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THE
CHĀNDOGYA UPANISAD

CONTAINING THE ORIGINAL TEXT WITH WORD-BY-WORD MEANING,
RUNNING TRANSLATION AND COPIOUS NOTES

52

BY
SWĀMĪ SWĀHĀNANDA



RAMAKRISHNA MATH
MYLAPORE, MADRAS-4

1956

JINSHI RAM MANOHAR LAL
SANSKRIT & HINDI BOOKSELLERS
KALKAJI, DELHI



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Published by
THE PRESIDENT
SRI RAMAKRISHNA MATH
MYLAPORE, MADRAS-4

294.59218
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First Edition
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xxii-10-1956

FEB 15 57

Price: Rs. 8/-

Printed at
THE VASANTA PRESS
THE THEOSOPHICAL SOCIETY
ADYAR, MADRAS-20



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PUBLISHER'S NOTE

WE have great pleasure in presenting to our readers the English translation of the *Chāndogya Upaniṣad*. After the publication of the English translations of all other Upaniṣads on which Śrī Śaṅkara wrote his commentaries, there was a great and persistent demand for the publication of the *Chāndogya Upaniṣad* and with its coming out, the series is now completed.

We are sure, this edition will be received with the same enthusiasm and eagerness by the reading public as the earlier ones.

Swāmī Swāhānanda has translated the Upaniṣad into English. In interpreting the text, the commentary of Śrī Śaṅkara has been systematically followed, mainly in the light of its gloss by Ānandagiri.

In preparing the book, much help was derived from a Bengali edition of the book by Swāmī Gambhīrānanda. Available English editions were also consulted.

Swāmī Vimalānanda has written the Introduction. Our thanks go to him and to Prof.



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K. Subrahmanyam, M.A., L.T., Vice-Principal, Vivekananda College, for kindly revising the long manuscript.

Sri Ramakrishna Math
Mylapore, Madras
October 1, 1956

THE PUBLISHER



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INTRODUCTION

I. THE VEDAS: THEIR RELATION TO THE CHĀNDOGYOPANIṢAD¹: Vedā hyamṛtāḥ²—the Vedas are immortal and eternal. Prajāpati brooded upon the worlds. From them thus brooded upon issued forth trayīvidyā.³ Virāt, or Kaśyapa, practised concentration of thought in order to grasp the essence for the benefit of the world. As a result threefold knowledge flashed in his mind.⁴ According to this interpretation by Śrī Śaṅkarācārya, of the text quoted above from the C, it is evident that the C accepts the verbal inspiration of the Vedas, a conception that appears in the Puruṣasūkta of the *Rgveda* and other places in the Vedic literature. The ninth stanza of the Puruṣasūkta runs to this effect: From that total sacrifice of the Virāt ṛks and sāmans originated; the collection of chandas and yajus also originated.⁵ Chandas in the plural here can hardly be the *Atharvaveda* as it is proposed by expounders. If the textual words permit the construction 'ṛcaḥ jajñire, sāmāni chandāṃsi jajñire', which is quite tenable, that would clearly show the

¹ This title of the book is hereafter abbreviated as block, capital letter C.

² C. III. 5. 4.

³ C. II. 23. 2.

⁴ Śaṅkara's Comment on C. II. 23. 2.

⁵ तस्माद्यज्ञात्सर्वदुतः ऋचः सामानि जज्ञिरे । छन्दांसि जज्ञिरे तस्माद्य-
जुस्तस्मादजायत ।



identity of sāman and chandas, the appositional use being indicative of words as well as the tune of the *Sāmaveda*. The word chandas is usually traced to the root 'chad' meaning 'to cover'; it can very well be a derivative of the root 'chand' having the meaning 'to please'. The melody of sāman is certainly delightful to the ear and the heart, and so the *Sāmaveda* is called chandas in this sense. The śruti affirms this: svargo vai lokaḥ Sāmavedaḥ¹—the *Sāmaveda* is verily the heavenly world. Heavenly melody lifts one to the highest divine experience in the opinion of Yājñavalkya: He who knows the actual play of Viñā, an expert in the science of melody and time, easily attains to Brahman.² This pre-eminence of the *Sāmaveda* can very well be the purport of Śrī Kṛṣṇa's declaration 'I am the *Sāmaveda* among the Vedas'.³ Patañjali, too, concedes the pride of place to the *Sāmaveda* by putting⁴ it first in order while enumerating the Vedas which the ancients used to learn by imitating the intonations of the preceptor. All these facts lead us to the conclusion that the *Sāmaveda* merited special recognition for its musical form, spiritual import and liturgical significance as revealed in great acts of worship like Jyotiṣṭoma connected with it. The present upaniṣad

¹ Śrī Saṅkarācārya cites this śruti in his commentary on C. I. 8. 5.

² वीणावादनतत्त्वज्ञः स्वरशास्त्रविशारदः । तालज्ञश्चाप्रयत्नेन परंब्रह्माधि-
गच्छति ।—*Yājñavalkya smṛti*.

³ *Bhagavadgītā*. X. 22. Śrī Kṛṣṇa was a sāmavedin: and according to the *Harivaṃśa* he invented the Sālīkyagāna.

⁴ See Patañjali's *Mahābhāṣya*, Paspāśa Āhnika.



forms part of the *Sāmaveda* and shares the authority and honour due to that śruti. In the *Śārīrakabhāṣya* Śaṅkarācārya introduces passages cited from the **C**, at times as the śruti of the Tāṇḍins or as the Chāndogya-brāhmaṇa.¹ According to him chandoga is the singer of the sāman—chando sāma gāyati iti chandogaḥ—and hence chāndogya is what belongs to the followers of the *Sāmaveda*. The upaniṣads that are found in an existing saṁhitā or brāhmaṇa are specially deemed genuine and authoritative. The **C** fulfils this condition as it forms the latter four-fifths of a Chāndogya-brāhmaṇa in ten chapters. About one hundred and thirty topics are discussed in the course of this upaniṣad, and a good number of them forms the foundation of later developments in religion and philosophy witnessed in India. This upaniṣad was a favourite of the author of the *Brahmasūtras* who makes copious references to its topics. The author of the *Śārīrakabhāṣya* on the *Brahmasūtras* who also paid his special esteem to this upaniṣad has not only cited profusely from it, but also has written a separate commentary on it with great care and insight. This is the oldest commentary now available on the **C**. In it Śrī Śaṅkarācārya has interpreted and explained all the passages, directly or indirectly, and interrelated the notions scattered all over the text. The great ācārya has worked the ideas of all the outstanding upaniṣads into the structure of a single system which fact alone claims for his work unparalleled worth and

¹ *Brahmasūtras* I. 1. 25, III. 3. 36 and IV. 3. 3 where the bhāṣya quotes **C** as such.



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significance. The translation and notes appearing in the body of this publication are based on sāṅkarabhāṣya and therefore this Introduction, too, follows the same lead.

II. NATURE OF THE TEXT AND THE AIM OF THE INTRODUCTION : It may be stated here by the way that even according to modern critical scholarship the C antedates Buddhism by a number of centuries and it is preceded perhaps only by the upaniṣads *Īśa* and *Aitareya*. Since no positive proof is available for ancient Indian chronology all speculation about the date of the text is left out here. The purpose of this Introduction will be amply met if it supplies a guide line to the reader in arriving at the facts, expressions, customs, concepts, traditions, and doctrines that find their origin or a place in this sacred text. A careful study of the commentary of Śrī Śaṅkarācārya and the meticulous sub-commentary of Ānandajñāna will convince any serious student that he has to use the text long before he can find all that is in it pertaining to spirituality and religion. There is no outstanding teaching of Vedānta that has not found its source or support in the C. Apart from religious and philosophical doctrines revealed in the C even as a piece of literature a large part of it ranks with the best in any language. It is a superb and classical text in Sanskrit, charming for its vigorous and picturesque style, minuteness of description and logical development of the central theme in the salient sections. To expect historical scenes and situations as well as social facts in a sacred composition



like the **C** may not be exactly like looking for poetry in a book of chemistry; yet it is not far removed from that. What we get here with reference to historical, geographical or sociological names, processes and relations are accidental and not intentional.

So it will be rash to argue from silence what are not mentioned here were non-existent at the time and place of the **C**. An exhaustive examination of all the data expressly given will, however, give us unassailable ground to infer more than what is actually found in the field of observation. An attempt is therefore made below to take note of such external ideas and notions also, though not always exhaustively, before the purely religious and philosophical content is examined. Of all the upaniṣads the **C** supplies the largest number of instances relating to concrete notions and objects and so the space devoted here for their study is legitimate and within the province of the Introduction.

III. THE UNIVERSE REVEALED IN THE **C**: The upaniṣadic sages in their unfettered pursuit of the largest generalizations paid scanty attention to their immediate surroundings. The entire field of presentation to the senses and imagination was summarized in the phrase *nāma-rūpa* (idea and form). This expression summed up all diversity and individuality. The world of ideas and forms was analysed into two clear cut divisions, the subjective world (*piṇḍāṇḍa*) and the outer world (*brahmāṇḍa*). Man and the Universe are denoted in the **C** by the terms *adhyātma*



and adhidaiva, corresponding to piṇḍāṇḍa and brahmāṇḍa of later works. There is no mention of the usual adhibhūta aspect which must be a subsequent development. There is, according to the **C**, ākāśa (ether) inside man (antaḥ puruṣe) and outside him (bahirdhā puruṣāt). Whatever exists must be within these and ultimately they are identical as Sat or Being. The two terms adhyātma and adhidaiva imply the two seats (āyatanas) of one and the same Ātman-Brahman Reality. According to Śaṅkarācārya this unity is made out by the passage at **C. I. 7 5** where the word geṣṇau is interpreted as nodes (parvaṇī)—the two nodes of the same stem. The appellations adhyātma and adhidaiva are significant only for observation and understanding at a particular level. What follows immediately is an examination of the physical aspect of the Reality as presented in the **C** subsumed under adhidaiva. A brief exposition of the higher Reality symbolized by it will then follow.

The word 'deva' implies a self-luminous, self-existing, persistent entity which does not cease to be though it is manifested as the phenomenon of change. The outer world with all its content is called adhidaiva. All the elements and forces in Nature together with their formal expressions are but waves in this grand sea of adhidaiva and as such adhibhūta is only a fraction of it. The following is a list of the terms which the **C** text uses for portraying the universe in its physical aspect: ākāśa, dyau, kham, āditya, candramas, nakṣatra, jyotis, antarikṣa, tejas, dik,



avāntaradik, prāṇ, avāṇ, udaṇ, pratyāṇ, adharāṇ, ūrdhva, arcis, aśani, marīci, raśmi, vāyu, purovāta, abhra, megha, parjanya, udaya, nimloca, dhūrna, uṣṇimā, rāhu, pratyāyana, hrāduni, visphuliṅga, vidyut, stana-yitnu, sāyam, prātar, pṛthivī, samudra, nadī, parvata, saras, kṣetra, anta, ākhaṇa, śvabhra, kakṣa, bila, and maṭaci¹. The universal scenery is painted in the C with this impressive vocabulary which is fairly exhaustive. To this, however, may be added the invisible regions like brahmaloka, candraloka and pitṛloka. In contemplation of the external and internal world lies the beginning of religion and philosophy. Science and poetry, too, originate in the realm of nature sketched by the words recapitulated from our text. Modern literature has found new terms only to analyse and interpret what has already been indicated in the above list. As it will be seen later the one Reality recognized by the C is Sat or Being variously named in different places in the text as parā devatā, param jyotis, uttamaḥ puruṣaḥ, brahman, bhūman and ātman; and all that is or becomes is only that Reality. Hence the teaching here is not fetishism which animizes inanimate objects, but panentheism—the idea that God includes the world as part of His being, or more precisely, that there is nothing outside or other than God. That is the ultimate reason

¹ The term maṭaci according to the bhāṣya means hail-storm. Since the C does not reveal other traces of objects or notions particularly ascertained to be South Indian the proposal that this is a loan word from old Kannada and so it means locust is a hypothesis requiring further proof in support.



why the objective universe is here designated as *adhidaiva*.

IV. THE EARTH AND GEOGRAPHICAL KNOWLEDGE IN THE **C**: Coming from the farther universe to the planet on which we dwell, we may notice that only very few place names are mentioned in the text—numbering only five—Pāñcāla, Naimiṣa, Gandhāra, Kekaya and Kuru. These names may also give us a hint about the provenance of the text. Mention of a region or a district called *mahāvṛṣa* (perhaps a place where large bulls were once available) and two villages *Ibhyagrāma* and *Raikvaparna* also appear incidentally. The latter was orally conveyed to Raikva by Jānaśruti, the chief, as remuneration for religious instruction. Names of animals mentioned in the **C** are *hasti*, *siṃha*, *vyāghra*, *varāha*, *vṛka*, *aśva*, *go*, *ṛṣabha*, *aja*, *avi*, *śvā*, *sūkara* and *kapi* and their common names like *paśu*, *araṇyamṛga* and *śvāpada* also occur. These are also called *jarāyuja* or mammal. The buffalo is not mentioned possibly because it was not then an animal of domestic use. It is interesting to note that while describing the fivefold meditation of *sāman* among animals¹ the first four divisions of *sāman* are referred to animals and the last to man. Thus man rightly finds his company among *aja*, *avi*, *go* and *aśva*, as their supporter. The Divine Spirit—*parā devatā*—has become all this. All are *sadvaṃśya* (descendants of Sat-Brahman) as Śrī Śaṅkarācārya puts it, and so, no wonder, we notice the Bull (*ṛṣabha*) teaches

¹ C. II. 6. 1.



Satyakāma the quarter of Brahman called prakāśavān, in a human voice. This feeling of oneness with the sub-human life is characteristic of the Vedānta, and it may be noted here that the **C** has twice¹ stressed the importance of ahimsā or non-injury. Among reptiles sarpa and among aquatic creatures matsya are mentioned. Words pertaining to birds found in the **C** are āṇḍa, āṇḍaja, pataṅga, vayas, śakuni, madgu and hamsa.² In a simile at VI. 8. 2. the practice of falconry is hinted and the word śakuni there is probably used for a trained hawk. Apiary is represented by madhu, madhunāḍī, madhukṛt, putra and apūpa. Among insects (kṣudrāṇi bhūtāni) are maśaka, kīṭa, pipīlikā, and khadyota. The water bird madgu taught Satyakāma Jābāla the quarter of Brahman known as āyatanavān. This upaniṣad definitely states that a jīva may take birth, according to his merits and the momentum of his past deeds, as an animal, even as a dog or a pig; and for this reason the higher worlds are not overfilled with departed souls.³ This faith ingrained in the Hindu mind is in no small measure responsible for the tenderness which a man is enjoined to practise towards lower life. The few botanical and agricultural words found in the **C** are: vanaspati, vṛkṣa, ośadhi, śākhā, palāśa, budhna, mūla, puṣpa, rasa, phala, tūla, śuṅga, udbhijja, āma, tṛṇa, śuśka-sthāṇu, aśvattha, nyagrodha, akṣa, vibhītaka, kola,

¹ C. III. 17. 4 and C. VIII. 15. 1.

² This term occurring in the text according to the bhāṣya refers to the Sun.

³ C. V. 10. 8.



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āmalaka, puṇḍarika, puṣkara, iṣikā, vrihi, yava, śyāmāka, tila, māṣa, kulmāṣa, dhānā, taṇḍula and bīja. At C. VI. 11. 1, 2, there is the vivid description of a stately tree towering skyward with many branches pervaded by its living self. It stands firm drinking in mineral dissolved water and rejoicing. Here is the earliest reference to the idea that trees have life and feelings—an idea restressed by Manu saying: antaḥ samjñā bhavantyete, sukha-duḥkha-samanvitāḥ.

V. HOME AND THE SURROUNDINGS: The words puram and pūḥ are found referring to a walled town. Houses are denoted by the words śālā, veśma, and āyatana, perhaps each word denoting a specific variety. The term āvasatha, from the context, it is clear, refers to an inn or travellers' rest house. The parts of building mentioned casually are tiraścīnavamśa, dvār, suṣi, pariḡha, bandhana, dāru, sthaṇḍila and bahuviśvarūpa (implying various appurtenances). Dahara, kaṇīya, and bahula refer to quantity. Among tools are paraśu and śūla and containers and vessels mentioned are kośa, udaśarāva, kaṁsa and camasa. Other words of domestic association are carma, samid, agni, udaka, aṅgāra, bhasma, bhogyā, mantha, srakti, abhinahana and abhimantha. Articles of food and drink mentioned by name in various contexts are anna, bhaktam, māmśa, matsya, dadhi, payaḥ, ājya, sarpis, madhu, apūpa and udaka. In connection with the meditation on sāman designated in the sevenfold manner, at C. II. 19. 2 it is said that the upāsaka should make it a rule to abstain from fish and meat for a year, or



according to Śāṅkarabhāṣya, for ever. The terms *pariviśyamāṇa*, *ucchiṣṭa*, *upanihata*, *atiśeṣa*, *āhāra-suddhi*, and *bhikṣā* refer to significant social customs and usages. There is no instance of numerals over one thousand occurring in the text. Minerals and metals mentioned are *lavaṇa* (both salt and borax) *loha*, *lohamaṇi*, *trapu*, *śiśa*, *rajata*, *suvarṇa*, *hiraṇya*, and *kārṣṇyāyasa*. There is no reference to written communication. Only through errand word was sent as in the case of Jānaśruti's servant (*Kṣattā*) seeking a conference with Raikva on behalf of his master. He had to search out Raikva in two attempts. Of transport, it is interesting to note, we have here seven terms: *ācaraṇa*, *itvā*, *ratha*, *yugvan*, *yāna*, *śakata*, and *aśvatarīratha*, occurring in the text, perhaps denoting different varieties of vehicles. Parts of vehicles are *rathanābhi* and *ara*. Words like *gonāya* and *aśvanāya* refer to cow-keepers and horse-keepers. The draught bull is called *prayogya* and a noble riding horse is praised as *suhaya*. In connection with horse-keeping the word *paḍviśaśanku* is significant.

VI. MAN AND SOCIETY: The following words give a peep into the family life incidentally hinted in the C: *kuṭumba*, *kula*, *gotra*, *jñāti*, *svaḥ*, *śreṣṭha*, *mātā*, *pitā*, *jāyā*, *bhāryā*, *yoṣā*, *dubhitā*, *bhrātā*, *vatsa*, *bāla*, *dāsa*, *paricāriṇī*, *mithuna*, *pitarah*, *avarapurusaḥ*, *sakhin*, *ācārya* and *guru*. A realistic scene of hungry children expectantly sitting around their mother is adduced as an analogy in C. V. 24. 5. There is a touching reference in C. I. 10. 1 to Uṣasti's child-wife



well-adapted to the responsibilities of life, keeping safe what was left over from the impure food brought as alms by her learned husband at a time of distress. The autobiographical revelation of Jabālā to her son at **C. IV. 4.2**, in the view of Śrī Śaṅkarācārya, intimates us about her whole-hearted devotion to domestic duties during her youth; for, then even the thought of asking her husband about his descent never occurred to her. How anxious a mother she was for the education of her child is also clear from this narration. The same interest which Satyakāma's mother evinced on behalf of his education was also expressed by his wife on behalf of Upakosala Kāmalāyana. Her intercession on behalf of her ward in order to persuade her husband to instruct him, and her solicitude in inducing him to break his fast undertaken because of dejection and sorrow at his guru's early denial to instruct him are moving scenes in **C. IV. 10. 1** which give a glimpse of domestic life. Scenes of birth, boyhood, education, duties of middle age, disease, death and cremation are incidentally given—although abruptly and briefly at **C. II. 13. 1.**; **IV. 4. 2.**; **V. 3. 1.**; **VI. 1. 2.**; **VI. 15. 1.**; **IV. 15. 5.**; **VII. 15. 3.**; **VII. 6. 3.**; **VIII. 8. 5.**, etc. A couple comes together by marriage for the mutual fulfilment of their wishes—*yadā vai mithunau samāgacchataḥ āpayato vai tāvanyonyasya kāmam*¹. Thus marriage as conceived here is not a one-sided domination but reciprocal fulfilment of duties. It is stated at **C. VII. 15. 2** that if one replies unworthily to

¹ **C. I. 1. 6.**



a father, a mother, a brother, a sister, or a teacher, he is censured by people saying: Shame on you, verily you are a slayer of your father, verily you are a slayer of your mother, verily you are a slayer of your brother, verily you are a slayer of your sister, verily you are a slayer of your teacher. This discloses to us in what high esteem and reverence parents and teachers were held by youngsters and what was the attitude sought to be fostered among the siblings. A few expressions of æsthetic value gleaned from the text are: cakṣuṣya, darśanīya, vyuṣṭi, tejasvin, hṛdayajña, pariṣkṛta, gandhamālya, sādhyalañkṛta, suvasana, hāra and alaṅkāra. The mention of ādarśa and nakhanikṛtana shows that the toilet was not complete without a mirror and nailcutter. The word talpa indicates the use of special bedding. There is a reference to musicians amusing the patron by playing on vīṇā and receiving remuneration; and also there occur the terms gīta, vādītra, and gāna besides the names of sāman chants. The term bhogya implied all things of enjoyment. Acquaintance and recognition of colours revealed in the C do not indicate a large variety of them. The words that represent colour are lohita, śyāma, nīla, pīta, śyeta, śukla, kṛṣṇa, paraḥ kṛṣṇaḥ, kaṣāya, and śabala. At a clockless age time had to be measured only by the sun, moon and stars, and changes in scenery and landscape. Seasons named in the C are only five, viz., vasanta, grīṣma, varṣā, śarat, and hemanta. One who meditates on them in a specified way becomes ṛtumān—one gifted with the



enjoyments which the various ṛtus (seasons) yield. The calenderic terms occurring in the text are: kāla, samvatsara, varṣā, udagayana, dakṣiṇāyana, āpūrya-māṇapakṣa, aparapakṣa, paurṇamāsī, amāvasyā, pakṣa, ahorātra, nakta, ahar, arcis, asta and uditā. The following words indicate the rough divisions of the day based on the position of the sun: purodaya, prathamodita, saṅgava-velā, samprati-madhyandina, ūrdhvam madhyāhnāt prāg aparāhṇāt, ūrdhvam aparāhṇāt prāg astamayāt, prathamāstamaya and doṣā. These refer to the time before sunrise, just after sunrise, when the rays of the sun begin to focus or when after milking the calves are joined to the cows, just midday, past midday but before afternoon, past afternoon but before sunset, just after sunset and night. In this upaniṣad stray references to sports and games are not wanting. There is a casual mention of running of a race (ājeḥ saraṇam) in C. 1. 3. 5 and gaming with dice is implied in the terms kṛtāya, vijitāya and adhareya found in C. IV. 1. 4. The roots 'krid' and 'ram' occurring at C. VIII. 12. 3 imply recreation and amusement.

Many terms occur in different contexts of the text which have clear socio-political import. They are: īśa, rājā, adhipati, gopā, śreṣṭha, vasiṣṭha, svārājya, ādhipatyā, anyarājan, rayi, puṣṭi, vasu, dhana, kośa, vasudhāna, vittam, hiraṇyanidhi, mahimā, samṛddhi, sampad, artha, śrī, niṣka, pūḥ, puram, samiti, sabhā, kṣetrabhāga, grāma, mahāpatha, vidhṛti, janapada, mātṛā, vīra, kṣattā, dhanus, dvāstha, puruṣanāya,



brāhmaṇayoni, kṣattriyayoni, vaiśyayoni, caṇḍālayoni, śūdra, dāsa, brāhmaṇabandhu, kṣattrabandhu, svairin, svairiṇī, stena, vadha, madyapa, gurutalpaga, hiraṇya-steya, suvr̥ṣṭi, brahmahan, pradrāṇaka and ahamśreyas. These fifty-seven terms disclose a picture of the society. The ruler was the sole sovereign protector and disposer of men and property. He had precedence and prerogatives above the rest and he lived in the city protected around by doorkeepers, generals and heroes. He regularly visited the assembly. The wise and the learned were rewarded and encouraged. Often a true kṣattriya ruler was himself wise, learned, religious and philosophically inclined. The current coin perhaps was also called niška and wealth of the rich consisted chiefly in cattle, grain, retainers, elephants, houses, gold and land. Sacrifices were performed by kings and wealthy people with great faith and devotion. Social gatherings called for such occasions of worship were used for religious and philosophical discussions also. These discussions were entered into with great earnestness. This is clear from the expression 'mūrdhā te vipatiṣyati'—thy head will fall, often repeated when an improper question is asked or reply given. Prajāpati's relationship with gods and demons is that of a good father with his handsome and cantankerous children. Perhaps there is a hint in this about the benevolent and wise type of administration prevalent. Naturally then punishment was reformatory rather than vengeful. King Aśvapati Kaikeya proudly declared before the mahāśrotriyas who declined to accept gifts of worldly



goods that his was a banner country. The stanza **C. V. 2. 5** runs: In my kingdom there is no thief, no miser, no drunkard, no man without a sacrificial fire, no ignorant person, no adulterer, much less an adulteress. The mention of *ekāyana* (politics) and *kṣattravidyā* (the science of weapons) in **C. VI. 1. 2** indicates the advancement made in the practice of statecraft. The practice of ordeal is cited as an illustration in **C. VI. 16. 1, 2**. A person caught for larceny was asked to take the heated axe by the bare hand if he did not plead guilty. The crime was proved and he was convicted if he got himself burnt. On the other hand his innocence was declared if he came out unscathed in the trial. We get the glimpse of a feudal hierarchy cited as an illustration of dependence natural to the fulfilment of desires. Men on earth command whatever object they are desirous of, be it an *anta* (province) a *janapada* (district) or a *kṣetrabhāga* (part of a field), they enjoy them as subordinates following in obedience a superordinate and they live dependent (**C. VIII. 1. 5**). By the way this gives also a hint of the political divisions that were in vogue during the Vedic Age. The simile of *setur vidhṛti* at **C. VIII. 4. 3** refers to the practice of bunds and bridges made for separating different levels of arable land for purposes of irrigation and for connecting roads on the sides of the waterways. However, for the most part cultivation depended on seasonal rains. Rains after a period of desiccation was welcomed as a boon; **C. VIII. 10. 1** says: When there is not plenty of rain, living creatures are distressed and



they forecast shortage of food. But when there is plenty of rain, creatures will rejoice in the thought that food will become abundant. The practice of laying treasure troves at C. VIII. 3. 2 and the mention of a nidhiśāstra at C. VIII. 1. 2 indicate that people were provident for future emergencies. From the story of Uṣasti we may guess the prevalence of local distress now and then caused by destruction of crops by hail-storms or other causes.

There is no reference to battles and wars in the C except the mock rivalry of the sense-organs (C. V. 1. 6-12) and the fabled contention between gods and demons at C. I. 2. 1. 6—gods representing functions of the senses illumined by scriptural knowledge and demons such functions of the senses as delight in sensual pleasures. On the whole the picture of the society we get here is a peaceful one in which the rule was that every man abide in the same calling. Life was planfully lived by all and the right of other people to work in peace was respected by the better gifted. For instance a king whose name is not mentioned was in search of the learned Uṣasti for all the priestly offices of a sacrifice. Failing to get him after search he chose less competent Ṛtviks and commenced the sacrifice when suddenly Uṣasti turned up by chance. The king was eager now to hand over the whole priestly office to Uṣasti. But Uṣasti declined the offer and said: Let these with my permission, sing the praises. But as much wealth as you give them, so much give me also (C. I. 2. 3). It is also established



in this context that shortcomings do not undo an act of worship but only reduce its effectiveness. No doubt the details of a sacrifice influence the final result but even non-experts are not barred from performance of Vedic worship if they are not originally precluded.

VII. THE POSITION OF THE VARṆAS: Rank and privilege were properly respected and brahmahatyā or injury to the brāhmaṇa was as grave an offence as parricide. This was justified because the quality and state of a real brāhmaṇa consisted of adhyayana, ārtvijya, ramaṇīyacaraṇa and brahmavidyā. Therefore a distinction was made between a brāhmaṇa or kṣatriya by mere descent and consanguinity (called respectively brahmabandhu and kṣatrabandhu) and one properly called so by learning, practice, conduct and behaviour. The real brāhmaṇa may be in appearance a tatterdemalion like Raikva whom it was hard to spy out because of his self-effacement. Āruṇi warned his son Śvetaketu that none in his family was a brahmabandhu and so he also should bring credit to the line by complete education at a preceptor's residence. Whether they were actual rulers or not, the kṣatriyas welcomed with reverence the brāhmaṇas who came to their seats (vide C. V. 3. 6 and C. V. 11.5) and due honour was paid to them either directly or through the royal chaplain. At C. I. 8. 2 we notice the deference given to Śilaka and Caikitāyana by the kṣatriya Pravāhaṇa although the latter excelled them in knowledge. There were wise, learned and spiritual rulers like Pravāhaṇa Jaivali and Aśvapati Kaikeya



who taught philosophic doctrines to brāhmaṇa aspirants. In the case of Pravāhaṇa he claimed that the meditation he taught the brāhmaṇa inquirer Aruṇi (referred to in the text as Gautama and probably the father of Śvetaketu) was unbeknown to brāhmaṇas before this contact (C. V. 3, 7). However, priestly offices were always confined to the brāhmaṇas. The real brāhmaṇa was not eager for mānuṣam vittam (temporal wealth). When Gautama was requested by Pravāhaṇa Jaivali to prefer some wealth that belongs to the human world, the latter unhesitatingly replied the former: 'O King, let the wealth belonging to the human world be yours.' Uddālaka Āruṇi and the five great householders learned in the scriptures approached Aśvapati Kaikeya for spiritual knowledge. The latter offered to give each of them as much wealth as he would give to one ṛtvik in the sacrifice that he was shortly going to institute. They refused the gift of wealth and preferred spiritual knowledge with this statement which has a rich meaning: Yena haivārthena puruṣascaret tam haiva vadet—the purpose for which a man repairs to some one, that alone he should speak to him. Since they were interested then in vaiśvānaravidyā they could not be deflected from their desire to know about that. In his commentary Śrī Śaṅkarācārya adds: vadet idam eva prayojanam āgamanasya ityayam nyāyaḥ satām—must tell straightaway this is the purpose of my visit; good people observe it as a rule. It is well-known how in private conferences the listener is harassed at times by preliminary digressions



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and dilations; and the proponent's main purpose is often defeated by mixing it up with other considerations.

The four varṇas and the four āśramas based on birth are fully recognized in this upaniṣad. The terms brāhmaṇayoni and the rest with the subordinate element 'yoni' clearly indicate this. The reason for this classification based on birth will be clear from the discussion about karma which will follow in a subsequent paragraph. Śrī Śaṅkarācārya thinks that the illusory evidence based on the term śūdra applied to Jānaśruti in Raikva's address and the descriptive adjective paricārīṇī applied to Jabālā by herself do not warrant any one to think that the former was not a kṣatriya or the latter was a non-brāhmaṇa woman. He contends that the etymological sense of the words suits the context better than the conventional one. There is perhaps a solitary hint about miscegenation at C. III. 16. 7 in the name of Mahidāsa Aitareya who according to Sāyaṇa¹ was the son of a brāhmaṇa by Itarā, a śūdra or low-caste woman. As a boy he failed to receive from his father equal treatment with other children and so his mother prayed to the goddess Earth (Mahī) on his behalf. Through her grace he composed the Vedic works bearing his name. The story, if it is authentic, indicates that there were flexible points in the rigid caste frame through which spirituality and merit of outstanding type received equal recognition even when they were found outside the pale of the twice-born castes.

¹ Vide his Introduction to *Aitareyāranyaka*.



INTRODUCTION

From the descriptions in the text we learn that Jānaśruti was a king who distributed much wealth with religious faith. He caused rest houses to be built in many places where much food was cooked and distributed to the needy. All these acts of charity must have earned for him a great name. When he came to know about Raikva, the brāhmaṇa sage, whose fame born of great merit was extolled as inclusive of all other merits, as lower throws of dice in the game go to the winner with the highest throw, he, the king, was eager to meet Raikva and get himself instructed in that knowledge which gave pre-eminence to that obscure seer who was found beneath a deserted cart in a solitary place scratching itches on the body. Jānaśruti was successful in receiving samvargavidyā from Raikva by giving him as fee for it 1600 cows, a gold necklace, a chariot with mules, the village where Raikva resided and his own daughter. This last offer indicates not only the permissibility of hypergamy—giving the daughter of a kṣatriya to the brāhmaṇa seer—but also the keenness on the part of the king for philosophic wisdom.

VIII. MOTIVES BEHIND RELIGIOUS ACTS : Now coming to common aspirations of men expressed in our text it is possible to construct a scale of values which the people of the age had in mind in their endeavours. This is possible by an examination of the various benefits declared in the text resulting from vows, rites and meditations. It is against human nature to exert without profit. Religious acts are performed for



definite results expected in this world or yonder regions—*dr̥ṣṭaphala* and *adr̥ṣṭaphala*. While commenting on C. III. 6. 2 Śrī Śaṅkarācārya says: *na hyanutsāhavatām ananutiṣṭhatām alasānām bhogaprāptir dr̥ṣṭā loke*—we do not find lazy do-nothings enjoying results here! The gospel of activity is part of the Vedic religion. Evidently objects of necessity and enjoyment which draw men to exertion are many and diverse—food and drink (*annapāna*), wealth (*artha*), elephant and gold (*hastihiraṇyam*), cattle and horses (*goaśvam*), waiting maids and gold necklace (*dāsīniṣkam*), unimpaired power of the senses (*prāṇī*), full span of life (*sarvam āyu*), reputed living (*jyok jivati*), splendour of spiritual wisdom (*brahmavarca*), support (*āyatanavān*), health to assimilate food (*annāda*), averting the single life of a widow or widower (*mithunī bhavati*), outside reputation (*kīrti*), appreciation by others within the reach of one's own knowledge (*yaśas*), fairness of complexion (*vyuṣṭi*), energy and brilliance (*tejas*), properly functioning and efficient senses (*indriyam*), effectiveness (*vīryam*), strength (*balam*), large and distinguished progeny (*mahān prajayā*), freedom from disease (*agada*), full and unchanging prosperity (*pūrṇām apravartinīm śriyam*), free access to the worlds of experience (*lokeṣu kāmacārah*), tribute from all quarters (*sarvā diśo balim asmai haranti*), destruction of evil (*apahate pāpakṛtyām*), heaven (*svarga*), freedom (*svārājya*). This list reveals that there is a common measure of human needs and motives fairly the same at all times.



IX. THE INDIVIDUAL HUMAN BEING: It has been stated that *adhyātma* and *adhidaiva* are the two poles of existence recognized in the **C** and other similar texts—representing the subjective and objective world. The human body is called *brahmapuram*, the walled city of Brahman, in which there is the small lotus of the heart, the abode of Reality. There the *prāṇabrahman* reigns ruling over the body and its powers. The heart is thus a heavenly mansion—*svargalokabhavana*—and it has five doors opening to the four quarters and upwards guarded by the five breaths and the deities called the *pañcabrahmapuruṣas*. This conception of the Self as the ruler of the psycho-physical entity called man gives a synthetic view of human personality which is an outstanding contribution of Vedānta bearing its weight on the ethical and eschatological ideas of Hinduism. From the empirical standpoint, too, we can find ideas in the text that have purely historical or scientific value. The following terms, occurring casually, are indicative of the development of the human organism: *retas*, *jarāyu*, *ulba*, *garbha*, *bāla*, *yauvana*, and *jarā*. There are words like *basti*, *yoni*, *lindu*, *sandeha* (central body), *tvak*, *asthi*, *majjā*, *nāḍī*, *dhamani*, *mūrdhan*, *kapāla*, *vartman*, (eyelash), *caḥṣu*, *karṇa*, *śrotra*, *jihvā*, *danta*, *mukha*, *pāṇi*, *pāda*, *muṣṭi*, *uras*, *hṛdaya*, *mūtra*, *roma*, *nakha*, *ojas*, *prāṇa*, *prāṇakha*, *añjali* and *bala*, which are anatomically and physiologically significant. Defectives are denoted according to their imperfection by the words *andha*, *badhira*, *kala*, *srāma*, *ekapād*,



viddha, parivṛkṣa, and amanas. Generically diseases are mentioned as roga and upatāpa and instances of them are śrāmya (catarrh) and pāman (itches). There are a few general words that have medical or pathological import. They are bheṣajakṛt, vyādhi, abalimā, avasāda, upatāpin, kṛcchra, āyasta, and udanyā. Although there are indications of mundane and supermundane persons, mānava and amānava puruṣas, there is no mistaking the fact that the human body is built by nutrition and reproduced by fertilization and that it is subject to decay, disease and death. Of plants the essence is man—oṣadhīnām puruṣo rasaḥ (C. I. 1. 2). Almost in a strident voice mortals are warned—martyam vā idam śarīram āttam mṛtyunā—that this body is perishable, it is consumed by death; there is no freedom from pleasure and pain for one who is embodied (C. VIII. 12. 1). If anyone does not eat for ten days, even though he might live, yet verily he becomes a non-seer, a non-hearer, a non-thinker, a non-understander, a non-doer, a non-knower (C. VII. 9. 1). All this is supported by food—anne hīdam sarvam pratiṣṭhitam. Śvetaketu was made the subject of an experimental demonstration in C. VI. 7. 2; he was put on fasting for 15 days with permission to drink water *ad libitum* and the heroic youth recorded his experience. He accepted his father's theory on the chemistry of food: Food when eaten becomes threefold: coarsest portion of it becomes faeces, middle portion of it flesh, and subtlest portion of it the mind. So does water when drunk become reduced in a threefold way;



its coarsest portion becomes urine, its middle portion blood, its subtlest portion breath. So does heat (in the state of fat) when eaten become threefold; its coarsest portion becomes bone, its middle portion marrow, its subtlest portion speech. Evidently some enquiry into the nutritive value and transformation of what was ingested did not escape the attention of seers like Āruṇi. Some details about the physiology of nāḍīs and sleep are given in C. VIII. 6. 1-2, where at a point Śrī Śaṅkarācārya says that details are to be learned from medical science.

X. MORAL STANDARD AND ETHICAL PRINCIPLES HINTED IN THE TEXT FOR THE GUIDANCE OF THE INDIVIDUAL: The following expressions having a moral and spiritual import or colouring are met in the text: (a) notions of approval: ramaṇīyacaraṇa, sukṛta, sād-havo dharmāḥ, virajā, pūta, prayata, apahatapāpman, ārjava, ahimsā, viveka, kuśala, sama, śraddhā, satya, iṣṭāpūrta, datta, kṛti, kratu, satyābhisandha, and apramatta. (b) notions of disapproval: kapūyacaraṇa, duṣkṛta, aśraddadhat, asama, pāpa, pāpman, pāpīyān, pāpiṣṭha, pāpiṣṭhatara, pāpakṛtya, asādhu, himsā, apah-
nava, kalahin, piśuna, kadarya, asatya, and anṛtābhi-sandhin. It is God who is responsible for the moral order—eṣām lokānām asambhedāya (C. VIII. 4. 1). Happiness here and hereafter is the reward of meritori-
ous deeds—puṇyajita. A generous benefactor (bahu-dāyī) gets renown here and an abode in heaven, while a stingy person (kadarya) is detested by all. Distribution of cooked food is extolled and Jānaśruti was far famed as



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bahupākya. The practice of social services like construction of public tanks, wells and parks and distribution of wealth are encouraged as means of attaining higher worlds. Dissimulation and concealment are the opposite of virtue. Flawless performance of one's duties to the fullest extent and capacity (kuśalam) is the condition for proper reward. Attention to the duty and zeal for its carrying out (apramāda) are highly praised. He who steals gold, he who drinks wine, he who outrages the teacher's honour, he who kills a brāhmaṇa as also the fifth who consorts with them do fall (patanti). One who eats and drinks to protect others is bereft of sin (apahatapāpman) and those who design trouble for such a person ruin themselves like a clod hitting on a hard rock (C. I. 2. 8, 9). He who has acquired moral and spiritual worth is praised as a kṛtātmā, while the backslider is called a patita. It is stated at C. VII. 6. 1 that small men are quarrelsome, abusive and slandering; while the superior men by the power of meditation attain to greatness.

The excellence of truthfulness is particularly stressed in several places and the Supreme Reality also is designated as Satya. At C. III. 11. 2 it is hinted that a false statement tantamounts to a falling away from Brahman. Hāridrumata Gautama after listening to the candid confession of the lad Satyakāma immediately said: upa tvā neṣye na satyād agā iti—I shall accept you as a pupil because you have not budged from truth. In the illustration of the ordeal (C. VI. 16. 1) it is stated that if a man's words matched



his actions and experience, he becomes a satyābhisandha. In that case truth becomes his shield and protection. God Himself is described as satyasāṅkalpa because what is in His imagination never fails to appear in action. Sanatkumāra instructs Nārada about the excellence of truth (C. VII. 16. 17) and tells him, 'When one understands, then he speaks the truth. Only he who understands speaks the truth.' Finally in C. VIII. 3. 4 the word 'satyam' is declared to be the designation of Brahman and C. VIII. 3. 5 supports it by a folk etymology of the word. The identity of Sat (the subtle being in all this that exists) and the Self in man with Satyam has already been established in C. VI. 7. 8. By connecting the above scattered references we get a picture of truth relative and absolute—the most outstanding teaching of this upaniṣad.

The *Brahmasūtras* III. 1. 9-11 discuss the influence of caraṇa (conduct) in the phrases ramaṇīyacaraṇa and kapūyacaraṇa and cite the authority of Kārṣṇājini to support the theory that moral conduct is accessorial to the performance of Vedic duties, which is responsible for rebirth into a superior life. According to Bādari activities enjoined in the Vedas are entitled to be called dharma and moral conduct is only a species of such activities. And hence karma and caraṇa are not divergent; the former is inclusive of the latter. It is a truism that great thoughts and treasured wisdom alone cannot make any society morally elevated. A self-disciplining mechanism is needed for that end. The departments of religious duty (dharmaskandha)



mentioned at C. II. 23. 1 give this needed character-training scheme. Literalists have, however, failed to see this fully in the dharmaskandha passage and rejected the import of it as given in *Brahmasūtras* III. 4. 19-20 and also by Śaṅkarācārya who establishes that the clause 'brahmasamsthō'mṛtatvam eti' should be looked upon as a command of the Śruti to take upon oneself the life of sannyāsa when one is fit for it. An uncompromising perfectionist, the great Ācārya, has argued in his bhāṣyas that in the gap of other duties firmness in brahmavidyā is not possible, that one who is wedded to social and domestic duties cannot escape friendship and enmity in the course of discharging his duties, that a sannyāsin as the scripture describes alone can cultivate non-injury, truthfulness, guilelessness, and chastity to the point of perfection, and that if a householder fulfils them he is factually a sannyāsin. (See his Comm, on C. V. 10. 1.) Thus this upaniṣad declares not only the principles of moral perfection but also the fourfold scheme which is designed to implement them by gradual evolution.

XI. NOTIONS AND EXAMPLES OF EDUCATIONAL PRACTICE: Of all the upaniṣads the C may be considered the best source book for getting a comprehensive knowledge about instructional methods current at the remote age of which they speak about. The curricula casually hinted in our text consisted of trayī-vidyā, atharvāṅgīrasa, upaniṣad or guhya ādeśa, pañcamaveda or itihāsapurāṇa, ekāyana (politics), ātma-vidyā, kṣatratra-vidyā, nakṣatratra-vidyā, bhūta-vidyā, daiva,



nidhi, pitrya, sarpavidyā, devajanavidyā, vākovākya, rāśi, vedānām veda and other items recapitulated by Nārada in the C. VII. 2. Among all the ancient people education was conservative and the method adopted for instruction mainly was that of imitating the elders and learning by memoriter. The terms antevāsin and ācārya-kulavāsin imply resident studentship at the preceptor's residence, a custom which was then the backbone of formal education. The teacher himself created the school and governed it, and in the mart of education there was no third person, other than the teacher and the taught, exerting any influence on the matter or manner of instruction. Under the inspection and control of the ācārya his wards built up their mind and body. With a mere verbal agreement one became a student, sometimes for the whole life. By the initiation ceremony known as upanayana the kumāra was admitted as a brahmacārin (celibate student) and when he became one completely educated he was called anuśiṣṭa and extolled as paṇḍita and medhāvin. There were lifelong celibates who never left the teacher's residence but carried on his mission of learning and instructing others. It is particularly mentioned at C. VIII. 15. 1 that the student learned from the teacher according to rule and in the time left over from doing work for the teacher. There was an undercurrent of seriousness in all things connected with instruction. The word praśāsana for teaching implies what is commanded and so we may notice in it an indication of that fact. Keeping of the sacred fire as



Kāmalāyana did and tending of the cows of the teacher as illustrated in Satyakāma's story give us a glimpse of the type of service the educand rendered to the guru. It may be presumed that the education was for the whole man and not for developing the intellect alone, nor was it meant to make certified experts in one branch totally oblivious of the rest. This is evident from a passage which particularly stresses the need of physical stamina in the educand. When one becomes strong, he becomes a rising man. If he rises (*i.e.* not lethargic but active and energetic) he serves wise people. By service he keeps closest company and by this he is able to observe the teacher thoroughly and with the teacher's example shining before the eyes, he becomes a seer, a hearer, a thinker, a perceiver, a doer and an understander (C. VII. 8. 1).

Sanatkumāra describes to Nārada the importance of speech, mind, will, thought, contemplation, understanding, strength, food, memory, life, truth, faith, steadfastness, activity and happiness in climbing to the highest goal of knowledge. From this it is clear that the type of education imparted was not merely superficial or academical but deeply practical. Science of weapons and fine arts included in the curricula cannot be learnt except by practice and demonstration. Nor the importance of thinking is overlooked; for all greatness must have the root in deep thinking—*dhyānāpād-āmsā*. From the various meditations taught in the text we know that abstract principles were inculcated with the help of similes, parables, anecdotes and other



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devices. Although the pupil's life under the preceptor was one of rigid discipline the final result was always beneficial to him if he did not stop away on the path as Virocana did. The guru did not directly instruct in the case of Satyakāma and Upakosala. But we may see here that the spiritual eminence and the method adopted were so effective that they got preliminary instruction from supernatural sources subsequently corroborated by the guru. The student had full confidence in the teacher and when he could not reply a question posed in order to test his previous knowledge, he asserted 'if my teacher knew this he would certainly have instructed me'. The teacher could see the mind of the educand and so he made the subject further easy by an upavyākhyāna when that was needed. He deemed it his primary duty to make his disciple śāntahr̥daya—happy and satisfied.¹ Men are not made wiser by offending their prejudices. So sometimes as in the case of Prajāpati and Indra the teacher allowed the pupil to go away with an immature hypothesis, or knowledge not fully formed, if the latter was satisfied with it. As Śaṅkarācārya points out at VIII. 7. 4, snubbing for misunderstanding is not the way to arouse enthusiasm in the pupil so necessary for knowledge. Prajāpati knew that a pupil having the proper mettle will not fall away in the middle. True modesty was deemed one of the fruits of education. Āruṇi's reproof of Śvetaketu who returned from school

¹ C. III. 17. 6 states that Devakiputra Kṛṣṇa had no thirst for further knowledge having been instructed by Ghora Āṅgīrasa.



as a cocky, self-satisfied egoist throws a flood of light on this point.

Teaching was both oral and experimental. Āruṇi's lessons for his son and Prajāpati's instruction of Indra may be taken as models of ostensive instruction. Observation and reflection were encouraged and instruction was not left off after a few deductions from the scripture without proper demonstration. The student was made familiar with surroundings and with the help of common objects and events principles were brought home logically and convincingly. Arguments were built step by step as we see in the last three chapters. Āruṇi's repetition of 'tat tvam asi' nine times indicates that those who cannot grasp the doctrine intuitively by a single attempt must reflect over it repeatedly (pratyayāvṛtti) until it becomes direct experience (anubhavārūḍha). The disciple always attended to instruction seriously and with deep reverence and concentration, and performed every enjoined act with real thought and comprehension behind. The sage Sanatkumāra, it would appear, already forestalled the progressive method of pedagogy when he told Nārada—yad vettha tena mo'pasīda—I shall instruct you further, if you acquaint me with what you know already. This is the picture of formal education we get briefly in various contexts of the text. This type of formal education was however supplemented by informal education of an equally serious type, the only difference between the two types being this: Informal instruction was imparted during casual conferences; the initiatory



ceremony (upanayana) was not always obligatory; the period of instruction was of a shorter duration; the teacher was not always a professional instructor; recompense was sometimes given in terms of service, sometimes by way of wealth or sometimes nothing was given. But brahmacarya and observance of rules were obligatory for the period of instruction. From the various discussions in the text this much may be reasonably presumed: Whether formal or informal, direct instruction from a teacher was deemed absolutely necessary to reap the best result—*ācāryavān puruṣo veda* (C. VI. 14. 2); *ācāryād ha eva vidyā vidaditā sādhiṣṭham prāpati* (C. IV. 9. 3). The statement 'this sea-girt planet with all its riches cannot balance the value of the highest knowledge imparted by the teacher' (C. III. 11. 6) witnesses the supreme honour given to knowledge in the space-time context of our text. There is a pregnant parable at C. VI. 14 which stresses the supreme need of a director or guru as well as intelligence and self-effort on the part of the aspirant who seeks enlightenment and liberation. After having forcibly bound, blindfolded, and robbed a lone traveller in an out-of-the-way place the decoits leave him to his fate. A good samaritan finds the victim by chance and sets him at liberty removing the bandage from his eyes. Such a person no doubt owes his liberty to the merciful saviour; but he reaches the goal only if he is not interested in sight-seeing and also intelligent enough (*pañḍita medhāvi*) to ascertain the proper road and travel himself. We observe only what we are taught



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to observe, but we deduce conclusions and act for ourselves to realize goals. On the whole the aspirants after knowledge are presented in the text evincing an unquenchable desire to know the truth. It is also found that those who had the truth were sharing their knowledge generously and graciously with others although they tested in some cases the calibre of the pupils at the outset by some temptation or obstacle.

XII. CHARACTERS THAT APPEAR IN THE **C**: We confront about forty personal names in the entire course of the text. Of these Prajāpati, Indra, Virocana and Manu may be supernatural beings or deified cultural heroes of a past age. Regarding the rest of them one need not be suspicious of their historicity; for all history is based on probability and not direct verification. The persons mentioned in the text by name are Aṅgīrasa, Atidhanvan Śaunaka, Abhipratārin Kākṣaseni, Aśvapati Kaikeya, Āṭikī (may be a proper name or a descriptive name), Ayāśya, Indradyumna Bhāllaveya, Udaraśāṅdilya, Uddālaka Āruṇi, Upakosala Kāmalāyana, Uṣasti Cākṛāyaṇa, Kṛṣṇa Devakīputra, Kauṣītaki, Gośruti Vaiyāghrapadya, Gautama, Ghora Aṅgīrasa, Janah Śārkarākṣya, Jabālā, Nārada, Pravāhaṇa Jaivali, Prācīnaśāla Aupamanyava, Baka Dālbhya (or Glāva Maitreya), Buḍila Āśvatarāśvin, Bṛhaspati, Mahidāsa Aitareya, Raikva (Sayugvan), Vaiyāghrapadya Bhāllaveya, Śilaka Śālāvatya, Śaunaka Kāpeya, Śvetaketu Āruṇeya, Satyakāma Jābāla, Satyayajña Pauluṣi, Sanatkumāra (Skanda) and



Hāridrumata Gautama. Of these Jabālā, Devakī, and Āṭikī are feminine names and the rest are names of men. Aṅgiras, Ayāśya, Bṛhaspati, Nārada and Śāṅḍilya are simple non-descriptive personal names. Prācīnayogya, Sayugvan, Skanda and Bhallākṣa are personal titles or descriptive names. Other names always reveal both the given name and the family name or the forename and the surname. Kṛṣṇa, Satyakāma and Mahidāsa are mentioned along with the mother's name indicating their agnation; the rest are described by cognation by affixing the name of a male ancestor. We gather from circumstantial details that Aśvapati, Jānaśruti, and Pravāhaṇa were rulers or chiefs; that Hāridrumata Gautama and Satyakāma Jābāla took pupils to instruct by keeping them as resident students; and that Abhipratārin and Śaunaka were being served by an attendant when they were at meals when a Brahmācārin approached for alms. The information supplied about each character is so scanty that it is impossible to guess any detail about them. Yet the context in which they appear serves to whet our appetite to know more about them. It is not proper to expect more information on such matters, for the purpose of Vedānta is to teach certain principles and not stories of men—prāmāṇya-cintāyām puruṣa-pravṛtter adṛṣṭāntatvāt (Śaṅkara at C. II. 23.1). The *Brahmasūtras* III. 4. 23-24 establish that the stories in the upaniṣads are part of the teachings intended to subserve them by creating a taste for them and for placing them on evidence conveniently (prarocanopayoga



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and pratipattisaukarya). The purpose may be eulogistic also as the illustrations show. The knowledge is so precious that even the king of gods served Prajāpati for 101 years relinquishing royal panoply and divine prerogative. So, too, Nārada, the model of virtue and benevolence, learned the art of crossing the ocean of sorrow at the feet of Skanda. It is therefore unnecessary to probe further into the stories and anecdotes when their purpose is served by accepting what is expressly stated in them.

XIII. RELIGION AND PHILOSOPHY PROPER TAUGHT IN THE TEXT: The Upaniṣads do not sit over the mistakes and misdeeds of mankind but open a path for thought and action which reveals the cosmic significance of man. The purpose of the scripture is completely served if humanity receives from it the impulse for, and knowledge of, dharma and brahman. Dharma when it is understood and practised, progressively, confers on its votary happiness and enjoyments. Knowledge of dharma is really fruitful only when it induces a man to perform what is taught in the śruti as per rule, without errors and omissions. Performance of dharma consists of mental and physical acts and attitudes. When it is predominantly physical it is called karma and when purely mental it is known as upāsanā. Karma requires a competent agent, ingredients and the deity. A tissue of operations performed in a prescribed order employing ingredients specified in the śruti for the purpose of worship is called a yajña. When physical ingredients are omitted, and the act is purely mental,



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it is called vidyā, ādhyāna, samrādhana, prātipatti, sampad, darśana and upāsana. Evidently therefore dharma is productive of results which do not exist when a person is enquiring about it. It is teleological in its import. It is not impossible to combine karma and upāsana in various degrees, or to supplant the one by the other, according to choice or need. For both of them aim at a result to be achieved on a future date and to be enjoyed by the agent who performs them (puruṣavyāpāra Tantra). Dharma as duty ordained by the scripture supplies the motivatory force and determines the manner of action needed to arrive at the result. Naturally therefore knowledge of dharma does not stop by appraising a person about something but impels him to action as long as he feels that he is an active agent intent on desirable ends that can be achieved through action. This is the nature of dharmacodanā—impulse to religious duty. In contradistinction with this the scripture also contains passages signifying brahmacodanā. Here 'codanā' is used in the sense of revealing an existing fact and not in the usual sense of goading to action. Awareness of a fact cannot be ordered. We become aware of a fact spontaneously when the conditions for its rise are fulfilled. A man who has perfect power of sight looks at an object placed properly in light and sees it. Awareness of the object is the fruit of seeing it. That is not brought about by any other agency except the conjunction of the organs of perception and the object. So brahmacodanā stops with awareness of Brahman.



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Knowledge of Brahman brings about the fruit of eternal and unsurpassed bliss and freedom from all sorrow and misery. Such a result is called niśśreyasa or mokṣa. If the fruit of mokṣa is produced on a future date that cannot be eternal and hence it is not the product of dharma, like abhyudaya (*i.e.*, happiness and enjoyment in different conditions of existence). Our text at VIII. 12. 1 states that the incarnate self (saśarīra) is held by pleasure and pain, but pleasure and pain do not touch one who is bodiless. Mokṣa is brahmabhāva and so it is a state of incorporeality natural and original to the Ātman-Brahman Reality. Being of the nature of the Ātman, mokṣa is eternal, and not the result of any action done for its production. So brahmavidyā or mokṣa cannot be just one of those results of karma and upāsanā topping all the rest. The reality of the Self is never sublated; it is unchanging, all-pervasive, bereft of all phenomenal attributes, ever satisfied, impartite and self-luminous. It is clear from our text that It is caitanyaprakāśātmaka and anubhavātmaka. The causal chains of dharma and adharma as well as limitations of time and space do not apply to it. Āruṇi taught Śvetaketu (C. VI. 8. 7) that Pure Being (Sat), the subtle essence at the root of all, is the Self of the whole universe; That is the true, That is the self, That is really 'Śvetaketu'. This realization of the divine nature of the human soul is liberation or niśśreyasa. While the *Bṛhadāraṇyaka* with which the present text agrees in style and tenor enunciates the *abscissio infiniti* (or neti neti) principle to arrive at the



Self by divesting it of all that is accidental, here in the C we have the famous identity proposition 'That thou art' reinforced by the doctrine of panegoism taught at the close of bhūmavidyā (VII. 25). When we read all the relevant passages inter-relatedly, Sat, Bhūmā, Brahman, Ātman, Param Jyotis, Ākāśa, and the non-empirical Ego, all stand for the same Highest Reality which is also final freedom and beatitude.

From the above description we may conveniently analyse the śruti mainly into three divisions: *a*, dealing with yajñavidyā; *b*, saguṇavidyā or upāsanā and *c*, nirguṇavidyā or paraividyā which is brahmajñāna. Brahmavidyā or the knowledge of the absolute Reality is the conclusion arrived at by the enquiry into the import of the major sentences of the upaniṣads. It culminates in the experience of Reality—brahmātmānubhava. Here knowledge is being what is known, it is self-experience, and the object of knowing is ever existent. Hence it is not dependent on any act mental or physical, but merely the recognition or acceptance of what is already there. Realization of the true nature of Reality depends on the Reality itself and not on the way of a man's thinking about it. Knowledge of a fact first and last depends on the fact itself. C. VII. 24.1 implies that in liberation there is no duality. Brahmaiva hi muktyavasthā—mukti and brahman are synonymous.¹ Self-knowledge only removes the impediments in the path of mokṣa; hence C. VII. 26. 2 says that Sanatkumāra shows the

¹ Śāṅkarabhāṣya on *Brahmasūtras* III. 4.]52.



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farther shore of darkness to Nārada who had his stains wiped away by attaining a pure nature through the absorption of pure impressions. If vidyā implies a mental activity then what is the difference between saguṇavidyā and nirguṇavidyā? The difference lies in this: Upāsanā or meditation as implied in the former may shape the object of meditation at will or cease to meditate on it because it is puruṣatantra (voluntary) or codanātantra (mandatory). But knowledge depends only on the true nature of the object. If one sees fire and understands it as fire that is jñāna, knowledge; but if he describes a man as fire that is not knowledge but a fantasy. According to Śaṅkarācārya jñāna alone is rightly called vidyā. These distinctions are helpful when we analyse the religious and philosophical content of our text. Although the whole upaniṣad is generally ascribed to the jñāna portion of śruti it also contains elements of karma and upāsanā to meet the needs of aspirants who are not mature for jñāna.

XIV. YAJÑAVIDYĀ INDICATED IN THE C: For a thorough understanding of our text an acquaintance with many sacrificial conceptions are necessary. The following terms having liturgical or sacrificial significance are found in the C: Dikṣā, vrata, yajña, yajamāna, ṛtvik, ārtvijya, hotṛ, udgātṛ, adhvaryu, prastotṛ, pratihartṛ, brahman, udgītha, prastāva, pratihāra, devatā, dakṣiṇā, āstāva, upasad, stutaśāstra, stotra, stoma, prātassavana, mādhyndinasavana, tṛtīyasavana, suta, prasuta, āsuta, uktha, āhavanīya, gārhapatya, agnīdhriya, agnihotra, homiya, vedi, juhu, tīrtha,



upākaraṇa, anujñā, āhuti, udakpravaṇa, mauna, udanimukha, vartanī, viriṣṭa, iṣṭāpūrta, gāyatra, rathantara, vāmadevya, bṛhat, vairūpya, vairāja, śakvarī, revatī, yajñāyajñīya, rājana, paridhānīyā, nihava, śavya, anāśakāyana, sattrāyana, and bahiṣpavamāna. C. I. 3. 5 states that fire was produced by friction or drilling. The whole upaniṣad speaks only of very few rites in the form of external performances; the sāmahoma at C. II. 24. 3-15, the vyāhṛtihomaprāyaścitta at C. IV. 16 for compensating the defects in a sacrifice, and the mantha-karma given at C. V. 2. 4-8 are the three instances of ritualistic acts that are given here without any meditative significance. The upāsanā passages are mostly associated with the sāman in the earlier chapters and so some knowledge about the sāman chant which is described in *Sāma-vidhāna-brāhmaṇa*, *Puṣpasūtra*, *Sāmatantra*, and *Nāradya-śikṣā* may be helpful. From the few instances given in the text it will be seen that while chanting the vowels of the original ṛks (for most of the *Sāmaveda* hymns are quoted from the *R̥gveda*) are elongated, shortened, or changed into e or ai; and stobhas (jubilations or sybilex) are inserted, such as au, hau, va, na and so on. Some parts of the verse or word are repeated also. In rites like jyotiṣṭoma the sāman is sung at somābhiṣava or the pressing of the moon plant. A sāman chant consists of five parts: hinkāra, prastāva, udgītha, pratihāra, and nidhāna. Prastāva is the introductory ascription of praise preceded by the syllable 'hum'. The chief sāman priest is called the udgātṛ who sings



the udgītha division preceded by the sound 'Om'. The pratiharṭṛ joins in the last syllable preceded by the tuning of 'hum'. This joining is called pratihāra, which is sometimes again divided into upadrava (recession) consisting of the last two syllables of the pratihāra sung by the udgāṭṛ and nidhana or codā consisting of 'Om' sung by all the three priests. This may be illustrated thus: *Rgveda* VI. 16. 10 is worded thus: agna ā yāhi vītaye gṛṇāno havyaḍātaye nihotā satsi barhiṣi. The notation of these words in sāman and its divisions in singing are: hum o gna i (prastāva) Om ā yāhi vītaye gṛṇāno havyaḍātaye (udgītha) ni hotā satsi barhiṣi Om (pratihāra). The last portion is again divided: nihotā satsi ba (upadrava) rhiṣi Om (nidhana). The metre and pause of the ṛk is ignored in chant. The notes in the sāman are called kruṣṭa, prathama, dvitīya, tṛtīya, caturtha, mandra and atisvārya. Many important concepts in the C are influenced by the sāman. The syllable Om denotative of the highest Deity is probably a unique property of the *Sāmaveda*. Terms like mṛdu, ślakṣṇa, vinardi, krauñca, balavat, ghoṣavat, apadhvānta, anabhinihata, vivṛta, grasta and nirasta refer to the values of sound and their place in sāman music.

XV. THE UPĀSANĀ TEXTS IN THE C: Those who cannot sympathetically penetrate into the tradition may imagine themselves to be in the realm of fancy and fiction when the tiresome details of upāsanā are read through. But these upāsanās play an important part in evolving the philosophic doctrines towards



which they tend. Different ideas will have different values to different individuals. One man's treasure may be another man's trash. The śruti is for the good of all and therefore without offending the prejudices of men at various mental levels it gives a lift to them all to a higher plane of existence. Hence follow the variety of rites and meditations supplied by the Veda. Take any idea, or conception, or word prescribed by the scripture and direct a continuous stream of thought converging on it without permitting intrusion of any thought dissonant with or alien to it, then that becomes upāsanā, ādhyāna, vidyā, darśana or vijñāna.

In the large field of upāsanā many distinctions and qualifications are noteworthy. First of all there are dependent and independent upāsanās. The former are called karmavyapāśraya, aṅgāvabaddha, or kriyānu-praveśi, and the latter ananyaśeṣabhūta or kevalavidyāt-maka. The udgīthavidyā taught in C. I is directed to be practised on the basis of udgītha, an ingredient of the somayāga called jyotiṣṭoma, and so it is an example of the dependent upāsanā. Such upāsanās, however, are not nitya, *i.e.*, a regular feature of the yajña with which they are associated, for even without them the yajña is complete and effective. A less competent ṛtvik may omit the upāsanā without corrupting the yajña. The more competent one reinforces the sacrifice by adding the aṅgopāsanā and wins for the yajamāna the additional fruits declared for it (*Vide*, C. I. 1. 10). Since aṅgopāsanās cannot make the sacrifice defective by their absence they are not kratvartha



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but merely puruṣārtha *i.e.* advantageous to the institutor of the yajña. They are to be performed by the ṛtvik and not by the yajamāna, for the latter commissions the former with satisfactory payment for the whole office. This is the view of Auḍulomi and Bādarāyaṇa. Whatever the agent does belongs to the principal. Independent upāsanās have no sacrificial setting to function; being jñānamaya or bhāvanāmaya they imply only interior considerations.

Further the upāsanās may again be classified into three divisions: ahaṅgraha, taṭastha and aṅgāśrita. Daharavidyā given at C. VIII. 1, Śāṅḍilyavidyā given at C. III. 14, etc., are examples of the first type of meditation. Those meditations undertaken for accomplishing the fulfilment of one's desires and worship of aniconic emblems (pratīkopāsanā) are of the taṭastha type. The last of the three types of upāsanās is the dependent type mentioned just above. When an inferior or lesser idea is the object of meditation one may overlook the exact magnitude of it and consider it non-different from the superior idea. For instance, take the clause 'The mind is Infinite'; the mind is here called Infinite, though it is not actually so. This type of contemplation is called sampad. Again at C. III. 18. 1 and 19. 1 we get these injunctions: Let him worship mind as Brahman; The Sun is Brahman, this is the teaching. These are examples of the pratīka or adhyāsa (ascription) type of meditation. Upāsanā being a mental act it must be directed towards an object and it must produce results like



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physical acts. Just as there can be qualitative and quantitative differences among outward acts so also there must be degrees in mental acts specified as upāsana. By the insertion of more attributes and qualities in the pattern of meditation there must be differences in the act and the result. Therefore Śrī Śaṅkarācārya in one place asserts that inferior upāsana really does not deserve to be called vidyā—nikṛṣṭāyāḥ vidyātvābhāvāt, utkrṣṭaiva hi vidyā bhavati (*Brahma-sūtras* III. 4. 52). In abhyudaya, or prosperity, relative differences must be recognized. So there must be difference of degrees in vidyāsādhanas which bring about different results. The place for upāsana in the advaita texts is, however, justified by the ācārya on the ground that they are also mental processes like nirupādhika-brahmajñāna although their nature differs widely and that they are sacred and secret wisdom (rahasya). There are higher and purer meditations the fruits of which are next to mokṣa and which have for their object Brahman thinly conditioned (īśadvikṛta brahmaviśaya). See for example C. III. 14.

XVI. PSYCHOLOGY AND ESCHATOLOGY IMPLIED IN YAJÑAVIDYĀ AND SAGUṆAVIDYĀ: Verily, indeed, this body dies, says C. VI. 11. 3, when deprived of jīva, but the jīva does not die. This jīva or ātman, the living self, presides over the body and its powers—śarīrendriyapañjarādhyakṣa. It is definitely stated at C. VIII. 12. 4 that the real perceiver of space, smell and the rest is the eternal Self (ātman). The organs are merely its instruments. The jīva does not leave the



body just as a railway train leaves the station. Its departure may be compared to the waiving of the rights over a possession. When one gives away his property to another he relinquishes his ownership. As the ruler and master of the body, the jīva performs karma and upāsānā and reaps their proper fruits in a subsequent state. Although it is stated at C. VIII. 8. 3 that the ātman dwells in the heart as a subtle entity it is also stated at C. VIII. 8. 1 that it fills the whole body. The jīva is only apparently different in the various embodiments. It passes through different states of joy and sorrow according to its meritorious or opposite thoughts and deeds. C. VI. 3. 2 and VI. 8. 7 inform us that the Sat-bhūma-brahma-ātman is one, eternal and omnific. Really, the jīva being That, it is not born or bound—the birth of a jīva is a synecdochical affirmation made when a body is born. By a progressive exclusion of the accidental conditionings that are not real, the jīva shines really as Brahman. What C. III. 14. 2 speaks about the Supreme Ruler applies to jīva also. In that passage the Reality is presented as endowed with attributes fit for meditation. All the same, the nature of the Ruler of the Universe is also described in it. This applies also to the jīva ruling over the body. The jīva-hood is coterminous with the identification of the Supreme Reality (paramātman) with the illusory conditioning factors (avidyāpratyupasthāpitopādhi) like mind, breath, sense-organs and body.

Avidyā or nescience alone is the cause of the individual jīva's state of illusion. Under the power of avidyā



the jīva thinks himself to be limited and separate from paramātman, the Absolute Reality. It is the internal organ variously designated as antahkaraṇa, buddhi, vijñāna and citta that limits and conditions the pratyagātman. The self-luminous innermost Self is unchanging and so it must always be capable of producing knowledge; the senses must always function because they are designed as instruments of perception. Yet by the proximity of these two alone knowledge is not produced. Hence an internal organ must be accepted in order to explain the production or withholding of knowledge based on the conditions of its functions. The internal organ simultaneously functions in respect of past, present and future and acts as the guide and master of the five cognitive and five motor senses (jñānendriyas and karmendriyas). Both these organs and the senses are invisible, intangible and limited by the body. That is how they become the factors conditioning the limitless paramātman. Neither the internal organ nor the organs of cognition and movement are themselves capable of maintaining life in the body. Maintenance of life is possible only through the appearance and continuation of another principle called mukhyaprāṇa (life-breath) from the time of conception. It is the mukhyaprāṇa entering the embryo at conception (and so it is called jyeṣṭha—eldest) that supports the internal and external organs and maintains life and body. If the jīvātman is the king in the body designated as brahmapura, the mukhyaprāṇa is the minister, the chief emissary, on whom all the



administrative duties are laid (*Vide*, C. V. 1). Mukhya-prāṇa is not merely the external air but a transformation of it into an internal force manifesting in the body in the fivefold way, supporting, nourishing and ordering the functions of the living being. Because of the dependence of other prāṇas (cognitive and active organs) on life-breath for their subsistence, those organs also are called prāṇa. From C. III. 18. 3 and VIII. 12. 4 we learn that the senses do their work under the regency of deities like Agni, Vāyu and Āditya. The deities function for the sake of the śārīrātman (corporeal self or jīva) and not for their own benefit, for the deities do not require the enjoyments of a human body. From C. VI 3. 2 it is evident that the Supreme Reality (Sat-devatā) entered the body of created beings by means of the jīva. So jīva is only a reflection of the parā devatā just as an image in a mirror. The relation between Sat and jīva is that of substance and shadow. The reality of the jīva is therefore Paramātman—na ca jīvo nāma parameśvarād atyantabhinnāḥ cāra iva rājñāḥ—jīva is not sharply different from the Supreme like a spy who is different from the king. It is this illusory jīva who performs religious or natural acts and enjoys the results thereof. In the absence of such an agent or enjoyer, the scripture would not have prescribed duties for this and next life. This is how sāstraphala-sambandhopapatti is maintained.

In C. VIII. 7. 1 Prajāpati advises to seek out and to understand the ātman free from evil, old age, death, grief, hunger and thirst. The real Self cannot be



the seeker and the sought at the same time. So it is the śārīrātman (the illusory empirical self) that is directed to seek the real Self in order to get rid of its sorrows and limitations born of illusion and to manifest its true nature as described above. The empirical self is the adhikṛta (the agent for whom the scripture prescribes) bound by karma in the shape of dharma and adharma. He departs from the body along with the mukhya-prāṇa, indriyas and manas, carrying along with him the illusion of limited self-hood, the effective force of upāsānās and karma, as well as pūrvaprajñā or tendencies brought forth from the previous states of existence. His karma and upāsānā are the causes that effect a new body after the fall of the previous one. According to the spiritual worth and merit of the karma and upāsānā which stand to the credit of a jīva, his evolutionary circle is completed or continued. Those who practise the type of upāsānās given at C. IV. 10. 5 and C. IV. 15. 1-4 pass through the devapatha or brahmapatha and reach Brahman in satyaloka and finally they attain to liberation. They are no more reborn. Those who perform the social and religious duties staying at home with the hope of exalted enjoyments pass along the path of the fathers (pitṛyāna) to candraloka and return to the earth with a residuum of karma (anuśaya) when they have finished the experience of the fruits of their work in candraloka (C. V. 10. 3-8). Those whose conduct here has been good take birth in the twice born varṇas: those who had had mixed deeds go to Yama;



and those whose conduct here has been evil attain an evil birth—that of a dog, a hog, or a caṇḍāla. Thus karma alone is the efficient cause of the diversity of status and opportunities with which an individual starts life.

XVII. THE WAY AND THE GOAL: At the termination of a series of less satisfactory hypotheses Sanatkumāra thus teaches Nārada: There is no happiness in anything finite. Only the Infinite is happiness—bhūmaiva sukham. In this bhūman or plenum all empirical dualities are absent and It is not established in anything else like finite objects. It is not established even in Itself as that would imply an internal duality. It encompasses all directions and It is the real *me* in all, the Self in all. It is the one that has become the threefold, fivefold, sevenfold . . . twenty-thousand fold. Agni, Prajāpati, Soma, Vāyu, Indra, Bṛhaspati, Varuṇa, Vasus, Mṛtyu, Rudra, Āditya, Savitā, Viśvedevas, Gandharvas, and the rest mentioned in the text are but manifestations of the same Infinite Self. The same Reality is again the Trailokyaśarīra-vaiśvānarajyotis, Paradevatā and Tajjalān—the cause of the origination, sustentation and dissolution of the universe. He who sees this truth of Unity and Oneness does not see death or illness, or any sorrow. Sadātmavidyā at C. VI and the brahmaprakriyā taught at VIII. 6. 3, also convey the same teaching.

Brahmasampatti or amṛtatva is the goal of all Vedāntic enquiry. The various darśanas or independent meditations taught about madhu, praṇava,



gāyatrī, kośa, hṛdaya, manas, ākāśa, catuspādbrahman, ṣodaśakalabrahman, vaiśvānara permeating the triple world, puruṣa in the sun, puruṣa in the eyes and other vidyās about savīśeṣabrāhman have for their object of worship the same Reality with varying attributes. The text clearly declares that there is only one Reality—ekam evādvitīyam (C. VI. 2. 1). But the attributes (brahmadharmas) given in different āyatanas (abodes) give a large variety of upāsānās. They are all meant for cittāvatāra *i.e.*, aiding comprehension. This is the principle, stressed by Śaṅkarācārya in the statement—tattvābhedeṇī ādhyeyāṁśapṛthaktvād ādhyānapṛthaktvam. The various meditations are like various attendants serving the same master with different accompaniments. The worshipper has in mind results like removal of evil (duritakṣaya), attainment of power (aiśvarya-prāpti) and progressive liberation (kramamukti) through the attainment of brahmaloka. The brahmvākya in the text teaching about the absolute Reality, on the other hand, are meant to lead an aspirant to samyagdarśana (as distinguished from darśana or upāsānā) which puts an end to all karma and gives liberation from the round of birth. This attainment of mokṣa through brahmātmānubhava is not like a journey to a place but like retrieving of one's lost health. It is like recognizing the necklace around one's own neck of which one has forgotten casually. The performance of yajña and upāsānā act as external aids by engendering the desire for Brahman-intuition (vivi-
diśāsāmyogat bahiraṅga sādhanam); and tranquillity,



chastity and other traits act as immediate auxiliaries (vidyā-samyogāt antaraṅga-sādhanaṃ) of Self-Realization. All the āśramadharmas are indirectly helpful for this realization. In one peak passage (C. III. 14. 1) the central doctrine of the way is stressed: Tranquilly one should meditate upon It. 'Now, verily, a person consists of his purpose. According to the purpose a person has in this world, so does he become departing hence. So let him set for himself a purpose.' With unswerving faith in the purpose, with brahmacharya extolled in C. VIII. 5 and allied virtues, one attains to the highest goal which is liberation from the bondage of empirical experience and establishment in the Bliss of Bhūma-brahman. In rough sketch this is the interpretation of Nature and Reality given in this great upaniṣad of the *Sāmaveda* spanning the entire field of human aspiration—from happiness and long life in this world to Self-realization culminating in being the absolute superlative Bhūman. Certainly this work also shares the high encomium paid by the *Itihāsopaniṣad*¹ to the *Sāmaveda* of which this is a portion:

ṛco ha yo veda sa veda devān,
yajūrṅṣi yo veda sa veda yajñam
sāmāni yo veda sa veda sarvaṃ,
yo mānasam veda sa veda brahma.

SWĀMĪ VIMALĀNANDA

August 25, 1956

¹Published in the *Thirty Minor Upaniṣads*, Theosophical Publishing House, Adyar.



TRANSLITERATION

The scheme of transliteration is as follows:

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ r, ॠ ṛ, ए e, ओ o,
 ऐ ai, औ au, ं m̄, ः h̄, क k, ख kh, ग g, घ gh, ङ ṅ, च c,
 छ ch, ज j, झ jh, ञ ṅ, ट t, ठ th, ड d, ढ dh, ण ṇ, त t,
 थ th, द d, ध dh, न n, प p, फ ph, ब b, भ bh, म m,
 य y, र r, ल l, व v, श ś, ष ṣ, स s, ह h.

PRONUNCIATION OF TRANSLITERATED WORDS

VOWELS

		<i>Sounds like</i>				<i>Sounds like</i>	
a	u	in	sun	i	i	in	bid
ā	a	,,	far	ī	ee	,,	seed
ai	y	,,	my	o	o	,,	no
au	ow	,,	now	u	u	,,	bull
e	ay	,,	say	ū	oo	,,	cool

CONSONANTS

		<i>Sounds like</i>				<i>Sounds like</i>	
c	ch	in	church	r	ru	in French (mid-way between roo and ri)	
d	d	,,	French	ś	sh		
ḍ	d			ṣ	sh	(practically)	
g	g	,,	get	t	t	in French	
ḥ	half-articulated h			ṭ	t		
m̄ or ṅ	ing			th	th	in thing	
ṅ or ṇ	n (practically)			v	w		

The rest of the consonants sound as in English.



CSL

ABBREVIATIONS

Ai.	...	Aitareya Upaniṣad
Bṛ.	...	Bṛhadāraṇyaka Upaniṣad
Br. Sū.	...	Brahma Sūtras
Ch.	...	Chāndogya Upaniṣad
Īśa.	...	Īśa Upaniṣad
Kaṭha	...	Kaṭha Upaniṣad
Kauṣī.	...	Kauṣītaki Upaniṣad
Kena	...	Kena Upaniṣad
Mu.	...	Muṇḍaka Upaniṣad
Praśna	...	Praśna Upaniṣad
Śve.	...	Śvetāśvatara Upaniṣad
Tai.	...	Taittirīya Upaniṣad



CSL

THE
CHĀNDOGYA UPANIṢAD



CSL

THE PEACE INVOCATION

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलमिन्द्रियाणि च सर्वाणि सर्वं ब्रह्मौपनिषदं माहं
ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनि-
राकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु ।

ॐ शान्तिः शान्तिः शान्तिः ।

ॐ Aum (Om) मम my अङ्गानि limbs अथ-उ and वाक्
speech प्राणः Prāṇa, vital force चक्षुः eyes श्रोत्रम् ears
बलम् strength, vitality सर्वाणि all इन्द्रियाणि the senses
च and आप्यायन्तु let grow in strength. सवम् all
existence औपनिषदम् of the Upaniṣads ब्रह्म (is the)
Brahman. अहम् I ब्रह्म Brahman मा निराकुर्याम् may
never deny. ब्रह्म Brahman मा मे मा निराकरोत् nor
deny, reject. अनिराकरणम् no denial अस्तु let there be.
मे from me अनिराकरणम् no denial अस्तु let there be.
उपनिषत्सु in the Upaniṣads ये धर्माः [सन्ति] the virtues
that (are proclaimed) ते they तद-आत्मनि to that
Ātman, Self निरते मयि in me who'am devoted सन्तु be,
ते they मयि in me सन्तु may reside.

ॐ Om शान्तिः peace शान्तिः peace शान्तिः peace.



Om. Let my limbs and speech, Prāṇa¹, eyes, ears, vitality and all the senses grow in strength. All existence is the Brahman of the Upaniṣads. May I never deny Brahman, nor Brahman deny me². Let there be no denial at all; let there be no denial at least from me. May the virtues that are proclaimed in the Upaniṣads be in me, who am devoted to the Ātman; may they reside in me.

Om Peace! Peace! Peace!³

[¹ The term Prāṇa is generally translated as breath, life-breath, vital breath, vital force, or vital energy. Though these terms convey the sense more or less in many contexts, none of these terms renders adequately the term as it is used by the Upaniṣads. So in this and similar other cases we have retained the original in translation, the meaning being supplied by the explanatory notes given wherever necessary.

² Brahman actually does not deny or reject anyone, since He is all and is in all. Let me also not deny Him through ignorance so that I may have eternal union with Him.

³ Om is the symbol and representation of Brahman. It is uttered for securing all-round auspiciousness.

The repetition of 'peace' thrice is to ward off all internal, external and heavenly causes of trouble.]



CSLE

CHAPTER ONE

SECTION ONE

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति हुद्गायति
तस्योपव्याख्यानम् ॥ १ ॥

ओम् Om इति thus* एतद् this अक्षरम् syllable उद्गीथम् on the Udgītha (loud chant) उपासीत (one) should meditate, ओम् Om इति beginning with हि for उद्गायति (one) sings the Udgītha. तस्य of that उपव्याख्यानम् the explanation (of meditation, qualities, results and the rest) [प्रस्तूयते follows].

1. One should meditate on the syllable Om¹, the Udgītha², for one sings the Udgītha beginning with Om³. Of this, the explanation follows.

[¹ The syllable Om is the most appropriate name of the Supreme Self. And when this name is used, He becomes pleased. This is to be chanted at the beginning and the end of a hymn. But here,

* Particles like इति, ह, वै, च, उ and तु are not translated at every instance of their occurrence in the word-by-word section, unless they modify the meaning of the dependent word in a way expressible in English.



inasmuch as the syllable is used with the particle 'iti' it is accepted, apart from the Supreme Self which it indicates, as the mere verbal form of it or as a symbol, which is to be meditated upon. (cf. Kaṭha 2.15-17, Muṇḍ. 2.2.6, Gītā 8. 11, 13; 17. 23-24).

² Intoning Om Udgāṭṛ priests begin to sing, and so the syllable Om is here identified with the Udgītha. Udgītha Om is the syllable Om in that portion of the Sāman which is sung by the Udgāṭṛ priest. Udgītha is an element of the Vedic sacrifice and Om is a part thereof; but here the word Udgītha, generally applicable to the whole section, is limited to its part Om. In the beginning, it is difficult for one who is habituated to the performance of Vedic rites to give them up and resort exclusively to meditation. So meditation as a part of the sacrifice is being indicated here and not as exclusive meditation. Later, the tangible results of this meditation will be mentioned (1.1.7-8). Those results go to the principal of the sacrifice, for he appoints the Udgāṭṛ priest and pays for it.

³ The Sāmaveda consists of a specified number of stanzas chanted melodiously. Each of these is called a Sāman. The Sāman is divided into different parts in more than one way and sung. Each part is called a Bhakti. The five divisions (cf. 2. 2. 1) of Sāman are—Himkāra, Prastāva, Udgītha, Pratihāra and Nidhana. The seven divisions (cf. 2. 8. 1-2) of Sāman are—Himkāra, Prastāva, Ādi, Udgītha, Prati-



hāra, Upadrava, and Nidhana. Himkāra is uttering the syllable 'him'. Udgītha is sung by the Udgātrī priest in the Soma sacrifice. His assistants are Prastotrī and Pratihartrī, whose portions are respectively called Prastāva and Pratihāra. The portions of the three taken together constitute Nidhana.]

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः ।
अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य
वाग्रसो वाच ऋक्स ऋचः साम रसः साम्न उद्गीथो
रसः ॥ २ ॥

पृथिवी The earth एषाम् भूतानाम् of (all) these beings रसः the essence [भवति is]. आपः water पृथिव्याः of the earth रसः the essence. ओषधयः plants, vegetation अपाम् of water रसः the essence. पुरुषः (the body of) man ओषधीनाम् of vegetation रसः the essence. वाक् (the organ of) speech पुरुषस्य of man रसः the essence. ऋक् R̥c (R̥k) वाचः of speech रसः the essence. साम Sāman ऋचः of R̥k रसः the essence. उद्गीथः Udgītha (Om) साम्नः of Sāman रसः the essence.

2. The essence of all these beings is the earth¹. The essence of the earth is water². The essence of water is vegetation³. The essence of vegetation is man⁴. The essence of man is speech⁵. The essence of speech is R̥k⁶.



The essence of Ṛk is Sāman⁷. The essence of Sāman is Udgītha⁸.

[¹ The term essence has to be taken in different senses to suit the need of each statement. The earth is the 'essence' in the sense of being the support or the cause of the creation, preservation and dissolution of the movable and immovable beings.

² Because water and earth are interwoven like warp and woof.

³ Because vegetation is the modification of water.

⁴ Because the body of man feeds on vegetation.

⁵ Because speech is the highest of all the faculties of man.

⁶ Because Ṛk is uttered by the organ of speech and so is a grade higher than the latter.

⁷ Because Sāman is a grade higher, for it gives more joy to the singer and the listener.

⁸ Because in Om all the sounds are included. Om is to be meditated upon as the essence of all essences.]

स एष रसानां रसतमः परमः पराध्योऽष्टमो
यदुद्गीथः ॥ ३ ॥

सः That (syllable Om) यत् which उद्गीथः (is called) Udgītha—एषः this रसानाम् of the essences रसतमः is the quintessence परमः the supreme पराध्यः deserving of the highest place अष्टमः (and) the eighth.



3. The syllable Om which is called Udgītha, is the quintessence of the essences, the supreme¹, deserving of the highest place² and the eighth³.

[¹ Because it represents the Supreme Self.

² Because it is the object of meditation like the Supreme Self.

³ Eighth in the order of the aforesaid essences, the earth and the rest.]

कतमा कतमर्कतमत्कतमत्साम कतमः कतम उद्गीथ
इति विमृष्टं भवति ॥ ४ ॥

कतमा कतमा Which which ऋक् is Ṛk? कतमत् कतमत्
which which साम is Sāman? कतमः कतमः which which
उद्गीथः is Udgītha? इति this विमृष्टं भवति is being con-
sidered (now).

4. Which one¹ is Ṛk? Which one is Sāman?
Which one is Udgītha? This is being consider-
ed now.

[¹ The repetition of the interrogatives in the original
is meant to signify the great regard in which the
secret of the Ṛk, Sāman and Udgītha are held.]

वागेवकर्माणः सामोमित्येतदक्षरमुद्गीथः । तद्वा एतन्मि-
थुनं यद्वाक्च प्राणश्चर्च साम च ॥ ५ ॥



वाक् Speech एव alone ऋक् is Rk. प्राणः Prāṇa साम is Sāman. ओम् इति Om एतत् this अक्षरम् syllable उद्गीथः is Udgītha. तत् that एतत् this मिथुनम् a couple, pair—यत् which वाक् च speech प्राणः च and Prāṇa [यत् which] ऋक् च Rk साम च and Sāman.

5. Speech alone is Rk. Prāṇa is Sāman¹. The syllable Om is Udgītha². Speech and Prāṇa, (the sources of) Rk and Sāman, taken together form a couple.

[¹ The faculty of speech expresses the Rk and so is its cause, for the effect and cause are the same. Strength is the cause of the singing of Sāman, because singing requires effort; therefore they are identical. By accepting speech and Prāṇa as the sources of Rk and Sāman respectively, all the Rks and all the Sāmans and all actions performable with them are included. That is, all desirable ends are to be brought about by speech and strength.]

² Here the syllable Om is meant, and not the Udgītha part of Sāman.]

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सः सृज्यते यदा वै
मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य
कामम् ॥ ६ ॥

तत् That एतत् this (as described above) मिथुनम् couple ओम् इति Om एतस्मिन् अक्षरे in this syllable



संयुज्यते is joined together. यदा वै whenever मिथुनौ a couple समागच्छतः come together तौ they अन्योन्यस्य each other's कामम् desire आपयतः fulfil वै indeed.

6. This couple is joined together in the syllable Om¹. Whenever a couple come together, they, indeed, fulfil each other's desire.

[¹ Because this syllable consists of speech and is uttered by means of vital breath.]

आपयिता ह वै कामानां भवति य एतदेवं
विद्वानक्षरमुद्गीथमुपास्ते ॥ ७ ॥

यः Who एतत् this उद्गीथम् as Udgītha अक्षरम् syllable (Om) एवम् thus विद्वान् knowing उपास्ते meditates [यः he] कामानाम् of (all) the desirable ends आपयिता a fulfiller ह वै verily भवति becomes.

7. He who meditates upon this syllable as Udgītha knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends¹.

[¹ Because the meditator acquires the qualities on which he meditates.]

तदा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव
तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां
भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥



तत् That वै verily एतत् this अनुज्ञा-अक्षरम् is the syllable of assent, यत् किम् च whatever हि for अनुजानाति (one) assents to तदा then ओम् इति 'Om' एव only आह (one) says. यत् what अनुज्ञा is assent एषा that उ एव alone समृद्धिः (is) prosperity, यः who एतत् this उद्गीथम् as Udgītha अक्षरम् syllable एवम् thus विद्वान् knowing उपास्ते meditates [मः he] ह वै verily कामानाम् of (all) the desirable ends समर्धयिता one who increases भवति becomes.

8. That verily is the syllable of assent¹, for whenever one assents to a thing, one says only 'Om'. Assent alone is prosperity². He who meditates upon this syllable as Udgītha, knowing it thus (as endowed with the quality of prosperity), verily becomes one who increases all the desirable ends.

[¹ In common parlance and in Vedic usage Om is the expression of assent.

² Because assent is the source of prosperity. It is only a person who is himself prosperous that agrees to give. Therefore the syllable 'Om' is endowed with the quality of prosperity.]

तेनेयं त्रयी विद्या वर्तत ओमित्याश्रावयत्योमिति
ज्ञः सत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना
रसेन ॥ ९ ॥



तेन With this (Om) इयम् this त्रयो विद्या (the actions enjoined by) the threefold knowledge (the three Vedas) वर्तते proceeds, ओम् इति uttering 'Om' आश्रावयति causes to listen; ओम् इति with 'Om' शंसति one recites (the hymns); ओम् इति with 'Om' उद्गायति one sings aloud (the Udgītha Sāman) (cf. Tai. 1. 8) एतस्य अक्षरस्य एव of this syllable अपचित्यै for the worship महिम्ना with (its own) greatness रसेन with its essence [त्रयो विद्या क्रियते the Vedic rites are performed].

9. With this does the threefold knowledge proceed; (because) with Om does one cause to listen; with Om does one recite; with Om does one sing aloud. For the worship¹ of this syllable, with its own greatness² and essence³ (the Vedic rites are performed).⁴

[¹ With Vedic actions the Supreme Self is worshipped (Gitā 18. 46). The syllable Om is its symbol. Hence the worship of this syllable is the worship of the Supreme Self.

² Greatness consisting of the vital breaths of the priest, the sacrificer and others.

³ Essence consisting of offering made up of the essences of corn, barley, etc.

⁴ The utterance of Pranava is vital to the performance of the Vedic rites, which in turn produce rain, food-crops and sustenance for the sacrificer. Hence it is the essence of the sacrifice.]

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद ।
नाना तु विद्या चाविद्या च यदेव विद्यया करोति
श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवा-
क्षरस्योपव्याख्यानं भवति ॥ १० ॥ इति प्रथमः
खण्डः ॥ १ ॥

यः च He who एतत् this (syllable) एवम् thus वेद
knows यः च and he who न वेद does not know उभौ
both तेन with it [कर्म] कुरुतः perform (actions) ; नाना-are
different (in their results) तु for विद्या knowledge
अविद्या च and ignorance. यत् एव whatever विद्यया with
knowledge श्रद्धया with faith उपनिषदा with meditation
करोति is performed तत् that एव alone वीर्यवत्तरम् more
effective भवति becomes इति up to this खलु truly एतस्य
अक्षरस्य एव of (the greatness of) this syllable (Om)
उपव्याख्यानम् the explanation भवति is.

10. He who knows it thus and he who does
not know¹—both perform actions with it. For²
knowledge and ignorance are different (in their
results). Whatever is performed with know-
ledge, faith and meditation becomes more
effective. Up to this truly is the explanation of
(the greatness of) this syllable Om³.

[¹That is, knows only the ritual and not the true
nature of the syllable.



² Doubt may be expressed about the utility of knowing, if both attain the same result. So it is said that it is not so. This knowledge is more than ancillary to ritual and hence will produce better results.

³ Meditation upon the syllable Om given in this section constitutes a single act, for it is not interrupted by any other effort. The syllable Om endowed with the three qualities given in the text (and forming part of Udgītha and symbolizing Brahman) is to be meditated upon as one would meditate upon Brahman.]

SECTION TWO

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्
देवा उद्गीथमाजहुरनेनैनानभिभविष्याम इति ॥ १ ॥

प्राजापत्याः The descendants of Prajāpati ह वै once upon a time उभये both देव-असुराः the gods and the demons यत्र when संयेतिरे were engaged in a fight; तत् ह in that (fight) देवाः the gods अनेन [कर्मणा] with this (rite) एनान् them (demons) अभिभविष्यामः we shall defeat इति thus [निश्चिन्त्य resolving] उद्गीथम् Udgītha (synechdochically, the sacrificial rites done by the Udgātr̥ priests) आजहुः performed.

1. Once upon a time the gods and the demons¹, both descendants of Prajāpati², were



engaged in a fight. In that fight, the gods performed the rites of the Udgāṭṛ priests resolving, 'With this we shall defeat them'³.

[¹ Devas are of the nature of light. Here the term stands for the functions of the senses purified by the performance of scriptural duties. Asuras are of the nature of darkness. They are opposed to the former, and they stand for the functions of the senses connected with the enjoyment of worldly objects.

² Prajāpati stands for the person entitled to both rituals and knowledge.

³ This section gives the meditation on the Udgītha identifying it with Prāṇa. The story is to explain that the functions of the outgoing sense-organs are the causes of unrighteousness and destruction and those of the chastened indrawn sense-organs, of righteousness. This struggle between these two tendencies, going on in every creature from the beginning of time, is described as the fight between the gods and the demons.]

ते ह नासिक्वयं प्राणमुद्गीथमुपासाञ्चक्रिरे तं हासुराः
पाप्यना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च
दुर्गन्धि च पाप्यना ह्येष विद्मः ॥ २ ॥

ते ह They (those gods) नासिक्वयम् connected with the nose प्राणम् on (the deity of) Prāṇa (vital breath) उद्गीथम् as Udgītha उपासाञ्चक्रिरे worshipped, meditated. असुराः



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the demons तम् ह it पाप्मना with evil (viz., the conceit in its capacity to smell fragrance) विविधुः pierced; एषः this one हि for पाप्मना with evil विद्धः has been pierced तस्मात् therefore तेन with it (nose) सुरभि च the fragrant दुर्गन्धि च and the foul उभयम् both जिघ्रति (one) smells.

2. Then they¹ meditated on (the deity of) Prāṇa connected with the nose, as Udgītha²; the demons pierced it with evil. Therefore with it, the nose, one smells both³ the fragrant and the foul, for it has been pierced with evil.

[¹ They meditated on the syllable Om known as Udgītha, identifying it with the deity of breath.

² That is, upon the deity of the sensory organ of olfaction as the Udgāṭṛ priest, regarding him as the Udgītha itself, i.e., the syllable Om.

³ Though both are mentioned, it is to be understood that because of the intrusion of evil only undesirable smell is perceived. This is to be understood in other cases also.]

अथ ह वाचमुद्गीथमुपासाञ्चकिरे ताम् हासुराः
पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च
पाप्मना ह्येषा विद्धा ॥ ३ ॥

अथ ह Then वाचम् on (the deity of) speech उद्गीथम्
as Udgītha उपासाञ्चकिरे (they) meditated. ताम् ह her



(the deity of speech) असुराः the demons पाप्मना with evil विविधुः pierced; एषा this one हि for पाप्मना with evil विद्धा has been pierced तस्मात् therefore तया with it (speech) सत्यम् च truth अन्वृतम् च and untruth उभयम् both वदति one speaks.

3. Then they meditated on (the deity of) speech as Udgītha; the demons pierced it with evil. Therefore with it one speaks both truth and untruth, for it has been pierced with evil.

अथ ह चक्षुर्द्वीथमुपासाञ्चक्रिरे तद्दासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

अथ ह Then चक्षुः on (the deity of) the eye उद्वीथम् as Udgītha उपासाञ्चक्रिरे (they) meditated. तत् ह it (the deity of the eye) असुराः the demons पाप्मना with evil विविधुः pierced; एतत् this one हि for पाप्मना with evil विद्धम् has been pierced तस्मात् therefore तेन with it (the eye) दर्शनीयम् च the sightly अदर्शनीयम् च and the unsightly उभयम् both पश्यति one sees.

4. Then they meditated on (the deity of) the eye as Udgītha; the demons pierced it with evil. Therefore with the eye one sees both the sightly and the unsightly, for it has been pierced with evil.



अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रिरे तद्दामुराः पाप्मना
विविधुस्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं
च पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

अथ ह Then श्रोत्रम् on (the deity of) the ear उद्गीथम्
as Udgītha उपासाञ्चक्रिरे (they) meditated. तत् ह it (the
deity of the ear) असुराः the demons पाप्मना with evil
विविधुः pierced; एतत् this one हि for पाप्मना with evil
विद्धम् has been pierced तस्मात् therefore तेन with it
(the ear) श्रवणीयम् च the pleasant अश्रवणीयम् च and the
unpleasant उभयम् both शृणोति one hears.

5. Then they meditated on (the deity of)
the ear as Udgītha; the demons pierced it with
evil. Therefore with the ear one hears both
the pleasant and the unpleasant, for it has
been pierced with evil.

अथ ह मन उद्गीथमुपासाञ्चक्रिरे तद्दामुराः पाप्मना
विविधुस्तस्मात्तेनोभयं सङ्कल्पयते सङ्कल्पनीयं चा-
सङ्कल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

अथ ह Then मनः on (the deity of) the mind उद्गीथम्
as Udgītha उपासाञ्चक्रिरे (they) meditated. तत् ह it (the
deity of the mind) असुराः the demons पाप्मना with evil
विविधुः pierced; एतत् this one हि for पाप्मना with evil
विद्धम् has been pierced तस्मात् therefore तेन with it (the



mind) सङ्कल्पनीयम् च good thoughts असङ्कल्पनीयम् च and evil thoughts उभयम् both सङ्कल्पयते one thinks.

