The Principal Upanishads

HINDU SCRIPTURE

Upanishads, c. 800–300 BC; Bhagavad Gita, c. 2nd century BC

The Principal Upanishads

मुख्योपनिषदः

Translated from the Sanskrit with AI (Claude) and edited

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The Principal Upanishads · Hindu scripture (Upanishads, c. 800–300 BC; Bhagavad Gita, c. 2nd century BC)

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INTRODUCTION

The Upanishads are the last and most philosophical layer of the Veda, the ancient scriptures of India. The oldest, the prose *Brihadaranyaka* and *Chandogya*, were composed around the seventh and sixth centuries BC; the verse Upanishads, such as the *Katha* and the *Shvetashvatara*, came some centuries later. The eleven collected here are the "principal" ones, those on which the great commentator Śaṅkara wrote and which every later school of Indian philosophy treated as authoritative.

They are not treatises but gatherings of dialogues, stories, riddles, ritual speculations and teachings passed from teacher to pupil—the name probably meant a hidden connection, and came to mean secret teaching. Through them runs one great question: what is the reality behind the world and behind oneself? Their boldest answer is that the two are one: *brahman*, the ground of everything, is the same as *ātman*, one's own self—"you are that," as the sage Uddalaka tells his son Shvetaketu. Around it they explore breath and mind, sleep and dreams, death and rebirth, action and its consequences, and the knowledge that sets a person free.

Among the voices are King Janaka's philosopher Yajnavalkya, who teaches that the self can be described only as "not this, not this"; the boy Naciketas, who questions Death himself; and a father who asks his son to dissolve salt in water and find it everywhere and nowhere.

Isha Upanishad

ईशोपनिषत् *(Īśā)*

Eighteen verses: the Lord pervades all this; enjoy by renouncing; act, and see all beings in the self.

	SANSKRIT	ENGLISH
IU 1	ईशा वास्यमिदँ सर्वं यत्किञ्च जगत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥	All this is to be dwelt in by the Lord—whatever moves in this moving world. Enjoy it by giving it up; do not covet anyone's wealth.[1]
IU 2	कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥	Only by doing your works here should you wish to live a hundred years. So it is for you, and not otherwise: action does not cling to a man.
IU 3	असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः । ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥	Worlds of the asuras they are called, covered in blind darkness; to them, after death, go all those people who kill the self.[2]
IU 4	अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् । तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥	Unmoving, the One is swifter than the mind; the gods could not catch it as it sped on ahead. Standing still, it outruns others as they run; in it Matarishvan sets down the waters.[3]
IU 5	तदेजति तन्नैजति तद्दूरे तद्वन्तिके । तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥	It moves—it does not move; it is far away—and it is near. It is inside all this, and it is outside all this.
IU 6	यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति । सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥	But one who sees all beings in the self itself, and the self in all beings, shrinks from nothing then.[4]
IU 7	यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः । तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥	When, for one who knows, all beings have become the self itself, what delusion can there be, what sorrow, for one who sees the oneness?
IU 8	स पर्यगाच्छुक्रमकायमव्रणमस्नाविरँ शुद्धमपापविद्धम् । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥	He has gone around—the bright, the bodiless, without wound, without sinew, pure, unpierced by evil. The seer, the thinker, all-encompassing, self-exist-

1 "To be dwelt in" renders vāsya, which can also mean "to be clothed" or "covered."
2 The asuras are the gods' rivals, like them sons of Prajāpati. Some manuscripts read asūrya, "sunless."
3 Mātariśvan is a Vedic name of the wind (elsewhere of fire).
4 "Self" renders *ātman*, one's own inmost being; the same word is also the ordinary reflexive "oneself."

	SANSKRIT	ENGLISH
		ent, has rightly apportioned all things for endless years.
IU 9	अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥	Into blind darkness go those who venerate ignorance; into darkness greater still, as it were, those who delight in knowledge.
IU 10	अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥	It is other than knowledge, they say, and other than ignorance, they say— so we have heard from the wise who explained it to us.
IU 11	विद्यां चाविद्यां च यस्तद्वेदोभयँ सह । अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥	One who knows both of them together—knowledge and ignorance— crosses over death by ignorance and by knowledge reaches the immortal.
IU 12	अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते । ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥	Into blind darkness go those who venerate non-becoming; into darkness greater still, as it were, those who delight in becoming.
IU 13	अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् । इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥	It is other than becoming, they say, and other than non-becoming, they say— so we have heard from the wise who explained it to us.
IU 14	सम्भूतिं च विनाशं च यस्तद्वेदोभयँ सह । विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥	One who knows both of them together—becoming and destruction— crosses over death by destruction and by becoming reaches the immortal.
IU 15	हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥	The face of truth is covered with a golden bowl. Uncover it, Pushan, so that I, whose law is truth, may see.[5]
IU 16	पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः । यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥	Pushan, sole seer, Yama, sun, son of Prajapati, spread out your rays, draw together your light! That fairest form of yours—I see it. That person over there—I am he.[6]
IU 17	वायुरनिलममृतमथेदं भस्मान्तँ शरीरम् । ॐ क्रतो स्मर कृतँ स्मर क्रतो स्मर कृतँ स्मर ॥	Wind, air, the immortal—and this body ends in ashes. *Om*! Purpose, remember! Remember what was done! Purpose, remember! Remember what was done![7]
IU 18		Agni, lead us by a good path to riches, god who knows all our ways.

5 Pūṣan is a Vedic sun god, guardian of roads and guide of the dead on their way.
6 Yama, king of the dead, is here a name of the sun; Prajāpati, "Lord of creatures," is the creator.
7 *Om* is the sacred syllable recited at the beginning and end of Vedic recitation.

SANSKRIT	ENGLISH
अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् । युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥	Keep from us the crooked wrong; we will offer you our fullest words of homage.[8]

8 Agni is Fire as a god, who carries the offerings to the other gods.

Kena Upanishad

केनोपनिषत् *(Kena)*

"By whom?"—what moves the mind, breath, speech and sight; and the story of brahman as a spirit the gods could not recognize.

SECTION 1

	SANSKRIT	ENGLISH
KeU 1.1	केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः । केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति ॥	Impelled by whom, sent forth by whom, does the mind fly out? Yoked by whom does the first breath go forth? Impelled by whom do people speak this speech? And which god yokes the eye and the ear?[1]
KeU 1.2	श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः चक्षुषश्चक्षुः । अतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥	It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, the eye of the eye. Setting themselves free, the wise, departing from this world, become immortal.
KeU 1.3	न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः । न विद्मो न विजानीमो यथैतदनुशिष्यात् ॥	There the eye does not go, nor speech, nor the mind. We do not know, we do not understand, how one could teach it.
KeU 1.4	अन्यदेव तद्विदितादथो अविदितादधि । इति शुश्रुम पूर्वेषां ये नस्तद्व्याचचक्षिरे ॥	It is other than what is known, and beyond what is unknown— so we have heard from those of old who explained it to us.
KeU 1.5	यद्वाचाऽनभ्युदितं येन वागभ्युद्यते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥	What is not spoken by speech, but that by which speech is spoken— know that alone as *brahman*, not this that people here venerate.[2]
KeU 1.6	यन्मनसा न मनुते येनाहुर्मनो मतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥	What one does not think with the mind, but that by which, they say, the mind is thought— know that alone as *brahman*, not this that people here venerate.
KeU 1.7	यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥	What one does not see with the eye, but that by which one sees the eyes— know that alone as *brahman*, not this that people here venerate.

1 "Breath" renders *prāṇa*, the vital breath or life-force; in the plural the word also covers the senses.
2 *Brahman* is the absolute, the ground of all that is (not the god Brahmā).

	SANSKRIT	ENGLISH
KeU 1.8	यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥	What one does not hear with the ear, but that by which this ear is heard— know that alone as *brahman*, not this that people here venerate.
KeU 1.9	यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते । तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥	What one does not breathe with breath, but that by which breath is led forth— know that alone as *brahman*, not this that people here venerate.

KNOWING AND NOT KNOWING

Whoever thinks he knows brahman well knows little; it is known by those who do not claim it.

	SANSKRIT	ENGLISH
KeU 2.1	यदि मन्यसे सुवेदेति दहरमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् । यदस्य त्वं यदस्य देवेष्वथ नु मीमाँस्येमेव ते मन्ये विदितम् ॥	If you think, "I know it well," surely you know only a little of the form of *brahman*— its form that is you, and its form among the gods. So you must reflect on it further.—"I think it is known."
KeU 2.2	नाहं मन्ये सुवेदेति नो न वेदेति वेद च । यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥	I do not think, "I know it well," nor that I do not know it—and yet I know. Whoever of us knows it, knows it: not "I do not know," and yet he knows.
KeU 2.3	यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम् ॥	One who has not thought it has thought it; one who has thought it does not know. It is not understood by those who understand, and understood by those who do not.
KeU 2.4	प्रतिबोधविदितं मतममृतत्वं हि विन्दते । आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥	When it is known through each awakening, it is truly thought, for one finds immortality. Through the self one finds strength; through knowledge one finds the immortal.
KeU 2.5	इह चेदवेदीदथ सत्यमस्ति न चेदिहावेदीन्महती विनष्टिः । भूतेषु भूतेषु विचित्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति ॥	If one has known it here, then there is truth; if one has not known it here, great is the loss. Discerning it in being after being, the wise, departing from this world, become immortal.

THE MARVEL THE GODS COULD NOT NAME

Brahman appears to the victorious gods as a marvel; Agni and Vayu fail to learn what it is.

	SANSKRIT	ENGLISH
KeU 3.1	ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहीयन्त ॥	Once *brahman* won a victory for the gods, and in that victory of *brahman* the gods exulted.
KeU 3.2	त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति । तद्धैषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥	They thought, "This victory is ours alone; this greatness is ours alone." *Brahman* knew this about

	SANSKRIT	ENGLISH
		them and appeared before them. They did not recognize it: "What is this strange marvel?"[3]
KeU 3.3	तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमिदं यक्षमिति तथेति ॥	They said to Agni, "Jatavedas, find out what this marvel is." "Very well."[4]
KeU 3.4	तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥	He ran up to it. It said to him, "Who are you?" "I am Agni," he said, "I am Jatavedas."
KeU 3.5	तस्मिँस्त्वयि किं वीर्यमित्यपीदँ सर्वं दहेयं यदिदं पृथिव्यामिति ॥	"And what power is there in such a one as you?" "I could burn up everything here, whatever there is on earth."
KeU 3.6	तस्मै तृणं निदधावेतद्दहेति । तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥	It set down a blade of grass before him: "Burn this." He went at it with all his speed but could not burn it. So he turned back from there: "I could not find out what this marvel is."
KeU 3.7	अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥	Then they said to Vayu, "Vayu, find out what this marvel is." "Very well."[5]
KeU 3.8	तदभ्यद्रवत्तमभ्यवदत्कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥	He ran up to it. It said to him, "Who are you?" "I am Vayu," he said, "I am Matarishvan."
KeU 3.9	तस्मिँस्त्वयि किं वीर्यमित्यपीदँ सर्वमाददीय यदिदं पृथिव्यामिति ॥	"And what power is there in such a one as you?" "I could carry off everything here, whatever there is on earth."
KeU 3.10	तस्मै तृणं निदधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादतुम् । स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥	It set down a blade of grass before him: "Carry this off." He went at it with all his speed but could not carry it off. So he turned back from there: "I could not find out what this marvel is."
KeU 3.11	अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्यद्रवत्तस्मात्तिरोदधे ॥	Then they said to Indra, "Maghavan, find out what this marvel is." "Very well." He ran up to it, but it vanished before him.[6]
KeU 3.12	स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमाँ हैमवतीं ताँहोवाच किमेतद्यक्षमिति ॥	In that very space he came upon a woman of radiant beauty, Uma, daughter of the Himalaya. He said to her, "What is this marvel?"[7]

UMA REVEALS BRAHMAN

Uma tells Indra the marvel was brahman; the text ends with teachings on how to venerate it.

	SANSKRIT	ENGLISH
KeU 4.1	सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हैव विदाञ्चकार ब्रह्मेति ॥	

3 "Marvel" renders yakṣa, a wondrous, uncanny apparition or spirit.
4 Jātavedas, "knower of beings," is a name of Agni.
5 Vāyu is Wind as a god.
6 Indra is king of the gods; Maghavan, "the bountiful," is one of his names.
7 Umā Haimavatī, "daughter of the Himalaya," is in later myth the wife of the god Śiva.

	SANSKRIT	ENGLISH
		"It is *brahman*," she said. "It is in the victory of *brahman* that you have been exulting." Only then did he know that it was *brahman*.
KeU 4.2	तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनन्नेदिष्ठं पस्पर्शुस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥	That is why these gods—Agni, Vayu and Indra—stand, as it were, far above the other gods: for they came closest to touching it, and they were the first to know it as *brahman*.
KeU 4.3	तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान् सह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥	That is why Indra stands, as it were, far above the other gods: for he came closest to touching it, he was the first to know it as *brahman*.
KeU 4.4	तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदाइ३इतीन् न्यमीमिषदाइ३ इत्यधिदैवतम् ॥	Here is the teaching about it: that which flashes out in the lightning—*ā*!—and makes one blink—*ā*! That is with respect to the divine.[8]
KeU 4.5	अथाध्यात्मं यदेतद्गच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णँ सङ्कल्पः ॥	Now, with respect to the self: that toward which the mind seems to go, and by which it constantly calls this to mind—that is intention.
KeU 4.6	तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनँ सर्वाणि भूतानि संवाञ्छन्ति ॥	Its name is Tadvana, "longing for it"; as Tadvana one should venerate it. When someone knows it in this way, all beings long for him.[9]
KeU 4.7	उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद्ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥	"Sir, tell me the secret teaching." "The secret teaching has been told to you. It is the secret teaching about *brahman* that we have told you."[10]
KeU 4.8	तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥	Austerity, self-restraint and ritual work are its foundation; the Vedas are all its limbs; truth is its home.[11]
KeU 4.9	यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रतितिष्ठति प्रतितिष्ठति ॥	One who knows it in this way strikes off evil and stands firm in the endless, supreme heavenly world—he stands firm.

8 The prolonged *ā* (marked in the Sanskrit by the numeral 3) is a cry of wonder.
9 A play on tad-vana, "that-longing," and saṃvāñchanti, "they long for."
10 The word is *upaniṣad*, "secret teaching" or "hidden connection."
11 "Austerity" renders *tapas*, literally "heat": the heat generated by ascetic effort.

Katha Upanishad

कठोपनिषत् *(Kaṭha)*

The boy Naciketas, given to Death by his father, is granted three wishes and asks what becomes of a person after death.

CHAPTER 1

	SANSKRIT	ENGLISH
KaU 1.1	उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम पुत्र आस ॥	Eager for the reward, Vajashravasa gave away all that he owned. He had a son named Naciketas.[1]
KaU 1.2	तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश सोऽमन्यत ॥	Young boy though he was, as the gifts were being led away, faith entered him, and he thought:[2]
KaU 1.3	पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः । अनन्दा नाम ते लोकास्तान् स गच्छति ता ददत् ॥	They have drunk their water, eaten their grass, given their milk, and they are barren— joyless, those worlds are called, to which a man goes who gives such cows.
KaU 1.4	स होवाच पितरं तत कस्मै मां दास्यसीति । द्वितीयं तृतीयं तँ होवाच मृत्यवे त्वा ददामीति ॥	He said to his father, “Father, to whom will you give me?” A second time he asked, and a third; and his father told him, “To Death I give you!”
KaU 1.5	बहूनामेमि प्रथमो बहूनामेमि मध्यमः । किँ स्विद्यमस्य कर्तव्यं यन्मयाऽद्य करिष्यति ॥	Of many I go as the first, of many I go in the middle. What is there for Yama to do that he will do with me today?
KaU 1.6	अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे । सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥	Look how those before us went; look how those after us will go. Like grain a mortal ripens, like grain he is born again.
KaU 1.7	वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् । तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥	Like the fire in all men, a brahmin guest enters a house. This is how people appease him—bring water, son of Vivasvat![3]
KaU 1.8	आशाप्रतीक्षे संगतँ सूनृतां चेष्टापूर्ते पुत्रपशूँश्च सर्वान् । एतद्वृङ्क्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥	Hope and expectation, friendship and kind speech, sacrifices and good works, sons and cattle, all of them—

1 Vājaśravasa was performing a sacrifice at which one gives away all one’s possessions; uśan, “eager,” is also read as his name.
2 The gifts are the dakṣiṇā, the cows given to the priests as the sacrificial fee.
3 Vaiśvānara is fire as common to all men; Vaivasvata, “son of Vivasvat” (the sun), is Yama.

SANSKRIT	ENGLISH
	these a brahmin takes away from the foolish man in whose house he stays without food.
KaU 1.9 तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन् ब्रह्मन्नतिथिर्नमस्यः । नमस्तेऽस्तु ब्रह्मन् स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणीष्व ॥	Since you have stayed three nights in my house without food, brahmin, a guest worthy of homage — homage to you, brahmin! May it be well with me— in return choose three boons.
KaU 1.10 शान्तसंकल्पः सुमना यथा स्याद् वीतमन्युर्गौतमो माऽभि मृत्यो । त्वत्प्रसृष्टम् माऽभिवदेत्प्रतीत एतत् त्रयाणां प्रथमं वरं वृणे ॥	That Gautama may be calm in his thoughts, kindly, his anger toward me gone, Death, and greet me gladly when you have let me go—this I choose as the first of the three boons.[4]
KaU 1.11 यथा पुरस्ताद् भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः । सुखँ रात्रीः शयिता वीतमन्युः त्वां ददृशिवान्मृत्युमुखात् प्रमुक्तम् ॥	Auddalaki Aruni, released by me, will be as glad as before. He will sleep well at night, his anger gone, once he has seen you freed from the jaws of Death.[5]
KaU 1.12 स्वर्गे लोके न भयं किंचनास्ति न तत्र त्वं न जरया बिभेति । उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥	In the heavenly world there is no fear at all; you are not there, and no one fears old age. Crossing over both hunger and thirst, beyond sorrow, one rejoices in the heavenly world.
KaU 1.13 स त्वमग्निँ स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वँ श्रद्दधानाय मह्यम् । स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥	You know by heart the fire that leads to heaven, Death; explain it to me, for I have faith. Those in the heavenly world share in immortality —this I choose as my second boon.
KaU 1.14 प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्निं नचिकेतः प्रजानन् । अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥	I will explain it to you—learn it from me, Naciketas, for I understand the fire that leads to heaven. Know it as the winning of an endless world, and its foundation, hidden in the cave.
KaU 1.15 लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा । स चापि तत्प्रत्यवदद्यथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥	He told him of that fire, the beginning of the world —what bricks, how many, and how they are laid. And the boy repeated it back just as it was told; then Death, pleased with him, spoke again.[6]
KaU 1.16 तमब्रवीत् प्रीयमाणो महात्मा वरं तवेहाद्य ददामि भूयः । तवैव नाम्ना भविताऽयमग्निः सृङ्कां चेमामनेकरूपां गृहाण ॥	The great-souled one, delighted, said to him, "Here and now I grant you another boon: this fire shall bear your very name. And take this many-shaped chain."[7]
KaU 1.17 त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्मकृत्तरति जन्ममृत्यू । ब्रह्मजज्ञं देवमीड्यं विदित्वा निचाय्येमाँ शान्तिमत्यन्तमेति ॥	One who has kindled the Naciketa fire three times, joined with the three, doing the three rites, crosses over birth and death. Knowing the god born of *brahman*, the one worthy

4 Gautama is Naciketas' father, called by his clan name.
5 Auddālaki Āruṇi, "son of Uddālaka, descendant of Aruṇa," is again Naciketas' father.
6 The fire is built on a brick altar; Death teaches its construction.
7 The altar is henceforth called the Nāciketa fire, after Naciketas.

	SANSKRIT	ENGLISH
		of praise, and perceiving him, one goes to this peace forever.
KaU 1.18	त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वाँश्चिनुते नाचिकेतम् । स मृत्युपाशान् पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥	One who has kindled the Naciketa fire three times, knowing these three, and who, knowing thus, builds the Naciketa altar, thrusts off before him the fetters of Death and, beyond sorrow, rejoices in the heavenly world.
KaU 1.19	एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण । एतमग्निं तवैव प्रवक्ष्यन्ति जनासः तृतीयं वरं नचिकेतो वृणीष्व ॥	This is your fire that leads to heaven, Naciketas, which you chose with your second boon. People will call this fire by your name. Choose your third boon, Naciketas.

THE THIRD BOON

Naciketas asks what happens to a person after death and refuses every other gift Death offers.

	SANSKRIT	ENGLISH
KaU 1.20	येयं प्रेते विचिकित्सा मनुष्येऽस्तीत्येके नायमस्तीति चैके । एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥	There is this doubt about a man who has died: some say, “He is,” and some, “He is not.” Taught by you, I would know this. This is the third of my boons.
KaU 1.21	देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः । अन्यं वरं नचिकेतो वृणीष्व मा मोपरोत्सीरति मा सृजैनम् ॥	Even the gods of old had doubts about this, for it is not easy to understand; subtle is this law. Choose another boon, Naciketas; do not press me —release me from this one.
KaU 1.22	देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्थ । वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥	Even the gods had doubts about this, indeed, and you, Death, say it is not easy to understand. And no other teacher of it like you can be found; no other boon is equal to this one.
KaU 1.23	शतायुषः पुत्रपौत्रान्वृणीष्वा बहून्पशून् हस्तिहिरण्यमश्वान् । भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥	Choose sons and grandsons who will live a hundred years, many cattle, elephants, gold and horses. Choose a great expanse of land, and live yourself as many autumns as you wish.
KaU 1.24	एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च । महाभूमौ नचिकेतस्त्वमेधि कामानां त्वा कामभाजं करोमि ॥	If you think this an equal boon, choose wealth and long life. Prosper on the wide earth, Naciketas; I will make you enjoy every desire.
KaU 1.25	ये ये कामा दुर्लभा मर्त्यलोके सर्वान् कामाँश्छन्दतः प्रार्थयस्व । इमा रामाः सरथाः सतूर्या न हीदृशा लम्भनीया मनुष्यैः । आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं माऽनुप्राक्षीः ॥	Whatever desires are hard to win in the world of mortals—ask for all of them as you please. Here are lovely women, with chariots and music—such as men cannot win. Be waited on by these, whom I give you. Naciketas, do not ask me about death.
KaU 1.26		

	SANSKRIT	ENGLISH
	श्वोभावा मर्त्यस्य यदन्तकैतत् सर्वेंद्रियाणां जरयंति तेजः । अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥	Things of a day, Ender, are the things of a mortal; they wear away the vigor of all the senses. Even a whole life is short. Keep your horses; keep your dancing and your songs.
KaU 1.27	न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा । जीविष्यामो यावदीशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥	No man is satisfied by wealth. We shall have wealth, now that we have seen you. We shall live as long as you rule. But the boon I choose is that one alone.
KaU 1.28	अजीर्यतामृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् । अभिध्यायन् वर्णरतिप्रमोदान् अतिदीर्घे जीविते को रमेत ॥	What decaying mortal on the earth below, coming near the undecaying immortals and knowing, would delight in a very long life, brooding on the pleasures of beauty and love?
KaU 1.29	यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् । योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥	That about which people have this doubt, Death—what there is in the great passing on—tell us that. This boon that goes into what is hidden—no other than this does Naciketas choose.

THE GOOD AND THE PLEASANT

Death praises Naciketas for choosing the good and teaches the hidden self, which is never born and never dies.

	SANSKRIT	ENGLISH
KaU 2.1	अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषँ सिनीतः । तयोः श्रेय आददानस्य साधु भवति हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥	The good is one thing, the pleasant another; the two, with different aims, bind a man. Of the two, it goes well for one who takes the good; one who chooses the pleasant misses his goal.[8]
KaU 2.2	श्रेयश्च प्रेयश्च मनुष्यमेतः तौ सम्परीत्य विविनक्ति धीरः । श्रेयो हि धीरोऽभि प्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥	The good and the pleasant both come to a man; the wise man looks them over and tells them apart. The wise man chooses the good over the pleasant; the fool chooses the pleasant for getting and keeping.
KaU 2.3	स त्वं प्रियान्प्रियरूपांश्च कामान् अभिध्यायन्नचिकेतोऽत्यस्राक्षीः । नैतां सृङ्कां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥	But you, Naciketas, having weighed pleasures that are dear and seem dear, have let them go. You have not taken this chain made of wealth, in which many men sink.
KaU 2.4	दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता । विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलुपन्त ॥	Far apart and leading opposite ways are these two: ignorance and what is known as knowledge. I think Naciketas a seeker of knowledge; the many desires did not tempt you.
KaU 2.5	अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितंमन्यमानाः । दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥	Living in the midst of ignorance, wise in their own eyes, thinking themselves learned, the deluded wander about, staggering, like the blind led by one who is himself blind.

8 "The good" and "the pleasant" render śreyas ("the better") and preyas ("the dearer").

	SANSKRIT	ENGLISH
KaU 2.6	न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् । अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥	The passage beyond does not dawn on the childish, the heedless, deluded by the folly of wealth. "This is the world, there is no other," he thinks— and falls again and again into my power.
KaU 2.7	श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः । आश्चर्यो वक्ता कुशलोऽस्य लब्धा आश्चर्यो ज्ञाता कुशलानुशिष्टः ॥	He whom many do not even get to hear of, whom many, even hearing, do not know— a wonder is he who can teach him, skillful he who wins him; a wonder is he who knows him, taught by one who is skilled.
KaU 2.8	न नरेणावरेण प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः । अनन्यप्रोक्ते गतिरत्र नास्ति अणीयान् ह्यतर्क्यमणुप्रमाणात् ॥	Taught by a lesser man, he is not easily grasped, though thought about in many ways. Unless another teaches him, there is no way to him here; for he is subtler than the subtle, beyond all reasoning.
KaU 2.9	नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ । यां त्वमापः सत्यधृतिर्बतासि त्वादृङ्नो भूयान्नचिकेतः प्रष्टा ॥	This insight is not to be gained by reasoning; taught by another, it is easily understood, dearest. You have gained it—how firmly you hold to truth! May we find a questioner like you, Naciketas.
KaU 2.10	जानाम्यहं शेवधिरित्यनित्यं न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् । ततो मया नाचिकेतश्चितोऽग्निः अनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥	I know that treasure is impermanent, for the fixed is not gained by things unfixed. So I have built the Naciketa fire; with impermanent things I have gained the permanent.
KaU 2.11	कामस्याप्तिं जगतः प्रतिष्ठां क्रतोरानन्त्यमभयस्य पारम् । स्तोममहदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्राक्षीः ॥	The winning of desire, the foundation of the world, the endless reward of the rite, the far shore of fearlessness, great in praise, wide-ranging, the foundation—seeing these, wise Naciketas, you firmly let them go.
KaU 2.12	तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् । अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥	That god, hard to see, gone deep into what is hidden, set in the cave, dwelling in the depths, ancient— by the *yoga* of the inner self, recognizing him as god, the wise man leaves behind both joy and sorrow.[9]
KaU 2.13	एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य । स मोदते मोदनीयँ हि लब्ध्वा विवृतँ सद्म नचिकेतसं मन्ये ॥	Hearing this and grasping it, drawing out this subtle thing that accords with right, and reaching it, a mortal rejoices, for he has found what is worth rejoicing in. I think the house lies open for Naciketas.
KaU 2.14	अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् । अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥	Other than right and other than wrong, other than what is done and not done here, other than what has been and what is to be—what you see, tell me that.

9 *Yoga* is discipline, literally a "yoking" of the mind and senses.

SANSKRIT	ENGLISH
KaU 2.15 सर्वे वेदा यत्पदमामनन्ति तपाँसि सर्वाणि च यद्वदन्ति । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदँ संग्रहेण ब्रवीम्योमित्येतत् ॥	The word that all the Vedas proclaim, that all austerities declare, desiring which people live the chaste life of Vedic students—that word I tell you in brief: it is *Om*.[10]
KaU 2.16 एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् । एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥	This syllable is *brahman*; this syllable is the highest. Knowing this very syllable, whatever one wishes is his.[11]
KaU 2.17 एतदालम्बनँ श्रेष्ठमेतदालम्बनं परम् । एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥	This is the best support; this is the highest support. Knowing this support, one is exalted in the world of *brahman*.
KaU 2.18 न जायते म्रियते वा विपश्चिन् नायं कुतश्चिन्न बभूव कश्चित् । अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥	The knower is not born, nor does he die; he has not come from anywhere, nor has he become anyone. Unborn, eternal, everlasting, ancient, he is not killed when the body is killed.[12]
KaU 2.19 हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् । उभौ तौ न विजानीतो नायँ हन्ति न हन्यते ॥	If the killer thinks that he kills, if the killed thinks that he is killed, neither of them understands: he does not kill, and he is not killed.
KaU 2.20 अणोरणीयान्महतो महीयानात्माऽस्य जन्तोर्निहितो गुहायाम् । तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥	Smaller than the small, greater than the great, the self is set in the cave of this creature. One free of desire, beyond sorrow, sees by the Creator's grace the greatness of the self.[13]
KaU 2.21 आसीनो दूरं व्रजति शयानो याति सर्वतः । कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥	Sitting, he travels far; lying down, he goes everywhere. Who but I can know that god who rejoices and does not rejoice?
KaU 2.22 अशरीरँ शरीरेष्वनवस्थेष्ववस्थितम् । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥	Bodiless among bodies, stable among the unstable — knowing the self as great and all-pervading, the wise man does not grieve.
KaU 2.23 नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यः तस्यैष आत्मा विवृणुते तनूँ स्वाम् ॥	This self cannot be won by teaching, nor by intelligence, nor by much learning. Only the one whom it chooses can win it; to him this self reveals its own form.
KaU 2.24 नाविरतो दुश्चरितान्नाशान्तो नासमाहितः । नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥	Not one who has not ceased from wrongdoing, not one who is not calm, not one who is not com-

10 *Brahmacarya* is the chaste life of a student living with his teacher to learn the Veda.
11 Akṣara means both "syllable" and "imperishable."
12 Compare Bhagavad Gita 2.19–20, which repeats this and the next verse almost word for word.
13 Dhātu-prasāda, "by the Creator's grace," can also mean "by the calm of the senses."

	SANSKRIT	ENGLISH
		posed, nor even one whose mind is not at peace, can reach it by insight.
KaU 2.25	यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः । मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥	He for whom priesthood and royal power are both the rice, and death the sauce poured over it—who truly knows where he is?

THE BRIDGE AND THE CHARIOT

Death calls the Naciketa fire a bridge to brahman and compares the self to a rider in a chariot.

	SANSKRIT	ENGLISH
KaU 3.1	ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे । छायातपौ ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥	The two who drink truth in the world of good deeds, who have entered the cave in the highest far realm— knowers of *brahman* call them shade and light, and so do those who keep the five fires and those who have built the Naciketa fire three times.[14]
KaU 3.2	यः सेतुरीजानानामक्षरं ब्रह्म यत् परम् । अभयं तितीर्षतां पारं नाचिकेतँ शकेमहि ॥	May we master the Naciketa fire, the bridge for those who sacrifice, the imperishable, highest *brahman*, the far shore free of fear for those who wish to cross.
KaU 3.3	आत्मानँ रथिनं विद्धि शरीरँ रथमेव तु । बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥	Know the self as the rider in the chariot, and the body as the chariot. Know understanding as the charioteer, and the mind as the reins.
KaU 3.4	इन्द्रियाणि हयानाहुर्विषयाँ स्तेषु गोचरान् । आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥	The senses, they say, are the horses, and the objects of sense the paths they range over. The one joined with body, senses and mind is the enjoyer—so the wise declare.
KaU 3.5	यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा । तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥	Whoever lacks discernment, with a mind that is never disciplined— his senses are out of control, like the bad horses of a charioteer.
KaU 3.6	यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा । तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥	But whoever has discernment, with a mind that is always disciplined— his senses are under control, like the good horses of a charioteer.
KaU 3.7	यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः । न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥	Whoever lacks discernment, mindless and always impure, does not reach that final step, but goes on in the round of rebirth.

14 Householders who keep the five fires maintain the full set of domestic sacrificial fires.

	SANSKRIT	ENGLISH
KaU 3.8	यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः । स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥	But whoever has discernment, mindful and always pure, reaches that final step, from which he is not born again.
KaU 3.9	विज्ञानसारथिर्यस्तु मनः प्रग्रहवान्नरः । सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥	The man who has discernment for his charioteer and holds the reins of the mind reaches the end of the road—that highest step of Vishnu.[15]
KaU 3.10	इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः । मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥	Beyond the senses are their objects, and beyond the objects is the mind; beyond the mind is understanding, and beyond understanding is the great self.
KaU 3.11	महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ॥	Beyond the great is the unmanifest, and beyond the unmanifest is the Person. Beyond the Person there is nothing: that is the end, that is the highest goal.[16]
KaU 3.12	एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते । दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥	This self, hidden in all beings, does not shine forth; yet it is seen by those of subtle vision, with a keen and subtle understanding.
KaU 3.13	यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि । ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥	A wise man should restrain speech in the mind, and restrain that in the knowing self; he should restrain the knowing in the great self, and restrain that in the tranquil self.
KaU 3.14	उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत । क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥	Arise! Awake! Seek out the best of teachers and learn! Sharp as a razor's edge, hard to cross, a hard path —so the poets say.
KaU 3.15	अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥	Without sound, without touch, without form, undecaying, without taste, eternal, without smell— without beginning, without end, beyond the great, unchanging: perceiving that, one is freed from the jaws of death.
KaU 3.16	नाचिकेतमुपाख्यानं मृत्युप्रोक्तँ सनातनम् । उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥	The ancient story of Naciketas, told by Death— by telling it and hearing it, a wise man is exalted in the world of *brahman*.
KaU 3.17	य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि । प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते । तदानन्त्याय कल्पत इति ॥	Whoever, purified, recites this highest secret in an assembly of brahmins, or at the time of the offering to the dead, it makes

15 In the Rig Veda the god Viṣṇu measures out the universe in three strides; his highest step is the summit of heaven.
16 "Person" renders *puruṣa,* here the cosmic Person.

	SANSKRIT	ENGLISH
		for endlessness. It makes for endlessness.[17]

THE INNER SELF

The senses turn outward, but the wise look within and find the thumb-sized person, lord of past and future.

	SANSKRIT	ENGLISH
KaU 4.1	पराञ्चि खानि व्यतृणत् स्वयम्भूस्तस्मात्पराङ्पश्यति नान्तरात्मन् । कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥	The self-existent one pierced the openings outward; so one looks outward, not within oneself. A certain wise man, seeking immortality, turned his eyes inward and saw the self within.
KaU 4.2	पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् । अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥	The childish follow outward desires; they walk into the net of death spread wide. But the wise, knowing immortality, do not look for the fixed among things unfixed here.
KaU 4.3	येन रूपं रसं गन्धं शब्दान् स्पर्शाँश्च मैथुनान् । एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥	That by which one knows form, taste, smell, sounds, touches and lovemaking— by that alone one knows. What is left over here? This, truly, is that.
KaU 4.4	स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति । महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥	That by which one perceives both the state of dream and the state of waking— knowing that as the great, all-pervading self, the wise man does not grieve.
KaU 4.5	य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् । ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥	One who knows this honey-eater as the self, the living one, close at hand, the lord of what was and what will be—he shrinks from nothing then. This, truly, is that.
KaU 4.6	यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत । गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्व्यपश्यत । एतद्वै तत् ॥	He who was born of old from austerity, who was born before the waters, who entered the cave and stands there, who looked out through beings— this, truly, is that.
KaU 4.7	या प्राणेन संभवत्यदितिर्देवतामयी । गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्व्यजायत । एतद्वै तत् ॥	Aditi, who comes into being with breath, made of the gods, who entered the cave and stands there, who was born with beings— this, truly, is that.[18]
KaU 4.8	अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः । दिवे दिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः । एतद्वै तत् ॥	Jatavedas, hidden in the two fire-sticks, well tended like the unborn child by pregnant women, Agni is to be praised day after day by wakeful men

17 The offering to the dead (śrāddha) is the rite of food offered to the ancestors.
18 Aditi, "the boundless," is the mother of the gods.

	SANSKRIT	ENGLISH
		bringing offerings. This, truly, is that.[19]
KaU 4.9	यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति । तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥	That from which the sun rises and into which it sets— on it all the gods are fixed; no one ever goes beyond it. This, truly, is that.
KaU 4.10	यदेवेह तदमुत्र यदमुत्र तदन्विह । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥	What is here is there, and what is there is here as well. From death to death goes he who sees here as if there were diversity.
KaU 4.11	मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन । मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥	By the mind alone is this to be grasped: there is no diversity here at all. From death to death goes he who sees here as if there were diversity.
KaU 4.12	अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति । ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥	A person the size of a thumb dwells in the middle of the body, the lord of what was and what will be—one shrinks from nothing then. This, truly, is that.
KaU 4.13	अङ्गुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः । ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥	A person the size of a thumb, like a flame without smoke, the lord of what was and what will be—he is the same today and tomorrow. This, truly, is that.
KaU 4.14	यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति । एवं धर्मान् पृथक् पश्यंस्तानेवानुविधावति ॥	As water rained on rugged heights runs off down the mountainsides, so one who sees qualities as separate runs after them.
KaU 4.15	यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति । एवं मुनेर्विजानत आत्मा भवति गौतम ॥	As pure water poured into pure water becomes just the same, so becomes the self of a sage who knows, Gautama.[20]

THE CITY OF ELEVEN GATES

The self dwells in the body, enters every form like fire and wind, and outshines sun and stars.

	SANSKRIT	ENGLISH
KaU 5.1	पुरमेकादशद्वारमजस्यावक्रचेतसः । अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥	The city with eleven gates belongs to the unborn one, whose thought is never crooked. Tending it, one does not grieve; freed, one is set

19 The two fire-sticks (araṇi) are rubbed together to kindle the sacred fire.
20 Death here addresses Naciketas by his clan name.

	SANSKRIT	ENGLISH
		free. This, truly, is that.[21]
KaU 5.2	हँसः शुचिषद्वसुरान्तरिक्षसद्होता वेदिषदतिथिर्दुरोणसत् । नृषद्वरसदृतसद्व्योमसद् अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥	The goose dwelling in brightness, the Vasu dwelling in midair, the priest dwelling at the altar, the guest dwelling in the house, dwelling in men, in the choicest, in truth, in the sky; born of water, born of cows, born of truth, born of rock—the great truth.[22]
KaU 5.3	ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति । मध्ये वामनमासीनं विश्वे देवा उपासते ॥	It leads the out-breath upward and casts the in-breath back; the dwarf seated in the middle—all the gods venerate him.[23]
KaU 5.4	अस्य विस्रंसमानस्य शरीरस्थस्य देहिनः । देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥	When this embodied one, dwelling in the body, comes loose, when he is released from the body, what is left over here? This, truly, is that.
KaU 5.5	न प्राणेन नापानेन मर्त्यो जीवति कश्चन । इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥	No mortal lives by the out-breath or by the in-breath; they live by something else, on which these two depend.
KaU 5.6	हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् । यथा च मरणं प्राप्य आत्मा भवति गौतम ॥	Come, I will tell you this hidden, eternal *brahman*, and how the self fares when it reaches death, Gautama.
KaU 5.7	योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ॥	Some embodied ones enter a womb to take on a body; others pass into a plant—according to their deeds, according to their learning.
KaU 5.8	य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः । तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते । तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥	The person who stays awake in those who sleep, fashioning desire after desire— that is the bright one, that is *brahman*, that indeed is called the immortal. On it all the worlds rest; no one ever goes beyond it. This, truly, is that.
KaU 5.9	अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥	As the one fire, entering the world, takes the shape of every form, so the one self within all beings takes the shape of every form, and is outside as well.
KaU 5.10		As the one wind, entering the world, takes the shape of every form,

21 The city is the body; its gates are the bodily openings.
22 This verse is Rig Veda 4.40.5, addressed to the sun as a wild goose (haṃsa); the Vasus are a class of gods.

	SANSKRIT	ENGLISH
	वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥	so the one self within all beings takes the shape of every form, and is outside as well.
KaU 5.11	सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः । एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥	As the sun, the eye of the whole world, is not stained by the outward faults of the eyes, so the one self within all beings is not stained by the sorrow of the world, being outside it.
KaU 5.12	एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां सुखं शाश्वतं नेतरेषाम् ॥	The one controller, the self within all beings, who makes one form into many— the wise who see him dwelling in themselves, theirs is lasting happiness, not others'.
KaU 5.13	नित्योऽनित्यानां चेतनश्चेतनानाम् एको बहूनां यो विदधाति कामान् । तमात्मस्थं येऽनुपश्यन्ति धीराः तेषां शान्तिः शाश्वती नेतरेषाम् ॥	The permanent among the impermanent, the consciousness of the conscious, the one who grants the desires of many— the wise who see him dwelling in themselves, theirs is lasting peace, not others'.
KaU 5.14	तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् । कथं नु तद्विजानीयां किमु भाति विभाति वा ॥	"This is that," they think—the highest happiness, beyond all telling. How then should I know it? Does it shine, or does it shine out?
KaU 5.15	न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥	There the sun does not shine, nor moon and stars, nor do these lightnings shine—how then this fire? Everything shines only after him as he shines; by his light all this shines out.

THE ETERNAL FIG TREE

Death describes the inverted tree, the practice of yoga, and how a mortal becomes immortal.

	SANSKRIT	ENGLISH
KaU 6.1	ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः । तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते । तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥	Its roots above, its branches below—this is the eternal fig tree. That is the bright one, that is *brahman*, that indeed is called the immortal. On it all the worlds rest; no one ever goes beyond it. This, truly, is that.[24]
KaU 6.2	यदिदं किं च जगत् सर्वं प्राण एजति निःसृतम् । महद्भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥	This whole world, whatever there is, has come forth from breath and trembles in it. A great terror, a raised thunderbolt—those who know it become immortal.
KaU 6.3	भयादस्याग्निस्तपति भयात्तपति सूर्यः । भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥	From fear of it Fire burns; from fear the Sun gives heat;

23 The five breaths are *prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna*: out-breath, in-breath, diffused breath, up-breath, link-breath.
24 The aśvattha is the sacred fig tree; compare Bhagavad Gita 15.1.

	SANSKRIT	ENGLISH
		from fear Indra and Wind, and Death as the fifth, run their course.
KaU 6.4	इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः । ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥	If one has been able to awaken to it here, before the body falls apart, then one is fit to take a body in the worlds that are created.
KaU 6.5	यथाऽऽदर्शे तथाऽऽत्मनि यथा स्वप्ने तथा पितृलोके । यथाऽप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥	As in a mirror, so it is seen in the self; as in a dream, so in the world of the fathers; as it is glimpsed, as it were, in water, so in the world of the Gandharvas; as in shade and light, so in the world of *brahman*.[25]
KaU 6.6	इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् । पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥	The separate nature of the senses, their rising and their setting, as they arise each on its own—knowing this, the wise man does not grieve.
KaU 6.7	इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् । सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥	Beyond the senses is the mind; higher than the mind is the essence; above the essence is the great self; higher than the great is the unmanifest.
KaU 6.8	अव्यक्तात्तु परः पुरुषो व्यापकोऽलिङ्ग एव च । यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥	But beyond the unmanifest is the Person, all-pervading and without any mark; knowing him, a creature is set free and goes to immortality.
KaU 6.9	न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् । हृदा मनीषा मनसाऽभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥	His form is not there to be seen; no one sees him with the eye. By the heart, by insight, by the mind he is grasped—those who know this become immortal.
KaU 6.10	यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह । बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥	When the five perceptions come to rest together with the mind, and understanding does not stir—that, they say, is the highest way.
KaU 6.11	तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् । अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥	This they consider *yoga*: the firm holding of the senses. Then one becomes undistracted, for *yoga* is the arising and the passing away.
KaU 6.12	नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा । अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ॥	Not by speech, not by the mind, not by the eye can it be reached. How can it be perceived except by one who says, "It is"?
KaU 6.13	अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः । अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥	It should be grasped simply as "It is," and as the true nature of the two.

25 The fathers are the ancestors; the Gandharvas are celestial musicians.

SANSKRIT	ENGLISH
	For one who has grasped it as “It is,” its true nature becomes clear.
KaU 6.14 यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥	When all the desires that lodge in one’s heart are let go, then a mortal becomes immortal and reaches *brahman* here.
KaU 6.15 यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः । अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम् ॥	When all the knots of the heart are cut through here, then a mortal becomes immortal—this is the whole of the teaching.
KaU 6.16 शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥	A hundred and one are the channels of the heart; one of them runs up to the crown of the head. Going up by it, one reaches immortality; the others, going in every direction, serve for departing.
KaU 6.17 अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः । तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण । तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥	A person the size of a thumb, the inner self, always dwells in the heart of creatures. One should draw him out of one’s own body with steadiness, as a stalk from a tuft of grass. One should know him as the bright one, the immortal; one should know him as the bright one, the immortal.
KaU 6.18 मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् । ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो विदध्यात्ममेव ॥	Then Naciketas, having gained this knowledge taught by Death, and the whole rule of *yoga*, reached *brahman*, free of passion, free of death—and so will any other who knows this about the self.

Prashna Upanishad

प्रश्नोपनिषत् *(Praśna)*

Six students put six questions to the sage Pippalada: on creation, the vital breath, sleep, the syllable Om and the person of sixteen parts.

QUESTION 1

	SANSKRIT	ENGLISH
PU 1.1	सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥	Sukesha Bharadvaja, Satyakama Shaibya, Sauryayani Gargya, Kausalya Ashvalayana, Bhargava Vaidarbhi and Kabandhi Katyayana—these men were devoted to *brahman*, grounded in *brahman*, and in search of the highest *brahman*. Thinking, "He will tell us all of it," they came, firewood in hand, to the venerable Pippalada.[1]
PU 1.2	तान् ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥	The seer said to them: "Live here another year with austerity, chastity and faith. Then ask whatever questions you like, and if we know, we will tell you all of it."
PU 1.3	अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन् कुतो ह वा इमाः प्रजाः प्रजायन्त इति ॥	Then Kabandhi Katyayana came up to him and asked: "Sir, from where are these creatures born?"
PU 1.4	तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥	He said to him: Prajapati desired offspring. He heated himself with austerity, and having done so he produced a pair, matter and breath, thinking, "These two will produce creatures for me in many ways."[2]
PU 1.5	आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत् सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥	The sun, indeed, is breath; matter is the moon. Matter, indeed, is all this, whatever has form and whatever is formless. So form itself is matter.
PU 1.6	अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते । यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥	Now when the sun rises and enters the eastern quarter, it thereby gathers the eastern breaths into its rays. When it lights up the southern quarter, the western, the northern, the one below, the one above, the ones between—when it lights up everything, it thereby gathers all breaths into its rays.
PU 1.7	स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाऽभ्युक्तम् ॥	

1 Bringing firewood for the teacher's fire is the gesture of one asking to become a pupil.
2 "Matter" renders rayi, literally "wealth" or "substance."

	SANSKRIT	ENGLISH
		He is the fire common to all men, taking every form, breath and fire, that rises. This has been declared in a verse:
PU 1.8	विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् । सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥	Taking every form, golden, Jatavedas, the final goal, the one light, giving heat— with a thousand rays, existing in a hundred ways, the breath of creatures, there rises the sun.
PU 1.9	संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ॥	The year, indeed, is Prajapati, and it has two courses, the southern and the northern. Now those who venerate sacrifices and gifts as their accomplishment win only the world of the moon; they return again. So these seers who desire offspring take the southern course. This is matter—the path of the fathers.[3]
PU 1.10	अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्तन्त इत्येष निरोधस्तदेष श्लोकः ॥	But by the northern course, seeking the self through austerity, chastity, faith and knowledge, they win the sun. That is the abode of the breaths, that is the immortal, free of fear, that is the final goal. From there they do not return—that is the barrier. On this there is this verse:
PU 1.11	पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् । अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥	They call him the father with five feet and twelve forms, rich in waters, in the far half of the sky; and these others call him the far-seeing one, set on the chariot of seven wheels and six spokes.[4]
PU 1.12	मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥	The month, indeed, is Prajapati. Its dark half is matter, its bright half breath. So these seers perform sacrifice in the bright half; others in the other.
PU 1.13	अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥	Day and night, indeed, are Prajapati. The day is breath, the night is matter. Those who unite in lovemaking by day spill their breath; when they unite in lovemaking at night, that is chastity itself.
PU 1.14	अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥	Food, indeed, is Prajapati. From it comes semen, and from that these creatures are born.
PU 1.15	तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥	Now those who keep this vow of Prajapati produce a pair. Theirs is this world of *brahman*—those who have austerity and chastity, in whom truth is established.
PU 1.16	तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥	

3 The two courses are the sun's half-yearly movements toward the south and the north.
4 The verse is Rig Veda 1.164.12, a riddle on the year as the sun.

	SANSKRIT	ENGLISH
		Theirs is that stainless world of *brahman*—those in whom there is no crookedness, no falsehood and no deceit.

THE SUPREMACY OF BREATH

The powers of the body quarrel over which is greatest until breath shows it sustains them all.

