comes to be without semen.

11

Now, the wife whom he desires with the thought: "May she conceive"—after inserting the member in her and joining mouth to mouth, he should inhale and then exhale, repeating the following mantra:

"With power, with semen, I deposit semen in you."
Thus she verily becomes pregnant.

12

Now, if a man's wife has a paramour whom he detests, he should perform the following rite in order to cast an evil spell upon him:

Let him put fire in an unbaked earthen vessel, spread stalks of reed and kusa grass inversely and offer in the sacrificial fire the reed tips, soaked in clarified butter, inversely, repeating the following mantra:

"You have made a libation in my kindled fire! I take away your prana and apana, you, _____! Here the name of the evil—doer should be uttered. You have made a libation in my kindled fire! I take away your sons and cattle, you, _____! You have made a libation in my kindled fire! I take away your Vedic rites and those done according to the Smritis, you, _____! You have made a libation in my kindled fire! I take away your hopes and expectations, you, _____"

He whom a brahmin who knows this rite curses, departs from this world impotent and shorn of merit. Therefore let no one even joke with the wife of a Vedic scholar who knows this rite; for he who has this knowledge is a dangerous enemy.

13

If a man's wife has the monthly sickness, she should for three days drink water from a cup made of bell metal. Let no sudra

man or woman touch her. After three nights she should bathe, put on a new cloth and her husband should make her thresh rice.

14

If a man wishes that a son with a fair complexion should be born to him, that he should study one Veda and that he should attain a full term of life, then they (husband and wife) should have rice cooked in milk and eat it with clarified butter. Thus they should be able to beget such a son.

15

If a man wishes that a son with a tawny or brown complexion should be born to him, that he should study two Vedas and that he should attain a full term of life, then they should have rice cooked in curds and eat it with clarified butter. Thus they should be able to beget such a son.

16

If a man wishes that a son with a dark complexion and red eyes should be born to him, that he should study three Vedas and that he should attain a full term of life, then they should have rice cooked in water and eat it with clarified butter. Thus they should be able to beget such a son.

17

If a man wishes that a daughter should be born to him who will be a scholar and attain a full term of life, then they should have rice cooked with sesamum and eat it with clarified butter. Thus they should be able to beget such a daughter.

18

If a man wishes that a son should be born to him who will be a famous scholar, frequenting assemblies and speaking delightful words, a student of all the Vedas and an enjoyer of the full term of life, he should have rice cooked with the meat of a young bull or of one more advanced in years and he and his wife should eat it with clarified butter. Then they should be able to beget such a son.

19

Now, towards morning he purifies the clarified butter according to the rules of Sthalipaka and offers Sthalipaka oblations repeatedly, saying:

"Svaha to fire! Svaha to Anumati! Svaha to the radiant sun, who produces infallible results!"

Having made the offering, he takes up the remnant of the cooked food, eats part of it and gives the rest to his wife. Then he washes his hands, fills the water—vessel and sprinkles her thrice with water, uttering once this mantra:

"Get up from here, O Visvvasu! Seek another young woman, a wife with her husband."

20

Then he embraces her, repeating the following mantra:

I am the vital breath and you are speech. You are speech and I am the vital breath. I am Saman and you are Rig; I am heaven and you are earth. Come, let us strive together so that we may have a male child."

21

Then he spreads apart her thighs, repeating the following mantra:

"Spread yourselves apart, Heaven and Earth."

Inserting the member in her and joining mouth to mouth, he strokes her three times from head to foot, repeating the following mantra:

"Let Vishnu make the womb capable of bearing a son! Let Tvashtra shape the various limbs of the child! Let Prajapati pour in the semen! Let Dhatra support the embryo! O Sinivali, make her conceive; O goddess whose glory is widespread, make her conceive! May the two Atvins, garlanded with lotuses, support the embryo!"

22

"Let the two Atvins chum the womb with the two golden arani sticks! I am placing a seed in your womb to be delivered in the tenth month. As the earth has fire in its womb, as heaven is pregnant with the sun, as the quarters are impregnated by air, so I am impregnating you by placing this seed in your womb."

After the reciting of the mantra, he utters his own name and that of his wife and places the seed.

23

When she is about to deliver the child, he sprinkles her with water, repeating the following mantra:

"As the wind agitates a pond on every side, even so let your foetus stir and come out along with the chorion. Indra (prana) made a path when the seed entered the womb. O Indra, follow

that path and come out with the foetus and the covering and cause also the after birth to come forth with the babe."

24

When the son is born, he should light a fire, take the child on his lap, put a mixture of curds and clarified butter in a bell—metal cup and offer oblations in the fire repeatedly, uttering the mantra:

"May I increase as the son in my own home and support a thousand people! May the Goddess of Fortune never depart, with children and cattle, from his line! Svaha! The vital breath that is in me, I mentally offer to you. Svaha! If I have done anything too much or too little in this ceremony, may the all—knowing and highly beneficent fire make it just right and proper for me. Svaha!"

25

The, putting his month to the child's right ear, he should say thrice: "Speech! Speech!" Next he would mix together curds, honey and clarified butter and feed the child with a golden stick which is not placed inside the month, saying these mantras: "I put the earth (Bhuh) into you; I put the sky (Bhuvah) into you; I put heaven (Svah) into you. The whole of earth, sky and heaven I put into you."

26

Then he (the father) gives him (the son) a name: 'You are the Veda (knowledge).' That is his secret name.

27

Then he presents him to the mother to give him her breast, uttering the mantra:

"O Sarasvati, that breast of thine which is fruitful, the sustainer of all, full of milk, the bestower of wealth and generous and by which thou nourishest all who are worthy—transfer that breast here to my wife, for my child to suck.

28

Then he addresses the mother of the child thus:

'You are the adorable Arundhati, the wife of Vasishtha and with me, who am a man, as your partner you have brought forth a male child. Be the mother of many male children, for you have given us a son.

Chapter V—The Line of Teachers

1

Now the line of teachers:

The son of Pautimashi received this knowledge from the son of Katyayani. The son of Katyayani from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parasari. The son of Parasari from the son of Aupasvasti. The son of Aupasvasti from the son of another Parasari. The son of this Parasari from the son of Katyayani. The son of Katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi

2

From the son of Atreyi. The son of Atreyi from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasan.. The son of this Parasan from the son of Varkaruni. The son of Varkaruni from the son of another Varkaruni. The son of this Varkaruni from the son of Artabbagi. The son of Artabbagi from the son of Saungi. The son of Saungi from the son of Sankriti. The son of Sankriti from the son of Alambayani. The son of Alambayani from the son of Alambi. The son of Alambi from the son of Jayanti. The son of Jayanti from the son of Mandukayani. The son of Mandukayani from the son of Manduki. The son of Manduki from the son of Sandili. The son of Sandili from the son of Rathitari. The son of Rathitari from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunchiki. The two sons of Kraunchiki from the son of Vaidabhriti. The son of Vaidabhriti from the son of Karsakeyi. The son of Karsakeyi from the son of Prachinayogi. The son of Prachinayogi from the son of Sanjivi. The son of Sanjivi from Asurivasin, who was the son of Prasni. The son of Prasni from Asurayana. Asurayana from Asuri. Asuri

3

From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. Vajasravas from Jihvavat, the son of Badhyoga. Jihvavat, the son of Badhyoga, from Asita, the son of Varshagana. Asita, the son of Varshagana, from Harita Kasyapa. Harita Kasyapa from Silpa Kasyapa. Silpa Kasyapa from Kasyapa, the son of Nidhruva. Kasyapa, the son of Nidhruva, from Vach. Vach from Ambhini. Ambhini from the

sun. These white Yajuses (sacrificial formulas not vitiated by human blemishes) are explained by Yajnavalkya, belonging to the Vajasaneyi school.

4

The line of teachers is the same up to the son of Sanjivi. The son of Sanjivi received this knowledge from Mandukayani. Mandukayani from Mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. Mahitthi from Vamakakshiyana. Vamakakshiyana from Sandilya. Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavachas, the son of Rajastamba. Yajnavachas, the son of Rajastamba, from Tura, the son of Kavashi. Tura, the son of Kavashi, from Prajapati (Hiranyagarbha). Prajapati received this knowledge from his relationship to Brahman (the Vedas). Brahman is self—existent. Salutation to Brahman.

End of Brihadaranyaka Upanishad

The Peace Chant

Om. That is full; this is full. This fullness has been projected from that fullness. When this fullness merges in that fullness, all that remains is fullness.
Om. Peace! Peace! Peace!

Taittiriya Upanishad

Part One

On Siksha or Pronunciation

Chapter I—Invocation

Harih Om.

May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right. Thee indeed I shall proclaim as the true.

May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

Om. Peace! Peace! Peace!

Chapter II—Lesson on Pronunciation

Om. We will expound siksha, or the science of pronunciation. It deals with sound, pitch, quantity, force, modulation and combination. Thus is explained the lesson on pronunciation.

Chapter III—Meditation on the Combinations

1

May glory come on both of us together! May the light of Brahman shine alike through both of us! Now we will explain the Upanishad on the Samhita (combinations) under five heads: with regards to the worlds, the heavenly lights, knowledge, progeny and the atman (body). People call these the great Samhitas. First, with regard to the worlds: The earth is the first form, heaven is the last form, the akasa is the union and the air is the medium. Thus with regard to the worlds.

2

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union and lightning is the medium. Thus with regard to the heavenly lights.

3

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union and the recitation is the medium. Thus with regard to knowledge.

4

Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union and procreation is the medium. Thus with regard to the progeny.

5

Next, with regard to atman: The lower jaw is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium. Thus with regard to the atman.

6

There are the great Samhitas. He who meditates on these Samhitas, as here explained, becomes united with progeny, cattle, the light of Brahman, food and the heavenly world.

Chapter IV—Prayer for Wisdom and Fortune

1

May He who is the bull of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas—may that that Indra cheer me with wisdom. O God, may I be the possessor of immortality!
May my body be competent; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by intelligence. Guard for me what I have learnt.

2

Om. Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired and preserve them long when increased. Svaha!
May brahmacharins come to me variously! Svaha!
May brahmacharins come to me!. Svaha!
May brahmacharins practise self—control! Svaha!
May brahmacharins enjoy peace! Svaha!

3

May I become famous among men! Svaha!
May I become richer than the rich! Svaha!
O gracious Lord, may I enter into Thee! Svaha!
May Thou, O gracious Lord, enter into me! Svaha!
O Lord, I am cleansing my sins in that Self of Thine, which is
like a river of a thousand branches. Svaha!
O Preserver, as waters flow downward, as the months erge in
the year, so may brahmacharins come to me from all directions!
Svaha!
Thou art a refuge. To me do Thou shine forth. Accept me unto
Thyself completely.

Chapter V—Four Mystical Utterances

Bhuh, Bhuvah, Suvah—these are, verily, the three utterances.
Besides these there is a forth, called Mahwah, which became
known to the son of Mahachamasa. That is Brahman, that is the
Self. The other gods are its limbs.

Bhuh is, verily, this world; Bhuvah, the mid—region; Suvah,
the world yonder; Mahah, the sun. Through the sun, indeed, do
all the worlds become great.

Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah,
the moon. By the moon, indeed, do all the heavenly lights
become great.

Bhuh is, verily, the Rik—verses; Bhuvah, the Saman; Suvah,
the Yajus; Mahah, Brahman. By Brahman, indeed, do all the
Vedas become great.

Bhuh is, verily, the prana, Bhuvah, the apana; Suvah, the
vyana; Mahah, food. By food, indeed, do all the breaths
become great.

They, these four, become fourfold. Four and four are the
vyahritis. He who knows these knows Brahman. All the gods
bring offerings to him.

Chapter VI—Meditation on Saguna Brahman

1

There is a space within the heart; in it lies the Person consisting
of mind, immortal and luminous.

The Sushumna passes through the piece of flesh which hangs
down like a nipple between the two palates and ends where the
skull splits and the roots of hair lie apart. That Sushumna is the
path for the realisation of Indra. The souls of the aspirants,
passing through the Sushumna, rests in fire, represented by the
vyahriti Bhuh; the rests in the air, represented by the vyahriti
Bhuvah.

He rests in the sun, represented by the vyahriti Suvah; he rests in Brahman, represented by the vyahriti Mahah.

He attains self—rule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence. Furthermore, he becomes this—he becomes Brahman, whose body is space, whose nature is true, who delights in life and rejoices in the mid, who abounds in peace, who is immortal.

Thus do thou, O Prachinayogya, contemplate.

Chapter VII—Meditation on the Fivefold Nature and Individual

Earth, the mid—region, heaven, the quarters and the intermediate quarters. Agni (fire), Vayu (air), Aditya (sun), Chandrama (moon) and the Nakshatras (stars). Water, herbs, tree, space and the body. So much with reference to material objects.

Now with reference to the body: The prana, vyana, apana, udana and samana; the eye, the ear, the mind speech and touch; the skin, flesh, muscle, bone and marrow.

Having thus ordained, a rishi said: "Whatever exists is fivefold." Through the fivefold one becomes united with the fivefold material object.

Chapter VIII—Meditation on Om

Om is Brahman. Om is all this. This syllable Om is used to indicate compliance. When they are told: "Om, recite," they recite. Uttering Om, they sing the Saman chants. With "Om, Som," they recite the prayers. Uttering Om, the adhvaryu priest gives the response. Uttering Om, the Brahma gives assent. Uttering Om, gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

Chapter IX—Disciplines

The disciplines are rightness and also the learning and teaching; truth and also the learning and teaching of the Vedas; austerity and also the learning and teaching of the Vedas; self—control and also the learning and teaching of the Vedas; tranquillity and also the learning and teaching of the Vedas; the kindling of sacrificial fires and also the learning and teaching of the Vedas; the performance of the Agnihotra sacrifice and also the learning and teaching of the Vedas; hospitality to guests and also the

learning and teaching of the Vedas; the performance of social duties and also the learning and teaching of the Vedas; procreation and also the learning and teaching of the Vedas; propagation of the race and also the learning and teaching of the Vedas.

Differing views on the subject: Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Purusishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.

Chapter X—A Mantra for Daily Meditation

I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying. Thus did Trisanku proclaim after the attainment of the Knowledge of the Self of the Self.

Chapter XI—Exhortation to the Departing Student

1

Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

2

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed—not others. Whatever good works have been performed by us, those should be performed by you—not others.

3

Those brahmins who are superior to us—you should comfort them by giving them seats. Whatever is to be given should be given with faith, not without faith—according to one's plenty, with modesty, with fear, with sympathy.

4

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such matters as brahmins would conduct themselves—brahmins who are competent to judge, who of their own accord are devoted to good deed and are not urged to their performance by others and who are not too severe, but are lovers of dharma.

Now, with regards to persons spoken against, you should conduct yourself in such a way as brahmins would conduct themselves—brahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others and who are not too severe, but are lovers of dharma.

This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command of God.

This you should observe. This alone should be observed.

Chapter XII—The Peace Chant

May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true. That protected me. That protected the teacher. Ay, that protected me, that protected the teacher.

Om. Peace! Peace! Peace!

Part Two

On Brahmananda or the Bliss of Brahman

Chapter I—The Sheath of Food

1

Om. May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right! Thee indeed, I shall proclaim as the true! May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

2

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other!
Om. Peace! Peace! Peace!

3

Om. He who knows Brahman attains the Supreme.

On the above, the following mantra is recorded:

“He who knows Brahman which is Reality, Knowledge and Infinity, hidden in the cave of the heart and in the highest akasa—he, being one with the omniscient Brahman, enjoys simultaneously all desires.”

From the Atman was born akasa; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man.

He, that man, verily consists of the essence of food. This indeed is his head, this right arm is the right wing, this left arm is the left wing, this trunk is his body, this support below the navel is his tail.

Chapter II—The Sheath of the Vital Breath

“From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all.”

“They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food.”

Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana is its right wing; apana is its left wing; akasa is its trunk; the earth is its tail, its support.

Chapter III—The Sheath of the Mind

1

“The gods breathe after the prana, so also do men and cattle; for the prana is the life of creatures. Therefore it is called the life of all. Those who worship the prana as Brahman obtain a

full life; for the prana is the life of creatures. Therefore it is called the life of all.”

2

This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yagur—Veda is its head, the Rig—Veda is its right wing, the Sama—Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

Chapter IV—The Sheath of the Intellect

1

“He who knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears.”

2

This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Faith is its head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

Chapter V—The Sheath of Bliss

1

“The intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman.”

“If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires.”

2

This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of bliss. By this the former is filled. This too has the shape of a man.

Like the human shape of the former is the human shape of the latter. Joy is its head, delight is its right wing, great delight is its left, bliss is its trunk. Brahman is its tail, its support.

Chapter VI—Brahman: The Source of All

“If a person knows Brahman as non—existent, he himself becomes non—existent. If he knows Brahman as existent, then know him as existent.”

This is the embodied soul of the former.

Thereupon the following questions of the pupil: Does anyone who knows not attain that World after departing this life? Or does he who knows attain that World after departing this life? He desired: “May I be many, may I be born. He performed austerities. Having performed austerities, He created all this—whatever there is. Having created all this, He entered into it. Having entered into it, He became both the manifested and the unmanifested, both the defined and undefined, both the supported and unsupported, both the intelligent and the non—intelligent, both the real and the unreal. The Satya became all this: whatever there is. Therefore call It the True.

Chapter VII—Brahman as Fearlessness

“In the beginning all this was non—existent. From it was born what exists. That created Itself by Itself; therefore It is called the self—made.”

That which is Self—made is flavour; for truly, on obtaining the flavour one becomes blissful.

Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss.

When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness.

If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

Chapter VIII—The Supreme Bliss of Brahman

“From fear of It the wind blows; from fear of It the sun rises; from fear of It Agni and Indra and Death, the fifth, run.”

Now this is an inquiry regarding the Bliss.

Suppose there is a young man—a noble young man—versed, the best of rulers, firm in body and strong and possesses the whole world, full of wealth, is his: that is one measure of human bliss.

This human bliss, multiplied on hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long—enduring world, as also of a man versed in the Vedas and free from desires.

This bliss of the Manes who dwell in the long—enduring world, multiplied on hundred times, is one measure of the bliss of the gods born in the Ajana heaven, as also of a man versed in the Vedas and free from desires.

The bliss of the gods born in the Ajana heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a man versed in the Vedas and free from desires.

The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the gods, as also of a man versed in the Vedas and free from desires.

The bliss of the gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires.

The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.

The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajapati, as also of a man versed in the Vedas and free from desires.

The bliss of Prajapati, multiplied one hundred times, is one measure of the bliss of Brahma, as also of a man versed in the Vedas and free from desires.

He who is here in man and he who is in yonder sun—both are one.

He who knows this, after dying to this world, attains the self which consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.

Chapter IX—The Merging of Good and Evil in Brahman

“He who knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It—he is not afraid of anything whatsoever.”

He does not distress himself with the thought: Why did I not do what is good? Why did I do what is evil? Whosoever knows this regards both these as Atman; indeed he cherishes both these as Atman.

Such, indeed, is the Upanishad, the secret knowledge of Brahman.

The Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other!
Om. Peace! Peace! Peace!

Part Three

Regarding Varuna and Bhrigu

Chapter I—Definition of Brahman

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill—feeling toward each other!
Om. Peace! Peace! Peace!

Harih Om. Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman." To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech." To him he said further: "That from which these beings are born, That by which, when born, they live, That into which they enter, they merge—seek to know That. That is Brahman." He performed austerities. Having performed austerities—

Chapter II—The Body as Brahman

He realised that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food do they enter, do they merge. Having realised this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman." He practised austerities. Having practised austerities—

Chapter III—The Prana as Brahman

He realised that the prana is Brahman; for from the prana, verily, are these beings born; by the prana, when born, do they live; into the prana do they enter, do they merge. Having realised this, he approached his father again and said: "Venerable Sir, teach me Brahman." To him, the son, he said this: "Seek to know Brahman by

means of austerities. For austerities are the means of knowing Brahman."

He practised austerities. Having practised austerities—

Chapter IV—The Mind as Brahman

He realised that the mind is Brahman; for from the mind, verily, are these beings born; by the mind, when born, do they live; into the mind, at the time of dissolution, do they enter, do they merge.

Having realised this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are Brahman."

He practised austerities. Having practised austerities—

Chapter V—The Intellect as Brahman

He realised that the intellect (vijñana) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect, at the time of dissolution, do they enter, do they merge.

Having realised this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are the means of knowing Brahman."

He practised austerities. Having practised austerities—

Chapter VI—Bliss as Brahman

He realised that Bliss is Brahman; for from Bliss (ananda), verily, are these beings born; by bliss, when born, do they live; into bliss, at the time of dissolution, do they enter, do they merge.

This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the the supreme akasa, in the heart. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter VII—The Importance of Food (I)

Let him (the knower of Brahman) never condemn food; that is the vow.

The prana is, verily, food; the body is the eater of food. The body rests on the prana; the prana rest on the body. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes

great in offspring and cattle and in spiritual radiance and great in fame.

Chapter VIII—The Importance of Food (II)

Let him (the knower of Brahman) never abandon food; that is the vow.

Water is, verily, food; fire is the eater. Fire rests on water and water rests on fire. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter IX—The Importance of Food (III)

Let him (the knower of Brahman) make food plentiful; that is the vow.

The earth is, verily, food; the akasa is the eater. The akasa rests on the earth and the earth rests on the akasa. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter X—Meditation on Brahman

1

Let him not deny lodgings to anyone: this is the vow. Therefore he should procure much food by any means whatsoever. To guests, he should say: "The food has been prepared for you." If this food is given first, food comes to the giver first. If this food is given in the middle, food comes to the giver in the middle. If this food is given last, food comes to the giver last.

2

He who knows this obtains the fruit mentioned above. One should meditate on Brahman as preservation in speech, as acquisition and preservation in the prana (upward breath) and the apana (downward breath), as action in the hands, as movement (walking) in the feet, as evacuation in the anus. These are the meditations on Brahman through actions. Next follows the meditation on Brahman, through the gods: One should meditate on Brahman as satisfaction in rain, as power in lightning;

3

As fame in cattle, as light in the stars, as procreation, immortality and joy in the organ of generation and as everything in the akasa.

Let him contemplate Brahman as the support and he will be supported; let him contemplate Brahman as greatness and he will become great; let him contemplate Brahman as the mind and he will be endowed with mind.

4

Let him contemplate Brahman as adoration and all desires will fall down before him in adoration. Let him contemplate Brahman as the Supreme Lord and he will be endowed with supremacy. Let him contemplate Brahman as the destructive agent and his enemies who hate him and also those who do not hate him will perish.

This he who is in this man and that he who is in yonder sun, both are one.

5

He who knows this, as described above, after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss. Then he goes up and down these worlds, eating the food he desires, assuming the forms he likes. He sits, singing the chant of the non—duality of Brahman: "Ah! Ah! Ah!"

6

"I am food, I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter!

"I am the first—born of the true, prior to the gods and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him.

"I, as the Supreme Lord, overpower the whole world. I am radiant as the sun."

Whosoever knows this, attains Liberation. Such, indeed, is the Upanishad.

The Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the

Truth! May we cherish no ill—feeling toward each other!
Om. Peace! Peace! Peace!

End of Taittiriya Upanishad

Invocation

Om. May the different limbs of my body, my tongue, prana, eyes, ears and my strength and also all the other sense—organs be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Atman! Yea, may they all belong to me!
Om. Peace! Peace! Peace!

Chhandogya Upanishad

Part One

Chapter I—Meditation on Om

1

The syllable Om, called the Udgitha, should be meditated upon; for people sing the Udgitha, beginning with Om. Now follows the detailed explanation of the syllable:

2

The essence of all these beings is the earth; the essence of the earth is water; the essence of water is plants; the essence of plants is a person; essence of a person is speech; the essence of speech is the Rig—Veda; essence of the Rig—Veda is the Sama—Veda; the essence of the Sama—Veda is the Udgitha which is Om.

3

That Udgitha (Om) is the best of all essences, the supreme, deserving the highest place, the eighth.

4

What, then, is the Rik? What is the Saman? What is the Udgitha? This is to be considered.

5

Speech, indeed, is the Rik; the vital breath (prana) is the Saman; the syllable Om is the Udgitha. Speech and the prana, or the Rik and the Saman, form a couple.

6

And that couple become united in the syllable Om. When a pair come together they fulfil each other's desire.

7

He who knows this as stated above and meditates on the syllable Om, the Udgitha, becomes, indeed, a fulfiller of desires.

8

This syllable Om is used to give assent, for wherever one assents to something, one says Om (yes). Now, what is assent is gratification. He who knows this and meditates on the syllable Om, the Udgitha, becomes, indeed, a gratifier of desires.

9

By means of this syllable the threefold knowledge proceeds. When adhvaryu priest gives an order in a sacrifice, he says Om. When the hotri priest recites the hymn, he says Om. When the udgatri priest sings the Saman, he says Om. All this is done for the glory of the Imperishable Atman by the greatness of that syllable and by its essence.

10

It may be contended that he who knows this true meaning of the syllable Om and he who does not, perform the same sacrifice and therefore must reap the same fruit. But this is not so. The results of knowledge and ignorance are different. Work that is done with knowledge, faith and the Upanishad (i.e. meditation on the deities) produces more powerful fruit. This is, verily, the detailed explanation of the syllable Om.

Chapter II — Meditation on Om as the Prana

1

When the gods and the demons, both offspring of Prajapati, fought with each other, the gods took hold of the Udgitha, thinking that with this they would vanquish the demons.

2

They (i.e. the gods) meditated on the Udgitha (Om) as the prana which functions through the nose. But the demons pierced it (i.e. the prana) with evil. Therefore with it (i.e. the breath) one smells both what is pleasant—smelling and what is foul—smelling. For the breath is pierced by evil.

3

Then they meditated on the Udgitha as speech. But the demons pierced it with evil. Therefore one speaks both truth and falsehood. For speech is pierced by evil.

4

Then they meditated on the Udgitha as the eye. But the demons pierced it with evil. Therefore one sees both what is sightly and what is unsightly. For the eye is pierced by evil.

5

Then they meditated on the Udgitha as the ear. But the demons pierced it with evil. Therefore one hears both what is worth hearing and what is not worth hearing. For the ear is pierced by evil.

6

Then they meditated on the Udgitha as the mind. But the demons pierced it with evil. Therefore one thinks both proper and improper thoughts. For the mind is pierced by evil.

7

Then they meditated on the Udgitha as the principal (mukhya) prana. But as a clod of earth hitting a stone is scattered, even so the demons were destroyed when they hit it.

8

As a clod of earth is scattered when hitting a stone, thus will he be scattered who wishes evil to one who knows this or who injures him; for he is a solid stone.

9

With this (i.e. the principal vital breath) one does not discern what pleasant—smelling and what is foul—smelling; for it is unsmitten by evil. Whatever a person eats or drinks with it (the principal vital breath) supports the other pranas. That is why they depart when, at the time death, it no longer supports them by eating and drinking. It opens the mouth at the time of death as if the dying man wished to eat.

10—13

Angira meditated on the Udgitha as the principal prana. people call it (i.e. the prana) Angiras, because it is the essence (rasa) of the limbs (anga).

Brihaspati meditated on the Udgitha as the principal prana. People call it (the prana) Brihaspati, because speech is great (brihat) and it is the lord (pati) of speech.

Ayasya meditated on the Udgitha as the principal prana. People

call it (the prana) as Ayasya; because it comes (ayate) from the mouth (asya).

Vaka, the son of Dalbhya, knew it (the prana); he became the udgatri priest of the sacrificers dwelling in the Naimisha forest. By singing the Udgitha he fulfilled all their desires.

14

He who knows this as described above and meditates upon the imperishable Udgitha (Om) obtains all his desires by singing the Udgitha.

So much for the Udgitha as meditates on with reference to the body.

Chapter III — Meditation on the Udgitha as the Sun and the Vyana

1

Now is described the meditation on the Udgitha with reference to the gods:

One should meditate on the Udgitha as the sun who gives warmth. When he (the sun) rises he sings the Udgitha for the benefit of all creatures. When he rises he destroys darkness and fear. He who knows this becomes the destroyer of darkness and fear.

2

This prana and that sun are the same. This is warm and that is warm. This they call svara (what goes out) and that, pratyasvara (what returns). Therefore one should meditate on the Udgitha as this and that.

3

One should meditate on the Udgitha as the vyana. That which one breathes out is the prana and that which one breathes in is the apana. That which is the junction of the prana and the apana is the Vyana. This vyana is speech. Therefore when one utters speech one stops the prana and the apana.

4

That which is speech is the Rik. Therefore when a man utters a Rik he neither breathes out nor breathes in. That which is the Rik is the Saman. Therefore when a man sings a Saman, he neither breathes out nor breathes in. That which is the Saman is the Udgitha. Therefore when a man sings the Udgitha he neither breathes out nor breathes in.

5

And other works also which require strength, such as the kindling of fire by rubbing, running a race and stringing a strong bow, are performed without breathing out or breathing in. Therefore one should meditate on the Udgitha as the vyana.

6

One should meditate on the letters of the word Udgitha (i.e. ut, gi and tha). Ut is the prana, for a man rises (uttishthati) by means of the prana. Gi is speech, for speeches are called girah. Tha is food, for all this subsists (sthita) on food.

7

Ut is heaven, gi the mid—region and tha the earth. Ut is the sun, gi the air and tha fire. Ut is the Sama—Veda, gi the Yajur—Veda and tha the Rig—Veda. To him who thus meditates speech yields milk and milk is speech. He who knows this and meditates on the letters of the Udgitha becomes the possessor of food and the eater of food.

8

Next follows the fulfilment of prayers. One should thus meditate on the object one wishes to obtain through meditation: he (i.e. the udgatri priest) should meditate on the Saman with which he is going to chant the praise.

9

He (the udgatri priest) should meditate on the Rik in which that Saman occurs, on the rishi to whom it was revealed and on the deity whom he is going to praise.

10

He (the udgatri priest) should meditate on the metre in which he is going to chant the praise; he should meditate on the hymn by which he is going to chant the praise.

11

He (the udgatri priest) should meditate on the quarter of space facing which he is going to chant the praise.

12

Finally, he (the udgatri priest) should meditate on himself and then on the object desired and chant the praise correctly. Thus will be quickly fulfilled for him the desire, desiring which he may offer the hymn of praise, yea, desiring which he may offer the hymn of praise.

Chapter IV — Meditation on Om as Fearlessness and Immortality

1

The syllable Om, called the Udgitha, should be meditated upon; for people sing the Udgitha, beginning with Om. Now follows the detailed explanation of this syllable.

2

The gods, afraid of death, entered upon the threefold knowledge. They covered themselves with the metrical hymns. Because they covered (acchadayan) themselves with the hymns, the hymns are called chhandas.

3

As a fisherman might observe a fish in shallow water, so death observed the gods in the Rik, the Yajus and the Saman. They too came to know this, rose from the Rik, the Yajus and the Saman and entered the Svava (Om) alone.

4

When a man has mastered the Rig—Veda he loudly utters Om; he does the same when he has mastered the Sama—Veda and the Yajur—Veda. The Svava is the syllable Om; it is immortal and fearless. The gods, by entering it, became immortal and fearless.

5

He who, knowing this, sings the praise of the syllable Om enters this same syllable, called the Svava, which is immortal and fearless. Having entered it, he becomes immortal as the gods are immortal.

Chapter V — Meditation on Om as the Sun and the Prana

1

Now, verily, that which is the Udgitha is the Pranava; that which is the Pranava is the Udgitha. Yonder sun is the Udgitha. It is the Pranava, because it moves along uttering Om.

2

Kaushitaki in olden times said to his son: "I sang the praise of the sun regarding it as one with its rays; therefore you are my only son. Meditate on the rays and the sun as different from each another and you will have many sons."
So much with reference to the gods.

3

Now with reference to the body:
One should meditate on the Udgitha as the principal prana, for (i.e. the prana) moves in the body uttering Om.

4

Kaushitaki in olden times said to his son: "I sang the praise of the principal prana alone; therefore you are my only son. Meditate on the Udgitha as the manifold prana and you will have many sons."

5

Now, verily, that which is the Udgitha is the Pranava; that which is the Pranava is the Udgitha. He (i.e. the udgatri priest) who knows this, rectifies from the seat of the hotri priest any mistake committed by him (the udgatri priest), yea he rectifies it.

Chapter VI — The Luminous Person in the Solar Orb

1

This earth is the Rik and fire is the Saman. This Saman (i.e. fire) rests on that Rik (i.e. the earth). Therefore the Saman is sung resting on the Rik. Sa is the earth, ama is fire; thus they (the earth and fire) are designated as Sama.

2

The mid—region is the Rik and the air is the Saman. This Saman (i.e. the air) rests on that Rik (i.e. the mid—region).

Therefore the Saman is sung, resting on the Rik. Sa is the mid—region, ama is the air; thus they (the mid—region and the air) are designated as Sama.

4

The stars are the Rik and the moon is the Saman. This Saman (i.e. the moon) rests on that Rik (i.e. the stars). Therefore the Saman is sung, resting on the Rik. Sa is the stars, ama is the moon; thus they (the stars and the moon) are designated as Sama.

5

Now, the white radiance of the sun is the Rik and its blue intense darkness is the Saman. This Saman (i.e. the darkness) rests on that Rik (i.e. the radiance). Therefore the Saman is sung, resting on the Rik.

6—7

Sa is the white radiance of the sun, ama is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sama.

Now, the golden person who is seen in the sun, who has a golden beard and golden hair, who is golden to the very tips of his nails—his eyes are like a lotus flower, red as the rump of a monkey.

His name is Ut, for he has risen (udita) above all evil. He, too, who knows this rises above all evil.

Chapter VII — The Person in the Eye

1

Now with reference to the body:

Speech is the Rik and the prana is the Saman. This Saman (the prana) rests on that Rik (speech). Therefore the Saman is sung, resting on the Rik. Sa is speech, ama is the prana; thus they (speech and the prana) are designated as Sama.

2

The eye is the Rik and the atman is the Saman. This Saman (the atman) rests on that Rik (speech). Therefore the Saman is sung, resting on the Rik. Sa is the eye, ama is the atman; thus they (the eye and the atman) are designated as Saman.

3

The ear is the Rik and the mind is the Saman. This Saman (the mind) rests on that Rik (the ear). Therefore the Saman is sung, resting on the Rik. Sa is the ear, ama is the mind; thus they (the ear and the mind) are designated as Sama.

4

Now, the white radiance of the eye is the Rik and its blue intense darkness is the Saman. This Saman (darkness) rests on that Rik (radiance). Therefore the Saman is sung, resting on the Rik. Sa is the white radiance of the eye, ama is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sama.

5

Now, the person who is seen in the eye is the Rik, he is the Saman, he is the Uktha, he is the Yajus, he is Brahman. The form of this person in the eye is the same as the form of that person in the sun. The joints this person in the eye are the same as the joints of that person in the sun; the name of this one (Ut) is the same as the name of that one.

6

He is the lord of the worlds which spread beneath that (i.e. the eye) and also of all the wishes of men. Therefore all who sing to the vina sing of him and from him they obtain wealth.

7

He who, knowing this (i.e. the Udgitha), sings the Saman, sings both. Through that (i.e. the person in the sun) he obtains the world beyond that (i.e. the sun) and the wishes of the gods.

8—9

Likewise, through this (i.e. the person in the eye), he obtains the worlds that spread beneath that (i.e. the eye) and all the wishes of men.

Therefore an udgatri priest who knows this may say to the sacrificer for whom he acts as priest:

"What desire of yours shall I fulfil by singing?"

For he who, knowing this, sings the Saman is able to fulfil wishes through his singing of the Saman, yea, through his singing of the Saman.

Chapter VIII — The Story of the Pravahana (I)

1

There were three men versed in the Udgitha: Silaka the son of Salavat, Chaikitayana of the line of Dalbhya and Pravahana the son of Jivala. They said: "We are indeed versed in the Udgitha. Let us have a discussion of the Udgitha."

2

"Let it be so," they said and sat down. Then Pravahana the son of Jivala said: "Revered Sirs, you speak first and I shall listen to what the two brahmins have to say."

3

Then Silaka the son of Salavat said to Chaikitayana of the line of Dalbhya: "Well, may I question you?"
"Do ask," he said.

4—5

"What is the support of the Saman?"
"Tone (svara)," he replied.
"What is the support of tone?"
"The prana (vital breath)," he replied.
"What is the support of the prana?"
"Food," he replied. "What is the support of food?"
"Water," he replied.
"What is the support of water?"
"Yonder world (heaven)," he replied.
"What is the support of yonder world?"
"Let no one carry the Saman beyond the heavenly world. We place the Saman in the heavenly world, for the Saman is praised as heaven."

6

Then Silaka the son of Salavat said to Chaikitayana of the line of Dalbhya: "O Dalbhya your Saman is not firmly established. If at this time anyone who knew the support of the Saman were to say: 'Your head shall fall off;' surely your head would fall off."

7

"Well then, revered Sir, let me learn it from you," said Chaikitayana.
"Learn it," replied Silaka.

"What is the support of that world?"

"This world," he replied.

"What is the support of this world?"

"Let no one carry the Saman beyond this world, which is its support.

We place the Saman in this world as its support, for the Saman is praised as the support (i.e. this world)."

8

Then said Pravahana the son of Jivala: O son of Salavat, your Saman (i.e. this earth) has an end. If at this time anyone who knew the support of the Saman were to say: 'Your head shall fall off,' surely your head would fall off."

"Well then, let me learn this from you, revered Sir," said Silaka.

"Learn it," said Pravahana.

Chapter IX — The Story of Pravahana (II)

1

"What is the support of this world?" asked Silaka.

"The akasa," said Pravahana. "For all these beings are created from the akasa and return to the akasa. The akasa is greater than these; therefore the akasa is the supreme support."

2

This is the Udgitha (Om), the most excellent; this is endless. He who, knowing this, meditates on the Udgitha obtains the most excellent life and wins the most excellent worlds.

