

Chandogya Upanishad



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Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Peace ! Peace ! Peace !

I-i-1: One should meditate on the syllable Om; the Udgitha, for one sings the Udgitha, beginning with Om. Of this, the explanation follows.

I-i-2: The essence of all these beings is the earth. The essence of the earth is water. The essence of water is vegetation. The essence of vegetation is man. The essence of man is speech. The essence of speech is Rik. The essence of Rik is Saman. The essence of Saman is Udgitha.

I-i-3: The syllable Om which is called Udgitha, is the quintessence of the essences, the supreme, deserving of the highest place and the eighth.

I-i-4: Which one is Rik ? Which one is Saman ? Which one is Udgitha ? This is being considered now.

I-i-5: Speech alone is Rik. Prana is Saman. The syllable Om is Udgitha. Speech and Prana, (the sources of) Rik and Saman, taken together form a couple.

I-i-6: This couple is joined together in the syllable Om. Whenever a couple come together, they, indeed, fulfil each other's desire.

I-i-7: He who meditates upon this syllable as Udgitha knowing it thus (as the fulfiller), verily becomes a fulfiller of all the desirable ends.

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

I-i-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 worship of this syllable, with its own greatness and essence (the Vedic rites are performed).

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

I-ii-1: Once upon a time the gods and the demons, both descendants of Prajapati, were engaged in a fight. In that fight, the gods performed the rites of the Udgatir priests resolving, 'With this we shall defeat them'.

I-ii-2: Then they meditated on (the deity of) Prana connected with the nose, as Udgitha; the demons pierced it with evil. Therefore with it, the nose, one smells both the fragrant and the foul, for it has been pierced with evil.

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

I-ii-4: Then they meditated on (the deity of) eye as Udgitha; 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.

I-ii-5: Then they meditated on (the deity of) ear as Udgitha; 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.

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

I-ii-7: Then they meditated on the Prana in the mouth as Udgitha. The demons came in clash with it and were destroyed, just as a lump of clay is destroyed, striking against a hard rock.

I-ii-8: Thus it is that the Prana 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 Prana) or who (actually) injures that knower, for he is like a hard rock.

I-ii-9: With this Prana 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 Pranas. And not finding this at the time of death, the Prana in the mouth and its dependants depart; and thus indeed one opens

the mouth at the time of death.

I-ii-10: Angiras meditated on that Prana as Udgitha. The sages consider this alone as Angirasa which is the essence of the limbs.

I-ii-11: So Brihaspati meditated on Prana as Udgitha. The sages consider this alone as Brihaspati, for speech is great and this Prana is its lord.

I-ii-12: So Ayasya meditated on Prana as Udgitha (identifying it with himself). The sages consider this alone as Ayasya for it goes out of the mouth.

I-ii-13: Baka, the son of Dalbha, knew it thus. So he became the Udgatir-singer of the sacrificers dwelling in Naimisa. For their sake he sang to fulfil their desires.

I-ii-14: He who knows it thus and meditates on the Udgitha as the syllable Om, looking upon it as Prana, certainly becomes the singer (and procurer) of the desired objects. This is the meditation with reference to the body.

I-iii-1: Now the meditation (on the Udgitha) with reference to the gods is described. One should meditate on him who gives heat (i.e. the sun) as Udgitha. Verily, when he rises, he sings aloud for the sake of all creatures. 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.

I-iii-2: This Prana in the mouth and that sun are the same. This is warm and that is warm. People call this as Svava (that is going) and that as Svava and Pratyasvava (that is going and coming). Therefore one should meditate on this Prana and that sun as Udgitha.

I-iii-3: Now, verily one should meditate on Vyana as Udgitha. That which one breathes out is Prana and that which one breathes in is Apana. The junction of Prana and Apana is Vyana. That which is Vyana, even that is speech. Therefore, one utters speech while one neither breathes out nor breathes in.

I-iii-4: That which is speech, even that is Rik. Therefore while one neither breathes out nor breathes in, one pronounces the Rik. That which is Rik, even that is Saman. Therefore, while one neither breathes out nor breathes in, one sings the Saman. That which is Saman, even that is Udgitha. Therefore, while one neither breathes out nor breathes in, one sings the Udgitha.

I-iii-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 Vyana as Udgitha.

I-iii-6: Now, one should meditate on the syllables of 'Udgitha' – namely, the syllables 'ut', 'gi' and 'tha'. Prana is 'ut', because through Prana one arises (ut-tisthati). Speech is 'gi', because speech is called word (girah). Food is 'tha', because upon food all this is established (sthitam).

I-iii-7: Heaven is ut, the sky is gi, the earth is tha. The sun is ut, the air gi, the fire, tha. The Sama-Veda is ut, the Yajur-Veda gi, the Rig-Veda tha. For him, speech yields the milk which is the benefit of speech. And he becomes rich in food; and an eater of food, who knows thus and meditates on the syllables of 'Udgitha', namely, ut, gi and tha.

I-iii-8: Now follows the fulfilment of wishes: One should meditate on the objects contemplated. One should reflect upon Saman by means of which one proceeds to sing the Stotra.

I-iii-9: One should reflect upon the Rik in which that Saman occurs, upon the sage by whom it is intuited and upon the deity to whom he proceeds to pray.

I-iii-10: One should reflect upon the metre in which he proceeds to sing a Stotra; and he should reflect upon the hymn with which he proceeds to sing it.

I-iii-11: He should reflect upon the quarter (of heaven) towards which he proceeds to sing a Stotra.

I-iii-12: Lastly, having thought about himself, he should sing a Stotra reflecting upon his desired object avoiding all faults. Very quickly will be fulfilled for him the desire, desiring which he may sing the Stotra yea, desiring which he may sing the Stotra.

I-iv-1: One should meditate on the syllable Om, the Udgitha, for one sings the Udgitha beginning with Om. Of this the explanation follows.

I-iv-2: Verily, the gods, being afraid of death, took refuge in the three Vedas. They covered themselves with the metrical hymns. Because they covered themselves with these, the metrical hymns are called Chandas.

I-iv-3: Just as a fisherman would see a fish in water, so did Death observe the gods in the (rites connected with) Rik, Saman and Yajus. They, too, knowing this, arose from the Rik, Saman and Yajus, and entered the Svava (the syllable Om).

I-iv-4: Verily, when one learns the Rik, he loudly pronounces 'Om'. It is the same with Saman and with Yajus. This syllable Om is indeed Svava; it again is immortality and fearlessness. Having entered into Svava (i.e. having meditated) the gods became immortal and fearless.

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

I-v-1: Now, that which is Udgitha is verily Pranava and that which is Pranava is Udgitha. The yonder sun is Udgitha and also Pranava, for he moves along pronouncing 'Om'.

I-v-2: 'To him (the sun itself) I sang; therefore you are my only son' thus said Kausitaki to his son. 'Reflect upon the Udgitha as the rays of the sun, then surely, you will have many sons. This is the meditation with reference to the gods.

I-v-3: Now (is the meditation) with reference to the body: One should meditate on him who is this Prana in the mouth, as Udgitha, for he moves along pronouncing 'Om'.

I-v-4: 'To him (the Prana itself) did I sing; therefore you are my only son', thus said Kausitaki to his son. "I shall get many sons", thinking thus, sing praise to the Udgitha as the manifold Pranas.'

I-v-5: 'Now, that which is Udgitha, is verily Pranava; and that which is Pranava, is Udgitha', so one should think. As a result of it, even if he chants wrongly, he rectifies it by the act done from the seat of the Hotr priest.

I-vi-1: The earth is Rik, the fire is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The earth is 'sa', the fire is 'ama', and that makes 'Sama'.

I-vi-2: The sky is Rik, the air is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The sky is 'sa', the air

is 'ama', and that makes 'Sama'.

I-vi-3: Heaven is Rik, the sun is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Heaven is 'sa', the sun is 'ama', and that makes 'Sama'.

I-vi-4: The stars are Rik, the moon is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The stars are 'sa', the moon is 'ama', and that makes 'Sama'.

I-vi-5: Now, the white light of the sun is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik.

I-vi-6: Again, the white light of the sun is 'sa', the blue (light) that is extremely dark is 'ama', and that makes 'Sama'. Now, that Person, effulgent as gold, 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.

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

I-vi-8: Rik and Saman are his two joints. Therefore he is Udgitha. Because the priest is the singer of this 'ut', he is the Udgitha. 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 gods.

I-vii-1: Now (is the meditation) with reference to the body: Speech is Rik, Prana is Sama. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. Speech is 'sa', Prana is 'ama' and that makes 'Sama'.

I-vii-2: The eye is Rik, the self (reflected in the eye) is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The eye is 'sa', the self is 'ama', and that makes 'Sama'.

I-vii-3: The ear is Rik, the mind is Saman. This Saman rests upon that Rik. Therefore the Saman is sung as resting upon the Rik. The ear is 'sa', the mind is 'ama', and that makes "Sama'.

I-vii-4: Now, the white light of the eye is Rik, the blue (light) that is extremely dark is Saman. This Saman rests upon that Rik. Therefore the Saman is sung

as resting upon the Rik. The white light of the eye is 'sa', the blue (light) that is extremely dark is 'ama' and that makes 'Sama'.

I-vii-5: Now, this person who is seen within the eye – he indeed is Rik, he is Saman, he is Uktha, he is Yajus, 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.

I-vii-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.

I-vii-7: Now he who sings the Saman after knowing the deity Udgitha thus, sings to both. Through that (person in the sun), he (that singer) gets the worlds beyond that sun and also the desired objects of gods.

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

I-viii-1: In ancient times there were three proficient in Udgitha: Silaka the son of Salavat, Caikitayana of the Dalbhya family and Pravahana the son of Jivala. They said, 'We are proficient in Udgitha. If you agree, let us enter on a discussion of Udgitha'.

I-viii-2: 'Let it be so', saying this they sat down. Then Pravahana Jaivali said, 'You two, revered sirs, speak first; and I shall listen to the words of two Brahmanas conversing'.

I-viii-3: Then Silaka Salavatya said to Caikitayana Dalbhya, 'If you permit, I shall question you'. 'Question', said he.

I-viii-4: (Silaka asked), 'What is the essence of Saman?' 'The tune', said (Dalbhya). 'What is the essence of the tune?' 'Prana', said (Dalbhya). 'What is the essence of Prana?' 'Food', said (Dalbhya). 'What is the essence of food?' 'Water', said (Dalbhya).

I-viii-5: 'What is the essence of water?' 'That (heavenly world)', said (Dalbhya). 'What is the essence of the world?' 'One cannot carry (the

Saman) beyond the heavenly world', said Dalbhya; 'we locate the Saman in the world of heaven, for Saman is praised as heaven'.

I-viii-6: Then Silaka Salavatya said to Caikitayana Dalbhya: 'O Dalbhya, your Saman is not indeed established. If someone one were to say, "Your head shall fall down", surely your head would fall down'.