	SANSKRIT	ENGLISH
PU 2.1	अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत्प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥	Then Bhargava Vaidarbhi asked him: "Sir, how many gods support a creature? Which of them make it shine? And which of them is the greatest?"
PU 2.2	तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्बाणमवष्टभ्य विधारयामः ॥	He said to him: Space is that god—and wind, fire, water, earth, speech, mind, sight and hearing. Having made it shine, they declare, "We hold up this frame and support it."
PU 2.3	तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं प्रविभज्यैतद्बाणमवष्टभ्य विधारयामीति तेऽश्रद्दधाना बभूवुः ॥	Breath, the greatest, said to them, "Do not fall into delusion. It is I who, dividing myself fivefold, hold up this frame and support it." They did not believe him.
PU 2.4	सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥	Out of pride he made as if to rise up and leave. As he rose up, all the others rose up too, and as he settled, all of them settled. As the bees all rise up when the king bee rises, and all settle when he settles, so did speech, mind, sight and hearing. Delighted, they praise breath:
PU 2.5	एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥	As fire he burns; he is the sun, he is the rain-cloud, he is Maghavan, he is the wind; he is the earth, matter, god—what is and what is not, and what is immortal.[5]
PU 2.6	अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् । ऋचो यजूँषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥	Like spokes in the hub of a wheel, everything is fixed in breath— the Rig verses, the Yajus formulas, the Saman chants, sacrifice, royal power and priestly power.[6]
PU 2.7	प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे । तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः प्राणैः प्रतितिष्ठसि ॥	As Prajapati you move in the womb; it is you who are born again. To you, breath, these creatures bring tribute—you who are established with the breaths.
PU 2.8	देवानामसि वह्नितमः पितृणां प्रथमा स्वधा । ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥	You are the best carrier to the gods, the first offering to the fathers; you are the true conduct of the seers, of the Atharvans and the Angirases.[7]

5 The rain-cloud (parjanya) is also the rain god.
6 The verses, formulas and chants are the substance of the three Vedas: Rig, Yajur and Sāma.
7 The offering to the fathers (svadhā) is food given to the ancestors; the Atharvans and Angirases are ancient families of seers.

	SANSKRIT	ENGLISH
PU 2.9	इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता । त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥	You, breath, are Indra in your splendor; you are Rudra, the protector. You move in the midair; you are the sun, lord of the lights.[8]
PU 2.10	यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः । आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥	When you rain down, breath, these creatures of yours stand full of joy, thinking, "There will be food, as much as we want."
PU 2.11	व्रात्यस्त्वं प्राणैकर्षरत्ता विश्वस्य सत्पतिः । वयमाद्यस्य दातारः पिता त्वं मातरिश्व नः ॥	You are a Vratya, breath, the one seer, the eater, the true lord of all. We are the givers of what you eat; you are our father, Matarishvan.[9]
PU 2.12	या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि । या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥	That form of yours set in speech, in hearing, in sight, and spread out in the mind—make it kindly; do not go away!
PU 2.13	प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् । मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥	All this is under the power of breath—whatever is set in the third heaven. Protect us as a mother protects her sons; give us prosperity and wisdom.

HOW BREATH ENTERS THE BODY

Pippalada explains where breath comes from, how it divides into five, and where it leads at death.

	SANSKRIT	ENGLISH
PU 3.1	अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते कथमध्यात्ममिति ॥	Then Kausalya Ashvalayana asked him: "Sir, from where is this breath born? How does it come into this body? How does it divide itself and settle there? By what does it depart? How does it sustain what is outside, and how what concerns the self?"
PU 3.2	तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥	He said to him: "You are asking questions beyond questions. But you are most devoted to *brahman*, so I will tell you."
PU 3.3	आत्मन एष प्राणो जायते । यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिञ्शरीरे ॥	This breath is born from the self. As a shadow is cast by a person, so is it stretched over this. It comes into this body by the working of the mind.
PU 3.4	यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान्ग्रामानेतान्ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक् पृथगेव सन्निधत्ते ॥	Just as a king appoints officials, telling them, "Govern these villages, govern those villages," so this breath assigns the other breaths, each to its own place.
PU 3.5	पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥	The in-breath is in the anus and the sexual organ; the out-breath itself is in the eye and the ear, together with the mouth and nose; and in the

8 Rudra is the fierce Vedic god of storms and healing.
9 The Vrātyas were members of wandering bands outside the brahmin sacrificial order.

	SANSKRIT	ENGLISH
		middle is the link-breath, for it distributes evenly the food that is offered here. From it arise the seven flames.[10]
PU 3.6	हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥	The self is in the heart. Here there are a hundred and one channels. Each of them has a hundred, and each of these seventy-two thousand branching channels. In them moves the diffused breath.
PU 3.7	अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥	And rising through one of them, the up-breath leads by good to a good world, by evil to an evil one, and by both to the human world.
PU 3.8	आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्य अपानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥	The sun, indeed, is the outer breath; it rises, favoring this breath in the eye. The deity in the earth holds up a person's in-breath. The space in between is the link-breath; the wind is the diffused breath.
PU 3.9	तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि सम्पद्यमानैः ॥	Heat, indeed, is the up-breath; so one whose heat has died out goes to rebirth, his senses merging into the mind.
PU 3.10	यच्चित्तस्तेनैष प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना यथासङ्कल्पितं लोकं नयति ॥	Whatever one's thought, with it one enters breath. Breath, joined with heat, together with the self, leads him to whatever world he has intended.
PU 3.11	य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो भवति तदेष श्लोकः ॥	When someone who knows this knows breath, his offspring do not dwindle, and he becomes immortal. On this there is this verse:
PU 3.12	उत्पत्तिमायतिं स्थानं विभुत्वं चैव पञ्चधा । अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुत इति ॥	Knowing the origin of breath, its entry, its place, its fivefold dominion and its relation to the self, one attains immortality—knowing it, one attains immortality.

WAKING, DREAM AND DEEP SLEEP

In sleep the senses merge into the mind; in dreamless sleep everything rests in the imperishable self.

	SANSKRIT	ENGLISH
PU 4.1	अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥	Then Sauryayani Gargya asked him: "Sir, which are the ones that sleep in a person, and which stay awake in him? Which is the god who sees dreams? Whose is this happiness? In whom are they all established?"
PU 4.2	तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति	He said to him: Gargya, as all the rays of the setting sun become one in its disk of light and spread out again each time it rises, so all of that becomes one in the highest god, the mind. So then this per-

10 Samāna, "link-breath," is linked with samaṃ nayati, "distributes evenly"; the seven flames are the openings of the head.

	SANSKRIT	ENGLISH
	न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥	son does not hear, see, smell, taste or touch; he does not speak, grasp, delight, emit or move about. "He is asleep," they say.
PU 4.3	प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥	Only the fires of breath stay awake in this city. The in-breath is the householder's fire; the diffused breath is the southern fire; the out-breath is the offering fire, because it is taken out from the householder's fire—from being taken out.[11]
PU 4.4	यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानमहरहर्ब्रह्म गमयति ॥	It is called the link-breath because it evenly distributes these two offerings, the out-breath and the in-breath. The mind is the sacrificer. The fruit of the sacrifice is the up-breath; it leads this sacrificer day after day to *brahman*.
PU 4.5	अत्रैष देवः स्वप्ने महिमानमनुभवति । यद्दृष्टं दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥	Here, in dream, this god experiences greatness. Whatever he has seen he sees again; whatever he has heard he hears again; what he has experienced in different places and regions he experiences again and again. What has been seen and not seen, heard and not heard, experienced and not experienced, what is and what is not—he sees it all; he sees, being all.
PU 4.6	स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यत्यथ यदैतस्मिञ्शरीर एतत्सुखं भवति ॥	When he is overcome by light, then this god does not see dreams; then this happiness arises in this body.
PU 4.7	स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते । एवं ह वै तत् सर्वं पर आत्मनि संप्रतिष्ठते ॥	As birds come to rest in a tree to roost, my dear, so all this comes to rest in the highest self.[12]
PU 4.8	पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक्च स्पर्शयितव्यं च वाक्च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥	Earth and the subtle element of earth, water and the subtle element of water, heat and the subtle element of heat, wind and the subtle element of wind, space and the subtle element of space; sight and what can be seen, hearing and what can be heard, smell and what can be smelled, taste and what can be tasted, skin and what can be touched, speech and what can be spoken, the hands and what can be grasped, the sexual organ and what can be enjoyed, the anus and what can be excreted, the feet and where one can go, the mind and what can be thought, understanding and what can be understood, the sense of "I" and what can be claimed as "I," awareness and what one can be aware of, light and what can be lit up, breath and what can be sustained.

11 These are the three fires of Vedic ritual; the offering fire is carried out (praṇīyate) from the householder's fire, a play on prāṇa.
12 "My dear" renders *somya*, a teacher's affectionate address to a pupil.

	SANSKRIT	ENGLISH
PU 4.9	एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि संप्रतिष्ठते ॥	For it is he who sees, touches, hears, smells, tastes, thinks, understands and acts—the person whose self is understanding. He comes to rest in the highest, imperishable self.
PU 4.10	परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥	He reaches the highest imperishable itself. Whoever knows that shadowless, bodiless, bloodless, bright, imperishable one, my dear, becomes all-knowing and becomes the whole. On this there is this verse:
PU 4.11	विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥	One who knows that imperishable, in which the self made of understanding comes to rest together with all the gods, the breaths and the beings—he, my dear, knowing all, has entered into all.

MEDITATION ON OM

Meditating on Om with one, two or three measures leads to the human world, the moon or brahman.

	SANSKRIT	ENGLISH
PU 5.1	अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति । तस्मै स होवाच ॥	Then Satyakama Shaibya asked him: "Sir, if someone among men were to meditate on the syllable *Om* until his death, which world would he win by it?" He said to him:
PU 5.2	एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः । तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥	Satyakama, the syllable *Om* is both the higher and the lower *brahman*. So one who knows reaches one or the other by this support alone.
PU 5.3	स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्याभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥	If he meditates on it as one measure, then, enlightened by that alone, he quickly returns to earth. The Rig verses lead him to the human world; there, endowed with austerity, chastity and faith, he experiences greatness.[13]
PU 5.4	अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥	If he is joined in mind with two measures, he is led up by the Yajus formulas to the midair, the world of the moon. Having experienced glory in the world of the moon, he returns again.
PU 5.5	यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥	But if he meditates on the highest Person with this very syllable *Om* of three measures, he is joined with the light, the sun. As a snake is freed from its skin, so he is freed from evil; he is led up by the Saman chants to the world of *brahman*. From this mass of living beings he sees the Person higher than the high, who dwells in the city. On this there are these two verses:

13 The measures (mātrā) are the three sounds a, u, m that make up *Om*.

	SANSKRIT	ENGLISH
PU 5.6	तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ताः अनविप्रयुक्ताः । क्रियासु बाह्याभ्यन्तरमध्यमासु सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥	The three measures, subject to death when used joined to one another, not used apart— when they are rightly used in actions outer, inner and in between, the knower does not tremble.
PU 5.7	ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते । तमोङ्कारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥	By the Rig verses to this world, by the Yajus formulas to the midair, by the Saman chants to that which the poets make known—with the syllable *Om* as his support the one who knows reaches it: that which is calm, unaging, immortal, free of fear, and highest.

THE PERSON OF SIXTEEN PARTS

Pippalada teaches that the sixteen parts vanish in the person as rivers vanish in the ocean.

	SANSKRIT	ENGLISH
PU 6.1	अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद । यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥	Then Sukesha Bharadvaja asked him: "Sir, Hiranyanabha, a prince of Kosala, came to me and asked this question: 'Bharadvaja, do you know the person with sixteen parts?' I told the young man, 'I do not know him. If I knew him, how could I not tell you? A man who tells a lie dries up to his very roots; so I cannot tell a lie.' He mounted his chariot in silence and went away. So I ask you: where is that person?"[14]
PU 6.2	तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडशकलाः प्रभवन्तीति ॥	He said to him: Right here within the body, my dear, is that person in whom these sixteen parts arise.
PU 6.3	स ईक्षाञ्चक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥	He reflected: "Who is it by whose departure I will have departed, and by whose staying I will stay?"
PU 6.4	स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च ॥	He created breath; from breath faith, space, wind, light, water, earth, the senses, the mind, food; from food strength, austerity, the sacred formulas, rites, the worlds, and in the worlds name.
PU 6.5	स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति तदेष श्लोकः ॥	As these flowing rivers, making for the ocean, disappear when they reach the ocean—their names and forms are shattered, and it is called simply "the ocean"—so these sixteen parts of the witness, making for the person, disappear when they reach the person; their names and forms are shattered, and it is called simply "the person." He becomes partless and immortal. On this there is this verse:
PU 6.6		In whom the parts are fixed like spokes in the hub of a wheel—

14 The sixteen parts (kalā) are listed in 6.4.

	SANSKRIT	ENGLISH
	अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः । तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥	know him as the person to be known, so that death may not trouble you.
PU 6.7	तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः परमस्तीति ॥	He said to them: “This is as much as I know of this highest *brahman*. There is nothing beyond it.”
PU 6.8	ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं परं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥	Honoring him, they said, “You are our father, who carries us across to the far shore beyond ignorance.” Homage to the highest seers! Homage to the highest seers!

Mundaka Upanishad

मुण्डकोपनिषत् *(Muṇḍaka)*

The higher and the lower knowledge; the imperishable from which all things come like sparks from a fire; two birds on one tree.

PART 1, SECTION 1

	SANSKRIT	ENGLISH
MuU 1.1.1	ब्रह्मा देवानां प्रथमः संबभूव विश्वस्य कर्ता भुवनस्य गोप्ता । स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥	Brahma arose as the first of the gods, maker of all, guardian of the world. He taught the knowledge of *brahman*, the foundation of all knowledge, to Atharvan, his eldest son.[1]
MuU 1.1.2	अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तं पुरोवाचाङ्गिरे ब्रह्मविद्याम् । स भारद्वाजाय सत्यवाहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥	The knowledge of *brahman* that Brahma taught to Atharvan, Atharvan in ancient times told to Angir; Angir taught it to Satyavaha of the Bharadvaja line, and the Bharadvaja taught it, handed down from higher to lower, to Angiras.[2]
MuU 1.1.3	शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥	Shaunaka, a householder of great wealth, approached Angiras in the proper manner and asked: “Sir, what is it that, once it is known, makes this whole world known?”[3]
MuU 1.1.4	तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥	He said to him: “There are two kinds of knowledge to be known—so those who know *brahman* declare—the higher and the lower.
MuU 1.1.5	तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥	Of these, the lower is the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda, phonetics, ritual, grammar, etymology, metrics and astronomy. The higher is that by which the imperishable is grasped.[4]
MuU 1.1.6	यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् । नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥	That which cannot be seen, cannot be grasped, has no lineage and no color, no eye or ear, no hands or feet; eternal, all-pervading, present everywhere, most

1 Brahmā is the creator god, a different word from *brahman*, the absolute, the ground of all. Atharvan is the legendary seer after whom the Atharvaveda is named.
2 Aṅgir, Satyavāha Bhāradvāja and Aṅgiras are teachers in the line of transmission. Aṅgiras then becomes the teacher of Shaunaka.
3 To approach “in the proper manner” is to come as a pupil to a teacher.
4 These six sciences are the auxiliaries of Vedic study (*vedāṅga*).

SANSKRIT	ENGLISH
	subtle—that is the imperishable, which the wise perceive as the womb of beings.[5]
MuU 1.1.7 यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः संभवन्ति । यथा सतः पुरुषात् केशलोमानि तथाऽक्षरात् संभवतीह विश्वम् ॥	As a spider sends out its thread and draws it in, as plants spring up on the earth, as hair grows on the head and body of a living person, so from the imperishable everything here arises.
MuU 1.1.8 तपसा चीयते ब्रह्म ततोऽन्नमभिजायते । अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥	By austerity *brahman* swells; from it food is born, from food breath, mind, truth, the worlds, and, in actions, the immortal.
MuU 1.1.9 यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तपः । तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥	He who knows all, who is wise in all, whose austerity is made of knowledge— from him are born this *brahman*, name and form, and food.

RITES ARE LEAKY BOATS

Sacrifice leads only to heaven and rebirth; the seeker should go to a teacher for the knowledge of brahman.

SANSKRIT	ENGLISH
MuU 1.2.1 तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यंस्तानि त्रेतायां बहुधा संततानि । तान्याचरथ नियतं सत्यकामा एष वः पन्थाः सुकृतस्य लोके ॥	This is the truth: the rites the poets saw in the mantras were spread out in many ways in the triad. Perform them always, you who desire the truth; this is your path to the world of good deeds.[6]
MuU 1.2.2 यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने । तदाऽऽज्यभागावन्तरेणाऽऽहुतीः प्रतिपादयेत् ॥	When the flame flickers once the fire, bearer of offerings, is kindled, then one should offer the oblations between the two butter portions.[7]
MuU 1.2.3 यस्याग्निहोत्रमदर्शमपौर्णमासमचातुर्मास्यमनाग्रयणमतिथिवर्जितं च । अहुतमवैश्वदेवमविधिना हुतमासप्तमांस्तस्य लोकान् हिनस्ति ॥	Someone whose daily fire offering lacks the new-moon and full-moon rites, the four-monthly rites and the first-fruits rite, and is without guests, or is left unoffered, lacks the offering to all the gods, or is offered against the rules—it destroys his worlds up to the seventh.[8]
MuU 1.2.4 काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा । स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥	Black, Terrible, Swift as Thought, Blood-Red, Smoke-Colored, Sparkling, and the goddess All-Shining—these are the seven flickering tongues.[9]

5 "No lineage, no color" renders *agotra, avarṇa*. *Varṇa* also means social class.
6 The triad (*tretā*) is either the three sacred fires or the three Vedas.
7 The two butter portions (*ājyabhāga*) are offered on the northern and southern sides of the fire. The main oblations go between them.
8 The *agnihotra* is the twice-daily milk offering into the sacred fire. The other rites named are the periodic sacrifices that complete it.
9 These are the names of the seven tongues of the sacrificial fire.

	SANSKRIT	ENGLISH
MuU 1.2.5	एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहुतयो ह्याददायन् । तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥	If someone performs the rites while these are blazing, the oblations, taking hold of him at the proper time, lead him as rays of the sun to where the one lord of the gods dwells.
MuU 1.2.6	एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति । प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥	"Come! Come!" the radiant oblations call, and carry the sacrificer on the rays of the sun, speaking pleasant words and honoring him: "This is your holy world of *brahman*, won by good deeds."
MuU 1.2.7	प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म । एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥	But these are leaky boats, these forms of sacrifice, the eighteen in which, it is said, the lower rite resides. The fools who delight in this as the highest good return again to old age and death.[10]
MuU 1.2.8	अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः । जङ्घन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥	Living in the midst of ignorance, wise in their own eyes, thinking themselves learned, the fools wander about, hard pressed, like blind men led by one who is himself blind.
MuU 1.2.9	अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः । यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥	Living in ignorance in many ways, the childish think, "We have reached our goal." Because men of ritual do not understand, owing to their passion, they fall, wretched, when their worlds are exhausted.
MuU 1.2.10	इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः । नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥	Thinking sacrifices and gifts the best, the deluded know nothing better. Having enjoyed their good deeds on the vault of heaven, they enter this world or a lower one.[11]
MuU 1.2.11	तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः । सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥	But those who practice austerity and faith in the forest, calm and wise, living on alms, go, stainless, through the door of the sun to where that immortal Person is, whose self is imperishable.
MuU 1.2.12	परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥	Having examined the worlds built up by action, a brahmin should arrive at detachment: what is not made is not won by what is made. To understand it he should go, kindling in hand, to a teacher learned in the Veda and grounded in *brahman*.
MuU 1.2.13	तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय । येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥	To him who has approached properly, whose mind is at peace, who has attained calm,

10 The eighteen are usually taken as the sixteen officiating priests, the sacrificer and his wife.
11 "Sacrifices and gifts" renders *iṣṭāpūrta*, sacrifices offered and pious works such as gifts to priests.

	SANSKRIT	ENGLISH
		the wise one should teach, in its very truth, the knowledge of *brahman* by which one knows the imperishable Person, the real.

SPARKS FROM THE FIRE

All beings come from the imperishable like sparks from a fire; the Person is this whole world.

	SANSKRIT	ENGLISH
MuU 2.1.1	तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः । तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥	This is the truth: as from a blazing fire sparks of like form spring forth by the thousand, so, my dear, from the imperishable various beings come forth, and into it they return.
MuU 2.1.2	दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः । अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥	Divine and formless is the Person; he is outside and within, unborn, without breath, without mind, bright, higher than the high imperishable.
MuU 2.1.3	एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च । खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥	From him are born breath, mind and all the senses, space, wind, light, water, and earth, which bears all.
MuU 2.1.4	अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् विवृताश्च वेदाः । वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥	Fire is his head, the moon and sun his eyes, the quarters his ears, the revealed Vedas his speech, wind his breath, the universe his heart; from his feet comes the earth—he is the inner self of all beings.
MuU 2.1.5	तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् । पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् संप्रसूताः ॥	From him comes fire, whose fuel is the sun; from Soma the rain cloud, and plants on the earth; the man pours seed into the woman—from the Person many creatures are brought forth.[12]
MuU 2.1.6	तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च । संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥	From him come the Rig verses, the chant, the Yajus formulas, the consecration, all the sacrifices, rites and priestly fees, the year, the sacrificer, and the worlds where Soma flows pure and where the sun shines.
MuU 2.1.7	तस्माच्च देवा बहुधा संप्रसूताः साध्या मनुष्याः पशवो वयांसि । प्राणापानौ व्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥	From him too the gods were brought forth in many ways, the Sadhyas, humans, cattle and birds, out-breath and in-breath, rice and barley, austerity, faith, truth, chastity and rule.[13]
MuU 2.1.8	सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः । सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥	The seven breaths spring from him, the seven flames, the seven kinds of fuel, the seven obla-

12 Soma is the sacred drink of the sacrifice, also identified with the moon. The sequence recalls the doctrine of the five fires (CU 5.4–8).

13 The Sādhyas are a class of celestial beings.

	SANSKRIT	ENGLISH
		tions, these seven worlds in which the breaths move, placed within the cave, seven by seven.[14]
MuU 2.1.9	अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः । अतश्च सर्वा ओषधयो रसश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥	From him come all oceans and mountains; from him flow rivers of every form; from him come all plants and the sap by which that inner self abides with the elements.
MuU 2.1.10	पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतम् । एतद्यो वेद निहितं गुहायां सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥	The Person is this whole world—action, austerity, *brahman*, the highest immortal. One who knows this, hidden in the cave, undoes the knot of ignorance here, my dear.

THE BOW AND THE ARROW

Om is the bow, the self the arrow and brahman the target, to be pierced with an undistracted mind.

	SANSKRIT	ENGLISH
MuU 2.2.1	आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् । एजत्प्राणन्निमिषच्च यदेतज्जानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥	Manifest, close at hand, called "moving in the cave," is the great abode; in it is set all that stirs, breathes and blinks. Know it as what is and what is not, the desirable, the highest, beyond the understanding of creatures, the best.
MuU 2.2.2	यदर्चिमद्यदणुभ्योऽणु च यस्मिँल्लोका निहिता लोकिनश्च । तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः तदेतत्सत्यं तदमृतं तद्वेद्धव्यं सोम्य विद्धि ॥	That which is radiant, which is smaller than the small, in which the worlds and their inhabitants are set— that is the imperishable *brahman*; it is breath, it is speech and mind; it is the real, it is the immortal; it is to be pierced—pierce it, my dear!
MuU 2.2.3	धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासा निशितं सन्धयीत । आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥	Taking as a bow the great weapon of the Upanishad, fix on it an arrow sharpened by veneration; drawing it with a mind absorbed in that, pierce that target, my dear—the imperishable.
MuU 2.2.4	प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते । अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥	The syllable *Om* is the bow, the self is the arrow, *brahman* is called its target. It must be pierced with an undistracted mind; one should become one with it, like the arrow.[15]
MuU 2.2.5	यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः । तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥	He in whom the sky, the earth and the space between are woven, and the mind with all the breaths— know him alone as the one self; give up other talk: he is the bridge to the immortal.
MuU 2.2.6		Where the channels meet like spokes in the hub of a wheel—

14 The seven breaths are the openings of the head: two eyes, two ears, two nostrils and the mouth. The cave is the heart.

	SANSKRIT	ENGLISH
	अरा इव रथनाभौ संहता यत्र नाड्यः । स एषोऽन्तश्चरते बहुधा जायमानः । ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥	there he moves within, being born in many ways. Meditate on the self as *Om*; may you go safely to the far shore beyond darkness![16]
MuU 2.2.7	यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि । दिव्ये ब्रह्मपुरे ह्येष व्योम्न्यात्मा प्रतिष्ठितः । मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय । तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥	He who knows all, who is wise in all, whose greatness is this on earth— he is the self established in the space of the divine city of *brahman*. Made of mind, leader of breath and body, he is established in food, having placed the heart within; by knowledge the wise perceive what shines forth as bliss, the immortal.[17]
MuU 2.2.8	भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥	The knot of the heart is cut, all doubts are severed, and one's deeds are exhausted, when he is seen who is both high and low.
MuU 2.2.9	हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् । तच्छुभ्रं ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ॥	In the highest sheath, made of gold, is *brahman*, stainless, without parts; it is the bright one, the light of lights—that which the knowers of the self know.
MuU 2.2.10	न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥	There the sun does not shine, nor moon and stars; these lightnings do not shine—how then this fire? Everything shines after him as he shines; by his light all this shines.
MuU 2.2.11	ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण । अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥	*Brahman* alone is this immortal: in front *brahman*, behind *brahman*, to the south and to the north, below and above it spreads; *brahman* alone is this whole world, the most excellent.

TWO BIRDS ON ONE TREE

One bird eats the fruit, the other looks on; truth alone triumphs and leads to the self.

	SANSKRIT	ENGLISH
MuU 3.1.1	द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥	Two birds, companions and friends, cling to the same tree; one of them eats the sweet fig, the other, not eating, looks on.[18]
MuU 3.1.2	समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥	On that same tree a person, sunk in it, grieves, bewildered by his helplessness; but when he sees the other, the Lord, content, and sees his greatness, his grief is gone.
MuU 3.1.3		When the seer sees the gold-colored maker, the Lord, the Person, the source of *brahman*,

15 Here *Om* is called *praṇava*, its name as the syllable of recitation.
16 The channels (*nāḍī*) are the vessels of the body, which were thought to converge on the heart.
17 The city of *brahman* is the body, and the space within it is the heart.

	SANSKRIT	ENGLISH
	यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥	then, knowing, he shakes off good and evil, and, stainless, reaches the highest sameness.
MuU 3.1.4	प्राणो ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी । आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ॥	This is breath, shining forth through all beings; knowing it, the wise man does not talk beyond it. Playing in the self, delighting in the self, active—he is the best of those who know *brahman*.
MuU 3.1.5	सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् । अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥	This self can be won by truth, by austerity, by right knowledge, by chastity practiced constantly. Within the body, made of light, bright, is he whom ascetics see when their faults are worn away.
MuU 3.1.6	सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः । येनाऽऽक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥	Truth alone triumphs, not untruth; by truth is spread out the path leading to the gods, by which the seers, their desires fulfilled, ascend to where the highest treasure of truth is.[19]
MuU 3.1.7	बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति । दूरात् सुदूरे तदिहान्तिके च पश्यन्त्विहैव निहितं गुहायाम् ॥	Vast and divine, its form beyond thought, subtler than the subtle, it shines forth; farther than the far, and close at hand here, it is set, for those who see, right here in the cave.
MuU 3.1.8	न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा । ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥	He is not grasped by sight, nor by speech, nor by the other gods, by austerity or by rites; when one's nature is purified by the serenity of knowledge, then, meditating, one sees him, who has no parts.[20]
MuU 3.1.9	एषोऽणुरात्मा चेतसा वेदितव्यो यस्मिन् प्राणः पञ्चधा संविवेश । प्राणैश्चित्तं सर्वमोतं प्रजानां यस्मिन् विशुद्धे विभवत्येष आत्मा ॥	This subtle self is to be known by thought, here where breath has entered fivefold; the whole thought of creatures is woven with the breaths; when it is purified, this self comes forth.
MuU 3.1.10	यं यं लोकं मनसा संविभाति विशुद्धसत्त्वः कामयते यांश्च कामान् । तं तं लोकं जयते तांश्च कामांस्तस्मादात्मज्ञं ह्यर्चयेत् भूतिकामः ॥	Whatever world one whose nature is purified pictures in his mind, and whatever desires he desires, that world he wins and those desires; so one who wants prosperity should honor a knower of the self.

RIVERS ENTERING THE OCEAN

The self is won only by those it chooses; the knower merges into brahman like rivers into the sea.

	SANSKRIT	ENGLISH
MuU 3.2.1	स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् । उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥	He knows this highest abode, *brahman*, in which the whole world is set and shines bright.

18 The *pippala* is the fig of the sacred *aśvattha* tree. The verse comes from the Rig Veda (1.164.20).
19 The path leading to the gods (*devayāna*) is the route by which the dead reach the world of *brahman* and do not return.
20 "The other gods" are the senses, which are often called *deva*.

	SANSKRIT	ENGLISH
		The wise who, free of desire, venerate the Person pass beyond this seed.[21]
MuU 3.2.2	कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र । पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्ति कामाः ॥	Whoever desires desires, brooding on them, is born through his desires here and there; but for one whose desire is fulfilled, whose self is perfected, all desires vanish right here.
MuU 3.2.3	नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥	This self cannot be won by instruction, nor by intellect, nor by much learning; only the one he chooses can win him; to that one this self reveals his own form.
MuU 3.2.4	नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् । एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥	This self cannot be won by one who lacks strength, nor through carelessness, nor by austerity without its mark; but the wise man who strives by these means—his self enters the abode of *brahman*.
MuU 3.2.5	संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥	Having reached him, the seers, sated with knowledge, their selves perfected, free of passion, at peace—the wise, having reached him who is everywhere, from every side, their selves disciplined, enter into the whole.
MuU 3.2.6	वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः । ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥	Ascetics who have firmly grasped the meaning of the knowledge of the Vedanta, their nature purified by the discipline of renunciation, all become supremely immortal in the worlds of *brahman* at the final end, and are wholly freed.[22]
MuU 3.2.7	गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु । कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥	The fifteen parts have gone to their foundations, and all the gods to their counterpart deities; deeds and the self made of understanding—all become one in the highest imperishable.[23]
MuU 3.2.8	यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय । तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥	As rivers flowing into the ocean disappear, leaving name and form behind, so the knower, freed from name and form, reaches the divine Person, higher than the high.
MuU 3.2.9	स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥	Whoever knows that highest *brahman* becomes *brahman* itself; in his family no one is born who does not know *brahman*. He crosses over grief, he crosses over evil; freed from the knots of the cave, he becomes immortal.
MuU 3.2.10		This has been declared in a verse: "Those who perform the rites, learned in the Veda,

21 "Seed" renders *śukra*, semen, which is also "brightness." To pass beyond it is to escape further birth.
22 Vedānta, "the end of the Veda," here means the Upanishads.

SANSKRIT	ENGLISH
तदेतदृचाऽभ्युक्तम् । क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः स्वयं जुह्वत एकर्षिं श्रद्धयन्तः । तेषामेवैतां ब्रह्मविद्यां वदेत शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥	grounded in *brahman*, who with faith make offerings themselves to the one seer— to them alone should one teach this knowledge of *brahman*, to those who have duly performed the vow of the head."[24]
MuU 3.2.10 तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥	This is the truth that the seer Angiras taught long ago; one who has not performed the vow does not study it. Homage to the highest seers! Homage to the highest seers!

23 The fifteen parts are the constituents of the person (compare the sixteen parts of PU 6.4), which return to their cosmic sources at death.

24 The one seer (*ekarṣi*) is taken to be the fire. The vow of the head (*śirovrata*) is an Atharvavedic observance, perhaps carrying fire on the head.

Mandukya Upanishad

माण्डूक्योपनिषत् *(Māṇḍūkya)*

Twelve short sections: the syllable Om and the four states of the self—waking, dream, deep sleep and the fourth.

	SANSKRIT	ENGLISH
MaU 1	ओमित्येतदक्षरमिदꣳ सर्वं तस्योपव्याख्यानं भूतं भवद् भविष्यदिति सर्वमोङ्कार एव यच्चान्यत् त्रिकालातीतं तदप्योङ्कार एव ॥	*Om*—this syllable is this whole world. Here is its explanation: the past, the present and the future—all of it is simply *Om*; and whatever else lies beyond the three times, that too is simply *Om*.[1]
MaU 2	सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ॥	For this whole world is *brahman*. This self is *brahman*. This self has four quarters.[2]
MaU 3	जागरितस्थानो बहिष्प्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ॥	The first quarter is Vaishvanara, the Universal One: his sphere is the waking state, his awareness is turned outward, he has seven limbs and nineteen mouths, and he enjoys gross things.[3]
MaU 4	स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ॥	The second quarter is Taijasa, the Brilliant One: his sphere is dreaming, his awareness is turned inward, he has seven limbs and nineteen mouths, and he enjoys refined things.[4]
MaU 5	यत्र सुप्तो न कञ्चन कामं कामयते न कञ्चन स्वप्नं पश्यति तत् सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥	When a sleeper desires no desire and sees no dream, that is deep sleep. The third quarter is Prajna, the Wise One: his sphere is deep sleep, he has become one, he is a single mass of awareness, he is made of bliss and enjoys bliss, and his mouth is thought.[5]
MaU 6	एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥	He is the lord of all; he knows all; he is the inner controller; he is the womb of all, for he is the origin and the end of beings.

THE FOURTH

Beyond waking, dream and deep sleep lies the fourth state, peaceful and without a second: the self.

	SANSKRIT	ENGLISH
MaU 7		They consider the fourth to be this: not with awareness turned inward, not with awareness

1 This Upanishad analyzes *Om* into the sounds a, u and m.
2 "Quarters" renders *pāda*, which also means "feet."
3 The seven limbs and nineteen mouths are traditionally the parts of the cosmic body and the faculties of perception and action.
4 The name Taijasa comes from *tejas*, "brilliance, fiery energy."
5 Prājña means "the knowing, wise one."

	SANSKRIT	ENGLISH
	नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥	turned outward, not with awareness turned both ways, not a mass of awareness, not aware, not unaware; unseen, beyond all dealings, ungraspable, without marks, unthinkable, indescribable, whose essence is the certainty of the one self, in which the manifold world comes to rest, peaceful, auspicious, without a second. That is the self; that is what should be known.[6]
MaU 8	सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ॥	This self, as a syllable, is *Om*; as elements, the quarters are the elements and the elements are the quarters: the sound a, the sound u, the sound m.[7]
MaU 9	जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राऽऽप्तेरादिमत्त्वाद् वाऽऽप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥	Vaishvanara, whose sphere is the waking state, is the sound a, the first element, because of obtaining or because of being first. One who knows this obtains all desires and becomes first.[8]
MaU 10	स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षात् उभयत्वाद्वोत्कर्षति ह वै ज्ञानसन्ततिं समानश्च भवति नास्याब्रह्मवित्कुले भवति य एवं वेद ॥	Taijasa, whose sphere is dreaming, is the sound u, the second element, because of elevation or because of being in between. One who knows this elevates the continuity of knowledge and becomes equal; in his family no one is born who does not know *brahman*.[9]
MaU 11	सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीतेर्वा मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ॥	Prajna, whose sphere is deep sleep, is the sound m, the third element, because of measuring or because of merging. One who knows this measures this whole world and becomes its merging.[10]
MaU 12	अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत एवमोङ्कार आत्मैव संविशत्यात्मनाऽऽत्मानं य एवं वेद ॥	Without elements is the fourth—beyond all dealings, where the manifold world comes to rest, auspicious, without a second. Thus *Om* is the self itself. One who knows this enters the self by the self.

6 "The fourth" (*caturtha*) is later called *turīya*.
7 "Element" renders *mātrā*, a measure of sound, both a metrical unit and a phoneme.
8 The sound a is linked by etymology with *āpti*, "obtaining," and *ādimattva*, "being first."
9 The sound u is linked with *utkarṣa*, "elevation," and *ubhayatva*, "belonging to both," since u stands between a and m.
10 The sound m is linked with *miti*, "measuring," and *apīti*, "entering into, dissolution."

Taittiriya Upanishad

तैत्तिरीयोपनिषत् *(Taittirīya)*

Lessons on recitation and conduct for the student, the five sheaths of the self from food to bliss, and Bhrigu's discovery that brahman is bliss.

PART 1: INSTRUCTION (ŚIKṢĀVALLĪ)

	SANSKRIT	ENGLISH
TU 1.1.1	शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥	Be kind to us, Mitra; be kind, Varuna; be kind to us, Aryaman; be kind to us, Indra and Brihaspati; be kind to us, Vishnu of the wide stride. Homage to *brahman*! Homage to you, Wind! You alone are *brahman* made visible. You alone I will proclaim as *brahman* made visible. I will speak what is right; I will speak what is true. May it protect me; may it protect the speaker. May it protect me; may it protect the speaker. *Om*. Peace, peace, peace.[1]
TU 1.2.1	शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ॥	We will explain phonetics: sound, accent, quantity, force, evenness, connection. So the lesson on phonetics has been stated.[2]
TU 1.3.1	सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासँहिता इत्याचक्षते । अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः ॥	Glory to us both together! The luster of sacred knowledge to us both together! Now we will explain the hidden teaching of combination under five headings: with respect to the worlds, with respect to the lights, with respect to knowledge, with respect to offspring, and with respect to the body. These they call the great combinations. Now, with respect to the worlds: the earth is the first form, the sky the latter form, space the junction,[3]
TU 1.3.2	वायुः सन्धानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् ॥	wind the link. So much with respect to the worlds. Now, with respect to the lights: fire is the first form, the sun the latter form, the waters the junction, lightning the link. So much with respect to the lights. Now, with respect to knowledge: the teacher is the first form,
TU 1.3.3	अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनँसन्धानम् । इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननँसन्धानम् । इत्यधिप्रजम् ॥	the pupil the latter form, knowledge the junction, instruction the link. So much with respect to knowledge. Now, with respect to offspring: the

1 Mitra, Varuṇa and Aryaman are ancient Vedic gods of compacts and cosmic order; Bṛhaspati is the priest of the gods.
2 Phonetics (*śikṣā*) is the science of correct pronunciation of the Veda.
3 Combination (*saṃhitā*) is the joining of words in continuous recitation. Each pairing is analyzed as a first form and a latter form, joined at a junction by a link.

SANSKRIT	ENGLISH
	mother is the first form, the father the latter form, offspring the junction, procreation the link. So much with respect to offspring.
TU 1.3.4 अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक्सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् । इतीमा महासँहिताः । य एवमेता महासँहिता व्याख्याता वेद । सन्धीयते प्रजया पशुभिः ब्रह्मवर्चसेनान्नाद्येन सुवर्गेण लोकेन ॥	Now, with respect to the body: the lower jaw is the first form, the upper jaw the latter form, speech the junction, the tongue the link. So much with respect to the body. These are the great combinations. One who knows these great combinations as they have been explained is joined with offspring, with livestock, with the luster of sacred knowledge, with food to eat, and with the heavenly world.
TU 1.4.1 यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्संबभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया पिहितः । श्रुतं मे गोपाय ॥	The bull of the meters, who has every form, who arose from the meters, from the immortal—may that Indra deliver me with wisdom. God, may I become a bearer of the immortal. May my body be vigorous, my tongue exceedingly sweet; may I hear abundantly with my ears. You are the sheath of *brahman*, covered over by wisdom. Guard what I have learned.[4]
TU 1.4.2 आवहन्ती वितन्वाना कुर्वाणाऽचीरमात्मनः । वासाँसि मम गावश्च । अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा । आमायन्तु ब्रह्मचारिणः स्वाहा । विमायन्तु ब्रह्मचारिणः स्वाहा । प्रमायन्तु ब्रह्मचारिणः स्वाहा । दमायन्तु ब्रह्मचारिणः स्वाहा । शमायन्तु ब्रह्मचारिणः स्वाहा ॥	She who brings, spreads out and swiftly makes for me clothes and cows, food and drink, at all times—then bring me prosperity, woolly, with livestock, *svāhā*! May students come to me, *svāhā*! May students come to me from all sides, *svāhā*! May students come forth to me, *svāhā*! May students be self-controlled, *svāhā*! May students be calm, *svāhā*![5]
TU 1.4.3 यशो जनेऽसानि स्वाहा । श्रेयान् वस्यसोऽसानि स्वाहा । तं त्वा भग प्रविशानि स्वाहा । स मा भग प्रविश स्वाहा । तस्मिन् सहस्रशाखे । निभगाहं त्वयि मृजे स्वाहा । यथाऽऽपः प्रवतायन्ति यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणो धातरायन्तु सर्वतः स्वाहा । प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ॥	May I be glorious among people, *svāhā*! May I be better than the wealthy, *svāhā*! May I enter you, Bhaga, *svāhā*! May you, Bhaga, enter me, *svāhā*! In you of a thousand branches, Bhaga, I cleanse myself, *svāhā*! As waters run downhill, as the months into the wearer-out of days, so, Creator, may students come to me from all sides, *svāhā*! You are a shelter; shine on me; come to me![6]
TU 1.5.1 भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामुह स्मैतां चतुर्थीं माहाचमस्यः प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ॥	*Bhūr*, *Bhuvas*, *Suvar*—these are the three utterances. Mahachamasya made known a fourth of them: *Mahas*. That is *brahman*; that is the self. The other deities are its limbs. *Bhūr* is this world, *Bhuvas* the intermediate space, *Suvar* the world yonder.[7]

4 The bull of the meters is traditionally taken to be *Om*. The prayer asks for a retentive memory (*medhā*).
5 *Svāhā* is the call with which an oblation is poured into the fire. The verbs for the students play on *āyantu*, "may they come."
6 Bhaga is the god of fortune and of one's allotted share. "The wearer-out of days" is the year.

	SANSKRIT	ENGLISH
TU 1.5.2	मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूँषि ॥	*Mahas* is the sun, for it is by the sun that all the worlds are made great. *Bhūr* is fire, *Bhuvas* wind, *Suvar* the sun, *Mahas* the moon, for it is by the moon that all the lights are made great. *Bhūr* is the Rig verses, *Bhuvas* the chants, *Suvar* the Yajus formulas,[8]
TU 1.5.3	मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते । ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ॥	*Mahas* is *brahman*, for it is by *brahman* that all the Vedas are made great. *Bhūr* is the out-breath, *Bhuvas* the in-breath, *Suvar* the diffused breath, *Mahas* food, for it is by food that all the breaths are made great. These four are fourfold: the utterances are four times four. One who knows them knows *brahman*; all the gods bring him tribute.[9]
TU 1.6.1	स य एषोऽन्तरहृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ॥	This space within the heart—in it is this person, made of mind, immortal, golden. That which hangs like a nipple between the two palates is Indra's birthplace. Where the parting of the hair turns, it splits the two halves of the skull; with *Bhūr* it rests in fire, with *Bhuvas* in wind,[10]
TU 1.6.2	सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्स्व ॥	with *Suvar* in the sun, with *Mahas* in *brahman*. He attains self-rule; he attains the lord of the mind—lord of speech, lord of sight, lord of hearing, lord of understanding. And then he becomes this: *brahman*, whose body is space, whose self is truth, whose delight is breath, whose mind is bliss, abounding in peace, immortal. Venerate it thus, Pracinayogya.[11]
TU 1.7.1	पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् । अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक् त्वक् । चर्म माँसँस्नावास्थिमज्जा । एतदधि विधाय ऋषिरवोचत् । पाङ्क्तं वा इदँ सर्वम् । पाङ्क्तेनैव पाङ्क्तँ स्पृणोतीति ॥	Earth, intermediate space, sky, the quarters, the intermediate quarters; fire, wind, sun, moon, the stars; the waters, the plants, the trees, space, the body—so much with respect to beings. Now, with respect to oneself: out-breath, diffused breath, in-breath, up-breath, link-breath; sight, hearing, mind, speech, touch; skin, flesh, sinew, bone, marrow. Having arranged these, the seer declared: "This whole world is fivefold. By the fivefold one wins the fivefold."[12]
TU 1.8.1	ओमिति ब्रह्म । ओमितीदँसर्वम् । ओमित्येतदनुकृतिर्हस्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओँशोमिति शस्त्राणि	*Om* is *brahman*. *Om* is this whole world. *Om*—this is assent; and when they say, "*Om*! Make them

7 The utterances (*vyāhṛti*) are sacred calls meaning roughly earth, atmosphere and heaven. *Mahas* means "greatness"; Māhācamasya is a teacher.
8 There is a pun on *mahas*, "greatness," and *mahīyante*, "are made great."
9 In its first occurrence here, *brahman* means the sacred formulation, the Veda itself.
10 The passage traces the route by which the person leaves the body at death, past the uvula and out through the crown of the head.
11 Prācīnayogya is the pupil being addressed.
12 "Fivefold" (*pāṅkta*) comes from *paṅkti*, a Vedic meter of five lines. The sacrifice too was said to be fivefold.

	SANSKRIT	ENGLISH
	शँसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह ब्रह्मोपाप्नवानीति ब्रह्मैवोपाप्नोति ॥	listen!" they make them listen. With *Om* they sing the chants. With "*Om shom*" they recite the praises. With *Om* the Adhvaryu priest gives his response. With *Om* the Brahman priest gives his consent. With *Om* one permits the daily fire offering. When a brahmin is about to recite, he says "*Om*," thinking, "May I obtain *brahman*," and he obtains *brahman*.[13]
TU 1.9.1	ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥	Order—and study and teaching. Truth—and study and teaching. Austerity—and study and teaching. Self-control—and study and teaching. Calm—and study and teaching. The fires—and study and teaching. The daily fire offering—and study and teaching. Guests—and study and teaching. Human duties—and study and teaching. Offspring—and study and teaching. Procreation—and study and teaching. Propagation—and study and teaching. "Truth," says Satyavacas Rathitara. "Austerity," says Taponitya Paurushishti. "Only study and teaching," says Naka Maudgalya, "for that is austerity, that is austerity."[14]
TU 1.10.1	अहं वृक्षस्य रेरिवा कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीवस्वमृतमस्मि । द्रविणँसवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥	I am the shaker of the tree; my fame is like a mountain's peak. High and pure, like the strong one in the sun, I am the immortal, a treasure full of splendor, wise, immortal, sprinkled with the immortal.—This is Trishanku's recitation of the Veda.[15]

THE TEACHER'S PARTING INSTRUCTION

The teacher sends his pupil home: speak the truth, practice what is right, honor parents, teacher and guest.

	SANSKRIT	ENGLISH
TU 1.11.1	वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् । देवपितृकार्याभ्यां न प्रमदितव्यम् ॥	Having taught the Veda, the teacher instructs the pupil: Speak the truth. Practice what is right. Do not neglect your recitation of the Veda. After bringing your teacher the wealth he likes, do not cut off the line of offspring. Do not neglect truth. Do not neglect what is right. Do not neglect what is wholesome. Do not neglect prosperity. Do not neglect study and teaching. Do not neglect the rites for the gods and the ancestors.[16]
TU 1.11.2		Treat your mother as a god. Treat your father as a god. Treat your teacher as a god. Treat your guest

13 The Adhvaryu performs the ritual actions and answers the reciting priests. The Brahman priest silently supervises the whole rite.

14 The first two teachers' names match their views: Satyavacas means "truth-speaker," Taponitya "ever devoted to austerity."

15 Triśaṅku is a seer. This is his mantra in praise of himself, spoken after he had attained knowledge.

	SANSKRIT	ENGLISH
	मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि तानि सेवितव्यानि । नो इतराणि । यान्यस्माकꣳ सुचरितानि तानि त्वयोपास्यानि । नो इतराणि ॥	as a god. Those deeds that are blameless should be practiced, not others. Those of our deeds that are good should be followed by you, not others.
TU 1.11.3	ये के चास्मच्छ्रेयाँसो ब्राह्मणाः तेषां त्वयाऽऽसनेन प्रश्वसितव्यम् । श्रद्धया देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् । संविदा देयम् । अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ॥	When there are brahmins better than we are, you should refresh them with a seat. Give with faith; do not give without faith. Give with grace; give with modesty; give with fear; give with understanding. Now, should you be in doubt about a rite or in doubt about conduct,
TU 1.11.4	ये यत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥	you should behave in the way that brahmins there would behave in such a case: those who are competent to judge, devoted, not directed by others, not harsh, and eager for what is right. Now, with regard to those who have been accused: you should behave toward them in the way that brahmins there would behave toward them: those who are competent to judge, devoted, not directed by others, not harsh, and eager for what is right. This is the rule. This is the teaching. This is the secret of the Veda. This is the instruction. So one should venerate; so indeed should this be venerated.
TU 1.12.1	शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥	Be kind to us, Mitra; be kind, Varuna; be kind to us, Aryaman; be kind to us, Indra and Brihaspati; be kind to us, Vishnu of the wide stride. Homage to *brahman*! Homage to you, Wind! You alone are *brahman* made visible. You alone I have proclaimed as *brahman* made visible. I have spoken what is right; I have spoken what is true. It has protected me; it has protected the speaker. It has protected me; it has protected the speaker. *Om*. Peace, peace, peace.