6. Then they meditated on (the deity of) the mind¹ as Udgītha; the demons pierced it with evil. Therefore with the mind one thinks both good and evil thoughts, for it has been pierced with evil.

[¹ Though the deities of touch and taste have not been mentioned before the deity of the mind, it is to be understood that they too were worshipped and were pierced in turn with evil.]

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे
त२ हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा
विध्वंसेत ॥ ७ ॥

अथ ह Then यः who (is) एव indeed अयम् this मुख्यः principal, in the mouth (cf. Br. 1.3.7) प्राणः the Prāṇa-तम् on him उद्गीथम् as Udgītha उपासाञ्चक्रिरे (they) meditated. यथा just as [लोष्टादिकम् a lump of clay] आखणम् (=अखनम्) hard अश्मानम् a rock ऋत्वा striking against विध्वंसेत is destroyed [तथा so] असुराः the demons-तम् ह him (Prāṇa) [ऋत्वा came in clash and] विदध्वंसुः were destroyed.

7. Then they meditated on the Prāṇa in the mouth as Udgītha. The demons came in clash



with it and were destroyed¹, just as a lump of clay is destroyed, striking against a hard rock.

[¹ The vital breaths in the nose and in the mouth are equal as modifications of air. But the vital breath in the nose has been pierced with evil on account of the impurity in its substratum, the nose, while the vital breath in the mouth has not been pierced because of the strength of its deity and its substratum.]

एवं यथाश्मानमाखणमृत्वा विध्वंसते एव ह वै स
विध्वंसते य एवंविदि पापं कामयते यश्चैनमभिदासति
स एषोऽश्माखणः ॥ ८ ॥

एवम् Thus it is (that the Prāṇa in the mouth has not been destroyed and is pure) आखणम् hard अश्मानम् a rock ऋत्वा striking against [लोष्टादिकम् a lump of clay] यथा even as विध्वंसते is destroyed एवम् ह so एव indeed सः he विध्वंसते is destroyed यः who एवम्-विदि to one who knows thus (the purity of Prāṇa) पापम् evil कामयते wishes to do यः च and who एनम् him (that knower) अभिदासति injures [यस्मात् for] सः he एषः this one आखणः hard अश्मा (is like) a rock.

8. Thus it is that the Prāṇa in the mouth has not been destroyed and is pure. Even as a lump of clay striking against a hard rock is destroyed, so will he be destroyed who wishes



to do evil to one who knows this (the purity of Prāṇa) or who (actually) injures that knower, for he is like a hard rock.

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष
तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु
एवान्ततोऽविचोत्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

एतेन With this (Prāṇa in the mouth) न सुरभि neither sweet smell न दुर्गन्धि nor foul एव indeed विजानाति one discerns, एषः this one हि for अपहतपाप्मा is free from sin (as free from conceit etc.); तेन through this यत् what अश्नाति (one) eats, यत् what पिबति (one) drinks तेन with that (eating and drinking) इतरान् प्राणान् the other Prāṇas अवति (he) maintains. एतम् उ एव this alone (viz., food and drink which are the subsistence of the Mukhya-prāṇa) अन्ततः at the time of death अविचोत्त्वा not finding [प्राणसमुदयः the Prāṇa in the mouth and its dependents] उत्क्रामति depart इति and thus अन्ततः at the time of death व्याददाति one opens the mouth एव indeed.

9. With this Prāṇa in the mouth one discerns neither sweet smell nor foul, for it is free from sin. What one eats or drinks through this, even with that he maintains the other Prāṇas. And not finding this at the time of death, the Prāṇa in the mouth and its



dependents depart; and thus indeed one opens the mouth at the time of death¹.

[¹ That is, at the time of death a man opens his mouth because of the desire of the vital breaths to get food and drink, which the vital breath in the mouth fails to supply at that time.]

त५ हाङ्गिरा उद्गीथमुपासाञ्चक्र एतमु एवाङ्गिरसं
मन्यन्तेऽङ्गानां यद्रसः ॥ १० ॥

तम् ह On that (Prāṇa) अङ्गिराः Aṅgiras उद्गीथम् as Udgītha उपासाञ्चक्रे meditated. एतम् उ एव this alone आङ्गिरसम् as Āṅgirasa मन्यन्ते (the sages) consider, यद् which अङ्गानाम् of the limbs (of the body) रसः is the essence.

10. Aṅgiras meditated on that Prāṇa as Udgītha¹. The sages consider this alone as Āṅgirasa which is the essence of the limbs.

[¹ Even the worshipper of the Prāṇa is described here as the Prāṇa in everything. This is to emphasize his identity with the Prāṇa. The same will apply to Bṛhaspati and Āyāsyā.]

तेन त५ ह बृहस्पतिरुद्गीथमुपासाञ्चक्र एतमु एव
बृहस्पतिं मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

तेन So बृहस्पतिः ह Bṛhaspati तम् on it (Prāṇa) उद्गीथम् as Udgītha उपासाञ्चक्रे meditated. एतम् उ एव this



alone (Br. 1. 3. 20) बृहस्पतिम् as Bṛhaspati मन्यन्ते (the sages) consider, वाक् speech हि for बृहती is great, एषः this (Prāṇa) तस्याः her (of speech) पतिः (is) lord.

11. So Bṛhaspati meditated on Prāṇa as Udgītha. The sages consider this alone as Bṛhaspati, for speech is great and this Prāṇa is its lord.

तेन त५ हायास्य उद्गीथमुपासाञ्चक्र एतमु एवायास्यं
मन्यन्त आस्याद्यदयते ॥ १२ ॥

तेन So आयास्यः ह Āyāsyā (lit. what comes out of the mouth, 'āsyā', i.e. Prāṇa) तम् on that (Prāṇa) उद्गीथम् as Udgītha उपासाञ्चक्रे meditated. एतम् उ एव this alone आयास्यम् as Āyāsyā मन्यन्ते (the sages) consider, यत् for आस्यात् out of the mouth अयते it goes.

12. So Āyāsyā meditated on Prāṇa as Udgītha (identifying it with himself). The sages consider this alone as Āyāsyā for it goes out of the mouth.

तेन त५ ह बको दाल्भ्यो विदाञ्चकार । स ह
नैमिषीयानामुद्गाता बभूव स ह स्मैभ्यः कामाना-
गायति ॥ १३ ॥

दाल्भ्यः The son of Dalbha बकः Baka तम् ह it तेन thus विदाञ्चकार knew. सः ह (so) he नैमिषीयानाम् of the

sacrificers dwelling in Naimiṣa उद्गाता the Udgātr-singer (of the Sāman) बभूवु became; सः इ he एभ्यः for their sake कामान् (their) desires आगायति स्म sang to fulfil.

13. Baka, the son of Dalbha, knew it thus. So he became the Udgātr-singer of the sacrificers dwelling in Naimiṣa. For their sake he sang to fulfil their desires.

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षर-
 मुद्गीथमुपास्त इत्यध्यात्मम् ॥ १४ ॥ इति द्वितीयः
 खण्डः ॥ २ ॥

यः Who एवम् thus विद्वान् knowing (Prāṇa) एतद् this उद्गीथम् on the Udgītha अक्षरम् as the syllable (Om) उपास्ते meditates (looking upon it as Prāṇa) [सः he] वै verily कामानाम् of the desired objects आगाता the singer (and procurer) भवति इ certainly becomes. इति this अध्यात्मम् with reference to the body [उपासनम् is the meditation].

14. He who knows it thus¹ and meditates on the Udgītha as the syllable Om, looking upon it as Prāṇa, certainly becomes the singer² (and procurer) of the desired objects. This is the meditation with reference to the body³.

[¹ That is, who knows the vital breath endowed with the qualities mentioned above.



⁷ Meditation has two types of results—visible and invisible. Here the visible result is mentioned. Its invisible result is the feeling of identity with the vital breath, for the worshipper gets the result according to his attitude.

⁸ That is, so far has been described the meditation on the Udgītha referring to the things of the body, viz., the Prāṇa.]

SECTION THREE

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा
एष प्रजाभ्य उद्गायति । उद्यन्स्तमो भयमपहन्त्यपहन्ता
ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

अथ Now अधिदैवतम् (the meditation) with reference to the gods [उच्यते is described]—यः who एव verily असौ that (the sun) तपति gives heat तम् on him उद्गीथम् as Udgītha उपासीत one should meditate; एषः he उद्यन् when he rises वै verily प्रजाभ्यः for the sake of all creatures उद्गायति he sings aloud. उद्यन् when he rises तमः darkness भयम् and fear अपहन्ति (he) dispels; यः who एवम् thus (as being endowed with these qualities) वेद knows (the sun) [सः he] ह वै verily तमसः of darkness भयस्य and of (the consequent) fear अपहन्ता the dispeller भवति becomes.

1. Now the meditation (on the Udgītha) with reference to the gods¹ is described. One



should meditate on him who gives heat (i.e. the sun) as Udgītha. Verily, when he rises, he sings aloud for the sake of all creatures.² When he rises, he dispels darkness and fear. Verily, he who knows the sun as being endowed with these qualities, becomes the dispeller of darkness and (the consequent) fear.

[¹ The same vital force exists as the physical and heavenly forces.

² That is, he sings aloud like the Udgātr̥ priest (Br. 1. 3. 17) for the sake of producing food for all creatures. As the priest sings for the sacrificer and brings about his gain, so also from the heat of the sun the crops gain nourishment and food for the creatures is provided.]

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर
इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा
एतमिमममुं चोद्गीथमुपासीत ॥ २ ॥

अयम् च This (Prāṇa in the mouth) असौ च and that (sun) समानः are the same उ एव verily. अयम् this उष्णः is warm असौ that उष्णः is warm, इमम् this स्वरः इति as Svara, sound (that is going) अमुम् that स्वरः इति as Svara प्रत्यास्वरः इति as Pratyāsvara, reflecting sound (that is coming) आचक्षते (people) call. तस्मात् वै therefore एतम् इमम् on this Prāṇa अमुम् च and that (sun) उद्गीथम् as Udgītha उपासीत one should meditate.



2. This Prāṇa in the mouth and that sun are the same. This is warm¹ and that is warm. People call this as Svava (that is going) and that as Svava and Pratyāsvara (that is going and coming)². Therefore one should meditate on this Prāṇa and that sun as Udgītha.

[¹As long as there is vital force in the body, it remains warm.

²The sun sets but comes back, but the vital breath does not come back to the dead body.]

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स
प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः
सन्धिः स व्यानो यो व्यानः सा वाक् । तस्मादप्राण-
न्नपानन्वाचमभिव्याहरति ॥ ३ ॥

अथ Now खलु verily व्यानम् on Vyāna (diffused breath) एव itself उद्गीथम् as Udgītha उपासीत one should meditate. यत् which वै verily प्राणिति one breathes out (through the mouth and nose) सः that प्राणः is Prāṇa, यत् which अपानिति one breathes in सः that अपानः is Apāna. अथ and प्राण-अपानयोः of Prāṇa and Apāna यः which सन्धिः the junction सः that व्यानः is Vyāna. यः which व्यानः is Vyāna सा that वाक् is speech. तस्मात् therefore अप्राणन् while one neither breathes out अनपानन् nor breathes in वाचम् speech अभिव्याहरति one utters.



3. Now¹, verily, one should meditate on Vyāna as Udgītha. That which one breathes out is Prāṇa and that which one breathes in is Apāna². The junction of Prāṇa and Apāna is Vyāna³. That which is Vyāna, even that is speech⁴. Therefore, one utters speech while one neither breathes out nor breathes in.

[¹ Now, how to meditate on the Udgītha in a different way is being indicated.

² This meaning of Apāna is supported elsewhere (Br. 3. 2. 2). In some other places Apāna means the vital air that moves downward for the purpose of excretion (cf. Ch. 3. 13. 3 ; Br. 3. 9. 26 ; Pras'na 3. 5).

³ That is, the functioning of the air between these two is Vyāna. According to the Sāṅkhya and Yoga systems Vyāna is the air pervading the entire body. But here a different meaning is given by the text (cf. Br. 1. 5. 3.).

⁴ Because of Vyāna speech is possible when one neither breathes in nor breathes out.]

या वाक्सर्क्तस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्क्त-
त्साम तस्मादप्राणन्नपानन्साम गायति यत्साम स
उद्गीथस्तस्मादप्राणन्नपानन्नृद्गायति ॥ ४ ॥

या Which वाक् is speech सा that ऋक् is Rk ; तस्मात् therefore अप्राणन् while one neither breathes out अपानन् nor breathes in ऋचम् the Rk अभिव्याहरति

one pronounces. या which ऋक् is Ṛk तत् that साम is Sāman; तस्मात् therefore अप्राणन् while one neither breathes out अनपानन् nor breathes in साम the Sāman गायति one sings. यत् which साम is Sāman सः that उद्गीथः is Udgītha (a part of Sāman); तस्मात् therefore अप्राणन् while one neither breathes out अनपानन् nor breathes in उद्गायति one sings the Udgītha.

4. That which is speech, even that is Ṛk. Therefore, while one neither breathes out nor breathes in, one pronounces the Ṛk. That which is Ṛk, even that is Sāman. Therefore, while one neither breathes out nor breathes in, one sings the Sāman. That which is Sāman, even that is Udgītha. Therefore, while one neither breathes out nor breathes in, one sings the Udgītha¹.

[¹ The Mantra in the form of a verse is Ṛk; so it is really a form of speech. Sāman is the Ṛk-mantra sung to melody and so is based on it (cf. Ch. 1. 6. 1), and Udgītha is a part of the Sāman. So all of them are equal and, like speech, are performed by the functioning of Vyāna.]

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थन-
 माजेः सरणं दृढस्य घनुष आयमनमप्राणन्नपानंस्तानि
 करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

अतः Therefore अन्यानि other यानि whatever वीर्यवन्ति that require strength कर्माणि actions—यथा such as अग्नेः of fire मन्थनम् (the kindling) by friction, rubbing out, आज्ञेः towards a goal, a boundary सरणम् running a race, दृढस्य धनुषः of a strong bow आयमनम् the bending—तानि those (actions) अप्राणन् while one neither breathes out अनपानन् nor breathes in करोति one performs. एतस्य हेतोः for this reason व्यानम् on Vyāna एव itself उद्गीथम् as Udgītha उपासीत one should meditate.

5. Therefore whatever other actions require strength, such as the kindling of fire by friction, running a race towards a goal, the bending of a strong bow, are all performed, while one neither breathes out nor breathes in. For this reason one should meditate on Vyāna as Udgītha.

अथ खलुद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं यमन्ने हीदꣳ सर्वꣳ स्थितम् ॥ ६ ॥

अथ Now खलु verily उद्गीथ-अक्षराणि on the syllables of 'Udgītha'—उत् गी थ the syllables 'ut', 'gī', and 'tha' इति namely उपासीत one should]meditate. प्राणः Prāṇa एव itself उत् is ut (cf. Br. 1. 3. 29), प्राणेन through Prāṇa (breath) हि because उत्तिष्ठति one arises ; वाक् speech गीः is gī, वाचः speeches हि because गिरः इति

as words आचक्षते one calls ; अन्नम् food थम् is tha, अन्ने upon food हि because इदम् this सर्वम् all स्थितम् is established.

6. Now, one should meditate on the syllables¹ of 'Udgītha'—namely, the syllables 'ut', 'gī' and 'tha'. Prāṇa is 'ut', because through Prāṇa one arises (ut-tiṣṭhati). Speech is 'gī', because speech is called word (gīrah). Food is 'tha', because upon food all this is established (sthitam)².

[¹ Because meditation on the syllables of the name 'Udgītha' is equivalent to the meditation on the Udgītha. Here the constituents 'ut' 'gī' and 'tha' of the word-form are meant and not the divisions of the Udgītha chant mentioned before.

² One should meditate on the syllable 'ut' as Prāṇa, 'gī' as speech and 'tha' as food.]

द्यौरैवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्नि-
 स्थः सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं
 यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं
 विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

द्यौः Heaven एव itself उत् is ut, अन्तरिक्षम् the sky,
 firmament गीः is gī, पृथिवी the earth थम् is tha.
 आदित्यः the sun एव itself उत् is ut, वायुः the air गीः is gī,



अग्निः the fire थम् is tha सामवेदः Sāmaveda एव itself
उत् is ut यजुर्वेदः Yajurveda गीः is gī ऋग्वेदः R̥gveda थम्
is tha. वाक् speech अस्मै for him दोहम् the milk दुग्धे
(=दुग्धि) yields—यः which वाचः of speech दोहः is the
milk or benefit. यः who एवम् thus विद्वान् knowing
एतानि these उद्गीथ-अक्षराणि the syllables of 'Udgītha'—
उत् गी थ ut, gī, tha इति namely उपास्ते meditates,
[सः he] अन्नवान् rich in food अन्नादः and an eater of
food, endowed with good appetite भवति becomes.

7. Heaven¹ is ut, the sky² is gī, the earth³
is tha. The sun⁴ is ut, the air⁵ gī, the fire⁶
tha. The Sāmaveda⁷ is ut, the Yajurveda⁸
gī, the R̥gveda⁹ tha. For him, speech yields
the milk which is the benefit of speech¹⁰.
And he becomes rich in food, and an eater of
food, who knows thus and meditates on the
syllables of 'Udgītha', namely, ut, gī and
tha.

[¹ Because it is highly placed.

² Because being all-pervading it swallows all other
things.

³ Because it is the abode of creatures.

⁴ Because it is on high.

⁵ Because it swallows up fire etc. (cf. Ch. 4.8.1).

⁶ Because it is the abode of sacrificial action.

⁷ Because it is eulogized as Heaven which is on
high.



⁸ Because the gods swallow the offering made with Yajus-mantras.

⁹ Because on the R̥ks the Sāmans are established.

¹⁰ Here milk (i.e. the result of the worship) is the capacity to recite clearly and with facility the R̥gveda etc.]

अथ खल्वाशीः समृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

अथ Now खलु verily आशीः-समृद्धिः (follows) the fulfilment of wishes—उपसरणानि on the objects contemplated or obtained इति thus उपासीत one should meditate—येन साम्ना the Sāman by means of which स्तोष्यन् स्यात् one proceeds to sing the Stotra तत् साम upon that Sāman उपधावेत् one should reflect.

8. Now follows the fulfilment of wishes¹: One should meditate on the objects contemplated. One should reflect² upon the Sāman by means of which one proceeds to sing the Stotra.

[¹ That is, the explanation of the method by which the fulfilment of desires would result or the desired objects will be increased (and procured).]

² With reference to its origin, metre, deity, etc.]

यस्यामृचि तामृचं यदार्थेयं तमृचि यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

यस्याम् ऋचि The Rk in which (that Sāman occurs)
 ताम् ऋचम् upon that Rk, यत्-आर्षेयम् upon the Rṣi (sage)
 by whom (it is intuited) तम् ऋषिम् upon that sage,
 याम् देवताम् the deity to whom अभिष्टोष्यन् स्यात् he
 proceeds to pray ताम् देवताम् upon that deity उपधावेत्
 one should reflect.

9. One should reflect upon the Rk in which
 that Sāman occurs, upon the sage by whom it
 is intuited and upon the deity to whom he
 proceeds to pray.

येन छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेदेन
 स्तोमेन स्तोष्यमाणः स्यात्तच्छन्दो स्तोममुपधावेत् ॥ १० ॥

येन छन्दसा The metre in which स्तोष्यन् स्यात् he
 proceeds to sing a Stotra तत् छन्दः upon that metre
 उपधावेत् one should reflect; येन स्तोमेन the hymn with
 which स्तोष्यमाणः स्यात् he proceeds to sing a Stotra
 तत् स्तोमम् upon that hymn उपधावेत् he should reflect.

10. One should reflect upon the metre in
 which he proceeds to sing a Stotra; and he
 should reflect upon the hymn¹ with which he
 proceeds to sing² it.

[¹ In the Soma sacrifice there are rules for chanting
 according to particular orders, 3, 15, 17 or 21 Sāmans
 being taken at a time. This collection of Sāmans is
 called Stoma.



² We have Ātmanepada in 'stoṣyamāṇah' because the subsidiary result of the hymn (Stoma) accrues to the singer himself and not to the principal of the sacrifice.]

यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥ ११ ॥

याम् दिशम् The quarter (of heaven) towards which अभिष्टोष्यन् स्यात् he proceeds to sing a Stotra ताम् दिशम् upon that quarter उपधावेत् he should reflect.

11. He should reflect upon the quarter¹ (of heaven) towards which he proceeds to sing a Stotra.

[¹ The quarter along with its presiding deity etc.]

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तो-
ऽभ्याशो ह यदस्मै स कामः समृद्ध्येत यत्कामः
स्तुवीतेति यत्कामः स्तुवीतेति ॥ १२ ॥ इति तृतीयः
खण्डः ॥ ३ ॥

अन्ततः Lastly कामम् upon his desired object ध्यायन् reflecting अप्रमत्तः avoiding all faults आत्मानम् himself उपसृत्य having thought about स्तुवीत he should sing a Stotra. यत्-कामः [सन्] desiring which यत् (= यत्र) in which स्तुवीत he may sing the Stotra सः that कामः desire अभ्याशः ह very quickly अस्मै for him समृद्ध्येत will be fulfilled ; यत्-कामः स्तुवीत (Repetition) इति.



12. Lastly¹, having thought about himself², he should sing a Stotra reflecting upon his desired object avoiding all faults³. Very quickly will be fulfilled for him the desire, desiring which he may sing the Stotra—yea, desiring which he may sing the Stotra⁴.

[¹ That is, after he has duly reflected upon the Sāman etc.

² With reference to his own name, family, station of life, etc.

³ Faults of accent, pronunciation, etc.

⁴ The repetition is to show reverence for the topic treated.]

SECTION FOUR

ओमित्येतदक्षरमुद्रीथमुपासीतोमिति बुद्रायति तस्यो-
पव्याख्यानम् ॥ १ ॥

For word-by-word meaning see 1. 1. 1.

1. One¹ should meditate on the syllable Om, the Udgītha, for one sings the Udgītha beginning with Om. Of this the explanation follows.

[¹ This is repeated with a view to recalling the subject proper of the discourse, because it has been interrupted by the introduction of another topic.]



देवा वै मृत्योर्विभ्यतस्त्रयीं विद्यां प्राविशन्स्ते
छन्दोभिरच्छादयन्त्यदेभिरच्छादयन्स्तच्छन्दसां छन्द-
स्त्वम् ॥ २ ॥

देवाः The gods वै verily मृत्योः of death विभ्यतः being
afraid त्रयीम् विद्याम् the threefold knowledge (i.e. the
three Vedas) प्राविशन् took refuge. ते they छन्दोभिः
with metres (the metrical hymns) अच्छादयन् covered
(themselves). यत् because एभिः with these (hymns)
अच्छादयन् they covered (themselves). तत् so छन्दसाम्
of the metrical hymns छन्दस्त्वम् the Chandas-hood.

2. Verily, the gods, being afraid of death,
took refuge in the three Vedas¹. They covered
themselves with the metrical hymns.² Be-
cause they covered themselves with these, the
metrical hymns are called Chandas.

[¹ That is, they commenced the performance of
rites prescribed in the three Vedas, thinking this to
be a protection against death.

² In the course of the sacrificial rite, a specified
number of Mantras alone are used. The rest are
used only for Japa or repetition without rites. These
are a cover of protection from evil.]

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं
पर्यपश्यद्दृचि साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः
साम्नो यजुषः स्वरमेव प्राविशन् ॥ ३ ॥



उदके In water मत्स्यम् a fish यथा just as परिपश्येत् (a fisherman) would see एवम् so तत्र ऋचि सान्नि यजुषि in the (rites connected with) Ṛk, Sāman and Yajus [प्रविशन् who entered] तान् them (the gods) उ also मृत्युः Death पर्यपश्यत् observed. ते they तु too विदित्वा knowing (this) ऋचः सान्नः यजुषः from the Ṛk, Sāman and Yajus ऊर्ध्वाः arose and स्वरम् the Svara एव itself प्राविशन् entered.

3. Just as a fisherman would see a fish in water, so did Death observe the gods in the (rites connected with) Ṛk, Sāman and Yajus¹. They, too, knowing this², arose from the Ṛk, Sāman and Yajus, and entered³ the Svara (the syllable Om).

[¹ Death thought the gods could be easily caught if they were negligent in their rites; and also because rites and their fruits are perishable.

² The gods, having purified themselves by Vedic rites, understood the motive of Death.

³ That is, they became engaged in meditation upon the syllable Om (which is called Svara).]

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येव५ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४ ॥

यदा When वै verily ऋचम् the Ṛk आप्नोति one learns ओम् इति (the syllable) 'Om' एव alone अतिस्वरति he



loudly pronounces: एवम् thus साम with Sāman; एवम् thus यजुः with Yajus. एषः this ३ indeed स्वरः is Svāra, sound यत् which एतत् this अक्षरम् syllable (Om); एतत् it अमृतम् immortality अभयम् fearlessness; तत् in that (into Svāra) प्रविश्य having entered (i.e. having meditated as Brahman) देवाः the gods अमृताः immortal अभयाः and fearless अभवन् became.

4. Verily, when one learns the Ṛk, he loudly pronounces 'Om'. It is the same with Sāman and with Yajus. This syllable Om is indeed Svāra¹; it again is immortality and fearlessness. Having entered into Svāra (i.e. having meditated) the gods became immortal and fearless.

[¹The different tunes (Udātta etc.) are used for repeating the Ṛk etc. As Om is related to this, Om may be called Svāra.]

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं
स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो
भवति ॥ ५ ॥ इति चतुर्थः खण्डः ॥ ४ ॥

यः Who एतत् this अक्षरम् syllable एवम् thus (as immortality and fearlessness) विद्वान् knowing प्रणौति worships, सः he एतत् this अमृतम् which is immortality अभयम् fearlessness स्वरम् the Svāra अक्षरम् in the syllable एव itself प्रविशति enters; तत् it प्रविश्य having entered



यत्-अमृतः by which became immortal देवाः the gods
तत्-अमृतः immortal by that (nectar) भवति he becomes.

5. He who worships this syllable knowing it thus, enters this syllable, the Svāra, which is immortality and fearlessness. And having entered it, he becomes immortal by that nectar, by which the gods became immortal.

SECTION FIVE

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स
उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति
ह्येष स्वरन्नेति ॥ १ ॥

अथ Now यः which खलु verily उद्गीथः is Udgītha or Om (in Chāndogya) सः that प्रणवः is Praṇava, Om (in R̥gveda). यः which प्रणवः is Praṇava सः that उद्गीथः is Udgītha इति, असौ आदित्यः the yonder sun वै indeed उद्गीथः is Udgītha, Om; एषः he प्रणवः is Praṇava; एषः he हि for ओम् इति 'Om' स्वरन् pronouncing एति moves along.

1. Now, that which is Udgītha is verily Praṇava and that which is Praṇava is Udgītha¹. The yonder sun is Udgītha and also Praṇava, for he moves along pronouncing² 'Om':

[¹ By these sentences we are reminded of the aforesaid meditation on Udgītha (in 1. 2. 3), as



qualified by the notions of vital breath and the sun. And subsequently having mentioned the identity of Udgītha and Praṇava, the S'ruti now begins to explain the meditation on this identity of the syllable as qualified by a differentiation of vital breaths and rays. Such meditation leads to the acquirement of many sons.

² People set to work according to the rotation of the sun. So while rotating, it, as if, pronounces Om and accords its permission and assent to their work (Ch. 1. 1. 8.)]

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति
इ कौषीतकिः पुत्रमुवाच रश्मींस्त्वं पर्यावर्तयाद्बहवो
वै ते भविष्यन्तीत्यधिदैवतम् ॥ २ ॥

एतम् To him (the sun) उ एव itself अहम् I अभ्यगासिषम् sang, तस्मात् therefore त्वम् you मम my एकः only [पुत्रः son] असि are—इति thus कौषीतकिः Kauṣītaki पुत्रम् to (his) son उवाच इ said, त्वम् you रश्मीन् upon (the Udgītha as) the rays of the sun पर्यावर्तयात् (= पर्यावर्तय) reflect (as separate), [ततः then] ते to you बहवः many [पुत्राः sons] वै surely भविष्यन्ति will be—इति this अधिदैवतम् with reference to the gods (the sun) [उपासनम् is the meditation].

2. 'To him (the sun itself) I sang¹; therefore you are my only son,' thus said Kauṣītaki to his son. 'Reflect upon the Udgītha as the



rays² of the sun, then surely, you will have many sons.' This is the meditation with reference to the gods.

[¹ That is, identifying the sun with its rays, I meditated upon it.

² That is, reflect upon the Udgītha as the sun with the quality of differentiation and as numerous rays.]

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपा-
सीतोमिति ह्येष स्वरन्नेति ॥ ३ ॥

अथ Now अध्यात्मम् with reference to the body [उपासनम् is the meditation]—यः who एव indeed अयम् this मुख्यः in the mouth प्राणः Prāṇa तम् him उद्गीथम् as Udgītha, Om उपासीत one should meditate ; एषः he हि for ओम् इति 'Om' स्वरन् pronouncing एति moves along.

3. Now (is the meditation) with reference to the body : One should meditate on him who is this Prāṇa in the mouth, as Udgītha, for he moves along pronouncing¹ 'Om'.

[¹ The vital breath in the mouth pronounces 'Om' according permission, as it were, for the speech etc., to function. As at the time of death, the vital breath in the mouth of the dying man does not grant this permission, speech etc. cease to work.



The pronunciation of Om is, as it were, the permission of the vital breath.]

एतमु एवाहमभ्यगासिपं तस्मान्मम त्वमेकोऽसीति
ह कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायता-
द्ब्रह्मवो वै मे भविष्यन्तीति ॥ ४ ॥

एतम् To him (Prāṇa) उ एव itself अहम् I अभ्यगासिपम् sang; तस्मात् therefore त्वम् you मम my एकः only [पुत्रः son] असि are इति thus कौषीतकिः Kauṣītaki पुत्रम् to his son उवाच ह said, मे to me बहवः many [पुत्राः sons] भविष्यन्ति वै will be इति thinking thus त्वम् you भूमानम् manifold प्राणान् to (the Udgītha as) the Prāṇas अभिगायतात् sing praise.

4. 'To him' (the Prāṇa itself) did I sing; therefore you are my only son,' thus said Kauṣītaki to his son. "I shall get many sons", thinking thus, sing praise to the Udgītha as the manifold² Prāṇas.'³

[¹ That is, instead of adoring the vital breath as manifold in the forms of speech etc., I adored the vital breath in the mouth.

² Because the same vital breath is manifested as different sense-organs such as speech (Br. 1.5.21).

³ The meditation on the Udgītha as the single vital breath and as the single sun, results in the



obtaining of a single son. So one should think of the difference of the rays from the sun and of vital breaths from one another to get many sons.]

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्देवापि दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥ इति पञ्चमः खण्डः ॥ ५ ॥

अथ Now खलु verily यः which उद्गीथः is Udgītha सः that प्रणवः is Praṇava ; यः which प्रणवः is Praṇava सः that उद्गीथः is Udgītha इति [एवम् चिन्तयेत् so one should think] [तस्य फलम् as a result of it] होतृषदनात् (the act done) from the seat of the Hotṛ priest अपि ह एव even if दुरुद्गीतम् he chants wrongly अनुसमाहरति he rectifies इति (signifies ending); अनुसमाहरति इति (Repetition denotes respect for the topic).

5. 'Now, that which is Udgītha, is verily Praṇava; and that which is Praṇava, is Udgītha', so one should think. As a result of it, even if he chants wrongly, he rectifies it by the act done from the seat¹ of the Hotṛ priest.

[¹ 'Hotṛṣadana' is the place, sitting in which the Hotṛ priest chants or gives instructions. As from a mere place no result can come, it means 'from the results of the properly performed actions of the Hotṛ priest'.]



SECTION SIX

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते इयमेव साग्निरमस्त-
त्साम ॥ १ ॥

इयम् This (the earth) एव verily ऋ is Rk, अग्निः the fire साम is Sāman. तत् एतत् साम this Sāman (named fire) एतस्याम् ऋचि upon that Rk (earth) अध्यूढम् rests. तस्मात् therefore ऋचि upon the Rk अध्यूढम् [एव] as resting साम the Sāman गीयते is sung. इयम् this (the earth) एव verily स is 'sā' (first half of Sāma), अग्निः [एव] fire अमः is 'ama' (second half of Sāma); तत् साम and that makes 'Sāma'.

1. The earth is Rk, the fire is Sāman². This Sāman rests upon that Rk³. Therefore the Sāman is sung as resting upon the Rk. The earth is 'sā', the fire is 'ama', and that makes 'Sāma'⁴.

[¹ For the accomplishment of all the ends sought by those who are fit to perform Jyotiṣṭoma and other sacrifices the various meditations on the Udgītha are prescribed in the sixth and seventh sections. Before that is laid down, a meditation which is a part of it.

² To purify the Rk and Sāman which form part of the sacrifice, one ought to think of the Rk as the



earth and the Sāman as fire. It is so in other cases also.

³ Just as Sāman is located upon Ṛk and is not absolutely different from it, so also the earth and fire are not different and the latter is dependent upon the former. It is so in the following cases also.

⁴ That is, the earth is the first half of 'Sāma', and the fire is the second half. Thus the two together constitute 'Sāma'; or it may mean, thus the earth and the fire may be designated by the word 'Sāma'.]

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयतेऽन्तरिक्षमेव सा वायुरम-
स्तत्साम ॥ २ ॥

अन्तरिक्षम् The sky एव verily ऋक् is Ṛk, वायुः the air साम is Sāman. तत् एतत् साम this Sāman एतस्याम् ऋचि upon that Ṛk अध्यूढम् rests. तस्मात् therefore ऋचि upon the Ṛक अध्यूढम् as resting साम the Sāman गीयते is sung. अन्तरिक्षम् the sky एव verily सा is 'sā', वायुः the air अमः is 'ama'; तत् साम and that makes 'Sāma'.

2. The sky is Ṛk, the air is Sāman. This Sāman rests upon that Ṛk. Therefore the Sāman is sung as resting upon the Ṛk. The sky is 'sā', the air is 'ama', and that makes 'Sāma'.

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढं साम
 तस्मादृच्यध्यूढं साम गीयते द्यौरैव सादित्योऽम-
 स्तत्साम ॥ ३ ॥

द्यौः Heaven एव verily ऋक् is Rk, आदित्यः the sun
 साम is Sāman. तत् एतत् साम this Sāman एतस्याम् ऋचि
 upon that Rk अध्यूढम् rests. तस्मात् therefore ऋचि
 upon the Rk अध्यूढम् as resting साम the Sāman गीयते
 is sung. द्यौः heaven एव verily सा is 'sā', आदित्यः the
 sun अमः is 'ama'; तत् साम and that makes 'Sāma'.

3. Heaven is Rk, the sun is Sāman. This
 Sāman rests upon that Rk. Therefore the
 Sāman is sung as resting upon the Rk. Heaven
 is 'sā', the sun is 'ama', and that makes
 'Sāma'.

नक्षत्राण्येवर्चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढं
 साम तस्मादृच्यध्यूढं साम गीयते नक्षत्राण्येव सा
 चन्द्रमा अमस्तत्साम ॥ ४ ॥

नक्षत्राणि The stars एव verily ऋक् are Rk, चन्द्रमाः the
 moon साम is Sāman. तत् एतत् साम this Sāman एतस्याम्
 ऋचि upon that Rk अध्यूढम् rests. तस्मात् therefore ऋचि
 upon the Rk अध्यूढम् as resting साम the Sāman गीयते
 is sung. नक्षत्राणि the stars एव verily सा are 'sā',
 चन्द्रमाः the moon अमः is 'ama'; तत् साम and that makes
 'Sāma'.



4. The stars are Ṛk, the moon is Sāman. This Sāman rests upon that Ṛk. Therefore the Sāman is sung as resting upon the Ṛk. The stars are 'sā', the moon is 'ama', and that makes 'Sāma'.

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः
कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं
साम गीयते ॥ ५ ॥

अथ Now आदित्यस्य of the sun एतत् this यत् which शुक्लम् white भाः light सा that एव verily ऋक् is Ṛk, अथ and यत् which नीलम् the blue (light that is) परः extremely कृष्णम् dark, black तत् that साम is Sāman. तत् एतत् साम this Sāman एतस्याम् ऋचि upon that Ṛk अध्यूढम् rests. तस्मात् therefore ऋचि upon the Ṛk अध्यूढम् as resting साम the Sāman गीयते is sung.

5. Now¹, the white light of the sun is Ṛk, the blue (light) that is extremely dark² is Sāman. This Sāman rests upon that Ṛk. Therefore the Sāman is sung as resting upon the Ṛk.

[¹ Another meditation as a part of the main one is being indicated.

² This blackness in the sun is seen only by those whose vision is perfectly concentrated and rendered keen by the knowledge of the scriptures.]

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं
परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः
पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व
एव सुवर्णः ॥ ६ ॥

अथ Again एतत् this यत् which एव verily आदित्यस्य
of the sun शुक्लम् white भाः light सा that एव verily सा
is 'sā', अथ and यत् which नीलम् the blue (light that
is) परः extremely कृष्णम् dark तत् that अमः is 'ama';
तत् साम and that makes 'Sāma'. अथ now आदित्ये अन्त
within the sun एषः he यः who हिरण्मयः effulgent as gold
पुरुषः person दृश्यते is seen—हिरण्यश्मश्रुः with golden
beard, हिरण्यकेशः with golden hair, आ-प्रणखात् to the
very tips of the nails सर्वः एव all (the limbs) सुवर्णः
golden, exceedingly effulgent.

6. Again¹, the white light of the sun is 'sā',
the blue (light) that is extremely dark is 'ama',
and that makes 'Sāma'. Now, that Person²,
effulgent as gold³, who is seen within the sun,
who is with golden beard and golden hair, is
exceedingly effulgent even to the very tips of
his nails.

[¹ Now the divine nature of the Supreme Person
is being described in order to lead one to His
meditation.

² Puruṣa here is Paramātman and not the deity in
the sun, for Paramātman alone is beyond all evils.



Hiraṇmaya means consisting of brilliance and not of actual gold i.e., bright, effulgent. Puruṣa (Person) is he who resides in the Buddhi or who fills the whole universe. This Person is perceived by those who have turned their eyes within and controlled their mind through practices like Brahmācārya.]

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति
नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै
सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

यथा As (bright) कपि-आसम् red like Kapyāsa पुण्डरीकम्
a lotus एवम् so तस्य his अक्षिणी eyes. तस्य his उत् इति
'ut' नाम name (secondary), सः एषः he सर्वेभ्यः पाप्मभ्यः
above all evils उदितः has risen. यः who एवम् thus
वेद knows [सः he] सर्वेभ्यः पाप्मभ्यः above all evils उदेति
rises ह वै verily.

7. His eyes are bright like a red lotus¹.
His name is 'ut'. He has risen above all evils.
Verily, he who knows thus rises above all evils.

[¹ Here the eyes of the effulgent Person are compared to the petals of a lotus flower red as Kapyāsa. The word Kapyāsa is split by Śāṅkarācārya into kapi and āsa and he has explained that the redness of the nates of a monkey here compared to that of the flower, cannot be taken as derogatory since the



eyes are directly compared only to the lotus. Hume takes Kapyāsa as the nomenclature of a variety of lotus. Rāmānujācārya splits the word into kam + pi = kapi (the sun); kapi + āsa = kapyāsa and takes it to be an adjective to the lotus signifying 'blown by the sun'.]

तस्यर्च साम च गेष्णौ तस्माद्दुर्गीथस्तस्माच्चेवोद्गातै-
तस्य हि गाता स एष ये चामुष्मात्पराश्चो लोकास्तेषां
चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥ इति षष्ठः
खण्डः ॥ ६ ॥

ऋक् च Rk साम च and Sāman तस्य his गेष्णौ are two joints or songs. तस्मात् therefore [सः he] उद्गीथः is Udgītha. एतस्य of this (ut) हि because गाता (the priest is) the singer, तस्मात् therefore तु एव verily उद्गाता (he is) the Udgātā (singer). सः एषः he (this Person called 'ut') अमु-त् च from that (sun) पराञ्चः above, beyond ये which लोकाः the worlds तेषाम् च them too इष्टे controls, देवकामानम् च as also the desires of the gods [इष्टे controls]—इति this अधिदैवतम् is with reference to the gods.

8. Rk and Sāman are his two joints¹. Therefore² he is Udgītha. Because the priest is the singer of this 'ut', he is the Udgātā. Moreover, he (this Person called 'ut') controls the worlds which are above that sun, as also the desires of the gods. This is with reference to the gods³.

[¹ Since he is the essence and source of all, he has Ṛk and Sāman, in the shape of the earth and fire etc., as his joints (cf. 1. 6. 1-4).

² Since he is named 'ut' and has Ṛk and Sāman as his joints, he is mystically called Udgītha.

³ With this the description of the Udgītha with reference to the gods is ended.]

SECTION SEVEN

अथाध्यात्मं वागेवक्प्राणः साम तदेतदेतस्यामृच्यध्यूढं
साम तस्मादृच्यध्यूढं साम गीयते । वागेव सा प्राणो-
ऽमस्तत्साम ॥ १ ॥

अथ Now अध्यात्मम् with reference to the body [उपासनम् is the meditation]—वाक् speech एव verily ऋक् is Ṛk, प्राणः Prāṇa (nose and breath) साम is Sāman. तत् एतत् साम this Sāman एतस्याम् ऋचि upon that Ṛk अध्यूढम् rests. तस्मात् therefore ऋचि upon the Ṛk अध्यूढम् as resting साम the Sāman गीयते is sung. वाक् speech एव verily सा is 'sā', प्राणः Prāṇa अमः is 'ama', तत् साम and that makes 'Sāma'.

1. Now (is the meditation) with reference to the body¹: Speech is Ṛk, Prāṇa is Sāman². This Sāman rests upon that Ṛk³. Therefore the Sāman is sung as resting upon the Ṛk. Speech is 'sā', Prāṇa is 'ama', and that makes 'Sāma'.



[¹ But before the chief meditation, the subsidiary meditations are being described.

⁹ Here Prāṇa stands for the sense of smell as well as the breath. Meditation is to be done on Ṛk and Sāman, identifying them with speech and breath (cf. note on 1. 6. 1).

³ On account of the similarity of position above and below i.e. nose above the mouth.]

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते । चक्षुरेव सात्मानस्त-
त्साम ॥ २ ॥

चक्षुः The eye एव verily ऋक् is Ṛk, आत्मा the self (reflected in the eye) साम is Sāman; तत् एतत् साम this Sāman एतस्याम् ऋचि upon that Ṛk अध्यूढम् rests. तस्मात् therefore ऋचि upon the Ṛk अध्यूढम् as resting साम the Sāman गीयते is sung. चक्षुः the eye एव verily सा is 'sā', आत्मा the self अमः is 'ama', तत् साम and that makes 'Sāma'.

2. The eye is Ṛk, the self (reflected in the eye) is Sāman. This Sāman rests upon that Ṛk¹. Therefore the Sāman is sung as resting upon the Ṛk. The eye is 'sā', the self is 'ama', and that makes 'Sāma'.

[¹ Because the reflected self rests in the eye, as the Sāman rests upon the Ṛk.]

श्रोत्रमेव र्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढं साम
तस्मादृच्यध्यूढं साम गीयते । श्रोत्रमेव सा मनोऽमस्त-
त्साम ॥ ३ ॥

श्रोत्रम् The ear एव verily ऋक् is Rk, मनः the mind
साम is Sāman; तत् एतत् साम this Sāman एतस्याम् ऋचि
upon that Rk अध्यूढम् rests. तस्मात् therefore ऋचि upon
the Rk अध्यूढम् as resting साम the Sāman गीयते is sung.
श्रोत्रम् the ear एव verily सा is 'sā', मनः the mind अमः
is 'ama', तत् साम and that makes 'Sāma'.

3. The ear is Rk, the mind is Sāman. This
Sāman rests upon that Rk¹. Therefore the
Sāman is sung as resting upon the Rk. The
ear is 'sā', the mind is 'ama', and that makes
'Sāma'.

[¹ Since the activities of the ears are controlled
by the mind.]

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः
कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढं साम तस्मादृच्यध्यूढं
साम गीयते । अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साथ
यन्नीलं परः कृष्णं तदमस्तत्साम ॥ ४ ॥

अथ Now एतत् this यत् which अक्ष्णः of the eye शुक्लम्
white भाः light सा that एव verily ऋक् is Rk. अथ and
यत् which नीलम् the blue (light that is) परः extremely



कृष्णम् dark तत् that साम is Sāman. तत् एतत् साम
this Sāman एतस्याम् ऋचि upon that Rk अध्युटम् rests.
तस्मात् therefore ऋचि upon the Rk अध्युटम् as resting
साम the Sāman गीयते is sung. अथ now एतत् this यत्
which अक्ष्णः of the eye शुक्लम् white माः is the light सा
that एव verily सा is 'sā', अथ and यत् which नीलम् is
the blue (light that is) परः extremely कृष्णम् dark तत्
that अमः is 'ama', तत् साम and that makes 'Sāma'.

4. Now¹, the white light of the eye is Rk,
the blue (light) that is extremely dark is
Sāman². This Sāman rests upon that Rk.
Therefore the Sāman is sung as resting upon
the Rk. The white light of the eye is 'sā', the
blue (light) that is extremely dark is 'ama',
and that makes 'Sāma'.

[¹ Another meditation with reference to the body
begins.

² One should meditate on the Rk as the white
light and the Sāman as the black.]

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तसाम
तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं
यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

अथ Now अन्तः अक्षिणि within the eye एवः he यः who
पुरुषः person दृश्यते is seen सा he एव indeed ऋक् is Rk
तत् he साम is Sāman, तत् he उक्थम् is Uktha, तत् he



यजुः is Yajus, तत् he ब्रह्म is Brahman (the three Vedas). अमुष्य of that (person seen in the sun) यत् which रूपम् form तस्य एतस्य of this (person seen in the eye) तत् एव same रूपम् form, अमुष्य his यौ गेष्णौ the two joints तौ गेष्णौ the same two joints, यत् नाम his name तत् नाम that same name (cf. 1. 6. 7-8).

5. Now ¹, this person who is seen within the eye—he indeed is Ṛk, he is Sāman, he is Uktha, he is Yajus ², he is the Vedas. The form of this (person seen in the eye) is the same as the form of that (person seen in the sun). His joints are the same as those of the other; his name is the same as that of the other ³.

[¹ The nature of the object of the chief meditation is now being indicated.

² Alternatively, Ṛk may be taken to signify the S'āstra hymn, other than Uktha; Sāman, the Stotra hymns; Uktha, a part of the S'āstra hymns; and Yajus, the sentences ending in Svāhā, Svadhā, Vaṣaṭ, etc. All these are this person because he is the essence and source of all.

³ The names are 'ut' and Udgītha. The two persons are identical. This is the meditation on the Udgītha (Om) identifying the same Paramātman in the body and the mind with oneself. That is, Udgītha, Paramātman and meditator are identified—thus should one meditate.]



स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्य-
कामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति
तस्मात्ते धनसनयः ॥ ६ ॥

सः एषः That (person in the eye) एतस्मात् च from this (self in the body) अर्वाञ्चः below ये लोकाः the worlds (that are extended) तेषाम् च their मनुष्यकामानाम् च as also of the desired objects of men इष्टे is the lord इति. तत् so इमे ये those who वीणायाम् on the lute, Vīṇā गायन्ति sing ते they एतम् of him (alone) गायन्ति sing; तस्मात् and thereby ते they धनसनयः endowed with wealth [भवन्ति become].

6. That (person in the eye) is the lord of all the worlds that are extended below, as also of the desired objects of men. So those who sing on the lute, sing of him alone and thereby become endowed with wealth.

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति
सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्तां-
श्चाप्नोति देवकामांश्च ॥ ७ ॥

अथ Now यः who एतम् thus विद्वान् knowing (the deity Udgītha) एतत् this साम the Sāman (Udgītha) गायति sings, सः he उभौ to both (the persons) गायति sings. सः he अमुना एव through that (person in the



(sun) सः एषः that (singer) अमुष्मात् from that (sun) परान्नः beyond ये च लोकाः the worlds तान् च them देवकामान् च and also the desired objects of gods आप्नोति gets.

7. Now¹ he who sings the Sāman after knowing the deity Udgītha thus, sings to both². Through that (person in the sun), he (that singer) gets³ the worlds beyond that sun and also the desired objects of gods.

[¹ The result accruing to a knower is being described.

² The person in the eye and the person in the sun.

³ By becoming the god inside the sun.]

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्तांश्चाप्नोति
मनुष्यकामांश्च तस्माद्दु ह्वैर्विदुद्गाता ब्रूयात् ॥ ८ ॥

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे य
एवं विद्वान्साम गायति साम गायति ॥ ९ ॥ इति सप्तमः
खण्डः ॥ ७ ॥

अथ Similarly अनेन एव through this (person in the eye) ये च लोकाः the worlds (that are extended) एतस्मात् from this (person in the eye) अर्वाङ्घ्रिः below तान् च them मनुष्यकामान् च and also the desired objects of men आप्नोति he gets. तस्मात् उ ह् for this reason एवं-वित् who knows thus उद्गाता the Udgātṛ priest ब्रूयात् should ask.



ते your कम् what कामम् desire आगायानि shall I obtain by singing (the Sāman) इति. एष he हि for एव alone काम-आगानस्य of obtaining desires by singing इष्टे becomes capable यः who एवम् thus विद्वान् knowing साम the Sāman गायति sings, साम गायति (Repetition indicates the end of this meditation on the Udgītha).

8-9. Similarly, through this person in the eye¹, one gets the worlds that are extended below this person, and also the desired objects of men. For this reason, the Udgātṛ priest who knows thus should ask (the sacrificer): 'What desire shall I obtain for you by singing the Sāman?' For he alone becomes capable of obtaining desires by singing, who knowing thus sings the Sāman—yea, sings the Sāman.

[¹ Being identified with him.]

SECTION EIGHT

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्य-
श्रैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचु-
रुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम
इति ॥ १ ॥

शालावत्यः The son of S'alāvāt शिलकः S'ilaka, दाल्भ्यः of the Dalbhya family श्रैकितायनः the son of Cikitāyana,



जैवलिः the son of Jivala प्रवाहणः Pravāhana इति त्रयः these three ह in ancient times उद्गीथे in (the knowledge of) Udgītha कुशलाः proficient बभूवुः there were. ते ह they ऊचुः said—उद्गीथे in (the knowledge of) Udgītha, कुशलाः proficient वै verily स्मः we are; हन्त if you agree उद्गीथे of Udgītha कथाम् वदामः let us enter on a discussion इति.

1. In ancient times¹ there were three proficient in Udgītha: S'ilaka the son of S'alāvāt, Caikitāyana of the Dalbhya family² and Pravāhana the son of Jivala. They said, 'We are proficient in Udgītha. If you agree, let us enter on a discussion of Udgītha.'

[¹ The syllable Om being capable of being meditated upon in various ways, the text introduces another method of its meditation, resulting gradually in the highest happiness.

² He belongs to two Gotras—father's and mother's. If it is settled before the birth of a son that the boy should be of both the Gotras, then the boy becomes fit for performing the last rites of offering Piṇḍa etc., to the members of both the families. (cf. Manu 9. 53, 9. 127.)]

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिस्त्वाच
भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचः श्रोष्या-
मीति ॥ २ ॥

तथा Let it be so इति saying this समुपविविशुः (they) sat down. सः that प्रवाहणः Pravāhaṇa जैवलिः Jaivali उवाच ह said—भगवन्तौ you two, revered sirs अग्रे first वदताम् speak ; वदतोः ब्राह्मणयोः of two Brāhmaṇas conversing वाचम् the words श्रोष्यामि I shall listen to इति.

2. 'Let it be so', saying this they sat down. Then Pravāhaṇa Jaivali said, 'You two, revered sirs, speak first; and I shall listen to the words of two Brāhmaṇas¹ conversing².'

[¹ From this it appears that the speaker was not a Brāhmaṇa. In 5. 3. 5 Pravāhaṇa is described as a Kṣatriya king.

² The discussion that is conducted in search of reality is called Vāda.]

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच
 हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ ३ ॥

सः That शिलकः शालावत्यः S'ilaka S'ālāvatya चैकितायनम् दाल्भ्यम् to Caikitāyana Dālbhya उवाच ह said—हन्त if you permit त्वा you पृच्छानि I shall question इति. पृच्छ question इति उवाच ह said (he).

3. Then S'ilaka S'ālāvatya said to Caikitāyana Dālbhya, 'If you permit, I shall question you.' 'Question', said he.



का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का
गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति
होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

सात्रः Of Sāman (i.e. Udgītha) का what गतिः is the
essence or substratum or final principle इति ; स्वरः
the tune, sound इति उवाच ह said (Dālbhya a स्वरस्य of
the tune का what गतिः is the essence इति ; प्राणः Prāṇa
इति उवाच ह said (Dālbhya). प्राणस्य of Prāṇa का what
गतिः is the essence इति ; अन्नम् food इति उवाच ह said
(Dālbhya). अन्नस्य of food का what गतिः is the essence
इति ; आपः water इति उवाच ह said (Dālbhya).

4. (S'ilaka asked), 'What is the essence of
Sāman ?'¹ 'The tune',² said (Dālbhya). 'What
is the essence of the tune?' 'Prāṇa',³ said
(Dālbhya). 'What is the essence of Prāṇa ?'
'Food',⁴ said (Dālbhya). 'What is the essence
of food ?' 'Water',⁵ said (Dālbhya).

[¹ That is, of Udgītha (the syllable Om, a part of
the Udgītha Bhakti); because as a theme of medita-
tion it forms the subject-matter of the present
discourse. It is so in sections 8 and 9 also.

² As Sāman consists of tunes like Niṣāda, Gān-
dhāra, etc; and that of which a certain thing consists
is its essence or substratum, just as a jar has clay
for its substratum or essence.

- ³ As tune is accomplished by means of vital breath.
⁴ As vital breath rests on food.
⁵ As food is produced out of water.]

अपां का गतिरित्यसौ लोक इति होवाचामुष्य
 लोकस्य का गतिरिति न स्वर्गं लोकमतिनयेदिति
 होवाच स्वर्गं वयं लोकं सामाभिसंस्थापयामः
 स्वर्गसंस्ताव हि सामेति ॥ ५ ॥

अयम् Of water का what गतिः is the essence इति ;
 असौ that (heavenly) लोकः world इति उवाच ह said
 (Dāl̥bhya). अमुष्य लोकस्य of that world का what गतिः
 is the essence इति ; स्वर्गम् heavenly लोकम् the world न
 अतिनयेत् one should not carry beyond इति उवाच ह said
 (Dāl̥bhya); साम Sāman हि for स्वर्गसंस्तावम् is praised as
 heaven इति so वयम् we साम the Sāman स्वर्गम् लोकम्
 in the heavenly world अभिसंस्थापयामः locate.

5. 'What is the essence of water?' 'That (heavenly) world',¹ said (Dāl̥bhya). 'What is the essence of that world?' 'One cannot carry (the Sāman) beyond the heavenly world,' said Dāl̥bhya; 'we locate the Sāman in the world of heaven, for Sāman is praised as heaven.'²

[¹ Because from that world rain is produced.

² The S'ruti says elsewhere, 'The world of heaven is indeed Sāmaveda.']



त२ ह शिलकः शालावत्यथैकितायनं दाल्भ्यमुवाचा-
प्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा
ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

शिलकः शालावत्यः S'ilaka S'ālāvatyā तम् that चैकितायनम्
दाल्भ्यम् to Caikitāyana Dālbhya उवाच ह said—दाल्भ्य
O Dālbhya, ते your साम Sāman अप्रतिष्ठितम् is not esta-
blished वै किल indeed. एतर्हि now यः तु if someone
ब्रूयात् were to say, your मूर्धा head विपतिष्यति shall
fall down इति, ते your मूर्धा head विपतेत् would surely
fall down इति.

6. Then S'ilaka S'ālāvatyā said to Caikitā-
yana Dālbhya : 'O Dālbhya, your Sāman is not
indeed established.¹ If someone now were to
say, "Your head shall fall down", surely your
head would fall down.'²

[¹ The Sāman is not founded in its final essence,
for the highest has not been mentioned.

² His head ought to fall down, because he has not
established the Sāman on its ultimate basis. But
as nobody has cursed him, the punishment has not
alighted on him at the moment; for, the actions
performed, whether good or bad, depend upon
circumstances, the agent, time and place for the
manifestation of their results.]



हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य
लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य
का गतिरिति न प्रतिष्ठां लोकमतिनयेदिति होवाच
प्रतिष्ठां वयं लोकं सामाभिसंस्थापयामः प्रतिष्ठासं-
स्तावं हि सामेति ॥ ७ ॥

हन्त If you permit अहम् I भगवतः of you, sir एतत् this
वेदानि shall learn इति; विद्धि learn इति उवाच ह said
(S'ilaka). अमुष्य लोकस्य of that (heavenly) world का
what गतिः is the essence, support इति; अयम् this लोकः
world (the earth) इति उवाच ह said (S'ilaka). अस्य लोकस्य
of this world (the earth) का what गतिः is the essence
इति; प्रतिष्ठाम् as its support लोकम् (this) world न अतिनयेत्
one should not carry (the Sāman) beyond इति उवाच
ह said (S'ilaka). वयम् we साम the Sāman प्रतिष्ठाम् as its
support लोकम् in (this) world अभिसंस्थापयामः locate,
साम Sāman हि for प्रतिष्ठासंस्तावम् is extolled as a support
(the earth) इति.

7. (Dāl̥bhya) 'Will you permit me, sir, to
learn this of you?' 'Learn', said (S'ilaka).
'What is the essence of that (heavenly) world?'
'This earth', said (S'ilaka). 'What is the
essence of this earth?' 'One cannot carry the
Sāman beyond this world as its support', said
S'ilaka; 'we locate the Sāman in this world as
its support, for Sāman is extolled as the earth.'²



Since this world supports heaven by means of sacrifices, gifts, offerings, etc.

² On the authority of the Vedic statement that this earth is the Rathantara Sāman it is asserted that Rathantara Sāman is the support of the Udgītha.]

त९ ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते
शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति
मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति
विद्मीति होवाच ॥ ८ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

प्रवाहणः जैवलिः Pravāhaṇa Jaivali तम् to him उवाच ह
said—शालावत्य O S'ālāvatya ते your साम Sāman अन्तवत्
has (a further) end वै किल really. यः तु if someone
एतर्हि now ब्रूयात् were to say—ते your मूर्धा head विपतिष्यति
shall fall down इति, ते your मूर्धा head विपतेत् would surely
fall down इति. हन्त if you permit अहम् I भगवतः of you,
sir एतत् this (Sāman) वेदानि shall learn इति. विद्धि learn
इति उवाच ह said (Jaivali).

8. Pravāhaṇa Jaivali said to him, 'O S'ālāvatya, your Sāman, really, has a further end. If someone now were to say, "Your head shall fall down", surely your head would fall down.' (S'ālāvatya) 'Will you permit me, sir, to learn this of you?' 'Learn', said (Jaivali).

SECTION NINE

अस्य लोकस्य का गतिरित्याकाश इति होवाच
सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त
आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः
परायणम् ॥ १ ॥

अस्य लोकस्य Of this world का what गतिः is the
essence इति; आकाशः Ākāśa, ether इति उवाच ह said
(Pravāhana); इमानि these सर्वाणि all ह वै verily भूतानि
(movable and immovable) beings आकाशात् from
Ākāśa एव alone समुत्पद्यन्ते arise आकाशम् प्रति into
Ākāśa अस्तम् यन्ति are finally dissolved, आकाशः Ākāśa
एव alone हि because एभ्यः than all these ज्यायान् is
greater, आकाशः Ākāśa परायणम् is the support at all
times.

1. (S'ālāvātya) 'What is the essence of this
world?' 'Ākāśa', said (Pravāhana); 'all these
beings arise from Ākāśa alone and are finally
dissolved into Ākāśa; because Ākāśa alone is
greater than all these and Ākāśa is the support
at all times.'¹

[¹ The Supreme Reality is named Ākāśa in this
scripture (cf. Br. Sū. 1.1.22). It is not Bhūtākāśa
or elemental ether. 'Sarva' (all) cannot be applied
to Bhūtākāśa for the latter cannot be called the



source of creation, the place of dissolution and the final goal. Moreover, if we mean Bhūtākāśa, then its essence is not told. In other places also the S'ruti means the Paramātman by the word Ākāśa (cf. Ch. 4. 10. 4, 8. 14. 1 etc.). In the next sub-section Udgītha will be described as infinite; but Bhūtākāśa cannot be the substratum of the infinite.]

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो
हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं
विद्वान् परोवरीयाः समुद्गीथमुपास्ते ॥ २ ॥

सः एषः It is this which परोवरीयान् is progressively higher and better उद्गीथः Udgītha (Om). सः एषः this again अनन्तः is endless. यः (he) who एतत् it परोवरीयांसम् progressively higher and better उद्गीथम् Udgītha एवम् thus विद्वान् knowing उपास्ते meditates upon अस्य his [जीवनम् च life also] परोवरीयः ह progressively higher and better भवति becomes, [सः he] परोवरीयसः ह progressively higher and better लोकान् worlds जयति wins.

2. It is this Udgītha which is progressively higher and better. This again is endless¹. He² who, knowing it thus, meditates upon the progressively higher and better Udgītha, obtains progressively higher and better lives and wins progressively higher and better worlds.³

[¹ Though Udgītha is described as progressively higher and better, the qualification 'endless' indicates that this Udgītha identified with Ākāśa is Paramātman alone and none else.

² Another meditation is being mentioned—that on the Udgītha of the progressively higher and better quality, as the Brahman named Ākāśa.

³ These results come progressively as the meditation is on the progressively higher and better Udgītha.]

त९ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच
यावत् एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो
हैभ्यस्तावदस्मिँल्लोके जीवनं भविष्यति ॥ ३ ॥

शौनकः The son of S'unaka अतिधन्वा Atidhanvan तम् that एतम् this उदरशाण्डिल्याय to (his disciple) Udarasāṅḍilya उक्त्वा having taught उवाच ह said—यावत् as long as ते your प्रजायाम् among descendants एनम् this उद्गीथम् of the Udgītha वेदिष्यन्ते knowledge continues तावत् so long अस्मिन् लोके in this world [तासाम् their] एभ्यः than (ordinary) lives परोवरीयः progressively higher and better जीवनम् life भविष्यति ह will become.

3. Atidhanvan, the son of S'unaka, having taught this to Udarasāṅḍilya, said, 'As long as among your descendants, this knowledge of the Udgītha continues, so long their life in this



world will be progressively higher and better than ordinary lives.'

तथामुष्मिँल्लोके लोक इति स य एतदेवं विद्वानुपास्ते
परोवरीय एव हास्यास्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके
लोक इति लोके लोक इति ॥ ४ ॥ इति नवमः
खण्डः ॥ ९ ॥

अमुष्मिन् लोके In that (other) world (also) लोकः (their) state, result तथा (will be) similar इति. सः he यः who एतत् this एवम् thus विद्वान् knowing उपास्ते meditates अस्य his अस्मिन् लोके in this world परोवरीयः progressively higher and better जीवनम् life एव ह surely भवति becomes, अमुष्मिन् लोके in that (other) world लोकः (his) state तथा so also इति. लोके लोकः इति (Repetition signifies the completion of the meditation on this Udgītha).

4. 'And in that other world also their state will be similar.' He who knows and meditates thus—his life in this world surely becomes progressively higher and better, and so also his state in that other world—yea, in that other world.

SECTION TEN

मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह
चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥ १ ॥



कुरुषु (The crops) in the Kuru country मटचीहतेषु when destroyed by thunder and hailstorm or by the fire of thunder and lightning चक्रायणः the son of Cakra उषस्तिः Uṣasti प्रद्वणकः in a deplorable condition आटिक्या जायया सह with his young wife इभ्यग्रामे in the village of elephant-drivers or possessor of elephants उवास ह there lived.

1. When¹ the crops in the Kuru country had been destroyed by hailstorms², there lived Uṣasti, the son of Cakra, with his young³ wife in a deplorable condition in the village of elephant-drivers.

[¹ The present section begins to explain that in connection with the meditation on the Udgītha, one should meditate upon the Prastāva and Pratihāra also.

² The rare word maṭacī in this passage is interpreted as locust by some modern scholars.

³ The term Āṭiki here is made out by S'āṅkarācārya and others to mean a girl in the pre-puberty state. Some take the word as a proper noun without sufficient proof.]

स हेभ्यं कुल्माषान्खादन्तं विभिक्षे त५ होवाच ।
नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

सः ह He कुल्माषान् beans of an inferior quality खादन्तम् while he was eating इभ्यम् of an elephant-driver

विभिन्ने begged (food). तम् to him (Uṣasti) उवाच ह (the driver) said—यत् च ये इमे these which मे before me उपनिहिताः are set इतः than these अन्ये other (food) न विद्यन्ते is not there इति.

2. He begged food of an elephant-driver, while he was eating beans of an inferior quality. The driver said to him, 'There is no other food than what is set before me.'

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपान-
 मित्युच्छिष्टं वै मे पीतं स्यादिति होवाच ॥ ३ ॥

एतेषाम् (Some) of them मे me देहि give इति thus उवाच ह said (Uṣasti). अस्मै to him तान् them (the beans) प्रददौ (the driver) gave, हन्त if you please अनुपानम् here is drink (water) at hand इति. मे on my part उच्छिष्टम् what is defiled वै verily पीतम् something drunk स्यात् will be इति उवाच ह said (Uṣasti).

3. 'Give me some of them', said Uṣasti. The driver gave them to him and said, 'Here is drink at hand, if you please!' 'Then I shall be drinking what is defiled', said Uṣasti.

न स्वदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमान-
 खादन्निति होवाच कामो म उदपानमिति ॥ ४ ॥



एते These (beans) अपि also उच्छिष्टाः defiled न सिवद् is it not इति. इमान् them अखादन् without eating न नो वै surely अजीविष्यम् I would have survived इति thus उवाच ह said (Uṣasti); उदपानम् drinking मे my कामः is at (my) option इति.

4. 'Are not these beans also defiled?' 'Unless I ate them, I would surely not have survived,' said Uṣasti, 'but drinking is at my option.'

[¹Food and drink handled by another during repast are defiled according to the Vedic code of propriety. But when life is at stake even acceptance of such stuff, to the extent absolutely necessary, cannot make impure a person of knowledge, conduct, good name and capacity to profit himself and others. This point is made clear by Uṣasti's declining to accept water along with rotten beans, for there was no scarcity of water.]

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र
एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ५ ॥

सः ह He (Uṣasti) खादित्वा after he had eaten अतिशेषान् the remainder जायायै to (his) wife आजहार brought. अग्रे एव already सा she सुभिक्षा बभूव had obtained her food by alms, तान् them प्रतिगृह्य after receiving निदधौ kept by.



5. Uṣasti, after he had eaten, brought the remainder to his wife. She had already obtained her food by alms; so after receiving it she kept it by.

स ह प्रातः सञ्जिहान उवाच यद्भूतान्नस्य लभेमहि
लभेमहि धनमात्रां राजासौ यक्ष्यते स मा सर्वैरार्त्विज्यै-
वृणीतेति ॥ ६ ॥

सः He प्रातः next morning सञ्जिहानः while leaving the bed उवाच ह said—बत alas, यत् if अन्नस्य of food [स्तोकम् a little] लभेमहि I could get धनमात्राम् a little wealth लभेमहि I could earn. असौ that राजा king यक्ष्यते is going to institute a sacrifice, सः he मा me सर्वैः आर्त्विज्यैः to all the priestly offices वृणीत would appoint इति.

6. Next morning while leaving the bed he said, 'Alas, if I could get a little of food, I could earn a little wealth. There a king is going to institute a sacrifice; he would appoint me to all the priestly offices.'

तं जायोवाच हन्त पत इम एव कुल्माषा इति
तान्खादित्वामुं यज्ञं विततमेयाय ॥ ७ ॥

जाया (His) wife तम् to him उवाच said—पते lord हन्त well इमे these एव verily कुल्माषाः are the beans इति. तान् them खादित्वा having eaten अमुम् that विततम् which



was being performed यज्ञम् to sacrifice एयाय (he) went off.

7. His wife said to him, 'Well, lord, here are the beans (given by you).' Having eaten them he went off to that sacrifice which was being performed.

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह
प्रस्तोतारमुवाच ॥ ८ ॥

तत्र There उद्गातृन् (seeing) the singing priests आस्तावे in the place for singing the Stotras स्तोष्यमाणान् the singers उप near उपविवेश sat down. सः he प्रस्तोतारम् the Prastotr̥ priest (who chants the Prastāva) उवाच ह addressed.

8. Seeing the singing priests¹ seated there, he sat down near the singers in the place for singing the Stotras. And then he addressed the Prastotr̥ priest.

[¹ The singing priests in the Vedic sacrifice such as Udgātṛ, Prastotr̥, Pratihartṛ and Subrahmaṇya.]

प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तो-
ष्यसि मूर्धा ते विपतिष्यतीति ॥ ९ ॥

प्रश्नोतः O Prastotr̥ या who देवता the deity प्रस्तावम् to the Prastāva अन्वायत्ता that belongs ताम् him अविद्वान्



without knowing चेत् if प्रस्तोष्यसि (you) sing the Prastāva, ते. your मूर्धा head विपतिष्यति will fall down इति.

9. 'O Prastotr, if you sing the Prastāva without knowing the deity that belongs to the Prastāva, your head will fall down.'¹

[¹ He who knows only the form of the rite but is ignorant of its meaning should not perform the rite before one who knows the secret without the latter's permission; otherwise he will suffer like this. It does not mean that one not having the knowledge of a rite should never do it, for it is written in the Ś'ruti that the result of a rite performed without proper knowledge leads a man to the 'Southern Path'.]

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता
तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥१०॥

एवम् एव In the same manner उद्गातारम् the Udgātr priest (who sings the Udgītha hymn) उवाच (he) addressed—उद्गातः O Udgātr या who देवता the deity उद्गीथम् to the Udgītha अन्वायत्ता that belongs ताम् him अविद्वान् without knowing चेत् if उद्गास्यसि (you) sing the Udgītha, ते your मूर्धा head विपतिष्यति will fall down इति.

10. In the same manner he addressed the Udgātr priest, 'O Udgātr, if you sing the Udgītha



without knowing the deity that belongs to the Udgītha, your head will fall down.'

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहार-
मन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपति-
ष्यतीति ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥ ११ ॥
इति दशमः खण्डः ॥ १० ॥

एवम् एव In the same manner प्रतिहर्तारम् the Prati-
hartṛ priest (who sings the Pratihāra part of
Sāman) उवाच (he) addressed—प्रतिहर्तः O Pratihartṛ या
who देवता the deity प्रतिहारम् to the Pratihāra अन्वायत्ता
that belongs ताम् him अविद्वान् without knowing चेत्
if प्रतिहरिष्यसि (you) sing the Pratihāra, ते your
मूर्धा head विपतिष्यति will fall down इति. ते ह they
(all) समारताः suspending (their duties) तूष्णीम् silently
आसाञ्चक्रिरे sat down.

11. In the same manner he addressed the Pratihartṛ priest, 'O Pratihartṛ, if you sing the Pratihāra without knowing the deity that belongs to the Pratihāra, your head will fall down.' Then they all sat down silently suspending their duties.¹

[¹ Because they were eager to know the deity, Cākṛāyaṇa was about to explain.]



SECTION ELEVEN

अथ हैनं यजमान उवाच भगवन्तं वा
अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति
होवाच ॥ १ ॥

अथ Then यजमानः the principal of the sacrifice (the king) एनम् to him उवाच ह said—अहम् I भगवन्तम् you, revered sir वै indeed विविदिषाणि should like to know इति. चाक्रायणः Cākrāyaṇa उषस्तिः Uṣasti अस्मि I am इति उवाच ह said (he).

1. Then the principal of the sacrifice said to him, 'I should like to know you, revered sir.' 'I am Cākrāyaṇa Uṣasti', said he.

स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः
पर्येषिषं भगवतो वा अहमवित्त्यान्यानवृषि ॥ २ ॥

सः He उवाच ह said—अहम् I भगवन्तम् for you, revered sir एभिः सर्वैः आर्त्विज्यैः for all these priestly offices पर्येषिषम् searched. अहम् I भगवतः वै you, revered sir अवित्त्या not finding अन्यान् others अवृषि have chosen.

2. He said, 'I searched for you, revered sir, for all these priestly offices, but not finding you, sir, I have chosen others.'

भगवा०स्त्वेव मे सर्वैरार्त्विज्यैरिति तथेत्यथ तर्ह्येत
 एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम
 दद्या इति तथेति ह यजमान उवाच ॥ ३ ॥

भगवान् तु एव You yourself, revered sir मे for me
 सर्वैः आर्त्विज्यैः for all the priestly offices [अस्तु be] इति.
 तथा be it so इति; अथ then तर्हि in that case एते एव
 these same (priests) समतिसृष्टाः being permitted (by me)
 स्तुवताम् let (them) sing the hymns, एभ्यः them तु but
 यावत् as much धनम् wealth दद्याः (you) give तावत् so much
 मम me दद्याः (you) should give इति. यजमानः the
 sacrificer उवाच ह said—तथा very well इति.

3. 'Revered sir, you yourself take up all the
 priestly offices for me.' 'Be it so; then, let these
 same priests sing the hymns, being permitted
 by me. But you should give me as much
 wealth as you give them.' 'Very well', said
 the sacrificer.

अथ हैनं प्रस्तोतोपससाद् प्रस्तोतर्या देवता प्रस्ताव-
 मन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति
 मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥

अथ Then प्रस्तोता the Prastotr priest एनम् him उपस-
 साद् ह approached (with humility and said), प्रस्तोतः
 O Prastotr या who देवता the deity प्रस्तावम् to the



Prastāva अन्वायत्ता that belongs, ताम् him चेत् if अविद्वान् without knowing प्रस्तोष्यसि if you sing the Prastāva ते your मूर्धा head व्यपतिष्यति will fall down इति this मा to me भगवान् you, revered sir अबोचत् said; सा that देवता deity कतमा which इति.

4. Then the Prastotr priest approached him and said, 'Revered sir, you said to me: "O Prastotr, if you sing the Prastāva without knowing the deity that belongs to the Prastāva, your head will fall down." Which is that deity?'

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

प्राणः Prāṇa i.e. Brahman (Br. Sū. 1. 1. 28, Tai. 3. 3) इति उवाच ह said (Uṣasti); इमानि these सर्वाणि all भूतानि (movable and immovable) beings ह वै verily प्राणम् Prāṇa एष verily अभि in संविशन्ति merge (during dissolution), प्राणम् Prāṇa अभि out of उज्जिहते rise (during creation) सा एषा देवता this is the deity प्रस्तावम् to the Prastāva अन्वायत्ता that belongs. ताम् him चेत् if अविद्वान् without knowing प्रस्तोष्यः you sang the Prastāva, मया by me तथा thus उक्तस्य after your having been warned ते your मूर्धा head व्यपतिष्यत् would have fallen down इति.



5. 'Prāṇa', said Uṣasti; 'all these movable and immovable beings merge in Prāṇa (during dissolution) and rise out of Prāṇa (during creation). This is the deity that belongs to the Prastāva.¹ If you sang the Prastāva without knowing him, after your having been warned thus by me, your head would have fallen down.'

[¹ Here this deity is chosen because 'pra' is common in both Prāṇa and Prastāva.]

अथ हैनमुद्रातोपससादोद्रातर्या देवतोद्गीथमन्वायत्ता
तां चेदविद्वानुद्रास्यसि मूर्धा ते विपतिष्यतीति मा
भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

अथ Then उद्राता the Udgātr priest एनम् him उपस-
साद ह approached (and said)—उद्रातः O Udgātr या who
देवता the deity उद्गीथम् to the Udgītha अन्वायत्ता that
belongs, ताम् him चेत् if अविद्वान् without knowing
उद्रास्यसि you sing the Udgītha, ते your मूर्धा head
विपतिष्यति will fall down इति this मा to me भगवान् you,
revered sir अवोचत् said; सा that देवता deity कतमा
which इति.

6. Then the Udgātr priest approached him and said, 'Revered sir, you said to me: "O Udgātr, if you sing the Udgītha without



knowing the deity that belongs to the Udgītha, your head will fall down." Which is that deity?'

आदित्य इति होवाच सर्वाणि ह वा इमानि
भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता
तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य
मयेति ॥ ७ ॥

आदित्यः The sun इति उवाच ह said (Uṣasti) ; इमानि these सर्वाणि all भूतानि (movable and immovable) beings ह वै verily उच्चैः सन्तम् when he has come up आदित्यम् of the sun गायन्ति sing the praise. सा एषा देवता this is the deity उद्गीथम् to the Udgītha अन्वायत्ता that belongs. ताम् him चेत् if अविद्वान् without knowing उदगास्यः you sang the Udgītha, मया by me तथा thus उक्तस्य after your having been warned ते your मूर्धा head व्यपतिष्यत् would have fallen down इति.

7. 'The sun', said Uṣasti; 'all these movable and immovable beings sing the praise of the sun when he has come up.' This is the deity that belongs to the Udgītha. If you sang the Udgītha without knowing him, after your having been warned thus by me, your head would have fallen down.'



['Here the deity is chosen because of the similarity of 'ut' (in ut-ca and ut-gītha). So the deity of the Udgītha is the sun when it is up.]

अथ हैनं प्रतिहर्तोपससाद् प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥८॥

अथ Then प्रतिहर्ता the Pratihartr̥ priest एनम् him उपससाद् ह approached (and said)—प्रतिहर्तः O Pratihartr̥ या who देवता the deity प्रतिहारम् to the Pratihāra अन्वायत्ता that belongs, ताम् him चेत् if अविद्वान् without knowing प्रतिहरिष्यसि you sing the Pratihāra, ते your मूर्धा head विपतिष्यति will fall down इति this मा to me भगवान् you, revered sir अवोचत् said ; सा that देवता deity कतमा which इति.

8. Then the Pratihartr̥ priest approached him and said, 'Revered sir, you said to me : "O Pratihartr̥, if you sing the Pratihāra without knowing the deity that belongs to the Pratihāra, your head will fall down." Which is that deity?'

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपति-



व्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९ ॥
इत्येकादशः खण्डः ॥ ११ ॥

अन्नम् Food (c.f. Tai. 3. 2) इति उवाच ह said (Uṣasti); इमानि these सर्वाणि all भूतानि (movable and immovable) beings ह वै verily अन्नम् food एव only प्रतिहरमाणानि by partaking of जीवन्ति live. सा एषा देवता this is the deity प्रतिहारम् to the Pratihāra अन्वायत्ता that belongs. ताम् him अविद्वान् without knowing चेत् if प्रत्यहरिष्यः you sang the Pratihāra, मया by me तथा thus उक्तस्य after your having been warned ते your मूर्धा head व्यपतिष्यत् would have fallen down इति. मया तथा उक्तस्य इति (Repetition indicates the end of the section).

9. 'Food', said Uṣasti; 'all these movable and immovable beings live by partaking¹ of food only. This is the deity that belongs to the Pratihāra. If you sang the Pratihāra without knowing him, after your having been warned thus by me, your head would have fallen down.'²

[¹ Here also the deity is chosen because there is a similarity between Pratiharamāṇa and Pratihāra.

² So, in these two sections (10 and 11) it is laid down that one ought to meditate upon the deities of Prastāva, Udgītha and Pratihāra in the forms of Prāṇa, the sun and food respectively. The result of



this meditation is identity with Prāṇa etc., or prosperity in action.]

SECTION TWELVE

अथातः शौव उद्गीथस्तद्ध वको दाल्भ्यो ग्लावो वा
मैत्रेयः स्वाध्यायमुद्रवाज ॥ १ ॥

अथ Next अतः therefore शौवः seen by the dogs
उद्गीथः the Udgītha [प्रस्तूयते begins]—तत् ह once दाल्भ्यः
Dalbha's son वकः Baka मैत्रेयः Mitra's son ग्लावः Glāva
वा (= च) and स्वाध्यायम् for the study of the Vedas
उद्रवाज went out (of the village).

1. Therefore next begins the Udgītha seen
by the dogs. Once Dālhbhya Baka, called also
Maitreya Glāva¹, went out (of the village) for
the study of the Vedas.

[¹ In view of the singular number of the verb in
the subsequent passages the statement of four
terms here is interpreted as the name of a single
person based on the conception of Dvyāmuṣyāyana.
(cf. note on 1.8.1.)]

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्यो-
चुरन्नं नो भगवानागायत्वशनायाम वा इति ॥ २ ॥

तस्मै Before him श्वेतः white श्वा a dog प्रादुर्बभूव appear-
ed; अन्ये other श्वानः dogs तम् it उपसमेत्य gathering

around ऊचुः said—भगवान् revered sir नः for us अन्नम् food आगायतु obtain by singing, अशनायाम we are hungry वै verily इति.

2. Before¹ him a white dog appeared and other dogs gathered around it and said, 'Revered sir, please obtain food for us by singing; we are hungry.'

[¹ Pleased with his studies, some deity or sage along with other deities or sages appeared before him as dogs with a view to helping him. Or, speech and the rest, partaking of food in the wake of vital breath, came along with the vital breath in the mouth.]

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद् वक्रो
 दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ ३ ॥

तान् To them उवाच ह said (the white dog)—इह एव here itself प्रातः in the morning मा to me उपसमीयात (= उपसमियात) come इति. तद् ह there itself दाल्भ्यः मैत्रेयः वक्रः वा ग्लावः (the sage named) Dālbya Baka and Maiterya Glāva प्रतिपालयाञ्चकार kept watch (for them).

3. The white dog said to them, 'Come to me over here tomorrow morning¹.' (The sage named) Dālbya Baka and Maitreya Glāva kept watch there for them.



[¹ Because morning is the proper time, for, the sun, who is the supplier of food, is not in front of them in the afternoon.]

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः संरब्धाः
सर्पन्तीत्येवमाससृपुस्ते ह समुपविश्य हिं चक्रुः ॥ ४ ॥

इदम् (=इह) Here (in the sacrifice) बहिष्पवमानेन singing the Bahiṣpavamāna hymn स्तोष्यमाणाः those who recite the Stotras यथा एव just as संरब्धाः clasping one another's hand सर्पन्ति move along इति एवम् even so ते ह they (the dogs) आससृपुः moved along ; ते ह they समुपविश्य sitting down हिम् चक्रुः began to pronounce 'him' (the preliminary vocalizing).

4. Just as those¹ who recite the Stotras singing the Bahiṣpavamāna hymn move along clasping one another's hand, even so did the dogs move along. Then they sat down and began to pronounce 'him'.²

[¹ Adhvaryu, Prastotr, Pratihartr, Udgātr, the Brahman priest and the sacrificer.

² On the Sutyā day (i.e. on the last day of the Soma sacrifice when Soma juice is extracted), during the morning libation, after the Upāms'u and Antaryāma Homas, the Soma juice is kept to be offered in Homa in the Grahas called Indra, Vāyu, etc. Then Adhvaryu, Prastotr, Pratihartr, Udgātr, the Brahman priest and Yajamāna taking

successively the hand of the next man go towards the Cātvala (i.e. the pit that is dug to the north of the great altar, the earth from which is used for making the northern altar). And then three Udgātr priests sing the Bahiṣpavamāna hymn and one of them performs the preliminary vocalizing. When the eleventh Sūkta of the ninth Maṇḍala of the Rgveda is recited by the Prastotr, Udgātr, and Pratihatr, the singing priests of the Sāman, then it is called Bahiṣpavamāna hymn. When all of them sit down, the Hotr priest does Anumantraṇa (i.e. recites Mantras favourable to the sacrifice that is being performed). Before reciting each Śastra, hymns are sung. Thus, after Bahiṣpavamāna hymn, Ājya Śastra, Ājya Stotra and next Prabhaga Śastra are recited. In other libations other Pavamāna hymns are sung and Śastra etc. are recited. The Pavamāna hymn is the hymn that is sung while the Soma juice is being filtered.]

ओ३मदा३मो३ पिवा३मो३ देवो वरुणः प्रजा-
 पतिः सविता२न्नमिहा२हरदन्नपते३ऽन्नमिहा२हरा२हरो-
 ३मिति ॥ ५ ॥ इति द्वादशः खण्डः ॥ १२ ॥

ओम् Om (pronouncing Om they said) अदाम let us eat. ओम् Om पिवाम let us drink. ओम् Om देवः god (shining) वरुणः Varuṇa प्रजापतिः Prajāpati सविता Savitr इह here अन्नम् food आहरत् (= आहरतु) may bring—अन्नपते

O lord of food अन्नम् food इह here आहर bring. आहर (Repetition denotes respect for the topic) ओम् Om इति.

5. 'Om¹, let us eat! Om, let us drink! Om, may the (sun who is) god², Varuṇa³, Prajāpati⁴ and Savitr⁵ bring us food here.⁶ O lord of food,⁷ bring food here, yea bring it, Om!⁸'

[¹ Now the nature of the aforesaid 'him' is being stated. The numbers in the text are used to denote the prolation of the vowels in the song.

² Because he shines.

³ Because he rains.

⁴ Because he protects the people; so, lord of the people.

⁵ One who brings forth everything, the sun. The sun has all these names.

⁶ Here the Hīmkāra ends and then begins the prayer to the sun.

⁷ Because the sun produces and nourishes food.

⁸ Om denotes the end of the prayer to the sun.]

SECTION THIRTEEN

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा
 अथकारः । आत्मेहकारोऽग्निरीकारः ॥ १ ॥

अयम् This वाव verily लोकः world हाउ-कारः is the syllable 'hau' (which is a Stobha—sound, interjectional trill); वायुः the air हाइ-कारः is the syllable



'hāi'; चन्द्रमा: the moon अथ-कार: is the syllable 'atha'; आत्मा the self इह-कार: is the syllable 'iha'; अग्नि: the fire ई-कार: is the syllable 'ī'.

1. Verily, this world¹ is the syllable 'hāu' (which is a Stobha²),³ the air is the syllable 'hāi',⁴ the moon is the syllable 'atha'⁵, the self is the syllable 'iha'⁶ and the fire is the syllable 'ī'⁷.

[¹ Meditation upon objects of devotion is connected with parts of Sāman which are explained now. They are spoken of collectively, with reference to the syllables of the Stobha, which is another part of Sāman. They are all spoken of together, because all of them form parts of the Stobha.

² 'Stobha' is a technical term meaning a chanted interjection. Generally the syllables of the R̥gvedic hymns are sung as Sāmans. Other than the R̥k-syllables, there are many vocables as the support of the Sāmans, which have no meaning. They are used as parts of the rites and as a result of singing the Sāmans along with the Stobhas, the unseen result accrues—that is their utility; hāu, hāi, atha, ī, etc., are that type of Stobha. These are to be meditated as earth, air, the moon, the sun, etc. The basis of this is the relation of these Stobhas with earth etc. That is being shown below.

³ The Stobha 'hāu' is in the Rathantara Sāman and this earth is the Rathantara. Hence on account of this similarity of relations, one should meditate

upon the syllable 'hāu' as this world. Similarly on other Stobhas also meditation is to be done.

⁴ The Stobha 'hāi' is in the Vāmadevya Sāman and the conjoining of air and water is the origin of this Sāman. So we should meditate on it as air.

⁵ One should meditate on the Stobha 'atha' as the moon, because this world rests (sthitam) on food (anna) and the moon consists of food and also because of the similarity of the syllable 'atha' with 'tha' in 'sthitam' and 'a' in 'anna'.

⁶ The inner self is pointed out as 'here' (iha). So this 'iha' and the syllable 'iha' have clear similarity.

⁷ The Sāmans which have 'ī' Stobhas are known as Agnidaivataka (i.e. having fire as their deity). As in those Sāmans 'ī' and fire are in perfect harmony, the 'ī' Stobha should be meditated as fire.]

आदित्य ऊकारो निहव एकारो विश्वेदेवा
 औहोयि-कारः प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन्नं या
 वाग्विराट् ॥ २ ॥

आदित्यः The sun ऊ-कारः is the syllable 'ū', निहवः invocation ए-कारः is the syllable 'e', विश्वेदेवाः the Vis'vadevas औहोयि-कारः are the syllable 'auhoi', प्रजापतिः Prajāpati हिङ्कारः is the syllable 'him', प्राणः Prāṇa स्वरः is (the Stobha) 'svara' अन्नम् food या is (the Stobha) 'yā', विराट् Virāṭ वाक् is (the Stobha) 'vāk' (speech).



2. The sun is the syllable 'ū'¹ (which is a Stobha), invocation is the syllable 'e'², the Visvadevas³ are the syllable 'auhoi'⁴, Prajāpati is the syllable 'him'⁵, Prāṇa is the Stobha 'svara'⁶, food is the Stobha 'yā'⁷ and Virāṭ is the Stobha 'vāk'⁸.

[¹ People sing to the sun when it is high above and the Stobha is 'ū.' In the Sāman sacred to the sun, the Stobha is 'ū'; therefore the sun is the syllable 'ū' and the sun is to be meditated as 'ū.' Similarly it is so in other cases also.

² Since people call or invoke others by saying 'come' (ehi), and there is similarity with the syllable 'e'.

³ Vasu, Satya, Kratu, Dakṣa, Kāla, Kāma, Dhṛti, Kuru, Purūravas, and Mādrava are the Visvadevas. Along with them Rocaka, Dhvani and others are also sometimes mentioned.

⁴ Because this Stobha is found in the Sāman sacred to the Visvadevas.

⁵ Because Prajāpati cannot be defined as red, yellow, etc. (for he is undefinable and without forms) and the syllable 'him' too is indistinct.

⁶ Because the vital breath is the source of svara (tune).

⁷ Because the similarity lies in the fact that this world moves by means of food.

⁸ Because this Stobha is found in the Sāman sacred to Virāṭ. Virāṭ may mean 'food' or a particular deity of that name.]



अनिरुक्तस्त्रयोदशः स्तोमः सञ्चरो हुङ्कारः ॥ ३ ॥

अनिरुक्तः The undefinable सञ्चरः variable, indefinite
त्रयोदशः thirteenth स्तोमः Stobha हुं-कारः is the syllable
'hum'.

3. The undefinable¹ and variable² thirteenth
Stobha is the syllable³ 'hum'⁴.

[¹ It is undefinable because it is not distinct and
hence it cannot be said whether it is this or that.

² It is variable and indefinite, i.e. having only a
shape assumed according to the exigencies of
different sections of the Veda.

³ As 'hum' is indistinct it should be meditated
upon without having its peculiarity defined.

⁴ Here the word 'undefinable' stands for the
generative cause (Brahman). It manifests as the
universe; therefore it is variable. So 'hum' is to
be meditated as the Cause.]

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो
भवति य एतामेवः साम्नामुपनिषदं वेदोपनिषदं
वेदेति ॥ ४ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥ इति
छान्दोग्योपनिषदि प्रथमोऽध्यायः ॥ १ ॥

यः Who साम्नाम् of the Sāmans (the Stobhas) एताम्
this उपनिषदम् secret or sacred doctrine एवम् thus वेद
knows, वाक् speech अस्मै for him दोहम् the milk (the



result) दुग्धे yields यः which वाचः of speech दोहः is the benefit (cf. 1. 3. 7). [सः he] अन्नवान् rich in food अन्नादः an eater of food भवति becomes. उपनिषदम् वेद (Repetition denotes the end of the chapter) इति.

4. For him, speech yields ¹ the milk, which is the benefit of speech; and he becomes rich in food and an eater of food, who thus knows this sacred doctrine of the Sāmans ²—yea, knows the sacred doctrine of the Sāmans.

[¹ The results of meditating upon the syllables of the Stobha are mentioned.]

[² That is, the philosophical or mystic meaning of the Stobha-syllables forming parts of the Sāman.]



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CHAPTER TWO

SECTION ONE

ॐ । समस्तस्य खलु साम्न उपासनं साधु यत्खलु
साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥ १ ॥

ओम् Om. समस्तस्य साम्नः on the whole Sāman उपासनम्
the meditation खलु surely साधु (is) good ; यत् which
खलु verily साधु (is) good तत् that साम Sāman इति as
आचक्षते (people) call, यत् which असाधु (is) not good तत्
that असाम Asāman इति as.

1. Om. Surely, the meditation on the whole
Sāman is good.¹ Anything that is good, people
call as Sāman, anything that is not good, as
Asāman.

[¹ In the first chapter the meditation upon parts of
the Sāman has been laid down. Now begins the
treatment of the meditation upon the whole Sāman.
The 'whole' means the Sāman endowed with all
the parts, fivefold and sevenfold. Since meditation
upon the whole Sāman is said to be good, the word
'good' should not be taken as derogatory to the
aforesaid meditations. In the scriptures when
special attention is drawn to something it is not for
derogating from similar things.]



तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादि-
त्येव तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव
तदाहुः ॥ २ ॥

तत् Thus उत अपि when आहुः (people) say—साम्ना
with Sāman एनम् him उपागात् (he) approached
इति, साधुना with a good motive, manner एनम् him
उपागात् (he) approached इति this एव only तत् then
आहुः (they) say. असाम्ना with Asāman एनम् him उपागात्
(he) approached इति (and when they say), असाधुना
with an evil motive एनम् him उपागात् (he) approached
इति this एव only तत् then आहुः (they) say.

2. Thus, when people say, 'He approached
him with Sāman', then they say only this:
'He approached him with a good motive.'¹
And when they say, 'He approached him with
Asāman', then they say only this: 'He ap-
proached him with an evil motive.'

[¹ On seeing a man acquitted or punished, people
decide whether his motive was good or bad. Sāma
is kindly behaviour. In politics, out of the four
means of dealing with people—viz., Sāma (kindly
behaviour), Dāna (gifts), Bheda (division), Daṇḍa
(punishment)—Sāma is the best.]

अथोताप्याहुः साम नो बतेति यत्साधु भवति
 साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु भवत्य-
 साधु बतेत्येव तदाहुः ॥ ३ ॥

अथ Again उत अपि when आहुः (people) say नः for us
 बत oh साम (this is) Sāman इति, यत् when साधु some-
 thing good भवति it is ; तत् then साधु this is good (for
 us) बत oh इति this एव only आहुः (they) say. नः
 (again, they say) for us असाम (this is) Asāman बत oh
 इति, यत् when असाधु not good भवति it is ; असाधु this is
 evil बत oh इति this एव only तत् then आहुः (they) say.

3. Again, people say : ' Oh, this is Sāman for
 us ', when it is something good ; then they say
 only this : ' Oh, this is good for us.' Again,
 they say, ' Oh, this is Asāman for us ', when
 it is not good ; then they say only this : ' Oh,
 this is evil.'"

[¹ So it is established that Sāma and Sādhu (good)
 are synonymous. In the previous sub-section good
 and evil were judged by the punishment or acquittal
 by a court and here they are judged by individual
 feeling.]

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह
 यदेन५ साधवो धर्मा आ च गच्छेयुरूप च नमेयुः ॥ ४ ॥
 इति प्रथमः खण्डः ॥ १ ॥



सः He यः who एतत् it एवम् thus विद्वान् knowing साधु good साम the (whole) Sāman इति as उपास्ते meditates, एनम् to him अभ्युत्तः इ very quickly यत् which साधवः good धर्माः qualities आगच्छेयुः च come उपनमेयुः च and serve (him).

4. When one who knows it thus meditates on the Sāman as good, all good qualities hasten towards him and serve him.¹

[¹ That is, become his objects of experience and enjoyment.]

SECTION TWO

लोकेषु पञ्चविधं सामोपासीत पृथिवी हिङ्गारः ।
अग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो
द्यौर्निधनमित्यूर्ध्वेषु ॥ १ ॥

लोकेषु Among the worlds पञ्चविधम् as fivefold साम upon the (whole) Sāman उपासीत one should meditate—पृथिवी the earth हिम्-कारः is (as) the syllable 'him', अग्निः the fire प्रस्तावः is Prastāva, अन्तरिक्षम् the intermediate space between heaven and earth, the sky उद्गीथः is Udgitha, आदित्यः the sun प्रतिहारः is Pratihāra, द्यौः heaven निधनम् is Nidhana—इति thus [एतत् उपासनम् this meditation] ऊर्ध्वेषु pertains to the higher (worlds).



1. Among the worlds¹ one should meditate upon the Sāman as fivefold²: The earth is the syllable *hiṁ*, the fire is *Prastāva*, the sky is *Udgītha*, the sun is *Pratihāra*, and heaven is *Nidhana*³. Thus this meditation pertains to the higher worlds.⁴

[¹ It may not seem to be proper that the complete Sāman should be meditated upon as the worlds, and also as 'good'. But no impropriety arises, because 'good' means Dharma (cosmic law or righteousness) and this Dharma is the cause of all the worlds. Hence, just as whenever we have a notion of the jar, it is always followed by the notion of clay; so, in the same manner, the notion of the worlds is always followed by a notion of the 'good' or Dharma.

² The whole Sāman is divided into five parts according to five meditations (cf. note on 1. 1. 1). While singing the Sāman, a special order is followed. Sometimes it is fivefold, sometimes it is sevenfold; and each part has a separate name like *Himkāra* (*Himkāra*). The general name for these orders is technically known as 'Bhakti'. Thus *Gāyatra*, *Rathantara* and other Sāmans (2. 12, 2. 13) may be *Pāñcabhaktika*—with five divisions.

³ Now follows a series of meditations wherein various objects are offered as parallels for Sāman, the various parts of the former being identified with the various parts of the latter. And this identification



is based on some similarity, or otherwise. This particular meditation is based on the parallelism between Sāman and the worlds. (a) The earth is Hīmkāra, for it is the first among the worlds, as is Hīmkāra among the Sama-syllables. (b) Prastāva means both commencement and division of Sāman. Therefore the sacrificial fire in which the rites are commenced is so called. (c) The syllable 'ga' is common in the sky (gagana) and Udgītha; hence the sky is Udgītha. (d) The sun faces (prati) all beings; so 'prati' is common with Pratihāra; hence the identification. (e) Those that depart from this world are deposited (nidhīyante) in heaven, so it is Nidhana.