I-viii-7: (Dalbhya) 'Will you permit me, sir, to learn this of you?' 'Learn', said (Silaka). 'What is the essence of that (heavenly) world?' 'This earth', said (Silaka), 'What is the essence of this earth?' 'One cannot carry the Saman beyond this world as its support', said Silaka; 'we locate the Saman in this world as its support, for Saman is extolled as the earth'.

I-viii-8: Pravahana Jaivali said to him, 'O Salavatya, your Sama, really, has a further end. If someone now were to say, "Your head shall fall down", surely your head would fall down. (Salavatya) 'Will you permit me, sir, to learn (this of you?) 'Learn', said (Jaivali).

I-ix-1: (Salavatya) 'What is the essence of this world?' 'Akasa' said (Pravahana); 'All these beings arise from Akasa alone and are finally dissolved into Akasa; because Akasa alone is greater than all these and Akasa is the support at all times.'

I-ix-2: It is this Udgitha which is progressively higher and better. This again is endless. He who, knowing thus, meditates upon the progressively higher and better Udgitha, obtains progressively higher and better lives and wins progressively higher and better worlds.

I-ix-3: Atidhanvan, the son of Sunaka, having taught this to Udarasandilya, said, 'As long as among your descendants, this knowledge of the Udgitha continues, so long their life in this world will be progressively higher and better than ordinary lives.'

I-ix-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.

I-x-1: When the crops in the Kuru country had been destroyed by hailstorms, there lived Usasti, the son of Cakra with his young wife in a deplorable condition in the village of elephant-drivers.

I-x-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'.

I-x-3: 'Give me some of them', said Usasti. The driver gave them to him and said, 'Here is drink at hand, if you please 1' 'Then I shall be drinking what is defiled', said Usasti.

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

I-x-5: Usasti, 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.

I-x-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'.

I-x-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.

I-x-8: Seeing the singing priests seated there, he sat down near the singers in the place for singing the Stotras. And then he addressed the Prastotir priest.

I-x-9: 'O Prastotir, if you sing the Prastava without knowing the deity that belongs to the Prastava, your head will fall down'.

I-x-10: In the same manner he addressed the Udgatir priest, O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down'.

I-x-11: In the same manner he addressed the Pratihartir priest, 'O Pratihartir, if you sing the Pratihara without knowing the deity that belongs to the Pratihara, your head will fall down'. Then they all sat down silently suspending their duties.

I-xi-1: Then the principal of the sacrifice said to him, I should like to know you, revered sir, 'I am Chakrayana Usasti', said he.

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

I-xi-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.

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

I-xi-5: 'Prana', said Usasti, 'all these movable and immovable beings merge in Prana (during dissolution) and rise out of Prana (during creation). This is the deity that belongs to the Prastava. If you sang the Prastava without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xi-6: Then the Udgatir priest approached him and said, 'Revered sir, you said to me: 'O Udgatir, if you sing the Udgitha without knowing the deity that belongs to the Udgitha, your head will fall down". Which is that deity ?'

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

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

I-xi-9: 'Food', said Usasti, 'all these movable and immovable beings live by partaking of food only. This is the deity that belongs to the Pratihara. If you sang the Pratihara without knowing him, after your having been warned thus by me, your head would have fallen down.'

I-xii-1: Therefore next begins the Udgitha seen by the dogs. Once Dalbhya Baka, called also Maitreya Glava, went out (of the village) for the study of the Vedas.

I-xii-2: Before 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.'

I-xii-3: The white dog said to them, 'Come to me over here tomorrow morning.' (The sage named) Dalbhya Baka and Maitreya Glava kept watch there for them.

I-xii-4: Just as those who recite the Stotras singing the Bahispavamana hymn move along clasping one another's hand, even so did the dogs move along. Then they sat down and began to pronounce 'him'.

I-xii-5: 'Om, let us eat ! Om, let us drink ! Om, may the (sun who is) god, Varuna, Prajapati and Savitir bring us food here. O Lord of food, bring food here, yea bring it, Om !'

I-xiii-1: Verily, this world is the syllable 'hau' (which is a Stobha), the air is the syllable 'hai', the moon is the syllable 'atha', the self is the syllable 'iha' and the fire is the syllable 'I'.

I-xiii-2: The sun is the syllable 'u' (which is a Stobha), invocation is the syllable 'e' the Visvadevas are the syllable 'auhoi', Prajapati is the syllable 'him', Prana is the Stobha 'svara', food is the Stobha 'ya' and Virat is the Stobha 'vak'.

I-xiii-3: The undefinable and variable thirteenth Stobha is the syllable 'hum'.

I-xiii-4: For him, speech yields 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 Samans – yea, knows the sacred doctrine of the Samans.

II-i-1: Om. Surely, the meditation on the whole Saman is good. Anything that is good, people call as Saman, anything that is not good, as Asaman.

II-i-2: Thus, when people say, 'He approached him with Saman', then they say only this: 'He approached him with a good motive'. And when they say, 'He approached him with Asaman', then they say only this" 'He approached him with an evil motive.'

II-i-3: Again, people say: 'Oh, this is Saman for us', when it is something good; then they say only this: 'Oh, this is good for us'. Again, they say, 'Oh, this is Asaman for us', when it is not good; then they say only this: 'Oh, this is evil.'

II-i-4: When one who knows it thus meditates on the Saman as good, all good qualities hasten towards him and serve him.

II-ii-1: Among the worlds one should meditate upon the Saman as fivefold. The earth is the syllable him, the fire is Prastava, the sky is Udgitha, the sun is Pratihara, and heaven is Nidhana. Thus this meditation pertains to the higher worlds.

II-ii-2: Now, among the lower worlds. Heaven is the syllable him, the sun is Prastava, the sky is Udgitha the fire is Pratihara, and the earth is Nidhana.

II-ii-3: The worlds in the ascending and descending lines belong to him. Who, knowing it thus (endowed with the quality of 'good') meditates on the fivefold Saman in the worlds.

II-iii-1-2: One should meditate on the fivefold Saman as rain. The wind that precedes is the syllable him, the cloud that is formed is Prastava, the shower is Udgitha, lightning and thunder are Pratihara, and the ceasing is Nidhana. It rains for him – indeed, he causes rain – who, knowing it thus, meditates on the fivefold Saman as rain.

II-iv-1: One should meditate on the fivefold Saman in all the waters. When a cloud gathers, it is the syllable him. When it rains, it is Prastava. Those (waters) that flow to the east, are Udgitha. Those that flow to the west are Pratihara. The ocean is Nidhana.

II-iv-2: He who, knowing it thus, meditates on the fivefold Saman in all the waters, does not drown in water and he becomes rich in water.

II-v-1: One should meditate on the fivefold Saman as the seasons: The spring is the syllable him, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana.

II-v-2: He, who knowing it thus, meditates on the fivefold Saman in the seasons, him the seasons serve and he becomes rich in seasons.

II-vi-1: One should meditate on the fivefold Saman as the animals. The goats are the syllable him, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana.

II-vi-2: He, who knowing it this, meditates on the fivefold Saman in animals, to him animals belong and he becomes rich in animals.

II-vii-1: One should meditate on the progressively higher and better fivefold Saman as the senses; The organ of smell is the syllable him, the organ of speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the mind is Nidhana. Verily, these are progressively higher and better.

II-vii-2: He who knowing it thus, meditates on the fivefold Saman, 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 Saman.

II-viii-1-2: Next is the meditation on the sevenfold Saman. One should meditate on the sevenfold Saman as speech. Whatsoever in speech is 'hum', that is the syllable him; whatever is 'pra', that is Prastava; whatever is 'a', that is Adi (the first); whatever is 'ut', that is Udgitha; whatever is 'prati', that is Pratihara; whatever is 'upa', that is Upadrava; and whatever is 'ni', that is Nidhana.

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

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

II-ix-2: One should know that all these beings are dependent on him. What he is before rising, that is Himkara. On this, the animals are dependent. As they participate in the Himkara part of this Saman, do they utter him (before sunrise).

II-ix-3: Then, the form of the sun when it has just risen, that is Prastava. On this, men are dependent. As they participate in the Prastava part of this Saman, so are they desirous of praise, direct and indirect.

II-ix-4: And the form of the sun as it appears at the time of the assembling of its rays, that is Adi. On this, the birds are dependent. As they participate in the Adi part of this Saman, so do they hold themselves unsupported in the sky and fly about.

II-ix-5: Next, the form of the sun that appears just at midday, that is Udgitha. On this, the gods are dependent. As they participate in the Udgitha part of

this Saman, so are they the best among the offsprings of Prajapati.

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

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

II-ix-8: Now, the form of the sun that appears just after sunset, that is Nidhana. On this, the fathers are dependent. As they participate in the Nidhana part of this Saman, so do people lay them aside.

II-x-1: Now, verily, one should meditate on the sevenfold Saman, which has all its parts similar, and which leads beyond death. 'Himkara, has three syllables; 'Prastava' has three syllables. So they are equal to each other.

II-x-2: 'Adi' has two syllables; 'Pratihara' has four syllables. We take one syllable from Pratihara to Adi. So they are equal to each other.

II-x-3: 'Udgitha' 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.

II-x-4: 'Nidhana' has three syllables, and this too is equal (to the others). These, indeed, are the twenty two syllables (of the sevenfold Saman).

II-x-5-6: He who, knowing this Saman thus (as good), meditates on the sevenfold Saman, 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. With the remaining twenty-second syllable he conquers the world beyond the sun. That world is of the nature of bliss, and is free from misery. (That is), he obtains victory over the sun, and then a victory still higher becomes his, who meditates on the sevenfold Saman.

II-xi-1: The mind is Himkara, speech is Prastava, the eye is Udgitha, the ear is Pratihara, and the Prana is Nidhana. This is the Gayatra Saman woven in (the

Prana and) the senses.

II-xi-2: He who thus knows this Gayatra Saman as woven in (the Prana and) the senses, becomes the possessor of perfect senses, 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 be high-minded.

II-xii-1: One rubs, that is Himkara. The smoke is produced, that is Prastava. It blazes, that is Udgitha. The embers are formed, that is Pratihara. It goes down, that is Nidhana. It is completely extinguished, that is Nidhana. This is the Rathantara Saman woven in fire.

II-xii-2: He who thus knows this Rathantara Saman 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.

II-xiii-1-2: The Vamadevya Saman is woven in a couple. He who thus knows this Vamadevya Saman 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.

II-xiv-1: The rising sun is Himkara; the risen sun is Prastava; the midday sun is Udgitha; the sun in the afternoon is Pratihara, and the setting sun is Nidhana. This is the Brihat Saman woven in the sun.

II-xiv-2: He who thus knows this Brihat Saman as woven in the sun becomes refulgent 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.

II-xv-1: The white clouds gather, that is Himkara. The (rain-bearing) cloud is formed, that is Prastava. It rains, that is Udgitha. It flashes and thunders, that is Pratihara. It ceases, that is Nidhana. This is the Vairupa Saman woven in the rain-cloud.

II-xv-2: He who thus knows this Virupa Saman 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.

II-xvi-1: The spring is Himkara, the summer is Prastava, the rainy season is Udgitha, the autumn is Pratihara, and the winter is Nidhana. This is the Vairaja Saman woven in the seasons.