THE FIVE SELVES

Brahman is truth, knowledge, the infinite; within the self of food lie selves of breath, mind, understanding, bliss.

	SANSKRIT	ENGLISH
TU 2.1.1	ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ॥ तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नाद्रेतः । रेतसः पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥	One who knows *brahman* attains the highest. On this there is this verse: "*Brahman* is truth, knowledge, the infinite. One who knows it hidden in the cave, in the highest heaven, attains all desires, together with *brahman*, the wise." From this very self space came into being; from space, wind; from wind, fire; from fire, the waters; from the waters, the earth; from the earth, plants; from plants, food; from food, semen; from semen, the person.

16 "What is right" renders *dharma*, the Law, right conduct.

SANSKRIT	ENGLISH
	This person here is made of the essence of food. This is his head; this is the right wing; this is the left wing; this is the body; this is the tail, the foundation. On this too there is this verse:[17]
TU 2.2.1 अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनैव जीवन्ति । अथैनदपि यन्त्यन्ततः । अन्नँ हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नँ हि भूतानां ज्येष्ठम् । तस्मात् सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽत्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥	From food, indeed, creatures are born, all those that dwell on the earth; by food alone they live, and into it they pass in the end. For food is the eldest of beings; therefore it is called the remedy for all. Those who venerate food as *brahman* obtain all food. For food is the eldest of beings; therefore it is called the remedy for all. From food beings are born; once born, they grow by food. It is eaten and it eats beings; therefore it is called food. Different from this self made of the essence of food is another, inner self made of breath. By it this one is filled. This one too has the shape of a person; its human shape follows the human shape of the other. The out-breath is its head, the diffused breath its right wing, the in-breath its left wing, space its body, the earth its tail, its foundation. On this too there is this verse:[18]
TU 2.3.1 प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात् सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥	The gods breathe along with breath, and so do humans and animals. For breath is the life of beings; therefore it is called the life of all. Those who venerate breath as *brahman* reach the full span of life. For breath is the life of beings; therefore it is called the life of all. The embodied self of this one is the same as that of the former. Different from this self made of breath is another, inner self made of mind. By it this one is filled. This one too has the shape of a person; its human shape follows the human shape of the other. The Yajus is its head, the Rig its right wing, the Saman its left wing, instruction its body, the hymns of Atharvan and Angiras its tail, its foundation. On this too there is this verse:[19]
TU 2.4.1 यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥	From which words turn back, together with the mind, not reaching it—one who knows that bliss of *brahman* is never afraid. The embodied self of this one is the same as that of the former. Different from this self made of mind is another, inner self made of understanding. By it this one is filled. This one too has the shape of a person; its human shape follows the human shape of the other. Faith

17 The person is pictured as a bird, like the fire altar built in the shape of a bird.
18 The word for food, *anna,* is explained from *ad,* "to eat": it is eaten (*adyate*) and it eats (*atti*).
19 The hymns of Atharvan and Aṅgiras (*atharvāṅgirasaḥ*) are the Atharvaveda.

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	is its head, order its right wing, truth its left wing, *yoga* its body, greatness its tail, its foundation. On this too there is this verse:[20]
TU 2.5.1 विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चेन्न प्रमाद्यति शरीरे पाप्मनो हित्वा । सर्वान्कामान्समश्नुत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥	Understanding performs the sacrifice, and it performs the rites. All the gods venerate understanding as *brahman,* the eldest. If one knows understanding as *brahman* and does not stray from it, he leaves his evils in the body and attains all desires. The embodied self of this one is the same as that of the former. Different from this self made of understanding is another, inner self made of bliss. By it this one is filled. This one too has the shape of a person; its human shape follows the human shape of the other. Pleasure is its head, delight its right wing, great delight its left wing, bliss its body, *brahman* its tail, its foundation. On this too there is this verse:
TU 2.6.1 असन्नेव स भवति असद्ब्रह्मेति वेद चेत् । ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छी३ । आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता ३ उ । सोऽकामयत । बहुभ्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदँ सर्वमसृजत । यदिदं किञ्च । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च । सत्यमभवत् । यदिदं किञ्च । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥	If one knows *brahman* as the non-existent, he himself becomes non-existent. If one knows that *brahman* exists, people then know him as existing. The embodied self of this one is the same as that of the former. Next, the follow-up questions: Does anyone who does not know, on departing, go to that world—*gacchatī*? Or does anyone who knows, on departing, reach that world—*samaśnutā u*? He desired: "Let me become many; let me propagate myself." He practiced austerity. Having practiced austerity, he created this whole world, whatever there is. Having created it, he entered it. Having entered it, he became the existent and the beyond, the defined and the undefined, the resting and the unresting, the known and the unknown, the real and the unreal. He became the real—whatever there is here. That is what they call the real. On this too there is this verse:[21]
TU 2.7.1 असद्वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानँ स्वयमकुरुत । तस्मात्तत्सुकृतमुच्यत इति । यद्वै तत् सुकृतम् । रसो वै सः । रसँ ह्येवायं लब्ध्वाऽऽनन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य । तदप्येष श्लोको भवति ॥	In the beginning this world was the non-existent, and from it the existent was born. It made itself by itself; therefore it is called well made. What is well made is the essence, for only when one has obtained the essence does one become blissful. Who would breathe in, who would breathe out, if this bliss were not in space? For it is this that gives bliss. When someone finds a fearless foundation in that which is invisible, bodiless, undefined and

20 "Greatness" is *mahas,* the fourth utterance of TU 1.5.

21 The prolonged final vowels mark the questions of a debate. "The existent and the beyond" (*sat* and *tyat*) together give *satya,* "the real."

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unresting, then he has gone to fearlessness. But when he makes even the smallest gap in it, then he has fear. That is the fear of one who knows but does not reflect. On this too there is this verse:[22]

THE MEASURE OF BLISS

Human bliss is multiplied a hundredfold step by step up to the bliss of brahman.

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TU 2.8.1 भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्युर्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमाँसा भवति । युवा स्यात्साधुयुवाऽध्यायकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितृणां चिरलोकलोकानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितृणां चिरलोकलोकानामानन्दाः । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । ये कर्मणा देवानपि यन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्याऽऽनन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्याऽऽनन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मानमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानमयमात्मानमुपसङ्क्रामति । एतमानन्दमयमात्मानमुपसङ्क्रामति । तदप्येष श्लोको भवति ॥

From fear of him the wind blows; from fear the sun rises; from fear of him fire and Indra, and Death, the fifth, run their course. Here is an inquiry into bliss. Suppose there is a young man, a good young man, learned, most vigorous, most steadfast, most strong, and this whole earth is full of wealth for him. That is one human bliss. A hundred human blisses are one bliss of the human Gandharvas—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the human Gandharvas are one bliss of the divine Gandharvas—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the divine Gandharvas are one bliss of the ancestors, whose world is lasting—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the ancestors, whose world is lasting, are one bliss of the gods born so by birth—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the gods born so by birth are one bliss of the gods who became gods by rites, those who reach the gods by their rites—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the gods by rites are one bliss of the gods—and of a man learned in the Veda who is not struck by desire. A hundred blisses of the gods are one bliss of Indra—and of a man learned in the Veda who is not struck by desire. A hundred blisses of Indra are one bliss of Brihaspati—and of a man learned in the Veda who is not struck by desire. A hundred blisses of Brihaspati are one bliss of Prajapati—and of a man learned in the Veda who is not struck by desire. A hundred blisses of Prajapati are one bliss of *brahman*—and of a man learned in the Veda who is not struck by desire. He who is here in the person and he who is there in the sun—he is one. One who knows this, on departing from this world, passes

22 "Well made" (*sukṛta*) also means "self-made." "Essence" (*rasa*) is also sap and flavor.

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	into this self made of food, passes into this self made of breath, passes into this self made of mind, passes into this self made of understanding, passes into this self made of bliss. On this too there is this verse:[23]
TU 2.9.1 यतो वाचो निवर्तन्ते अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति । एतँ ह वाव न तपति । किमहँ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानँ स्पृणुते । उभे ह्येवैष एते आत्मानँ स्पृणुते । य एवं वेद । इत्युपनिषत् ॥	From which words turn back, together with the mind, not reaching it—one who knows that bliss of *brahman* fears nothing at all. Such a man is not tormented by the thought: "Why did I not do what is good? Why did I do what is evil?" One who knows this saves himself from both of these; for he saves himself from both of these—one who knows this. Such is the hidden teaching.

BHRIGU SEEKS BRAHMAN

Through repeated austerity Bhrigu learns that brahman is food, breath, mind, understanding and, finally, bliss.

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TU 3.1.1 भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तँ होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥	Bhrigu, the son of Varuna, went up to his father Varuna and said: "Sir, teach me *brahman*." He told him this: food, breath, sight, hearing, mind and speech. He said to him: "That from which these beings are born, that by which, once born, they live, that into which they pass when they depart—seek to know that. That is *brahman*." He practiced austerity. Having practiced austerity,[24]
TU 3.2.1 अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति स तपोऽतप्यत । स तपस्तप्त्वा ॥	he understood that *brahman* is food. For it is from food that these beings are born; by food, once born, they live; into food they pass when they depart. Having understood this, he went up again to his father Varuna and said: "Sir, teach me *brahman*." He said to him: "Seek to know *brahman* by austerity. Austerity is *brahman*." He practiced austerity. Having practiced austerity,
TU 3.3.1 प्राणो ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥	he understood that *brahman* is breath. For it is from breath that these beings are born; by breath, once born, they live; into breath they pass when they depart. Having understood this, he went up again to his father Varuna and said: "Sir, teach me *brahman*." He said to him: "Seek to know *brahman* by austerity. Austerity is *brahman*." He practiced austerity. Having practiced austerity,
TU 3.4.1 मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं	he understood that *brahman* is mind. For it is from mind that these beings are born; by mind, once

23 Gods "born so by birth" (*ājānaja*) are contrasted with those who became gods through their rites.
24 Bhṛgu Vāruṇi is a seer, the son of the god Varuṇa.

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	पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥	born, they live; into mind they pass when they depart. Having understood this, he went up again to his father Varuna and said: "Sir, teach me *brahman*." He said to him: "Seek to know *brahman* by austerity. Austerity is *brahman*." He practiced austerity. Having practiced austerity,
TU 3.5.1	विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥	he understood that *brahman* is understanding. For it is from understanding that these beings are born; by understanding, once born, they live; into understanding they pass when they depart. Having understood this, he went up again to his father Varuna and said: "Sir, teach me *brahman*." He said to him: "Seek to know *brahman* by austerity. Austerity is *brahman*." He practiced austerity. Having practiced austerity,
TU 3.6.1	आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥	he understood that *brahman* is bliss. For it is from bliss that these beings are born; by bliss, once born, they live; into bliss they pass when they depart. This is the knowledge of Bhrigu and Varuna, established in the highest heaven. One who knows this becomes established; he comes to have food and to eat food; he becomes great in offspring, in livestock, in the luster of sacred knowledge, great in fame.
TU 3.7.1	अन्नं न निन्द्यात् । तद्व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥	One should not despise food; that is the vow. Breath is food; the body is the eater of food. The body is established on breath; breath is established on the body. So this food is established on food. One who knows that this food is established on food becomes established; he comes to have food and to eat food; he becomes great in offspring, in livestock, in the luster of sacred knowledge, great in fame.
TU 3.8.1	अन्नं न परिचक्षीत । तद्व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान् कीर्त्या ॥	One should not reject food; that is the vow. The waters are food; light is the eater of food. Light is established in the waters; the waters are established in light. So this food is established on food. One who knows that this food is established on food becomes established; he comes to have food and to eat food; he becomes great in offspring, in livestock, in the luster of sacred knowledge, great in fame.
TU 3.9.1	अन्नं बहु कुर्वीत । तद्व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन महान्कीर्त्या ॥	One should make much food; that is the vow. The earth is food; space is the eater of food. Space is established on the earth; the earth is established in space. So this food is established on food. One who

SANSKRIT	ENGLISH
	knows that this food is established on food becomes established; he comes to have food and to eat food; he becomes great in offspring, in livestock, in the luster of sacred knowledge, great in fame.
TU 3.10.1 न कञ्चन वसतौ प्रत्याचक्षीत । तद्व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नँराद्धम् । मुखतोऽस्मा अन्नँराध्यते । एतद्वै मध्यतोऽन्नँराद्धम् । मध्यतोऽस्मा अन्नँराध्यते । एतद्वा अन्ततोऽन्नँराद्धम् । अन्ततोऽस्मा अन्नँराध्यते ॥	One should not turn anyone away who seeks lodging; that is the vow. Therefore one should obtain much food by any means whatever. People say of such a man: "Food has been prepared for him." If this food is prepared at the beginning, food is prepared for him at the beginning. If this food is prepared in the middle, food is prepared for him in the middle. If this food is prepared at the end, food is prepared for him at the end.
TU 3.10.2 य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ॥	—for one who knows this. As well-being in speech; as gaining and keeping in the out-breath and the in-breath; as action in the hands; as movement in the feet; as release in the anus—these are the human recognitions. Now the divine: as satisfaction in rain; as strength in lightning;[25]
TU 3.10.3 यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान्भवति । तन्मन इत्युपासीत । मानवान्भवति ॥	as glory in cattle; as light in the stars; as procreation, immortality and bliss in the sexual organ; as the whole in space. One should venerate it as foundation; one comes to have a foundation. One should venerate it as greatness; one becomes great. One should venerate it as mind; one becomes thoughtful.[26]
TU 3.10.4 तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद्ब्रह्मेत्युपासीत । ब्रह्मवान्भवति । तद्ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ॥	One should venerate it as homage; desires pay homage to him. One should venerate it as *brahman*; one comes to possess *brahman*. One should venerate it as *brahman*'s dying-around; his hateful rivals die around him, and so do the cousins he dislikes. He who is here in the person and he who is there in the sun—he is one.[27]
TU 3.10.5 स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य । एतं विज्ञानमयमात्मानमुपसङ्क्रम्य । एतमानन्दमयमात्मानमुपसङ्क्रम्य । इमाँल्लोकान्कामान्नी कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते । हा ३ वु हा ३ वु हा ३ वु ॥	One who knows this, on departing from this world, having passed into this self made of food, having passed into this self made of breath, having passed into this self made of mind, having passed into this self made of understanding, having passed into this self made of bliss, roams these worlds, eating what he desires, taking whatever

25 "Gaining and keeping" renders *yogakṣema*. The passage lists the forms under which *brahman* is to be recognized and venerated.
26 The last formula plays on *manas*, "mind," and *mānavān*, "thoughtful, respected."
27 "Homage" (*namas*) is echoed by *namyante*, "bow down." *Brahman*'s dying-around (*parimara*) is a rite by which one's rivals perish around one.

SANSKRIT	ENGLISH
	form he desires, and sits singing this chant: *hā vu hā vu hā vu*![28]
TU 3.10.6 अहमन्नमहमन्नमहमन्नम् । अहमन्नादोऽहमन्नादोऽहमन्नादः । अहँश्लोककृदहँश्लोककृदहँश्लोककृत् । अहमस्मि प्रथमजा ऋताऽस्य । पूर्वं देवेभ्योऽमृतस्य नाऽभायि । यो मा ददाति स इदेव माऽऽवाः । अहमन्नमन्नमदन्तमाऽद्मि । अहं विश्वं भुवनमभ्यभवाऽम् । सुवर्णज्योतीः । य एवं वेद । इत्युपनिषत् ॥	I am food! I am food! I am food! I am the eater of food! I am the eater of food! I am the eater of food! I am the maker of verses! I am the maker of verses! I am the maker of verses! I am the first-born of order, earlier than the gods, in the navel of the immortal. Whoever gives me away has truly helped me. I, food, eat the one who eats food. I have overcome the whole world. Brilliant as the sun!—One who knows this. Such is the hidden teaching.[29]

28 *Hā vu* is a chant syllable (*stobha*), sung with a prolonged vowel in *sāman* chanting.
29 The song is chanted with prolonged vowels, marked in the text. “Maker of verses” (*ślokakṛt*) can also mean “maker of fame.”

Aitareya Upanishad

ऐतरेयोपनिषत् *(Aitareya)*

How the self created the worlds and the person, entered the body, and is known as consciousness.

CHAPTER 1, SECTION 1

	SANSKRIT	ENGLISH
AU 1.1.1	आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥	In the beginning this world was the self, one alone; there was nothing else at all that blinked. He thought to himself: "Let me now create the worlds."
AU 1.1.2	स इमाँल्लोकानसृजत । अम्भो मरीचीर्मापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्त आपः ॥	He created these worlds: the flood, the glimmering specks, the mortal and the waters. The flood is up there, beyond the sky, and the sky is its foundation. The glimmering specks are the intermediate region. The mortal is the earth. The waters are what lie beneath.[1]
AU 1.1.3	स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति ॥ सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्छयत् ॥	He thought to himself: "Here now are the worlds. Let me now create guardians of the worlds." From the waters themselves he drew out a person and gave him solid form.
AU 1.1.4	तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाऽण्डं मुखाद्वाग्वाचोऽग्निर्नासिके निरभिद्येतं नासिकाभ्यां प्राणः । प्राणाद्वायुरक्षिणी निरभिद्येतमक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशस्त्वङ्निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो हृदयं निरभिद्यत हृदयान्मनो मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ॥	He brooded over him with heat, and from him, as he was being heated, a mouth split open, like an egg; from the mouth came speech, and from speech, fire. Two nostrils split open; from the nostrils came breath, and from breath, the wind. Two eyes split open; from the eyes came sight, and from sight, the sun. Two ears split open; from the ears came hearing, and from hearing, the quarters. Skin split open; from the skin came hairs, and from the hairs, plants and trees. A heart split open; from the heart came the mind, and from the mind, the moon. A navel split open; from the navel came the in-breath, and from the in-breath, death. A penis split open; from the penis came semen, and from semen, the waters.[2]

1 The names play on sound: ambhas "flood," marīci "specks of light," mara "mortal" (the earth, where beings die), āpaḥ "waters."
2 The verb abhi-tap, "heat, brood over," belongs with *tapas,* the heat of ascetic effort.

THE GODS ENTER THE PERSON

The self gives the deities a human body to dwell in, with hunger and thirst sharing their offerings.

	SANSKRIT	ENGLISH
AU 1.2.1	ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतन् । तमशनापिपासाभ्यामन्ववार्जत् । ता एनमब्रुवन्नायतनं नः प्रजानीहि यस्मिन्प्रतिष्ठिता अन्नमदामेति ॥	These deities, once created, fell into this great ocean. He afflicted him with hunger and thirst. They said to him: "Find us a dwelling where we can settle and eat food."
AU 1.2.2	ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥	He brought them a cow. They said: "This is not enough for us." He brought them a horse. They said: "This is not enough for us."
AU 1.2.3	ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ॥	He brought them a person. They said: "Ah, this is well made!"—for a person is indeed well made. He said to them: "Enter, each into your own dwelling."
AU 1.2.4	अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाऽक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा त्वचं प्राविशंश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥	Fire, becoming speech, entered the mouth. Wind, becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming mind, entered the heart. Death, becoming the in-breath, entered the navel. The waters, becoming semen, entered the penis.
AU 1.2.5	तमशनायापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति ते अब्रवीदेतास्वेव वां देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनायापिपासे भवतः ॥	Hunger and thirst said to him: "Find a place for the two of us as well." He said to them: "I give you a share in these very deities; I make you partners with them." That is why, whenever an offering is taken up for any deity at all, hunger and thirst become partners in it.

THE CREATION OF FOOD

Food can be seized only by the in-breath; the self enters the body through the crown of the head.

	SANSKRIT	ENGLISH
AU 1.3.1	स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥	He thought to himself: "Here now are the worlds and the guardians of the worlds. Let me create food for them."
AU 1.3.2	सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ॥	He brooded over the waters with heat, and from them, as they were being heated, a form was born. The form that was born—that is food.
AU 1.3.3	तदेनत्सृष्टं पराङ्त्यजिघांसत्तद्वाचाऽजिघृक्षत् तन्नाशक्नोद्वाचा ग्रहीतुम् । स यद्धैनद्वाचाऽग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥	Once it was created, it turned and tried to run away. He tried to seize it with speech, but he could not seize it with speech. Had he seized it with speech, one would be satisfied just by speaking about food.
AU 1.3.4		

	SANSKRIT	ENGLISH
	तत्प्राणेनाजिघृक्षत् तन्नाशक्नोत्प्राणेन ग्रहीतुम् । स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥	He tried to seize it with breath, but he could not seize it with breath. Had he seized it with breath, one would be satisfied just by breathing on food.
AU 1.3.5	तच्चक्षुषाऽजिघृक्षत् तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यद्धैनच्चक्षुषाऽग्रहैष्यद्दृष्ट्वा हैवान्नमत्रप्स्यत् ॥	He tried to seize it with sight, but he could not seize it with sight. Had he seized it with sight, one would be satisfied just by seeing food.
AU 1.3.6	तच्छ्रोत्रेणाजिघृक्षत् तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥	He tried to seize it with hearing, but he could not seize it with hearing. Had he seized it with hearing, one would be satisfied just by hearing about food.
AU 1.3.7	तत्त्वचाऽजिघृक्षत् तन्नाशक्नोत्त्वचा ग्रहीतुम् । स यद्धैनत्त्वचाऽग्रहैष्यत् स्पृष्ट्वा हैवान्नमत्रप्स्यत् ॥	He tried to seize it with the skin, but he could not seize it with the skin. Had he seized it with the skin, one would be satisfied just by touching food.
AU 1.3.8	तन्मनसाऽजिघृक्षत् तन्नाशक्नोन्मनसा ग्रहीतुम् । स यद्धैनन्मनसाऽग्रहैष्यद्ध्यात्वा हैवान्नमत्रप्स्यत् ॥	He tried to seize it with the mind, but he could not seize it with the mind. Had he seized it with the mind, one would be satisfied just by thinking about food.
AU 1.3.9	तच्छिश्नेनाजिघृक्षत् तन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छिश्नेनाग्रहैष्यद्वित्सृज्य हैवान्नमत्रप्स्यत् ॥	He tried to seize it with the penis, but he could not seize it with the penis. Had he seized it with the penis, one would be satisfied just by emitting food.
AU 1.3.10	तदपानेनाजिघृक्षत् तदावयत् सैषोऽन्नस्य ग्रहो यद्वायुरनायुर्वा एष यद्वायुः ॥	He tried to seize it with the in-breath, and he got hold of it. So the one that seizes food is the wind; the wind is what lives on food.[3]
AU 1.3.11	स ईक्षत कथं न्विदं मदृते स्यादिति स ईक्षत कतरेण प्रपद्या इति । स ईक्षत यदि वाचाऽभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥	He thought to himself: "How could this exist without me?" He thought: "By which way should I enter?" He thought: "If speaking is done with speech, breathing with breath, seeing with sight, hearing with hearing, touching with the skin, thinking with the mind, breathing in with the in-breath and emitting with the penis—then who am I?"
AU 1.3.12	स एतमेव सीमानं विदर्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ॥	So he split open the parting at the top of the head and entered through that door. That door is called "the split"; it is the place of delight. He has three dwellings, three dreams: this is a dwelling, this is a dwelling, this is a dwelling.[4]
AU 1.3.13	स जातो भूतान्यभिव्यैख्यत् किमिहान्यं वावदिषदिति । स एतमेव पुरुषं ब्रह्म ततममपश्यत् । इदमदर्शनमिती ३ ॥	Once born, he looked around at beings: "What here would want to speak of anything other?" He saw this very person as *brahman*, the most extended. "I have seen this!" he said.[5]

3 A play on vāyu "wind" and (an)nāyu "living on food."
4 The "split" (vidṛti) is the suture at the crown of the skull, along the parting of the hair (sīman).

	SANSKRIT	ENGLISH
AU 1.3.14	तस्मादिदन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र इत्याचक्षते परोक्षेण । परोक्षप्रिया इव हि देवाः परोक्षप्रिया इव हि देवाः ॥	Therefore his name is Idandra—Idandra, indeed, is his name. Though he is Idandra, people call him Indra, cryptically; for the gods, as it were, love the cryptic—the gods, as it were, love the cryptic.[6]

THE THREE BIRTHS

A man is born as semen, as a child, and again after death, as Vamadeva knew in the womb.

	SANSKRIT	ENGLISH
AU 2.1	पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः सम्भूतमात्मन्येवात्मानं बिभर्ति तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति तदस्य प्रथमं जन्म ॥	In a man, first of all, this one becomes an embryo —what is called semen. This radiance gathered from all his limbs is his own self, which he carries within himself. When he pours it into a woman, he begets it. That is its first birth.
AU 2.2	तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति । साऽस्यैतमात्मानमत्र गतं भावयति ॥	It becomes one with the woman's own self, just as if it were a limb of her own. That is why it does not harm her. She nourishes this self of his that has come into her.
AU 2.3	सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत्कुमारं जन्मनोऽग्रेऽधिभावयत्यात्मानमेव तद्भावयत्येषां लोकानां सन्तत्या । एवं सन्तता हीमे लोकास्तदस्य द्वितीयं जन्म ॥	She, the nourisher, should be nourished. The woman carries him as an embryo. He cares for the child from the very start, even before its birth. In caring for the child before its birth he is caring for his own self, so that these worlds may continue; for this is how these worlds continue. That is his second birth.
AU 2.4	सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायामितर आत्मा कृतकृत्यो वयोगतः प्रैति । स इतः प्रयन्नेव पुनर्जायते तदस्य तृतीयं जन्म ॥	This self of his is put in his place to perform holy works. Then his other self, having done what he had to do and reached old age, departs. And as soon as he departs from here, he is born again. That is his third birth.
AU 2.5	तदुक्तमृषिणा गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति । गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥	This has been said by a seer: "While still in the womb I knew all the births of these gods. A hundred iron forts held me down, but as a falcon I flew out swiftly." Vamadeva said this while he was still lying in the womb.[7]
AU 2.6	स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥	Knowing this, he rose up when his body broke apart, and in that heavenly world he obtained all his desires and became immortal—he became immortal.

5 "I have seen this" (idam adarśam) prepares the etymology of the name Indra that follows.
6 Idandra is taken as "seeing this" (idam + dṛś).
7 Vāmadeva is a Vedic seer; the verse is Rig Veda 4.27.1.

COGNITION IS BRAHMAN

All the faculties are names of cognition, and everything that exists is grounded in cognition, which is brahman.

	SANSKRIT	ENGLISH
AU 3.1	कोऽयमात्मेति वयमुपास्महे कतरः स आत्मा । येन वा पश्यति येन वा शृणोति येन वा गन्धानाजिघ्रति येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥	Who is this one we venerate as the self? Which one is the self? Is it that by which one sees, or by which one hears, or by which one smells odors, or by which one utters speech, or by which one tells the tasty from the tasteless?
AU 3.2	यदेतद्धृदयं मनश्चैतत् । सञ्ज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ॥	It is the heart and the mind. Awareness, perception, discernment, cognition, wisdom, insight, steadfastness, thought, reflection, drive, memory, intention, purpose, life-force, desire, will—all these are simply names of cognition.
AU 3.3	एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव । बीजानीतराणि चेतराणि चाण्डजानि च जारुजानि च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥	This is *brahman*; this is Indra; this is Prajapati; this is all the gods; and these five great elements—earth, wind, space, water and light; and these creatures, the tiny and the mixed, as it were; and the seeds of every kind—those born from eggs, those born from wombs, those born from sweat, those born from sprouts; horses, cattle, people, elephants; whatever breathes, whether it moves or flies—and whatever does not move: all that is guided by cognition and grounded in cognition. The world is guided by cognition; cognition is its foundation; cognition is *brahman*.
AU 3.4	स एतेन प्राज्ञेनाऽऽत्मनाऽस्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान् कामानाप्त्वाऽमृतः समभवत् समभवत् ॥	Through this self made of cognition he rose up from this world, and in that heavenly world he obtained all his desires and became immortal—he became immortal.

Chandogya Upanishad

छान्दोग्योपनिषत् *(Chāndogya)*

Meditations on the chant and on Om, the teachings of Shandilya, Satyakama and Uddalaka—"you are that"—and Prajapati's lesson on the self.

CHAPTER 1

	SANSKRIT	ENGLISH
CU 1.1.1	ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥	*Om*—one should venerate the High Chant as this syllable, for one begins to sing the High Chant with "*Om*." Here is a further explanation of it.[1]
CU 1.1.2	एषा भूतानां पृथिवी रसः पृथिव्या अपो रसः अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥	The essence of these beings is the earth; the essence of the earth is the waters; the essence of the waters is plants; the essence of plants is the person; the essence of the person is speech; the essence of speech is the Rig verse; the essence of the Rig verse is the chant; the essence of the chant is the High Chant.[2]
CU 1.1.3	स एष रसानाꣳ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ॥	This High Chant is the most essential of essences, the highest, the uppermost, the eighth.
CU 1.1.4	कतमा कतमर्क्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥	Which one, which one is the Rig verse? Which one, which one is the chant? Which one, which one is the High Chant? That is what is being considered.
CU 1.1.5	वागेवर्क्प्राणः सामोमित्येतदक्षरमुद्गीथस्तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्क्च साम च ॥	The Rig verse is speech; the chant is breath; the High Chant is this syllable *Om*. Now, speech and breath, the Rig verse and the chant—these form a couple.
CU 1.1.6	तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सꣳ सृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥	This couple is joined together in this syllable *Om*; and when a couple comes together, each satisfies the other's desire.
CU 1.1.7	आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥	One who knows this and venerates the High Chant as this syllable becomes one who satisfies desires.
CU 1.1.8	तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुजानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥	This syllable is also the syllable of assent, for whenever one assents to anything, one simply says "*Om*." And assent is success. One who knows this and venerates the High Chant as this syllable becomes one who brings desires to success.
CU 1.1.9		

1 The *udgītha*, the High Chant, is the central part of a chant (*sāman*) sung on a verse of the Rig Veda.
2 The Rig verse (ṛc) is the text on which a chant (sāman) is sung.

	SANSKRIT	ENGLISH
	तेनेयं त्रयीविद्या वर्तते ओमित्याश्रावयत्योमितिशꣳसत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥	By this syllable the threefold knowledge proceeds. With "*Om*" one gives the call; with "*Om*" one recites; with "*Om*" one sings the High Chant—in honor of this very syllable, with its greatness and its essence.[3]
CU 1.1.10	तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥	Both perform it with this syllable—the one who knows this and the one who does not. But knowledge and ignorance are different things. What one does with knowledge, with faith, with the hidden connection—that alone becomes more potent. This, indeed, is the further explanation of this very syllable.[4]

THE GODS, THE ASURAS AND THE BREATH

The asuras pierce every faculty with evil except the breath within the mouth, against which they shatter.

	SANSKRIT	ENGLISH
CU 1.2.1	देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ॥	Once, when the gods and the asuras, both offspring of Prajapati, were battling each other, the gods took up the High Chant, thinking: "With this we will overcome them."
CU 1.2.2	ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे तꣳ हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥	They venerated the High Chant as the breath in the nose. The asuras pierced it with evil. So with it one smells both the fragrant and the foul, for it is pierced with evil.
CU 1.2.3	अथ ह वाचमुद्गीथमुपासांचक्रिरे ताꣳ हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥	Then they venerated the High Chant as speech. The asuras pierced it with evil. So with it one speaks both the truth and the untruth, for it is pierced with evil.
CU 1.2.4	अथ ह चक्षुरुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च पाप्मना ह्येतद्विद्धम् ॥	Then they venerated the High Chant as sight. The asuras pierced it with evil. So with it one sees both what is worth seeing and what is not, for it is pierced with evil.
CU 1.2.5	अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ शृणोति श्रवणीयं चाश्रवणीयं च पाप्मना ह्येतद्विद्धम् ॥	Then they venerated the High Chant as hearing. The asuras pierced it with evil. So with it one hears both what is worth hearing and what is not, for it is pierced with evil.
CU 1.2.6	अथ ह मन उद्गीथमुपासांचक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयꣳ संकल्पते संकल्पनीयं चासंकल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥	Then they venerated the High Chant as the mind. The asuras pierced it with evil. So with it one forms intentions both fitting and unfitting, for it is pierced with evil.
CU 1.2.7		Then they venerated the High Chant as the breath within the mouth. When the asuras struck it, they

3 The threefold knowledge is the three Vedas; their priests respectively recite verses, call out and sing at the sacrifice.

	SANSKRIT	ENGLISH
	अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे तꣳ हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वꣳ सेतैवम् ॥	were smashed to pieces, as a lump of earth is smashed to pieces when it strikes a solid rock.
CU 1.2.8	यथाश्मानमाखणमृत्वा विध्वꣳ सत एवꣳ हैव स विध्वꣳसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥	Just as a lump of earth is smashed to pieces when it strikes a solid rock, so is a man smashed to pieces who wishes evil on one who knows this, or who harms him; for he is a solid rock.
CU 1.2.9	नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति एतमु एवान्ततोऽवित्त्वोत्क्रमति व्याददात्येवान्तत इति ॥	With this breath one discerns neither the fragrant nor the foul, for it is free from evil. Whatever one eats or drinks with it sustains the other breaths. And when at the end one does not find it, one departs; that is why at the end one opens the mouth wide.
CU 1.2.10	तꣳ हाङ्गिरा उद्गीथमुपासाञ्चक्र एतमु एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥	Angiras venerated it as the High Chant, and so people regard it as Angirasa, because it is the essence (*rasa*) of the limbs (*aṅga*).[5]
CU 1.2.11	तेन तꣳ ह बृहस्पतिरुद्गीथमुपासञ्चक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्घि बृहती तस्या एष पतिः ॥	Therefore Brihaspati venerated it as the High Chant, and so people regard it as Brihaspati, for speech is great (*bṛhatī*) and it is its lord (*pati*).
CU 1.2.12	तेन तꣳ हायास्य उद्गीथमुपासाञ्चक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ॥	Therefore Ayasya venerated it as the High Chant, and so people regard it as Ayasya, because it goes (*ayate*) from the mouth (*āsya*).[6]
CU 1.2.13	तेन तꣳ ह बको दाल्भ्यो विदाञ्चकार । स ह नैमिशीयानामुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥	Therefore Baka Dalbhya came to know it. He became the *udgātṛ* priest of the people of Naimisha, and he used to obtain their desires for them by his singing.[7]
CU 1.2.14	आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ॥	One who knows this and venerates the High Chant as this syllable becomes one who obtains desires by singing. So much with respect to the body.
CU 1.3.1	अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति । उद्यꣳ स्तमो भयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥	Next, with respect to the divine sphere. One should venerate the High Chant as the one who glows up there. As it rises, it sings the High Chant for creatures. As it rises, it drives away darkness and fear. One who knows this becomes a dispeller of fear and darkness.
CU 1.3.2	समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिममुं चोद्गीथमुपासीत ॥	This breath and that sun are the same. This is warm, and that is warm. People call this one "sound" (*svara*), and that one "sound" and "returning sound" (*pratyāsvara*). Therefore one should

4 Here *upaniṣad* means the hidden connection behind a ritual act.
5 The name is analyzed as aṅgānāṃ rasa, "essence of the limbs."
6 Ayāsya is an ancient seer of the Āṅgirasa line.
7 The *udgātṛ* is the priest who sings the High Chant; the Naimiṣa forest was famed for its long sacrificial sessions.

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	venerate the High Chant as this breath and as that sun.
CU 1.3.3 अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् । तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥	Now, one should venerate the High Chant as the diffused breath. When one breathes out, that is the out-breath; when one breathes in, that is the in-breath. The juncture of the out-breath and the in-breath is the diffused breath, and the diffused breath is speech. That is why one speaks without breathing out or breathing in.
CU 1.3.4 या वाक्सर्क्तस्मादप्राणन्नपानन्नृचमभिव्याहरति यर्क्तत्साम तस्मादप्राणन्नपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्नपानन्नुद्गायति ॥	Speech is the Rig verse; that is why one recites a Rig verse without breathing out or breathing in. The Rig verse is the chant; that is why one sings a chant without breathing out or breathing in. The chant is the High Chant; that is why one sings the High Chant without breathing out or breathing in.
CU 1.3.5 अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्नपानꣳ स्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥	So too other deeds that need strength—kindling fire by friction, running a race, drawing a strong bow—one does without breathing out or breathing in. For this reason one should venerate the High Chant as the diffused breath.
CU 1.3.6 अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदꣳ सर्वꣳ स्थितम् ॥	Now, one should venerate the syllables of the High Chant, *ud-gī-tha*. *Ud* is breath, for one rises up (*ut-tiṣṭhati*) by means of breath. *Gī* is speech, for people call speech "words" (*giraḥ*). *Tha* is food, for this whole world rests (*sthita*) on food.[8]
CU 1.3.7 द्यौरेवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गीरग्निस्थꣳ सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥	The sky is *ud*, the intermediate region *gī*, the earth *tha*. The sun is *ud*, the wind *gī*, fire *tha*. The Sama Veda is *ud*, the Yajur Veda *gī*, the Rig Veda *tha*. Speech yields him her milk—the very milk of speech—and he comes to have food and to eat food, the one who knows this and venerates the syllables of the High Chant, *ud-gī-tha*.
CU 1.3.8 अथ खल्वाशीःसमृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥	Now, the fulfillment of wishes. One should venerate the things to turn to, as follows. One should turn to the chant with which one is about to sing praise.
CU 1.3.9 यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥	One should turn to the Rig verse on which it is sung, to the seer to whom it belongs, and to the deity whom one is about to praise.
CU 1.3.10 येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तꣳ स्तोममुपधावेत् ॥	One should turn to the meter in which one is about to sing praise, and to the *stoma* with which one is about to sing praise.[9]

8 The word udgītha is split into its three syllables and each is explained by a word that sounds like it.
9 A *stoma* is the fixed pattern in which the verses of a Soma chant are repeated.

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CU 1.3.11 यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥	One should turn to the quarter toward which one is about to sing praise.
CU 1.3.12 आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥	Finally one should go to oneself and sing the praise, meditating on one's desire without distraction. Soon indeed the desire for which he sings the praise will be fulfilled for him—the desire for which he sings the praise.
CU 1.4.1 ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥	*Om*—one should venerate the High Chant as this syllable, for one begins to sing the High Chant with "*Om*." Here is a further explanation of it.
CU 1.4.2 देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशꣳस्ते छन्दोभिरच्छादयन्यदेभिरच्छादयꣳस्तच्छन्दसां छन्दस्त्वम् ॥	The gods, fearing Death, entered the threefold knowledge. They covered themselves with the meters. Because they covered (*acchādayan*) themselves with them, the meters are called *chandas*.[10]
CU 1.4.3 तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥	Death saw them there, in the Rig verse, in the chant, in the Yajus formula, just as one might see a fish in water. When they realized this, they rose up out of the Rig verse, the chant and the Yajus formula, and entered the sound itself.[11]
CU 1.4.4 यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवꣳ सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥	When someone masters a Rig verse, he sounds out "*Om*"; so too with a chant, so too with a Yajus formula. This sound is that syllable; it is the immortal, the fearless. Having entered it, the gods became immortal and fearless.
CU 1.4.5 स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरꣳ स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥	One who knows this and intones this syllable enters this very syllable, the sound, the immortal and fearless; and having entered it, he becomes immortal, just as the gods are immortal.
CU 1.5.1 अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष स्वरन्नेति ॥	Now, the High Chant is the *praṇava*, and the *praṇava* is the High Chant. The High Chant is the sun up there, and it is the *praṇava*, for it moves along sounding "*Om*."[12]
CU 1.5.2 एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीꣳस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥	"I sang the praise of that alone, and so you are my only son," Kaushitaki said to his son. "Turn to its rays in your singing, and you will have many sons." So much with respect to the divine sphere.[13]
CU 1.5.3 अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति ॥	

10 A play on chandas "meter" and chad "cover."
11 A Yajus is a sacrificial formula of the Yajur Veda.
12 Among the priests who recite the Rig Veda, *Om* is called the *praṇava*; among the singers of the Sama Veda, it opens the High Chant.
13 Kauṣītaki is a Vedic teacher.

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		Next, with respect to the body. One should venerate the High Chant as the breath within the mouth, for it moves along sounding "*Om*."
CU 1.5.4	एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणाꣳ स्त्वं भूमानमभिगायताद्बहवो वै मे भविष्यन्तीति ॥	"I sang the praise of that alone, and so you are my only son," Kaushitaki said to his son. "Sing of the breaths as a multitude, thinking, 'I shall have many.'"
CU 1.5.5	अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्वैवापि दुरुद्गीथमनुसमाहरतीत्यनुसमाहरतीति ॥	Now, the High Chant is the *praṇava*, and the *praṇava* is the High Chant. Knowing this, one rectifies even a faulty High Chant from the seat of the *hotṛ* priest—one rectifies it.[14]
CU 1.6.1	इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयत इयमेव साग्निरमस्तत्साम ॥	The Rig verse is this earth; the chant is fire. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is this earth; *ama* is fire; together they make *sāma*.[15]
CU 1.6.2	अन्तरिक्षमेवर्ग्वायुः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥	The Rig verse is the intermediate region; the chant is the wind. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is the intermediate region; *ama* is the wind; together they make *sāma*.
CU 1.6.3	द्यौरेवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते द्यौरेव सादित्योऽमस्तत्साम ॥	The Rig verse is the sky; the chant is the sun. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is the sky; *ama* is the sun; together they make *sāma*.
CU 1.6.4	नक्षत्राण्येवर्क्चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥	The Rig verse is the stars; the chant is the moon. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is the stars; *ama* is the moon; together they make *sāma*.
CU 1.6.5	अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते ॥	Now, the bright white light of the sun is the Rig verse, and its dark blue, the deepest black, is the chant. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse.
CU 1.6.6	अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥	Now, the bright white light of the sun is *sā*, and its dark blue, the deepest black, is *ama*; together they make *sāma*. And the golden person who is seen within the sun—golden-bearded, golden-haired, golden altogether to the very tips of his nails—
CU 1.6.7	तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥	his eyes are like a deep-red lotus. His name is *Ut*, "Up," for he has risen up (*udita*) above all evils. One who knows this rises up above all evils.[16]

14 The *hotṛ* is the priest who recites the verses of the Rig Veda.
15 Sāma, the nominative of sāman "chant," is split into sā "she" and ama "he": verse and melody as a couple.
16 The word for the lotus's color, kapyāsa, is obscure; tradition explains it as "red as a monkey's rump."

	SANSKRIT	ENGLISH
CU 1.6.8	तस्यर्क्च साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां चेत्यधिदैवतम् ॥	The Rig verse and the chant are his two songs. That is why it is the High Chant (*ud-gītha*), and that is why the singer of the High Chant is so called, for he is the one who sings of *Ut*. He rules over the worlds beyond that sun and over the desires of the gods. So much with respect to the divine sphere.
CU 1.7.1	अथाध्यात्मं वागेवर्क्प्राणः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते वागेव सा प्राणोऽमस्तत्साम ॥	Next, with respect to the body. The Rig verse is speech; the chant is breath. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is speech; *ama* is breath; together they make *sāma*.
CU 1.7.2	चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते चक्षुरेव सात्मामस्तत्साम ॥	The Rig verse is sight; the chant is the self. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is sight; *ama* is the self; together they make *sāma*.
CU 1.7.3	श्रोत्रमेवर्ङ्मनः साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते श्रोत्रमेव सा मनोऽमस्तत्साम ॥	The Rig verse is hearing; the chant is the mind. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. *Sā* is hearing; *ama* is the mind; together they make *sāma*.
CU 1.7.4	अथ यदेतदक्ष्णः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढꣳ साम तस्मादृच्यध्यूढꣳ साम गीयते अथ यदेवैतदक्ष्णः शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥	Now, the bright white light of the eye is the Rig verse, and its dark blue, the deepest black, is the chant. This chant rests upon this Rig verse; therefore the chant is sung resting upon the Rig verse. Now, the bright white light of the eye is *sā*, and its dark blue, the deepest black, is *ama*; together they make *sāma*.
CU 1.7.5	अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवर्क्तत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥	And the person who is seen within the eye—he is the Rig verse, he is the chant, he is the recitation, he is the Yajus formula, he is the formulation. The form of this one is the same as the form of that one; the two songs of that one are the two songs of this one; the name of that one is the name of this one.[17]
CU 1.7.6	स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥	He rules over the worlds below this one and over the desires of human beings. So those who sing to the lute sing of him, and therefore they win wealth.
CU 1.7.7	अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्ताꣳ श्चाप्नोति देवकामास्ताꣳ श्च ॥	Now, one who knows this and sings the chant sings of both. Through that person up there he wins the worlds beyond it and the desires of the gods;

17 "Recitation" renders uktha, a recited hymn; "formulation" renders *brahman* in its ritual sense, the sacred word of the Veda.

	SANSKRIT	ENGLISH
CU 1.7.8	अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताꣳ श्चाप्नोति मनुष्यकामाꣳश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥	and through this person here he wins the worlds below this one and the desires of human beings. Therefore an *udgātṛ* priest who knows this should say:
CU 1.7.9	कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे य एवं विद्वान्साम गायति साम गायति ॥	"What desire of yours shall I obtain for you by singing?" For he is master of obtaining desires by singing, the one who knows this and sings the chant—who sings the chant.

A DEBATE ABOUT THE CHANT

Three experts ask what the chant rests on; the king Pravahana answers that its final ground is space.

	SANSKRIT	ENGLISH
CU 1.8.1	त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥	There were once three men well versed in the High Chant: Shilaka Shalavatya, Caikitayana Dalbhya and Pravahana Jaivali. They said: "We are well versed in the High Chant. Come, let us have a discussion about the High Chant."[18]
CU 1.8.2	तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचꣳ श्रोष्यामीति ॥	"Very well," they said, and sat down together. Pravahana Jaivali said: "You two gentlemen speak first. I will listen to the words of two brahmins in discussion."
CU 1.8.3	स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥	Shilaka Shalavatya said to Caikitayana Dalbhya: "Come, let me question you." "Ask," he said.
CU 1.8.4	का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥	"What is the basis of the chant?" "Sound," he said. "What is the basis of sound?" "Breath," he said. "What is the basis of breath?" "Food," he said. "What is the basis of food?" "Water," he said.
CU 1.8.5	अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमति नयेदिति होवाच स्वर्गं वयं लोकꣳ सामाभिसंस्थापयामः स्वर्गसꣳस्तावꣳ हि सामेति ॥	"What is the basis of water?" "That world up there," he said. "What is the basis of that world?" "One should not carry it beyond the heavenly world," he said. "We establish the chant in the heavenly world, for the chant is praised as heaven."
CU 1.8.6	तꣳ ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥	Shilaka Shalavatya said to Caikitayana Dalbhya: "Your chant, Dalbhya, has no foundation. If someone were to say to you now, 'Your head will shatter apart,' your head would shatter apart."
CU 1.8.7	हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमिति नयेदिति	"Well then, let me learn this from you, sir." "Learn it," he said. "What is the basis of that world?" "This world," he said. "What is the basis of this world?" "One should not carry it beyond the world that is

18 Pravāhaṇa Jaivali is a king, who appears again as a teacher of brahmins in CU 5.3.

	SANSKRIT	ENGLISH
	होवाच प्रतिष्ठां वयं लोकꣳ सामाभिसꣳस्थापयामः प्रतिष्ठासꣳ स्तावꣳ हि सामेति ॥	the foundation," he said. "We establish the chant in the world that is the foundation, for the chant is praised as the foundation."
CU 1.8.8	तꣳ ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥	Pravahana Jaivali said to him: "Your chant, Shalavatya, has an end. If someone were to say to you now, 'Your head will shatter apart,' your head would shatter apart." "Well then, let me learn this from you, sir." "Learn it," he said.
CU 1.9.1	अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानकाशः परायणम् ॥	"What is the basis of this world?" "Space," he said. "For all these beings arise from space alone, and into space they pass away. Space is greater than they are; space is the final goal."
CU 1.9.2	स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्परोवरीयाꣳसमुद्गीथमुपास्ते ॥	This is the High Chant, higher than the high; it is without end. One who knows this and venerates the High Chant as higher than the high has what is higher than the high, and he wins worlds higher than the high.
CU 1.9.3	तꣳ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिꣳल्लोके जीवनं भविष्यति ॥	When Atidhanvan Shaunaka had taught this to Udarashandilya, he said: "As long as people among your descendants know this High Chant, so long will their life in this world be higher than the high,"
CU 1.9.4	तथामुष्मिꣳ ल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिꣳल्लोके जीवनं भवति तथामुष्मिꣳल्लोके लोक इति लोके लोक इति ॥	"and so will their world in that other world." One who knows this and venerates it thus—his life in this world is higher than the high, and so is his world in that other world—his world in that other world.

USHASTI AND THE PRIESTS

A starving brahmin eats a rich man's leftovers, then shames the priests who do not know their deities.

	SANSKRIT	ENGLISH
CU 1.10.1	मटचीहतेषु कुरुष्वाटिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥	When the Kurus had been struck down by hailstorms, Ushasti Cakrayana lived in destitution with his young wife in a rich man's village.[19]
CU 1.10.2	स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तꣳ होवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥	He begged food from the rich man, who was eating boiled beans. The man said to him: "I have nothing but what has been set before me here."
CU 1.10.3	एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतꣳ स्यादिति होवाच ॥	"Give me some of these," he said. The man gave them to him and said: "Here is water to go with them." "Then I would be drinking leftovers," he said.