3—4

Atidhanvan the son of Sunaka, having taught this Udgitha to Udarasandilya, said: "As long as any of your descendants know this Udgitha, their life shall be the most excellent in this world and likewise in the other world."

He who thus knows the Udgitha and meditates on it—his life shall be the most excellent in this world and likewise in the other world, yea, the other world.

Chapter X — The Story of Ushasti (I)

1

When the crops of the Kurus were destroyed by thunderstorms, Ushasti the son of Chakra, with his child—wife, lived in a

deplorable condition in the village of a man who owned an elephant.

2

He (Ushasti) begged food from the owner of the elephant, who was eating some wretched beans. He (the owner of the elephant) said: "I have nothing but what is set before me."

3

Ushasti said: "Give me these."

He gave the beans and said: "Here is some water left over from my drinking."

Ushasti said: "If I drink this, I will then be drinking what has been left by another."

4

The owner of the elephant said: "Were not those beans also left over and therefore unclean?"

Ushasti replied: "I should not have lived if I had not eaten them; but I can get water wherever I like."

5

Having himself eaten, Ushasti gave his wife what was left. But she, having eaten before, took them (i.e. the beans) and put them away.

6

Next morning, on awaking, he said: "Alas, if I could get even little a to eat, I might earn some money. The king over here is going to perform a sacrifice; he would choose me for all the priestly offices."

7

His wife said to him: "Here, my husband, are the beans." After eating them, he went to the sacrifice that was about to be performed.

8

He saw there the assembled udgatri priests and sat near them in place where they would sing the hymns. He said to the prastotri priest:

9

"O prastotri priest, if without knowing the deity that belongs to Prastiva, you sing the Prastiva, your head will fall off"

10—11

In the same manner he addressed the udgatri priest: "O udgatri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off."

In the same manner he addressed the pratihartri priest: "O pratihartri priest, if without knowing the deity that belongs to the Pratihara, you sing the Pratihara, your head will fall off." They all stopped performing their duties and sat in silence.

Chapter XI — The Story of Ushasti (II)

1

The sacrificer said to him (Ushasti): "I should like to know who you are, revered Sir."

"I am Ushasti the son of Chakra," he replied.

2

He (the sacrificer) said: "Revered Sir, I looked for you to perform all these priestly offices, but not finding you, Sir, I have chosen others."

3

"But now, Sir, please take up all the priestly offices."

"So be it," said Ushasti, "but let these priests, with my permission, sing the hymns of praise. You will, however, give me as much wealth as you give them."

"So be it," said the sacrificer.

4

Thereupon the prastotri priest approached him and said: "Sir, you said to me: 'O prastotri priest, if without knowing the deity that belongs to the Prastava, you sing the Prastava, your head will fall off.' Which is that deity?"

5

Ushasti said: "The prana is that deity. For all these beings merge in the prana alone and from the prana alone do they rise. This is deity which belongs to the Prastava. If without knowing

him you chanted the Prastava after having been cursed by me, your head would have fallen off."

6

Then the udgatri priest approached him and said: "Sir, you said to me: 'O udgatri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off.' Which is that deity?"

7

Ushasti said: "The sun is that deity. For all these beings praise the sun which is high up. This is the deity which belongs to the Udgitha. If without knowing him you had chanted the Udgitha after having been cursed by me, your head would have fallen off."

8

Then the pratihartri priest approached him and said: "Sir, you said to me: 'O pratihartri priest, if without knowing the deity that belongs to the Pratihara, you sing the Pratihara, your head will fall off.' Which is that deity?"

9

Ushasti said: "Food is that deity. For all these beings take food and live. This is the deity that belongs to the Pratihara. If without knowing him you had chanted the Pratihara after having been cursed by me, your head would have fallen off."

Chapter XII — The Udgitha of the Dogs

1

Now follows the Udgitha of the dogs:
One day, Vaka the son of Dalbhya, or as he was also called, Glava son of Mitra, went forth to study the Vedas.

2

A white dog appeared before him. Other dogs, gathering around, said to him (i.e. the white dog): "Revered Sir, please sing for us, so we may obtain food; we are hungry."

3

He (the white dog) said to them: "Come to me here tomorrow morning." Vaka the son of Dalbhya, or as he was also called, Glava son of Mitra, kept watch.

4

Just as the priests move along, holding to one another, when they are about to sing praises with the Vahishpavamana hymn, so did the dogs move along. Then they sat down and uttered the syllable Him.

5

Om. Let us eat! Om. Let us drink! Om. Let the sun, who is the luminous deity (deva), the giver of rain (Varuna), the lord of creatures (Prajapati), bring food here!
Now a prayer to the sun: O lord of food, bring food here, bring it here. Om.

Chapter XIII — The Mystical Meaning of the Stobha Syllables

1

This Earth is verily the syllable hau; the air is the syllable hai; the moon is the syllable atha; the self is the syllable iha; the fire is the syllable i.

2

The sun is the syllable u; the invocation is the syllable e; the Visve—devas are the syllable au—ho—i; Prajapati is the syllable him; the prana the syllable svara; food is the syllable ya; Virat is the syllable vak.

3

Indefinable is the thirteenth stobha, namely, the variable syllable hum.

4

To him who knows this secret knowledge of the Samans, speech yields milk and milk is speech. He becomes the possessor of food and the eater of food—he who knows this, yea, he who knows this.

Part Two

Chapter 1 — Meditation on the Fivefold Saman (I)

1

Om. Meditation on the whole of the Saman is good. Whatever is good, people say it is Saman; and whatever is not good, people say it is not Saman.

2

Thus people say: "He approached him with Saman," that is to say, "He approached him in a becoming manner." Again they say: "He approached him without Saman," that is to say, "He approached him in an unbecoming manner."

3

And they also say: "Truly this is Saman for us," that is to say, "It is good for us," when it is good. Again, they say: "Truly this is not Saman for us," that is to say, "It is not good for us," when it is not good.

4

He who, knowing this, meditates on the Saman as good—all good qualities will approach him quickly, ay, they will accrue to him.

Chapter II — Meditation on the Fivefold Saman (II)

1

One should meditate on the fivefold Saman as the five worlds. The syllable Him is the earth, the Prastava fire, the Udgitha the sky, the Pratihara the sun, the Nidhana heaven. This is with reference to the ascending order.

2

Now with reference to the descending order:
The syllable Him is heaven, the Prastava the sun, the Udgitha the sky, the Pratihara fire, the Nidhana the earth.

3

The worlds in the ascending and descending orders belong to him who, knowing this, meditates on the fivefold Saman as the worlds.

Chapter III — Meditation on the Fivefold Saman as Rain

1

One should meditate on the fivefold Saman as rain. The syllable Him is the wind that blows from the east, the Prastava is the cloud that forms, the Udgitha is what rains, the Pratihara is the lightning and the thunder.

2

The Nidhana is the cessation. It rains for him whenever he desires and he brings rain for others even when there is no rain who, knowing this, meditates on the fivefold Saman as rain.

Chapter IV — Meditation on the Fivefold Saman as Water

1

One should meditate on the fivefold Saman in all the waters. When the clouds gather, that is the syllable Him; when it rains, that the Prastava; the rivers which flow to the east, these are the Udgitha; the rivers which flow to the west, these are the Pratihara; the ocean is Nidhana.

2

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

Chapter V — Meditation on the Fivefold Saman as the Seasons

1

One should meditate on the fivefold Saman as the seasons. The syllable Him is the spring, the Prastava the summer, the Udgitha the rainy season, the Pratihara the autumn, the Nidhana the winter.

2

The seasons belong to him and he becomes rich in seasons who, knowing this, meditates on the fivefold Saman as the seasons.

Chapter VI — Meditation on the Fivefold Saman in Animals

1

One should meditate on the fivefold Saman in animals. The syllable Him is goats, the Prastava sheep, the Udgitha cows, the Pratihara horses, the Nidhana man.

2

Animals belong to him as objects of enjoyment and he becomes rich in animals who, knowing this, meditates on the fivefold Saman in animals.

Chapter VII — Meditation on the Fivefold Saman as the Senses

1

One should meditate on the fivefold Saman, which is the most excellent, as the pranas (senses). The syllable Him is smell (i.e. the nose), the Prastava speech (the tongue), the Udgitha sight (the eye), the Pratihara hearing (the ear), the Nidhana the mind. These are each greater than the preceding.

2

The most excellent objects belong to him, nay, he conquers the most excellent worlds who, knowing this, meditates on the fivefold Saman, which is the most excellent, as the senses.

Chapter VIII — Meditation on the Sevenfold Saman in Speech

1

Now for the sevenfold Saman:

One should meditate on the sevenfold Saman in speech. When there is the syllable Hum in speech, that is the syllable Him; likewise Pra is the Prastava, A is the Adi.

2

Ud is the Udgitha, Pra the Pratihara, Upa the Upadrava, Ni the Nidhana.

3

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

Chapter IX — Meditation on the Sevenfold Saman as the Sun

1

One should meditate on the sevenfold Saman as yonder sun. The sun is the Saman because he is always the same (sama). He is the Saman because he makes everyone cherish the same thought: "He faces me," "He faces me."

2

One should know that all beings depend upon him (i.e. the sun). What he is before his rising is the syllable Him. The animals depend upon it (i.e. Him). Therefore the animals say "Him" before the sunrise, for they partake of the syllable Him of the Saman (sun).

3

What he (the sun) is just after he has risen, that is the Prastava. Men depend upon it. Therefore men love praise (prastuti) and eulogy, for they partake of the Prastava of that Saman.

4

What he is when the rays go forth, that is the Adi. Birds depend upon It. Therefore birds hold themselves without support in the sky and fly about, for they partake of the Adi of that Saman.

5

What he is just at midday, that is the Udgitha. The devas (gods) are dependent upon it. Therefore they are the best of the offspring of Prajapati, for they partake of the Udgitha of that Saman.

6

What he is after midday and before afternoon, that is the Pratihara. The foetuses depend upon it. Therefore they are held in the womb after being conceived and do not fall, for they partake of the Pratihara of the Saman.

7

What he is after the afternoon and before sunset, that is the Upadrava. The animals of the forest depend upon it. Therefore they run (upadravanti) to the forest and their caves when they see a man, for partake of the Upadrava of that Saman.

8

What he is just after the sunset, that is the Nidhana. The Manes depend upon it. Therefore they put them (i.e. the Manes) down (nidadhati), for they partake of the Nidhana of that Saman. Thus a man meditates on the sevenfold Saman as the sun.

Chapter X — Meditation on the Sevenfold Saman through the Number of Syllables

1

Next one should meditate on the sevenfold Saman which has a uniform number of syllables and which leads beyond death: The word Himkara has three syllables, the word Prastava has three syllables. Hence they are equal (sama).

2

The word Adi has two syllables and the word Pratihara has four syllables. If we take one syllable from Pratihara and join to Adi, they become equal (sama).

3—4

The word Udgitha has three syllables and the word Upadrava has four syllables. With three and three syllables they should be equal. One syllable being left out, it becomes trisyllabic. Hence the equality (sama). The word Nidhana has three syllables; therefore it is equal. These make twenty—two syllables of the sevenfold Saman.

5

With twenty—one syllables he reaches the sun; for the sun is the twenty—first from here. With the twenty—second he conquers what is beyond the sun; that plane is blessed and free from grief.

6

He obtains here victory over the sun (death); and to him comes victory higher than the victory over the sun who, knowing this, meditates on the sevenfold Saman which has a uniform number syllables and which leads beyond death, yea, who meditates upon the sevenfold Saman.

Chapter XI — Meditation on the Gayatra Saman

1

The syllable Him is the mind, the Prastava speech, the Udgitha sight, the Pratihara hearing, the Nidhana breath (the prana). This is the Gayatra Saman, as interwoven in the five pranas.

2

He who thus knows this Gayatra Saman interwoven in the pranas preserves his sense—organs intact, reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him who meditates on the Gayatra Saman the injunction is: "Be high—minded."

Chapter XII — Meditation on the Rathantara Sama

1

The rubbing of the fire—sticks is the syllable Him; the rising of smoke is the Prastava; the burning is the Udgitha; the forming of embers is the Pratihara; the going out is the Nidhana. This is the Rathantara Saman as interwoven in fire.

2

He who thus knows this Rathantara Saman as interwoven in fire becomes radiant with the light of Brahman and endowed with a good appetite; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do sip water or spit before the fire."

Chapter XIII — Meditation on the Vamadevyia Saman

1

A man's beckoning to a woman is the syllable Him; his gratifying her is the Prastava; his lying with her is the Pratihara; his spending time with her is the Nidhana; and the finishing of the sexual act is also the Nidhana. This is the Vamadevyia Saman as interwoven in sexual intercourse.

2

He who thus knows the Vamadevya Saman as interwoven in sexual intercourse does not suffer from the pang of separation and procreates from every intercourse; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not reject a woman who comes to you seeking intercourse".

Chapter XIV — Meditation on the Brihat Saman

1

The rising of the sun is the syllable Him; the risen sun is the Prastava; the midday sun is the Udgitha; the afternoon sun is Pratihara; the setting sun is the Nidhana. This is the Brihat Saman as interwoven in the sun.

2

He who thus knows the Brihat Saman as interwoven in the becomes radiant and endowed with a good appetite; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the burning sun."

Chapter XV — Meditation on the Vairupa Saman

1

The gathering of the mists is the syllable Him; the forming of clouds is the Prastava; the raining is the Udgitha; the flashing and thundering are the Pratihara; the ceasing of the rain is the Nidhana. This is the Vairupa Saman as interwoven in the clouds.

2

He who thus knows the Vairupa Saman as interwoven in the clouds obtains cattle of various forms and of beautiful form; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the rain."

Chapter XVI — Meditation on the Vairaja Saman

1

The syllable Him is the spring, the Prastava the summer, the Udgitha the rainy season, the Pratihara the autumn, the Nidhana

the winter. This is the Vairaja Saman as interwoven in the seasons.

2

He who thus knows the Vairaja Saman as interwoven in the seasons shines through children, cattle and the light of Brahman; he reach the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the seasons."

Chapter XVII — Meditation on the Sakvari Saman

1

The syllable Him is the earth, the Prastava the sky, the Udgitha heaven, the Pratihara the quarters, the Nidhana the sea. This is the Sakvari Saman as interwoven in the worlds.

2

He who thus knows the Sakvari Saman as interwoven in the worlds becomes the possessor of the worlds; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the worlds."

Chapter XVIII — Meditation on the Revati Saman

1

The syllable Him is goats, the Prastava sheep, the Udgitha cows, the Pratihara horses, the Nidhana man. This is the Revati Saman interwoven in animals.

2

He who thus knows these Revati Samans as interwoven in animals becomes the possessor of animals; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry animals."

Chapter XIX — Meditation on the Yajnayajniya Saman

1

The syllable Him is hair, the Prastava skin, the Udgitha flesh, the Pratihara bone, the Nidhana marrow. This is the Yajnayajniya Saman as interwoven in the members of the body.

2

He who thus knows the Yajñayajñiya Saman as interwoven in the members of the body becomes possessed of limbs; he is not crippled in any limb, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "For one year do not eat meat" or "Do not eat meat at all."

Chapter XX — Meditation on the Rajana Saman

1

The syllable Him is fire, the Prastava air, the Udgitha the sun, the Pratihara the stars, the Nidhana the moon. This is the Rajana Saman as interwoven in the gods.

2

He who thus knows the Rajana Saman as interwoven in the gods obtains the same world as the gods, acquires the same prosperity as theirs and realizes union with them; he reaches the full length of lives brightly, becomes great in children and cattle, great in fame. him the injunction is: "Do not decry the brahmins."

Chapter XXI — Meditation on the Saman as Interwoven in Everything

1

The syllable Him is the three Vedas; the Prastava is these three worlds; the Udgitha is fire (Agni), air (Vayu) and the sun (Aditya); the Pratihara is the stars, the birds and the rays; the Nidhana is the serpents, the gandharvas and the Manes. This is the Saman as interwoven in everything.

2

He who thus knows this Saman as interwoven in everything becomes everything.

3

On this there is the following verse: "There are the fivefold three. Greater than these or besides these there is nothing."

4

He who knows this, knows everything. All regions bring him gifts.

Chapter XXII — The different notes employed in the Chanting of the Saman

1

An Udgatri priest thinks thus: "I choose the deep—sounding note of the Saman, which is good for the cattle and which belongs to fire (Agni). The undefined note belongs to Prajapati, the defined note to Soma (the moon), the soft and smooth note to Vayu (the air), the smooth and strong note to Indra, the heron—like note to Brihaspati and dull note to Varuna." Let a man cultivate all these, avoiding, however, the note of Varuna.

2

A man should sing, wishing that by his song he may secure immortality for the gods: "May I obtain by my song oblations (svadha) for the Manes, hope for men, grass and water for cattle, heaven for the sacrificer and food for myself." Thus reflecting on all these in his mind, he (the udgatri priest) should chant the praises without making mistakes in pronunciation etc.

3

All vowels belong to the different parts of Indra's body, all sibilants to Prajapati, all consonants to Mrityu (death). If someone should reprove him (i.e. the udgatri priest who knows this) regarding the pronunciation of vowels, let him say: "I went to Indra for my refuge when pronouncing my vowels. He will answer you."

4

And if someone should reprove him for his sibilants, let him say: "I went to Prajapati for my refuge. He will smash you." And if someone should reprove him for his consonants, let him say "I went to Mrityu for my refuge. He will burn you to ashes."

5

All vowels should be pronounced with resonance and strength and with the thought on the part of the singer: "May I impart strength to Indra (the prana)." All the sibilants should be pronounced full—without being swallowed or thrown out and

with the thought: "May I give myself to Prajapati." All consonants should be pronounced slowly and without mixing them with the others and with the thought: "May I withdraw myself from death."

Chapter XXIII — Praise of Om Unassociated with any Ritual

1

There are three divisions of dharma: Sacrifice, study and charity form the first. Austerity is the second. Dwelling in the house of the teacher as a brahmacharin, always mortifying the body in the house of the teacher, is the third. All those who practise these dharmas attain the worlds of the virtuous. But one who is established in Brahman obtains Immortality.

2

Prajapati brooded on the worlds. From them, thus brooded upon, there was revealed in his heart the threefold knowledge. He brooded on it and from it, thus brooded upon, there issued forth these syllables: Bhuh, Bhuvah and Svah.

3

He brooded on them (the three syllables) and from them, thus brooded upon, there issued forth Om. As all leaves are held together by a midrib, so is all speech held together by Om (brahman). Om is all thus, yea, On is all this.

Chapter XXIV — The Different Planes attained by the Sacrificer

1—2

The expounders of Brahman (i.e. the Vedas) ask: "Since the morning oblation belongs to the Vasus, the midday oblation to the Rudras and the third (i.e. evening) oblation to the Adityas and the Visve—devas, "Where, then, is the world of the sacrificer?" He who does not know this, how can he perform the sacrifice? Only he who knows should perform it.

3—4

Before beginning the morning chant, the sacrificer, sitting behind the Garhapatya Fire and facing the north, sings the Saman addressed to the Vasus:

"O Fire! Open the door of the earth—world. Let us see thee, that we may rule this earth.