II-xvi-2: He who thus knows this Vairaja Saman 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.

II-xvii-1: The earth is Himkara, the sky is Prastava, heaven is Udgitha, the quarters are Pratihara, and the ocean is Nidhana. This is the Sakvari Saman woven in the worlds.

II-xvii-2: He who thus knows this Sakvari Saman woven in the worlds, becomes the possessor of the worlds, 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.

II-xviii-1: The goats are Himkara, the sheep are Prastava, the cows are Udgitha, the horses are Pratihara, and man is Nidhana. This is the Revati Saman woven in the animals.

II-xviii-2: He who thus knows this Revati Saman woven in the animals, becomes the possessor of animals, reaches the full length of life, lives gloriously, becomes great with offspring and cattle, great also with fame. His holy vow is that he should not find fault with animals.

II-xix-1: The hair is Himkara, the skin is Prastava, the flesh is Udgitha, the bone is Pratihara, and the marrow is Nidhana. This is the Yajnayajniya Saman woven in the limbs of the body.

II-xix-2: He who thus knows this Yajnayajniya Saman, 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.

II-xx-1: Fire is Himkara, Air is Prastava, the Sun is Udgitha, the Stars are Pratihara, and the Moon is Nidhana. This is the Rajana Saman woven in the deities.

II-xx-2: He who knows thus knows this Rajana Saman woven in the deities, abides in the same world or 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 Brahmanas.

II-xxi-1: The three Vedas are Himkara; the three worlds are Prastava; Fire, Air and the Sun are Udgitha; the Stars, the birds and the rays are Pratihara; the serpents, the celestial singers and the fathers are Nidhana. This is the collection of Samans woven in all things.

II-xxi-2: Verily, he who thus knows this collection of Samans as woven in all things becomes the lord of all things.

II-xxi-3: There is this verse about it: That which is fivefold in groups of three – there is nothing else greater or other than these (fifteen).

II-xxi-4: He who knows that knows all. All the quarters bring offerings to him. His holy vow is that he should meditate 'I am all' – yea, that is his vow.

II-xxii-1: 'Of the Samans, I choose the one that bellows, as it were, and is good for cattle,' thus (some think). This is the loud singing sacred to Agni, the undefined one to Prajapati, the defined one to Soma, the soft and smooth to Vayu, the smooth and strong to Indra, the heron-like to Brihaspati, and the ill-sounding to Varuna. Verily, one may practise all these, but should avoid the one sacred to Varuna.

II-xxii-2: 'May I obtain immortality for the gods by singing', (thinking) thus one should sing. 'May I obtain my singing, oblation 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.

II-xxii-3: All vowels are the embodiments of Indra; all sibilants are the embodiments of Prajapati; all Sparsa consonants are the embodiments of Death. If anyone should reprove him for the pronunciation of his vowels, he should tell him, 'I have taken my refuge in Indra; he will answer you.'

II-xxii-4: And if some one should reprove him for sibilants he should tell him, 'I have taken my refuge in Prajapati; 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.'

II-xxii-5: All vowels should be pronounced sonant and strong, (with the thought), 'May I impart strength to Indra (Prana)'. All sibilants should be pronounced, neither inarticulately, nor leaving out the elements of sound, but distinctly (with the thought), 'May I give myself to Prajapati (Virat).' All Sparsa consonants should be pronounced slowly, without mixing them with any other letter, (with the thought), 'May I withdraw myself from Death.'

II-xxiii-1: Three are the branches of religious duty. Sacrifice, study and gifts – these are the first. Austerity alone is the second, and the celibate student of sacred knowledge, who lives in the house of the teacher throughout his life 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, attains immortality.

II-xxiii-2: Prajapati brooded on the worlds. From them, thus brooded upon, issued forth the threefold Veda (as their essence). He brooded on this. From this, thus brooded upon, issued forth the syllables Bhuh, Bhuvah and Svah.

II-xxiii-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. Verily, the syllable Om is all this – yea, the syllable Om is verily all this.

II-xxiv-1-2: The expounders of Brahman say, 'The morning libation is of the Vasus, the midday libation is of the Rudras and the third libation is of the Adityas and of the Visvadevas. Where, the, is the world of the sacrificer?' How can he who does not know this, perform (sacrifices)? It is only after knowing this that he should perform (sacrifices).

II-xxiv-3-4: Before the commencement of the morning chant, the sacrificer sits down behind the Garhapatya fire, facing the north and sings the Saman sacred to the Vasus: '(O Fire), open the door of this world that we may see you for obtaining the kingdom.'

II-xxiv-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 obtained by the sacrificer. At the end of the

duration of this life, I, the sacrificer, am willing to come here – Svaha.’ ‘Unbar the door of the region’, saying this he gets up. (As a result) the Vasus grant him (the region connected with) the morning libation.

II-xxiv-7-8: Before the starting of the midday libation, the sacrificer sits down behind the Agnidhriya fire, facing the north, and sings the Saman 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.’

II-xxiv-9-10: Then he offers the oblation (with the Mantra): ‘Salutation to Vayu, who dwells in the region of the sky. Obtain this region 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 – Svaha’. ‘Unbar the door of the region’, saying this he gets up. (As a result) the Rudras grant him (the region of the sky connected with) the midday libation.

II-xxiv-11-13: Before beginning the third libation, the sacrificer sits down behind the Ahavaniya fire, facing the north, and sings the Saman sacred to the Adityas 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 Saman sacred to the Adityas. 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.’

II-xxiv-14-15: Then the sacrificer offers the oblation (with the Mantra): ‘Salutation to the Adityas 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 – Svaha’. ‘Unbar the door of the region’, saying this, he gets up.

II-xxiv-16: The Adityas and the Visvadevas grant him (the region appropriate to) the third libation. He alone knows the real character of the sacrifice, who knows thus.

III-i-1: Om. The yonder sun indeed is the honey of the gods. Of this honey, heaven is the cross-beam, the sky is the honey comb, and (the water particles in) the rays are the eggs.

III-i-2-3: The eastern rays of that sun are its eastern honey-cells; the Riks are the bees, (the ritual of) the Rig-Veda is the flower and those waters are the nectar. Those very Riks (the bees) pressed this Rig-Veda. From it, thus pressed, issued forth as juice, fame, splendour (of limbs), (alertness of) the

senses, virility, and food for eating.

III-i-4: That juice flowed forth; it settled by the side of the sun. Verily, this it is that appears as the red hue of the sun.

III-ii-1: And its southern rays are its southern honey cells. The Yajus verses are the bees. The Yajur-Veda is the flower; and those waters are the nectar.

III-ii-2: Those very Yajus verses pressed this Yajur-Veda. And from it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-ii-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.

III-iii-1: And its western rays are its western honey cells. The Samans are the bees. The Sama-Veda is the flower; and those waters are the nectar.

III-iii-2: Those very Samans pressed this Sama-Veda. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-iii-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.

III-iv-1: And its northern rays are its northern honey cells. The Mantras of the Atharva-Veda are the bees. The Itihasa and the Purana are the flower; and those waters are the nectar.

III-iv-2: Those Mantras of the Atharva-Veda pressed this Itihasa-Purana. From it, thus pressed, issued forth as juice, fame, splendour of limbs, alertness of the senses, virility, and food for eating.

III-iv-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.

III-v-1: And its upper rays are its upper honey cells. The secret teachings are the bees. Brahman (Pranava) is the flower. Those waters (the results of the meditations on the Pranava) are the nectar.

III-v-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.

III-v-3: It flowed forth; it settled by the side of the sun. Verily, this it is that appears as the quivering in the middle of the sun.

III-v-4: Verily, these hues are the juice of the juices, for the Vedas are the essences and these are their essence. These hues indeed are the nectar of the nectars, for the Vedas are the nectar and these are their nectar.

III-vi-1: That which is the first nectar (i.e. the red form), that verily Vasus enjoy with Agni as their leader. The gods, indeed, neither eat nor drink, only with seeing this nectar are they satisfied.

III-vi-2: They enter into this very form (colour) and out of this form they emerge.

III-vi-3: He who knows thus this nectar becomes one of the Vasus, 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.

III-vi-4: As long as the sun rises in the east and sets in the west, so long does he retain the sovereignty and the heavenly kingdom of (or similar to that of) the Vasus.

III-vii-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.

III-vii-2: They enter into this very form and out of this form they emerge.

III-vii-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.

III-vii-4: As long as the sun rises in the east and sets in the west, even twice so long does he (the Sun) 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.

III-viii-1: And that which is the third nectar (i.e. the black form), that verily the Adityas enjoy with Varuna as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-viii-2: They enter into this very form and out of this form they emerge.

III-viii-3: He who knows thus this nectar becomes one of the Adityas, and with Varuna as the leader, is satisfied only with seeing this nectar. He enters into this very form and out of this form he emerges.

III-viii-4: As long as the sun rises in the south and sets in the north, even twice so long does he (the Sun) rise in the west and set in the east and even so long does he retain the sovereignty and the heavenly kingdom of the Adityas.

III-ix-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.

III-ix-2: They enter into this very form and out of this form they emerge.

III-ix-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.

III-ix-4: As long as the sun rises in the west and sets in the east, even twice so long does he (the Sun) 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.

III-x-1: And that which is the fifth nectar (i.e. the quivering form within the sun), that verily the Sadhyas enjoy with Pranava as their leader. The gods, indeed, neither eat nor drink; only with seeing this nectar are they satisfied.

III-x-2: They enter into this very form and out of this form they emerge.

III-x-3: He who knows thus this nectar becomes one of the Sadhyas, and with Pranava as the leader is satisfied only with seeing this nectar.

III-x-4: As long as the sun rises in the north and sets in the south, even twice so long does he (the Sun) rise in overhead and set below and even so long does he retain the sovereignty and the heavenly kingdom of the Sadhyas.

III-xi-1: Then, rising from there upward, he will neither rise nor set. He will remain alone in the middle. There is this verse about it:

III-xi-2: 'Never does this happen there. Never did the sun set there nor did it rise. O gods, by this, my assertion of the truth, may I not fall from Brahman'.

III-xi-3: Verily, for him the sun neither rises nor sets. He who thus knows this secret of the Vedas, for him, there is perpetual day.

III-xi-4: Hiranyagarbha imparted this Doctrine of Honey to Prajapati, Prajapati to Manu, and Manu to his progeny. And the father told his eldest son Uddalaka Aruni this very knowledge of Brahman.

III-xi-5: A father may declare to his eldest son or to any other worthy disciple this very knowledge of Honey.

III-xi-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.

III-xii-1: Gayatri indeed is all this, whatever being exists. Speech indeed is Gayatri; for speech indeed sings and removes fear of all this that exists.

III-xii-2: That which is this Gayatri, even that is this earth; for on this earth are all the beings established and they do not transcend it.

III-xii-3: That which is this earth (as Gayatri), even that is this, i.e. this body in respect of this person; for these senses are indeed established in this body and they do not transcend it.

III-xii-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.