19 The word maṭacī is uncertain: "hailstones" or "locusts."

SANSKRIT	ENGLISH
CU 1.10.4 न स्विदेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमा न खादन्निति होवाच कामो म उदपानमिति ॥	"Aren't these beans leftovers too?" "I would not have survived if I had not eaten them," he said, "but water I can drink whenever I like."
CU 1.10.5 स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥	When he had eaten, he brought what was left to his wife. She, however, had already received plenty of alms; she took them from him and put them away.
CU 1.10.6 स ह प्रातः सञ्जिहान उवाच यद्धतान्नस्य लभेमहि लभेमहि धनमात्राꣳ राजासौ यक्ष्यते स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥	Getting up the next morning, he said: "If only we could get a little food, we could earn a little money. That king over there is going to hold a sacrifice; he might choose me for all the priestly offices."
CU 1.10.7 तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामुं यज्ञं विततमेयाय ॥	His wife said to him: "Here, husband, are those same beans." He ate them and went to that sacrifice, which was already under way.
CU 1.10.8 तत्रोद्गातॄनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥	There he sat down near the *udgātṛ* priests at the place where they were about to sing their praises, and he said to the *prastotṛ*:
CU 1.10.9 प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥	"*Prastotṛ*, if you sing the *prastāva* without knowing the deity linked with the *prastāva*, your head will shatter apart."[20]
CU 1.10.10 एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥	In the same way he said to the *udgātṛ*: "*Udgātṛ*, if you sing the High Chant without knowing the deity linked with the High Chant, your head will shatter apart."
CU 1.10.11 एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समारतास्तूष्णीमासांचक्रिरे ॥	In the same way he said to the *pratihartṛ*: "*Pratihartṛ*, if you sing the *pratihāra* without knowing the deity linked with the *pratihāra*, your head will shatter apart." They stopped, and sat in silence.[21]
CU 1.11.1 अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच ॥	Then the patron of the sacrifice said to him: "I would like to know who you are, sir." "I am Ushasti Cakrayana," he said.
CU 1.11.2 स होवाच भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषं भगवतो वा अहमवित्त्यान्यानवृषि ॥	He said: "I looked for you, sir, for all these priestly offices, and only because I could not find you did I choose others."
CU 1.11.3 भगवाꣳ स्त्वेव मे सर्वैरार्त्विज्यैरिति तथेत्यथ तर्ह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥	"But now, sir, you shall hold all the priestly offices for me." "Very well. But let these same men, with my permission, sing the praises; only give me as much money as you give them." "Very well," said the patron of the sacrifice.

20 The *prastāva*, "introduction," is the opening part of a chant, sung by the *prastotṛ* priest.
21 The *pratihāra*, "response," is the part of the chant sung by the *pratihartṛ* priest after the High Chant.

	SANSKRIT	ENGLISH
CU 1.11.4	अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥	Then the *prastotṛ* came up to him: "Sir, you told me: '*Prastotṛ*, if you sing the *prastāva* without knowing the deity linked with the *prastāva*, your head will shatter apart.' Which is that deity?"
CU 1.11.5	प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति प्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥	"Breath," he said. "For all these beings enter into breath, and they rise up out of breath. That is the deity linked with the *prastāva*. Had you sung the *prastāva* without knowing it, after I had told you so, your head would have shattered apart."
CU 1.11.6	अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥	Then the *udgātṛ* came up to him: "Sir, you told me: '*Udgātṛ*, if you sing the High Chant without knowing the deity linked with the High Chant, your head will shatter apart.' Which is that deity?"
CU 1.11.7	आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायत्ता तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥	"The sun," he said. "For all these beings sing the praise of the sun when it is high up. That is the deity linked with the High Chant. Had you sung the High Chant without knowing it, after I had told you so, your head would have shattered apart."
CU 1.11.8	अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥	Then the *pratihartṛ* came up to him: "Sir, you told me: '*Pratihartṛ*, if you sing the *pratihāra* without knowing the deity linked with the *pratihāra*, your head will shatter apart.' Which is that deity?"
CU 1.11.9	अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥	"Food," he said. "For all these beings live by taking food to themselves (*pratiharamāṇa*). That is the deity linked with the *pratihāra*. Had you sung the *pratihāra* without knowing it, after I had told you so, your head would have shattered apart—after I had told you so."

THE HIGH CHANT OF THE DOGS

A white dog and his fellows chant for food in imitation of the priests.

	SANSKRIT	ENGLISH
CU 1.12.1	अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्व्राज ॥	Next, the High Chant of the dogs. Baka Dalbhya—or Glava Maitreya—went out to do his Vedic recitation.
CU 1.12.2	तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायाम वा इति ॥	A white dog appeared before him. Other dogs gathered around it and said: "Sir, obtain food for us by singing; we are hungry."
CU 1.12.3	तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥	He said to them: "Come to me here tomorrow morning." Baka Dalbhya—or Glava Maitreya—kept watch.
CU 1.12.4		

	SANSKRIT	ENGLISH
	ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः सꣳरब्धाः सर्पन्तीत्येवमाससृपुस्ते ह समुपविश्य हिं चक्रुः ॥	Just as priests about to sing the praise with the *bahiṣpavamāna* chant creep along, each holding on to the one in front, so they crept along. Then they sat down together and made the sound *hiṃ*.[22]
CU 1.12.5	ओ३मदा३मों३पिबा३मों३ देवो वरुणः प्रजापतिः सविताऽन्नमिहा२हरदन्नपतेऽ३ऽन्नमिहा२हरा२हरो३मिति ॥	"*Om*! Let us eat! *Om*! Let us drink! *Om*! May the god Varuna, Prajapati and Savitri bring food here! Lord of food, bring food here—bring it, bring it! *Om*!"[23]
CU 1.13.1	अयं वाव लोको हाउकारः वायुर्हाइकारश्चन्द्रमा अथकार आत्मेहकारोऽग्निरीकारः ॥	This world is the sound *hāu*; the wind is the sound *hāi*; the moon is the sound *atha*; the self is the sound *iha*; fire is the sound *ī*.[24]
CU 1.13.2	आदित्य ऊकारो निहव एकारो विश्वे देवा औहोयिकारः प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥	The sun is the sound *ū*; the invocation is the sound *e*; the All-gods are the sound *auhoyi*; Prajapati is the sound *hiṃ*; breath is the sound *svara*; food is *yā*; Viraj is *vāk*.[25]
CU 1.13.3	अनिरुक्तस्त्रयोदशः स्तोभः सञ्चरो हुङ्कारः ॥	The thirteenth stobha, the variable sound *huṃ*, is the undefined.
CU 1.13.4	दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवꣳ साम्नामुपनिषदं वेदोपनिषदं वेदेति ॥	Speech yields him her milk—the very milk of speech—and he comes to have food and to eat food, the one who knows thus this hidden connection of the chants—who knows the hidden connection.

THE CHANT AS GOOD

The chant is venerated fivefold and sevenfold in the worlds, rain, waters, seasons, animals and breaths.

	SANSKRIT	ENGLISH
CU 2.1.1	समस्तस्य खलु साम्न उपासनꣳ साधु यत्खलु साधु तत्सामेत्याचक्षते यदसाधु तदसामेति ॥	Venerating the chant as a whole is good. Whatever is good, people call *sāman*; whatever is not good, *asāman*.[26]
CU 2.1.2	तदुताप्याहुः साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुरसाम्नैनमुपागादित्यसाधुनैनमुपगादित्येव तदाहुः ॥	So people also say: "He approached him with *sāman*," meaning, "He approached him in a good way"; and "He approached him with *asāman*," meaning, "He approached him in a bad way."
CU 2.1.3	अथोताप्याहुः साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुरसाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ॥	And they also say: "Oh, it's *sāman* for us!" when something is good, meaning, "Oh, how good!" And "Oh, it's *asāman* for us!" when something is not good, meaning, "Oh, how bad!"

22 The *bahiṣpavamāna* is sung outside the altar at the morning Soma pressing, the priests filing along in a line; *hiṃ* is the hum that opens a chant.
23 Savitṛ, "the impeller," is the sun as a god.
24 These are *stobhas*, syllables inserted into a chant for the melody, without meaning in the verse.
25 The All-gods (viśve devāḥ) are a collective group of deities; virāj, "wide-ruling," is a Vedic meter and a cosmic principle.
26 Sāman, "chant," also means "friendliness, conciliation"; asāman is its opposite.

	SANSKRIT	ENGLISH
CU 2.1.4	स य एतदेवं विद्वानसाधु सामेत्युपास्तेऽभ्याशो ह यदेनꣳसाधवो धर्मा आ च गच्छेयुरुप च नमेयुः ॥	One who knows this and venerates the chant as good—good ways will quickly come to him and bow to him.
CU 2.2.1	लोकेषु पञ्चविधꣳ सामोपासीत पृथिवी हिङ्कारोऽग्निः प्रस्तावोऽन्तरिक्षमुद्गीथ आदित्यः प्रतिहारो द्यौर्निधनमित्यूर्ध्वेषु ॥	One should venerate the fivefold chant in the worlds. The earth is the *hiṅkāra*; fire, the *prastāva*; the intermediate region, the High Chant; the sun, the *pratihāra*; the sky, the *nidhana*. So in the upward order.[27]
CU 2.2.2	अथावृत्तेषु द्यौर्हिङ्कार आदित्यः प्रस्तावोऽन्तरिक्षमुद्गीथोऽग्निः प्रतिहारः पृथिवी निधनम् ॥	Now in the downward order: the sky is the *hiṅkāra*; the sun, the *prastāva*; the intermediate region, the High Chant; fire, the *pratihāra*; the earth, the *nidhana*.
CU 2.2.3	कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वाꣳल्लोकेषु पञ्चविधं सामोपास्ते ॥	The worlds, both upward and downward, are at the service of one who knows this and venerates the fivefold chant in the worlds.
CU 2.3.1	वृष्टौ पञ्चविधꣳ सामोपासीत पुरोवातो हिङ्कारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनम् ॥	One should venerate the fivefold chant in rain. The east wind is the *hiṅkāra*; a rain cloud forms—that is the *prastāva*; it rains—that is the High Chant; it flashes and thunders—that is the *pratihāra*; it stops—that is the *nidhana*.
CU 2.3.2	वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधꣳसामोपास्ते ॥	It rains for him, and he brings rain—the one who knows this and venerates the fivefold chant in rain.
CU 2.4.1	सर्वास्वप्सु पञ्चविधꣳ सामोपासीत मेघो यत्संप्लवते स हिङ्कारो यद्वर्षति स प्रस्तावो याः प्राच्यः स्यन्दन्ते स उद्गीथो याः प्रतीच्यः स प्रतिहारः समुद्रो निधनम् ॥	One should venerate the fivefold chant in all the waters. When the cloud gathers, that is the *hiṅkāra*; when it rains, that is the *prastāva*; the rivers that flow east, that is the High Chant; those that flow west, that is the *pratihāra*; the ocean is the *nidhana*.
CU 2.4.2	न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधꣳसामोपास्ते ॥	He does not die in water, and he has plenty of water—the one who knows this and venerates the fivefold chant in all the waters.
CU 2.5.1	ऋतुषु पञ्चविधꣳसामोपासीत वसन्तो हिङ्कारः ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनम् ॥	One should venerate the fivefold chant in the seasons. Spring is the *hiṅkāra*; summer, the *prastāva*; the rains, the High Chant; autumn, the *pratihāra*; winter, the *nidhana*.
CU 2.5.2	कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधꣳ सामोपास्ते ॥	The seasons are at his service, and he is rich in seasons—the one who knows this and venerates the fivefold chant in the seasons.
CU 2.6.1		One should venerate the fivefold chant in animals. Goats are the *hiṅkāra*; sheep, the *prastāva*; cows,

	SANSKRIT	ENGLISH
	पशुषु पञ्चविधꣳ सामोपासीताजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनम् ॥	the High Chant; horses, the *pratihāra*; the human being, the *nidhana*.
CU 2.6.2	भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधꣳसामोपास्ते ॥	He comes to have animals, and he is rich in animals—the one who knows this and venerates the fivefold chant in animals.
CU 2.7.1	प्राणेषु पञ्चविधं परोवरीयः सामोपासीत प्राणो हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारो मनो निधनं परोवरीयाꣳसि वा एतानि ॥	One should venerate in the breaths the fivefold chant that is higher than the high. Breath is the *hiṅkāra*; speech, the *prastāva*; sight, the High Chant; hearing, the *pratihāra*; the mind, the *nidhana*. Each of these is higher than the one before.
CU 2.7.2	परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्त इति तु पञ्चविधस्य ॥	He has what is higher than the high, and he wins worlds higher than the high—the one who knows this and venerates in the breaths the fivefold chant that is higher than the high. So much for the fivefold chant.
CU 2.8.1	अथ सप्तविधस्य वाचि सप्तविधꣳसामोपासीत यत्किञ्च वाचो हुमिति स हिङ्कारो यत्प्रेति स प्रस्तावो यदेति स आदिः ॥	Next, the sevenfold chant. One should venerate the sevenfold chant in speech. Every *huṃ* in speech is the *hiṅkāra*; every *pra* is the *prastāva*; every *ā* is the *ādi*;
CU 2.8.2	यदुदिति स उद्गीथो यत्प्रतीति स प्रतिहारो यदुपेति स उपद्रवो यन्नीति तन्निधनम् ॥	every *ud* is the High Chant; every *prati* is the *pratihāra*; every *upa* is the *upadrava*; every *ni* is the *nidhana*.[28]
CU 2.8.3	दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतदेवं विद्वान्वाचि सप्तविधꣳसामोपास्ते ॥	Speech yields him her milk—the very milk of speech—and he comes to have food and to eat food, the one who knows this and venerates the sevenfold chant in speech.
CU 2.9.1	अथ खल्वमुमादित्यꣳ सप्तविधꣳ सामोपासीत सर्वदा समस्तेन साम मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥	Now, one should venerate that sun up there as the sevenfold chant. It is always the same (*sama*); therefore it is a chant (*sāman*). "It faces me! It faces me!"—so everyone thinks; since it is the same for all, it is a chant.[29]
CU 2.9.2	तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात्तस्य यत्पुरोदयात्स हिङ्कारस्तदस्य पशवोऽन्वायत्तास्तस्मात्ते हिङ्कुर्वन्ति हिङ्कारभाजिनो ह्येतस्य साम्नः ॥	One should know that all these beings depend on it. What it is before sunrise is the *hiṅkāra*; the animals depend on that part of it. That is why they make the sound *hiṃ*, for they share in the *hiṅkāra* of this chant.
CU 2.9.3	अथ यत्प्रथमोदिते स प्रस्तावस्तदस्य मनुष्याꣳ अन्वायत्तास्तस्मात्ते प्रस्तुतिकामाः प्रशꣳसाकामाः प्रस्तावभाजिनो ह्येतस्य साम्नः ॥	What it is when it has just risen is the *prastāva*; human beings depend on that part of it. That is why

27 The fivefold chant: *hiṅkāra* (the sound *hiṃ*), *prastāva*, High Chant, *pratihāra*, *nidhana* (finale); the sevenfold adds *ādi* (beginning) and *upadrava* (supplement).
28 The prefixes pra-, ā-, ud-, prati-, upa-, ni- are the first syllables of the names of the chant's parts.
29 A play on sama "same, even" and sāman "chant."

SANSKRIT	ENGLISH
	they love praise (*prastuti*) and admiration, for they share in the *prastāva* of this chant.
CU 2.9.4 अथ यत्सङ्गववेलायाꣳ स आदिस्तदस्य वयाꣳस्यन्वायत्तानि तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्त्यादिभाजीनि ह्येतस्य साम्नः ॥	What it is at the time when the cows are gathered is the *ādi*; the birds depend on that part of it. That is why they hold themselves up (*ādāya*) in the intermediate region without support and fly about, for they share in the *ādi* of this chant.[30]
CU 2.9.5 अथ यत्संप्रति मध्यन्दिने स उद्गीथस्तदस्य देवा अन्वायत्तास्तस्मात्ते सत्तमाः प्राजापत्यानामुद्गीथभाजिनो ह्येतस्य साम्नः ॥	What it is right at midday is the High Chant; the gods depend on that part of it. That is why they are the best of Prajapati's offspring, for they share in the High Chant of this chant.
CU 2.9.6 अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारस्तदस्य गर्भा अन्वायत्तास्तस्मात्ते प्रतिहृतानावपद्यन्ते प्रतिहारभाजिनो ह्येतस्य साम्नः ॥	What it is after midday and before the afternoon is the *pratihāra*; embryos depend on that part of it. That is why they are held up (*pratihṛta*) and do not fall down, for they share in the *pratihāra* of this chant.
CU 2.9.7 अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवस्तदस्यारण्या अन्वायत्तास्तस्मात्ते पुरुषं दृष्ट्वा कक्षꣳ श्वभ्रमित्युपद्रवन्त्युपद्रवभाजिनो ह्येतस्य साम्नः ॥	What it is after the afternoon and before sunset is the *upadrava*; wild animals depend on that part of it. That is why, when they see a man, they run off (*upadravanti*) to a thicket or a hole, for they share in the *upadrava* of this chant.
CU 2.9.8 अथ यत्प्रथमास्तमिते तन्निधनं तदस्य पितरोऽन्वायत्तास्तस्मात्तान्निदधति निधनभाजिनो ह्येतस्य साम्न एवं खल्वमुमादित्यꣳ सप्तविधꣳ सामोपास्ते ॥	What it is just after sunset is the *nidhana*; the ancestors depend on that part of it. That is why people lay them down (*nidadhati*), for they share in the *nidhana* of this chant. In this way one venerates that sun up there as the sevenfold chant.
CU 2.10.1 अथ खल्वात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपासीत हिङ्कार इति त्र्यक्षरं प्रस्ताव इति त्र्यक्षरं तत्सम्म् ॥	Now, one should venerate the sevenfold chant that is measured on itself and leads beyond death. *Hiṅkāra* has three syllables, and *prastāva* has three syllables: they are the same.
CU 2.10.2 आदिरिति द्व्यक्षरं प्रतिहार इति चतुरक्षरं तत इहैकं तत्सम्म् ॥	*Ādi* has two syllables, and *pratihāra* four. Take one from there and put it here: they are the same.
CU 2.10.3 उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवत्यक्षरमतिशिष्यते त्र्यक्षरं तत्सम्म् ॥	*Udgītha* has three syllables, and *upadrava* four. With three and three they are the same; one syllable is left over. That word "syllable" has three syllables: so it is the same.[31]
CU 2.10.4 निधनमिति त्र्यक्षरं तत्सममेव भवति तानि ह वा एतानि द्वाविꣳशतिरक्षराणि ॥	*Nidhana* has three syllables: it is simply the same. These make twenty-two syllables.
CU 2.10.5 एकविꣳशत्यादित्यमाप्नोत्येकविꣳशो वा इतोऽसावादित्यो द्वाविꣳशेन परमादित्याज्जयति तन्नाकं तद्विशोकम् ॥	With twenty-one one reaches the sun, for the sun up there is the twenty-first from here. With the

30 The time when the cows are gathered (saṅgava) is mid-morning; ādāya "holding up" echoes ādi.
31 The leftover "syllable" is the word akṣara, which itself has three syllables.

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	twenty-second one wins what lies beyond the sun: that is the firmament, that is the place without sorrow.
CU 2.10.6 आप्नोति हादित्यस्य जयं परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधꣳ सामोपास्ते सामोपास्ते ॥	He attains victory over the sun, and a victory beyond victory over the sun is his—the one who knows this and venerates the sevenfold chant that is measured on itself and leads beyond death—who venerates the chant.
CU 2.11.1 मनो हिङ्कारो वाक्प्रस्तावश्चक्षुरुद्गीथः श्रोत्रं प्रतिहारः प्राणो निधनमेतद्गायत्रं प्राणेषु प्रोतम् ॥	The mind is the *hiṅkāra*; speech, the *prastāva*; sight, the High Chant; hearing, the *pratihāra*; breath, the *nidhana*. This is the Gayatra chant, woven on the breaths.[32]
CU 2.11.2 स एवमेतद्गायत्रं प्राणेषु प्रोतं वेद प्राणी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या महामनाः स्यात्तद्व्रतम् ॥	One who knows this Gayatra chant as woven on the breaths comes to possess breath; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should be great-minded: that is the observance.
CU 2.12.1 अभिमन्थति स हिङ्कारो धूमो जायते स प्रस्तावो ज्वलति स उद्गीथोऽङ्गारा भवन्ति स प्रतिहार उपशाम्यति तन्निधनꣳसꣳशाम्यति तन्निधनमेतद्रथन्तरमग्नौ प्रोतम् ॥	One rubs the fire-sticks—that is the *hiṅkāra*; smoke arises—that is the *prastāva*; it blazes—that is the High Chant; embers form—that is the *pratihāra*; it dies down—that is the *nidhana*; it goes out—that is the *nidhana*. This is the Rathantara chant, woven on fire.
CU 2.12.2 स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद ब्रह्मवर्चस्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत्तद्व्रतम् ॥	One who knows this Rathantara as woven on fire comes to shine with sacred knowledge and to eat food; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not sip water or spit facing the fire: that is the observance.
CU 2.13.1 उपमन्त्रयते स हिङ्कारो ज्ञपयते स प्रस्तावः स्त्रिया सह शेते स उद्गीथः प्रति स्त्रीं सह शेते स प्रतिहारः कालं गच्छति तन्निधनं पारं गच्छति तन्निधनमेतद्वामदेव्यं मिथुने प्रोतम् ॥	He summons her—that is the *hiṅkāra*; he makes his request—that is the *prastāva*; he lies down with the woman—that is the High Chant; he lies on top of the woman—that is the *pratihāra*; he reaches the moment—that is the *nidhana*; he reaches the far shore—that is the *nidhana*. This is the Vamadevya chant, woven on sexual intercourse.
CU 2.13.2 स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद मिथुनीभवति मिथुनान्मिथुनात्प्रजायते सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या न काञ्चन परिहरेत्तद्व्रतम् ॥	One who knows this Vamadevya chant as woven on sexual intercourse comes to have intercourse and procreates from every act of intercourse; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One

32 Gāyatra and the chants named in the following sections (Rathantara, Vāmadevya, Bṛhat and others) are well-known chants of the Soma sacrifice.

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	should not refuse any woman: that is the observance.
CU 2.14.1 उद्यन्हिङ्कार उदितः प्रस्तावो मध्यन्दिन उद्गीथोऽपराह्णः प्रतिहारोऽस्तं यन्निधनमेतद्बृहदादित्ये प्रोतम् ॥	The rising sun is the *hiṅkāra*; the risen sun, the *prastāva*; midday, the High Chant; afternoon, the *pratihāra*; the setting sun, the *nidhana*. This is the Brihat chant, woven on the sun.
CU 2.14.2 स य एवमेतद्बृहदादित्ये प्रोतं वेद तेजस्व्यन्नादो भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या तपन्तं न निन्देत्तद्व्रतम् ॥	One who knows this Brihat as woven on the sun comes to be brilliant and to eat food; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of the sun while it blazes: that is the observance.
CU 2.15.1 अभ्राणि संप्लवन्ते स हिङ्कारो मेघो जायते स प्रस्तावो वर्षति स उद्गीथो विद्योतते स्तनयति स प्रतिहार उद्गृह्णाति तन्निधनमेतद्वैरूपं पर्जन्ये प्रोतम् ॥	The clouds gather—that is the *hiṅkāra*; a rain cloud forms—that is the *prastāva*; it rains—that is the High Chant; it flashes and thunders—that is the *pratihāra*; it stops—that is the *nidhana*. This is the Vairupa chant, woven on the rain cloud.
CU 2.15.2 स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद विरूपाꣳश्च सुरूपाꣳश्च पशूनवरुन्धे सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या वर्षन्तं न निन्देत्तद्व्रतम् ॥	One who knows this Vairupa as woven on the rain cloud acquires livestock of varied form (*virūpa*) and of fine form; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of the rain while it rains: that is the observance.
CU 2.16.1 वसन्तो हिङ्कारो ग्रीष्मः प्रस्तावो वर्षा उद्गीथः शरत्प्रतिहारो हेमन्तो निधनमेतद्वैराजमृतुषु प्रोतम् ॥	Spring is the *hiṅkāra*; summer, the *prastāva*; the rains, the High Chant; autumn, the *pratihāra*; winter, the *nidhana*. This is the Vairaja chant, woven on the seasons.
CU 2.16.2 स य एवमेतद्वैराजमृतुषु प्रोतं वेद विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्यर्तून्न निन्देत्तद्व्रतम् ॥	One who knows this Vairaja as woven on the seasons shines (*virājati*) with offspring, livestock and the splendor of sacred knowledge; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of the seasons: that is the observance.
CU 2.17.1 पृथिवी हिङ्कारोऽन्तरिक्षं प्रस्तावो द्यौरुद्गीथो दिशः प्रतिहारः समुद्रो निधनमेताः शक्वर्यो लोकेषु प्रोताः ॥	The earth is the *hiṅkāra*; the intermediate region, the *prastāva*; the sky, the High Chant; the quarters, the *pratihāra*; the ocean, the *nidhana*. These are the Shakvari chants, woven on the worlds.
CU 2.17.2 स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद लोकी भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या लोकान्न निन्देत्तद्व्रतम् ॥	One who knows these Shakvari chants as woven on the worlds comes to possess worlds; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of the worlds: that is the observance.
CU 2.18.1 अजा हिङ्कारोऽवयः प्रस्तावो गाव उद्गीथोऽश्वाः प्रतिहारः पुरुषो निधनमेता रेवत्यः पशुषु प्रोताः ॥	Goats are the *hiṅkāra*; sheep, the *prastāva*; cows, the High Chant; horses, the *pratihāra*; the human

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	being, the *nidhana*. These are the Revati chants, woven on animals.
CU 2.18.2 स य एवमेता रेवत्यः पशुषु प्रोता वेद पशुमान्भवति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या पशून्न निन्देत्तद्व्रतम् ॥	One who knows these Revati chants as woven on animals comes to be rich in animals; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of animals: that is the observance.
CU 2.19.1 लोम हिङ्कारस्त्वक्प्रस्तावो माꣳसमुद्गीथोस्थि प्रतिहारो मज्जा निधनमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥	Hair is the *hiṅkāra*; skin, the *prastāva*; flesh, the High Chant; bone, the *pratihāra*; marrow, the *nidhana*. This is the Yajnayajniya chant, woven on the limbs of the body.
CU 2.19.2 स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेदाङ्गी भवति नाङ्गेन विहूर्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या संवत्सरं मज्ञो नाश्नीयात्तद्व्रतं मज्ञो नाश्नीयादिति वा ॥	One who knows this Yajnayajniya as woven on the limbs of the body comes to have a whole body and is not impaired in any limb; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not eat marrow for a year: that is the observance—or else, "One should not eat marrow."
CU 2.20.1 अग्निर्हिङ्कारो वायुः प्रस्ताव आदित्य उद्गीथो नक्षत्राणि प्रतिहारश्चन्द्रमा निधनमेतद्राजनं देवतासु प्रोतम् ॥	Fire is the *hiṅkāra*; wind, the *prastāva*; the sun, the High Chant; the stars, the *pratihāra*; the moon, the *nidhana*. This is the Rajana chant, woven on the deities.
CU 2.20.2 स य एवमेतद्राजनं देवतासु प्रोतं वेदैतासामेव देवतानाꣳसलोकताꣳसर्ष्टिताꣳसायुज्यं गच्छति सर्वमायुरेति ज्योग्जीवति महान्प्रजया पशुभिर्भवति महान्कीर्त्या ब्राह्मणान्न निन्देत्तद्व्रतम् ॥	One who knows this Rajana as woven on the deities attains the same world as these very deities, equal rank with them and union with them; he reaches his full lifespan, lives long, and becomes great in offspring and livestock, great in fame. One should not speak ill of brahmins: that is the observance.
CU 2.21.1 त्रयी विद्या हिङ्कारस्त्रय इमे लोकाः स प्रस्तावोऽग्निर्वायुरादित्यः स उद्गीथो नक्षत्राणि वयाꣳसि मरीचयः स प्रतिहारः सर्पा गन्धर्वाः पितरस्तन्निधनमेतत्साम सर्वस्मिन्प्रोतम् ॥	The threefold knowledge is the *hiṅkāra*; these three worlds—that is the *prastāva*; fire, wind and the sun—that is the High Chant; the stars, the birds and the rays of light—that is the *pratihāra*; the snakes, the Gandharvas and the ancestors—that is the *nidhana*. This is the chant woven on the whole.
CU 2.21.2 स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वꣳ ह भवति ॥	One who knows this chant as woven on the whole becomes the whole.
CU 2.21.3 तदेष श्लोको यानि पञ्चधा त्रीणी त्रीणि तेभ्यो न ज्यायः परमन्यदस्ति ॥	On this there is this verse: "The things that are three and three, fivefold—there is nothing greater than these, nothing higher."
CU 2.21.4 यस्तद्वेद स वेद सर्वꣳसर्वा दिशो बलिमस्मै हरन्ति सर्वमस्मीत्युपासित तद्व्रतं तद्व्रतम् ॥	"Whoever knows that knows the whole; all the quarters bring him tribute." One should venerate it with the thought, "I am the whole": that is the observance—that is the observance.

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CU 2.22.1 विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथोऽनिरुक्तः प्रजापतेर्निरुक्तः सोमस्य मृदु श्लक्ष्णं वायोः श्लक्ष्णं बलवदिन्द्रस्य क्रौञ्चं बृहस्पतेरपध्वान्तं वरुणस्य तान्सर्वानेवोपसेवेत वारुणं त्वेव वर्जयेत् ॥	"I choose the roaring style of chant, good for livestock"—that is the High Chant of Agni. The indistinct style is Prajapati's; the distinct is Soma's; the soft and smooth is Vayu's; the smooth and strong is Indra's; the heron's cry is Brihaspati's; the discordant is Varuna's. One may practice all of these, but should avoid Varuna's.
CU 2.22.2 अमृतत्वं देवेभ्य आगायानीत्यागायेत्स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ॥	"Let me obtain immortality for the gods by singing"—so one should sing. "Let me obtain by singing the ancestral offering for the ancestors, hope for human beings, grass and water for animals, the heavenly world for the patron of the sacrifice, and food for myself"—meditating on these in his mind, one should sing the praise without distraction.
CU 2.22.3 सर्वे स्वरा इन्द्रस्यात्मानः सर्व ऊष्माणः प्रजापतेरात्मानः सर्वे स्पर्शा मृत्योरात्मानस्तं यदि स्वरेषूपालभेतेन्द्रꣳशरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ॥	All the vowels are selves of Indra; all the spirants are selves of Prajapati; all the stops are selves of Death. If someone should reproach him over his vowels, he should say to him: "I have gone to Indra for refuge; he will answer you."[33]
CU 2.22.4 अथ यद्येनमूष्मसूपालभेत प्रजापतिꣳशरणं प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयादथ यद्येनꣳ स्पर्शेषूपालभेत मृत्युꣳ शरणं प्रपन्नोऽभूवं स त्वा प्रति धक्ष्यतीत्येनं ब्रूयात् ॥	And if someone should reproach him over his spirants, he should say to him: "I have gone to Prajapati for refuge; he will crush you." And if someone should reproach him over his stops, he should say to him: "I have gone to Death for refuge; he will burn you up."
CU 2.22.5 सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति सर्वे स्पर्शा लेशेनानभिनिहिता वक्तव्या मृत्योरात्मानं परिहराणीति ॥	All the vowels should be pronounced resonant and strong, with the thought, "Let me give strength to Indra." All the spirants should be pronounced neither swallowed nor thrown out, but open, with the thought, "Let me give myself to Prajapati." All the stops should be pronounced gently, without running them together, with the thought, "Let me withdraw myself from Death."

THE THREE BRANCHES OF THE LAW

Sacrifice, austerity and studentship win worlds of merit; only one grounded in brahman reaches immortality.

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CU 2.23.1 त्रयो धर्मस्कन्धा यज्ञोऽध्ययनं दानमिति प्रथमस्तप एव द्वितीयो ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्सर्व एते पुण्यलोका भवन्ति ब्रह्मसꣳस्थोऽमृतत्वमेति ॥	There are three branches of the Law. Sacrifice, Vedic recitation and giving gifts—that is the first. Austerity alone is the second. A Vedic student living at his teacher's house—one who settles himself for good in his teacher's house—is the third. All

33 Indian phonetics distinguishes vowels (svara), spirants (ūṣman: ś, ṣ, s, h) and stops (sparśa, consonants made with full closure).

SANSKRIT	ENGLISH
	these gain worlds earned by merit. One who stands firm in *brahman* reaches immortality.
CU 2.23.2 प्रजापतिर्लोकानभ्यतपत्तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत्तामभ्यतपत्तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त भूर्भुवः स्वरिति ॥	Prajapati brooded over the worlds with heat, and from them, as they were being heated, the threefold knowledge flowed forth. He brooded over it with heat, and from it, as it was being heated, these syllables flowed forth: *bhūr*, *bhuvaḥ*, *svar*.
CU 2.23.3 तान्यभ्यतपत्तेभ्योऽभितप्तेभ्य ॐकारः संप्रास्रवत्तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक्संतृण्णोंकार एवेदꣳसर्वमोंकार एवेदꣳ सर्वम् ॥	He brooded over them with heat, and from them, as they were being heated, the syllable *Om* flowed forth. As all the leaves are held together by a stalk, so all speech is held together by *Om*. *Om* is this whole world—*Om* is this whole world.
CU 2.24.1 ब्रह्मवादिनो वदन्ति यद्वसूनां प्रातः सवनꣳरुद्राणां माध्यन्दिनꣳसवनमादित्यानां च विश्वेषां च देवानां तृतीयसवनम् ॥	Those who speak about *brahman* say: "The morning pressing belongs to the Vasus, the midday pressing to the Rudras, and the third pressing to the Adityas and the All-gods."[34]
CU 2.24.2 क्व तर्हि यजमानस्य लोक इति स यस्तं न विद्यात्कथं कुर्यादथ विद्वान्कुर्यात् ॥	"Where, then, is the world of the patron of the sacrifice?" How could one who does not know it perform the sacrifice? Only with knowledge should one perform it.
CU 2.24.3 पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदाङ्मुख उपविश्य स वासवꣳसामाभिगायति ॥	Before the opening of the morning litany, he sits down behind the householder's fire, facing north, and sings the chant of the Vasus:[35]
CU 2.24.4 लो३कद्वारमपावाॅर्णू ३३ पश्येम त्वा वयꣳरा ३३३३३ हु ३ म् आ ३३ ज्या ३ यो ३ आ ३२१११ इति ॥	"Open the door of the world, that we may see you —for sovereignty: *rā … hum … ā … jyā … yo … ā*!"[36]
CU 2.24.5 अथ जुहोति नमोऽग्नये पृथिवीक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥	Then he makes an offering: "Homage to Agni, who dwells on earth, who dwells in the world! Find a world for me, the patron of the sacrifice! That is the world of the patron of the sacrifice; I will go there."
CU 2.24.6 अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै वसवः प्रातःसवनꣳसंप्रयच्छन्ति ॥	"Here, when his life is over, the patron of the sacrifice—*svāhā*! Knock back the bolt!" Having said this, he rises. The Vasus grant him the morning pressing.
CU 2.24.7 पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रꣳसामाभिगायति ॥	Before the opening of the midday pressing, he sits down behind the Agnidhriya fire, facing north, and sings the chant of the Rudras:[37]
CU 2.24.8	

34 The Soma drink is pressed three times in the day; the Rudras and Ādityas, like the Vasus, are classes of gods.
35 The morning litany opens the day of Soma pressing.
36 The chant breaks rājyāya, "for sovereignty," into prolonged syllables with the interjection hum.
37 The Āgnīdhrīya is the fire in the shed of the Agnīdh priest on the Soma arena.

	SANSKRIT	ENGLISH
	लोऽकद्वारमपावाऽर्णूऽऽ पश्येम त्वा वयं वैराऽऽऽऽऽ हुऽम् आऽऽज्या ऽयोऽआऽ२१११इति ॥	"Open the door of the world, that we may see you —for wide sovereignty: *vai ... rā ... hum ... ā ... jyā ... yo ... ā*!"
CU 2.24.9	अथ जुहोति नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते लोकं मे यजमानाय विन्दैष वै यजमानस्य लोक एतास्मि ॥	Then he makes an offering: "Homage to Vayu, who dwells in the intermediate region, who dwells in the world! Find a world for me, the patron of the sacrifice! That is the world of the patron of the sacrifice; I will go there."
CU 2.24.10	अत्र यजमानः परस्तादायुषः स्वाहापजहि परिघमित्युक्त्वोत्तिष्ठति तस्मै रुद्रा माध्यंदिनꣳसवनꣳसंप्रयच्छन्ति ॥	"Here, when his life is over, the patron of the sacrifice—*svāhā*! Knock back the bolt!" Having said this, he rises. The Rudras grant him the midday pressing.
CU 2.24.11	पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यꣳस वैश्वदेवꣳ सामाभिगायति ॥	Before the opening of the third pressing, he sits down behind the offering fire, facing north, and sings the chant of the Adityas and the chant of the All-gods:
CU 2.24.12	लोऽकद्वारमपावाऽर्णूऽऽपश्येम त्वा वयꣳ स्वारा ऽऽऽऽऽ हुऽम् आऽऽ ज्याऽ योऽआ ऽ२१११ इति ॥	"Open the door of the world, that we may see you —for self-rule: *svā ... rā ... hum ... ā ... jyā ... yo ... ā*!"
CU 2.24.13	आदित्यमथ वैश्वदेवं लोऽकद्वारमपावाऽर्णूऽऽ पश्येम त्वा वयꣳसाम्राऽऽऽऽऽ हुऽम् आऽऽ ज्याऽयोऽआ ऽ२१११ इति ॥	That is the chant of the Adityas; next, that of the All-gods: "Open the door of the world, that we may see you—for universal rule: *sām ... rā ... hum ... ā ... jyā ... yo ... ā*!"
CU 2.24.14	अथ जुहोति नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यो लोकं मे यजमानाय विन्दत ॥	Then he makes an offering: "Homage to the Adityas and to the All-gods, who dwell in the sky, who dwell in the world! Find a world for me, the patron of the sacrifice!
CU 2.24.15	एष वै यजमानस्य लोक एतास्यत्र यजमानः परस्तादायुषः स्वाहापहत परिघमित्युक्त्वोत्तिष्ठति ॥	That is the world of the patron of the sacrifice; I will go there. Here, when his life is over, the patron of the sacrifice—*svāhā*! Knock back the bolt!" Having said this, he rises.
CU 2.24.16	तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनꣳसंप्रयच्छन्त्येष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥	The Adityas and the All-gods grant him the third pressing. One who knows this knows the true measure of the sacrifice—one who knows this.

THE SUN AS THE HONEY OF THE GODS

The Vedas are bees making nectar from the sun's rays, on which the classes of gods live.

	SANSKRIT	ENGLISH
CU 3.1.1	असौ वा आदित्यो देवमधु तस्य द्यौरेव तिरश्चीनवꣳशोऽन्तरिक्षमपूपो मरीचयः पुत्राः ॥	The sun up there is the honey of the gods. The sky is its crossbeam, the intermediate region the honeycomb, and the rays of light the brood.
CU 3.1.2	तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः । ऋच एव मधुकृत ऋग्वेद एव पुष्पं ता अमृता आपस्ता वा एता ऋचः ॥	Its eastern rays are its eastern honey cells. The Rig verses are the bees, the Rig Veda is the flower, and

	SANSKRIT	ENGLISH
		the waters are the nectar of immortality. These very Rig verses—
CU 3.1.3	एतमृग्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥	brooded over this Rig Veda with heat, and from it, as it was being heated, its essence arose: fame, splendor, vigor, strength and food.
CU 3.1.4	तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य रोहितꣳरूपम् ॥	It flowed out and settled around the sun. It is what appears as the red form of the sun.
CU 3.2.1	अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यो यजूꣳष्येव मधुकृतो यजुर्वेद एव पुष्पं ता अमृता आपः ॥	Its southern rays are its southern honey cells. The Yajus formulas are the bees, the Yajur Veda is the flower, and the waters are the nectar of immortality.
CU 3.2.2	तानि वा एतानि यजूꣳष्येतं यजुर्वेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोजायत ॥	These very Yajus formulas brooded over this Yajur Veda with heat, and from it, as it was being heated, its essence arose: fame, splendor, vigor, strength and food.
CU 3.2.3	तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य शुक्लꣳरूपम् ॥	It flowed out and settled around the sun. It is what appears as the white form of the sun.
CU 3.3.1	अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः सामान्येव मधुकृतः सामवेद एव पुष्पं ता अमृता आपः ॥	Its western rays are its western honey cells. The chants are the bees, the Sama Veda is the flower, and the waters are the nectar of immortality.
CU 3.3.2	तानि वा एतानि सामान्येतꣳसामवेदमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥	These very chants brooded over this Sama Veda with heat, and from it, as it was being heated, its essence arose: fame, splendor, vigor, strength and food.
CU 3.3.3	तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य कृष्णꣳरूपम् ॥	It flowed out and settled around the sun. It is what appears as the black form of the sun.
CU 3.4.1	अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्योऽथर्वाङ्गिरस एव मधुकृत इतिहासपुराणं पुष्पं ता अमृता आपः ॥	Its northern rays are its northern honey cells. The hymns of the Atharvans and Angirases are the bees, the histories and ancient tales are the flower, and the waters are the nectar of immortality.[38]
CU 3.4.2	ते वा एतेऽथर्वाङ्गिरस एतदितिहासपूराणमभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥	These very hymns of the Atharvans and Angirases brooded over these histories and ancient tales with heat, and from them, as they were being heated, their essence arose: fame, splendor, vigor, strength and food.
CU 3.4.3	तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य परं कृष्णꣳ रूपम् ॥	It flowed out and settled around the sun. It is what appears as the deepest black form of the sun.
CU 3.5.1	अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यो गुह्या एवादेशा मधुकृतो ब्रह्मैव पुष्पं ता अमृता आपः ॥	Its upward rays are its upward honey cells. The hidden teachings are the bees, the formulation is

38 "The histories and ancient tales" render itihāsa-purāṇa.

	SANSKRIT	ENGLISH
		the flower, and the waters are the nectar of immortality.
CU 3.5.2	ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपꣳस्तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यꣳरसोऽजायत ॥	These very hidden teachings brooded over this formulation with heat, and from it, as it was being heated, its essence arose: fame, splendor, vigor, strength and food.
CU 3.5.3	तद्व्यक्षरत्तदादित्यमभितोऽश्रयत्तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥	It flowed out and settled around the sun. It is what seems to quiver in the middle of the sun.
CU 3.5.4	ते वा एते रसानाꣳरसा वेदा हि रसास्तेषामेते रसास्तानि वा एतान्यमृतानाममृतानि वेदा ह्यमृतास्तेषामेतान्यमृतानि ॥	These, truly, are the essences of the essences; for the Vedas are essences, and these are their essences. These, truly, are the nectars of the nectars; for the Vedas are nectars, and these are their nectars.
CU 3.6.1	तद्यत्प्रथममृतं तद्वसव उपजीवन्त्यग्निना मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥	The Vasus live on the first of these nectars, with Agni as their mouth. The gods, of course, neither eat nor drink; they are satisfied just by looking at this nectar.
CU 3.6.2	त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥	They enter into this very form, and they rise up out of this form.
CU 3.6.3	स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स य एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥	One who knows this nectar in this way becomes one of the Vasus and, with Agni as his mouth, is satisfied just by looking at this nectar. He enters into this very form, and he rises up out of this form.
CU 3.6.4	स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥	As long as the sun rises in the east and sets in the west, so long will he enjoy the sovereignty and self-rule of the Vasus.
CU 3.7.1	अथ यद्द्वितीयममृतं तद्रुद्रा उपजीवन्तीन्द्रेण मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥	The Rudras live on the second nectar, with Indra as their mouth. The gods, of course, neither eat nor drink; they are satisfied just by looking at this nectar.
CU 3.7.2	त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥	They enter into this very form, and they rise up out of this form.
CU 3.7.3	स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥	One who knows this nectar in this way becomes one of the Rudras and, with Indra as his mouth, is satisfied just by looking at this nectar. He enters into this very form, and he rises up out of this form.
CU 3.7.4	स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥	As long as the sun rises in the east and sets in the west, twice that long will it rise in the south and set in the north; and for that long will he enjoy the sovereignty and self-rule of the Rudras.

	SANSKRIT	ENGLISH
CU 3.8.1	अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥	The Adityas live on the third nectar, with Varuna as their mouth. The gods, of course, neither eat nor drink; they are satisfied just by looking at this nectar.
CU 3.8.2	त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥	They enter into this very form and rise up out of this form.
CU 3.8.3	स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥	One who knows this nectar in this way becomes one of the Adityas and, with Varuna as his mouth, is satisfied just by seeing this nectar. He enters into this very form and rises up out of this form.
CU 3.8.4	स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥	As long as the sun rises in the south and sets in the north, twice as long will it rise in the west and set in the east; for just that long he will attain the sovereignty and self-rule of the Adityas.
CU 3.9.1	अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥	Now the fourth nectar: the Maruts live on it, with Soma as their mouth. The gods, of course, neither eat nor drink; they are satisfied just by seeing this nectar.[39]
CU 3.9.2	त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥	They enter into this very form and rise up out of this form.
CU 3.9.3	स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥	One who knows this nectar in this way becomes one of the Maruts and, with Soma as his mouth, is satisfied just by seeing this nectar. He enters into this very form and rises up out of this form.
CU 3.9.4	स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥	As long as the sun rises in the west and sets in the east, twice as long will it rise in the north and set in the south; for just that long he will attain the sovereignty and self-rule of the Maruts.
CU 3.10.1	अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन न वै देवा अश्नन्ति न पिबन्त्येतदेवामृतं दृष्ट्वा तृप्यन्ति ॥	Now the fifth nectar: the Sadhyas live on it, with *brahman* as their mouth. The gods, of course, neither eat nor drink; they are satisfied just by seeing this nectar.
CU 3.10.2	त एतदेव रूपमभिसंविशन्त्येतस्माद्रूपादुद्यन्ति ॥	They enter into this very form and rise up out of this form.
CU 3.10.3	स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति स एतदेव रूपमभिसंविशत्येतस्माद्रूपादुदेति ॥	One who knows this nectar in this way becomes one of the Sadhyas and, with *brahman* as his mouth, is satisfied just by seeing this nectar. He enters into this very form and rises up out of this form.
CU 3.10.4		As long as the sun rises in the north and sets in the south, twice as long will it rise above and set be-

	SANSKRIT	ENGLISH
	स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्वमुदेतावागस्तमेता साध्यानामेव तावदाधिपत्यꣳस्वाराज्यं पर्येता ॥	low; for just that long he will attain the sovereignty and self-rule of the Sadhyas.
CU 3.11.1	अथ तत ऊर्ध्व उदेत्य नैवोदेता नास्तमेतैकल एव मध्ये स्थाता तदेष श्लोकः ॥	Then, having risen upward, it will no longer rise or set. It will stand alone in the middle. On this there is this verse:
CU 3.11.2	न वै तत्र न निम्लोच नोदियाय कदाचन । देवास्तेनाहꣳसत्येन मा विराधिषि ब्रह्मणेति ॥	It has not set there, nor has it ever risen; gods, by this truth may I never be parted from *brahman*.
CU 3.11.3	न ह वा अस्मा उदेति न निम्लोचति सकृद्दिवा हैवास्मै भवति य एतामेवं ब्रह्मोपनिषदं वेद ॥	For one who knows this hidden teaching of *brahman* in this way, the sun neither rises nor sets; for him it is day once and for all.
CU 3.11.4	तद्धैतद्ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यस्तद्धैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ॥	Brahma taught this to Prajapati, Prajapati to Manu, and Manu to his offspring. And his father proclaimed this *brahman* to Uddalaka Aruni, his eldest son.[40]
CU 3.11.5	इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय वान्तेवासिने ॥	So a father may proclaim this *brahman* to his eldest son or to a worthy pupil,
CU 3.11.6	नान्यस्मै कस्मैचन यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति ॥	and to no one else, even if someone were to give him this whole earth, encircled by the waters and full of wealth; for this is greater than that—this is greater than that!

THE GAYATRI

The Gayatri is all beings, the earth, the body and the heart; the space in the heart is brahman.

	SANSKRIT	ENGLISH
CU 3.12.1	गायत्री वा ईदꣳ सर्वं भूतं यदिदं किं च वाग्वै गायत्री वाग्वा इदꣳ सर्वं भूतं गायति च त्रायते च ॥	The Gayatri is all this, whatever beings there are. The Gayatri is speech, for speech sings to all these beings and protects them.[41]
CU 3.12.2	या वै सा गायत्रीयं वाव सा येयं पृथिव्यस्याꣳहीदꣳसर्वं भूतं प्रतिष्ठितमेतामेव नातिशीयते ॥	The Gayatri is this very earth, for all beings rest on it, and they do not go beyond it.
CU 3.12.3	या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥	The earth is this body in a person, for the breaths rest in it, and they do not go beyond it.
CU 3.12.4	यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयमस्मिन्हीमे प्राणाः प्रतिष्ठिता एतदेव नातिशीयन्ते ॥	The body in a person is this heart within a person, for the breaths rest in it, and they do not go beyond it.
CU 3.12.5	सैषा चतुष्पदा षड्विधा गायत्री तदेतदृचाभ्यनूक्तम् ॥	This Gayatri has four quarters and is sixfold. A Rig Vedic verse declares this:

39 The Maruts are storm gods, companions of Indra.
40 Here *brahman* means this teaching; Manu is the ancestor of humankind.
41 The Gāyatrī is a Vedic meter of three eight-syllable lines, and the famous verse composed in it; its name is derived here from *gāyati* "sings" and *trāyate* "protects."

