

## **Brihadaranyaka Upanishad**

**poornamatha : poornamitham poornath-poorna-  
muthatchyathe |**

**poornashya poorna -mathaya poorna-mevava chisyathe |**

**om santhi: santhi: santhi:**

**That is also total. This is also total. From that totality this totality comes. Even after that it is in total. ie:infinity. Let the peace be there in the three world.**

**Even though the world is looking like total it is in lesser totality than the soul itself. In mathematics if anything is taken away from one it will have reduced volume or size etc.,but in God this theory is not applicable. Everything is coming out from Him but He is total and permanent. For example if a teacher is teaching something he is not loosing anything. His knowledge is total and the student's knowledge is also total. ....ashokha**

Om ! That (Brahman) is infinite, and this (universe) is also infinite.  
The infinite proceeds from the infinite.  
(Then) taking the infinitude of the infinite (universe),  
It remains as the infinite (Brahman) alone.  
Om ! Peace ! Peace ! Peace !

I-i-1: Om. The head of the sacrificial horse is the dawn, its eye the sun, its vital force the air, its open mouth the fire called Vaisvanara, and the body of the sacrificial horse is the year. Its back is heaven, its belly the sky, its hoof the earth, its sides the four quarters, its ribs the intermediate quarters, its members the seasons, its joints the months and fortnights, its feet the days and nights, its bones the stars and its flesh the clouds. Its half-digested food is the sand, its blood-vessels the rivers, its liver and spleen the mountains, its hairs the herbs and trees. Its forepart is the ascending sun, its hind part the descending sun, its yawning is lightning, its shaking the body is thundering, its making water is raining, and its neighing is voice.

**In Hindu philosophy everything has its own open meaning and an inner meaning which is symbolic. So if you see them ordinarily they will not give any enlightenment but if you go through them you will realize a separate world and get the**

**correct wisdom. Here you can see that if you sacrifice a horse it is equal to sacrificing the entire world. ....ashokha**

I-i-2: The (gold) vessel called Mahiman in front of the horse, which appeared about it (i.e. pointing it out), is the day. Its source is the eastern sea. The (silver) vessel Mahiman behind the horse, which appeared about it, is the night. Its source is the western sea. These two vessels called Mahiman appeared on either side of the horse. As a Haya it carried the gods, as a Vajin the celestial minstrels, as an Arvan the Asuras, and as an Asva men. The Supreme Self is its stable and the Supreme Self (or the sea) its source.

I-ii-1: There was nothing whatsoever here in the beginning. It was covered only by Death (Hiranyagarbha), or Hunger, for hunger is death. He created the mind, thinking, 'Let me have a mind'. He moved about worshiping (himself). As he was worshiping, water was produced. (Since he thought), 'As I was worshiping, water sprang up', therefore Arka (fire) is so called. Water (or happiness) surely comes to one who knows how Arka (fire) came to have this name of Arka.

I-ii-2: Water is Arka. What was there (like) forth on the water was solidified and became this earth. When that was produced, he was tired. While he was (thus) tired and distressed, his essence, or lustre, came forth. This was Fire.

I-ii-3: He (Viraj) differentiated himself in three ways, making the sun the third form, and air the third form. So, this Prana (Viraj) is divided in three ways. His head is the east, and his arms that (north-east) and that (south-east). And his hind part is the west, his hip-bones that (north-west) and that (south-west), his sides the south and north, his back heaven, his belly the sky, and his breast this earth. He rests on water. He who knows (it) thus gets a resting place wherever he goes.

I-ii-4: He desired, 'Let me have a second form (body).' He, Death or Hunger, brought about the union of speech (the Vedas) with the mind. What was the seed there became the Year (Viraj). Before him there had been no year. He (Death) reared him for as long as a year, and after this period projected him. When he was born, (Death) opened his mouth (to swallow him). He (the babe) cried 'Bhan!' That became speech.

I-ii-5: He thought, 'If I kill him, I shall be making very little food.' Through that speech and the mind he projected all this, whatever there is – the Vedas Rig, Yajus and Saman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food.