⁴ That is, the meditation upon the Sāman as the worlds among those that are above (in the ascending line). This meditation is prescribed in accordance with the order the beings go towards heaven. The next meditation is prescribed in the reverse order when the beings go to the world. This is the only difference. For a man on the earth, the earth is the first; for a being that returns, heaven is the first.]

अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥ २ ॥

अथ Now आवृत्तेषु among the lower worlds (in the reverse order). द्यौः heaven हिङ्कारः is the syllable him, आदित्यः the sun प्रस्तावः is Prastāva, अन्तरिक्षम् the

sky उद्गीथः is Udgītha, अग्निः the fire प्रतिहारः is Pratihāra, पृथिवी the earth निधनम् is Nidhana.

2. Now, among the lower worlds:¹ Heaven is the syllable him, the sun is Prastāva, the sky is Udgītha, the fire is Pratihāra, and the earth is Nidhana.²

[¹ That is, now is laid down the meditation upon the fivefold Sāman among the lower worlds (i.e. in the descending line).

² The similarities are as follows: (a) In the descending line, heaven is first as the syllable him is the first among the Sāma-syllables. (b) Only when the sun has risen do the actions of creatures begin (prastāva) to be performed, so it is Prastāva. (c) The syllable 'ga' is common in gagana (sky) and Udgītha, hence the identification. (d) Fire is carried here and there (pratiharaṇa) by the creatures; so it is Pratihāra. (e) People who come back to the earth are placed here on the earth (nidhana or place of support), so it is Nidhana.]

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं
विद्वान्लोकेषु पञ्चविधं सामोपास्ते ॥ ३ ॥ इति द्वितीयः
खण्डः ॥ २ ॥

यः Who एतत् it एवम् thus विद्वान् knowing लोकेषु in (=as) the worlds पञ्चविधम् साम on the fivefold Sāman



उपास्ते meditates, अस्मै ह to him ऊर्ध्वाः च in the ascending line (order) आवृत्ताः च and in the descending line लोकाः the worlds कल्पन्ते belong serve.

3. The worlds in the ascending and descending lines belong to him, ¹ who, knowing it thus (endowed with the quality of 'good') meditates on the fivefold Sāman in the worlds.

[¹ That is, become fit objects for his enjoyment.]

SECTION THREE

वृष्टौ पञ्चविधं सामोपासीत पुरोवातो हिङ्गारो
मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते
स्तनयति स प्रतिहारः ॥ १ ॥

उद्गृह्णाति तन्निधनं वर्षति हास्मै वर्षयति ह य एतदेवं
विद्वान्वृष्टौ पञ्चविधं सामोपास्ते ॥ २ ॥ इति तृतीयः
खण्डः ॥ ३ ॥

वृष्टौ In (=as) rain, rainstorm पञ्चविधम् साम on the fivefold Sāman उपासीत one should meditate—पुरोवातः the wind that precedes हिङ्गारः, मेघः the cloud जायते is formed सः that प्रस्तावः, वर्षति it showers सः that उद्गीथः, विद्योतते it lightens स्तनयति and thunders सः that प्रतिहारः.

उद्गृह्णाति It ceases तत् that निधनम्. यः who एतत्
 it एवम् thus विद्वान् knowing इथौ in rain पञ्चविधम् साम on
 the fivefold Sāman उपास्ते meditates, अस्मै for him
 वर्षति ह it rains, वर्षयति ह indeed, he causes rain.

1-2. One should meditate on the fivefold Sāman as rain¹: The wind that precedes is the syllable him, the cloud that is formed is Prastāva, the shower is Udgitha, lightning and thunder are Pratihāra, and the ceasing is Nidhana.² It rains for him—indeed, he causes rain³—who, knowing it thus, meditates on the fivefold Sāman as rain.

[¹ Meditation of Sāman as rain immediately follows the meditation as the worlds because the continuance of the worlds is due to rain. Rain here stands for all the stages from the preceding wind to the cessation of the shower; just as the name 'Sāman' belongs to all the five parts, beginning from the syllable him down to Nidhana.

² (a) The preceding wind is the syllable him, for both are placed first. (b) The rain begins only when the cloud has been formed; so it is Prastāva. (c) Both raining and Udgitha are important in their spheres. (d) Lightning and thunder are diffused (pratiharaṇa) in different directions, so they are Pratihāra. (e) The cessation of the shower is the end of the rain, so it is Nidhana.

³ Even when there is no rain.]



SECTION FOUR

सर्वास्वप्सु पञ्चविधं सामोपासीत मेघो यत्संग्रवते
स हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते
स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो
निधनम् ॥ १ ॥

सर्वासु अप्सु In all the waters पञ्चविधम् साम on the five-
fold Sāman उपासीत one should meditate—मेघः a (rain-)
cloud यत् when संग्रवते gathers सः that हिङ्कारः, यत् when
वर्षति it rains सः that प्रस्तावः, याः those (waters) that
प्राच्यः to the east स्यन्दन्ते flow सः that उद्गीथः, याः those
that प्रतीच्यः (flow) to the west सः that प्रतिहारः, समुद्रः
the ocean निधनम्.

1. One should meditate on the fivefold Sāman in all the waters¹: When a cloud gathers, it is the syllable *him*. When it rains, it is *Prastāva*. Those (waters) that flow to the east, are *Udgītha*. Those that flow to the west are *Pratihāra*. The ocean is *Nidhana*.

[¹ Since all modes of water owe their origin to rain, the meditations on them follow those on rain. Similarities: (a) The rain-cloud is the beginning of all waters; the syllable *him*, of Sāman. (b) The raining is *Prastāva*, for after rain the water begins (*prastāva*) to spread all over. (c) The rivers that



flow to the east are Udgītha, for both are important. (d) There is the word 'prati' in both Pratihāra and Pratiçi (west). (e) The ocean is Nidhana, for water is deposited (nidhana) therein.]

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु
पञ्चविधं सामोपास्ते ॥ २ ॥ इति चतुर्थः खण्डः ॥४॥

यः (He) who एतत् it एतम् thus विद्वान् knowing सर्वांस्वु अप्सु in all the waters पञ्चविधम् साम on the fivefold Sāman उपास्ते meditates अप्सु in water न ह प्रैति does not drown, अप्सुमान् rich in water भवति (and he) becomes.

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

SECTION FIVE

ऋतुषु पञ्चविधं सामोपासीत् वसन्तो हिङ्गारो
ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो
निधनम् ॥ १ ॥

ऋतुषु In the seasons पञ्चविधम् साम on the fivefold Sāman उपासीत् one should meditate—वसन्तः the spring हिङ्गारः, ग्रीष्मः the summer प्रस्तावः, वर्षाः the rainy season उद्गीथः, शरत् the autumn प्रतिहारः, हेमन्तः the winter निधनम्.



1. One should meditate on the fivefold Sāman as the seasons:¹ The spring is the syllable hiṁ, the summer is Prastāva, the rainy season is Udgītha, the autumn is Pratihāra, and the winter is Nidhana.²

[¹ The conception of the seasons is more or less based on dryness and wetness. Hence occurs the meditation on the seasons after that on water.

² The five seasons result from treating Śisira and Hemanta as one i.e. the winter. Similarities: (a) The spring was the first season, so it is Hīmkāra, as both stand first. (b) The gathering of barley etc., against the rains is begun (prastāva) in the summer, so it is Prastāva. (c) Because of its importance the rainy season is Udgītha. (d) The sick and the dead are struck down (pratiharaṇa) during the autumn, so it is Pratihāra. (e) Because many creatures die (nidhana) in the winter, it is Nidhana.]

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं
विद्वानृतुषु पञ्चविधम् सामोपास्ते ॥ २ ॥ इति पञ्चमः
खण्डः ॥ ५ ॥

यः (He) who एतत् it एवम् thus विद्वान् knowing ऋतुषु in the seasons पञ्चविधम् साम on the fivefold Sāman उपास्ते meditates, अस्मै him ऋतवः the seasons कल्पन्ते ह belong



to, serve, ऋतुमान् rich in seasons भवति (and he) becomes.

2. He who, knowing it thus, meditates on the fivefold Sāman in the seasons, him the seasons serve and he becomes rich in seasons.¹

[¹The seasons afford for him all objects of enjoyment, according to the seasons, and he becomes rich in those objects.]

SECTION SIX

पशुषु पञ्चविधं सामोपासीताजा हिङ्गारोऽवयः
प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निध-
नम् ॥ १ ॥

पशुषु In the animals पञ्चविधम् साम on the fivefold Sāman उपासीत one should meditate—अजाः the goats हिङ्गारः, अवयः the sheep प्रस्तावः, गावः the cows उद्गीथः, अश्वाः the horses प्रतिहारः, पुरुषः man निधनम्.

1. One should meditate on the fivefold Sāman as the animals¹: The goats are the syllable him, the sheep are Prastāva, the cows are Udgītha, the horses are Pratihāra, and man is Nidhana.²

[¹When the seasons are in right order, animals prosper, hence the sequence of the meditation on them.



One should meditate on Himkāra etc., as the animals. Similarities: (a) Like Himkāra in the Sāma-syllables, goats are the most important, being used in sacrifices or being the first as the S'ruti says, 'The goats were the first among animals.' (b) As Prastāva accompanies Himkāra, the sheep also accompany the goats (cf. Puruṣasūkta 10). (c) Like Udgītha the cows are important among the animals. (d) Horses carry (pratiharāṇa) man; so 'prati' is common with Pratihāra. (e) Animals depend (nidhana) upon man and so he is Nidhana.]

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं
विद्वान्पशुषु पञ्चविधम् सामोपास्ते ॥ २ ॥ इति षष्ठः
खण्डः ॥ ६ ॥

यः (He) who एतद् it एवम् thus विद्वान् knowing पशुषु in animals पञ्चविधम् साम on the fivefold Sāman उपास्ते meditates, अस्य to him पशवः animals भवन्ति ह belong, पशुमान् rich in animals भवति (and he) becomes.

2. He, who knowing it thus, meditates on the fivefold Sāman in animals, to him animals belong and he becomes rich in animals.¹

[¹ That is, he becomes endowed with the effects of the possession of animals, viz. the enjoyment and the giving away of these.]



SECTION SEVEN

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो
हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो
निधनं परोवरीयांसि वा एतानि ॥ १ ॥

प्राणेषु In the Prāṇas (senses) परोवरीयः progressively higher and better पञ्चविधम् साम on the fivefold Sāman उपासीत one should meditate—प्राणः the organ of smell हिङ्कारः, वाक् the organ of speech प्रस्तावः, चक्षुः the eye उद्गीथः, श्रोत्रम् the ear प्रतिहारः, मनः the mind निधनम्—एतानि these (senses) वै verily परोवरीयांसि are progressively higher and better.

1. One should meditate on the progressively higher and better fivefold Sāman as the senses¹: The organ of smell is the syllable hiṁ, the organ of speech is Prastāva, the eye is Udgītha, the ear is Pratihāra, and the mind is Nidhana.² Verily, these are progressively higher and better.³

[¹By the milk, butter, etc., of animals the senses are sustained; therefore after the meditation on the animals that on the senses is being prescribed.

²One should meditate on Hiṁkāra etc., thinking them to be the senses, progressively more qualified. Similarities: (a) Among the progressively greater senses, the nose comes first. (b) Everything is



commenced (prastāva) by means of speech. (c) The eye is the greatest sense-organ. (d) The ear turns away (pratiharaṇa) from unpleasant words. (e) It is in the mind that all the objects, cognized by the different senses as their respective objects of enjoyment, are placed (nidhiyante).

³The nose can cognize the odour of objects that are presented; but speech describes even imperceptible objects, and is therefore greater. The eye is greater than speech because it illumines a greater number of objects than speech. The ear is greater than the eye because it hears on all sides and not on one side like the eye. The mind is greater than the ear, because the mind dwells on the objects of all the senses and, as a matter of fact, even such objects as transcend the other senses, are amenable to the mind.]

परोवरीयो हास्य भवति परोवरीयसो ह लोका-
ज्जयति य एतदेवं विद्वान् प्राणेषु पञ्चविधं परोवरीयः
सामोपास्त इति तु पञ्चविधस्य ॥ २ ॥ इति सप्तमः
खण्डः ॥ ७ ॥

यः (He) who एतत् it एवम् thus विद्वान् knowing प्राणेषु in the senses परोवरीयः progressively higher and better पञ्चविधम् साम on the fivefold Sāman उपास्ते meditates, अस्य ह to him परोवरीयः progressively higher and better [जीवनम् life] भवति belongs, परोवरीयसः ह progressively higher and better लोकान् worlds जयति (and he)

wins—इति तु so much for सप्तविधस्य on the fivefold (Sāman) [उपासनम् the meditation].

2. He who knowing it thus, meditates on the fivefold Sāman, progressively higher and better, in the senses, to him belong progressively higher and better lives and he wins ever higher and better worlds. So much for (the meditation on) the fivefold Sāman.¹

[¹ This is added in order to attract attention to the sevenfold Sāman, treated of in the next section.]

SECTION EIGHT

अथ सप्तविधस्य वाचि सप्तविधं सामोपासीत
 यत्किञ्च वाचो हुमिति स हिङ्कारो यत्प्रेति स प्रस्तावो
 यदेति स आदिः ॥ १ ॥

यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति
 स उपद्रवो यन्नीति तन्निधनम् ॥ २ ॥

अथ Next सप्तविधस्य [सप्तः उपासनम् is the meditation] on the sevenfold (Sāman)—वाचि in speech सप्तविधम् साम on the sevenfold Sāman उपासीत one should meditate. वाचः of speech यत् किम् च whatsoever हुम् इति is (the syllable) 'hum' सः that हिङ्कारः, यत् whatever प्र इति is 'pra' सः that प्रस्तावः, यत् whatever आ इति is 'a' सः that आदिः is Ādi, the first (Om).



यत् Whatever उत् इति is 'ut' सः that उद्गीथः, यत् whatever प्रति इति is 'prati' सः that प्रतिहारः, यत् whatever उप इति is 'upa' सः that उपद्रवः is Upadrava, यत् whatever नि इति is 'ni' तत् that निधनम्.

1-2. Next is the meditation on the sevenfold Sāman.¹ One should meditate on the sevenfold Sāman as speech.² Whatsoever in speech is 'hum', that is the syllable him; whatever is 'pra', that is Prastāva; whatever is 'ā', that is Ādi (the first); whatever is 'ut', that is Udgītha; whatever is 'prati', that is Pratihāra; whatever is 'upa', that is Upadrava; and whatever is 'ni', that is Nidhana.³

[¹ Now begins the treatment of the meditation on the complete sevenfold Sāman. (cf. note on 1. 1. 1.)

² One should meditate on the whole Sāman, thinking it to be speech by applying various kinds of words in the different parts of the sevenfold Sāman. Similarities are evident: (a) 'h' is common in hum and him; (b) 'pra' is common in pra and Prastāva; (c) 'ā' is common in ā and Ādi. By Ādi is meant the syllable Om, because this is the beginning of all; (d) 'ut' is common in ut and Udgītha; (e) 'prati' is common in prati and Pratihāra; (f) 'upa' is common in upa and Upadrava; (g) 'ni' is common in ni and Nidhana.

³ Preliminary vocalizing, introductory praise, beginning, loud chant, antiphony, approach to the



end and conclusion—these are the seven stages in the Sāman chant.]

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो
भवति य एतदेवं विद्वान्वाचि सप्तविधं सामोपास्ते ॥ ३ ॥
इत्यष्टमः खण्डः ॥ ८ ॥

यः (He) who एतत् it एवम् thus विद्वान् knowing वाचि in speech सप्तविधम् साम on the sevenfold Sāman उपास्ते meditates, अस्मै for him वाक् speech वाचः of speech यः which दोहः is the benefit दोहम् milk दुग्धे yields, अन्नवान् rich in food अन्नादः and an eater of food भवति (and he) becomes.

3. He who knowing it thus,¹ meditates on the sevenfold (whole) Sāman as speech, for him speech yields milk, i.e. its appropriate benefit, and he becomes rich in food and an eater of food.

[¹ As good.]

SECTION NINE

अथ खल्वमुमादित्यं सप्तविधं सामोपासीत सर्वदा
समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन
साम ॥ १ ॥



अथ Next खलु verily अमुम् आदित्यम् as the yonder sun सप्तविधम् साम on the sevenfold Sāman उपासीत one should meditate. सर्वदा always समः (he is) the same, तेन so साम (he is) the Sāman. माम् प्रति (he) faces me माम् प्रति (he) faces me इति thus (each one thinks) सर्वेण to all समः (he is) the same, तेन so साम (he is) the Sāman.

1. Next, one should meditate upon the sevenfold Sāman as the yonder sun.¹ He is the Sāman because he is always the same. He is the Sāman because he is the same to all, for each one thinks, 'He faces me, he faces me.'

[¹In the first chapter (1. 3) among the five divisions of the Sāman, it has been explained how one should think of the members of the Sāman as the sun. Here it is laid down that one should think of the sun as the complete Sāman, with due regard to its members, and that he should meditate on the sevenfold Sāman.]

तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्या-
त्तस्य यत्पुरोदयात्स हिङ्गारस्तदस्य पशवोऽन्वायत्तास्त-
स्मात्ते हि कुर्वन्ति हिङ्गारभाजिनो ह्येतस्य साम्नः ॥ २ ॥

तस्मिन् In him (on the sun) इमानि these सर्वाणि all भूतानि beings अन्वायत्तानि are dependent इति that विद्यात् one should know. उदयात् पुरा before rising तस्य his यत्



what [धर्मरूपम् is the religious form] सः that हिङ्कारः is Hīmkāra (the syllable him). पशवः the animals अस्य of it तन् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as हिङ्कार-भाजिनः (they) participate in (or are the suppliants to) the Hīmkāra (part) तस्मात् so ते they हिं-कुर्वन्ति utter (the syllable) him (before sunrise).

2. One should know that all these beings are dependent on him.¹ What he is² before rising, that is Hīmkāra. On this, the animals are dependent. As they participate in the Hīmkāra part of this Sāman, so do they utter him³ (before sunrise).

[¹ That is, all the movable and immovable beings are dependent on different parts of the sun.

² The form that the sun has before rising viz., the form which is the result of the performance of religious duties.

³ Here Hīmkāra is a part of the Sāman looked upon as the sun.]

अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्या
अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः पशुसाकामाः प्रस्ताव-
भाजिनो हेतस्य साम्नः ॥ ३ ॥

अथ Then प्रथमोदिते when it has first risen यत् which (the form of the sun) सः that प्रस्तावः is Prastāva.



मनुष्याः men अस्य of it तत् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as प्रस्ताव-भाजिनः they participate in the Prastāva (part) तस्मात् so ते they (are) प्रस्तुति-कामाः desirous of direct praise प्रशंसा-कामाः desirous of indirect praise.

3. Then, the form of the sun when it has just risen, that is Prastāva. On this, men are dependent. As they participate in the Prastāva part of this Sāman, so are they desirous of praise, direct and indirect.

अथ यत्सङ्गव्वेलायां स आदिस्तदस्य वयां स्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥ ४ ॥

अथ And सङ्गव्वेलायाम् at the time of the assembling of the rays of the sun or of the calves with the cows (before going out) यत् which (the form of the sun as it appears) सः that आदिः is Ādi. वयांसि the birds अस्य of it तत् on this (form) अन्वायत्तानि are dependent. एतस्य साम्नः of this Sāman हि as आदि-भाजीनि they participate in the Ādi (part) तस्मात् so तानि they आत्मानम् themselves आदाय hold and अनारम्बणानि unsupported अन्तरिक्षे in the sky परिपतन्ति fly about.

4. And the form of the sun as it appears at the time of the assembling of its rays, that is



Ādi. On this, the birds are dependent. As they participate in the Ādi part of this Sāman, so do they hold themselves¹ unsupported in the sky and fly about.

[¹There is 'ā' in both 'atmānam' and Ādi, so they supplicate to the Ādi part of this Sāman.]

अथ यत्सम्प्रति मध्यन्दिने स उद्गीथस्तदस्य देवा
अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो
ह्येतस्य साम्नः ॥ ५ ॥

अथ Next सम्प्रति just मध्यन्दिने at midday यत् which (the form of sun that appears) सः that उद्गीथः is Udgītha. देवाः the gods अस्य of it तत् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as उद्गीथ-भाजिनः they participate in the Udgītha (part) तस्मात् so ते they प्राजापत्यानाम् among the offspring of Prajāpati सत्तमाः are the best.

5. Next, the form of the sun that appears just at midday, that is Udgītha. On this, the gods are dependent.¹ As they participate in the Udgītha part of this Sāman, so are they the best among the offspring of Prajāpati.

[¹The similarity lies in the fact that the sun shines best at midday; and the gods also shine.]



अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्त-
दस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृता नावपद्यन्ते
प्रतिहारभाजिनो हेतस्य साम्नः ॥ ६ ॥

अथ Next मध्यन्दिनात् ऊर्ध्वम् just after midday अपराह्णात् प्राक् and before (the latter part of) afternoon यत् which (the form of the sun that appears) सः that प्रतिहारः is Pratihāra. गर्भाः the foetuses अस्य of it तत् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as प्रतिहार-भाजिनः they participate in the Pratihāra (part) तस्मात् so ते they प्रतिहृताः are held up (in the womb), न अवपद्यन्ते (and they) do not fall down.

6. Next, the form of the sun that appears just after midday and before (the latter part of) afternoon, that is Pratihāra.¹ On this, the foetuses are dependent. As they participate in the Pratihāra part of this Sāman, so are they held up (in the womb) and they do not fall down.

[¹ As at that time the sun goes towards (prati) the horizon, 'prati' is common with Pratihāra.]

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्या-
रण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षं श्वभ्रमित्युप-
द्रवन्ति उपद्रवभाजिनो हेतस्य साम्नः ॥ ७ ॥



अथ Next अपराह्णात् ऊर्ध्वम् when it is past afternoon अस्तमयात् प्राक् and before sunset यत् which (the form of the sun that appears) सः that उपद्रवः is Upadrava. आरण्याः the wild animals अस्य of it तत् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as उपद्रव-भाजिनः they participate in the Upadrava (part) तस्मात् so ते they पुरुषम् a man दृष्ट्वा when they see कक्षम् to the forest, hiding place श्वभ्रम् to a place of safety, cave इति as उपद्रवन्ति run away.

7. Next, the form of the sun that appears when it is past afternoon and before sunset,¹ that is Upadrava. On this, the wild animals are dependent. As they participate in the Upadrava part of this Sāman, so do they, when they see a man, run away to the forest, as to a place of safety.

[¹ At this time the sun runs (upadravaṇa) towards the horizon. Here 'upa' is common in 'upadravaṇa' and Upadrava.]

अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्ता-
स्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं
खल्वमुमादित्यं सप्तविधं सामोपास्ते ॥ ८ ॥ इति
नवमः खण्डः ॥ ९ ॥



अथ Now प्रथम-अस्तमिते just after sunset यत् which (the form of the sun that appears) तत् that निधनम् is Nidhana. पितरः the fathers अस्य of it तत् on this (form) अन्वायत्ताः are dependent. एतस्य साम्नः of this Sāman हि as निधन-भाजिनः they participate in the Nidhana (part) तस्मात् so तान् them (those fathers) निदधति (people) lay aside. एवम् thus खलु verily अमुम् आदित्यम् (in) the yonder sun सप्तवित्रम् साम on the sevenfold Sāman उवास्ते does one meditate.

8. Now, the form of the sun that appears just after sunset,¹ that is Nidhana. On this, the fathers are dependent. As they participate in the Nidhana part of this Sāman, so do people lay² them aside.

Thus verily, does one meditate on the sevenfold Sāman in the yonder sun.³

[¹In this section the day-time is divided into five equal parts, viz. (1) the rising of the sun, (2) forenoon, (3) midday, (4) afternoon, (5) and the setting of the sun. Each of these divisions has a duration of 3 Muhūrtas (= 2½ hours).

²That is, put them away upon the Kusā grass in the shape of father, grandfather, etc., or lay down Piṇḍas for them during the Śrāddha ceremony.

³That is, in the form of the sun divided in the above manner into seven parts. One who meditates thus attains the sun as the result.]



SECTION TEN

अथ खल्वात्मसम्मितमतिमृत्यु सप्तविधं सामोपासीत्
हिङ्कार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्समम् ॥ १ ॥

अथ Now खलु verily आत्मसम्मितम् which has all its parts similar अतिमृत्यु (and) which leads beyond death सप्तविधम् साम on the sevenfold Sāman उपासीत् one should meditate. हिङ्कारः इति (the name) 'Himkāra' त्रि-अक्षरम् has three syllables (lit. letters). प्रस्तावः इति 'Prastāva' त्रि-अक्षरम् has three syllables; तत् so समम् (they are) equal to each other.

1. Now,¹ verily, one should meditate on the sevenfold Sāman,² which has all its parts similar,³ and which leads beyond death.⁴ 'Himkāra' has three syllables; 'Prastāva' has three syllables. So they are equal to each other.⁵

[¹Death is the sun, inasmuch as he measures (destroys) the world through day and night. In order to go beyond death, this meditation is being recommended.

²Like the syllables of the Udgītha, here also the syllables that make up the names of the parts of Sāman, are to be taken equally in threes; and being thus assumed to be Sāman on account of equality, these triads become fit objects of meditation. Through this meditation, one approaches death,



by means of a number of syllables which are amenable to death (viz., $3 \times 7 = 21$); and by means of the remaining syllable, he creates a way of surmounting death, the sun. Though what remains is only one syllable (22—21), it is to be taken as three for the sake of uniformity.

³ Literally, measured in itself, i.e. it is measured or determined by the equality of its own parts, having similar number of syllables. Or, it may mean, determined as similar to the Supreme Self.

⁴ As by Self-knowledge death is surmounted, so also by this meditation death is conquered.

⁵ Or, that (Prastāva) is the same (as the former i.e. Himkāra).]

आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत्
इहैकं तत्समम् ॥ २ ॥

आदिः इति 'Ādi' द्वि-अक्षरम् has two syllables, प्रतिहारः इति 'Pratihāra' चतुः-अक्षरम् has four syllables; ततः (we take) from there (Pratihāra) एकम् one (syllable) इह here (to Ādi); तत् so समम् (they are) equal to each other.

2. 'Ādi' has two syllables; 'Pratihāra' has four syllables. We take one syllable from Pratihāra to Ādi. So they are equal to each other.

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः
समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्समम् ॥ ३ ॥

उद्गीथः इति 'Udgītha' त्रि-अक्षरम् has three syllables, उपद्रवः इति 'Upadrava' चतुः-अक्षरम् has four syllables ; त्रिभिः त्रिभिः three and three समम् equal भवति become. अक्षरम् (one) syllable अतिशिष्यते is left over, तत् that त्रि-अक्षरम् (really) is tri-syllabic समम् (so it also becomes) equal (cf. note on 2. 10. 1).

3. 'Udgītha' has three syllables ; 'Upadrava' has four syllables. Three and three become equal. One syllable is left over; that really is tri-syllabic; so it also becomes equal.

निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा
एतानि द्वाविंशतिरक्षराणि ॥ ४ ॥

निधनम् इति 'Nidhana' त्रि-अक्षरम् has three syllables तत् (and) this एव too समम् equal (to the others) भवति is. तानि एतानि these (are) ह वै indeed अक्षराणि the syllables (of the names) द्वाविंशतिः twenty-two.

4. 'Nidhana' has three syllables, and this too is equal (to the others). These, indeed, are the twenty-two¹ syllables (of the sevenfold Sāman).



[' For uniformity one was considered to be three, and that would make the total number to be twenty-four, but actually it is twenty-two.]

एकविंशत्यादित्यमाप्नोत्येकविंशो वा इतोऽसावादित्यो द्वाविंशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥ ५ ॥

आप्नोति हादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसम्मितमतिमृत्यु सप्तविधं सामोपास्ते सामोपास्ते ॥ ६ ॥ इति दशमः खण्डः ॥ १० ॥

यः (He) who एतत् this (Sāman) एवम् thus (as good) विद्वान् knowing आत्मसम्मितम् which has all its parts similar अतिमृत्यु and which leads beyond death सप्तविधम् साम on the sevenfold Sāman उपास्ते meditates, एकविंशत्या by the number twenty-one आदित्यम् the sun (Death) आप्नोति obtains, reaches; इतः (counting) from this world असौ yonder आदित्यः the sun एकविंशः is the twenty-first वै verily; द्वाविंशेन with (the remaining) twenty-second (syllable) आदित्यात् परम् (the world) beyond the sun (i.e. Brahmaloка) जयति he conquers. तत् that (higher world) नाकम् is (of the nature of) bliss, तत् that विशोकम् is free from sorrow, misery. आदित्यस्य over the sun जयम् victory आप्नोति ह् he obtains, आदित्यजयात् than the victory over the sun परः higher जयः (and then) a victory अस्य ह् his भवति becomes; साम उपास्ते who meditates on



the (sevenfold) Sāman (Repetition indicates the end of the meditation).

5-6. He who, knowing this Sāman thus (as good), meditates on the sevenfold Sāman, which has all its parts similar and which leads beyond death, reaches the sun (Death) by the number twenty-one; for, counting from this world the yonder sun is verily the twenty-first.¹ With the remaining twenty-second syllable he conquers the world beyond the sun. That world is of the nature of bliss,² and is free from misery.³ (That is), he obtains victory over the sun, and then a victory still higher becomes his, who meditates on the sevenfold Sāman.

[¹As the S'ruti says, 'The twelve months, the five seasons (taking Hemanta and S'is'ira as one), and the three worlds (make up twenty); and the sun is the twenty-first.'

²That is, where there is an absolute negation of the absence of pleasure i.e., bliss, pure and simple.

³Free from all mental agony.]

SECTION ELEVEN

मनो हिङ्गारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः
प्राणो निधनमेतद्रायत्रं प्राणेषु प्रोतम् ॥ १ ॥



मनः The mind हिङ्कारः, वाक् speech प्रस्तावः, चक्षुः the eye उद्गीथः, श्रोत्रम् the ear प्रतिहारः, प्राणः the Prāṇa निधनम्. एतत् this गायत्रम् is the Gāyatra (Sāman) प्राणेषु in (the Prāṇa and) the senses प्रोतम् woven.

1. The mind is Himkāra,¹ speech is Prastāva, the eye is Udgītha, the ear is Pratihāra, and the Prāṇa is Nidhana.² This is the Gāyatra Sāman woven in (the Prāṇa and) the senses.³

[¹In the above sections the meditations on the fivefold Sāman and on the sevenfold Sāman have been described, without ascribing a specific name to any of them. Now meditations bearing on certain specified names are described, for they bring about certain specified results.

²Similarities: (a) Of all the functions of the senses, that of the mind comes first, and Himkāra is also the first. (b) Since speech follows the mind, it is Prastāva. (c) The eye is the greatest sense-organ, Udgītha is also the greatest of the divisions. (d) The ear turns away (pratihṛta) from unpleasant sounds; so it is Pratihāra. (e) During sleep all the senses become deposited (nidhana) in Prāṇa (Ch. 4. 3. 3); so it is Nidhana.

³The Gāyatra and the rest are employed in the sacrificial rites, in the same order in which they are explained here (sections 11-21). It is said in the S'ruti, 'Prāṇa indeed is Gāyatrī.' Without Prāṇa neither sacrificial action nor meditation is possible;



so the meditation on Gāyatra as Prāṇa is prescribed even in the beginning.]

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या महामनाः स्यात्तद्ब्रतम् ॥ २ ॥ इत्येकादशः
खण्डः ॥ ११ ॥

यः Who प्राणेषु in (the Prāṇa and) the senses प्रोतम् as woven एतत् this गायत्रम् Gāyatra (Sāman) एवम् thus वेद knows, meditates, सः he प्राणी the possessor of perfect senses भवति becomes, सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, कीर्त्या with fame [च also] महान् great-महामनाः high-minded स्यात् he should be, तत् that [तस्य his] ब्रतम् is holy vow.

2. He who thus knows this Gāyatra Sāman as woven in (the Prāṇa and) the senses, becomes the possessor of perfect senses, reaches the full length of life,¹ lives gloriously,² becomes great with offspring and cattle, and great also with fame. His holy vow is that he should be high-minded.

[¹ The S'ruti says, 'The full length of life of a man is one hundred years.'



² Literally, brightly i.e., lives a useful life doing good to himself and others.]

SECTION TWELVE

अभिमन्थति स हिङ्कारो धूमो जायते स प्रस्तावो
ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति
तन्निधनं स संशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥१॥

अभिमन्थति One rubs, सः that हिङ्कारः ; धूमः the smoke जायते is produced, सः that प्रस्तावः ; ज्वलति it blazes, सः that उद्गीथः ; अङ्गाराः the embers भवन्ति are formed, सः that प्रतिहारः ; उपशाम्यति it goes down, तत् that निधनम् ; संशाम्यति it is completely extinguished, तत् that निधनम्. एतत् this रथन्तरम् is the Rathantara Sāman अग्नौ in fire प्रोतम् woven.

1. One rubs,¹ that is Hinkāra.² The smoke is produced, that is Prastāva. It blazes, that is Udgītha. The embers are formed, that is Pratihāra. It goes down, that is Nidhana. It is completely extinguished, that is Nidhana.³ This is the Rathantara Sāman woven in fire.⁴

[¹ That is, rubs the fire-sticks together to produce fire.

² One who is strong in Prāṇa is able to rub ; therefore the meditation as fire is now given.



³ Similarities: (a) Rubbing is the first action. (b) Smoke is produced after rubbing. (c) The burning fire is connected with the offerings, and so is the most important. (d) The embers are closed and collected. (e) The last two signify the end.

⁴ Rathantara Sāman is sung when fire is being produced by rubbing, therefore it is woven in fire.]

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो
भवति सर्वमायुरेति ज्योर्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या न प्रत्यङ्गग्निमाचामेन्न निष्ठीवेत्तद्रतम् ॥२॥
इति द्वादशः खण्डः ॥ १२ ॥

यः Who अग्नौ in fire प्रोतम् as woven एतत् this
रथन्तरम् Rathantara (Sāman) एवम् thus वेद knows, सः
he ब्रह्मवर्चसी radiant with the holy effulgence born of
sacred wisdom (because of good conduct and Vedic
study) अन्नादः an eater of food, endowed with good
appetite भवति becomes, सर्वम् full आयुः the length of
life एति reaches, ज्योर् gloriously जीवति lives, प्रजया पशुभिः
with offspring and cattle महान् great भवति becomes,
महान् great कीर्त्या (also) with fame. अग्निम् the fire
प्रत्यङ्ग facing न आचामेत् he should neither sip न निष्ठीवेत्
nor spit; तत् that व्रतम् is his holy vow.

2. He who thus knows this Rathantara Sāman as woven in fire becomes radiant with the holy effulgence born of sacred wisdom, is

endowed with good appetite and reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should neither sip nor spit facing the fire.

SECTION THIRTEEN

उपमन्त्रयते स हिङ्कारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रति स्त्री सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्दामदेव्यं मिथुने प्रोतम् ॥ १ ॥

स य एवमेतद्दामदेव्यं मिथुने प्रोतं वेद मिथुनी- भवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योङ्गी- वति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न काञ्चन परिहरेत्तद्व्रतम् ॥ २ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

उपमन्त्रयते One summons सः that हिङ्कारः is Himkāra. (The succeeding portion is similar.) एतत् this वामदेव्यम् is the Vāmadevya Sāman मिथुने in a couple प्रोतम् woven.

यः Who एतत् this वामदेव्यम् Vāmadevya (Sāman) एवम् thus मिथुने in a couple प्रोतम् as woven वेद knows, सः he मिथुनी-भवति becomes one of the couple, मिथुनात् मिथुनात् प्रजायते and procreates, सर्वम् full



आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. काम्-चन any woman न परिहरेत् he should not despise ; तत् that व्रतम् is his holy vow.

1-2. The Vāmadevya Sāman is woven in a couple.¹ He who thus knows this Vāmadevya Sāman as woven in a couple becomes one of the couple and procreates. He reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not despise any woman.

[¹ It is stated in the S'rūti that out of the union of air and water the Vāmadevya was produced. Therefore it is woven in a couple. A couple is like the two fire-sticks ; hence this meditation is stated after that as fire.]

SECTION FOURTEEN

उद्यन्हिङ्कार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराहः
प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥ १ ॥

उद्यन् The rising (sun) हिङ्कारः, उदितः the risen (sun) प्रस्तावः, मध्यन्दिनः the midday (sun) उद्गीथः, अपराहः (the sun) in the afternoon प्रतिहारः, अस्तम् यत् and the setting



(sun) निधनम्. एतत् this बृहत् is the Bṛhat (Sāman) आदित्ये in the sun प्रोतम् woven.

1. The rising sun¹ is Himkāra; the risen sun is Prastāva; the midday sun is Udgītha; the sun in the afternoon is Pratihāra, and the setting sun is Nidhana.² This is the Bṛhat Sāman woven in the sun.³

[¹The sun is at the root of the creation of all beings; so after the meditation as the couple, the meditation as the sun is being suggested.

² Similarities: (a) The rising sun is the first to be seen. (b) When it has risen, the actions begin (prastāva); moreover, the risen sun is eulogized in the sacrifices. (c) The midday sun is the most important. (d) In the afternoon, the cattle are driven towards (pratihāra) their homes. (e) In the evening, all creatures are confined (nidhana) within their homes.

³ Because the Bṛhat Sāman has got the sun for its deity.]

स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो
भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥ २ ॥ इति
चतुर्दशः खण्डः ॥ १४ ॥

यः Who एतत् this बृहत् Bṛhat (Sāman) एवम् thus आदित्ये in the sun प्रोतम् as woven वेद knows, सः

he तेजस्वी refulgent अन्नादः (and) endowed with good appetite भवति becomes; सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. तपन्तम् the burning (sun) न निन्देत् he should not find fault with; तत् that व्रतम् is his holy vow.

2. He who thus knows this Bṛhat Sāman as woven in the sun becomes refulgent¹ and endowed with good appetite; reaches the full length of life, lives gloriously, becomes great with offspring and cattle, and great also with fame. His holy vow is that he should not find fault with the burning sun.

[¹ The word Tejasvī is used in a general sense and the word Brahmavarcaśī (used in the same connection in 2. 12. 2) means the holy effulgence or resplendence born of good conduct and Vedic study.]

SECTION FIFTEEN

अभ्राणि संपुवन्ते स हिङ्गारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥ १ ॥

अध्राणि The white clouds संघ्नन्ते gather सः that हिङ्कारः, मेघः the cloud जायते is formed सः that प्रस्तावः, वर्षति it rains सः that उद्गीथः, विद्योतते it flashes स्तनयति and thunders सः that प्रतिहारः, उद्ब्रूहति it ceases तत् that निधनम्. एतत् this वैरूपम् is the Vairūpa (Sāman) पर्जन्ये in the rain-cloud प्रोतम् woven.

1. The white clouds gather,¹ that is Hīnkāra. The (rain-bearing) cloud is formed, that is Prastāva. It rains, that is Udgītha. It flashes and thunders, that is Pratihāra. It ceases, that is Nidhana.² This is the Vairūpa.³ Sāman woven in the rain-cloud.

[¹ It is said in the *Manu Samhitā*, 'From the sun is rain produced.' So after the meditation on the Sāman as the sun, that as the rain is prescribed.

² For similarities see notes on 2. 3. 1-2.

³ 'Vairūpa' means having various shapes. The rain-cloud has manifold shapes on account of cloud etc. Therefore the Vairūpa Sāman is woven in the rain-cloud.]

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाश्च
सुररूपाश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति
महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद-
व्रतम् ॥ २ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥



यः Who एतद् this वैरूपम् Vairūpa (Sāman) एवम् thus पर्जन्ये in the rain-cloud प्रोतम् as woven वेद् knows, सः he विरूपान् च of manifold forms सुरूपान् च and handsome पशून् cattle अवरुन्धे acquires ; सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. वर्षन्तम् (the rain-cloud) when it rains न निन्देत् he should not find fault with ; तत् that व्रतम् is his holy vow.

2. He who thus knows this Vairūpa Sāman as woven in the rain-cloud acquires cattle of handsome and manifold forms, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the rain-cloud when it rains.

SECTION SIXTEEN

वसन्तो हिङ्गारो ग्रीष्मः प्रस्तावो वर्षा उद्रीयः
शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥ १ ॥

वसन्तः The spring हिङ्गारः, ग्रीष्मः the summer प्रस्तावः, वर्षाः the rainy season उद्रीयः, शरत् the autumn प्रतिहारः, हेमन्तः the winter निधनम्. एतद् this वैराजम् is the Vairāja (Sāman) ऋतुषु in the seasons प्रोतम् woven.

1. The spring¹ is Himkāra, the summer is Prastāva, the rainy season is Udgītha, the autumn is Pratihāra, and the winter is Nidhana. This is the Vairāja Sāman woven in the seasons.²

[¹ The change of seasons depends on rains: so after the meditation on the Sāman as rains, that as the seasons is being prescribed.

² Vairāja means variously shining or existing. The seasons also shine in their respective qualities proper to the time. Because of this similarity the Vairāja Sāman is woven in the seasons. For other similarities see note on 2. 5. 1.]

स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया
 पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया
 पशुभिर्भवति महान्कीर्त्यर्तून्न निन्देत्तद्व्रतम् ॥ २ ॥
 इति षोडशः खण्डः ॥ १६ ॥

यः Who एतत् this वैराजम् Vairāja (Sāman) एवम् thus ऋतुषु in the seasons प्रोतम् as woven वेद knows, सः he प्रजया पशुभिः with offspring and cattle ब्रह्मवर्चसेन with the holy effulgence born of sacred wisdom विराजति shines, सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या

(also) with fame. ऋतून् the seasons न निन्देत् he should not find fault with ; तत् that व्रतम् is his holy vow.

2. He who thus knows this Vairāja Sāman as woven in the seasons shines with offspring, cattle and the holy effulgence born of sacred wisdom, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the seasons.

SECTION SEVENTEEN

पृथिवी हिङ्कारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः
 प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु
 प्रोताः ॥ १ ॥

पृथिवी The earth हिङ्कारः, अन्तरिक्षम् the sky प्रस्तावः, द्यौः heaven उद्गीथः, दिशः the quarters प्रतिहारः, समुद्रः the ocean निधनम्. एताः शक्वर्यः this (is) the Śakvarī (Sāman) लोकेषु in the worlds प्रोताः woven.

1. The earth¹ is Himkāra, the sky is Prastāva, heaven is Udgītha, the quarters are Pratihāra, and the ocean is Nidhana. This is the Śakvarī Sāman woven in the worlds.²



[¹ When the seasons are regular, the worlds remain stabilized. Therefore, now the meditation on the Sāman as the worlds is prescribed.

²In the Mahānāmni Ṛks the Sāman called S'akvarī is sung. On the authority of the Vedic statement, Mahānāmni is connected with water also (cf. 'Water is indeed Mahānāmni' and 'The worlds are established in water'). Thus the S'akvarī Sāman is woven in the worlds. The word S'akvarī is always plural.]

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी
भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या लोकान्न निन्देत्तद्रतम् ॥ २ ॥ इति
सप्तदशः खण्डः ॥ १७ ॥

यः Who एताः शक्वर्यः this S'akvarī (Sāman) एवम् thus लोकेषु in the worlds प्रोताः as woven वेद knows, सः he लोकी the possessor of the worlds भवति becomes, सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. लोकान् the worlds न निन्देत् he should not find fault with ; तत् that द्रतम् is his holy vow.

2. He who thus knows this S'akvarī Sāman woven in the worlds, becomes the possessor of the worlds,¹ reaches the full length of life,



lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the worlds.

[That is, he is endowed with the good results appropriate to the worlds.]

SECTION EIGHTEEN

अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः
प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥ १ ॥

अजाः The goats हिङ्कारः, अवयः the sheep प्रस्तावः, गावः the cows उद्गीथः, अश्वाः the horses प्रतिहारः, पुरुषः man निधनम्. एताः रेवत्यः this (is) the Revatī Sāman पशुषु in the animals प्रोताः woven.

1. The goats¹ are Himkāra, the sheep are Prastāva, the cows are Udgītha, the horses are Pratihāra, and man is Nidhana. This is the Revatī Sāman woven in the animals.²

[¹The animals are produced in the worlds as the result of Vedic sacrifice. Hence the meditation on the Sāman as animals is enjoined after that as the worlds.]

²It is said in the S'ruti that the animals are the Revatī Sāman. Hence Revatī Sāman is woven in the animals. The word Revatī in this context is



always plural. For other similarities see note on 2. 6. 1.]

स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति
सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति
महान्कीर्त्या पशून् न निन्देत्तद्रतम् ॥ २ ॥ इत्यष्टादशः
खण्डः ॥ १८ ॥

यः Who एताः रेवत्यः this Revatī (Sāman) एवम् thus पशुषु in the animals प्रोताः as woven वेद knows, सः he पशुमान् the possessor of animals भवति becomes, सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. पशून् animals न निन्देत् he should not find fault with ; तत् that व्रतम् is his holy vow.

2. He who thus knows this Revatī Sāman woven in the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with animals.

SECTION NINETEEN

लोम हिङ्गारस्त्वक्प्रस्तावो मांसमुद्गीथोऽस्थि प्रति-
हारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥ १ ॥

लोम The hair हिङ्कारः, त्वक् the skin प्रस्तावः, मांसम् the flesh उद्गोथः, अस्थि the bone प्रतिहारः, मज्जा the marrow निधनम्. एतत् this यज्ञायज्ञीयम् is the Yajñāyajñīya (Sāman) अङ्गेषु in the limbs of the body प्रोतम् woven.

1. The hair¹ is Hīnkāra, the skin is Prastāva, the flesh is Udgītha, the bone is Pratihāra, and the marrow is Nidhana.² This is the Yajñāyajñīya Sāman woven in the limbs of the body.³

[¹The limbs (parts) of the body are strengthened by milk etc., derived from the animals. So the meditation on the Sāman as the limbs is being enjoined after that as the animals.

²Similarities: (a) The hair is above all (i.e. first). (b) The skin is below the hair (i. e. second). (c) The flesh is important. (d) The bones are gathered (pratihṛta) when a man is dead. (e) The marrow is inside all the foregoing and is the last.

³It is said in the Śruti: 'The essence is Yajñāyajñīya.' The body is the transformation of the essence of food. For this reason this Sāman is placed in the body.]

स य एवमेतच्चज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्जो नाश्रीयात्तद्व्रतं मज्जो नाश्रीयादिति वा ॥ २ ॥ इत्येकोनविंशः खण्डः ॥ १९ ॥



यः Who एतत् this यज्ञायज्ञीयम् Yajñāyajñīya (Sāman) एवम् thus अङ्गेषु in the limbs of the body प्रोतम् as woven वेद knows, सः he अङ्गी endowed with all the limbs भवति is, न not अङ्गेन in any limb विद्वृच्छति is crippled, सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. संवत्सरम् for a year मज्जः marrow (figuratively, fish and meat) न अश्रीयात् he should not eat वा or rather मज्जः fish and meat न अश्रीयात् he should not eat (at all) इति.

2. He who thus knows this Yajñāyajñīya Sāman, woven in the limbs of the body, is endowed with all the limbs, and is not crippled in any limb; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not eat fish and meat for a year, or rather, he should not eat fish and meat at all.

SECTION TWENTY

अग्निर्हिङ्गारो वायुः प्रस्ताव आदित्य उद्गीथो
नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु
प्रोतम् ॥ १ ॥

अग्निः Fire हिङ्कारः, वायुः Air प्रस्तावः, आदित्यः the Sun उद्गीथः, नक्षत्राणि the Stars प्रतिहारः, चन्द्रमाः the Moon निधनम्. एतत् this राजनम् is the Rājana (Sāman) देवतासु in the deities प्रोतम् woven.

1. Fire¹ is Hīnkāra, Air is Prastāva, the Sun is Udgītha, the Stars are Pratihāra, and the Moon is Nidhana.² This is the Rājana Sāman woven in the deities.³

[¹ The deities such as Fire are the presiding deities of the limbs of the body. Hence the meditation on the Sāman as deities is being enjoined.]

² Similarities: (a) Agni is the foremost among the gods. (b) Vāyu is next to Agni. (c) Āditya is important. (d) The stars are kept gathered (pratihṛta) elsewhere in the day-time. (e) The sacrificers are put into the world of the moon at death and they abide there (nidhana).

³ The deities are effulgent; the word Rājana also means that. Hence the Rājana is to be meditated as the deities.]

स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव
 देवतानां सलोकतां सार्ष्टितां सायुज्यं गच्छति
 सर्वमायुरेति ज्योग्जीवति महान्मजया पशुभिर्भवति
 महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्रतम् ॥ २ ॥ इति
 विंशः खण्डः ॥ २० ॥



यः Who एतत् this राजनम् Rājana (Sāman) एवम् thus देवतासु in the deities प्रोतम् woven वेद knows, सः he एतासाम् एव देवतानाम् of these very deities सलोकताम् (abides in) the same world सार्ष्टिताम् the same prosperity, power सायुज्यम् union with, occupying the same body [वा or] वच्छति goes, gets; सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives, प्रजया पशुभिः with offspring and cattle महान् great भवति becomes, महान् great कीर्त्या (also) with fame. ब्राह्मणान् the Brāhmaṇas न निन्देत् he should not find fault with; तत् that व्रतम् is his holy vow.

2. He who thus knows this Rājana Sāman woven in the deities, abides in the same world or¹ gets the same prosperity as these very deities or attains union with them; he reaches the full length of life, lives gloriously, becomes great with offspring and cattle and great also with fame. His holy vow is that he should not find fault with the Brāhmaṇas.²

[¹ Because there is a difference in results, owing to the difference in the ideas of the agent; and also because it is not possible for all these three to accrue together.

² Because the Brāhmaṇas are the class of people who preserve and relay sacred knowledge. The Śruti also says, 'The Brāhmaṇas are the visible deities.']

SECTION TWENTY-ONE

त्रयी विद्या हिङ्गारस्त्रय इमे लोकाः स प्रस्तावोऽग्नि-
 वायुरादित्यः स उद्गीथो नक्षत्राणि वयांसि मरीचयः
 स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम
 सर्वस्मिन्प्रोतम् ॥ १ ॥

त्रयी-विद्या The threefold knowledge (the three Vedas) हिङ्गारः, इमे these त्रयः three लोकाः worlds सः that प्रस्तावः, अग्निः Fire वायुः Air आदित्यः the Sun सः that उद्गीथः, नक्षत्राणि the stars वयांसि the birds मरीचयः the rays सः that प्रतिहारः, सर्पाः the serpents गन्धर्वाः the celestial singers पितरः the fathers, the manes तत् that निधनम्. एतत् this साम (is the collection of) Sāmans सर्वस्मिन् in all things प्रोतम् woven.

1. The three Vedas¹ are Himkāra; the three worlds² are Prastāva; Fire, Air and the Sun are Udgītha; the stars, the birds and the rays are Pratihāra; the serpents, the celestial singers and the fathers are Nidhana.³ This is the collection of Sāmans⁴ woven in all things.⁵

[¹ It is said in the S'ruti, 'From Fire comes the Ṛgveda, from Air the Yajurveda, from the Sun the Sāmaveda.' So the meditation on the Sāman as the Vedas etc., is being prescribed after that as the deities.



² Bhūh, Bhuvah, Svah.

³ Similarities: (a) The Vedas are at the root of all actions; therefore they are the first. (b) The three worlds are the effects of the Vedic knowledge and so are the second. (c) Among the things of the world, fire etc. are important. (d) The stars are gathered (pratihṛta) and kept elsewhere and are not seen always. (e) 'Dha' is common, for 'dha' (ध) looks (zigzag) like a serpent.

⁴ This Sāman has no specific name.

⁵ All things are included in the knowledge of the three Vedas. Earlier, meditations on different Sāmans have been described, and now meditation on the whole Sāman is dealt with; but the latter does not nullify the previous meditations. It is because, as the parts of a sacrifice were purified by special meditations, so also the parts of the Sāman were purified by the corresponding meditations.]

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वं ह
भवति ॥ २ ॥

यः Who एतत् this साम (collection of) Sāmans एवम् thus सर्वस्मिन् in all things प्रोतम् as woven वेद knows, सः he सर्वम् [= सर्वेश्वरः] (the lord of) all things ह verily भवति becomes.

2. Verily, he who thus knows this collection of Sāmans as woven in all things becomes the lord of all things.¹



[¹That is, he is not identified with everything; because it is only when there is no such identification, and the deities occupy the various quarters, that there is any chance of offerings (mentioned in sub-section 4) reaching them.]

तदेष श्लोको यानि पञ्चधा त्रीणि त्रीणि तेभ्यो न
ज्यायः परमन्यदस्ति ॥ ३ ॥

तत् About it एषः this श्लोकः (there is) verse—पञ्चधा that which is fivefold यानि those त्रीणि त्रीणि in groups of three, तेभ्यः than these ($3 \times 5 = 15$) ज्यायः greater परम् (or) other than अन्यत् anything else न not अस्ति there is.

3. There is this verse about it: That which is fivefold in groups of three ¹—there is nothing else greater or other than these (fifteen).

[¹That is, entities such as the Vedas etc., that are mentioned by threes in the five parts of Sāman (Himkāra etc.).]

यस्तद्वेद स वेद सर्वं सर्वा दिशो बलिमस्मै हरन्ति
सर्वमस्मीत्युपासीत तद्ब्रतं तद्ब्रतम् ॥ ४ ॥ इत्येकविंशः
खण्डः ॥ २१ ॥

यः Who तत् that (Sāman in all things) वेद knows
सः he सर्वम् all वेद knows; सर्वाः all दिशः the quarters



अस्मै to him बलिम् offerings हरन्ति bring. सर्वम् all अस्मि I am इति thus उपासीत he should meditate; तत् that व्रतम् is his holy vow. तत् व्रतम् (Repetition indicates the ending of the meditation).

4. He who knows that knows all.¹ All the quarters² bring offerings to him. His holy vow is that he should meditate 'I am all'—yea, that is his vow.

[¹ That is, becomes omniscient.

² That is, persons and deities residing in all the quarters.]

SECTION TWENTY-TWO

विनर्दि साम्नो वृणे पशव्यमित्यग्रेरुद्गीथोऽनिरुक्तः
प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं
बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वा-
नेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥ १ ॥

साम्नः Of the Sāmans विनर्दि (the one that) bellows, is high-sounding पशव्यम् (and is) good for cattle वृणे I choose इति thus (some think)—अग्नेः related or sacred to Agni (Fire) उद्गीथः (this is) the loud singing; प्रजापतेः to Prajapati अनिरुक्तः the undefined one, indistinct; सोमस्य to Soma (the Moon) निरुक्तः the defined one, distinct; वायोः to Vāyu (Air) मृदु the soft श्लक्ष्णम् and

smooth; इन्द्रस्य to Indra श्लक्ष्णम् the smooth बलवत् and strong (requiring much effort); बृहस्पतेः to Bṛhaspati क्रौञ्चम् the heron-like; वरुणस्य to Varuṇa अपध्वान्तम् the ill-sounding, dull;—तान् these (tunes) सर्वान् all एव verily उपसेवेत may practise, employ. वाहणम् the one sacred to Varuṇa एव verily तु but वर्जयेत् should avoid.

1. 'Of the Sāmans,¹ I choose the one that bellows, as it were,² and is good for cattle,' thus (some think). This is the loud singing sacred to Agni, the undefined one³ to Prajāpati, the defined one to Soma, the soft and smooth to Vāyu, the smooth and strong⁴ to Indra, the heron-like⁵ to Bṛhaspati, and the ill-sounding⁶ to Varuṇa. Verily, one may practise all these, but should avoid the one sacred to Varuṇa.

[¹ In connection with the Sāma-meditation, a few instructions are being given to the Udgātṛ priest about the special excellence regarding the singing, tune, etc., of the Sāman, inasmuch as each variety is accompanied by a definite specific result.

² That is, a song having the resounding voice of a bull.

³ That is, not specified as being similar to any particular sound. Prajāpati is its deity, because he himself is of an undefined form.

⁴ That is, that which is accompanied by much effort.

⁵ That is, like the cooing of a heron or curlew.

⁶ That is, the one similar to the sound of a broken brass vessel.]

अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य
 आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमा-
 नायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः
 स्तुवीत ॥ २ ॥

देवेभ्यः For the gods अमृतत्वम् immortality आगायानि may I obtain by singing इति (thinking) thus आगायेत् one should sing ; पितृभ्यः for the fathers स्वधाम् Svadhā, oblation, मनुष्येभ्यः for men आशाम् hope, पशुभ्यः for animals तृणोदकम् grass and water, यजमानाय for the sacrificer स्वर्गम् heavenly लोकम् the world, आत्मने (and) for myself अन्नम् food आगायानि may I obtain by singing इति thus एतानि on all these मनसा in (his) mind ध्यायन् reflecting अप्रमत्तः attentively स्तुवीत he should sing the Stotra (praises).

2. 'May I obtain immortality for the gods by singing', (thinking) thus one should sing. 'May I obtain by singing, oblation¹ for the fathers, hope for men, grass and water for animals, the heavenly world for the sacrificer, and food for myself',—thus reflecting in his



mind on all these, he should sing the Stotra attentively.²

[¹ Oblations to the Pitṛs are offered by uttering Svadhā; hence the thought, viz. 'I obtain all the things that should be offered to the fathers', is enjoined here.

² Being careful with regard to the proper pronunciation of the vowels, consonants, etc.]

सर्वे स्वरा इन्द्रस्यात्मानः सर्वे ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रं शरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥३॥

सर्वे All स्वरा: vowels इन्द्रस्य of Indra आत्मानः are the embodiments (i.e. are like the limbs of the body); सर्वे all ऊष्माणः sibilants प्रजापते: of Prajāpati (or Virāt) आत्मानः are the embodiments; सर्वे all स्पर्शा: Sparsa consonants (mutes) मृत्यो: of Death आत्मानः are the embodiments. तम् him (who knows thus) यदि if स्वरेषु for (the pronunciation of) vowels उपालभेत (anyone) should reprove, एनम् him ब्रूयात् he should tell—इन्द्रम् in Indra शरणम् refuge प्रपन्नः अभूवम् I have taken, सः he त्वा you प्रतिवक्ष्यति will answer इति.

3. All vowels¹ are the embodiments of Indra²; all sibilants are the embodiments of Prajāpati; all Sparsa consonants are the embodiments of Death. If anyone should reprove



him for the pronounciation of his vowels, he should tell him, 'I have taken my refuge in Indra; he will answer you.'

[¹ While singing, the Udgātr priest may be reproached by some one for his defects. The knowledge of the deities is given here to avoid such blame.

² The Prāṇa which is at the root of all strong actions.]

अथ यद्येनमूष्मसूपालभेत प्रजापतिꣳ शरणं
प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयादथ यद्येनꣳ
स्पर्शेषूपालभेत मृत्युꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति
पेक्ष्यतीत्येनं ब्रूयात् ॥ ४ ॥

अथ And यदि if एनम् him ऊष्मसु for (his) sibilants उपालभेत some one should reprove, एनम् him ब्रूयात् he should tell—प्रजापतिम् in Prajāpati शरणम् refuge प्रपन्नः अभूवम् I have taken, सः he त्वा you प्रतिपेक्ष्यति will crush इति. अथ and यदि if एनम् him स्पर्शेषु for (his) Spars'a consonants उपालभेत some one should reprove, एनम् him ब्रूयात् he should tell—मृत्युम् in Death शरणम् refuge प्रपन्नः अभूवम् I have taken, सः he त्वा you प्रतिपेक्ष्यति will burn up इति.

4. And if some one should reprove him for his sibilants he should tell him, 'I have taken my refuge in Prajāpati; he will crush you.'

And if some one should reprove him for his Sparsa consonants, he should tell him, 'I have taken my refuge in Death; he will burn you up.'

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥ ५ ॥ इति द्वाविंशः खण्डः ॥ २२ ॥

सर्वे All स्वराः vowels घोषवन्तः sonant बलवन्तः (and) strong वक्तव्याः should be pronounced इन्द्रे in Indra (Prāṇa) बलम् strength ददानीति may I impart इति (with the thought). सर्वे all ऊष्माणः sibilants अग्रस्ताः neither inarticulately (pronouncing the elements of sound) अनिरस्ताः nor dropping in pronunciation, leaving out विवृताः (but) well-opened, distinctly वक्तव्याः should be pronounced; प्रजापतेः to Prajāpati (Virāt) आत्मानम् myself परिददानीति may I give इति (with the thought). सर्वे all स्पर्शाः Sparsa consonants लेशेन slowly अनभिनिहिताः without mixing (them) with any other letter वक्तव्याः should be pronounced मृत्योः from Death आत्मानम् myself परिहराणि may I withdraw इति (with the thought).

5. All vowels should be pronounced sonant and strong, (with the thought), 'May I impart



strength to Indra (Prāṇa).’ All sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly, (with the thought), ‘May I give myself to Prajāpati (Virāt).’ All Sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), ‘May I withdraw myself from Death.’¹

[¹If a man thinks thus, he achieves specific results, such as getting strength and self-surrender and conquering death.]

SECTION TWENTY-THREE

त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप
एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमा-
त्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति
ब्रह्मसंस्थोऽमृतत्वमेति ॥ १ ॥

त्रयः Three धर्मस्कन्धाः are the branches of religious duty—यज्ञः sacrifice अध्ययनम् study (of the Vedas) दानम् (and) gifts इति these प्रथमः are the first; तपः austerity एव alone द्वितीयः is the second; अत्यन्तम् throughout (his) life आत्मानम् himself (his body) आचार्यकुले in the house of the teacher अवसादयन् mortifying आचार्यकुलवासी who lives in the house of the teacher ब्रह्मचारी (and) the celibate student of sacred

knowledge तृतीयः is the third. एते these सर्वे all पुण्यलोकाः possessors of meritorious worlds भवन्ति become. ब्रह्म-संस्थः (but he) who is established firmly in Brahman अमृतत्वम् immortality एति attains.

1. Three are the branches of religious duty.¹ Sacrifice, study and gifts²—these are the first. Austerity³ alone is the second, and the celibate student of sacred knowledge, who lives in the house of the teacher throughout his life⁴ mortifying his body in the teacher's house, is the third. All these become possessors of meritorious worlds; but he who is established firmly in Brahman,⁵ attains immortality.⁶

[¹It is natural to think that, as it is possible to get results from the meditation specified earlier (1. 1-3) on Om as Udgītha etc., forming part of the Sāman, it is needless to meditate separately on Om. To remove that idea, the syllable Om is being eulogized separately; because the result, the attainment of immortality—which cannot be attained by all sorts of Sāman, meditations and sacrifices—is obtained solely by meditation upon the syllable Om. And the mention of this in the chapter on Sāman is made only with a view to adding to its glory.

²(a) 'Sacrifice' stands for Agnihotra and other Vedic performances, associated with the stage of life, viz. Gārhashtya. (b) Adhyayana means learning



from the mouth of a teacher by recitation and preserving what is learnt by repetition and by declaring it to others. Thus two types of Adhyayana are meant here, viz. Grahaṇādhyayana and Nityādhyayana. The second includes the daily repetition of the entire Veda or one's own portion of it and considering the meaning thereof. (c) 'Gifts' means making gifts outside the sacrificial altar.

³ 'Austerity' stands for the Kṛchra, the Cāndrāyana and other forms of mortification.

⁴ That is, Naiṣṭhika Brahmachārin—the lifelong celibate student. Other than him there are those who stay in the house of the teacher only for studying the Vedas and are called Upakurvāṇa Brahmachārins; they cannot attain the meritorious worlds mentioned in the text, for their studentship is for the definite purpose of studying the Vedas.

⁵ Here we have to take the statement to mean one who meditates on Brahman in Its symbol Om.

⁶ As a result of performing the duties of the stations of life, the lifelong Brahmachārin, the householder and the Tapasvin (i.e., the Vānaprastha and the secondary Sannyāsin) attain the meritorious worlds. But the result of the meditation on Brahman is more than that (cf. Kaṭha 2. 16-17 and Br. Sū. 1. 3. 13). It is to be noted here that according to Saṅkarācārya only the persons of the four Āsramas have been considered here. The



primary Sannyāsins who are above the four orders of life as a result of the realization of Brahman, attain immortality even without meditation ; hence they are not mentioned.]

प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या
सम्प्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि
सम्प्रास्रवन्त भूर्भुवः स्वरिति ॥ २ ॥

प्रजापतिः Prajāpati (Virāṭ) लोकान् on the worlds अभ्यतपत् concentrated his thoughts, brooded ; अभितप्तेभ्यः तेभ्यः from them thus brooded upon त्रयी-विद्या the threefold Veda सम्प्रास्रवत् issued forth (as their essence) ; ताम् on this (Veda) अभ्यतपत् he brooded ; अभितप्तायाः तस्याः from this thus brooded upon एतानि these अक्षराणि syllables भूः Bhūḥ (earth) भुवः Bhuvaḥ (sky) स्वः and Svaḥ (heaven) इति (the three Vyāhṛtis) सम्प्रास्रवन्त issued forth.

2. Prajāpati¹ brooded on the worlds.² From them, thus brooded upon, issued forth³ the threefold Veda (as their essence). He brooded on this. From this, thus brooded upon, issued forth the syllables Bhūḥ, Bhuvaḥ and Svaḥ.

[¹ Now, Brahman, i.e. the symbol of Brahman is being pointed out.



² To draw their essence.

³ That is, appeared in the mind of Prajāpati.]

तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य उँकारः सम्प्रास्रवत्तद्यथा
शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोङ्कारेण सर्वा
वाक्संतृण्णोङ्कार एवेदः सर्वमोङ्कार एवेदः सर्वम् ॥ ३ ॥
इति त्रयोविंशः खण्डः ॥ २३ ॥

तानि On them (those syllables) अभ्यतपत् he brooded ;
अभितप्तेभ्यः तेभ्यः from them thus brooded upon ओङ्कारः
the syllable Om (the symbol of Brahman) सम्प्रास्रवत्
issued forth ; तत् यथा just as शङ्कुना by the ribs of the
leaf सर्वाणि पर्णानि all the parts of the leaf संतृण्णानि are
permeated, एवम् so ओङ्कारेण by the syllable Om सर्वा all
वाक् the words संतृण्णा are permeated. ओङ्कारः the
syllable Om एव verily इदम् all सर्वम् is this, ओङ्कारः एव
इदम् सर्वम् (Repetition indicates respect for or im-
portance of the topic).

3. He brooded on them. From them, thus brooded upon, issued forth (as their essence) the syllable Om (Brahman). Just as all the parts of the leaf are permeated by the ribs of the leaf, so are all the words permeated by the syllable Om.¹ Verily, the syllable Om is all this²—yea, the syllable Om is verily all this.



[¹It is said in the Śruti that 'A' is all speech. As one part of Om-kāra (A in Aum) permeates all words, it is taken that the whole of it is also permeating all speech. It is also said elsewhere, 'O Satyakāma, it is this Praṇava that is Parabrahman and Aparabrahman.' That which is the greatest, the all-pervading, or manifesting as all, is Brahman. It is to be remembered that this is not a meditation as a subsidiary to a sacrificial rite, but it is the meditation on Brahman in Its symbol Praṇava.

Earlier, the meditation on Omkāra as a part of Sāma-Bhakti has been described. It was for the purification of the various objects which are used in the rites, or for obtaining various results. But the present meditation on Praṇava is the means to gradual liberation—this is the difference. From the eulogy (in sub-sections 2 and 3) it is to be understood that Praṇava is to be worshipped; i.e., by meditating on Omkāra as the all-pervading Brahman, one can attain immortality.

²The doubt may arise whether, if Omkāra permeates all words, the sky and other objects have an independent existence. The answer is that, as Omkāra and Paramātman or the Supreme Self are non-different and, as apart from the Supreme Self this universe cannot exist, being only a modification of the Supreme Self, so Omkāra also is definitely all these.]



SECTION TWENTY-FOUR

ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातःसवनं रुद्राणां
माध्यंदिनं सवनमादित्यानां च विश्वेषां च देवानां
तृतीयसवनम् ॥ १ ॥

क तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं
कुर्यादथ विद्वान्कुर्यात् ॥ २ ॥

ब्रह्मवादिनः The expounders of Brahman वदन्ति say—
यत् which प्रातः-सवनम् the morning libation, extraction
[तत् that] वसूनाम् (is) of the Vasus, माध्यन्दिनम् सवनम्
the midday libation रुद्राणाम् is of the Rudras, तृतीय-
सवनम् the third libation आदित्यानाम् is of the Ādityas
विश्वेषाम् देवानाम् च and of the Visvadevas—

तर्हि then यजमानस्य of the sacrificer लोकः the world
क where is इति. सः who तम् this न विद्यात् does not
know सः he कथम् how कुर्यात् can perform (sacrifices).
अथ so विद्वान् after knowing this कुर्यात् he should
perform (sacrifices).

1-2. The expounders of Brahman say,¹ 'The
morning libation is of the Vasus,² the midday
libation is of the Rudras and the third libation
is of the Ādityas and of the Visvadevas. Where,
then, is the world of the sacrificer?'³ How can
he who does not know this, perform (sacrifices)?
It is only after knowing this that he should
perform (sacrifices).⁴



[¹ After the eulogy of the Praṇava, which was brought in by the way, has been completed, is laid down the knowledge of the Sāman etc., which forms part of the sacrifice.

² That is to say, the region appropriate to the morning libation is governed by the lords of this libation; similarly it is so in other cases.

³ On the day (Somābhiṣava) on which Soma is extracted during the Soma sacrifice, other rites such as oblation to Soma are also performed and the sacrificer and the priests drink the remaining Soma juice. This day is divided into three periods and they are the three Savanas. The three worlds, namely, the earth, sky and heaven are under the governance of the Vasus, the Rudras and the Vis'vadevas respectively (cf. note on 3. 16.1). As the worlds are thus divided, there is no other world left for the sacrificer. But the S'ruti says, 'One sacrifices for the sake of the world.' This is the purport of the question.

⁴ It does not mean that one who does not have knowledge of it cannot perform it; because he also can perform sacrifices as stated elsewhere (Ch. 1.1.10). So the real intention in thus decrying the rite performed by the ignorant man is to eulogize the knowledge.]

पुरा प्रातरनुवाकस्योपाकरणाज्जवनेन गार्हपत्यस्यो-
दङ्मुख उपविश्य स वासवꣳ सामाभिगायति ॥ ३ ॥



लो३कद्वारमपावा३र्णू३३ पश्येम त्वा वयं३ रा३३३३३३
हु३म् आ३३ ज्या३यो३आ३३२१११ इति ॥ ४ ॥

सः He (that sacrificer) प्रातः-अनुवाकस्य of the morning chant उपाकरणात् पुरा before the commencement गार्हपत्यस्य जघनेन behind the Gārhapatya fire उदङ्मुखः facing the north उपविश्य sits down and वासवम् sacred to the Vasus साम the Sāman अभिगायति sings—

लोकद्वारम् the door of this world अपावाणू (= अपावणु) open; वयम् we रा हुम् आ ज्याय (= राज्याय) for obtaining the kingdom उ आ (musical mora) त्वा you पश्येम may see इति.

3-4. Before the commencement of the morning chant,¹ the sacrificer sits down behind the Gārhapatya fire, facing the north, and sings the Sāman sacred to the Vasus:² ‘(O Fire), open the door of this world that we may see you for obtaining the kingdom.’³

[¹ That is, the Rks that are uttered in the morning without singing, and are called the S’astra.

² For the convenience of singing the Sāman, some trills like huṁ, ā, u, etc., are interjected into the song. (cf. 1. 13. 1.)

³ That is, as a result of seeing you and consequently being favoured by you and attaining the region of the earth, we may get the enjoyable things of the earth.]

अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते
लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक
एतास्मि ॥ ५ ॥

अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघ-
मित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनं सम्प्रय-
च्छन्ति ॥ ६ ॥

अथ Then जुहोति he offers the oblation (with the Mantra)—पृथिवीक्षिते who dwells in the earth लोकक्षिते who dwells in the region (of the earth) अग्नये to fire नमः salutation. यजमानाय मे for me, the sacrificer लोकम् region विन्द obtain. एषः this वै indeed यजमानस्य is to be obtained by the sacrificer लोकः region. आयुषः of the duration of this life परस्तात् at the end यजमानः the sacrificer अत्र here (in this earth) एता अस्मि I am willing to go—स्वाहा Svāhā (hail). परिघम् the bar (of the door of the region) अपजहि take away—इति this उक्त्वा saying उत्तिष्ठति he gets up. वसवः (as a result) the Vasus तस्मै him प्रातःसवनम् (the region connected with) the morning libation (2.24.1) सम्प्रयच्छन्ति grant.

5-6. Then he offers the oblation (with the Mantra)—‘Salutation to Fire, who dwells in the region of the earth. Obtain the region for me, the sacrificer. This region, indeed, is to be

the sovereignty of the sky उ आ (musical mora) त्वा
 you पश्येम may see इति.

7-8. Before¹ the starting of the midday libation, the sacrificer sits down behind the Āgnīdhriya fire, facing the north, and sings the Sāman sacred to the Rudras: '(O Fire), open the door of the region of the sky that we may see you for obtaining the sovereignty of the sky.'

[¹ How to conquer the region of the earth has been shown; now how to conquer the region of the sky is being indicated.]

अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते
 लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक
 एतास्मि ॥ ९ ॥

अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघमि-
 त्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यन्दिनं सवनं सम्प्रय-
 च्छन्ति ॥ १० ॥

अथ Then जुहोति he makes the oblation (with the Mantra)—अन्तरिक्षक्षिते लोकक्षिते who dwells in the region of the sky वायवे to Vāyu नमः salutation, यजमानाय मे for me, the sacrificer लोकम् the region विन्द obtain. एषः this वै indeed यजमानस्य is to be obtained by the

आदित्यमथ वैश्वदेवं लोकद्वारमपावाऽर्णुं पश्येम
 त्वा वयं साम्नाऽऽऽऽऽ हुम् आऽऽज्याऽयोऽ
 आऽऽऽऽऽ इति ॥ १३ ॥

सः He (the sacrificer) तृतीयसवनस्य of the third libation उपाकरणात् पुरा before the beginning आहवनीयस्य जघनेन behind the Āhavanīya fire उदङ्मुखः facing the north उपविश्य sits down and सः he आदित्यम् sacred to the Ādityas वैश्वदेवम् sacred to the Visvadevas साम्ना the Sāman अभिगायति sings—लोकद्वारम् the door of the region (of heaven) अपावाऽर्णुं open; वयम् we स्वारा हुम् आ ज्याय (= स्वाराज्याय) for obtaining the sovereignty of heaven उ आ (musical mora) त्वा you पश्येम may see—इति this आदित्यम् is (the Sāman) sacred to the Ādityas. अथ next वैश्वदेवम् is (the sāman) sacred to the Visvadevas—लोकद्वारम् the door of the region (of heaven) अपावाऽर्णुं open; वयम् we साम्ना हुम् आ ज्याय (= साम्नाज्याय) for obtaining the supreme sovereignty उ आ (musical mora) त्वा you पश्येम may see इति.

11-13. Before¹ beginning the third libation, the sacrificer sits down behind the Āhavanīya fire, facing the north, and sings the Sāman sacred to the Ādityas and the one sacred to the Visvadevas: '(O Fire), open the door of the region of heaven that we may see you for obtaining the sovereignty of heaven.'

This is the Sāman sacred to the Ādityas. Next is the one sacred to the Visvadevas : ' (O Fire), open the door of the region of heaven that we may see you for obtaining the supreme sovereignty.'

[¹ Now the means for attaining the Dyuloka (heaven) is being stated.]

अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो
दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय
विन्दत ॥ १४ ॥

एष वै यजमानस्य लोक एतास्म्यत्र यजमानः
परस्तादायुषः स्वाहापहत परिघमित्युक्त्वोत्तिष्ठति ॥ १५ ॥

अथ Then जुहोति (the sacrificer) offers the oblation (with the Mantra) —दिविक्षिद्भ्यः लोकक्षिद्भ्यः to the inhabitants of the region of heaven आदित्येभ्यः च to the Ādityas विश्वेभ्यः देवेभ्यः च and to the Visvadevas नमः salutation. यजमानाय मे for me, the sacrificer लोकम् the region (of heaven) विन्दत obtain. एषः this वै indeed यजमानस्य is to be obtained by the sacrificer लोकः region. आयुषः of the duration of this life परस्तात् at the end यजमानः the sacrificer अत्र here एता अस्मि I am willing to go—स्वाहा Svāhā. परिघम् the bar (of the door of the region) अपहत take away इति this उक्त्वा saying उत्तिष्ठति he gets up.

14-15. Then the sacrificer offers the oblation (with the Mantra): 'Salutation to the Ādityas and to the Visvadevas, the inhabitants of the region of heaven. Obtain the region of heaven for me, the sacrificer. This region, indeed, is to be obtained by the sacrificer. At the end of the duration of this life, I, the sacrificer, am willing to go there—Svāhā.' 'Unbar the door of the region', saying this, he gets up.'

[¹In this section, the singing of the Sāmans, offering oblations, reciting the Mantras—all these are to be done by the sacrificer, and not by the priests.]

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनम्
 सम्प्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य
 एवं वेद ॥ १६ ॥ इति चतुर्विंशः खण्डः ॥ २४ ॥ इति
 छान्दोग्योपनिषदि द्वितीयोऽध्यायः ॥ २ ॥

तस्मै Him आदित्याः च the Ādityas विश्वेदेवाः च and the Visvadevas तृतीयसवनम् (the region connected with) the third libation सम्प्रयच्छन्ति grant. यः who एवम् thus वेद knows (the Sāmans etc.) एषः he ह वै alone यज्ञस्य of the sacrifice मात्राम् the real character वेद knows. यः एवम् वेद (Repetition indicates the end of the chapter).



16. The Ādityas and the Visvadevas grant him (the region appropriate to) the third libation. He alone knows the real character of the sacrifice, who knows thus.¹

[¹That is, as he has the knowledge of the real nature of the sacrifice he gets the proper results by performing it.]



CSL

CHAPTER THREE

SECTION ONE

ॐ । असौ वा आदित्यो देवमधु तस्य द्यौरिव
तिरश्चीनवंशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥ १ ॥

ॐ Om. असौ yonder आदित्यः the sun वै indeed देवमधु (is) the honey of the gods. तस्य of this (honey) द्यौः एव heaven तिरश्चीन-वंशः is the cross-beam, अन्तरिक्षम् the sky, the intermediate space between heaven and earth अपूपः is the honeycomb मरीचयः (and the water particles in) the rays पुत्राः are the eggs, brood.

1. Om. The yonder sun¹ indeed is the honey of the gods.² Of this honey, heaven is the cross-beam,³ the sky is the honeycomb,⁴ and (the water particles in) the rays⁵ are the eggs.⁶

[¹ The sun embodies the result of all the sacrifices, for all creatures enjoy it according to the results of their own actions. Hence, after the explanation of the sacrifices, is now begun the meditation on their result in the shape of the sun to describe the highest of the ends of man, viz. gradual liberation.

² For he gives pleasure to the deities as does the honey (cf. 3. 6-10).



³ That is, just like the beam from which the honeycomb hangs. Heaven is above the sky, and the upper portion of the sky looks like a semi-circle. So from the latter, the honeycomb, the sky, is hanging.

⁴ The sky is the support of the sun (honey), and is hanging below heaven. Therefore it is the honeycomb.

⁵ 'Rays' here stand for the water particles drawn and held by them. And these water particles contained in the rays exist in the hive of the honey and thus resemble the eggs of the bee, contained in the beehive.

⁶ The purport of the simile is to help in meditation. Similar similes for the same purpose are offered in the following passages.]

तस्य ये प्राश्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः ।
ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता
वा एता ऋचः ॥ २ ॥

एतमृग्वेदमभ्यतपःस्तस्याभितप्तस्य यशस्तेज इन्द्रियं
वीर्यमन्नाद्यः रसोऽजायत ॥ ३ ॥

तस्य Its (of that sun) ये which प्राश्चः eastern रश्मयः the rays ताः एव they (are) अस्य its प्राच्यः eastern मधुनाड्यः honey-cells; ऋचः एव the ऋक्स मधुकृतः are the bees, ऋग्वेदः एव (the ritual of) the ऋग्वेदा पुष्पम् is the



flower, ताः अमृताः आपः those waters are the nectar
ताः वै एताः those very ऋचः Ṛks (the bees)—

एतम् this ऋग्वेदम् (the ritual in) the Ṛgveda अभ्यतपन्
brooded on, pressed. अभितप्तस्य तस्य and from it thus
pressed यशः fame तेजः splendour (of limbs) इन्द्रियम्
(alertness of) the senses वीर्यम् virility, strength अन्नाद्यम्
(and) food for eating (or food and health) रसः as
juice, essence अजायत issued forth.

2-3. The eastern rays of that sun are its eastern¹ honey-cells; the Ṛks are the bees, (the ritual of) the Ṛgveda² is the flower and those waters are the nectar. Those very Ṛks (the bees) pressed this Ṛgveda. From it, thus pressed, issued forth as juice, fame, splendour (of limbs), (alertness of) the senses, virility, and food for eating.³

[¹ At sunrise the rays that are seen first are reddish and they are produced by the Ṛks.

² By the word 'Ṛgveda' is meant the Vedic rites pertaining to the Ṛgveda; because the name rightly belongs to the collection of verses and the *Brāhmaṇas*; and as consisting of words it cannot bring out the juice mentioned, which of course can be brought about by the Vedic rites pertaining to the Ṛgveda.

³ Sacrificial rites are performed with the Ṛks like Śastra, and then the Apūrva or novel force that



produces the results for the sacrificer comes out. As the flowers pressed by the bees yield the juice, so also the rites performed with the Ṛks yield the juice or result in the form of fame etc. Just as the bee heats the juice and changes it into honey, so the Soma-juice, heated in the fire, along with milk and other liquid oblations, turns with the help of the Ṛk-mantras into nectar, i.e. Apūrva. It is called nectar because this purifies the mind gradually and thus helps in attaining liberation. Here the reddishness of the sun may also stand for nectar.]

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादि-
त्यस्य रोहितं रूपम् ॥ ४ ॥ इति प्रथमः खण्डः ॥ १ ॥

तत् It (that juice) व्यक्षरत् flowed forth ; तत् it आदित्यम् of the sun अभितः by the side अश्रयत् settled. आदित्यस्य of the sun एतत् this यत् that (appears as) रोहितम् red रूपम् form, hue एतत् this वै verily तत् is that (honey, result of action).

4. That juice¹ flowed forth; it settled by the side of the sun. Verily, this it is that appears as the red hue of the sun?²

[¹ How the results of the rituals performed settle in the sun is being indicated now.

² Rituals are performed by men for the purpose of acquiring certain results. With the hope of gathering paddy the farmer tills the land ; similarly, while



performing sacrifices, the sacrificer thinks that the result of his rituals will be stored up in the sun and he will gain it in time. With this idea, he performs sacrifices etc. to get fame and the other good things of the world.]

SECTION TWO

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा
मधुनाड्यो यजूंष्येव मधुकृतो यजुर्वेद एव पुष्पं ता
अमृता आपः ॥ १ ॥

अथ And अस्य its ये which दक्षिणा: southern रश्मयः rays ता: एव they (are) अस्य its दक्षिणा: southern मधुनाड्यः honey-cells. यजूंषि एव the Yajus verses मधुकृतः are the bees. यजुर्वेदः एव (the ritual in) the Yajurveda पुष्पम् is the flower; ता: अमृता: आपः those waters are the nectar.

1. And its southern rays are its southern honey-cells. The Yajus verses are the bees. The Yajurveda is the flower; and those waters are the nectar.

तानि वा एतानि यजूंष्येतं यजुर्वेदमभ्यतपस्स्त-
स्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यं रसो-
ऽजायत ॥ २ ॥



तानि वै एतानि Those very यजूषि Yajus verses एतम् यजुर्वेदम् (the ritual of) this Yajurveda अभ्यतपत् pressed. (Rest as in 3. 1. 3.)

2. Those very Yajus verses pressed this Yajurveda. And from it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लं रूपम् ॥ ३ ॥ इति द्वितीयः खण्डः ॥ २ ॥

शुक्लम् White. (Rest as in 3. 1. 4.)

3. It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the white hue of the sun.

SECTION THREE

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥ १ ॥

अथ And अस्य its ये which प्रत्यञ्चः western रश्मयः rays ताः एव they (are) अस्य its प्रतीच्यः western मधुनाड्यः honey-cells. सामानि एव the Sāmāns मधुकृतः are the bees. सामवेदः एव (the ritual prescribed in) the



Sāmaveda पुष्पम् is the flower; ताः अमृताः आपः those waters are the nectar.

1. And its western rays are its western honey-cells. The Sāmans are the bees. The Sāmaveda is the flower; and those waters are the nectar.

तानि वा एतानि सामान्येत्स सामवेदमभ्यतपस-
स्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यस्य
रसोऽजायत ॥ २ ॥

तानि वै एतानि Those very सामानि Samans एतम् सामवेदम्
(the ritual of) this Sāmaveda अभ्यतपन् pressed. (Rest
as in 3. 1. 3.)

2. Those very Sāmans pressed this Sāmaveda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादि-
त्यस्य कृष्णस्य रूपम् ॥ ३ ॥ इति तृतीयः खण्डः ॥ ३ ॥

कृष्णम् Black. (Rest as in 3. 1. 4.)

3. It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the black hue of the sun.



SECTION FOUR

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधु-
नाडयोऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं
ता अमृता आपः ॥ १ ॥

अथ And अस्य its ये which उदञ्चः northern रश्मयः
rays ताः एव they (are) अस्य its उदीच्यः northern
मधुनाड्यः honey-cells. अथर्वाङ्गिरसः एव the Mantras of the
Atharvaveda (seen by Atharvan and Angiras) मधुकृतः
are the bees. इतिहास-पुराणम् (the rites in) the Itihāsa
and the Purāṇa (legend and ancient lore) पुष्पम् are
the flower. ताः अमृताः आपः those waters are the
nectar.

1. And its northern rays are its northern
honey-cells. The Mantras of the Atharvaveda
are the bees. The Itihāsa and the Purāṇa¹ are
the flower; and those waters are the nectar.

[¹ The rites prescribed in the Ātharvaṇa Brāhmaṇa
are meant here. They may also mean such portions
of the Brāhmaṇa as are similar to Itihāsa and
Purāṇa, e.g., the sections called Pāriplava which are
meant to be narrated as stories for the recreation of
those assembled at the sacrifice during the intervals
between the performance of the various rites con-
nected with prolonged sacrificial sessions.]



ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्य-
तपस्तस्याभितप्तस्य यज्ञस्तेज इन्द्रियं वीर्यमन्नाद्यः
रसोऽजायत ॥ २ ॥

ते वै एते Those very अथर्वाङ्गिरसः Mantras of the
Atharvaveda एतत् इतिहास-पुराणम् this Itihāsa-Purāṇa-
अभ्यतपन् pressed. (Rest as in 3. 1. 3.)

2. Those Mantras of the Atharvaveda press-
ed this Itihāsa-Purāṇa. From it, thus pressed,
issued forth as juice, fame, splendour of limbs,
alertness of the senses, virility, and food
for eating.

तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य
परं कृष्णं रूपम् ॥ ३ ॥ इति चतुर्थः खण्डः ॥ ४ ॥

परम् कृष्णम् Deep black. (Rest as in 3. 1. 4.)

3. It flowed forth; it settled by the side of
the sun. Verily, this it is that appears as the
deep black hue of the sun.

SECTION FIVE

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो
गुह्या एवादेशा मयुकृतो ब्रह्मैव पुष्पं ता अमृता
आपः ॥ १ ॥



अथ And अस्य its ये which ऊर्ध्वाः upper रश्मयः rays
ताः एव they (are) अस्य its ऊर्ध्वाः upper मधुनाब्जः honey-
cells. गुह्याः आदेशाः एव the secret teachings (i.e. the
Upaniṣad) मधुकृतः are the bees. ब्रह्म एव Brahman
(Pranava) पुष्पम् is the flower. ताः अमृताः आपः those
waters are the nectar.

1. And its upper rays are its upper honey-
cells. The secret teachings¹ are the bees.
Brahman² (Pranava) is the flower. Those
waters (the results of the meditations on the
Pranava) are the nectar.

[¹Instructions like 'Open the door' etc. (Ch. 2. 24. 4)
and also the meditations as forming parts of sacri-
ficial action.]

²Brahman here is Pranava, because the section
deals with words.]

ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपस्तस्याभि-
तप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्य रसोऽजायत ॥२॥

ते वै एते Those very गुह्याः आदेशाः secret teachings
एतद् ब्रह्म this Brahman (Pranava) अभ्यतपन् pressed.
(Rest as in 3. 1. 3.)

2. Those secret teachings pressed this
Pranava. From it, thus pressed, issued forth
as juice, fame, splendour of limbs, alertness of
the senses, virility, and food for eating.



तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्वदेतदादित्यस्य
मध्ये क्षोभत इव ॥ ३ ॥

आदित्यस्य Of the sun मध्ये in the middle क्षोभते इव
as the quivering. (Rest as in 3. 1. 4.)

3. It flowed forth; it settled by the side of
the sun. Verily, this it is that appears¹ as the
quivering in the middle of the sun.

[¹Appears to the concentrated mind of one
endowed with the scriptural outlook.]

ते वा एते रसानां रसा वेदा हि रसास्तेषामेते
रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामे-
तान्यमृतानि ॥ ४ ॥ इति पञ्चमः खण्डः ॥ ५ ॥

ते एते These (hues) वै verily रसानाम् of the juices
रसाः are the juice, वेदाः the Vedas हि for रसाः are the
essences (of the worlds) (cf. 2. 23. 2), एते these (hues)-
तेषाम् their रसाः are essence. तानि एतानि these (hues)-
वै indeed अमृतानाम् of the nectars अमृतानि are the nectar,
वेदाः the Vedas हि for अमृताः are the nectar, एतानि these
तेषाम् their अमृतानि are nectar.

4. Verily, these hues are the juice of the
juices, for the Vedas are the essences¹ and
these are their essence. These hues indeed

are the nectar of the nectars, for the Vedas are the nectar² and these are their nectar.³

[The Vedas are the essences of the worlds (Ch. 2. 23. 2). And of these essences, the Vedas, when they take the forms of rites, the final essence is these red and other hues. In this way these are the nectar of the nectars,

² For the Vedas are eternal.

³ This is meant to extol sacrificial actions, of which such nectars are shown to be the result.]

SECTION SIX

तद्यत्प्रथमममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न
 वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

तत् That यत् which प्रथमम् अमृतम् is the first nectar (i.e. the red colour) तत् that वसवः the Vasus अग्निना मुखेन with Agni as their leader or mouth उपजीवन्ति enjoy. देवाः the gods वै indeed न अश्नन्ति neither eat न पिबन्ति nor drink; एतत् this अमृतम् nectar दृष्ट्वा with seeing एव only तृप्यन्ति (they) are satisfied.

1. That¹ which is the first nectar (i.e. the red form), that verily the Vasus enjoy with Agni as their leader. The gods, indeed, neither eat nor drink; only with seeing² this nectar are they satisfied.



[¹ Now the meditation on the gods who feed on honey is being given.

² Fame and other essences are to be enjoyed by the ears etc. So 'seeing' here means enjoying through all the senses. It is to be remembered that the gods do not enjoy independently, but through their connection with the sun.]

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

ते They (the gods) एतत् रूपम् एव into this very form अभिसंविशन्ति enter, become indifferent एतस्मात् रूपात् and out of this form (colour) उद्यन्ति emerge, become active.

2. They enter into this very form (colour) and out of this form they emerge.¹

[¹ Till the time for enjoyment arrives they retire into it, i.e., remain indifferent; and when the occasion for the enjoyment of this form arrives, they exert themselves for it. Similarly it is to be understood in all other cases.]

स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुदेति ॥ ३ ॥

सः He यः who एतत् this अमृतम् nectar एवम् thus वेद knows वसूनाम् of the Vasus एव indeed एकः one भूत्वा



becomes and अग्निना एव मुखेन with Agni as the leader एतत् this अमृतम् nectar दृष्ट्वा with seeing एव only तृप्यति is satisfied. सः he एतत् एव रूपम् into this very form अभिसंविशति enters, एतस्मात् रूपात् out of this form उदेति (and he) emerges.

3. He who¹ knows thus this nectar becomes one of the Vasus,² and with Agni as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

[¹After describing the forms of the gods to be meditated upon, now the method and result of meditation are given.

² Being identified with them.]

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूना-
मेव तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥ इति षष्ठः
खण्डः ॥ ६ ॥

आदित्यः The sun यावत् as long as पुरस्तात् in the east उदेता rises, पश्चात् in the west अस्तम् एता sets, सः he (that knower) तावत् so long वसूनाम् एव of (or similar to that of) the Vasus आधिपत्यम् sovereignty स्वाराज्यम् heavenly kingdom पर्येता retains.

4. As long as the sun¹ rises in the east and sets in the west, so long² does he retain the

sovereignty and the heavenly kingdom of (or similar to that of) the Vasus.³

[¹ Now the period of enjoyment is being stated.

² The enjoyment of the Vasus also continues so long.

³ Those who do mere sacrificial actions, go to the world of the Moon and are enjoyed by the gods; so they are dependent. But this knower is sovereign and is independent.]

SECTION SEVEN

अथ यद्द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥ १ ॥

अथ And यत् which द्वितीयम् अमृतम् is the second nectar (i.e. the white colour), तत् that रुद्रः the Rudras उपजीवन्ति enjoy इन्द्रेण मुखेन with Indra as their leader. (Rest as in 3. 6. 1.)

1. And that which is the second nectar (i.e. the white form), that verily the Rudras enjoy with Indra as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुच्यन्ति ॥ २ ॥

(For word-by-word meaning see 3. 6. 2.)



2. They enter into this very form and out of this form they emerge.

स य एतदेवमृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभि-
संविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

रुद्राणाम् Of the Rudras एव indeed एकः one इन्द्रेण मुखेन
with Indra as the leader. (Rest as in 3. 6. 3.)

3. He who knows thus this nectar becomes one of the Rudras, and with Indra as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्वि-
स्तावदक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव ताव-
दाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥ इति सप्तमः
खण्डः ॥ ७ ॥

दक्षिणतः In the south, उत्तरतः in the north, द्विः तावत्
twice so long. (Rest as in 3. 6. 4.)

4. As long as the sun rises in the east and sets in the west, even twice¹ so long does he (the knower) rise in the south and set in the north and even so long does he retain the

sovereignty and the heavenly kingdom of the Rudras.

[The period of enjoyment of the Rudras is double that of the Vasus, and that of the meditator of the second nectar is also of similar duration (cf. note on 3. 10. 4).]

SECTION EIGHT

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा
तृप्यन्ति ॥ १ ॥

अथ And यत् which तृतीयम् अमृतम् is the third nectar (i.e. the black colour) तत् that आदित्याः the Ādityas वरुणेन मुखेन with Varuṇa as their leader. (Rest as in 3. 6. 1.)

1. And that which is the third nectar (i.e. the black form), that verily the Ādityas enjoy with Varuṇa as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

(For word-by-word meaning see 3. 6. 2.)

2. They enter into this very form and out of this form they emerge.



स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा
वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव
रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

आदित्यानाम् Of the Ādityas एव indeed एकः one वरुणेन
मुखेन with Varuṇa as the leader. (Rest as in 3. 6. 3.)

3. He who knows thus this nectar becomes one of the Ādityas, and with Varuṇa as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता
द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेतादित्यानामेव ताव-
दाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥ इत्यष्टमः
खण्डः ॥ ८ ॥

दक्षिणतः In the south, उत्तरतः in the north, द्विः तावत्
twice so long. (Rest as in 3. 6. 4.)

4. As long as the sun rises in the south and sets in the north, even twice¹ so long does he rise in the west and set in the east and even so long does he retain the sovereignty and heavenly kingdom of the Ādityas.

[¹ The period of enjoyment of the Ādityas and of that knower is double that of the Rudras.]



SECTION NINE

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा
तृप्यन्ति ॥ १ ॥

अथ And यत् which चतुर्थम् अमृतम् is the fourth
nectar (i.e. the deep black colour) तत् that मरुतः the
Maruts सोमेन मुखेन with Soma as their leader उपजीवन्ति
enjoy. (Rest as in 3. 6. 1.)

1. And that which is the fourth nectar (i.e.
the deep black colour), that verily the Maruts
enjoy with Soma as their leader. The gods,
indeed, neither eat nor drink; only with seeing
this nectar are they satisfied.

त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

(For word-by-word meaning see 3. 6. 2.)

2. They enter into this very form and out
of this form they emerge.

स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव
मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभि-
संविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

मरुताम् Of the Maruts एव indeed एकः one सोमेन एव
मुखेन with Soma as the leader. (Rest as in 3. 6. 3.)



3. He who knows thus this nectar becomes one of the Maruts, and with Soma as the leader, is satisfied only with seeing this nectar.

स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता
द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता परुतामेव
तावदाधिपत्यं स्वाराज्यं पर्येता ॥ ४ ॥ इति नवमः
खण्डः ॥ ९ ॥

द्विः तावत् Twice so long. (Rest as in 3. 6. 4.)

4. As long as the sun rises in the west and sets in the east, even twice¹ so long does he rise in the north and set in the south; and even so long does he retain the sovereignty and the heavenly kingdom of the Maruts.

[¹The period of enjoyment of the Maruts and of such a knower is double that of the Ādityas.]

SECTION TEN

अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा
मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा
तृप्यन्ति ॥ १ ॥

अथ And यत् which पञ्चमम् अमृतम् is the fifth nectar (i.e. the quivering form in the middle of the sun)



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तत् that साध्याः the Sādhyas ब्रह्मणा मुखेन with Brahman (i.e. Praṇava) as their leader उपजीवन्ति enjoy. (Rest as in 3. 6. 1.)

1. And that which is the fifth nectar (i.e. the quivering form within the sun), that verily the Sādhyas enjoy with Praṇava as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

त एतदेव रूपमभिसंविशत्येतस्माद्रूपादुद्यन्ति ॥ २ ॥

(For word-by-word meaning see 3. 6. 2.)