SANSKRIT	ENGLISH
CU 3.12.6तावानस्य महिमा ततो ज्यायाꣳश्च पूरुषः । पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति ॥	Such is its greatness, and the Person is greater still; all beings are a quarter of him, three quarters of him are the immortal in heaven.[42]
CU 3.12.7यद्वै तद्ब्रह्मेतीदं वाव तद्योयं बहिर्धा पुरुषादाकाशो यो वै स बहिर्धा पुरुषादाकाशः ॥	What is called *brahman* is this space outside a person. And the space outside a person
CU 3.12.8अयं वाव स योऽयमन्तः पुरुष अकाशो यो वै सोऽन्तः पुरुष आकाशः ॥	is this space within a person. And the space within a person
CU 3.12.9अयं वाव स योऽयमन्तर्हृदय आकाशस्तदेतत्पूर्णमप्रवर्ति पूर्णमप्रवर्तिनीꣳश्रियं लभते य एवं वेद ॥	is this space within the heart. It is full and unchanging. One who knows this obtains full and unchanging prosperity.
CU 3.13.1तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः स योऽस्य प्राङ्सुषिः स प्राणस्तच्चक्षुः स आदित्यस्तदेतत्तेजोऽन्नाद्यमित्युपासीत तेजस्व्यन्नादो भवति य एवं वेद ॥	This heart has five openings for the gods. Its eastern opening is the out-breath; it is sight, it is the sun. One should venerate it as brilliance and as food to eat. One who knows this becomes brilliant and an eater of food.[43]
CU 3.13.2अथ योऽस्य दक्षिणः सुषिः स व्यानस्तच्छ्रोत्रꣳस चन्द्रमास्तदेतच्छ्रीश्च यशश्चेत्युपासीत श्रीमान्यशस्वी भवति य एवं वेद ॥	Its southern opening is the diffused breath; it is hearing, it is the moon. One should venerate it as splendor and fame. One who knows this comes to have splendor and fame.
CU 3.13.3अथ योऽस्य प्रत्यङ्सुषिः सोऽपानः सा वाक्सोऽग्निस्तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत ब्रह्मवर्चस्यन्नादो भवति य एवं वेद ॥	Its western opening is the in-breath; it is speech, it is fire. One should venerate it as the luster of sacred knowledge and as food to eat. One who knows this comes to have the luster of sacred knowledge and becomes an eater of food.
CU 3.13.4अथ योऽस्योदङ्सुषिः स समानस्तन्मनः स पर्जन्यस्तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत कीर्तिमान्व्युष्टिमान्भवति य एवं वेद ॥	Its northern opening is the link-breath; it is the mind, it is Parjanya, the rain-god. One should venerate it as renown and beauty. One who knows this comes to have renown and beauty.
CU 3.13.5अथ योऽस्योर्ध्वः सुषिः स उदानः स वायुः स आकाशस्तदेतदोजश्च महश्चेत्युपासीतौजस्वी महस्वान्भवति य एवं वेद ॥	Its upper opening is the up-breath; it is wind, it is space. One should venerate it as vigor and greatness. One who knows this comes to have vigor and greatness.
CU 3.13.6ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः स य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥	These are the five attendants of *brahman*, the doorkeepers of the heavenly world. When someone knows these five attendants of *brahman*, doorkeepers of the heavenly world, in this way, a hero is born in his family. One who knows these five attendants of *brahman*, doorkeepers of the heavenly world, in this way reaches the heavenly world.

42 Rig Veda 10.90.3, from the hymn of the cosmic Person (*puruṣa*).
43 The directions are reckoned facing east: east is in front, south to the right.

SANSKRIT	ENGLISH
CU 3.13.7 अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतः पृष्ठेषु सर्वतः पृष्ठेष्वनुत्तमेषूत्तमेषु लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषो ज्योतिस्तस्यैषा ॥	Now, the light that shines higher than this heaven, on the backs of all, on the backs of everything, in the highest worlds, beyond which there are none higher—that is the same as this light here within a person.
CU 3.13.8 तस्यैषा दृष्टिर्यत्रितदस्मिञ्छरीरे सꣳस्पर्शेनोष्णिमानं विजानाति तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव ज्वलत उपशृणोति तदेतद्दृष्टं च श्रुतं चेत्युपासीत चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥	This is how it can be seen: when one feels warmth on touching this body. This is how it can be heard: when one stops up one's ears and hears something like a roar, like the rumble of a blazing fire. One should venerate it as what is seen and heard. One who knows this becomes pleasing to see and famous to hear of—one who knows this, one who knows this.[44]

SHANDILYA'S TEACHING

All this is brahman; the self within the heart, smaller than a seed, is greater than all the worlds.

SANSKRIT	ENGLISH
CU 3.14.1 सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिꣳल्लोके पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वीत ॥	All this is *brahman*. One should venerate it calmly as *tajjalān*. Now, a person is made of resolve. As a person's resolve is in this world, so he becomes on departing from here. So let him form a resolve.[45]
CU 3.14.2 मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यत्तोऽवाक्यनादरः ॥	He is made of mind; his body is breath; his form is light; his intention is truth; his self is space; he contains all actions, all desires, all smells, all tastes; he has taken hold of this whole world; he does not speak and is unconcerned.
CU 3.14.3 एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वैष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥	This self of mine within the heart is smaller than a grain of rice or barley, smaller than a mustard seed, a millet grain or the kernel of a millet grain; this self of mine within the heart is larger than the earth, larger than the mid-region, larger than the sky, larger than all these worlds.
CU 3.14.4 सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादर एष म आत्मान्तर्हृदय एतद्ब्रह्मैतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्सास्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥	"Containing all actions, all desires, all smells, all tastes, having taken hold of this whole world, speechless and unconcerned—this is my self within the heart; this is *brahman*. On departing from here I will merge into it." One who holds to this will have no doubt. So said Shandilya—Shandilya.[46]
CU 3.15.1 अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति दिशो ह्यस्य सक्तयो द्यौरस्योत्तरं बिलꣳस एष कोशो वसुधानस्तस्मिन्विश्वमिदꣳश्रितम् ॥	The chest, whose belly is the mid-region and whose bottom is the earth, does not decay. For the

44 A play on *śruta*, both "heard" and "famous."
45 *Tajjalān* is a cryptic word, traditionally explained as "born from that, dissolving into that, breathing by that."
46 Śāṇḍilya is an ancient teacher, credited with this doctrine in the ritual texts.

SANSKRIT	ENGLISH
	quarters are its corners, and the sky its upper lid. This chest holds treasure; this whole world rests within it.
CU 3.15.2 तस्य प्राची दिग्जुहूर्नाम सहमाना नाम दक्षिणा राज्ञी नाम प्रतीची सुभूता नामोदीची तासां वायुर्वत्सः स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदꣳरोदिति सोऽहमेतमेवं वायुं दिशां वत्सं वेद मा पुत्ररोदꣳरुदम् ॥	Its eastern quarter is called Juhu, its southern Sahamana, its western Rajni, its northern Subhuta. The wind is their calf. One who knows the wind in this way as the calf of the quarters does not weep in mourning for a son. I know the wind in this way as the calf of the quarters; may I not weep in mourning for a son.[47]
CU 3.15.3 अरिष्टं कोशं प्रपद्येऽमुनामुनामुना प्राणं प्रपद्येऽमुनामुनामुना भूः प्रपद्येऽमुनामुनामुना भुवः प्रपद्येऽमुनामुनामुना स्वः प्रपद्येऽमुनामुनामुना ॥	I take refuge in the imperishable chest, with so-and-so, so-and-so, so-and-so. I take refuge in the breath, with so-and-so, so-and-so, so-and-so. I take refuge in *bhūr*, with so-and-so, so-and-so, so-and-so. I take refuge in *bhuvaḥ*, with so-and-so, so-and-so, so-and-so. I take refuge in *svaḥ*, with so-and-so, so-and-so, so-and-so.[48]
CU 3.15.4 स यदवोचं प्राणं प्रपद्य इति प्राणो वा इदꣳ सर्वं भूतं यदिदं किञ्च तमेव तत्प्रापत्सि ॥	When I said, "I take refuge in the breath"—breath is all this, whatever beings there are; so it is in that that I took refuge.
CU 3.15.5 अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ॥	And when I said, "I take refuge in *bhūr*," what I said was: "I take refuge in the earth, I take refuge in the mid-region, I take refuge in the sky."
CU 3.15.6 अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ॥	And when I said, "I take refuge in *bhuvaḥ*," what I said was: "I take refuge in fire, I take refuge in wind, I take refuge in the sun."
CU 3.15.7 अथ यदवोचꣳस्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ॥	And when I said, "I take refuge in *svaḥ*," what I said was: "I take refuge in the Rig Veda, I take refuge in the Yajur Veda, I take refuge in the Sama Veda"—that is what I said.

A PERSON IS A SACRIFICE

The stages of a man's life are the three pressings of the Soma sacrifice.

SANSKRIT	ENGLISH
CU 3.16.1 पुरुषो वाव यज्ञस्तस्य यानि चतुर्विꣳशतिवर्षाणि तत्प्रातःसवनं चतुर्विꣳशत्यक्षरा गायत्री गायत्रं प्रातःसवनं तदस्य वसवोऽन्वायत्ताः प्राणा वाव वसव एते हीदꣳसर्वं वासयन्ति ॥	A person is indeed a sacrifice. His first twenty-four years are the morning pressing, for the Gayatri has twenty-four syllables, and the morning pressing belongs to the Gayatri. The Vasus are linked to this part of it. The breaths are the Vasus, for they make all this dwell.[49]

47 The names mean "Ladle," "Conquering," "Queen" and "Well-Being."
48 At "so-and-so" the speaker says his son's name three times.
49 Each of the three Soma pressings is tied to a meter and a group of gods. "Vasus" is derived here from *vāsayanti*, "they make dwell."

SANSKRIT	ENGLISH
CU 3.16.2तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनꣳसवनमनुसन्ततनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥	If anything should trouble him at this age, he should say: "Breaths, Vasus, extend this morning pressing of mine into the midday pressing. Let me, the sacrifice, not be cut off in the midst of the breaths, the Vasus." He rises up from it and becomes free of illness.
CU 3.16.3अथ यानि चतुश्चत्वारिꣳशद्वर्षाणि तन्माध्यंदिनꣳसवनं चतुश्चत्वारिꣳशदक्षरा त्रिष्टुप्त्रैष्टुभं माध्यन्दिनꣳसवनं तदस्य रुद्रा अन्वायत्ताः प्राणा वाव रुद्रा एते हीदꣳसर्वꣳरोदयन्ति ॥	Then the next forty-four years are the midday pressing, for the Trishtubh has forty-four syllables, and the midday pressing belongs to the Trishtubh. The Rudras are linked to this part of it. The breaths are the Rudras, for they make all this weep.[50]
CU 3.16.4तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा रुद्रा इदं मे माध्यन्दिनꣳसवनं तृतीयसवनमनुसन्ततनुतेति माहं प्राणानाꣳरुद्राणां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो ह भवति ॥	If anything should trouble him at this age, he should say: "Breaths, Rudras, extend this midday pressing of mine into the third pressing. Let me, the sacrifice, not be cut off in the midst of the breaths, the Rudras." He rises up from it and becomes free of illness.
CU 3.16.5अथ यान्यष्टाचत्वारिꣳशद्वर्षाणि तत्तृतीयसवनमष्टाचत्वारिꣳशदक्षरा जगती जागतं तृतीयसवनं तदस्यादित्या अन्वायत्ताः प्राणा वावादित्या एते हीदꣳसर्वमाददते ॥	Then the next forty-eight years are the third pressing, for the Jagati has forty-eight syllables, and the third pressing belongs to the Jagati. The Adityas are linked to this part of it. The breaths are the Adityas, for they take all this to themselves.[51]
CU 3.16.6तं चेदेतस्मिन्वयसि किञ्चिदुपतपेत्स ब्रूयात्प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसंतनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेत्युद्धैव तत एत्यगदो हैव भवति ॥	If anything should trouble him at this age, he should say: "Breaths, Adityas, extend this third pressing of mine into a full life span. Let me, the sacrifice, not be cut off in the midst of the breaths, the Adityas." He rises up from it and becomes free of illness.
CU 3.16.7एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः स किं म एतदुपतपसि योऽहमनेन न प्रेष्यामीति स ह षोडशं वर्षशतमजीवत्प्र ह षोडशं वर्षशतं जीवति य एवं वेद ॥	It was because he knew this that Mahidasa Aitareya said: "Why do you trouble me with this, when I will not die of it?" He lived a hundred and sixteen years. One who knows this lives on for a hundred and sixteen years.[52]
CU 3.17.1स यदशिशिषति यत्पिपासति यन्न रमते ता अस्य दीक्षाः ॥	When he is hungry, when he is thirsty, when he takes no pleasure—that is his consecration.[53]
CU 3.17.2अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥	When he eats, when he drinks, when he takes pleasure—by this he takes part in the *upasad* rites.[54]

50 The Rudras are derived from *rodayanti* "they make weep."
51 The Ādityas are derived from *ādadate* "they take."
52 Mahidāsa Aitareya is the reputed author of the Aitareya texts; 24 + 44 + 48 = 116.
53 The consecration (*dīkṣā*) prepares the patron for a Soma sacrifice with fasting and restraint.
54 The *upasad* rites are offerings made on the days between consecration and pressing.

SANSKRIT	ENGLISH
CU 3.17.3 अथ यद्धसति यज्जक्षति यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥	When he laughs, when he feasts, when he has sex —by this he takes part in the chants and recitations of praise.
CU 3.17.4 अथ यत्तपो दानमार्जवमहिꣳसा सत्यवचनमिति ता अस्य दक्षिणाः ॥	Austerity, generosity, uprightness, non-violence and truthful speech—these are his gifts to the priests.
CU 3.17.5 तस्मादाहुः सोष्यत्यसोष्टेति पुनरुत्पादनमेवास्य तन्मरणमेवास्यावभृथः ॥	Therefore they say: "He will press," "He has pressed"—that is his rebirth. Death is his final bath.[55]
CU 3.17.6 तद्धैतद्घोर् आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्त्वोवाचापिपास एव स बभूव सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसꣳशितमसीति तत्रैते द्वे ऋचौ भवतः ॥	When Ghora Angirasa had taught this to Krishna, son of Devaki, he also told him—and Krishna became free of thirst—"At the hour of death one should take refuge in these three: 'You are the imperishable; you are the unshaken; you are the finely honed breath.'" On this there are these two Rig Vedic verses:[56]
CU 3.17.7 आदित्यत्नस्य रेतसः । उद्वयन्तमसस्परि ज्योतिः पश्यन्त उत्तरꣳस्वः पश्यन्त उत्तरं देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥	"Then of the ancient seed ..." "Rising above the darkness, seeing the higher light, seeing the higher heaven, we have come to the sun, god among the gods, the highest light"—the highest light.[57]
CU 3.18.1 मनो ब्रह्मेत्युपासीतेत्यध्यात्ममथाधिदैवतमाकाशो ब्रह्मेत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥	One should venerate the mind as *brahman*—so with respect to the body. Next, with respect to the gods: space as *brahman*. Thus both are taught, with respect to the body and with respect to the gods.
CU 3.18.2 तदेतच्चतुष्पाद्ब्रह्म वाक्पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पाद इत्यध्यात्ममथाधिदैवतमग्निः पादो वायुः पाद अदित्यः पादो दिशः पाद इत्युभयमेवादिष्टं भवत्यध्यात्मं चैवाधिदैवतं च ॥	This *brahman* has four quarters: speech is one quarter, breath one quarter, sight one quarter, hearing one quarter—so with respect to the body. Next, with respect to the gods: fire is one quarter, wind one quarter, the sun one quarter, the directions one quarter. Thus both are taught, with respect to the body and with respect to the gods.
CU 3.18.3 वागेव ब्रह्मणश्चतुर्थः पादः सोऽग्निना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥	Speech is one of the four quarters of *brahman*. It shines and gives warmth, with fire as its light. One who knows this shines and gives warmth with fame, renown and the luster of sacred knowledge.
CU 3.18.4 प्राण एव ब्रह्मणश्चतुर्थः पादः स वायुना ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥	Breath is one of the four quarters of *brahman*. It shines and gives warmth, with wind as its light. One who knows this shines and gives warmth with fame, renown and the luster of sacred knowledge.
CU 3.18.5	Sight is one of the four quarters of *brahman*. It shines and gives warmth, with the sun as its light.

55 The verbs *soṣyati, asoṣṭa* also mean "she will give birth," "she has given birth." The final bath (*avabhṛtha*) closes the Soma sacrifice.

	SANSKRIT	ENGLISH
	चक्षुरेव ब्रह्मणश्चतुर्थः पादः स आदित्येन ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥	One who knows this shines and gives warmth with fame, renown and the luster of sacred knowledge.
CU 3.18.6	श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः स दिग्भिर्ज्योतिषा भाति च तपति च भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद ॥	Hearing is one of the four quarters of *brahman*. It shines and gives warmth, with the directions as its light. One who knows this shines and gives warmth with fame, renown and the luster of sacred knowledge—one who knows this, one who knows this.
CU 3.19.1	आदित्यो ब्रह्मेत्यादेशस्तस्योपव्याख्यानमसदेवेदमग्र आसीत् । तत्सदासीत्तत्समभवत्तदाण्डं निरवर्तत तत्संवत्सरस्य मात्रामशयत तन्निरभिद्यत ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ॥	"The sun is *brahman*"—that is the teaching, and here is its explanation. In the beginning this world was non-existent. It became existent. It grew. It turned into an egg. It lay there for the span of a year. Then it split open. The two halves of the eggshell became silver and gold.
CU 3.19.2	तद्यद्रजतꣳसेयं पृथिवी यत्सुवर्णꣳ सा द्यौर्यज्जरायु ते पर्वता यदुल्बꣳसमेघो नीहारो या धमनयस्ता नद्यो यद्वास्तेयमुदकꣳस समुद्रः ॥	The silver half is this earth; the gold half is the sky. The outer membrane is the mountains; the inner membrane is the clouds and the mist; the veins are the rivers; the fluid in the bladder is the ocean.
CU 3.19.3	अथ यत्तदजायत सोऽसावादित्यस्तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त्सर्वाणि च भूतानि सर्वे च कामास्तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च कामाः ॥	And what was born from it is the sun up there. As it was being born, cries of joy and loud shouts rose up after it, and so did all beings and all desires. Therefore at its every rising and every return, cries of joy and loud shouts rise up after it, and so do all beings and all desires.
CU 3.19.4	स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्तेऽभ्याशो ह यदेनꣳ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ॥	When someone who knows this venerates the sun as *brahman*, pleasant cries will quickly come to him and delight him—will delight him.

RAIKVA THE GATHERER

The rich Janashruti seeks out Raikva under his cart and learns that wind and breath gather all things.

	SANSKRIT	ENGLISH
CU 4.1.1	जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो बहुदायी बहुपाक्य आस स ह सर्वत आवसथान्मापयाञ्चक्रे सर्वत एव मेऽन्नमत्स्यन्तीति ॥	There was once Janashruti Pautrayana, a man who gave with faith, gave much and had much food cooked. He had rest houses built everywhere, thinking, "People everywhere will eat my food."[58]
CU 4.1.2	अथ हꣳसा निशायामतिपेतुस्तद्धैवꣳ हꣳसोहꣳ समभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति ॥	One night some geese flew past, and one goose said to another: "Hey! Hey, Bhallaksha! Bhallaksha! The light of Janashruti Pautrayana has spread out like the daylight. Don't touch it, or it will burn you!"

56 Ghora Āṅgirasa is a sage; Kṛṣṇa, son of Devakī, is traditionally identified with the Kṛṣṇa of the epic.
57 Rig Veda 8.6.30, quoted only by its opening words, and Rig Veda 1.50.10.
58 Jānaśruti Pautrāyaṇa is a wealthy man, the hero of the story of Raikva, the "gatherer."

	SANSKRIT	ENGLISH
CU 4.1.3	तमु ह परः प्रत्युवाच कम्वर एनमेतत्सन्तꣳसयुग्वानमिव रैक्वमात्थेति यो नु कथꣳ सयुग्वा रैक्व इति ॥	The other replied: "Come now, who is he, that you speak of him as if he were Raikva with the cart?" "And who is this Raikva with the cart?"[59]
CU 4.1.4	यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳसर्वं तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥	"Just as the lower throws of the dice all go to the winning throw, so everything good that people do comes to him. And whoever knows what he knows —I say the same of him."[60]
CU 4.1.5	तदु ह जानश्रुतिः पौत्रायण उपशुश्राव स ह सञ्जिहान एव क्षत्तारमुवाचाङ्गारे ह सयुग्वानमिव रैक्वमात्थेति यो नु कथꣳसयुग्वा रैक्व इति ॥	Janashruti Pautrayana overheard this. As soon as he got up, he said to his steward: "Hey, friend, you speak of him as if he were Raikva with the cart!" "And who is this Raikva with the cart?"
CU 4.1.6	यथा कृतायविजितायाधरेयाः संयन्त्येवमेनꣳसर्वं तदभिसमैति यत्किञ्च प्रजाः साधु कुर्वन्ति यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥	"Just as the lower throws of the dice all go to the winning throw, so everything good that people do comes to him. And whoever knows what he knows —I say the same of him."
CU 4.1.7	स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय तꣳ होवाच यत्रारे ब्राह्मणस्यान्वेषणा तदेनमर्च्छेति ॥	The steward searched for him and came back, saying, "I did not find him." Janashruti said to him: "Look for him, man, where one would look for a brahmin."
CU 4.1.8	सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश तꣳ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इत्यहꣳ ह्वराइ इति ह प्रतिजज्ञे स ह क्षत्ताविदमिति प्रत्येयाय ॥	He came upon a man under a cart, scratching his sores, and sat down beside him. He said to him: "Sir, are you Raikva with the cart?" "Yes, I am, *arā*!" he admitted. The steward came back, saying, "I have found him."[61]
CU 4.2.1	तदु ह जानश्रुतिः पौत्रायणः षट्शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे तꣳ हाभ्युवाद ॥	Then Janashruti Pautrayana took six hundred cows, a gold necklace and a chariot drawn by mules, and went back to him. He said to him:
CU 4.2.2	रैक्वेमानि षट्शतानि गवामयं निष्कोऽयमश्वतरीरथोऽनु म एतां भगवो देवताꣳशाधि यां देवतामुपास्स इति ॥	"Raikva, here are six hundred cows, here is a gold necklace, here is a chariot drawn by mules. Sir, teach me the deity you venerate."
CU 4.2.3	तमु ह परः प्रत्युवाचाह हारेत्वा शूद्र तवैव सह गोभिरस्त्विति तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥	The other replied: "Oho, you Shudra! Let it all stay yours, cows and all!" So Janashruti Pautrayana went back again, taking a thousand cows, a gold necklace, a chariot drawn by mules and his daughter.[62]
CU 4.2.4	तꣳ हाभ्युवाद रैक्वेदꣳ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायायं ग्रामो यस्मिन्नास्सेऽन्वेव मा भगवः शाधीति ॥	He said to him: "Raikva, here are a thousand cows, here is a gold necklace, here is a chariot drawn by mules, here is a wife, and here is the village where you are staying. Sir, please teach me!"

59 Raikva is called *sayugvan*, "the one with the cart"; he is later found under a cart.
60 In the dice game the highest throw, the *kṛta* ("four"), takes in the lower throws.
61 The Sanskrit drawls out the final vowel of *are*, "hey, you."
62 The Shudras are the fourth and lowest of the four social classes.

	SANSKRIT	ENGLISH
CU 4.2.5	तस्या ह मुखमुपोद्गृह्यनुवाचाजहारेमाः शूद्रानेनैव मुखेनालापयिष्यथा इति ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास स तस्मै होवाच ॥	Lifting up her face, Raikva said: "He has brought these, you Shudra! With just this face you would have got me to talk." Those are the villages called Raikvaparna in the land of the Mahavrishas, where Raikva came to live at his gift. And he told him:[63]
CU 4.3.1	वायुर्वाव संवर्गो यदा वा अग्निरुद्वायति वायुमेवाप्येति यदा सूर्योऽस्तमेति वायुमेवाप्येति यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥	The wind is indeed a gatherer. When a fire goes out, it goes into the wind. When the sun sets, it goes into the wind. When the moon sets, it goes into the wind.[64]
CU 4.3.2	यदाप उच्छुष्यन्ति वायुमेवापियन्ति वायुर्ह्येवैतान्सर्वान्संवृङ्क्त इत्यधिदैवतम् ॥	When water dries up, it goes into the wind. For the wind gathers all these to itself—so with respect to the gods.
CU 4.3.3	अथाध्यात्मं प्राणो वाव संवर्गः स यदा स्वपिति प्राणमेव वागप्येति प्राणं चक्षुः प्राणꣳ श्रोत्रं प्राणं मनः प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति ॥	Next, with respect to the body. Breath is indeed a gatherer. When a person sleeps, speech goes into breath, and so do sight, hearing and mind. For breath gathers all these to itself.
CU 4.3.4	तौ वा एतौ द्वौ संवर्गौ वायुरेव देवेषु प्राणः प्राणेषु ॥	So these are the two gatherers: the wind among the gods, and breath among the breaths.[65]
CU 4.3.5	अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे तस्मा उ ह न ददतुः ॥	Once, as Shaunaka Kapeya and Abhipratarin Kakshaseni were being served a meal, a Vedic student begged food from them. They gave him nothing.
CU 4.3.6	स होवाच महात्मनश्चतुरो देव एकः कः स जगार भुवनस्य गोपास्तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तं यस्मै वा एतदन्नं दत्तमिति ॥	He said: "One god has swallowed four great ones—who is he, the guardian of the world? Kapeya, mortals do not see him, Abhipratarin, though he dwells in many forms—he for whom this food is given."
CU 4.3.7	तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयायात्मा देवानां जनिता प्रजानाꣳ हिरण्यदꣳष्ट्रो बभसोऽनसूरिर्महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्तीति वै वयं ब्रह्मचारिन्नेदमुपास्महे दत्तास्मै भिक्षामिति ॥	Shaunaka Kapeya thought about this, went up to him and replied: "The self of the gods, the begetter of creatures, golden-toothed devourer, by no means unwise—great, they say, is his greatness, for, without being eaten, he eats what is not food. That, student, is what we venerate. Give him alms!"
CU 4.3.8	तस्म उ ह ददुस्ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तस्तत्कृतं तस्मात्सर्वासु दिक्ष्वन्नमेव दश कृतꣳ सैषा विराडन्नादी तयेदꣳ सर्वं दृष्टꣳ सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद ॥	So they gave to him. Now these five and those other five make ten, and that is the winning throw. Therefore in all the quarters these ten are food, the winning throw. This is Viraj, the eater of food. Through it all this is seen. One who knows this

63 The Mahāvṛṣas were a people of the northwest.
64 The gatherer (*saṃvarga*) is what absorbs everything else into itself, as the winning throw takes in the others.
65 In the plural, the "breaths" (*prāṇāḥ*) are the vital powers: speech, sight, hearing, mind and breath.

	SANSKRIT	ENGLISH
		sees all this and becomes an eater of food—one who knows this, one who knows this.[66]

SATYAKAMA'S TRUTHFULNESS

A boy who cannot name his father tells the truth; a bull, fire and birds teach him brahman.

	SANSKRIT	ENGLISH
CU 4.4.1	सत्यकामो ह जाबालो जबालां मातरमामन्त्रयाञ्चक्रे ब्रह्मचर्यं भवति विवत्स्यामि किङ्गोत्रोन्वहमस्मीति ॥	Satyakama Jabala once said to his mother Jabala: "I want to live as a Vedic student. What is my lineage?"[67]
CU 4.4.2	सा हैनमुवाच नाहमेतद्वेद तात यद्गोत्रस्त्वमसि बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसि स सत्यकाम एव जाबालो ब्रवीथा इति ॥	She said to him: "I do not know what your lineage is, my son. I had you in my youth, when I went about a great deal as a servant. So I do not know what your lineage is. But my name is Jabala and your name is Satyakama. So you should just say that you are Satyakama Jabala."
CU 4.4.3	स ह हारिद्रुमतं गौतममेत्योवाच ब्रह्मचर्यं भगवति वत्स्याम्युपेयां भगवन्तमिति ॥	He went to Haridrumata Gautama and said: "I want to live with you, sir, as a Vedic student. May I become your pupil?"
CU 4.4.4	तꣳ होवाच किङ्गोत्रो नु सोम्यासीति स होवाच नाहमेतद्वेद भो यद्गोत्रोऽहमस्म्यपृच्छं मातरꣳ सा मा प्रत्यब्रवीद्बह्वहं चरन्ती परिचरिणी यौवने त्वामलभे साहमेतन्न वेद यद्गोत्रस्त्वमसि जबाला तु नामाहमस्मि सत्यकामो नाम त्वमसीति सोऽहꣳ सत्यकामो जाबालोऽस्मि भो इति ॥	He asked him: "My dear, what is your lineage?" He replied: "I do not know what my lineage is, sir. I asked my mother, and she answered me: 'I had you in my youth, when I went about a great deal as a servant. So I do not know what your lineage is. But my name is Jabala and your name is Satyakama.' So I am Satyakama Jabala, sir."
CU 4.4.5	तꣳ होवाच नैतदब्राह्मणो विवक्तुमर्हति समिधꣳ सोम्याहरोप त्वा नेष्ये न सत्यादगा इति तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति ता अभिप्रस्थापयन्नुवाच नासहस्रेणावर्तेयेति स ह वर्षगणं प्रोवास ता यदा सहस्रꣳ संपेदुः ॥	He said to him: "No one who is not a brahmin could speak out like this. Fetch the firewood, my dear. I will initiate you. You have not departed from the truth." He initiated him, set apart four hundred lean and weak cows, and said: "Follow these, my dear." As he drove them off, Satyakama said: "I will not come back without a thousand." He lived away for a number of years. When the cows had become a thousand,
CU 4.5.1	अथ हैनमृषभोऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव प्राप्ताः सोम्य सहस्रꣳ स्मः प्रापय न आचार्यकुलम् ॥	the bull called out to him: "Satyakama!" "Sir?" he replied. "We have reached a thousand, my dear. Take us to the teacher's house.[68]
CU 4.5.2	ब्रह्मणश्च ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राची दिक्कला प्रतीची दिक्कला दक्षिणा दिक्कलोदीची दिक्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ॥	And let me tell you one quarter of *brahman*." "Tell me, sir." So he told him: "The eastern direction is one sixteenth; the western direction is one six-

66 The two fives are wind with fire, sun, moon and water, and breath with speech, sight, hearing and mind. The Virāj meter has ten syllables.
67 Satyakāma means "lover of truth." A student had to declare his *gotra*, his paternal lineage, to be accepted by a teacher.
68 The Sanskrit prolongs the last vowel of the name, as in a call from afar.

	SANSKRIT	ENGLISH
		teenth; the southern direction is one sixteenth; the northern direction is one sixteenth. This, my dear, is the quarter of *brahman* made up of four sixteenths, and it is called Radiant.[69]
CU 4.5.3	स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिꣳल्लोके भवति प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ॥	One who knows this and venerates this quarter of *brahman* made up of four sixteenths as Radiant becomes radiant in this world, and wins radiant worlds—one who knows this and venerates this quarter of *brahman* made up of four sixteenths as Radiant.
CU 4.6.1	अग्निष्टे पादं वक्तेति स ह श्वोभूते गा आभिप्रस्थापयाञ्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥	Fire will tell you another quarter." The next morning he drove the cows on. Where they came to at evening, he lit a fire, penned in the cows, laid firewood on the fire and sat down west of the fire, facing east.
CU 4.6.2	तमग्निरभ्युवाद सत्यकामꣳ इति भगव इति ह प्रतिशुश्राव ॥	The fire called out to him: "Satyakama!" "Sir?" he replied.
CU 4.6.3	ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच पृथिवी कलान्तरिक्षं कला द्यौः कला समुद्रः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ॥	"My dear, let me tell you one quarter of *brahman*." "Tell me, sir." So he told him: "The earth is one sixteenth; the mid-region is one sixteenth; the sky is one sixteenth; the ocean is one sixteenth. This, my dear, is the quarter of *brahman* made up of four sixteenths, and it is called Endless.
CU 4.6.4	स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिꣳल्लोके भवत्यनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ॥	One who knows this and venerates this quarter of *brahman* made up of four sixteenths as Endless becomes endless in this world, and wins endless worlds—one who knows this and venerates this quarter of *brahman* made up of four sixteenths as Endless.
CU 4.7.1	हꣳसस्ते पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥	A goose will tell you another quarter." The next morning he drove the cows on. Where they came to at evening, he lit a fire, penned in the cows, laid firewood on the fire and sat down west of the fire, facing east.
CU 4.7.2	तꣳ हꣳस उपनिपत्याभ्युवाद सत्यकामꣳ इति भगव इति ह प्रतिशुश्राव ॥	A goose flew down to him and called out: "Satyakama!" "Sir?" he replied.
CU 4.7.3	ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाचाग्निः कला सूर्यः कला चन्द्रः कला विद्युत्कलैष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ॥	"My dear, let me tell you one quarter of *brahman*." "Tell me, sir." So he told him: "Fire is one sixteenth; the sun is one sixteenth; the moon is one sixteenth; lightning is one sixteenth. This, my dear, is the quarter of *brahman* made up of four sixteenths, and it is called Luminous.

69 *Brahman* is here pictured as having four quarters of four parts (*kalā*) each.

	SANSKRIT	ENGLISH
CU 4.7.4	स य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिꣳल्लोके भवति ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ॥	One who knows this and venerates this quarter of *brahman* made up of four sixteenths as Luminous becomes luminous in this world, and wins luminous worlds—one who knows this and venerates this quarter of *brahman* made up of four sixteenths as Luminous.
CU 4.8.1	मद्गुष्टे पादं वक्तेति स ह श्वोभूते गा अभिप्रस्थापयाञ्चकार ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ॥	A cormorant will tell you another quarter." The next morning he drove the cows on. Where they came to at evening, he lit a fire, penned in the cows, laid firewood on the fire and sat down west of the fire, facing east.
CU 4.8.2	तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥	A cormorant flew down to him and called out: "Satyakama!" "Sir?" he replied.
CU 4.8.3	ब्रह्मणः सोम्य ते पादं ब्रवाणीति ब्रवीतु मे भगवानिति तस्मै होवाच प्राणः कला चक्षुः कला श्रोत्रं कला मनः कलैष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ॥	"My dear, let me tell you one quarter of *brahman*." "Tell me, sir." So he told him: "Breath is one sixteenth; sight is one sixteenth; hearing is one sixteenth; mind is one sixteenth. This, my dear, is the quarter of *brahman* made up of four sixteenths, and it is called Having a Support.
CU 4.8.4	स यै एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवानस्मिꣳल्लोके भवत्यायतनवतो ह लोकाञ्जयति य एतमेवं विद्वाꣳश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ॥	One who knows this and venerates this quarter of *brahman* made up of four sixteenths as Having a Support comes to have a support in this world, and wins worlds that have a support—one who knows this and venerates this quarter of *brahman* made up of four sixteenths as Having a Support."
CU 4.9.1	प्राप हाचार्यकुलं तमाचार्योऽभ्युवाद सत्यकाम३ इति भगव इति ह प्रतिशुश्राव ॥	He reached the teacher's house. The teacher called out to him: "Satyakama!" "Sir?" he replied.
CU 4.9.2	ब्रह्मविदिव वै सोम्य भासि को नु त्वानुशशासेत्यन्ये मनुष्येभ्य इति ह प्रतिजज्ञे भगवाꣳस्त्वेव मे कामे ब्रूयात् ॥	"My dear, you shine like someone who knows *brahman*. Who has taught you?" "Beings other than humans," he admitted. "But I would like you, sir, to teach me yourself.
CU 4.9.3	श्रुतꣳ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापतीति तस्मै हैतदेवोवाचात्र ह न किञ्चन वीयायेति वीयायेति ॥	For I have heard from people like you, sir, that knowledge learned from a teacher is what leads most surely to the goal." So the teacher taught him that very same thing, and nothing at all was left out—nothing was left out.

UPAKOSALA AND THE FIRES

The sacred fires teach a neglected student, and his teacher adds the path of the gods to brahman.

	SANSKRIT	ENGLISH
CU 4.10.1		Upakosala Kamalayana lived as a Vedic student with Satyakama Jabala. For twelve years he tended

	SANSKRIT	ENGLISH
	उपकोसलो ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचार्यमुवास तस्य ह द्वादशवार्षाण्यग्नीन्परिचचार स ह स्मान्यानन्तेवासिनः समावर्तयꣳस्तं ह स्मैव न समावर्तयति ॥	his fires. Satyakama allowed his other pupils to return home, but not him.
CU 4.10.2	तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीन्मा त्वाग्नयः परिप्रवोचन्प्रब्रूह्यस्मा इति तस्मै हाप्रोच्यैव प्रवासाञ्चक्रे ॥	His wife said to him: "The student has done his austerities and tended the fires well. Don't let the fires reproach you—teach him." But he went away on a journey without teaching him.
CU 4.10.3	स ह व्याधिनानशितुं दध्रे तमाचार्यजायोवाच ब्रह्मचारिन्नशान किं नु नाश्नासीति स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्यया व्याधिभिः प्रतिपूर्णोऽस्मि नाशिष्यामीति ॥	In his anguish the student resolved not to eat. His teacher's wife said to him: "Student, eat! Why aren't you eating?" He said: "A person has many desires, going off in many directions. I am full of distress. I will not eat."
CU 4.10.4	अथ हाग्नयः समूदिरे तप्तो ब्रह्मचारी कुशलं नः पर्यचारीद्धन्तास्मै प्रब्रवामेति तस्मै होचुः ॥	Then the fires said to one another: "The student has done his austerities and tended us well. Come, let us teach him." And they said to him:
CU 4.10.5	प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति स होवाच विजानाम्यहं यत्प्राणो ब्रह्म कं च तु खं च न विजानामीति ते होचुर्यद्वाव कं तदेव खं यदेव खं तदेव कमिति प्राणं च हास्मै तदाकाशं चोचुः ॥	"*Brahman* is breath. *Brahman* is joy. *Brahman* is space." He said: "I understand that *brahman* is breath. But joy and space I do not understand." They said: "Joy is the same as space; space is the same as joy." And they explained to him breath and the space connected with it.[70]
CU 4.11.1	अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥	Then the householder's fire instructed him: "Earth, fire, food, sun. The person seen in the sun—I am he; I am he indeed.
CU 4.11.2	स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकी भवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥	One who knows this and venerates it drives off evil deeds, gains a world, reaches his full life span and lives long; his descendants do not die out. We serve him in this world and in the next—one who knows this and venerates it."
CU 4.12.1	अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥	Then the southern fire instructed him: "Water, the directions, the stars, the moon. The person seen in the moon—I am he; I am he indeed.
CU 4.12.2	स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमायुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥	One who knows this and venerates it drives off evil deeds, gains a world, reaches his full life span and lives long; his descendants do not die out. We serve him in this world and in the next—one who knows this and venerates it."
CU 4.13.1	अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ॥	Then the offering fire instructed him: "Breath, space, sky, lightning. The person seen in the lightning—I am he; I am he indeed.
CU 4.13.2		One who knows this and venerates it drives off evil deeds, gains a world, reaches his full life span

	SANSKRIT	ENGLISH
	स य एतमेवं विद्वानुपास्तेऽपहते पापकृत्यां लोकीभवति सर्वमयुरेति ज्योग्जीवति नास्यावरपुरुषाः क्षीयन्त उप वयं तं भुञ्जामोऽस्मिꣳश्च लोकेऽमुष्मिꣳश्च य एतमेवं विद्वानुपास्ते ॥	and lives long; his descendants do not die out. We serve him in this world and in the next—one who knows this and venerates it."
CU 4.14.1	ते होचुरुपकोसलैषा सोम्य तेऽस्मद्विद्यात्मविद्या चाचार्यस्तु ते गतिं वक्तेत्याजगाम हास्याचार्यस्तमाचार्योऽभ्युवादोपकोसलꣳ इति ॥	They said: "Upakosala, my dear, you now have this knowledge of ours and the knowledge of the self. But your teacher will tell you the way." Then his teacher came back, and the teacher called out to him: "Upakosala!"
CU 4.14.2	भगव इति ह प्रतिशुश्राव ब्रह्मविद इव सोम्य ते मुखं भाति को नु त्वानुशशासेति को नु मानुशिष्याद्भो इतीहापेव निह्नुत इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे किं नु सोम्य किल तेऽवोचन्निति ॥	"Sir?" he replied. "My dear, your face shines like that of someone who knows *brahman*. Who has taught you?" "Who could have taught me, sir?"—and here he half denied it—"these here look like this now, but they were different before," and here he pointed to the fires. "What was it, my dear, that they told you?"
CU 4.14.3	इदमिति ह प्रतिजज्ञे लोकान्वाव किल सोम्य तेऽवोचन्नहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति ब्रवीतु मे भगवानिति तस्मै होवाच ॥	"This," he admitted. "They told you, my dear, only about the worlds. But I will tell you this: just as water does not cling to a lotus leaf, so evil deeds do not cling to one who knows this." "Tell me, sir." So he told him:
CU 4.15.1	य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति वर्त्मनी एव गच्छति ॥	"The person seen in the eye—that is the self," he said. "That is the immortal, the fearless; that is *brahman*. So even if someone pours ghee or water into it, it simply runs off to the rims.
CU 4.15.2	एतꣳ संयद्वाम इत्याचक्षत एतꣳ हि सर्वाणि वामान्यभिसंयन्ति सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ॥	They call it the Gatherer of Lovely Things, for all lovely things gather to it. All lovely things gather to one who knows this.[71]
CU 4.15.3	एष उ एव वामनीरेष हि सर्वाणि वामानि नयति सर्वाणि वामानि नयति य एवं वेद ॥	It is also the Bringer of Lovely Things, for it brings all lovely things. One who knows this brings all lovely things.[72]
CU 4.15.4	एष उ एव भामनीरेष हि सर्वेषु लोकेषु भाति सर्वेषु लोकेषु भाति य एवं वेद ॥	It is also the Bringer of Light, for it shines in all worlds. One who knows this shines in all worlds.[73]
CU 4.15.5	अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाꣳस्तान्मासेभ्यः संवत्सरꣳ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत् पुरुषोऽमानवः ॥	Now, whether or not people perform a funeral for such a person, they pass into the flame; from the flame into the day; from the day into the fortnight of the waxing moon; from the waxing fortnight into the six months when the sun moves north; from those months into the year; from the year into the sun; from the sun into the moon; from the

70 "Joy" renders *ka*, "space" *kha*, "the open sky."
71 "Gatherer of Lovely Things" renders *saṃyadvāma*, from *vāma* "lovely things" and *saṃyanti* "they come together."
72 *Vāmanī*, "bringer of lovely things."
73 *Bhāmanī*, from *bhā* "to shine."

SANSKRIT	ENGLISH
	moon into lightning. There a person who is not human
CU 4.15.6 स एनान्ब्रह्म गमयत्येष देवपथो ब्रह्मपथ एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते ॥	leads them to *brahman*. This is the path of the gods, the path to *brahman*. Those who go by it do not return to this human whirl—they do not return."

THE SILENT PRIEST

The Brahman priest who knows the essences of the Vedas heals a sacrifice that has been injured.

SANSKRIT	ENGLISH
CU 4.16.1 एष ह वै यज्ञो योऽयं पवते एष ह यन्निदꣳ सर्वं पुनाति । यदेष यन्निदꣳ सर्वं पुनाति तस्मादेष एव यज्ञस्तस्य मनश्च वाक्च वर्तनी ॥	The one who blows here is the sacrifice, for as he moves he purifies all this. Because as he moves he purifies all this, he is the sacrifice. Mind and speech are its two tracks.[74]
CU 4.16.2 तयोरन्यतरां मनसा सꣳस्करोति ब्रह्मा वाचा होताध्वर्युरुद्गातान्यतराꣳस यत्रौपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यवदति ॥	The Brahman priest shapes one of them with his mind; the *hotṛ*, the Adhvaryu and the *udgātṛ* shape the other with speech. When the morning litany has begun and the Brahman priest breaks his silence before the concluding verse,
CU 4.16.3 अन्यतरामेव वर्तनीꣳ सꣳस्करोति हीयतेऽन्यतरा स यथैकपाद्व्रजन्नथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञोरिष्यति यज्ञꣳ रिष्यन्तं यजमानोऽनुरिष्यति स इष्ट्वा पापीयान्भवति ॥	he shapes only one track, and the other is lost. As a man walking on one leg, or a chariot running on one wheel, comes to harm, so his sacrifice comes to harm; and when the sacrifice comes to harm, the patron of the sacrifice comes to harm after it. Having sacrificed, he is worse off.
CU 4.16.4 अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यवदत्युभे एव वर्तनी सꣳस्कुर्वन्ति न हीयतेऽन्यतरा ॥	But when the morning litany has begun and the Brahman priest does not break his silence before the concluding verse, they shape both tracks, and neither is lost.
CU 4.16.5 स यथोभयपाद्व्रजन्नथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनुप्रतितिष्ठति स इष्ट्वा श्रेयान्भवति ॥	As a man walking on both legs, or a chariot running on both wheels, stands firm, so his sacrifice stands firm; and when the sacrifice stands firm, the patron of the sacrifice stands firm after it. Having sacrificed, he is better off.
CU 4.17.1 प्रजापतिर्लोकानभ्यतपत्तेषां तप्यमानानाꣳरसान्प्रावृहदग्निं पृथिव्या वायुमन्तरिक्षातादित्यं दिवः ॥	Prajapati brooded over the worlds, heating them. From them, as they were heated, he drew out their essences: fire from the earth, wind from the mid-region, the sun from the sky.
CU 4.17.2 स एतास्तिस्रो देवता अभ्यतपत्तासां तप्यमानानाꣳरसान्प्रावृहदग्नेर्ऋचो वायोर्यजूꣳषि सामान्यादित्यात् ॥	He brooded over these three deities, heating them. From them, as they were heated, he drew out their essences: the verses of the Rig from fire, the for-

74 A play on *yan* "moving" and *yajña* "sacrifice."

SANSKRIT	ENGLISH
	mulas of the Yajus from wind, the chants of the Saman from the sun.
CU 4.17.3 स एतां त्रयीं विद्यामभ्यतपत्तस्यास्तप्यमानाया रसान्प्रावृहद्भूरित्यृग्भ्यो भुवरिति यजुर्भ्यः स्वरिति सामभ्यः ॥	He brooded over this threefold knowledge, heating it. From it, as it was heated, he drew out its essences: *bhūr* from the verses of the Rig, *bhuvaḥ* from the formulas of the Yajus, *svar* from the chants of the Saman.
CU 4.17.4 तद्यदृक्तो रिष्येद्भूः स्वाहेति गार्हपत्ये जुहुयादृचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टꣳ सन्दधाति ॥	So if the sacrifice should be injured on the side of the Rig verses, he should make an offering in the householder's fire, saying, "*Bhūr svāhā*!" In this way, by the essence of the Rig verses, by the power of the Rig verses, he mends the injury to the sacrifice from the Rig verses.
CU 4.17.5 स यदि यजुष्टो रिष्येद्भुवः स्वाहेति दक्षिणाग्नौ जुहुयाद्यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टꣳ सन्दधाति ॥	And if it should be injured on the side of the Yajus formulas, he should make an offering in the southern fire, saying, "*Bhuvaḥ svāhā*!" In this way, by the essence of the Yajus formulas, by the power of the Yajus formulas, he mends the injury to the sacrifice from the Yajus formulas.
CU 4.17.6 अथ यदि सामतो रिष्येत्स्वः स्वाहेत्याहवनीये जुहुयात्साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टं सन्दधाति ॥	And if it should be injured on the side of the Saman chants, he should make an offering in the offering fire, saying, "*Svaḥ svāhā*!" In this way, by the essence of the Saman chants, by the power of the Saman chants, he mends the injury to the sacrifice from the Saman chants.
CU 4.17.7 तद्यथा लवणेन सुवर्णꣳ सन्दध्यात्सुवर्णेन रजतꣳ रजतेन त्रपु त्रपुणा सीसꣳ सीसेन लोहं लोहेन दारु दारु चर्मणा ॥	Just as one would join gold with salt, silver with gold, tin with silver, lead with tin, copper with lead, wood with copper, and wood with leather,
CU 4.17.8 एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टꣳ सन्दधाति भेषजकृतो ह वा एष यज्ञो यत्रैवंविद्ब्रह्मा भवति ॥	so by the power of these worlds, of these deities and of this threefold knowledge he mends the injury to the sacrifice. A sacrifice in which there is a Brahman priest who knows this is a sacrifice supplied with medicine.
CU 4.17.9 एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद्ब्रह्मा भवत्येवंविदꣳ ह वा एषा ब्रह्माणमनुगाथा यतो यत आवर्तते तत्तद्गच्छति ॥	A sacrifice in which there is a Brahman priest who knows this slopes to the north. And there is this song about a Brahman priest who knows this: "Wherever it turns back, there he goes."[75]
CU 4.17.10 मानवो ब्रह्मैवैक ऋत्विक्कुरूनश्वाभिरक्षत्येवंविद्ध वै ब्रह्मा यज्ञं यजमानꣳ सर्वाꣳश्चर्त्विजोऽभिरक्षति तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ॥	The Brahman priest, the silent one, alone among the officiants protects the Kurus as a mare does. A Brahman priest who knows this protects the sacrifice, the patron and all the officiants. Therefore one should make only a man who knows this one's

75 Sacrificial ground sloping to the north was considered auspicious.

	SANSKRIT	ENGLISH
		Brahman priest, not one who does not know this—not one who does not know this.[76]

THE CONTEST OF THE BREATHS

Speech, sight, hearing and mind each leave the body, but only breath's departure threatens all the rest.