**Everything will perish. Every living thing will die. Death is a grant leveler. That is explained here. ....ashokha.**

I-ii-6: He desired, 'Let me sacrifice again with the great sacrifice'. He

was tired, and he was distressed. While he was (thus) tired and distressed, his reputation and strength departed. The organs are reputation and strength. When the organs departed, the body began to swell, (but) his mind was set on the body.

I-ii-7: He desired, 'Let this body of mine be fit for a sacrifice, and let me be embodied through this', (and entered it). Because the body swelled (Asvat), therefore it came to be called Asva (horse). And because it became fit for a sacrifice, therefore the horse sacrifice came to be known as Asvamedha. He who knows it thus indeed knows the horse sacrifice. (Imagining himself as the horse and) letting it remain free, he reflected (on it). After a year he sacrificed it to himself, and dispatched the (other) animals to the gods. Therefore (priests to this day) sacrifice to Prajapati the sanctified (horse) that is dedicated to all the gods. He who shines yonder is the horse sacrifice; his body is the year. This fire is Arka; its limbs are these worlds. So these two (fire and the sun) are Arka and the horse sacrifice. These two again become the same god, Death. He (who knows thus) conquers further death, death cannot overtake him, it becomes his self, and he becomes one with these deities.

**If you sacrifice a horse you will not die, that is the meaning. Even today you can see in villages sacrificing lambs and goats for their children's long life. As horses are not available as earlier they have switched over to goats now. In Quran instead of sacrificing his son a goat was sacrificed which becomes a festival "bakrith". .....ashokha**

I-iii-1: There were two classes of Prajapati's sons, the gods and the Asuras. Naturally, the gods were fewer, and the Asuras more in number. They vied with each other for (the mastery of these worlds. The gods said, 'Now let us surpass the Asuras in (this) sacrifice through the Udgitha'.

I-iii-2: They said to the organ of speech, 'Chant (the Udgitha) for us'. 'All right', said the organ of speech and chanted for them. The common good that comes of the organ of speech, it secured for the gods by chanting, while the fine speaking it utilized for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one speaks improper things.

I-iii-3: Then they said to the nose 'Chant (the Udgitha) for us'. 'All right', said the nose and chanted for them. The common good that comes of the nose, it secured for the gods by chanting, while the fine smelling it utilized for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one smells improper things.

I-iii-4: Then they said to the eye 'Chant (the Udgitha) for us'. 'All right', said the eye and chanted for them. The common good that

comes of the eye, it secured for the gods by chanting, while the fine seeing it utilized for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one sees improper things.

I-iii-5: Then they said to the ear 'Chant (the Udgitha) for us'. 'All right', said the ear and chanted for them. The common good that comes of the ear, it secured for the gods by chanting, while the fine hearing it utilized for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one hears improper things.

I-iii-6: Then they said to the mind 'Chant (the Udgitha) for us'. 'All right', said the mind and chanted for them. The common good that comes of the mind, it secured for the gods by chanting, while the fine thinking it utilized for itself. The Asuras knew that through this chanter the gods would surpass them. They charged it and struck it with evil. That evil is what we come across when one thinks improper things. Likewise they also touched these (other) deities with evil – struck them with evil.

I-iii-7: Then they said to this vital force in the mouth, 'Chant (the Udgitha) for us'. 'All right', said the vital force and chanted for them. The Asuras knew that through this chanter the gods would surpass them. They charged it and wanted to strike it with evil. But as a clod of earth, striking against a rock, is shattered, so were they shattered, flung in all directions, and perished. Therefore the gods became (fire etc.), and the Asuras were crushed. He who knows thus becomes his true self, and his envious kinsman is crushed.

**The eyes are seeing good and bad. The ears are hearing good and bad. The nose is smelling good and bad. The mouth is speaking good and bad. And it is eating good and bad. The body is doing good and bad. The mind is also thinking good and bad. But the soul is not doing anything bad but only does good. That is explained here symbolically. Now read the above paras again you can understand the real meaning. ....ashokha.**

I-iii-8: They said, 'Where was he who has thus restored us (to our divinity)?' (and discovered): 'Here he is within the mouth'. The vital force is called Ayasya Angirasa, for it is the essence of the members (of the body).

I-iii-9: This deity is called Dur, because death is far from it. Death is far from one who knows thus.

I-iii-10: This deity took away death, the evil of these gods, and carried it to where these quarters end. There it left their evils. Therefore one should not approach a person (of that region), nor go to that region beyond the border, lest one imbibe that evil, death.