III-xii-5: This well-known Gayatri is four footed and sixfold. The Gayatri Brahman is thus expressed in the following Rik:

III-xii-6: Such is the greatness of this (Brahman called Gayatri). 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.

III-xii-7-9: That which is (designated as) Brahman, even that is this Akasa outside the body. That which is the Akasa outside the body, even that is the Akasa inside the body. That which is the Akasa inside the body, even that is this Akasa within the (lotus of the) heart. This Brahman is all-filling and unchanging. He who knows (Brahman) thus, gets all-filling and unchanging prosperity.

III-xiii-1: Of the said heart, there are, indeed, five doors guarded by the gods. (He who is in) that which is the eastern door of this, is Prana. He is the eye, he is the sun. This (Brahman called Prana) should be meditated upon as brightness and as the source of food. He who meditates thus, becomes resplendent and an eater of food.

III-xiii-2: And (he who is in) that which is the southern door of this (heart), is Vyana. He is the ear, he is the moon. This (Brahman called Vyana) should be meditated upon as prosperity and fame. He who meditates thus becomes prosperous and famous.

III-xiii-3: And (he who is in) that which is the western door of this (heart), is Apana. He is speech, he is fire. This (Brahman called Apana) should be meditated upon as the holy effulgence born of sacred wisdom and as the source of food. He who meditates thus becomes radiant with the holy effulgence born of sacred wisdom and also an eater of food.

III-xiii-4: And (he who is in) that which is the northern door of this (heart), is Samana. He is the mind, he is Parjanya (the rain-god). This (Brahman called Samana) should be meditated upon as fame and grace. He who meditates thus becomes famous and graceful.

III-xiii-5: And (he who is in) that which is the upper door of this (heart), is Udana. He is the air, he is the Akasa. This (Brahman called Udana) should be meditated upon as strength and nobility. He who meditates thus becomes strong and noble.

III-xiii-6: These, verily, are the five persons under Brahman, the sentinels 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. He who adores thus these five persons under Brahman, the sentinels of the heavenly world, reaches the heavenly world.

III-xiii-7: Again, the light of Brahman that shines above this heaven, above everything, above all, in the incomparably good and the highest worlds, even this is the light within the body of man. This light can be seen inasmuch as

one has a perception of warmth 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 the light as seen and heard. One who meditates on this thus, becomes beautiful and illustrious – yea, one who meditates thus.

III-xiv-1: Verily, all this universe is Brahman. From Him do all things originate, into Him do they dissolve and by Him are they sustained. On Him should one meditate in tranquillity. For as is one's faith, such indeed one is; and as is one's faith in this world, such one becomes on departing hence. Let one, therefore, cultivate faith.

III-xiv-2-3: He, who is permeating the mind, who has Prana for his body, whose nature is consciousness, whose resolve is infallible, whose own form is like Akasa, 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 – this my Atman, 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 Atman residing in (the lotus of) the heart is greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

III-xiv-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, He is my Atman residing in (the lotus of) the heart; He is Brahman. On departing hence I shall attain to His being. He alone who possesses this faith and has no doubt about it (will obtain the result). Thus declared Sandilya – yea, Sandilya.

III-xv-1: The chest (i.e. the universe), having the sky as its hollow and the earth for its (curved) bottom, does not decay. The quarters are indeed its corners and heaven its upper lid. This well-known chest is the container of wealth. All things rest in it.

III-xv-2: Of that chest, the eastern quarter is named Juhu, the southern is named Sahamana, the western is named Rajni and the northern is named Subhuta. The air is their calf. 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 mourn my son.

III-xv-3: I take refuge in the imperishable chest for such and such and such. I take refuge in Prana for such and such and such. I take refuge in Bhuh 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.

III-xv-4: When I said, 'I take refuge in Prana', (it was because) all these beings, whatsoever exist, are indeed Prana. So it was in this alone that I took refuge.

III-xv-5: Then when I said, 'I take refuge in Bhuh', I said only this: 'I take refuge in the earth, I take refuge in the sky, I take refuge in heaven'.

III-xv-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.'

III-xv-7: Then, when I said, 'I take refuge in Svah', I said only this: 'I take refuge in the Rig-Veda, I take refuge in the Yajur-Veda, I take refuge in the Sama-Veda' – yea, that was what I said.

III-xvi-1: Man, truly, is the sacrifice. His (first) twenty-four years are the morning libation, for the metre Gayatri is made up of twenty-four syllables, and the morning libation is related to the Gayatri metre. With this the Vasus are connected. The Pranas indeed are the Vasus, for they make all this stable.

III-xvi-2: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Vasus, unite this morning libation of mind with the midday libation. May I who am a sacrifice not be lost in the midst of the Vasus who are the Pranas'. He surely recovers from that and becomes healthy.

III-xvi-3: Now, (his next) forty-four years are the mid-day libation, (for) the metre Tristubh is made up of forty-four syllables, and the mid-day libation is related to the Tristubh metre. With this, the Rudras are connected. The Pranas indeed are the Rudras, for they cause all this (universe) to weep.

III-xvi-4: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Rudras, unite this mid-day 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 Pranas'. He surely recovers from that and becomes healthy.

III-xvi-5: Then (his next) forty-eight years are the third libation. The metre Jagati is made up of forty-eight syllables and the third libation is related to the Jagati metre. With this, the Adityas are connected. The Pranas indeed are the Adityas, for they accept all this.

III-xvi-6: During this period of life if anything (e.g. illness) causes him pain, he should repeat: 'O Pranas, Adityas, extend this third libation of mine to a full length of life. May I, who am a sacrifice, not be lost in the midst of the Adityas who are the Pranas.' He surely recovers from that and becomes healthy.

III-xvi-7: Knowing this well-known (doctrine of sacrifice) Aitareya Mahidasa said, 'Why do you afflict me thus, me who cannot be so killed.' He lived for one hundred and sixteen years. He, too, who knows thus, lives in vigour for one hundred and sixteen years.

III-xvii-1: That he (who performs the Purusha sacrifice) feels hunger, that he feels thirst, that he does not rejoice –all these are the initiatory rites of this sacrifice.

III-xvii-2: And, that he eats that he drinks, that he rejoices – all these approach Upasadas.

III-xvii-3: And, that he laughs, that he eats, that he behaves as one of a couple – all these approach Stotra and Sastra.

III-xvii-4: And his austerity, gifts, uprightness, non-violence, and truthfulness – all these are the largesses of this sacrifice.

III-xvii-5: Therefore people say 'sosyati' (will procreate), and 'asosta' (has procreated). Again, that is the procreation of this, and death is the Avabhrita bath.

III-xvii-6: Ghora Angirasa expounded this well-known doctrine to Devaki's son Krishna and said, 'Such a knower should, at the time of death, repeat this triad – "Thou art the imperishable, Thou art unchangeable, Thou art the subtle essence of Prana". (On hearing the above) he became thirstless. There are these two Rik stanzas in regard to this.

III-xvii-7: (Those knowers of Brahman who have purified their mind through the withdrawal of the senses and other means like Brahmacharya) see everywhere (the day – like the supreme light) of the ancient One who is the seed of the universe, (the light that shines in the Effulgent Brahman). 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 Pranas), shining in all gods – yea, we have reached that highest light.

III-xviii-1: The mind is Brahman, 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 Akasa is Brahman, thus (one should meditate). Both the meditations, with regard to the body and with regard to the gods are being enjoined.

III-xviii-2: This same Brahman has four feet. The organ of speech is one foot. Prana (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. Next, with reference to the gods. Agni is one foot, Vayu is one foot, Aditya 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.

III-xviii-3: The organ of speech is one of the four feet of Brahman (called Mind). With the light of fire it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-4: The organ of smell is one of the four feet of Brahman. With the light of air it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-5: The eye is one of the four feet of Brahman. With the light of the sun it shines and warms. He who knows thus, shines and warms with fame and celebrity and with the holy effulgence born of sacred wisdom.

III-xviii-6: The ear is one of the four feet of Brahman. With the light of the quarters it shines and warms. 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.

III-xix-1: The Sun is Brahman – this is the teaching. The further explanation of this (is here given). Before creation, this universe was non-existent. 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.

III-xix-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.

III-xix-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.

III-xix-4: He who knows the Sun thus and meditates on it as Brahman, auspicious sounds will hasten to him and continue to delight him – yea, will continue to delight.

IV-i-1: Om. There lived Janasruti Pautrayana 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'.

IV-i-2: Once at night, the swans flew along. Then one swan addressed another swan thus, 'Ho, Ho, O Bhallaksa, Bhallaksa, the effulgence of Janasruti Pautrayana has spread like the heaven. Do not come in touch with it, lest it should scorch you.'

IV-i-3: Bhallaksa replied to him, 'lo, how could you so describe him as if he were Raikva with the cart ?' 'Of what sort is this Raikva with the cart ?'

IV-i-4: 'Just as all the lower casts of the dice go over to one who has won the Krita-cast, so does go over to Raikva whatsoever good the creatures do; so also to him who knows what Raikva knows. Such is he who has thus been spoken of by me.'

IV-i-5-6: Janasruti Pautrayana overheard those words. As soon as he arose, he said to the attendant, 'Lo, did you praise me like Raikva with the cart ?' 'What sort of man is this Raikva with the cart ?' (Janasruti repeated the words of the swan): 'Just as all the lower casts of the dice go over to one who has won the Krita-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'.

IV-i-7: The attendant, having searched for him, came back thinking, 'I could not find him'. Janasruti said to him, 'Well, where the knower of Brahman

should be searched for there search for him’.

IV-i-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.

IV-ii-1-2: On hearing this, Janasruti Pautrayana 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.’

IV-ii-3: The other man answered him thus: ‘Ah, O Sudra, let this gold necklace together with the chariot and the cows remain with you.’ Thereupon Janasruti Pautrayana again took with him one thousand cows, a gold necklace, a chariot drawn by mules and his daughter and went over to Raikva.

IV-ii-4: Janasruti 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’.

IV-ii-5: Taking that princess to be the portal for the conveying of knowledge, Raikva said, ‘O Sudra, 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 Mahavrisa country known as Raikvaparna where Raikva lived. Raikva said to him:

IV-iii-1: Air indeed is the absorber. 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.

IV-iii-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.

IV-iii-3: Next is (the doctrine of Samvarga) with reference to the body: Prana indeed is the absorber. When one sleeps, speech merges in Prana, the eye merges in Prana, the ear merges in Prana, the mind merges in Prana: for Prana, indeed, absorbs all these.

IV-iii-4: These, indeed, are the two absorbers: Air among the gods and Prana among the sense-organs.

IV-iii-5: Once upon a time, while Kapeya Saunaka and Kaksaseni Abhipratarin were being served with food, a celibate student of sacred knowledge begged of them. They did not give him anything.

IV-iii-6: The Brahmacharin said, 'Prajapati, the one god swallowed up the four great ones; he is the protector of the worlds. O Kapeya, O Abhipratarin, mortals do not see him who dwells variously. Even from him, for whom all this food is meant, you have withheld it.'