	SANSKRIT	ENGLISH
CU 5.1.1	यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ॥	One who knows the eldest and the best becomes the eldest and the best. Breath is the eldest and the best.
CU 5.1.2	यो ह वै वसिष्ठं वेद वसिष्ठो ह स्वानां भवति वाग्वाव वसिष्ठः ॥	One who knows the most excellent becomes the most excellent among his own people. Speech is the most excellent.
CU 5.1.3	यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिँश्च लोकेऽमुष्मिँश्च चक्षुर्वाव प्रतिष्ठा ॥	One who knows the foundation stands firm in this world and in the next. Sight is the foundation.
CU 5.1.4	यो ह वै सम्पदं वेद सँहास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च श्रोत्रं वाव सम्पत् ॥	One who knows attainment—his desires, both divine and human, are attained. Hearing is attainment.
CU 5.1.5	यो ह वा आयतनं वेदायतनँ ह स्वानां भवति मनो ह वा आयतनम् ॥	One who knows the home becomes a home to his own people. The mind is the home.
CU 5.1.6	अथ ह प्राणा अहँश्रेयसि व्यूदिरेऽहँश्रेयानस्म्यहँ श्रेयानस्मीति ॥	Now, the breaths were arguing about which of them was the best: "I am the best!" "I am the best!"
CU 5.1.7	ते ह प्राणाः प्रजापतिं पितरमेत्योचुर्भगवन्को नः श्रेष्ठ इति तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥	The breaths went to their father Prajapati and said: "Sir, which of us is the best?" He told them: "The one after whose departure the body looks the worst of all—he is the best among you."
CU 5.1.8	सा ह वागुच्चक्राम सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह वाक् ॥	So speech departed. After spending a year away, it came back and asked: "How were you able to live without me?" "Like the mute, not speaking, but breathing with breath, seeing with the eye, hearing with the ear, thinking with the mind—that is how." And speech went back in.
CU 5.1.9	चक्षुर्होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति प्रविवेश ह चक्षुः ॥	Then sight departed. After spending a year away, it came back and asked: "How were you able to live without me?" "Like the blind, not seeing, but breathing with breath, speaking with speech, hearing with the ear, thinking with the mind—that is how." And sight went back in.
CU 5.1.10	श्रोत्रँ होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति प्रविवेश ह श्रोत्रम् ॥	Then hearing departed. After spending a year away, it came back and asked: "How were you able to live without me?" "Like the deaf, not hearing,

76 *Mānavaḥ* is obscure and is often taken as "the silent one." The Kurus were a leading people of the Vedic heartland.

SANSKRIT	ENGLISH
	but breathing with breath, speaking with speech, seeing with the eye, thinking with the mind—that is how." And hearing went back in.
CU 5.1.11 मनो होच्चक्राम तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति प्रविवेश ह मनः ॥	Then the mind departed. After spending a year away, it came back and asked: "How were you able to live without me?" "Like infants, without minds, but breathing with breath, speaking with speech, seeing with the eye, hearing with the ear—that is how." And the mind went back in.
CU 5.1.12 अथ ह प्राण उच्चिक्रमिषन्स यथा सुहयः पड्वीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत्तँहाभिसमेत्योचुर्भगवन्नेधि त्वं नः श्रेष्ठोऽसि मोत्क्रमीरिति ॥	Then, as breath was about to depart, it tore up the other breaths, just as a fine horse would tear up the pegs that hobble its feet. They all gathered around it and said: "Sir, stay! You are the best of us. Do not depart!"
CU 5.1.13 अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि त्वं तद्वसिष्ठोऽसीत्यथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥	Then speech said to it: "If I am the most excellent, it is you who are the most excellent." And sight said to it: "If I am the foundation, it is you who are the foundation."
CU 5.1.14 अथ हैनँश्रोत्रमुवाच यदहं सम्पदस्मि त्वं तत्सम्पदसीत्यथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥	And hearing said to it: "If I am attainment, it is you who are attainment." And the mind said to it: "If I am the home, it is you who are the home."
CU 5.1.15 न वै वाचो न चक्षूँषि न श्रोत्राणि न मनाँसीत्याचक्षते प्राणा इत्येवाचक्षते प्राणो ह्येवैतानि सर्वाणि भवति ॥	So people do not call them "speeches," "sights," "hearings" or "minds"; they call them "breaths," for breath is all of these.
CU 5.2.1 स होवाच किं मेऽन्नं भविष्यतीति यत्किञ्चिदिदमा श्वभ्य आ शकुनिभ्य इति होचुस्तद्वा एतदनस्यान्नमनो ह वै नाम प्रत्यक्षं न ह वा एवंविदि किञ्चनानन्नं भवतीति ॥	Breath said: "What will be my food?" "Whatever there is here, down to dogs and birds," they said. So all this is the food of *ana*, for *ana* is its obvious name. For one who knows this, nothing at all is not food.[77]
CU 5.2.2 स होवाच किं मे वासो भविष्यतीत्याप इति होचुस्तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति लम्भुको ह वासो भवत्यनग्नो ह भवति ॥	It said: "What will be my clothing?" "Water," they said. That is why, when people are about to eat, they wrap it in water before and after. He obtains clothing; he does not go naked.[78]
CU 5.2.3 तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्त्वोवाच यद्यप्येनच्छुष्काय स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Satyakama Jabala had taught this to Goshruti Vaiyaghrapadya, he said: "Even if one were to tell this to a dry stump, branches would grow on it and leaves sprout."
CU 5.2.4 अथ यदि महज्जिगमिषेदमावास्यायां दीक्षित्वा पौर्णमास्याँ रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठा श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥	Now, if one wishes to attain greatness, one should undergo consecration on the new-moon day, and on the night of the full moon stir a mash of all herbs with curd and honey. Then, saying, "To the

77 *Ana* is a name of breath, heard in *anna* "food."
78 Water is sipped before and after a meal.

	SANSKRIT	ENGLISH
		eldest and the best, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash.
CU 5.2.5	वसिष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत्सम्पदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेदायतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे सम्पातमवनयेत् ॥	Saying, "To the most excellent, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash. Saying, "To the foundation, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash. Saying, "To attainment, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash. Saying, "To the home, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash.
CU 5.2.6	अथ प्रतिसृप्याञ्जलौ मन्थमाधाय जपत्यमो नामास्यमा हि ते सर्वमिदँ स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः स मा ज्यैष्ठ्यँ श्रैष्ठ्यँ राज्यमाधिपत्यं गमयत्वहमेवेदँ सर्वमसानीति ॥	Then, moving back a little, he holds the mash in his cupped hands and softly recites: "You are Ama by name, for all this is at home with you. For he is the eldest and the best, the king and overlord. May he lead me to eldership and to the first rank, to kingship and overlordship. May I become all this!"[79]
CU 5.2.7	अथ खल्वेतयर्चा पच्छ आचामति तत्सवितुर्वृणीम इत्याचामति वयं देवस्य भोजनमित्याचामति श्रेष्ठँ सर्वधातममित्याचामति तुरं भगस्य धीमहीति सर्वं पिबति ॥	Then he sips it, one foot of this verse at a time. Saying, "We choose that of Savitri," he sips. Saying, "the food of the god," he sips. Saying, "the best, the all-sustaining," he sips. Saying, "may we receive the swift power of Bhaga," he drinks it all.[80]
CU 5.2.8	निर्णिज्य कँसं चमसं वा पश्चादग्नेः संविशति चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥	After washing the bronze cup or wooden bowl, he lies down behind the fire, on a skin or on the bare ground, holding his speech and keeping calm. If he sees a woman, he should know that the rite has succeeded.
CU 5.2.9	तदेष श्लोको यदा कर्मसु काम्येषु स्त्रियँ स्वप्नेषु पश्यन्ति समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने ॥	On this there is this verse: "When, during rites performed for a wish, people see a woman in their dreams, they should recognize success in that dream vision—in that dream vision."

THE FIVE FIRES

King Pravahana teaches Shvetaketu's father how the dead pass through five fires and are born again.

	SANSKRIT	ENGLISH
CU 5.3.1	श्वेतकेतुर्हारुणेयः पञ्चालानाँ समितिमेयाय तँ ह प्रवाहणो जैवलिरुवाच कुमारानु त्वाशिषत्पितेत्यनु हि भगव इति ॥	Shvetaketu Aruneya came to the assembly of the Panchalas. Pravahana Jaivali said to him: "Boy, has your father taught you?" "Yes, sir, he has."[81]
CU 5.3.2		"Do you know where creatures go from here?" "No, sir." "Do you know how they come back again?"

79 A play on *ama*, a name of breath, and *amā* "at home, together with."
80 The verse is Rig Veda 5.82.1.
81 Śvetaketu is the son of Uddālaka Āruṇi.

	SANSKRIT	ENGLISH
	वेत्थ यदितोऽधि प्रजाः प्रयन्तीति न भगव इति वेत्थ यथा पुनरावर्तन्तइ इति न भगव इति वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तनाइ इति न भगव इति ॥	"No, sir." "Do you know where the two paths, the path of the gods and the path of the fathers, part from each other?" "No, sir."[82]
CU 5.3.3	वेत्थ यथासौ लोको न सम्पूर्यतइ इति न भगव इति वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति नैव भगव इति ॥	"Do you know why that world does not fill up?" "No, sir." "Do you know how, at the fifth offering, water comes to have a human voice?" "No, sir, not at all."
CU 5.3.4	अथानु किमनुशिष्टोऽवोचथा यो हीमानि न विद्यात्कथँ सोऽनुशिष्टो ब्रुवीतेति स हायस्तः पितुरर्धमेयाय तँ होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥	"Then why did you say that you had been taught? How can someone who does not know these things call himself taught?" Distressed, he went to his father's place and said to him: "Sir, you told me you had taught me, when you had not taught me at all!
CU 5.3.5	पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत्तेषां नैकञ्चनाशकं विवक्तुमिति स होवाच यथा मा त्वं तदैतानवदो यथाहमेषां नैकञ्चन वेद यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥	That excuse for a prince asked me five questions, and I could not answer a single one of them." His father said: "As you have told them to me, I do not know a single one of them. If I had known them, how could I not have told you?"
CU 5.3.6	स ह गौतमो राज्ञोऽर्धमेयाय तस्मै ह प्राप्तायार्हाञ्चकार स ह प्रातः सभाग उदेयाय तँ होवाच मानुषस्य भगवन्गौतम वित्तस्य वरं वृणीथा इति स होवाच तवैव राजन्मानुषं वित्तं यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति स ह कृच्छ्री बभूव ॥	So Gautama went to the king's place. When he arrived, the king received him with honor. In the morning Gautama went up to him in the assembly hall. The king said to him: "Honored Gautama, choose a gift of human wealth." He replied: "Keep your human wealth, king. Tell me the very words you spoke in the presence of the boy." The king was troubled.[83]
CU 5.3.7	तँ ह चिरं वसेत्याज्ञापयाञ्चकार तँ होवाच यथा मा त्वं गौतमावदो यथेयं न प्राक्त्वत्तः पुरा विद्या ब्राह्मणान्गाच्छति तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति तस्मै होवाच ॥	He ordered him: "Stay a long while." Then he said to him: "As to what you have asked me, Gautama: before you, this knowledge has never reached the brahmins. That is why in all the worlds government has belonged to the ruling class alone." And he told him:
CU 5.4.1	असौ वाव लोको गौतमाग्निस्तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिश्चन्द्रमा अङ्गारा नक्षत्राणि विस्फुलिङ्गाः ॥	"That world up there, Gautama, is a fire. The sun is its firewood, the rays its smoke, the day its flame, the moon its embers, the stars its sparks.[84]
CU 5.4.2	तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति तस्या अहुतेः सोमो राजा सम्भवति ॥	In this very fire the gods offer faith. From that offering King Soma comes into being.[85]
CU 5.5.1	पर्जन्यो वाव गौतमाग्निस्तस्य वायुरेव समिदभ्रं धूमो विद्युदर्चिरशनिरङ्गाराह्रादनयो विस्फुलिङ्गाः ॥	Parjanya, the rain-god, Gautama, is a fire. The wind is its firewood, the clouds its smoke, light-

82 The path of the fathers is the way of those who return to be reborn.
83 Gautama is the clan name of Uddālaka Āruṇi.
84 This is the doctrine of the five fires: each sphere is pictured as a sacrificial fire.
85 King Soma is the moon.

	SANSKRIT	ENGLISH
		ning its flame, the thunderbolt its embers, the rumblings its sparks.
CU 5.5.2	तस्मिन्नेतस्मिन्नग्नौ देवाः सोमँ राजानं जुह्वति तस्या आहुतेर्वर्षँ सम्भवति ॥	In this very fire the gods offer King Soma. From that offering rain comes into being.
CU 5.6.1	पृथिवी वाव गौतमाग्निस्तस्याः संवत्सर एव समिदाकाशो धूमो रात्रिरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः ॥	The earth, Gautama, is a fire. The year is its firewood, space its smoke, night its flame, the directions its embers, the intermediate directions its sparks.
CU 5.6.2	तस्मिन्नेतस्मिन्नग्नौ देवा वर्षं जुह्वति तस्या आहुतेरन्नँ सम्भवति ॥	In this very fire the gods offer rain. From that offering food comes into being.
CU 5.7.1	पुरुषो वाव गौतमाग्निस्तस्य वागेव समित्प्राणो धूमो जिह्वार्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः ॥	A man, Gautama, is a fire. Speech is its firewood, breath its smoke, the tongue its flame, the eye its embers, the ear its sparks.
CU 5.7.2	तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति तस्या आहुते रेतः सम्भवति ॥	In this very fire the gods offer food. From that offering semen comes into being.
CU 5.8.1	योषा वाव गौतमाग्निस्तस्या उपस्थ एव समिद्यदुपमन्त्रयते स धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः ॥	A woman, Gautama, is a fire. Her vulva is its firewood; when a man invites her, that is its smoke; the vagina is its flame; when he penetrates her, those are its embers; the climaxes are its sparks.
CU 5.8.2	तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति तस्या आहुतेर्गर्भः सम्भवति ॥	In this very fire the gods offer semen. From that offering a fetus comes into being.
CU 5.9.1	इति तु पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्बाथ जायते ॥	So it is that at the fifth offering water comes to have a human voice. Wrapped in the membrane, the fetus lies inside for ten or nine months, or however long, and then it is born.
CU 5.9.2	स जातो यावदायुषं जीवति तं प्रेतं दिष्टमितोऽग्नय एव हरन्ति यत एवेतो यतः सम्भूतो भवति ॥	Once born, he lives as long as his life lasts. When he has departed at his appointed time, they carry him from here to the very fire from which he came, from which he arose.
CU 5.10.1	तद्य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा तप इत्युपासते तेऽर्चिषमभिसम्भवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षडुदङ्डेति मासाँस्तान् ॥	Now, those who know this, and those who in the wilderness venerate faith as austerity, pass into the flame; from the flame into the day; from the day into the fortnight of the waxing moon; from the waxing fortnight into the six months when the sun moves north;
CU 5.10.2	मासेभ्यः संवत्सरँ संवत्सरादादित्यमादित्याच्चन्द्रमसं चन्द्रमसो विद्युतं तत्पुरुषोऽमानवः स एनान्ब्रह्म गमयत्येष देवयानः पन्था इति ॥	from the months into the year; from the year into the sun; from the sun into the moon; from the moon into lightning. There a person who is not human leads them to *brahman*. This is the path of the gods.
CU 5.10.3	अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते ते धूममभिसम्भवन्ति धूमाद्रात्रिँ रात्रेरपरपक्षमपरपक्षाद्यान्षड्दक्षिणैति मासाँस्तान्नैते संवत्सरमभिप्राप्नुवन्ति ॥	But those who in the village venerate sacrifices and pious works as gift-giving pass into the smoke;

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	from the smoke into the night; from the night into the fortnight of the waning moon; from the waning fortnight into the six months when the sun moves south. They do not reach the year.
CU 5.10.4 मासेभ्यः पितृलोकं पितृलोकादाकाशमाकाशाच्चन्द्रमसमेष सोमो राजा तद्देवानामन्नं तं देवा भक्षयन्ति ॥	From the months they pass into the world of the fathers; from the world of the fathers into space; from space into the moon. That is King Soma, the food of the gods; the gods eat it.
CU 5.10.5 तस्मिन्यवात्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतमाकाशमाकाशाद्वायुं वायुर्भूत्वा धूमो भवति धूमो भूत्वाभ्रं भवति ॥	They stay there as long as a remnant is left, and then return by the same way they came: into space, and from space into wind. Having become wind, one becomes smoke; having become smoke, one becomes mist;
CU 5.10.6 अभ्रं भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षति त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्तेऽतो वै खलु दुर्निष्प्रपतरं यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥	having become mist, one becomes a cloud; having become a cloud, one rains down. Then they are born here as rice and barley, as plants and trees, as sesame and beans. It is very hard to get out of these; for only when someone eats the food and pours out the semen does one come into being again.
CU 5.10.7 तद्य इह रमणीयचरणा अभ्याशो ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वाथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरन् श्वयोनिं वा सूकरयोनिं वा [जातिबाह्ययोनिं] वा ॥	Now, people here whose conduct is pleasant can expect to enter a pleasant womb—the womb of a brahmin, a Kshatriya or a Vaishya woman. But people whose conduct is foul can expect to enter a foul womb—the womb of a dog, a pig or a woman outside caste.
CU 5.10.8 अथैतयोः पथोर्न कतरेण च न तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येतत्तृतीयँस्थानं तेनासौ लोको न सम्पूर्यते तस्माज्जुगुप्सेत तदेष श्लोकः ॥	And then there are those who go by neither of these two paths. They become the tiny creatures that keep returning again and again. “Be born! Die!”—that is a third state. That is why that world does not fill up. Therefore one should be on one’s guard. On this there is this verse:
CU 5.10.9 स्तेनो हिरण्यस्य सुरां पिबँश्च गुरोस्तल्पमावसन्ब्रह्महा चैते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैरिति ॥	“A man who steals gold, one who drinks liquor, one who sleeps with his teacher’s wife, one who kills a brahmin—these four fall, and the fifth is the one who keeps company with them.”
CU 5.10.10 अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना लिप्यते शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद ॥	But one who knows these five fires in this way is not stained by evil, even if he keeps company with such people. One who knows this becomes clean and pure and gains a world of merit—one who knows this, one who knows this.

THE SELF COMMON TO ALL MEN

Five learned householders and Uddalaka go to King Ashvapati to learn about the universal self.

	SANSKRIT	ENGLISH
CU 5.11.1	प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाँसां चक्रुः को नु आत्मा किं ब्रह्मेति ॥	Pracinashala Aupamanyava, Satyayajna Paulushi, Indradyumna Bhallaveya, Jana Sharkarakshya and Budila Ashvatarashvi—these great householders, deeply learned in the Veda, came together and began a discussion: "What is our self? What is *brahman*?"
CU 5.11.2	ते ह सम्पादयाञ्चक्रुरुद्दालको वै भगवन्तोऽयमारुणिः सम्प्रतीममात्मानं वैश्वानरमध्येति तँ हन्ताभ्यागच्छामेति तँ हाभ्याजग्मुः ॥	They came to an agreement: "Sirs, Uddalaka Aruni here is at present studying this very self, the self common to all men. Come, let us go to him." And they went to him.
CU 5.11.3	स ह सम्पादयाञ्चकार प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियास्तेभ्यो न सर्वमिव प्रतिपत्स्ये हन्ताहमन्यमभ्यनुशासानीति ॥	He reasoned: "These great householders, deeply learned in the Veda, are going to question me, and I will not be able to answer them fully. Come, let me direct them to someone else."
CU 5.11.4	तान्होवाचाश्वपतिर्वै भगवन्तोऽयं कैकेयः सम्प्रतीममात्मानं वैश्वानरमध्येति तँहन्ताभ्यागच्छामेति तँहाभ्याजग्मुः ॥	He said to them: "Sirs, Ashvapati Kaikeya here is at present studying this very self, the self common to all men. Come, let us go to him." And they went to him.[86]
CU 5.11.5	तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि कारयाञ्चकार स ह प्रातः सञ्जिहान उवाच न मे स्तेनो जनपदे न कर्दर्यो न मद्यपो नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतो यक्ष्यमाणो वै भगवन्तोऽहमस्मि यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि वसन्तु भगवन्त इति ॥	When they arrived, he had each of them received with honor. In the morning, as he got up, he said: "In my realm there is no thief, no miser, no drunkard, no one without a sacred fire, no one unlearned, no adulterer—much less an adulteress. Sirs, I am about to perform a sacrifice. As much wealth as I give to each officiating priest, I will give to you, sirs. Please stay."
CU 5.11.6	ते होचुर्येन हैवार्थेन पुरुषश्चरेत्तँहैव वदेदात्मानमेवेमं वैश्वानरँ सम्प्रत्यध्येषि तमेव नो ब्रूहीति ॥	They said: "A man should speak of the very purpose for which he has come. You now know this self common to all men; tell us about it."
CU 5.11.7	तान्होवाच प्रातर्वः प्रतिवक्तास्मीति ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे तान्हानुपनीयै वैतदुवाच ॥	He said to them: "I will give you my answer in the morning." Early the next day they came back to him with firewood in their hands. Without first initiating them as pupils, he spoke to them:[87]
CU 5.12.1	औपमन्यव कं त्वमात्मानमुपास्स इति दिवमेव भगवो राजन्निति होवाचैष वै सुतेजा आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ॥	"Aupamanyava, what do you venerate as the self?" "The sky, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Brilliant. That is why Soma is seen

86 Aśvapati Kaikeya is a king of the Kekaya people of the northwest.
87 A teacher would normally first initiate (*upanayana*) those who came to him as pupils.

SANSKRIT	ENGLISH
	pressed, pressed out and pressed forth in your family."[88]
CU 5.12.2 अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते मूर्धा त्वेष आत्मन इति होवाच मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ॥	"You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But that is only the head of the self," he said. "Your head would have shattered if you had not come to me."[89]
CU 5.13.1 अथ होवाच सत्ययज्ञं पौलुषिं प्राचीनयोग्यं कं त्वमात्मानमुपास्स इत्यादित्यमेव भगवो राजन्निति होवाचैष वै विश्वरूप आत्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्तव बहु विश्वरूपं कुले दृश्यते ॥	Then he said to Satyayajna Paulushi: "Pracinayogya, what do you venerate as the self?" "The sun, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Multiform. That is why so much of every form is seen in your family."
CU 5.13.2 प्रवृत्तोऽश्वतरीरथो दासीनिष्कोऽत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते चक्षुषेतदात्मन इति होवाचान्धोऽभविष्यो यन्मां नागमिष्य इति ॥	"A chariot drawn by she-mules stands ready for you, with slave girls and gold necklaces. You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But that is only the eye of the self," he said. "You would have gone blind if you had not come to me."
CU 5.14.1 अथ होवाचेन्द्रद्युम्नं भाल्लवेयं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति वायुमेव भगवो राजन्निति होवाचैष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वां पृथग्बलय आयन्ति पृथग्रथश्रेणयोऽनुयन्ति ॥	Then he said to Indradyumna Bhallaveya: "Vaiyaghrapadya, what do you venerate as the self?" "The wind, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Diverse-Pathed. That is why tributes come to you from diverse sides, and rows of chariots follow you from diverse sides."
CU 5.14.2 अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते प्राणस्त्वेष आत्मन इति होवाच प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ॥	"You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But that is only the breath of the self," he said. "Your breath would have left you if you had not come to me."
CU 5.15.1 अथ होवाच जनँशार्कराक्ष्य कं त्वमात्मानमुपास्स इत्याकाशमेव भगवो राजन्निति होवाचैष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपस्से तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ॥	Then he said to Jana: "Sharkarakshya, what do you venerate as the self?" "Space, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Abundant. That is why you abound in offspring and wealth."

88 Aupamanyava is Pracinashala (Prācīnaśāla) of CU 5.11.1. "Brilliant" (*sutejas*) is a pun on *suta,* "pressed," the Soma juice extracted for the sacrifice.

89 "The splendor of sacred knowledge" (*brahmavarcasa*) is the radiance of Vedic learning and holiness.

SANSKRIT	ENGLISH
CU 5.15.2 अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते सन्देहस्त्वेष आत्मन इति होवाच सन्देहस्ते व्यशीर्यद्यन्मां नागमिष्य इति ॥	"You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But that is only the trunk of the self," he said. "Your trunk would have fallen apart if you had not come to me."
CU 5.16.1 अथ होवाच बुडिलमाश्वतराश्विं वैयाघ्रपद्य कं त्वमात्मानमुपास्स इत्यप एव भगवो राजन्निति होवाचैष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वँरयिमान्पुष्टिमानसि ॥	Then he said to Budila Ashvatarashvi: "Vaiyaghrapadya, what do you venerate as the self?" "Water, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Wealth. That is why you are wealthy and thriving."
CU 5.16.2 अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते बस्तिस्त्वेष आत्मन इति होवाच बस्तिस्ते व्यभेत्स्यद्यन्मां नागमिष्य इति ॥	"You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But that is only the bladder of the self," he said. "Your bladder would have burst if you had not come to me."
CU 5.17.1 अथ होवाचोद्दालकमारुणिं गौतम कं त्वमात्मानमुपास्स इति पृथिवीमेव भगवो राजन्निति होवाचैष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ॥	Then he said to Uddalaka Aruni: "Gautama, what do you venerate as the self?" "The earth, venerable king," he replied. "The self common to all men that you venerate as the self is the one called Foundation. That is why you stand firmly founded in offspring and livestock."
CU 5.17.2 अत्स्यन्नं पश्यसि प्रियमत्त्यन्नं पश्यति प्रियं भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते पादौ त्वेतावात्मन इति होवाच पादौ ते व्यम्लास्येतां यन्मां नागमिष्य इति ॥	"You eat food and see what pleases you. One who venerates this self common to all men in this way eats food, sees what pleases him and has the splendor of sacred knowledge in his family. But these are only the feet of the self," he said. "Your feet would have withered if you had not come to me."
CU 5.18.1 तान्होवाचैते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाँसोऽन्नमत्थ यस्त्वेतमेवं प्रादेशमात्रमभिविमानमात्मानं वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ॥	He said to them: "Each of you eats food knowing this self common to all men as if it were something separate. But one who venerates this self common to all men as the measure of a span and beyond all measure eats food in all worlds, in all beings, in all selves."[90]
CU 5.18.2 तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाश्चक्षुर्विश्वरूपः प्राणः पृथग्वर्त्मात्मा सन्देहो बहुलो बस्तिरेव रयिः पृथिव्येव पादावुर एव वेदिर्लोमानि बर्हिर्हृदयं गार्हपत्यो मनोऽन्वाहार्यपचन आस्यमाहवनीयः ॥	Of this self common to all men, the head is the Brilliant, the eye is the Multiform, the breath is the Diverse-Pathed, the trunk is the Abundant, the

90 A span (*prādeśa*) is the distance between the tips of the outstretched thumb and forefinger. The exact sense of *abhivimāna*, "beyond measure," is uncertain.

SANSKRIT	ENGLISH
	bladder is Wealth, and the earth is the feet. The chest is the altar, the body hair is the sacred grass, the heart is the householder's fire, the mind is the southern fire, and the mouth is the offering fire.[91]

THE OFFERING IN THE BREATHS

Eating becomes a fire offering: each mouthful is offered to one of the five breaths.

SANSKRIT	ENGLISH
CU 5.19.1 तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयँ स यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति प्राणस्तृप्यति ॥	So the first food that comes should be offered as an oblation. One should make the first offering with the words "To the out-breath, *svāhā*!" Then the out-breath is satisfied.
CU 5.19.2 प्राणे तृप्यति चक्षुस्तृप्यति चक्षुषि तृप्यत्यादित्यस्तृप्यत्यादित्ये तृप्यति द्यौस्तृप्यति दिवि तृप्यन्त्यां यत्किञ्च द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥	When the out-breath is satisfied, the eye is satisfied. When the eye is satisfied, the sun is satisfied. When the sun is satisfied, the sky is satisfied. When the sky is satisfied, whatever the sky and the sun rule over is satisfied. And as that is satisfied, he himself is satisfied with offspring, livestock, food to eat, radiance and the splendor of sacred knowledge.
CU 5.20.1 अथ यां द्वितीयां जुहुयात्तां जुहुयाद्व्यानाय स्वाहेति व्यानस्तृप्यति ॥	Then one should make the second offering with the words "To the diffused breath, *svāhā*!" Then the diffused breath is satisfied.
CU 5.20.2 व्याने तृप्यति श्रोत्रं तृप्यति श्रोत्रे तृप्यति चन्द्रमास्तृप्यति चन्द्रमसि तृप्यति दिशस्तृप्यन्ति दिक्षु तृप्यन्तीषु यत्किञ्च दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति तस्यानुतृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥	When the diffused breath is satisfied, the ear is satisfied. When the ear is satisfied, the moon is satisfied. When the moon is satisfied, the quarters are satisfied. When the quarters are satisfied, whatever the quarters and the moon rule over is satisfied. And as that is satisfied, he himself is satisfied with offspring, livestock, food to eat, radiance and the splendor of sacred knowledge.
CU 5.21.1 अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेत्यपानस्तृप्यति ॥	Then one should make the third offering with the words "To the in-breath, *svāhā*!" Then the in-breath is satisfied.
CU 5.21.2 अपाने तृप्यति वाक्तृप्यति वाचि तृप्यन्त्यामग्निस्तृप्यत्यग्नौ तृप्यति पृथिवी तृप्यति पृथिव्यां तृप्यन्त्यां यत्किञ्च पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥	When the in-breath is satisfied, speech is satisfied. When speech is satisfied, fire is satisfied. When fire is satisfied, the earth is satisfied. When the earth is satisfied, whatever the earth and fire rule over is satisfied. And as that is satisfied, he himself is satisfied with offspring, livestock, food to eat, radiance and the splendor of sacred knowledge.
CU 5.22.1	

91 These are the parts of the Vedic sacrificial ground: the altar (*vedi*) strewn with sacred grass (*barhis*), and the three sacred fires.

	SANSKRIT	ENGLISH
	अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति समानस्तृप्यति ॥	Then one should make the fourth offering with the words "To the link-breath, *svāhā*!" Then the link-breath is satisfied.
CU 5.22.2	समाने तृप्यति मनस्तृप्यति मनसि तृप्यति पर्जन्यस्तृप्यति पर्जन्ये तृप्यति विद्युत्तृप्यति विद्युति तृप्यन्त्यां यत्किञ् विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति ॥	When the link-breath is satisfied, the mind is satisfied. When the mind is satisfied, Parjanya is satisfied. When Parjanya is satisfied, lightning is satisfied. When lightning is satisfied, whatever lightning and Parjanya rule over is satisfied. And as that is satisfied, he himself is satisfied with offspring, livestock, food to eat, radiance and the splendor of sacred knowledge.[92]
CU 5.23.1	अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेत्युदानस्तृप्यति ॥	Then one should make the fifth offering with the words "To the up-breath, *svāhā*!" Then the up-breath is satisfied.
CU 5.23.2	उदाने तृप्यति त्वक्तृप्यति त्वचि तृप्यन्त्यां वायुस्तृप्यति वायौ तृप्यत्याकाशस्तृप्यत्याकाशे तृप्यति यत्किञ्च वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेन ॥	When the up-breath is satisfied, the skin is satisfied. When the skin is satisfied, the wind is satisfied. When the wind is satisfied, space is satisfied. When space is satisfied, whatever the wind and space rule over is satisfied. And as that is satisfied, he himself is satisfied with offspring, livestock, food to eat, radiance and the splendor of sacred knowledge.
CU 5.24.1	स य इदमविद्वाग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत्स्यात् ॥	If someone offers the *agnihotra* without knowing this, it is just as if he raked away the embers and poured the offering on the ashes.
CU 5.24.2	अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥	But when someone who knows it in this way offers the *agnihotra*, his offering is made in all worlds, in all beings, in all selves.
CU 5.24.3	तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवँहास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥	As the tuft of a reed laid on a fire is burnt up, so all the evils of one who knows it in this way and offers the *agnihotra* are burnt up.
CU 5.24.4	तस्मादु हैवंविद्यद्यपि [जातिबाह्याय] उच्छिष्टं प्रयच्छेदात्मनि हैवास्य तद्वैश्वानरे हुतँ स्यादिति तदेष श्लोकः ॥	Therefore, even if someone who knows this were to give his leftovers to someone outside caste, it would be an offering made in his own self common to all men. On this there is this verse:
CU 5.24.5	यथेह क्षुधिता बाला मातरं पर्युपासत एवँ सर्वाणि भूतान्यग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥	As hungry children here sit waiting around their mother, so all beings sit waiting around the *agnihotra*—they sit waiting around the *agnihotra*.

92 Parjanya is the rain-cloud, the god of rain.

UDDALAKA TEACHES HIS SON

Shvetaketu returns proud from his studies, and his father asks about the teaching by which all is known.

	SANSKRIT	ENGLISH
CU 6.1.1	श्वेतकेतुर्हारुणेय आस तँ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥	There was once Shvetaketu, the son of Aruni. His father said to him: "Shvetaketu, live the life of a Vedic student. No one in our family, my dear, goes without study and remains a brahmin only by birth, as it were."
CU 6.1.2	स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तँह पितोवाच ॥	So he went to a teacher at the age of twelve. Having studied all the Vedas, he returned at twenty-four, swollen with pride, thinking himself learned, and arrogant. His father said to him:
CU 6.1.3	श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतँ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥	"Shvetaketu, my dear, since you are now so swollen with pride, thinking yourself learned, and arrogant, did you ask about that teaching by which what has not been heard becomes heard, what has not been thought becomes thought, and what has not been known becomes known?" "How, sir, does that teaching go?"[93]
CU 6.1.4	यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥	It is like this, my dear: through a single lump of clay, all that is made of clay can be known. The change is a handle of speech, a name; the reality is just "clay."[94]
CU 6.1.5	यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥	It is like this, my dear: through a single copper nugget, all that is made of copper can be known. The change is a handle of speech, a name; the reality is just "copper."
CU 6.1.6	यथा सोम्यिकेन नखनिकृन्तनेन सर्वं काष्णायसं विज्ञातँ स्याद्वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेवँसोम्य स आदेशो भवतीति ॥	It is like this, my dear: through a single nail-cutter, all that is made of iron can be known. The change is a handle of speech, a name; the reality is just "iron." That, my dear, is how that teaching goes.
CU 6.1.7	न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवाँस्त्वेव मे तद्ब्रवीत्विति तथा सोम्येति होवाच ॥	"Surely my venerable teachers did not know this. If they had known it, how could they not have told me? So you yourself, sir, must tell it to me." "Very well, my dear," he said.

BEING, ONE WITHOUT A SECOND

In the beginning there was only being, which produced heat, water and food and entered them.

	SANSKRIT	ENGLISH
CU 6.2.1		In the beginning, my dear, this was simply the existent, one only, without a second. Some, to be

93 "Teaching" renders *ādeśa,* which can also mean "instruction" or "rule of substitution."

	SANSKRIT	ENGLISH
	सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥	sure, say: "In the beginning this was simply the non-existent, one only, without a second, and from the non-existent the existent was born."[95]
CU 6.2.2	कुतस्तु खलु सोम्यैवँस्यादिति होवाच कथमसतः सज्जायेतेति । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥	"But how, my dear, could that be so?" he said. "How could the existent be born from the non-existent? No, in the beginning, my dear, this was simply the existent, one only, without a second."
CU 6.2.3	तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत । तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत । तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥	It thought: "Let me become many; let me propagate myself." It emitted heat. That heat thought: "Let me become many; let me propagate myself." It emitted water. That is why, whenever a person feels hot or sweats, water is produced from heat.[96]
CU 6.2.4	ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त । तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं जायते ॥	That water thought: "Let us become many; let us propagate ourselves." It emitted food. That is why, whenever it rains, food becomes most plentiful: food to eat is produced from water.
CU 6.3.1	तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥	Now, these beings here have just three origins: they are born from an egg, born from a living creature, or born from a sprout.
CU 6.3.2	सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥	That deity thought: "Come, let me enter these three deities with this living self and differentiate name and form."[97]
CU 6.3.3	तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥	"And let me make each of them threefold." So that deity entered these three deities with this living self and differentiated name and form.
CU 6.3.4	तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥	It made each of them threefold. Now learn from me, my dear, how each of these three deities becomes threefold.
CU 6.4.1	यदग्ने रोहितँरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥	The red form of fire is the form of heat, the white is that of water, and the black is that of food. Fire's fireness has gone from fire. The change is a handle of speech, a name; the reality is just "three forms."
CU 6.4.2	यदादित्यस्य रोहितँरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥	The red form of the sun is the form of heat, the white is that of water, and the black is that of food. The sun's sunness has gone from the sun. The change is a handle of speech, a name; the reality is just "three forms."

94 "A handle of speech" renders *vācārambhaṇa*, literally "a grasping by speech." Its exact sense is debated.
95 "The existent" renders *sat*, "being," from the verb "to be." *Asat*, "the non-existent," is its negation.
96 "Heat" renders *tejas*, which also means fire and brilliance. Heat, water and food (*anna*, standing for earth) are the three primal elements of this chapter.
97 The deity is the existent, and the three deities are heat, water and food. "Name and form" (*nāmarūpa*) is the distinct identity of things.

	SANSKRIT	ENGLISH
CU 6.4.3	यच्छन्द्रमसो रोहितँरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥	The red form of the moon is the form of heat, the white is that of water, and the black is that of food. The moon's moonness has gone from the moon. The change is a handle of speech, a name; the reality is just "three forms."
CU 6.4.4	यद्विद्युतो रोहितँरूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥	The red form of lightning is the form of heat, the white is that of water, and the black is that of food. Lightning's lightningness has gone from lightning. The change is a handle of speech, a name; the reality is just "three forms."
CU 6.4.5	एतद्ध स्म वै तद्विद्वाँस आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाञ्चक्रुः ॥	It was surely this that the wealthy householders and great Vedic scholars of old knew when they said: "No one now can bring up for us anything we have not heard, not thought of, or not known." For they knew it from these three.
CU 6.4.6	यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपाँरूपमिति तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाञ्चक्रुः ॥	Whatever appeared reddish, they knew was the form of heat. Whatever appeared whitish, they knew was the form of water. Whatever appeared blackish, they knew was the form of food.
CU 6.4.7	यद्अविज्ञातमिवाभूदित्येतासामेव देवतानाँसमास इति तद्विदाञ्चक्रुर्यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥	Whatever appeared as if unrecognizable, they knew was a combination of these same deities. Now learn from me, my dear, how each of these three deities becomes threefold when it reaches a person.
CU 6.5.1	अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्माँसं योऽणिष्ठस्तन्मनः ॥	Food, when eaten, is divided into three. Its coarsest element becomes feces, its middle element becomes flesh, and its finest element becomes mind.
CU 6.5.2	आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठः स प्राणः ॥	Water, when drunk, is divided into three. Its coarsest element becomes urine, its middle element becomes blood, and its finest element becomes breath.
CU 6.5.3	तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥	Heat, when eaten, is divided into three. Its coarsest element becomes bone, its middle element becomes marrow, and its finest element becomes speech.
CU 6.5.4	अन्नमयँहि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"For the mind, my dear, is made of food, breath is made of water, and speech is made of heat." "Teach me more, sir." "Very well, my dear," he said.
CU 6.6.1	दध्नः सोम्य मथ्यमानस्य योऽणिमा स उर्ध्वः समुदीषति तत्सर्पिर्भवति ॥	When curd is churned, my dear, its finest part rises upward and becomes butter.
CU 6.6.2		

	SANSKRIT	ENGLISH
	एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स उर्ध्वः समुदीषति तन्मनो भवति ॥	In just the same way, my dear, when food is eaten, its finest part rises upward and becomes mind.
CU 6.6.3	अपाँसोम्य पीयमानानां योऽणिमा स उर्ध्वः समुदीषति सा प्राणो भवति ॥	When water is drunk, my dear, its finest part rises upward and becomes breath.
CU 6.6.4	तेजसः सोम्याश्यमानस्य योऽणिमा स उर्ध्वः समुदीषति सा वाग्भवति ॥	When heat is eaten, my dear, its finest part rises upward and becomes speech.
CU 6.6.5	अन्नमयँ हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	“For the mind, my dear, is made of food, breath is made of water, and speech is made of heat.” “Teach me more, sir.” “Very well, my dear,” he said.
CU 6.7.1	षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो नपिबतो विच्छेत्स्यत इति ॥	A person, my dear, consists of sixteen parts. Do not eat for fifteen days, but drink as much water as you like. Breath is made of water, so it will not be cut off if you drink.
CU 6.7.2	स ह पञ्चदशाहानि नशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूँषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥	He did not eat for fifteen days. Then he came to him and said: “What should I recite, sir?” “The Rig verses, my dear, the Yajus formulas and the Saman chants.” He said: “They don’t come to me, sir.”
CU 6.7.3	तँ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेवँसोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्नानुभवस्यशानाथ मे विज्ञास्यसीति ॥	He said to him: “My dear, of a great fire that has been kindled, a single ember the size of a firefly may be left, and with it the fire would not burn much beyond that. In the same way, my dear, of your sixteen parts only one part may be left, and with it you do not now grasp the Vedas. Eat, and then you will learn from me.”
CU 6.7.4	स हशाथ हैनमुपससाद तँ ह यत्किञ्च पप्रच्छ सर्वँह प्रतिपेदे ॥	He ate and then came to him. And whatever he asked him, he answered it all.
CU 6.7.5	तँ होवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥	He said to him: “My dear, when only a single ember the size of a firefly is left of a great fire that has been kindled, one might pile straw on it and make it blaze up, and with it the fire would then burn far beyond that.”
CU 6.7.6	एवँ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्सान्नेनोपसमाहिता प्राज्वालीतयैतर्हि वेदाननुभवस्यन्नमयँहि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥	“In the same way, my dear, only one of your sixteen parts was left. When it was fed with food, it blazed up, and with it you now grasp the Vedas. For the mind, my dear, is made of food, breath is made of water, and speech is made of heat.” And he understood what he said—he understood.

"YOU ARE THAT"

Through sleep, dying, bees, rivers, a tree, a seed and salt, Uddalaka shows his son the finest essence.

	SANSKRIT	ENGLISH
CU 6.8.1	उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनँ स्वपितीत्याचक्षते स्वँह्यपीतो भवति ॥	Uddalaka Aruni said to his son Shvetaketu: "Learn from me, my dear, what sleep is." When a person here sleeps, as people say, then, my dear, he has merged with the existent; he has gone into his own. That is why they say of him, "He sleeps" (*svapiti*), for he has gone into his own (*svam apīta*).
CU 6.8.2	स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनँ हि सोम्य मन इति ॥	A bird tied by a string flies off in one direction after another, and when it finds no resting place anywhere else, it settles down at the very place where it is tied. In just the same way, my dear, the mind flies off in one direction after another, and when it finds no resting place anywhere else, it settles down in breath itself. For the mind, my dear, is tied to breath.
CU 6.8.3	अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रितच्छुङ्गमुत्पतितँ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥	"Learn from me, my dear, about hunger and thirst." When a person here is hungry (*aśiśiṣati*), as people say, it is water that leads away what he has eaten. Just as people speak of a cow-leader, a horse-leader or a man-leader, so they call water the "food-leader" (*aśanāyā*). Know, my dear, that this is a sprout that has sprung up here; it cannot be without a root.[98]
CU 6.8.4	तस्य क्व मूलँ स्यादन्यत्रान्नादेवमेव खलु सोम्यान्नेन शुङ्गेनापो मूलमन्विच्छाद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ॥	Where else could its root be but in food? In just the same way, my dear, with food as the sprout, look for water as the root. With water as the sprout, my dear, look for heat as the root. With heat as the sprout, my dear, look for the existent as the root. All these creatures, my dear, have the existent as their root, the existent as their resting place, and the existent as their foundation.
CU 6.8.5	अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितँ सोम्य विजानीहि नेदममूलं भविष्यतीति ॥	And when a person here is thirsty (*pipāsati*), as people say, it is heat that leads away what he has drunk. Just as people speak of a cow-leader, a horse-leader or a man-leader, so they call heat the "water-leader" (*udanyā*). Know, my dear, that this same sprout has sprung up here; it cannot be without a root.[99]
CU 6.8.6	तस्य क्व मूलँ स्यादन्यत्राद्भ्योऽद्भिः सोम्य शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः	Where else could its root be but in water? With water as the sprout, my dear, look for heat as the

98 *Aśanāyā*, "hunger," is read as *aśana-nāya*, "leader of food," just as *go-nāya*, "cowherd," means "leader of cows."
99 *Udanyā*, "thirst," is read as *uda-nāya*, "leader of water."

	SANSKRIT	ENGLISH
	सत्प्रतिष्ठा यथा नु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥	root. With heat as the sprout, my dear, look for the existent as the root. All these creatures, my dear, have the existent as their root, the existent as their resting place, and the existent as their foundation. How each of these three deities becomes threefold when it reaches a person has already been explained. When a person here is dying, my dear, his speech merges into his mind, his mind into breath, his breath into heat, and heat into the highest deity.
CU 6.8.7	स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.[100]
CU 6.9.1	यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणाँरसान्समवहारमेकताँरसं गमयन्ति ॥	It is like this, my dear: bees make honey by gathering the juices of many different trees and bringing the juice to a unity.
CU 6.9.2	ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ॥	And just as those juices cannot tell there, "I am the juice of that tree," "I am the juice of that tree," so too, my dear, all these creatures, when they merge into the existent, do not know, "We are merging into the existent."
CU 6.9.3	त इह व्याघ्रो वा सिँहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥	Whatever they are here—a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat or a mosquito—that they become again.
CU 6.9.4	स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.10.1	इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥	These rivers, my dear, flow on, the eastern ones toward the east and the western ones toward the west. From the ocean they merge into the ocean itself; they become just the ocean. And there they do not know, "I am this one," "I am this one."
CU 6.10.2	एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिँहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥	In just the same way, my dear, all these creatures, when they come out of the existent, do not know, "We are coming out of the existent." Whatever they are here—a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat or a mosquito—that they become again.
CU 6.10.3		"That which is this finest essence—this whole world has it as its self. That is the real. That is the

100 "You are that" renders *tat tvam asi*, the refrain that closes each of Uddalaka's lessons from here on. "Finest essence" renders *aṇimā*, "minuteness, subtlety."

SANSKRIT	ENGLISH
स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.11.1 अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥	Take this great tree, my dear. If someone were to strike it at the root, it would ooze sap but live. If someone were to strike it in the middle, it would ooze sap but live. If someone were to strike it at the top, it would ooze sap but live. Filled with the living self, it stands there, drinking deep and rejoicing.
CU 6.11.2 अस्य यदेकाँ शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यत्येवमेव खलु सोम्य विद्धीति होवाच ॥	"When life leaves one of its branches, that branch withers. When it leaves a second, that one withers. When it leaves a third, that one withers. When it leaves the whole tree, the whole tree withers. Know that it is just like this, my dear," he said.
CU 6.11.3 जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते इति स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"When the living self has left it, this dies; the living self does not die. That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.12.1 न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्धीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामेकां भिन्द्धीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ॥	"Bring a banyan fruit from over there." "Here it is, sir." "Break it open." "It is broken open, sir." "What do you see in it?" "These tiny seeds, sir." "Break one of them open, my son." "It is broken open, sir." "What do you see in it?" "Nothing, sir."[101]
CU 6.12.2 तँ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥	He said to him: "This finest essence that you cannot see, my dear—it is from this very finest essence that this great banyan tree stands as it does. Have faith, my dear.
CU 6.12.3 स य एषोऽणिमैतदात्म्यमिदद्ँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.13.1 लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार तँ होवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति तद्धावमृश्य न विवेद ॥	"Put this salt in the water and come to me in the morning." He did so. He said to him: "The salt you put in the water last night—bring it here, my son." He felt for it but could not find it,
CU 6.13.2 यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते तँ होवाचात्र वाव किल तत्सोम्य न निभालयसेऽत्रैव किलेति ॥	for it had completely dissolved. "Sip from this end, my son," he said. "How is it?" "Salty." "Sip from the middle." "How is it?" "Salty." "Sip from that end." "How is it?" "Salty." "Throw it away and then come to me." He did so, and it was always there. He said

101 The banyan (*nyagrodha*) is a fig tree whose tiny seeds grow into a vast tree.

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	to him: "You cannot see what is here, my dear, and yet it is right here.
CU 6.13.3 स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.14.1 यथा सोम्य पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत्स यथा तत्र प्राङ्वोदङ्वाधराङ्वा प्रत्यङ्वा प्रध्मायीताभिनद्धाक्ष आनीतोऽभिनद्धाक्षो विसृष्टः ॥	"Suppose, my dear, someone brings a man blindfolded from the Gandharas and then sets him loose in a deserted place. He would drift about there, east or north or south or west, for he was brought there blindfolded and set loose blindfolded.[102]
CU 6.14.2 तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति स ग्रामाद्ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसम्पद्येतैवमेवेहाचार्यवान्पुरुषो वेद तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ सम्पत्स्य इति ॥	"Then someone takes off his blindfold and tells him, 'The Gandharas are in this direction; go this way.' Asking his way from village to village, a wise and sensible man would reach the Gandharas. In just the same way, a man here who has a teacher knows: 'My delay lasts only as long as I am not freed; then I will arrive.'
CU 6.14.3 स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.15.1 पुरुषँ सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति । तस्य यावन्न वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥	"Around a man who is gravely ill, my dear, his relatives gather and ask, 'Do you know me? Do you know me?' As long as his speech has not merged into his mind, his mind into breath, breath into heat, and heat into the highest deity, he knows them.
CU 6.15.2 अथ यदास्य वाङ्मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥	"But when his speech merges into his mind, his mind into breath, breath into heat, and heat into the highest deity, then he no longer knows them.
CU 6.15.3 स य एषोऽणिमैतदात्म्यमिदँ सर्वं तत् सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥	"That which is this finest essence—this whole world has it as its self. That is the real. That is the self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.
CU 6.16.1 पुरुषँ सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥	"And then, my dear, they bring in a man held by the hands, saying: 'He has stolen! He has committed a theft! Heat the axe for him!' If he did it, he makes himself false. Bent on falsehood, shielding himself with falsehood, he grasps the heated axe. He is burned, and then he is put to death.[103]

102 The Gandharas were a people of the far northwest, around modern Peshawar.
103 A trial by ordeal: the accused held a red-hot axe, and if he was not burned he was judged innocent.