2. They enter into this very form and out of this form they emerge.

स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा
ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव
रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥ ३ ॥

साध्यानाम् Of the Sādhyas एव indeed एकः one ब्रह्मणा मुखेन with Brahman (Praṇava) as the leader. (Rest as in 3. 6. 3.)

3. He who thus knows this nectar becomes one of the Sādhyas, and with Praṇava as the leader, is satisfied only with seeing this nectar.



स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता
द्विस्तावदूर्ध्व उदेतार्वाङ्स्तमेता साध्यानामेव तावदाधि-
पत्यं स्वाराज्यं पर्येता ॥ ४ ॥ इति दशमः
खण्डः ॥ १० ॥

द्विः तावत् Twice so long. (Rest as in 3. 6. 4.)

4. As long as the sun rises in the north and sets in the south, even twice¹ so long does he rise overhead and set below² and even so long does he retain the sovereignty and the heavenly kingdom of the Sādhyas.

[¹The period of enjoyment of the Sādhyas and of such a knower is double that of the Maruts.]

²Really speaking, the sun neither rises nor sets. By 'rising' is meant the moment when the sun is first visible to the creatures inhabiting different regions; and 'setting' means its disappearance, invisibility. It is not the ordinary rising and setting that are meant here. If there be no inhabitants in any region, then though the sun should be passing through that region, yet it could not be said either to 'rise' or to 'set', because in such a case there would be no visibility or invisibility. The chariot of the sun moves above the Mānasa lake situated on the top of Mount Meru. As a result, rising etc. take place in the regions of Indra, Yama, Varuṇa, and



Soma, in respective order. In the regions of Amarāvati and the rest, the time of residence in any region would be double that of the former one. That is, if the time of Indra's region (Amarāvati) is x , Yama's region (Samyamani) is $2x$, Varuṇa's region (Sukhā) is $4x$, Soma's region (Vibhā) is $8x$, and Ilāvṛta's time is $16x$. It is said in the Purāṇas that in all the regions the time of rising and setting is the same. But as the Śruti describes the period from the standpoint of the inhabitants of different regions, there is no real conflict between the two views. On the four sides of Mt. Meru these four regions are situated. The sun appears to rise at different times in different regions. To the inhabitants of the earth also it seems as though the sun rises from different directions; but that is only apparent. The inhabitants of the different regions consider that to be the east in which they see the sun rising. In this section descriptions are given from the standpoint of the inhabitants of the earth. It is also to be noted that, when the sun in Amarāvati is in the meridian, in Samyamani it is seen to be just rising. And when it is at the meridian in Samyamani, it would be found to be rising in Varuṇa's region. Similarly when it is noon in Varuṇa's region, it is dawn in Soma's region. As the Ilāvṛta region is surrounded by two mountains Meru and Mānasa, the rays of the sun can come there only from the top. Therefore there the sun seems to rise above and set below.]



SECTION ELEVEN

अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव
मध्ये स्थाता तदेष श्लोकः ॥ १ ॥

अथ Then तत: from there ऊर्ध्व: upward (as Brahman)
उदेत्य rising न एव उदेता he (the sun) will neither rise
न अस्तमेता nor set. एकल: alone मध्ये एव in the middle
स्थाता (he) will remain. तत् about it एष: this श्लोक:
(there is) verse.

1. Then,¹ rising² from there upward, he
will neither rise nor set. He will remain³
alone in the middle. There is this verse⁴
about it:

[¹After describing the Doctrine of Honey, now a
description is given how it leads to the result of
liberation.

²First, by rising and setting, the sun confers on crea-
tures the favour of acquiring and enjoying the results
of their religious performances. After that, when
they have enjoyed the fruits of their Karma, he
causes them to be dissolved into himself. After
favouring the creatures in this manner the sun rises
above these duties towards the creatures and
remains in his own original splendour alone as
Brahman without rising or setting.

³The use of the word 'sthātā' (remain) suggests
gradual liberation.

‘This verse is supposed to be the reply given by a Yogi who possessed the knowledge of this Doctrine of Honey. He followed the practice of the Vasus and others, enjoyed the nectar described above in the order given, meditated upon the sun as his own self with concentrated attention and intuited this stanza. An enquirer questioned him: ‘You have returned from the sphere of Brahman. Does the sun cut short the span of the life of creatures there also by his diurnal rotations just as he does here in our world ?’]

न वै तत्र न निम्लोच नोदियाय कदाचन ।

देवास्तेनाहं सत्येन मा विराधिषि ब्रह्मणा ॥ इति ॥२॥

न वै Never तत्र there [एतत् अस्ति does this happen] कदाचन न निम्लोच (= निमुम्लोच) (there the sun) never set न उदियाय nor (the sun) rose. देवाः O gods तेन सत्येन by this (my assertion of the) truth अहम् I ब्रह्मणा from Brahman मा विराधिषि may not fall इति.

2. ‘Never does this happen there. Never did the sun set there nor did it rise. O gods,¹ by this, my assertion of the truth, may I not fall from Brahman.’

[¹ Since you are the witnesses, listen to what I have said, i.e., the truth of my statement is unassailed since you are the witnesses.]



न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा
हेवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥ ३ ॥

अस्मै For him (the knower) न ह वै उदेति verily (the sun) neither rises न निम्लोचति nor sets. यः he who एताम् this ब्रह्मोपनिषदम् secret of Brahman (i.e. the Vedas) एवम् thus वेद knows, अस्मै for him सकृत् perpetual दिवा एव day भवति ह there is.

3. Verily, for him¹ the sun neither rises nor sets.² He who thus knows this secret of the Vedas, for him, there is perpetual day.³

[¹This is the sanction of the S'ruti for the Yogi's statement.

²The meaning is that the knower becomes the eternal unborn Brahman, not conditioned by time as marked by the rising and setting of the sun.

³Because he becomes self-luminous, having realized himself as Brahman.]

तद्वैतद्ब्रह्मा प्रजापतये उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्यस्तद्वैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता
ब्रह्म प्रोवाच ॥ ४ ॥

तद् इ एतद् This (Doctrine of Honey) ब्रह्मा Brahmā (Hiranyagarbha) प्रजापतये to Prajāpati (Virāt) उवाच imparted, प्रजापतिः Prajāpati मनवे to Manu, मनुः Manu

अज्ञान्यः to (his) progeny. तत् इ एतत् this very ब्रह्म (knowledge of) Brahman पिता the father ज्येष्ठाय पुत्राय to his eldest son उद्दालकाय आरण्ये to Uddālaka Āruṇi प्रोवाच told.

4. Hiraṇyagarbha imparted this Doctrine of Honey to Prajāpati, Prajāpati to Manu, and Manu to his progeny. And the father told his eldest son Uddālaka Āruṇi this very knowledge of Brahman.

इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाश्याय वान्तेवासिने ॥ ५ ॥

इदम् वाव तत् This very ब्रह्म (knowledge of) Brahman (Honey) पिता a father ज्येष्ठाय पुत्राय to his eldest son वा or प्रणाश्याय अन्तेवासिने to any other worthy disciple प्रब्रूयात् may declare.

5. A father may declare to his eldest son or to any other worthy disciple this very knowledge of Honey.

नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥ ६ ॥ इत्येकादशः खण्डः ॥ ११ ॥

न And not अन्यस्मै कस्मैचन to anyone else यदि अपि even if अस्मै him अद्भिः परिगृहीताम् sea-girt इमाम् this (earth)

धनस्य with wealth पूर्णम् filled दद्यात् one should offer.
 एतत् this (doctrine) एव certainly ततः than that
 भूयः is greater, more fruitful इति. एतत् एव ततः भूयः इति
 (Repetition implies reverence for the knowledge).

6. And not to any one else, even if one should offer him this sea-girt earth filled with wealth. This (doctrine) is certainly greater than that. This certainly is greater than that.

SECTION TWELVE

गायत्री वा इदं सर्वं भूतं यदिदं किञ्च वाग्वै
 गायत्री वाग्वा इदं सर्वं भूतं गायति च त्रायते
 च ॥ १ ॥

इदम् यत् किम् च भूतम् Whatever being exists इदम् सर्वम्
 (is) all this वै indeed गायत्री Gāyatrī. वाक् speech वै
 indeed गायत्री is Gāyatrī; [यस्मात् for] वाक् speech वै
 indeed इदम् सर्वम् भूतम् of all this that exists गायति च
 sings त्रायते च and removes fear, protects.

1. Gāyatrī¹ indeed is all this, whatever being exists. Speech indeed is Gāyatrī;² for speech indeed sings and removes fear³ of all this that exists.⁴

[¹As the doctrine of Brahman narrated above leads to such excellent and transcendental results,



it should be explained in another way also. So the meditation on Brahman as Gāyatrī is being narrated here.

² Since a metre cannot be everything, it is shown that Gāyatrī is speech, which is the source of the Gāyatrī metre.

³ Speech, as words, names all beings as 'the cow', 'the horse', and the like and it encourages them not to fear and as a result they are protected from all causes of fear. That speech sings and protects all things is due to the fact of its being identical with Gāyatrī. The Gāyatrī is called 'Gāyatrī' because it sings (gāyati) and protects (trāyate).

⁴ Gāyatrī is the name of a Vedic metre. A particular variety of it has four feet, each having six syllables, i.e., it has 24 syllables. The metres like Uṣṇik, Anuṣṭubh, Bṛhatī, Triṣṭubh and Jagatī have in each foot 7, 8, 9, 11 and 12 syllables respectively. So each of them has more syllables than Gāyatrī. Without the lesser number, the bigger number cannot come, i.e. the lesser number is spread over the bigger number; so it is the root of all others. Hence Gāyatrī is the greatest among the metres. (cf. 'Gāyatrī is the mother of all metres.') Moreover, it is said that the gods failed to get Soma through Triṣṭubh and Jagatī, and got it through Gāyatrī. In this way also Gāyatrī (i.e. the Rk with the Gāyatrī metre) has been recognized as the greatest (Gītā 10. 35). It is specially sacred to the Brāhmaṇas. For all these reasons, Brahman may



be expounded and meditated upon by means of
Gāyatrī.]

या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याः
हीदः सर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥ २ ॥

या वै सा गायत्री That which is this Gāyatrī सा वाव इयम्
even that is या इयम् पृथिवी what this earth is ; अस्याम्
on this (earth) हि for इदम् सर्वम् भूतम् all the beings
प्रतिष्ठितम् are established, एताम् एव it न अतिशीयते (and
they) do not transcend.

2. That which is this Gāyatrī, even that
is this earth ; for on this earth are all the beings
established and they do not transcend it.¹

[¹ Gāyatrī is related to all beings by singing and
protecting. As all beings, animate or inanimate,
rest on the earth and never transcend it, the earth
is also related to all beings. Hence Gāyatrī is
identified with the earth.]

या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे
शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नाति-
शीयन्ते ॥ ३ ॥

या वै सा पृथिवी That which is this earth सा वाव इयम्
even that is this अस्मिन् पुरुषे in respect of this person
इदम् यत् शरीरम् what this body is ; अस्मिन् in this (body)



हि for इमे these प्राणाः Prāṇas (senses) प्रतिष्ठिताः are established, एतत् it (body) एव indeed न अतिशीयन्ते (and they) do not transcend.

3. That which is this earth (as Gāyatrī), even that is this, i.e. this body in respect of this person;¹ for these senses are indeed established in this body and they do not transcend it.²

[¹ Though the body is the aggregate of five elements, it is predominantly constituted of the element of earth. Hence the body is identical with the elemental earth.

² The body and Gāyatrī are identical, because like Gāyatrī it also is related to the Prāṇa, called the Bhūtas (elements).]

यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः
पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव
नातिशीयन्ते ॥ ४ ॥

यत् वै तत् That which is पुरुषे in respect of a person शरीरम् the body इदम् वाव तत् that again is (identical with) यत् इदम् that which is अस्मिन् पुरुषे अन्तः within this body हृदयम् the heart; अस्मिन् in it हि for इमे these प्राणाः senses प्रतिष्ठिताः are established, एतत् it एव indeed न अतिशीयन्ते (and they) do not transcend.



4. That which is the body in respect of a person, even that is (identical with) the heart within this body; for these senses are indeed established in it and they do not transcend it.

सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥५॥

सा एषा This well-known गायत्री Gāyatrī चतुष्पदा is four-footed, षड्विधा and sixfold. तद् एतद् this (Gāyatrī Brahman) ऋचा in the (following) Rk अभ्यनूक्तम् is (thus) expressed.

5. This well-known Gāyatrī is four-footed and sixfold.¹ This Gāyatrī Brahman is thus expressed in the following Rk :

[¹The Gāyatrī is sixfold in the shape of speech, beings, earth, body, heart and Prāṇa. Though speech and Prāṇa are mentioned to show the relation of Gāyatrī and the heart with all beings, it is taken as a form of the Gāyatrī. The four feet of the Gāyatrī are beings, earth, body, and heart. This also is stated for the purpose of meditation.]

तावानस्य महिमा ततो ज्यायाश्च पुरुषः ।

पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवि ॥ इति ॥६॥

अस्य Of this (Brahman called Gāyatrī) महिमा is the greatness तावान् such. ततः च even than this (Gāyatrī

as world) पुरुषः the Person (Brahman) ज्यायान् is greater. सर्वा (= सर्वाणि) भूतानि all beings (this world) अस्य of Him पादः is a quarter; अस्य of His त्रिपात् (the other) three quarters दिवि in heaven अमृतम् (constitute) immortality इति (signifies the ending of the Mantra).

6. Such is the greatness of this (Brahman called Gāyatrī). The Person is even greater than this. All this world is a quarter of Him, the other three quarters of His (constitute) immortality in heaven.¹

[¹ There is no division in Brahman ; but to make it clear that compared to the phenomenal world Brahman is infinite, the parts are assumed and it is said that Brahman emanates only in one part, whereas in the other three parts It is immortal or unchangeable.]

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥ ७ ॥

अयं वाव स योऽयमन्तः पुरुष आकाशो यो वै सोऽन्तः पुरुष आकाशः ॥ ८ ॥

अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णामप्रवर्तिनी २ श्रियं लभते य एवं वेद ॥ ९ ॥
इति द्वादशः खण्डः ॥ १२ ॥



यत् Which वै verily तत् that ब्रह्म इति is (designated as the three footed) Brahman (through Gāyatrī) तत् that इदम् this वाव indeed यः which (is) पुरुषात् बहिर्धा outside the body अयम् this आकाशः Ākāśa. पुरुषात् बहिर्धा outside the body सः that यः which वै verily आकाशः is the Ākāśa.

अयम् This वाव indeed सः that यः which (is) पुरुषे अन्तः inside the body अयम् this आकाशः Ākāśa. पुरुषे अन्तः inside the body सः that यः which वै verily आकाशः is the Ākāśa.

अयम् This वाव indeed सः that यः which (is) हृदये अन्तः within (the lotus of) the heart अयम् this आकाशः Ākāśa. तत् that (Brahman called the Ākāśa in the heart) एतत् this पूर्णम् is all-filling अप्रवर्ति and unmoving, unchanging. यः he who एवम् thus वेद knows (Brahman), पूर्णम् all-filling अप्रवर्तिनीम् and unchanging श्रियम् prosperity लभते gets.

7-9. That¹ which is (designated as) Brahman, even that is this Ākāśa outside the body. That which is the Ākāśa outside the body, even that is the Ākāśa inside the body. That which is the Ākāśa inside the body, even that is this Ākāśa within the (lotus of the) heart.² This Brahman is all-filling³ and unchanging.⁴ He who knows (Brahman) thus, gets all-filling and unchanging prosperity.⁵

[¹ Brahman as Gāyatrī which is to be worshipped, is again to be meditated upon in the Ākāśa of the heart. For this, the discussion on the latter is begun.

² Though the Ākāśa is one, it is divided into three parts because of the variety of experiences. So it is only a division of the adjunct. In the waking state, objects giving pleasure are felt in the outside Ākāśa; but there is much unhappiness also. In the dream state, pleasure is enjoyed with the mind in the Ākāśa inside the body; the unhappiness is comparatively less there. In deep sleep, when the function of the intellect disappears, only joy, free from all pain, is felt in the Ākāśa of the heart. Thus by gradually confining the Ākāśa within the heart, it is shown that this place is the supreme one. So the mind must be concentrated in the Ākāśa of the heart.

³ That is, Brahman is not merely confined in the Ākāśa of the heart; It is omnipresent.

⁴ Other beings are perishable being changeable and limited; but the Brahman in the Ākāśa of the heart is unchanging and imperishable.

⁶ This is a secondary result. The primary result is the realization of Brahman. The knower becomes liberated in this very life, i.e. becomes Brahman.]

SECTION THIRTEEN

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य
 प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजो-



अन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं
वेद ॥ १ ॥

तस्य एतस्य हृदयस्य Of the said heart (there are) इ वै
indeed पञ्च five देवसुषयः doors guarded by the gods.
अस्य of this (heart) सः (he who is in) that यः which
प्राञ्चुषिः is the eastern door, hole सः he प्राणः is Prāṇa.
तत् he चक्षुः is the eye, सः he आदित्यः is the sun. तत्
that (Brahman called Prāṇa) एतत् this तेजः bright-
ness अन्नाद्यम् and the source of food इति as उपासीत
should be meditated upon. यः he who एवम् thus वेद
meditates, तेजस्वी resplendent अन्नादः and an eater of
food भवति becomes.

1. Of the said heart,¹ there are, indeed, five
doors² guarded by the gods. (He who is in)
that which is the eastern door³ of this, is
Prāṇa. He is the eye, he is the sun.⁴ This
(Brahman called Prāṇa) should be meditated
upon as brightness⁵ and as the source of food.⁶
He who meditates thus, becomes resplendent
and an eater of food.⁷

[¹ As a part of the meditation on Brahman called
Gāyatrī, this meditation on the door-keepers is being
prescribed. Just as in the ordinary world, if the
door-keepers are pleased, one may easily approach
the king, so, too, in the present case.]

² The door-ways through which one can get at the heavenly regions.

³ The particular breath that moves forward along the opening in the heart of a man sitting facing the east.

⁴ The sun, the deity of the eye, resides in the eye and sees forms; so it is identical with the eye. Again without Prāṇa, the eye etc. cannot function; so they are identical. In the Śruti (Pras'na 3. 8) it is said, 'The sun is the exterior Prāṇa.' Again Prāṇa is all beings also; hence the sun and the Prāṇa are identical. That the sun, the deity of the eye, resides in the eye, is stated by the Śruti (Br. 3.9.20). The external objects of enjoyment remain in the heart as impressions; therefore the sun residing in the external forms is residing in the heart in the form of those impressions. Thus as the Prāṇa resides both in the forms and in the heart, it is called the sun and the eye (cf. Ch. 3.19. 1-2).

⁵ Both as the eye and as the sun, the Brahman known as Prāṇa is bright.

⁶ 'From the sun comes rain, from rain food, and then the creatures are born.' Therefore the sun is the beginning of this causal chain.

⁷ This is a secondary result. Satisfying the gate-keeper through meditation and realizing with his help the Supreme Self form the primary result.]

अथ योऽस्य दक्षिणः मुषिः स व्यानस्तच्छ्रोत्रं
स चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी
भवति य एवं वेद ॥ २ ॥

अथ And अस्य of this (heart) यः which दक्षिणः सुषिः is the southern door सः (he who is in) that व्यानः is Vyāna. तत् he श्रोत्रम् is the ear, तत् he चन्द्रमाः is the moon. तत् that (Brahman called Vyāna) एतत् this श्रीः च prosperity यशः च and fame इति as उपासीत should be meditated upon. यः who एवम् thus वेद meditates श्रीमान् prosperous यशस्वी (and) famous भवति becomes.

2. And (he who is in) that which is the southern door of this (heart), is Vyāna.¹ He is the ear, he is the moon.² This (Brahman called Vyāna) should be meditated upon as prosperity and fame.³ He who meditates thus becomes prosperous and famous.

[¹ That is, the air with which vigorous deeds are performed or the air that appears in different joints in various ways (cf. Pras'na 3.6).

² Vyāna is related to both the ear and the moon. About the ear and the moon it is said in the Śruti, 'By means of the ear (of the Virāt) are created the quarters and also the moon.'

³ The ear and the moon are the causes of knowledge and food respectively. Knowledge and food are the cause of prosperity and prosperity is the cause of fame. As Vyāna is related to the ear and the moon, it also has these two attributes.]

अथ योऽस्य प्रत्यङ्मुषिः सोऽपानः सा वाक्सो-
ऽग्निस् देतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो
भवति य एवं वेद ॥ ३ ॥



अथ And अस्य of this (heart) यः which प्रत्यङ् सुविः is the western door सः (he who is in) that अपानः is Apāna. सा he वाक् is speech, सः he अग्निः is fire. तत् that (Brahman called Apāna) एतत् this ब्रह्मवर्चसम् the holy effulgence born of sacred wisdom अन्नाद्यम् (and) the source of food इति as उपासीत should be meditated upon. यः who एवम् thus वेद meditates ब्रह्मवर्चसी radiant with the holy effulgence born of sacred wisdom अन्नादः (and also) an eater of food भवति becomes.

3. And (he who is in) that which is the western door of this (heart), is Apāna.¹ He is speech, he is fire.² This (Brahman called Apāna) should be meditated upon as the holy effulgence³ born of sacred wisdom and as the source of food.⁴ He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.

[¹ The air that moves downward for the purpose of excretion (cf. Ch. 1.3.3).

² Fire, the presiding deity of the organ of speech, is speech. According to the S'ruti (Ch. 5.21.2), speech is Apāna. Hence Apāna, speech and fire are identical.

³ Because it is connected with the duties that are to be performed with the help of sacrificial fire, it is connected with Apāna also.

⁴ With the help of Apāna, food is swallowed; so Apāna is prior to food.]



अथ योऽस्योदङ्मुखिः स समानस्तन्मनः स
पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टि-
मान्भवति य एवं वेद ॥ ४ ॥

अथ And अस्य of this (heart) यः which उदङ् मुखिः
is the northern door सः (he who is in) that समानः is
Samāna. तत् he मनः is the mind, सः he पर्जन्यः is
Parjanya (the rain-god). तत् that (Brahman called
Samāna) एतन् this कीर्तिः च fame व्युष्टिः च and grace इति
as उपासीत should be meditated upon. यः who एवम् thus
वेद meditates कीर्तिमान् famous व्युष्टिमान् (and) graceful
भवति becomes.

4. And (he who is in) that which is the
northern door of this (heart), is Samāna.¹ He
is the mind, he is Parjanya (the rain-god).²
This (Brahman called Samāna) should be
meditated upon as fame³ and grace. He who
meditates thus becomes famous and graceful.

[¹The air that assimilates all food and drink,
reducing them to evenness (cf. Prasna 4. 4).

²According to the S'ruti (Ch. 5. 22. 2) Samāna
is related to the mind. And according to another
Vedic statement, Varuṇa is related to the mind.
One should meditate upon Apāna, mind and Varuṇa,
thus related.

³From the mind comes knowledge; and through
knowledge fame is achieved. Fame here is renown

unknown to oneself, grace is the same within one's knowledge as it is possible to have renown from physical charm.]

अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥ ५ ॥

अथ And अस्य of this (heart) यः which ऊर्ध्वः सुषिः is the upper door सः (he who is in) that उदानः is Udāna. सः he वायुः is the air, सः he आकाशः is the Ākāśa. तत् that (Brahman called Udāna) एतत् this ओजः च strength महः च and nobility इति as उपासीत should be meditated upon. यः who एषम् thus वेद meditates ओजस्वी strong महस्वान् (and) noble भवति becomes.

5. And (he who is in) that which is the upper door of this (heart), is Udāna.¹ He is the air, he is the Ākāśa.² This (Brahman called Udāna) should be meditated upon as strength and nobility.³ He who meditates thus becomes strong and noble.

[¹The air that proceeds upwards from the sole of the foot; it also aids all efforts for one's improvement (cf. Pras'na 4. 4).

²The interrelated air, Ākāśa and Udāna should be meditated upon. According to the S'ruti (Ch. 5. 23. 2)



air and Udāna are identical. Ākāśa is the substratum of the air. And it is said in the Śruti (Ch. 5. 23. 2): 'If air is satisfied, Ākāśa also is satisfied.' Therefore they are identical.

Both air and Ākāśa are the causes of strength, and both are great.]

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य
द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य
द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं
य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वार-
पान्वेद ॥ ६ ॥

ते एते These वै verily पञ्च five ब्रह्म-पुरुषाः the persons under Brahman स्वर्गस्य लोकस्य of the heavenly world द्वारपाः the sentinels. सः he यः who एतान् these एवम् thus स्वर्गस्य लोकस्य of the heavenly world द्वारपान् the sentinels पञ्च five ब्रह्मपुरुषान् persons under Brahman वेद adores (and satisfies them), अस्य his कुले in the family वीरः a hero जायते is born. यः who एतान् these एवम् thus स्वर्गस्य लोकस्य of the heavenly world द्वारपान् the sentinels पञ्च five ब्रह्मपुरुषान् persons under Brahman वेद adores, सः he स्वर्गम् लोकम् the heavenly world प्रतिपद्यते reaches.

6. These, verily, are the five persons under Brahman, the sentinels¹ of the heavenly world. He who adores thus these five persons



under Brahman, the sentinels of the heavenly world, in his family is a hero born.² He who adores thus these five persons under Brahman, the sentinels of the heavenly world, reaches the heavenly world.

[¹The five persons described above in connection with the five doors are the door-keepers of the Brahman in the heart, similar to the gate-keepers of a king. As 'Rāja-puruṣa' means those who minister to the king, 'Brahma-puruṣa' means those who minister to Brahman. Like the door-keepers they also can open or close the entrance to the path of the realization of Brahman. It is a fact of ordinary experience that so long as the sense-organs, the door-keepers, are not controlled, the mind refuses to rest in the Brahman in the heart on account of its attachment to external objects. When the sense-organs are controlled properly and are identified through meditation with their presiding deities such as the sun and the rest, then they themselves help in attaining the knowledge of Brahman. (cf. Kaṭha. 2.1.1.)

²A heroic son is born in the family of this worshipper because of the worship of the heroic, heavenly sentinels. The Vedic law is that a person is inclined to the worship of Brahman only when his debts are discharged by his descendant. Thus the son becomes a cause for the attainment of heavenly regions which is not separate from the result of this Upāsanā.]



अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु
सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदम-
स्मिन्नन्तः पुरुषे ज्योतिस्तस्यैषा दृष्टिर्यत्रैतदस्मिञ्छरीरे
संस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णा-
वपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति
तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति
य एवं वेद य एवं वेद ॥ ७ ॥ इति त्रयोदशः
खण्डः ॥ १३ ॥

अथ Again, अतः दिवः this heaven परः (= परम्) above
विश्वतः everything पृष्ठेषु above सर्वतः all पृष्ठेषु above
अनुत्तमेषु उत्तमेषु लोकेषु in the incomparably good and
the highest worlds यत् ज्योतिः the light (of Brahman)
that दीप्यते shines (as self-effulgent) तत् वाव even that
इदम् ज्योतिः is this light, इदम् this यत् which (is) अस्मिन्
पुरुषे अन्तः within the body of man. यत्र when अस्मिन् शरीरे
in this body संस्पर्शेन on touching उष्णिमानम् of warmth
एतत् विजानाति one has a perception तस्य एषा दृष्टिः this
(light) can be seen inasmuch as. यत्र when कर्णे the
ears अपिगृह्य on closing निनदम् the sound (of a chariot)
इव like, नदथुः the bellowing of a bull इव like, ज्वलतः
अग्नेः (the sound) of a blazing fire इव like एतत् उपशृणोति
one hears something तस्य एषा श्रुतिः it can be heard
inasmuch as. तत् एतत् on this light दृष्टम् च seen श्रुतम् च
and heard इति as उपासीत one should meditate. यः who



एवम् thus वेद meditates on (this) चक्षुष्यः beautiful श्रुतः (and) illustrious भवति becomes. यः एवम् वेद (Repetition indicates reverence to the topic).

7. Again,¹ the light of Brahman that shines above this heaven, above everything, above all,² in the incomparably good and the highest worlds, even this is the light within the body of man.³ This light can be seen inasmuch as one has a perception of warmth⁴ when one touches the body. It can be heard inasmuch as, on closing the ears, one hears something like the sound of a chariot or the bellowing of a bull, or the sound of a blazing fire. One should meditate on this light as seen and heard. One who meditates on this thus, becomes beautiful and illustrious—yea, one who meditates thus.

[¹ How to meditate on Brahman who shines in His own glory above even heaven is now being shown in the symbol of the form of light in the body.

² That is, above the transmigratory existence.

³ The regions of Satya etc., wherein reside Hiranya-garbhā and the like are the highest, because they are very near to Brahman, and the light of Brahman shines more in these regions.

⁴ The light of Brahman has entered into the body for the purpose of differentiating name and form.



The warmth of the body signifies the presence of this light. The warmth of the body is the sign of the life of creatures also, for when they die, their bodies become cold. It is said in the S'ruti also that this light merges in the Supreme Deity (Ch. 6. 15. 2). Therefore warmth is a distinguishing mark of this light.]

SECTION FOURTEEN

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो
भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥ १ ॥

सर्वम् All खलु verily इदम् this (universe) ब्रह्म is Brahman. तत्-ज-ल-अन् इति (for) from Him do all things originate, into Him do they dissolve and by Him are they sustained. शान्तः in tranquillity उपासीत one should meditate on (Him). अथ for खलु indeed पुरुषः one, a person क्रतुमयः is (such) as is one's faith—अस्मिन् लोके in this world पुरुषः one यथा-क्रतुः as one's faith भवति is इतः hence प्रेत्य on departing (cf. Gītā 8. 6) तथा such भवति one becomes. [अतः therefore] सः one क्रतुम् faith कुर्वीत let (one) cultivate.

1. Verily,¹ all this universe is Brahman. From Him do all things originate, into Him do they dissolve and by Him are they sustained.²

On Him should one meditate in tranquillity.³ For as is one's faith, such indeed one is;⁴ and as is one's faith in this world, such one becomes on departing hence. Let one, therefore, cultivate faith.

[¹ After the description of the meditation on Brahman with the help of symbols, the description of the meditation on Brahman with attributes is here begun.

² The phrase 'tajjalān' is a compressed expression significantly employed by this Upaniṣad to enunciate the central principle of devout meditation and worship. Worship and meditation imply the highest object on which the mind of the worshipper should be fixed and that supreme object is the cause, support and goal of the universe. These characteristics of the Supreme Being are cryptically brought out by the syllables 'ja', 'la', and 'an' in the expression standing respectively for the verbal roots 'jan', 'li', and 'an' denoting origination, dissolution and continuation of existence. Since Brahman is the one background of the visible universe, which has no existence apart from it, all this is Brahman alone.

³ That is, with the control of mind and senses. When everything is Brahman, how can there be hatred or attachment?

⁴ The term 'kratu' literally means in Vedic literature plan, intention, resolution, determination, purpose and understanding. It is translated here as 'faith' because this word implies not only the



resolution and determination which should characterize the will of a religious aspirant but also the feeling of assurance which is essential for the religious endeavour taught here.]

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाश-
शात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिद-
मभ्यात्तोऽवाक्यनादरः ॥ २ ॥

एष म आत्मान्तर्हृदयेऽणीयान्त्रीहेर्वा यवाद्वा सर्षपाद्वा
श्यामाकाद्वा श्यामाकतण्डुलाद्वैष म आत्मान्तर्हृदये
ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायाने-
भ्यो लोकेभ्यः ॥ ३ ॥

मनोमयः (He) who is permeating the mind प्राणशरीरः who has Prāṇa for his body भारूपः whose nature is consciousness सत्यसङ्कल्पः whose resolve is infallible आकाश-
शात्मा whose own form is like Ākāśa सर्वकर्मा whose creation is all that exists सर्वकामः whose are all the (pure) desires सर्वगन्धः who possesses all the (agreeable) odours सर्वरसः who possesses all the (pleasant) tastes, सर्वम् all इदम् this अभ्यात्तः who exists pervading, अवाक्यी who is without speech (and other senses) अनादरः who is free from agitation and eagerness—

एषः this (described in this manner) मे my आत्मा Ātman अन्तः-हृदये residing in (the lotus of) the heart वीहेः वा than a grain of paddy यवात् वा or than a barley corn



सषपात् वा or than a mustard seed श्यामाकात् वा or than a grain of millet श्यामाक-तण्डुलात् वा or than the kernel of a grain of millet अणीयान् is smaller. एषः this मे my आत्मा Ātman अन्तर्हृदये residing in (the lotus of) the heart पृथिव्याः than the earth ज्यायान् is greater, अन्तरिक्षात् than the sky ज्यायान् greater, दिवः than heaven ज्यायान् greater, एभ्यः लोकेभ्यः than (all) these worlds ज्यायान् greater.

2-3. He,¹ who is permeating the mind,² who has Prāṇa for his body,³ whose nature is consciousness,⁴ whose resolve is infallible,⁵ whose own form is like Ākāśa,⁶ whose creation is all that exists, whose are all the pure desires,⁷ who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses),⁸ who is free from agitation and eagerness⁹—this my Ātman,¹⁰ residing in (the lotus of) the heart—is smaller than a grain of paddy, than a barley corn, than a mustard seed, than a grain of millet or than the kernel of a grain of millet. This my Ātman residing in (the lotus of) the heart is greater than the earth, greater than the sky, greater than heaven,¹¹ greater than all these worlds.

[¹The nature of the faith enjoined in the previous passage is now described.



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² The mind functions in conjunction with the appropriate objects contacted through the senses. But being constituted of material elements the mind operates only when it is permeated by the intelligence of Ātman or Spirit. Hence Ātman is described as above, with the mind for its conditioning factor or adjunct.

³ Prāṇa is here the subtle body possessing the power of knowledge and action. Though this adjective is applicable to Jīva it is applied to Brahman because of their identity (cf. Muṇḍaka 8.2.7).

⁴ According to the Upaniṣads Ātman is of the nature of Caitanya-jyotis, the ultimate principle of Intelligence, the nearest analogy to which is light which is capable of illuminating all and permeating other objects and dispelling darkness. Unlike naturalistic science which explains intelligence in terms of physical operations, the Upaniṣadic doctrine teaches it as the original principle, Ātman or Spirit, which is responsible for the sustenance of the universe and the functions of the mind.

⁵ Whatever is resolved in the Divine Mind infallibly comes to pass.

⁶ The Upaniṣad either compares or metaphorically identifies Ātman with ether because omnipresence, subtlety, and absence of form, colour and the like are characteristics common to both.

⁷ Although the text gives only qualities in general, it is interpreted that only pure, agreeable, and



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virtuous forms of those qualities are possessed by the Ātman, who is mentioned here not only as the Jīva but also as the Divine Ruler (cf. Gītā 7.7-11).

⁸ By extension. (cf. S'Ve. 3.19.)

⁹ The Divine Ruler is ever perfect and therefore has no unfulfilled desires like ordinary souls, who are tossed by many desires, constantly agitated by the prospects of enjoying what is present and eager for what is absent.

¹⁰ Now the identity of the individual Self with the Supreme Self is being stated.

¹¹ A grain of paddy, barley, mustard, millet and its kernel, mentioned in the order of lessening magnitude, as a comparison for the Ātman dwelling in the heart, would seem to indicate that the Ātman is of extremely small dimension like an atom. But this is not the intention of the Śruti, which wants to convey only the extreme subtlety of the Spirit. So in the second part of this passage it declares that the Ātman is not only vaster than the earth but in magnitude surpasses all that exists.]

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिद-
मभ्यात्तोऽवाक्वनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैत-
मितः प्रेत्याभिसम्भवितास्मीति यस्य स्याद्द्धा न
विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥४॥
इति चतुर्दशः खण्डः ॥ १४ ॥



सर्वकर्मा (He) whose creation is all that exists सर्वकामः whose are all the (pure) desires सर्वगन्धः who possesses all the (agreeable) odours सर्वरसः who possesses all the (pleasant) tastes सर्वम् all इदम् this अभ्यात्तः who exists pervading अवाकी who is without speech (and other senses) अनादरः who is free from agitation and eagerness एषः He मे my आत्मा is Ātman अन्तर्हृदये residing in (the lotus of) the heart—एतत् He ब्रह्म is Brahman. इतः hence प्रेत्य departing एतम् अभिलम्भ-वितास्मि I shall attain to His being इति this अद्वा true faith यस्य स्यात् one who possesses न विचिकित्सा अस्ति has no (further) doubt इति ह् thus शाण्डिल्यः S'āṇḍilya आह स्म declared. शाण्डिल्यः (Repetition indicates reverence).

4. He, whose creation is all that exists, whose are all the pure desires, who possesses all the agreeable odours and all the pleasant tastes, who exists pervading all this, who is without speech (and other senses), who is free from agitation and eagerness,¹ He is my Ātman² residing in (the lotus of) the heart; He is Brahman. On departing hence I shall attain to His being.³ One who possesses this true faith, has no further doubt. Thus declared S'āṇḍilya—yea, S'āṇḍilya.

[¹The Divine Ruler endowed with the above qualifications is to be meditated upon. According

to S'ri S'aṅkarācārya the object of meditation is the Divine Reality indicated by the qualities described above and not the mere possession of those attributes.

²The subject of meditation here is Paramātman, the Real Self, and not Pratyagātman, or the immediate Self of the speaker. If the latter were the intention the qualification 'my' would be superfluous.

³The ultimate result is not attained by a worshipper of Brahman with attributes if he has the knowledge of truth only once. He is to think about that knowledge even at the moment of his death; then only he goes to the Brahmaloка and attains to His being through gradual liberation.]

SECTION FIFTEEN

अन्तरिक्षोदरः कोशो भूमिबुधो न जीर्यति ।

दिशो ह्यस्य स्रक्तयो द्यौरस्योत्तरं विलम् ।

स एष कोशो वसुधानस्तस्मिन्विश्वमिदं श्रितम् ॥१॥

अन्तरिक्ष-उदरः Having the sky as its hollow भूमि-
 बुधः (and) the earth for its (curved) bottom कोशः the
 chest (i.e. the universe) न जीर्यति does not decay.
 दिशः the quarters (are) हि indeed अस्य its छक्तयः
 corners, द्यौः and heaven (is) अस्य its उत्तरम् upper विलम्
 hole (lid). सः एषः this well-known कोशः chest वसुधानः
 is the container of wealth तस्मिन् in it इदम् विश्वम् all
 things श्रितम् rest.



1. The chest¹ (i.e. the universe), having the sky as its hollow and the earth for its (curved) bottom, does not decay.² The quarters are indeed its corners and heaven its upper lid. This well-known chest is the container of wealth. All things³ rest in it.

[¹ The meditation which follows is meant to bring about the longevity of a son, which is necessary for the welfare of the father in after-life. A son who has long life alone can acquire the knowledge contained in the vast extent of the Vedas and perform duties prescribed therein for the benefit of himself and his forefathers (cf. Br. 1.5.17).

² This is not the absolute negation of decay or destruction but continuation for an incalculably long period (a day of Brahmā consisting of four thousand human Yugas), for destruction is negated absolutely only for the state of liberation or union with Brahman.

³ 'All things' (idam vis'vam) implies, in religious parlance, the sum total of creatures, the results of their acts and the means whereby those results are brought about.]

तस्य प्राची दिग्जुहूर्नाम सहस्राना नाम दक्षिणा
राज्ञी नाम प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः
स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोद२ रोदिति



सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा पुत्रोद-
रुदम् ॥ २ ॥

तस्य Of that (chest) प्राची eastern दिक् the quarter
जुहुः Juhū नाम is named, दक्षिणा the southern (quarter)
सहमाना Sahamānā नाम is named, प्रतीची the western
(quarter) राज्ञी Rājñī नाम is named, उदीची and the
northern (quarter) सुभृता Subhūtā नाम is named. वायुः
the air (is) तासाम् their वत्सः calf. यः who दिशाम् of the
quarters वत्सम् the calf एतम् this वायुम् air एवम् thus
(as immortal) वेद knows, सः he पुत्रोदम् in mourning
for his son न never रोदिति weeps. सः अहम् I (wishing
my son's longevity) दिशाम् of the quarters वत्सम् the
calf एतम् this वायुम् air एवम् thus वेद worship पुत्रोदम्
to mourn my son मा [अ]रुदम् may I never weep.

2. Of that¹ chest, the eastern quarter is
named Juhū,² the southern is named Saha-
mānā,³ the western is named Rājñī⁴ and the
northern is named Subhūtā.⁵ The air is their
calf.⁶ He who knows this air, the calf of the
quarters, thus (as immortal), never weeps in
mourning for his son. I, wishing my son's
longevity, worship thus this air, the calf of the
quarters. May I never weep to mourn⁷ my son.⁸

[¹The quarters of the world-chest are mentioned
here by name for the purpose of special meditation.



² In a sacrifice oblations are offered into the consecrated fire with ladles. There are four types of them separately known as Dhruvā, Upabhṛt, Juhū and Sruk. The Adhvaryu priest pours the offerings placed in the Juhū held by his right hand chanting the Mantras. This fact has given rise to the notion that the eastern quarter, facing which the oblations are offered, is also called Juhū.

³ The Sahamānā is the region of Yama, in which people suffer the results of evil deeds.

⁴ Rājñī is so called because it is ruled by its king Varuṇa or because it is red with the colours of evening.

⁵ Subhūtā is so called because it is ruled by such prosperous deities as Kubera and others.

⁶ Because air is the product of the quarters.

⁷ That is, it is the wish of the father that his son should outlive him.

⁸ Meditating upon the Puruṣa or the Universal Person ensouling the threefold world and the four quarters as his consorts and air as the child, one should repeat the following Mantra.]

अरिष्टं कोशं प्रपद्येऽमुनामुनामुना प्राणं प्रपद्येऽमुना-
मुनामुना भूः प्रपद्येऽमुनामुनामुना भुवः प्रपद्येऽमुना-
मुनामुना स्वः प्रपद्येऽमुनामुनामुना ॥ ३ ॥

अरिष्टम् कोशम् In the imperishable chest प्रपद्ये I take
refuge अमुना अमुना अमुना for such and such and such,



प्राणम् in Prāṇa प्रपद्ये अमुना अमुना अमुना. भूः in Bhūḥ प्रपद्ये अमुना अमुना अमुना. भुवः in Bhuvah प्रपद्ये अमुना अमुना अमुना. स्वः in Svah प्रपद्ये अमुना अमुना अमुना.

3. I take refuge in the imperishable chest for such and such and such.¹ I take refuge in Prāṇa for such and such and such. I take refuge in Bhūḥ for such and such and such. I take refuge in Bhuvah for such and such and such. I take refuge in Svah for such and such and such.

[¹ That is, for the sake of the long life of my son so and so. The name of the son is to be repeated three times, denoted by the word 'such'.]

स यदवोचं प्राणं प्रपद्ये इति प्राणो वा इदं सर्वं भूतं यदिदं किञ्च तमेव तत्प्रापत्सि ॥ ४ ॥

सः [अहम्] I यत् when अवोचम् said, प्राणम् in Prāṇa प्रपद्ये I take refuge इति—(it was because) यत् इदम् किम् च whatsoever exist इदम् सर्वम् भूतम् all these beings वै indeed प्राणः are Prāṇa—तत् so (it was that) तम् in this एव alone प्रापत्सि I took refuge.

4. When I said, 'I take refuge in Prāṇa', (it was because) all these beings, whatsoever exist, are indeed Prāṇa. So it was in this alone that I took refuge.



अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं
प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥ ५ ॥

अथ Then यत् when अवोचम् I said भूः in Bhūḥ प्रपद्ये
I take refuge इति—पृथिवीम् in the earth प्रपद्ये, अन्तरिक्षम्
in the sky प्रपद्ये, दिवम् in heaven प्रपद्ये—इति एव only
तत् this अवोचम् I said.

5. Then when I said, 'I take refuge in
Bhūḥ', I said only this: 'I take refuge in the
earth, I take refuge in the sky, I take refuge in
heaven.'

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य
आदित्यं प्रपद्य इत्येव तदवोचम् ॥ ६ ॥

अथ Then यत् when अवोचम् I said भुवः in Bhuvah
प्रपद्ये I take refuge इति—अग्निम् in Fire प्रपद्ये, वायुम् in
Air प्रपद्ये, आदित्यम् in the Sun प्रपद्ये—इति एव only तत् this
अवोचम् I said.

6. Then when I said, 'I take refuge in
Bhuvah', I said only this: 'I take refuge in
Fire, I take refuge in Air, I take refuge in the
Sun.'

अथ यदवोचं स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं
प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥ ७ ॥
इति पञ्चदशः खण्डः ॥ १५ ॥

अथ Then यत् when अवोचम् I said स्वः in Svah प्रपद्ये I take refuge इति—ऋग्वेदम् in the R̥gveda प्रपद्ये, यजुर्वेदम् in the Yajurveda प्रपद्ये, सामवेदम् in the Sāmaveda प्रपद्ये—इति एव only तत् this अवोचम् I said ; तत् अवोचम् (Repetition indicates the importance of the topic).

7. Then, when I said, 'I take refuge in Svah', I said only this : 'I take refuge in the R̥gveda, I take refuge in the Yajurveda, I take refuge in the Sāmaveda—yea, that was what I said.'

SECTION SIXTEEN

पुरुषो वाव यज्ञस्तस्य यानि चतुर्विंशतिवर्षाणि
तत्प्रातःसवनं चतुर्विंशत्यक्षरा गायत्री गायत्रं प्रातः-
सवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव
एते हीदः सर्वं वासयन्ति ॥ १ ॥

पुरुषः Man वाव truly यज्ञः is the sacrifice. तस्य यानि which he passes (first) चतुः-विंशति-वर्षाणि the twenty-four years तत् they प्रातः-सवनम् are the morning libation ; गायत्री (for) the Gāyatrī metre चतुः-विंशति-अक्षरा is made up of twenty-four syllables, प्रातःसवनम् and the morning libation गायत्रम् is related to the Gāyatrī metre. वसवः the Vasus अस्य तत् with this (part of the Puruṣa sacrifice) अन्वायत्ताः are connected.



प्रणाः the Prāṇas वाव indeed वसवः are the Vasuṣ, ते they हि for इदम् this सर्वम् all वासवन्ति make stable.

1. Man,¹ truly, is the sacrifice. The twenty-four years which he passes (first) are the morning libation, for the metre Gāyatrī is made up of twenty-four syllables, and the morning libation is related to the Gāyatrī metre. With this the Vasus are connected.² The Prāṇas indeed are the Vasus,⁴ for they make all this stable.³

[¹ It is only when a person is living that he enjoys the company of his son and others; hence the meditation and recitation whereby a man can prolong his own life, are now described.

² The sacrifice called Agniṣṭoma of the Somayāga variety has three libations—in the morning, in the midday and in the evening. In this sacrifice a day named Sutyā is set apart for the extraction of the Soma juice for its oblation and for sacramental libation three times. According to the *Aitareya Brāhmaṇa* the metre relating to morning, midday and evening libations are Gāyatrī, Triṣṭubh and Jagatī; and the gods connected with these metres are Agni and the Vasus for the first, Indra and the Rudras for the second and the Vis'vadevas and the Ādityas for the last.

³ That is, they being the deities of the libations are their lords; so they are the lords of this Puruṣa-Yajña (man-sacrifice) also.

⁴ The Vasus (good or bright ones) are gods in the Vedas, generally identified with the Ādityas, Maruts, As'vins, Indra, Uṣas, Rudra, Vāyu, and the like. In later works they denote a divine group or Gaṇa-devatā, and are eight in number differently named.

⁵ The 'Prāṇas' here stands for both the senses and the vital breaths. It is only when the Prāṇa abides in the body that all these creatures continue to live.]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव
 इदं मे प्रातःसवनं माध्यन्दिनं सवनमनुसन्तनुतेति माहं
 प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्देव तत
 एत्यगदो ह भवति ॥ २ ॥

एतस्मिन् वयसि During this period of life तम् him
 किम्-चित् anything (e.g. illness) उपतपेत् causes pain
 चेत् if, सः he ब्रूयात् should repeat (this Mantra)—प्राणाः
 वसवः O Prāṇas, Vasus मे of mine इदम् this प्रातःसवनम्
 morning libation माध्यन्दिनम् सवनम् with the midday
 libation अनुसन्तनुत unite इति. यज्ञः अहम् I who am a
 sacrifice प्राणानाम् वसूनाम् of the Vasus who are the
 Prāṇas मध्ये in the midst मा विलोप्सीय may not be lost
 इति. ततः ह from that (illness) उत्-एति (he) recovers
 ए व surely अगदः ह healthy भवति (and) becomes.

2. During this period of life if anything (e.g. illness) causes him pain, he should repeat:
 O Prāṇas, Vasus, unite this morning libation



of mine with the midday libation.¹ May I who am a sacrifice² not be lost in the midst of the Vasus who are the Prāṇas.³ He surely recovers from that and becomes healthy.

[¹ That is, add the first period of life to the second, so that I may complete my first period and reach the second.]

² The whole duration of life has been already conceived of as a continuous sacrifice, and a man is therefore called a sacrifice. Discontinuity or gap in a sacrifice makes it void of results; so do also disease and sudden death before the span of life ordained by the scriptures is complete.

³ They are the lords of the morning libation.]

अथ यानि चतुश्चत्वारिंशद्वर्षाणि तन्माध्यन्दिनं
सवनं चतुश्चत्वारिंशदक्षरा त्रिष्टुभ्रं माध्यन्दिनं
सवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते
हीदं सर्वं रोदयन्ति ॥ ३ ॥

अथ Now यानि which चतुः-चत्वारिंशत् वर्षाणि (are his next) forty-four years तत् they माध्यन्दिनम् सवनम् are the midday libation, त्रिष्टुभ्रं (for) the Trīṣṭubh metre चतुः-चत्वारिंशत्-अक्षरा is made up of forty-four syllables, माध्यन्दिनम् सवनम् and the midday libation त्रिष्टुभ्रम् is related to the Trīṣṭubh metre. रुद्राः the Rudras अस्य तत् with this (part of the Puruṣa sacrifice)



अन्वायताः are connected. प्राणाः the Prāṇas वाच indeed रुद्राः are the Rudras, एते they हि for इदम् this सर्वम् all रोदयन्ति cause to weep.

3. Now, (his next) forty-four years are the midday libation,¹ (for) the metre Triṣṭubh is made up of forty-four syllables, and the midday libation is related to the Triṣṭubh metre. With this, the Rudras are connected. The Prāṇas indeed are the Rudras, for they cause all this (universe) to weep.²

[¹ The next period of forty-four years and the Prāṇas are to be meditated upon as the midday libation and the Rudras respectively.

² That is, as in the ordinary sacrifice the Rudras are the deities, so also they are the deities where the worshipper himself is considered as a sacrifice. As Gaṇadevatā, the Rudras are eleven in number differently named.]

तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनं सवनं तृतीयसवनमनुसन्तनुतेति माहं प्राणानां रुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥ ४ ॥

ॐ एतस्मिन् वयसि During this period of life तम् him किम्-चित् anything (e.g. illness) उपतपेत् causes pain चेत् if, सः he ब्रूयात् should repeat—प्राणाः रुद्राः O Prāṇas,

Rudras मे of mine इदम् this माध्यन्दिनम् सवनम् midday libation तृतीयम् सवनम् with the third libation अनुमन्तुतु unite इति. अहः अहम् I who am a sacrifice प्राणानाम् रुद्राणाम् of the Rudras who are the Prāṇas मध्ये in the midst ना विलोप्सीय may not be lost इति. ततः ह from that (illness) उत्-एति (he) recovers एव surely अगदः ह healthy भवति (and) becomes.

4. During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Prāṇas, Rudras, unite this midday libation of mine with the third libation. May I, who am a sacrifice, not be lost in the midst of the Rudras who are the Prāṇas.' He surely recovers from that and becomes healthy.

अथ यान्यष्टाचत्वारिंशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिंशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदं सर्वमाददते ॥ ५ ॥

अथ Then यानि which अष्टाचत्वारिंशत् वर्षाणि (his next) forty-eight years तत् they तृतीयसवनम् are the third libation. जगती the Jagatī metre अष्टाचत्वारिंशत्-अक्षरा is made up of forty-eight syllables, तृतीयसवनम् and the third libation जागतम् is related to the Jagatī metre. अस्य तत् with this (part of the Puruṣa sacrifice)



आदित्याः the Ādityas अन्वायताः are connected. प्राणाः the Prāṇas वाव indeed आदित्याः are the Ādityas, एते they हि for इदम् this सर्वम् all आदत्ते accept.

5. Then (his next) forty-eight years are the third libation. The metre Jagatī is made up of forty-eight syllables and the third libation is related to the Jagatī metre. With this, the Ādityas are connected. The Prāṇas indeed are the Ādityas,¹ for they accept all this.

[¹ The Prāṇas are the Ādityas ; for, just as the sun accepts the juice etc., these senses and Prāṇas also receive sound etc. The Upaniṣads make use of various devices to emphasize or to bring home to our mind with vividness some important idea. One of these is the method of instituting an etymological connection, sometimes fancied, between two terms or relations that occur in the same context. In this section mention is made of the Vasus, the Rudras and the Ādityas as resident deities of the three libations and divisions of life. The Prāṇas are identified with them and the unbroken continuity of life through the favour of Prāṇa is prayed for in the text through the employment of the verbs 'vāsa-yanti', 'rodāyanti' and 'ādadate'. These three verbs contain the radical elements (vas, rud and ā+da) also met with in Vasu, Rudra and Āditya. The explanations given in the notes above are based on this similitude.]



तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा
आदित्या इदं मे तृतीयसवनमायुरनुसन्तनुतेति माहं
प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत
एत्यगदो हैव भवति ॥ ६ ॥

एतास्मन् वयसि During this period of life तम् him
किम्-चित् anything (e.g. illness) उपतपेत् causes pain चेत्
if, सः he ब्रूयात् should repeat—प्राणाः आदित्याः O Prāṇas,
Ādityas मे of mine इदम् this तृतीयसवनम् third libation
आयुः to a full length of life अनुसन्तनुत unite (extend)
इति. यज्ञः अहम् I who am a sacrifice प्राणानाम् आदित्यानाम्
of the Ādityas who are the Prāṇas मध्ये in the midst
मा विलोप्सीय may not be lost इति. ततः ह from that
(illness) उत्-एति (he) recovers एव surely अगदः ह
healthy भवति (and) becomes.

6. During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Prāṇas, Ādityas, extend this third libation of mine to a full length of life.¹ May I, who am a sacrifice, not be lost in the midst of the Ādityas who are the Prāṇas.' He surely recovers from that and becomes healthy.

[¹ That is, please complete my sacrifice by allowing me to live up to the full length of life (i.e. 24 + 44 + 48 = 116 years).]



एतद् स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म
एतदुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं
वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं
वेद ॥ ७ ॥ इति षोडशः खण्डः ॥ १६ ॥

तत् एतत् This (doctrine of sacrifice) ह वै well-known
विद्वान् knowing ऐतरेयः Itarā's son महिदासः Mahidāsa आह
स्म said—सः [त्वम्] you (Death) किम् why मे my (body)
एतत् thus उपतपसि do (you) afflict यः who अहम् me अनेन so
न प्रेष्यामि cannot be killed इति. सः ह he षोडशम् वर्षशतम् one
hundred and sixteen years अजीवत् lived. यः who
एवम् thus वेद knows [सः] ह (he) too षोडशम् वर्षशतम् for
one hundred and sixteen years प्रजीवति lives in vigour.

7. Knowing this well-known (doctrine of sacrifice), Aitareya Mahidāsa said, 'Why do you afflict me thus, me who cannot be so killed.'¹ He lived for one hundred and sixteen years. He, too, who knows thus, lives in vigour for one hundred and sixteen years.

[¹ Because of this conviction and knowledge of this sacrifice.]

SECTION SEVENTEEN

स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य
दीक्षाः ॥ १ ॥



सः He (who performs the Puruṣa sacrifice) यत् that अशिशिषति feels hunger, यत् that पिपासति he feels thirst, यत् that न रमते he does not rejoice—ताः all these अस्य of this (sacrifice) दीक्षाः are the initiatory rites.

1. That he (who performs the Puruṣa sacrifice) feels hunger, that he feels thirst, that he does not rejoice—all these are the initiatory rites of this sacrifice.¹

[That is, he is to consider these sufferings as the initiatory ceremony. In the Soma sacrifice the initiation takes place in the following way. Observing restraint in all things the sacrificer, on the first day, should sit on the black skin, put on a turban made of grass, keep the horn of a deer in the corner of his cloth and hold a stick made of the branch of a fig tree in the hand. He is to perform the initiatory sacrifice called Iṣṭi and after initiation should take only milk twice a day. Gradually the quantity of milk is to be reduced and on the last day he should take only the remains of the offerings. During the sacrifice the initiated person must remain fixed till sunset in one place. So this initiatory rite is full of pains; and the pains of life are also similar to the pains of initiation.]

अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥ २ ॥



अथ And यत् that अश्नाति he eats, यत् that पिबति he drinks, यत् that रमते he rejoices—तत् all these उपसदेः Upasadas एति approach.

2. And, that he eats, that he drinks, that he rejoices—all these approach Upasadas.¹

[¹ That is, one should look upon the causes of those pains and their remedies as Upasadas. Upasat is a sacrifice belonging to the variety of Iṣṭis, i.e. the sacrifice with oblations of clarified butter performed in the holy fire. It is begun on the day following the initiatory rites, and is performed according to proper rules twice or thrice daily for three days before the Soma sacrifice. One ought not to take food before initiation, but during Upasat, milk may be taken. So compared to initiation, it gives more happiness. Especially when the conclusion of the sacrifice gradually approaches, the sacrificer gets confidence and courage and becomes more happy. Similarly in our daily lives also, because of the taking of food and drink, pain ceases and joy is attained.]

अथ यद्दसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव
तदेति ॥ ३ ॥

अथ And यत् that हसति he laughs, यत् that जक्षति he eats, यत् that मैथुनम् as one of a couple चरति he



behaves—तत् all these स्तुत-शब्दैः Stuta (Stotra) and S'ashtra एव indeed एति approach.

3. And, that he laughs, that he eats, that he behaves as one of a couple—all these approach Stotra and S'ashtra.¹

[¹ S'amsana means praise or Stuti. The Mantra by which S'amsana is done is called S'ashtra. The Ṛk-mantras when sung in tune become Sāmans; they are the Stotras. In the three libations (cf. note on 8. 16. 1) of Soma sacrifice, the Hotṛ priest and his assistants, Maitrāvaruṇa, Brāhmaṇacchamsī and Acchāvāk sit in their respective places near the fire (Dhiṣṇya) and recite the S'astras. Before each S'ashtra, the Udgātṛ priests sing the Stotra. In the S'ashtra there are some Ṛk-sūktas. These Sūktas are the main part of the S'ashtra. In some Sūktas, the Nivit-mantra (i.e. the Mantra with short words) is to be recited. Both Stotra and S'ashtra are full of sound; laughing etc. correspond to them.]

अथ यत्तपो दानमार्जवमहिंसा सत्यवचनमिति
ता अस्य दक्षिणाः ॥ ४ ॥

अथ And यत् which (are his) तपः austerity दानम् gifts
आर्जवम् uprightness अहिंसा non-violence सत्यवचनम्
truthfulness इति—तः all these अस्य of this (sacrifice)
दक्षिणाः are the largesses (given to the priest).



4. And his austerity, gifts, uprightness, non-violence, and truthfulness—all these are the largesses of this sacrifice.¹

[¹ Austerity etc. should be looked upon as gifts for the priest, for there is similarity between the two. By giving Dakṣiṇā in the ritualistic sacrifice, righteousness increases; austerity etc. in a worshipper's life also produce similar result. Because of these similarities, man must himself be looked upon as a sacrifice—that is the purport of these two sections.]

तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य
तन्मरणमेवावभृथः ॥ ५ ॥

तस्मात् Therefore आहुः (people) say सोष्यति soṣyati (will procreate) असोष्ट asoṣṭa (has procreated) इति. पुनः again अस्य of this (sacrifice) तत् that उत्पादनम् एव is the procreation, birth, मरणम् एव and death अवभृथः is the Avabhṛtha (final) bath.

5. Therefore¹ people say 'soṣyati' (will procreate), and 'asoṣṭa' (has procreated).² Again, that is the procreation of this,³ and death is the Avabhṛta bath.⁴

[¹ Man himself is the sacrifice. Therefore regarding both man and ritualistic sacrifice people say 'soṣyati' and 'asoṣṭa'.



² In the case of man, these two words mean, 'his mother will give birth to him' and 'his mother has given birth to him'. In the case of sacrifice they mean, 'he will extract the Soma juice' and 'he has extracted the Soma juice'.

The root 'sū' means giving birth to a child and the root 'su' means squeezing out the Soma juice. The word 'savana' is derived from both the roots; so 'savana' can be applied in both these meanings. Hence man himself is to be looked upon as the sacrifice. In the case of Puruṣa (man) sacrifice, man is born; and in the case of Soma sacrifice Soma is extracted.

³ Of both it can be said that it has been procreated (asya utpādanam). In the case of man it means that man is born; and in the case of sacrifice it means that it has been commenced. The fact of the man being connected, like the sacrifice, with such expressions as 'soṣyati' and 'asoṣṭa', constitutes his birth (or rebirth).

⁴ As the ritualistic sacrifice concludes with its Avabhṛta (i.e. the bath taken at the end of the sacrifice indicating its completion), man's life concludes with death. At the completion of Soma sacrifice the sacrificer along with his wife takes his bath, changes his clothes and goes back to the place of Devayajana to perform Udaniya Iṣṭi etc. While bathing, the deer skin etc. taken during the intiation are given up. Obsequial rites also are similar.]



तद्वैतद्घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्तवो-
वाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं
प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसंशितमसीति तत्रैते
द्वे ऋचौ भवतः ॥ ६ ॥

घोरः Ghora आङ्गिरसः Āṅgīrasa (of the Āṅgīrasa family) तत् ह एतत् this well-known (doctrine) देवकीपुत्राय कृष्णाय to Devakī's son Kṛṣṇa उक्त्वा having expounded उवाच said—सः he (such a knower) अन्तवेलायाम् at the time of death एतत् this त्रयम् triad प्रतिपद्येत should take refuge in, repeat—अक्षितम् the imperishable असि Thou art, अच्युतम् the unchangeable असि Thou art, प्राणसंशितम् the subtle essence of Prāṇa असि Thou art इति, सः he (Kṛṣṇa on hearing the above) अपिपासः thirstless, without any desire to learn other doctrines एव verily बभूव became. तत्र in regard to this (about the sun propounded in the aforesaid three Yajus Mantras) एते these द्वे two ऋचौ Rk stanzas भवतः there are.

6. Ghora Āṅgīrasa expounded this well-known doctrine to Devakī's son Kṛṣṇa and said, 'Such a knower should, at the time of death, repeat this triad—"Thou¹ art the imperishable, Thou art the unchangeable, Thou art the subtle essence of Prāṇa." (On hearing the above) he² became thirstless. There are these two Rk stanzas in regard to this.

[¹ That is, the Person residing in the sun and identified with Prāṇa. The Puruṣa is the divine form of the Prāṇas.

² That is, Devakī's son Kṛṣṇa. Śrī S'āṅkarā-cārya states that the mention of Kṛṣṇa is only for the purpose of bringing out the excellence of this Vidyā. He says that the desire for Vidyās was quenched in the mind of Kṛṣṇa after listening to the instruction of Ghora Āṅgīrasa. The Mīmāṃsakas whose central dogma is that every syllable of the Śruti is beginningless and eternal would consider the reference to Kṛṣṇa as an Arthavāda and not as an allusion to the historical personality. Students of the history of thought, however, find a definite reference to the teacher of the Gītā in the epithet Devakīputra. This conclusion is rendered probable by the identification of man and sacrifice (corresponding to the Gītā ideal of the dedication of every activity of life to the Divine) and by the long life of Śrī Kṛṣṇa extending to 128 years described in the Bhāgavata while a period of 116 years is considered normal in this Vidyā. In this passage historians find the earliest reference to Śrī Kṛṣṇa which cannot be dismissed as legendary.]

आदित्यस्य रेतसः । उद्वयं तमसस्परि ज्योतिः
 पश्यन्त उत्तरं स्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म

ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥ ७ ॥ इति सप्तदशः
 खण्डः ॥ १७ ॥

प्रब्रह्मस्य Of the ancient One वेतसः who is the 'seed' of the universe आत्-इत् everywhere [पश्यन्ति see].

तमसः [अपनेतुं यत् which dispels] darkness उत्तमम् highest ज्योतिः the light परि-पश्यन्तः having perceived वयम् we, too उत्-अगन्म may reach (it). स्वः our own i.e. the light in our own heart उत्तमम् highest पश्यन्तः having perceived देवत्रा in all gods देवम् shining सूर्यम् (which is) the impeller (of water, rays of light and the Prāṇas) उत्तमम् highest ज्योतिः (that) light [उदगन्म we have reached] इति. ज्योतिः उत्तमम् इति (Repetition indicates the end of the assumption of Puruṣa sacrifice).

7. (Those knowers of Brahman who have purified their mind through the withdrawal of the senses and other means like Brahmācārya) see everywhere (the day-like supreme light) of the ancient One who is the seed of the universe, (the light that shines in the Effulgent Brahman).¹

May we, too, having perceived the highest light which dispels darkness, reach it. Having perceived the highest light in our own heart we have reached that highest light, which is the dispeller (of water, rays of light and the

Prānas), shining in all gods—yea, we have reached that highest light.²

[¹ This first Rk (Rgveda 8. 6. 30), of which a portion only is given in the text, is similar in ideas to Rgveda 1.22.20.

² This is the second Rk (Rgveda 1.50.10).]

SECTION EIGHTEEN

मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मे-
 त्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥ १ ॥

मनः The mind ब्रह्म is Brahman इति thus उपासीत one should meditate, इति this अध्यात्मम् is (the meditation) with regard to the body (including the mind). अथ next अधिदैवतम् (the meditation) with regard to the gods—आकाशः the Ākāśa ब्रह्म s Brahman इति thus (one should meditate). अध्यात्मम् च with regard to the body अधिदैवतम् च and with regard to the gods उभयम् both (the meditations) आदिष्टम् भवति are being enjoined.

1. The mind is Brahman,¹ thus one should meditate—this is (the meditation) with regard to the body (including the mind). Next, the meditation with regard to the gods—the Ākāśa is Brahman, thus (one should meditate).

Both the meditations, with regard to the body and with regard to the gods are being enjoined.

[¹ In 3.14.2, Brahman has been explained as of the nature of mind and the form of Ākāśa. This description is based upon a partial view of the nature of Brahman. One who cannot look upon Brahman as such is advised to meditate upon mind and Ākāśa as the complete Brahman. Here, in the mind (i.e. in the internal organ) Brahman is intuited; and Ākāśa is all-pervading and without limitations. Moreover, both mind and Ākāśa are subtle. Hence both are suitable symbols of Brahman.]

तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः
 श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः
 पाद आदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं
 भवत्यध्यात्मं चैवाधिदैवतं च ॥ २ ॥

तत् एतत् ब्रह्म This same Brahman (called Mind) चतुष्पात् has four feet—वाक् the organ of speech पादः is one foot, प्राणः Prāṇa (the organ of smell) पादः, चक्षुः the eye पादः, श्रोत्रम् the ear पादः—इति this अध्यात्मम् is with reference to the body. अथ next अधिदैवतम् with reference to the gods—अग्निः Agni (fire) पादः, वायुः Vāyu (air) पादः, आदित्यः Āditya (the sun) पादः, दिशः the quarters पादः, इति thus अध्यात्मम् च अधिदैवतम् च उभयम् एव both (the meditations) आदिष्टम् भवति are enjoined.



2. This same Brahman has four feet: The organ of speech is one foot, Prāṇa (the organ of smell) is one foot, the eye is one foot and the ear is one foot. This is with reference to the body.¹ Next, with reference to the gods:² Agni is one foot, Vāyu is one foot, Āditya is one foot and the quarters are one foot. Thus both the meditations, with reference to the body and with reference to the gods, are enjoined.

[¹ That is, the four-footed character of Adhyātma Brahman called Mind.

² That is, the four-footed character of Adhidaivata Brahman called Ākāśa. Animals like cows etc. stand resting on their four feet. As those legs are attached to their belly, so also are attached speech etc. to the Mind-Brahman, and Agni etc. to the Ākāśa-Brahman.]

वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा
भाति च तपति च भाति च तपति च कीर्त्या यशसा
ब्रह्मवर्चसेन य एवं वेद ॥ ३ ॥

वाक् एव The organ of speech (is) ब्रह्मणः of Brahman (called Mind) चतुर्थः पादः fourth foot, one of the four feet. सः it (foot, speech) अग्निना ज्योतिषा with the light of fire (being lighted well by feeding on oil etc.) भाति च shines तपति च and warms. यः (he) who एवम् thus वेद knows कीर्त्या with fame (issuing from righteous conduct) यशसा with celebrity ब्रह्मवर्चसेन and with the

holy effulgence born of sacred wisdom भाति च shines
 तपति च and warms.

3. The organ of speech is one¹ of the four feet of Brahman (called Mind). With the light of fire² it shines and warms.³ He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.⁴

[¹ Literally, the fourth foot, i.e. related to the other three feet. With the help of four feet animals such as cows go seeking for their food; mind also, with the help of the organ of speech, proceeds to express thoughts. Hence speech is one foot. So also are the organ of smell, the eye and the ear; for, with their help the mind goes to the respective sense-objects.]

²That is, the Ādhidaivika feet are the repository of the Adhyātma feet—with this idea one should meditate. It is to be understood in the same way in other places also.

³That is, is able to express thoughts through speech.

⁴This is the visible result of this meditation. Its invisible result is the realization of Brahman. Similarly it is to be understood in other places.]

प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा
 भाति च तपति च भाति च तपति च कीर्त्या यशसा
 ब्रह्मवर्चसेन य एवं वेद ॥ ४ ॥

प्राणः Prāṇa (the organ of smell). वायुना ज्योतिषा
 with the light of air. (Rest as in ३. 18. ३.)

4. The organ of smell is one of the four feet of Brahman. With the light of air it shines and warms.¹ He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

[¹That is, becomes keen to receive smell and express it.]

चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा
 भाति च तपति च भाति च तपति च कीर्त्या यशसा
 ब्रह्मवर्चसेन य एवं वेद ॥ ५ ॥

चक्षुः The eye. आदित्येन ज्योतिषा with the light of the sun. (Rest as in ३. 18. ३.)

5. The eye is one of the four feet of Brahman. With the light of the sun it shines and warms.¹ He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

[¹That is, becomes keen to see things and express them.]

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा
 भाति च तपति च भाति च तपति च कीर्त्या

यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥ ६ ॥
इत्यष्टादशः खण्डः ॥ १८ ॥

श्रोत्रम् The ear. दिग्भिः ज्योतिषा with the light of the quarters. (Rest as in 3. 18. 3.)

6. The ear is one of the four feet of Brahman. With the light of the quarters it shines and warms.¹ He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom—yea, he who knows thus.

[¹That is, becomes keen to hear sounds and express them.]

SECTION NINETEEN

आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र
आसीत् । तत्सदासीत्समभवत्तदाण्डं निरवर्तत तत्सं-
वत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले
रजतं च सुवर्णं चाभवताम् ॥ १ ॥

आदित्यः The sun ब्रह्म is Brahman इति this आदेशः is the teaching. तस्य of this उपव्याख्यानम् the further explanation (is here given)—इदम् this (universe) अग्रे in the beginning, before creation असत् non-existent एव only आसीत् was. तत् (then) it सत् existent आसीत् became. तत् it समभवत् grew, तत् it आण्डम् (= अण्डम्) an egg निरवर्तत turned into; तत् it



संवत्सरस्थ of one year सात्राम् for a period अशयत lay; तत् (and then) it निरभिद्यत burst open. ते व्याण्डकपाळे (out of) the two halves of that egg-shell रजतम् च (one of) silver सुवर्णम् च and (the other of) gold अभवताम् was.

1. The Sun is Brahman¹—this is the teaching. The further explanation of this (is here given).² Before creation, this universe was non-existent.³ Then it became existent. It grew; it turned into an egg; it lay for a period of one year; (and then) it burst open. Of the two halves of that egg-shell, one was of silver and the other of gold.⁴

[¹ In the last section the sun has been spoken of as a foot of Brahman and now begins the section wherein it is shown that one should look upon it as the entire Brahman.

² Further explanation of this meditation on the sun as Brahman is given for praising it.

³ That is, the universe was not accepted as being existent for it did not differentiate itself into name and form. That which is differentiated or manifested as name and form is alone called Sat and not the undifferentiated. It is not that there was nothing in the beginning, because from Asat (non-existence), Sat (the universe accepted as existent) cannot emerge. And this differentiation or manifestation of name and form of the universe almost always proceeds from the sun; for in its absence, all being pitch dark, nothing could be recognized. This is a laudation

of the sun and it is meant to show that the sun may be looked upon as Brahman. (cf. Tai. 2.7; Ch. 6.2.1.)

⁴ That non-Being which existed before creation was without vibration and quiescent. Prior to its expression as an effect it began to be active and reached the status of Being. This Being vibrated and became, as it were, a seed ready to sprout into the name and form of the universe. Assuming greater concreteness it became the egg which waited one year to burst into two halves of the upper and the lower worlds.]

तद्यद्रजतं सेयं पृथिवी यत्सुवर्णं सा द्यौर्यज्जरायु
 ते पर्वता यदुल्बं समेघो नीहारो या धमनयस्ता नद्यो
 यद्वास्तेयमुदकं स समुद्रः ॥ २ ॥

तत् Of these (two egg-shells) यत् which रजतम् was of silver सा that इयम् this पृथिवी is earth (the lower half of the egg). यत् which सुवर्णम् was of gold सा that द्यौः is heaven (the upper half). यत् which जरायु was the thick (outer) membrane ते that पर्वताः is the mountains. यत् which उल्बम् was the thin (inner) membrane [तत् that] समेघः together with the clouds नीहारः is the mist. याः which धमनयः were the veins, arteries ताः those नद्यः are the rivers. यत् which वास्तेयम् in the lower belly उदकम् was the water सः that समुद्रः is the ocean.

2. Of these, that which was of silver is this earth. That which was of gold is heaven.

That which was the outer membrane is the mountains. That which was the inner membrane is the mist together with the clouds. Those which were the veins' are the rivers. That which was the water in the lower belly is the ocean.

[¹ The foetus having by now become a child.]

अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा
उलूलवोऽनुदतिष्ठन्सर्वाणि च भूतानि सर्वे च कामास्त-
स्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनुत्ति-
ष्ठन्ति सर्वाणि च भूतानि सर्वे च कामाः ॥ ३ ॥

अथ And यत् which तत् that अजायत was born सः
that असौ yonder आदित्यः is the sun. तम् जायमानम् अनु
after he was born उलूलवः (of the form of) loud shouts,
sound of Ulu, Ulu घोषाः sounds उदतिष्ठन् arose; सर्वाणि
च भूतानि (as also) all beings सर्वे च कामाः and all desired
objects. तस्मात् therefore तस्य his उदयम् rise प्रति at
प्रति-आयनम् (his) every return [or—प्रत्यायनम् (his)
setting] प्रति at उलूलवः (of the form of) loud shouts
घोषाः sounds अनु-उत्तिष्ठन्ति arise, सर्वाणि च भूतानि (as also)
all beings सर्वे च कामाः and all desired objects.

3. And that which was born is the yonder sun. After he was born, sounds of the form of loud shouts arose, as also all beings and all



desired objects. Therefore at his rise and his every return (or his setting), sounds of the form of loud shouts arise, as also all beings and all desired objects.

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह
यदेनः साधवो घोषा आ च गच्छेयुरुप च निम्नेडे-
रनिम्नेडेर्न् ॥ ४ ॥ इत्येकोनविंशः खण्डः ॥ १९ ॥
इति छान्दोग्योपनिषदि तृतीयोऽध्यायः ॥ ३ ॥

सः He यः who एतम् this आदित्यम् the sun एवम् thus विद्वान् knowing ब्रह्म Brahman इति as उपारते meditates on; अभ्याशः ह soon साधवः auspicious, pleasant घोषाः sounds यत् which एनम् him आगच्छेयुः च come उपनिम्नेडेर्न् च and continue to delight. निम्नेडेर्न् (Repetition indicates respect for the topic and also the end of the chapter).

4. He who knows the sun thus and meditates on it as Brahman, auspicious¹ sounds will hasten to him and continue to delight him²—yea, will continue to delight.

[¹The sounds, by the enjoyment of which no sin will accrue.

²This is the visible result. The invisible result is the realization of Brahman.]



CHAPTER FOUR

SECTION ONE

ॐ जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी
बहुपाक्य आस स ह सर्वत आवसथान्मापयाञ्चक्रे
सर्वत एव मेऽन्नमत्स्यन्तीति ॥ १ ॥

ॐ Om. जानश्रुतिः Jānasruti (a descendant of the family of Janas'ruta) पौत्रायणः Pautrāyaṇa (great grandson of Janas'ruta) श्रद्धादेयः who made gifts with respect बहुदायी who gave liberally बहुपाक्यः (and) who had much food cooked (for others) आस ह there lived (the indeclinable ह denotes that the fact is based on tradition). सः he सर्वतः everywhere मे of my अन्नम् food अत्स्यन्ति (people) will eat इति (thinking) सर्वतः एव all round आवसथान् rest-houses (distributing food) मापयाञ्चक्रे ह built.

1. Om. There lived Jānasruti Pautrāyaṇa who made gifts with respect, who gave liberally, and who had much food cooked (for others). He built rest-houses all round, thinking, 'Everywhere people will eat of my food.'¹

[¹ It has been explained above how Vāyu and Prāṇa are to be viewed as parts of Brahman ; now direct

meditation on them as Brahman is being enjoined. The teaching is imparted through a story in order to make the subject-matter interesting and also to prescribe the method that should be adopted for the imparting of sacred knowledge. This method enjoins on the part of the seeker respect for the teacher, faith in the teaching and proper remuneration therefor.]

अथ ह हंसा निशायामतिपेतुस्तद्वैव॑ हंसा
 हंसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः
 पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षी-
 स्तच्चा मा प्रधाक्षीरिति ॥ २ ॥

अथ Once हंसा: the swans, flamingoes निशायाम् at night अतिपेतुः द flew along. तत् then हंसः one swan (at the back) हंसम् (another) swan (in the front) एवम् thus अभ्युवाद ह addressed—हो हो Ho, Ho, अयि भल्लाक्ष भल्लाक्ष O Bhallākṣa, Bhallākṣa (one having good sight) जानश्रुतेः पौत्रायणस्य of Jānaśruti Pautrāyaṇa ज्योतिः the effulgence दिवा the day-light, heaven समम् like आततम् has spread. तत् it त्वा you मा प्रधाक्षीः (= प्रधाक्षीत्) lest should scorch, तत् with it मा प्रसाङ्क्षीः do not come in touch इति.

2. Once at night,¹ the swans flew along.² Then one swan addressed another swan thus, 'Ho, Ho, O Bhallākṣa,³ Bhallākṣa, the effulgence



of Jānasruti Pautrāyaṇa has spread like the day-light. Do not come in touch with it, lest it should scorch you.'

[¹ It is to be understood that because of heat, king Jānasruti sought relief on the roof of the palace.

² Some sages or deities, being pleased with the king's faith and generosity, took the shape of swans and flew along within the range of the king's vision.

³ Bhallākṣa = Bhadrākṣa, one having good sight. The word is meant to indicate shortsightedness, and is used here ironically. Because the swan in the front was going to cross the effulgence of the king, the swan at the back cautioned him as a friend.]

तमु ह परः प्रत्युवाच कम्बर एनमेतत्सन्तम्
सयुग्वानमिव रैकमात्येति यो नु कथम् सयुग्वाम्
रैक इति ॥ ३ ॥

परः The other swan (Bhallākṣa) तम् उ to him प्रत्युवाच ह replied—अरे lo एनम् सन्तम् being what he is कम् उ of whom सयुग्वानम् रैकम् Raikva with the cart इव as if he were एतत् this आत्य you describe इति. यः who सयुग्वाम् रैकः is Raikva with the cart कथम् नु of what sort is he इति.

3. Bhallākṣa replied to him, 'Lo, how could you so describe him¹ as if he were Raikva with the cart?' 'Of what sort is this Raikva with the cart?'

[' With a tone of reproach Bhallākṣa said, ' This king is a very ordinary man ; but you speak of him as if he is a great man endowed with high-mindedness, as if he were Raikva with the cart. ']

The sentence may also mean as follows :

' How is this ordinary person so high-souled that you speak of him such words as are applicable only to Raikva with the cart ? ']

यथा कृतायविजितायाधरेयाः संयन्त्येवमेव सर्वं
 तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद
 यत्स वेद स मयैतदुक्त इति ॥ ४ ॥

कृताय-विजिताय To one who has won the Kṛta-cast
 यथा just as अधरेयाः all the lower casts of the dice
 संयन्ति go over, get included in Kṛta, एवम् so प्रजाः the
 creatures यत् किम् च whatsoever साधु good कुर्वन्ति do
 तत् that सर्वम् all एनम् to him अभिसमैति go over ; सः he
 (Raikva) यत् what वेद knows, तत् so also (to him) यः
 who वेद knows. सः such [is he मया by me एतत् thus
 उक्तः who has been spoken of इति. -

4. ' Just as all the lower casts of the dice go over to one who has won the Kṛta-cast ' , so does go over to Raikva whatsoever good the creatures do ; so also to him who knows what Raikva knows. ' ² Such is he who has thus been spoken of by me. ']



[The face of the dice bearing number four is called *Kṛta*. Thus the side bearing three is *Tretā*, the side bearing two is *Dvāpara*, and the side bearing one is *Kali*. Within the higher number is included the lower. In this way, *Tretā* etc. are included in *Kṛta* or *Satya*.

²Because of this knowledge he becomes like *Raikva*, and in their merit the merit of others is included (Br. 4. 3. 32-33 & *Gītā* 2. 46).]

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सञ्जि-
हान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैकमात्थेति
यो नु कथं सयुग्वारैक इति ॥ ५ ॥

यथा कृतायविजितायाधरेयाः संयन्त्येवमेनं सर्वं
तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद
यत्स वेद स मयैतदुक्त इति ॥ ६ ॥

जानश्रुतिः पौत्रायणः *Jānas'ruti Pautrāyaṇa* तत् उ those
(words) उपशुश्राव ह overheard. सः he सञ्जिहानः एव as soon
as he arose क्षत्तारम् to the attendant उवाच ह said—
अरे अङ्ग lo, O friend सयुग्वानम् रैकम् *Raikva* with the cart
इव like आत्थ ह did you praise इति. यः who सयुग्वारैकः
is *Raikva* with the cart कथम् नु what sort of man is
he इति. (Rest as in the foregoing passage.)

5-6. *Jānas'ruti Pautrāyaṇa* overheard those
words. As soon as he arose, he said to the



attendant,¹ 'Lo, did you praise me like Raikva with the cart?'² 'What sort of man is this Raikva with the cart?' (Jānas'ruti repeated the words of the swan): 'Just as all the lower casts of the dice go over to one who has won the Kṛta-cast, so does go over to Raikva whatsoever good the creatures do; and so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me.'

[¹Kṣattā is the name of a member of a caste described as born of Kṣatriya and S'ūdra parents. The duty assigned to him consists of driving the chariot, guarding the door and attending on the master. Since he is the man standing nearby, Jānas'ruti first enquires of him.

²That is, it is not proper to praise me like this; for Raikva only deserves all this praise. Another meaning of this sentence is: 'Go and tell Raikva with the cart that I wish to see him.']

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तं होवाच
यत्रारे ब्राह्मणस्यान्वेषणा तदेनपछेति ॥ ७ ॥

सः That क्षत्ता attendant अन्विष्य having searched (for him) न अविदम् I could not know, find him इति saying or thinking प्रत्येयाय ह came back. तम् to him उवाच ह said (Jānas'ruti)—अरे well यत्र where ब्राह्मणस्य अन्वेषणा the knower of Brahman should be searched



for तत् there एनम् him अर्छ (= ऋच्छ) get, search for इति.

7. The attendant, having searched for him, came back thinking 'I could not find him'. Jānasruti said to him, 'Well, where' the knower of Brahman should be searched for, there search for him.'

[¹ That is, in a lonely place.]

सोऽथस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तं
हाभ्युवाद त्वं नु भगवः सयुग्वा रैक इत्यहं ह्यराः
इति ह प्रतिजज्ञे स ह क्षत्ताविदमिति प्रत्येयाय ॥ ८ ॥
इति प्रथमः खण्डः ॥ १ ॥

सः He शकटस्य अधस्तात् [अधस्थितम् to a man sitting] under a cart पामानम् eruptions on (his) skin कषमाणम् (and) scratching उप near उपविवेश (came and) sat (with humility), तम् him अभ्युवाद ह and asked— भगवः revered sir त्वम् नु are you सयुग्वा रैकः Raikva with the cart इति. अरा well, fellow अहम् हि yes, I am इति saying this प्रतिजज्ञे ह (he) admitted. सः that क्षत्ता attendant अविदम् I have found (him) इति thinking प्रत्येयाय ह returned.

8. (After searching) he came to a man sitting under a cart and scratching eruptions on his skin and, sitting near him, asked him,



Revered sir, are you Raikva with the cart ?
'Well, fellow, yes, I am', he admitted. Thinking
'I have found him', the attendant returned.

SECTION TWO

तद् ह जानश्रुतिः पौत्रायणः षट् शतानि गवां
निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तं हाभ्यु-
वाद ॥ १ ॥

रैकेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथो-
ऽनु म एतां भगवो देवतां शाधि यां देवतामुपास्स
इति ॥ २ ॥

तद् ३ Then (on hearing this) जानश्रुतिः पौत्रायणः Jāna-
sruti Pautrāyana गवाम् षट्शतानि six hundred cows निष्कम्
a gold necklace अश्वतरीरथम् (and) a chariot drawn by
mules, तद् that (wealth) आदाय took with him and
प्रतिचक्रमे ह went (to Raikva), तम् him अभ्युवाद ह and
addressed (thus)- रैके O Raikva इमानि गवाम् षट्शतानि
(here are for you) these six hundred cows अयम् निष्कः
this gold necklace अयम् अश्वतरीरथः (and) this chariot
drawn by mules. भगवः (now) revered sir याम् देवताम्
the deity whom उपास्से you worship एताम् देवताम्
about that deity मे me अनुशाधि instruct इति.

1-2. On hearing this, Jānasruti Pautrāyana
took with him six hundred cows, a gold



necklace, and a chariot drawn by mules and went to Raikva and addressed him thus: 'O Raikva, (here are for you) these six hundred cows, this gold necklace, and this chariot drawn by mules. Now, revered sir, instruct me about the deity whom you worship.'

तमु ह परः प्रत्युवाचाह हारत्वा शूद्र तवैव सह
गोभिरस्त्विति तद् ह पुनरेव जानश्रुतिः पौत्रायणः
सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रति-
चक्रमे ॥ ३ ॥

परः The other man (Raikva) तम् उ him प्रत्युवाच ह answered (thus)—अह Ah (this particle indicates displeasure) शूद्र O Sūdra हार-इत्वा gold necklace together with the chariot गोभिः सह with the cows तत्र एव with you अस्तु let this remain इति. तत् उ thereupon जान-श्रुतिः पौत्रायणः Jānas'ruti Pantrāyaṇa पुनः एव again गवाम् सहस्रम् one thousand cows निष्कम् a gold necklace अश्वतरीरथम् a chariot drawn by mules दुहितरम् (and his) daughter, तत् all these आदाय took with him and प्रतिचक्रमे ह went over (to Raikva).

3. The other man answered him thus: 'Ah, O Sūdra,' let this gold necklace together with the chariot and the cows remain with you.' Thereupon Jānas'ruti Pantrāyaṇa again took



with him one thousand cows, a gold necklace, a chariot drawn by mules and his daughter and went over to Raikva.

[¹ According to S'rī S'aṅkara and the *Brahmasūtra* (1. 3. 34-35) the word 'S'ūdra' is to be taken in the etymological sense meaning one who is dissolved with sorrow (s'ucā dravati) on hearing of the glory of Raikva, or one who hastens (to Raikva) because of sorrow. Or, it may express displeasure at the king having come to him for acquiring knowledge through gifts only and not through service; or at his having come with little wealth thus behaving improperly like a S'ūdra. So Jānas'ruti is not S'ūdra by caste. According to S'rī S'aṅkara he was a Kṣatriya king, for he had a Kṣattā (charioteer) under him.]

तं हाभ्युवाद रैकेदं सहस्रं गवामयं निष्कोऽय-
मश्वतरीरथ इयं जायायं ग्रामो यस्मिन्नास्सेऽन्वेव मा
भगवः शाधीति ॥ ४ ॥

तम् To him अभ्युवाद इ (Jānas'ruti) said—रैक O
Raikva इदम् गवाम् सहस्रम् (here are for you) these one
thousand cows अयम् निष्कः this gold necklace अयम्
अश्वतरीरथः this chariot drawn by mules इयम् जाया this
wife अयम् ग्रामः (and) this village यस्मिन् in which आस्से
you reside. भगवः (now) revered sir मा me अनुशाधि एव
please instruct इति.

4. Jānasruti said to him: 'O Raikva, (here are for you) these one thousand cows, this gold necklace, this chariot drawn by mules, this wife, and this village in which you reside. Now, revered sir, please instruct me.'

तस्या ह मुखमुपोद्गृह्णन्नुवाचाजहारेमाः शूद्रानेनैव
मुखेनालापयिष्यथा इति ते हैते रैक्पर्णा नाम महावृषेषु
यत्रास्मा उवास तस्मै होवाच ॥ ५ ॥ इति द्वितीयः
खण्डः ॥ २ ॥

तस्याः मुखम् उपोद्गृह्णन् knowing her (that princess) to be the portal (for the conveying of knowledge); or holding her face उवाच ह (Raikva) said—शूद्र O S'ūdra इमाः all these (wealth) आजहार you have brought, अनेन मुखेन by this means (i.e. the princess) एव even आलापयिष्यथाः you will make me talk इति. महावृषेषु in the Mahāvṛṣa country यत्र (the villages) where उवास (Raikva) lived ते ह एते all those (villages) रैक्पर्णाः Raikvaparnā नाम known as अस्मै to him [अदात् the king gave away.] तस्मै to him (the king) उवाच ह (Raikva) said.

5. Taking that princess to be the portal for the conveying of knowledge,¹ Raikva said, 'O S'ūdra, you have brought all these! Even by this means (i.e. the princess) you will make me talk.' The king gave away to him all those

villages in the Mahāvṛṣa country known as Raikvaparnā where Raikva lived. Raikva said to him :

[¹ The ancient rule was that knowledge should be imparted to a proper recipient who was a Brahmacārin, who gave wealth in return, who was intelligent, who had knowledge of the Vedas, who was liked and who reciprocated with a different knowledge. Raikva, who was desirous of getting married, welcomed the offer of Jānasruti and imparted the knowledge.]

SECTION THREE

वायुर्वाव सम्बर्गो यदा वा अग्निरुद्वायति वायुमेवा-
 प्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रो-
 ऽस्तमेति वायुमेवाप्येति ॥ १ ॥

वायुः Air वाव indeed सम्बर्गः is the absorber, collector. यदा वै for when अग्निः a fire उद्वायति goes out वायुम् एव it is in air that अप्येति it merges; यदा when सूर्यः the sun अस्तम् एति sets वायुम् एव it is in air that अप्येति it merges; यदा when चन्द्रः the moon अस्तम् एति sets वायुम् एव it is in air that अप्येति it merges.

1. Air indeed is the absorber.¹ For when a fire goes out, it is in air that it merges; when the sun sets, it is in air that it merges; when the moon sets, it is in air that it merges.²



[¹ 'Samvarga' means that which absorbs or gathers to itself. Air is to be meditated upon as having the quality of absorption because it absorbs fire etc. After this, Prāṇa will be described, so this air is to be understood literally.]

² Air is the force causing movement. It is air that moves the sun etc., and makes them set. Or, at the time of dissolution, the sun etc., of the nature of light, get merged in their causal form, namely air. Hence air is the absorber.]

यदाप उच्छृण्वन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्स-
र्वान्संवृङ्क्त इत्यधिदैवतम् ॥ २ ॥

यदा When आपः water उच्छृण्वन्ति dries up वायुम् एव it is in air that अपियन्ति it merges; वायुः एव air हि for एताच् सर्वान् all these संवृङ्क्ते absorbs. इति this अधिदैवतम् (is the doctrine of Samvarga) with reference to the gods.

2. When water dries up, it is in air that it merges; for air absorbs all these. This is (the doctrine of Samvarga) with reference to the gods.

अथाध्यात्मं प्राणो वाव सम्वर्गः स यदा स्वपिति
प्राणमेव वागप्येति प्राणं चक्षुः प्राणश्च श्रोत्रं प्राणं मनः
प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥ ३ ॥

अथ Next अध्यात्मम् (is the doctrine of Samvarga) with reference to the body—प्राणः Prāṇa, vital breath वाव indeed सम्वर्गः is the absorber. सः one यदा when स्वपिति sleeps वाक् speech प्राणम् एव in Prāṇa अयेति merges; चक्षुः the eye प्राणम् (merges) in Prāṇa, श्रोत्रम् the ear प्राणम् (merges) in Prāṇa, मनः the mind प्राणम् (merges) in Prāṇa; प्राणः Prāṇa हि for एव indeed एतान् सर्वान् all these संवृङ्क्ते absorbs इति.

3. Next is (the doctrine of Samvarga) with reference to the body: Prāṇa indeed is the absorber. When one sleeps, speech merges in Prāṇa, the eye merges in Prāṇa, the ear merges in Prāṇa, the mind merges in Prāṇa; for Prāṇa, indeed, absorbs all these.

तौ वा एतौ द्वौ सम्वर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥ ४ ॥

तौ Those वे indeed एतौ these द्वौ two सम्वर्गौ are the absorbers—देवेषु among the gods वायुः एव Air, प्राणेषु among the Prāṇas (sense-organs) प्राणः (and) Prāṇa.

4. These, indeed, are the two absorbers: Air among the gods and Prāṇa among the sense-organs.

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी विभिक्षे तस्मा उ ह न ददतुः ॥ ५ ॥



अथ ह Once upon a time शौनकम् च S'unaka's son कापेयम् belonging to the Kapi family काक्षसेनिम् च and Kakṣasena's son अभिप्रतारिणम् Abhipratārin परिविध्यमाणौ while (they) were being served with food ब्रह्मचारी a celibate student of sacred knowledge त्रिभिश्चे begged (of them). तस्मै उ him न ददतुः ह they did not give (anything).

5. Once upon a time, while Kāpeya S'aunaka and Kākṣaseni Abhipratārin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.¹

[¹ They thought that the student was proud of his knowledge, and so they wanted to test him.]

स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति ॥ ६ ॥

सः He (the Brahmacārin) उवाच ह said—एकः the one देवः god कः Prajāpati चतुरः महात्मनः the four great ones जगार swallowed up; सः he भुवनस्य of the worlds गोपाः is the protector. कापेय O Kāpeya, अभिप्रतारिन् O Abhipratārin बहुधा variously वसन्तम् who dwells तम् him मर्त्याः mortals (without discrimination) न अभिपश्यन्ति



do not see. यस्यै for whom वै even एतत् this अन्नम् (all) food (is meant) तस्मै from him एतत् it न दत्तम् you have withheld.

6. The Brahmācārin said, 'Prajāpati, the one god swallowed up the four great ones; ¹ he is the protector of the worlds.' ² O Kāpeya, O Abhipratārin, mortals do not see him who dwells variously. Even from him, for whom all this food is meant, you have withheld it. ³

[¹ Fire and others were swallowed by him in the form of air; and speech and others in the form of Prāṇa.

² According to some, this sentence is a question: 'Who is he, the one god who has swallowed the four great ones? Who is the protector of the three worlds?'

³ The Brahmācārin's idea is that he has realized the identity of Prāṇa (i.e., Prajāpati) and himself; so not to give him is to cheat Prāṇa itself of its due.]

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा
देवानां जनिता प्रजानां हिरण्यदंष्ट्रो बभसोऽनसूरि-
र्महान्तमस्य महिमानमाहुरनद्यमानो यदन्नमतीति वै
वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥ ७ ॥

तत् उ ह On those (words) प्रतिमन्वानः reflecting कापेयः
शौनकः Kāpeya Śaunaka प्रत्येयाय approached (him and



said)—देवानाम् of (all) gods आत्मा the self, प्रजानाम् of (all the movable and immovable) beings ज नता (and) the creator, हिरण्य-दंष्ट्रः who has undecaying or golden teeth, बभसः who is the devourer, अनसूरिः who is the wise one अनद्यमानः who is himself never eaten, यत् (but) who अनन्नम् even those who are not food अति devours; अस्य his महिमानम् magnificence महान्तम् as immeasurable आहुः (and hence the knowers) describe इति such वै indeed ब्रह्मचारिन् O Brahmacārin वयम् we इदम् this ब्रह्म Brahman आ-उपास्महे worship (in all the ways) [or न इदम् वयम् उपास्महे we do not meditate on Him; but on the Supreme Brahman] अस्मै him भिक्षाम् alms, food दत्त give इति.

7. Kāpeya S'aunaka, reflecting on those words, approached him (and said): 'He who is the self of all gods and the creator of all beings,¹ who has undecaying teeth,² who is the devourer, who is the wise one, who is himself never eaten (but) who devours even those who are not food;³ and hence (the knowers) describe his magnificence as immeasurable—such, indeed, is the Brahman, O Brahmacārin, whom we worship.' (Then he asked the servants): 'Give him food.'⁴

[¹ During dissolution assuming the form of air he destroys everything and during creation creates fire and other deities. During sleep assuming the form

of Prāṇa he destroys speech etc., and at the awaking time generates them.

² Though a destroyer of everything, he never wearies of destruction.

³ Who cannot be consumed by any one inferior to Prajāpati.

⁴ According to the traditional code Brahmācārins and Sannyāsins are entitled to alms in the shape of cooked food. Here the Brahmācārin's superior knowledge was tested and found to be excellent and food was immediately offered.]