5—6

Then the sacrificer offers an oblation, reciting thus: "Adoration to Agni, who dwells in the earth—world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

"I, the sacrificer, will go thither when this life is over. Svaha!"

Afterwards the sacrificer chants: "Cast away the bolt of the earth—world." Having said this, he rises. To him the Vasus offer the world connected with the morning oblation.

7—8

Before beginning the midday oblation, the sacrificer, sitting behind the Dakshina Fire and facing the north, sings the Saman addressed to the Rudras:

"O Fire! Open the door of the sky—world. Let us see thee, that we may rule wide in the sky—world."

9—10

Then the sacrificer offers an oblation, reciting thus: "Adoration to Vayu, who dwells in the sky—world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

"I, the sacrificer, will go thither when this life is over. Svaha!"

Afterwards the sacrificer chants: "Cast away the bolt of the sky—world." Having said this, he rises. To him the Rudras offer the world connected with the midday oblation.

11—13

Before beginning the third (i.e. evening) oblation, the sacrificer, sitting behind the Ahavaniya Fire and facing the north, sings the two Samans addressed to the Adityas and the Visve—devas:

"O Fire! Open the door of the heaven—world. Let us see thee, that we may rule supreme in heaven." This is addressed to the Adityas.

Next the Saman addressed to the Visve—devas: "O Fire! Open the door of the heaven—world. Let us see thee, that we may rule supreme in heaven."

14—15

Then the sacrificer offers an oblation, reciting thus: "Adoration to Adityas and the Visve—devas, who dwell in the heaven—world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

"I, the sacrificer, will go thither when this life is over. Svaha! Afterwards the sacrificer chants: "Cast away the bolt of the heaven—world." Having said this, he rises.

16

To him the Adityas and the Visve—devas offer the world connected with the third oblation. He (the sacrificer) who knows this knows the measure of the sacrifice, yea, he knows it.

Part Three

Chapter 1 — The Honey—Doctrine (Rig—Veda)

1

Yonder sun is, verily, the honey of the gods. Heaven is the cross—beam. The mid—region is the hive. The particles of water—vapours drawn by the sun through its rays are the eggs.

2—3

The eastern rays of the sun are the eastern honey—cells. The Rik—verses are the bees. The ritual laid down in the Rig—Veda is the flower. The water of the sacrificial libations is the nectar of the flower.

These Riks heated the Rig—Veda. From it, thus heated, issued forth—as its essence—fame, radiance of the body, vigour of the senses, virility and the food that is eaten.

4

That essence flowed forth and went toward the sun and that forms what is called the red colour of the rising sun.

Chapter II — The Honey—Doctrine (Yajur—Veda)

1

The southern rays of the sun are the southern honey—cells. The Yajus—verses are the bees. The ritual laid down in the Yajur—Veda is the flower. The water of the sacrificial libation is the nectar of the flower.

2

These Yajus—verses heated the Yajur—Veda. From it, thus heated, issued forth—as its essence—fame, radiance of the body, vigour of the senses, virility and the food that is eaten.

3

That essence flowed forth and went toward the sun. That forms what is called the white colour of the sun.

Chapter III — The Honey—Doctrine (Sama—Veda)

1

The western rays of the sun are the western honey—cells. The Saman—verses are the bees. The Sama—Veda is the flower. The water is the nectar.

2

The Samans heated the Sama—Veda. From it, thus heated, issued forth—as its essence—fame, radiance, vigour of the senses, virility and the food that is eaten.

3

That flowed forth and went toward the sun. called the dark colour of the sun.

Chapter IV — The Honey—Doctrine (Atharva—Veda)

1

The northern rays of the sun are the northern honey—cells. The verses of the Atharvangirasa are the bees. The Itihasa—purana is the flower. The water is the nectar.

2

These very hymns of the Atharvangirasa heated the Itihasa—purana. From it, thus heated, issued forth—as its essence—fame, radiance, vigour of the senses, virility and the food that is eaten.

3

That flowed forth and went toward the sun. That forms what is called the extremely dark colour of the sun.

Chapter V — The Honey—Doctrine (Continued)

1

Now, the upward rays of the sun are the honey—cells above. The secret teachings of the Upanishads are the bees. Brahman (Om) is flower. The water is the nectar.

2

These secret teachings as the bees heated Brahman (Om). From It, thus heated, issued forth—as Its essence—fame, radiance, vigour of the senses, virility and the food that is eaten.

3

That flowed forth and went towards the sun. That forms what appears to stir in the centre of the sun.

4

These different colours in the sun are the essences of the essences; for the Vedas are the essences and these colours are, again, their essences. These are the nectars of the nectars; for the Vedas are the nectars (i.e. immortal) and of them these colours in the sun are the nectars.

Chapter VI — Meditation on the Vasus

1

On the first of these nectars the Vasus live, with Agni (fire) at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that red colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Vasus, with Agni (fire) at their head; he is satisfied by merely looking at the nectar. He retires into that red colour and again rises up from that colour.

4

As long as the sun rises in the east and sets in the west, so long does he, like the Vasus, enjoy rulership and sovereignty.

Chapter VII — Meditation on the Rudras

1

On the second of these nectars the Rudras live, with Indra at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that white colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Rudras, with Indra at their head; he is satisfied by merely looking at the nectar. He retires into that white colour and again rises up from that colour.

4

As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north and just so long does he, like the Rudras, enjoy rulership and sovereignty.

Chapter VIII — Meditation on the Adityas

1

On the third of these nectars the Adityas live, with Varuna at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that dark colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Adityas, with Varuna at their head; he is satisfied by merely looking at the nectar. He returns into that dark colour and again rises up from that colour.

4

As long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east and just so long does he, like the Adityas, enjoy rulership and sovereignty.

Chapter IX — Meditation on the Maruts

1

On the fourth of these nectars the Maruts live, with Soma at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that extremely dark colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Maruts, with Soma at their head; he is satisfied by merely looking at the nectar. He retires into that extremely dark colour and again rises up from that colour.

4

As long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south and just so long does he, like the Maruts, enjoy rulership and sovereignty.

Chapter X — Meditation on the Sadhyas

1

On the fifth of these nectars the Sadhyas live, with Brahma at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that form and rise up from that form.

3

He who knows this nectar becomes one of the Sadhyas, with Brahma at their head; he is satisfied by merely looking at the nectar. He retires into that form and again rises up from that form.

4

As long as the sun rises in the north and sets in the south, twice as long does it rise above and set below and just so long does he, like the Sadhyas, enjoy rulership and sovereignty.

Chapter XI — The Result of the Meditation on the Honey

1

Now, after having risen thence upwards, it (i.e. the sun) rises and sets no more. It remains alone in the centre. And on this there is the following verse:

2

"There (i.e. in Brahmaloaka) the sun neither rises nor sets at any time. O ye gods, if this is true, may I never fall from Brahman!"

3

Verily, for him who thus knows this Brahma—Upanishad, the sun does not rise or set. For him it is day for ever.

4

This doctrine Brahma told to Prajapati, Prajapati to Manu, Manu to his offspring. And to Uddalaka Aruni this doctrine of Brahman was narrated by his father.

5

A father may therefore tell that doctrine of Brahman to his eldest son to a worthy disciple.

6

It must not be told to anyone else, even if he should offer one the whole sea—girt earth, full of treasure; for this doctrine is worth more an that, yea, it is worth more.

Chapter XII — Meditation on the Gayatri

1

The gayatri is everything, whatever here exists. Speech is verily the Gayatri, for speech sings forth (gaya—ti) and protects (traya—te) everything, whatever here exists.

2

That Gayatri is also the earth; for everything that exists here rests on this earth and does not go beyond.

3

In man, that Gayatri is also the body; for the pranas exist in this body and do not go beyond.

4

That body, in man, is again the heart within a man; for the pranas exist in it and do not go beyond.

5

That Gayatri has four feet and is sixfold. The same is also declared by a Rik—verse:

6

"Such is its greatness (i.e. of Brahman as known through the symbol of the Gayatri). Greater than it is the Person (Brahman). One of Its feet covers all beings; the immortal three feet are in heaven (i.e. in Itself)

7—9

The Brahman which has been thus described is the same as the physical akasa outside a person. The akasa which is outside a person is the same as that which is inside a person. The akasa which is inside a person is the akasa within the heart. The akasa which is within the heart is omnipresent and unchanging. He who knows this obtains full and unchanging prosperity.

Chapter XIII — Meditation on the Door—Keepers

1

Of that heart there are five doors controlled by the devas. That which is the eastern door is the prana—that is the eye, that is Aditya (the sun). One should meditate on that as brightness and the source of food. He who knows this becomes bright and an eater of food.

2

That which is the southern gate is the vyana—that is the ear, that is Chandrama (the moon). One should meditate on that as prosperity and fame. He who knows this becomes prosperous and famous.

3

That which is the western gate is the apana—that is speech, that is Agni (fire). One should meditate on that as the radiance of Brahman and the source of food. He who knows this becomes radiant and an eater of food.

4

That which is the northern gate is the samana—that is the mind, that is Parjanya (the rain—god). One should meditate on that as fame and beauty. He who knows this becomes famous and beautiful.

5

That which is the upper gate is the udana—that is Vayu, that is the akasa. One should meditate on that as strength and greatness. He who knows this becomes strong and great.

6

These are the five servants of Brahman, the door—keepers of the world of heaven. He who thus knows these five servants of Brahman, the door—keepers of the world of heaven—in his family a hero is born. He who thus knows the five servants of Brahman, the door—keepers of the world of heaven, himself attains the world of heaven.

7—8

Now, the light which shines above this heaven, above all the worlds, above everything, in the highest worlds not excelled by any other worlds, that is the same light which is within man. There is this visible of this light: when we thus perceive by touch the warmth in the body. And of it we have this audible proof: when we thus hear, by covering the ears, what is like the rumbling of a carriage, or the bellowing of an ox, or the sound of a blazing fire. One should worship as Brahman that inner light which is seen and heard. He who knows becomes conspicuous and celebrated, yea, he becomes celebrated.

Chapter XIV — The Sandilya Doctrine

1

All this is Brahman. From It the universe comes forth, in It the universe merges and in It the universe breathes. Therefore a man should meditate on Brahman with a calm mind. Now, verily, a man consists of will. As he wills in this world,

so does he become when he has departed hence. Let him with this knowledge in mind form his will.

2—3

He who consists of the mind, whose body is subtle, whose form is light, whose thoughts are true, whose nature is like the akasa, whose creation in this universe, who cherishes all righteous desires, who contains all pleasant odours, who is endowed with all tastes, who embraces all this, who never speaks and who is without longing—

He is my Self within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet; He is my Self within the heart, greater than the earth, greater than the mid—region, greater than heaven, greater than all these worlds.

4

He whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this, who never speaks and who is without longing—He is my Self within the heart, He is that Brahman. When I shall have departed hence I shall certainly reach Him: one who has this faith and has no doubt will certainly attain to that Godhead. Thus said Sandilya, yea, thus he said.

Chapter XV — Meditation on the Universe as a Chest

1

The chest of the universe, with the mid—region for its inside and the earth for its bottom, does not decay. The quarters are its different corners and heaven is its lid, which is above. This chest is the storehouse of treasures. Inside it are all things.

2

The eastern quarter is called Juhu, the southern quarter Sahamana, the western quarter Rajni and the northern quarter Subhuta. Vayu the air is their child. He who knows this Vayu as the child of the quarters never weeps for his sons.

I know the air to be the child of the quarters; may I never weep for my sons.

3

I take refuge in the imperishable chest with this one and this one and this one. I take refuge in the prana with this one and this one and this one. I take refuge in Bhuh with this one and

this one and this one. I take refuge in Bhuvah with this one and this one and this one. I take refuge Svah with this one and this one and this one.

4

When I said: "I take refuge in the prana," prana meant everything that exists here—in that I take refuge.

5

When I said: "I take refuge in Bhuh," what I really said was: "I take refuge in the earth, the mid—region and heaven."

6

Then I said: "I take refuge in Bhuvah," what I said was: "I take in fire, the air and the sun."

7

When I said: "I take refuge in Svah," what I said was: "I take refuge in the Rig—Veda, Yajur—Veda and Sama—Veda." That is what I said, yea, that is what I said.

Chapter XVI — Man as a Sacrifice (I)

1

A person, indeed, is a sacrifice. His first twenty—four years constitute the morning libation. The Gayatri metre has twenty—four syllables and the morning libation is offered with Gayatri hymns. The Vasus are connected with that part of the sacrifice. The pranas are the Vasus; for, verily, they make everything abide (visayanti) in this body.

2

If anything ails him during that period, he should recite the following mantra: "O ye pranas, ye Vasus, unite this morning libation with the midday libation. May I, who am a sacrifice, not disappear in the midst of the pranas, who are the Vasus." Thus he rises from his illness and becomes free of it.

3

His next forty—four years constitute the midday libation. The Tristubh metre has forty—four syllables and the midday libation is offered with Tristubh hymns. The Rudras are

connected with that part of the sacrifice. The pranas are the Rudras; for, verily, they make everything weep (rodayanti).

4

If anything ails him during that second period, he should recite the following mantra: "O ye pranas, ye Rudras, unite this midday libation with the third libation. May I, who am a sacrifice, not disappear in the midst of the pranas, who are the Rudras." Thus he rises from his illness and becomes free of it.

5

His next forty—eight years constitute the third oblation. The Jagati metre has forty—eight syllables and the third oblation is offered with Jagati hymns. The Adityas are connected with that part of the sacrifice. The pranas are the Adityas; for, verily, they take up (adadate) every—thing.

6

If anything ails him during that third period, he should recite the following mantra: "O ye pranas, ye Adityas, extend this my third libation to the full age. May I, who am a sacrifice, not disappear in the midst of the pranas, who are the Adityas." Thus he rises from his illness and becomes free of it.

7

Mahidasa, the son of Itara, knew this and said addressing a disease: "O you disease! Why do you afflict me? I shall not die of this pain" He lived a hundred and sixteen years. He, too, who knows this lives on to a hundred and sixteen years.

Chapter XVII — Man as a Sacrifice (II)

1

When a man hungers, thirsts and abstains from pleasures—these are his initiatory rites.

2

When he eats, drinks and enjoys pleasures, he then participates in Upasadas.

3

When a man laughs, eats and enjoys sexual intercourse—these are Stuta and Sastra.

4

Austerity, almsgiving, uprightness, non—violence and truthfulness—these are the gifts (dakshina) for the priests.

5

Because the life of a man is a sacrifice therefore they say that his mother will give birth (soshyati) to him, or his mother has given birth (asoshta) to him. The same words are used in the Soma—sacrifice and mean: "He will pour out the Soma—juice" and "He has poured out the Soma—juice." This is his birth. His death is the Avabhritha.

6

Ghora, of the line of Angirasa, communicated this teaching to Krishna, the son of Devaki—and it quenched Krishna's thirst for any other knowledge—and said: "When a man approaches death he should take refuge in these three thoughts: 'Thou art indestructible (akshata),' 'Thou art unchanging (aprachyuta),' and 'Thou art the subtle prana.'"

"On this subject there are two Rik—verses:

7

"They (i.e. the knowers of Brahman) see everywhere the Supreme Light, which shines in Brahman, which is all—pervading like the light of day and which belongs to the primeval Seed.

'Perceiving the higher light in the sun—which is above the darkness of ignorance—as the higher light in the heart, perceiving the Supreme Light which is higher than all lights, we have reached the Highest Light, the Sun, the most luminous among the gods, yea, we have reached the Highest Light, the Sun, the most luminous among the gods.'"

Chapter XVIII – The Mind and the Akasa as Symbols of Brahman

1

One should meditate on the mind as Brahman—this is said with reference to the body. One should meditate on the akasa as Brahman—this is to said with reference to the gods. Thus both—the meditation with reference to the body and the meditation with reference to the gods—are being taught.

2

That Brahman has four feet (quarters): speech is one foot, the prana (the nose) is one foot, the eye is one foot, the ear is one foot—this is to said with reference to the body. Now with reference to the gods: Agni (fire) is one foot, Vayu (air) is one foot, Aditya (the sun) is one foot and the quarters (disah) are one foot. This is the twofold meditation with reference to the body and with reference to the gods.

3

Speech is, indeed, a fourth foot (quarter) of Brahman of which the mind is a symbol. It shines and warms with the light of fire. He who knows this shines and warms with fame, with renown and with the radiance of Brahman.

4

Prana (the nose) is, indeed, a fourth foot of Brahman. It shines and warms with the light of the air. He who knows this shines and warms with fame, with renown and with the radiance of Brahman.

5

The eye, indeed, is a fourth foot of Brahman. It shines and warms with the light of the sun. He who knows this shines and warms with fame, with renown and with the radiance of Brahman.

6

The ear, indeed, is a fourth foot of Brahman. It shines and warms with the light of the quarters. With fame, with renown and with the radiance of Brahman he shines and warms who knows this, yea, who knows this.

Chapter XIX — Meditation on the Sun as Brahman

1

The sun is Brahman: this is the teaching. An explanation thereof follows:

In the beginning this universe was non—existent. It became existent. It grew. It turned into an egg. The egg lay for the period of a year. Then it broke open. Of the two halves of the egg—shell, one half was of silver, the other of gold.

2

That which was of silver became the earth; that which was of gold, heaven. What was the thick membrane of the white became the mountains; the thin membrane of the yolk, the must and the clouds. The veins became the rivers; the fluid in the bladder, the ocean.

3

And what was born of it was yonder Aditya, the sun. when it was born shouts of "Hurrah!" arose, together with all beings and all objects of desire. Therefore at its rise and its every return shouts of "Hurrah!" together with all beings and all objects of desire arise.

4

He who, knowing this, meditates on the sun as Brahman—pleasant sounds will quickly approach him and continue to delight him, yea, continue to delight him.

Part Four

Chapter I — The Story of Janasruti and Raikva

1

There once lived a king named Janasruti, who was a great—grandson of Janasruta. He bestowed his gifts with respect, gave away liberally and cooked much food for the hungry. He built rest—houses every—where with the thought that people everywhere would eat his food.

2

One night some flamingos were flying along. One flamingo said to another: "Hey! Ho! Short—sighted, Short—sighted! The radiance of Janasruti, the great—grandson of Janasruta, has spread to the sky. Do not touch it, lest it should burn you."

3

The other replied: "Say, who is this person about whom you have spoken as though he were like Raikva, the man with the cart?"

"What sort of person is this Raikva, the man with the cart?"

4

The short-sighted flamingo replied: "As in a game of dice, when the krita is won, the lower ones also are won, so whatever merits people acquire all accrue to that Raikva. As Raikva I describe him, too, who knows what Raikva knows."

5—6

Janasruti the great—grandson of Janasruta overheard this conversation. Immediately after getting out of bed, he said to his attendant:

"Friend, did you speak of me as though I were Raikva, the man with the cart?"

"What sort of person is Raikva, the man with the cart?"

"As in a game of dice, when the krita is won, the lower ones also are won, so whatever merits people acquire all accrue to that Raikva. As Raikva I describe him, too, who knows what Raikva knows."