IV-iii-7: Kapeya Saunaka, reflecting on those words, approached him (and said): 'He who is the self of all gods and the creator of all beings, who has undecaying teeth, who is the devourer, who is the wise one, who is himself never eaten (but) who devours even those who are not food; and hence (the knowers) describe his magnificence as immeasurable – such, indeed, is the Brahman, O Brahmacharin, whom we worship'. (Then he told the servants): 'Give him food'.

IV-iii-8: They gave him food. Now, these five and the other five, together becoming ten, constitute the Krita (dice-cast). Therefore (i.e. because the number ten applies to both), these ten are the food or Virat dwelling in all the ten quarters, and these are (the enjoyer) Krita. This Virat, of the form of ten deities, again, is the eater of food (as Krita); by him all this is perceived. He who sees thus, by him also all this is perceived, and he becomes as eater of food.

IV-iv-1: Once upon a time Satyakama Jabala addressed his mother Jabala, 'Mother, I desire to live the life of a celibate student of sacred knowledge in the teacher's house. Of what lineage am I?'

IV-iv-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 Jabala by name and you are named Satyakama. So you speak of yourself only as Satyakama Jabala.'

IV-iv-3: He went to Haridrumata Gautama and said, 'I desire to live under you, revered sir, as a Brahmacharin; may I approach your venerable self (for the same)?'

IV-iv-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 Jabala by name and you are named Satyakama". So, sir, I am Satyakama Jabala.'

IV-iv-5: The teacher said to him, 'No one who is not a Brahmana can speak thus. Dear boy, bring the sacrificial fuel, I shall initiate you as a Brahmacharin, 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 Satyakama said, 'I shall not return till it is one thousand.' He lived away for a long time, till they had increased to one thousand.

IV-v-1: Then the bull addressed him thus, 'Satyakama !' 'Yes, revered sir', thus he responded, 'Dear boy, we have reached a thousand, take us to the house of the teacher.'

IV-v-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, named the Radiant.

IV-v-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).'

IV-vi-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.

IV-vi-2: The fire addressed him, 'Satyakama !' 'Yes, revered sir', he responded.

IV-vi-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. This indeed, dear boy, is one foot of Brahman, consisting of four parts, named the Endless.

IV-vi-4: 'He who knows this one foot of Brahman consisting of four parts thus, and meditates on it as the Endless, becomes endless 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.'

IV-vii-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.

IV-vii-2: The swan flew to him and addressed him, 'Satyakama !' 'Yes, revered sir', he responded.

IV-vii-3: 'Dear boy, let me instruct you about one foot of Brahman'. 'Please instruct me revered 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.

IV-vii-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).'

IV-viii-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.

IV-viii-2: The Madgu bird flew to him and addressed him, 'Satyakama !' 'Yes, revered sir', he responded.

IV-viii-3: 'Dear boy, let me instruct you about one foot of Brahman'. 'Please instruct me, revered sir'. (The Madgu bird) said to him, 'Prana 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.

IV-viii-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).'

IV-ix-1: Satyakama reached the house of the teacher. The teacher addressed him, 'Satyakama !' 'Yes, revered sir', he responded.

IV-ix-2: 'Dear boy, you shine like a knower of Brahman; who is it that has instructed you ?' Satyakama assured him, 'People other than men. But I wish, revered sir, that you would expound it to me.

IV-ix-3: '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, and nothing was omitted from this – yea, nothing was omitted.

IV-x-1: Once upon a time Upakosala Kamalayana lived with Satyakama Jabala the life of a Brahmacharin. He tended his fires for twelve years. Satyakama performed for other disciples the ceremony of completing studies and returning home, but did not perform the ceremony for Upakosala.

IV-x-2: The wife of the teacher said to him, 'This Brahmacharin 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.

IV-x-3: Through mental sufferings Upakosala began to fast. The wife of the teacher said to him, 'O Brahmacharin, 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; so I shall not eat.'

IV-x-4: Thereupon the fires said among themselves, 'This Brahmacharin has undergone severe austerities and has tended us properly; come let us instruct him'. They then said to him, 'Prana (life) is Brahman, Ka (joy) is Brahman, Kha (ether) is Brahman'.

IV-x-5: He said, 'I understand that Prana is Brahman; but I do not understand Ka and Kha.' They said, 'What is Ka, even that is Kha; and what is Kha, even that is Ka'. Then the fires instructed him about Prana (Brahman) and the Akasa within the heart related to it.

IV-xi-1: Then the Garhapatya fire instructed him: 'Earth, fire, food and the sun (are my forms). The person who is seen in the sun, I am he, I am he,

indeed.'

IV-xi-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.'

IV-xii-1: Then the Anvaharyapacana fire instructed him: 'Water, the quarters, the stars and the moon (are my forms). The person who is seen in the moon, I am he, I am he indeed.

IV-xii-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.'

IV-xiii-1: Then the Ahavaniya fire instructed him, 'Prana, Akasa, heaven and lightning (are my forms). The person who is seen in the lightning, I am he; I am he, indeed.

IV-xiii-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.'

IV-xiv-1: The fires said, 'O Upakosala, dear boy, to you (are revealed) this knowledge of the fires and the knowledge of the Atman; but the teacher will tell you the way.' His teacher came back. The teacher addressed him 'Upakosala !'

IV-xiv-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. 'What did they tell you, dear boy ?'

IV-xiv-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). 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:

IV-xv-1: 'This person who is seen in the eye, he is the Atman', 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.'

IV-xv-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.'

IV-xv-3: 'He, again, is the vehicle of blessings; for he carries all blessings. He who knows it thus carries all blessings. He who knows it thus carries all blessings.'

IV-xv-4: 'He again, is the vehicle of light; for he shines in all the regions. He who knows it thus shines in all the regions.'

IV-xv-5: 'Now, as for such persons, whether the cremation rites are performed or not, they go to light; 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. This is the path of the gods and the path to Brahman. Those who go by this path do not return to this human whirlpool – yes, they do not return.'

IV-xvi-1: He who blows (i.e. air) is indeed the sacrifice, he, moving along, purifies all this. And because moving along he purifies all this, he is the sacrifice. Mind and speech are the two paths of this sacrifice.

IV-xvi-2-3: One of these two paths, the Brahman priest embellishes with the mind. The Hotir, Adhvaryu and Udgatir priests embellish the other with speech. After the Prataranuvaka (the morning recitation) is commenced, and before the Paridhaniya Rik 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.

IV-xvi-4: But, after the Prataranuvaka is commenced and before the Paridhaniya Rik is begun, if the Brahman priest does not break his silence

then both the paths are embellished; and neither one is injured.

IV-xvi-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.

IV-xvii-1: Prajapati 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.

IV-xvii-2: He brooded on these three deities. From them thus brooded upon, he extracted their essences: the Riks from fire, the Yajus-mantras from air, and the Saman from the sun.

IV-xvii-3: He brooded on the three Vedas. From them thus brooded upon, he extracted their existences; Bhuh from the Riks, Bhuvah from the Yajus-mantras and Svah from the Samans.

IV-xvii-4: Therefore if the sacrifice is rendered defective on account of the Riks, then with the Mantra 'Bhuh Svaha', (the Brahman priest) should offer an oblation in the Garhapatya fire. Thus verily, through the essence of the Riks, through the virility of the Riks, he makes good the injury of the sacrifice in respect of the Riks.

IV-xvii-5: And if the sacrifice is rendered defective on account of the Yajus, then with the Mantra 'Bhuvah Svaha', (the Brahman priest) should offer an oblation in the Dakshinagni. 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.

IV-xvii-6: And if the sacrifice is rendered defective on account of the Samans, then with the Mantra 'Svah Svaha' (the Brahman priest) should offer an oblation to the Ahavaniya fire. Thus verily, through the essence of the Samans, through the virility of the Saman, he makes good the injury of the sacrifice in respect of the Samans.

IV-xvii-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.

IV-xvii-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 song: 'Whence-so-ever the sacrifice comes back, thither verily does the Brahman priest go (to remedy)'.

IV-xvii-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.

V-i-1: Om, Verily, he who knows the eldest and the best, surely becomes the eldest and the best. Prana is indeed the eldest and the best (of the organs).

V-i-2: Verily, he who knows the richest, becomes the richest among his own people. Speech is indeed the richest.

V-i-3: Verily, he who knows the stable basis, becomes stabilized in this world and in the next. The eye is indeed the stable basis.

V-i-4: Verily, he who knows prosperity, attains all desires, both divine and human. The ear is indeed prosperity.

V-i-5: Verily, he who knows the abode, becomes the abode of his people. The mind is indeed the abode.

V-i-6: Now, once the five senses disputed among themselves about their personal superiority, saying 'I am superior'.

V-i-7: Those senses approached the father Prajapati 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.'

V-i-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 eyes, hearing with the ear and thinking with the mind.' (At this) speech entered (the body).

V-i-9: The eye 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 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).

V-i-10: The ear 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 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).

V-i-11: The mind departed. Staying a year out, it came back and asked, 'How have you been able to live without me ?' (The others replied,) '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).

V-i-12: Then, as the Prana 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.'

V-i-13: Then speech said to that one, 'Just as I am the richest, in the same manner 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'.

V-i-14: Then the ear said to that one, 'Just as I am prosperity, in the same manner are you also prosperity.' Then the mind said to that one, 'Just as I am the abode, in the same manner are you also the abode.'

V-i-15: Verily, people do not call them as organs of speech, nor as eyes, nor as ears, nor as minds. But they call them only as Pranas; for the Prana indeed is all these.

V-ii-1: He (the Prana) asked, 'What will be my food?' '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.

V-ii-2: He 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. (He who knows thus) becomes the obtainer of clothes and

of upper garments.

V-ii-3: Satyakama Jabala imparted this (doctrine of Prana) to Gosruti, the son of Vyaghrapada, and said, 'If anyone should impart this even to a dry stump, then branches would certainly shoot and leaves would sprout from it'.

V-ii-4: Next, if that knower of Prana desires to attain greatness, then having consecrated himself on the new moon day, he should, on the full moon night, stir up in a vessel of curd and honey the mash of all herbs and then offer an oblation into the fire on the spot prescribed for offerings, with the Mantra, 'Svaha to the eldest and the best', and throw what remains attached to the ladle into the mash-pot.

V-ii-5: With the Mantra "Svaha 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 'Svaha 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 Mantra 'Svaha 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 'Svaha 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.

V-ii-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 Prana) is the eldest, the best, the effulgent, and sovereign. May he (i.e. you as Prana) lead me to the eldest age, to the best position, to effulgence, and to sovereignty. Verily I wish to become all this.'

V-ii-7: Then, reciting this Rik-mantra, foot by foot, he should sip. 'We pray for that food pertaining to the Progenitor', saying this (line) he should sip. 'We pray for the food of the effulgent one', saying this he should sip. '(Which is) the best and all-sustaining', saying this he should sip. We readily meditate upon (the form of 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.

V-ii-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.

V-iii-1: Once Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. Pravahana, the son of Jivala, enquired of him, 'My boy, has your father instructed you?' 'He has indeed, revered sir'.

V-iii-2: 'Do you know where created beings go above from here?' 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'.