तस्मा उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश
 सन्तस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतं सैषा
 विराडन्नादी तयेदं सर्वं दृष्टं सर्वमस्येदं दृष्टं भवत्यन्नादो
 भवति य एवं वेद य एवं वेद ॥ ८ ॥ इति तृतीयः
 खण्डः ॥ ३ ॥

तस्मै उ ह Him (Brahmācārin) ददुः (they) gave (food). ते वै एते now, these अन्ये पञ्च (other) five (air etc.) अन्ये पञ्च and the other five (Prāṇa etc.) दश सन्तः (together) becoming ten तत् कृतम् constitute the Kṛta (dice-cast). तस्मात् therefore (i.e. because the number ten applies to both) दश (these) ten सर्वासु दिक्षु (dwelling) in all the ten quarters अन्नम् एव are the food (or Virāt) कृतम् (and these are the enjoyer) Kṛta. सा एषा विराट् this Virāt (of the form of ten deities again) अन्नादी is the eater of food (as Kṛta).



तया by him इदम् सर्वम् all this दृष्टम् is perceived. यः who एवम् thus (i.e. Vāyu and Prāṇa as himself) वेद sees अस्य by him (also) इदम् सर्वम् all this दृष्टम् perceived भवति is, अन्नादः (and) an eater of (all) food भवति he becomes. यः एवम् वेद (Repetition indicates the end of the meditation).

8. They gave him food. Now, these five and the other five, together becoming ten, constitute the Kṛta (dice-cast).¹ Therefore (i.e. because the number ten applies to both), these ten are the food or Virāt² dwelling in all the ten quarters, and these are (the enjoyer) Kṛta.³ This Virāt,⁴ of the form of ten deities, again, is the eater of food (as Kṛta); by him all this is perceived. He who sees thus, by him also all this is perceived,⁵ and he becomes an eater of food.

[¹ All are included in Kṛta (cf. note on 4. 1. 4); therefore the full number of Kṛta is ten (Kṛta 4 + Tretā 3 + Dvāpara 2 + Kali 1 = 10). Thus Kṛta itself is the eater or enjoyer, and others are its food. Thus the food and the eater of food together are ten. Again, Air, Fire, the Sun, the Moon and Water are together five and Prāṇa, speech, eye, ear and mind are together five. So their total is ten. Here also the number of enjoyer and the enjoyed together is ten. Because of this similarity of number, both the groups of ten are identical. That is, Air etc., and Prāṇa

etc., are together Kṛta. That they are ten can be established in another way: Fire, Sun, Moon and Water=4, Fire, Sun and Moon=3, Fire and Sun=2, Fire=1; Total=10; similarly it is to be understood in the case of speech etc.

²In the Veda Virāṭ (metre) is known as ten-lettered; again it is said in the S'ruti 'Virāṭ is food'. Therefore in the beginning because of the similarity of numbers, Fire etc. and speech etc. (cf. last part of note 1) can be proved to be Virāṭ; and they can easily be identified with Virāṭ as food, for Fire etc. and speech etc. are respectively the food of Air and Prāṇa.

³Because these who are food as Virāṭ, are themselves the eaters as Kṛta.

⁴The word Virāṭ is in the feminine gender, singular number, so 'sā eṣā' is put in the original following the predicate.

⁵The universe is not other than the ten deities. So one who sees himself identified with them, sees everything.]

SECTION FOUR

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे
 ब्रह्मचर्यं भवति विवत्स्यामि किंगोत्रो न्वहमस्मीति ॥१॥

सत्यकामः Satyakāma ह once upon a time जाबालः
 Jabālā's son मातरम् जबालाम् (his) mother Jabālā



आमन्त्रयाश्चक्रे addressed—भवति O revered one (mother) ब्रह्मचर्यम् the life of a celibate student of sacred knowledge (in the teacher's house) विवत्स्यामि I desire to live; अहम् I किम्-गोत्रः of what lineage तु अस्मि am(I) इति.

1. Once upon a time Satyakāma Jābāla addressed his mother Jabālā, 'Mother, I desire to live the life of a celibate student of sacred knowledge in the teacher's house. Of what lineage am I?'

सा हैनमुवाच नाहमेतद्वेदं तात यद्गोत्रस्त्वमसि बहुहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेदं यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रुवीथा इति ॥ २ ॥

सा She एनम् to him उवाच ह said—तात my child, त्वम् you यत्-गोत्रः of what lineage असि are एतत् this अहम् I न वेदं do not know. अहम् I बहु चरन्ती who was engaged in many works परिचारिणी (and) in attending on others यौवने in my youth त्वाम् you अलभे got; सा having been such अहम् I त्वम् you यत्-गोत्रः of what lineage असि are एतत् this न वेदं could not know. अहम् I तु however जबाला Jabālā नाम by name अस्मि am, त्वम् you सत्यकामः Satyakāma नाम named असि are. सः that

(so you) सत्यकामः Satyakāma जाबालः Jābāla एव only as ब्रुवीयाः speak (of yourself).

2. She said to him, 'My child, I do not know of what lineage you are. I, who was engaged in many works and in attending on others, got you in my youth. Having been such I could not know of what lineage you are. However, I am Jābālā by name and you are named Satyakāma. So you speak of yourself only as Satyakāma Jābāla.'

स ह हरिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति
 वत्स्याम्युपेयां भगवन्तमिति ॥ ३ ॥

सः He हरिद्रुमतम् Haridrumat's son गौतमम् of Gautama family एव went and उवाच ह said—भगवति under you, revered sir ब्रह्मचर्यम् as a Brahmacharin वत्स्यामि I desire to live; भगवन्तम् your venerable self (for the same) उपेयाम् may I approach इति.

3. He went to Hāridrumata Gautama and said, 'I desire to live under you, revered sir, as a Brahmacharin; may I approach your venerable self (for the same)?'

त५ होवाच किंगोत्रो नु सोम्यासीति स होवाच
 नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातर५ सा मा



प्रत्यब्रवीद्ब्रह्मं चरन्ती परिचारिणी यौवने त्वामलभे
साहमेतन्न वेद यद्गोत्रस्त्वमसि जवाला तु नामाहमस्मि
सत्यकामो नाम त्वमसीति सोऽहं सत्यकामो जावा-
लोऽस्मि भो इति ॥ ४ ॥

तम् Him उवाच ह asked (Gautama)—सोम्य dear boy (lit. mild, good looking—an affectionate term) किं गोत्रः of what lineage तु असि are you इति. सः he उवाच ह replied—भोः sir यद्गोत्रः of what lineage अहम् I अस्मि am एतत् this अहम् I न वेद do not know. मातरम् my mother अपृच्छम् I asked ; सा she प्रत्यब्रवीत् replied—अहम् I बहु चरन्ती who was engaged in many works परिचारिणी (and) in attending on others यौवने in my youth त्वाम् you अलभे got. सा having been such अहम् I एतत् this न वेद do not know यद्गोत्रः of what lineage त्वम् you असि are. अहम् I तु however जवाला Jabālā नाम by name अस्मि am, त्वम् you सत्यकामः Satyakāma नाम named असि are इति. भोः sir सः so अहम् I सत्यकामः Satyakāma जावालः Jābāla अस्मि am इति.

4. Gautama asked him, 'Dear boy, of what lineage are you?' He replied, 'Sir, I do not know of what lineage I am. I asked my mother; she replied, "I, who was engaged in many works and in attending on others, got you in my youth. Having been such I could not know of what lineage you are. However, I am Jabālā

by name and you are named Satyakāma." So, sir, I am Satyakāma Jābāla.'

त॒ उ॒ होवाच॑ नैतद्ब्राह्मणो॑ विवक्तुमर्हति॑ समिधं॑
सोम्याहरोप॑ त्वा नेष्ये॑ न सत्यादगा॑ इति॑ तमुपनीय
कृशानामवलानां॑ चतुःशता॑ गा निराकृत्योवाचेमाः
सोम्यानुसंभ्रजेति॑ ता अभिप्रस्थापयन्नुवाच॑ नासहस्रेणावर्ते-
येति॑ स ह वर्षगणं॑ प्रोवास॑ ता यदा॑ सहस्रं॑ सम्पेदुः॑ ॥५॥
इति॑ चतुर्थः॑ खण्डः॑ ॥ ४ ॥

तम् To him उवाच ह said (the teacher)—अब्राह्मणः one who is not a Brāhmaṇa एतत् thus (such frank and truthful words) विवक्तुम् to speak न not अर्हति can; सोम्य dear boy, समिधम् the sacrificial fuel आहर bring, त्वा you उपनेष्ये I shall initiate (as a Brahmachārin), सत्यात् from truth न अगाः (for) you have not deviated इति. तम् him उपनीय having initiated कृशानाम् of lean अवलानाम् (and) weak चतुःशताः four hundred गाः cows निराकृत्य (he) sorted out and उवाच said—सोम्य dear boy इमाः them अनुसंभ्रज follow इति. ताः them अभिप्रस्थापयन् while he was driving towards (the forest) उवाच (Satyakāma) said—असहस्रेण till it is one thousand न आवर्तय I shall not return इति. सः he वर्षगणम् for a long time, many years प्रोवास ह lived away, ताः they (cows) यदा when सहस्रम् one thousand सम्पेदुः had increased to.

5. The teacher said to him, 'No one who is not a Brāhmaṇa can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacārin, for you have not deviated from truth.' Having initiated him, he sorted out four hundred lean and weak cows and said, 'Dear boy, follow them.' While he was driving them towards the forest Satyakāma said, 'I shall not return till it is one thousand.' He lived away for a long time, till they had increased to one thousand.

SECTION FIVE

अथ हेनमृषभोऽभ्युवाद सत्यकामे इति भगव इति
 इ प्रतिशुश्राव प्राप्ताः सोम्य सहस्रं स्मः प्रापय न
 आचार्यकुलम् ॥ १ ॥

अथ Then ऋषभः the bull एनम् him अभ्युवाद इ addressed
 सत्यकामे Satyakāma (prolation of the vowel
 for calling) इति thus. भगवः (yes) revered sir इति
 thus प्रतिशुश्राव इ (he) responded. सोम्य dear boy सहस्रम् a
 thousand प्राप्ताः स्मः we have reached, नः us आचार्यकुलम्
 to the house of the teacher प्रापय take.

1. Then the bull¹ addressed him thus,
 'Satyakāma!' 'Yes, revered sir', thus he

responded. 'Dear boy, we have reached a thousand, take us to the house of the teacher.

[Air, the deity of the quarters became pleased with Satyakāma because of his faith and austerity and entered into the body of the bull to help him.]

ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥ २ ॥

ते You ब्रह्मणः of Brahman पादम् about one foot, one-fourth ब्रवाणि इति च let me instruct also. भगवान् revered sir मे मे ब्रवीतु please instruct इति. तस्मै to him उवाच ह said (the bull)—प्राची eastern दिक् the quarter कला is one part, one-fourth, प्रतीची western दिक् the quarter कला is one part, दक्षिणा southern दिक् the quarter कला is one part, उदीची northern दिक् the quarter कला is one part. सोम्य dear boy एषः this वै indeed ब्रह्मणः of Brahman चतुष्कलः consisting of four parts प्रकाशवान् the Radiant नाम named पादः is one foot.

2. 'Let me instruct you about one foot of Brahman also.' 'Please instruct me, revered sir.' (The bull) said to him, 'The eastern quarter is one part, the western quarter is one



part, the southern quarter is one part, the northern quarter is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Radiant.

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणः प्रकाश-
वानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति प्रकाशवतो
ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं
ब्रह्मणः प्रकाशवानित्युपास्ते ॥ ३ ॥ इति पञ्चमः
खण्डः ॥ ५ ॥

यः Who ब्रह्मणः of Brahman एतम् this चतुष्कलम्
consisting of four parts पादम् one foot एवम् thus
विद्वान् knows and प्रकाशवान् the Radiant इति as उपास्ते
meditates on it, सः he अस्मिन् लोके in this world
प्रकाशवान् radiant भवति becomes. यः ब्रह्मणः एतम् चतुष्कलम्
पादम् एवम् विद्वान् प्रकाशवान् इति उपास्ते, प्रकाशवतः ह लोकान् the
radiant regions जयति wins.

3. 'He who knows this one foot of Brahman
consisting of four parts thus, and meditates on
it as the Radiant, becomes radiant in this
world. He who knows this one foot of Brahman
consisting of four parts thus, and meditates on
it as the Radiant, wins the radiant regions (in
the next world).



SECTION SIX

अग्निष्टे पादं वक्तवति स ह श्वोभूते गा अभिप्रस्था-
पयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय
गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥१॥

अग्निः Fire ते you पादम् of one foot (of Brahman)
वक्ता will tel इति, सः he (Satyakāma) श्वः-भूते at dawn
of the next day गाः the cows अभिप्रस्थापयाञ्चकार ह drove
towards (the teacher's house). यत्र (at the place)
where, when ताः those cows सायम् towards evening
अभिवभूवुः came together तत्र there, then अग्निम् the fire
उपसमाधाय having kindled गाः the cows उपरुध्य having
penned समिधम् the (sacrificial) fuel आधाय having
laid on अग्नेः पश्चात् behind the fire प्राक् उप-उपविवेश sat
down facing the east near (the fire and the cows).

1. 'Fire will tell you of one foot of Brahman.'
At dawn of the next day he drove the cows
towards the teacher's house. Towards evening,
at the place where those cows came together,
he kindled the fire there, penned the cows, laid
on fuel and sat down near them behind the
fire, facing the east.

तमग्निरभ्युवाद सत्यकामः इति भगव इति ह
प्रतिशुश्राव ॥ २ ॥





अग्निः The fire तम् him अभ्युवाद addressed सत्यकाम Satyakāma इति. भगवः yes, revered sir इति प्रतिशुश्राव ह (he) responded.

2. The fire addressed him, 'Satyakāma!' 'Yes, revered sir', he responded.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥ ३ ॥

सोम्य Dear boy ते you ब्रह्मणः of Brahman पादम् about one foot ब्रवाणि let me instruct इति. भगवान् revered sir मे me ब्रवीतु please instruct इति. तस्मै to him उवाच ह (the fire) said—पृथिवी the earth कला is one part, अन्तरिक्षम् the sky कला is one part, द्यौः heaven कला is one part, समुद्रः (and) the ocean कला is one part. सोम्य dear boy, एषः this वै indeed ब्रह्मणः of Brahman चतुष्कलः consisting of four parts अनन्तवान् the Endless नाम named पादः is one foot.

3. 'Dear boy, let me instruct you about one foot of Brahman.' 'Please instruct me, revered sir.' (The fire) said to him, 'The earth is one part, the sky is one part, heaven is one part, and the ocean is one part.'¹ This indeed, dear



boy, is one foot of Brahman, consisting of four parts, named the Endless.

[¹ Fire itself exists as the earth etc. So it instructed Satyakāma about itself.]

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्त-
वानित्युपास्तेऽनन्तवानस्मिँल्लोके भवत्यनन्तवतो ह लोका-
ञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणोऽनन्त-
वानित्युपास्ते ॥ ४ ॥ इति षष्ठः खण्डः ॥ ६ ॥

यः Who एवम् thus विद्वान् knows and ब्रह्मणः of Brahman एतम् this चतुष्कलम् consisting of four parts पादम् one foot अनन्तवान् Endless इति as उपास्ते meditates on it, सः he अस्मिन् लोके in this world अनन्तवान् endless भवति becomes. यः एवम् विद्वान् ब्रह्मणः एतम् चतुष्कलम् पादम् अनन्तवान् इति उपास्ते, अनन्तवतः ह लोकान् the endless (undecaying) regions जयति wins.

4. 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, becomes endless¹ in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, wins the endless (undecaying) regions.

[¹ That is, he will have an unbroken progeny.]



SECTION SEVEN

हंसस्ते पादं वक्तेति स ह श्रोभूते गा अभिप्रस्था-
पयाञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय
गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥१॥

हंसः The swan. (Rest as in 4. 6. 1.)

1. 'The swan' will tell you of one foot of Brahman.' At dawn of the next day, he drove the cows towards the teacher's house. Towards evening, at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.

[¹ The swan here represents the sun, for they have the common qualities of whiteness and moving in the sky. As the meditation is on the effulgence, it becomes clear that the swan is the sun.]

त९ हंस उपनिपत्याभ्युवाद सत्यकाम३ इति
भगव इति ह प्रतिशुश्राव ॥ २ ॥

हंसः The swan उपनिपत्य flew (to him) and तम् him अभ्युवाद addressed सत्यकाम Satyakāma इति. भगवः yes, revered sir इति प्रतिशुश्राव ह (he) responded.

2. The swan flew to him and addressed him, 'Satyakāma!' 'Yes, revered sir', he responded.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
 भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः
 कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो
 ज्योतिष्मानाम् ॥ ३ ॥

सोम्य Dear boy ते you ब्रह्मणः of Brahman पादम् about
 one foot ब्रवाणि let me instruct इति. भगवान् revered sir
 मे me ब्रवीतु please instruct इति. तस्मै to him उवाच ह
 (the swan) said—अग्निः fire कला is one part, सूर्यः the
 sun कला is one part, चन्द्रः the moon कला is one part,
 विद्युत् (and) lightning कला is one part. सोम्य dear boy
 एषः this वै indeed ब्रह्मणः of Brahman चतुष्कलः consist-
 ing of four parts पादः is one foot ज्योतिष्मान् the Efful-
 gent नाम named.

3. 'Dear boy, let me instruct you about one
 foot of Brahman.' 'Please instruct me rever-
 ed sir.' (The swan) said to him, 'Fire is one
 part, the sun is one part, the moon is one part,
 and lightning is one part. This indeed, dear
 boy, is one foot of Brahman, consisting of four
 parts, named the Effulgent.'

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो ज्योति-
 ष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति ज्योतिष्मतो
 ह लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मणो
 ज्योतिष्मानित्युपास्ते ॥ ४ ॥ इति सप्तमः खण्डः ॥ ७ ॥



यः Who एवम् thus विद्वान् knows and ब्रह्मणः of Brahman एतम् this चतुष्कलम् consisting of four parts पादम् one foot ज्योतिष्मान् Effulgent इति as उपास्ते meditates, सः he अस्मिन् लोके in this world ज्योतिष्मान् effulgent भवति becomes. यः एवम् विद्वान् ब्रह्मणः एतम् चतुष्कलम् पादम् ज्योतिष्मान् इति उपास्ते, ज्योतिष्मतः ह लोकान् the effulgent regions (of the sun, the moon, etc.) जयति wins (in the next world).

4. 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, becomes effulgent in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Effulgent, wins the effulgent regions (of the sun, the moon, etc., in the next world).

SECTION EIGHT

मद्गुष्टे पादं वक्तुं स ह श्वोभूते गा अभिप्रस्थाप-
याञ्चकार ता यत्राभि सायं बभूवुस्तत्राग्निमुपसमाधाय
गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङ्मुपोपविवेश ॥१॥

मद्गुः Madgu, aquatic bird. (Rest as in 4. 6. 1.)

1. 'Madgu' will tell you of one foot of Brahman.' At dawn of the next day, he drove

the cows towards the teacher's house. Towards evening at the place where the cows came together, he kindled the fire there, penned the cows, laid on fuel and sat down near them behind the fire facing the east.

[¹ Madgu is a variety of the diver-bird. Because of its connection with water, it stands for Prāṇa ; for the existence of life-breath in the body depends on water.]

तं मद्गुरूपनिपत्याभ्युवाद सत्यकाम ३ इति भगव
इति ह प्रतिशुश्राव ॥ २ ॥

मद्गुः The Madgu bird उपनिपत्य flew (to him) and तम् him अभ्युवाद addressed सत्यकाम Satyakāma इति. भगवः yes, revered sir इति प्रतिशुश्राव ह (he) responded.

2. The Madgu bird flew to him and addressed him, 'Satyakāma!' 'Yes, revered sir,' he responded.

ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे
भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं
कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण
आयतनवान्नाम ॥ ३ ॥

सोम्य Dear boy ते you ब्रह्मणः of Brahman पादम् one foot ब्रवाणि let me instruct इति. भगवान् revered sir मे



me ब्रवीतु please instruct इति. तस्मै to him उवाच ह (the Madgu bird) said—प्राणः Prāṇa कला is one part, चक्षुः the eye कला is one part, श्रोत्रम् the ear कला is one part, मनः (and) the mind कला is one part. तोम्य dear boy एषः this वै indeed ब्रह्मणः of Brahman चतुष्कलः consisting of four parts पादः is one foot आयतनवान् the Repository, possessing an abode or a support नाम named.

3. 'Dear boy, let me instruct you about one foot of Brahman.' 'Please instruct me, revered sir.' (The Madgu bird) said to him, 'Prāṇa is one part, the eye is one part, the ear is one part, and the mind is one part. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Repository.'¹

[¹ The Repository (abode) here is the mind, for the mind is the support or repository of the experiences presented through all the organs.]

स य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण आयतन-
वानित्युपास्त आयतनवानस्मिँल्लोके भवत्यायतनवतो ह
लोकाञ्जयति य एतमेवं विद्वांश्चतुष्कलं पादं ब्रह्मण
आयतनवानित्युपास्ते ॥ ४ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

यः Who एतम् thus विद्वान् knows and ब्रह्मणः of Brahman एतम् this चतुष्कलम् consisting of four parts पादम् one foot आयतनवान् the Repository इति as उपास्ते



meditates on it, सः he अस्मिन् लोके in this world आयतनवान् repository (i.e. with proper abode) भवति becomes. यः एवम् विद्वान् ब्रह्मण एतम् चतुष्कलम् पादम् आयतनवान् इत उवाचते, आयतनवतः इ लोकात् the repository (i.e. extensive) regions जयति wins (in the next world).

4. 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, becomes repository (i.e. with proper abode) in this world. He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Repository, wins the repository (i.e. extensive) regions (in the next world).'

SECTION NINE

प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद् सत्यकामः
इति भगव इति ह प्रतिशुश्राव ॥ १ ॥

आचार्यकुलम् The house of the teacher प्राप ह (Satyakāma) reached. आचार्यः the teacher तम् him अभ्युवाद् addressed सत्यकाम Satyakāma इति. भगवः yes, revered sir इति प्रतिशुश्राव ह (he) responded.

1. Satyakāma reached the house of the teacher. The teacher addressed him, 'Satyakāma!' 'Yes, revered sir,' he responded.



ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये
मनुष्येभ्य इति ह प्रतिजज्ञे भगवान् त्वेव मे कामे
ब्रूयात् ॥ २ ॥

सोम्य Dear boy ब्रह्मवित् a knower of Brahman
इव like भासि you shine वै indeed; कः नु who is it that
त्वा you अनुशशास has instructed इति. प्रतिजज्ञे ह (Satya-
kāma) assured (him) मनुष्यः than men अन्ये other
(people) इति. भगवान् you, revered sir तु but एव yourself
मे to me ब्रूयात् would expound it कामे I wish.

2. 'Dear boy, you shine like a knower of
Brahman;¹ who is it that has instructed you?'²
Satyakāma assured him, 'People other than
men. But I wish, revered sir, that you would
expound it to me.

[¹ A knower of Brahman is externally appraised by
the clarity of his perception, cheerful countenance,
freedom from anxiety, and contentment born of
success in his endeavour.

²The particle 'nu' in the question of the teacher
suggests the teacher's suspicion that Satyakāma might
have been drawn away by another teacher. So he
reassured the teacher that his confidence in him was
so great that no other human preceptor would dare
to instruct him who was by allegiance bound to
Gautama Hāridrumata.]



श्रुतं ह्येव मे भगवद्दृशेभ्य आचार्याद्वैव विद्या
विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न
किञ्चन वीयायेति वीयायेति ॥ ३ ॥ इति नवमः
खण्डः ॥ ९ ॥

भगवत्-दृशेभ्यः From teachers like your venerable self एव indeed मे श्रुतम् हि I have heard definitely that आचार्यात् (directly) from one's own teacher ह एव alone विदिता learnt विद्या the knowledge साधिष्ठम् most beneficial प्रापति becomes इति. तस्मै him एतत् एव the same thing (the knowledge given by the deities) उवाच ह (the teacher) taught; अत्र ह and from this न किञ्चन nothing वीयाय was omitted इति. वीयाय इति (The repetition indicates the end of this doctrine).

३. 'I have definitely heard from persons like your venerable self that the knowledge directly learnt from one's own teacher becomes most beneficial.' The teacher taught him the same thing,¹ and nothing was omitted from this—yea, nothing was omitted.

[¹The same doctrine with sixteen parts and four feet, and its result.]

SECTION TEN

उपकोसलो ह वै कामलायनः सत्यकामे जाबाले
ब्रह्मचर्यमुवास तस्य ह द्वादश वर्षाण्यग्नीन्परिचचार स ह



स्मान्यानन्तेवासिनः समावर्तयन्स्तं ह स्मैव न समा-
वर्तयति ॥ १ ॥

उपकोशलः [or उपकोशलः] Upakosala कामलायनः Kamala's son ह वै once upon a time सत्यकामे जाबाले with Satyakāma Jābāla ब्रह्मचर्यम् the life of a Brahmachārin उवास lived. द्वादश वर्षाणि for twelve years तस्य his अग्निं fires परिचचार ह (he) tended. सः ह स्म he (Satyakāma) अन्यान् अन्तेवासिनः for other disciples, students समावर्तयन् performed the ceremony of completing studies and returning home तम् ह for him (Upakosala) एव (but) only न समावर्तयति स्म did not perform the ceremony.

1. Once upon a time Upakosala Kāmalāyana lived with Satyakāma Jābāla the life of a Brahmachārin. He tended his fires for twelve years. Satyakāma performed for other disciples the ceremony of completing studies and returning home, but did not perform the ceremony for Upakosala.

तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नींपरिच-
चारीन्मा त्वाग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै
हाप्रोच्यैव प्रवासाञ्चक्रे ॥ २ ॥

जाया The wife (of the teacher) तम् to him उवाच said—तप्तः has undergone severe austerities ब्रह्मचारी (this) Brahmachārin अग्निं the fires कुशलम् properly



परिचर्यात् (and) has tended, अग्नयः the fires त्वा you मा परिप्रबोचन् (so that) may not blame अस्मै him प्रब्रूहि you should teach इति. तस्मै him अप्रोच्य without instructing एव ह but प्रवासाश्चक्रे (the teacher) went away on a journey.

2. The wife of the teacher said to him: 'This Brahmācārin has undergone severe austerities and has tended the fires properly; you should teach him so that the fires may not blame you.' But the teacher went away on a journey without instructing him.¹

[¹The wife of Satyakāma was struck by the dutifulness of Upakosala and tried to persuade her husband to instruct him on the doctrine he was desirous of acquiring. She was anxious that Upakosala who was devoted to the fires must be enabled to return home satisfied and that Satyakāma should not be blamed by the fires for his remissness. But Satyakāma, who had unfaltering faith in the deity who was worshipped in the fire, was confident that Upakosala will be directly instructed by the fire, as he himself had been instructed in his early life by the fire which was pleased with his virtues. So he left home without instructing Upakosala.]

स ह व्याधिनानशितुं दद्रे तमाचार्यजायोवाच ब्रह्म-
चारिन्नशान किं नु नाश्नासीति स होवाच बहव

इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णाऽस्मि
नाशिष्यामीति ॥ ३ ॥

सः इ He (Upakosala) व्याधिना through mental sufferings अनशितुम् to fast दध्रे began. आचार्यनाया the wife of the teacher तम् to him उवाच said—ब्रह्मचारिन् O Brahmacārin अशन do eat; किम् तु why न अश्नासि are you not eating इति. सः he उवाच इ replied—अस्मिन् पुरुषे in this (very ordinary and disappointed) man (i.e. myself) नाना-अत्ययाः running in various directions इमे these बहवः many कामाः (there are) desires, व्याधिभिः of mental sufferings प्रतिपूर्णः full अस्मि I am; न अशिष्यामि (so) I shall not eat इति.

3. Through mental sufferings Upakosala began to fast. The wife of the teacher said to him, 'O Brahmacārin, do eat; why are you not eating?' He replied, 'In this (very ordinary and disappointed) man (i.e. myself) there are many desires running in various directions; I am full of mental sufferings;¹ so I shall not eat.'

[¹ Unfulfilled desires are always the causes of worry and sorrow—worry to find out the means of fulfilling them and sorrow at not getting them fulfilled.]



अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः
पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः प्राणो ब्रह्म कं
ब्रह्म खं ब्रह्मेति ॥ ४ ॥

अथ ह Thereupon अग्नयः the fires समूदिरे said among
themselves—तप्तः has undergone severe austerities,
ब्रह्मचारी (this) Brahmācārin कुशलम् properly नः us पर्य-
चारीत् (and) has tended, हन्त well, come अस्मै him प्रब्रवाम
let us instruct इति. तस्मै to him ऊचुः ह (they then)
said—प्राणः Prāṇa (life-breath) ब्रह्म is Brahman कम्
Ka (joy) ब्रह्म is Brahman खम् Kha (Ākāśa, ether) ब्रह्म
is Brahman इति.

4. Thereupon the fires¹ said among them-
selves, 'This Brahmācārin has undergone
severe austerities and has tended us properly ;
come, let us instruct him.' They then said to
him, 'Prāṇa (life) is Brahman, Ka (joy) is
Brahman, Kha (ether) is Brahman.'

[¹ The Gārhapatya, Anvāhāryapacana and Āhavanīya
fires.]

स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु
खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव
खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः
॥ ५ ॥ इति दशमः खण्डः ॥ १० ॥



सः He उवाच 'ह said—अहम् I विजानामि understand यत् that प्राणः Prāṇa ब्रह्म is Brahman तु but कम् च खम् च Ka and Kha न विजानामि I do not understand इति. ते they ऊचुः ह said—यत् what वाद indeed कम् is Ka, तत् that एव even खम् is Kha; यत् (and) what एव indeed खम् is Kha, तत् that एव even कम् is Ka इति thus अस्मै him प्राणम् च about Prāṇa (i.e. Brahman) तत्-आकाशम् च and its Ākāśa (i.e. the Ākāśa within the heart related to it) ऊचुः ह (then the fires) instructed.

5. He said, 'I understand that Prāṇa is Brahman; but I do not understand Ka and Kha.'¹ They said, 'What is Ka, even that is Kha; and what is Kha, even that is Ka.'² Then the fires instructed him about Prāṇa (Brahman) and the Ākāśa within the heart related to it.³

[¹The life of a man depends on Prāṇa; so it can be understood that Prāṇa is Brahman. But the pleasure denoted by the term Ka is perishable and born of sense-objects. The ether also, which is denoted by the term Kha, is something inanimate. So how could Ka and Kha be Brahman? But the deities state this, and hence it cannot be wrong. So he said he could not understand.

²The pleasure centred in Ākāśa, not the ordinary pleasure, and the Ākāśa as the centre of happiness, not the physical Ākāśa, are to be meditated upon.



Kha qualifying Ka limits 'pleasure' to unworldly ones; and Ka qualifying Kha limits Ākāśa to the non-physical. So by thus making each word qualify the other, the sentence indicates that the non-physical Ākāśa, endowed with the quality of unworldly happiness, (i.e. the causal Brahman) is to be meditated upon.

* The Ākāśa within the heart endowed with the quality of happiness, and related to Prāṇa—i.e. Brahman as cause related with Brahman as effect is to be meditated upon. Because of its relation with Brahman as the Ākāśa within the heart, the Prāṇa in the heart also is Brahman.]

SECTION ELEVEN

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य
इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स
एवाहमस्मीति ॥ १ ॥

अथ Then गार्हपत्यः the Gārhapatya fire एनम् him अनुशशास ह instructed—पृथिवी earth अग्निः fire अन्नम् food आदित्यः (and) the sun इति (are my bodies, forms). आदित्ये in the sun यः who एषः this पुरुषः the person दृश्यते is seen सः he अहम् I अस्मि am ; सः he एव indeed अहम् I अस्मि am इति.



1. Then the Gārhapatya fire¹ instructed him²: 'Earth, fire, food and the sun (are my forms). The person who is seen in the sun, I am he, I am he, indeed.'³

[¹This is the householder's fire. It burns in the fireplace day and night. During the performance of sacrifices the wife has a seat near this fire and in the particular sacrifice known as Iṣṭi the wife offers special oblations in this fire. Twice a day Āhavanīya fire is taken from the Gārhapatya fire, and while performing Agnihotra, the milk for the oblation is heated in Gārhapatya and offered in Āhavanīya. In Vedic sacrifices, such as Darsapūrṇamāsa, oblations for the gods are poured into the Āhavanīya.

²Earlier, the three fires instructed Upakosala jointly about the knowledge of Brahman. Now they are instructing him separately about themselves.

³The earth and food are of the nature of something to be eaten, to be enjoyed. But both the sun and the fire are eaters, ripeners and illuminators. So both of them are identical and they are the enjoyers of both earth and food. To show that the connection between the fire and the sun is not figurative, the repetition has been made. This is to be understood afterwards also.]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
भवति सर्वमायुरेति ज्योज्जीवति नास्यावरपुरुषाः

क्षीयन्त उप वयं तं भुञ्जामोऽस्मिन्श्च लोकेऽमुष्मिन्श्च
 य एतमेवं विद्वानुपास्ते ॥ २ ॥ इत्येकादशः खण्डः ॥११॥

यः Who एतम् this (Gārhapatya) एवम् thus (divided as food and eater) विद्वान् knows and उपास्ते meditates on (it), सः he पापकृत्याम् sinful acts अपहृते destroys, लोकी भवति wins the region (of fire), सर्वम् full आयुः the length of life एति reaches, ज्योक् gloriously जीवति lives ; अस्य (and) his अवपुरुषाः descendants न क्षीयन्ते never perish, diminish. यः who एतम् it एवम् thus विद्वान् knows and उपास्ते meditates on (it) वयम् we तम् him अस्मिन् च लोके in this world अमुष्मिन् च लोके and in that (the next) world उपभुञ्जामः protect.

2. 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next world who knows it thus and meditates on it.'

SECTION TWELVE

अथ हैमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि
 चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि
 स एवाहमस्मीति ॥ १ ॥



अथ Then अन्वाहार्यपचनः the Anvāhāryapacana fire (i.e. Dakṣiṇāgni) एनम् him अनुगशास ह instructed— आपः water दिशः the quarters नक्षत्राणि the stars चन्द्रमाः the moon इति (are my forms). चन्द्रमासि in the moon यः who एषः this पुरुषः the person दृश्यते is seen सः he अहम् I अस्मि am, सः he एव indeed अहम् I अस्मि am इति.

1. Then the Anvāhāryapacana fire¹ instructed him: 'Water, the quarters, the stars and the moon (are my forms). The person who is seen in the moon, I am he,² I am he, indeed.

[¹ The sacrificial gifts of food that the priests get in the Iṣṭi sacrifice is called Anvāhārya. And as that food is prepared in the Dakṣiṇāgni, it is called Anvāhāryapacana. At the end of the sacrifice the priests eat that food. Dakṣiṇāgni is the fire of the forefathers (*manes*).

² The fire and the moon are both luminous and both are connected with food; therefore they are identical. The stars are the objects of enjoyment of the moon; and water is like the food of Dakṣiṇāgni as it creates food—so the stars and water are both food. Another name of Anvāhāryapacana is Dakṣiṇāgni; the moon goes to the southern side and gets related to the southern quarter—for this reason also they are identical. The clarified butter that is heated in Dakṣiṇāgni in Dars'apūrṇamāsa sacrifice, goes to the moon and turns into food; in this way also the moon is connected with food.]



स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः
क्षीयन्त उप वयं तं भुञ्जामोऽस्मिंश्च लोकेऽमुष्मिंश्च य
एतमेवं विद्वानुपास्ते ॥ २ ॥ इति द्वादश खण्डः ॥ १२ ॥

For word-by-word meaning see 4. 11. 2.

2. 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next who knows it thus and meditates on it.'

SECTION THIRTEEN

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो
द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सांऽहमस्मि
स एवाहपस्मीति ॥ १ ॥

अथ Then आहवनीयः the Āhavanīya fire एनम् him
अनुशशास इ instructed—प्राणः Prāṇa (life-breath)
आकाशः Ākāśa द्यौः heaven विद्युत् (and) lightning इति
(are my four forms). विद्युति in the lightning यः who
एषः this पुरुषः the person दृश्यते is seen सः he अहम् I
अस्मि am, सः he एव indeed अहम् I अस्मि am इति.



1. Then the Āhavanīya fire instructed him, 'Prāṇa, Ākāśa, heaven, and lightning (are my forms). The person who is seen in the lightning, I am he;¹ I am he, indeed.

[¹ The Āhavanīya fire and lightning are both luminous; so they are identical. The unseen result that accrues from oblations performed in the Āhavanīya fire becomes heaven. And lightning exists related to Ākāśa; therefore Āhavanīya and lightning are enjoyed by heaven and Ākāśa. Āhavanīya is the fire of the gods. (cf. note on 4.11.1.)]

स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी
भवति सर्वमायुरेति ज्योर्जीवति नाम्यावरपुरुषाः क्षीयन्त
उप वयं तं भुञ्जामोऽस्मिश्च लोकेऽमुष्मिश्च य एतमेवं
विद्वानुपास्ते ॥ २ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

For word-by-word meaning see 4.11.2.

2. 'He who knows it thus and meditates on it, destroys sinful acts, wins the region (of fire), reaches the full length of life, lives gloriously, and his descendants never perish. We protect him in this world and in the next who knows it thus and meditates on it.'



SECTION FOURTEEN

ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या
चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्यो-
ऽभ्युवादोपकोसल ३ इति ॥ १ ॥

ते They (the fires) ऊचुः ह said—सोम्य dear boy
उपकोसल O Upakosala ते to you (are revealed) एषा this
अस्मत्-विद्या knowledge about us (i.e. of the fires)
आत्मविद्या च and the knowledge of the Ātman (self);
आचार्यः the teacher तु but ते you गतिम् the way वक्ता
will tell (4.15.5) इति. अस्य his आचार्यः teacher आजगाम ह
came back. आचार्यः the teacher तम् him अभ्युवाद
addressed उपकोसल Upakosala इति.

1. The fires said, 'O Upakosala, dear boy, to you (are revealed) this knowledge of the fires and the knowledge of the Ātman; but the teacher will tell you the way.' His teacher came back. The teacher addressed him 'Upakosala!'

भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते
मुखं भाति को नु त्वानुशशासेति को नु मानुशिष्याद्भो
इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नी-
नभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥ २ ॥



भगवः Yes, revered sir इति प्रतिशुभ्राव ह (he) responded. सोम्य dear boy ते your मुखम् face ब्रह्मविदः of a knower of Brahman इव like (that) भाति shines ; कः तु who is it that त्वा you अनुशशास has instructed इति. भोः sir मा मे कः नु who अनुशिक्ष्यात् should instruct इति (he said). इह here अप-निहृते (he) concealed the truth इव as it were. नूनम् for this reason (it is that) अन्धादृशाः though they were (formerly) otherwise इमे they (the fires) ईदृशाः are now this wise इति so saying इह in this matter अग्नीन् at the (part played by the) fires अभ्यूदे (he) hinted. सोम्य dear boy ते you किम् नु what क्विळ indeed अवोचन् did they tell इति.

2. 'Yes, revered sir,' he responded. 'Dear boy, your face shines like that of a knower of Brahman ; who is it that has instructed you ?' 'Who should instruct me sir ?' said he. Here he concealed the truth, as it were. 'For this reason it is that though they were (formerly) otherwise they are now this wise.' So saying, he hinted at the (part played by the) fires in this matter.¹ 'What did they tell you, dear boy ?'

[¹ 'The fires were shining before, but because of your coming, they seem afraid and trembling', saying this he pointed out the fires as his instructors. Upakosala also was afraid ; so his behaviour should be construed as fear and not as concealment of the truth. That is why 'as it were' has been used.]

इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य
तेऽवोचन्नहं तु ते तद्रक्ष्यामि यथा पुष्करपलाश आपो
न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति
ब्रवीतु मे भगवानिति तस्मै होवाच ॥ ३ ॥ इति
चतुर्दशः खण्डः ॥ १४ ॥

इदम् This इति thus प्रतिजज्ञे ह (he) acknowledged.
सोम्य dear boy ते you लोकान् about the regions वाव किल only
अवोचन् (they) have told ; अहम् I तु but ते you तत् that
(the object of your desire i.e. Brahman) रक्ष्यामि shall
tell. यथा just as पुष्करपलाशे to the lotus-leaf आपः water
न श्लिष्यन्ते does not cling एवम् so also एवम् विदि to him
who knows (Brahman) thus पापम् evil कर्म deed (sin)
न श्लिष्यते does not cling इति. भगवान् revered sir मे me
ब्रवीतु please instruct (further) इति. तस्मै to him उवाच ह
said (the teacher).

3. 'This,' thus he acknowledged. 'Dear
boy, they have told you about the regions
only; but I shall tell you the object of your
desire (i.e. Brahman).¹ Just as water does not
cling to the lotus-leaf, so also sin does not
cling to him who knows Brahman thus.'
'Revered sir, please instruct me further.'
(The teacher) said to him :

○ [1] Though the fires spoke about the Ātman, they
did not speak elaborately, nor did they speak about



meditation etc., for spiritual practice ; I shall tell you that also.]

SECTION FIFTEEN

य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यस्मिन्सर्पिर्वोदकं वा
सिञ्चति वर्त्मनी एव गच्छति ॥ १ ॥

अक्षिणि In the eye यः who एषः this पुरुषः the person दृश्यते is seen एषः he आत्मा is the Ātman इति उवाच ह said (the teacher). एतत् this अमृतम् is the immortal अभयम् the fearless ; एतत् this ब्रह्म is Brahman इति. तत् hence अस्मिन् into this (the eye) यदि-अपि even if सर्पिः वा clarified butter उदकम् वा or water सिञ्चति one sprinkles वर्त्मनी एव to the edges गच्छति goes away.

1. 'This person who is seen in the eye,¹ he is the Ātman', said the teacher ; 'this is the immortal, the fearless. This is Brahman. Hence, even if one sprinkles clarified butter or water into the eye, it goes away to the edges.'²

[¹ He is the seer behind the power of sight. (Br. 3. 7. 18, 4. 3. 23 ; Ch 8. 7. 4.)

² The passage is interpreted to convey the taintlessness of the person dwelling in the eye. The eye in which he dwells is itself uncontaminated by what

is poured into it as is a lotus-leaf, because what is poured flows away along the lashes. If the dwelling place is thus untaintable, the person dwelling therein must have to be so all the more.]

एत५ संयद्वा॒म इत्याचक्ष॑त एत५ हि सर्वा॑णि वामान्य-
 भिसंय॑न्ति सर्वा॑ण्येनं वामान्यभिसंय॑न्ति य एवं वेद ॥२॥

एतम् Him संयद्वा॒मः the uniter or centre of blessings इति as आचक्ष॑ते (the knowers of Brahman) call ; सर्वा॑णि वामानि all blessings, lovely things हि for एतम् in him अभिसंय॑न्ति come together. यः who एवम् thus (as 'I am endowed with the quality of saṁyadvāma') वेद knows सर्वा॑णि वामानि all blessings एतम् in him अभिसंय॑न्ति come together.

2. 'The knowers of Brahman call him as the centre of blessings; for all blessings come together in him.' All blessings come together in him who knows thus.

[¹This Brahman is to be meditated upon as the centre of all blessings.]

एष उ एव वा॒यनी॑रेष हि सर्वा॑णि वामानि नयति सर्वा॑णि वामानि नयति य एवं वेद ॥ ३ ॥

एषः He उ एव again वा॒यनीः is the bringer or vehicle of blessings ; एषः he हि for सर्वा॑णि वामानि all blessings, the results of virtuous actions नयति lords it over or



carries (to the creatures) यः (he) who एवम् thus वेद knows (it) सर्वाणि वामानि all blessings नयति carries.

3. 'He, again, is the vehicle of blessings; for he carries all blessings.¹ He who knows it thus carries all blessings.

[¹ That is, he lords it over and presents or carries to all living beings the results of their righteous deeds, in due accordance with their piety, in the shape of Dharma, merit, pertaining to the Self. The root 'ni' means 'taking' or 'carrying'.]

एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति
सर्वेषु लोकेषु भाति य एवं वेद ॥ ४ ॥

एषः He उ एव again भामनीः is the bringer or vehicle of light; एषः he हि for सर्वेषु लोकेषु in all the regions भाति shines (as the sun, the moon, fire, etc.). यः (he) who एवम् thus वेद knows (it) सर्वेषु लोकेषु in all the regions भाति shines.

4. 'He, again, is the vehicle of light;¹ for he shines in all the regions. He who knows it thus shines in all the regions.

[¹ Another quality is prescribed for meditation. He who carries or causes to get Bhāma or luminosity, is Bhāma-nī (Mu. 2, 2. 10).]

अथ यद्दु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिष-
मेवाभिसम्भवन्त्यर्चिषोऽहरद्वा आपूर्यमाणपक्षमापूर्यमाण-
पक्षाद्यान्षड्दुद्दुडेति मासाः स्तान्मासेभ्यः संवत्सरः संव-
त्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषो-
ऽमानवः स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन
प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥ ५ ॥
इति पञ्चदशः खण्डः ॥ १५ ॥

अथ Now अस्मिन् for such persons यत् उ च एव whether
शव्यम् the cremation rites कुर्वन्ति are performed, यदि
च न or not, अर्चिषम् to light (the deity identifying
himself with light) एव indeed अभि-सम्भवन्ति they go.
अर्चिषः from light अहः to the day, अहः from the day
आपूर्यमाणपक्षम् to the bright fortnight, आपूर्यमाणपक्षात्
from the bright fortnight यान् षट् मानान् to six months
during which उदङ् towards the north एति (the sun)
rises तान् to those, मासेभ्यः from the months संवत्सरम्
to the year, संवत्सरात् from the year आदित्यम् to the sun,
आदित्यात् from the sun चन्द्रमसम् to the moon, चन्द्रमसः
from the moon विद्युतम् to the lightning. तत् (existing)
there एनान् them अमानवः who is other than human सः
पुरुषः a person ब्रह्म Brahman (Hiranyagarbha) गमयति
(comes and) causes to realize. एषः this देवपथः is the
path of the gods, ब्रह्मपथः (and) the path to Brahman.
एतेन by this (path) प्रतिपद्यमानाः those who go इमम् this



मानवम् human आवर्तम् to the whirlpool न आवर्तन्ते do not return. न आवर्तन्ते (Repetition indicates the end of the meditation).

5. 'Now¹, as for such persons, whether the cremation rites are performed or not,² they go to light;³ from light to the day; from the day to the bright fortnight; from the bright fortnight to those six months during which (the sun) rises towards the north; from the months to the year; from the year to the sun; from the sun to the moon; from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to realize Brahman.⁴ This is the path of the gods and the path to Brahman. Those who go by this path do not return to this⁵ human whirlpool—yea, they do not return.'

[¹ The path which is to be taken by the aspirant who is devoted to meditations and practices described above follows now.

² Here the idea is to praise the meditation and not to deprecate the funeral rites. The scripture itself cannot blame or show the futility of any of its own injunctions. This indifference to rites is only to point out the importance of the particular topic dealt with. Here it has been said that through the

performance of rites the soul is neither helped nor retarded in its progress to perfection (Br. 4. 4. 23).

³ That is, they are absorbed in the deities of light, day, months, etc.

⁴ That is, the Brahman in Satyaloka and not the highest principle of the Upaniṣads, Parabrahman or Paramātman. For, realization of It does not require traversing a path or reaching a goal outside one's own self. (cf. Mu. 3. 2. 8-9; Ch. 6. 10. 1.)

⁵ The word 'this' indicates that they will not return in this cycle; but may come in another cycle. It is to be noted that though the result of meditation of those who go to the Brahmaloaka gets exhausted, they become liberated through His grace and never come back. But those who, instead of meditation on God, perform the spiritual disciplines like the knowledge of the five fires, As'vamedha sacrifice, or strict Brahmacharya, go to the Brahmaloaka, but come back at the end of the cycle (Br. Sū. 4. 3. 10; 4. 4. 22).]

SECTION SIXTEEN

एष ह वै यज्ञो योऽयं पवत एष ह यन्निदं सर्वं
 पुनाति यदेष यन्निदं सर्वं पुनाति तस्मादेष एव
 यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥ १ ॥

यः Who अयम् this पवते blows (i.e. air) एषः he ह वै indeed यज्ञः is the sacrifice; एषः ह वै यन् moving along



इदम् this सर्वम् all पुनाति purifies. यत् (and) because एषः he यन् moving along इदम् this सर्वम् all पुनाति purifies, तस्मात् therefore एषः एव he यज्ञः is the sacrifice. तस्य of this (sacrifice) मनः च mind वाक् च and speech वर्तनी are the two paths.

1. He¹ who blows (i.e. air) is indeed the sacrifice;² he, moving along, purifies all this.³ And because moving along he purifies all this, he is the sacrifice. Mind and speech are the two paths of this sacrifice.⁴

[¹In the previous section the path to Brahmaloaka has been indicated; now the way of getting the result of the sacrifice is described. At the time of the meditation mentioned above, silence is to be observed; otherwise the mind may be restless and the result may not be achieved. Similarly here also the Brahman priest will be asked to observe silence. So there is a relation between these two sections.

²The air is active, sacrifice also involves action; hence the air is sacrifice. It is said in another S'ruti passage, 'Air itself is the initiation of the sacrifice, air is the substratum.'

³A moving thing like air or water is pure and it purifies also.

⁴The progress of the sacrifice is conceived as depending on two paths, viz. mind and speech. The activity of mind and speech preceded by the movement of the breath brings about the order of the

sacrifice, that is to say, the sequence of the items of the sacrifice is correctly maintained by the thoughts in the mind and the utterance of speech. Thus Prāṇa, which is a form of air that is pure and moving, becomes the sacrifice which purifies.]

तयोरन्यतरां मनसा संस्करोति ब्रह्मा वाचा
होताध्वर्युरुद्गातान्यतरां स यत्रोपाकृते प्रातरनुवाके
पुरा परिधानीयाया ब्रह्मा व्यववदति ॥ २ ॥

अन्यतरामेव वर्तनीं संस्करोति हीयतेऽन्यतरा स
यथैकपाद्व्रजन् रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य
यज्ञो रिष्यति यज्ञं रिष्यन्तं यजमानोऽनुरिष्यति स
इष्ट्वा पापीयान्भवति ॥ ३ ॥

तयोः Of these two (paths) अन्यतराम् one (i.e. the way as mind) ब्रह्मा the Brahman priest मनसा with the (discriminating) mind संस्करोति embellishes. होता Hotṛ, अध्वर्युः Adhvaryu, उद्गाता Udgātr अन्यतराम् the other (i.e. the way as speech) वाचा with speech [संस्करोति embellish]. प्रातरनुवाके उपाकृते after the Prātarānuvāka (the morning recitation) is commenced यत्र परिधानीयायाः परा (and) before the Paridhānīyā (Rk) is begun सः ब्रह्मा (if) the Brahman priest (engaged in embellishing the mind) व्यववदति speaks out (breaking silence), अन्यतराम् एव (then) only one वर्तनीम् path (viz. speech) संस्करोति he embellishes अन्यतरा and

the other (viz. mind) हीयते is injured, discontinued. यथा just as एकपत् a man with one leg व्रजन् walking वा or एकेन चक्रेण with one wheel वर्तमानः moving, resting रथः a chariot रिष्यति suffers injury एवम् so also अस्य of this one सः that (defective) यज्ञः sacrifice रिष्यति suffers injury, is destroyed. यज्ञम् the sacrifice रिष्यन्तम् अनु when suffers injury यजमानः the sacrificer (also) रिष्यति suffers injury. सः he इष्ट्वा (for) having completed the (defective) sacrifice पापीयान् a worse sinner भवति becomes.

2-3. One of these two paths, the Brahman priest embellishes with the mind. The Hotr, Adhvaryu and Udgātr priests¹ embellish the other with speech. After the Prātaranuvāka (the morning recitation) is commenced, and before the Paridhānīyā Ṛk is begun, if the Brahman priest speaks out (breaking silence), then he embellishes only one path (viz. speech) and the other is injured. Just as a man walking with one leg, or a chariot moving with one wheel suffers injury, so also that sacrifice of this one suffers injury, and when the sacrifice suffers injury, the sacrificer also suffers injury. For having completed the (defective) sacrifice, he becomes a worse sinner.

[¹ Four types of priests are employed in the Soma sacrifice : (a) The Brahman priest ; he knows all the



three Vedas and is engaged is superintending the sacrifice. His three assistants are—Brāhmaṇācchamsī, Āgnīdhra, and Potr. (b) Hoṭṛ; his duty is to recite the Ṛk-mantras in the sacrifice. His three assistants are—Maitrāvaruṇa, Acchāvāka, and Grāvastut. (c) Adhvaryu; he pours the oblation by reciting the Yajus-mantras. He prepares things for oblations also. His assistants are—Prastotr, Pratihartṛ, and Subrahmaṇya. The total number of priests is sixteen. From this description, it is seen that for the Brahman priest the thinking function is more necessary than speaking out; while others recite the Mantras. It is said in the *Aitareya Brāhmaṇa* (25. 9): 'The Brahman priest is the physician of the sacrifice So if there is any defect in reciting from Ṛk, Sāman, Yajus or any unknown Mantra, then the priests inform the Brahman priest. And he, if there is any defect in reciting from Ṛk, will perform Homa with the Mantra Bhūḥ in Gārhapatya; if from Yajus, with the Mantra Bhuvah in Āgnīdhriya (Dakṣiṇāgni); if from Sāman, with the Mantra Svah in Āhavanīya; if for unknown reason or from all types of Mantras, with the Mantra Bhūḥ-Bhuvah-Svah in Āhavanīya.'

Thus the Brahman priest is the physician of the sacrifice, for he treats the wounds of the sacrifice.]

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा
व्यवदत्युभे एव वर्तनी सःस्कुर्वन्ति न हीयतेऽन्यतरा ॥४॥



अथ But यत्र प्रातरनुवाके उपाकृते after the Prātaranuvāka is commenced परिधानीयायाः पुरा (and) before the Paridhānīyā (Ṛk) is begun ब्रह्मा the Brahmanpriest न व्यववदति (if) does not break his silence ; [तत्र then] उभे एव both वर्तनी the paths संस्कुर्वन्ति are embellished ; अन्यतरा न and neither one हीयते is injured.

4. But, after the Prātaranuvāka is commenced and before the Paridhānīyā Ṛk is begun, if the Brahman priest does not break his silence then both the paths are embellished ; and neither one is injured.

स यथोभयपाद्वज्रन्थो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥१५॥
इति षोडशः खण्डः ॥ १६ ॥

यथा (And) just as उभयपात् a man with both the legs व्रजन् walking, वा or रथः a chariot उभाभ्याम् चक्राभ्याम् with both the wheels वर्तमानः moving प्रतितिष्ठति remains intact, एवम् so also अस्य of this one सः that यज्ञः the sacrifice प्रतितिष्ठति remains intact. यज्ञम् प्रतितिष्ठन्तम् अनु if the sacrifice remains intact यजमानः the sacrificer प्रतितिष्ठति (also) remains intact. सः he इष्ट्वा by performing the sacrifice श्रेयान् great भवति becomes.



5. And just as a man walking with both the legs, or a chariot moving with both the wheels, remains intact, so also the sacrifice of this one remains intact. If the sacrifice remains intact, the sacrificer also remains intact. He becomes great by performing the sacrifice.¹

[¹ The superiority of a sacrifice which is intact in all parts over the one which is defective in any of its elements is shown here and also the method by which the defective sacrifice is made good.]

SECTION SEVENTEEN

प्रजापतिलोकानभ्यतपत्तेषां तप्यमानानाम् रसान्प्रावृह-
दग्निं पृथिव्या वायुमन्तरिक्षादादित्यं दिवः ॥ १ ॥

प्रजापतिः Prajāpati (Hiranyagarbha) लोकान् on the worlds अभ्यतपत् brooded. तप्यमानानाम् तेषाम् from them thus brooded upon रसान् (their) essences प्रावृहत् (he) extracted—पृथिव्याः from the earth अग्निम् fire, अन्तरिक्षात् from the sky वायुम् air, दिवः (and) from heaven आदित्यम् the sun.

1. Prajāpati¹ brooded on the worlds. From them thus brooded upon, he extracted their essences: fire from the earth, air from the sky, and the sun from heaven.



[¹ Silence has been enjoined for the Brabman priest ; when this duty fails or when the functions of the other priests fail, the expiation is to be performed and that consists in the offering of Vyāhrti Homa. This is now being prescribed.]

स एतास्त्रिस्तो देवता अभ्यतपत्तासां तप्यमानानाम्
रसान्प्रावृहद्भ्रेर्ऋचो वायोर्यजूंषि सामान्यादित्यात् ॥२॥

सः He (Prajāpati) एताः these त्रिः three देवताः on deities अभ्यतपत् brooded. तप्यमानानाम् तासाम् from them thus brooded upon रसान् (their) essences प्रावृहत् (he) extracted—ऋचेः from fire ऋचः the Ṛks, वायोः from air यजूंषि the Yajus-mantras, आदित्यात् (and) from the sun सामानि the Sāmans.

2. He brooded on these three deities. From them thus brooded upon, he extracted their essences : the Ṛks from fire, the Yajus-mantras from air, and the Sāmans from the sun.¹

[¹ That is, they received the three Vedas (*Aitareya Brāhmaṇa* 25. 7).]

स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया
रसान्प्रावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति
सामभ्यः ॥ ३ ॥



सः He एताम् त्रयीम् विद्याम् on the three Vedas अभ्यतपत् brooded; तप्यमानायाः तस्याः from them thus brooded upon रसान् (their) essences प्रावृहत् (he) extracted; ऋग्भ्यः from the Ṛks भूः Bhūḥ इति, यजुर्भ्यः from the Yajus-mantras भुवः Bhuvaḥ इति, साम्भ्यः (and) from the Sāmans स्वः Svah इति.

3. He brooded on the three Vedas. From them thus brooded upon, he extracted their essences: Bhūḥ from the Ṛks, Bhuvaḥ from the Yajus-mantras, and Svah from the Sāmans.¹

[¹ Thus the three Vyāhrtis (syllables), Bhūḥ, Bhuvaḥ, Svah, are the essence of all regions, all deities, and all Vedas.]

तद्यदक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादचामेव
तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टः सन्दधाति ॥ ४ ॥

तत् Therefore यत् which (the sacrifice) ऋक्तः on account of the Ṛks रिष्येत् (if) becomes injured, is rendered defective, भूः स्वाहा 'Bhūḥ Svāhā' इति (then with the Mantra) गार्हपत्ये in the Gārhapatya fire जुहुयात् (the Brahman priest) should offer an oblation. ऋचाम् of the Ṛks एव verily रसेन through the essence ऋचाम् of the Ṛks वीर्येण through the virility ऋचाम् in respect of the Ṛks यज्ञस्य of the sacrifice विरिष्टम् the injury, defect तत् thus सन्दधाति he makes good.



4. Therefore if the sacrifice is rendered defective on account of the R̥ks, then with the Mantra 'Bhūh Svāhā', (the Brahman priest) should offer an oblation in the Gārhapātya fire.¹ Thus verily, through the essence of the R̥ks, through the virility of the R̥ks, he makes good the injury of the sacrifice in respect of the R̥ks.

[¹ This is the expiation for the defect caused by the mistake of the Hotṛ priest. After this, the expiation for Adhvaryu and Udgāṭṛ priests also will be prescribed (cf. note on 4. 16. 2). The Brahman priest rectifies the defects by offering three oblations to the three fires. It may be that the defects are corrected through the power of his knowledge.]

अथ यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ
जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य
विरिष्टं सन्दधाति ॥ ५ ॥

अथ And यदि if यजुष्टः on account of the Yajus रिष्येत् (the sacrifice) is rendered defective भुवः स्वाहा 'Bhuvah Svāhā' इति (then with the Mantra) दक्षिणाग्नौ in the Dakṣiṇāgni जुहुयात् (the Brahman priest) should offer an oblation. यजुषाम् of the Yajus-mantras एव verily रसेन through the essence यजुषाम् of the Yajus-mantras वीर्येण through the virility यजुषाम् in respect of the



Yajus-mantras यज्ञस्य of the sacrifice विरिष्टम् the injury तत् thus सन्दधाति (he) makes good.

5. And if the sacrifice is rendered defective on account of the Yajus, then with the Mantra 'Bhuvah Svāhā', (the Brahman priest) should offer an oblation in the Dakṣiṇāgni. Thus verily, through the essence of the Yajus-mantras, through the virility of the Yajus-mantras, he makes good the injury of the sacrifice in respect of the Yajus-mantras.

अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टः सन्दधाति ॥ ६ ॥

अथ And यदि if सामतः on account of the Sāmans रिष्येत् (the sacrifice) is rendered defective स्वः स्वाहा 'Svah Svāhā' इति (then with the Mantra) आहवनीये in the Āhavanīya fire जुहुयात् (the Brahman priest) should offer an oblation. साम्नाम् of the Sāmans एव verily रसेन through the essence साम्नाम् of the Sāmans वीर्येण through the virility साम्नाम् in respect of the Sāmans यज्ञस्य of the sacrifice विरिष्टम् the injury तत् thus सन्दधाति (he) makes good.

6. And if the sacrifice is rendered defective on account of the Sāmans, then with the



Mantra 'Svaḥ Svāhā', (the Brahman priest) should offer an oblation in the Āhavanīya fire. Thus verily, through the essence of the Sāmans, through the virility of the Sāmans, he makes good the injury of the sacrifice in respect of the Sāmans.

तद्यथा लवणेन सुवर्णं सन्दध्यात्सुवर्णेन रजतं
रजतेन त्रु त्रपुणा सीसं सीसेन लोहं लोहेन दारु
दारु चर्मणा ॥ ७ ॥

एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया
वीर्येण यज्ञस्य विरिष्टं सन्दधाति भेषजकृतो ह वा एष
यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥ ८ ॥

तत् यथा Just as लवणेन with salt सुवर्णम् gold, सुवर्णेन with gold रजतम् silver, रजतेन with silver त्रु tin, त्रपुणा with tin सीसम् lead, सीसेन with lead लोहम् iron, लोहेन with iron दारु wood, चर्मणा with leather दारु wood सन्दध्यात् one would join—एवम् even so एषाम् लोकानाम् of these regions (earth, sky, heaven), आसाम् देवतानाम् of these deities (Fire, Air, Sun) अस्याः त्रय्याः विद्यायाः of these three Vedas वीर्येण through the virility यज्ञस्य of the sacrifice विरिष्टम् the injury सन्दधाति does (the Brahman priest) make good. यत्र where एवम्-वित् knowing thus ब्रह्मा a Brahman priest भवति there is एषः that यज्ञः sacrifice भेषज-कृतः is healed ह वै indeed.

7-8. Just as one would join gold with salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron, and wood with leather, even so does (the Brahman priest) make good the injury of the sacrifice through the virility of these regions, of these deities, and of the three Vedas. That sacrifice indeed is healed where there is a Brahman priest knowing thus.¹

[Restoration to health or proper condition is accomplished variously according to the object treated. The Upaniṣad gives the names of various agencies used for soldering various pieces of metal or joining wooden articles. Just as these are done by an expert so also the defects in a sacrifice are removed by the doctoring of a Brahman priest.]

एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवं-
 विदः ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते
 तत्तद्गच्छति ॥ ९ ॥

यत्र Where एवम्-वित् knowing thus ब्रह्मा (there is) a Brahman priest एषः that यज्ञः sacrifice उदक्-प्रवणः inclined to the north (the cause of attaining the northern solstice) ह वै indeed भवति is. एवम्-विदम् knowing thus ब्रह्माणम् अनु ह वै it is in reference to the Brahman priest that एषा this गाथा (there is) song—यतः यतः

whence-so-ever आर्त्तेते (the sacrifice) comes back (i.e. from whatever part of the actions of the priests the sacrifice is rendered defective) तत् तत् thither verily गच्छति does (the Brahman priest) go (to remedy).

9. That sacrifice indeed becomes inclined to the north, where there is a Brahman priest knowing thus. It is in reference to the Brahman priest knowing thus that there is this song¹: 'Whence-so-ever the sacrifice comes back, thither verily does the Brahman priest go (to remedy).'

[¹Gāthā is that which is written in the metre other than the metres like Gāyatrī etc. It is said in the *Piṅgala Sātra* (8. 1) also that what is not mentioned in the 'treatise on metre', and yet is used is called 'Gāthā'. It is written in *Aitareya Āraṇyaka* (7. 18) that Ṛk and other Mantras are eternal whereas Gāthā is a human composition.]

मानवो ब्रह्मैवैक ऋत्विक्कुरुन्श्वाभिरक्षत्येवंविद्ध वै
ब्रह्मा यज्ञं यजमानं सर्वांश्चर्त्विजोऽभिरक्षति तस्मादेवं-
विदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥ १० ॥
इति सप्तदशः खण्डः ॥ १७ ॥ इति छान्दोग्योपनिषदि
चतुर्थोऽध्यायः ॥ ४ ॥

अश्वा The mare [यथा कुरुन् अभिरक्षति तथा just as (the mare) protects the soldiers, even so] मानवः silent एकः

only ऋत्विक् is the priest (who) ब्रह्मा एव the Brahman priest कुरुन् soldiers, the people engaged in rituals अभिरक्षति protects. एवम्-वित् who knows thus ह वै verily ब्रह्मा the Brahman priest यज्ञम् the sacrifice यजमानम् the sacrificer सर्वान् ऋत्विजः च and all the priests अभिरक्षति protects. तस्मात् hence एवम्-विदम् him who knows thus एव only ब्रह्माणम् as a Brahman priest कुर्वीत one should appoint; अनेवम्-विदम् न not one who does not know thus. अनेवम्-विदम् न (Repetition indicates the end of the chapter).

10. Just as the mare protects (the soldier), even so the silent Brahman priest is the only priest who protects the people engaged in rituals. The Brahman priest who knows thus verily protects the sacrifice, the sacrificer, and all the priests. Hence one should appoint as a Brahman priest only him who knows thus, not one who does not know thus—yea, not one who does not know thus.



CSL

CHAPTER FIVE

SECTION ONE

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै
श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥ १ ॥

ॐ Om. यः (he) who ह वै verily ज्येष्ठम् च the eldest श्रेष्ठम् च and the best वेद knows ज्येष्ठः च the eldest श्रेष्ठः च and the best ह वै surely भवति becomes. प्राणः Prāṇa (is) वाव indeed ज्येष्ठः च the eldest श्रेष्ठः च and the best.

1. Om. Verily,¹ he who knows the eldest and the best, surely becomes the eldest and the best.² Prāṇa is indeed the eldest³ and the best (of the organs).

[¹ It has been shown earlier that the Northern Path flows from the worship of Brahman with qualities. Now in this fifth chapter will be described how the same Path is to be obtained by the householder knowing the doctrine of the five fires, and also by such celibate ascetics as are imbued with faith and are engaged in practising austerity. After this will be described the Southern Path which falls to the lot of those who merely perform rites without meditation and without the knowledge



of the philosophy underlying them. Then again a third Path will be described which is more painful, the way of the ordinary worldly people. The purpose of describing these is to create dispassion towards the world, which is a part of the spiritual discipline for the realization of Brahman.

² Earlier (in 4. 3. 3 etc.) the superiority of Prāṇa has been mentioned. How Prāṇa is superior to the others (speech etc.), is now being stated; and the qualities constituting superiority etc. are being prescribed for meditation.

³ Before the functioning of other organs is manifest in the child in the womb, the child grows through the functioning of Prāṇa; hence Prāṇa is the eldest. (cf. Br. 6. 1. and Pras'na 2. 4.)]

यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति
वाग्वाव वसिष्ठः ॥ २ ॥

यः (He) who ह वै verily वसिष्ठम् the richest, the pre-eminent वेद knows स्वानाम् among his own people वसिष्ठः ह the richest भवति becomes. वाक् speech वाक् indeed वसिष्ठः is the richest.

2. Verily, he who knows the richest, becomes the richest among his own people. Speech is indeed the richest.¹

[¹ He who commands speech becomes rich enough to live comfortably or he can defeat his opponent.]



यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिंश्च
लोकेऽमुष्मिंश्च चक्षुर्वाव प्रतिष्ठा ॥ ३ ॥

यः (He) who ह वै verily प्रतिष्ठाम् the stable basis वेद knows अस्मिन् लोके च in this world अमुष्मिन् च and in that (the next) प्रतितिष्ठति ह becomes stabilized. चक्षुः the eye वाव indeed प्रतिष्ठा is the stable basis.

3. Verily, he who knows the stable basis, becomes stabilized in this world and in the next. The eye is indeed the stable basis.¹

[¹When a man sees with his eyes, then alone can he remain stable on even as well as uneven ground.]

यो ह वै सम्पदं वेद सः हास्मै कामाः पद्यन्ते दैवाश्च
मानुषाश्च श्रोत्रं वाव सम्पत् ॥ ४ ॥

यः (He) who ह वै verily सम्पदम् prosperity, attainment वेद knows अस्मै for him कामाः (all) desires दैवाः च (both) divine मानुषाः च and human सम्-पद्यन्ते ह prosper, are attained. श्रोत्रम् the ear वाव indeed सम्पत् is prosperity.

4. Verily, he who knows prosperity, attains all desires, both divine and human. The ear is indeed prosperity.¹

[¹The Vedic knowledge is transmitted through hearing and memorization, hence the importance of



the ear in learning. After the study of the Vedas, the rites enjoined in them are performed and desires are achieved.]

यो ह वा आयतनं वेदायतनं ह स्वानां भवति
मनो ह वा आयतनम् ॥ ५ ॥

यः (He) who ह वै verily आयतनम् abode, support वेद knows स्वानाम् of his people आयतनम् abode भवति becomes. मनः the mind ह वै indeed आयतनम् is the abode.

5. Verily, he who knows the abode, becomes the abode of his people. The mind is indeed the abode.¹

[¹ Abode of the organs and objects. It is the mind that is the abode or support of all those objects that are presented in the form of perceptions by the senses to be experienced by the enjoyer, Jiva.]

अथ ह प्राणा अहं श्रेयसि व्यूदिरेऽहं श्रेयानस्म्यहं
श्रेयानस्मीति ॥ ६ ॥

अथ ह Now, once प्राणाः the Prāṇas (the five senses) —अहम् I श्रेयान् superior अस्मि am, अहम् I श्रेयान् superior अस्मि am इति (saying) अहं-श्रेयसि about their personal superiority व्यूदिरे disputed (among themselves).



6. Now, once the five senses¹ disputed among themselves about their personal superiority, saying 'I am superior,' 'I am superior.'²

[¹Prāṇas here stand for the senses presided over by Fire and other deities. They are the different physical forms of the vital force.

²Compare this parable with Br. 6. 1. 7-14, Pras'na 2. 3 and Kauṣī. 3. 3.]

ते ह प्राणाः प्रजापतिं पितरमेत्योर्धुर्भगवन्को नः
श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतर-
मिव दृश्येत स वः श्रेष्ठ इति ॥ ७ ॥

ते Those प्राणाः senses पितरम् the father प्रजापतिम् Prajāpati एष्य approached and ऊचुः ह said (to him)— भगवन् revered sir नः amongst us कः who श्रेष्ठः is the best इति. तान् to them उवाच ह (he) replied—वः amongst you यस्मिन् उत्क्रान्ते on whose departure शरीरम् the body पापिष्ठतरम् at its worst इव as it were दृश्येत would appear, वः amongst you सः he श्रेष्ठः is the best इति.

7. Those senses approached the father Prajāpati and said to him, 'Revered sir, who is the best amongst us?' He replied, 'He amongst you is the best on whose departure the body would appear its worst,' as it were.'



[The body is bad enough even when man is alive, and when he dies, the body becomes still worse—an untouchable corpse.]

सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच
कथमशकतते मज्जीवितुमिति यथा कला अवदन्तः
प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो
मनसैवमिति प्रविवेश ह वाक् ॥ ८ ॥

सा That वाक् speech उत्-चक्राम ह departed. सा it संवत्सरम् a year प्रोष्य staying out पर्येत्य came back and उवाच asked—मत् ऋते without me कथम् how जीवितुम् to live अशकत have you been able इति. (the others replied) यथा just like कला: the dumb अवदन्तः though not speaking प्राणेन (yet) with breath प्राणन्तः living, breathing, चक्षुषा with the eye पश्यन्तः seeing, श्रोत्रेण with the ear शृण्वन्तः hearing, मनसा with the mind ध्यायन्तः thinking एवम् thus इति. वाक् (at this) speech प्रविवेश ह entered (the body).

8. Speech departed. Staying a year out, it came back and asked, 'How have you been able to live without me?' (The others replied,) 'Just like the dumb, though not speaking, yet living with the breath, seeing with the eye, hearing with the ear, and thinking with the mind.' (At this) speech entered (the body).



चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथम-
शकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः
प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो
मनसैवमिति प्रविवेश ह चक्षुः ॥ ९ ॥

अन्धाः The blind. अपश्यन्तः though not seeing वदन्तः
speaking वाचा with the organ of speech. (Rest as in
5. 1. 8.)

9. The eye departed. Staying a year out, it
came back and asked, 'How have you been
able to live without me?' 'Just like the blind,
though not seeing, yet living with the breath,
speaking with the organ of speech, hearing
with the ear, and thinking with the mind.'
At this the eye entered the body.

श्रोत्रं होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच
कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः
प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो
मनसैवमिति प्रविवेश ह श्रोत्रम् ॥ १० ॥

बधिराः The deaf. अशृण्वन्तः though not hearing.
(Rest as in 5. 1. 8.)

10. The ear departed. Staying a year out,
it came back and asked, 'How have you been
able to live without me?' 'Just like the deaf,
though not hearing, yet living with the breath,

speaking with the organ of speech, seeing with the eye, and thinking with the mind.' At this the ear entered the body.

मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच
 कथमशकतेर्तं मज्जीवितुमिति यथा बाला अमनसः
 प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः
 श्रोत्रेणैवमिति प्रविवेश ह मनः ॥ ११ ॥

बालाः Infants अमनसः without developed minds.
 (Rest as in 5. 1. 8.)

11. The mind departed. Staying a year out it came back and asked, 'How have you been able to live without me?' 'Just like infants without developed minds, yet living with the breath, speaking with the organ of speech, seeing with the eye, and hearing with the ear.' At this the mind entered the body.

अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पद्वीश-
 शङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्त२ हाभिसमेत्यो-
 चुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्कमीरिति ॥ १२ ॥

अथ ह Then सः that प्राणः the Prāṇa उच्चिक्रमिषन् as was
 about to depart सुहयः a horse of mettle यथा as पद्वीश-
 शङ्कून् the pegs to which it is tethered संखिदेत् would
 uproot, एवम् thus इतरान् प्राणान् the other senses समखिदत्त



(it) uprooted. तम् to it अभिव्रमेत्य (they all then) came and ऊचुः ह said—भगवन् O revered sir एधि be (our lord), त्वम् you नः amongst us श्रेष्ठः the best असि are ; ना उत्कमीः do not depart (from the body) इति.

12. Then, as the Prāṇa was about to depart, it uprooted the other senses just as a horse of mettle would uproot the pegs to which it is tethered. They all then came to it and said, 'O revered sir, be our lord, you are the best amongst us ; do not depart from the body.'¹

[It is not possible for any of the senses to leave the body thus. The allegory only shows how a man can reason out, for the purpose of meditation, which is the greatest organ.]

अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठो-
ऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठा-
सीति ॥ १३ ॥

अथ Then वाक् speech एनम् to that one (Prāṇa) उवाच ह said—अहम् I यत् just as वसिष्ठः the richest (i.e. endowed with its quality) अस्मि am, त्वम् you (also) तत् in the same manner (or endowed with its quality) वसिष्ठः the richest असि are इति. अथ then चक्षुः the eye एनम् to that one उवाच ह said—अहम् I यत् just as प्रतिष्ठा the stable basis अस्मि am, त्वम् you (also) तत् in the same manner प्रतिष्ठा the stable basis असि are इति.



13. Then speech said to that one, 'Just as I am the richest, in the same manner¹ are you also the richest.' Then the eye said to that one, 'Just as I am the stable basis, in the same manner are you also the stable basis.'

[¹ The term 'tat' (=that) may be taken as an adverb; the sense being that 'the quality of richness is really due to and belongs to yourself, and it was in sheer ignorance that I regarded it as mine'. The same interpretation may be applied also to the others (eye, ear, mind, etc.).]

अथ हैनं श्रोत्रमुवाच यदहं सम्पदस्मि त्वं
तत्सम्पदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं
तदायतनमसीति ॥ १४ ॥

अथ Then श्रोत्रम् the ear एनम् to that one उवाच ह said—अहम् I यत् just as सम्पत् prosperity अस्मि am, त्वम् you (also) तत् in the same manner सम्पत् prosperity असि are इति. अथ then मनः the mind एनम् to that one उवाच ह said—अहम् I यत् just as आयतनम् the abode अस्मि am, त्वम् you (also) तत् in the same manner आयतनम् the abode असि are इति.

14. Then the ear said to that one, 'Just as I am prosperity,¹ in the same manner are you also prosperity.' Then the mind said to that



‘Just as I am the abode, in the same manner are you also the abode.’

[¹ That is, endowed with that quality.]

न वै वाचो न चक्षूषि न श्रोत्राणि न मनांसि-
त्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि
भवति ॥ १५ ॥ इति प्रथमः खण्डः ॥ १ ॥

वाचः इति As organs of speech वै verily न आचक्षते (people) do not call (them), चक्षूषि न nor as eyes, श्रोत्राणि न nor as ears, मनांसि न nor as minds. प्राणाः Prāṇas इति as एव (but) only आचक्षते they call (them); प्राणः the Prāṇa एव indeed हि for एतानि सर्वाणि all these भवति is.

15. Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds.¹ But they call them only as Prāṇas; for the Prāṇa indeed is all these.²

[¹ If the senses were subordinate to their functions they would have been referred to by their functions only; but we have the names of the senses separate from the functions, such as ear, eye, etc.]

² The Prāṇa as Hiraṇyagarbha or the cosmic Being exists in three forms, namely, Adhyātma, Adhibhūta and Adhidaiva. He is the presiding deity of the five senses of perception (ear, skin, eye, tongue and nose) as Direction, Air, Sun, Varuṇa and Aśvins; and also of the five senses of action



(speech, hand, leg, evacuating organ and generative organ) as Agni, Indra, Viṣṇu, Mitra and Prajāpati; and of the mind, as Moon. In this way he dominates the subjective and the objective worlds.]

SECTION TWO

स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा
श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो
ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं
भवतीति ॥ १ ॥

सः He (the Prāṇa) उवाच ह asked—मे my अन्नम् food
किम् what भविष्यति will be इति. आश्वभ्यः आशकुनिभ्यः even
(the food) of dogs and birds यत् किम्-चित् इदम् whatever
there is here इति ऊचुः ह replied (the senses). तत् एतद्
वै (whatever is eaten) all that अनस्य of Ana (Prāṇa)
अन्नम् is the food. अनः 'Ana' ह वै indeed नाम the name
प्रत्यक्षम् is evident. एवम्-विदि for him who knows thus
(himself as existing in all things and as Prāṇa, the
eater of all food) न किञ्चन nothing अनन्नम् that is not
food (cf. Br. 1. 3. 18.) भवति ह वै there is इति.

1. He (the Prāṇa) asked, 'What will be my food?'¹ 'Whatever there is here, even (the food) of dogs and birds', replied the senses. Whatever is eaten, all that is the food of Ana.



The name 'Ana' indeed is self-evident. For him who knows thus there is nothing that is not food.²

[¹To look upon all food as particularly belonging to Prāṇa is a subordinate injunction of Prāṇa-vidyā.

²The root 'an' means movement. Prāṇa consists of movement, hence the word 'Ana' derived from that root is the distinct name of Prāṇa. Different prefixes to 'Ana' bring out different kinds of activity (viz. Prāṇa, Apāna, Vyāna, etc.). Here it is prescribed that meditation is to be done on Prāṇa with the idea that 'everything is the food of Prāṇa and Prāṇa is the eater or enjoyer of all this'. Such a worshipper becomes the soul of all and eats all food.]

स होवाच किं मे वासो भविष्यतीत्याप इति
होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्ठाच्चाद्भिः
परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ॥२॥

सः He उवाच ह asked—किम् what मे my वासः garment भविष्यति will be इति. आपः water इति ऊचुः ह replied (the senses). तस्मात् therefore वे indeed अशिष्यन्तः those who are about to eat पुरस्तात् (both) before (eating) उपरिष्ठात् च and after एतत् it (Prāṇa) अद्भिः with water परिदधति they cover, clothe. वासः of clothes लम्भुकोः ह the obtainer भवति (Prāṇa or such a knower) becomes, अनग्नः ह भवति does not remain naked, obtains upper garments.



2. He¹ asked, 'What will be my garments?' 'Water', replied the senses. Therefore, indeed, those who are about to eat, cover it, both before and after, with water.² (He who knows thus) becomes the obtainer of clothes and of upper³ garments.⁴

[Meditation on Prāṇa as the garment is being enjoined as subsidiary to Prāṇa-vidyā.]

² The sipping of water covers Prāṇa and takes the place of its clothing.

³ Literally, 'does not remain naked'. As by obtaining clothing he would naturally cease to be naked, this phrase should be understood to mean that he is supplied with the upper garment also.

⁴ The meditation on Prāṇa is to be done looking upon the two 'ācamanas' (sipping of water)—that are prescribed in the scriptures for purification, before and after eating—as the clothes and the upper garment of Prāṇa.]

तद्वैतसत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायो-
क्तवोवाच यद्यप्येनच्छुष्काय स्थानवे ब्रूयाज्जायेरन्नेवा-
स्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥ ३ ॥

तत् इ एतत् This (doctrine of Prāṇa) सत्यकामः Satya-
kāma जाबालः Jābāla वैयाघ्रपद्याय the son of Vyāghrapada
गोश्रुतये to Gosruti उक्त्वा imparted and उवाच said—
शुष्काय स्थानवे to a dry stump अपि even यदि if एतत् this

ब्रूयात् (anyone) should impart, अस्मिन् (then) in it शाखाः branches जायेरन् would shoot एव certainly, पलाशानि (and) leaves प्ररोहेयुः would sprout इति.

3. Satyakāma Jābāla imparted this (doctrine of Prāṇa) to Gosruti, the son of Vyāghrapada, and said, 'If anyone should impart this even to a dry stump, then branches would certainly shoot and leaves would sprout from it.'¹

[¹ The same idea occurs in Br. 6. 3. 12.]

अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्यां रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥ ४ ॥

अथ Next यदि if महत् greatness जिगमिषेत् (that knower of Prāṇa) desires to attain अमावास्यायाम् on the new moon day (tithi) दीक्षित्वा (then) having consecrated himself पौर्णमास्याम् रात्रौ on the full moon night सर्व-औषधस्य of all herbs मन्थम् the mash दधि-मधुनोः (in a vessel) of curd and honey उपमथ्य stir up and then ज्येष्ठाय श्रेष्ठाय स्वाहा 'Svāhā to the eldest and the best' इति (with the Mantra) अग्नौ into the fire आज्यस्य (on the spot) prescribed for offerings हुत्वा offer an oblation and सम्पातम् what remains attached to the



ladle (shaped like a Camasa vessel) मन्थे into the mash (pot) अवनयेत् (he) should throw.

4. Next,¹ if that knower of Prāṇa desires to attain greatness,² then having consecrated himself³ on the new moon day, he should, on the full moon night, stir up in a vessel⁴ of curd and honey the mash of all herbs,⁵ and then offer an oblation into the fire⁶ on the spot prescribed for offerings, with the Mantra 'Svāhā to the eldest and the best', and throw what remains attached to the ladle into the mash-pot.⁷

[¹ This is the description of the Mantha rite.

² This rite is not prescribed for those who wish to enjoy merely the pleasures derived from the sense-objects. But it is meant for those who (after attaining greatness and as a result obtaining prosperity and wealth) want to attain the ways of the gods and the fathers by performing the scriptural rites.

³ The performance of the entire consecratory ceremony or Dīkṣā enjoined in the Somayāga is not meant here, but only certain parts of it.

⁴ The vessel made of Udumbara wood, shaped like Kamsa (goblet) or a Camasa (cup). And after stirring he should keep it before himself.

⁵ Collecting to the best of his capacity small quantities of all the herbs both cultivated and wild



and having cleared them of all impurities, he should make a mash of all these without cooking them.

⁶ The Āvasathya, Grhya or Smārta fire.

⁷ Compare Br. 6. 3. 1-3.]

वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवन-
येत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवन-
येत्सम्पदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनये-
दायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पात-
मवनयेत् ॥ ५ ॥

वसिष्ठाय स्वाहा 'Svāhā to the richest' प्रतिष्ठायै स्वाहा
'Svāhā to what is stable' सम्पदे स्वाहा 'Svāhā to
prosperity' आयतनाय स्वाहा 'Svāhā to the abode'.
(Rest as in the foregoing passage.)

5. With the Mantra 'Svāhā to the richest', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra 'Svāhā to what is stable', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot. With the Mantra 'Svāhā to prosperity', he should offer an oblation into the fire on the spot prescribed for offerings,

and throw what remains attached to the ladle into the mash-pot. With the Mantra 'Svāhā to the abode', he should offer an oblation into the fire on the spot prescribed for offerings, and throw what remains attached to the ladle into the mash-pot.

अथ प्रतिसृष्ट्याञ्जलौ मन्थमाधाय जपत्यमो नामा-
 स्यमा हि ते सर्वमिदं स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः
 स मा ज्यैष्ठ्यं श्रेष्ठ्यं राज्यमाधिपत्यं गमयत्वहमेवेदं
 सर्वमसानीति ॥ ६ ॥

अथ Then प्रतिसृष्ट्य moving a little away (from the fire) अञ्जलौ in his hands मन्थम् the mash-pot आधाय (and) taking जपति he should recite (the Mantra)—
 अमः 'Ama' नामा by name असि you are, हि for ते with you अमा as Prāṇa इदम् सर्वम् all this (universe) [वर्तते rests]. सः [त्वम्] हि he (i.e. you as Prāṇa, the mash-pot of the form of Prāṇa) ज्येष्ठः (is) the eldest श्रेष्ठः the best राजा the king, the effulgent, अधिपतिः (and) sovereign (lord and protector of all). सः he (i.e. you as Prāṇa) मा me ज्यैष्ठ्यम् to the eldest age, pre-eminence, श्रेष्ठ्यम् to the best position राज्यम् to effulgence, kingship, आधिपत्यम् (and) to sovereignty गमयतु may lead. अहम् I एव verily इदम् this सर्वम् all असानि wish to become (like Prāṇa) इति (indicates the end of the Mantra).



6. Then, moving a little away and taking the mash-pot in his hands, he should recite (the Mantra): 'You are Ama' by name, for all this (universe) rests with you. He (i.e. you as Prāṇa) is the eldest, the best, the effulgent, and sovereign. May he (i.e. you as Prāṇa) lead me to the eldest age, to the best position, to effulgence, and to sovereignty. Verily I wish to become all this.'

['Ama' is a name of Prāṇa. It is through food that Prāṇa functions in the body. Hence the substance in the mash-pot (i.e. what is left over after oblation), being the food for Prāṇa, is praised as Ama or Prāṇa.]

अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीमह
इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठं
सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं
पिबति निर्णिज्य कंसं चमसं वा पश्चादग्नेः संविशति
चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि
स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥ ७ ॥

अथ Then खलु verily एतया ऋचा (reciting) this Rk-
mantra पच्छः foot by foot आचामति he should sip (the
semi-liquid mash). तत् for that (food) सवितुः pertaining
to the Progenitor (of the universe as Prāṇa) or Savitr



वृणीमहे we pray—इति saying this (line) आचामति he should sip. वयम् we देवस्य of the effulgent one or deity भोजनम् are the food (as mash)—इति saying this आचामति he should sip. श्रेष्ठम् the best सर्वधातमम् (and) the all-sustaining lord—इति saying this आचामति he should sip. तुरम् (= त्वरम्, तूर्णम्) readily, destroyer of enemies भगस्य upon the deity Bhaga, Savitr धीमहि we meditate, pray or enjoy—इति saying this कंसम् चमसम् वा (the pot shaped like) a Kamsa (goblet) or Camasa (cup) (made of Udumbara wood) निर्णिज्य (and) washing सर्वम् all पिबति he should drink. वाचं-यमः (then) controlling speech अप्रसाहः controlling mind अभ्रेः पश्चात् behind the fire चर्मणि वा on a skin स्थण्डिले वा or on the ground संविशति he should lie down. सः he यदि if स्त्रियम् a woman पश्येत् should see (in a dream), कर्म (his) rite समृद्धम् has succeeded इति that विद्यात् he should know.

7. Then, reciting this Rk-mantra,¹ foot by foot, he should sip.² 'We pray for that food pertaining to the Progenitor,' saying this (line) he should sip. 'We are the food of the effulgent one,' saying this he should sip. 'The best and the all-sustaining,' saying this he should sip. 'We readily meditate upon the deity Bhaga,' saying this and washing the pot shaped like a Kamsa (goblet) or a Camasa (cup), he should drink all. Then he should lie down behind the fire on a skin or on the

ground controlling speech and mind. If he should see a woman (in a dream), he should know that his rite has succeeded.

[The full Ṛk is this: तत् सवितुर्वृणीमहे, वयं देवस्य भोजनम् । श्रेष्ठं सर्वधातमम्, तुरं भगस्य धीमहि ॥ (Rgveda 5. 82. 1). Its meaning is: We pray for that food of the effulgent Savitr, which is the best and the all-sustaining lord (so that by taking it we shall attain the form of the Sun). We readily meditate upon the form of the deity Bhaga.

‘Sip what remains left in the pot containing the semi-liquid mash.]

तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियं स्वप्नेषु पश्यति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥ ८ ॥ इति द्वितीयः खण्डः ॥ २ ॥

तत् About it एषः this श्लोकः (there is) verse—काम्येषु कर्मसु during the performance of the rites for desired results यदा when, if स्वप्नेषु in a dream स्त्रियम् a woman पश्यति (the performer) sees तत्र then तस्मिन् स्वप्ननिदर्शने in this vision in a dream समृद्धिम् fulfilment जानीयात् he should recognize. तस्मिन् स्वप्ननिदर्शने (Repetition indicates the end of the rite).

8. There is this verse about it: During the performance of the rites for desired results

if the performer sees a woman in a dream, then he should recognize fulfilment in this vision in a dream—yea, in this vision in a dream.

SECTION THREE

श्वेतकेतुर्हारुण्यः पञ्चालानाम् समितिमेयाय तं ह
 प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि
 भगव इति ॥ १ ॥

श्वेतकेतुः S'vetaketu आरुण्यः the grandson of Aruṇa ह once पञ्चालानाम् of the Pañcālas समितिम् to the assembly इयाय came. तम् of him प्रवाहणः Pravāhaṇa जैवलिः the son of Jīvala उवाच ह enquired—कुमार my boy, त्वा you पिता (your) father अनु अशिषत् has instructed इति. भगवः revered sir अनु हि he has indeed इति.

1. Once¹ S'vetaketu, the grandson of Aruṇa, came to the assembly of the Pañcālas. Pravāhaṇa, the son of Jīvala, enquired of him, 'My boy, has your father instructed you?' 'He has indeed, revered sir.'

[¹ According to the commentary of S'rī S'aṅkarācārya the paths taken by the departed souls are described here with details for the purpose of



engendering in the minds of the seekers after liberation dispassion for everything that one may desire here and hereafter.

The same episode occurs in Br. 6. 2. 1-16.]

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति
वेत्थ यथा पुनरावर्तन्तरे इति न भगव इति वेत्थ
पथोर्देवयानस्य पितृयाणस्य च व्यावर्तनारे इति न
भगव इति ॥ २ ॥

[Pravāhaṇa] प्रजाः created beings इतः from here (this world) अधि above यत् where प्रयन्ति go वेत्थ do you know इति. [S'vetaketu] न no भगवः revered sir इति. [Pravāhaṇa] यथा how पुनः again आवर्तन्ते (they) return वेत्थ do you know इति. [S'vetaketu] न no भगवः revered sir इति. देवयानस्य the path of the gods पितृयाणस्य च and the path of the fathers पथोः of the two paths व्यावर्तना the place of parting वेत्थ do you know इति. [S'vetaketu] न no भगवः revered sir इति.

2. 'Do you know where created beings go above from here?' 'No, revered sir.' 'Do you know how they return again?' 'No, revered sir.' 'Do you know the place of parting of the two paths—the path of the gods and the path of the fathers?' 'No revered sir.'¹

[¹ The number 3 in the text is used to denote the prolation of the vowel.

Those who are endowed with the knowledge of meditation described before and those who are not, both proceed together to a certain point where they separate.]

वेत्थ यथासौ लोको न सम्पूर्यते इति न भगव इति
 वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति
 नैव भगव इति ॥ ३ ॥

[Pravāhana] असौ लोकः the other world (of the moon) यथा why न not सम्पूर्यते is filled up वेत्थ do you know इति. [S'vetaketu] न no भगवः revered sir इति. [Pravāhana] पञ्चम्याम् आहुतौ at the fifth oblation यथा how आपः the liquid oblations (or unseen results of action) पुरुषवचसः भवन्ति come to be designated as man, are possessed of a human voice वेत्थ do you know इति. [S'vetaketu] न no एव indeed भगवः revered sir इति.

3. 'Do you know why the other world is not filled up?' 'No, revered sir.' 'Do you know how, at the fifth¹ oblation, the liquid oblations (or unseen results of action) come to be designated as man?' 'No, indeed, revered sir.'

[¹ The oblations are faith, moon, rain, food and seed (cf. 5. 4-9).]



अथानु किप्रनुशिष्टोऽवोचथा यो हीमानि न विद्यात्क-
थं सोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय
तं होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु
त्वाशिषमिति ॥ ४ ॥

[Pravāhaṇa] अथ then किम् अनु why अनुशिष्टः 'I have been instructed' अवोचथाः did you say, यः who हि for इमानि these (things) न विद्यात् does not know, सः he कथम् how ब्रुवीत can say अनुशिष्टः 'I have been instructed' इति. सः he (S'vetaketu) आयस्तः was distressed and पितुः अर्धम् to (his) father's place एयाय ह came, तम् to him उवाच ह (and) said—मा मे अननुशिष्य without having instructed वाव किल properly भगवान् you, revered sir अब्रवीत् said—त्वा you अनु-अशिषम् I have instructed इति.

4. 'Then why did you say, "I have been instructed"? For, how can he who does not know these things say, "I have been instructed"?' He was distressed and came to his father's place and said to him, 'Revered sir, without having instructed me properly you said, "I have instructed you".'

पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकञ्चनाशकं
विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो
यथाहमेषां नैकञ्चन वेद यद्यहमिमानवेदिष्यं कथं ते
नावक्ष्यमिति ॥ ५ ॥

राजन्यबन्धुः That nominal Kṣatriya मा me पञ्च five प्रश्नान् questions अप्राक्षीत् asked ; तेषाम् of them एकम् चन even one विवक्तुम् to answer न not अशकम् I was able इति. सः he (the father) उवाच ह said—त्वम् you तदा then एतान् about them यथा even as मा to me अवदः have spoken, यथा so अहम् I एषाम् of them एकम् चन even one न वेद do not know. यदि if अहम् I इमान् them अवेदिष्यम् had known, कथम् why ते you न अवदयम् should I not have told इति.

5. 'That nominal Kṣatriya asked me five questions, and I was not able to answer even one of them.' The father said, 'Even as you have spoken to me about them, so do I not know even one of them. If I had known them, why should I not have told you?'

स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार
स ह प्रातः सभाग उदेयाय तं होवाच मानुषस्य
भगवन्गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव
राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव
मे ब्रूहीति स ह कृच्छ्री बभूव ॥ ६ ॥

सः That गौतमः (then) Gautama राज्ञः अर्धम् to the king's place एयाय ह went. प्राप्ताय when he arrived तस्मै to him अर्हाम् reverential offering चकार ह (the king)



made. सः he प्रातः in the morning सभा-गे to the king when he was in the assembly (or, स-भागः = Gautama being honoured by the king) उदेयाय ह presented himself. तम् to him उवाच ह said (the king)—भगवन् O revered गौतम Gautama मानुषस्य वित्तस्य of human wealth वरम् a boon वृणीथाः please ask इति, सः he उवाच ह replied—राजन् O king मानुषम् वित्तम् the human wealth तव एव with you [अस्तु let remain]. कुमारस्य अन्ते to my boy याम् which वाचम् एव the words अभाषथाः you spoke ताम् एव those मे me ब्रूहि tell इति. सः he (the king) कृच्छ्री perturbed बभूव ह was.

6. Then Gautama went to the king's place. When he arrived, the king made reverential offerings to him. In the morning he presented himself to the king when he was in the assembly. The king said to him, 'O revered Gautama, please ask for a boon of human wealth. He replied, 'O king, let the human wealth remain with you, tell me those words which you spoke to my boy.' The king was perturbed.¹

[¹The knowledge received lineally from the Kṣatriyas is not to be obtained by the Brāhmaṇas. Moreover it is not proper for a Kṣatriya to instruct a Brāhmaṇa; but it is impossible to turn down the request. Thinking all these, the king was perturbed.]

त॒ ह चि॒रं वसे॒त्याज्ञाप॒याञ्चकार॑ त॒ होवाच॑ यथा मा
 त्वं गौ॑तमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या
 ब्राह्म॑णान्गच्छति तस्माद् दु॒ सर्वेषु॑ लोकेषु क्षत्र॒स्यैव॑ प्रशासन-
 मभू॑दिति तस्मै होवाच ॥ ७ ॥ इति तृतीयः
 खण्डः ॥ ३ ॥

तम् Him चिरम् for a long time वस stay (here) इति
 thus आज्ञापयाञ्चकार ह (the king) commanded. तम् to
 him उवाच ह (he) said (at the end of the period)—
 गौतम O Gautama त्वम् you मा me यथा even as अवदः
 told यथा as त्वत्तः to you प्राक् prior इयम् this विद्या
 knowledge ब्राह्मणान् to the Brāhmaṇas न गच्छति never
 went; तस्मात् उ this is why पुरा in earlier times सर्वेषु
 लोकेषु in all the worlds क्षत्रस्य to the Kṣatriyas एव
 only प्रशासनम् the rule (of this knowledge) अभूत् belonged
 इति. तस्मै him उवाच ह (then) he instructed.