7

The attendant searched for him and returned without finding him. Then the king said to him: "Listen, where a knower of Brahman is to be searched for, look for him there."

8

After proper search the attendant came upon a person who, lying underneath his cart, was scratching an itch. Humbly he took his seat near him and said: "Revered Sir, are you Raikva, the man with the cart?"

"Oh yes, I am he," he answered.

Then the attendant returned, saying to himself: "I have found him out."

Chapter II — Dialogue of Raikva and Janasruti (I)

1—2

Then Janasruti the great—grandson of Janasruta took with him six hundred cows, a necklace and a chariot with mules and went to Raikva and said:

"Raikva, here are six hundred cows, a necklace and a chariot with mules. Pray, revered Sir, teach me the deity whom you worship."

3

To him the other said: "Ah, may the necklace and the chariot remain with you, O Sudra, along with the cows."
Thereupon Janasruti the great—grandson of Janasruta took with him a thousand cows, a chariot with mules, a necklace and his own daughter, too and went to Raikva.

4

Janasruti said to him: "Raikva, here are a thousand cows, a necklace, a chariot with mules, this wife and this village where you shall dwell. Revered Sir, teach me."

5

Then considering her (the princess) as the door for imparting knowledge, Raikva said: "O Sudra! You brought these cows and other presents; this is good. But you will make me speak now only through this means (i.e. the princess)."
These are the villages named Raikvaparna, in the country of Mahavrishas, where Raikva lived.
Now Raikva said to the king:

Chapter III — Dialogue of Raikva and Janasruti (II)

1

"Verily, Vayu (the air) is the swallower (samvarga). For when fire goes out it is indeed swallowed by the air. When the sun sets it is swallowed by the air. When the moon sets it is swallowed by the air.

2

"When water dries up it is swallowed by the air. For indeed the air absorbs them all. So much with reference to the gods.

3

"Now with reference to the body: Verily, the prana is the swallower. When a man sleeps, speech goes into the prana, sight goes into the prana, hearing goes into the prana and the mind goes into the prana. For indeed the prana absorbs them all.

4

"These are the two swallowers: the air among the gods, the prana among the senses."

5

Once Saunaka of the line of Kapi and Abhipratarin, the son of Kakshasena, were being waited upon at their meal, when a brahmacharin begged food of them. They did not give him anything.

6

He said: "One God, Prajapati, swallowed the four great ones. He is the Guardian of the world. O descendent of Kapi, O Abhipratarin, mortals do not see Him though he abides in manifold forms. Verily, this food has not been given to Him to whom it belongs."

7

Sanaka of the line of Kapi, pondering on those words, went to the brahmacharin and said: "He is the self of the gods, the creator of all beings, with unbroken teeth, the eater, the truly wise one. They speak of His magnificence as great, because without being eaten, He eats even what is not common food. O brahmacharin, we meditate upon this Brahman." Then he said to the attendants: "Give him food."

8

They gave food to him. Now these five (i.e. the eater vayu and fire, the sun, the moon and water, which are its food) and those five (i.e. the eater prana and the organs of speech, the eye, the ear and the mind, which are its food) make ten. These together constitute the krita (the highest throw in a game of dice). On account of this similarity of ten, these ten are the food in the ten quarters and further, they are Virat, the eater of food, by which all this becomes seen. All this he sees and the eater of food he becomes, who knows this, yea, who knows this.

Chapter IV — The Story of Satyakama

1

Once upon a time, Satyakama the son of Jabala addressed his mother and said: "Revered Mother, I wish to become a brahmacharin. Of what ancestry am I?"

2

She said to him: "I do not know, my child, of what ancestry you are. In my youth I was preoccupied with many household duties and with attending on guests when I conceived you. I do

not know of what ancestry you are. I am Jabala by name and you are Satyakama. So you may speak of yourself as Satyakama Jabala (the son of Jabala).

3

He came to Gautama the son of Haridrumata and said:
"Revered Sir, I wish to live with you as a brahmacharin. May I approach you, as a pupil?"

4

Gautama said to him: "Of what ancestry are you, dear friend?"
Satyakama said: "I do not know, Sir, of what ancestry I am. I asked my mother about it and she replied: 'In my youth I was preoccupied with many household duties and with attending on guests when I conceived you. I do not know of what ancestry you are. I am Jabala by name and you are Satyakama.' I am therefore, Sir, Satyakama Jabala."

5

Gautama said: "None but a true brahmin would thus speak out. Fetch the fuel, dear friend; I shall initiate you. You have not departed from truth."
He initiated Satyakama. Having separated out four hundred lean and weak cows from his herd, he said: "Dear friend, go with these."
Driving them away toward the forest, Satyakama said: "I shall not return until they become a thousand." He lived a number of years in the forest.
When the cows had become a thousand—

Chapter V — Instruction by the Bull

1

The bull of the herd, addressing him, said: "Satyakama!"
"Revered Sir!" Satyakama replied.
The bull said: "Dear friend, we have become a thousand, take us to teacher's house."

2

"I will declare to you one foot of Brahman."
"Declare it, Revered Sir."
The bull said to him: "The east is one quarter, the west is one quarter, the south is one quarter, the north is one quarter. This, dear friend, is foot of Brahman, consisting of four quarters and this foot is called Prakasavat (shining)."

3

"He who knows this and meditates on the foot of Brahman consisting four quarters as shining, becomes shining on this earth. He conquers shining worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as shining."

Chapter VII — Instruction by Fire

1

The bull further said: "Agni (fire) will declare to you another foot of Brahman."

Satyakama then, when it was the morrow, drove the cows in the direction of the teacher's house. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel on the fire and sat down behind the fire, facing the east.

2

Agni (fire), addressing him, said: "Satyakama!"
"Revered Sir!" Satyakama replied.

3

"Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."

Agni said to him: "The earth is one quarter, the sky is one quarter, heaven is one quarter, the ocean is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters and this foot is called Anantavat (endless).

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as endless, becomes endless on this earth. He conquers endless worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as endless."

Chapter VII — Instruction by the Swan

1

Agni further said: "A hamsa (swan) will declare to you another foot."

Satyakama then, when it was the morrow, drove the cows in the direction of the teacher's house. And when they came together

toward evening, he lighted a fire, penned the cows, laid fuel on the fire and sat down behind the fire, facing the east.

2

Then a swan flew to him and said: "Satyakama!"
"Revered Sir!" Satyakama replied.

3

Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."
The swan said to him: "Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters and this foot is called Jyotishmat (luminous).

4

He who knows this and meditates on the foot of Brahman consisting of four quarters as luminous, becomes luminous on this earth. He conquers luminous worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as luminous.

Chapter VIII — Instruction by the Diver—Bird

1

The swan further said: "A madgu (diver—bird) will declare to you another foot."
Satyakama then, when it was the morrow, drove the cows in the direction of the teacher's house. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel on the fire and sat down behind the fire, facing the east.

2

Then a diver—bird flew to him and said: "Satyakama!"
"Revered Sir!" Satyakama replied.

3

"Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."
The diver—bird said to him: "The prana is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters and this foot is called Ayatanavat (having support).

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as Ayatanavat, possesses a support (i.e. home) on this earth. He conquers the worlds which offer a home—he who knows this and meditates on the foot of Brahman consisting of four quarters as Ayatanavat."

Chapter IX — Instruction by the Teacher

1

Satyakama reached the teacher's house. The teacher said to him: "Satyakama!"
"Revered Sir!" Satyakama replied.

2

The teacher said: "Dear friend, you shine like one who knows Brahman. Who has taught you?"
"Others than men," he replied. "But I wish, revered Sir, that you alone should teach me."

3

"For I have heard from persons like your good self that only knowledge which is learnt from a teacher (acharya) leads to the highest good."
Then he (Gautama) taught him the same knowledge. Nothing whatsoever was left out, yea, nothing whatsoever was left out.

Chapter X — The Story of Upakosala

1

Upakosala the son of Kamala dwelt as a brahmachirin (religious student) with Satyakama the son of Jabala. He tended his teacher's fires for twelve years. Satyakama allowed his other pupils to return to their homes after they had finished their Vedic studies but did not allow Upakosala to depart.

2

Then his wife said to him: "This brahmachirin, practising austerities, has intelligently tended your fires. Give him instruction lest the fires should blame you." The teacher, however, went away on a journey without teaching him.

3

The brahmachirin out of mental grief began to fast. Then the teacher's wife said to him: "Brahmachirin, why do you not eat?"

He said: "There are in a man like me many desires directed to various objects. I am full of sorrows. I will not eat."

4

Thereupon the fires said among themselves: "This brahmachirin, practising austerities, has intelligently tended us. Come, let us teach him."

They said to him: "The prana is Brahman, ka (joy) is Brahman, kha (the akaha) is Brahman."

5

He said: "I understand that the prana is Brahman, but I do not understand 'joy' (ka) and 'the akasa' (kha)."

They said: "What is joy (ka) is the akasa (kha), what is the akasa (kha) is joy (ka)."

They taught him the prana (i.e. Brahman) and the akasa related to it.

Chapter XI — Instruction by the Household Fire

1

Next the Garhapatya Fire taught him: "The earth, fire, food and the sun are my forms. The person that is seen in the sun—I am he, I am he indeed.

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Garhapatya Fire, reaches his full age and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates on the fire."

Chapter XII — Instruction by the Southern Fire

1

Then the Anvaharya (Southern) Fire taught him: "Water, the quarters, the stars and the moon are my forms. The person that is seen in the moon—I am he, I am he indeed.

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Anvaharya Fire, reaches his full age and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates on the fire."

Chapter XIII — Instruction by the Ahavaniya Fire

1

Then the Ahavaniya Fire taught him: "The prana, the akaha, heaven and lightning are my forms. The person that is seen in lightning—I am he, I am he indeed."

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Anvaharya Fire, reaches his full age and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates on the fire."

Chapter XIV — Dialogue between the Teacher and the Pupil

1

Then they (i.e. all the fires) said: "Upakosala, dear friend, thus we taught you the knowledge of ourselves and the knowledge of the Self. But the teacher will teach you the way."
The teacher returned and said to him: "Upakosala!"

2—3

He replied: "Revered Sir!"
"Dear friend, your face shines like that of one who knows Brahman. Who has taught you?"
"Who should teach me, Sir?"
Here he conceals the fact, as it were.
And he said pointing to the fires: "For this reason they are of this form now, though they were of a different form before."
"Dear friend, what did they teach you?"
"This," Upakosala replied and repeated some of what the fires had told him.
The teacher said: "They told you, dear friend, only about the worlds, but I shall tell you about Brahman. As water does not cling to the lotus leaf, so no evil clings to one who knows this."
Upakosala said to him: "Revered Sir, please tell me."

Chapter XV — Instruction by the Teacher

1

He said: "The person that is seen in the eye—that is the Self. This is the immortal, the fearless; this is Brahman. That is why, if one drops melted butter or water in the eye, it flows away on both sides.

2

"The seers call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.

3

"He is also Vamani, for he carries to living beings (nayati) all blessings (vama). He who knows this carries all blessings.

4

"He is also called Bhamani, for he shines (bhati) in all the worlds. He who knows this shines in all the worlds.

5

"Now, whether or not they perform the funeral rites for such a person, he goes to light, from light to day, from day to the bright half of the moon, from the bright half of the moon to the six months during which the sun goes to the north, from those months to the year, from the year to the sun, from the sun to the moon, from the moon to lightning. There a person who is not a human being meets him and leads him to Brahman. This is the Path of the Gods (Devayana), the path leading to Brahman. Those who travel by it do not return to the whirl of humanity, yea, they do not return."

Chapter XVI — The Silence of the Brahma Priest

1

Verily, he who moves along (i.e. the air) is the sacrifice; for he, moving along, purifies everything. And because, moving along, he purifies everything, he is the sacrifice. Of that sacrifice, the mind and speech are the two ways.

2—3

The Brahma priest purifies one of the two (i.e. the mind) by his mind. The other (i.e. speech) is purified through words by the hotri priest, the adhvaryu priest and the udgatri priest.

If the Brahma priest, after the Prataranuvaka hymn has begun and before the recitation of the Paridhaniya hymn, breaks his silence and speaks, he purifies only one of the ways (i.e. speech), but the other (i.e. the mind) is injured. As a man walking on one leg, or a carriage going on one wheel, is injured, likewise the sacrifice is injured. Following the injury to the sacrifice, the sacrificer too is injured. By performing the defective sacrifice he becomes more sinful.

4

But if the Brahma priest, after the Prataranuvaka hymn has begun and before the recitation of the Paridhaniya, does not break his silence and speak, he purifies both the ways and neither of them is injured.

As a man walking on two legs or a carriage going on two wheels goes on without obstacle, likewise the sacrifice goes on without obstacle. Following the success of the sacrifice, the sacrificer too fares well. Having performed the sacrifice he becomes better.

Chapter XVII — Penances for Mistakes in the Sacrifice

1

Prajapati brooded over the worlds; from them, thus brooded over, he squeezed the essences: agni (fire) from the earth, vayu (air) from the mid—region and aditya (the sun) from heaven.

2

He brooded over these three deities; from them, thus brooded over, he squeezed the essences. The Rik—verses from fire, the Yajus—verses from the air and the Saman—verses from the sun.

3

He brooded over the threefold knowledge (i.e. the three Vedas); from them, thus brooded over, he squeezed the essences: Bhuh from the Rik—verses, Bhuvah from the Yajus—verses and Svah from the Saman—verses.

4

If the sacrifice is injured with regard to the Rik—verses, one should then offer a libation in the Garhapatya Fire saying: "Bhuh Svaha!" Thus is healed the injury with regard to the Rik—verses by means of the essence and the power of the Rik—verses themselves.

5

If the sacrifice is injured with regard to the Yajus—verses, one should then offer a libation in the Southern (Dakshina) Fire, saying: "Bhuvah Svaha!" Thus is healed the injury with regard to the Yajus—verses by means of the essence and the power of the Yajus—verses themselves.

6

If the sacrifice is injured with regard to the Saman—verses, one should then offer a libation in the Ahavaniya Fire, saying: "Svah Svaha!" Thus is healed the injury with regard to the Saman—verses by means of the essence and the power of the Saman—verses themselves.

7—8

As one binds gold by means of borax and silver by means of gold and tin by means of silver and lead by means of tin and iron by means of lead and wood by means of iron or leather, Likewise one heals any injury done to the sacrifice with the power of these worlds, these gods and these three Vedas. That sacrifice is well healed in which there is a Brahma priest who knows this.

9—10

That sacrifice is inclined to the north in which there is a Brahma priest who knows this. And with regard to such a Brahma priest, there is the following gatha: "Wherever it is injured, thither he (the Brahma priest) goes."

The silent Brahma alone, as one or the priests, protects the sacrificer, as a mare protects a warrior. Because the Brahma priest who knows this protects the sacrifice, the sacrificer and all the priests, one should therefore make a person who knows this the Brahma priest and not one who knows it not, yea, not one who knows it not.

Part Five

Chapter I — The Supremacy of the Prana

1

Om. He who knows what is the oldest and greatest becomes himself the oldest and greatest. The prana, indeed, is the oldest and greatest.

2

He who knows what is the most excellent (vasishtha) becomes the most excellent among his kinsmen. The organ of speech, indeed, is the most excellent.

3

He who knows what has the attributes of firmness (pratishtha) becomes firm in this world and the next. The eye, indeed, is endowed with firmness.

4

He who knows prosperity (sampad), his wishes are fulfilled—both divine and human wishes. The ear, indeed, is prosperity.

5

He who knows the abode (ayatana) becomes the abode of his kinsmen. The mind, indeed, is the abode.

6

The pranas (sense—organs) disputed among themselves about who was the best among them, each saying: "I am the best," "I am the best."

7

They went to Prajapati, their progenitor and said: "O revered Sir, who is the best among us?"
He said to them: "He by whose departure the body looks worse than the worst is the best among you."

8

The organ of speech departed. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as dumb

people live, without speaking, but breathing with the prana (nose), seeing with the eye, hearing with the ear and thinking with the mind." Then the organ of speech entered the body.

9

The eye departed. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as blind people live, without seeing, but breathing with the prana, speaking with the tongue, hearing with the ear and thinking with the mind." Then the eye entered the body.

10

The ear went out. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as deaf people live, without hearing, but breathing with the prana. Speaking with the tongue, seeing with the eye and thinking with the mind." Then the ear entered the body.

11

The mind went out. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just like children whose minds are not yet formed, without thinking with the mind, but breathing with the prana, speaking with the tongue, seeing with the eye and hearing with the ear." Then the mind entered the body.

12

Then as the vital breath was about to depart, he uprooted the organs from their places just as a noble horse tears up the pegs to which its feet are tied. They came to him and said: "Revered Sir, be thou our lord; thou art the best among us. Do not depart from us."

13

Then the organ of speech said to him: "That attribute of being most excellent which I possess is thine."
Then the eye said: "That attribute of firmness which I possess is thine."

14

Then the ear said: "That attribute of prosperity which I possess is thine."

Then the mind said: "That attribute of being the abode which I possess is thine."

15

And people do not call them (i.e. the sense—organs) the organs of speech, the eyes, the ears, or the mind, but the pranas. The prana alone is all these.

Chapter II — The Mantha Rite

1

The prana said: "What will be my food?"

They answered: "Whatever food there is—including that of dogs and birds."

The Upanishad says: All that is eaten is the food of the ana. Ana is his (i.e. the prana's) direct name. For one who knows this, there exists nothing which is not food.

2

He said: "What will be my dress?"

They answered: "Water." Therefore when people eat they cover him (the prana), both before and after eating, with water. Thus the prana obtains clothing and is no longer naked.

3

Satyakama the son of Jabala explained this doctrine of the prana to Gosruti, the son of Vyaghrapada and said: "If one should tell this to a dry stump, branches would grow and leaves spring forth."

4

Now, if a man wishes to attain greatness, he should perform the initiatory rite on the day of the new moon and then on the night of the full moon he should stir a paste of all the herbs with curds and honey and offer it as a libation in the fire where the melted butter is offered, saying: "Svaha to the oldest (jyashtha) and greatest (sreshtha)!" Then let him throw the remainder adhering to the ladle into the paste.

5

In the same manner he should offer a libation in the fire where the melted butter is offered, saying: "Svaha to the most excellent (vasishtha)!" Then let him throw the remainder adhering to the ladle into the paste.

In the same manner he should offer a libation into the fire where the melted butter is offered, saying: "Svaha to firmness (pratishthi)!" and then throw the remainder adhering to the ladle into the paste.

In the same manner he should offer a libation in the fire where the melted butter is offered, saying: "Svaha to prosperity (sampad)!" and then throw the remainder adhering to the ladle into the paste.

In the same manner he should offer a libation into the fire where the melted butter is offered, saying: "Svaha to the abode (ayatana)!" and then throw the remainder adhering to the ladle into the paste.

6

Then, moving away a little from the fire and holding the paste (mantha) in his hands, he recites: "Thou (prana) art ama by name, for all this rests in thee. He (i.e. the paste, which is the same as the prana) is the oldest, the greatest, the king and the sovereign. May he make me the oldest, the greatest, the king and the sovereign. May I be all this!"