I-iii-11: This deity after taking away death, the evil of these gods, next carried them beyond death.

I-iii-12: It carried the organ of speech, the foremost one, first. When

the organ of speech got rid of death, it became fire. That fire, having transcended death, shines beyond its reach.

I-iii-13: Then it carried the nose. When it got rid of death, it became air. That air, having transcended death, blows beyond its reach.

I-iii-14: Then it carried the eye. When the eye got rid of death, it became sun. That sun, having transcended death, shines beyond its reach.

I-iii-15: Then it carried the ear. When the ear got rid of death, it became the quarters. Those quarters, having transcended death, remain beyond its reach.

I-iii-16: Then it carried the mind. When the mind got rid of death, it became the moon. That moon, having transcended death, shines beyond its reach. So does this deity carry one who knows thus beyond death.

I-iii-17: Next it secured eatable food for itself by chanting, for whatever food is eaten, is eaten by the vital force alone, and it rests on that.

I-iii-18: The gods said, 'Whatever food there is, is just this much, and you have secured it for yourself by chanting. Now let us have a share in this food.' 'Then sit around facing me', (said the vital force). 'All right', (said the gods and) sat down around it. Hence whatever food one eats through the vital force satisfies these. So do his relatives sit around facing him who knows thus, and he becomes their support, the greatest among them and their leader, a good eater of food and the ruler of them. That one among his relatives who desires to rival a man of such knowledge is powerless to support his dependants. But one who follows him, or desires to maintain one's dependants being under him, is alone capable of supporting them.

I-iii-19: It is called Ayasya Angirasa, for it is the essence of the members (of the body). The vital force is indeed the essence of the members. Of course it is their essence. (For instance), from whichever member the vital force departs, right there it withers. Therefore this is of course the essence of the members.

I-iii-20: This alone is also Brihaspati (lord of the Rik). Speech is indeed Brihati (Rik) and this is its lord. Therefore this is also Brihaspati.

I-iii-21: This alone is also Brahmanaspati (lord of the Yajus). Speech is indeed Brahman (yajus), and this is its lord. Therefore this is also Brahmanaspati.

I-iii-22: This alone is also Saman. Speech is indeed Sa, and this is Ama. Because it is Sa (speech) and Ama (vital force), therefore Saman is so called. Or because it is equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this universe, therefore this is also Saman. He who knows this saman (vital force) to be such attains union with it, or lives in the same world as it.

I-iii-23: This indeed is also Udgitha. The vital force is indeed Ut, for all this is held aloft by the vital force, and speech alone is Githa. This is Udgitha, because it is Ut and Githa.

I-iii-24: Regarding this (there is) also (a story): Brahmadatta, the great-grandson of Cikitana, while drinking Soma, said, 'Let this Soma strike off my head if I say that Ayasya Angirasa chanted the Udgitha through any other than this (vital force and speech).' Indeed he chanted through speech and the vital force.

I-iii-25: He who knows the wealth of this Saman (vital force) attains wealth. Tone is indeed its wealth. Therefore one who is going to officiate as a priest should desire to have a rich tone in his voice, and he should do his priestly duties through that voice with a fine tone. Therefore in a sacrifice people long to see a priest with a good voice, like one who has wealth. He who knows the wealth of saman to be such attains wealth.

I-iii-26: He who knows the gold of this Saman (vital force) obtains gold. Tone is indeed its gold. He who knows the gold of Saman to be such obtains gold.

I-iii-27: He who knows the support of this Saman (vital force) gets a resting place. Speech (certain parts of the body) is indeed its support. For resting on speech is the vital force thus chanted. Some say, resting on food (body).

**Asathoma sath gamaya**

**Thamasoma jyothir gamaya**

**Miruthyur ma amirtham gamaya**

**om santhi; santhi; santhi hi|**

I-iii-28: Now therefore the edifying repetition (Adhyaroha) only of the hymns called Pavamanas. The priest called Prastotir indeed recites the Saman. While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, '**From evil lead me to good**' (from non truth lead me to truth), 'evil' means death, and 'good' immortality; so it says, 'From death lead me to immortality, i.e. make me immortal'. When it says, '**From darkness lead me to light**', 'darkness' means death, and 'light', immortality; so it says, 'From death lead me to immortality, or make me immortal'. In the dictum, '**From death lead me to immortality**', the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon – anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiranyagarbha). He who knows the Saman (vital force) as such has not to pray lest he be unfit for this world.