7. The king commanded him, 'Stay here for a long time.' At the end of the period he said to him, 'Even as you told me,¹ O Gautama, prior to you, this knowledge never went to the Brāhmaṇas. This is why the expounding of this knowledge belonged to the Kṣatriyas in earlier times in all the worlds.' Then he instructed him.

[¹ Pravāhaṇa Jaivali first tried to dissuade Gautama by offering him worldly wealth and asking him to



stay on for receiving instruction. Later on recognizing that he had a proper recipient of the knowledge in a Brāhmaṇa, he imparted to him the knowledge adding that this particular knowledge, till now, had been handed down only among successive generations of Kṣatriyas and that Gautama was the first Brāhmaṇa to receive it from a Kṣatriya king.]

SECTION FOUR

असौ वाव लोको गौतमाग्निस्तस्यादित्य एव
समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि
विस्फुलिङ्गाः ॥ १ ॥

गौतम O Gautama असौ लोकः the world yonder (heaven) वाव indeed अग्निः is the (sacrificial) fire. आदित्यः the sun एव itself तस्य of that समित् is the (sacrificial) fuel, रश्मयः the rays धूमः are the smoke, अहः the day अर्चिः is the flame, चन्द्रमाः the moon अङ्गाराः is the embers, नक्षत्राणि (and) the stars विस्फुलिङ्गाः are the sparks.

1. The world yonder is indeed the fire,¹ O Gautama. Of that, the sun is the fuel,² the rays are the smoke,³ the day is the flame,⁴ the moon is the embers,⁵ and the stars⁶ are the sparks.⁷

[¹ Jaivali did not take the first question (5. 3. 2) first, but, instead, took the last one (5. 3. 3), for after this has been disposed of, the disposal of the other questions would be easier. This meditation is based on similarities between the fire and heaven along with their different parts. As Agnihotra is performed in the Āhavanīya fire, i.e., as the Āhavanīya fire is the locus of the Agnihotra, similarly this fire in question is also founded on Dyuloka (heaven). So heaven is the fire. Of this fire different parts are being indicated.

² Because it is only as illuminated by the sun that heaven shines; hence on account of this flaming up, the sun is the sacrificial fuel.

³ Because the rays issue from the sun as smoke rises from the sacrificial fuel.

⁴ Because both have the common character of being bright and being produced by the sun.

⁵ Because the moon appears when the day ends, just as when the flame dies down embers become visible.

⁶ The stars are like parts of the moon, as sparks are of the embers, and also both have the common character of being scattered about.

⁷ The purpose of showing the similarity and identifying one part of the fire with a similar part of heaven is to prescribe meditation. So, heaven is to be looked upon as the fire, the sun as the sacrificial fuel, the rays as the smoke, the day as the flames, the moon as the embers and the stars as the sparks.



Afterwards also similar meditations are prescribed, based on points of resemblance.]

तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या आहुतेः
सोमो राजा सम्भवति ॥ २ ॥ इति चतुर्थः
खण्डः ॥ ४ ॥

तस्मिन् एतस्मिन् अग्नौ Into this fire (heaven) देवाः the deities (i.e. the Prānas of the sacrificer and their presiding deities like fire etc.) श्रद्धाम् (of) faith जुह्वति offer the oblation. तस्याः आहुतेः out of that oblation राजा king, effulgent सोमः Soma (the moon) सम्भवति arises, is produced.

2. Into this fire the deities offer the oblation of faith. Out of that oblation King Soma arises.¹

[¹The oblations offered in rites like Agnihotra with faith are transformed into an unseen effect. This is what is called faith in this context. The liquid offerings in the sacred fire, being transformed into the said invisible effect, envelop the soul of the sacrificer and take him to various regions secured for him by the rites (Br. 3. 1. 5-6). This faith is the basis of commencing a sacrifice and with this faith oblations are offered into the fire. The oblations repeatedly offered in the five fires mentioned here become subtler and subtler and in every instance the power of faith is increasingly attached



to it. Those who perform sacrifice as described above with milk, Soma juice and such other articles are drawn by the effect of their performances to the heavenly world or to the world of the moon into which they get absorbed. The performance of rites like Agnihotra have this as the motive (Mu. 1. 2. 6). A competent sacrificer who is strong in his faith offers himself, as it were, as the oblation in the manner described. He gradually levitates along with the offerings into the higher worlds and becomes an offering into the heavenly fire.]

SECTION FIVE

पर्जन्यो वाव गौतमान्निस्तस्य वायुरेव समिदभ्रं
धूमो विद्युदर्चिरशनिरङ्गारा हादनयो विस्फुलिङ्गाः ॥१॥

गौतम O Gautama पर्जन्यः Parjanya (the rain-god, the rain-cloud) वाव indeed अग्निः is the (sacrificial) fire. तस्य of that वायुः the air एव itself समित् is the fuel, अब्रम् the cloud धूमः is the smoke, विद्युत् the lightning अर्चिः is the flame, अशनिः the thunderbolt अङ्गाराः is the embers, हादनयः (and) the rumblings of thunder विस्फुलिङ्गाः are the sparks.

1. Parjanya¹ is indeed the fire, O Gautama. Of that, the air is the fuel,² the cloud is the smoke,³ the lightning is the flame,⁴ the



thunderbolt is the embers,⁵ and the rumblings of thunder are the sparks.⁶

[¹ Now the second fire is being described. Here also, because of points of resemblance, the rain-god etc. are to be meditated upon as fire etc. Parjanya is the deity presiding over all aspects of rainfall.

² Because it is by air that the fire of Parjanya is fed (i.e. it starts raining). This is clear from the fact that rain follows a preceding wind.

³ Because the cloud is a product of smoke and also because it appears like smoke.

⁴ Because both have the common property of brightness.

⁵ Because both are hard or are connected with lightning.

⁶ Because both spread in different directions.]

तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुहति तस्या
आहुतेर्वर्षः सम्भवति ॥ २ ॥ इति पञ्चमः खण्डः ॥५॥

तस्मिन् एतस्मिन् अग्नौ Into this fire देवाः the deities सोमम् राजानम् (of) King Soma जुहति offer the oblation. तस्याः आहुतेः out of that oblation वर्षम् rain सम्भवति arises.

2. Into this fire the deities offer the oblation of King Soma.¹ Out of that oblation rain arises.²

[¹The water or liquid oblation named 'faith' developed into the form of the moon.

²That is, the liquid oblation called 'faith' reaches the second stage, the Parjanya-fire, and develops into rain.]

SECTION SIX

पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदा-
 काशो धूमो रात्रिर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फु-
 लिङ्गाः ॥ १ ॥

गौतम O Gautama पृथिवी the earth वाव indeed अग्निः is the (sacrificial) fire. तस्याः of that संवत्सरः the year एव itself समित् is the fuel, आकाशः Ākāśa धूमः is the smoke, रात्रिः night अर्चिः is the flame, दिशः the quarters, directions अङ्गाराः are the embers, अवान्तरदिशः (and) the intermediate directions विस्फुलिङ्गाः are the sparks.

1. The earth indeed is the fire, O Gautama. Of that, the year is the fuel,¹ Ākāśa is the smoke,² night is the flame,³ the directions are the embers,⁴ and the intermediate directions are the sparks.⁵

[¹The productivity of the earth is stimulated by time in the shape of the year; that is to say, lying fallow, exposed to air, water and sun for a period the earth becomes fertile. The year is called fuel,



because it is thus the energizing agent in respect of the earth.

² Because the Ākāśa appears to be rising out of the earth just as smoke rises out of fire.

³ Because the night resembles the earth in not being bright, both being of the form of darkness; just as the flame resembles fire in point of brightness.

⁴ Because both are calm. The earth becomes calm (i.e. ends) in the quarters.

⁵ Because both are small or insignificant.]

तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नं
सम्भवति ॥ २ ॥ इति षष्ठः खण्डः ॥ ६ ॥

तस्मिन् एतस्मिन् अग्नौ Into this fire देवाः the deities वर्षम् (of) rain जुह्वति offer the oblation. तस्याः आहुतेः out of that oblation अन्नम् food (in the shape of corn) सम्भवति arises.

2. Into this fire the deities offer the oblation of rain. Out of that oblation food (in the shape of corn) arises.

SECTION SEVEN

पुरुषो वाव गौतमान्निस्तस्य वागेव समित्प्राणो
धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥ १ ॥



गौतम O Gautama पुरुषः man वाक् indeed अग्निः is the (sacrificial) fire. तस्य of that वाक् speech एव itself सन्निभः is the fuel, प्राणः the Prāṇa धूमः is the smoke, जिह्वा the tongue अर्चिः is the flame, चक्षुः the eye अङ्गाराः is the embers, श्रोत्रम् (and) the ear विस्फुलिङ्गाः is the sparks.

1. Man indeed is the fire, O Gautama. Of that, speech is the fuel,¹ Prāṇa is the smoke,² the tongue is the flame,³ the eye is the embers,⁴ and the ear is the sparks.⁵

[¹ Because it is by speech that man shines in gatherings. As fuel brightens the fire, speech brightens man.

² Because Prāṇa goes out of the mouth just as smoke goes out of fire.

³ Because both are red.

⁴ Because both contain light.

⁵ Because both are scattered about. As the sparks are scattered about, the ears also turn round to all sides to receive sounds.]

तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते
रेतः सम्भवति ॥ २ ॥ इति सप्तमः खण्डः ॥ ७ ॥

तस्मिन् एतस्मिन् अग्नौ Into this fire देवाः the deities अन्नम् (of) food जुह्वति offer the oblation. तस्याः आहुतेः out of that oblation रेतः the seed, semen सम्भवति arises.



2. Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.

SECTION EIGHT

योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिध-
द्रुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तःकरोति तेऽङ्गारा
अभिनन्दा विस्फुलिङ्गाः ॥ १ ॥

तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुहति तस्या आहुतेर्गर्भः
सम्भवति ॥ २ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

गौतम O Gautama योषा woman वाव indeed अग्निः is the
(sacrificial) fire. (The succeeding portion is similar).

तस्मिन् एतस्मिन् अग्नौ Into this fire देवाः the deities रेतः
(of) the seed जुहति offer the oblation. तस्याः आहुतेः out-
of that oblation गर्भः the foetus सम्भवति arises.

1-2. Woman indeed is the fire, O Gautama.
Into this fire the deities offer the oblation of
the seed. Out of that oblation the foetus arises.

SECTION NINE

इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति
स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा
यावद्वाथ जायते ॥ १ ॥



इति तु Thus पञ्चम्याम् आहुतौ at the fifth oblation आपः (the oblation called) water पुरुषवचसः भवन्ति comes to be designated as man इति. सः that गर्भः foetus उल्बावृतः covered with membrane यावत् वा more or less दश वा नव वा मासान् for ten or nine months अन्तः within (the mother's womb) शयित्वा lies and अथ then जायते is born.

1. Thus at the fifth oblation, (the oblation called) water comes to be designated as man.¹ That foetus, covered with membrane, lies within (the mother's womb), more or less, for nine or ten months, and is then born.

[¹ From water, through gradual development the foetus arises and in this development water is the predominating element. At the fifth oblation this water turns into a child. Up to this is the answer to the last question. Now the answer to the first question (5. 3. 2) is being introduced.]

स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्र्य
एव हरन्ति यत एवेतो यतः सम्भूतो भवति ॥ २ ॥
इति नवमः खण्डः ॥ ९ ॥

सः He जातः being born यावत्-अयुषम् whatever the length of his life may be जीवति lives. दिष्टम् (to attain the world) as ordained तम् him प्रेतम् when he is dead इतः from here अग्नये to fire एव itself हरन्ति they carry (for cremation) यतः from which एव alone इतः (he came) here यतः (and) from which सम्भूतः भवति he arose.



2. Being born, he lives whatever the length of his life may be. When he is dead (to attain the world) as ordained,¹ they carry him from here (for cremation) to fire itself from which² alone he came and from which he arose.³

[¹ Ordained in accordance with his past actions.

² He came through the process of the successive oblations of faith, moon, year, food and seed into the fire of the successive forms of heaven, Parjanya, earth, man and woman.

³ The purpose of describing birth, death, etc., is to create dispassion by showing the accompanying sufferings and transitoriness of all these.]

SECTION TEN

तद्य इत्थं विदुः ये चेमेऽरण्ये श्रद्धा तप इत्युपासते
तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्र आपूर्यमाणपक्षमापूर्य-
माणपक्षाद्यान्वडुदङ्ङेति मासाःस्तान् ॥ १ ॥

मासेभ्यः संवत्सरः संवत्सरादादित्यमादित्याच्चन्द्रमसं
चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमय-
त्येष देवयानः पन्था इति ॥ २ ॥

तत् Among them ये (those) who इत्थम् thus (this knowledge of the five fires) विदुः know, ये च इमे and those who अरण्ये in the forest श्रद्धा तपः faith and (or as)



austerity इति उपासते are devoted to, ते they अर्चिषम् to (the deity of) light अभिसम्भवन्ति go, attain. (Rest as in 4. 15. 5.)

1-2. Among them,¹ those who know thus² (this knowledge of the five fires)³ and those who are devoted to faith and austerity in the forest⁴—they⁵ go to light;⁶ from light to the day, from the day to the bright fortnight, from the bright fortnight to those six months during which the sun travels northward; from the months to the year, from the year to the sun, from the sun to the moon and from the moon to the lightning. (From the region of Brahman) a person, who is other than human, (comes and) causes them, existing there, to attain Brahman. This is the path of the gods.

[¹ From among these householders who aspire after the higher regions and those who are entitled to the knowledge of the five fires. Now, another question, namely, where people go from here, is being answered.

² That is, those who know the doctrine of the five fires described above, which teaches that we are produced gradually from the fires of the heavenly and other regions and are of the nature of fire, having our essence in the five fires.

³ The unseen results generated from the oblations of Agnihotra etc. turn into the universe. Dividing



the universe into five sections, meditation is prescribed looking upon each section as fire. As a result the worshipper goes to the Brahmaloḳa along the Northern Path.

⁴The monks of a lower order or recluses and hermits (the Vānaprasthas).

⁵The lifelong Brahmacārins and the worshippers of Hiranyagarbha are also included in this group (4. 15. 6).

⁶That is, attain the deity identified with light. It is so in all other cases also.]

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते
धूममभिसम्भवन्ति धूमाद्रात्रिं रात्रेरपरपक्षमपरपक्षाद्यान्
षड्दक्षिणैति मासांस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥३॥

अथ But इमे ये those who ग्रामे living in villages (as householders) इष्टापूर्ते sacrifices and works of public utility दत्तम् (and) gift इति उपासते (enthusiastically) practise ते they (being devoid of true sight) धूमम् to smoke अभिसम्भवन्ति go, धूमात् from smoke रात्रिम् to night, रात्रेः from night अपरपक्षम् to the other (dark) fortnight, अपरपक्षात् from the dark fortnight यान् षड् मासान् to the six months during which दक्षिणा southward एति (the sun) travels तान् to those. एते (from there) they संवत्सरम् the year न अभिप्राप्नुवन्ति do not reach.

3. But those who living in villages (as householders) practise sacrifices and works of

public utility and gift,¹ go to smoke,² from smoke to night, from night to the dark fortnight, from the dark fortnight to those months³ during which the sun travels southward. From there they do not reach the year⁴ (like those going along the path of the gods).

[¹ *Iṣṭa* means the sacrifices—*Agnihotra* and other rites prescribed in the Vedas. *Pūrta* means works of public utility, such as the digging of tanks and wells and the laying out of parks. *Datta* (gift) means giving of things to deserving persons to the best of one's resources, outside the sacrificial altar.

² As before, here also it means, the deity identified with smoke. It is so in other cases also.

³ The deities of these six months always move together.

⁴ The path of the gods and the path of the fathers are separated from each other even from the cremation fire—this is a part of the answer to the third question. The meditators reach the six months of the northern solstice and then go to the year and gradually reach the *Brahmaloka*. But the persons performing mere action reach the six months of the southern solstice but not the year. From those months they go to the region of the fathers and gradually to the region of the moon.]

मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रम-
 समेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥४॥



मासेभ्यः From the months पितृलोकम् (they go) to the region of the fathers, पितृलोकात् from the region of the fathers आकाशम् to Ākāśa, आकाशात् from Ākāśa चन्द्रमसम् to the moon. एषः this (i.e. the moon) राजा सोमः is King Soma (the king of the Brāhmaṇas). तत् this देवानाम् of the deities अन्नम् is the food. तम् this देवाः the deities भक्षयन्ति eat.

4. From the months, (they go) to the region of the fathers, from the region of the fathers to Ākāśa, from Ākāśa to the moon. This (i.e. this moon) is King Soma (the king of the Brāhmaṇas). This is the food of the deities. This the deities eat.¹

[¹ The sacrificer who goes to the world of the moon enjoys himself in that region and also becomes the object of enjoyment for the gods. Enjoyment is possible only with a body. Therefore the sacrificer has to find a new body in the moon for the purpose. This body is produced by the water particles and smoke rising out of his dead body, which was his last offering on the earth into fire. The water, together with the smoke, arising out of the cremated body envelops the Spirit and goes to the region of the moon, and builds a body for enjoyment. The enjoyment of the sacrificers consists in the companionship of the gods, who in turn enjoy them as instruments of their own enjoyment.]

तस्मिन्यावत्सम्पातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते
यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो
भूत्वाभ्रं भवति ॥ ५ ॥

अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह
त्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो
वै खलु दुर्निष्प्रपतरं यो यो हन्नमत्ति यो रेतः सिञ्चति
तद्भूय एव भवति ॥ ६ ॥

तस्मिन् In that (region of the moon) यावत् सम्पातम्
till they have exhausted (the results of action)
उषित्वा residing अथ then यथा as इतम् they came एतम् एव
अध्वानम् the same way पुनः again निवर्तन्ते they return ;
आकाशम् (they come) to Ākāś'a ; आकाशात् from Ākāś'a
वायुम् to air, वायुः air भूत्वा having become धूमः smoke
भवति they become. धूमः smoke भूत्वा having become
अभ्रम् the white cloud भवति they become.

अभ्रम् The white cloud भूत्वा having become मेघः the
cloud भवति they become. मेघः the cloud भूत्वा having
become प्रवर्षति they fall as rain. ते (then) they इह
in this world त्रीहि-यवाः rice and barley, ओषधि-वनस्पतयः
herbs and trees, तिल-माषाः sesamum plants and beans
इति as जायन्ते are born. अतः from these वै खलु but, so
दुः-निष्प्रपतरम् (= दुः-निष्प्रपत-तरम्) the release is more
difficult. यः यः whoever हि for अन्नम् the food अत्ति
eats, यः who रेतः the seed सिञ्चति sows, तद्-भूयः like him
एव only भवति they become.



5-6. Residing in that (region of the moon) till they have exhausted (the results of action) ¹ they then return ² again ³ the same way as they came (by the path that is being mentioned).⁴ They come to Ākāśa, and from Ākāśa to air. Having become air, they become smoke. Having become smoke they become the white cloud.

Having become the white cloud, they become the (rain-bearing) cloud. Having become the cloud they fall as rain. Then they are born in this world as rice and barley, herbs and trees, sesamum plants and beans.⁵ But the release from these is more difficult,⁶ for whoever eats the food and sows the seed, they become like him only.

[¹ The soul who returns from the lunar world does not do so having exhausted the entire store of his past Karma, but only that part of it which led to the attainment of that region is used up there. The subsequent birth on the earth is determined by the unused remainder.

² When the results of action are exhausted the aqueous body of the region of the moon takes the subtle form like Ākāśa and remains in the sky. From the sky it successively appears as air, smoke, white cloud and (rain-bearing) cloud and then falls down in the form of showers of rain.

³ The word 'again' shows that he has been through all these stages before.

⁴ There is no definite rule that they must come back passing through exactly the same stages as they went. In fact there are differences in the ascending and the descending paths. Here one particular path is being mentioned.

⁵ That is, they remain attached to the corn etc. While mentioning the descent of the displaced souls the text refers to them with a singular verb, but in the last instance a plural verb is used. This is justified as follows. In the first instance they are taken as a unity represented by cloud etc., in which they dwell indistinctly. In the second case, the souls with residual Karma are many.

⁶ There is no certainty where the rain-water will fall and where the Jīvas attached to them will go. Moreover, the food along with the Jīvas must be eaten by a man capable of producing children, then only can they enter the mother's womb. To be attached to corn etc. itself is difficult. To go into the mother's womb is still more difficult. To be born as corn etc. is for some the last stage of this birth, not an intermediate stage before becoming men etc. In the form of corn etc. they exhaust their Karma and then are born again in another form.]

तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां
योनिमापद्येरन्ब्राह्मणयोर्नि वा क्षत्रिययोर्नि वा वैश्ययोर्नि



वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां
योनिमापद्येरञ्श्वयोर्नि वा सूकरयोर्नि वा चण्डालयोर्नि
वा ॥ ७ ॥

तत् Among them ये who इह here रमणीय-चरणा: have good residual results of action (earned in this world and left as residue after the enjoyment in the region of the moon) ते those अभ्याश: ह quickly यत् which रमणीयाम् good योनिम् a womb—ब्राह्मण-योनिम् वा the womb of a Brāhmaṇa, क्षत्रिय-योनिम् वा or the womb of a Kṣatriya, वैश्य-योनिम् वा or the womb of a Vaiśya—आपद्येरन् attain. अथ but ये who इह here कपूय-चरणा: have bad residual results of action ते those अभ्याश: ह quickly यत् which कपूयाम् evil योनिम् womb—श्व-योनिम् वा the womb of a dog, सूकर-योनिम् वा or the womb of a hog, चण्डाल-योनिम् वा or the womb of a Caṇḍāla—आपद्येरन् attain.

7. Among them, those who have good residual results of action here (earned in this world and left as residue after the enjoyment in the region of the moon), quickly reach a good womb, the womb of a Brāhmaṇa, or of a Kṣatriya or of a Vaiśya. But those who have bad residual results of action quickly reach an evil womb, the womb of a dog or of a hog or of a Caṇḍāla.



अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राप्य-
सकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येत-
तृतीयः स्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जु-
गुप्सेत तदेष श्लोकः ॥ ८ ॥

अथ Then एतयोः पथोः of these two paths कतरेण चन न
by neither [गच्छन्ति do they go]. तानि इमानि they (those
Jivas) जायस्व be born म्रियस्व and die इति (subject to the
saying) अमकृत् repeatedly आवर्तीनि keep revolving (in
birth and death) क्षुद्राणि (as) small भूतानि creatures
भवन्ति being born. एतत् this (i.e. to be born as small
creatures) तृतीयम् third स्थानम् is the state. तेन there-
fore असौ that लोकः region (of the moon) न सम्पूर्यते is
never filled up. तस्मात् hence जुगुप्सेत one should be
disgusted (with this state). तत् about it एषः this श्लोकः
(there is) verse.

8. Then¹, by neither of these two paths, do
they go. They keep repeatedly revolving,
being born as small creatures, subject to the
saying 'Be born and die'². This is the third
state. Therefore³ that region (of the moon) is
never filled up.⁴ Hence⁵ one should be disgust-
ed (with this state). There is this verse
about it.

[¹ When people do not worship or meditate or do
not perform sacrifices and beneficial acts.]



That is, of them one can say only that they are born and they die and in between these two limits no worthy action enjoined by religion can be noted.

³ That is, because those who proceed by the Southern Path return from that region to this world, and those who are not entitled to knowledge or ritualistic acts naturally do not go there.

⁴ Thus the fourth question (5. 3. 3) is answered here.

⁵ Since the process of births and deaths of small creatures is so beset with sufferings and as there is no time for enjoyment.]

स्तेनो हिरण्यस्य सुरां पिबंश्च गुरोस्तल्पमावसन्ब्रह्महा
चैते पतन्ति चत्वारः पञ्चमश्चाचरंस्तैरिति ॥ ९ ॥

हिरण्यस्य स्तेनः One who steals gold (of a Brāhmana), सुराम् wine पिबन् च and one who drinks, गुरोः the teacher's तल्पम् bed आवसन् one who dishonours, lies down, ब्रह्महा (and) one who injures (or kills) a Brāhmana—एते all these चत्वारः four पञ्चमः च as also the fifth तैः with them आचरन् one who associates पतन्ति fall इति.

9. One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who injures a Brāhmana—all these four fall, as also the fifth one who associates with them.

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पा-
प्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद
य एवं वेद ॥ १० ॥ इति दशमः खण्डः ॥ १० ॥

अथ ह Moreover यः (he) who एतान् these पञ्चाग्नीन् five
fires एवम् thus (as told) वेद knows (worships) तैः सह
with those (sinners) आचरन् अपि even though he
associates पाप्मना by sin न लिप्यते is not tainted. यः
(he) who एवम् thus (all the answers) वेद knows पूतः
cleansed शुद्धः (and) pure पुण्यलोकः भवति (and) obtains the
meritorious world. यः एवम् वेद (Repetition indicates
that all the questions have been fully answered).

10. Moreover, he who knows (worships)
these five fires thus, even though he associates¹
with those sinners, is not tainted by sin.
He who knows these thus becomes cleansed
and pure and obtains the meritorious world
—yea, he who knows thus.

[¹This statement is meant to extol the power of
knowledge and not to commend association with the
undesirables mentioned.]

SECTION ELEVEN

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो
भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते



महाशाला महाश्रोत्रियाः समेत्य मीमांसां चक्रुः को न
आत्मा किं ब्रह्मेति ॥ १ ॥

औपमन्यवः The son of Upamanyu प्राचीनशालः Prācīna-
sāla, पौलुषिः the son of Puluṣa सत्ययज्ञः Satyayajña,
भाल्लवेयः the son of Bhāllavi इन्द्रद्युम्नः Indradyumna,
शार्करक्ष्यः the son of Śarkarākṣa जनः Jana, आश्वतराशिः
the son of Asvatarāśva बुडिलः Buḍila—महाशालाः
great householders (with extensive houses) महाश्रो-
त्रियाः (and) great Vedic scholars (observing Vedic rules
of conduct) ते इ एते these (five) समेत्य having come
together मीमांसाम् a discussion on चक्रुः held कः what नः
our आत्मा is Ātman, self, किम् what ब्रह्म is Brahman
इति.

1. Prācīnasāla the son of Upamanyu, Satya-
yajña the son of Puluṣa, Indradyumna the son
of Bhāllavi, Jana the son of Śarkarākṣa, and
Buḍila the son of Asvatarāśva—these five great
householders and great Vedic scholars, having
come together, held a discussion on 'What is
our Ātman? What is Brahman?'

[¹ The terms 'Ātman' and 'Brahman' qualify
each other. The term 'Brahman' excludes the
limited Ātman encased within the body; and the
term 'Ātman' excludes the Brahman in the form of
the Sun and other manifestations apart from the
Ātman as objects of meditation. Between them,



there is no difference. Ātman is Brahman and Brahman is Ātman, and in this way it becomes established that Brahman is the All-Self, Vaisvānara, and this is our Ātman which is to be meditated upon.]

ते ह सम्पादयाश्चक्रुर्दालको वै भगवन्तोऽयमारुणिः
सम्प्रतीममात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति
तं हाभ्याजग्मुः ॥ २ ॥

ते ह They सम्पादयाश्चक्रुः reflected among themselves—भगवन्तः revered sirs अयम् this आरुणिः the son of Aruṇa उद्दालकः वै Uddālaka सम्प्रति at present इमम् this वैश्वानरम् Vaisvānara (universal) आत्मानम् Ātman (self) अध्येति knows, is studying. हन्त well तम् to him अभ्यागच्छाम let us go इति. तम् to him अभ्याजग्मुः ह and (they) went.

2. They reflected among themselves, 'Revered sirs, Uddālaka, the son of Aruṇa, is at present studying this Vaisvānara Ātman.¹ Well, let us go to him.' And they went to him.

[¹ This Ātman is called Vaisvānara because He carries all men to their states in accordance with their merit and demerit; or because He is 'All-Man' being the self of all; or because He is treated by all men as the individual self.]

स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला
महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहम-
न्यमभ्यनुशासानीति ॥ ३ ॥

सः He (Uddālaka) सम्पादयाञ्चकार ह reflected—इमे these महाशालाः great householders महाश्रोत्रियाः (and) great Vedic scholars माम् me प्रक्ष्यन्ति are going to question ; तेभ्यः to them सर्वम् everything न प्रतिपत्स्ये I shall not be able to tell इव (but) possibly, हन्त however अहम् I अन्यम् to another (teacher) अभ्यनुशासानीति shall direct (them) इति.

3. Uddālaka reflected, 'These great householders and great Vedic scholars are going to question me; but possibly I shall not be able to tell them everything. However, I shall direct them to another teacher.'

तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीम-
मात्मानं वैश्वानरमध्येति तं हन्ताभ्यागच्छामेति तं
हाभ्याजग्मुः ॥ ४ ॥

तान् To them उवाच ह (Uddālaka) said—भगवन्तः revered sirs सम्प्रति at present अयम् this कैकेयः the son of Kekaya अश्वपतिः As'vapati इदम् this वैश्वानरम् Vais'vānara आत्मानम् Ātman अध्येति knows, is studying. हन्त well तम् to him अभ्यागच्छाम let us go इति (then) तम् to him अभ्याजग्मुः (they) went.

4. Uddālaka said to them, 'Revered sirs, at present, Asvapati, the son of Kekaya, is studying this Vaisvānara Ātman. Well, let us go to him.' Then they went to him.

तेभ्यो ह प्राप्तेभ्यः पृथग्र्हाणि कारयाञ्चकार स ह
 प्रातः सञ्जिहान उवाच न मे स्तेनो जनपदे न कदर्यो
 न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो
 यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे
 धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त
 इति ॥ ५ ॥

प्राप्तेभ्यः तेभ्यः When they arrived पृथक् (for each of them) separately अर्हाणि welcome with suitable rites कारयाञ्चकार ह (the king) arranged. सः he प्रातः (next) morning सञ्जिहानः on rising उवाच ह said (to them)—मे my जनपदे in kingdom स्तेनः न no thief [अस्ति there is]; कदर्यः न no miser, मद्यपः न no drunkard, अनाहिताग्निः न no man who has not installed the fire, अविद्वान् न no illiterate person, स्वैरी न no adulterer, स्वैरिणी any adulteress कुतः whence (so how can there be?). भगवन्तः revered sirs अहम् I यक्ष्यमाणः going to perform a sacrifice वै indeed अस्मि am; एक-एकस्मै ऋत्विजे (in that) to each single priest यावत् as much धनम् wealth दास्यामि as I give तावत् so much भगवद्भ्यः to you, sirs दास्यामि I shall give. भगवन्तः revered sirs वसन्तु please remain इति.

5. When they arrived, the king arranged for each of them separately a welcome with suitable rites. Next morning, on rising he said to them,¹ 'In my kingdom there is no thief, no miser, no drunkard, no man who has not installed the fire, no illiterate person, no adulterer, so how can there be any adulteress?'² Revered sirs, I am going to perform a sacrifice. In that as much wealth, sirs, as I give to each single priest, shall I give to you also. Revered sirs, please remain.³

[¹ Thinking that they wanted wealth but were unwilling to accept it, possibly because of some unworthiness on his part, the king stated that he has none.

² 'So why should you not accept my gift?' When still they did not take wealth, the king thought that they considered his gifts to be too small and so he spoke again.

³ If you remain you will get more wealth.]

ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तः हैव वदेदात्मानमेवेमं
 वैश्वानरः सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥ ६ ॥

ते They ऊचुः ह said—येन एव ह अर्थेन the purpose for which पुरुषः a man चरेत् goes (to another) तम् on that ह एव alone वदेत् he should speak (to him). सम्प्रति at present इमम् this वैश्वानरम् Vaisvānara आत्मानम् एव

Ātman अध्येषि you are studying, नः us तम् एव of that ब्रूहि please tell इति.

6. They said, 'The purpose for which a man goes (to another), on that alone he should speak¹ to him. You are, at present, studying² the Vaisvānara Ātman, please tell us of that.'

[¹ That is, we seek knowledge, not wealth.

² Therefore you know it well.]

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः
 पूर्वाह्ने प्रतिचक्रमिरे तान्हानुपनीयैवैतदुवाच ॥ ७ ॥
 इत्येकादशः खण्डः ॥ ११ ॥

तान् To them उवाच ह (the king) said—वः you प्रातः in the morning प्रतिवक्तास्मि I shall answer इति, ते ह they समित्-पाणयः with sacrificial fuel in their hands पूर्वाह्ने in the forenoon, morning प्रतिचक्रमिरे returned, approached. तान् them अनुपनीय without receiving as initiated pupils एतत् this उवाच ह (the king) spoke thus.

7. The king said to them, 'I shall answer you in the morning.' In the morning, they approached him with sacrificial fuel in their hands. The king, without receiving them as initiated pupils,¹ spoke thus:

[¹ Initiated pupils are those who have undergone the ceremony of Upanayana, which means, 'falling



at the feet' (of the Guru), according to Ānandagiri. The purport of this story is that as these great householders and great Vedic scholars, who were Brāhmaṇas, went to a Kṣatriya, with due humility, having renounced their pride of knowledge, so must behave all those who desire to have knowledge. And as the king imparted the knowledge to fit persons, so should other teachers impart knowledge to fit disciples. 'Samidh' literally means sacrificial fuel. Here by implication it denotes other articles also that are necessary for the service of the teacher.

According to the rule, one who has been received as an initiated pupil is alone entitled to instruction. Here the group of seekers who approached As'vapati had all received initiation into Vedic learning earlier in their life, so As'vapati instructed them directly without initiating them again.]

SECTION TWELVE

औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव
भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो
यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले
दृश्यते ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमन्त्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा

त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यन्नमां
नागमिष्य इति ॥ २ ॥ इति द्वादशः खण्डः ॥ १२ ॥

औपमन्यव O Aupamanyava त्वम् you कम् आत्मानम्
what is the Atman on which उपास्से meditate इति.
उवाच ह (he) replied—भगवः venerable राजन् O king दिवम्
heaven एव only इति. यम् this that आत्मानम् as Ātman
त्वम् you उपास्से meditate upon एषः वै that सुतेजाः (known
as) 'the highly luminous' वैश्वानरः आत्मा is the Vaisvā-
nara Ātman. तस्मात् therefore तव your कुले in family
सुतम् Suta प्रसुतम् Prasuta आसुतम् (and) Āsuta (libations
of Soma-juice) दृश्यते are seen.

अन्नम् (so) food अत्ति you eat, प्रियम् what is dear
पश्यसि (and) see. यः one who एतम् वैश्वानरम् आत्मानम् on this
Vaisvānara Ātman एवम् thus उपास्ते meditates, अन्नम्
food अत्ति eats, प्रियम् what is dear पश्यति (and) sees, अस्य
his कुले in family ब्रह्मवर्चनम् the holy effulgence (in the
form of skill in action) born of sacred wisdom भवति
(and) there is. एषः this तु but आत्मनः of the Ātman
मूर्धा (is only) the head (Mu. 2. 1. 4) इति. यत् if माम्
to me न आगमिष्यः you had not come ते your मूर्धा head
व्यपतिष्यत् would have fallen down इति thus उवाच ह
(the king) said.

1-2. 'O Aupamanyava, what is the Ātman on
which you meditate?' He replied, 'Heaven only,
O venerable king.' The king said, 'This that
you meditate upon as Ātman is the Vaisvānara



Ātman known as "the highly luminous". Therefore¹ in your family² are seen the Suta, Prasuta and Āsuta libations of Soma-juice.³

'So you eat food and see what is dear. One who meditates on this Vaisvānara Ātman thus, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the head of the Ātman. If you had not come to me your head would have fallen down.'

[¹ Because you meditate upon It.

² That is, people of your family are very devoted to sacrifices.

³ Suta etc. are the different names of Soma-juice or Soma-libation. Soma sacrifices are of three types—Jyotiṣṭoma, Ahīna and Satra. In these the Soma creeper is pressed and the juice is extracted according to the prescribed rules of the scriptures. Suta is the Soma-juice that is extracted in the Jyotiṣṭoma, which is to be completed in one day. Prasuta is the Soma-juice that is extracted in a special manner in the Ahīna sacrifice, which lasts from two to twelve days. Āsuta is the Soma-juice that is extracted properly in the Ahargana and other Satra sacrifices, which last for many days.]

SECTION THIRTEEN

अथ होवाच सत्ययज्ञं पौलुषि प्राचीनयोग्यं कं
त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति



होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मान-
मुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥ १ ॥

प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽस्त्यन्नं पश्यसि प्रियम-
त्त्यन्नं पश्यति प्रियं भवत्ययं ब्रह्मवर्चसं कुले य
एतमेवमात्मानं वैश्वानरमुपाते चक्षुष्टेनदात्मन इति
होवाचान्धाऽभविष्यो यन्मां नागमिष्य इति ॥ २ ॥
इति त्रयोदशः खण्डः ॥ १३ ॥

अथ दृश्यते (As in section 12) प्राचीनयोग्य O
Prācīnayogya (the ancient adept). आदित्यम् the sun
एव only विश्वरूपः (known as) 'the multiform' बहु विश्वरूपम्
all kinds of enjoyable things.

अश्व-रीरथः a chariot drawn by mules दासी-निष्कः maid-
servants and a gold necklace (jewels) [त्वाम् अनु] प्रवृत्तः
are provided for you. अस्ति etc. (as before). एतत् this
तु but आत्मनः of the Ātman चक्षुः (is only) the eye
इति उवाच ह said; अन्धः blind अभविष्यः you would have
become. (Rest as in section 12.)

1-2. Then the king said to Satyayajña
Pauluṣi, 'O Prācīnayogya, what is that Ātman
on which you meditate?' He replied, 'The sun'
only, O venerable king.' The king said, 'This
that you meditate upon as Ātman is the
Vaiśvānara Ātman known as "the multiform"'



Therefore in your family are seen all kinds of enjoyable things.

‘So, for you are provided a chariot drawn by mules, maid-servants and a gold necklace; so you eat food and see what is dear. One who thus meditates upon this Vaisvānara Ātman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the eye of the Ātman. If you had not come to me you would have become blind.’

[‘The sun is called ‘the multiform’ because of its containing all forms or because of the presence of all colours in it.]

SECTION FOURTEEN

अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्यं कं त्वमात्मान-
मुपास्स इति वायुमेव भगवो राजन्निति होवाचैष
वै पृथग्बलया वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां
पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमच्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते
प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां
नागमिष्य इति ॥ २ ॥ इति चतुर्दशः खण्डः ॥ १४ ॥



वेद्याग्रपथ O descendant of Vyāghrapada. वायुम् Air एव
only पृथक्-वर्त्मा (known as) 'the diversely coursed' पृथक्-
बलयः offerings from diverse directions त्वाम् to you आ-यन्ति
come; पृथक्-रथश्रेणयः (and) various rows of chariots
अनुयन्ति follow you. ते your प्राण Prāṇa (life-breath)
उदकमिष्यत् would have departed. (Rest as in section 12.)

1-2. Then the king said to Indradyumna Bhāllaveya, 'O descendant of Vyāghrapada, what is that Ātman on which you meditate?' He replied, 'Air only, O venerable king.' The king said, 'This that you meditate upon as Ātman is the Vaisvānara Ātman known as "the diversely coursed". Therefore from diverse directions offerings come to you, and various rows of chariots follow you.

'So you eat food and see what is dear. One who thus meditates upon this Vaisvānara Ātman eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the Prāṇa of the Ātman. If you had not come to me your Prāṇa would have departed.'

SECTION FIFTEEN

अथ होवाच जनं शार्कराक्ष्यं कं त्वमात्मानमुपास्स
इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल

आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं बहुलोऽसि
 प्रजया च धनेन च ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमत्स्यन्नं पश्यति प्रियं भवत्यस्य
 ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते सन्देह-
 स्त्वेष आत्मन इति होवाच सन्देहस्ते व्यशीर्यन्मां
 नागमिष्य इति ॥ २ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥

शार्कपक्ष O S'ārkarākṣya. आकाशः Ākāśa एव only
 बहुलः (known as) 'the vast', 'the extensive' प्रजया च
 धनेन च in offspring and wealth बहुलः vast, rich असि
 you are. सन्देहः the trunk (the middle part of the
 body) व्यशीर्यत् would have been shattered. (Rest as
 in section 12.)

1-2. Then the king said to Jana, 'O S'ārka-
 rākṣya, what is that Ātman on which you
 meditate?' He replied, 'Ākāśa¹ only, O vene-
 rable king.' The king said, 'This that you
 meditate upon as Ātman is the Vaisvānara
 Ātman known as "the vast". Therefore are
 your offspring and wealth vast.

'So you eat food and see what is dear. One
 who thus meditates upon this Vaisvānara
 Ātman, eats food and sees what is dear, and
 there is in his family the holy effulgence born
 of sacred wisdom. But this is only the trunk²
 of the Ātman. If you had not come to me
 your trunk would have been shattered.'

[¹The Ākāśa is 'the vast' because it is all-pervading. As flesh, blood and many other things are in the body, it is also designated as 'the vast'.

²The term 'sandeha' is derived from the root 'dih' signifying growth or conglomeration. The body is called 'sandeha' because it is a conglomeration of flesh, blood, bone, etc.; or because it is by the growth of flesh etc., that the body is built.]

SECTION SIXTEEN

अथ होवाच बुडिलमाश्वतराश्वि वैयाघ्रपद्य कं
त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष
वै रयिरात्पा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वः
रयिमान्पुष्टिमानसि ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमन्त्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते
बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां
नागभिष्य इति ॥ २ ॥ इति षोडशः खण्डः ॥ १६ ॥

वैयाघ्रपद्य O Vaiyāghrapadya. अपः water एव only रयिः
(known as) 'the wealth' रयिमान् endowed with wealth
पुष्टिमान् endowed with bodily strength बस्तिः lower belly
व्यभेत्स्यत् would have burst. (Rest as in section 12.)

1-2. Then the king said to Buḍila Āsvata-
rāsvi, 'O Vaiyāghrapadya, what is the Ātman



on which you meditate?' He replied, 'Water' only, O venerable king.' The king said, 'This that you meditate upon as Ātman is the Vaisvānara Ātman known as "the wealth". Therefore are you endowed with wealth and bodily strength.

'So you eat food and see what is dear. One who thus meditates upon this Vaisvānara Ātman, eats food and sees what is dear, and there is in his family the holy effulgence born of sacred wisdom. But this is only the lower belly of the Ātman. If you had not come to me your lower belly would have burst.'

[From water comes food, and from food, wealth and bodily strength are obtained.]

SECTION SEVENTEEN

अथ होवाचोद्दालकमारुणि गौतम कं त्वमात्मान-
मुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै
प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से तन्मात्त्वं
प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥ १ ॥

अत्स्यन्नं पश्यसि प्रियमन्यन्नं पश्यति प्रियं भवत्यस्य
ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ

त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां
 नागमिष्य इति ॥ २ ॥ इति सप्तदशः खण्डः ॥ १७ ॥

गौतम O Gautama. पृथिवीम् the earth एव only प्रतिष्ठा
 (known as) 'the foundation' प्रतिष्ठितः well-founded
 पादौ feet व्यम्लास्येताम् would have withered away.
 (Rest as in section 12.)

1-2. Then the king said to Uddālaka Āruṇi,
 'O Gautama, what is that Ātman on which
 you meditate?' He replied, 'The earth only, O
 venerable king.' The king said, 'This that
 you meditate upon as Ātman is the Vaisvānara-
 Ātman known as "the foundation". Therefore
 are you well-founded in offspring and cattle.

'So you eat food and see what is dear. One
 who thus meditates upon this Vaisvānara-
 Ātman, eats food and sees what is dear, and
 there is in his family the holy effulgence born
 of sacred wisdom. But this is only the feet
 of the Ātman. If you had not come to me
 your feet would have withered away.'

SECTION EIGHTEEN

तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं
 विद्वांसोऽन्नमथ यस्त्वेतमेवं प्रादेशमात्रमभिविमान-



मात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु
सर्वेष्वानमस्वन्नमत्ति ॥ १ ॥

तान् To them उवाच ह (the king) said—एते वै खलु यूयम्
all of you (with partial knowledge) इमम् वैश्वानरम्
आत्मानम् this Vaisvānara Ātman पृथक् इव differently,
as it were विद्वांसः knowing अन्नम् food अत्य eat. यः
who तु but प्रादेशनात्रम् as a whole, consisting of parts
अभिविमानम (and) self-conscious एतम् वैश्वानरम् आत्मानम्
upon this Vaisvānara Ātman एतम् thus (as prescribed
in the next sub-section) उपास्ते meditates, सः he
सर्वेषु लोकेषु in all the worlds, सर्वेषु भूतेषु in all the beings,
सर्वेषु आत्मसु (and) in all the selves अन्नम् food (of all
creatures) अत्ति eats (being the All-Self).

1. The king said to them, 'All of you (with partial knowledge) eat food knowing the Vaisvānara Ātman differently, as it were. But one who thus meditates upon this Vaisvānara Ātman as a whole, consisting of parts¹ and self-conscious,² eats food in all the worlds, in all the beings, and in all the selves.

[¹ Prādesamātra is interpreted variously: (a) Who is recognized in the physical form through his component parts (i.e. who is a whole, manifested through parts), such as heaven for his head, ending with the earth for his feet. (b) Whose place or area extends from heaven to the earth. (c) That



which has been indicated in the scriptures (i.e. heaven and other regions). He is of the same extension as all these. (d) Who is known as the enjoyer or witness in the mouth and other parts of the body. (e) Who is especially manifested in the region of the heart, which is the place of the manifestation of knowledge.

² Abhivimāna is also variously interpreted: (a) Self-conscious, i.e. who is cognized as the Individual Self in what is known to be 'I'. (b) Who as the Individual Self is the most intimate and immeasurable. (c) Who as the cause of the universe measures (i.e. knows) everything (Br. Sū. 1. 2. 32)]

तस्य ह वा एतस्याः मनो वैश्वानरस्य मूर्धैव सुतेजा-
श्चक्षुर्विश्वरूपः प्राणः पृथक्वर्त्मा मा सन्देहो बहुलो बस्तिरेव
रयिः पृथिव्येव पादावुर एव वेदिलोमानि बर्हिर्हृदयं
गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥ २ ॥
इत्यष्टादशः खण्डः ॥ १८ ॥

तस्य ह वै एतस्य Of the aforesaid वैश्वानरस्य आत्मनः (of Vaisvānara Ātman सुतेजाः एव मूर्धा (5. 12) the head is 'the highly luminous' विश्वरूपः चक्षुः (5. 13) the eye is 'the multiform' पृक्-वर्त्मा प्राणः (5. 14) the Prāṇa is 'the diversely coursed' बहुलः सन्देहः (5. 15) the trunk is 'the vast' रयिः एव बस्तिः (5. 16) the lower belly is 'the wealth' पृथिवी एव पादौ (5. 17) the feet are the earth ('the foundation').



(Of the enjoyer as Vaisvānara) उरः एव the chest वेदिः is the (sacrificial) altar, लोमनि the hairs (on the chest) बर्हिः are the Kus'a grass (that is spread on the altar), हृदयम् the heart गार्हपत्यः is the Gārhapatya fire, मनः the mind अन्वाहार्यपचनः is the Anvāhārya-pacana fire (Dakṣiṇāgni), आस्यम् (and) the mouth आहवनीयः is the Āhavanīya fire.

2. Of the aforesaid Vaisvānara¹ Ātman,¹ the head is 'the highly luminous', the eye is 'the multiform', the breath is 'the diversely coursed', the trunk is 'the vast', the lower belly is the 'wealth', the feet are the 'earth ('the foundation')'.² (Of the enjoyer as Vaisvānara)³ the chest is the altar,⁴ the hairs on the chest are the Kus'a grass,⁵ the heart is the Gārhapatya fire, the mind is the Anvāhāryapacana fire,⁶ and the mouth is the Āhavanīya fire.⁷

[¹The worshipper of the 'All-Self' Vaisvānara becomes the Ātman in all; hence he becomes the eater of all food. That is being indicated here.

²That is, heaven is the head of the Vaisvānara Ātman, the sun its eye, the air its Prāṇa, the Ākāśa its trunk, water its lower belly and the earth its feet (cf. 5. 17).

³After narrating the main meditation, the Agnihotra in Prāṇa is now introduced. To show that the act of eating of the knowers of the Vaisvānara Ātman is itself Agnihotra, Asvapati continued.

* Because of the similarity of shape. The altar (vedi, sthaṇḍila) in the sacrifice is a rectangular plain ground.

° Because both are spread over the area.

‡ ° Because the mind issues from the heart just as the Anvāhāryapacana is taken out of the Gārhapatya and hence is close to it; so the mind is the Anvāhāryapacana fire and the heart is the Gārhapatya fire.

° Because food is thrown into the mouth just as offerings are thrown in the Āhavanīya fire.]

SECTION NINETEEN

तद्यज्ञं प्रथममागच्छेत्तद्वोमीयं स यां प्रथमामाहुतिं
 जुहुयात्तां जुहुयान्प्राणाय स्वाहेति प्राणस्तृप्यति ॥ १ ॥

तत् Therefore (for the act of eating is the Agni-hotra) यत् which भक्तम् food प्रथमम् first आगच्छेत् comes, तत् that होमीयम् should be an object of oblation. सः that (eater) याम् which प्रथमम् first आहुतिम् the oblation जुहुयात् when he offers, ताम् it प्राणाय स्वाहा 'Svāhā to Prāṇa' इति (with the Mantra) जुहुयात् should offer (in his mouth); [तेन thereby] प्राणः Prāṇa तृप्यति is satisfied.

1. Therefore, the food that comes first should be an object of oblation.¹ That eater, when he offers the first oblation, should offer



at with the Mantra 'Svāhā to Prāṇa'; thereby Prāṇa is satisfied.

[It is not enjoined here that all the detailed procedure of the Agnihotra is to be followed; but it is only prescribed that one should look upon the act of eating as Agnihotra to Prāṇa.]

प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्य-
स्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च
द्यौश्चादित्यश्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति
प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥
इत्येकोनविंशः खण्डः ॥ १९ ॥

प्राणे तृप्यति [पति] Prāṇa being satisfied चक्षुः the eye
तृप्यति is satisfied, चक्षुषि तृप्यति the eye being satisfied
आदित्यः the sun तृप्यति is satisfied, आदित्ये तृप्यति the sun
being satisfied द्यौः heaven तृप्यति is satisfied, दिवि
तृप्यन्त्याम् the heaven being satisfied द्यौः च heaven
आदित्यः च and the sun यत् किम् च whatever अधितिष्ठतः
is under (or below them) तत् that तृप्यति is satisfied.
तस्य its तृप्तिम् satisfaction अनु through [भोक्ता अपि the
eater himself] तृप्यति is satisfied; प्रजया with offspring
पशुभिः with cattle अन्नाद्येन with food तेजसा with lustre
(of the body or of speech and intelligence) ब्रह्मवर्चसेन
(and) with the holy effulgence born of sacred wisdom
इति with these (also) [तृप्य त he is satisfied].

2. Prāṇa 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 the sun is satisfied. Through its satisfaction the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

SECTION TWENTY

अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति
 व्यानस्तृप्यति ॥ १ ॥

व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति
 चन्द्रमसि तृप्यति दिशस्तृप्यन्त दिक्षु तृप्यन्तीषु यत्किञ्च
 दिशश्च चन्द्रमाश्चाधितिष्ठन्त ततृप्यति तस्यानु तृप्तिं तृप्यति
 प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥
 इति विंशः खण्डः ॥ २० ॥

अथ Then याम् which द्वितीयाम् the second (oblation)
 जुहुयत् when he offers, ताम् it व्यानाय स्वाहा Svāhā to
 Vyāna (breath) इति (with the Mantra) जुहुयत् he should
 offer; व्यानः (thereby) Vyāna तृप्यति is satisfied.

व्यने तृप्यति Vyāna being satisfied श्रोत्रम् the ear तृप्यति
 is satisfied, श्रोत्रे तृप्यति the ear being satisfied चन्द्रमाः

अपाने तृप्यति वाक् तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्य-
त्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां
यत्किञ्च पृथिवी चाग्निश्चाधितिष्ठतस्तृप्यति तस्यानु
तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्च-
सेनेति ॥ २ ॥ इत्येकविंशः खण्डः ॥ २१ ॥

अथ Then याम् which तृतीयाम् the third (oblation)
जुहुयात् when he offers, ताम् it अपानाय स्वाहा Svāhā to
Apāna (breath) इति (with the Mantra) जुहुयात् he should
offer ; अपानः (thereby) Apāna तृप्यति is satisfied.

अपाने तृप्यति Apāna being satisfied वाक् speech तृप्यति
is satisfied, वाचि तृप्यन्त्याम् speech being satisfied अग्निः
fire तृप्यति is satisfied, अग्नौ तृप्यति fire being satisfied
पृथिवी the earth तृप्यति is satisfied, पृथिव्याम् तृप्यन्त्याम् the
earth being satisfied पृथिवी च the earth अग्निः च and fire
यत् किम् च whatever अधितिष्ठतः is under तत् that तृप्यति
is satisfied. तस्य its तृप्तिम् satisfaction अनु through
तृप्यति (the eater himself) is satisfied ; प्रजया with
offspring पशुभिः cattle अन्नाद्येन food तेजसा lustre
ब्रह्मवर्चसेन (and) the holy effulgence born of sacred
wisdom इति also [तृप्यति he is satisfied].

1.2. Then, when he offers the third obla-
tion, he should offer it with the Mantra 'Svāhā
to Apāna'; thereby Apāna is satisfied.



Apāna being satisfied, speech is satisfied; speech being satisfied, fire is satisfied; fire being satisfied, the earth is satisfied; the earth being satisfied, whatever is under the earth and fire is satisfied. Through its satisfaction, the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

SECTION TWENTY-TWO

अथ यां चतुर्थीं जुहुयात्तां जुहुयाःसमानाय स्वाहेति
समानस्तृप्यति ॥ १ ॥

समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृ-
प्यति पर्जन्ये तृप्यति विशुत्तृप्यति विशुति तृप्यन्त्यां
यत्किञ्च विशुच्च पर्जन्यश्चाधितिष्ठतस्तृप्यति तस्यानु
तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्च-
सेनेति ॥ २ ॥ इति द्वाविंशः खण्डः ॥ २२ ॥

अथ Then याम् which चतुर्थीम् the fourth (oblation) जुहुयात् when he offers, ताम् it समानाय स्वाहा Svāhā to Samāna (breath) इति (with the Mantra) जुहुयात् he should offer; समानः (thereby) Samāna तृप्यति is satisfied.

समाने तृप्यति Samāna being satisfied मनः the mind तृप्यति is satisfied, मनसि तृप्यति the mind being satisfied

पर्जन्यः Parjanya (the rain-god) तृप्यति is satisfied, पर्जन्ये तृप्यति Parjanya being satisfied विद्युत् lightning तृप्यति is satisfied, विद्युति तृप्यन्त्याम् lightning being satisfied विद्युत् च lightning पर्जन्यः च and Parjanya यत् किम् च whatever अङ्घ्रिष्ठतः is under तत् that तृप्यति is satisfied. तस्य its तृप्तिम् satisfaction अनु through तृप्यति the (eater himself) is satisfied; प्रजया with offspring पशुभिः cattle अन्नाद्येन food तेजसा lustre ब्रह्मवर्चसेन (and) the holy effulgence born of sacred wisdom इति also [तृप्यति he is satisfied].

1-2. Then, when he offers the fourth oblation, he should offer it with the Mantra ' Svāhā to Samāna'; thereby Samāna is satisfied.

Samāna being satisfied, the mind is satisfied; the mind being satisfied, Parjanya (rain-god) is satisfied; Parjanya being satisfied, lightning is satisfied; lightning being satisfied, whatever is under lightning and Parjanya is satisfied. Through its satisfaction, the eater himself is satisfied. (He is satisfied) also with offspring, cattle, food, lustre and the holy effulgence born of sacred wisdom.

SECTION TWENTY-THREE

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्यु-
 दानस्तृप्यति ॥ १ ॥



उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यन्त्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतस्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥ २ ॥ इति त्रयोविंशः खण्डः ॥ २३ ॥

अथ Then याम् which पञ्चमीम् the fifth (oblation) जुहुयात् when he offers, ताम् it उदानाय स्वाहा Svāhā to Udāna (breath) इति (with the Mantra) जुहुयात् he should offer; उदानः (thereby) Udāna तृप्यति is satisfied.

उदाने तृप्यति Udāna being satisfied त्वक् the skin तृप्यति is satisfied, त्वचि तृप्यन्त्याम् the skin being satisfied, वायुः the air तृप्यति is satisfied, वायौ तृप्यति air being satisfied आकाशः Ākāśa तृप्ति is satisfied, आकाशे तृप्यति Ākāśa being satisfied वायुः च the air आकाशः च and Ākāśa यत् किम् च whatever अधितिष्ठतः is under तत् that तृप्यति is satisfied. तस्य its तृप्तम् satisfaction अनु through तृप्यति (the eater himself) is satisfied; प्रजया with offspring पशुभिः cattle अन्नाद्येन food तेजसा lustre ब्रह्मवर्चसेन (and) the holy effulgence born of sacred wisdom इति also [तृप्यति he is satisfied].

1-2. Then, when he offers the fifth oblation, he should offer it with the Mantra 'Svāhā to Udāna'; thereby Udāna is satisfied.

Udāna being satisfied, the skin is satisfied; the skin being satisfied, the air is satisfied;



one (knower, identified with all) सर्वे पाप्मानः all the sins प्रदूयन्ते are burnt up.

3. So, even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins¹ of this one who knowing it thus offers the Agnihotra.

[¹ Sins here stand for favourable and unfavourable results of action.]

तस्माद् हेवविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेदात्मनि
हेवास्य तद्वैश्वानरे हुतं स्यादिति तदेष श्लोकः ॥ ४ ॥

तस्मात् उ इ Therefore एवम्-वित् one who knows thus यदि-अपि even if चण्डालाय to a Caṇḍāla उच्छिष्टम् the remnant of his food प्रयच्छेत् offers, तत् इ (then also) that food अस्य his वैश्वानरे आत्-नि to the Vaisvānara Ātman एव only हुतम् स्यात् becomes (his) offering इति. तत् about it (about the eulogy of the Āgnihotra in Prāṇa) एषः this श्लोकः (there is) verse.

4. Therefore, even if one, who knows thus, offers the remnant of his food to a Caṇḍāla, then also that food becomes his offering to the Vaisvānara Ātman only.¹ There is this verse about it.

[¹ It is improper to give the leavings of one's food even to a Caṇḍāla. So if one does it, one should

incur sin for doing what is prohibited in the scriptures. But this knower has become identified with the Self of the Caṇḍāla by attaining Vaisvānara-hood. As that food is offered as an oblation to the Self, the knower does not incur sin. Thus by praising the knowledge of Vaisvānara, it is the Agnihotra to Prāṇa which is praised.]

यथेह क्षुधिता बाला मातरं पर्युपासत एव = सर्वाणि
 भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥ ५ ॥
 इति चतुर्विंशः खण्डः ॥ २४ ॥ इति छान्दोग्योपनिषदि
 पञ्चमोऽध्यायः ॥ ५ ॥

इह Here (in this world) क्षुधिताः hungry बालाः boys
 यथा as मातृम् (their) mother पर्युपासत gather round,
 wait upon (thinking 'when will our mother give us
 food'), एवम् even so सर्वाणि भूतानि all the creatures (who
 eat food) अग्निहोत्रम् the Agnihotra उपासते wait upon इति.
 अग्निहोत्रम् उपासते इति (Repetition indicates the end of
 the chapter).

5. As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra.¹

[¹ That is, they wait expectantly for the eating of a knower of Vaisvānara Ātman, for the whole universe becomes satisfied by his eating.]



CSL

CHAPTER SIX

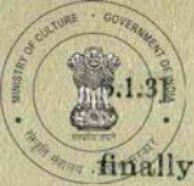
SECTION ONE

ॐ । श्वेतकेतुर्हारुण्येय आस तं ह पितोवाच
श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य
ब्रह्मबन्धुरिव भवतीति ॥ १ ॥

ॐ Om. आरुण्येयः the grandson of Aruṇa श्वेतकेतुः
S'vetaketu आस ह once upon a time there was (one).
तम् to him पिता (his) father उव च ह said—श्वे के तो O S'veta-
ketu ब्रह्मचर्यम् the disciplined life of a celibate student
of sacred knowledge वस live. सोम्य dear boy अस्मत्कुलीनः
anyone in our family अननूच्य who does not study (the
Vedas) ब्रह्मबन्धुः इव like one who does not have the
conduct of a Brāhmaṇa but only points to the
Brāhmaṇas as his relations, i.e. who is only nominally
a Brāhmaṇa न वै never भवति there is इति.

1. Om. Once upon a time there was one
S'vetaketu, the grandson of Aruṇa. His father
said to him, 'O S'vetaketu, live the life of a
Brahmacārin. Dear boy, there never is anyone
in our family who does not study and is only
nominally a Brāhmaṇa.'¹

[¹ Earlier (3. 14. 1) it has been said that Brahman
is the the source and the substratum of all and



finally absorbs them into itself; and that when the knower of this truth eats, the whole universe becomes satisfied (5. 24. 5). This is possible only if the self is one only in all beings. This is the teaching of the present chapter. The story is introduced to indicate the great importance of the knowledge dealt with.]

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदान-
धीत्य महामना अनूचानमानी स्तब्ध एयाय तं ह
पितोवाच श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः ॥ २ ॥

येनाश्रुतं श्रुतं भवन्त्यमतं मतमविज्ञातं विज्ञातमिति
कथं नु भगवः स आदेशो भवतीति ॥ ३ ॥

द्वादशवर्षः When twelve years old सः he उपेत्य having gone (to the teacher's house) चतुर्विंशति-वर्षः when he was twenty-four years old सर्वान् वेदान् all the Vedas अधीत्य having studied महामनाः conceited अनूचानमानी regarding himself as very learned स्तब्धः arrogant एयाय ह came back. पिता (his) father तम् to him उवाच ह said—सोम्य dear boy श्वेतकेतो S'vetaketu यत् नु इदम् since now (I see) महामनाः conceited अनूचानमानी regarding yourself as very learned स्तब्धः arrogant असि you are, तम् that आदेशम् teaching or the subject of teaching उत अप्राक्ष्यः did you ask for—

येन through (the knowledge of) which अश्रुतम् what is unheard श्रुतम् heard भवति becomes, अमतम् what is unthought of, not considered मतम् (becomes) thought of, अज्ञानम् what is unknown, not definitely known विज्ञानम् (becomes) known इत (Mund. 1. 1. 3). भगवः revered sir सः that अदेशः teaching कथम् of what nature नु भवति is it इति.

2-3. Having gone (to the teacher's house) when twelve years old, he came back when he was twenty-four years old, having studied all the Vedas, conceited, arrogant and regarding himself as very learned. His father said to him, 'S'vetaketu, dear boy, you, I see, are conceited, arrogant, regarding yourself as very learned; did you ask for that teaching¹ (about the Supreme Brahman) through which² what is unheard becomes heard, what is unthought of becomes thought of, what is unknown becomes known?' 'Of what nature, revered sir, is that teaching?'

[¹Ādesa is that (i.e. Brahman) which can be learnt only from the instructions of the teacher and the scriptures; or that by which the instruction about Brahman is given.

²Or, through the knowledge of which.]

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं
 स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेन्येव स यम् ॥४॥

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं
स्याद्वाचारम्भणं विकारो नामधेयं लोहमि-येव सत्यम् ॥५॥

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कृष्णायसं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव
सत्यमेव सोम्यं स आदेशो भवतीति ॥ ६ ॥

सोम्य Dear boy यथा just as एकेन मृत्-पिण्डेन through
(or knowing) a single lump of clay सर्वम् all मृत्मयम्
that is made of clay विज्ञातम् known स्यात् would
become; विकारः all modification, product वाचा upon
words अरम्भणम् based नामधेयम् is but name, a mere
name; मृत्तिका the clay इति एव alone सत्यम् is real, truth.

एकेन लोहमणिना Through a single ingot of gold,
copper button or ornament लोहमयम् that is made of
gold लोहम् the gold. (Rest as above.)

एकेन नखनिकृन्तनेन Through a nail-parer (i.e. a lump
of iron) कृष्णायसम् that is made of iron कृष्णायसम् the
iron. (Rest as above.) एवम् such सोम्य dear boy सः
that आदेशः teaching भवति is इति.

4-6. 'Dear boy, just as through a single
clod of clay all that is made of clay would be-
come known, for all modification is but name
based upon words and the clay alone is real,

'Dear boy, just as through a single ingot of
gold, all that is made of gold would become



known, for all modification is but name based upon words and the gold alone is real,

‘Dear boy, just as through a single nail-parer all that is made of iron would become known, for all modification is but name based upon words and the iron alone is real—such, dear boy, is that teaching.’¹

[¹ Though by the instruction of the teacher a particular thing might be known, S’vetaketu doubted how an unknowable thing can become known? So the father replied that this doubt would be valid if the cause and effect (material and its product) were different. But the cause and its effect are not different from each other. So if the cause becomes known, the effect also becomes known. In the jar, saucer, brick, etc., there is clay together with their names and forms. Of these, the clay pervades them all and is alone real; the name and form are different in each case and are unreal.]

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं
मे नावक्ष्यन्निति भगवांस्त्वेव मे तद्वीक्ष्यति तथा
सोम्येति होवाच ॥ ७ ॥ इति प्रथमः खण्डः ॥ १ ॥

भगवन्तः Revered ते they (my teachers) नूनम वै surely एतत् it न अवेदिषुः did not know; यत् हि for if एतत् it अवेदिष्यन् they had known, मे to me कथम् why न अवक्ष्यन् would they have not told इति. भगवान् तु एव however,



revered (father) मे to me तत् it त्वीवु teach. सोम्य dear boy तथा be it so इति उवाच ह said (the father).

7. 'Surely, my revered teachers did not know it,' for if they had known, why should they not have told it to me? However, revered father, teach it to me.' 'Be it so, dear boy,' said (the father).

[¹ Though the teacher's defect should never be mentioned, yet he spoke of it, because he was afraid of being sent again to the house of the teacher. Thus his motive must be construed as one of fear and not of disrespect for the teacher.]

SECTION TWO

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्वैक
आहुसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः
सज्जायत ॥ १ ॥

सोम्य Dear boy इदम् this (universe) अग्रे in the beginning, before creation एकम् one एव only अद्वितीयम् without a second सत् Being, existence एव alone आसीत् was. तत् about that एके ह some (the Nihilists) आहुः say—इदम् this अग्रे in the beginning एकम् one एव only अद्वितीयम् without a second अयत् Non-being एव alone आसीत् was. तस्मात् असतः from that Non-being सत्

Being, whatever exists जायत (= अजायत) arose, was born.

1. 'In the beginning, dear boy, this was Being¹ alone, one only,² without a second.³ Some say that, in the beginning, this was Non-being⁴ alone, one only, without a second. From that Non-being arose Being.'

[¹Before pointing out that by knowing which everything is known, the whole universe is shown to be 'Sat'. That which exists is 'Sat'. It stands for that entity which is mere existence, extremely subtle, indefinable, all-prevading, one, taintless, indivisible, pure consciousness, as understood from the Vedānta-texts.

²That is, even in the form of its product, it does not become essentially different; it is free from Svajātiya (generic) and Svagata (intrinsic) Bhedas.

³That is, free from Vijātiya (extrinsic) Bheda. It negates even accessory causes, apart from the 'Sat'. As for example, in the making of a jar, there are other causes than clay like the potter etc., but here that also is denied. So it means that the universe which at present is known by the mind and is indicated by the word 'this' and becomes known to the mind as existent and is pointed out by the word 'Being', was, in the beginning (i.e. before creation), only known as existent and pointed out by the word 'Being'.



This sentence asserts the cessation (negation) of the apprehension of 'Being'. The term 'Being' is denotative of a positive generic entity; and the other two terms 'one' and 'without a second' qualify the term 'Being'; so also the term 'this' and 'was' in the sentence 'this was Non-being'. In this sentence expressive of Being (positive entity), the negative 'non' has been introduced. The sentence does not connote mere 'negation of Being'. It has been used to deny any possible wrong notion that might be entertained. It is only after the wrong notion has been expressed that it can be denied (in the next text). Hence it serves a distinctly useful purpose.]

कुतस्तु खलु सोम्यैवः स्यादिति होवाच कथमसतः
सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवा-
द्वितीयम् ॥ २ ॥

सोम्य Dear boy कुतः whence, how तु but खलु indeed एवम् so स्यात् could it be इति. कथम् how असतः from Non-being सत् Being जायेत could arise (Gitā 2. 16) इति उवाच ह (Āruṇi) said. सोम्य dear boy इदम् this अग्रे in the beginning एकम् one एव only अद्वितीयम् without a second सत् Being तु in truth एव alone आसीत् there was.

2. Āruṇi said, 'But how, indeed, dear boy, could it be so? How could Being arise from Non-being? In truth, dear boy, in the beginning

(before creation), there was Being alone, one only, without a second.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत तस्माद्यत्र
क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तद्दध्यापो
जायन्ते ॥ ३ ॥

तत् That (Being) ऐक्षत willed, saw and thought about the creation—बहु many स्याम् may I become, प्रजायेय may I grow forth इति (Ai. 1. 1. 1). तत् It तेजः fire असृजत created. तत् that तेजः fire, heat ऐक्षत willed—बहु many स्याम् may I become प्रजायेय may I grow forth इति. तत् it अपः water असृजत created. तस्मात् therefore (i.e. as water is the product of fire) यत्र क्वच whenever or wherever पुरुषः a man शोचति grieves स्वेदते perspires वा or तत् then, there तेजसः एव it is from fire that आपः water अधिजायन्ते is produced, issues.

3. 'That Being willed, "May I become many, may I grow forth." It created fire. That fire willed, "May I become many, may I grow forth." It created water. Therefore whenever a man grieves or perspires, then it is from fire that water issues.¹

[¹ That is, when he weeps owing to the heat of grief or perspires owing to natural heat, water is produced.



Tejas' (fire) is that which burns, cooks and illumines and is red. Water is liquid, fluent and white. It is said (Tai. 2. 1. 3) that from Ātman, Ākāśa, air, fire, water and earth were successively produced. Fire, water and earth are only mentioned in the text, when one may expect Ākāśa and air also. This is because the purpose of the passage is not the enumeration of all the products, but merely to assert that everything is a product of Being. It may be questioned how fire etc. can will. This doubt is answered by stating that the Supreme Lord Himself, existing as fire and heat, creates water etc. (Br. Sū. 2. 3. 13.)]

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्वच वर्षति तदेव भूयिष्ठमन्नं
भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥ ४ ॥ इति द्वितीयः
खण्डः ॥ २ ॥

ताः That आपः water ऐक्षन्त willed—बह्व्यः many स्याम may I become प्रजायेमहि may I grow forth इति. ताः it (water) अन्नम् food असृजन्त created. तस्मात् therefore यत्र क्व च wherever वर्षति it rains तत् एव there भूयिष्ठम् abundant अन्नम् food भवति grows; तत् there अद्भ्यः एव it is from water that अन्नाद्यम् food for eating अधिजायते is produced.

4. 'That water willed, "May I become many, may I grow forth." It created food.'



Therefore, wherever it rains, abundant food grows there; it is from water that food for eating is produced.

[¹ Food in the form of earth, inasmuch as food, which is of the nature of earth, is the product of water.]

SECTION THREE

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं
जीवजमुद्भिज्जमिति ॥ १ ॥

तेषाम् एषाम् भूतानाम् Of the aforesaid beings त्रीणि three एव खलु only बीजानि origins, causes भवन्ति there are— आण्डजम् (= अण्डजम्) (those) born from eggs, जीवजम् born from living beings, उद्भिज्जम् (and) born from sprouts or seeds इति.

1. 'Of¹ the aforesaid beings² there are only three origins: those born from eggs, born from living beings, and born from sprouts.³

[¹ As the creation of the elements is done by Brahman, so also the grosser things of the world are His products. Now that is being mentioned.

² Those beings that were placed third (in 5. 10), are meant here. By the word 'teṣām' the great elements like earth cannot be understood for by



addition of the word 'eṣām' the visible creatures endowed with Jivas are meant. Before triplication (i.e. before becoming gross) the great elements do not become visible. Moreover in 6. 3. 2, the great elements (before triplication) will be designated as deities, and the deities are not visible.

Species like those 'born of sweat or rotten things' and 'born of heat' are not mentioned because these are included under the 'egg-born', and the 'sprout-born'. So the statement that there are only three origins, is quite correct. Here 'beings born of eggs', instead of eggs themselves, are described as the origin. This is in accordance with the intention of the Śruti, as it is not dependent upon anything. As a matter of fact, it is found that it is the absence of the egg-born creature (not the absence of the egg) that brings about the absence of the future brood of the species. Similarly what is born of the living being is 'born from the living being', that is, born of the womb, such as man, animal, etc. 'Udbhid' is that which shoots up, viz. immobile beings like trees etc. Or it may stand for the seed-grains. What is born from that is 'born of sprouts' so the root of the immobile beings (tree etc.) is the origin of the immobile beings (vegetables).]

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ २ ॥



सा इयम् देवता That deity (Being) ऐक्षत willed—हन्त well अनेन जीवेन आत्मना through this living self (Jīvātman) इमाः तिस्रः देवताः into these three deities (fire, water, earth) अनुप्रविश्य entering (Ai. 1. 3. 11-13) अहम् I नामरूपे name and form व्याकरवाणि differentiate, manifest इति.

2. 'That deity willed,¹ "Well, let me, entering into these three deities through this living self (Jīvātman),² differentiate name and form."

[It has been said before that the elements endowed with Jivas are the product of Brahman. But it is to be remembered that although in a special sense the Jīva is the effect of Brahman, essentially it is not different from Brahman. It is none other than Brahman conditioned by adjuncts. Hence by the knowledge of Brahman, the knowledge of Jīva is possible and thus by knowing one everything may be known. This is being indicated here. Also the manifestation of name and form, for the creation of enjoyable objects, follows.

²The Jīva that first came into the mind of the deity along with the memory of the previous cycle. This Jīva is a mere reflection of the said Being, brought about by its relation with intellect and other faculties and with elemental rudiments, just like the reflection of a man standing before a mirror. As only the reflection of the Being enters to become a Jīva, it is not itself affected by the pain and other experiences of the body.]



तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमा-
स्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे
व्याकरोत् ॥ ३ ॥

तासाम् Of these (three deities) एकैकाम् each one
त्रिवृतम् त्रिवृतम् threefold, triplicate करवाणि let me make
इति thus (willing) सा इयम् देवता this deity इमाः तिस्रः
देवताः into these three deities अनेन जीवेन आत्मना
through this living self (as the self, supporting life)
अनुप्रविश्य entered and नामरूपे name and form व्याकरोत्
differentiated.

3. "Of th³, let me make each one three-
fold,"¹ willing thus, this deity entered into
these three deities through this² living self and
differentiated names and forms.

[¹The 'triplication' of each means the indicating
of one of the three constituent factors as the primary
and the other two as secondary factors. This is
to be done as follows: (subtle) fire $\frac{1}{2}$ + water
 $\frac{1}{4}$ + earth $\frac{1}{4}$ = gross fire. (subtle) earth $\frac{1}{2}$ + fire
 $\frac{1}{4}$ + water $\frac{1}{4}$ = gross earth. (subtle) water $\frac{1}{2}$ + fire
 $\frac{1}{4}$ + earth $\frac{1}{4}$ = gross water. Fivefold differentiation also
comes in this way (note on 6. 2. 3). As for example :
Ākāśa $\frac{1}{2}$ + wind $\frac{1}{4}$ + fire $\frac{1}{4}$ + water $\frac{1}{4}$ + earth $\frac{1}{4}$ =
gross Ākāśa. Other gross elements are also made
in this way. The triplication process is of two
kinds: (a) triplication of the elements inside the
body. (b) and the triplication of the universal

elements (outside the body). The first one will be described later (in 6. 5-6). The second one is being described now (in 6. 3-4).

² Through the 'living self' mentioned, like the solar orb entering the reflecting surface, it entered, first of all, into the body representing Virāṭ (the creator Prajāpati) and then the bodies representing the deities.]

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्ये-
मास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति
॥ ४ ॥ इति तृतीयः खण्डः ॥ ३ ॥

तासाम् Of them एकैकाम् each one त्रिवृतम् त्रिवृतम् three-
fold अकरोत् (it) made. सोम्य dear boy यथा तु खलु but
how इमाः these तिस्रः three देवताः deities एकैका each
त्रिवृत् त्रिवृत् threefold भवति becomes तत् that मे from me
विजानीहि know इति.

4. 'It made each one of them threefold. But, dear boy, how each of these three deities becomes threefold (outside the body), know that from me.

SECTION FOUR

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो
नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ १ ॥



अग्नेः In fire यत् which (is) रोहितम् red रूपम् the form (colour) तत् that तेजसः of fire, heat रूपम् is the colour; यत् which शुक्लम् is white तत् that अपाम् belongs to water; यत् which कृष्णम् is black तत् that अन्नस्य belongs to food (earth). अग्नेः (thus) from [fire अग्नित्वम् the quality of fire अपागात् vanished; विकारः (for) all modification नामधेयम् is but name वाचारम्भणम् based upon words, त्रीणि three रूपाणि the forms इति एव only सत्यम् are real, true.

1. 'In fire, the red colour is the colour of fire;¹ that which is white belongs to water² and that which is black belongs to food (earth).³ Thus vanishes (the idea of) the quality of fire from fire; for all modification is but name based upon words, only the three forms are real.⁴

[¹ The second fire here is the untriplicated original fire. That is, the red colour that is seen in triplicated gross fire, is the colour of the untriplicated original fire.

² That is, the white colour in triplicated gross fire, is the colour of the untriplicated water.

³ That is, the black colour in triplicated gross fire, is the colour of the untriplicated earth.

⁴ Since all modifications are but an idea expressed by speech, analysis would reveal to us that nothing is added newly to the real by our process of cognizing the effect as something different from the cause.



The triplicated fire, water and earth which are the substance out of which the visible universe is produced, when subjected to this analysis, would reveal to us that they are only a way of our apprehending the original untriplicated element in a threefold colour-scheme.]

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं
तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वा-
चारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव
सत्यम् ॥ २ ॥

आदित्यस्य In the sun आदित्यात् (thus) from the sun
आदित्यत्वम् the quality of the sun. (Rest as in 6. 4. 1.)

2. 'In the sun, the red colour is the colour of fire, that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the sun from the sun; for all modification is but name based upon words, only the three forms are real.

यच्चन्द्रमसो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां
यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो
नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ३ ॥



चन्द्रमसः In the moon चन्द्रात् (thus) from the moon चन्द्रत्वम् the quality of the moon. (Rest as in 6. 4. 1.)

3. 'In the moon, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of the moon from the moon; for all modification is but name based upon words, only the three forms are real.

यद्विद्युतो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥ ४ ॥

विद्युतः In lightning विद्युतः (thus) from lightning विद्युत्वम् the quality of lightning. (Rest as in 6. 4. 1.)

4. 'In lightning, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to earth. Thus vanishes (the idea of) the quality of lightning from lightning; for all modification is but name based upon words, only the three forms are real.¹

[¹ The main purpose of this section is to emphasize the original proposition that the cause alone is real and the effect is only an opinion. The first step is

that Being alone is real and fire, water and earth projected through the will of the Being have, apart from our opinion, no real existence separate from the Being. In the next step fire is taken up. The visible fire that has entered into the constitution of the universe is not the subtle fire which the Being conceived. It is a compound of subtle fire with two parts of water and earth, indicated by the white colour and the black colour respectively. Again, in further illustration, the sun, the moon and lightning are analysed similarly into their components fire, water and earth. This is illustrative of all other objects. In this step, we find that the phenomenal entities cited as examples have no reality in themselves apart from the colours of the elements which one perceives while cognizing these elements. What is really true in them is only the Being on which these differentiations are evoked by the opinion entertained by the perceiver. Therefore the knowledge of the one true Being brings about the knowledge of the truth of all other things.]

एतद् स्म वै तद्विद्वांस आहुः पूर्वे महाशाला
 महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्य-
 तीति हेभ्यो विदाञ्चक्रुः ॥ ५ ॥

तद् एतद् This (triplication) विद्वांसः ह वै it was indeed on knowing that पूर्वे the ancient महाशालाः great householders महाश्रोत्रियाः (and) great Vedic scholars आहुः स्म



said—अद्य at present नः to us, our family कः-चन anyone अश्रुतम् unheard अमतम् unthought अविज्ञातम् (or) unknown न there is nothing that उदाहरिष्यति would point out इति; एभ्यः from these (three forms) हि for विद्वान्भक्तुः they understood (everything).

5. 'It was indeed on knowing this (tripli-
cation) that the ancient great householders
and great Vedic scholars said, "There is, at
present, nothing that anyone would point out
to us as unheard, unthought or unknown";
for from these they understood everything.'¹

[¹ They were able to conclude thus, for with the
help of these three forms or illustrations they came
to know that all that is left would be the same i.e.,
all other gross things will, likewise, be unreal and
the subtle cause alone is real. And on account of
this knowledge of 'Being' they came to know
everything.]

यद्दु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाश्च-
क्रुर्यद्दु शुक्लमिवाभूदित्यपां रूपमिति तद्विदाश्चक्रुर्यद्दु
कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाश्चक्रुः ॥ ६ ॥

यत् उ Whatever (else) रोहितम् इव अभूत् appeared red (to
the ancient knowers) इति, तत् that (also) तेजसः of fire
तत् रूपम् इति to be the colour विद्वान्भक्तुः they knew; यत्
उ whatever शुक्लम् इव अभूत् appeared white इति, तत् that



(also) अपाम् of water रूपम् इति to be the colour विदाश्चक्रुः they knew ; यत् उ whatever कृष्णम् इव अभूत् appeared black इति, तत् that (also) अन्नस्य of food (earth) रूपम् इति to be the colour विदाश्चक्रुः they knew.

6. 'Whatever else appeared red, that also they knew to be the colour of (untriplicated) fire; whatever appeared white, that also they knew to be the colour of water; whatever appeared black, that also they knew to be the colour of earth.

यद्विज्ञातमिवाभूदित्येतासामेव देवतानां समास इति तद्विदाश्चक्रुर्यथा खलु नु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥ ७ ॥ इति चतुर्थः खण्डः ॥ ४ ॥

यत् उ Whatever अविज्ञातम् इव अभूत् appeared to be unknown इति, तत् that (also) एतासाम् एव देवतानाम् of these very deities समासः इति to be a combination विदाश्चक्रुः they knew. सोम्य dear boy यथा नु खलु but how इमाः these तिस्रः three देवताः deities पुरुषम् man प्राप्य on reaching एकैका each त्रिवृत् त्रिवृत् threefold भवति becomes तत् that मे from me विजानीहि know इति.

7. 'Whatever appeared to be unknown,' that also they knew to be a combination of these very deities. But, dear boy, know from me



how, on reaching man,² each of these three deities becomes threefold.

[¹ That is, whatever was absolutely imperceptible and as if unknown (i.e., not distinctly and specifically cognized), that also they knew to be an aggregate of these three deities. Thus, all external things became known, as consisting of fire and other substances.

² It has been stated that every object distinct or indistinct may be analysed in mind as constituted by the three primary elements or deities called fire, water and earth. These very deities enter into the human organism, which again is a combination of parts. This is described now.]

SECTION FIVE

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठ-
स्तन्मनः ॥ १ ॥

अन्नम् Food अशितम् when eaten त्रेधा into three parts, forms विधीयते becomes divided. तस्य its यः what स्थविष्ठः is grossest धातुः ingredient तत् that पुरीषम् faeces भवति is ; यः what मध्यमः is the middling (ingredient) तत् that मांसम् is flesh, यः what अणिष्ठः is the subtlest (ingredient) तत् that मनः is mind.



1. 'Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that is faeces; what is the middling ingredient, that is flesh; and what is the subtlest ingredient, that is mind.'

[' Here food is analysed into three constituent parts consisting of refuse matter rejected by the organism, nutritive ingredient assimilated by the body, and the subtle essence by which the mind is built up. It is stated that this subtle essence enters the heart and then into the fine arteries like the 'Hitā' and sustains the senses and their basis, the mind (cf. Br. 4. 3. 20). It is interesting to note here that the Vedic conception of mind is purely materialistic as that of recent science. The process of knowledge explained on the basis of psycho-physical parallelism is found to be unsatisfactory both by the Upaniṣad and modern science, and they propose two entirely distinct methods of overcoming the difficulty. Science describes knowledge as a process inseparable from the material mind, while Vedānta posits the simple principle of pure knowledge or Caitanya, which by its proximity makes the material mind capable of intelligence; thus the Vedāntic theory explains the process of knowledge in a way more agreeable to modern science than other systems of older philosophy which make mind a non-material entity other than spirit.]



आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो
धातुस्तन्मूत्रं भवति यो मध्यमस्तलोहितं योऽणिष्ठः स
प्राणः ॥ २ ॥

आपः Water पीताः when drunk त्रेधा into three parts
विधीयन्ते becomes divided. तासाम् its यः what स्थविष्ठः
is grossest धातुः ingredient तत् that मूत्रम् urine भवति
is ; यः what मध्यमः is the middling (ingredient) तत्
that लोहितम् is blood ; यः what अणिष्ठः is the subtlest
(ingredient) सः that प्राणः is Prāṇa.

2. 'Water, when drunk, becomes divided
into three parts. What is its grossest ingre-
dient, that is urine; what is the middling
ingredient, that is blood; and what is the subl-
est ingredient, that is Prāṇa.¹

[¹ As Prāṇa is created before water, it is not a
modification of the latter; but to remain in the body
it depends on water.]

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो
धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः
सा वाक् ॥ ३ ॥

तेजः Fire अशितम् when eaten त्रेधा into three parts
विधीयते becomes divided. तस्य its यः what स्थविष्ठः is
grossest धातुः ingredient तत् that अस्थि bone भवति is ;



यः what मध्यमः is the middling (ingredient) सः that मज्जा is marrow; यः what अणिष्ठः is the subtlest (ingredient) सा that वाक् is speech.

3. 'Fire,¹ when eaten, becomes divided into three parts. What is its grossest ingredient, that is bone; what is the middling ingredient, that is marrow; and what is the subtlest ingredient, that is speech.²

[¹ In the form of oil, clarified butter, etc.]

[² It is well known that by taking oil, clarified butter, etc., speech becomes clear, distinct and eloquent.]

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ४ ॥ इति पञ्चमः खण्डः ॥ ५ ॥

सोम्य Dear boy अन्नमयम् is made up of food हि hence मनः mind, प्राणः Prāṇa आपोमयः is made up of water, वाक् (and) speech तेजोमयी is made up of fire इति. भगवान् revered sir भूयः एव again, further मा to me विज्ञापयतु explain इति. सोम्य dear boy तथा be it so इति उवाच इ said (the father).

4. 'Hence, dear boy, mind is made up of food, Prāṇa is made up of water, and speech is made up of fire.¹ 'Explain it further to me,



revered sir.'² 'Be it so, dear boy', said the father.

[¹ All food is produced from the triplicated gross form of fire, water and earth. Aquatic animals that are supposed to live on water alone and rodents believed to require no water also possess mind and speech as well as Prāṇa and speech respectively because of the presence of the other two elements in their staple food. Thus it is made out, that mind, Prāṇa and speech are compounds of three elements and so liable to change and destruction, just like any other aggregate product. 'Being' alone is unchangeable and indestructible. S'vetaketu could not understand the import of this argument and so enquired further.

² The problem of S'vetaketu is stated thus: The body is a product of all the three elements in equal proportion; the food that is taken in also contains the three elements. Each of the elements contained in the body assimilates only the corresponding element contained in the food which is taken in and so it cannot transform a different element into its own form. Hence mind cannot be taken to be the product of anything other than earth. This problem is answered by stating that after triplication every element possesses the other two elements and so any particular aspect such as mind, Prāṇa and speech also contains the three elements earth, water and fire.]



SECTION SIX

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति तत्सर्पिर्भवति ॥ १ ॥

सोम्य Dear boy मथ्यमानस्य दध्नः of the curd that is being churned यः which अणिमा is the subtlest part सः that ऊर्ध्वः upwards समुदीषति rises ; तत् (and) that सर्पिः clarified butter भवति becomes.

1. 'Dear boy, of the curd¹ that is being churned that which is the subtlest part rises upwards and that becomes clarified butter.'²

[¹ The illustration of the truth that a subtle part of a gross compound can become the cause of other things, is now being given.

² In the form of butter it rises up and then it is transformed into clarified butter.]

एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा
स ऊर्ध्वः समुदीषति तन्मनो भवति ॥ २ ॥

एवम् एव खलु So also सोम्य dear boy अश्यमानस्य अन्नस्य of the food that is eaten यः which अणिमा is the subtlest part सः that ऊर्ध्वः upwards समुदीषति rises ; तत् (and) that मनः the mind भवति becomes.

2. 'So also, dear boy, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind.'¹



[The food eaten by a person is reduced in the stomach by the digestive fire combined with air acting like a churning rod to a form, fit to be assimilated. That becomes the mind and develops its parts.]

अपां सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः
समुदीषति स प्राणो भवति ॥ ३ ॥

सोम्य Dear boy पीयमानानाम् अवाम् of the water that is drunk यः which अणिमा is the subtlest part सः that ऊर्ध्वः upwards समुदीषति rises ; सः (and) that प्राणः Prāṇa भवति becomes.

3. 'Dear boy, of the water that is drunk that which is the subtlest part rises upwards and that becomes Prāṇa.

तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः
समुदीषति सा वाग्भवति ॥ ४ ॥

सोम्य Dear boy अश्यमानस्य तेजसः of the fire that is eaten यः which अणिमा is the subtlest part सः that ऊर्ध्वः upwards समुदीषति rises ; सा (and) that वाक् speech भवति becomes.

4. 'Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.

अन्नमयः हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा
सोम्येति होवाच ॥ ५ ॥ इति षष्ठः खण्डः ॥ ६ ॥

For word-by-word meaning see 6. 5. 4.

5. 'Hence, dear boy, mind is made up of food, Prāṇa is made up of water, and speech is made up of fire.' 'Explain it further to me, revered sir.' 'Be it so, dear boy', said the father.

[S'vetaketu's doubt is: all this teaching about the subtle parts of water and fire may be accepted but it is not very clear how the mind only consists of food (and not Prāṇa and speech).]

SECTION SEVEN

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः
काममपः पिवापोमयः प्राणो न पिबतो विच्छेत्स्यत
इति ॥ १ ॥

सोम्य Dear boy पुरुषः man षोडशकलः consists of sixteen parts; पञ्चदश अहानि for fifteen days मा अशीः do not eat, कामम् as much as you like अपः water पिब drink. प्राणः Prāṇa, vital breath आपोमयः is made of water, पिबतः of one who drinks water प्राणः the Prāṇa न विच्छेत्स्यते is not cut off इति.



1. 'Dear boy,¹ man consists of sixteen parts. Do not eat for fifteen days;² drink as much water as you like. Prāṇa is made up of water, and the Prāṇa of one who drinks water is not cut off.'³

[¹ It is now being shown that among Prāṇa, speech and mind, mind only consists of food, i.e. by food mind is infused with strength. This mental strength is divisible into sixteen parts.

² If you wish to perceive that the mind consists of food.

³ If 'na' is taken with 'pibataḥ', then the sentence will mean 'The Prāṇa of one who does not drink water is cut off.']

स ह पञ्चदशाहानि नाशाथ हैनमुपससाद किं ब्रवीमि
भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न
वै मा प्रतिभान्ति भो इति ॥ २ ॥

सः He (S'vetaketu) पञ्चदश अहानि for fifteen days न आश did not eat. अथ then एनम् him उपससाद ह he approached—भोः sir किम् what ब्रवीमि shall I say इति saying. सः he (the father) उवाच ह said—सोम्य dear boy ऋचः the Rks यजूंषि the Yajus सामानि the Sāmans इति. भोः sir मा in me न वै प्रतिभान्ति they do not arise at all इति.

2. S'vetaketu did not eat for fifteen days. Then he approached him saying, 'What shall

I say?' The father said, 'The Ṛks, the Yajus, and the Sāmans, dear boy.' 'They do not at all arise in me, sir.'

तॄ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः
खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव॑
सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयै-
तर्हि वेदान्भानुभवस्यशानाथ मे विज्ञास्यसीति ॥ ३ ॥

तम् To him उवाच ह (the father) said—सोम्य dear boy यथा just as अभ्याहितस्य महतः [अग्नेः] from a large burning (fire) खद्योतमात्रः of the size of a firefly एकः a single अङ्गारः ember परिशिष्टः left over स्यात् is—तेन by that (ember) ततः अपि than that बहु any more न दहेत् cannot burn, सोम्य dear boy एवम् even so ते your षोडशानाम् कलानाम् of sixteen parts एका (only) one कला part अतिशिष्टा left over स्यात् is, तथा by means of that एतर्हि now वेदान् the Vedas न अनुभवसि you cannot remember, perceive. अशान eat, अथ then मे me, my (words) विज्ञास्यसि you will understand इति.

3. The father said to him, 'Dear boy, just as a single ember of the size of a firefly, left over from a large burning fire, cannot burn any more than that, even so, dear boy, of your sixteen parts only one part is left over, now by means of that you cannot perceive the Vedas. Eat, then you will understand me.'



स हाशाय हैनमुपससाद् त९ ह यत्किञ्च पप्रच्छ
सर्व९ ह प्रतिपेदे ॥ ४ ॥

सः He आश ह ate, अथ and then एनम् him (his father)
उपससाद् ह approached. तम् him यत् किम् च whatever पप्रच्छ ह
he asked सर्वम् all प्रतिपेदे ह knew, answered (them).

4. He ate and then approached his father.
Whatever he asked him, he answered them
all.

त९ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं
खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन
ततोऽपि बहु दहेत् ॥ ५ ॥

एव९ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा-
भूत्सान्नेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभव-
स्यन्नमय९ हि सोम्य मन आपोमयः प्राणस्तेजोमयी
वागिति तद्वास्य विजज्ञाविति विजज्ञाविति ॥ ६ ॥
इति सप्तमः खण्डः ॥ ७ ॥

तम् To him उवाच ह (the father) said—सोम्य dear
boy यथा just as अभ्याहितस्य महतः from a large burning
(fire) परिशिष्टम् left over खद्योतमात्रम् of the size of a
firefly तम् that एकम् a single अङ्गारम् ember तृणैः
उपसमाधाय by adding straw प्राज्वलयेत् is made to blaze

up तेन (and) it ततः अपि बहु much more than before दहेत्
 burns—

एवम् Even so सोम्य dear boy ते your षोडशानाम् कलानाम्
 of sixteen parts एका only one कला part अतिशिष्टा अभूत्
 remained ; सा (and) that अन्नेन by food उपसमाहिता being
 nourished प्राज्वाली (= प्राज्वालि) has been made to blaze
 up (or = प्राज्वालीत् has blazed up) ; तथा (and) by that
 एतर्हि now वेदान् the Vedas अनुभवसि you perceive. सोम्य
 dear boy मनः the mind हि hence अन्नमयम् is made up
 of food, प्राणः the Prāṇa आपोमयः is made up of water,
 वाक् (and) speech तेजोमयी is made up of fire इति. अस्य
 from his (words) तत् ह it विजज्ञौ (S'vetaketu) understood
 इति ; विजज्ञौ इति (Repetition indicates the end of the
 treatment of the subject of triplication).

5-6. The father said to him, ' Dear boy, just
 as when a single ember of the size of a firefly
 left over from a large burning fire, is made to
 blaze up by adding straw and it burns much
 more than before, even so, dear boy, of your
 sixteen parts, only one part remained, and that
 being nourished by food, has been made to blaze
 up; and by that you perceive the Vedas now.
 Hence, dear boy, the mind is made up of food,
 the Prāṇa is made up of water, and speech is
 made up of fire.'¹ From his words, (S'vetaketu)
 understood it—yea, he understood it.



[¹ Thus, the fact of the mind being a product of food is demonstrated by the method of agreement and difference.]

SECTION EIGHT

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वभ्रान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनः
स्वपितीत्याचक्षते स्वः ह्यपीतो भवति ॥ १ ॥

उद्दालकः Uddālaka आरुणिः Āruṇi पुत्रम् श्वेतकेतुम् to (his) son S'vetaketu उवाच ह said—सोम्य dear boy स्वप्न-अन्तम् the true nature of sleep मे from me विजानीहि know, learn इति. यत्र when पुरुषः a man स्वपिति 'sleeping' एतत् नाम has this name, is said to be, तदा then सोम्य dear boy सता with Being सम्पन्नः भवति he has become united स्वम् his own nature अपीतः भवति (and) has attained ; तस्मात् hence एनम् of him स्वपिति 'sleeping' इति as आचक्षते people speak—स्वम् his own nature हि for अपीतः भवति (then) he has attained इति.

1. Once Uddālaka Āruṇi said to his son S'vetaketu,¹ 'Dear boy, know from me the true nature of sleep.'² When a man is said to be sleeping, then, dear boy, he has become united with Being and has attained his own nature.³



Hence people speak of him as sleeping, for then he has attained his own nature.⁴

[¹ After narrating the subsidiary portion about the triplication of elements, now the main topic about 'Being' is taken up and the nature of the Jīva as Brahman in deep sleep is being shown.

² 'Svapnāntam' means the internal core (or middle-portion or ultimate stage) of sleep. Svapna is that stage of sleep during which consciousness is still functioning, and the internal core or ultimate stage is deep sleep. Svapnāntam may also mean the essence or the true nature of sleep; then also it stands for deep sleep. That such is the meaning is also indicated by the assertion, 'he has attained his own nature', because apart from deep sleep, there is no condition during which the knowers of Brahman regard the Jīva as attaining his own nature.

³ The mind is compared to a mirror. The reflection of Spirit (Caitanya) in it is the Jīva who undergoes the condition of worldly existence. When the mirror is removed, the reflection is supposed to revert to its original. Similarly, in deep sleep when the internal organ dissolves itself into its causal condition, the transmigratory soul or Jīva, which is the product of the reflection of the Spirit in the internal organ, reverts to its original nature, pure Spirit or Ātma-caitanya. This cannot be considered the ultimate cessation of transmigratory condition for the Jīva, the reason being that the effects of past



Karma done by the Jiva still remain in subtle form undestroyed.