7

Then he recites the following Rik—mantra, swallowing the paste (mantha) each time he utters a foot of the mantra: "We desire, of the great progenitor (i.e. the sun)"—here he swallows a little—"of the luminous, the food"—here he swallows a little—"the best and all—supporting"—here he swallows a little—"we meditate quickly on the nature of the sun"—here he swallows the whole. Having cleansed the vessel made of metal or wood, he lies down behind the fire, on a skin or on the bare ground, controlling his speech and self—possessed. If he sees a woman in a dream, then let him know that his work (rite) has been a success.

8

On this there is the following verse: "If during rites performed with a view to fulfilling certain desires, he sees a woman in his dream, let him know of his success from this vision in a dream, yea, from this vision in a dream."

Chapter III — The Story of Svetaketu and Pravahana

1

Svetaketu the grandson of Aruna came to the assembly of the Panchalas. Pravahana the son of Jibala said to him: "Boy, has your father instructed you?"

"Yes, revered Sir," he replied.

2

The king said: "Do you know to what place men go after departing from here?"

"No, revered Sir."

"Do you know how they return again?"

"No, revered Sir."

"Do you know where the paths leading to the gods and leading to the Manes separate?"

"No, revered Sir."

3

"Do you know why yonder world is not filled up?"

"No, revered Sir."

"Do you know how water, in the fifth oblation, comes to be called man?"

"No, revered Sir."

4

"Then why did you say that you had been instructed? How could he who did not know these things say that he had been instructed?"

Then Svetaketu went back to his father with a sorrowful mind and said to him: "Revered Sir, you told me that you had instructed me, though you had not instructed me."

5

"That fellow of a Kshatriya asked me five questions and I could not answer one of them."

The father said: "As you have stated these questions to me, let me assure you that I do not know even one of them. If I had known them, why should I not have told them to you?"

6

Then Gautama went to the king's place. When he arrived the king showed him proper respect. Next morning, when the king came to the assembly, Gautama, too, came there.

The king said to him: "Gautama, Sir, ask of me a boon relating to human wealth."

He replied: "May human wealth remain with you. Tell me that speech which you addressed to my boy."

The king became sad.

7

The king commanded him: "Stay with me for a long time."

Then he said to him: "As to what you have told me, O Gautama, this knowledge did not reach any brahmin before you. Thus it was to the kshatriya alone, among all the people, that the teaching of this knowledge belonged."

Then he began to teach him:

Chapter IV — The Five Fires (I)

1

"Yonder world is the sacrificial fire, O Gautama, the sun the fuel, the rays the smoke, daytime the flame, the moon the embers and the stars the sparks.

2

"In this fire the gods offer faith as libation. Out of that offering King Moon is born."

Chapter V — The Five Fires (II)

1

"Parjanya (the god of rain), O Gautama, is the fire, the air the fuel, the cloud the smoke, lightning the flame, the thunderbolt the embers and thunderings the sparks.

2

"In this fire the gods offer King Moon as libation. Out of that offering rain is born."

Chapter VI— The Five Fires (III)

1

"The earth, O Gautama, is the fire, the year the fuel, the akasa the smoke, the night the flame, the quarters the embers and the intermediate quarters the sparks.

2

"In this fire the gods offer rain as libation. Out of that offering food is born."

Chapter VII— The Five Fires (IV)

1

O Gautama, is the fire, speech is the fuel, the prana the smoke, the tongue the flame, the eye the embers and the ear the sparks.

2

"In this fire the gods offer food as libation. Out of that offering semen produced."

Chapter VIII — The Five Fires (V)

1

"Woman, O Gautama, is the fire, her sexual organ is the fuel, what invites is the smoke, the vulva is the flame, what is done inside is the embers, the pleasures are the sparks.

2

"In this fire the gods offer semen as libation. Out of that offering the foetus is formed."

Chapter IX — Birth and Death

1

"Thus in the fifth libation water comes to be called man. The foetus enclosed in the membrane, having lain inside for ten or nine months, or more or less, is born.

2

"Having been born, he lives whatever the length of his life may be. When he is dead, they carry him to the fire of the funeral pyre whence he came, whence he arose."

Chapter X — The Various Paths followed after Death

1—2

"Those who know this and those who, dwelling in the forest, practise faith and austerities go to light, from light to day, from

day to the bright half of the moon, from the bright half of the moon to the six months during which the sun goes to the north, from those months to the year, from the year to the sun, from the sun to the moon, from the moon to lightning. There a person who is not a human being meets him and leads him to Brahman. This is the Path of the Gods (Devayana).

3

"But those who, living in the village, perform sacrifices, undertake works of public utility and give alms go to smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months during which the sun goes to the south. But they do not reach the year.

4

"From those months they go to the World of the Manes, from the world of the Manes to the akasa, from the akasa to the moon. This is King Soma. They are the food of the gods. Then the gods eat.

5—6

"Having dwelt there in the lunar world till their good works are consumed, they return again the same way they came. They first reach the akasa and from the akasa the air. Having become air, they become smoke; having become smoke, they become mist;

"Having become mist, they become cloud; having become cloud, they fall as rain—water. Then they are born as rice and barley, herbs and trees, sesamum and beans. Thence the exit is most difficult; for whoever capable of begetting children eats that food and injects semen, they become like unto him.

7

"Those whose conduct here on earth has been good will quickly attain some good birth—birth as a brahmin, birth as a kshatriya, or birth as a vaisya. But those whose conduct here has been evil will quickly attain some evil birth—birth as a dog, birth as a pig, or birth as a chandala.

8

"Those who neither practise meditation nor perform rituals do not follow either of these ways. They become those insignificant creatures which are continually revolving and about which it may be said: 'Live and die.' This is the third place.

"Therefore that world never becomes full. Let a man despise this course. To this end there is the following verse:

9

‘ "A man who steals the gold of a brahmin, he (i.e. a brahmin) who drinks liquor, he who dishonours his teacher's bed and he who kills a brahmin—these four fall, as also a fifth who associates with them.’ "

10

"But he who knows these Five Fires is not stained by sin even though associating with them. He becomes pure and clean and obtains the world of the blessed—he who knows this, yea, he who knows this."

Chapter XI — Concerning the Universal Self

1

Prachinasala the son of Upamanyu, Satyayajna the son of Pulusha, Indradyumna the grandson of Bhallavi, Jana the son of Sarkaraksha and Budila the son of Asvatarasva—great householders and great scriptural scholars—came together and discussed the question:

"What is our self and what is Brahman?"

2

They solved the problem with the words: "Revered Sirs, Uddalaka the son of Aruna knows, at present, about the Vaisvanara Self. Let us go to him."
They went to him.

3

He (Uddalaka) concluded: "These great householders and great scriptural scholars will question me. Perhaps I shall not be able to tell them everything. Therefore I shall direct them to another teacher."

4

He said to them: "Revered Sirs, King Asvapati the son of Kekaya knows, at present, about the Vaisvanara Self. Let us all go to him."
They went to him.

5—7

When they arrived, the king ordered that proper respect should be paid to each of them. The next morning, after leaving bed, he said to them:

"In my kingdom there is no thief, no miser, no wine—bibber, no man without a sacrificial fire, no ignorant person, no adulterer, much less adulteress.

"Revered Sirs, I am going to perform a sacrifice. I shall give to you as much wealth as I give to each priest. Please, revered Sirs, stay here."

They said: "If a person comes to another with a purpose, he should tell the other only about that. At present, you know about the Vaisvanara Self. Please tell us about Him."

He said to them: "I shall give you a reply tomorrow morning."

Next morning they approached him with fuel in their hands. Without having performed any initiatory rites, the king said to them:

Chapter XII — The Head of the Vaisvanara Self

1—2

"O son of Upamanyu, whom do you meditate on as the Self?"

"Heaven only, venerable King," he replied.

"The Self you meditate on," said the king "is the Vaisvanara Self called the Good Light (Sutejas). Therefore one sees in your family the Suta libation as also the Prasuta libation and the Asuta libation and you eat food and see what is pleasing.

Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman.

That, however, is only the head of the Self. Surely your head would have fallen off if you had not come to me."

Chapter XIII — The Eye of the Vaisvanara Self

1—2

Then he said to Satyayajna the son of Pulusha: "O Prachinayogya, whom do you meditate on as the Self?"

"The sun only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self called the Universal Form (Visvarupa). Therefore one sees in your family much and manifold wealth—there are ready the chariot and mules, female servants and gold necklaces—and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That, however, is only the eye of the Self. Surely you would have become blind if you had not come to me."

Chapter XIV — The Prana of the Vaisvanara Self

1—2

Then he said to Indradyumna the grandson of Bhallavi: "O Vaiyaghrapadya, whom do you meditate on as the Self?"

"The air only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self of varied courses (Prithagvartma). Therefore gifts come to you in various ways, rows of chariots follow you in various ways and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That, however, is only the prana of the Self. Surely your prana would have left you if you had not come to me."

Chapter XV — The Trunk of the Vaisvanara Self

1—2

Then he said to Jana the son of Sarkaraksha: "Whom do you meditate on as the Self?"

"The akasa only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self called Bahula (full). Therefore you are full of offspring and wealth and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That, however, is only the trunk of the Self. Surely your trunk would have been destroyed if you had not come to me."

Chapter XVI — The Bladder of the Vaisvanara Self

1—2

Then he said to Budila the son of Asvatarasva: "O Vaiyaghrapadya, whom do you meditate on as the Self?"

"Water only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self called Rayi (wealth). Therefore you are wealthy and flourishing and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That, however, is only the bladder of the Self. Surely your bladder would have burst if you had not come to me."

Chapter XVII — The Feet of the Vaisvanara Self

1—2

Then he said to Uddalaka the son of Aruna: "O Gautama, whom do you meditate on as the Self?"

"The earth only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self called Pratihtha (the support). Therefore you are supported by offspring and cattle and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That, however, is only the feet of the Self. Surely your feet would have withered away if you had not come to me."

Chapter XVIII — The Vaisvanara Self as the Whole

1

Then he (the king) said to them all: "You being endowed with limited knowledge eat your food, knowing that Vaisvanara Self as if He were many. But he who worships the Vaisvanara Self as the measure of the span from earth to heaven and as identical with the self, eats food in all worlds, in all beings and in all selves.

2

"Of this Vaisvanara Self the head is Sutejas (the Good Light), the eye Visvarupa (the Universal Form), the prana Prithagvartma (of various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet Prithivi (the earth), the chest the Vedi (altar), the hair the kusa grass on the altar, the heart the Garhapatya Fire, the mind the Anvaharya Fire and the mouth the Ahavaniya Fire."

Chapter XIX — Performance of the Agnihotra in Oneself (The Prana)

1

Therefore the food that comes first should be offered as an oblation. The first oblation that he (i.e. the eater) offers, he should offer, saying: "Svaha to the prana!" Then the prana is satisfied.

2

The prana being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied, heaven is satisfied. Heaven being satisfied, whatever is under heaven and under the sun is satisfied. They being satisfied, he (i.e. the eater or sacrificer) is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XX — The Vyana

1

The second oblation that he offers, he should offer, saying: "Svaha to the vyana!" Then the vyana is satisfied.

2

The vyana being satisfied, the ear is satisfied. The ear being satisfied, the moon is satisfied. The moon being satisfied, the quarters are satisfied. The quarters being satisfied, whatever is under the quarters and under the moon is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XX — The Apana

1

The third oblation that he offers, he should offer, saying: "Svaha to the apana!" Then the apana is satisfied.

2

The apana being satisfied, speech (i.e. the tongue) is satisfied. Speech being satisfied, fire is satisfied. Fire being satisfied, the earth is satisfied. The earth being satisfied, what is under the earth and under fire is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XXII — The Samana

1

The fourth oblation that he offers, he should offer, saying: "Svaha to the samana!" Then the samana is satisfied.

2

The samana being satisfied, the mind is satisfied. The mind being satisfied, the rain—god is satisfied. The rain—god being satisfied, the lightning is satisfied. The lightning being satisfied, what is under the lightning and under the rain—god is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XXIII — The Udana

1

The fifth oblation that he offers, he should offer, saying: "Svaha to the udana!" Then the udana is satisfied.

2

The udana being satisfied, the skin is satisfied. The skin being satisfied, the air is satisfied. The air being satisfied, the akasa is satisfied. The akasa being satisfied, what is under the air and under the akasa is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XXIV — The Glory of the Agnihotra Sacrifice

1

If, without knowing this knowledge of the Vaisvanara Self, one offers an Agnihotra oblation, it is like an oblation offered in dead ashes after removing the live coals.

2

But if; knowing this, one offers an Agnihotra oblation, it is like an oblation offered in all the worlds, in all beings and in all atmans.

3

Even as the soft fibres of the ishika reed, when thrown into fire, are burnt, so also are burnt all the sins of one who, knowing this, offers an Agnihotra oblation.

4

Therefore even if a man who knows this gives what is left of his food to a chandala, he verily offers it to his Vaisvanara Self. On this there is the following verse:

5

"As here on earth hungry children gather around their mother, so do all beings gather around the Agnihotra sacrifice, yea around the Agnihotra sacrifice."

Part Six

Chapter I — The Non—Duality of the Self

1

Om. There once lived Svetaketu the grandson of Aruna. To him his father said: "Svetaketu, lead the life of a brahmacharin; for there is none belonging to our family, my dear, who, not having studied the Vedas, is a brahmin only by birth."

2—3

Svetaketu went to his teacher's house when he was twelve years old and studied the Vedas till he was twenty—four. Then he returned to his father, serious, considering himself well read and arrogant.

His father said to him: "Svetaketu, since you are now so serious, think yourself well read and are so arrogant, have you, my dear, ever asked for that instruction by which one hears what cannot be heard, by which one perceives what cannot be perceived, by which one knows what cannot be known?" Svetaketu asked: "What is that instruction, venerable Sir?"

4—6

"Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay;

"Just as, my dear, by one nugget of gold all that is made of gold is known, the modification being only a name, arising from speech, while the truth is that all is gold;

"And just as, my dear, by one pair of nail—scissors all that is made of iron is known, the modification being only a name, arising from speech, while the truth is that all is iron—even so, my dear, is that instruction."

7

"Surely those venerable men did not know that. For if they had known it, why should they not have told it to me? Therefore do you, venerable Sir, tell me about it."

"So be it, my dear," said the father.

Chapter II — Brahman: the Cause of the Universe

1

"In the beginning, my dear, this universe was Being (Sat) alone, one only without a second. Some say that in the beginning this was non—being (asat) alone, one only without a second; and from that non—being, being was born."

2

Aruni said: "But how, indeed, could it be thus, my dear? How could Being be born from non—being? No, my dear, it was Being alone that existed in the beginning, one only without a second.

3

"It (Being, or Brahman) thought: 'May I be many; may I grow forth.' It created fire. That fire thought: 'May I be many; may I grow forth.' It created water. That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone.

4

"That water thought: 'May I be many; may I grow forth.' It created food (i.e. earth). That is why, whenever it rains anywhere, abundant food is produced. From water alone is edible food produced.

Chapter III — The Threefold Development

1

"Of all these living beings, there are only three origins: those born from an egg, those born from a living being and those born from a sprout.

2

"That Deity thought: 'Let Me now enter into those three deities by means of this living self and let Me then develop names and forms.'

3

"That Deity, having thought: 'Let Me make each of these three tripartite,' entered into these three deities by means of the living self and developed names and forms.

4

"It made each of these tripartite; and how these three deities became, each of them, tripartite, that learn from me now, my dear.

Chapter IV — The Threefold Development further explained

1

"The red colour of gross fire is the colour of the original fire; the white colour of gross fire is the colour of the original water; the black colour of gross fire is the colour of the original earth. Thus vanishes from fire what is commonly called fire, the modification being only a name, arising from speech, while the three colours (forms) alone are true.

2

"The red colour of the sun is the colour of fire, the white the colour of water, the black the colour of earth. Thus vanishes from the sun what is commonly called the sun, the modification being only a name, arising from speech, while the three colours alone are true.

3

"The red colour of the moon is the colour of fire, the white the colour of water, the black the colour of earth. Thus vanishes from the moon what is commonly called the moon, the modification being only a name, arising from speech, while the three colours alone are true.

4

"The red colour of lightning is the colour of fire, the white the colour of water, the black the colour of earth. Thus vanishes from lightning what is commonly called lightning, the modification being only a name, arising from speech, while the three colours alone are true.

5

"It was just through this knowledge that the great householders and great Vedic scholars of olden times declared: 'No one can now mention to us anything which we have not heard, thought of, or known.' They knew all from these three forms.

6—7

"Whatever, appeared red they knew to be the colour of fire; whatever appeared white they knew to be the colour of water; whatever appeared black they knew to be the colour of earth.

"Whatever appeared to be unknown they knew to be the combination of these three deities (i.e. colours). Now learn from me, my dear, how these three deities, when they reach man, become each of them tripartite.

Chapter V — The Threefold Nature of Food

1

"Food when eaten becomes threefold. What is coarsest in it becomes faeces, what is medium becomes flesh and what is subtlest becomes mind.

2

"Water when drunk becomes threefold. What is coarsest in it becomes urine, what is medium becomes blood and what is subtlest becomes prana.

3

"Fire when eaten becomes threefold. What is coarsest in it becomes bone, what is medium becomes marrow and what is subtlest becomes speech.

4

"The mind, my dear, consists of food, the prana of water and speech of heat."

"Please, venerable Sir, instruct me further."

"So be it, my dear"

Chapter VI — The Physical Nature of the Mind, the Prana and Speech

1

"That, my dear, which is the subtlest part of curds rises, when they are churned and becomes butter.

2

"In the same manner, my dear, that which is the subtlest part of the food that is eaten rises and becomes mind.

3

"The subtlest part of the water that is drunk rises and becomes prana.

4

"The subtlest part of the fire that is eaten rises and becomes speech.

5

"Thus, my dear, the mind consists of food, the prana consists of water and speech consists of fire."

"Please, venerable Sir, instruct me further."

"So be it, my dear"

Chapter VII — How the Mind consists of Food

1

"A person, my dear, consists of sixteen parts. Do not eat any food for fifteen days, but drink as much water as you like. Since the prana consists of water, it will not be cut off if you drink water."

2

Svetaketu did not eat any food for fifteen days. Then he came to his father and said: "What, Sir, shall I recite?"
His father said: "The Rik, Yagus and Saman verses."
He replied: "They do not occur to me, Sir."

3

His father said to him: "Just as, my dear, of a great blazing fire a single coal, the size of a firefly, may be left, which would not

burn much more than that, even so, my dear, of your sixteen parts only one part is left; and therefore with that one part you do not remember the Vedas. Now go and eat and you will understand me."

4

Svetaketu ate and approached his father. Then whatever his father asked him, he showed that he knew it.

5—6

Then his father said to him: "Just as, my dear, of a great lighted fire a single coal the size of a firefly, if left, may be made to blaze up again by adding grass to it and will thus burn much more,

"Even so, my dear; of your sixteen parts only one part was left and that, when strengthened by food, blazed up. With it you now remember the Vedas. Therefore, my dear, the mind consists of food, the prana consists of water and speech consists of fire."