**This song is sung in everyday's prayer commonly now. This song has taken for the theme music for the film "the matrix revolutions". .....ashokha**

I-iv-1: In the beginning, this (universe) was but the self (Viraj) of a human form. He reflected and found nothing else but himself. He first uttered, 'I am he' Therefore he was called Aham (I). Hence, to this day, when a person is addressed, he first says, 'It is I,' and then says the other name that he may have. Because he was first and before this whole (band of aspirants) burnt all evils, therefore he is called Purusha. He who knows thus indeed burns one who wants to be (Viraj) before him.

I-iv-2: He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.

I-iv-3: He was not at all happy. Therefore people (still) are not happy when alone. He desired a mate. He became as big as man and wife embracing each other. He parted this very body into two. From that came husband and wife. Therefore, said Yajnavalkya, this (body) is one-half of oneself, like one of the two halves of a split pea. Therefore this space is indeed filled by the wife. He was united with her. From that men were born.

I-iv-4: She thought, 'How can he be united with me after producing me from himself? Well let me hide myself'. She became a cow, the other became a bull and was united with her; from that cows were born. The one became a mare, the other a stallion; the one became a she-ass, the other became a he-ass and was united with her; from that onehoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other became a ram and was united with her; from that goats and sheep were born. Thus did he project every thing that exists in pairs, down to the ants.

I-iv-5: He knew, 'I indeed am the creation, for I projected all this'. Therefore he was called Creation. He who knows this as such becomes (a creator) in this creation of Viraj.

I-iv-6: Then he rubbed back and forth thus, and produced fire from its source, the mouth and the hands. Therefore both these are without hair at the inside. When they talk of particular gods, saying, 'Sacrifice to him', 'sacrifice to the other one', (they are wrong, since) these are all his projection, for he is all the gods. Now all this that is liquid, he produced from the seed. That is Soma. This universe is indeed this much – food and the eater of food. Soma is food, and fire the eater of food. This is super-creation of Viraj that he projected the gods, who are even superior to him. Because he, although mortal himself, projected the immortals, therefore this is a super-creation. He who knows this as such becomes (a creator) in this super-creation of Viraj.

I-iv-7: This (universe) was then undifferentiated. It differentiated only into name and form – it was called such and such, and was of such

and such form. So to this day it is differentiated only into name and form – it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails – as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living. It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self should be realised, for one knows all these through It, just as one may get (an animal) through its foot-prints. He who knows It as such obtains fame and association (with his relatives).

I-iv-8: This Self is dearer than a son, dearer than wealth, dearer than everything else, and is innermost. Should a person (holding the Self as dear) say to one calling anything else dearer than the Self, '(what you hold) dear will die' – he is certainly competent (to say so) – it will indeed come true. One should meditate upon the Self alone as dear. Of him who meditates upon the Self alone as dear, the dear ones are not mortal.

I-iv-9: They say: Men think, 'Through the knowledge of Brahman we shall become all'. Well, what did that Brahman know by which It became all ?

I-iv-10: This (self) was indeed Brahman in the beginning. It knew only Itself as, 'I am Brahman'.

## Aham brahmasmi (i am the god myself)

Therefore It became all. And whoever among the gods knew It also became That; and the same with sages and men. The sage Vamadeva, while realising this (self) as That, knew, 'I was Manu, and the sun'. And to this day whoever in like manner knows It as, 'I am Brahman', becomes all this (universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another god thinking, 'He is one, and I am another', does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals ? Therefore it is not liked by them that men should know this.

I-iv-11: In the beginning this (the Kshatriya and other castes) was indeed Brahman, one only. Being one, he did not flourish. He specially projected an excellent form, the Kshatriya – those who are Kshatriyas among the gods: Indra, Varuna, the moon, Rudra, Parjanya, Yama, Death, and Isana. Therefore there is none higher than the Kshatriya. Hence the Brahmana worships the Kshatriya from a lower position in



the Rajasuya sacrifice. He imparts that glory to the Kshatriya. The Brahmana is the source of the Kshatriya. Therefore, although the king attains supremacy (in the sacrifice), at the end of it he resorts to the Brahmana, his source. He who slights the Brahmana, strikes at his own source. He becomes more wicked, as one is by slighting one's superior.