⁴ The verb 'svapiti' is taken to be a combination of 'svam' and 'apīta' on the basis of partial verbal resemblance. In that case 'apīta' means 'apyaya' or dissolution, giving the sense of dissolution in 'svam' or oneself.]

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं
पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव
खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायत-
नमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन
इति ॥ २ ॥

सः यथा Just as सूत्रेण to a string प्रबद्धः tied शकुनिः a bird दिशम् दिशम् in various directions पतित्वा after flying अन्यत्र elsewhere आयतनम् resting place अलब्ध्वा (and) not finding बन्धनम् एव at the very place whereto it is tied उपश्रयते takes refuge, सोम्य dear boy एवम् एव खलु even so तत् that मनः mind दिशम् दिशम् in various directions पतित्वा after flying अन्यत्र elsewhere आयतनम् resting place अलब्ध्वा (and) not finding प्राणम् in Prāṇa एव alone उपश्रयते takes refuge (Br. 4. 3. 19), सोम्य dear boy मनः the mind हि for प्राणबन्धनम् is tied to Prāṇa इति.

2. 'Just as a bird tied to a string, after flying in various directions and finding no resting

place elsewhere, takes refuge at the very place whereto it is tied, even so, dear boy, that mind, after flying in various directions and finding no resting place elsewhere, takes refuge in Prāṇa alone ; for the mind, dear boy, is tied to Prāṇa.¹

[¹ Here is an elaborate simile which vividly brings home to us some of the salient features of Upaniṣadic psychology. Prāṇa in the text stands for the highest principle described as Sat at the beginning of the chapter (cf. Kena 1. 2). The term mind, by extension, stands for the Jīva or the reflection of the Sat or the Supreme Spirit residing in and illuminating the internal organ and its modifications. This Jīva is the transmigratory soul which suffers and enjoys in the world, impelled by ignorance and cravings, and the activities resulting therefrom. These activities consist in the excursions of the mind into the external world through the senses for experiencing pleasure and pain derived from innumerable objects of contact. The soul gets tired of this quest for experience in waking and dream states and returns to its original refuge, Prāṇa and Paramātman. Profound sleep daily experienced by the Jīva is thus a return to its source for recuperation and refreshment. This is depicted by the analogy of a bird tied to a string, which after its attempts to free itself by flight in various directions returns to its resting place completely tired thereby. The Jīva also cannot find freedom and happiness in its restless



activities outside. It has to return to its original source. This analogy is made use of in other traditions and religious books also.]

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषो-
ऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गो-
नायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति
तत्रैतच्छुद्धमुत्पतितं सोम्य विजानीहि नेदममूलं
भविष्यतीति ॥ ३ ॥

सोम्य Dear boy मे from me अशना-पिपासे (अशनाया-पिपासे)
(the true nature of) hunger and thirst विजानीहि
know, learn इति. यत्र when पुरुषः a man अशिशिषति एतत् नाम
is said to be hungry तत् then (it is to be understood
that) आपः एव water अशितम् what has been eaten (by
him before) नयन्ते is leading away, carries. तत् यथा
just as गोनायः the leader of cows (cowherd) अश्वनायः
the leader of horses (groom) पुरुषनायः (and) the leader
of men (king or commander) इति (people speak of),
एवम् even so तत् then अपः water अशनाय the leader
of food इति as आचक्षते they speak of. तत्र hence सोम्य
dear boy एतत् this शुद्धम् shoot (the body) उत्पतितम्
to be put forth (by a root) विजानीहि know ; इदम् (for) it
अमूलम् without a root (cause) न भविष्यति cannot be इति.

3. 'Dear boy,' know from me (the true nature of) hunger and thirst. When a man is

said to be hungry, then (it is to be understood that), water is leading away what has been eaten; (therefore water may be designated as hunger). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of water as the leader of food.² Hence, dear boy, know this shoot (the body) to be put forth (by a root), for it cannot be without a root.³

[¹ It has been shown that Brahman is the root of Jīva. Similarly every other thing, beginning with food, is now traced to the same source.

² Here again another fanciful etymology is made use of for clarifying another doctrine. The Sanskrit root 'as' gives the verb for eating. The verbal form 'asisiṣati' (he desires to eat) is connected with the noun form 'aśanāyā' (desire to eat). The second phrase is fancied to contain as its latter part the form of the root 'nī' meaning to lead. Thus 'as+nī' is seen in the word 'aśanāya' instead of the single word 'aśanāya' cognate with 'aśanāyate' and the explanation is given in a manner suitable to the context. That is to say, he who desires to eat feels the desire because what is swallowed has been led away by the digestive liquids to be assimilated in the body and therefore is to be replenished by a fresh repast. The digestive liquid leads away morsels in the mouth in the same way as one may



lead away a cow or a horse, as expressed in usages like 'gonāya', and 'asvanāya'. The whole fancy is based on the particle 'nāya' in 'asvanāya', 'gonāya' and 'asvanāya' though it has a really different etymological origin in the first case and in the latter two cases.

³ As this body is nourished by the food that is eaten and led by water and digested, it may be compared to a shoot that grows out of a tree. As the shoot has a root, the body also has a root and so this is to be known as a product.]

तस्य क मूलं स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन
शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजो मूल-
मन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः
सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥ ४ ॥

तस्य Its! (of) this body) मूलम् root, cause अत्रात् from food अन्यत्र apart क where स्यात् could be. सोम्य dear boy एवम् एव खलु even so अन्नेन शुङ्गेन with food as the shoot अपः मूलम् water as the root अन्विच्छ look for, know. सोम्य dear boy अद्भिः शुङ्गेन with water as the shoot तेजः मूलम् fire as the root अन्विच्छ look for, सोम्य dear boy तेजसा शुङ्गेन with fire as the shoot सत् मूलम् Being as the root अन्विच्छ look for, सोम्य dear boy इमाः these सर्वाः all प्रजाः creatures सन्मूलाः have Being as their root सत्-आयतनाः have Being as their abode सत्-प्रतिष्ठाः have Being as their support (or place of merging).



4. 'Where could its root be apart from food?'¹ Even so, dear boy, with food as the shoot, look for water as the root; with water as the shoot, dear boy, look for fire as the root; with fire as the shoot, dear boy, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support.

[¹ This answer shows (or presupposes) that S'veta-ketu put the question, 'Where is the root of this body?'.]

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं
नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज
आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितं सोम्य
विजानीहि नेदममूलं भविष्यतीति ॥ ५ ॥

अथ Again यत्र when पुरुषः a man पिपासति एतत् नाम is said to be thirsty, तत् then (it is to be understood that) तेजः एव fire पीतम् what has been drunk नयते is leading away. तत् यथा just as गोनायः the leader of cows अश्वनायः the leader of horses पुरुषनायः (and) the leader of men इति (people speak) एवम् even so तत् that तेजः fire उदन्या the leader of water इति as आचष्टे they speak of. तत्र there, hence एतत् एव शुङ्गम् this shoot (water) उत्पतितम् to be put forth (by a root) विजानीहि know, सोम्य dear boy इदम् (for) it अमूलम् without a root न भविष्यति cannot be इति.



5. 'Again, when a man is said to be thirsty,¹ then (it is to be understood that), fire is leading away what has been drunk;² (therefore fire may be designated as thirst). Just as people speak of the leader of cows, the leader of horses, and the leader of men, even so they speak of that fire as the leader of water. Hence, dear boy, know this shoot (water) to be put forth (by a root), for it cannot be without a root.

[¹ Here with water as the shoot, Being is investigated.

² When the water that has been drunk and the food that has been liquidated are dried up by fire and are converted into blood etc., there arises the desire to drink. Like the previous one, this appellation (viz., 'desirous of drinking') also is only a figurative one for the man.]

तस्य क मूलं स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुद्धेन
तेजो मूलमन्विच्छ तेजसा सोम्य शुद्धेन सन्मूल-
मन्विच्छ सन्मूलाः सोम्येष्वाः सर्वाः प्रजाः सदायतनाः
सत्प्रतिष्ठा यथा नु खलु सोम्येष्वास्तिस्रो देवताः पुरुषं
प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य
सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६ ॥



तस्य Its अद्भ्यः from water अन्यत्र apart क where मूलम् root स्यात् could be. सोम्य अद्भिः सत्प्रतिष्ठाः (As in 6. 8. 4). सोम्य dear boy इमाः these तिलः three देवताः deities (earth, water and fire) पुरुषम् man प्राप्य on reaching यथा नु खलु how एका एका each one त्रिवृत् त्रिवृत् threefold भवति becomes, तत् that पुरस्तात् एव earlier उक्तम् भवति has been explained (to you). सोम्य dear boy प्रयतः अस्य पुरुषस्य when this man is about to depart वाक् (his) speech मनसि in the mind सम्पद्यते merges ; मनः mind प्राणे in Prāṇa ; प्राणः Prāṇa तेजसि in fire ; तेजः (and) fire परस्थाम् देवतायाम् in the supreme deity.

6. 'Where could its root be, apart from water? Dear boy, with water as the shoot, look for fire as the root; with fire as the shoot, look for Being as the root. All these creatures, dear boy, have Being as their root, have Being as their abode, and have Being as their support. How, dear boy, each of these three deities, on reaching man, becomes threefold has been explained to you earlier. When this man is about to depart, dear boy, his speech merges in the mind, mind in Prāṇa, Prāṇa in fire, and fire in the supreme deity.¹

[¹ Now, by the description of a man's death, the doctrine of Being is further taught. At the time of death speech ceases to function first, but the mind continues to function; for it is said that what



one thinks of in the mind, that he speaks. Then the mind also merges, as in deep sleep, into Prāṇa. That the mind is not there is proved by the fact that people say about him, 'He is not thinking (not conscious).' Then Prāṇa merges into heat (the fire in the body). Then people say, 'The body is still warm', that is, he is still alive. At last, fire also, as indicated by the warmth of the body, withdraws and merges into Brahman. As the face reflected in the mirror merges back into the real face when the mirror is broken, similarly, with the merging of the mind and other accessories, the 'living self' reflected therein also remains as Brahman. As the knower of Brahman has the realization of truth 'I am Being', he does not come back from that state; but a man without that knowledge, rises again from his source (Being), like a man awaking after deep sleep, and again enters into the meshes of the body.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तच्चमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥ इत्यष्टमः
खण्डः ॥ ८ ॥

सः That (Being) यः which एषः this अणिमा is subtle essence, इदम् सर्वम् all this (world) ऐतदात्म्यम् has that for its self. तत् that सत्यम् is the true, reality. सः that



आत्मा is the Ātman. तत् that (Being) त्वम् thou असि art श्वेतकेतो O S'vetaketu इति, भगवान् revered sir भूयः एव further मा to me विज्ञापयतु please explain (it) इति. तथा so be it सोम्य dear boy इति उवाच ह said (the father).

7. 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Ātman. That thou art,¹ O S'vetaketu.' 'Revered sir, please explain it further to me.'² 'So be it, dear boy', said (the father).

[¹ According to the teaching of the Advaitic system of thought, the core of the Upaniṣads is contained in four great sayings or formulas called the Mahāvākyas and the entire field of Vedic learning is meant only to serve for the elucidation and application of these sayings. The supreme place among these is accorded to this formula (viz., 'That thou art'), in the teaching of Āruṇi to S'vetaketu. By a series of illustrations, the phenomenal universe is traced to the subtle universal original principle of Being which is the foundation of all that exists and therefore the real root of man. This principle which ensouls the whole universe is also the true self of man. That man stripped of his external adjuncts is identical with the Reality which supports the entire universe provides the key to the understanding of all the teachings of the non-dual system.]



It has been stated before that during deep sleep and at death the Jīva attains Brahman, which is Being. So S'vetaketu doubts, 'If that is so, then why does the Jīva not know it?' Hence he requests his father to explain again.]

SECTION NINE

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां
वृक्षाणां रसान्समवहारमेकतां रसं गमयन्ति ॥ १ ॥

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य
रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः
सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह
इति ॥ २ ॥

सोम्य Dear boy मधुकृतः the bees यथा as मधु honey
निस्तिष्ठन्ति make—नानात्ययानाम् वृक्षाणाम् from different
trees (in various directions) रसानाम् juices, essences
समवहारम् by collecting रसम् essence एकताम् into one
गमयन्ति (and) reduce (them)—

तत्र (and) there यथा as ते these (juices) अहम् I अमुष्य
क्षस्य of that tree रसः the juice अस्मि am, अहम् I अमुष्य
वृक्षस्य of that tree रसः the juice अस्मि am इति such as
विवेकम् discrimination न not लभन्ते have; एवम् एव खलु
even so सोम्य dear boy इमाः these सर्वाः all प्रजाः
creatures सति into Being सम्पद्य having merged सति



into Being सम्पद्यामहे we have merged इति this न विदुः do not know.

1-2. 'As, dear boy, the bees make honey by collecting juices from different trees and reduce them into one essence, and there, as these juices have no such discrimination as "I am the juice of this tree, I am the juice of that tree"; even so, dear boy, all these creatures having merged into Being,¹ do not know, "We have merged into Being."

[¹ During deep sleep, at death and at the cosmic dissolution.]

त इह व्याघ्रो वा सिंहो वा वृको वा वराहो वा
कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति
तदाभवन्ति ॥ ३ ॥

ते These (creatures) इह here व्याघ्रः वा tiger सिंहः वा or lion वृकः वा or wolf वराहः वा or boar कीटः वा or worm पतङ्गः वा or flying insect दंशः वा or gnat, gad-fly मशकः वा or mosquito, यत् यत् whatever भवन्ति are तत् that आभवन्ति (they) become again.

3. 'Whatever these creatures are here, tiger or lion or wolf or boar or worm or flying insect or gad-fly or mosquito, that they become again.¹



[¹ During dissolution etc., the Jivas have ignorance, so, like the juices in honey, they remain together unconscious, without feeling their separate existence. And because it is without knowing their identity with Being that they merge into it, they are reborn according to their past tendencies.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तच्चमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ४ ॥ इति नवमः
खण्डः ॥ ९ ॥

(For word-by-word meaning see 6. 8. 7.)

4. 'That Being which is this subtle essence, even That all this world has for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'¹ 'So be it, dear boy', said (the father).

[¹ 'In ordinary life, when a man rises from sleep in his house, and goes to another village, he is conscious of his coming away from his home, but how is it that the creatures who are born after having been merged in Being, are not conscious of having come from Being?'—that is the doubt of S'vetaketu.]



SECTION TEN

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रती-
च्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति
ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥ १ ॥

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न
विदुः सत आगच्छामह इति त इह व्याघ्रो वा
सिंहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा
दक्षो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥ २ ॥

सोम्य Dear boy इमाः these प्राच्यः eastern नद्यः rivers
पुरस्तात् to the east स्यन्दन्ते flow along, प्रतीच्यः (and)
the western ones पश्चात् to the west. ताः they समुद्रात्
(rise) from the ocean समुद्रम् एव in the ocean अपियन्ति
(and) merge, सः that समुद्रः ocean एव itself भवति (and)
become. तत्र there ताः these (rivers) यथा as अहम् I इयम्
this (river) अस्मि am, अहम् I इयम् this (river) अस्मि am
इति as न विदुः do not know (themselves), एवम् एव खलु
even so सोम्य dear boy इमाः these सर्वाः all प्रजाः
creatures सतः from Being आगम्य having come सतः
आगच्छामहे we have come from Being इति न विदुः do not
know. (Rest as in 6. 9. 3.)

1-2. 'These eastern rivers, dear boy, flow
along to the east and the western ones to the
west. They rise¹ from the ocean and merge



in the ocean, and become that ocean itself. And there as these rivers do not know themselves as "I am this river, I am that river", even so, dear boy, all these creatures, having come from Being, do not know, "We have come from Being". And whatever these creatures were here, tiger or lion or wolf or boar or worm or fly or gad-fly or mosquito, that they become again.

[¹ They rise in the form of vapour and clouds and pour down again in the form of rain and merge in the ocean.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥ इति दशमः
खण्डः ॥ १० ॥

(For word-by-word meaning see 6. 8. 7.)

3. 'That Being which is this subtle essence, even That all this world has for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'¹ 'So be it, dear boy', said (the father).



['The ripples, waves, foam, bubbles, etc., that rise from water, when dissolved, do not rise again; then why should the Jiva not be destroyed when merged in Brahman? '—that is the doubt of S'vetaketu.]

SECTION ELEVEN

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जी-
वन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीव-
न्स्रवेत्स एष जीवेनात्मानानुप्रभूतः पेपीयमानो मोद-
मानस्तिष्ठति ॥ १ ॥

सोम्य Dear boy अस्य महतः वृक्षस्य of this large tree
मूले at the root यः anyone अभ्याहन्यात् if were to strike
जीवन् though still living स्रवेत् it would exude sap ; मध्ये
in the middle यः anyone अभ्याहन्यात् if were to strike
जीवन् though still living स्रवेत् it would exude sap ; अग्रे
at the top यः anyone अभ्याहन्यात् if were to strike जीवन्
though still living स्रवेत् it would exude sap. सः एषः
(as) that tree जीवेन आत्मना by the living self अनुप्रभूतः
is pervaded पेपीयमानः drinking constantly मोदमानः (and)
rejoicins तिष्ठति it stands (firm).

1. 'Of this large tree, dear boy, if anyone were to strike at the root, it would exude sap, though still living; if anyone were to strike in



the middle, it would exude sap, though still living; if anyone were to strike at the top, it would exude sap,¹ though still living. As that tree is pervaded by the living self, it stands firm drinking² constantly and rejoicing.

[¹ As the different portions of the tree exude sap, it is inferred that life is pervading everything.

² That is, absorbing through its roots, large quantities of water and other substances out of the earth.]

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति
द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा
शुष्यति सर्वं जहाति सर्वः शुष्यति ॥ २ ॥

यत् If जीवः the life (Jīva) अस्य of this (tree) एकाम् शाखाम् one branch जहाति leaves, अथ then सा that (branch) शुष्यति dries up, द्वितीयाम् the second one जहाति (if it) leaves अथ then सा that शुष्यति dries up; तृतीयाम् the third जहाति (if it) leaves अथ then सा that शुष्यति dries up; सर्वम् the whole (tree) जहाति (if it) leaves सर्वः the whole (tree) शुष्यति dries up.

2. 'If the life leaves one branch of this tree, then that branch dries up,¹ if it leaves the second one, then that dries up; if it leaves the third, then that dries up; if it leaves the whole tree, the whole tree dries up.'

[¹ When any branch of a tree is either diseased or broken, life is withdrawn. As the Jīva pervades the mind, speech, Prāṇa, etc., it is also withdrawn along with Prāṇa. The Jīva gets its food and drink in accordance with its unenjoyed Karma. What is eaten and drunk is turned into juices which nourish the tree whose body is alive; and the same juices indicate the presence of the Jīva. When the time arrives for the functioning of the Karma which is to cause the maiming of the limb, then life withdraws itself from that branch and it withers, because of the absence of the juices which are supplied by the presence of the living self in accordance with its Karma.]

एवमेव खलु सोम्य विद्दीति होवाच जीवापेतं
 वाव किलेदं म्रियते न जीवो म्रियत इति स य
 एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्व-
 मसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापय-
 त्विति तथा सोम्येति होवाच ॥ ३ ॥ इत्येकादशः
 खण्डः ॥ ११ ॥

सोम्य Dear boy एवम् एव खलु even so विद्दि know इति
 उवाच ह (the father) said जीवापेतम् being left by the
 living self वाव किल surely इदम् this (body) म्रियते dies,
 जीवः (but) the living self न म्रियते does not die इति, (Rest
 as in 6. 8. 7.)



3. The father said, 'Dear boy, know that even so being left by the living self this body surely dies,¹ but the living self does not die.² That being which is this subtle essence, even That all this world has for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'³ 'So be it, dear boy, said (the father).

[¹ As long as the tree has Jīva it is said to be alive, when it is bereft of it, it is said to be dead.

² It is found that a man who has gone to sleep leaving the work on hand unfinished, on waking from sleep, remembers his unfinished work and finishes it. Further, the creatures just born, are found to evince desire for milk from the mother's breast. From this it may be inferred that they remember the experience of their previous births, of drinking milk from the mother's breasts. It is also found in the Vedas that Agnihotra and other Vedic rites have been prescribed for securing the results that will be enjoyed in the next life and that has been done by accepting the existence of the Jīva even after death. Therefore, the conclusion is that the Jīva is immortal, only the body undergoes death etc.

³ S'vetaketu's doubt now is: 'The Self is extremely subtle and is of the essence of pure Being, devoid of all name and form. How can this extremely gross

universe, with its diverse names and forms, be produced from that Self?']

SECTION TWELVE

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्तीति
 भिन्नं भगव इति किमत्र पश्यसीत्यण्य इवेमा धाना
 भगव इत्यासामङ्गैकां भिन्द्तीति भिन्ना भगव इति
 किमत्र पश्यसीति न किञ्चन भगव इति ॥ १ ॥

अतः From this (large tree) न्यग्रोधफलम् a fruit of the
 banian tree आहर bring इति. इदम् here it is भगवः
 revered sir इति. भिन्द्धि break (it) इति. भिन्नम् it is broken
 भगवः revered sir इति. अत्र in this किम् पश्यसि what do
 you see इति. अण्यः इव (small) like particles इमाः these
 धानाः seeds भगवः revered sir इति. अङ्ग my child आसाम्
 of these एकाम् one भिन्द्धि break इति. भिन्ना it is broken
 भगवः revered sir इति. अत्र in it किम् पश्यसि what do you
 see इति. न किम्-चन nothing भगवः revered sir इति.

1. 'Bring a fruit from this banian tree.'
 'Here it is, revered sir.' 'Break it.' 'It is
 broken, revered sir.' 'What do you see in
 this?' 'These seeds, small like particles, re-
 vered sir.' 'Break one of these, my child.' 'It
 is broken, revered sir.' 'What do you see in it?'
 'Nothing, revered sir.'



त॒ ५ होवाच यं वै सोम्यैतमणिमानं न निभालयस
एतस्य वै सोम्यैषोऽणिन्न एवम॑ महान्यग्रोधस्तिष्ठति
श्रद्ध॑स्व सोम्येति ॥ २ ॥

तम् To him उवाच ह (the father) said—सोम्य dear boy
एतम् वै अणिमानम् this subtle essence यम् which न निभालयसे
you do not perceive, see सोम्य dear boy एतस्य वै अणिन्नः
(growing) from this subtle essence एषः महान्यग्रोधः the
large banian tree एवम् thus तिष्ठति stands. सोम्य dear boy
श्रद्ध॑स्व have faith इति.

2. The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence the large banian tree thus stands. Have faith,' dear boy.

[¹ Through reasoning and scriptural authority, it is now established that it is from this subtle essence of Being without name and form that there grows the universe with its names and forms, as a product. Still faith is essential; for when there is faith, the mind gets concentrated on the subject and then the due understanding follows.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥ इति द्वादशः
खण्डः ॥ १२ ॥



(For word-by-word meaning see 6. 8. 7.)

1. 'That Being which is this subtle essence, even That all this world has for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'¹ 'So be it, dear boy', said (the father).

[¹ 'If that Being is the root of the universe, then why is it not perceived?'—this is the doubt of S'vetaketu.]

SECTION THIRTEEN

लवणमेतदुदकेऽवधायथ मा प्रातरुपसीदथा इति स ह
तथा चकार तं होवाच यद्दोषा लवणमुदकेऽवाधा
अङ्ग तदाहरेति तद्वावमृश्य न विवेद ॥ १ ॥

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति
लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादा-
चामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा
इति तद् तथा चकार तच्छश्वत्संवर्तते तं होवाचात्र
वाव किल सत्सोम्य न निभालयसेऽत्रैव किलेति ॥ २ ॥

एतत् This लवणम् salt उदके into water अवधाय put and
अथ then प्रातः in the morning मा to me उपसीदथाः come

इति. सः he तथा so चकार ह did. तम् to him उवाच ह (the father) said—अङ्ग my child दोषा at night यत् which लवणम् the salt उदके into water अवाधाः you put तत् that आहर bring इति. तत् it अवमृश्य having searched for न विवेद ह (he) did not find (it)—

यथा विलीनम् एव as it had completely dissolved. अङ्ग my child अस्य of this (water) अन्तात् from the end (top) आचाम take a sip, taste इति. कथम् how is it इति. लवणम् it is salt, saline इति. मध्यात् from the middle आचाम take a sip इति. कथम् how is it इति. लवणम् it is salt इति. अन्तात् from the bottom आचाम take a sip इति. कथम् how is it इति. लवणम् it is salt इति. एतत् this (water) अभिप्रास्य throw away and अथ then मा to me उपसीदथाः come इति. तत् ह then तथा so चकार he did (and returned saying) तत् it (salt) शश्वत् always संवर्तते is there. तम् to him उवाच ह (the father) said—सौम्य dear boy अत्र here (in this water) वाव किल indeed सत् what is present (salt) न निभालयसे as you do not see (though it exists in it) अत्र here (in this body) एव किल (similarly) indeed इति.

1-2. 'Put this salt into water and then come to me in the morning.' He did so. The father said to him, 'Bring the salt, my child, which you put into water at night.' Having searched for it, he did not find it, as it had completely dissolved. 'My child, take a sip from the top of this water. 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 this water away and then come to me.' He did so (and returned saying), 'It is there always.' The father said to him, 'Dear boy, as you do not see what is present in this water though indeed it exists in it, similarly, (Being exists) indeed in this body.¹

[¹ Though the salt that is dissolved in water cannot be perceived by sight or touch, it may be known in another way (i.e. by tasting). In the same manner, it happens with regard to the body which is of the nature of a shoot, a product of fire, water, food and other things. Though Brahman, the root of this universe, is in this body, it is not perceived by the sense-organs as the subtle essence of the salt was not perceived; but there are other means to know it.]

स य एषोऽग्निमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तच्चमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥ इति त्रयोदशः
खण्डः ॥ १३ ॥

3. 'That Being which is this subtle essence, even That all this world has for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'¹ 'So be it, dear boy', said (the father).

[¹ 'What is the other means by which Being can be known?'—that is the question of S'vetaketu.]

SECTION FOURTEEN

यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं
ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्बोदङ्वाधराङ्वा
प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो
विसृष्टः ॥ १ ॥

सोम्य Dear boy यथा just as गन्धारेभ्यः from the Gandhāra region अभिनद्धाक्षम् पुरुषम् a man with his eyes (and hands) bound up आनीय having brought तम् him ततः अतिजने in a more desolate place विसृजेत् might leave, सः (and) that (man) यथा just as तत्र there प्राङ् वा towards the east उदङ् वा or towards the north अधराङ् वा or towards the south प्रत्यङ् वा or towards the west प्रध्मायीत would shout (saying) अभिनद्धाक्षः with my eyes bound up आनीतः (I) have been brought (here), अभिनद्धाक्षः with my eyes bound up विसृष्टः (I) have been left (here).



1. 'Just as, dear boy, (some robber) having brought a man from the Gandhāra region with his eyes bound up, might leave him in a very desolate place, and just as that man¹ would shout towards the east, or towards the north, or towards the south, or towards the west, (saying) "I have been brought here with my eyes bound up, I have been left here with my eyes bound up."

[¹ Having lost all sense of direction.]

तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा
एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्नपण्डितो मेधावी
गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य
तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥ २ ॥

तस्य His अभिनहनम् bandage (of the eyes) प्रमुच्य (some one) might remove and यथा as प्रब्रूयात् tell him—
एताम् दिशम् in this direction गन्धाराः is the Gandhāra region, एताम् दिशम् in this direction व्रज proceed इति. सः (and as) he ग्रामात् from village ग्रामम् to village पृच्छन् enquiring (his way) पण्डितः (and being) informed, instructed मेधावी (and being) capable of judging by himself गन्धारान् the Gandhāra region एव itself उपसम्पद्येत would reach—एवम् एव even so इह in this world आचार्यवान् who has a preceptor पुरुषः (that)



person वेद knows (cf. Kāṭha 2. 8-9). तस्य (and) for him तावत् so long एव only चिरम् is the delay यावत् as न विमोक्ष्ये (=न विमोक्ष्यते) he is not liberated (from the body), अथ and then (immediately) सम्पत्स्ये (=सम्पत्स्यते) he is merged in Being इति.

2. 'And as some one might remove his bandage and tell him, "The Gandhāra region is in this direction, proceed in this direction" and as he, enquiring his way from village to village, and being instructed and capable of judging by himself, would reach the Gandhāra region itself, even so, in this world, that person knows who has a preceptor. And for him,¹ only so long is the delay as he is not liberated (from the body) and then immediately he is merged in Being.²

[¹ Or, by adding 'mama' after 'tasya' the sentence may mean: 'As long as I am not liberated from the body, so long is the delay for me; then I shall attain Brahman'.

² Karma (the result of action) is mainly of two kinds: (a) that which has already become operative, i.e., the Karma for experiencing which this body has been created; and (b) that which has not yet become operative, i.e., the results of action that have been accumulated in previous births and have been earned in the present till the attainment of knowledge. As a result of the attainment of knowledge,



the second variety of Karma is destroyed ; the first one (i.e., the result of the Prārabdha Karma) is not destroyed. It is to be destroyed by experience. The Prārabdha Karma of the knower gets exhausted before the fall of his body and he does not have any other birth after its fall. There is no interval of time between the fall of his body and his attainment of Brahman ; it takes place immediately.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तच्चमसि श्वेतकेतो इति भूय एव मा भगवान्वि-
ज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥ इति
चतुर्दशः खण्डः ॥ १४ ॥

(For word-by-word meaning see 6. 8. 7.)

3. 'That Being which is this subtle essence, even That all this world has for it self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me,' 'So be it, dear boy', said (the father).

[¹ It has been proved that knowledge is not without effect, for by this, ignorance, desire, etc., are removed. The result of knowledge is complete, for it has no obstacle. Now, S'vetaketu's doubt is, 'Does the knower of Brahman become liberated by going

through the path of the sun and other deities, or is he liberated in this body itself ?]

SECTION FIFTEEN

पुरुषं सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि
मां जानासि मामिति तस्य यावन्न वाङ् मनसि सम्पद्यते
मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां
तावज्जानाति ॥ १ ॥

सोम्य Dear boy उत also ज्ञातयः the relatives उपतापिनम् पुरुषम् a man who is ill पर्युपासते assemble round him, माम् जानासि do you know me माम् जानासि do you know me इति (and ask this). यावत् as long as तस्य his वाक् speech मनसि in the mind न सम्पद्यते is not merged, मनः the mind प्राणे in Prāṇa, प्राणः Prāṇa तेजसि in fire, तेजः (and) fire परस्यां देवतायाम् in the supreme deity (cf. 6. 8. 6), तावत् so long जानाति does he know (them).

1. 'Dear boy, the relatives of a man who is ill assemble round him and ask, "Do you know me? Do you know me?" As long as his speech is not merged in the mind, the mind in Prāṇa, Prāṇa in fire, and fire in the supreme deity, so long does he know them.

अथ यदास्य वाङ् मनसि सम्पद्यते मनः प्राणे
प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥२॥

अथ Then यदा when अस्य his वाक् speech मनसि in the mind सम्पद्यते is merged, मनः the mind प्राणे in Prāṇa, प्राणः Prāṇa तेजसि in fire, तेजः (and) fire परस्यां देवतायाम् in the supreme deity, अथ then न जानाति he does not know (them).

2. 'Then when his speech is merged in the mind, the mind in Prāṇa, Prāṇa in fire, and fire in the supreme deity, then he does not know them.'

[The manner in which the man of knowledge merges in Being, is the same as that of the ordinary worldly man. But the man with knowledge has no rebirth, whereas the man without knowledge is born again in accordance with the results of his action. The knower does not go along the path of the sun and other deities; he is liberated even when he is in this body.]

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ३ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥

(For word-by-word meaning see 6. 8. 7.)

3. 'That Being which is this subtle essence, even That all this world has for its self. That



is the true. That is the Ātman. That thou art, O S'vetaketu.' 'Revered sir, please explain it further to me.'¹ 'So be it, dear boy', said (the father).

[¹If both for the dying man and for the man to be liberated, the merging in Being be similar, then what is the reason for this difference, viz., that the knower does not return, whereas the ordinary man returns?—that is the question of S'vetaketu.]

SECTION SIXTEEN

पुरुषं सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयम-
कार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति
तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मान-
मन्तर्थाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ
हन्यते ॥ १ ॥

सोम्य Dear boy उत also हस्तगृहीतम् holding (binding) him by the hand पुरुषम् a man आनयन्ति (the officers of the king) bring—अपहार्षीत् (=अपाहार्षीत्) he has taken something, स्तेयम् a theft अकार्षीत् he has committed, अस्मै for him (to test) परशुम् the axe तपत heat इति (while saying this). यदि if सः he तस्य of that कर्ता the

doer भवति is ततः एव then (because of theft) आत्मानम् himself अतृप्तम् false कुरुते he makes, अतृप्ताभिसन्धः (and) being addicted to falsehood सः he आत्मानम् himself, his real self अतृप्तेन with falsehood अन्तर्धाय covers and तप्तम् परशुम् the heated axe प्रतिगृह्णाति grasps ; सः he दह्यते is burnt, अथ then हन्यते he is punished, killed.

1. "Dear boy, (the officers of the king) bring a man, holding him by the hand (while saying), "He has taken something, he has committed a theft, heat the axe for him." If he is the doer of that, then he makes himself false. And being addicted to falsehood, he covers himself with falsehood and grasps the heated axe ; he is burnt, and then he is punished.

अथ यदि तस्याकर्ता भवति तत एव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स न दह्यतेऽथ मुच्यते ॥ २ ॥

अथ However यदि if तस्य of that अकर्ता not the doer भवति he is, ततः एव then (because of that) आत्मानम् himself सत्यम् true कुरुते makes सत्याभिसन्धः (and) being attached to truth आत्मानम् himself सत्येन with truth अन्तर्धाय covers and तप्तम् परशुम् the heated axe प्रतिगृह्णाति grasps ; सः he न not दह्यते is burnt, अथ and then मुच्यते he is released.

2. 'If, however, he is not the doer of that, then he makes himself true. And being attached to truth, he covers himself with truth and grasps the heated axe; he is not burnt and then he is released.'

[¹ Though the heated axe and its grasping are similar in both the cases the man attached to truth is released and the man addicted to falsehood is punished. Similarly though both the man with knowledge and the man without it merge in the supreme deity, the former is liberated and the latter is born again.]

स यथा तत्र नादाह्येतैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति तद्वास्य विजज्ञाविति
विजज्ञाविति ॥ ३ ॥ इति षोडशः खण्डः ॥ १६ ॥
इति छान्दोग्योपनिषदि षष्ठोऽध्यायः ॥ ६ ॥

यथा And as सः he (the man attached to truth) तत्र in this case न not अदाह्येत (=दाह्येत) is burnt. इदम् सर्वम् all this (world) ऐतदात्म्यम् has that for its self. तत् that सत्यम् is the true. सः that आत्मा is the Ātman. तत् that त्वम् thou असि art श्वेतकेतो O S'vetaketu इति, अस्य from his (words) तत् that (Being) विजज्ञौ (S'veta-ketu) understood इति. विजज्ञौ इति (Repetition is meant to indicate the end of the chapter).



3. ' And as in this case he (the man attached to truth) is not burnt, (similarly a man of knowledge is not born again). Thus has all this world That for its self. That is the true. That is the Ātman. That thou art, O S'vetaketu.' From his words S'vetaketu understood that—yea, he understood.



CHAPTER SEVEN

SECTION ONE

ॐ । अधीहि भगव इति होपससाद् सनत्कुमारं
नारदस्तः होवाच यद्वेत्थ तेन मोपसीद् ततस्त ऊर्ध्वं
वक्ष्यामीति स होवाच ॥ १ ॥

ॐ Om. भगवः revered sir अधीहि (=अधीष्व) teach me इति thus saying नारदः Nārada सनत्कुमारम् Sanatkumāra उपससाद् ह approached. तम् to him उवाच ह said (Sanatkumāra)—यत् what वेत्थ you (already) know तेन with that (declaring that to me) मा उपसीद् come to me (be my disciple). ततः ऊर्ध्वम् what is beyond that ते you वक्ष्यामि I shall tell इति. सः he (Nārada) उवाच ह said.

1. Om. 'Revered sir,' teach me', thus saying Nārada approached Sanatkumāra. Sanatkumāra said to him, 'What you already know, declaring that to me, be my disciple. What is beyond that I shall tell you.' Nārada said :

[¹ This chapter is related to the previous one as follows : Satvidyā or the knowledge of the supreme reality as Being has been elaborated in the immediately preceding chapter. It has been established that all this perceived and conceived by man is



nothing but pure Being ; but the modifications which are degradation of that reality have not been described. The present chapter proposes to show that by following the grades of reality starting from name and ascending to Prāṇa one may reach the same ultimate truth, here designated as Bhūman or plenum. If the lower grades of reality are not described, one may be under the wrong impression that there are things other than Being but only they are not known. The illustrations given here serve to help the aspirant to ascend from where he stands, step by step, progressing gradually from the gross categories to subtle categories, to the highest sovereignty in Self-realization which is beyond sense-knowledge. Reality designated as Sat in the previous chapter and as Bhūman in the present one is one and the same. The method followed here, however, gives one a scale of values, by which each level of reality is shown to possess greater value and magnitude than the one mentioned earlier, until at last the highest magnitude and the greatest value are reached in the principle Bhūman, which is glorified. The anecdote bringing together two of the greatest personalities in the field of religion as teacher and disciple stresses the great need of proper discipleship under a worthy preceptor for all those who aspire after the highest truth.]

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं
चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं



दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां
भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेत-
द्भगवोऽध्येमि ॥ २ ॥

भगवः Revered sir ऋग्वेदम् the R̥gveda अध्येमि I know
यजुर्वेदम् the Yajurveda सामवेदम् the Sāmaveda चतुर्थम्
आथर्वणम् the Ātharvaṇa as the fourth (Veda) पञ्चमम्
इतिहासपुराणम् the Itihāsa-Purāṇa, as the fifth (Veda),
the epic and the ancient lore वेदानाम् वेदम् Veda of the
Vedas (grammar) पित्र्यम् the rules for the worship of
the ancestors राशिम् the science of numbers (mathe-
matics) दैवम् the science of portents, augury निधिम्
the science of treasures, chronology वाकोवाक्यम् logic
एकायनम् the science of ethics (and politics) देवविद्याम्
the science of the gods (etymology or philology)
ब्रह्मविद्याम् the ancillary knowledge of the Vedas भूतविद्यां
the physical science, the science of the elemental
spirits क्षत्रविद्यां the science of war नक्षत्रविद्याम् the
science of the stars सर्पदेवजनविद्याम् the science related
to serpents and to the celestials (i.e. the fine arts)—
भगवः revered sir एतत् all this अध्येमि I know.

2. 'Revered sir, I know the R̥gveda, the
Yajurveda, the Sāmaveda, and the Ātharvaṇa
as the fourth, the Itihāsa-Purāṇa as the fifth,
grammar, the rules for the worship of the
ancestors, mathematics, the science of portents,
the science of treasures, logic, the science of



ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents, and the fine arts—all this I know, revered sir.¹

[It would be sufficient for our purpose if we take the subjects listed here to represent the vast field of knowledge which Nārada had mastered. His extensive knowledge could not bring him peace. Hence with a restless mind he approached Sanat-kumāra. The enumeration not being intentionally historical or exhaustive, attempts at the exact determination of their meaning have proved unsatisfactory. Itihāsa and Purāṇa mentioned here evidently cannot be the books available to us today bearing those names. In all probability these two words refer to parts of the Vedas themselves having the characteristics which are the core of later works. Again terms like Daiva, Nidhi, Ekāyana, Devavidyā, Brahavidyā, Bhūtavidyā and the rest are variously interpreted by modern scholars.]

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे
भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः
शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तं
होवाच यद्वै किञ्चैतदध्यगीष्टा नामैवैतत् ॥ ३ ॥



भगवः Revered sir सः अहम् (however) I मन्त्रवित् a knower of verbal texts एव only अस्मि am, न not आत्मवित् a knower of Ātman. भगवत्-दृशेभ्यः from persons like your revered self मे श्रुतम् हि एव indeed I have heard that आत्मवित् a knower of Ātman शोकम् grief तरति goes beyond इति. भगवः revered sir सः अहम् शोचामि I am in such a state of grief. भगवान् your revered self तम् माम् me शोकस्य grief पारम् across तारयतु may take इति. तम् to him उवाच ह (Sanatkumāra) replied—यत् किम् च एतत् whatsoever here वै really अध्यगीष्ठाः you have studied एतत् it नाम is a name एव only.

3. 'Revered sir, however, I am only a knower of verbal texts,¹ not a knower of Ātman. Indeed I have heard from persons like your revered self that a knower of Ātman goes beyond grief. I am in such a state of grief. May your revered self take me across it.'² Sanatkumāra replied to him, 'Whatsoever you have studied here, really it is only a name.'

[¹ Nārada confesses here that with all the knowledge he possessed he could only remember texts and interpret them. Śrī Śaṅkara points out that here the entire vocabulary is meant only to express ideas and that the sumtotal of them is what is meant by Mantra. In the Vedic context Mantras serve the purpose of instructing us about gods and ingredients of sacrifice used in the performance of



rituals. Knowledge of Ātman stands on a different level. It may be questioned how knowledge of Ātman is such, inasmuch as Ātman also is made known to us by Mantras. This is answered by saying that such intellectual knowledge of Ātman is based on a relation between the expression and what is expressed. The true principle of Ātman cannot be a relation liable to change. The term Ātman is generally employed to indicate the inner self of an individual. That certainly is included in the term Ātman here. But when the body and other adjuncts of Ātman are transcended with the help of the denial contained in S'ruti passages (such as, 'Mind and speech do not reach It'), what is arrived at is the true Ātman which cannot in any way be directly revealed by the mere term Paramātman. It is only figuratively indicated by the term. Hence a knower of Mantras, as Nārada admits, cannot be a knower of Paramātman. It is only when the knowledge of the Paramātman is realized as one's own Self that it helps one to overcome grief and sorrow. This realization is illustrated by an example. In a royal procession spectators who see only the paraphernalia from a distance would cry out, 'See the king going', without actually perceiving the king who is covered by his retinue. Similarly, one refers to Ātman by that term without realizing the absolute truth within oneself. This realization comes to one who is competent and who has a proper preceptor to instruct.



That is, make me fearless and happy in that realization of the Self. Self-knowledge alone is the boat in which the teacher like a boatman helps the disciple to cross the vast, deep ocean of the relative world.]

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ
इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्देवो
निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या
क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामो-
पास्वेति ॥ ४ ॥

नाम Name वै indeed ऋग्वेदः . . . सर्पदेवजनविद्या (see sub-
section 2)—नाम name एव alone एतत् is all this. नाम
the name [ब्रह्मबुद्ध्या as Brahman] उपास्व worship,
meditate इति.

4. 'Name' indeed is R̥gveda, (so also) Yajur-
veda, Sāmaveda, and the Ātharvaṇa as the
fourth, the Itihāsa-Purāṇa as the fifth, gram-
mar, the rules of the worship of the ancestors,
mathematics, the science of portents, the
science of treasures, logic, the science of ethics,
etymology, the ancillary knowledge of the
Vedas, the physical science, the science of war,
the science of the stars, the science related to
serpents, and the fine arts—name alone is all
this. Worship the name.



[1 'Name' here stands for speech and idea inseparably connected in the expression. Nārada is required here to worship the texts enumerated consisting merely of names as if they were the ultimate reality or Brahman, just as one would worship Viṣṇu in an image. The image is only an occasion to evoke feelings and attitudes appropriate to that which the image stands for. This method is adopted by the Upaniṣad to lead the aspirant to the goal by making use of the lower steps (sections 7-14) as temporary substitutes for the Highest.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य
यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो
नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ ५ ॥ इति प्रथमः खण्डः ॥ १ ॥

सः He यः who नाम name ब्रह्म Brahman इति as
उपास्ते worships, यावत् नाम्नः गतम् तत्र in the sphere within
the reach of name अस्य यथाकामचारः भवति he becomes
free to act (or go) as he wishes, यः (he) who नाम
name ब्रह्म Brahman इति as उपास्ते worships (Repetition
indicates the end of the meditation or is used by
way of recapitulation). भगवः revered sir नाम्नः than
name भूयः anything greater अस्ति is there इति. नाम्नः
than name वाव surely भूयः something greater अस्ति
there is इति. भगवान् revered sir मे to me तत् it ब्रवीतु
communicate, tell इति.



5. 'He who worships name as Brahman becomes free to act as he wishes in the sphere within the reach of name, he who worships name as Brahman.' (Nārada) 'Revered sir, is there anything greater than name?' (Sanat-kumāra) 'Surely there is something greater than name.' (Nārada) 'Revered sir, communicate it to me.'

SECTION TWO

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति
यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं
वेदानां वेदं पित्र्यं राशिं दैवं निर्धिं वाकोवाक्यमेकायनं
देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां
सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं
चापश्च तेजश्च देवांश्च मनुष्यांश्च पशूंश्च वयांसि च
वृषवनस्पतीञ्च्वापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं
च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं
च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न
सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो
वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥ १ ॥

वाक् Speech वाक् surely नाम्नः than name भूयसी is greater. वाक् speech वै indeed ऋग्वेदं the R̥gveda विज्ञापयति makes us understand, यजुर्वेदम् . . . सर्पदेवजनविद्याम् (see 7. 1. 2.)—दिवम् च heaven पृथिवीम् च and earth, वायुम् च air आकाशम् च and Ākāśa, space, आपः च water तेजः च and fire, heat, देवान् च gods मनुष्यान् च and men, पशून् च cattle, animals चयांसि च and birds, तृणवनस्पतीन् grasses and trees, श्वापदानि beasts आ-कीट-पतङ्ग-पिपीलिकम् down to worms, flying insects and ants, धर्मम् च merit, virtue, right अधर्मम् च and demerit, vice, सत्यम् च true अनृतम् च and false, साधु च good असाधु च and bad, हृदयज्ञम् च pleasant अहृदयज्ञम् च and unpleasant. यत् if वै verily वाक् speech न अभविष्यत् did not exist न धर्मः neither merit न अधर्मः nor demerit व्यज्ञापयिष्यत् would be understood, न सत्यम् neither true न अनृतम् nor false, न साधु neither good न असाधु nor bad, न हृदयज्ञः neither pleasant न अहृदयज्ञः nor unpleasant. वाक् speech एव alone एतत् this सर्वम् all विज्ञापयति makes us understand. वाचम् speech उपास्स्व worship इति.

1. 'Speech surely is greater than name.'¹ Speech indeed makes us understand the R̥gveda, Yajurveda, Sāmaveda, Ātharvaṇa as the fourth, Itihāsa-Purāṇa as the fifth, grammar, the rules of the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical



science, the science of war, the science of the stars, the science related to serpents, and the fine arts—also heaven and earth, air and Ākāśa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant. Verily, if speech did not exist, neither merit nor demerit would be understood, neither true nor false, neither good nor bad, neither pleasant nor unpleasant. Speech alone makes us understand all this. (Hence) worship speech.

[According to Hindu grammarians speech is the faculty or power which exists as Parā, Pasyanti, Madhyamā and Vaikharī. These four expressions of Vāk take one beyond mere utterance of word. Uttered expression is Vaikharī, which has its root in Madhyamā, which in turn arises from its cause Pasyanti, which ultimately issues from Parā Vāk, which according to philosophers of Grammar is not different from the Caitanya of Atman. The expressed speech or Vaikharī is the result of air coming into contact with various organs of speech and sounded by the opening and closure of the respective regions. Speech thus stands for conceiving, retaining, imagining, recalling, and expressing thoughts and ideas. Without this complicated mechanism it would be impossible to learn the Vedas and other allied works



and make use of them in connection with sacrificial performances and meditations. Hence Vāk is greater than mere words.]

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य
यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति
भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ २ ॥ इति द्वितीयः खण्डः ॥ २ ॥

वाचम् Speech वाचः of speech (Rest as in 7. 1. 5).

2. 'He who worships speech as Brahman becomes free to act as he wishes in the sphere within the reach of speech, he who worships speech as Brahman.' 'Revered sir, is there anything greater than speech?' 'Surely there is something greater than speech.' 'Revered sir, communicate it to me.'

SECTION THREE

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले
द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति
स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते
कर्माणि कुर्वीयेत्यथ कुरुते पुत्रांश्च पशूंश्चेच्छेये-



त्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो
ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥१॥

मनः Mind वाव surely वाचः than speech भूयः is greater.
यथा वै just as मुष्टिः the closed hand द्वे वा आमलके two
Āmalaka fruits द्वे वा कोले or two Kola fruits द्वौ वा अक्षौ
or two Akṣa fruits अनुभवति encompasses, एवम् so वाचम्
च speech नाम च and name मनः the mind अनुभवति does
encompass. सः he, one यदा when मनसा by mind मन्त्रान् the
Mantras (sacred formulas), the Vedas अधीयीय let me
learn, recite इति मनस्यति intends, अथ then अधीते he
learns ; कर्माणि (sacrificial) acts कुर्वीय let me do इति,
अथ then कुरुते he does ; पुत्रान् च offspring पशून् च
and cattle, animals इच्छेय (=इच्छेयम्) let me desire
इति, अथ then इच्छते he desires, इमम् च लोकम् this world
अमुम् च and the next इच्छेय let me desire इति, अथ then
इच्छते he desires. मनः mind हि indeed आत्मा is Ātman.
मनः mind हि indeed लोकः is the world. मनः mind हि
indeed ब्रह्म is Brahman. मनः the mind उपास्स्व worship
इति.

1. 'Mind surely is greater than speech.'
Just as the closed hand encompasses two
Āmalaka, or two Kola, or two Akṣa fruits, so
does the mind encompass speech and name.
When by mind one intends "Let me learn the
Mantras", then he learns ; "Let me do sacrificial
acts", then he does ; "Let me desire offspring

and cattle", then he desires ;² " Let me desire this world and the next", then he desires. Mind indeed is Ātman.³ Mind indeed is the world.⁴ Mind indeed is Brahman. Worship the mind.

[¹ Because speech is contained in the mind, which is the internal organ operating as mentation.

² 'Let me desire' in this and in the next instance means wills to obtain. 'Desires' in these two passages means obtaining the results of one's wish through the employment of the necessary means and methods appropriate in each case.

³ The assertion equating mind with Ātman is explained thus: Ātman is pure Consciousness, one, uniform and all-pervading; so it cannot be an agent or enjoyer, but a person experiences himself as an agent and an enjoyer. This is because Ātman permeates the mind, which actually possesses agency and enjoyership. For this reason mind is called Ātman, just as a white-hot iron-ball is referred to as fire.

⁴ Regions to which departed souls go after death are attained by them as a result of action done by them in this world as agents endowed with a mind having desire and resolve; hence mind is the world which is in reality Brahman.]

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य
यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो



मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ २ ॥ इति तृतीयः खण्डः ॥ ३ ॥

मनः The mind मनसः of mind (Rest as in 7. 1. 5).

2. 'He who worships the mind as Brahman becomes free to act as he wishes in the sphere within the reach of mind, he who worships the mind as Brahman.' 'Revered sir, is there anything greater than mind?' 'Surely, there is something greater than mind.' Revered sir, communicate it to me.'

SECTION FOUR

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ
मनस्यन्यथ वाचमीरयति तामु नाम्नीरयति नाग्नि मन्त्रा
एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

सङ्कल्पः Will, conception वाव surely मनसः than mind भूयान् is greater. यदा when वै verily सङ्कल्पयते (one) wills अथ then मनस्यति he intends in his mind, अथ then वाचम् speech ईरयति he sends forth, ताम् उ and it (speech) नाग्नि in a name ईरयति he sends forth. नाग्नि in the name मन्त्राः sacred formulas, मन्त्रेषु (and) in sacred formulas कर्माणि the sacrifices एकम् one भवन्ति become.



1. 'Will surely is greater than mind.¹ Verily, when one wills, then he intends in his mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrifices become one.'²

[¹ Will is explained as an operation of the internal organ by which what ought to be done and what ought not to be done are discriminated and action is facilitated.

² According to tradition Vedic lore is divided into Mantra and Brāhmaṇa. Brāhmaṇas are the liturgical books which deal with the details of sacrificial rites. Here it is stated that Karmas are united in the Mantras, which are not sacrificial manuals. The statement has to be justified therefore by interpreting the sacred formulas or Mantras to be the source of the Brāhmaṇas or in so far as they express the deity, ingredients and sometimes actions by name. The ultimate source of Vedic ritualism is therefore the Mantras grouped as Ṛk, Yajus and Saman.]

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्म-
कानि सङ्कल्पे प्रतिष्ठितानि समकल्पतां द्यावापृथिवी
समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषां
संकल्प्यै वर्षं संकल्पते वर्षस्य संकल्प्या अन्नं



सङ्कल्पतेऽन्नस्य संकल्प्यै प्राणाः सङ्कल्पन्ते प्राणानां
संकल्प्यै मन्त्राः सङ्कल्पन्ते मन्त्राणां संकल्प्यै कर्माणि
सङ्कल्पन्ते कर्मणां संकल्प्यै लोकः सङ्कल्पते लोकस्य
संकल्प्यै सर्वं सङ्कल्पते स एष सङ्कल्पः सङ्कल्पमुपा-
स्वेति ॥ २ ॥

तानि एतानि All these इ वै indeed सङ्कल्प-एक-अयनानि
merge in the will सङ्कल्प-आत्मकानि are made up of the
will सङ्कल्पे प्रतिष्ठितानि (and) abide in the will. द्यावापृथिवी
heaven and earth समकल्पताम् (as if) willed, वायुः च air
आकाशम् (= आकाशः) च and Ākāśa समकल्पेताम् willed,
आपः च water तेजः च and fire समकल्पन्तं willed. तेषाम् of
these संकल्प्यै through the willing वर्षम् rain सङ्कल्पते
wills. वर्षस्य of rain संकल्प्यै through the willing अन्नम्
food सङ्कल्पते wills. अन्नस्य of food संकल्प्यै through the
willing प्राणाः Prāṇas सङ्कल्पन्ते will. प्राणानाम् of Prāṇas
संकल्प्यै through the willing मन्त्राः sacred formulas
सङ्कल्पन्ते will. मन्त्राणाम् of sacred formulas संकल्प्यै through
the willing कर्माणि (sacrificial) acts सङ्कल्पन्ते will.
कर्मणाम् of (sacrificial) acts संकल्प्यै through the willing
लोकः the world सङ्कल्पते wills. लोकस्य of the world संकल्प्यै
through the willing सर्वम् all (things) सङ्कल्पते will. सः
एषः this सङ्कल्पः is will. सङ्कल्पम् will उपास्व worship इति.

2. 'All these, indeed, merge in the will, are
made up of the will, and abide in the will.



Heaven and earth willed, air and Ākāśa willed, water and fire willed. Through the willing of these, rain wills. Through the willing of rain, food wills.¹ Through the willing of food, Prāṇas will.² Through the willing of Prāṇas, sacred formulas will.³ Through the willing of sacred formulas (sacrificial) acts will.⁴ Through the willing of (sacrificial) acts, the world wills.⁵ Through the willing of the world, all things will.⁶ This is will. Worship will.

[¹ As it is from rain that food is produced.

² As life-breaths are made up of food and are nourished by food.

³ As it is only a man with strong life-breaths who reads the Mantras and not a weak man.

⁴ As sacrificial acts like Agnihotra become capable of bringing about their results when they are performed as prescribed by the Mantras.

⁵ The world (Loka) i.e. the result of action is produced when the action and the doer unite.

⁶ Because of the result of Karma the whole universe is able to retain its form intact.

The nature and function of the entities enumerated in this paragraph are asserted to be the result of their inner willing. All regularity observed in the phenomena are traced to will to show its importance.]



स यः सङ्कल्पं ब्रह्मेत्युपास्ते क्लृप्तान्वै स लोकान्ध्रुवान्
ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसि-
ध्यति यावत्सङ्कल्पस्य गतं तत्रास्य यथाकामचारो भवति
यः सङ्कल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः सङ्कल्पाद्भूय इति
सङ्कल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥
इति चतुर्थः खण्डः ॥ ४ ॥

सः He यः who सङ्कल्पम् will ब्रह्म Brahman इति as
उपास्ते worships, सः he वै indeed [सं-]क्लृप्तान् लोकान् the
worlds willed (by him)—ध्रुवः [सन्] himself being
permanent ध्रुवान् the permanent (worlds), प्रतिष्ठितः
himself being well-founded प्रतिष्ठितान् the well-founded
(worlds), अव्यथमानः himself being undistressed अव्यथ-
मानान् the undistressed (worlds)—अभिसिध्यति attains ;
(Rest as in 7. 1. 5).

3. 'He who worships will as Brahman, he
indeed, attains the worlds willed by him'
—himself being permanent, the permanent
worlds ; himself being well-founded, the well-
founded worlds ; himself being undistressed,
the undistressed worlds. He becomes free to
act as he wishes in the sphere within the reach
of will, he who worships will as Brahman.'
'Revered sir, is there anything greater than
will?' 'Surely, there is something greater



that will.' 'Revered sir, communicate it to me.'

[¹ That is, determined for him by God according to his results of action.]

SECTION FIVE

चित्तं वाव सङ्कल्पाद्भूयो यदा वै चेतयतेऽथ
सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति
नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥ १ ॥

चित्तम् Intelligence, thought वाव surely सङ्कल्पात् than will भूयः is greater. यदा when वै verily चेतयते one understands, अथ then सङ्कल्पयते he wills, (Rest as in 7. 4. 1).

1. 'Intelligence surely is greater than will.' Verily, when one understands, then he wills, then he intends in mind,² then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrifices become one.

[¹ Intelligence here stands for two functions. First, comprehension of an object or an event in relation to a particular time and place. Secondly, the capacity to examine the objects, events and relations of past and future and their advantages.]



² It is only when a person understands what is presented to the intelligence, that he is able to accept or reject it.]

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि
चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति
नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्यमचित्तः
स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते
चित्तः ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्त-
मुपास्वेति ॥ २ ॥

तानि एतानि All these ह वै indeed चित्तैकायनानि merge in
intelligence चित्तात्मानि are made up of intelligence चित्ते
प्रतिष्ठितानि (and) abide in intelligence. तस्मात् therefore
यदि if अपि even बहुविद (a man) who knows much अचित्तः
without intelligence भवति is—अयम् he न अस्ति does
not exist इति, अयम् he यत् (nor) what वेद has known ;
यत् if वै really अयम् he विद्वान् were learned, इत्यम् thus
अचित्तः without intelligence न स्यात् he would not be—
इति एव thus एनम् about him आहुः (people) speak. अथ
on the other hand यदि if अल्पविद (a man) knowing
little चित्तवान् endowed with intelligence भवति is, तस्मै
एव उत to him also शुश्रूषन्ते people desire to listen.
चित्तम् intelligence हि एव indeed एषाम् of (all) these
एकायनम् is the one centre of mergence, चित्तम् intelli-
gence आत्मा is (their) soul, nature, चित्तम् intelligence



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प्रतिष्ठा is (their) support. चित्तम् intelligence उपास्स्व worship इति.

2. 'All these, indeed, merge in intelligence, are made up of intelligence and abide in intelligence. Therefore, even if a man who knows much is without intelligence, people speak of him thus, "He does not exist, nor what he has known; if he were really learned, he would not thus be without intelligence." On the other hand, if a man knowing little is endowed with intelligence, people desire to listen to him also. Intelligence, indeed, is the one centre of mergence of all these, intelligence is their soul, and intelligence is their support. Worship intelligence.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्ध्रुवान्
ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसि-
ध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति
यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव
भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ३ ॥ इति
पञ्चमः खण्डः ॥ ५ ॥

सः He यः who चित्तम् intelligence ब्रह्म Brahman इति as उपास्ते worships, सः he वै indeed चित्तान् लोकान् the worlds of intelligence—ध्रुवः himself being permanent



धुवान् the permanent (worlds), प्रतिष्ठितः himself being well-founded प्रतिष्ठितान् the well-founded (worlds), अव्यथमानः himself being undistressed अव्यथमानान् the undistressed (worlds)—अभिसिद्ध्यति attains; (Rest as in '7. 1. 5).

3. 'He who worships intelligence as Brahman, he indeed, attains the worlds of intelligence—himself being permanent, the permanent worlds; himself being well-established, the well-established worlds; and himself being undistressed, the undistressed worlds. He becomes free to act as he wishes in the sphere within the reach of intelligence, he who worships intelligence as Brahman.' 'Revered sir, is there anything greater than intelligence?' 'Surely, there is something greater than intelligence.' 'Revered sir, communicate it to me.'

SECTION SIX

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायती-
वान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव
पर्वता ध्यायन्तीव देवमनुष्यास्तस्माद्य इह मनुष्याणां
महत्तां प्राप्नुवन्ति ध्यानापादांशा इवैव ते भवन्त्यथ
येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो
ध्यानापादांशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥१॥

ध्यानम् Contemplation, concentration, meditation
 वाव surely चित्ताद् than intelligence भूयः is greater.
 पृथिवी the earth ध्यायति contemplates इव as it were.
 अन्तरिक्षम् the sky, atmosphere ध्यायति contemplates इव
 as it were. द्यौः heaven ध्यायति contemplates इव as it
 were, आपः water ध्यायन्ति contemplates इव as it were.
 पर्वताः the mountains ध्यायन्ति contemplate इव as it
 were. देव-मनुष्याः gods and men ध्यायन्ति contemplate
 इव as it were. तस्मात् therefore ये (those) who इह here
 एव verily मनुष्याणाम् among men, common to man
 महत्ताम् greatness प्राप्नुवन्ति attain, ते they ध्यान-आपाद-अंशाः
 इव एव भवन्ति seem to have obtained a share of (the result
 of) contemplation. अथ and ये (those) who अल्पाः are
 small people, ते they कलहिनः are quarrelsome पिशुनाः
 abusive उपवादिनः (and) slanderous; अथ but ये (those)
 who प्रभवः are great men, ते they ध्यानापादांशा इव एव भवन्ति
 seem to have obtained a share of (the result of)
 contemplation. ध्यानम् contemplation उपास्स्व worship
 इति.

1. 'Contemplation surely is greater than intelligence.¹ The earth contemplates as it were. The sky contemplates as it were. Heaven contemplates as it were. Water contemplates as it were. The mountains contemplate as it were. Gods and men contemplate as it were. Therefore, verily, those who attain greatness among men here, they seem to have obtained a share of the result of contemplation. And



those who are small people, they are quarrelsome, abusive and slanderous ; but those who are great men, they appear to have obtained a share of the result of contemplation. Worship contemplation.

[¹ Contemplation is the process of firmly concentrating one's thoughts continuously on some object, such as a deity prescribed by the scriptures, without being intercepted by any alien thought. The two characteristics of perfect meditation are tranquillity and the contentment born of success in the attempt. The earth, mountains, sky and the like appear to be tranquil in meditation.]

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ब्रह्मानस्य गतं
तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्ते-
ऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति
तन्मे भगवान्ब्रवीत्विति ॥ २ ॥ इति षष्ठः खण्डः ॥ ६ ॥

ध्यानम् Contemplation ध्यातस्य of contemplation
(Rest as in 7. 1. 5).

2. 'He who worships contemplation as Brahman becomes free to act as he wishes in the sphere within the reach of contemplation, he who worships contemplation as Brahman.' 'Revered sir, is there anything greater than contemplation?' 'Surely, there is something

greater than contemplation.' 'Revered sir, communicate it to me.'

SECTION SEVEN

विज्ञानं वाव ध्यानाद्भूयो विज्ञानेन वा ऋग्वेदं
 विजानाति यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहास-
 पुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं
 वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां
 क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च
 पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च
 मनुष्यांश्च पशून्श्च वयांसि च तृणवनस्पतीञ्छ्वापदा-
 न्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं
 च सायु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च
 रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति
 विज्ञानमुपास्वेति ॥ १ ॥

विज्ञानम् Understanding वाव surely ध्यानात् than con-
 templation भूयः is greater. विज्ञानेन by understanding
 वै alone ऋग्वेदम् the R̥gveda विजानाति one understands ;
 यजुर्वेदम् . . . अहृदयज्ञम् च (see 7. 2. 1) ; अन्नम् च food
 रसम् च and drink, इमम् च लोकम् this world अमुम् च and
 the next विज्ञानेन by understanding एव alone विजानाति

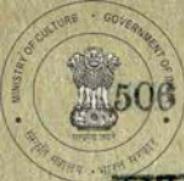


one understands (all this). विज्ञानम् understanding
उपास्व worship इति.

1. 'Understanding surely is greater than contemplation.' By understanding alone one understands the Ṛgveda, Yajurveda, Sāmaveda, Ātharvaṇa as the fourth, Itihāsa-Purāṇa as the fifth, grammar, the rules for the worship of the ancestors, mathematics, the science of portents, the science of treasures, logic, the science of ethics, etymology, the ancillary knowledge of the Vedas, the physical science, the science of war, the science of the stars, the science related to serpents and the fine arts, (also) heaven and earth, air and Ākāśa, water and fire, gods and men, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants, merit and demerit, true and false, good and bad, pleasant and unpleasant, food and drink, this world and the next—(all this) one understands by understanding alone. Worship understanding.

[Because understanding of the scriptures is necessary for contemplation.]

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकान्
ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथा-



कामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो
विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे
भगवान्ब्रवीत्विति ॥ २ ॥ इति सप्तमः खण्डः ॥ ७ ॥

सः He यः who विज्ञानम् understanding ब्रह्म Brahman
इति as उपास्ते worships, विज्ञानवतः of those who under-
stand (the Vedas) ज्ञानवतः च and who have the know-
ledge (of other subjects) लोकान् the worlds अभिसिध्यति
attains ; (Rest as in 7. 1. 5).

2. 'He who worships understanding as
Brahman attains the worlds of those who
understand the Vedas, and of those who
have the knowledge of other subjects. He
becomes free to act as he wishes in the sphere
within the reach of understanding, he who
worships understanding as Brahman.' 'Revered
sir, is there anything greater than under-
standing?' 'Surely, there is something greater
than understanding.' 'Revered sir, communi-
cate it to me.'

SECTION EIGHT

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको
बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्यु-
त्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा



भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता
भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति
बलेनान्तरिक्षं बलेन द्यौर्वलेन पर्वता बलेन देवमनुष्या
बलेन पशवश्च वयांसि च तृणवनस्पतयः श्वापदा-
न्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपा-
स्वेति ॥ १ ॥

बलम् Strength, power वाव surely विज्ञानात् than
understanding भूयः is greater. एकः ह a single man
बलवान् with strength विज्ञानवताम् शतम् a hundred men
with understanding अपि even आकम्पयते causes to
tremble. सः he (a man) यदा when बली strong भवति
becomes, अथ then उत्थाता भवति he rises ; उत्तिष्ठन् rising
परिचरिता भवति he serves (wise men), परिचरन् serving
उपसत्ता भवति he approaches nearer (and becomes inti-
mate as a pupil) ; उपसीदन् approaching nearer द्रष्टा भवति
(he) sees श्रोता भवति hears मन्ता भवति reflects बोद्धा भवति
understands कर्ता भवति acts विज्ञाता भवति (and) realizes-
बलेन by strength वै indeed पृथिवी the earth तिष्ठति
stands, बलेन by strength अन्तरिक्षम् the sky, बलेन by
strength द्यौः heaven, बलेन by strength पर्वताः the
mountains, बलेन by strength देव-मनुष्याः gods and men,
बलेन by strength पशवः च cattle वयांसि च and birds
तृणवनस्पतयः grasses and trees श्वापदानि beasts आक्रीट पतङ्ग-
पिपीलिकम् down to worms, flying insects and ants,



बलेन by strength लोकः the world तिष्ठति stands. बलम् strength उपास्व worship इति.

1. 'Strength surely is greater than understanding.¹ A single man with strength causes even a hundred men with understanding to tremble. When a man becomes strong, then he rises; rising, he serves; serving, he approaches nearer; approaching nearer, he sees, hears, reflects, understands, acts and realizes. By strength, indeed, the earth stands; by strength, the sky; by strength, heaven; by strength, the mountains; by strength, gods and men; by strength, cattle and birds, grasses and trees, beasts down to worms, flying insects and ants; by strength the world stands. Worship strength.

[¹ Strength here implies the capacity of the mind to comprehend the knowledge that is presented or conceived. Mind gets this capacity by proper nutrition supplied by food.]

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य
यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो
बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवा-
न्ब्रवीत्विति ॥ २ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

बलम् Strength बलस्य of strength (Rest as in 7.1.5).



2. 'He who worships strength as Brahman becomes free to act as he wishes in the sphere within the reach of strength, he who worships strength as Brahman.' 'Revered sir, is there anything greater than strength?' 'Surely, there is something greater than strength.' 'Revered sir, communicate it to me.'

SECTION NINE

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दश रात्रीर्नाश्री-
याद्यद्यु ह जीवेद्यवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भव-
त्यथान्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति
बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमु-
पास्वेति ॥ १ ॥

अन्नम् Food वाव surely बलात् than strength भूयः is
greater. तस्मात् therefore यदि अपि if दश रात्रीः for ten
nights (days) न अश्रीयात् one does not eat, यदि उ ह even
though जीवेत् he might live अथ वा yet, verily अद्रष्टा (he)
does not see अश्रोता does not hear अमन्ता does not
reflect अबोद्धा does not understand अकर्ता does not act.
अविज्ञाता भवति (and) does not realize. अथ but अन्नस्य of
food आयै with the coming द्रष्टा भवति (he) sees श्रोता भवति
hears मन्ता भवति reflects बोद्धा भवति understands कर्ता



भवति acts विज्ञात ऽभवति (and) realizes. अन्नम् food उपास्त्वं worship इति.

1. 'Food surely is greater than strength.' Therefore, if one does not eat for ten days, even though he might live, yet, verily, he does not see, does not hear, does not reflect, does not understand, does not act, and does not realize. But with the coming of food, he sees, hears, reflects, understands, acts, and realizes. Worship food.

[¹ Food is greater than strength because the latter depends upon it.]

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतो-
ऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो
भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय
इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥
इति नवमः खण्डः ॥ ९ ॥

सः He यः who अन्नम् food ब्रह्म Brahman इति as
उपास्ते worships, सः he वै verily अन्नवतः supplied with
food पानवतः supplied with drink लोकान् the worlds
अभिसिध्यति attains; (Rest as in 7. 1. 5).

2. 'He who worships food as Brahman, he
verily, attains the worlds supplied with food



SL

and drink. He is free to act as he wishes in the sphere within the reach of food, he who worships food as Brahman.' 'Revered sir, is there anything greater than food?' 'Surely, there is something greater than food.' 'Revered sir, communicate it to me.'

SECTION TEN .

आपो वावाग्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति
व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ
यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु
भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं
यद्द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयांसि च
तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकमाप एवेमा
मूर्ता अप उपास्वेति ॥ १ ॥

आपः Water वाव surely अन्नात् than food भूयः is greater.
तस्मात् therefore यदा when सुवृष्टिः good (sufficient) rain
न भवति there is not, प्राणाः Prāṇas (living creatures)
व्याधीयन्ते are in agony—अन्नम् food कनीयः less (scarce)
भविष्यति will be इति (thinking). अथ but यदा when
सुवृष्टिः good rain भवति there is, प्राणाः living creatures
आनन्दिनः joyous भवन्ति become—अन्नम् food बहु भविष्यति
will abound इति (thinking). आपः water एव indeed इमाः

मूर्ताः (has assumed all) these gross forms—या इयम् पृथिवी which is this earth यत् अन्तरिक्षम् this sky यत् द्यौः this heaven यत् पर्वताः these mountains यत् देव-मनुष्याः these gods and men यत् पशवः च these cattle, animals वयंसि च and birds तृणवनस्पतयः grasses and trees श्रापदानि beasts आकीट-पतङ्ग-पिपीलिकम् down to worms, flying insects and ants. आपः water एव indeed इमाः मूर्ताः (has assumed all) these forms. अपः water उपास्व worship इति.

1. 'Water surely is greater than food.' Therefore, where there is not good rain, living creatures are in agony (thinking), "Food will be scarce". But when there is good rain, living creatures become joyous (thinking), "Food will abound". Water, indeed, has assumed all these forms—this earth, this sky, this heaven, these mountains, these gods and men, these cattle and birds, grasses and trees, beasts down to worms, flying insects and ants. Water, indeed, has assumed all these forms. Worship water.

[¹ Water being the cause of foodcrops, is greater than food.]

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामा*स्तृप्ति-
 मान्भवति यावदपां गतं तत्रास्य यथाकामचारो भवति
 योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो



वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥
इति दशमः खण्डः ॥ १० ॥

सः He यः who अपः water ब्रह्म Brahman इति as उपास्ते worships, सर्वान् कामान् all desires आप्नोति obtains, तृप्तिमान् satisfied भवति becomes ; (Rest as in 7. 1. 5).

2. 'He who worships water as Brahman obtains all desires and becomes satisfied. He becomes free to act as he wishes in the sphere within the reach of water, he who worships water as Brahman.' 'Revered sir, is there anything greater than water?' 'Surely, there is something greater than water.' 'Revered sir, communicate it to me.'

SECTION ELEVEN

तेजो वावाद्भूयो भूयस्तद्वा एतद्वायुमागृह्याकाशमभित-
पति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज
एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च
तिरश्चीभिश्च विद्युद्भिराहादाश्चरन्ति तस्मादाहुर्विद्योतते
स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयि-
त्वाथापः सृजते तेज उपास्सवेति ॥ १ ॥

तेजः Fire, heat वाव surely अद्भ्यः than water भूयः is greater. तत् वै एतद् it is this (fire) that वायुम् the air

आग्नेहा having seized आकाशम् the Ākāśa, ether अभितपति warms up, तदा then आहुः (people) say—निशोचति it is hot नितपति it is burning hot वर्षिष्यति it will rain वै surely इति. तत् there तेजः एव it is fire that पूर्वम् first, earlier दर्शयित्वा shows (itself) and अथ then अपः water सृजते creates. तत् एतत् it is (because of) this (fire that) ऊर्ध्वाभिः च (flashing) upwards तिरश्चीभिः च and across विद्युद्भिः along with lightnings आहादाः thunders चरन्ति roll, तस्मात् (and) so आहुः (people) say—विद्योतते lightning is flashing स्तनयति it is thundering वर्षिष्यति it will rain वै surely इति. तत् there तेजः एव it is fire that पूर्वम् first दर्शयित्वा shows (itself) and अथ then अपः water सृजते creates. तेजः fire उपास्व worship इति.

1. 'Fire surely is greater than water.' It is this fire that having seized the air warms up the Ākāśa. Then people say, "It is hot, it is burning hot, it will surely rain." There, it is fire that shows itself first, and then creates water. It is (because of) this fire that thunders roll, along with lightnings flashing upwards and across; and so people say, "Lightning is flashing, it is thundering, it will surely rain." There, it is fire that shows itself first and then creates water. Worship fire.

[¹ Because fire, as perceived in heat and lightning which precede rain, is here supposed to be the cause of water.]

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो
 लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो गतं
 तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति
 भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति
 तन्मे भगवान्ब्रवीत्विति ॥२॥ इत्येकादशः खण्डः ॥११॥

सः He यः who तेजः fire ब्रह्म Brahman इति as उपास्ते
 worships, सः वै he himself तेजस्वी [सन्] being resplend-
 ent तेजस्वतः resplendent भास्वतः full of light अपहत-
 तमस्कान् (and) free from darkness लोकान् worlds अभि-
 सिध्यति attains ; (Rest as in 7. 1. 5).

2. 'He who worships fire as Brahman, he, being resplendent himself, attains resplendent worlds, full of light and free from darkness. He becomes free to act as he wishes in the sphere within the reach of fire, he who worships fire as Brahman.' 'Revered sir, is there anything greater than fire?' 'Surely there is something greater than fire.' 'Revered sir, communicate it to me.'

SECTION TWELVE

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्र-
 मसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाहृत्याकाशेन शृणो-



त्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत
आकाशे जायत आकाशमभिजायत आकाशमुपा-
स्स्वेति ॥ १ ॥

आकाशः Ākāśa, ether, space वाव surely तेजसः than
fire भूयान् is greater. उभौ both सूर्याचन्द्रमसौ the sun and
the moon विद्युत् lightning नक्षत्राणि stars अग्निः (and) fire
आकाशे in Ākāśa वै indeed [वर्तन्ते exist]. आकाशेन through
Ākāśa आह्वयति one calls, आकाशेन through Ākāśa
शृणोति one hears, आकाशेन through Ākāśa प्रतिशृणोति
one hears the response. आकाशे in Ākāśa रमते one
rejoices, आकाशे in Ākāśa न रमते one does not rejoice.
आकाशे in Ākāśa जायते (a thing, sprout etc.) is born
आकाशम् towards Ākāśa अभिजायते (and it) grows. आकाशम्
Ākāśa उपास्स्व worship इति.

1. 'Ākāśa surely is greater than fire.' In
Ākāśa, indeed, exist both the sun and the
moon, lightning, stars and fire. Through Ākāśa
one calls, through Ākāśa one hears, through
Ākāśa one hears the response. In Ākāśa one
rejoices, in Ākāśa one does not rejoice. In
Ākāśa a thing is born, and towards Ākāśa it
grows. Worship Ākāśa.

[¹ Ether with air is the cause of fire and so is
greater than fire, the cause being always superior to
the effect.]



स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स
लोकान्प्रकाशवतोऽसम्बाधानुरुगायवतोऽभिसिध्यति याव-
दाकाशस्य गतं तत्रास्य यथाकामचारो भवति य
आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इत्या-
काशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ २ ॥
इति द्वादशः खण्डः ॥ १२ ॥

सः He यः who आकाशम् Ākāśa ब्रह्म Brahman इति as
उपास्ते worships, सः he वै indeed आकाशवतः vast
(extensive) प्रकाशवतः full of light असम्बाधान् unconfined
(free from pressure due to over-crowding) उरुगायवतः
(and) spacious (admitting of free movement) लोकान्
worlds अभिसिध्यति attains; (Rest as in 7. 1. 5).

2. 'He who worships Ākāśa as Brahman, he
indeed, attains vast worlds, full of light, un-
confined and spacious. He is free to act as he
wishes in the sphere within the reach of Ākāśa,
he who worships Ākāśa as Brahman.' 'Revered
sir, is there anything greater than Ākāśa?'
'Surely, there is something greater than
Ākāśa.' 'Revered sir, communicate it to me.'

SECTION THIRTEEN

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न
स्मरन्तो नैव ते कश्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा



वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण
वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्वेति ॥ १ ॥

स्मरः Memory वाव surely आकाशात् than Ākāśa भूयः is greater. तस्मात् therefore यदि if अपि even बहवः many (persons) आसीरन् should assemble न स्मरन्तः and if they should have no memory ते they कम्-चन any (sound) न not एव surely शृणुयुः would hear, न मन्वीरन् they would not think, न विजानीरन् they would not know. यदा if वाव (but) surely स्मरेयुः should they have memory अथ then शृणुयुः they would hear, अथ then मन्वीरन् they would think, अथ then विजानीरन् they would know. स्मरेण through memory वै indeed पुत्रान् (one's) sons विजानाति one discerns, स्मरेण through memory पशून् (one's) cattle. स्मरम् memory उपास्व worship इति.

1. 'Memory surely is greater than Ākāśa.' Therefore, even if many persons should assemble and if they should have no memory, they surely would not hear any sound, they would not think, they would not know. But surely, should they have memory, then they would hear, then they would think, then they would know. Through memory, indeed, one discerns one's sons, through memory one's cattle. Worship memory.

[¹ Memory receives into the mind Ākāśa and the rest. Unless there is memory to receive impressions



or recall ideas all the other operations of the mind will be ineffective. Hence it is greater than Ākāśa.]

स यः ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य
यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः
स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवी-
त्विति ॥ २ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

स्मरम् Memory स्मरस्य of memory (Rest as in 7. 1. 5).

2. 'He who worships memory as Brahman becomes free to act as he wishes in the sphere within the reach of memory, he who worships memory as Brahman.' 'Revered sir, is there anything greater than memory?' 'Surely, there is something greater than memory.' 'Revered sir, communicate it to me.'

SECTION FOURTEEN

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते
कर्माणि कुरुते पुत्रांश्च पशूंश्चेच्छत इमं च लोकममुं
चेच्छत आशामुपास्स्वेति ॥ १ ॥

आशा Aspiration, hope, desire वाव surely स्मरात्
than memory भूयसी is greater. आशा-इद्धः kindled by
aspiration वै indeed स्मरः (one's) memory मन्त्रान् the

hymns अधीते recites, कर्माणि rites कुरुते performs, पुत्रान् च sons पश्यन् च and cattle इच्छते desires ; इमम् च लोकम् this world अमुम् च and the next इच्छते desires. आशाम् aspiration उपास्व worship इति.

1. 'Aspiration surely is greater than memory.'¹ Kindled by aspiration, (one's) memory recites the hymns, performs rites, desires sons and cattle, desires this world and the next. Worship aspiration.

[¹ Aspiration or longing for what is absent is greater than memory, because when a man desires, then only he remembers.]

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः
 समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशाया गतं
 तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति
 भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे
 भगवान्ब्रवीत्विति ॥ २ ॥ इति चतुर्दशः खण्डः ॥१४॥

सः He यः who आशाम् aspiration ब्रह्म Brahman इति as उपास्ते worships, आशया by aspiration अस्य his सर्वे all कामाः wishes समृध्यन्ति prosper ; अस्य his आशिषः prayers अमोघाः infallible भवन्ति become ; (Rest as in 7. 1. 5).

2. 'He who worships aspiration as Brahman, by aspiration all his wishes prosper, his prayers



become infallible. He is free to act as he wishes in the sphere within the reach of aspiration, he who worships aspiration as Brahman.' 'Revered sir, is there anything greater than aspiration?' 'Surely, there is something greater than aspiration.' 'Revered sir, communicate it to me.'

SECTION FIFTEEN

प्राणो वाव आशाया भूयान्यथा वा अरा नामौ
समर्पिता एवमस्मिन्प्राणे सर्वं समर्पितं प्राणः प्राणेन
याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह
पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण
आचार्यः प्राणो ब्राह्मणः ॥ १ ॥

प्राणः Prāṇa, life, Spirit वाव surely आशायाः than aspiration भूयान् is greater. यथा वै just as अराः the spokes (of the wheel) नामौ to the nave समर्पिताः are fastened एवम् so अस्मिन् प्राणे to this Prāṇa सर्वम् all this (from name to aspiration) समर्पितम् is fastened (Pras'na 2. 6; Kau. 3. 8). प्राणः Prāṇa प्राणेन by Prāṇa याति moves; प्राणः Prāṇa प्राणम् Prāṇa ददाति gives; प्राणाय to Prāṇa ददाति (and it) gives (i.e. gives life to a living creature). प्राणः ह पिता is the father, प्राणः माता is the mother, प्राणः भ्राता is the brother, प्राणः



स्वसा is the sister, प्राणः आचार्यः is the preceptor, प्राणः ब्राह्मणः is the Brāhmaṇa.

1. 'Prāṇa surely is greater than aspiration.' Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this Prāṇa. Prāṇa moves by Prāṇa, Prāṇa gives Prāṇa, and it gives to Prāṇa. Prāṇa is the father, Prāṇa is the mother, Prāṇa is the brother, Prāṇa is the sister, Prāṇa is the preceptor, Prāṇa is the Brāhmaṇa.

[¹ Prāṇa is universal power. Actions, instruments of actions and the results of actions make up the whole world and Prāṇa is the power which operates through all these. This Prāṇa is known as Hiraṇyagarbha as it is the power of knowledge and movement that are found in the entire universe. Again, the same force of Prāṇa exists as moving air in the external world and the respiratory action in the living body. Ātman or Spirit resides in the individual body bound by the Prāṇa and when the Prāṇa leaves, Spirit also quits the body. The Spirit conditioned by Prāṇa as the animating force in the body and that which resides in the body of Hiraṇyagarbha are one and the same. All the entities that constitute the world are contained in this force of Prāṇa. In the previous sections it has been made clear that the knowledge of everything depends on memory and they are interconnected by aspiration or desire. The force of



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Prāna exists within and without like a thread piercing and uniting everything and it binds and upholds the whole universe through desires arising from aspiration.]

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह धिक्त्वास्त्वित्ये-
वैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा
वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि
ब्राह्मणहा वै त्वमसीति ॥ २ ॥

यदि If सः he, one पितरम् वा to (his) father मातरम् वा or to his mother भ्रातरम् वा or to his brother स्वसारम् वा or to his sister आचार्यम् वा or to his preceptor ब्राह्मणम् वा or to a Brāhmaṇa किञ्चित् something भृशम् इव un-
worthily, harsh प्रत्याह answers ; धिक् त्वा अस्तु lie on you इति एव thus एनम् to him आहुः (people) say ; त्वम् you वै indeed पितृहा a slayer of (your) father असि are, त्वम् you वै indeed मातृहा a slayer of your mother असि are, त्वम् you वै indeed भ्रातृहा a slayer of your brother असि are, त्वम् you वै indeed स्वसृहा a slayer of your sister असि are, त्वम् you वै indeed आचार्यहा a slayer of your preceptor असि are, त्वम् you वै indeed ब्राह्मणहा a slayer of a Brāhmaṇa असि are इति.

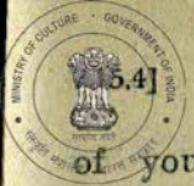
2. 'If one answers something harsh to his father, mother, brother, sister, preceptor or a

Brāhmaṇa, people say thus to him, "Fie on you! You are indeed a slayer of your father, you are indeed a slayer of your mother, you are indeed a slayer of your brother, you are indeed a slayer of your sister, you are indeed a slayer of your preceptor, you are indeed a slayer of a Brāhmaṇa".

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यति-
 षन्दहेत्रैवेनं ब्रूयुः पितृहासीति न मातृहासीति न
 भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न
 ब्राह्मणहासीति ॥ ३ ॥

अथ On the other hand यदि if अपि even उत्क्रान्त-
 प्राणान् when the Prāṇa (life) has departed from them
 एतान् them समासम् piles together शूलेन with a fork
 व्यतिषन् dismembers (them) and दहेत् burns (them)
 up, एनम् to him न not एव surely ब्रूयुः people would say ;
 (Rest as above).

3. 'On the other hand, when the Prāṇa has departed from them, even if one piles them together, dismembers them with a fork and burns them up, surely people would not say to him, "You are a slayer of your father", nor "You are a slayer of your mother", nor "You are a slayer of your brother", nor "You are a slayer



of your sister", nor "You are a slayer of your preceptor", nor "You are a slayer of a Brāhmaṇa".¹

[¹ So long as Prāṇa resides in persons even harsh language addressed to them calls for strong condemnation. But once Prāṇa leaves the body, the harshest treatment of it is not condemned. Such is the respect that Prāṇa calls forth.]

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं
पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं
चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत् ॥४॥
इति पञ्चदशः खण्डः ॥ १५ ॥

प्राणः Prāṇa हि एव indeed एतानि these सर्वाणि all भवति becomes. सः एषः He who (has felt his identity with Prāṇa) वै indeed एवम् thus पश्यन् sees, एवम् thus मन्वानः thinks, एवम् thus विजानन् (and) knows अतिवादी a surpassing (or excellent) speaker (cf. Mu 3. 1. 4) भवति becomes. तम् to him चेत् if ब्रूयुः (someone) were to say — अतिवादी a surpassing speaker असि (you) are इति, अतिवादी a surpassing speaker अस्मि (yes,) I am इति ब्रूयात् (he) should say, न अपह्नुवीत् he should not deny (it).

4. 'Prāṇa indeed becomes all these. He, indeed, who sees thus, thinks thus and knows thus becomes a surpassing speaker. If someone

were to say to him, "You are a surpassing speaker", he should say, "Yes, I am a surpassing speaker", he should not deny it.¹

[¹ Observation, reflection and rigorous conclusion are the three steps by which a person arrives, as a matter of clear understanding, at a knowledge of this supremacy of Prāṇa. If someone tells him that his assertion that he has transcended all the other previous categories and placed Prāṇa above them all, is surpassingly eloquent, he must admit it to be so. His grounds for such a claim is his own apprehension that his Self is the Prāṇa that holds together the universe from the highest to the lowest. One who has clear perception of this identity of his own Prāṇātman as the support of all, need not be apologetic regarding this.]

SECTION SIXTEEN

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं
 भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति
 सत्यं भगवो विजिज्ञास इति ॥ १ ॥ इति षोडशः
 खण्डः ॥ १६ ॥

एषः He तु but वै really अतिवदति speaks surpassingly
 यः who सत्येन with truth अतिवदति speaks surpassingly.
 (Nārada) भगवः revered sir सः being such अहम् I



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सत्येन with truth अतिवदानि would speak surpassingly इति. (Sanatkumāra) सत्यम् the truth एव itself तु but (therefore) विजिज्ञासितव्यम् one must desire to understand इति. (Nārada) भगवः revered sir सत्यम् the truth विजिज्ञासे I desire to understand इति.

1. 'But he really speaks surpassingly who speaks surpassingly with truth.' 'Revered sir, being such, I would speak surpassingly with truth.' 'But one must desire to understand the truth.' 'Revered sir, I desire to understand the truth.'

[¹ Truth here is explained by S'rī S'aṅkarācārya as Paramārtha Satya or Absolute Truth. A true teacher never stops his instruction until the pupil is perfectly enlightened to his satisfaction, even though the latter may be contented to rest at a lower stage. Nārada was in such a state of satisfaction when he understood that his Self was one with Prāṇātman. That is why he did not proceed to enquire further as before. Finding him to be a worthy disciple, Sanatkumāra wanted to carry him beyond his imperfect comprehension and so instructed him to proceed further, transcending the previous step and get established in the highest Truth. In the view of Sanatkumāra, he alone really talks surpassingly who has the realization of the Supreme Truth. Nārada's desire to know the truth being thus whetted, he was enjoined to desire to proceed further.]



SECTION SEVENTEEN

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं
वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासि-
तव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥ १ ॥
इति सप्तदशः खण्डः ॥ १७ ॥

यदा When वै alone विजानाति one understands (the truth) अथ then सत्यम् the truth वदति does one declare. अविजानन् without understanding सत्यम् the truth न वदति one does not declare, विजानन् he who understands एव only सत्यम् the truth वदति declares, विज्ञानम् understanding (Rest as in 7. 16. 1).

1. 'When one understands, then alone does one declare the truth.' Without understanding, one does not declare the truth. Only he who understands declares the truth. But one must desire to understand understanding.' 'Revered sir, I desire to understand understanding.'

[¹ The passage is interpreted by Śrī Sāṅkarācārya on the basis of two orders of truth. One order of truth holds good in the daily experience of the common man. What is perceived through the senses presented in the objective world or felt within, without error, belongs to this order. To behold the universe as it is in its individual aspect is what is



called Vyāvahārika Satya or practical truth. What is perceived in this way is also the same principle of Sat or Bhūman meditated through the instruments of human knowledge, but there is the higher order of truth described as Paramārtha Satya, realization of which is possible only when the medium of common perception is transcended. The understanding of this truth is also a higher kind of understanding or Self-awareness described here as Vijñāna. To see fire as a burning, luminous substance is no doubt knowing the truth of it; but one can be said to comprehend the ultimate truth of this truth only when he realizes that the fire known as such is only a mode of the Supreme Reality separated only by name and form.]

SECTION EIGHTEEN

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति
मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं
भगवो विजिज्ञास इति ॥१॥ इत्यष्टादशः खण्डः ॥१८॥

यदा When वै alone मनुते one reflects अथ then विजानाति does one understand, अमत्वा without reflecting न विजानाति one does not understand, ज्ञत्वा he who reflects एव only विजानाति understands. मतिः reflection (Rest as in 7. 16. 1).



1. 'When one reflects, then alone does one understand. Without reflecting one does not understand. Only he who reflects understands. But one must desire to understand reflection.'
 "Revered sir, I desire to understand reflection."

SECTION NINETEEN

यदा वै श्रद्धात् अथ मनुते नाश्रद्धन्मनुते श्रद्धदेव
 मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो
 विजिज्ञास इति ॥ १ ॥ इत्येकोनविंशः खण्डः ॥ १९ ॥

यदा When वै alone श्रद्धाति one has faith अथ then मनुते does he reflect. अश्रद्धत् without faith न मनुते one does not reflect. श्रद्धत् he who has faith एव only मनुते reflects. श्रद्धा faith (Rest as in 7. 16. 1).

1. 'When one has faith,' then alone does one reflect. Without faith, one does not reflect. Only he who has faith reflects. But one must desire to understand faith.' 'Revered sir, I desire to understand faith.'

[¹ Faith in what he wishes to reflect upon. The word S'raddhā, according to Yāska, consists of two elements 'S'rat' and 'dhā'; the former meaning truth. This may mean true firmless or firm attachment to what is accepted as truth. In many contexts,



therefore, the word is explained as 'āstikya-buddhi' or conviction about the existence of realities such as God, Soul, rebirth, moral law, religious merit and demerit.]

SECTION TWENTY

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठच्छ्रद्धधाति
निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति
निष्ठां भगवो विजिज्ञास इति ॥ १ ॥ इति विंशः
खण्डः ॥ २० ॥

यदा When वै alone निस्तिष्ठति one has steadfastness
अथ then श्रद्धधाति does one have faith. अनिस्तिष्ठन् without
steadfastness न श्रद्धधाति one does not have faith.
निस्तिष्ठन् he who has steadfastness एव only श्रद्धधाति has
faith. निष्ठा steadfastness (Rest as in 7. 16. 1).

1. 'When one has steadfastness, then alone does one have faith. Without steadfastness, one does not have faith. Only he who has steadfastness has faith. But one must desire to understand steadfastness.' 'Revered sir, I desire to understand steadfastness.'¹

[¹ Steadfastness stands for earnestness in obediently listening to the preceptor with a view to attaining knowledge of Brahman.]

SECTION TWENTY-ONE

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति
कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृति
भगवो विजिज्ञास इति ॥१॥ इत्येकविंशः खण्डः ॥२१॥

यदा When वै alone करोति one acts अथ then निस्तिष्ठति
does one become steadfast. अकृत्वा without acting
न निस्तिष्ठति one does not become steadfast. कृत्वा on
acting एव only निस्तिष्ठति does one become steadfast.
कृति: activity, concentration (Rest as in 7. 16. 1).

1. 'When one acts,¹ then alone does one
become steadfast. Without acting, one does
not become steadfast. Only on acting does one
become steadfast. But one must desire to
understand activity.' 'Revered sir, I desire to
understand activity.'

[¹ Activity here consists in the control of the senses
and concentration of thought. Only when one is
endowed with these two traits, the activity involved
in the service of the preceptor and longing attention
to his words leading through other characteristics,
will result in the ultimate realization of truth.]

SECTION TWENTY-TWO

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा
करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासि-



तव्यमिति सुखं भगवो विजिज्ञास इति ॥ १ ॥ इति
द्वाविंशः खण्डः ॥ २२ ॥

यदा When वै alone सुखम् happiness, bliss लभते one
obtains अथ then करोति does one act. असुखम् लब्ध्वा
without obtaining happiness न करोति one does not
act. सुखम् happiness एव only लब्ध्वा on obtaining करोति
does one act. सुखम् happiness (Rest as in 7. 16. 1).

1. 'When one obtains happiness,¹ then alone
does one act. Without obtaining happiness
one does not act. Only on obtaining happi-
ness does one act. But one must desire to
understand happiness.' 'Revered sir, I desire
to understand happiness.'

[¹ Every activity of man consciously undertaken
during life, has for its goal some satisfaction to him-
self. The universal connection of this goal with
activity applies also to the transcendental goal.
When a person feels that he should obtain the
highest happiness, then only he engages himself in
activities, such as service to the teacher and submis-
sion to his ruling. There is, therefore, the necessity
of a deep longing for the attainment of the supreme
happiness. Activities, such as service to the teacher
enumerated here, alone are not sufficient without
this yearning.]



SECTION TWENTY-THREE

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं
भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो
विजिज्ञास इति ॥ १ ॥ इति त्रयोविंशः खण्डः ॥ २३ ॥

यः Which वै alone भूमा is infinite, plenum (large, unexcelled, highest) तत् that सुखम् is happiness. अल्पे in (anything) small (finite) सुखम् happiness न no अस्ति there is. भूमा the infinite एव alone सुखम् is happiness. भूमा the infinite (Rest as in 7. 16. 1).

1. 'That which is infinite, is alone happiness.' There is no happiness in anything finite. The infinite alone is happiness. But one must desire to understand the infinite.' 'Revered sir, I desire to understand the infinite.'

[¹ Bhūman is a profound term supplied by this Upaniṣad to Vedānta. Śrī Saṅkarācārya renders the meaning of it by the words Mahat and Niratīśayam. Mahat and Br̥hat are synonymous. The word Brahman is derived from the root 'Br̥h', meaning to grow. Here, therefore, the terms Bhūman, Mahat, and Brahman denote the same reality which includes all finite existences and outside which one cannot conceive anything greater in magnitude or value. Anything short of this infinite, all-inclusive reality, is only limited, petty, and finite. It is common experience that the human mind



cannot choose anything small when something greater than that is within its knowledge. Man is not happy with the small, he wants something more than what he already possesses and until the very limit of expansion is reached he cannot find complete contentment. Limitedness and unlimitedness are relative. The former implies the latter. The latter is not obtained by the common man and hence we find that his restlessness and craving are expressed through his activities. The infinite alone transcends all relations and includes within its range all the desires, hopes, and aspirations of man. Hence this Bhūman alone is declared to be unequalled, unlimited, and unsurpassed bliss. This is the summit of Vedānta and the goal of all religious and philosophical search. This Upaniṣad refers to this very principle by other terms also, such as Om, Sat, Ātman and Brahman with different connotations to explain various doctrines connected with contemplation and creation of the universe.]