After that he understood what his father said, yea, he understood it.

Chapter VIII — Concerning Sleep, Hunger, Thirst and Death

1

Uddalaka the son of Aruna said to his son Svetaketu: "Learn from me, my dear, the true nature of sleep. When a person has entered into deep sleep, as it is called, then, my dear, he becomes united with Pure Being (Sat), he has gone to his own Self. That is why they say he is in deep sleep (svapiti); it is because he has gone (apita) to his own (svam).

2

"Just as a bird tied by a string to the hand of the bird—catcher first flies in every direction and then finding no rest anywhere, settles down at the place where it is bound, so also the mind (i.e. the individual soul reflected in the mind), my dear, after flying in every direction and finding no rest anywhere, settles down in the Prana (i.e. Pure Being); for the mind (the individual soul) is fastened to the Prana (Pure Being).

3

"Learn from me, my dear, what hunger and thirst are. When a man is hungry, as they say, it is water that has led (i.e. carried

away) what was eaten. Therefore, just as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of water as the leader of food. So, my dear, know this offshoot (i.e. the body) to have sprung forth from a cause, for it cannot be without a root.

4

"And where could its root be except in food (earth)? And in the same way, my dear, as food too is an offshoot, seek for water as its root. And as water too, my dear, is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being (Sat) as its root. Yes, all these creatures, my dear, have their root in Being, they dwell in Being, they finally rest in Being.

5

"When a man is said to be thirsty, it is fire that has led (i.e. carried away) what was drunk by him. Therefore as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of fire as the leader of water. So, my dear, know this offshoot (the body) to have sprung forth from a cause, for it cannot be without a root.

6

"And where could its root be except in water? And in the same way, my dear, as water is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being as its root. Yes, my dear, all these creatures have their root in Being, they dwell in Being, they finally rest in Being.

"And how these three deities (fire, water and earth), on reaching a human being, become each of them tripartite has already been said. When a person departs hence, his speech merges in his mind, his mind in his prana, his prana in heat (fire) and the heat in the Highest Being.

7

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter IX — The Absence of Individuality in Deep Sleep

1—2

"As bees, my dear, make honey by collecting the juices of trees located at different places and reduce them to one form,
"And as these juices have no discrimination so as to be able to say: 'I am the juice of this tree,' or 'I am the juice of that tree'—even so, indeed, my dear, all these creatures, though they reach Pure Being, do not know that they have reached Pure Being.

3

"Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again.

4

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter X — The Absence of Particularized Consciousness in Deep Sleep

1—2

"These rivers, my dear, flow—the eastern toward the east and the western toward the west. They arise from the sea and flow into the sea. Just as these rivers, while they are in the sea, do not know: 'I am this river' or 'I am that river,'

"Even so, my dear, all these creatures, even though they have come from Pure Being, do not know that they have come from Pure Being. Whatever these creatures are, here in this world—a tiger, a lion, a wolf a boar, a worm, a fly, a gnat, or a mosquito, that they become again.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XI — The Indestructibility of the Jiva

1

"If, my dear, someone were to strike at the root of this large tree here, it would bleed but live. If he were to strike at the middle, it would bleed but live. If he were to strike at the top, it would bleed but live. Pervaded by the living self, that tree stands firm, drinking in again and again its nourishment and rejoicing.

2

"But if the life (i.e. living self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole three withers.

3

"In exactly the same manner, my dear," said he, "know this: This body dies, bereft of the living self; but the living self dies not.

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XII — The Birth of the Gross from the Subtle

1

"Bring me a fruit of that nyagrodha (banyan) tree."

"Here it is' venerable Sir." "Break it."

"It is broken, venerable Sir."

"What do you see there?"

"These seeds, exceedingly small,

"Break one of these, my son."

"It is broken, venerable Sir."

"What do you see there?"

"Nothing at all, venerable Sir."

2

The father said: "That subtle essence, my dear, which you do not perceive there—from that very essence this great nyagrodha arises.

Believe me, my dear.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XIII — The Invisibility of an Existent Object

1

"Place this salt in water and then come to me in the morning."

The son did as he was told.

The father said to him: "My son, bring me the salt which you placed in the water last night."

Looking for it, the son did not find it, for it was completely dissolved.

2

The father said: "My son, take a sip of water from the surface. How is it?"

"It is salt."

"Take a sip from the middle. How is it?"

"It is salt."

"Take a sip from the bottom. How is it?"

"It is salt."

"Throw it away and come to me."

The son did as he was told, saying: "The salt was there all the time."

Then the father said: "Here also, my dear, in this body you do not perceive Sat (Being); but It is indeed there."

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XIV — The Means of Self—Knowledge

1

"Just as someone, my dear, might lead a person, with his eyes covered, away from the country of the Gandharas and leave

him in a place where there were no human beings; and just as that person would turn toward the east, or the north, or the south, or the west, shouting: 'I have been brought here with my eyes covered, I have been left here with my eyes covered!'

2

"And as thereupon someone might loosen the covering and say to him: 'Gandhara is in that direction; go that way'; and as thereupon, having been informed and being capable of judgement, he would, by asking his way from one village to another, arrive at last at Gandhara—in exactly the same manner does a man who has found a teacher to instruct him obtain the true knowledge. For him there is delay only so long as he is not liberated from the body; then he reaches perfection.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XV — Ultimate Liberation

1

"Around a dying person afflicted with illness, my dear, his relatives gather and ask: 'Do you know me? Do you know me?' He knows them as long as his speech is not merged in his mind, his mind in his prana (breath), his prana in heat (fire) and the heat in the Highest Deity.

2

"But when his speech is merged in his mind, his mind in his prana, his prana in heat and the heat in the Highest Deity, then he does not know them.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear;" the father replied.

Chapter XVI — Liberation for the Knower of Brahman

1

"My dear, they (i.e. the police) bring a man whom they have seized by the hand and say: 'He has taken something, he has committed a theft.' When he denies it, they say: 'Heat the axe for him.' If he has committed the theft but denies it, then he makes himself a liar. Being false—minded, he covers himself with falsehood, grasps the heated axe and is burnt. Then he is killed.

2

"But if he did not commit the theft, then he makes himself what he really is. Being true—minded, he covers himself with truth, grasps the heated axe and is not burnt. He is released.

3

"As that truthful man is not burnt so also one who has known Sat is not born again. Thus in That (Sat) all that exists has its self. That is the True. That is the Self. That thou art, Svetaketu."

Part Seven

Chapter I — Dialogue between Narada and Sanatkumara

1

Om. Narada approached Sanatkumara as a pupil and said:
"Venerable Sir, please teach me."
Sanatkumara said to him: "Please tell me what you already know.
Then I shall tell you what is beyond."

2

Narada said: "Venerable Sir, I know the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharva—Veda as the fourth Veda, the epics (Puranas) and ancient lore (Itihasa) as the fifth, the Veda of the Vedas (i.e. grammar), the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma—vidya (i.e. the science of pronunciation, ceremonials, prosody, etc.), the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts. All this I know, venerable Sir.

3

"But, venerable Sir, with all this I know words only; I do not know the Self. I have heard from men like you that he who knows the Self overcomes sorrow. I am one afflicted with sorrow. Do you, venerable Sir, help me to cross over to the other side of sorrow."

Sanatkumara said to him: "Whatever you have read is only a name.

4

"Verily, a name is the Rig—Veda; so also are the Yajur—Veda, the Sama—Veda, the Atharva—Veda as the fourth Veda, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma—vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts.

"Meditate on the name.

5

"He who meditates on a name as Brahman can, of his own free will, reach as far as the name reaches—he who meditates on a name as Brahman."

Narada said: "Venerable Sir, is there anything greater than a name?"

"Of course there is something greater than a name." "Please tell that to me, venerable Sir."

Chapter II — Speech as Brahman

1

"Speech is, verily, greater than a name. Speech makes one understand the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharva—Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma—vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts, as well as heaven, earth, air, akasa, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies and ants, as also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant.

"Verily, if there were no speech, neither righteousness nor

unrighteousness would be known, neither the true nor the false, neither the pleasant nor the unpleasant.
"Speech, verily, makes us know all this. Meditate upon speech.

2

"He who meditates on speech as Brahman can, of his own free will, reach as far as speech reaches—he who meditates on speech as Brahman."

Narada said: "Venerable Sir, is there anything greater than speech?"

"Of course there is something greater than speech."

"Please tell that to me, venerable Sir."

Chapter II — Mind as Brahman

1

"The mind is, verily, greater than speech. Just as the closed fist holds two amalakas, or two plums, or two aksha fruits, so does the mind hold speech and a name. For when a man thinks in his mind that he would read the sacred hymns, then he reads them. When he thinks in his mind that he would perform actions, then he performs them. When he thinks in his mind that he would have sons and cattle, then he desires them. When he thinks in his mind that he would have this world and the other, then he desires them. Mind, indeed, is the self; mind is the world; mind is Brahman.

"Meditate on the mind.

2

"He who meditates on mind as Brahman can, of his own free will, reach as far as mind reaches—he who meditates on mind as Brahman."

Narada said: "Venerable Sir, is there anything greater than mind?"

"Of course there is something greater than mind."

"Please tell that to me, venerable Sir."

Chapter IV — Will as Brahman

1

"Will (Samkalpa) is, verily, greater than mind. For when a man wills, then he thinks in his mind, then he utters speech and then he employs speech in the recital of a name. The sacred hymns are included in a name and all sacrifices are included in the sacred hymns.

2

"Will, indeed, is the goal of all these beginning with mind and ending in sacrifice; from will they arise and in will they all abide. Heaven and earth willed, air and akasa willed, water and fire willed. Through the will of heaven and earth, etc. the rain will; through the will of the rain, food will; through the will of food, the pranas will; through the will of the pranas, the sacred hymns will; through the will of the sacred hymns, the sacrifices will; through the will of the sacrifices, the world will; through the will of the world, everything wills. Such is will.

Meditate on will.

3

"He who meditates on will as Brahman can, of his own free will, reach as far as will reaches—he who meditates on will as Brahman."

Narada said: "Venerable Sir, is there anything greater than will?"

"Of course there is something greater than will."

"Please tell that to me, venerable Sir."

Chapter V — Consideration as Brahman

1

"Consideration (Chitta) is, verily, greater than will. For when a man considers, then he wills, then he thinks in his mind, then he utters speech, then he engages speech in the recitation of a name. The sacred hymns are included in a name and all sacrifices are included in the sacred hymns.

2

"Consideration is, indeed, the goal of all these beginning with mind and ending in sacrifice; from consideration they arise and in consideration they all abide. Therefore if a person is without consideration, even though he possesses much knowledge, people say of him that he is nothing and whatever he knows is useless; for if he were really learned, he would not be so inconsiderate. But if a person is considerate, though he knows but little, to him people are eager to listen. Consideration, indeed, is the goal of all these; consideration is the self; consideration is the support.

Meditate on consideration.

3

"He who meditates on consideration as Brahman, he, being permanent, firm and undistressed, obtains the worlds which are permanent, firm and undistressed; he can, of his own free will, reach as far as consideration reaches—he who meditates on consideration as Brahman."

Narada said: "Venerable Sir, is there anything greater than consideration?"

"Of course there is something greater than consideration."

"Please tell that to me, venerable Sir."

Chapter VI — Meditation as Brahman

1

"Meditation (Dhyana) is, verily, greater than consideration. Earth meditates, as it were. The mid—region meditates, as it were. Heaven meditates, as it were. The waters meditate, as it were. The mountains meditate, as it were. The gods meditate, as it were. Men meditate, as it were. Therefore he who, among men, attains greatness here on earth seems to have obtained a share of meditation. Thus while small people are quarrelsome, abusive and slandering, great men appear to have obtained a share of meditation. Meditate on meditation.

2

"He who meditates on meditation as Brahman, can, of his own free will, reach as far as meditation reaches—he who meditates on meditation as Brahman."

Narada said: "Venerable Sir, is there anything greater than meditation?"

"Of course there is something greater than meditation."

"Please tell that to me, venerable Sir."

Chapter VII — Understanding as Brahman

1

"Understanding is, verily, greater than meditation. Understanding makes one understand the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharva—Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma—vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts; heaven, earth, air, water, fire, gods, men, cattle, birds, herbs, trees; animals,

together with worms, flies and ants; and also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant, food and taste, this world and yonder world. Meditate on understanding.

2

"He who meditates on understanding as Brahman attains the worlds of understanding and knowledge and can, of his own free will, reach as far as understanding reaches—he who meditates on understanding as Brahman."

Narada said: "Venerable Sir, is there anything greater than understanding?"

"Of course there is something greater than understanding."

"Please tell that to me, venerable Sir."

Chapter VIII — Strength as Brahman

1

"Strength is, verily, greater than understanding. One strong man causes a hundred men of understanding to tremble. When a man is strong he can rise. If he rises he can attend on the teachers. If he attends on them he can become their intimate companion as a pupil. If he is their intimate companion he can watch their conduct, listen to their instruction, reflect on what he hears, become convinced of what he reflects on, act and enjoy the result of action. By strength the earth stands firm, by strength the mid—region, by strength heaven, by strength the mountains, by strength the gods and men, by strength cattle and birds, herbs and trees and animals, together with worms, flies and ants, by strength the world stands firm. Meditate upon strength."

2

"He who meditates on strength as Brahman can, of his own free will, reach as far as strength reaches—he who meditates on strength as Brahman."

Narada said: "Venerable Sir, is there anything greater than strength?"

"Of course there is something greater than strength."

"Please tell that to me, venerable Sir."

Chapter IX — Food as Brahman

1

"Food is, verily, greater than strength. Therefore if a man abstains from food for ten days, even though he might live, yet

he would not be able to see, hear, reflect, become convinced, act, or enjoy the result. But when he obtains food, he is able to see, hear, reflect, become convinced, act and enjoy the result.

2

"He who meditates on food as Brahman obtains the world rich in food and drink; he can, of his own free will, reach as far as food reaches—he who meditates on food as Brahman."

Narada said: "Venerable Sir, is there anything greater than food?"

"Of course there is something greater than food."

"Please tell that to me, venerable Sir."

Chapter X — Water as Brahman

1

"Water is, verily, greater than food. Therefore if there is not sufficient rain, then living creatures are afflicted with the thought that there will be less food. But if there is sufficient rain, then living creatures rejoice in the thought that there will be much food. It is water that assumes the form of this earth, this mid—region, this heaven, these mountains, these gods and men, cattle and birds, herbs and trees and animals, together with worms, flies and ants. Water indeed is all these forms. Meditate on water.

2

"He who meditates on water as Brahman obtains all his desires and becomes satisfied; he can, of his own free will, reach as far as water reaches—he who meditates on water as Brahman."

Narada said: "Venerable Sir, is there anything greater than water?"

"Of course there is something greater than water."

"Please tell that to me, venerable Sir."

Chapter XI — Fire as Brahman

1

"Fire is, verily, greater than water. For, having seized the air, it warms the akasa. Then people say: 'It is hot, it burns; it will rain.' Thus does fire first manifest itself and then create water. Furthermore, thunderclaps roll with lightning upward and across the sky. Then people say: 'There is lightning, there is thunder; it will rain.' Here also does fire first manifest itself and then create water. Meditate on fire.

2

"He who meditates on fire as Brahman becomes radiant himself and obtains radiant worlds, full of light and free from darkness; he can, of his own free will, reach as far as fire reaches—he who meditates on fire as Brahman."

Narada said: "Venerable Sir, is there anything greater than fire?"

"Of course there is something greater than fire."

"Please tell that to me, Venerable Sir."

Chapter XII — The Akasa as Brahman

1

"The akasa is, verily, greater than fire. For in the akasa exist both the sun and the moon, lightning, stars and fire. It is through the akasa that a person calls another; it is through the akasa that the other hears; it is through the akasa that the person hears back. In the akasa we rejoice when we are together and in the akasa we rejoice not when we are separated. In the akasa everything is born and toward the akasa all things grow. Meditate upon the akasa.

2

"He who meditates on the akasa as Brahman obtains the worlds extending far and wide, luminous, free from pain and spacious; he can, of his own free will, reach as far as the akasa reaches—he who meditates on the akasa as Brahman."

Narada said: "Venerable Sir, is there anything greater than the akasa?"

"Of course there is something greater than the akasa."

"Please tell that to me, venerable Sir."

Chapter XIII — Memory as Brahman

1

"Memory is, verily, greater than the akasa. Therefore even when many people assemble, if they had no memory they would not hear anyone at all, they would not think, they would not understand. But surely, if they had memory, they would hear, think and understand. Through memory one knows one's sons, through memory one's cattle. Meditate on memory.

2

"He who meditates on memory as Brahman can, of his own free will, reach as far as memory reaches—he who meditates

on memory as Brahman."

Narada said: "Venerable Sir, is there anything greater than memory?"

"Of course there is something greater than memory."

"Please tell that to me, venerable Sir."

Chapter XIV — Hope as Brahman

1

"Hope is, verily, greater than memory. Kindled by hope, a person endowed with memory reads the sacred hymns, performs sacrifices, desires sons and cattle; desires this world and the other. Meditate on hope.

2

"He who meditates on hope as Brahman—all his desires are fulfilled through hope, his prayers are not in vain; he can, of his own free will, reach as far as hope reaches—he who meditates on hope as Brahman."

Narada said: "Venerable Sir, is there anything greater than hope?"

"Of course there is something greater than hope."

"Please tell that to me, venerable Sir."

Chapter XV — The Prana as Brahman

1

"The prana is, verily, greater than hope. As the spokes of a wheel are fastened to the nave, so are all these beginning with the name and ending with hope fastened to the prana. The prana moves by the prana. The prana gives the prana to the prana. The prana is the father, the prana is the mother, the prana is the brother, the prana is the sister, the prana is the teacher, the prana is the brahmin.

2

"If one says something unbecoming to a father, mother, brother, sister, teacher, or brahmin, then people say: 'Shame on you! Verily, you are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brahmin.'

3

"But if; when the prana has departed from them, one shoves them together with a poker and burns every bit of them, no one

would say: 'You are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brahmin.'

4

"The prana, verily, is all this. He (i.e. the knower of the prana) who sees this, reflects on this, is convinced of this, becomes an ativadi (superior speaker). If people say to such a man: 'You are an ativadi,' he may say: 'Yes, I am an ativadi'; he need not deny it."

Chapter XVI — The Knowledge of the Truth

1

"But in reality he is an ativadi who has become an ativadi by the knowledge of the True."

"May I, venerable Sir, become an ativadi by the knowledge of the True."

"But one should desire to know the True."

"Venerable Sir, I desire to know the True."

Chapter XVII — Truth depends upon Understanding

1

Sanatkumara said: "When one understands the True, only then does one declare the True. One who does not understand the True does not declare It. Only one who understands It declares the True. One must desire to understand this understanding."

"Venerable Sir, I desire to understand."

Chapter XVIII — Understanding depends upon Reflection

1

"When one reflects, only then does one understand. One Who does not reflect does not understand. Only one who reflects understands. One must desire to understand this reflection."