	SANSKRIT	ENGLISH
CU 6.16.2	अथ यदि तस्याकर्ता भवति ततेव सत्यमात्मानं कुरुते स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति सन दह्यतेऽथ मुच्यते ॥	"But if he did not do it, he makes himself true. Bent on truth, shielding himself with truth, he grasps the heated axe. He is not burned, and he is set free.
CU 6.16.3	स यथा तत्र नादाह्येतैतदात्म्यमिदँ सर्वं तत्सत्यँ स आत्मा तत्त्वमसि श्वेतकेतो इति तद्धास्य विजज्ञाविति विजज्ञाविति ॥	"Just as that man is not burned, so this whole world has that as its self. That is the real. That is the self. You are that, Shvetaketu." And he understood it from him—he understood it.

NARADA AND SANATKUMARA

Narada has learned every science but not the self; Sanatkumara leads him upward from name step by step.

	SANSKRIT	ENGLISH
CU 7.1.1	अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तँ होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच ॥	"Teach me, sir," said Narada, coming to Sanatkumara as a pupil. He said to him: "Come to me with what you know, and then I will tell you what lies beyond it." He said:[104]
CU 7.1.2	ऋग्वेदं भगवोऽध्येमि यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥	"Sir, I have studied the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda as the fourth, history and ancient legend as the fifth, the Veda of the Vedas, the ancestral rites, reckoning, the reading of portents, the finding of treasure, the art of debate, the science of conduct, the science of the gods, the science of *brahman*, the science of spirits, the science of rule, the science of the stars, and the science of serpents and heavenly beings. All this, sir, I have studied.[105]
CU 7.1.3	सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतँ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं मा भगवाञ्छोकस्य पारं तारयत्विति तँ होवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥	"Yet, sir, I know only the formulas; I do not know the self. I have heard from people like you, sir, that one who knows the self passes beyond sorrow. And I am in sorrow, sir. Please, sir, take me across to the far shore of sorrow." He said to him: "All that you have studied is nothing but name.
CU 7.1.4	नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्स्वेति ॥	"The Rig Veda is name; so are the Yajur Veda, the Sama Veda, the Atharva Veda as the fourth, history and ancient legend as the fifth, the Veda of the Vedas, the ancestral rites, reckoning, the reading of portents, the finding of treasure, the art of debate, the science of conduct, the science of the gods, the science of *brahman*, the science of spirits, the science of rule, the science of the stars, and the sci-

104 Nārada is a celebrated sage of legend. Sanatkumāra ("Ever-Young") is a sage later counted among the mind-born sons of Brahmā.

105 Many items in this list are obscure. The renderings follow traditional explanations: the "Veda of the Vedas" is taken to be grammar, and *brahman* here means the Veda.

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ence of serpents and heavenly beings—all this is nothing but name. Venerate name.

CU 7.1.5 स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"One who venerates name as *brahman* can move at will as far as name reaches—one who venerates name as *brahman*." "Sir, is there anything greater than name?" "There is indeed something greater than name." "Then, sir, tell me that."

CU 7.2.1 वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँराशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्याँ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्छ्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ॥

"Speech is surely greater than name. It is speech that makes known the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda as the fourth, history and ancient legend as the fifth, the Veda of the Vedas, the ancestral rites, reckoning, the reading of portents, the finding of treasure, the art of debate, the science of conduct, the science of the gods, the science of *brahman*, the science of spirits, the science of rule, and the science of serpents and heavenly beings; heaven and earth, wind and space, water and heat, gods and men, domestic animals and birds, grasses and trees, wild beasts down to worms, moths and ants; right and wrong, truth and falsehood, good and bad, the pleasant and the unpleasant. If there were no speech, neither right nor wrong would be made known, neither truth nor falsehood, neither good nor bad, neither the pleasant nor the unpleasant. It is speech that makes all this known. Venerate speech.

CU 7.2.2 स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"One who venerates speech as *brahman* can move at will as far as speech reaches—one who venerates speech as *brahman*." "Sir, is there anything greater than speech?" "There is indeed something greater than speech." "Then, sir, tell me that."

CU 7.3.1 मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीयेत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्राँश्च पशूँश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥

"Mind is surely greater than speech. Just as a closed fist holds two myrobalan fruits, or two jujubes, or two dice, so mind holds both speech and name. When a man considers in his mind, 'I would study the formulas,' then he studies them; 'I would perform actions,' then he performs them; 'I would have sons and cattle,' then he seeks them; 'I would have this world and the next,' then he seeks them. For mind is the self; mind is the world; mind is *brahman*. Venerate mind.[106]

CU 7.3.2

"One who venerates mind as *brahman* can move at will as far as mind reaches—one who venerates

106 Myrobalan (*āmalaka*) and jujube (*kola*) are small fruits; the dice (*akṣa*) were nuts of the vibhītaka tree.

	SANSKRIT	ENGLISH
	स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	mind as *brahman*." "Sir, is there anything greater than mind?" "There is indeed something greater than mind." "Then, sir, tell me that."
CU 7.4.1	सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥	"Intention is surely greater than mind. For when one forms an intention, then one considers in the mind; then one utters speech, and one utters it in name. In name the formulas become one, and in the formulas actions.
CU 7.4.2	तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि सङ्कल्पे प्रतिष्ठितानि समकॢपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषाँ सङ्कॢप्त्यै वर्षं सङ्कल्पते वर्षस्य सङ्कॢप्त्या अन्नँ सङ्कल्पतेऽन्नस्य सङ्कॢप्त्यै प्राणाः सङ्कल्पन्ते प्राणानाँ सङ्कॢप्त्यै मन्त्राः सङ्कल्पन्ते मन्त्राणाँ सङ्कॢप्त्यै कर्माणि सङ्कल्पन्ते कर्मणां सङ्कॢप्त्यै लोकः सङ्कल्पते लोकस्य सङ्कॢप्त्यै सर्वं सङ्कल्पते स एष सङ्कल्पः सङ्कल्पमुपास्स्वेति ॥	"All these have intention as their meeting point, intention as their self, and they rest on intention. Heaven and earth formed an intention; wind and space formed an intention; water and heat formed an intention. Through their forming an intention, rain forms an intention; through rain's forming an intention, food forms an intention; through food's forming an intention, the breaths form an intention; through the breaths' forming an intention, the formulas form an intention; through the formulas' forming an intention, actions form an intention; through actions' forming an intention, the world forms an intention; through the world's forming an intention, everything forms an intention. That is intention. Venerate intention.[107]
CU 7.4.3	स यः सङ्कल्पं ब्रह्मेत्युपास्ते सङ्कॢप्तान्वै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान् प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्सङ्कल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं ब्रह्मेत्युपास्तेऽस्ति भगवः सङ्कल्पाद्भूय इति सङ्कल्पाद्भाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates intention as *brahman* wins worlds formed by intention—himself firm, he wins firm worlds; himself established, established worlds; himself unwavering, unwavering worlds. He can move at will as far as intention reaches—one who venerates intention as *brahman*." "Sir, is there anything greater than intention?" "There is indeed something greater than intention." "Then, sir, tell me that."
CU 7.5.1	चित्तं वाव सङ्कल्पाद्भूयो यदा वै चेतयतेऽथ सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥	"Thought is surely greater than intention. For when one thinks, then one forms an intention; then one considers in the mind; then one utters speech, and one utters it in name. In name the formulas become one, and in the formulas actions.
CU 7.5.2	तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्थ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते चित्तँह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्स्वेति ॥	"All these have thought as their meeting point, thought as their self, and they rest on thought. So even if a man knows a great deal but is without thought, people say of him, 'He is nobody, whatever he may know. If he really knew, he would not be so thoughtless.' But if a man knows little yet has thought, people are eager to listen to

107 The verb *saṃ-kḷp* means both "to form an intention" and "to be formed, to come about"; the passage plays on both senses.

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	him. For thought is the meeting point of all these; thought is their self; thought is their foundation. Venerate thought.
CU 7.5.3 स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्श्रुवान्श्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates thought as *brahman* wins worlds of thought—himself firm, he wins firm worlds; himself established, established worlds; himself unwavering, unwavering worlds. He can move at will as far as thought reaches—one who venerates thought as *brahman*." "Sir, is there anything greater than thought?" "There is indeed something greater than thought." "Then, sir, tell me that."
CU 7.6.1 ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादाँशा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादाँशा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥	"Meditation is surely greater than thought. The earth seems to meditate; the intermediate region seems to meditate; the sky seems to meditate; the waters seem to meditate; the mountains seem to meditate; gods and men seem to meditate. So those among men here who attain greatness seem to have received a share of meditation. Small people are quarrelsome, backbiting and slanderous; but the eminent seem to have received a share of meditation. Venerate meditation.
CU 7.6.2 स यो ध्यानं ब्रह्मेत्युपास्ते यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates meditation as *brahman* can move at will as far as meditation reaches—one who venerates meditation as *brahman*." "Sir, is there anything greater than meditation?" "There is indeed something greater than meditation." "Then, sir, tell me that."
CU 7.7.1 विज्ञानं वाव ध्यानाद्भूयः विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँराशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्स्वेति ॥	"Understanding is surely greater than meditation. It is by understanding that one understands the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda as the fourth, history and ancient legend as the fifth, the Veda of the Vedas, the ancestral rites, reckoning, the reading of portents, the finding of treasure, the art of debate, the science of conduct, the science of the gods, the science of *brahman*, the science of spirits, the science of rule, the science of the stars, and the science of serpents and heavenly beings; heaven and earth, wind and space, water and heat, gods and men, domestic animals and birds, grasses and trees, wild beasts down to worms, moths and ants; right and wrong, truth and falsehood, good and bad, the pleasant and the unpleasant; food and flavor, this world and the next—all this one understands by understanding alone. Venerate understanding.

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CU 7.7.2	स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates understanding as *brahman* wins worlds full of understanding and knowledge. He can move at will as far as understanding reaches—one who venerates understanding as *brahman*." "Sir, is there anything greater than understanding?" "There is indeed something greater than understanding." "Then, sir, tell me that."
CU 7.8.1	बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते । स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परिचरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकं बलेन लोकस्तिष्ठति बलमुपास्स्वेति ॥	"Strength is surely greater than understanding. A single strong man makes even a hundred men of understanding tremble. When a man is strong, he rises up; rising, he attends on a teacher; attending, he sits close as a pupil; sitting close, he becomes one who sees, who hears, who thinks, who perceives, who acts, who understands. By strength the earth stands; by strength the intermediate region; by strength the sky; by strength the mountains; by strength gods and men; by strength domestic animals and birds, grasses and trees, wild beasts down to worms, moths and ants. By strength the world stands. Venerate strength.
CU 7.8.2	स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates strength as *brahman* can move at will as far as strength reaches—one who venerates strength as *brahman*." "Sir, is there anything greater than strength?" "There is indeed something greater than strength." "Then, sir, tell me that."
CU 7.9.1	अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दश रात्रीर्नाश्नीयाद्यद्यु ह जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथान्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्स्वेति ॥	"Food is surely greater than strength. So if a man does not eat for ten days, even if he stays alive, he becomes one who does not see, does not hear, does not think, does not perceive, does not act, does not understand. But when food comes to him, he becomes one who sees, who hears, who thinks, who perceives, who acts, who understands. Venerate food.
CU 7.9.2	स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates food as *brahman* wins worlds full of food and drink. He can move at will as far as food reaches—one who venerates food as *brahman*." "Sir, is there anything greater than food?" "There is indeed something greater than food." "Then, sir, tell me that."
CU 7.10.1	आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्स्वेति ॥	"Water is surely greater than food. So when there is not good rain, all that breathes falls sick, thinking, 'Food will be scarce.' But when there is good rain, all that breathes rejoices, thinking, 'Food will be plentiful.' These are simply water in solid form —this earth, the intermediate region, the sky, the

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mountains, gods and men, domestic animals and birds, grasses and trees, wild beasts down to worms, moths and ants. These are simply water in solid form. Venerate water.

CU 7.10.2 स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामाँस्तृप्तिमान्भवति यावदपां गतं तत्रास्य यथाकामचारो भवति । योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"One who venerates water as *brahman* obtains all his desires and is content. He can move at will as far as water reaches—one who venerates water as *brahman*." "Sir, is there anything greater than water?" "There is indeed something greater than water." "Then, sir, tell me that."

CU 7.11.1 तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्रादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्स्वेति ॥

"Heat is surely greater than water. Seizing hold of the wind, it heats up space. Then people say, 'It is sweltering, it is scorching—it will rain!' Heat shows itself first, and then it pours forth water. And so there are thunderclaps, with lightning flashing upward and across. So people say, 'There is lightning, there is thunder—it will rain!' Heat shows itself first, and then it pours forth water. Venerate heat.

CU 7.11.2 स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"One who venerates heat as *brahman*, himself glowing, wins glowing, radiant worlds from which darkness has been driven away. He can move at will as far as heat reaches—one who venerates heat as *brahman*." "Sir, is there anything greater than heat?" "There is indeed something greater than heat." "Then, sir, tell me that."

CU 7.12.1 आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्स्वेति ॥

"Space is surely greater than heat. In space are both the sun and the moon, lightning, the stars and fire. Through space one calls; through space one hears; through space one hears in reply. In space one delights; in space one does not delight. In space one is born; toward space one is born. Venerate space.

CU 7.12.2 स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसम्बाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इति आकाशाद्भाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

"One who venerates space as *brahman* wins spacious worlds, bright, unconfined and wide. He can move at will as far as space reaches—one who venerates space as *brahman*." "Sir, is there anything greater than space?" "There is indeed something greater than space." "Then, sir, tell me that."

CU 7.13.1 स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कञ्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्स्वेति ॥

"Memory is surely greater than space. So even if many people were gathered together, if they had no memory they would not hear anyone, would not think, would not understand. But when they remember, then they hear, then they think, then they understand. It is by memory that one recog-

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	nizes one's sons, by memory one's cattle. Venerate memory.
CU 7.13.2 स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्भाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates memory as *brahman* can move at will as far as memory reaches—one who venerates memory as *brahman*." "Sir, is there anything greater than memory?" "There is indeed something greater than memory." "Then, sir, tell me that."
CU 7.14.1 आशा वाव स्माराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राँश्च पशूँश्चेच्छत इमं च लोकममुं चेच्छत आशामुपास्स्वेति ॥	"Hope is surely greater than memory. For it is when kindled by hope that memory studies the formulas, performs actions, seeks sons and cattle, seeks this world and the next. Venerate hope.
CU 7.14.2 स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशाया भूय इत्याशाया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥	"One who venerates hope as *brahman*—through hope all his desires are fulfilled, and his prayers are never in vain. He can move at will as far as hope reaches—one who venerates hope as *brahman*." "Sir, is there anything greater than hope?" "There is indeed something greater than hope." "Then, sir, tell me that."
CU 7.15.1 प्राणो वा आशाया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥	"Breath is surely greater than hope. As the spokes are fixed in the hub, so everything is fixed in this breath. Breath goes by breath; breath gives breath; it gives to breath. Breath is father, breath is mother, breath is brother, breath is sister, breath is teacher, breath is brahmin.
CU 7.15.2 स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह धित्त्वास्त्वित्येवैनमाहुः पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥	"If a man says something harsh, as it were, to his father or mother, brother or sister, teacher or a brahmin, people say to him: 'Shame on you! You are a father-killer! You are a mother-killer! You are a brother-killer! You are a sister-killer! You are a teacher-killer! You are a brahmin-killer!'
CU 7.15.3 अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषंदहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥	"But if, once their breath has departed, he were to heap them together with a poker and burn them up completely, no one would say to him, 'You are a father-killer,' nor 'You are a mother-killer,' nor 'You are a brother-killer,' nor 'You are a sister-killer,' nor 'You are a teacher-killer,' nor 'You are a brahmin-killer.'[108]
CU 7.15.4 प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥	"For breath is all these. One who sees this, thinks this and understands this becomes an out-speaker. If people say to him, 'You are an out-speaker,' he should say, 'I am an out-speaker'; he should not deny it.[109]

108 The scene is a cremation, where the remains are stirred on the pyre with a poker.

	SANSKRIT	ENGLISH
CU 7.16.1	एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥	"But the one who truly out-speaks is he who out-speaks by truth." "Then, sir, let me out-speak by truth." "But it is truth that one must seek to understand." "Sir, I seek to understand truth."
CU 7.17.1	यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥	"When one understands, then one speaks the truth. One who does not understand does not speak the truth; only one who understands speaks the truth. But it is understanding that one must seek to understand." "Sir, I seek to understand understanding."
CU 7.18.1	यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्वैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति । मतिं भगवो विजिज्ञास इति ॥	"When one thinks, then one understands. One does not understand without thinking; only by thinking does one understand. But it is thinking that one must seek to understand." "Sir, I seek to understand thinking."
CU 7.19.1	यदा वै श्रद्दधात्यथ मनुते नाश्रद्दधन्मनुते श्रद्दधदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥	"When one has faith, then one thinks. One who lacks faith does not think; only one who has faith thinks. But it is faith that one must seek to understand." "Sir, I seek to understand faith."
CU 7.20.1	यदा वै निस्तिष्ठत्यथ श्रद्दधाति नानिस्तिष्ठञ्छ्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥	"When one is steadfast, then one has faith. One who is not steadfast does not have faith; only one who is steadfast has faith. But it is steadfastness that one must seek to understand." "Sir, I seek to understand steadfastness."
CU 7.21.1	यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति । कृतिं भगवो विजिज्ञास इति ॥	"When one is active, then one is steadfast. One is not steadfast without being active; only by being active is one steadfast. But it is activity that one must seek to understand." "Sir, I seek to understand activity."
CU 7.22.1	यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति । सुखं भगवो विजिज्ञास इति ॥	"When one obtains happiness, then one is active. One is not active when what one obtains is not happiness; only when one obtains happiness is one active. But it is happiness that one must seek to understand." "Sir, I seek to understand happiness."

THE PLENITUDE

Happiness lies in the unlimited, where one sees nothing else; the self is all this.

	SANSKRIT	ENGLISH
CU 7.23.1	यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥	"Plenitude is happiness. There is no happiness in what is small; plenitude alone is happiness. But it

109 *Ativādin,* "out-speaker": one who speaks beyond, outdoing others in debate; the next section plays on the word.

SANSKRIT	ENGLISH
	is plenitude that one must seek to understand." "Sir, I seek to understand plenitude."[110]
CU 7.24.1 यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पं यो वै भूमा तदमृतमथ यदल्पं तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे महिम्नि यदि वा न महिम्नीति ॥	"Where one sees nothing else, hears nothing else, understands nothing else—that is plenitude. But where one sees something else, hears something else, understands something else—that is the small. Plenitude is the immortal; the small is the mortal." "Sir, on what is it established?" "On its own greatness—or rather, not on greatness.
CU 7.24.2 गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्योह्यन्यस्मिन्प्रतिष्ठित इति ॥	"Here people call cows and horses 'greatness,' elephants and gold, slaves and wives, fields and houses. I do not speak of it in that way—no, I do not," he said, "for there one thing is established on another.
CU 7.25.1 स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदँ सर्वमित्यथातोऽहङ्कारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदँ सर्वमिति ॥	"It alone is below; it is above; it is behind; it is in front; it is to the south; it is to the north. It alone is this whole world. Next, the teaching in terms of 'I': 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 this whole world.
CU 7.25.2 अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदँ सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषाँ सर्वेषु लोकेष्वकामचारो भवति ॥	"Next, the teaching in terms of the self: the self alone is below; the self is above; the self is behind; the self is in front; the self is to the south; the self is to the north. The self alone is this whole world. One who sees this, thinks this and understands this—who delights in the self, plays with the self, couples with the self and finds bliss in the self—becomes his own king, and can move at will in all worlds. But those who understand it otherwise have others as their king; their worlds perish, and they cannot move at will in any world.
CU 7.26.1 तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदँसर्वमिति ॥	"For one who sees this, thinks this and understands this, breath comes from the self, hope from the self, memory from the self, space from the self, heat from the self, water from the self, appearing and disappearing from the self, food from the self, strength from the self, understanding from the self, meditation from the self, thought from the self, intention from the self, mind from the self, speech from the self, name from the self, the formulas from the self, actions from the self—this whole world comes from the self.
CU 7.26.2 तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताँ सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति । स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा	"On this there is this verse: 'One who sees does not see death, nor sickness, nor any sorrow. One who

110 *Bhūman*, "plenitude": fullness, the unlimited, set against *alpa*, "the small, the limited."

SANSKRIT	ENGLISH
नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विँशतिराहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्पारं दर्शयति भगवान्सनत्कुमारस्तँ स्कन्द इत्याचक्षते तँ स्कन्द इत्याचक्षते ॥	sees sees everything, and wins everything, in every way.' He is one; he is threefold, fivefold, sevenfold and ninefold; and again he is said to be eleven, and a hundred and ten and one, and twenty thousand. When food is pure, one's being is pure; when one's being is pure, memory becomes firm; when memory is gained, all the knots are loosed." To him whose stains had been wiped away the venerable Sanatkumara showed the far shore beyond darkness. People call him Skanda—they call him Skanda.[111]

THE CITY OF BRAHMAN

The small space within the heart holds the whole world and the self free from age and death.

SANSKRIT	ENGLISH
CU 8.1.1 अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥	Now, here in this city of *brahman* there is a small lotus, a dwelling, and within it a small space. What is inside that space—that is what one should search for, that is what one should seek to understand.
CU 8.1.2 तं चेद्ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥	If they say to him, "Here in this city of *brahman* there is a small lotus, a dwelling, and within it a small space—what is there in it that one should search for, that one should seek to understand?" he should reply:
CU 8.1.3 यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥	"As vast as this space is, so vast is this space within the heart. Both heaven and earth are contained within it, both fire and wind, both sun and moon, lightning and the stars. Whatever one has here and whatever one does not have—all that is contained within it."
CU 8.1.4 तं चेद्ब्रूयुरस्मिꣳश्चेदिदं ब्रह्मपुरे सर्वꣳ समाहितꣳ सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरामाप्नोति प्रध्वꣳसते वा किं ततोऽतिशिष्यत इति ॥	If they say to him, "If all this is contained within this city of *brahman*—all beings and all desires—then when old age overtakes it or it perishes, what is left of it?"
CU 8.1.5 स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिताः एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥	he should reply: "This does not grow old when he grows old; it is not killed when he is killed. This is the real city of *brahman*; in it desires are contained. This is the self, free from evil, free from old age and death, free from sorrow, free from hunger and thirst—the self whose desires are real, whose intentions are real. For it is just as here: people follow orders, and whatever goal they are

111 Skanda is a god, the war-god and son of Shiva, here identified with Sanatkumara.

	SANSKRIT	ENGLISH
		bent on—a country, a plot of land—that is what they live off."”
CU 8.1.6	तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य व्रजन्त्येताꣳश्च सत्यान्कामाꣳस्तेषाꣳ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य व्रजन्त्येताꣳश्च सत्यान्कामाꣳस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥	And just as here a world won by action comes to an end, so in the hereafter a world won by merit comes to an end. Those who depart from here without having found the self and these real desires cannot move at will in any world. But those who depart from here having found the self and these real desires can move at will in all worlds.
CU 8.2.1	स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥	If he desires the world of fathers, by his intention alone fathers rise up for him; possessed of that world of fathers, he is exalted.
CU 8.2.2	अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥	And if he desires the world of mothers, by his intention alone mothers rise up for him; possessed of that world of mothers, he is exalted.
CU 8.2.3	अथ यदि भ्रातृलोककामो भवति सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो महीयते ॥	And if he desires the world of brothers, by his intention alone brothers rise up for him; possessed of that world of brothers, he is exalted.
CU 8.2.4	अथ यदि स्वसृलोककामो भवति सङ्कल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो महीयते ॥	And if he desires the world of sisters, by his intention alone sisters rise up for him; possessed of that world of sisters, he is exalted.
CU 8.2.5	अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो महीयते ॥	And if he desires the world of friends, by his intention alone friends rise up for him; possessed of that world of friends, he is exalted.
CU 8.2.6	अथ यदि गन्धमाल्यलोककामो भवति सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते ॥	And if he desires the world of perfumes and garlands, by his intention alone perfumes and garlands rise up for him; possessed of that world of perfumes and garlands, he is exalted.
CU 8.2.7	अथ यद्यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥	And if he desires the world of food and drink, by his intention alone food and drink rise up for him; possessed of that world of food and drink, he is exalted.
CU 8.2.8	अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते ॥	And if he desires the world of song and music, by his intention alone song and music rise up for him; possessed of that world of song and music, he is exalted.
CU 8.2.9	अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते ॥	And if he desires the world of women, by his intention alone women rise up for him; possessed of that world of women, he is exalted.
CU 8.2.10	यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते ॥	Whatever object he longs for, whatever desire he desires, by his intention alone it rises up for him; possessed of it, he is exalted.

	SANSKRIT	ENGLISH
CU 8.3.1	त इमे सत्याः कामा अनृतापिधानास्तेषाꣳ सत्यानाꣳ सतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥	These same desires are real, but the unreal covers them. Though they are real, the unreal is their covering. So when any of one's people departs from here, one does not get to see him here.
CU 8.3.2	अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥	But those of one's people who are alive here and those who have died, and whatever else one wishes for and does not get: all that one finds by going there, for there one's real desires are, covered by the unreal. It is like this. People who do not know the ground might walk again and again over a hidden treasure of gold and never find it. In just the same way all these creatures go day after day to this world of *brahman* and do not find it, for they are carried off by the unreal.
CU 8.3.3	स वा एष आत्मा हृदि तस्यैतदेव निरुक्तꣳ हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥	This self is in the heart. And this is how the word is explained: "this is in the heart" (*hṛdy ayam*), and therefore it is the heart (*hṛdayam*). One who knows this goes day after day to the heavenly world.
CU 8.3.4	अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥	"Now, this deep serenity, which rises up from this body, reaches the highest light and emerges in its own true form, that is the self," he said. "That is the immortal, that is the fearless; that is *brahman*." And the name of this *brahman* is "the real."[112]
CU 8.3.5	तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंवित्स्वर्गं लोकमेति ॥	Now, these are its three syllables: *sa*, *tī*, *yam*. The *sat* is the immortal. The *ti* is the mortal. And by the *yam* one holds the two together; because one holds (*yam-*) the two together by it, it is *yam*. One who knows this goes day after day to the heavenly world.[113]
CU 8.4.1	अथ य आत्मा स सेतुर्धृतिरेषां लोकानामसम्भेदाय नैतꣳ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतꣳ सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥	Now, the self is a dam, a barrier that keeps these worlds from mingling. Day and night do not cross over this dam, nor old age, nor death, nor sorrow, nor good deeds, nor bad deeds. All evils turn back from it, for this world of *brahman* is free from evil.
CU 8.4.2	तस्माद्वा एतꣳ सेतुं तीर्त्वान्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतꣳ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥	Therefore, when one has crossed this dam, the blind is no longer blind, the wounded no longer wounded, the afflicted no longer afflicted. Therefore, when one has crossed this dam, even night turns into day, for this world of *brahman* is lit up once and for all.
CU 8.4.3		

112 "Deep serenity" (*saṃprasāda*) is the state of dreamless sleep described in CU 8.6.3 and 8.11.1.
113 The word *satyam*, "real," is split into *sat* ("being, the real"), *ti* and *yam*, the last linked to the verb *yam*, "to hold, restrain."

	SANSKRIT	ENGLISH
	तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥	But only those who find this world of *brahman* through the life of a student possess this world of *brahman*; they can move at will in all the worlds.
CU 8.5.1	अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥	Now, what people call "sacrifice" (*yajña*) is really the life of a student, for it is only through the life of a student that the one who knows (*yo jñātā*) finds that world. And what people call "offering" (*iṣṭa*) is really the life of a student, for it is only after seeking (*iṣṭvā*) through the life of a student that one finds the self.[114]
CU 8.5.2	अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तब्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥	And what people call "a sacrificial session" (*sattrāyaṇa*) is really the life of a student, for it is through the life of a student that one finds protection (*trāṇa*) for the real (*sat*) self. And what people call "the vow of silence" (*mauna*) is really the life of a student, for it is only after finding the self through the life of a student that one reflects (*manute*).[115]
CU 8.5.3	अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं मदीयꣳ सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितꣳ हिरण्मयम् ॥	And what people call "the course of fasting" (*anāśakāyana*) is really the life of a student, for the self that one finds through the life of a student does not perish (*na naśyati*). And what people call "the life in the wilderness" (*araṇyāyana*) is really the life of a student, for Ara and Nya are the two seas in the world of *brahman*, in the third heaven from here. There is the lake Airammadiya; there is the fig tree that yields soma; there is Aparajita, the fortress of *brahman*, and the golden hall built by the Lord.[116]
CU 8.5.4	तद्य एवैतावरं च ण्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषाꣳ सर्वेषु लोकेषु कामचारो भवति ॥	But only those who find through the life of a student these two seas in the world of *brahman*, Ara and Nya, possess this world of *brahman*; they can move at will in all the worlds.
CU 8.6.1	अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥	Now, these channels of the heart consist of the finest essence, tawny, white, blue, yellow and red. That sun up there is tawny; it is white, it is blue, it is yellow, it is red.
CU 8.6.2	तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥	As a long highway runs to two villages, this one and that one, so these rays of the sun run to both worlds, this one and that one. They stretch out from that sun up there and slip into these chan-

114 The etymologies play on *yajña* and *yo jñātā*, "one who knows," and on *iṣṭa*, "offering," and *iṣṭvā*, "having sought."
115 A *sattra* is a long sacrificial session; the etymologies split *sattrāyaṇa* into *sat* and *trāṇa* and link *mauna*, "silence," with *man*, "to think."
116 *Araṇya*, "wilderness," is split into *ara* and *ṇya*, the names of two seas; *Airaṃmadīya* means "refreshing drink" and *Aparājitā* "unconquered."

SANSKRIT	ENGLISH
	nels; they stretch out from these channels and slip into that sun up there.
CU 8.6.3 तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥	So, when someone is fast asleep, wholly gathered in and perfectly serene, and knows no dream, he has then slipped into these channels. No evil touches him then, for he is filled with radiance.
CU 8.6.4 अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरीरादनुत्क्रान्तो भवति तावज्जानाति ॥	Now, when someone has grown weak, people sit around him and ask, "Do you know me? Do you know me?" As long as he has not left this body, he knows them.
CU 8.6.5 अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स यावत्क्षिप्येन्मनस्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥	And when he leaves this body, he goes up by these same rays. He rises up with *Om*, or rises up in some other way. In the time it takes to cast the mind toward it, he reaches the sun. That, truly, is the door of the world: an entrance for those who know, a barrier for those who do not.
CU 8.6.6 तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥	On this there is this verse: A hundred and one are the channels of the heart; one of them runs up to the crown of the head. Going up by it, one reaches immortality; the others serve for departing in every direction, serve for departing.

INDRA AND VIROCANA

Prajapati teaches the envoys of gods and asuras; Virocana is misled by a reflection, while Indra keeps asking.

SANSKRIT	ENGLISH
CU 8.7.1 य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥	"The self that is free from evil, free from old age and death, free from sorrow, free from hunger and thirst, whose desires are real and whose intentions are real: that is the one you should search out, that is the one you should seek to understand. One who has found that self and understands it obtains all the worlds and all desires," so said Prajapati.
CU 8.7.2 तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वेच्छामो यमात्मानमन्विष्य सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥	Both the gods and the asuras came to hear of this. They said, "Come, let us search out that self, by searching out which one obtains all the worlds and all desires." So Indra set out from among the gods and Virocana from among the asuras, and without consulting each other the two came to Prajapati with firewood in their hands.[117]
CU 8.7.3 तौ ह द्वात्रिꣳशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्तावास्तमिति । तौ होचतुर्य आत्मापहतपाप्मा विजरो	The two lived there as students for thirty-two years. Then Prajapati asked them, "What have you

117 Virocana is a prince of the asuras.

	SANSKRIT	ENGLISH
	विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावावास्तमिति ॥	been living here wanting?" They replied, "'The self that is free from evil, free from old age and death, free from sorrow, free from hunger and thirst, whose desires are real and whose intentions are real: that is the one you should search out, that is the one you should seek to understand. One who has found that self and understands it obtains all the worlds and all desires'—people report these as your words, sir. We have been living here wanting that."
CU 8.7.4	तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥	Prajapati said to them, "The person who is seen in the eye, that is the self," he said. "That is the immortal, that is the fearless; that is *brahman*." "Then, sir, the one who is seen in water and the one in a mirror: which of these is he?" "It is he himself who is seen in all these," he said.[118]
CU 8.8.1	उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः आनखेभ्यः प्रतिरूपमिति ॥	"Look at yourselves in a pan of water, and tell me whatever you do not understand about the self." The two looked into a pan of water. Prajapati asked them, "What do you see?" They replied, "Sir, we see the whole of this self of ours, a perfect likeness down to the hairs and the nails."
CU 8.8.2	तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥	Prajapati said to them, "Adorn yourselves well, put on fine clothes, groom yourselves, and then look into the pan of water." The two adorned themselves well, put on fine clothes, groomed themselves, and looked into the pan of water. Prajapati asked them, "What do you see?"
CU 8.8.3	तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥	They replied, "Just as we two are here, sir, well adorned, in fine clothes and groomed, so are these two, sir, well adorned, in fine clothes and groomed." "That is the self," he said. "That is the immortal, that is the fearless; that is *brahman*." And the two went away with contented hearts.
CU 8.8.4	तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमनुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥	Watching them go, Prajapati said, "They are going away without having grasped the self, without having found it. Whichever of them hold this as their secret teaching, whether gods or asuras, will be defeated." Virocana, with a contented heart, went to the asuras and proclaimed this secret teaching to them: "One's self alone is to be made great here, one's self alone is to be served. By making one's self great here and serving one's self, one wins both worlds, this one and the next."

118 The "person in the eye" is the small figure one sees reflected in another's pupil.

	SANSKRIT	ENGLISH
CU 8.8.5	तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो बतेत्यसुराणाꣳ ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति सꣳस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥	That is why even today people here say of someone who does not give, who has no faith and does not sacrifice, "He's an asura, alas!" For this is the secret teaching of the asuras. They adorn the body of a dead man with food they have begged, with clothes and with ornaments, for they think that by this they will win the next world.
CU 8.9.1	अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलंकृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥	But Indra, before he had even reached the gods, saw this danger: "Just as this self is well adorned when this body is well adorned, in fine clothes when it is in fine clothes, groomed when it is groomed, so too it will be blind when this body is blind, lame when it is lame, maimed when it is maimed. It perishes as soon as this body perishes. I see nothing enjoyable in this."
CU 8.9.2	स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन्पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥	He came back with firewood in hand. Prajapati said to him, "Maghavan, you went away with a contented heart along with Virocana. What do you want, that you have come back?" He replied, "Sir, just as this self is well adorned when this body is well adorned, in fine clothes when it is in fine clothes, groomed when it is groomed, so too it will be blind when this body is blind, lame when it is lame, maimed when it is maimed. It perishes as soon as this body perishes. I see nothing enjoyable in this."
CU 8.9.3	एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥	"That is just how it is, Maghavan," he said. "But I will explain it to you further. Live here another thirty-two years." He lived there another thirty-two years. Then Prajapati said to him:
CU 8.10.1	य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदꣳ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥	"The one who moves about in dreams, exulting, that is the self," he said. "That is the immortal, that is the fearless; that is *brahman*." He went away with a contented heart. But before he had even reached the gods, he saw this danger: "Even if this body is blind, that self is not blind; if the body is lame, it is not lame; it is not harmed by the body's defects.
CU 8.10.2	न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥	"It is not killed when the body is killed, nor lame when the body is lame. Yet it is as if they were killing it, as if they were chasing it about; it is as if it felt unpleasant things, and it even seems to weep. I see nothing enjoyable in this."
CU 8.10.3		He came back with firewood in hand. Prajapati said to him, "Maghavan, you went away with a

	SANSKRIT	ENGLISH
	स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥	contented heart. What do you want, that you have come back?" He replied, "Sir, even if this body is blind, that self is not blind; if the body is lame, it is not lame; it is not harmed by the body's defects.
CU 8.10.4	न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिꣳशतं वर्षाणीति स हापराणि द्वात्रिꣳशतं वर्षाण्युवास तस्मै होवाच ॥	"It is not killed when the body is killed, nor lame when the body is lame. Yet it is as if they were killing it, as if they were chasing it about; it is as if it felt unpleasant things, and it even seems to weep. I see nothing enjoyable in this." "That is just how it is, Maghavan," he said. "But I will explain it to you further. Live here another thirty-two years." He lived there another thirty-two years. Then Prajapati said to him:
CU 8.11.1	तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥	"When someone is fast asleep, wholly gathered in and perfectly serene, and knows no dream, that is the self," he said. "That is the immortal, that is the fearless; that is *brahman*." He went away with a contented heart. But before he had even reached the gods, he saw this danger: "Surely this one does not now know himself as 'This is I,' nor does he know these beings. He has gone to utter destruction. I see nothing enjoyable in this."
CU 8.11.2	स समित्पाणिः पुनरेयाय तꣳ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एवꣳ संप्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥	He came back with firewood in hand. Prajapati said to him, "Maghavan, you went away with a contented heart. What do you want, that you have come back?" He replied, "Sir, surely this one does not now know himself as 'This is I,' nor does he know these beings. He has gone to utter destruction. I see nothing enjoyable in this."
CU 8.11.3	एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतꣳ संपेदुरेतत्तद्यदाहुरेकशतꣳ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥	"That is just how it is, Maghavan," he said. "But I will explain it to you further, and it is nothing other than this. Live here another five years." He lived there another five years. That made a hundred and one years; hence people say, "Maghavan lived as a student with Prajapati for a hundred and one years." Then Prajapati said to him:
CU 8.12.1	मघवन्मर्त्यं वा इदꣳ शरीरमात्तं मृत्युना तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥	"Maghavan, this body is mortal; it is in the grip of death. Yet it is the dwelling place of this self, which is immortal and without a body. One who has a body is in the grip of the pleasant and the unpleasant; for one who has a body there is no ridding oneself of the pleasant and the unpleasant. But the pleasant and the unpleasant do not touch one who is without a body.
CU 8.12.2		"The wind is without a body; clouds, lightning and thunder are without a body. Now, just as these rise

	SANSKRIT	ENGLISH
	अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥	up from space up there, reach the highest light and emerge each in its own form,
CU 8.12.3	एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनꣳ स्मरन्निदꣳ शरीरꣳ स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥	"so this deep serenity rises up from this body, reaches the highest light and emerges in its own form. That is the highest person. He roams about there, eating, playing and enjoying himself with women or carriages or relatives, not remembering this appendage, the body. As a draught animal is yoked to a cart, so breath is yoked to this body.
CU 8.12.4	अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदꣳ शृणवानीति स आत्मा श्रवणाय श्रोत्रम् ॥	"Now, when the eye is fixed on space here, that is the person in the eye; the eye is for seeing. The one who is aware, 'Let me smell this,' that is the self; the nose is for smelling. The one who is aware, 'Let me say this,' that is the self; speech is for speaking. The one who is aware, 'Let me hear this,' that is the self; the ear is for hearing.
CU 8.12.5	अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्रमते य एते ब्रह्मलोके ॥	"The one who is aware, 'Let me think this,' that is the self; the mind is his divine eye. With this divine eye, the mind, he sees these desires in the world of *brahman* and delights in them.
CU 8.12.6	तं वा एतं देवा आत्मानमुपासते तस्मात्तेषाꣳ सर्वे च लोका आत्ताः सर्वे च कामाः स सर्वाꣳश्च लोकानाप्नोति सर्वाꣳश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥	"It is this self that the gods venerate; therefore all the worlds and all desires are in their grasp. One who has found that self and understands it obtains all the worlds and all desires," so said Prajapati, so said Prajapati.
CU 8.13.1	श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति ॥	From the dark I pass into the dappled; from the dappled I pass into the dark. Shaking off evil as a horse shakes its hair, freeing myself as the moon frees itself from Rahu's mouth, shaking off the body, I, a self made perfect, pass into the uncreated world of *brahman*, I pass into it.[119]
CU 8.14.1	आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतꣳ स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कꣳ श्येतं लिन्दु माभिगां लिन्दु माभिगाम् ॥	What is called space is what brings forth name and form. That within which these two lie is *brahman*; that is the immortal; that is the self. I go to Prajapati's hall, to his house. I am the glory of the brahmins, the glory of the kings, the glory of the commoners. I have attained glory. I am the glory of glories. Let me not go to what is white and toothless, toothless and white, slimy; let me not go to what is slimy![120]
CU 8.15.1	तद्धैतद्ब्रह्मा प्रजापतये उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे	Brahma told this to Prajapati, Prajapati to Manu, and Manu to his descendants. He learns the Veda

119 Rāhu is the demon who swallows the moon in an eclipse.

SANSKRIT	ENGLISH
शुचौ देशे स्वाध्यायमधीयानो धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिꣳसन्सर्व भूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते न च पुनरावर्तते न च पुनरावर्तते ॥	in his teacher's household according to the rules, in the time left over from his work for the teacher, and then returns home. In his own household he keeps up his private recitation of the Veda in a clean place and raises righteous sons. He draws all his senses into himself and does no harm to any creature except at holy places. One who lives this way all his life reaches the world of *brahman*, and he does not return again; he does not return again.

120 The "white, toothless, slimy" thing is obscure; ancient commentators took it as the womb or as old age.

Brihadaranyaka Upanishad

बृहदारण्यकोपनिषत् *(Bṛhadāraṇyaka)*

The longest and oldest: creation, the dialogues of Yajnavalkya with Maitreyi, King Janaka and the debaters at Janaka's court—"not this, not this."

CHAPTER 1

	SANSKRIT	ENGLISH
BU 1.1.1	उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यं दिशः पार्श्वे अवान्तरदिशः पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्यस्थीनि नभो मांसानि । ऊवध्यं सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि । उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धः । यद्विजृम्भते तद्विद्योतते । यद्विधूनुते तत्स्तनयति । यन्मेहति तद्वर्षति । वागेवास्य वाक् ॥	The dawn is the head of the sacrificial horse; the sun is its eye; the wind its breath; its open mouth the fire common to all men; the year is the body of the sacrificial horse. The sky is its back; the intermediate region its belly; the earth its underbelly; the quarters its flanks; the intermediate quarters its ribs; the seasons its limbs; the months and fortnights its joints; days and nights its feet; the stars its bones; the clouds its flesh. The sand is the half-digested food in its stomach; the rivers its intestines; the mountains its liver and lungs; the plants and trees its hair. The rising sun is its forepart, the setting sun its hindpart. When it yawns, there is lightning; when it shakes itself, there is thunder; when it urinates, there is rain. Speech is its voice.[1]
BU 1.1.2	अहर्वा अश्वं पुरस्तान्महिमान्वजायत । तस्य पूर्वे समुद्रे योनिः । रात्रिरेनं पश्चान्महिमान्वजायत । तस्यापरे समुद्रे योनिर् । एतौ वा अश्वं महिमानावभितः सम्बभूवतुः । हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरानश्वो मनुष्यान् । समुद्र एवास्य बन्धुः समुद्रो योनिः ॥	The day was born after the horse as the sacrificial cup that stands in front of it; its womb is in the eastern sea. The night was born after it as the sacrificial cup that stands behind it; its womb is in the western sea. These two came into being as the two cups on either side of the horse. As a steed it carried the gods; as a stallion, the Gandharvas; as a charger, the asuras; as a horse, human beings. The sea is its kin; the sea is its womb.[2]
BU 1.2.1	नैवेह किं चनाग्र आसीत् । मृत्युनैवेदमावृतमासीदशनायया । अशनाया हि मृत्युः । तन्मनोऽकुरुतात्मन्वी स्यामिति । सोऽर्चन्नचरत् । तस्यार्चत आपोऽजायन्त । अर्चते वै मे कमभूदिति । तदेवार्क्यस्यार्कत्वम् । कं ह वा अस्मै भवति य एवमेतदर्क्यस्यार्कत्वं वेद ॥	In the beginning there was nothing here at all. This world was covered by Death, by hunger, for hunger is death. He made up his mind: "Let me have a body." He went about worshipping. As he worshipped, the waters were born. "As I was worshipping (*arcate*), joy (*ka*) came to me," he thought. This is what makes fire an *arka*. Joy comes to one who knows what makes fire an *arka*.[3]

1 The horse sacrifice (*aśvamedha*) was the great royal rite; here each part of the victim is equated with a part of the cosmos.
2 The two *mahiman* ("greatness") cups are set before and behind the horse in the rite; the text uses four different Sanskrit words for "horse."
3 *Arka* means both "fire" and "hymn of praise"; the etymology plays on *arc,* "to worship, sing praise," and *ka,* "joy" (also "water").

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BU 1.2.2	आपो वा अर्कः । तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत् । तस्यामश्राम्यत् । तस्य श्रान्तस्य तप्तस्य तेजोरसो निरवर्तताग्निः ॥	The waters, truly, are the *arka*. The froth that was on the waters hardened and became the earth. On it he toiled. From him, as he toiled and heated himself, his heat and essence came forth as fire.
BU 1.2.3	स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयम् । स एष प्राणस्त्रेधाविहितः । तस्य प्राची दिक्शिरोऽसौ चासौ चेमौ । अथास्य प्रतीची दिक्पुच्छमसौ चासौ च सक्थ्यौ । दक्षिणा चोदीची च पार्श्वे । द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः । स एषोऽप्सु प्रतिष्ठितः । यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥	He divided himself into three: the sun as one third, the wind as another third. So this breath is divided into three. The eastern quarter is its head; that one and that one are its forelegs. The western quarter is its tail; that one and that one are its thighs. The southern and northern quarters are its flanks; the sky its back; the intermediate region its belly; this earth its chest. It rests firmly on the waters. One who knows this finds a firm footing wherever he goes.[4]
BU 1.2.4	सोऽकामयत द्वितीयो म आत्मा जायेतेति । स मनसा वाचं मिथुनं समभवदशनाया मृत्युः । तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर आस । तमेतावन्तं कालमबिभर्यावान्त्संवत्सरः । तमेतावतः कालस्य परस्तादसृजत । तं जातमभिव्याददात् । स भाणकरोत् । सैव वागभवत् ॥	He desired: "Let a second body be born for me." So he, Death, who is hunger, coupled with speech by means of his mind. The semen became the year; before that there was no year. He carried it for as long as a year, and after that time he brought it forth. When it was born, he opened his mouth to swallow it. It cried out, "*Bhāṇ!*" That became speech.
BU 1.2.5	स ऐक्षत यदि वा इममभिमंस्ये कनीयोऽन्नं करिष्य इति । स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किञ्च ऋचो यजूंषि सामानि छन्दांसि यज्ञान् प्रजां पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत । सर्वं वा अत्तीति तददितेरदितित्वम् । सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥	He thought: "If I kill him, I will make less food for myself." So with that speech and that body he brought forth this whole world, everything there is: the verses of the Rig Veda, the formulas of the Yajur Veda, the chants of the Sama Veda, the meters, the sacrifices, creatures and livestock. And whatever he brought forth, he began to eat. Because he eats (*ad-*) everything, Aditi is called Aditi. One who knows why Aditi is called Aditi becomes the eater of this whole world, and everything becomes his food.[5]
BU 1.2.6	सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत् । स तपोऽतप्यत । तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम् । तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत । तस्य शरीर एव मन आसीत् ॥	He desired: "Let me sacrifice again with a greater sacrifice." He toiled; he heated himself with austerity. As he toiled and heated himself, his glory and vigor departed. The breaths are glory and vigor. When the breaths had departed, his body began to swell, yet his mind was still in his body.
BU 1.2.7	सोऽकामयत मेध्यं म इदं स्यादात्मन्व्यनेन स्यामिति । ततोऽश्वः समभवत् । यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम् । एष ह वा अश्वमेधं वेद य एनमेवं वेद । तमनवरुध्यैवामन्यत । तं संवत्सरस्य परस्तादात्मन आलभत ।	He desired: "Let this body of mine be fit for sacrifice; let me have a body through it." So it became a horse (*aśva*); because it swelled (*aśvat*), it became

4 Fire is implied as the first third. "That one and that one" accompanies a pointing gesture, probably toward the intermediate quarters.