V-iii-3: 'Do you know why the other world is not filled up?' 'No, revered sir'. 'Do you know how, at the fifth oblation, the liquid oblations (or unseen results of action) come to be designated as man?' 'No, indeed, revered sir'.

V-iii-4: 'Then why did you say, "I have been instructed"?' 'Foz, 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".'

V-iii-5: 'That nominal Kshatriya 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?'

V-iii-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.

V-iii-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, O Gautama, prior to you, this knowledge never went to the Brahmanas. This is why the expounding of this knowledge belonged to the Kshatriyas in earlier times in all the worlds'. Then he instructed him.

V-iv-1: The world yonder is indeed the fire, O Gautama. Of that, the sun is the fuel, the rays are the smoke, the day is the flame, the moon is the embers, and the stars are the sparks.

V-iv-2: Into this fire the deities offer the oblation of faith. Out of that oblation King Soma arises.

V-v-1: Parjanya is indeed the fire, O Gautama. Of that, the air is the fuel, the cloud is the smoke, the lightning is the flame, the thunderbolt is the embers, and the rumblings of thunder are the sparks.

V-v-2: Into this fire the deities offer the oblation of King Soma. Out of that oblation rain arises.

V-vi-1: The earth indeed is the fire, O Gautama. Of that, the year, is the fuel, Akasa is the smoke, night is the flame, the directions are the embers, and the intermediate directions are the sparks.

V-vi-2: Into this fire the deities offer the oblation of rain. Out of that oblation food (in the shape of corn) arises.

V-vii-1: Man indeed is the fire, O Gautama. Of that, speech is the fuel, Prana is the smoke, the tongue is the flame, the eye is the embers, and the ear is the sparks.

V-vii-2: Into this fire the deities offer the oblation of food. Out of that oblation the seed arises.

V-viii-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.

V-ix-1: Thus at the fifth oblation, (the oblation called) water comes to be designated as man. That foetus, covered with membrane, lies for nine or ten months, and is then born.

V-ix-2: Being born, he lives whatever the length of his life may be. When he is dead (to attain the world) as ordained, they carry him from here (for cremation) to fire itself from which alone he came and from which he arose.

V-x-1-2: Among them, those who know thus (this knowledge of the five fires) and those who are devoted to faith and austerity in the forest – they go to light; 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.

V-x-3: But those who living in villages (as householders) practise sacrifices and works of public utility and gift, go to smoke, from smoke to night, from night to the dark fortnight, from the dark fortnight to those months during which the sun travels southward. From there they do not reach the year (like those going the path of the gods).

V-x-4: From the months, (they go) to the region of the fathers, from the region of the fathers to Akasa, from Akasa to the moon. This (i.e. this moon) is King Soma (the king of the Brahmanas). This is the food of the deities. This the deities eat.

V-x-5: Residing in that (region of the moon) till they have exhausted (the results of action) they then return again the same way as they came (by the path that is being mentioned). They come to Akasa, and from Akasa to air. Having become air, they become smoke. Having become smoke they become the white cloud.

V-x-6: 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. But the release from these is more difficult, for whoever eats the food and sows the seed, they become like him only.

V-x-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 Brahmana, or of a Kshatriya or of a Vaisya. 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 Chandala.

V-x-8: Then, by neither of these two paths, do they go. They, as small creatures, keep repeatedly revolving, subject to the saying 'Be born and die'. This is the third state. Therefore that region (of the moon) is never filled up. Hence one should be disgusted (with this state). There is this verse about it.

V-x-9: One who steals gold, one who drinks wine, one who dishonours the teacher's bed, and one who injures a Brahmana – all these four fall, as also the fifth one who associates with them.

V-x-10: Moreover, he who knows (worships) these five fires thus, even though he associates 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.

V-xi-1: Pracinasala the son of Upamanyu, Satyayajna the son of Pulusa, Indradyumna the son of Bhallavi, Jana the son of Sarkaraksa, and Budila the son of Asvatarasva – these five great householders and great Vedic scholars, having come together, held a discussion on ‘What is our Atman ? What is Brahman ?’

V-xi-2: They reflected among themselves, ‘Revered sirs, Uddalaka, the son of Aruna, knows well this Vaisvanara Atman. Well, let us go to him’. And they went to him.

V-xi-3: Uddalaka 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’.

V-xi-4: Uddalaka said to the, ‘Revered sirs, at present, Asvapati, the son of Kekaya, is studying this Vaisvanara Atman. Well, let us go to him’. Then they went to him.

V-xi-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, ‘In my kingdom there is no thief, no miser, no drunkard, no man who has not installed the fire, no ignorant person, no adulterer, so how can there be any adulteress ? 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’.

V-xi-6: They said, ‘The purpose for which a man goes (to another), on that alone he should speak to him. You are, at present, studying the Vaisvanara Atman, please tell us of that.

V-xi-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, spoke thus:

V-xii-1: ‘O Aupamanyava, what is the Atman on which you meditate ?’ He replied, ‘Heaven only, O venerable king’. The king said, ‘This that you meditate upon as Atman is the Vaisvanara Atman known as "the highly luminous". Therefore in your family are seen the Suta, Prasuta and Asuta libations of Soma-juice.’

V-xii-2: ‘So you eat food and see what is dear. One who meditates on this Vaisvanara Atman 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 Atman. If you had not come to me your head (a portion) would have fallen down.'

V-xiii-1: Then the king said to Satyayajna Paulusi, 'O Pracinayogya, what is that Atman on which you meditate ?' He replied, 'The sun only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the multiform". Therefore in your family are seen all kinds of enjoyable things.

V-xiii-2: '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 Vaisvanara Atman, 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 Atman. If you had not come to me you would have become blind.'

V-xiv-1: Then the king said to Indradyumna Bhallaveya, 'O descendant of Vyaghrapada, what is that Atman on which you meditate ?' He replied, 'Air only, O venerable king.' The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the diversely coursed". Therefore from diverse directions offerings come to you, and various rows of chariots follow you.

V-xiv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman 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 Prana of the Atman. If you had not come to me your Prana would have departed'.

V-xv-1: Then the king said to Jana, 'O Sarkaraksya, what is that Atman on which you meditate ?' He replied, 'Akasa only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the manifold". Therefore are your offspring and wealth manifold.

V-xv-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, 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 trunk of the Atman. If you had not come to me your trunk would have been shattered'.

V-xvi-1: Then the king said to Budila Asvatarasvi, 'O Vaiyaghrapadya, what is that Atman on which you meditate ?' He replied, 'Water only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara

Atman known as "the wealth". Therefore are you endowed with wealth and bodily strength.

V-xvi-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, 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 Atman. If you had not come to me your lower belly would have burst'.

V-xvii-1: Then the king said to Uddalaka Aruni, 'O Gautama, what is that Atman on which you meditate ?' He replied, 'The earth only, O venerable king'. The king said, 'This that you meditate upon as Atman is the Vaisvanara Atman known as "the foundation". Therefore are you well-founded in offspring and cattle'.

V-xvii-2: 'So you eat food and see what is dear. One who thus meditates upon this Vaisvanara Atman, 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 Atman. If you had not come to me your feet would have withered away'.

V-xviii-1: The king said to them, 'All of you (with partial knowledge) eat food knowing the Vaisvanara Atman differently, as it were. But one who thus meditates upon this Vaisvanara Atman as a whole, consisting of parts and self-conscious, eats food in all the worlds, in all the beings, and in all the selves.

V-xviii-2: Of the aforesaid Vaisvanara Atman, 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'). (Of the enjoyer as Vaisvanara) the chest is the altar, the hairs on the chest are the Kusa grass, the heart is the Garhapatya fire, the mind is the Anvaharyapacana fire, and the mouth is the Ahavaniya fire.

V-xix-1: Therefore, the food that comes first should be an object of oblation. That eater, when he offers the first oblation, should offer it with the Mantra 'Svaha to Prana'; thereby Prana is satisfied.

V-xix-2: Prana being satisfied, the eye is satisfied; the eye being satisfied, the sun is satisfied; the sun being satisfied, heaven is satisfied; heaven being satisfied, whatever is under heaven and 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.

V-xx-1: Then, when he offers the second oblation, he should offer it with the Mantra 'Svaha to Vyana'; thereby Vyana is satisfied.

V-xx-2: Vyana being satisfied, the ear is satisfied; the ear being satisfied, the moon is satisfied; the moon being satisfied, the quarters are satisfied; the quarters being satisfied, whatever is under the moon and the quarters 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.

V-xxi-1: Then, when he offers the third oblation, he should offer it with the Mantra 'Svaha to Apana'; thereby Apana is satisfied.

V-xxi-2: Apana 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.

V-xxii-1: Then, when he offers the fourth oblation, he should offer it with the Mantra 'Svaha to Samana'; thereby Samana is satisfied.

V-xxii-2: Samana 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.

V-xxiii-1: Then, when he offers the fifth oblation, he should offer it with the Mantra 'Svaha to Udana'; thereby Udana is satisfied.

V-xxiii-2: Udana being satisfied, the skin is satisfied; the skin being satisfied, the air is satisfied; the air being satisfied, Akasa is satisfied; Akasa being satisfied, whatever is under the air and Akasa 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.

V-xxiv-1: If anyone, without knowing this, offers the Agnihotra, it would be just a man removing the live embers and pouring the oblation on the ashes.

V-xxiv-2: But if one, knowing it thus, offers the Agnihotra to Prana his oblation is poured into all the worlds, all the beings, and all the selves.

V-xxiv-3: So, even as reed-cotton when laid on the fire is burnt up, so are burnt up all the sins of this one who knowing it thus offers the Agnihotra.

V-xxiv-4: Therefore, even if one, who knows thus, offers the remnant of his food to a Chandala, then also that food becomes his offering to the Vaisvanara Atman only. There is this verse about it.

V-xxiv-5: As, in this world, hungry boys gather round their mother, even so all the creatures wait upon the Agnihotra.

VI-i-1: Om. Once upon a time there was one Svetaketu, the grandson of Aruna. His father said to him, 'O Svetaketu, live the life of a Brahmacharin. Dear boy, there never is anyone in our family who does not study and is only nominally a Brahmana.'

VI-i-2-3: Having gone (to the teacher's house) when twelve years old, he came back when he was twenty-four old, having studied all the Vedas, conceited, arrogant and regarding himself as very learned. His father said to him, 'Svetaketu, dear boy, you, I see, are conceited, arrogant, regarding yourself as very learned; did you ask for that teaching (about the Supreme Brahman) through which what is unheard becomes heard, what is unthought becomes thought of, what is unknown becomes known?' 'Of what nature, revered sir, is that teaching?'

VI-i-4: 'Dear boy, just as through a single clod of clay all that is made of clay would become known, for all modifications is but name based upon words and the clay alone is real;

VI-i-5: 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;

VI-i-6: 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.'

VI-i-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).

VI-ii-1: 'In the beginning, dear boy, this was Being alone, one only, without a second. Some say that, in the beginning, this was Non-being alone, one only, without a second. From that Non-being arose Being.'

VI-ii-2: Aruni said, 'But now, 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.

