

The Chandogya Upanishad

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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 them 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 encompasses 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-ten-fold 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 Airammadiya, 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 get 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.