I-iv-12: Yet he did not flourish. He projected the Vaisya – those species of gods who are designated in groups: the Vasus, Rudras, Adityas, Visvadevas and Maruts.

I-iv-13: He did not still flourish. He projected the Sudra caste – Pusan. This (earth) is Pusan. For it nourishes all this that exists.

I-iv-14: Yet he did not flourish. He specially projected that excellent form, righteousness (Dharma). This righteousness is the controller of the Kshatriya. Therefore there is nothing higher than that. (So) even a weak man hopes (to defeat) a stronger man through righteousness, as (one contending) with the king. That righteousness, as (one contending) with the king. That righteousness is verily truth.

Therefore they say about a person speaking of truth, 'He speaks of righteousness', or about a person speaking of righteousness, 'He speaks of truth', for both these are but righteousness.

I-iv-15: (So) these (four castes were projected) – the Brahmana, Kshatriya, Vaisya and Sudra. He became a Brahmana among the gods as Fore, and among men as the Brahmana. (He became) a Kshatriya through the (divine) Kshatriyas, a Vaisya through the (divine) Vaisyas and a Sudra through the (divine) Sudra. Therefore people desire to attain the results of their rites among the gods through fire, and among men as the Brahmana. For Brahman was in these two forms.

If, however, anybody departs from this world without realising his own world (the Self), It, being unknown, does not protect him – as the Vedas not studied, or any other work not undertaken (do not). Even if a man who does not know It as such performs a great many meritorious acts in the world, those acts of his are surely exhausted in the end. One should meditate only upon the world of the Self. He who meditates only upon the world called the Self never has his work exhausted. From this very Self he projects whatever he wants.

I-iv-16: Now this self (the ignorant man) is an object of enjoyment to all beings. That he makes oblations in the fire and performs sacrifices is how he becomes such an object to the gods. That he studies the Vedas is how he becomes an object of enjoyment to the Rishis (sages). That he makes offerings to the Manes and desires children is how he becomes such an object to the Manes. That he gives shelter to men as well as food is how he becomes an object of enjoyment to men. That he gives fodder and water to the animals is how he becomes such an object to hem. And that beasts and birds, and even the ants, feed in his home is how he becomes an object of enjoyment to these. Just as one wishes safety to one's body, so do all beings wish safety to him who knows it as such. This indeed has been known, and discussed.

I-iv-17: This (aggregate of desirable objects) was but the self in the beginning – the only entity. He desired, ‘Let me have a wife, so that I may be born (as the child). And let me have wealth, so that I may perform rites’. This much indeed is (the range of) desire. Even if one wishes, one cannot get more than this. Therefore to this day a man being single desires, ‘Let me have a wife, so that I may be born. And let me have wealth, so that I may perform rites.’ Until he obtains each one of these, he considers himself incomplete. His completeness also (comes thus): The mind is his self, speech his wife, the vital force his child, the eye his human wealth, for he obtains it through the eye, the ear his divine wealth, for he hears of it through the ear, and the body is its (instrument of) rite, for he performs rites through the body. (So) this sacrifice has five factors – the animals have five factors, the men have five factors, and all this that exists has five factors. He who knows it as such attains all this.

I-v-1: That the father produced seven kinds of food through meditation and rites (I shall disclose). One is common to all eaters. Two he apportioned to the gods. Three he designed for himself. And one he gave to the animals. On it rests everything – what lives and what does not. Why are they not exhausted, although they are always being eaten ? He who knows this cause of their permanence eats food with Pratika (pre-eminence). He attains (identity with) the gods and lives on nectar. These are the verses.