SECTION TWENTY-FOUR

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं
यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः
कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न
महिम्नीति ॥ १ ॥

यत्र In which अन्यत् न पश्यति one sees nothing else, अन्यत् न शृणोति hears nothing else, अन्यत् न विजानाति understands nothing else, सः that भूमा is the infinite. अथ but यत्र in which अन्यत् something else पश्यति one sees, अन्यत् something else शृणोति hears, अन्यत् something else विजानाति understands, तत् that अल्पम् is the small (finite). यः which वै alone भूमा is infinite तत् that अमृतम् is immortal, अथ and यत् which अल्पम् is finite तत् that मर्त्यम् is mortal. भगवः revered sir सः that (infinite) कस्मिन् in what प्रतिष्ठितः is established इति. स्वे महिम्नि on its own greatness, majesty, यदि even वा or न not महिम्नि on (its own) greatness इति.

1. 'In which one sees nothing else, hears nothing else, understands nothing else, that is the infinite. But that in which one sees something else, hears something else, understands something else, is the finite. That which is infinite, is alone immortal, and that which is finite, is mortal.'¹ 'Revered sir, in what is that infinite established?' 'On its own greatness or not even on its own greatness.'²

[¹ This is a description of Bhūman. Ordinarily, knowledge is a relation between the knower and the object of knowledge brought about by the instruments of knowing. In the principle Bhūman this threefold division does not exist. So one who realizes the Bhūman does not see, hear, understand or



perceive in any other way anything else as an object of cognition. Thus the realization of Bhūman is not an operation of the mind, which can be active only in respect of limited objects individualized by name and form. The text asserting that there is nothing else perceived or thought of than Bhūman sets out to show that it is beyond all attributes and characteristics of worldly existence. This statement does not, however, deny the Ātman, which is the basic principle on which perceiving or not perceiving is based. A man who says, 'I do not perceive anything in this darkness', does not imply by that the denial of his own existence. It is therefore clear that Bhūman is Ātman without the super-impositions. The realization of Bhūman is brought about by Vidya which denies the finite, variegated perception of Avidyā or ignorance in which happiness cannot exist. Objects perceived in a dream do not outlast the duration of the dream. So also the experience of Avidyā terminates with the dawn of Vidya. The dualistic experiences of the unenlightened man are therefore here characterized as 'alpa' or trivial in contrast with the realization of Bhūman which is stated to be 'amṛta' or immortality. For, one who has realized Bhūman dwells in the infinite bliss that is never abrogated.

³ Nārada was contented to take Prāṇa as the final principle and ceased to enquire further. But Sanat-kumāra whetted his desire for further enquiry. So he is not satisfied even after hearing from his

teacher that Bhūman is the last word on the matter, and proceeds to enquire whether Bhūman also has any further basis or support. To this question Sanatkumāra gives two replies clinching the whole matter. First, if a support for the infinite is sought, that can be only in its own majesty and greatness. This amounts to saying that Bhūman is self-supported and that it has no support besides itself. Secondly, answering from the standpoint of the highest order of truth, if a reply is sought, that would be to say the question is unwarranted. Brahman has no support anywhere within or without because anything other than that is inconceivable. Bhūman has no support in anything or nothing to rest upon.]

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्य
 क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवा-
 चान्यो हान्यस्मिन्प्रतिष्ठित इति ॥ २ ॥ इति चतुर्विंशः
 खण्डः ॥ २४ ॥

इह Here (in this world) गो-अश्वम् cows and horses-
 हस्ति-हिरण्यम् elephants and gold दास-भार्यम् servants and
 wives क्षेत्राणि fields आयतनानि (and) houses इति महिमा इति
 'greatness' आचक्षते (people) call. अहम् I एवम् thus (of
 greatness) न ब्रवीमि do not speak, अन्यः one thing हि
 for (in that case) अन्यस्मिन् in another प्रतिष्ठितः [भरति]
 would be established. ब्रवीमि इति उवाच ह what I do say
 is thus.



2. 'Here in this world people call cows and horses, elephants and gold, servants and wives, fields and houses, "greatness". I do not speak thus (of greatness), for in that case one thing would be established in another.¹ What I do say is thus :

[¹ To assert that Bhūman is self-supported and has no other support may appear as a contradiction. In ordinary parlance, people speak of land and cattle as the greatness of a man, for he subsists on them and they are in his possession. Such a kind of mutual support is not what is meant by Sanatkumāra when he stated that Bhūman is supported in its own greatness, for there cannot be a causal relation or a disjunction such as Bhūman and its greatness.]

SECTION TWENTY-FIVE

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स
दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश
एवाहमेवाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षि-
णतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ १ ॥

सः That (infinite) एव alone अधस्तात् is below, सः that उपरिष्ठात् is above, सः that पश्चात् is behind, सः that पुरस्तात् is in front, सः that दक्षिणतः is to the south, right, सः that उत्तरतः is to the north, left, सः that एव

alone इदम् सर्वम् is all this (Mu. 2. 2. 11) इति. अतः so अथ next अहङ्कार-आदेशः एव is the teaching (through or) in regard to the self-sense (or the ego)—अहम् I (Rest as above).

1. 'That infinite alone is below. That is above. That is behind. That is in front. That is to the south. That is to the north. That alone is all this. So¹ next is the teaching in regard to the self-sense. I alone am below. I am above. I am behind. I am in front. I am to the south. I am to the north. I alone am all this.

[¹ The text has denied otherness in Bhūman and referred to it in the third person. Therefore one may entertain the impression that Bhūman is other than oneself. This is not the truth. It is taught here therefore that the 'I' or ego which is the experience of everyone is identical with the all-encompassing Bhūman.]

अथात आत्मादेश एवात्मैवावस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विज्ञानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति ।



अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति
तेषां सर्वेषु लोकेष्वकामचारो भवति ॥ २ ॥ इति
पञ्चविंशः खण्डः ॥ २५ ॥

अतः So अथ now आत्मा-आदेशः is the teaching through
Ātman, Self—आत्मा . . . इति (As in the foregoing
passage). सः एषः he it is वै verily एवम् thus पश्यन् who
sees, एवम् thus मन्वानः who reflects, एवम् thus विजानन्
(and) who understands, आत्मरतिः has pleasure in
Ātman, आत्मक्रीडः has delight in Ātman, आत्ममिथुनः
has union in Ātman, आत्मानन्दः has joy in Ātman.
सः he स्वराट् self-sovereign (or king of heaven) भवति
becomes ; सर्वेषु लोकेषु in all the worlds तस्य कामचारः भवति
he becomes free to act as he wishes. अथ but ये who
अतः than this अन्यथा otherwise विदुः know ते those
अन्यराजानः are ruled by others क्षय्यलोकाः भवन्ति (and)
live in perishable worlds ; सर्वेषु लोकेषु in all the worlds
तेषाम् अकामचारः भवति they are not free to act as they
wish.

2. 'So' now is the teaching through Ātman.
Ātman alone is below. Ātman is above. Ātman
is behind. Ātman is in front. Ātman is to the
south. Ātman is to the north. Ātman alone is
all this. Verily, he it is who sees thus, reflects
thus and understands thus, has pleasure in
Ātman, delight in Ātman, union in Ātman, joy
in Ātman. He becomes Self-sovereign ;² he be-



comes free to act as he wishes in all the worlds. But those who know otherwise than this are ruled by others and live in perishable worlds; they are not free to act as they wish in all the worlds.

[¹ The identification of Bhūman with 'I' as given in the previous section may mislead one into the belief that Bhūman is the 'I' contained in the body and the senses. In order to root out this misconception, in this section, the self-sense implied in 'I' is displaced by Ātman or the essential reality of man which is ever pure and of the nature of pure Being. He who realizes this Ātman without a second encompassing everything has no other source or means for his pleasure, delight, company and joy. Through reflection and higher understanding he reaches this stage. His felicity does not depend upon the conditions of his body or the objects that encircle him. The freedom he enjoys surpasses the limited spheres traversed in the course of the previous sections.

² The original word of which this is the translation is a combination of *sva + rāṭ* as contrasted with *anya + rāṭ*. The root *rāṭ* has the sense of ruling and shining. *Svarāṭ* is one who shines by his own light and not in the light reflected from any other source. *Svarāṭ* also means one who is a supreme ruler, who is not a vassal of anybody else. One who is centred in Bhūman is a *Svarāṭ* in both these ways. He is not subservient to anybody else because there



is nothing other than he. He is also self-luminous because everything else shines in the light of Ātman and Ātman is not illumined by anything else because it is of the nature of pure intelligence which makes all knowledge possible.]

SECTION TWENTY-SIX

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत
 आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश
 आत्मतस्तेज आत्मत आप आत्मत आविर्भावति-
 रोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो
 ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो
 वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदं
 सर्वमिति ॥ १ ॥

तस्य एतस्य For him alone ह वै verily एवम् thus पश्यतः
 who sees, एवम् thus मन्वानस्य who reflects, एवम् thus
 विजानतः (and) who understands, आत्मतः from Ātman प्राणः
 Prāṇa (springs) आत्मतः आशा* aspiration, आत्मतः स्मरः
 memory, आत्मतः आकाशः Ākāśa (ether), आत्मतः तेजः fire,
 आत्मतः आपः water, आत्मतः आविर्भाव-तिरोभावौ appearance
 and disappearance, आत्मतः अन्नम् food, आत्मतः बलम्
 strength, आत्मतः विज्ञानम् understanding, आत्मतः ध्यानम्



contemplation, आत्मतः चित्तम् intelligence, आत्मतः सङ्कल्पः will, आत्मतः मनः mind, आत्मतः वाक् speech, आत्मतः नाम name, आत्मतः मन्त्राः hymns, sacred formulas, आत्मतः कर्माणि sacrificial acts, rites आत्मतः एव alone इदम् सर्वम् all this (springs) इति.

1. 'Verily, for him alone, who sees thus, reflects thus and understands thus, Prāṇa springs from Ātman, aspiration from Ātman, memory from Ātman, Ākasa from Ātman, fire from Ātman, water from Ātman, appearance and disappearance from Ātman, food from Ātman, strength from Ātman, understanding from Ātman, contemplation from Ātman, intelligence from Ātman, will from Ātman, mind from Ātman, speech from Ātman, name from Ātman, hymns from Ātman, rites from Ātman, all this (springs) from Ātman alone.'¹

[¹ Prior to this condition of Self-realization (Ātma-sākṣātkāra) or establishment in the all-inclusive Bhūman, the understanding is that all the items included in the series beginning with 'name' and terminating in Prāṇa emerged from Sadātman or Self as the Being. Here there is the possibility of mistaking this principle of Sadātman as something other than one's own Self. This is here corrected by the statement that every item enumerated above rises from Ātman alone.]



तदेष श्लोकः

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।

सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ॥ इति ॥

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा
नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश
चैकश्च सहस्राणि च विंशतिराहारशुद्धौ सच्चशुद्धिः
सच्चशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्ष-
स्तस्मै मृदितकषायाय तमसस्परं दर्शयति भगवान्सनत्कु-
मारस्तं स्कन्द इत्याचक्षते तं स्कन्द इत्याचक्षते ॥ २ ॥
इति षड्विंशः खण्डः ॥ २६ ॥ इति छान्दोग्योपनिषदि
सप्तमोऽध्यायः ॥ ७ ॥

तत् About it एषः this श्लोकः (there is) verse :

पश्यः he who sees this मृत्युम् death न पश्यति does
not see, न रोगम् nor illness, उत न दुःखताम् nor any
sorrow, पश्यः he who sees this सर्वम् ह all (things)
पश्यति sees, सर्वशः in all ways सर्वम् all (things) आप्नोति
(and) obtains इति.

सः he एकधा one भवति is, त्रिधा threefold भवति
becomes पञ्चधा fivefold सप्तधा sevenfold नवधा ninefold,
च एव and also, पुनः च then again एकादशः the elevenfold
शतम् च दश च also a hundred-and-tenfold एकः च सहस्राणि



च विंशतिः and also a thousand-and-twentyfold स्मृतः (he) is called.

आहार-शुद्धौ When nourishment is pure सत्त्वशुद्धिः [भवति] reflection and higher understanding become pure. सत्त्वशुद्धौ when reflection and higher understanding are pure स्मृतिः memory ध्रुवा strong (firm) [भवति becomes]. स्मृतिलम्भे when memory becomes strong सर्वग्रन्थीनाम् from all the knots of the heart विप्रमोक्षः [भवति] there is release (Mu. 2. 2. 8). मृदित-कवायतय तस्मै to him (Nārada) after his impurities had been washed off भगवान् the revered सनत्कुमारः Sanatkumāra तमसः of darkness पारम् the further shore दर्शयति showed, तम् him (Sanatkumāra) स्कन्दः Skanda इति as आचक्षते (people) call, तम् स्कन्दः इति आचक्षते (Repetition indicates the end of the chapter).

2. 'There is this verse about it :

“He who sees this does not see death nor illness nor any sorrow. He who sees this sees all things and obtains all things in all ways.”

‘He is one, becomes threefold, fivefold, sevenfold, and also ninefold. Then again he is called the elevenfold, also a hundred-and-tenfold and also a thousand-and-twentyfold.

‘When nourishment is pure, reflection and higher understanding¹ become pure. When reflection and higher understanding are pure, memory becomes strong. When memory



becomes strong, there is release from all the knots of the heart. The revered Sanatkumāra showed to Nārada, after his impurities had been washed off,² the further shore of darkness. People call Sanatkumāra as Skanda³—yea, they call him Skanda.'

[¹ Reflection and higher understanding were prescribed for the attainment of the highest truth. These are to be supplemented by another important condition which is indispensable for the proper attainment of illumination sought by the aspirant. A clean mirror alone can reflect the face perfectly. Sattva-suddhi or purity of the internal organ is the essential condition that needs to be fulfilled before one attains to unbroken remembrance of Bhūman and the destruction of bondages in the shape of impressions and thoughts of past experiences extending over several lives and rising from ignorance. This is achieved by the purification of mind. The term āhāras'uddhi is interpreted by S'rī Rāmānuja as lawful acquisition of food and taking it in pure condition under religious rule. S'rī S'aṅkara, however, explains the term stressing the psychological and ethical import of it. Whatever is gathered in through perception or imagination is food for the mind according to him. Purity of mind depends on the capacity to receive only proper impressions. Such a mind alone can be pure as the capacity to comprehend objects without being influenced by one's own wishes,



dislikes, and delusions. A truly philosophical mind will always be at pains to know the object as it is and not as one may find it through the distorting medium of likes, dislikes and delusions.

² Kaṣāya is the infusion of a plant or bark often used for colouring cloth. Mind is like a cloth dyed in craving, hatred and other evils. Purification of mind is a process like bleaching a stained cloth. Nārada became stainless and pure through the instruction of his divine preceptor.

³ The name Skandā lexicographically means a learned person, or Kārtikeya, the son of Śiva. Some scholars try to identify Sanatkumāra with Kārtikeya and find the earliest reference to Kārtikeya here. It is difficult to solve the question. Perhaps one has to accept the sense of a learned person or one who helps another to leap over the ocean of Samsāra and consider the term as an epithet of Sanatkumāra as a teacher par excellence.]



CSL

CHAPTER EIGHT

SECTION ONE

ॐ । अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं
वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाव
विजिज्ञासितव्यमिति ॥ १ ॥

ॐ Om. अथ Now अस्मिन् ब्रह्मपुरे in this city of
Brahman यत् which इदम् this दहरम् small पुण्डरीकम् (in
the shape of) a lotus वेश्म (there is) a mansion ; अस्मिन्
in it दहरः small अन्तराकाशः (is Brahman called) inner
Ākāś'a. यत् what तस्मिन् अन्तः (is) within that तत् that
अन्वेष्टव्यम् should be sought ; तत् that वाव indeed
विजिज्ञासितव्यम् one should desire to understand इति.

1. Om. Now,¹ in this city of Brahman, there
is a mansion in the shape of a small lotus ; in
it is a small inner Ākāś'a.² What is within
that, that should be sought ; that, indeed, one
should desire to understand.

[¹ The purpose of this chapter is thus indicated by
Śrī Saṅkarācārya : The highest end sought by a
religious aspirant is liberation. Liberation becomes
a possibility only when one realizes the highest truth
described in the foregone sections as Sat, Ātman,



Bhūman and Brahman. Only aspirants of the highest calibre who have achieved the highest grade of purity, concentration, and discipline are capable of realizing that absolute principle which is non-dual, all-penetrating, all-inclusive, subtle and greater than everything else. But the scripture is not meant only for exceptional natures. Lesser aspirants must also find in it a way for them. This is possible by meditation and worship done in the heart by making the absolute in its relative form the object of contemplation and by the practice of disciplinary virtues like Brahmacharya. These aspects of spiritual endeavour are described in the last chapter.

Brahman is named Ākāśa (8. 14. 1) and is stated to be supported in Itself (7. 24. 1). The common characteristics of subtlety, incorporeality and all-pervasiveness are characteristics that are common to Ākāśa and Brahman. Hence the latter is called by the former name. If Brahman is worshipped as qualified in the ensuing passages in one's heart, one will be able to realize Brahman. The worshipper who takes up this practice must have dispassion for external pleasures, and vowed to the practice of continence and truthfulness. The lotus of the heart is the place where Brahman manifests Itself. Residing here as Jīva, Brahman manifests the universe of name and form. Functioning thus from the heart, Brahman may appear small and limited but in reality It is always the same limitless and eternal in Its own nature (cf. Br. Sū. 1. 3. 14).]



तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेदम्
दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं
यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥ २ ॥

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे
अस्मिन्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च
सूर्याचन्द्रमसाबुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च
नास्ति सर्वं तदस्मिन्समाहितमिति ॥ ३ ॥

तम् To him (teacher) चेत् if ब्रूयुः (the disciples) should say— अस्मिन् ब्रह्मपुरे in this city of Brahman यत् which इदम् this दहरम् small पुण्डरीकम् (in the shape of) a lotus वेदम् is a mansion, अस्मिन् within that दहरः small अन्तराकाशः the inner Ākāśa; अत्र there तत् that किम् what is it विद्यते lies, यत् which अन्वेष्टव्यम् should be sought यत् which वाव indeed विजिज्ञासितव्यम् one should desire to understand इति; सः he ब्रूयात् should say (in reply):

अयम् This आकाशः Ākāśa वै indeed यावान् as large as, एषः that अन्तर्हृदये in the heart आकाशः Ākāśa तावान् so large (is). उभे both द्यावापृथिवी heaven and earth अस्मिन् अन्तः within it एव indeed समाहिते are contained; अग्निः च fire वायुः च and air उभौ both, सूर्याचन्द्रमसौ the sun and the moon उभौ both, विद्युत् lightning नक्षत्राणि (and) the stars. इह in this world अस्य of him यत् च whatever अस्ति there is, यत् च and whatever न not अस्ति is,



तत् that सर्वम् all अस्मिन् within it समाहितम् is contained
इति.

2-3. If the disciples should say to him, 'In this city of Brahman in that which is a small mansion in the shape of a lotus and in the small inner Ākāśa within—what is it that lies there which should be sought, which one should desire to understand?—he should say in reply, 'As large indeed as is this Ākāśa, so large is that Ākāśa in the heart. Within it, indeed, are contained both heaven and earth, both fire and air, both the sun and the moon, lightning and the stars. Whatever there is of him in this world and whatever is not, all that is contained within it.'¹

[¹The teaching here is given in the form of a conversation between the preceptor and the disciple. When the teacher perceives that the disciple has not been able to comprehend the Ākāśa in the heart as Brahman, he instructs thus. Brahman is described as the ether in the heart not because It is actually limited and small, but because It is conceived as limited by the internal organs associated with the lotus of the heart. Brahman is unique. One can comprehend It only through some apt illustration and Ākāśa serves this purpose closest. For this reason Brahman is equated with ether. When the mind becomes pure, Brahman is realized and when



the senses are withdrawn, the aspirant realizes Brahman in his heart.]

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं
सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति
प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥ ४ ॥

तम् To him चेत् if ब्रूयुः (they) should say—अस्मिन् ब्रह्मपुरे in this city of Brahman इदम् सर्वम् all this (universe) समाहितम् is contained, चेत् if सर्वाणि च भूतानि all beings, सर्वे च कामाः and all desires, [तर्हि then] यदा when एतत् it (body) जरा old age, decrepitude आप्नोति वा overtakes, प्रध्वंसते वा or (when it) perishes ततः of it किम् what अवशिष्यते is left इति.

4. If they should say to him, 'If in this city of Brahman is contained all this, all beings and all desires, then what is left of it when old age overtakes it or when it perishes?'

[¹ The disciples doubt thus: If all creatures and everything else including all desires are based in the city of Brahman, which according to them is the body liable to decay and destruction, what can survive the body's end? When the container is destroyed, the content cannot remain intact.]

स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत
एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिता एष आत्मापह-



तथाप्या विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः
सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति
यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं
क्षेत्रभागं तं तमेवोपजीवन्ति ॥ ५ ॥

सः He (teacher) ब्रूयात् should say—अस्य of this (the body) जरया with the aging एतत् it (the Brahman called inner Ākāśa) न जीर्यति does not age, अस्य of this वधेन by the killing न हन्यते it is not killed. एतत् this (Ākāśa) सत्यम् real ब्रह्मपुरम् is the city of Brahman, अस्मिन् in it कामाः the desires समाहिताः are contained. एषः this (Ākāśa) आत्मा is the Ātman, self अपहतपाप्मा free from evil विजरः free from old age विमृत्युः free from death विशोकः free from sorrow, grief विजिघत्सः free from hunger अपिपासः free from thirst सत्यकामः whose desire is of the truth सत्यसङ्कल्पः whose will is of the truth. इह in this world यथा हि एव just as प्रजाः the subjects यथानुशासनम् as they are commanded अन्वा-विशन्ति follow, यम् यम् (and) whatever अन्तम् province, object यम् जनपदम् be it a country यम् क्षेत्रभागम् or a part of a field अभिकामाः भवन्ति they desire तेम् तम् एव on that उपजीवन्ति they live.

5. He should say, 'It (the Brahman called inner Ākāśa) does not age with the aging of the body, it is not killed by the killing of this. This (Ākāśa) is the real city of Brahman, in it are



contained the desires. This is the Ātman, free from evil, free from old age, free from death, free from sorrow, free from hunger, free from thirst, whose desire is of the truth, whose resolve is of the truth.¹ Just as in this world, the subjects follow as they are commanded and whatever province they desire, be it a country or a part of a field, on that they live.²

[¹ To remove the miscomprehension of the disciples, as expressed in their doubt stated above, the teacher says that the decay of the body does not affect the ether in the heart which is Brahman and on which everything else rests. The body cannot be really Brahmapura because it is ephemeral. When ordinary ether in the heart is not touched by the affections of the body, with greater force must remain Brahman or Ātman, far subtler than ether, untouched by the defects of the body and the senses. The Ātman indicated by the ether in the heart is the real Brahmapura. The body is called Brahmapura only by association, for it is unreal, being nothing more than name and form. Only when one considers the lower order of reality, in which the body is taken to be the root wherefrom to seek the shoot which is Brahman, one calls the body Brahmapura. The teacher here enjoins on the disciples Daharopāsanā or the meditation of one's Self as the Reality dwelling in the heart. This implies complete detachment from objects of the external world which



create cravings, and concentration on the Self within having the attributes described here. These attributes are transcendence of merit and demerit and the rest.

² If a seeker of liberation does not, with the help of the preceptor and the scriptures, know the Ātman as characterized here, he is a loser. Those who wish to enjoy any property in this world according to their pleasure will have to sell their freedom to an overlord for procuring the land which they seek to enjoy. So also he who desires to enjoy the fruits of merit cannot have the freedom which belongs to Self-realization or Ātmasākṣātkāra.]

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो
लोकः क्षीयते तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च
सत्यान् कामांस्तेषां सर्वेषु लोकेष्वकामचारो भवत्यथ
य इहात्मानमनुविद्य व्रजन्त्येतांश्च सत्यान्कामांस्तेषां
सर्वेषु लोकेषु कामचारो भवति ॥ ६ ॥ इति प्रथमः
खण्डः ॥ १ ॥

तत् यथा Just as इह here on earth कर्मजितः which is earned by work लोकः the world क्षीयते perishes एवम् एव even so अमुत्र there in the other world पुण्यजितः which is earned by righteous deeds लोकः the world क्षीयते perishes. तत् so इह from here ये (those) who आत्मानम् the Ātman एतान् these सत्यान् true कामान् desires च and



अननुविद्य without having understood व्रजन्ति depart, तेषाम् for them सर्वेषु लोकेषु in all the worlds अकामचारः भवति there is no freedom to act as they wish. अथ but ये (those) who इह from here आत्मानम् the Ātman एतान् these सत्यान् true कामान् desires च and अनुविद्य having understood व्रजन्ति depart, तेषाम् for them सर्वेषु लोकेषु in all the worlds कामचारः भवति there is freedom to act as they wish.

6. 'Just as here on earth the world which is earned by work perishes, even so there in the other world the world which is earned by righteous deeds perishes. So those who depart from here without having understood the Ātman and these true desires, for them there is no freedom to act as they wish in all the worlds. But those who depart from here, having understood the Ātman and these true desires, for them there is freedom to act as they wish in all the worlds.'¹

[¹ It is stated in this passage that one whose enjoyment depends on external causes cannot have any assurance about its permanence. Just as in this world the pleasures of those who acquire them by service of a master, come to an end on being dismissed by him, so also the enjoyments, expected in the other worlds through the performance of sacrificial rites here, find their end. The true purpose



of the passage is to stress the need of realizing one's own real nature as Bhūmā-Brahman during his life on earth with the aid of a preceptor and scriptures, for such a one alone is ever free and he finds complete fulfilment of all desires. Others are still bound by forces outside themselves just like the servile subjects of a ruler.]

SECTION TWO

स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः
समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥ १ ॥

सः He (the aforesaid seer of the Ātman) यदि if पितृलोककामः desirous of the world of fathers (i.e. the fathers of the previous births) भवति becomes, अस्य his सङ्कल्पात् एव by mere will पितरः fathers समुत्तिष्ठन्ति arise, come up (to him). तेन पितृलोकेन of that world of fathers सम्पन्नः possessed महीयते (he) feels happy and exalted.

1. If he becomes desirous of the world of fathers,¹ by his mere will, fathers arise. Possessed of that world of fathers he feels happy and exalted.

[¹ It is now explained how the man (who departs after realizing in his heart the Ātman and the true desires subsisting therein) is free to do what he



wishes. The fathers themselves are here spoken of as the 'worlds' because being the source of happiness, they are objects of experience. As the knower's will is infallible, out of his mere will, fathers arise and become connected with him. It is to be noted that only the fathers and others who were the source of much happiness in the past lives are desired, for it is not right that a knower of a pure nature should have any longing for union with those relatives who were the source of suffering and pain.]

अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य
मातरः समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥२॥

अथ And मातृलोककामः desirous of the world of mothers
मातरः mothers. (Rest as above.)

2. And if he becomes desirous of the world of mothers, by his mere will, mothers arise. Possessed of that world of mothers he feels happy and exalted.

अथ यदि भ्रातृलोककामो भवति सङ्कल्पादेवास्य
भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो
महीयते ॥ ३ ॥

भ्रातृलोककामः Desirous of the world of brothers
भ्रातरः brothers. (Rest as above.)



3. And if he becomes desirous of the world of brothers, by his mere will, brothers arise. Possessed of that world of brothers he feels happy and exalted.

अथ यदि स्वसृलोककामो भवति सङ्कल्पादेवास्य
स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो
महीयते ॥ ४ ॥

स्वसृलोककामः Desirous of the world of sisters स्वसारः sisters. (Rest as above.)

4. And if he becomes desirous of the world of sisters, by his mere will, sisters arise. Possessed of that world of sisters he feels happy and exalted.

अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य
सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो
महीयते ॥ ५ ॥

सखिलोककामः Desirous of the world of friends सखायः friends. (Rest as above.)

5. And if he becomes desirous of the world of friends, by his mere will, friends arise. Possessed of that world of friends he feels happy and exalted.

अथ यदि गन्धमाल्यलोककामो भवति सङ्कल्पादे-
वास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन सम्पन्नो
महीयते ॥ ६ ॥

गन्ध-माल्य-लोक-कामः Desirous of the world of perfumes
and garlands गन्धमाल्ये perfumes and garlands. (Rest as
above.)

6. And if he becomes desirous of the
world of perfumes and garlands, by his mere
will, perfumes and garlands arise. Possessed
of that world of perfumes and garlands he feels
happy and exalted.

अथ यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्न-
पाने समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥ ७ ॥

अन्न-पान-लोक-कामः Desirous of the world of food and
drink अन्न-पाने food and drink. (Rest as above.)

7. And if he becomes desirous of the world
of food and drink, by his mere will, food and
drink arise. Possessed of that world of food
and drink, he feels happy and exalted.

अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य
गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो
महीयते ॥ ८ ॥



गीत-वादित्र-लोक-कामः Desirous of the world of song and music गीत-वादित्रे song and music. (Rest as above.)

8. And if he becomes desirous of the world of song and music, by his mere will, song and music arise. Possessed of that world of song and music he feels happy and exalted.

अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते ॥९॥

स्त्रीलोककामः Desirous of the world of women स्त्रियः women. (Rest as above.)

9. And if he becomes desirous of the world of women, by his mere will, women arise. Possessed of that world of women he feels happy and exalted.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते ॥ १० ॥
इति द्वितीयः खण्डः ॥ २ ॥

यम् यम् Whatever अन्तम् province अभिकामः भवति he is attached to, यम् (and) whatever कामम् desirable object कामयते (he) desires, अस्य his सङ्कल्पात् एव by mere will सः that, they समुत्तिष्ठति arise. तेन सम्पन्नः possessed of that महीयते he feels happy and exalted.



10. Whatever province he is attached to and whatever desirable objects he desires, by his mere will, they arise. Possessed of that he feels happy and exalted.

SECTION THREE

त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां
सतामनृतपिधानं यो यो ह्यस्येतः प्रैति न तमिह
दर्शनाय लभते ॥ १ ॥

ते इमे These same सत्याः true कामाः are the desires अनृत-अपिधानाः covered by the untrue. सताम् तेषाम् सत्यानाम् although they (the desires) are true अनृतम् the untrue अपिधानम् (they are) covered by. अस्य of one's (people) यः यः whosoever हि for इतः from here प्रैति departs, इह in this world तम् him दर्शनाय to see न लभते (one) does not get back.

1. These same are the true desires covered by the untrue. Although the desires are true, they are covered by the untrue.¹ For whosoever of one's people departs from here in this world one does not get him back to see.

[¹To encourage the disciple to achieve the contemplation of the Ātman as described above, the preceptor, out of compassion, said that it is a great pity

that these true desires though subsisting in the Ātman and quite capable of being fulfilled are hidden by the untrue. The longing for external objects and relatives and the consequent freedom of action are untrue because they originate due to false knowledge ; and it thus acts like a covering.]

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न
 लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा
 अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा
 उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा
 अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि
 प्रत्यूढाः ॥ २ ॥

अथ But अस्य of his (people) ये च those जीवाः whether they are alive इह here ये those च and प्रेताः are dead यत् whatever च and अन्यत् else इच्छन् one desires न लभते (but) does not get ; अत्र there गत्वा by going तत् that सर्वम् all विन्दते (one) finds ; अत्र here, indeed हि for अस्य of his एते these सत्याः true कामाः desires अनृतापिधानाः covered by the untrue. तत् यथा just as अक्षेत्रज्ञाः people who do not know the field उपरि-उपरि सञ्चरन्तः walk over again and again अपि though निहितम् hidden underground हिरण्यनिधिम् the treasure of gold न विन्देयुः (but) do not find (it), एवम् एव even so इमाः these सर्वाः all प्रजाः creatures (here) अहः अहः daily एतत् this ब्रह्मलोकम् into the Brahman-world (i.e. Brahman in the shape



of the world) गच्छन्त्यः (though they) go न विन्दन्ति (yet) do not find (it); अनृतेन by the untrue हि for प्रत्यूहाः (they) are carried away.

2. But those of his people, whether they are alive or dead and whatever else one desires but does not get, all that one finds by going there (into the Ātman, the Ākāśa in the heart); for here, indeed, are those true desires of his covered by the untrue. Just as, though people who do not know the field walk again and again over the treasure of gold hidden underground, but do not find it, even so all these creatures here, though they go daily into the Brahman-world, yet do not find it, for they are carried away by the untrue.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्ययमिति
तस्माद्दृद्यमहरहर्वा एवविस्वर्गं लोकमेति ॥ ३ ॥

सः एषः This आत्मा Ātman वै verily हृदि in the heart [वर्तते is]. तस्य its एतत् एव this is निरुक्तम् etymological explanation—हृदि in the heart अयम् this (Ātman) (is) इति, तस्मात् hence हृत्-अयम् it is the heart. एवम्-वित् he who knows thus अहः अहः daily वै indeed स्वर्गम् लोकम् into the heavenly world (Brahman) एति goes.

3. This Ātman verily is in the heart. Its etymological explanation is this. This (Ātman)



is in the heart, hence it is the heart.¹ He who knows thus indeed goes daily into the heavenly world.²

[¹ That is, even from the etymological explanation of the word 'hṛdaya', the Ātman is known to abide in one's own heart and one has to realize it there.

² Though all people get into Brahman during deep sleep, there is a difference between a man of knowledge and a man without knowledge. The knower is aware that he has realized Brahman, whereas an ordinary man is not. Similarly, after death, though all are merged in the Ātman, only those who realized, while they were alive, the identity of the Jīva and Brahman do not come back, while others are born again.]

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं
ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति
होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो
नाम सत्यमिति ॥ ४ ॥

अथ Now यः which एषः that सम्प्रसादः serene and happy being अस्मात् शरीरात् out of this body समुत्थाय rising परम् highest ज्योतिः the light उपसम्पद्य reaching स्वेन रूपेण in his own (true) form अभिनिष्पद्यते appears.



एवः this आत्मा is the Ātman इति उवाच ह said (the teacher). एतत् this (Ātman) अमृतम् (is) the immortal अभयम् the fearless. एतत् this ब्रह्म (is) Brahman इति. तस्य एतस्य ब्रह्मणः of this Brahman ह वै verily नाम the name सत्यम् (is) the true इति.

4. Now that serene and happy being,¹ rising out of this body and reaching the highest light, appears in his own true form.² This is the Ātman, said the teacher. This is the immortal, the fearless. This is Brahman. Verily, the name of this Brahman is the True.³

[¹ The Jīva during deep sleep is happy and free from the impurities born of contact with objects. Though this term, serene and happy being, is applicable to all creatures, here the person with knowledge is specially given this appellation.

² This serene being gives up the notion that the body is the Self and reaches the Supreme Self which is of the nature of pure consciousness. Having realized his real nature, he becomes merged in his own true form.

³ This name (Satyam) of Brahman is repeated here for the purpose of commending the method of meditating upon It.]

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति
तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति



यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्ग
लोकमेति ॥ ५ ॥ इति तृतीयः खण्डः ॥ ३ ॥

तानि एतानि These ह वै indeed त्रीणि अक्षराणि are the three syllables—स-ती-यम् sa, tī, yam इति. तत् there यत् what सत् [=स] is sa, तत् that अमृतम् is the immortal; अय and यत् what ति is tī तत् that मर्त्यम् is the mortal; अय and यत् what यम् is yam तेन with it उभे the two यच्छति (one) holds together. यत् because अनेन with it उभे the two यच्छति one holds together, तस्मात् therefore यम् (it is) yam. एवम्-वित् he who knows thus अहः अहः daily वै verily स्वर्गम् लोकम् to the heavenly world एति goes.

5: These are indeed the three syllables, 'sa', 'tī', 'yam'.¹ What is 'sa', that is the immortal, and what is 'tī', that is the mortal, and what is 'yam', with it one holds the two together. Because with it one holds the two together, therefore it is 'yam'. Verily, he who knows thus goes to the heavenly world.²

[¹ Compare Br. 5. 5. 1. The word is sa+t+yam. The 'i' (or ī) in 'tī' (or tī) has been inserted for the purpose of pronunciation.

² Even the name of Brahman has the qualities of immortality and the like and so it may easily be understood how great is Brahman who bears that



name. Therefore Brahman is the object of meditation.]

SECTION FOUR

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय
नैतः सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न
सुकृतं न दुष्कृतः सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा
ह्येष ब्रह्मलोकः ॥ १ ॥

अथ Now यः which आत्मा (this) Ātman सः that सेतुः is the dyke, bridge (Mu. 2. 2. 5); एषाम् लोकानाम् of these worlds असम्भेदाय for the safety विधृतिः the embankment. एतम् सेतुम् this dyke अहोरात्रे the day and the night न तरतः do not cross, जरा न nor old age मृत्युः न nor death शोकः न nor sorrow, सुकृतम् न nor merit दुष्कृतम् न nor demerit. सर्वे all पाप्मानः evils अतः from it निवर्तन्ते turn back; एषः this हि for ब्रह्मलोकः Brahman-world अपहत-पाप्मा is free from evil.

1. Now,¹ this Ātman is the dyke, the embankment for the safety of these worlds. This dyke, neither the day nor the night crosses, nor old age nor death nor sorrow, nor merit nor demerit. All evils turn back from it, for this Brahman-world is free from evil.²

[¹ Now the serene and happy being described above is again being extolled, through its form as being endowed with many qualities, told and untold, for the purpose of linking it up with the practice of Brahmacharya.

² The entire universe is held back, as by a dyke, by this Self which thus serves as an active agent. This Self is not circumscribed by time, which determines all that is born, nor is it affected by merit and demerit for all these are its products.]

तस्माद्वा एतं सेतुं तीर्त्वान्धः सन्ननन्धो भवति
 विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति
 तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते
 सकृद्विभातो ह्येष ब्रह्मलोकः ॥ २ ॥

तस्मात् Therefore वै verily एतम् सेतुम् this dyke तीर्त्वा on reaching अन्धः सन् if one was blind अनन्धः भवति (he) ceases to be blind, विद्धः सन् if wounded अविद्धः भवति (he) ceases to be wounded, उपतापी सन् if afflicted अनुपतापी भवति (he) ceases to be afflicted. तस्मात् therefore वै verily एतम् सेतुम् this dyke तीर्त्वा on reaching नक्तम् night अपि even अहः day एव verily अभिनिष्पद्यते becomes, एषः this हि for ब्रह्मलोकः Brahman-world सकृत् ever विभातः एव is illumined.

2. Therefore,¹ verily, on reaching this dyke, if one was blind he ceases to be blind; if



wounded, he ceases to be wounded ; if afflicted, he ceases to be afflicted. Therefore,² verily, on reaching this dyke, even night becomes day, for this Brahman-world is ever illumined.

[¹ Because blindness and other disabilities are the effects of sin and they occur only to one with a body and never to one who has no body.

² Because there is no night and day at this dyke. For the man of knowledge, everything becomes day, which is of the form of the light of consciousness.]

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष
ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥ ३ ॥
इति चतुर्थः खण्डः ॥ ४ ॥

तत् But वे (those) who एव only ब्रह्मचर्येण through celibacy, Brahmacharya free from lust एतत् this ब्रह्मलोकम् Brahman-world अनुविन्दन्ति attain according to the instruction (of the teacher and the scriptures), know as their self, एषः this ब्रह्मलोकः Brahman-world तेषाम् एव belongs to them, तेषाम् for them सर्वेषु लोकेषु in all the worlds कामचारः freedom to act as they wish भवति there is.

3. But only those who attain according to the instruction this Brahman-world through Brahmacharya, to them belongs this Brahman-world. For them there is freedom to act as they wish in all the worlds.¹

[Celibacy and similar modes of discipline, known compendiously as Brahmacharya, are pointed out as the highest means of success for the seekers of Brahman.]

SECTION FIVE

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥ १ ॥

अथ Now यत् what यज्ञः इति 'sacrifice' आचक्षते (people) call तत् that ब्रह्मचर्यम् is Brahmacharya एव really, यः ज्ञाता the knower हि for तम् that (world), Him ब्रह्मचर्येण by means of Brahmacharya एव only विन्दते does attain. अथ And यत् what इष्टम् इति 'worship', what has been sacrificed आचक्षते (people) call, तत् that ब्रह्मचर्यम् is Brahmacharya एव really, ब्रह्मचर्येण with Brahmacharya एव only हि for इष्ट्वा by worshipping आत्मानम् the Ātman अनुविन्दते does one attain (according to the instruction).

1. Now,¹ what people call sacrifice is really Brahmacharya,² for only by means of Brahmacharya does the knower attain that world. And what people call worship (Iṣṭa) is really Brahmacharya,³ for only by worshipping with Brahmacharya does one attain the Ātman.⁴



[¹ For the realization of Ātman that has been eulogized as possessing the qualities of the dyke and the like, Brahmācārya is being laid down as a means subsidiary to knowledge, which alone is the direct means to it. In order to create faith in this Brahmācārya, it is being praised as sacrifice and the like.

² The result that follows from the sacrifice is obtained by celibacy also. In fact, the realization of Brahman can be obtained through sacrifice and purification of mind, only by one who is equipped with Brahmācārya. Hence sacrifice is Brahmācārya. It is so also because of the presence of the syllables 'ya' and 'jña' in both 'yaḥ jñātā' and 'yajña'.

³ Brahmācārya is here called Iṣṭa because through it one worships the Supreme or one develops a longing for the attainment of Ātman and realizes Him. These two senses of worship and longing are related to the word Iṣṭa as that word may be derived from the root 'yaj' to worship or 'iṣ' to long for. Brahmācārya being a condition for the aspiration towards Brahman, exactly corresponding to the Yajña prescribed for the attainment of God, both are here equated.]

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण
हेव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते
ब्रह्मचर्यमेव तद्ब्रह्मचर्येण हेवात्मानमनुविद्य गनुते ॥ २ ॥



अथ Now यत् what सत्त्रायणम् इति 'the sacrificial session' आचक्षते (people) call तत् that ब्रह्मचर्यम् is Brahmacharya एव really, ब्रह्मचर्येण by means of Brahmacharya एव only हि for सतः from Being आत्मनः one's own त्राणम् salvation विन्दते does one obtain. अथ and यत् what मौनम् इति 'the vow of silence' आचक्षते (people) call तत् that ब्रह्मचर्यम् is Brahmacharya एव really, ब्रह्मचर्येण through Brahmacharya एव only हि for आत्मानम् the Ātman अनुविद्य does one understand (according to the instruction) and then मनुते meditates.

2. Now, what people call the sacrificial session is really Brahmacharya, for only by means of Brahmacharya does one obtain one's salvation from Being. And what people call the vow of silence is really Brahmacharya for only through Brahmacharya does one understand the Ātman and then meditate.¹

[¹ The similarity between 'sat trāyaṇam' and 'sataḥ trāṇam' suggests their identity. So also 'mauna' and 'manute' are derived from the same root 'man'.]

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेव
ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्याय-
नमित्याचक्षते ब्रह्मचर्यमेव तत्तदरश्च ह वै प्यश्चार्णवौ
ब्रह्मलोके तृतीयस्यामितो दिवि तदैरम्मदीयं सरस्त-



दश्वत्थः सोमसवनस्तदपराजिता पूर्वह्यणः प्रभुविमितम्
हिरण्यम् ॥ ३ ॥

अथ Now यत् what अनाशकायनम् इति 'a course of fasting', indestructible आचक्षते (people) call तत् that ब्रह्मचर्यम् is Brahmacharya एव really, यम् which हि for ब्रह्मचर्येण by means of Brahmacharya अनुविन्दते one attains (according to instruction) एषः this आत्मा Ātman न नश्यति never perishes, अथ And यत् what अरण्यायनम् इति 'the life of a hermit', path of Ara and Nya आचक्षते (people) call तत् that ब्रह्मचर्यम् is Brahmacharya एव really, तत् for ब्रह्मलोके in the Brahman-world इतः from here तृतीयस्याम् दिवि in the third heaven अरुच Ara इ वै verily ण्यः च and Nya अर्णवौ are the two oceans, तत् (and) therein ऐरम्मदीयम् Airammadiya (with exhilarating gruel), सरः is the lake तत् (and) there सोमसवनः showering Soma (nectar) अश्वत्थः is the (banian) tree, तत् there ब्रह्मणः of Brahmā (Hiranyagarbha) अपराजिता Aparājitā (unconquered) पुरः is the city, प्रभु-विमितम् specially built by the Lord हिरण्यम् golden [मण्डपम् च अस्ति and there is the hall].

3. Now, what people call a course of fasting is really Brahmacharya, for this Ātman never perishes which one attains by means of Brahmacharya. And what people call the life of a hermit is really Brahmacharya, for verily



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Ara and Nya are the two oceans in the Brahman-world¹ in the third heaven from here and therein is the lake Airammadiya, and there is the tree showering Soma, there is the Aparājītā (unconquered) city of Brahmā, and there is the golden hall specially built by the Lord.

[¹ Here 'anās'akāyanam' (a course of fasting) is similar to 'anās'aka-ayanam' (not perished). 'Araṇyāyana' (life of a hermit) is similar to the path of the two oceans Ara and Nya.

This section strongly recommends Brahmacharya as the highest auxiliary to knowledge, and eulogizes it as being identical with some of the best means for the realization of Brahman—e.g., being knowledge, it is called sacrifice; being worship, it is called Iṣṭa; being the salvation obtained from Being, it is Sattrāyana; being meditation, it is Mauna, being imperishable, it is Anās'akāyana, passing through the two oceans Ara and Nya, it is Aranyāyana and so forth. This identity has been established by ingenious etymological explanations as shown above.]

तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानु-
विन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु
कामचारो भवति ॥ ४ ॥ इति पञ्चमः खण्डः ॥ ५ ॥



तत् Therefore ये (those) who एव only ब्रह्मलोके in the Brahman-world अरम् च Ara ग्यम् च and Nya एतौ these अर्णवौ two oceans ब्रह्मचर्येण by means of Brahmacharya अनुविन्दन्ति attain (according to the instruction), तेषाम् to them belongs एव only एषः this ब्रह्मलोकः Brahman-world, सर्वेषु लोकेषु in all the worlds तेषाम् for them कामचारः freedom to act as they wish भवति there is.

4. Therefore only those who attain the two oceans, Ara and Nya, in the Brahman-world by means of Brahmacharya, only to them belongs this Brahman-world and for them there is freedom to act as they wish in all the worlds.¹

[¹ The description of Brahmaloaka and the objects of true desires stated as available there are to be considered to belong to a different order, the mental one as distinguished from the physical. An individual soul moving in this region is endowed with a spiritual body and so it is not possible to suppose that in that condition he has relation with father, mother, wife and children, who belong to this world. So these relatives also must belong to the corresponding order to which the departed spirit belongs. In that mental order both have equal validity. If such a mental order is denied, one may be forced by the same logic to deny this physical world also, which is a projection of the will of that existent Being. There is a mutual relation between the



mental and the physical worlds, like that of the seed and the tree. The mind which has gathered impressions from its waking experience gains the power to create a mental world and conversely the knowledge gained through waking experience is modified by the impressions latent in the mind. Consequently, we are forced to accept the unreality of the waking experience in relation to the state of sleep in which mental impressions alone exist even as we deny the reality of the dreaming world compared with the waking experience. Both these worlds, the physical and the mental, have equal validity in their respective spheres. Viewed from the standpoint of the sublatale reality there is not a second entity which enters into any relation or comparison. When the objects in the realm of the mental as well as the physical world appear in the shape of individual objects, as something distinct from their ground, which is Reality, then both of them are illusory, both are unreal. The validity of the dream-world being thus established as having pragmatic value, we may easily see that the objects of enjoyment in Brahmaloḥa possess a greater degree of validity, insofar as they are the result of the wishes of a pure mind. These objects therefore cannot have the impurity associated with worldly enjoyments. These objects are true in the same sense in which we may take a serpent to be true, which is illusorily conceived on our seeing a curved piece of rope in dim light.]



SECTION SIX

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणि-
न्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ
वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष
लोहितः ॥ १ ॥

अथ Now याः which एताः these हृदयस्य belong to the heart नाड्यः arteries (channels), ताः they पिङ्गलस्य अणिन्नः of a fine substance which is reddish-brown [रसेन पूर्णाः filled with the juice] तिष्ठन्ति exist; शुक्लस्य (of the) white नीलस्य blue पीतस्य yellow लोहितस्य (and) red इति. असौ yonder आदित्यः the sun वै indeed पिङ्गलः is reddish-brown, एषः he शुक्लः is white, एषः he नीलः is blue, एषः he पीतः is yellow, एषः he लोहितः is red.

1. Now,¹ these arteries which belong to the heart exist filled with the juice of a fine substance which is reddish-brown, white, blue, yellow and red. The yonder sun indeed is reddish-brown, he is white, he is blue, he is yellow, he is red.²

[¹ It is now explained how one goes out at death through the artery in the head, if he is equipped with Brahmacharya and other spiritual practices, and is free from all longings for all external objects, and



if he worships Brahman located in the lotus of the heart, as described above.

² When the heat of the sun in the bile passes through a process of heating in the human body and gets mixed up with a small quantity of phlegm, it becomes reddish-brown in colour and is called bile. The same rays of the sun called the bile becomes blue when the element of wind predominates; white, when phlegm predominates; yellow, when there is an equal quantity of phlegm; red, when there is an excess of blood. According to the text these substances are so because of their connection with the sun—the heat from the sun enters the arteries and assumes these colours, for the sun has all these colours.]

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं
चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ
गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु
नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये
सृप्ताः ॥ २ ॥

तत् यथा Just as महापथः a highway आततः extend-
ing इमम् च this अमुम् च as well as that उभौ ग्रामौ
the two villages गच्छति goes, runs, एवम् एव even so
आदित्यस्य of the sun एताः these रश्मयः rays इमम् च this
अमुम् च as well as that उभौ लोकौ to both the worlds



गच्छन्ति go, ताः they अमुष्मात् आदित्यात् out of the yonder sun प्रतायन्ते spread, आसु नाडीषु into these arteries सृष्टाः (and) enter; ते they आभ्यः नाडीभ्यः out of these arteries प्रतायन्ते spread, अमुष्मिन् आदित्ये into the yonder sun सृष्टाः (and) enter.

2. Just as¹ an extending highway runs between two villages, this as well as that, even so the rays of the sun go to both these worlds, this as well as that. They spread out of the yonder sun and enter into these arteries. Out of these arteries they spread and enter into the yonder sun.

[¹ It is now being narrated how the light of the sun, entering into the artery takes various colours. The word 'rasmi' is used in both masculine and feminine genders.]

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजाना-
त्यासु तदा नाडीषु सृष्टो भवति तं न कश्चन पाप्मा
स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥ ३ ॥

तत् Therefore यत्र when एतत् thus समस्तः composed
सुप्तः (one) is sound asleep सम्प्रसन्नः serene, स्वप्नम् dream
न no विजानाति (so that he) knows, तदा then आसु नाडीषु
into these arteries सृष्टः भवति he enters. तम् him न कः
चन पाप्मा no evil स्पृशति touches, तदा then हि for तेजसा
with the light (of the sun) सम्पन्नः filled भवति (he) is.

3. Therefore when one is thus sound asleep, composed, serene¹ so that he knows no dreams, then he enters into (the Ākāśa of the heart through) these arteries.² Then no evil touches him³ for then he is filled with the light of the sun.

[¹ During deep sleep the functioning of all the organs is withdrawn and hence, there being none of the impurities due to the contact of external objects, he is composed (cf. Br. 1. 4. 7). And he is serene because he is free from the exhaustion common to the waking and dream states (cf. Br. 4. 3. 19, Ch. 6. 8. 2).

² The arteries are not the place of deep sleep, for there is no cessation of dream-cognition except when one has reached the true Being.

³ That is, the pleasure and pain of the waking state do not touch him for these are experienced only when the Self is circumscribed by the body and the senses. But there can be no such experience for one who has reached the state of Pure Being. But as the seeds of man's ignorance, desire and the residue of the results of action to be experienced in the present body have not been quite burnt up, the Jīva comes down from the high state.]

अथ यत्रैतद्वलिमानं नीतो भवति तत्रभित आसीना
 आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरी-
 रादनुत्क्रान्तो भवति तावज्जानाति ॥ ४ ॥



अथ Now यत्र when एतत् thus अवलिमानम् to a weakened condition नीतः one is reduced अभितः around आसीनाः those who sit तम् him आहुः say—माम् me जानासि do you know, माम् me जानासि do you know इति. सः he यावत् as long as अस्मात् शरीरात् from this body अनुत्क्रान्तः भवति has not departed, तावत् so long जानाति (he) knows (them).

4. Now, when one is thus reduced to a weakened condition, those who sit around him say, 'Do you know me? Do you know me?' As long as he has not departed from this body, so long he knows them.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभि-
रूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स
यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं
विदुषां प्रपदनं निरोधोऽविदुषाम् ॥ ५ ॥

अथ But यत्र when एतत् thus अस्मात् शरीरात् from this body उत्क्रामति (he) departs अथ then [सः he] एतैः एव रश्मिभिः through these very rays ऊर्ध्वम् upwards आक्रमते proceeds; सः he (if a knower) ओम् Om इति (meditating on) उत् ह वा मीयते surely goes up वा or (does not go up if he is not a knower). सः he मनः the mind यावत् as long as क्षिप्येत् takes to travel (from one thing to another) तावत् in that (short) time आदित्यम् to the sun गच्छति he goes. एतत् that वै indeed लोकद्वारम् खलु



is the door to the world (of Brahman), विदुषाम् for the knowers प्रपदनम् an entrance, अविदुषाम् for the ignorant निरोधः a shutting out.

5. But when he thus departs from this body, then he proceeds upwards through these very rays, (if a knower) he surely goes up meditating on Om or (does not go up if he is not a knower). As long as it takes for the mind to travel,¹ in that (short) time, he goes to the sun. That indeed is the door to the world (of Brahman), an entrance for the knowers and a shutting out for the ignorant.

[¹ Or, it may mean 'while his mind is failing'.]

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां
मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विश्व-
ङ्ङन्या उत्क्रमणे भवन्त्युक्रमणे भवन्ति ॥ ६ ॥
इति षष्ठः खण्डः ॥ ६ ॥

तत् About it एषः this श्लोकः (there is) verse—शतम् च a hundred एका च and one हृदयस्य of the heart नाड्यः are the arteries; तासाम् of them एका one मूर्धानम् to the crown of the head अभिनिःसृता leads up, extends. तया through that ऊर्ध्वम् upwards आयन् passing अमृतत्वम् immortality एति (one) attains, अन्याः (while) the other (arteries) विश्वङ् in various other directions



उत्क्रमणे भवन्ति serve for departing (cf. Kaṭha 2. 3. 16).
उत्क्रमणे भवन्ति (Repetition indicates the end of the
section).

6. There is this verse about it :

A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Passing upwards through that, one attains immortality, while the other arteries serve for departing in various other directions—yea, serve for departing.

SECTION SEVEN

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजि-
घत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः
स विजिज्ञासितव्यः स सर्वांश्च लोकानामोति सर्वांश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापति-
रुवाच ॥ १ ॥

यः Which आत्मा the Ātman अपहत-पाप्मा (is) free from evil विजरो: free from old age विमृत्युः free from death विशोकः free from sorrow विजिघत्सः free from hunger अपिपासः free from thirst सत्यकामः whose desire is of the truth (real, irresistible) सत्यसङ्कल्पः whose resolve is of the truth—सः he अन्वेष्टव्यः should be



sought सः विजिज्ञासितव्यः him one should desire to understand, यः who तम् that आत्मानम् Ātman अनुविद्य has found out (from the teachings of the preceptor and the scriptures) and विजानाति (and who) understands, directly realizes, सः he सर्वान् च लोकान् all the worlds सर्वान् च कामान् and all the desires आप्नोति attains —इति thus प्रजापतिः Prajāpati (Brahmā) उवाच ह spoke.

1. The Ātman¹ which is free from evil, free from old age, free from death, free from sorrow, free from hunger and thirst, whose desire is of the truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Ātman attains all the worlds and all the desires. Thus spoke Prajāpati.

[¹ In 8. 3. 4 it has been said that the serene and happy being gives up his identification with the body and appears in his true form. Now arise the questions: Who is this serene and happy being? How does he have the knowledge of the Supreme Self? What is the characteristic of that Self in whose true form he becomes merged? The present section sets out to answer all these questions.]

तद्दोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मान-
मन्विच्छामो यमात्मानमन्विष्य सर्वांश्च लोकानाप्नोति
सर्वांश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज

विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी
 प्रजापतिसकाशमाजग्मतुः ॥ २ ॥

तत् ह This (the words of Prajāpati) उभये both देवासुराः the gods and the demons अनुबुबुधिरे heard ; ते ह and they ऊचुः said—इन्त well तम् that आत्मानम् Ātman अन्विच्छामः let us seek यम् which आत्मानम् Ātman अन्विष्य by seeking सर्वान् च लोकान् all the worlds सर्वान् च कामान् and all the desires आप्नोति (one) attains इति. देवानाम् [मन्ध्ये] from among the gods इन्द्रः Indra ह एव alone अभिप्रवृत्राज went out असुराणाम् from among the demons विरोचनः Virocana (did so). तौ they (both) असंविदानौ without communicating with each other समित्पाणी fuel in hand प्रजापति-सकाशम् into the presence of Prajāpati आजग्मतुः ह came.

2. Both the gods and the demons heard this and said, 'Well, let us seek that Ātman by seeking which one attains all the worlds and all the desires.' Then Indra alone from among the gods went out and so did Virocana from among the demons. Then without communicating with each other, they both came into the presence of Prajāpati, fuel in hand.¹

[¹ It is being pointed out through this story that this knowledge is very dear even to the emperor of the three worlds and that it should be sought with due humility.]

तौ ह द्वात्रिंशत् वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह
प्रजापतिरुवाच किमिच्छन्ताववास्तमिति तौ होचतुर्य
आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सो-
ऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽवेष्टव्यः स
विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च
कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो
वेदयन्ते तमिच्छन्ताववास्तमिति ॥ ३ ॥

तै They द्वात्रिंशत् वर्षाणि for thirty-two years ब्रह्मचर्यम्
the disciplined life of a celibate student of sacred
knowledge ऊषतुः ह lived (there). प्रजापतिः (then)
Prajāpati तौ them उवाच ह asked—किम् what इच्छन्तौ
desiring अवास्तम् (=अवात्तम्) have you been living
इति. तौ they ऊचतुः ह replied—यः . . . आप्नोति (As in 8.
7. 1) इति these भगवतः of your revered self वचः the
words वेदयन्ते are known to be ; तम् that (Ātman)
इच्छन्तौ desiring अवास्तम् (=अवात्स्व) we have been
living इति.

3. For thirty-two years they lived there the
disciplined life of a celibate student of sacred
knowledge. Then Prajāpati asked them, 'Desir-
ing what have you been living?' They replied,
'The Ātman which is free from evil, free from
old age, free from death, free from sorrow, free
from hunger and thirst, whose desire is of the

truth, whose resolve is of the truth, he should be sought, him one should desire to understand. He who has found out and who understands that Ātman attains all the worlds and all the desires—these are known to be the words of your revered self. Desiring that Ātman we have been living.'

[' Though before coming to Prajāpati, Indra and Virocana were in enmity, yet because of their eagerness to learn this knowledge so excellent, they have forgotten it.]

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत
 एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं
 भगवोऽप्सु परिख्यायते यश्चायमादर्शं कतम एष इत्येष
 उ एवेषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥ ४ ॥
 इति सप्तमः खण्डः ॥ ७ ॥

प्रजापतिः Prajāpati तौ to them (both) उवाच ह said—
 अक्षिणि in the eye यः which एषः that पुरुषः the person
 दृश्यते is seen एषः that आत्मा is the Ātman इति उवाच ह
 (he) added—एतत् this अमृतम् is the immortal अभयम्
 the fearless, एतत् this ब्रह्म is Brahman. अथ but भगवः
 revered sir यः who अयम् this अप्सु in water परिख्यायते
 is perceived यः who अयम् this च and आदर्शं in a mirror
 कतमः which of these एषः is he (the Ātman) इति. एषः



उ एव it is he himself एषु सर्वेषु अन्तेषु in all these परिरव्यायते is perceived इति उवाच ह replied (Prajāpati).

4. Prajāpati said to them, 'The person which is seen in the eye is the Ātman.' He added, 'This is the immortal, the fearless. This is Brahman.' 'But, revered sir, he who is perceived in water and he who in a mirror, which of these is the Ātman?' 'It is he himself is perceived in all these', replied Prajāpati.

['He who sees through the eyes and other senses is the seer, and Prajāpati meant him to be the Ātman free from evil (cf. Kena 1. 2). But the pupils mistook this person to be the reflected image in the eye that is seen and not the seer. Thus the true Self is mistaken to be the body or the reflection-self. Prajāpati was right in describing the Ātman thus as inside all, but because the pupils were not yet of pure intellect they misunderstood it.]

SECTION EIGHT

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथ-
स्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह
प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां
भगव आत्मानं पश्याव आ लोमभ्य आ नस्वेभ्यः
प्रतिरूपमिति ॥ १ ॥



उदशरावे In a pan of water आत्मानम् at yourself अवेक्ष्य look and आत्मनः of the Ātman यत् whatever न विजानीथः you do not understand, तत् that मे मे प्रवृत्तम् tell इति. तौ ह (then) they उदशरावे in a pan of water अवेक्षाश्चक्राते looked. प्रजापतिः Prajāpati तौ them उवाच ह asked— किम् what पश्यथः do you see इति. तौ they ऊचतुः ह replied—भगवः revered sir आवाम् we both इदम् सर्वम् एव आत्मानम् the self (the body), entirely as we are आलोकमभ्यः आनखेभ्यः even to the very hairs and nails प्रतिरूपम् the very image पश्यावः see इति.

1. 'Look at yourself in a pan of water and whatever you do not understand of the Ātman, tell me that.' Then they looked in a pan of water. Prajāpati asked them, 'What do you see?'¹ They replied, 'Revered sir, we both see the self entirely as we are, the very image even to the very hairs and nails.'

[¹ As they were quite convinced that the reflection was the Self, they did not ask any question. Prajāpati out of sympathy for their lack of understanding put the further question to clarify their idea.]

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाश्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥ २ ॥

तौ To them प्रजापतिः Prajāpati उवाच ह (then) said—
 साधु-अलङ्कृतौ well adorned सुवसनौ well dressed परिष्कृतौ
 well groomed, cleaned मूत्वा having become उदशरावे
 into the pan of water अवेष्याम् look इति. तौ ह they, too
 साधु-अलङ्कृतौ well adorned सुवसनौ well dressed परिष्कृतौ
 well groomed मूत्वा having become उदशरावे into the
 pan of water अवेष्यान्कृते looked. तौ them प्रजापतिः
 Prajāpati उवाच ह asked—किम् what पश्यथः do you see
 इति.

2. Then Prajāpati said to them, 'Having become well adorned, well dressed and well groomed, look into the pan of water.' They too, having become well adorned, well dressed and well groomed, looked into the pan of water. Then Prajāpati asked them, 'What do you see?'

तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ
 परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ
 परिष्कृतावित्येष आत्मेति होवाचैतद्मृतमभयमेतद्ब्रह्मेति
 तौ ह शान्तहृदयोः प्रवव्रजतुः ॥ ३ ॥

तौ They ऊचतुः ह replied—भगवः revered sir यथा एव
 just as इदम् आनाम् we ourselves साधु-अलङ्कृतौ well
 adorned सुवसनौ well dressed परिष्कृतौ well groomed
 स्वः are, भगवः revered sir एवम् एव even so (are) इमौ
 both these साधु-अलङ्कृतौ well adorned सुवसनौ well



dressed परिष्कृतौ well groomed इति. एषः this आत्मा is the Ātman इति उवाच ह said (he), एतत् this अमृतम् is the immortal अभयम् the fearless, एतत् this ब्रह्म is Brahman इति. तौ they both शान्तहृदयौ satisfied in their heart प्रव्रजतुः इ went away.

3. They replied, 'Just as we are ourselves, revered sir, well adorned, well dressed and well groomed, even so are both these, revered sir, well adorned, well dressed and well groomed.' 'This is the Ātman', said he, 'this is the immortal, the fearless. This is Brahman.' They both went away satisfied in their hearts.¹

[¹ Prajāpati tried to remove their misconception but found that because of the impurity of their minds they could not conceive the truth properly. They would be sorry if they were asked to remain as Brahmācārins again. So he repeated the previous instruction and thought that by pondering over it (the definition of the Self, the learning of the person in the eye and the reasoning in connection with the water-pan) they would be able to understand the true import of his words; and so he allowed them to go.]

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य
व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा
ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसु-



राज्जगाम तेभ्यो हेतामुपनिषदं प्रोवाचात्मैवेह मह्य्य
आत्मा परिचर्य आत्मानमेवेह मह्यन्नात्मानं परिचरन्नुभौ
लोकाववाप्नोतीमं चामुं चेति ॥ ४ ॥

तौ Them अन्वीक्ष्य looking at प्रजापतिः Prajāpati उवाच
ह said—आत्मानम् the Ātman अनुपलभ्य without having
perceived अनुविद्य without having understood व्रजतः
(the two) are going away. देवाः वा (be they) gods
असुराः वा or demons यतरे whosoever एतत्-उपनिषदः
भविष्यन्ति will follow such a doctrine, ते they परा-
भविष्यन्ति will be foiled इति. सः ह विरोचनः now, Virocana
शान्तहृदयः एव satisfied in his heart असुरान् to the demons
जगाम went, तेभ्यः to them एताम् this उपनिषदम् doctrine
प्रोवाच ह (and) declared—इह here आत्मा the self (the
body) एव alone मह्य्यः is to be worshipped आत्मा the
(bodily) self परिचर्यः is to be attended upon ; इह here
आत्मानम् the (bodily) self एव only मह्यन् by worship-
ping आत्मानम् the (bodily) self परिचरन् attending upon
इमम् च this अमुम् च as well as the yonder उभौ both
लोकौ the worlds आप्नोति (one) obtains इति.

4. Then Prajāpati looked at them and said,¹
'They are going away without having per-
ceived, without having understood the Ātman.
Whosoever will follow such a doctrine, be they
gods or demons, they will be foiled.' Now,
Virocana, satisfied in his heart, went to the



demons and declared this doctrine to them, 'Here the (bodily) self² alone is to be worshipped, the self is to be attended upon. Here it is only by worshipping the self and attending upon the self that one obtains both the worlds, this as well as the yonder.'

[¹ Prajāpati became sorry that the two kings, Indra and Virocana, being addicted to pleasurable enjoyments, were going away without knowing the Ātman and began to speak in the hope that like his previous declaration these words also might reach their ears and do them good.

² Virocana understood that the body, the shadow of which is reflected in the eye, is the Ātman. So he preached the doctrine accordingly.]

तस्मादप्यथेहाददानमश्रद्धानमयजमानमाहुरासुरो बते-
त्यसुराणां ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसने-
नालङ्कारेणेति सः स्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो
मन्यन्ते ॥ ५ ॥ इत्यष्टमः खण्डः ॥ ८ ॥

तस्मात् Therefore अददानम् (one) who is not a giver, अश्रद्धानम् who has no faith अयजमानम् who does not perform sacrifices अथ अपि even to this day इह here आहुः (people) say—आसुरः बत इति 'Oh, he is a demon'—एषा this हि for असुराणाम् of the demons उपनिषत् (is) the doctrine, प्रेतस्य of the deceased शरीरम् the body भिक्षया

with enjoyable things वसनेन with clothes अलङ्कारेण
with ornaments इति संस्कुर्वन्ति they adorn—एतेन by
this हि for अमुम् लोकम् the other world जेद्यन्तः they
will win—मन्यन्ते they think.

5. Therefore, even to this day, here people say of one who is not a giver, who has no faith, who does not perform sacrifices, 'Oh, he is a demon'; for this is the doctrine of the demons. They adorn the body of the deceased with enjoyable things, clothes and ornaments for, by this, they think, they will win the other world.

SECTION NINE

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्व-
यमस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति
सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धे-
ऽन्धो भवति स्नामे स्नामः परिवृक्णे परिवृक्णोऽस्यैव
शरीरस्य नाशमन्वेव नश्यति नाहमत्र भोग्यं पश्यामीति ॥१॥

अथ But इन्द्रः Indra देवान् the gods अप्राप्य before
reaching एव even एतत् this भयम् difficulty, danger
ददर्श ह saw—यथा एत खलु just as अस्मिन् शरीरे when this
body साधु अलङ्कृते is well adorned अयम् this (reflected
self, the body reflected in water) साधु अलङ्कृतः well



adorned भवति becomes, सुवसने when (the body is) well dressed सुवसनः well dressed, परिष्कृते when (the body is) well groomed परिष्कृतः well groomed, एवम् एव even so अयम् this (reflected self) अस्मिन् अन्धे when this (the body) is blind अन्धः blind भवति becomes. स्रामे when (the body is) one-eyed स्रामः one-eyed (or lame or having constantly flowing nose and eyes), परिवृक्णे when (the body is) crippled परिवृक्णः crippled, अस्य शरीरस्य एव नाशम् अनु when this body perishes एषः it (the reflected self) नश्यति perishes. अहम् I अत्र in this भोग्यम् good (lit. what is enjoyable cf. 8. 7. 1) न no पश्यामि I see इति.

1. But¹ Indra, even before reaching the gods, saw this difficulty: 'Just as this (reflected self) becomes well adorned when this body is well adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.'

[¹ Indra also at first misunderstood, like Virocana, the words of Prajāpati. Of course, even in misunderstanding there was this difference because of Indra's purer mind, that while Virocana understood the body to be the Self, Indra understood



the reflection to be the Self. But still the knowledge was defective and Indra found it out.]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच
मघवन्यच्छान्तहृदयः प्रात्राजीः सार्धं विरोचनेन किमि-
च्छन्पुनरागम इति स होवाच यथैव खल्वयं भगवो-
ऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने
सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो
भवति स्नामे स्नामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य
नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः He (Indra) समित्पाणिः fuel in hand पुनः again एयाय came back. तम् him प्रजापतिः Prajāpati उवाच ह asked—मघवन् O Indra यत् since शान्तहृदयः satisfied in your heart विरोचनेन सार्धम् along with Virocana प्रात्राजीः you went away, किम् what इच्छन् desiring पुनः again आगमः have you come back इति. सः he (Indra) उवाच ह replied—भगवः revered sir यथैव . . . पश्यामीति (see above, sub-section 1).

2. He came back again, fuel in hand. Prajāpati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart, along with Virocana?'¹ Indra replied, 'Revered sir, just as this (reflected self) becomes well adorned when this body is well



adorned, well dressed when the body is well dressed, well groomed when the body is well groomed, even so this (reflected self) also becomes blind when the body is blind, one-eyed when the body is one-eyed, crippled when the body is crippled, and it perishes when this body perishes. I see no good in this.'²

[¹ Though Prajāpati knew everything, he wanted the disciple to speak out his intention, for that is the method the teacher should follow as we have seen in the case of Sanatkumāra asking Nārada (7. 1. 1).

² Prajāpati spoke of the Self as 'the immortal and the fearless'; so Indra, who was devoted to his teacher, understood that the reflected body could not be the Self.]

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनु-
व्याख्यास्यामि वसापराणि द्वात्रिंशत् वर्षाणीति स
हापराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥ ३ ॥
इति नवमः खण्डः ॥ ९ ॥

एवम् So एव indeed एषः is it मघवन् O Indra इति उवाच
ह said (Prajāpati)—एतम् एव this (self) तु however ते
to you भूयः again (further) अनुव्याख्यास्यामि I shall ex-
plain. अपराणि another द्वात्रिंशत् वर्षाणि for thirty-two
years वस live (here) इति. सः he अपराणि द्वात्रिंशत् वर्षाणि for



another thirty-two years उवास ह lived (there). तस्मै (then) to him उवाच ह said (Prajāpati).

3. 'So is it indeed, O Indra', said Prajāpati; 'however, I shall explain this further to you. Live here for another thirty-two years.'¹ He lived there for another thirty-two years. Then Prajāpati said to him :

[¹ Because as a result of Brahmacharya his power of comprehension will be increased with the increased purity of mind.]

SECTION TEN

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैत-
दमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स
हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं
भवत्यनन्धः स भवति यदि स्नाममस्नामो नैवैषोऽस्य
दोषेण दुष्यति ॥ १ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति
त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव
नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

एषः He यः who स्वप्ने in dreams महीयमानः adored
चरति moves about, एषः he आत्मा is the Ātman इति;



एतत् he अमृतम् is the immortal अभयम् the fearless, एतत् he ब्रह्म is Brahman इति उवाच ह said (Prajāpati). सः he (Indra) शान्तहृदयः satisfied in his heart प्रवव्राज ह went away. सः he देवान् the gods अप्राप्य before reaching एव even एतत् this भयम् difficulty ददर्श ह saw— यदि अपि even though तत् इदम् शरीरम् when this body अन्धम् भवति is blind सः this (dream-self) अनन्धः भवति is not blind, यदि ह्यामम् when (the body) is one-eyed अह्यामः nor one-eyed; एषः it अस्य of this (the body) दोषेण from the defect न एव दुध्यति nor suffers defects,— अस्य वधेन when the body is slain न हन्यते nor is slain, अस्य ह्यान्येण when the body has running nose and eyes न ह्यामः nor has running nose and eyes, एनम् it तु yet (it is) घ्नन्ति (they) kill एव (= इव) as if, विच्छादयन्ति (they) chase (it) इव as if; अप्रियवेत्ता conscious of pain इव as it were भवति it becomes, अपि and even रोदिति weeps इव as it were. अत्र in this अहम् I भोग्यम् good न no पश्यामि see इति.

1-2. Prajāpati said, 'He who moves about adored in dreams, he is the Ātman. He is the immortal, the fearless. He is Brahman.' Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'Even though this (dream-self) is not blind when this body is blind, nor one-eyed when the body is one-eyed, nor suffers defects from the defects of the body, nor is slain when the body is slain, nor has running nose and eyes when



the body has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain, as it were, and even weeps, as it were.¹ I see no good in this.'

[¹ Prajāpati said, 'This Ātman is the immortal, the fearless.' But in dreams weeping and the like are seen. So Indra was in doubt. But as he had great respect for the words of Prajāpati he used the expression 'as if', modestly thinking that possibly it was his understanding that was defective.]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिस्वाच
मघवन्यच्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति
स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स
भवति यदि स्नाममस्नामो नैवैषोऽस्य दोषेण दुष्यति ॥ ३ ॥

न वधेनास्य हन्यते नास्य स्नाम्येण स्नामो घ्नन्ति
त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव
नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं
त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं
वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै
होवाच ॥ ४ ॥ इति दशमः खण्डः ॥ १० ॥

सः He समित्पाणिः fuel in hand पुनः again एयाय came back. प्रजापतिः Prajāpati तम् him उवाच ह asked—मघवन्



○ Indra यत् since शान्तहृदयः satisfied in your heart प्राजाजीः you went away, किम् what इच्छन् desiring पुनः again आगमः have you come back इति. सः he उवाच replied—भगवः revered sir यदि अपि . . . पश्यामीति (see sub-sections 1 & 2).

एवम् So एव indeed एषः is it सचत्रन् O Indra इति उवाच ह said (Prajāpati). एतम् एव this तु however ते to you भूयः further अनुव्याख्यास्यामि I shall explain; अपराणि द्वात्रिंशत् वर्षाणि for another thirty-two years वस live (here) इति. सः he अवराणि द्वात्रिंशत् वर्षाणि for another thirty-two years उवास ह lived (there). तस्मै to him उवाच ह (then Prajāpati) said.

3-4. He came back again, fuel in hand. Prajāpati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart?' He replied, 'Revered sir, even though this self is not blind when this body is blind, nor one-eyed when the body is one-eyed, nor suffers defects from the defects of the body, nor is slain when the body is slain, nor has running nose and eyes when the body has running nose and eyes, yet it is as if they kill it, as if they chase it, it becomes conscious of pain, as it were and even weeps, as it were. I see no good in this.' 'So is it indeed,' O Indra', said Prajāpati, 'however, I shall explain this further to you. Live here for another



thirty-two years.' He lived there for another thirty-two years. Then Prajāpati said to him :

[' It is so according to the idea of Indra, for to him the all-pervading Self has been identified with the dream-self.]

SECTION ELEVEN

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष
आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव
सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ १ ॥

यत्र तत् एतत् He who सुप्तः is fully asleep समस्तः
composed सम्प्रसन्नः serene स्वप्नम् dream न नो विजानाति
(and) knows, एषः he आत्मा is the Ātman इति ; एतत् he
अमृतम् is the immortal अभयम् the fearless एतत् he ब्रह्म
is Brahman इति उवाच ह said (Prajāpati). सः he (Indra)
शान्तहृदयः satisfied in his heart प्रवव्राज ह went away. सः
he देवान् the gods अप्राप्य before reaching एव even एतत्
this भयम् difficulty ददर्श ह saw—अयम् this one खलु
in truth सम्प्रति now (in deep sleep) अयम् he अहम् I
अस्मि am इति as आत्मानम् himself नाह (= नैव) जानाति
does not know नो एव (= नैव) nor indeed इमानि these

भूतानि beings. विनाशम् to annihilation एव (= इव) 'it seems as if अपीतः भवति he has gone अत्र in this अहम् I भोग्यम् good न no पश्यामि see इति.

1. Prajāpati said, 'He who is fully asleep, composed, serene and knows no dream, he is the Ātman. He is the immortal, the fearless. He is Brahman.' Indra went away satisfied in his heart. But even before reaching the gods he saw this difficulty: 'In truth this one does not know himself now as "I am he", nor indeed these beings. It seems as if he has gone to annihilation.¹ I see no good in this.'

[¹ Because of the wrong notion that there is a separate entity other than the Self to be known and because there is no clear knowledge about the Self, it seems that in deep sleep the real nature of the Self is annihilated (cf. Br. 4. 3. 23-30).]

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच
 मघवन्यच्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति
 स होवाच नाह खल्वयं भगव एवम् सम्प्रत्यात्मानं
 जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमे-
 वापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ २ ॥

सः He समित्पाणिः fuel in hand पुनः again एयाय came back. प्रजापतिः Prajāpati तम् him उवाच ह asked—मघवन्



○ Indra यत् since शान्तहृदयः satisfied in your heart प्रात्राजीः you went away, किम् what इच्छन् desiring पुनः again आगमः have you come back इति. सः he उवाच ह replied—भगवः revered sir अयम् . . . पश्यामीति (see sub-section 1).

2. He came back again, fuel in hand. Prajāpati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart?' He replied, 'Revered sir, in truth this one does not know himself as "I am he", nor indeed these beings. It seems as if he has gone to annihilation. I see no good in this.'

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्दसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ ३ ॥ इत्येकादशः खण्डः ॥ ११ ॥

एवम् So एव indeed एषः is it मघवन् O Indra इति उवाच ह said (Prajāpati). एवम् एव this (self) तु however ते to you भूयः further अनुव्याख्यास्यामि I shall explain ; अन्यत्र नो एव and none other than this ; अपराणि पञ्चवर्षाणि for another five years वस live (here) इति. सः he अपराणि पञ्च वर्षाणि for another five years उवास ह lived (there). तानि they

एकशतम् one hundred and one (years) सम्पेदुः make, तत् एतत् thus with regard to that यत् and so आहुः (people) say—सघवान् Indra प्रजापतौ with Prajāpati एकशतम् वर्षाणि for one hundred and one years ह वै verily ब्रह्मचर्यम् the disciplined life of a celibate student of sacred knowledge उवास lived. तस्मै. (then) to him उवाच ह said (Prajāpati).

3. 'So is it, indeed, O Indra', said Prajāpati; 'however, I shall explain this further to you and none other than this.¹ Live here for another five years².' He lived there for another five years. That makes one hundred and one years and so with regard to that, people say thus, 'Verily, for one hundred and one years Indra lived with Prajāpati the disciplined life of a celibate student of sacred knowledge.'³ Then Prajāpati said to him :

[¹ The Self about which he already spoke in connection with the states, viz., waking, dreaming and deep sleep.

² As the impurities lingering in Indra's mind were very little, it was not necessary for him to stay for a long time.

³ This remark is to extol this knowledge of the Ātman to acquire which even the king of the gods had to live a disciplined life in the teacher's house for such a long time.]



SECTION TWELVE

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युना तदस्यामृत-
स्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रिया-
भ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्वशरीरं
वाव सन्तं न प्रियाप्रिये स्पृशतः ॥ १ ॥

मघवन् O Indra इदम् this शरीरम् body मर्त्यम् is mortal
वै indeed, मृत्युना by death आत्तम् held. तत् (but) it
अमृतस्य deathless अशरीरस्य bodiless अस्य आत्मनः of this
Ātman अधिष्ठानम् is the support ; सशरीरः the embodied
(self) प्रियाप्रियाभ्याम् by pleasure and pain आत्तः is held
वै verily. सशरीरस्य सतः for one who is embodied
प्रियाप्रिययोः of pleasure and pain अपहतिः cessation न no
वै surely अस्ति there is. अशरीरम् bodiless वाव indeed
सन्तम् one who is प्रियाप्रिये pleasure and pain न स्पृशतः
do not touch.

1. 'O Indra, mortal indeed is this body, held
by death. But it is the support of this death-
less, bodiless¹ Ātman. Verily, the embodied
self² is held by pleasure and pain. Surely,
there is no cessation of pleasure and pain for
one who is embodied. But pleasure and pain
do not indeed touch one who is bodiless.'³

[¹ Later the illustration of the bodiless air and the
like will be given. They, though bodiless, are mortal
but the Ātman is immortal and bodiless.]



The self which thinks, 'I am the body and the body is myself.'

³ That is, who gives up the identification with his body.]

अशरीरो वायुरभ्रं विद्युस्तनयित्पुरशरीराण्येतानि
तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरूपसम्पद्य
स्वेन रूपेणाभिनिष्पद्यन्ते ॥ २ ॥

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्यो-
तिरूपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमः पुरुषः
स तत्र पर्येति जक्षत्क्रीडन्प्रमाणः स्त्रीभिर्वा यानैर्वा ज्ञाति-
भिर्वा नोपजनः स्मरन्निदः शरीरः स यथा प्रयोग्य
आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥ ३ ॥

वायुः Air अशरीरः is bodiless ; अभ्रम् white (light)
cloud विद्युत् lightning स्तनयित्नुः thunder एतानि these
(also) अशरीराणि are bodiless. तत् यथा just as एतानि these
अमुष्मात् आकाशात् out of the yonder Ākāśa (space)
समुत्थाय arise and परम् ज्योतिः the highest light (of the
sun) उपसम्पद्य reach and स्वेन रूपेण each with its own
form अभिनिष्पद्यन्ते appear—

एवम् एव even so एषः this सम्प्रसादः serene one अस्मात्
शरीरात् out of this body समुत्थाय rises and परम् ज्योतिः
the highest light (of the Supreme Self) उपसम्पद्य
reaches and स्वेन रूपेण in his own form अभिनिष्पद्यते
appears. सः he उत्तमः highest पुरुषः is the person. सः he



तत्र there (in his own form) जक्षत् laughing, eating
क्रीडन् playing स्त्रीभिः वा with women यानैः वा or with
vehicles ज्ञातिभिः वा or with relations रममाणः rejoicing
उपजनम् in which he was born इदम् this शरीरम् body
न not स्मरन् remembering पर्वति moves about. सः प्रयोग्यः
an animal (a horse or a bullock) यथा as आचरणे to a
chariot or a cart युक्तः is attached, एवम् एव even so
अयम् this प्राणः Prāṇa (life, Spirit) अस्मिन् शरीरे to this
body युक्तः is attached.

2-3. Bodiless is air; and white cloud, light-
ning, thunder, these also are bodiless. Now as
these arise out of the yonder Ākāśa, reach the
highest light and appear each with its own
form, even so this serene one rises out of this
body,¹ reaches the highest light and appears
in his own form.² He is the Highest Person.³
There he moves about, laughing, playing, re-
joicing with women, vehicles or relations, not
remembering this body in which he was born.⁴
As an animal is attached to a chariot, even so
is the Prāṇa attached to this body.⁵

[¹ Here no literal movement is implied in the verb
'rises'. The implication is that the self illumined
by the identification formula 'That thou art' dis-
entangles itself from the gross and subtle embodi-
ments and rises above the three stages of waking,
dream and deep sleep with which it was identified.



² The true Self is apparently reduced to the status of the empirical self by the power of nescience. At the dawn of Knowledge the veil of ignorance drops off and the true nature of the Self manifests. There is no transformation or creation of anything new when this realization takes place. It is just the recognition of a fact always existing there, but temporarily veiled somehow through ignorance. The idea can be brought home only by similes remotely illustrative. The clouds massed in the sky in various shapes were potentially present in the sky. They rise out of the sky and disappear in the sky, the truth being that the sky alone is the persisting reality. Though air becomes north wind or south wind, they do not differ from air in their content—so also flashes of lightning emerging from and dissolving into the sky. In all these cases return to the source means only remaining in its own original nature. The ultimate reality, which is unqualified spirit, is not therefore a negation or exclusion of the manifested reality described in relative terms (Br. Sū. 4. 4. 4, 7).

³ Compare Gītā 15. 16-18.

⁴ When illusory knowledge disappears through the power of right knowledge, the conceit in the body, based on the former, also vanishes.

⁵ It is clear from Kathopaniṣad (1. 3. 3-6) that the body is a vehicle drawn about by the vital breath which controls the senses. The chariot allegory there indicates that owner of the chariot is ultimately responsible for the activities of other factors



connected therewith. This is the self responsible for the functioning of all the rest.]

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥ ४ ॥

अथ Now यत्र where एतत् this चक्षुः eye (the sight) आकाशम् in Ākāśa अनुविषण्णम् merges, सः (there exists) that which चाक्षुषः in the eye पुरुषः is the person; दर्शनाय for (his) seeing चक्षुः the eye (is). अथ and यः who वेद knows इदम् this जिघ्राणि may I smell इति, सः he आत्मा is the Ātman; गन्धाय for smelling घ्राणम् the nose (is). अथ and यः who वेद knows इदम् this अभिव्याहराणि may I speak इति, सः he आत्मा is the Ātman; अभिव्याहाराय for speaking वाक् the organ of speech (is). अथ and यः who वेद knows इदम् this शृण्वानि may I hear इति, सः he आत्मा is the Ātman; श्रवणाय for hearing श्रोत्रम् the ear (is).

4. Now, where the sight merges in Akāśa (inside the eye, i.e., the black pupil of the eye), (there exists) that which is the person in the eye; and the eye is only for (his) seeing.¹ And he who knows 'I smell this', is the Ātman;



the nose is for smelling. And he who knows 'I speak this', is the Ātman, the organ of speech is for speaking. And he who knows 'I hear this', is the Ātman; the ear is for hearing.

[¹ Instruments are always devised by somebody for meeting certain ends. The senses are the instruments by which knowledge and experience of the external world are gained. There must be somebody who is profited by this knowledge and to whom these instruments belong. This line of argument is often advanced to prove the existence of the Self to whom the body and the senses belong just as property and enjoyment of it belong to an agent other than they.]

अथ यो वेदेदं मन्वानीति स आत्मा मनोऽस्य
देवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्का-
मान्पश्यन्रमते य एते ब्रह्मलोके ॥ ५ ॥

अथ And यः who वेद knows इदम् this मन्वानि may I think इति, सः he आत्मा is the Ātman; मनः the mind अस्य his दैवम् divine चक्षुः (is) eye. सः एषः he वै verily एतेन दैवेन मनसा चक्षुषा through this divine eye of the mind एतान् these कामान् desired objects—ये which एते these ब्रह्मलोके (are) in the Brahman-world—पश्यन् sees and रमते rejoices.

5. And he who knows 'I think this', is the Ātman,¹ the mind is his divine eye. Through



this divine eye of the mind he verily sees these desired objects,² which are in the Brahman-world, and rejoices.

[¹ A description of the Ātman is attempted here. Ātman is that which is aware of objects, is the seat of awareness. Awareness is its true nature. This may be illustrated by an example. A person is made to understand what the sun is by having it explained to him: 'That is the sun who lights east, south, west, north, up and down.' From this statement that person understands that the nature of the sun is light. Just as the sun is described as the giver of light, having agency attributed to him, even though the sun is merely the light, so also Ātman is called the knower in a figurative way although literally it is just knowledge or awareness, without being an operating agent. The distinction between the knower and knowledge does not imply any distinctness in their existence. The agency of the Ātman really belongs to the senses which are his tools. Agency cannot be attributed to one who does not operate either directly or through the instruments, but merely exists. The activities of creatures cannot be attributed to the sun even though the light of the sun is a necessary condition for such activity.]

² The soul that has been released from the bondage of ignorance and identification with the limiting adjuncts is really the Lord of the universe dwelling in all creatures. The purified mind is the adjunct



of the Lord and through this divine mind ever present, he sees all objects of the past, the present and the future and enjoys them (cf. Br. 4. 3. 23). The enjoyment of the released soul is therefore in fact God's enjoyment of the universe with His unlimited pure mind.]

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषां सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वान् च लोकानाप्नोति सर्वान् च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥ ६ ॥ इति द्वादशः खण्डः ॥ १२ ॥

तम् एतम् आत्मानम् This is the Ātman whom देवाः the gods वै verily उपासते worship. तस्मात् therefore सर्वे च लोकाः all the worlds सर्वे च कामाः and all the desired objects तेषाम् by them आत्ताः are held. यः who तम् that आत्मानम् Ātman अनुविद्य having known (from the teacher and the scriptures) विजानाति understands (it), सः he सर्वान् च लोकान् all the worlds सर्वान् च कामान् and all the desired objects आप्नोति obtains—इति thus प्रजापतिः Prajāpati उवाच ह spoke. प्रजापतिः उवाच (Repetition signifies the end of the treatment of the subject).

6. 'Verily, this is the Ātman whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains



all the worlds and all the desired objects, who having known that Ātman (from the teacher and the scriptures) understands it.' ' Thus spoke Prajāpati—yea, thus spoke Prajāpati.

[' The attainment of all the worlds and all the enjoyments by the released soul is not to be understood like the attainment of a kingdom by the king. It is just like seeing the clay as the substance of a pot (cf. Tai. 3. 10. 5). The statement that he attains all the objects of enjoyment being the Self of all is made with a purpose. The purpose is to extol the attainment of the knower of Brahman, who is in no way less than the worshipper of the Lord through meditation and work. The latter is known to be blessed by the Lord by the fulfilment of all his desires. The knower of Brahman also enjoys the fulfilment of desires which the worshippers get, by his becoming the Spirit dwelling in all creatures including the worshippers. This should be taken as praise of the Jñānī. In fact, when ignorance is dispelled by Brahma-jñāna or Brahman-intuition, the Jñānī is no other than Brahman. If it is admitted that he has a physical existence in the realm of nature, it may also be presumed that he participates in divine enjoyments born of a pure mind. The true enjoyer is the Paramātman through the instruments of all creatures and even the empirical usage of 'enjoyer', 'enjoyment' and the rest is also an illusory transformation of that Supreme Reality.]

SECTION THIRTEEN

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव
 रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य भूत्वा
 शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभि-
 सम्भवामीति ॥ १ ॥ इति त्रयोदशः खण्डः ॥ १३ ॥

श्यामात् From the dark शबलम् to the variegated प्रपद्ये
 I attain; शबलात् from the variegated श्यामम् to the
 dark प्रपद्ये I attain. अश्वः a horse रोमाणि (his) hairs
 इव as पापम् evil विधूय shaking off, चन्द्रः the moon राहोः
 of Rāhu मुखात् from the mouth प्रमुच्य frees itself
 (and becomes bright) इव as, शरीरम् the body
 भूत्वा shaking off, कृतात्मा having fulfilled all ends
 अकृतम् uncreated, eternal ब्रह्मलोकम् the Brahman-world
 अभिसम्भवामि I obtain. अभिसम्भवामि इति (Repetition
 signifies the end of the Mantra).

1. From¹ the dark I attain to the variegated,
 from the variegated I attain to the dark.²
 Shaking off evil as a horse his hairs, shaking
 off the body as the moon frees itself from the
 mouth of Rāhu,³ I, having fulfilled all ends,
 obtain the eternal Brahman-world—yea, I ob-
 tain it.

[¹ This is a Mantra-text, which is purifying in
 itself and is set forth here for the purpose of being
 repeated and meditated upon.

² The dark is a deep colour and it stands for the Brahman seated in the heart, because Brahman also is extremely incomprehensible. The Brahmaloка is variegated in character because it is a common mixture of various desirable things (8. 5. 3). So the import of the first portion of the sentence is, 'Having come to know the incomprehensible Brahman in the heart by contemplation may I attain the variegated Brahmaloка.'

³ In Indian mythology Rāhu is depicted as a demon trying to swallow the moon during the lunar eclipse.]

SECTION FOURTEEN

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा
 तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वैश्व प्रपद्ये
 यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां
 यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं
 श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥ १ ॥ इति
 चतुर्दशः खण्डः ॥ १४ ॥

आकाशः Ākāśa (Brahman) वै verily नाम what is called नामरूपयोः of name and form निर्वहिता is the revealer. ते they (name and form) यत्-अन्तरा within which (they) are तत् that ब्रह्म is Brahman तत् that अमृतम् is the immortal सः that आत्मा is the Ātman.



प्रजापतेः of Prajāpati सभाम् to the assembly-hall वेशम (and) abode प्रपद्ये I attain. ब्राह्मणानाम् of the Brāhmaṇas यशः the glory अहम् I भवामि am, राज्ञाम् of the Kṣatriyas, यशः the glory (self), विशाम् of the Vaisyas यशः the glory, यशः (that) glory अहम् I अनुप्रापत्सि wish to attain. सः इ that अहम् I यशसाम् यशः (am) the glory of the glories (i.e. the Self of the selves—body, mind, intellect, etc.). श्येतम् to that which is reddish-white अदत्कम् (and) toothless अदत्कम् (yet) devouring श्येतम् reddish-white लिन्दु (and) slippery मा अभिगाम् may I never go (i.e. may I not be born again). लिन्दु मा अभिगाम् (Repetition indicates that rebirth is a source of evil).

1. Verily, what is called Ākāśa is the revealer of name and form. That within which they are, is Brahman, that is the immortal, that is the Ātman.¹ 'I attain to the assembly-hall and abode of Prajāpati. I am the glory of the Brāhmaṇas, the glory of the Kṣatriyas, the glory of the Vaisyas. I wish to attain that glory. I am the glory of the glories. May I never go to that which is reddish-white and toothless yet devouring and slippery—yea, may I never go to it.

[¹ Here the definition of Brahman is given for the purpose of meditation. He who is the differentiator of name and form is separate from them. He who



is bodiless, all-pervading like Ākāśa and the personified consciousness (self), is Brahman.]

SECTION FIFTEEN

तद्वैतब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः
प्रजाभ्य आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः
कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्याय-
मधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि सम्प्रति-
ष्ठाप्याहिः सन्सर्वभूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं
वर्तयन्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते
न च पुनरावर्तते ॥ १ ॥ इति पञ्चदशः खण्डः ॥ १५ ॥
इति छान्दोग्योपनिषद्यष्टमोऽध्यायः ॥ ८ ॥

तत् एतत् This (knowledge) ब्रह्मा Brahmā प्रजापतये
to Prajāpati उवाच ह् expounded ; प्रजापतिः Prajāpati मनवे
to Manu, मनुः Manu प्रजाभ्यः to his descendants.
यथाविधानम् according to the prescribed rule गुरोः to the
teacher कर्म (his) duties [सम्पादयन् after performing]
अतिशेषेण in the time left over वेदम् the Veda अधीय
(he who) has read and आचार्यकुलात् from the teacher's
house अभिसमावृत्य (who) after having come back कुटुम्बे
[स्थित्वा settles down] in the household (and) शुचौ देशे
in a clean place स्वाध्यायम् अधीयानः continues the
study of the Veda धार्मिकान् virtuous (sons and disciples)



विदधत् who has brought up आत्मनि into the Ātman सर्वेन्द्रियाणि all his senses सम्प्रतिष्ठाप्य he who withdraws and तीर्थेभ्यः अन्यत्र except in places specially ordained (lit. holy) सर्वभूतानि to all beings अहिंसन् who practises non-injury—सः he खलु indeed यावत्-आयुषम् throughout his life एवम् thus वर्तयन् who behaves ब्रह्मलोकम् the world of Brahman अभिसम्पद्यते reaches; न च पुनरावर्तते and does not return again (in this cycle), न च पुनरावर्तते (The repetition indicates the end of the Upaniṣad).

1. Brahmā expounded this to Prajāpati, Prajāpati to Manu and Manu to his descendants. He who has read the Veda according to the prescribed rule,¹ in the time left over after performing his duties to the teacher, he who after having come back from the teacher's house, settles down in his household, continues the study of the Veda in a clean place, and has virtuous sons and disciples, he who withdraws all his senses into the Ātman, who practises non-injury to all beings except in places specially ordained,² he who behaves thus throughout his life reaches the world of Brahman and does not return again³—yea, he does not return again.

[¹ In the previous chapters (6-8) it has been said that the knowledge of the Ātman is specially fruitful. Lest people should think that, on that account,



sacrifices and other actions prescribed in the scriptures are useless, it is now shown that the actions performed by the learned and wise bring about excellent results.

'By 'withdrawal of the senses' the stage of Sannyāsa is being indicated. Even in that stage there is the possibility of unknowingly inflicting pain on others while begging food etc. So it has been said 'except in places specially ordained by scriptures' (lit. holy places). This is not an injunction to violence in the holy places but it is an injunction to give up violence in other places.

'Like the sacrificer returning from the Candra-loka, the person described in this verse also may be expected to come back for taking up another body. This is denied. Brahmaloaka continues for a Kalpa (till the final dissolution). He also does not return till then.]

ॐ आप्यायन्तु मयाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो
बलपिन्द्रयाणि च सर्वाणि सर्वं ब्रह्मोपनिषदं माहं ब्रह्म
निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्व-
निराकरणं मेऽस्तु तदात्मनि निरते य उपनिषत्सु धर्मास्ते
मयि सन्तु ते मयि सन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

(For word-by-word meaning see p. 2.)



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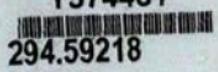
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