VI-ii-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.

VI-ii-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.

VI-iii-1: 'Of the aforesaid beings there are only three origins: those born from eggs, born from living beings, and born from sprouts.

VI-iii-2: 'That deity willed, 'Well, let me, entering into these three deities through this living self (Jivatman), differentiate name and form.

VI-iii-3: "Of these, let me make each one triplicated", willing thus, this deity entered into these three deities through this living self and differentiated names and forms.

VI-iii-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.

VI-iv-1: 'In fire, the red colour is the colour of fire; that which is white belongs to water and that which is black belongs to food (earth). 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.

VI-iv-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.

VI-iv-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.

VI-iv-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.

VI-iv-5: 'It was indeed on knowing this (triplication) 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.

VI-iv-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.

VI-iv-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, each of these three deities becomes threefold.

VI-v-1: 'Food, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes faeces; what is the middling ingredient, that becomes flesh; and what is the subtlest ingredient, that becomes mind.

VI-v-2: 'Water, when drunk, becomes divided into three parts. What is its grossest ingredient, that becomes urine; what is the middling ingredient, that becomes blood; and what is the subtlest ingredient, that becomes Prana.

VI-v-3: 'Fire, when eaten, becomes divided into three parts. What is its grossest ingredient, that becomes bone; what is the middling ingredient, that becomes marrow; and what is the subtlest ingredient, that becomes speech.

VI-v-4: 'Hence, dear boy, mind is made up of food, Prana is made up of water, and speech is made of fire. 'Explain it further to me, revered sir'. 'Be it so, dear boy', said the father.

VI-vi-1: 'Dear boy, of the curd that is being churned that which is the subtlest part rises upwards and that becomes butter.

VI-vi-2: 'So also, dear boy, of the food that is eaten that which is the subtlest part rises upwards and that becomes the mind.

VI-vi-3: 'Dear boy, of the water that is drunk that which is the subtlest part rises upwards and that becomes Prana.

VI-vi-4: 'Dear boy, of the fire that is eaten that which is the subtlest part rises upwards and that becomes speech.

VI-vi-5: 'Hence, dear boy, mind is made up of food, Prana 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.

VI-vii-1: 'Dear boy, man consists of sixteen parts. Do not eat for fifteen days; drink as much water as you like. Prana is made up of water, and the Prana of one who drinks water is not cut off.

VI-vii-2: Svetaketu did not eat for fifteen days. Then he approached him saying, 'What shall I say?' The father said, 'The Riks, the Yajus, and the Samans, dear boy.' 'They do not at all arise in me, sir'.

VI-vii-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'.

VI-vii-4: He ate and then approached his father. Whatever he asked him, he answered them all.

VI-vii-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 Prana is made up of water, and speech is made up of fire. From his words, (Svetaketu) understood it – yea, he understood it.

VI-viii-1: Once Uddalaka Aruni said to his son Svetaketu, ‘Dear boy, know from me the true nature of sleep. When a man is said to be sleeping, then, dear boy, he has become united with Being and has attained his own nature. Hence people speak of him as sleeping, for then he has attained his own nature.

VI-viii-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 where to it is tied, even so, dear boy, that mind, after flying in various directions and finding no resting place elsewhere, takes refuge in Prana alone; for the mind, dear boy, is tied to Prana.

VI-viii-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. Hence, dear boy, know this shoot (the body) to be put forth (by a root), for it cannot be without a root.

VI-viii-4: ‘Where could its root be apart from food ? 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.

VI-viii-5: ‘Again, when a man is said to be thirsty, then (it is to be understood that), fire is leading away what has been drunk: (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.

VI-viii-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 Prana, Prana in fire and fire in the supreme deity.

VI-viii-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 Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-ix-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, do not know, "We have merged into Being."

VI-ix-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.

VI-ix-4: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-x-1-2: 'These eastern rivers, dear boy, flow along to the east and the western ones to the west. They rise 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 flying insect or gad-fly or mosquito, that they become again.

VI-x-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xi-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, though still living. As that tree is pervaded by the living self, it stands firm, drinking constantly and rejoicing.

VI-xi-2: 'If the life leaves one branch of this tree, then that branch dries up; if it leaves the second one, then that dries up; if it leaves the whole tree, the

whole tree dries up.'

VI-xi-3: The father said, 'Dear boy, know that even so, being left by the living self this body surely dies, but the living self does not die. That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xii-1: 'Bring a fruit from this Banyan tree'. 'Here it is, revered sir'. 'Break it.' 'It is broken, revered sir'. 'What do you see in this ?' 'These seeds, small like particles, revered sir'. 'Break one of these, my child'. 'It is broken, revered sir'. 'What do you see in it ?' 'Nothing, revered sir'.

VI-xii-2: The father said to him, 'Dear boy, this subtle essence which you do not perceive, growing from this subtle essence the large Banyan tree thus stands. Have faith, dear boy.'

VI-xii-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xiii-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 has 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.

VI-xiii-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xiv-1: 'Just as, dear boy, (some robber) having brought a man from the Gandhara region with his eyes bound up, might leave him in a very desolate place, and just as that man 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."'

VI-xiv-2: 'And as some one might remove his bandage and tell him, "The Gandhara 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 Gandhara region itself, even so, in this world that person knows who has a preceptor. And for him, only so long is the delay as he is not liberated (from the body) and then immediately he is merged in Being.

VI-xiv-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xv-1: 'Dear boy, the relatives of a man who is ill assemble round him and ask, "Do you recognise me ? Do you recognise me ?" As long as his speech is not merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, so long does he know them.

VI-xv-2: 'Then when his speech is merged in the mind, the mind in Prana, Prana in fire, and fire in the supreme deity, then he does not know them.

VI-xv-3: 'That Being which is this subtle essence (cause), even That all this world has for its self. That is the true. That is the Atman. That thou art, O Svetaketu.' 'Revered sir, please explain it further to me'. 'So be it, dear boy', said (the father).

VI-xvi-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 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.

VI-xvi-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.

VI-xvi-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 Atman. That thou art, O Svetaketu.' From his words Svetaketu understood That – yea, he understood.

VII-i-1: Om. 'Revered sir, teach me,' thus saying Narada approached Sanatkumara. Sanatkumara said to him, 'What you already know, declaring that to me, be my disciple. What is beyond that I shall tell you.' Narada said:

VII-i-2: 'Revered sir, I know the Rig-Veda, the Yajur-Veda, the Sama-Veda and the Atharvanas the fourth, the Itihasa-Purana 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 sciences, the science of war, the science of the stars, the science related to serpents, and the fine arts – all this I know, revered sir.'

VII-i-3: 'Revered sir, however, I am only a knower of verbal texts, not a knower of Atman. Indeed I have heard from persons like your revered self that a knower of Atman goes beyond grief. I am in such a state of grief. May your revered self take me across it.' Sanatkumara replied to him, 'Whatsoever you have studied here, really it is only a name.'

VII-i-4: 'Name indeed is Rig-Veda, (so also) Yajur-Veda, Sama-Veda and the Atharvana as the fourth, the Itihasa-Purana 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 – name alone is all this. Worship the name.'

VII-i-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'. (Narada) 'Revered sir, is there anything greater than name?' (Sanatkumara) 'Surely, there is something greater than name'. (Narada) 'Revered sir, communicate it to me.'

VII-ii-1: 'Speech surely is greater than name. Speech indeed makes us understand the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana 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 Akasa, 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.

VII-ii-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'.

VII-iii-1: 'Mind surely is greater than speech. Just as the closed hand encompasses two Amalaka, or two Kola, or two Aksa 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; "Let me desire this world and the next", then he desires. Mind indeed is Atman. Mind indeed is the world. Mind indeed is Brahman. Worship the mind.

VII-iii-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'.

VII-iv-1: 'Will surely is greater than mind. 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.'

VII-iv-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 Akasa willed, water and fire willed. Through the willing of these, rain wills. Through the willing of rain, food wills. Through the willing of food, Pranas will. Through the willing of Pranas, sacred formulas will. Through the willing of sacred formulas (sacrificial) acts will. Through the willing of (sacrificial) acts, the world wills. Through the willing of the world, all things will. This is will. Worship will.

VII-iv-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 world. 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 than will'. 'Revered sir, communicate it to me'.

VII-v-1: 'Intelligence surely is greater than will. Verily, when one understands, then he wills, then he intends in mind, then he sends forth speech, and he sends it forth in a name. In the name sacred formulas and in sacred formulas the sacrificed become one.

VII-v-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.

VII-v-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 world. 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'.

VII-vi-1: 'Contemplation surely is greater than intelligence. 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.

VII-vi-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'.

VII-vii-1: 'Understanding surely is greater than contemplation. By understanding alone one understands the Rig-Veda, Yajur-Veda, Sama-Veda, Atharvana as the fourth, Itihasa-Purana as the fifth, grammar, the rules for

the worship of the ancestors; mathematics, the science of portents, the science of treasures, logic, 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 Akasa, 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.

VII-vii-2: 'He who worships understanding as Brahman, attains the worlds containing the knowledge of the Scriptures and 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 understanding?' 'Surely, there is something greater than understanding'. 'Revered sir, communicate it to me'.

VII-viii-1: 'Strength surely is greater than understanding. 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.

VII-viii-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'.

VII-ix-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 act, and does not realize. But with the coming of food, he sees, hears, reflects, understands, acts and realizes. Worship food.

VII-ix-2: 'He who worships food as Brahman, he verily attains the worlds supplied with food 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'.

VII-x-1: 'Water surely is greater than food. Therefore, when 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.

VII-x-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'.

VII-xi-1: 'Fire surely is greater than water. It is this fire that having seized the air warms up the Akasa. 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.

VII-xi-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'.

VII-xii-1: Akasa surely is greater than fire. In Akasa, indeed, exist both the sun and the moon, lightning, stars and fire. Through Akasa one calls, through Akasa one hears, through Akasa one hears the response. In Akasa one rejoices, in Akasa one does not rejoice. In Akasa a thing is born, and towards Akasa it grows. Worship Akasa.

VII-xii-2: 'He who worships Akasa as Brahman, he indeed, attains vast worlds full of light, unconfined and spacious. He is free to act as he wishes in the sphere within the reach of Akasa, he who worships Akasa as Brahman'. 'Revered sir, is there anything greater than Akasa?' 'Surely, there is something greater than Akasa'. 'Revered sir, communicate it to me'.

VII-xiii-1: 'Memory surely is greater than Akasa. 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.

VII-xiii-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'.

VII-xiv-1: 'Aspiration surely is greater than memory. Kindled by aspiration, (one's) memory recites the hymns, performs rites, desires sons and cattle, desires this world and the next. Worship aspiration.

VII-xiv-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'.

VII-xv-1: 'Prana surely is greater than aspiration. Just as the spokes of the wheel are fastened to the nave, so is all this fastened to this Prana. Prana moves by Prana, Prana gives Prana and it gives Prana. Prana is the father, Prana is the mother, Prana is the brother, Prana is the sister, Prana is the preceptor, Prana is the Brahmana.