I-v-2: ‘That the father produced seven kinds of food through meditation and rites’ means that the father indeed produced them through meditation and rites. ‘One is common to all eaters’ means, this food that is eaten is the common food of all eaters. He who adores (monopolises) this food is never free from evil, for this is general food. ‘Two he apportioned to the gods’ means making oblations in the fire, and offering presents otherwise to the gods. Therefore people perform both these. Some, however, say, those two are the new and full moon sacrifices. Therefore one should not be engrossed with sacrifices for material ends. ‘One he gave to the animals’ – it is milk. For men and animals first live on milk alone. Therefore they first make a new-born babe lick clarified butter or suckle it. And they speak of a new-born calf as not yet eating grass. ‘On it rests everything – what lives and what does not’ means that on milk indeed rests all this that lives and that does not. It is said that by making offerings of milk in the fire for a year one conquers further death. One should not think like that. He who knows as above conquers further death the very day he makes that offering, for he offers all eatable food to the gods, ‘Why are they not exhausted, although they are always being eaten ?’ – means that the being (eater) is indeed the cause of their permanence, for he produces this food again and again. ‘He who knows this cause of their permanence’ means that the being (eater) is indeed the cause of their permanence, for he produces this food through his meditation for the time being and rites. If he does not do this, it will be exhausted. ‘He

eats food with Pratika'; 'Pratika' means pre-eminence; hence the meaning is, pre-eminently. 'He attains the gods and lives on nectar' is a eulogy.

I-v-3: 'Three he designed for himself' means: the mind, the organ of speech and the vital force; these he designed for himself. (They say), 'I was absent-minded, I did not see it', 'I was absent-minded, I did not hear it'. It is through the mind that one sees and hears. Desires, resolve, doubt, faith, want of faith, steadiness, unsteadiness, shame, intelligence and fear – all these are but the mind. Even if one is touched from behind, one knows it through the mind; therefore (the mind exists). And any kind of sound is but the organ of speech, for it serves to determine a thing, but it cannot itself be revealed. Prana, Apana, Vyana, Udana, Samana and Ana - all these are but the vital forces. This body is identified with these – with the organ of speech, the mind and the vital force.

I-v-4: These are the three worlds. The organ of speech is this world (the earth), the mind is the sky, and the vital force is that world (heaven).

I-v-5: These are the three Vedas. The organ of speech is the Rig-Veda, the mind is the Yajur-Veda and the vital force the Sama-Veda.

I-v-6: These are the gods, the Manes and men. The organ of speech is the gods, the mind the Manes, and the vital force men.

I-v-7: These are the father, mother and child. The mind is the father, the organ of speech the mother, and the vital force the child.

I-v-8: These are what is known, what it is desirable to know, and what is unknown. Whatever is known is a form of the organ of speech, for it is the knower. The organ of speech protects him (who knows this) by becoming that (which is known).

I-v-9: Whatever it is desirable to know is a form of the mind, for the mind is what it is desirable to know. The mind protects him (who knows this) by becoming that (which it is desirable to know).

I-v-10: Whatever is unknown is a form of the vital force, for the vital force is what is unknown. The vital force protects him (who knows this) by becoming that (which is unknown).

I-v-11: The earth is the body of that organ of speech, and this fire is its luminous organ. And as far as the organ of speech extends, so far extends the earth and so far does this fire.

I-v-12: Heaven is the body of this mind, and that sun is its luminous organ. And as far as the mind extends, so far extends heaven, and so far does that sun. The two were united, and from that the vital force emanated. It is the Supreme Lord. It is without a rival. A second being is indeed a rival. He who knows it as such has no rival.

I-v-13: Water is the body of this vital force, and that moon is its luminous organ. And as far as the vital force extends, so far extends water, and so far does that moon. These are all equal, and all infinite. He who meditates upon these as finite wins a finite world, but he who meditates upon these as infinite wins an infinite world.

I-v-14: This Prajapati (Hiranyagarbha) has sixteen digits and is

represented by the year. The nights (and days) are his fifteen digits, and the constant one is his sixteenth digit. He (as the moon) is filled as well as wasted by the nights (and days). Through this sixteenth digit he permeates all these living beings on the new-moon night and rises the next morning. Therefore on this night one should not take the life of living beings, not even of a chameleon, in adoration of this deity alone.

I-v-15: That Prajapati who has sixteen digits and is represented by the year is indeed this man who knows as above. Wealth constitutes his fifteen digits, and the body his sixteenth digit. He is filled as well as wasted by wealth. This body stands for a nave, and wealth is the fellow. Therefore if a man loses everything, but he himself lives, people say that he has only lost his outfit.