"Venerable Sir, I desire to understand reflection."

Chapter XIX — Reflection depends upon Faith

1

"When one has faith, only then does one reflect. One who does not have faith does not reflect. Only one who has faith reflects. One must desire to understand faith."

"Venerable Sir, I desire to understand faith."

Chapter XX — Faith depends upon Single—Mindedness

1

"When one is single—minded in one's devotion to the teacher, only then does one have faith. One who does not have single—mindedness does not have faith. Only one who has single—mindedness has faith. One must desire to understand single—mindedness."

"Venerable Sir, I desire to understand single—mindedness."

Chapter XXI — Single—Mindedness depends upon Concentration

1

"When one performs one's duties (i.e. practises concentration), only then does one have single—mindedness. One who does not perform his duties does not have single—mindedness. Only one who performs his duties has single—mindedness. One must desire to understand the performance of duties."

"Venerable Sir, I desire to understand the performance of duties."

Chapter XXII — Concentration depends upon Bliss

1

"When one obtains bliss, only then does one perform one's duties. One who does not obtain bliss does not perform his duties. Only one who obtains bliss performs his duties. One must desire to understand bliss."

"Venerable Sir, I desire to understand bliss."

Chapter XXIV — The Infinite is Bliss

1

"The infinite is bliss. There is no bliss in anything finite. Only the Infinite is bliss. One must desire to understand the Infinite."

"Venerable Sir, I desire to understand the Infinite."

Chapter XXIV — The Infinite and the Finite

1

"Where one sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite is immortal, the finite mortal."

"Venerable Sir, in what does the Infinite find Its support?"

"In Its own greatness—or not even in greatness."

2

"Here on earth people describe cows and horses, elephants and gold, slaves and wives, fields and houses, as 'greatness.' I do not mean this," he said, "for in such cases one thing finds its support in another. But what I say is:

Chapter XXV — Instruction about the Infinite

1

"That infinite, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Infinite, indeed, is all this.

"Next follows the instruction about the Infinite with reference to 'I':

I, indeed, am below. I am above. I am behind. I am before. I am to the south. I am to the north. I am, indeed, all this.

2

"Next follows the instruction about the Infinite with reference to the Self: The Self indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this.

"Verily, he who sees this, reflects on this and understands this delights in the Self sports with the Self, rejoices in the Self revels in the Self. Even while living in the body he becomes a self—ruler. He wields unlimited freedom in all the worlds.

“But those who think differently from this have others for their rulers they live in perishable worlds. They have no freedom in all the worlds.”

Chapter XXVI — Self—knowledge

1

"For him who sees this, reflects on this and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the Self, the akasa springs from the Self, fire springs from the Self; water springs from the Self; appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self; understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self; mind springs from the Self speech springs from the Self, the name springs from the Self the sacred hymns spring

from the Self the sacrifices spring from the Self—ay, all this springs from the Self."

2

"On this there is the following verse:

"‘The knower of Truth does not see death or disease or sorrow. The knower of Truth sees everything and obtains everything everywhere.’

"He (the knower) is one before the creation, becomes three, becomes five, becomes seven, becomes nine; then again he is called eleven, one hundred and ten and one thousand and twenty.

"Now is described the discipline for inner purification by which Self—Knowledge is attained: When the food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened."

The venerable Sanatkumara showed Narada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.

Part Eight

Chapter I — Brahman in the Heart

1

Om. There is in this city of Brahman an abode, the small lotus of the heart; within it is a small akasa. Now what exists within that small akasa, that is to be sought after, that is what one should desire to understand.

2—3

If they should say to him: "Now, with regard to the abode, the small lotus, in this city of Brahman and the small akasa within it—what is there in it that is to be sought after and what is there that one should desire to understand?"

Then he (the teacher) should say: "As far as, verily, this great akasa extends, so far extends the akasa within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever belongs to him (i.e. the embodied creature) in this world and whatever does not, all that is contained within it (i.e. the akasa in the heart)."

4

If they (the pupils) should say: "If everything that exists—all beings and all desires—is contained in this city of Brahman,

then what is left of it when old age overcomes it or when it perishes?"

5

Then he (the teacher) should say: "With the old age of the body, That (i.e. Brahman, described as the akasa in the heart) does not age; with the death of the body, That does not die. That Brahman and not the body is the real city of Brahman. In It all desires are contained. It is the Self—free from sin, free from old age, free from death, free from grief free from hunger, free from thirst; Its desires come true, Its thoughts come true. Just as, here on earth, people follow as they are commanded by a leader and depend upon whatever objects they desire, be it a country or a piece of land so also those who are ignorant of the Self depend upon other objects and experience the result of their good and evil deeds.

6

"And just as, here on earth, whatever is earned through work perishes, so does the next world, won by virtuous deeds, perish. Those who depart hence without having realized the Self and these true desires—for them there is no freedom in all the worlds. But those who depart hence after having realized the Self and these true desires—for them there is freedom in all the worlds.

Chapter II — The Fulfilment of Desires through Self—Knowledge

1

"If he desires the World of the Manes, by his mere thought the Manes come to him. Having obtained the world of the Manes he is happy.

2

"And if he desires the world of the mothers, by his mere thought the mothers come to him. Having obtained the world of the mothers, he is happy.

3

"And if he desires the world of the brothers, by his mere thought the brothers come to him. Having obtained the world of the brothers, he is happy.

4

"And if he desires the world of the sisters, by his mere thought the sisters come to him. Having obtained the world of the sisters, he is happy.

5

"And if he desires the world of the friends, by his mere thought the friends come to him. Having obtained the world of the friends, he is happy.

6

"And if he desires the world of perfumes and garlands, by his mere thought perfumes and garlands come to him. Having obtained the world of perfumes and garlands, he is happy.

7

"And if he desires the world of food and drink, by his mere thought food and drink come to him. Having obtained the world of food and drink, he is happy.

8

"And if he desires the world of song and music, by his mere thought song and music come to him. Having obtained the world of song and music, he is happy.

9

"And if he desires the world of women, by his mere thought women come to him. Having obtained the world of women, he is happy.

10

"Whatever country he longs for, whatever objects he desires, by his mere thought all these come to him. Having obtained them, he is happy.

Chapter III — The Serene Self and Satya Brahman

1

"These true desires are covered by what is false. Though they exist always, yet they have a covering which is false. Thus, whosoever belonging to the embodied creature has departed from this life, him he cannot see in this world with his eyes.

2

"Those of his fellows who belong to him here and those who are dead and whatever else there is which he wishes for and does not obtain—he finds all that by going in there (i.e. into his own Self). For there, indeed, lie those true desires of his, covered by what is false.

"As people who do not know the spot where a treasure of gold has been hidden somewhere in the earth, walk over it again and again without finding it, so all these creatures day after day go into the World of Brahman and yet do not find it, because they are carried away by untruth.

3

"That Self abides in the heart. The etymological explanation of *heart* is this: This one (*ayam*) is in the heart (*hridi*); therefore It is called the heart (*hridayam*). He who knows this goes every day in deep sleep to Heaven (i.e. Brahman, dwelling in the heart).

4

"Now, this serene being, after rising from this physical body and attaining the Highest Light, reaches his own true form. This is the Self." Thus he (i.e. the teacher, questioned by his pupils) spoke. Continuing, he said: "This is the immortal, the fearless. This is Brahman. And of this Brahman the name is *Satyam*, the True."

5

This name *Satyam* consists of three syllables: *Sat*, *ti* and *yam*. That which is *Sat* signifies the Immortal; and that which is *ti* is the mortal; and *yam* binds them both. Because this syllable binds both, therefore it is called *yam*. He who knows this goes every day in deep sleep to Heaven (i.e. Brahman, dwelling in the heart).

Chapter IV — Brahman as a Dam

1

The self is a dam, a separating boundary, for keeping these worlds apart. This dam is not passed by day and night, by old age, death and grief, or by good and evil deeds. All evils turn back from It, for the World of Brahman is free from all evil.

2

Therefore, having reached this dam, he who is blind ceases to be blind, he who is miserable ceases to be miserable, he who is afflicted with disease ceases to be afflicted. Therefore, having reached this dam, the night becomes day; for the World of Brahman is lighted once for all.

3

That World of Brahman belongs to those who realize It by means of continence (brahmacharya)—for them there is freedom in all the worlds.

Chapter V — Continence

1

Now, what people call yajna (sacrifice), that is really continence. For he who knows Brahman obtains that World of Brahman, which others obtain through sacrifice, by means of continence.

What people call ishta (worship), that is really continence. For having desired (ishtva) the Knowledge of the Self; by means of continence one realizes the Self.

2

Now, what people call the Satrayana sacrifice, that is really continence. For by means of continence one obtains from the True (Sat) the safety (trana) of the self.

What people call the vow of silence (mauna), that is really continence. For after knowing the Self from the scriptures one meditates (manute) on It.

3

Now, what people call the vow of fasting (anasakayana), that is really continence. For that Self does not perish (na nasyati) which one realizes by means of continence.

4

The World of Brahman belongs to those who obtain by means of continence the seas Ara and Nya in the World of Brahman. For them there is freedom in all the worlds.

Chapter VI — The Course after Death for the Illumined

1

Now, those arteries of the heart are filled with the essences of brown, white, blue, yellow and red liquid substances. Verily, the sun yonder is brown, it is white, it is blue, it is yellow, it is red.

2

As a long highway runs between two villages, this one and that yonder, so do the rays of the sun go to both worlds, this one and that yonder. They start from yonder sun and enter into these arteries; they start from these arteries and enter into yonder sun.

3

When a man is asleep, with the senses withdrawn and serene and sees no dream, then he has entered into these arteries. Then no evil touches him, for he has obtained the light of the sun.

4

And when he becomes weak, then those sitting around him say: "Do you know me? Do you know me?" As long as he has not departed from this body, he knows them.

5

When he departs from the body if he is a mere ritualist and ignorant of Brahman he then goes upward by these rays toward the worlds which he has gained by his meritorious work. Or if he is a knower of the doctrines of the akasa in the lotus of the heart, he then meditates on Om and thus secures entrance into Brahmaloaka. Or if he is ignorant he attains lower bodies. The knower attains the solar orb as quickly as one directs one's mind from one object to another. This indeed is the door to the World of Brahman for those who know; for the ignorant it is closed.

6

On this there is the following verse:
"There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man at death attains immortality. Other arteries, going in different directions, only serve as channels for his departing from the body, yea, only serve as channels for his departing from the body."

Chapter VII — The Person in the Eye

1

Prajapati said: "The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true and whose thoughts come true—That it is which should be searched out, That it is which one should desire to understand. He who has known this Self from the scriptures and a teacher and understood It obtains all the worlds and all desires.

2

The devas (gods) and asuras (demons) both heard these words and said: "Well, let us search out this Self by searching out which one obtains all the worlds and all desires." Indra, among the gods, went forth and Virochana, among the demons. Without communicating with each other, the two came into the presence of Prajapati, fuel in hand.

3

They dwelt there for thirty—two years, practising brahmacharya. Then Prajapati said to them: "For what purpose have you both been living here?" They said: "A saying of yours is being repeated by learned people: 'The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true and whose thoughts come true—That it is which should be searched out, That it is which one should desire to understand. He who has known this Self and understood It obtains all the worlds and all desires.' Now, we both have dwelt here because we desire that Self."

4

Prajapati said to them: "The person that is seen in the eye—that is the Self." He further said: "This is immortal, fearless. This is Brahman." They asked: "Venerable Sir, he who is perceived in the water and he who is perceived in a mirror—which of these is he?" Prajapati replied: "The same one, indeed, is perceived in all these."

Chapter VIII — The Doctrine of the Demons

1

Prajapati said: "Look at yourself in a pan of water and then what you do not understand of the Self come and tell me."
They cast their glance in a pan of water. Then Prajapati said to them:
"What do you see?"
They said: "Venerable Sir, we see the entire self even to the very hairs and nails, a veritable picture."

2

Prajapati said to them: "After you have well adorned yourselves with ornaments, put on your best clothes and cleansed yourselves, look into the pan of water."
After having adorned themselves well, put on their best clothes and cleansed themselves, they looked into the pan of water.
"What do you see?" asked Prajapati.

3

They said: "Just as we ourselves are well adorned, well dressed and clean, so, venerable Sir, are these two reflections well adorned, well dressed and clean."
Prajapati said: "This is the Self, this is immortal, fearless. This is Brahman."
They both went away satisfied in heart.

4

Prajapati saw them going and said: "They are both going away without having known and without having realized the Self. And whoever of these, whether gods or demons, follow this doctrine shall perish."
Virochana, satisfied in heart, went to the demons and preached this doctrine (Upanishad) to them: "The self (i.e. body) alone is to be worshipped here on earth, the self (i.e. body) alone is to be served. It is only by worshipping the self here and by serving the self that one gains both worlds—this and the next."

5

Therefore even today they say of one who does not practise charity, who has no faith and who does not perform sacrifices: "He is verily a demon"; for such is the doctrine of the demons. The demons deck the bodies of the dead with garlands and perfume, with raiment and with ornaments, for they think that thus they will win the world beyond.

Chapter IX — The Shadow Self is Perishable

1

But Indra, even before he had reached the gods, saw this difficulty: "As this reflection in the water is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this reflection in the water will be blind if the body is blind, one—eyed if the body is one—eyed, crippled if the body is crippled and will perish if the body perishes.

2

"I do not see any good in this doctrine." He returned with fuel in hand.

To him Prajapati said: "Well, Indra, you went away with Virochana, satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, as this reflection in the water is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this reflection in the water will be blind if the body is blind, one—eyed if the body is one—eyed, crippled if the body is crippled and will perish if the body perishes. Therefore I do not see any good in this doctrine."

3

"So it is Indra," replied Prajapati. "I shall explain the Self to you further. Live with me another thirty—two years."

He lived with Prajapati another thirty—two years. Then Prajapati said to Indra:

Chapter X — The Dream Self

1—2

"He who moves about, exalted, in dreams—this is the Self, this is immortal, fearless. This is Brahman."

Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: "Although this dream self is not blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run; although this self is not affected by the defects of the body,

"Nor killed when it (the body) is killed, nor one—eyed when it is one—eyed—yet they kill it (the dream self), as it were; they chase it, as it were. It becomes conscious of pain, as it were; it weeps, as it were. I do not see any good in this doctrine."

3—4

He returned with fuel in hand. To him Prajapati said: "Well, Indra, you went away satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, although this dream self is not blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run; although this self is not affected by the defects of the body,

"Nor killed when it (the body) is killed, nor one-eyed when it is one-eyed—yet they kill it (the dream self), as it were; they chase it, as it were. It becomes conscious of pain, as it were; it weeps, as it were. I do not see any good in this."

"So it is, Indra," replied Prajapati. "I shall explain the Self further to you. Live with me another thirty—two years."

He lived with Prajapati another thirty—two years. Then Prajapati said to Indra:

Chapter XI — The Self in Dreamless Sleep

1

"When a man is asleep, with senses withdrawn and serene and sees no dream—that is the Self. This is immortal, fearless. This is Brahman."

Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: "In truth it (i.e. the self in dreamless sleep) does not know itself as 'I am it,' nor these other creatures. It has therefore reached in dreamless sleep utter annihilation, as it were. I do not see any good in this."

2

He returned with fuel in hand. To him Prajapati said: "Well, Indra, you went away satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, in truth it (i.e. the self in dreamless sleep) does not know itself as 'I am it,' nor these other creatures. It has therefore reached utter annihilation, as it were. I do not see any good in this."

3

"So it is, Indra," replied Prajapati. "I shall explain the Self further to you and nothing else. Live with me another five years."

Indra lived with Prajapati another five years. This made in all one hundred and one years. Therefore people say that Indra lived with Prajapati as a brahmacharin one hundred and one

years.
Then Prajapati said to him:

Chapter XII — The Incorporeal Self

1

"O Indra, this body is mortal, always held by death. It is the abode of the Self which is immortal and incorporeal. The embodied self is the victim of pleasure and pain. So long as one is identified with the body, there is no cessation of pleasure and pain. But neither pleasure nor pain touches one who is not identified with the body.

2—3

"The wind is without body; the cloud, lightning and thunder are without body. Now, as these, arising from yonder akasa and reaching the highest light, appear in their own forms,
"So does this serene Being, arising from this body and reaching the Highest Light, appear in His own form. In that state He is the Highest Person. There He moves about, laughing, playing, rejoicing—be it with women, chariots, or relatives, never thinking of the body into which he was born.
"As an animal is attached to a cart, so is the prana (i.e. the conscious self) attached to the body.

4

"When the person in the eye resides in the body, he resides where the organ of sight has entered into the akasa (i.e. the pupil of the eye); the eye is the instrument of seeing. He who is aware of the thought: 'Let me smell this,' he is the Self; the nose is the instrument of smelling. He who is aware of the thought: 'Let me speak,' he is the Self; the tongue is the instrument of speaking. He who is aware of the thought: 'Let me hear,' he is the Self; the ear is the instrument of hearing.

5

"He who is aware of the thought: 'Let me think this,' he is the Self; the mind is his divine eye. He, the Self sees all these desires in the World of Brahman through the divine eye, the mind and rejoices.

6

"The gods meditate on that Self. Therefore all worlds belong to them and all desires. He who knows that Self and understands

It obtains all worlds and all desires." Thus said Prajapati, yea, thus said Prajapati.

Chapter XIII — A Mantra for Meditation and Repetition

1

From the dark I come to the variegated; from the variegated I come to the Dark. Shaking off evil as a horse shakes dust from its hair, freeing myself from the body as the moon frees itself from the mouth of Rahu, I fulfil all ends and obtain the uncreated World of Brahman.

Chapter XIV — The Prayer of a Seeker of Eternal Life

1

That which is called the akasa is the revealer of names and forms.

That within which these names and forms exist is, verily, Brahman. That is the Immortal; that is the Self.

Now is stated a mantra: "I come to the assembly, the palace of Prajapati. I am the glory of the brahmins, the glory of the kings, the glory of the vaisyas. I wish to obtain that glory. I am the glory of glories. May I never go to the red and toothless, all—devouring, slippery place, yea, may I never go to it."

Chapter XV — The Attainment of Brahmaloaka

1

Brahma told this knowledge of the Self to Prajapati (Kasyapa), Prajapati to Manu, Manu to mankind. He who has studied the Vedas at the house of a teacher, according to the prescribed rules, during the time left after the performance of his duties to the teacher; he who, after leaving the teacher's house, has settled down into a householder's life and continued the study of the Vedas in a sacred spot and made others (i.e. his sons and disciples) virtuous; he who has withdrawn all the sense—organs into the Self; he who has not given pain to any creature except as approved by the scriptures—he who conducts himself thus, all through his life, reaches the World of Brahman after death and does not return, yea, does not return.

End of Chhandogya Upanishad

The Peace Chant

Om. May the different limbs of my body, my tongue, prana, eyes, ears and my strength and also all the other sense—organs

be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Atman! Yea, may they all belong to me!
Om. Peace! Peace! Peace!