VII-xv-2: 'If one answers something harsh to his father, mother, brother, sister, preceptor or a Brahmana, people say this 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 Brahmana."

VII-xv-3: 'On the other hand, when the Prana 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 Brahmana".

VII-xv-4: 'Prana 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.

VII-xvi-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'.

VII-xvii-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'.

VII-xviii-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'.

VII-xix-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'.

VII-xx-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.'

VII-xxi-1: 'When one acts, 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'.

VII-xxii-1: 'When one obtains happiness', then alone does one act. Without obtaining happiness one does not act. Only on obtaining happiness does one act. But one must desire to understand happiness'. 'Revered sir, I desire to understand happiness'.

VII-xxiii-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'.

VII-xxiv-1: 'In which one sees nothing else, hears nothing else, understands nothing else, that is 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'. 'Revered sir, in what is that infinite established ?' 'On its own greatness or not even on its own greatness'.

VII-xxiv-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. What I do say is thus:

VII-xxv-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. So 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.

VII-xxv-2: 'So now is the teaching through Atman. Atman alone is below. Atman is above. Atman is behind. Atman is in front. Atman is to the south. Atman is to the north. Atman alone is all this. Verily, he it is who sees thus, and understands thus, has pleasure in Atman, delight in Atman, union in Atman, joy in Atman. He becomes Self-sovereign; he becomes 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.

VII-xxvi-1: Verily, for him alone, who sees thus, reflects thus and understands thus, Prana springs from Atman, aspiration from Atman, memory from Atman, Akasa from Atman, fire from Atman, water from Atman, appearance and disappearances from Atman, food from Atman, strength from Atman, understanding from Atman, contemplation from Atman, intelligence from Atman, will from Atman, mind from Atman, speech from Atman, name from Atman, hymns from Atman, rites from Atman, all this (springs) from Atman alone.

VII-xxvi-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 twenty-fold. "When nourishment is pure, reflection and higher understanding 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 Sanatkumara showed to Narada, after his impurities had been washed off, the further shore of darkness. People call Sanatkumara as Skanda – yea, they call him Skanda.

VIII-i-1: Om. Now, in this city of Brahman, there is a mansion in the shape of a small lotus; in it is a small inner Akasa. What is within that, that should be sought; that indeed, one should desire to understand.

VIII-i-2-3: If the disciples should say to him, 'In this city of Brahman in which is a small mansion in the shape of a lotus and in the small inner Akasa 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 Akasa, so large is that Akasa 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.'

VIII-i-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?'

VIII-i-5: He should say, 'It (the Brahman called inner Akasa) does not age with the ageing of the body, it is not killed by the killing of this. This (Akasa) is the real city of Brahman, in it are contained the desires. This is the Atman, 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. 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 the field, on that they live. (So the ignorant depend upon others for enjoying the fruits of their Karma).

VIII-i-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 Atman 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 Atman and these true desires, for them there is freedom to act as they wish in all the worlds.'

VIII-ii-1: If he becomes desirous of the world of fathers, by his mere will, fathers arise. Possessed of that world of fathers he feels happy and exalted.

VIII-ii-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.

VIII-ii-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.

VIII-ii-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.

VIII-ii-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.

VIII-ii-6: And if he becomes desirous of the world of perfumes and garlands, by his mere will, of perfumes and garlands arise. Possessed of that world of perfumes and garlands he feels happy and exalted.

VIII-ii-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.

VIII-ii-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.

VIII-ii-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.

VIII-ii-10: Whatever provinces he is attached to and whatever desirable objects he desires by his mere will, they arise. Possessed of that he feels happy and exalted.

VIII-iii-1: These same are the true desires covered by the untrue. Although the desires are true, they are covered by the untrue. For whosoever of one's people departs from here in this world one does not get him back to see.

VIII-iii-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 Atman, the Akasa 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.

VIII-iii-3: This Atman verily is in the heart. Its etymological explanation is this. This (Atman) is in the heart, hence it is the heart. He who knows thus (indeed goes daily into the heavenly world.

VIII-iii-4: Now that serene and happy being, rising out of this body and reaching the highest light, appears in his own true form. This is the Atman, said the teacher. This is the immortal, the fearless. This is Brahman. Verily, the name of this Brahman is the True.

VIII-iii-5: These are indeed the three syllables, 'sa', 'ti', 'yam'. What is 'sa', that is the immortal, and what is 'ti', 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.'

VIII-iv-1: Now, this Atman 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.

VIII-iv-2: Therefore, 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, verily, on reaching this dyke, even night becomes day, for this Brahman-world is ever illumined.

VIII-iv-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.

VIII-v-1: Now, what people call sacrifice is really Brahmacharya, for only by means of Brahmacharya does the knower attain that world. And what people call worship (Ista) is really Brahmacharya, for only by worshipping with Brahmacharya does one attain the Atman.

VIII-v-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 Atman and then meditate.

VIII-v-3: Now, what people call a course of fasting is really Brahmacharya, for this Atman never perishes which one attains by means of Brahmacharya. And what people call the life of a hermit is really Brahmacharya, for verily Ara and Nya are the two oceans in the Brahman-world in the third heaven from here and therein is the lake Airammediya, and there is the Aparajita (unconquered) city of Brahma, and there is the gold hall specially built by the Lord.

VIII-v-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.

VIII-vi-1: Now, 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.

VIII-vi-2: Just as 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.

VIII-vi-3: Therefore when one is thus sound sleep, composed, serene so that he knows no dreams, then he enters into (the Akasa of the heart through) these arteries. Then no evil touches him for then he is filled with the light of the sun.

VIII-vi-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.

VIII-vi-5: But when he thus departs from this body, then he proceeds upwards through those 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, 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.

VIII-vi-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.

VIII-vii-1: The Atman 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 Atman attains all the worlds and all the desires. Thus spoke Prajapati.

VIII-vii-2: Both the gods and the demons heard this and said, 'Well, let us seek that Atman by seeking which one attains all the worlds and all the desires.' Then Indra alone from among the gods went out and so did Virochana from among the demons. Then without communicating with each other, they both came into the presence of Prajapati, fuel in hand.

VIII-vii-3: For thirty-two years they lived there the disciplined life of a celibate student of sacred knowledge. Then Prajapati asked them, 'Desiring what have you been living?' They replied, 'The Atman 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 Atman attain all the worlds and all the desires – these are known to be the words of your revered self. Desiring that Atman we have been living.'

VIII-vii-4: Prajapati said to them, 'The person which is seen in the eye is the Atman'. 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 Atman?' It is he himself that is perceived in all these', replied Prajapati.

VIII-viii-1: 'Look at yourself in a pan of water and whatever you do not understand of the Atman, tell me that'. Then they looked in a pan of water. Prajapati asked them, 'What do you see?' They replied, 'Revered sir, we both see the self entirely as we are, the very image, even to the very hairs and nails.'

VIII-viii-2: Then Prajapati 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 Prajapati asked them, 'What do you see?'

VIII-viii-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 Atman', said he, 'this is the immortal, the fearless. This is Brahman'. They both went away satisfied in their hearts.

VIII-viii-4: Then Prajapati looked at them and said, 'They are going away without having perceived, without having understood the Atman. Whosoever will follow such a doctrine be they gods or demons, they will be foiled.' Now, Virochana, satisfied in his heart, went to the demons and declared this doctrine to them. 'Here the (bodily) self 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.'

VIII-viii-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.

VIII-ix-1: But 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.'

VIII-ix-2: He came back again, fuel in hand. Prajapati asked him, 'Desiring what, O Indra, have you come back, since you went away satisfied in your heart, along with Virochana?' 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.'

VIII-ix-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him:

VIII-x-1-2: Prajapati said, 'He who moves about in dreams, he is the Atman. 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 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'.

VIII-x-3-4: He came back again, fuel in hand. Prajapati 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, 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 Prajapati; 'However, I shall explain this further to you. Live here for another thirty-two years.' He lived there for another thirty-two years. Then Prajapati said to him:

VIII-xi-1: Prajapati said, 'He who is fully asleep, composed, serene and knows no dream, he is the Atman. 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. I see no good in this'.

VIII-xi-2: He came back again, fuel in hand. Prajapati 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'.

VIII-xi-3: 'So is it indeed, O Indra', said Prajapati; 'However, I shall explain this further to you and none other than this. Live here for another five years.' 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 Prajapati the disciplined life of a celibate student of sacred knowledge'. Then Prajapati said to him:

VIII-xii-1: 'O Indra, mortal indeed is this body, held by death. But it is the support of this deathless, bodiless Atman. Verily, the embodied self 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.

VIII-xii-2-3: Bodiless is air; and white cloud, lightning, thunder, these also are bodiless. Now as these arise out of the yonder Akasa, reach the highest light and appear each with its own form, even so this serene one rises out of this body, reaches the highest light and appears in his own form. He is the Highest Person. There he moves about, laughing, playing, rejoicing with women, vehicles or relations, not remembering this body in which he was born. As an animal is attached to a chariot, even so is the Prana attached to this body.

VIII-xii-4: Now, where the sight merges in Akasa (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. And he who knows 'I smell this', is the Atman; the nose is for smelling. And he who knows 'I speak this', is the Atman, the organ of speech is for speaking. And he who knows 'I hear this', is the Atman; the ear is for hearing.

VIII-xii-5: And he who knows 'I think this', is the Atman, the mind is his divine eye. Through this divine eye of the mind he verily sees these desired objects which are in the Brahman-world, and rejoices.

VIII-xii-6: 'Verily, this is the Atman whom the gods worship. Therefore all the worlds and all the desired objects are held by them. He obtains all the worlds all the desired objects, who having known that Atman (from the teacher and the scriptures) understands it.' Thus spoke Prajapati – yea, thus spoke Prajapati.

VIII-xiii-1: From the dark I attain to the variegated from the variegated I attain to the dark. Shaking off evil as a horse his hairs, shaking off the body as the moon frees itself from the mouth of Rahu, I, having fulfilled all ends, obtain the eternal Brahman-world – yea, I obtain it.

VIII-xiv-1: Verily, what is called Akasa is the revealer of name and form. That within which they are, is Brahman, that is the immortal, that is the Atman. 'I attain to the assembly-hall and abode of Prajapati. I am the glory of the Brahmanas, the glory of the Kshatriyas, 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.'

VIII-xv-1: Brahma expounded this to Prajapati. Prajapati to Manu and Manu to his descendants. He who has read the Veda according to the prescribed rule, 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 Atman, who practises non-injury to all beings except in places specially ordained, he who behaves thus throughout his life reaches the world of Brahman and does not return again – yea, he does not return again.

Om ! Let my limbs and speech, Prana, eyes, ears, vitality

And all the senses grow in strength.

All existence is the Brahman of the Upanishads.

May I never deny Brahman, nor Brahman deny me.

Let there be no denial at all:

Let there be no denial at least from me.

May the virtues that are proclaimed in the Upanishads be in me,

Who am devoted to the Atman; may they reside in me.

Om ! Peace ! Peace ! Peace !

Here ends the Chandogyopanishad, as contained in the Sama-Veda.