I-v-16: There are indeed three worlds, the world of men, the world of the Manes and the world of the gods. This world of men is to be won through the son alone, and by no other rite; the world of the Manes through rites; and the world of the gods through meditation. The world of the gods is the best of the worlds. Therefore they praise meditation.

I-v-17: Now therefore the entrusting: When a man thinks he will die, he says to his son, 'You are Brahman, you are the sacrifice, and you are the world'. The son replies, 'I am Brahman, I am the sacrifice, and I am the world.' (The father thinks 'Whatever is studied is all unified in the word "Brahman". Whatever sacrifices there are, are all unified in the word "sacrifice". And whatever worlds there are, are all unified in the word "world". All this (the duties of a householder) is indeed this much. He, being all this, will protect me from (the ties of) this world.' Therefore they speak of an educated son as being conducive to the world. Hence (a father) teaches his son. When a father who knows as above departs from this world, he penetrates his son together with the organ of speech, the mind and the vital force. Should anything be left undone by him through any slip the son exonerates him from all that. Therefore he is called a son. The father lives in this world through the son. Divine and immortal speech, mind and vital force permeate him.

I-v-18: The divine organ of speech from the earth and fire permeates him. That is the divine organ of speech through which whatever he says is fulfilled.

I-v-19: The divine mind from heaven and the sun permeates him. That is the divine mind through which he only becomes happy and never mourns.

I-v-20: The divine vital force from water and the moon permeates him. That is the divine vital force which, when it moves or does not move, feels no pain nor is injured. He who knows as above becomes the self of all beings. As is this deity (Hiranyagarbha), so is he. As all beings take care of this deity, so do they take care of him. Howsoever these beings may grieve, that grief of theirs is connected with them. But only merit goes to him. No demerit ever goes to the gods.

I-v-21: Now a consideration of the vow: Prajapati projected the organs. These, on being projected, quarrelled with one another. The organ of speech took a vow, 'I will go on speaking'. The eye: 'I will see'. The ear: 'I will hear'. And so did the other organs according to their functions. Death captured them in the form of fatigue – it overtook the, and having overtaken them it controlled them. Therefore the organ of speech invariably gets tired, and so do the eye and the ear. But death did not overtake this vital force in the body. The organs resolved to know it. 'This is the greatest among us that, when it moves or does not move, feels no pain nor is injured. Well, let us all be of its form.' They all assumed its form. Therefore they are called by this name of 'Prana'. That family in which a man is born who knows as above, is indeed named after him. And he who competes with one who knows as above shrivels, and after shrivelling dies at the end. This is with reference to the body.

I-v-22: Now with reference to the gods: Fire took a vow, 'I will go on burning.' The sun: 'I will give heat'. The moon: 'I will shine'. And so did the other gods according to their functions. As is the vital force in the body among these organs, so is Vayu (air) among these gods. Other gods sink, but not air. Air is the deity that never sets.

I-v-23: Now there is this verse; 'The gods observed the vow of that from which the sun rises and in which he sets. It is (followed) to-day, and it will be (followed) to-morrow.' The sun indeed rises from the vital force and also sets in it. What these (gods) observed then, they observe to this day. Therefore a man should observe a single vow – do the functions of the Prana and Apana (respiration and excretion), lest the evil of death (fatigue) should overtake him. And if he observes it, he should seek to finish it. Through it he attains identity with this deity, or lives in the same world with it.

I-vi-1: This (universe) indeed consists of three things: name, form and action. Of those names, speech (sound in general) is the Uktha (source), for all names spring from it. It is their Saman (common feature), for it is common to all names. It is their Brahman (self), for it sustains all names.

I-vi-2: Now of forms the eye (anything visible) is the Uktha (source), for all forms spring from it. It is their Saman (common feature), for it is common to all forms. It is their Brahman (self), for it sustains all forms.

I-vi-3: And of actions the body (activity) is the Uktha (source), for all actions spring from it. It is their Saman (common feature), for it is common to all actions. It is their Brahman (self), for it sustains all actions. These three together are one – this body, and the body, although one, is these three. This immortal entity is covered by truth (the five elements): The vital force is the immortal entity, and name and form

and truth; (so) this vital force is covered by them.