5 The name Aditi is derived here from *ad,* "to eat."

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पशून् देवताभ्यः प्रत्यौहत् । तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते । एष वा अश्वमेधो य एष तपति । तस्य संवत्सर आत्मा । अयमग्निरर्कः । तस्येमे लोका आत्मानः । तावेतावर्काश्वमेधौ । सो पुनरेकैव देवता भवति मृत्युरेव । अप पुनर्मृत्युं जयति । नैनं मृत्युराप्नोति । मृत्युरस्यात्मा भवति । सर्वमायुरेति । एतासां देवतानामेको भवति ॥

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fit for sacrifice (*medhya*). This is what makes the horse sacrifice (*aśvamedha*) the horse sacrifice. One who knows it in this way truly knows the horse sacrifice. Without confining it, he kept it in mind. After a year he sacrificed it to himself and handed the other animals over to the gods. That is why people sacrifice to Prajapati the consecrated horse that belongs to all the gods. The horse sacrifice, truly, is the one who glows up there, and the year is its body. The *arka* is this fire, and these worlds are its bodies. So there are these two, the *arka* and the horse sacrifice; yet they are also a single deity, Death. One who knows this overcomes repeated death; death cannot reach him; death becomes his body; he reaches his full lifespan; he becomes one of these deities.[6]

BU 1.3.1 द्वया ह प्राजापत्या देवाश्चासुराश्च ततः कानीयसा एव देवा ज्यायसा असुराः । त एषु लोकेष्वस्पर्धन्त । ते ह देवा ऊचुर्हन्तासुरान् यज्ञ उद्गीथेनात्ययामेति ॥

Prajapati's offspring were of two kinds, gods and asuras. The gods were the younger, the asuras the elder. They were competing with each other for these worlds. The gods said, "Come, let us overcome the asuras at the sacrifice by means of the High Chant."

BU 1.3.2 ते ह वाचमूचुस्त्वं न उद्गायेति । तथेति तेभ्यो वागुदगायत् । यो वाचि भोगस्तं देवेभ्य आगायत् । यत्कल्याणं वदति तदात्मने । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं वदति । स एव स पाप्मा ॥

They said to speech, "Sing the High Chant for us." "Very well," said speech, and sang the High Chant for them. Whatever enjoyment there is in speech, it obtained for the gods by singing, and whatever it speaks beautifully, for itself. The asuras knew: "By this singer they will overcome us." They rushed at it and pierced it with evil. That evil is the improper things one says. That is that evil.

BU 1.3.3 अथ ह प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः प्राण उदगायत् । यः प्राणे भोगस्तं देवेभ्य आगायत् । यत्कल्याणं जिघ्रति तदात्मने । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति । स एव स पाप्मा ॥

Then they said to breath, "Sing the High Chant for us." "Very well," said breath, and sang the High Chant for them. Whatever enjoyment there is in breath, it obtained for the gods by singing, and whatever it smells beautifully, for itself. The asuras knew: "By this singer they will overcome us." They rushed at it and pierced it with evil. That evil is the improper things one smells. That is that evil.

BU 1.3.4 अथ ह चक्षुरूचुस्त्वं न उद्गायेति । तथेति तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत् । यत्कल्याणं पश्यति तदात्मने । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति । स एव स पाप्मा ॥

Then they said to the eye, "Sing the High Chant for us." "Very well," said the eye, and sang the High Chant for them. Whatever enjoyment there is in the eye, it obtained for the gods by singing, and whatever it sees beautifully, for itself. The asuras knew: "By this singer they will overcome us." They

6 "The one who glows up there" is the sun. "Repeated death" (*punarmṛtyu*) is dying again in the other world.

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		rushed at it and pierced it with evil. That evil is the improper things one sees. That is that evil.
BU 1.3.5	अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः श्रोत्रमुदगायत् । यः श्रोत्रे भोगस्तं देवेभ्य आगायत् । यत्कल्याणं शृणोति तदात्मने । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा । यदेवेदमप्रतिरूपं शृणोति । स एव स पाप्मा ॥	Then they said to the ear, "Sing the High Chant for us." "Very well," said the ear, and sang the High Chant for them. Whatever enjoyment there is in the ear, it obtained for the gods by singing, and whatever it hears beautifully, for itself. The asuras knew: "By this singer they will overcome us." They rushed at it and pierced it with evil. That evil is the improper things one hears. That is that evil.
BU 1.3.6	अथ ह मन ऊचुस्त्वं न उद्गायेति । तथेति तेभ्यो मन उदगायत् । यो मनसि भोगस्तं देवेभ्य आगायत् । यत्कल्याणं संकल्पयति तदात्मने । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा । यदेवेदमप्रतिरूपं संकल्पयति । स एव स पाप्मा । एवमु खल्वेता देवताः पाप्मभिरुपासृजन् । एवमेनाः पाप्मनाविध्यन् ॥	Then they said to the mind, "Sing the High Chant for us." "Very well," said the mind, and sang the High Chant for them. Whatever enjoyment there is in the mind, it obtained for the gods by singing, and whatever it imagines beautifully, for itself. The asuras knew: "By this singer they will overcome us." They rushed at it and pierced it with evil. That evil is the improper things one imagines. That is that evil. In this way they afflicted these deities with evils; in this way they pierced them with evil.
BU 1.3.7	अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्य एष प्राण उदगायत् । तेऽविदुरनेन वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविव्यत्सन् । स यथाश्मानमृत्वा लोष्टो विध्वंसेतैवं हैव विध्वंसमाना विष्वञ्चो विनेशुः । ततो देवा अभवन्, परासुरा । भवत्यात्मना, परास्य द्विषन् भ्रातृव्यो भवति य एवं वेद ॥	Then they said to this breath within the mouth, "Sing the High Chant for us." "Very well," said this breath, and sang the High Chant for them. The asuras knew: "By this singer they will overcome us." They rushed at it, wanting to pierce it with evil. But as a clod of earth shatters when it strikes a stone, so they shattered, scattered in every direction, and perished. So the gods prospered and the asuras came to nothing. One who knows this prospers himself, and the rival who hates him comes to nothing.
BU 1.3.8	ते होचुः क्व नु सोऽभूद्यो न इत्थमसक्तेति । अयमास्येऽन्तरिति । सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः ॥	They said, "Where was he who stood by us like this?" "He is here within the mouth (*āsye*)." He is Ayasya Angirasa, for he is the essence of the limbs (*aṅgānāṃ rasaḥ*).[7]
BU 1.3.9	सा वा एषा देवता दूर्नाम । दूरं ह्यस्या मृत्युर् । दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥	That deity is called Dur, for death is far (*dūram*) from it. Death is far from one who knows this.
BU 1.3.10	सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्गमयां चकार । तदासां पाप्मनो विन्यदधात् । तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥	That deity struck away evil, death, from these deities and sent it off to where the ends of the quarters are; there it set down their evils. Therefore one should not go to the people there, nor to the end of the quarters, lest one run into evil, into death.

7 The name is derived here from *āsya*, "mouth," and *aṅgānāṃ rasa*, "essence of the limbs."

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BU 1.3.11 सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥	That deity, having struck away evil, death, from these deities, then carried them beyond death.
BU 1.3.12 सा वै वाचमेव प्रथमामत्यवहत् । सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् । सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥	It carried speech across first. When speech was freed from death, it became fire. This fire, having passed beyond death, blazes beyond its reach.
BU 1.3.13 अथ प्राणमत्यवहत् । स यदा मृत्युमत्यमुच्यत स वायुरभवत् । सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥	Then it carried breath across. When breath was freed from death, it became the wind. This wind, having passed beyond death, blows beyond its reach.
BU 1.3.14 अथ चक्षुरत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत् । सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥	Then it carried the eye across. When the eye was freed from death, it became the sun. That sun, having passed beyond death, glows beyond its reach.
BU 1.3.15 अथ श्रोत्रमत्यवहत् । तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन् । ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥	Then it carried the ear across. When the ear was freed from death, it became the quarters. These quarters have passed beyond death, beyond its reach.
BU 1.3.16 अथ मनोऽत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत् । सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति । एवं ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥	Then it carried the mind across. When the mind was freed from death, it became the moon. That moon, having passed beyond death, shines beyond its reach. In just this way that deity carries beyond death one who knows this.
BU 1.3.17 अथात्मनेऽन्नाद्यमागायत् । यद्धि किञ्चान्नमद्यतेऽनेनैव तदद्यते । इह प्रतितिष्ठति ॥	Then it obtained for itself by singing food to eat, for whatever food is eaten is eaten by it alone. And on that it stands firm here.
BU 1.3.18 ते देवा अब्रुवन् । एतावद्वा इदं सर्वं यदन्नम् । तदात्मन आगासीः । अनु नोऽस्मिन्नन्न आभजस्वेति । ते वै माभिसंविशतेति । तथेति तं समन्तं परिण्यविशन्त । तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति । एवं ह वा एनं स्वा अभिसंविशन्ति भर्ता स्वानां श्रेष्ठः पुरएता भवत्यन्नादोऽधिपतिर्य एवं वेद । य उ हैवंविदं स्वेषु प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति । अथ य एवैतमनुभवति यो वैतमनु भार्यान् बुभूर्षति स हैवालं भार्येभ्यो भवति ॥	The gods said, "This whole world is just this much: food. And you have obtained it for yourself by singing. Give us a share in this food." "Then enter into me." "Very well," they said, and entered into it from every side. Therefore whatever food one eats with it satisfies them. In the same way his own people enter into one who knows this, and he becomes their support, the best of his people, their leader, an eater of food and their overlord. If anyone among his own people tries to rival one who knows this, he will not be able to support his dependents. But whoever follows him, or wishes to support his dependents by following him, will be able to support his dependents.
BU 1.3.19 सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः । प्राणो वा अङ्गानां रसः । प्राणो हि वा अङ्गानां रसः । तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति । एष हि वा अङ्गानां रसः ॥	He is Ayasya Angirasa, for he is the essence of the limbs. Breath is the essence of the limbs; yes, breath is the essence of the limbs. Therefore from whatever limb breath departs, that limb dries up. For it is the essence of the limbs.

SANSKRIT	ENGLISH
BU 1.3.20 एष उ एव बृहस्पतिः । वाग्वै बृहती । तस्या एष पतिस्तस्मादु बृहस्पतिः ॥	He is also Brihaspati. Speech is *bṛhatī*, and he is its lord (*pati*); therefore he is Brihaspati.[8]
BU 1.3.21 एष उ एव ब्रह्मणस्पतिः । वाग्वै ब्रह्म । तस्या एष पतिस्तस्मादु ब्रह्मणस्पतिः ॥	He is also Brahmanaspati. Speech is *brahman*, and he is its lord; therefore he is Brahmanaspati.[9]
BU 1.3.22 एष उ एव साम । वाग्वै सामैष सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव साम । अश्नुते साम्नः सायुज्यं सलोकताम् । य एवमेतत्साम वेद ॥	He is also the chant. Speech is *sā*, and he is *ama*; that is why the chant is called *sāman*. Or else, because he is equal (*sama*) to a gnat, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to this whole world, he is the chant. One who knows this chant in this way attains union with the chant and shares its world.
BU 1.3.23 एष उ वा उद्गीथः । प्राणो वा उत्प्राणेन हीदं सर्वमुत्तब्धम् । वागेव गीथा । उच्च गीथा चेति । स उद्गीथः ॥	He is also the High Chant. The "up" (*ut*) is breath, for this whole world is held up by breath. The "song" (*gīthā*) is speech. Because it is "up" and "song," it is the High Chant (*udgītha*).
BU 1.3.24 तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच । अयं त्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति । वाचा च ह्येव स प्राणेन चोदगायदिति ॥	On this, too, Brahmadatta Caikitaneya, as he was drinking King Soma, said: "May this king make my head fall off if Ayasya Angirasa sang the High Chant with anything other than this!" For he sang the High Chant with speech and with breath.[10]
BU 1.3.25 तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम् । तस्य वै स्वर एव स्वम् । तस्मादार्त्विज्यं करिष्यन् वाचि स्वरमिच्छेत । तया वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात् । तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव । अथो यस्य स्वं भवति । भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ॥	One who knows what the property (*sva*) of this chant is comes to have property. Its property is its tone (*svara*). Therefore a man about to act as a priest should wish for tone in his voice, and should perform his priestly duties with a voice that has tone. That is why at a sacrifice people want to see a priest with a good voice, as they would a man who has property. One who knows the property of this chant in this way comes to have property.
BU 1.3.26 तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णम् । तस्य वै स्वर एव सुवर्णम् । भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥	One who knows what the gold (*suvarṇa*) of this chant is comes to have gold. Its gold is its tone. One who knows the gold of this chant in this way comes to have gold.[11]
BU 1.3.27 तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति । तस्य वै वागेव प्रतिष्ठा । वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते । अन्न इत्यु हैक आहुः ॥	One who knows what the foundation of this chant is stands on a firm foundation. Its foundation is speech, for it is on speech that this breath rests when it is sung. Some, however, say it is food.
BU 1.3.28 अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति । स यत्र प्रस्तुयात्तदेतानि जपेत् । असतो मा सद्गमय, तमसो मा ज्योतिर्गमय,	Next, the ascent of the purifying lauds. The Prastotri priest, as is well known, sings the intro-

8 *Bṛhatī* is a Vedic meter, here standing for speech.
9 Here *brahman* is the sacred formulation, the Veda; Brahmaṇaspati is another name of Bṛhaspati.
10 King Soma is the sacred drink of the sacrifice, addressed as a king.

SANSKRIT	ENGLISH
मृत्योर्मामृतं गमयेति । स यदाहासतो मा सद्गमयेति । मृत्युर्वा असत्सदमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह । तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह । मृत्योर्मामृतं गमयेति । नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत् । तस्मादु तेषु वरं वृणीत । यं कामं कामयेत्तम् । स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति । तद्धैतल्लोकजिदेव । न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥	duction to the chant. While he is singing the introduction, one should softly recite these: "From the unreal lead me to the real! From darkness lead me to light! From death lead me to immortality!" When he says, "From the unreal lead me to the real," the unreal is death and the real is immortality; so he is saying, "From death lead me to immortality; make me immortal." When he says, "From darkness lead me to light," darkness is death and light is immortality; so he is saying, "From death lead me to immortality; make me immortal." In "From death lead me to immortality" there is nothing hidden, as it were. Then, in the remaining lauds, he should obtain by singing food to eat for himself. So during them he should choose a boon, whatever desire he may desire. An Udgatri priest who knows this obtains by singing whatever desire he desires, for himself or for the patron of the sacrifice. This, truly, is world-winning. One who knows this chant in this way has no fear of being left without a world.[12]

THE SELF IN THE BEGINNING

The self alone existed; afraid and lonely, it split in two and brought forth all creatures and classes.

SANSKRIT	ENGLISH
BU 1.4.1 आत्मैवेदमग्र आसीत्पुरुषविधः । सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् । सोऽहमस्मीत्यग्रे व्याहरत् । ततोऽहंनामाभवत् । तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति । स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान् पाप्मन औषत्तस्मात्पुरुषः । ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥	In the beginning this world was only the self, in the form of a person. He looked around and saw nothing but himself. The first thing he said was, "Here I am!" and from that the name "I" came into being. Therefore even today, when someone is addressed, he first says, "It is I," and then states whatever other name he has. Because before (*pūrva*) all this he burned up (*uṣ-*) all evils, he is the person (*puruṣa*). One who knows this burns up anyone who wants to be before him.
BU 1.4.2 सोऽबिभेत्तस्मादेकाकी बिभेति । स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति । तत एवास्य भयं वीयाय । कस्माद्ध्यभेष्यत् । द्वितीयाद्वै भयं भवति ॥	He was afraid; that is why one who is alone is afraid. Then he thought to himself, "Since there is nothing other than me, what am I afraid of?" And so his fear left him, for what was there to fear? It is from a second that fear arises.
BU 1.4.3 स वै नैव रेमे । तस्मादेकाकी न रमते । स द्वितीयमैच्छत् । स हैतावानास यथा स्त्रीपुमांसौ सम्परिष्वक्तौ । स इममेवात्मानं द्वेधापातयत् । ततः पतिश्च पत्नी चाभवताम् । तस्मादिदमर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यः ।	He found no delight; that is why one who is alone finds no delight. He wanted a second. He was as large as a woman and a man in close embrace. He split this very self into two, and from it arose hus-

11 *Suvarṇa*, "gold," can also be read as "good sound."
12 The *pavamāna* ("purifying") lauds are chants of the Soma sacrifice.

	SANSKRIT	ENGLISH
	तस्मादयमाकाशः स्त्रिया पूर्यत एव । तां समभवत् । ततो मनुष्या अजायन्त ॥	band and wife. Therefore, as Yajnavalkya used to say, "Each of us is like half of a split pea." That is why this empty space is filled by a woman. He coupled with her, and from that human beings were born.[13]
BU 1.4.4	सो हेयमीक्षां चक्रे कथं नु मात्मन एव जनयित्वा सम्भवति । हन्त तिरोऽसानीति । सा गौरभवद्वृषभ इतरः । तां समेवाभवत् । ततो गावोऽजायन्त । वडवेतराभवदश्ववृष इतरः । गर्दभीतरा गर्दभ इतरः । तां समेवाभवत् । तत एकशफमजायत । अजेतराभवद्बस्त इतरः । अविरितरा मेष इतरः । तां समेवाभवत् । ततोऽजावयो ऽजायन्त । एवमेव यदिदं किञ्च मिथुनमा पिपीलिकाभ्यस्तत्सर्वमसृजत ॥	She thought to herself, "How can he couple with me after producing me from himself? Come, let me hide." She became a cow; the other became a bull and coupled with her, and from that cattle were born. She became a mare, the other a stallion; she became a female donkey, the other a male donkey. He coupled with her, and from that single-hoofed animals were born. She became a she-goat, the other a billy-goat; she became a ewe, the other a ram. He coupled with her, and from that goats and sheep were born. In just this way he created everything that exists in pairs, down to the very ants.
BU 1.4.5	सोऽवेदहं वाव सृष्टिरस्म्यहं हीदं सर्वमसृक्षीति । ततः सृष्टिरभवत् । सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥	He knew: "I alone am creation, for I brought forth all this." From that, creation arose. One who knows this comes to be in this creation of his.
BU 1.4.6	अथेत्यभ्यमन्थत् । स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत । तस्मादेतदुभयमलोमकमन्तरतः । अलोमका हि योनिरन्तरतः । तद्यदिदमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिः । एष उ ह्येव सर्वे देवाः । अथ यत्किञ्चेदमार्द्रं तद्रेतसोऽसृजत । तदु सोम । एतावद्वा इदं सर्वमन्नं चैवान्नादश्च । सोम एवान्नमग्निरन्नादः । सैषा ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिर् । अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥	Then he churned like this. From his mouth, as from a womb, and from his hands he brought forth fire. That is why both of these are hairless on the inside, for the womb is hairless on the inside. When people say, "Sacrifice to this god! Sacrifice to that god!" one god after another, that is his creation, for he himself is all the gods. Then whatever is moist he brought forth from semen, and that is Soma. This whole world is just this much: food and the eater of food. Soma is food, and fire is the eater of food. This is the super-creation of *brahman*: that he created the gods, who are better than he, and that, being mortal, he created the immortals. That is why it is a super-creation. One who knows this comes to be in this super-creation of his.[14]
BU 1.4.7	तद्धेदं तर्ह्यव्याकृतमासीत् । तन्नामरूपाभ्यामेव व्याक्रियतासौ नामायमिदंरूप इति । तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियत असौ नामायमिदंरूप इति । स एष इह प्रविष्ट आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वम्भरो वा विश्वम्भरकुलाये । तं न पश्यन्ति । अकृत्स्नो हि सः प्राणन्नेव प्राणो नाम भवति । वदन् वाक्पश्यंश्चक्षुः शृण्वञ्छ्रोत्रं मन्वानो मनः । तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद । अकृत्स्नो ह्येषोऽत	At that time this world was undifferentiated. It was differentiated simply by name and form: "He is so-and-so by name; he has this form." So even today this world is differentiated simply by name and form: "He is so-and-so by name; he has this form." He entered into it right up to the tips of the nails, as a razor lies in a razor case, or as fire in a

13 "Split" (*apātayat*) puns on *pati* and *patnī*, "husband" and "wife." Yājñavalkya is the great teacher of this Upanishad.
14 The gesture is that of churning fire with a fire-drill. "Super-creation" (*atisṛṣṭi*) is creation of what surpasses the creator.

	SANSKRIT	ENGLISH
	एकैकेन भवति । आत्मेत्येवोपासीत । अत्र ह्येते सर्व एकं भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा । अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवं कीर्तिं श्लोकं विन्दते य एवं वेद ॥	fireplace. People do not see him, for he is incomplete. When he breathes, he is called breath; when he speaks, speech; when he sees, the eye; when he hears, the ear; when he thinks, the mind. These are simply the names of his actions. One who venerates them one by one does not know, for he is incomplete in each one of them. One should venerate them as the self, for in it all these become one. This self is the trail to this whole world, for by it one knows this whole world, just as one finds something by following its footprints. One who knows this finds fame and renown.[15]
BU 1.4.8	तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यात् । आत्मानमेव प्रियमुपासीत । स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥	This self is dearer than a son, dearer than wealth, dearer than everything else, for it lies further within. If a man calls something other than the self dear, and someone tells him, "You will lose what you hold dear," that may very well happen. One should venerate the self alone as dear. When someone venerates the self alone as dear, what he holds dear will not perish.
BU 1.4.9	तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते । किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥	Now, people ask: "Since humans think that by knowing *brahman* they will become everything, what did *brahman* know, by which it became everything?"
BU 1.4.10	ब्रह्म वा इदमग्र आसीत् । तदात्मानमेवावेत् । अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् । तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत् । तथर्षीनाम् । तथा मनुष्याणाम् । तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदं सर्वं भवति । तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषां स भवति । अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । यथा पशुरेवं स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान् भुनक्ति । एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु । तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥	In the beginning this world was only *brahman*, and it knew only itself: "I am *brahman*." As a result, it became everything. Among the gods, whoever awoke to this became that very thing; so also among the seers, so also among humans. On seeing this very thing, the seer Vamadeva realized, "I was Manu, and I was the sun." So even now, whoever knows "I am *brahman*" in this way becomes this whole world. Not even the gods have the power to prevent it, for he becomes their very self. So when someone venerates another deity, thinking, "He is one and I am another," he does not know. He is like a domestic animal for the gods. As many animals sustain a man, so each person sustains the gods. Even when a single animal is taken away, it is unpleasant; how much more when many are! Therefore the gods do not like people to know this.[16]
BU 1.4.11	ब्रह्म वा इदमग्र आसीदेकमेव । तदेकं सन्न व्यभवत् । तच्छ्रेयो रूपमत्यसृजत क्षत्रं, यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो	In the beginning this world was only *brahman*, only one. Being only one, it did not prosper. It

15 The "fire" (*viśvambhara*, "all-sustaining") is understood by some as a termite in its nest. The "trail" (*padanīya*) plays on *pada*, "footprint."

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मृत्युरीशान इति । तस्मात्क्षत्रात्परं नास्ति । तस्माद्ब्राह्मणः क्षत्रियं अधस्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति । सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्ततः उपनिश्रयति स्वां योनिम् । य उ एनं हिनस्ति स्वां स योनिमृच्छति । स पापीयान् भवति यथा श्रेयांसं हिंसित्वा ॥	brought forth a superior form, the ruling power: those among the gods who are ruling powers, Indra, Varuna, Soma, Rudra, Parjanya, Yama, Death and Ishana. Therefore there is nothing higher than the ruling power. That is why at the royal consecration the brahmin sits below the Kshatriya and pays him homage; he confers that glory on the ruling power alone. But *brahman* is the womb of the ruling power. So even when a king rises to the highest rank, in the end he takes refuge in *brahman* as his own womb. Whoever harms him strikes at his own womb, and becomes more evil, as one does by harming someone better.[17]
BU 1.4.12 स नैव व्यभवत् । स विशमसृजत । यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वे देवा मरुत इति ॥	Still it did not prosper. It brought forth the commoners: those kinds of gods who are named in groups, the Vasus, the Rudras, the Adityas, the All-gods and the Maruts.[18]
BU 1.4.13 स नैव व्यभवत् । स शौद्रं वर्णमसृजत पूषणम् । इयं वै पूषा । इयं हीदं सर्वं पुष्यति यदिदं किञ्च ॥	Still it did not prosper. It brought forth the Shudra class, Pushan. This earth is Pushan, for she nourishes (*puṣyati*) this whole world, everything there is.
BU 1.4.14 स नैव व्यभवत् । तच्छ्रेयो रूपमत्यसृजत धर्मम् । तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः । तस्माद्धर्मात्परं नास्ति । अथो अबलीयान् बलीयांसमाशंसते धर्मेण । यथा राज्ञैवम् । यो वै स धर्मः सत्यं वै तत् । तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति । धर्मं वा वदन्तं सत्यं वदतीति । एतद्ध्येवैतदुभयं भवति ॥	Still it did not prosper. It brought forth a superior form, the Law. The Law is the ruling power behind the ruling power. Therefore there is nothing higher than the Law. So a weaker man prevails over a stronger one by means of the Law, just as he would with the help of a king. Now, the Law is nothing other than truth. Therefore, when someone speaks the truth, people say, "He speaks the Law," and when someone speaks the Law, they say, "He speaks the truth." For both are this very thing.
BU 1.4.15 तदेतद्ब्रह्म क्षत्रं विट्शूद्रः । तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियः, वैश्येन वैश्यः, शूद्रेण शूद्रः । तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु । एताभ्यां हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतम् । यदि ह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एव । आत्मानमेव लोकमुपासीत । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते । अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥	So there are *brahman*, the ruling power, the commoners and the Shudras. Among the gods, *brahman* came into being as fire, and among humans as the brahmin; as a Kshatriya by means of the Kshatriya, as a Vaishya by means of the Vaishya, as a Shudra by means of the Shudra. That is why people seek a world among the gods in fire, and among humans in the brahmin, for *brahman* came into being in these two forms. Now, if someone departs from this world without having seen his own world, it does not benefit him, because it remains unknown, like a Veda not recited or a rite not per-

16 Vāmadeva's words echo Rig Veda 4.26.1.

17 Here *brahman* is the priestly power, embodied in the brahmin class, as *kṣatra*, "the ruling power," is embodied in the Kshatriyas; the royal consecration is the *rājasūya*.

18 The commoners (*viś*) are the Vaishya class; the gods named are those that appear in groups.

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formed. Even if a man who does not know this performs a great and holy work, it will surely be exhausted for him in the end. One should venerate the self alone as one's world. When someone venerates the self alone as his world, his work is never exhausted, for from this very self he brings forth whatever he desires.

BU 1.4.16 अथो अयं वा आत्मा सर्वेषां भूतानां लोकः । स यज्जुहोति यद्यजते तेन देवानां लोकः । अथ यदनुब्रूते तेन ऋषीणाम् । अथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणाम् । अथ यन्मनुष्यान् वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम् । अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनाम् । यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः । यथा ह वै स्वाय लोकायारिष्टिमिच्छेत् । एवं हैवंविदे सर्वदा सर्वाणि भूतान्यरिष्टिमिच्छन्ति । तद्वा एतद्विदितं मीमांसितम् ॥

Now, this self is a world for all beings. When he makes offerings in the fire and performs sacrifices, he thereby becomes a world for the gods. When he recites the Veda, he becomes a world for the seers. When he pours out offerings to the ancestors and desires offspring, he becomes a world for the ancestors. When he gives people shelter and food, he becomes a world for humans. When he finds grass and water for animals, he becomes a world for animals. When beasts and birds, down to the very ants, find a living in his houses, he becomes a world for them. Just as a man would wish his own world to be unharmed, so all beings wish at all times that one who knows this be unharmed. This, indeed, has been known and examined.

BU 1.4.17 आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेय । अथ वित्तं मे स्यादथ कर्म कुर्वीयेति । एतावान् वै कामः । नेच्छंश्चनातो भूयो विन्देत् । तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग्जाया । प्राणः प्रजा । चक्षुर्मानुषं वित्तम् । चक्षुषा हि तद्विन्दते । श्रोत्रं दैवम् । श्रोत्रेण हि तच्छृणोति । आत्मैवास्य कर्म । आत्मना हि कर्म करोति । स एष पाङ्क्तो यज्ञः । पाङ्क्तः पशुः । पाङ्क्तः पुरुषः । पाङ्क्तमिदं सर्वं यदिदं किञ्च । तदिदं सर्वमाप्नोति य एवं वेद ॥

In the beginning this world was only the self, only one. He desired: "I wish I had a wife, so that I might father offspring. I wish I had wealth, so that I might perform rites." That is the full extent of desire; even if one wanted more, one would not find it. Therefore even today a man who is alone desires: "I wish I had a wife, so that I might father offspring. I wish I had wealth, so that I might perform rites." As long as he does not obtain each one of these, he considers himself incomplete. Now, this is his completeness: his mind is his self; speech, his wife; breath, his offspring; the eye, his human wealth, for it is with the eye that one finds it; the ear, his divine wealth, for it is with the ear that one hears it; his body is his rite, for it is with the body that one performs rites. This sacrifice is fivefold; the sacrificial animal is fivefold; the person is fivefold; this whole world, everything there is, is fivefold. One who knows this obtains this whole world.

BU 1.5.1 यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्य साधारणं द्वे देवानभाजयत् ।
त्रीण्यात्मनेऽकुरुत पशुभ्य एकं प्रायच्छत् ।
तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।
कस्मात्तानि न क्षीयन्ते अद्यमानानि सर्वदा ।

When the father brought forth seven kinds of food by wisdom and austerity,
one of them was common to all; two he gave as a share to the gods;
three he made for himself; one he bestowed on the animals.

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यो वै तामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ।
स देवानपिगच्छति स ऊऋजमुपजीवति ।
इति श्लोकाः ॥

On that rests everything, what breathes and what does not.
Why do they not waste away, though they are eaten all the time?
One who knows this imperishability eats food with his face;
he goes to the gods, he lives on vigor.
So run the verses.

BU 1.5.2 यत्सप्तान्नानि मेधया तपसाजनयत्पितेति । मेधया हि तपसाजनयत्पितैकमस्य साधारणमिति । इदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते । मिश्रं ह्येतत् । द्वे देवानभाजयदिति । हुतं च प्रहुतं च । तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति । अथो आहुर्दर्शपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात् । पशुभ्य एकं प्रायच्छदिति । तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात्कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति स्तनं वानुधापयन्ति । अथ वत्सं जातमाहुस्तृणादिति । तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति । पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न । तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति । न तथा विद्यात् । यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान् । सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति । कस्मात्तानि न क्षीयन्ते अद्यमानानि सर्वदेति । पुरुषो वा अक्षितिः । स हीदमन्नं पुनः पुनर्जनयते । यो वैतामक्षितिं वेदेति । पुरुषो वा अक्षितिः । स हीदमन्नं धियाधिया जनयते कर्मभिः । यद्वैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतीकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपिगच्छति स ऊर्जमुपजीवतीति प्रशंसा ॥

"When the father brought forth seven kinds of food by wisdom and austerity": for the father did bring them forth by wisdom and austerity. "One of them was common to all": that common food of his is this food that is eaten here. One who venerates it is not freed from evil, for it is mixed. "Two he gave as a share to the gods": the offering poured into the fire and the offering given out. Therefore people pour offerings into the fire for the gods and give offerings out. But some say these two are the new-moon and full-moon sacrifices, and that one should therefore not make a practice of the minor sacrifices. "One he bestowed on the animals": that is milk, for at first humans and animals alike live on milk. Therefore people first make a newborn child lick ghee or put it to the breast, and they call a newborn calf "one that does not yet eat grass." "On that rests everything, what breathes and what does not": for on milk rests everything, what breathes and what does not. People say that by offering milk for a year one overcomes repeated death. One should not think so. On the very day he makes the offering, one who knows this overcomes repeated death, for he offers all food to the gods. "Why do they not waste away, though they are eaten all the time?": the person, truly, is imperishability, for he produces this food again and again. "One who knows this imperishability": the person, truly, is imperishability, for he produces this food by his thought, time after time, through his actions; if he did not do so, it would waste away. "He eats food with his face": the face is the mouth; that is, with his mouth. "He goes to the gods, he lives on vigor": this is praise.[19]

BU 1.5.3 त्रीण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यात्मनेऽकुरुत । अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति । कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव । तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति । यः कश्च शब्दो वागेव सा ।

"Three he made for himself": mind, speech and breath, these he made for himself. People say, "My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear," for it is with the mind

19 Ghee is clarified butter, used in the sacrifice.

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	एषा ह्यन्तं आयत्तैषा हि न । प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव । एतन्मयो वा अयमात्मा । वाङ्मयो मनोमयः प्राणमयः ॥	that one sees and with the mind that one hears. Desire, intention, doubt, faith, lack of faith, steadfastness, lack of steadfastness, shame, insight, fear: all this is simply mind. Therefore even when someone is touched from behind, he knows it with his mind. Any sound whatever is simply speech, for it is bound to an end, yet it is not an end itself. Out-breath, in-breath, diffused breath, up-breath, link-breath, and breathing itself: all this is simply breath. This self is made of these: it is made of speech, made of mind, made of breath.[20]
BU 1.5.4	त्रयो लोका एत एव । वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥	These same three are the three worlds: speech is this world, mind the intermediate region, breath the world up there.
BU 1.5.5	त्रयो वेदा एत एव । वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥	These same three are the three Vedas: speech is the Rig Veda, mind the Yajur Veda, breath the Sama Veda.
BU 1.5.6	देवा पितरो मनुष्या एत एव । वागेव देवा मनः पितरः, प्राणो मानुष्याः ॥	These same three are gods, ancestors and humans: speech is the gods, mind the ancestors, breath humans.
BU 1.5.7	पिता माता प्रजैत एव । मन एव पिता वाङ्माता प्राणः प्रजा ॥	These same three are father, mother and offspring: mind is the father, speech the mother, breath the offspring.
BU 1.5.8	विज्ञातं विजिज्ञास्यमविज्ञातमेत एव । यत्किञ्च विज्ञातं वाचस्तद्रूपम् । वाग्धि विज्ञाता । वागेनं तद्भूत्वावति ॥	These same three are what is known, what is to be understood, and what is unknown. Whatever is known is a form of speech, for speech is what is known. Speech, becoming that, helps him.
BU 1.5.9	यत्किञ्च विजिज्ञास्यं मनसस्तद्रूपम् । मनो हि विजिज्ञास्यम् । मन एनं तद्भूत्वावति ॥	Whatever is to be understood is a form of mind, for mind is what is to be understood. Mind, becoming that, helps him.
BU 1.5.10	यत्किञ्चाविज्ञातं प्राणस्य तद्रूपम् । प्राणो ह्यविज्ञातः । प्राण एनं तद्भूत्वावति ॥	Whatever is unknown is a form of breath, for breath is what is unknown. Breath, becoming that, helps him.
BU 1.5.11	तस्यै वाचः पृथिवी शरीरम् । ज्योतीरूपमयमग्निः । तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥	The earth is the body of that speech, and this fire is its luminous form. So as far as speech extends, so far extends the earth, so far this fire.
BU 1.5.12	अथैतस्य मनसो द्यौः शरीरम् । ज्योतीरूपमसावादित्यः । तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यः । तौ मिथुनं समैताम् । ततः प्राणोऽजायत । स इन्द्रः । स एषोऽसपत्नः । द्वितीयो वै सपत्नः । नास्य सपत्नो भवति य एवं वेद ॥	Now, the sky is the body of this mind, and that sun up there is its luminous form. So as far as mind extends, so far extends the sky, so far that sun. The two came together in sexual union, and from that breath was born. He is Indra, and he is without a

20 The phrase about speech and its end is obscure in the Sanskrit.

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	rival; a rival, after all, is a second. One who knows this has no rival.
BU 1.5.13 अथैतस्य प्राणस्यापः शरीरम् । ज्योतीरूपमसौ चन्द्रः । तद्यावानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः । त एते सर्व एव समाः सर्वेऽनन्ताः । स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति । अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥	Now, the waters are the body of this breath, and that moon up there is its luminous form. So as far as breath extends, so far extend the waters, so far that moon. All these are equal, and all are infinite. One who venerates them as finite wins a finite world; one who venerates them as infinite wins an infinite world.
BU 1.5.14 स एष संवत्सरः प्रजापतिष्षोडशकलः । तस्य रात्रय एव पञ्चदश कला । ध्रुवैवास्य षोडशी कला । स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते । सोऽमावास्यां रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते । तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै ॥	This Prajapati is the year, and he has sixteen parts. His nights are fifteen of the parts, and the fixed one is his sixteenth part. By his nights he both waxes and wanes. On the new-moon night he enters with that sixteenth part into everything here that has breath, and from that he is born the next morning. Therefore on that night one should not take the life of any creature that breathes, not even a lizard, in honor of this deity.[21]
BU 1.5.15 यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषः । तस्य वित्तमेव पञ्चदश कलाः । आत्मैवास्य षोडशी कला । स वित्तेनैवा च पूर्यतेऽप च क्षीयते । तदेतन्नभ्यं यदयमात्मा । प्रधिर्वित्तम् । तस्माद्यद्यपि सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनागादित्येवाहुः ॥	Truly, the Prajapati who is the year and has sixteen parts is this very person who knows this. His wealth is the fifteen parts, and his self is his sixteenth part. By wealth alone he both waxes and wanes. This self is the hub, and wealth the rim. Therefore, even if a man loses everything, as long as he lives with his self, people say, "He has got off with the loss of his rim."
BU 1.5.16 अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा । कर्मणा पितृलोकः । विद्यया देवलोकः । देवलोको वै लोकानां श्रेष्ठः । तस्माद्विद्यां प्रशंसन्ति ॥	Now, there are three worlds: the world of humans, the world of the ancestors and the world of the gods. This world of humans is to be won only through a son, not by any other rite; the world of the ancestors through rites; the world of the gods through knowledge. The world of the gods is the best of worlds; that is why people praise knowledge.
BU 1.5.17 अथातः सम्प्रत्तिः । यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञस्त्वं लोक इति । स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति । यद्वै किञ्चानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता । ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता । एतावद्वा इदं सर्वम् । एतन्मा सर्वं सन्नयमितो भुनजदिति । तस्मात्पुत्रमनुशिष्टं लोक्यमाहुः । तस्मादेनमनुशासति । स यदैवंविदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति । स यद्यनेन किञ्चिदक्ष्णया कृतं भवति तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम । स पुत्रेणैवास्मिल्लोके प्रतितिष्ठति । अथैनमेते देवाः प्राणा अमृता आविशन्ति ॥	Next, the transfer. When a man thinks he is about to die, he says to his son, "You are *brahman*! You are the sacrifice! You are the world!" The son replies, "I am *brahman*! I am the sacrifice! I am the world!" Whatever has been recited, all of it is summed up in the word "*brahman*." Whatever sacrifices there are, all of them are summed up in the word "sacrifice." Whatever worlds there are, all of them are summed up in the word "world." This whole world is just this much. "Being all this, he

21 The sixteen parts (*kalā*) are the digits of the moon: fifteen for the nights of a lunar fortnight and a sixteenth that stays constant.

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	will support me from here." That is why they call a son who has been taught "world-winning," and that is why they teach him. When a man who knows this departs from this world, he enters his son together with these breaths. If he has done anything amiss, his son frees him from all of it; that is why he is called a son. Through his son he stands firm in this world. Then those divine and immortal breaths enter him.[22]
BU 1.5.18 पृथिव्यै चैनमग्नेश्च दैवी वागाविशति । सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥	Divine speech enters him from the earth and from fire. That is divine speech, by which whatever one says comes to be.
BU 1.5.19 दिवश्चैनमादित्याच्च दैवं मन आविशति । तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥	Divine mind enters him from the sky and from the sun. That is divine mind, by which one becomes simply joyful and does not grieve.
BU 1.5.20 अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति । स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति । स एष एवंवित्सर्वेषां भूतानामात्मा भवति । यथैषा देवतैवं सः । यथैतां देवतां सर्वाणि भूतान्यवन्त्येवं हैवंविदं सर्वाणि भूतान्यवन्ति । यदु किञ्चेमाः प्रजाः शोचन्त्यमैवासां तद्भवति । पुण्यमेवामुं गच्छति । न ह वै देवान् पापं गच्छति ॥	Divine breath enters him from the waters and from the moon. That is divine breath, which, whether moving or not moving, is neither troubled nor harmed. One who knows this becomes the self of all beings. As that deity is, so is he. As all beings look after that deity, so all beings look after one who knows this. Whatever sorrow these creatures suffer stays with them; only merit goes to him. No evil ever reaches the gods.
BU 1.5.21 अथातो व्रतमीमांसा । प्रजापतिर्ह कर्माणि ससृजे । तानि सृष्टान्यन्योऽन्येनास्पर्धन्त । वदिष्याम्येवाहमिति वाग्दध्रे । द्रक्ष्याम्यहमिति चक्षुः । श्रोष्याम्यहमिति श्रोत्रम् । एवमन्यानि कर्माणि यथाकर्मम् । तानि मृत्युः श्रमो भूत्वोपयेमे । तान्याप्नोत् । तान्याप्त्वा मृत्युरवारुन्ध । तस्माच्छ्राम्यत्येव वाक् । श्राम्यति चक्षुः । श्राम्यति श्रोत्रम् । अथेममेव नाप्नोत्योऽयं मध्यमः प्राणः । तानि ज्ञातुं दध्रिरे । अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति । हन्तास्यैव सर्वे रूपं भवामेति । त एतस्यैव सर्वे रूपमभवन् । तस्मादेत एतेनाख्यायन्ते प्राणा इति । तेन ह वाव तत्कुलमाचक्षते यस्मिन् कुले भवति य एवं वेद । य उ हैवंविदा स्पर्धतेऽनुशुष्यति । अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥	Next, the examination of the observances. Prajapati created the functions. Once created, they competed with one another. Speech resolved, "I am going to speak!" The eye: "I am going to see!" The ear: "I am going to hear!" And so the other functions, each according to its function. Death, becoming weariness, seized them. He took hold of them, and having taken hold of them, Death held them back. That is why speech grows weary, the eye grows weary, the ear grows weary. But this one, the breath in the middle, he did not take hold of. They set out to know it: "This is surely the best among us, for whether moving or not moving, it is neither troubled nor harmed. Come, let us all become a form of it." So they all became a form of it. That is why they are called after it: "breaths." The family in which one who knows this is born is called after him. Whoever competes with one who knows this withers away, and after withering away he finally dies. So much with respect to the body.

22 In the "transfer" (*sampratti*) a dying father hands his powers to his son; *brahman* here is the Veda, all that has been recited. The word *putra*, "son," is traditionally linked with *trā*, "to rescue."

SANSKRIT	ENGLISH
BU 1.5.22 अथाधिदेवतं ज्वलिष्याम्येवाहमित्यग्निर्दध्रे । तप्स्याम्यहमित्यादित्यः । भास्याम्यहमिति चन्द्रमाः । एवमन्या देवता यथादेवतम् । स यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुः । म्लोचन्ति ह्यन्या देवता न वायुः । सैषानस्तमिता देवता यद्वायुः ॥	Next, with respect to the divine sphere. Fire resolved, "I am going to blaze!" The sun: "I am going to give heat!" The moon: "I am going to shine!" And so the other deities, each according to its divinity. As the breath in the middle is among these breaths, so wind is among these deities; for the other deities set, but not wind. Wind is the deity that never sets.
BU 1.5.23 अथैष श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छतीति । प्राणाद्वा एष उदेति प्राणेऽस्तमेति । तं देवाश्चक्रिरे धर्मं स एवाद्य स उ श्व इति । यद्वा एतेऽमुर्ह्यिन्यन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्प्राण्याच्चैवापान्याच्च । नेन्मा पाप्मा मृत्युराप्नवदिति । यद्यु चरेत्समापिपयिषेत्तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥	On this there is this verse: "From where the sun rises and where it goes to set"—it is from breath that it rises, and in breath that it sets—"the gods made it their Law; it alone is today, it alone tomorrow." For what those gods undertook back then, they still do today. Therefore one should keep a single observance: one should breathe out and breathe in, thinking, "May evil, death, not get hold of me." And if one keeps it, one should try to carry it through to the end. By it one wins union with that deity and a place in the same world.[23]
BU 1.6.1 त्रयं वा इदं नाम रूपं कर्म । तेषां नाम्नां वागित्येतदेषामुक्थम् । अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां साम । एतद्धि सर्वैर्नामभिः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि नामानि बिभर्ति ॥	This world is a triad: name, form and action. Of names, speech is their hymn, for from it all names arise. It is their chant, for it is equal to all names. It is their formulation, for it sustains all names.[24]
BU 1.6.2 अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति । एतदेषां साम । एतद्धि सर्वैं रूपैः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि रूपाणि बिभर्ति ॥	Next, of forms, the eye is their hymn, for from it all forms arise. It is their chant, for it is equal to all forms. It is their formulation, for it sustains all forms.
BU 1.6.3 अथ कर्मणामात्मेत्येतदेषामुक्थम् । अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति । एतदेषां साम । एतद्धि सर्वैः कर्मभिः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि कर्माणि बिभर्ति । तदेतत्त्रयं सदेकमयमात्मा । आत्मो एकः सन्नेतत्त्रयम् । तदेतदमृतं सत्येन छन्नम् । प्राणो वा अमृतम् । नामरूपे सत्यम् । ताभ्यामयं प्राणश्छन्नः ॥	Next, of actions, the self is their hymn, for from it all actions arise. It is their chant, for it is equal to all actions. It is their formulation, for it sustains all actions. These three together are one—this self; and the self, while being one, is these three. This immortal is veiled by the real. Breath is the immortal; name and form are the real; and this breath is veiled by the two of them.

GARGYA AND AJATASHATRU

A proud brahmin offers to teach a king about brahman, but the king teaches him with a sleeping man.

SANSKRIT	ENGLISH
BU 2.1.1	There was once Dripta-Balaki, a learned man of the Gargya clan. He said to Ajatashatru, king of

23 The same verse appears in KaU 4.9.
24 Puns: *uktha* ("hymn") is linked with *ut-thā* ("arise"), *sāman* ("chant") with *sama* ("equal"); *brahman* here means the Vedic formulation.

	SANSKRIT	ENGLISH
	दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति । स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मः, जनको जनक इति वै जना धावन्तीति ॥	Kashi, "Let me tell you about *brahman*." Ajatashatru replied, "For such a speech we give a thousand! People will come running here, shouting, 'A Janaka! A Janaka!'"[25]
BU 2.1.2	स होवाच गार्ग्यः य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुर् मा मैतस्मिन्संवदिष्ठाः । अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥	Gargya said, "The person there in the sun—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the preeminent one, the head and king of all beings." Whoever venerates him in this way becomes preeminent, the head and king of all beings.[26]
BU 2.1.3	स होवाच गार्ग्यः य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः । बृहन् पाण्दरवासाः सोमो राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽहरहर्सुतः प्रसुतो भवति । नास्यान्नं क्षीयते ॥	Gargya said, "The person there in the moon—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the great king Soma, clad in white." Whoever venerates him in this way has soma pressed and pressed out for him day after day, and his food never runs short.
BU 2.1.4	स होवाच गार्ग्यः य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । तेजस्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते तेजस्वी ह भवति । तेजस्विनी हास्य प्रजा भवति ॥	Gargya said, "The person there in lightning—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the radiant one." Whoever venerates him in this way becomes radiant, and his offspring become radiant.
BU 2.1.5	स होवाच गार्ग्यः य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । पूर्णमप्रवर्तीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ॥	Gargya said, "The person here in space—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the full and unmoving." Whoever venerates him in this way is filled with offspring and livestock, and his offspring will not die out from this world.
BU 2.1.6	स होवाच गार्ग्यः य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः । इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति । स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥	Gargya said, "The person here in the wind—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as Indra Vaikuntha, as the unvanquished army." Whoever venerates him in this way becomes victorious, invincible, a conqueror of his foes.[27]
BU 2.1.7	स होवाच गार्ग्यः य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः । विषासहिरिति वा अहमेतमुपास	Gargya said, "The person here in fire—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about

25 Ajatashatru is king of Kashi (Benares); the thousand are cows, and Janaka, king of Videha, was famed for rewarding such teachers.

26 *Upās-*, "venerate ... as": to worship something by identifying it with something else.

27 *Vaikuṇṭha*, an epithet of Indra, is usually taken to mean "irresistible."

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	इति । स य एतमेवमुपास्ते विषासहिर्ह भवति । विषासहिर्हास्य प्रजा भवति ॥	him! I venerate him as the overpowering one." Whoever venerates him in this way becomes overpowering, and his offspring become overpowering.
BU 2.1.8	स होवाच गार्ग्यः य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः । प्रतिरूप इति वा अहमेतमुपास इति । स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति नाप्रतिरूपम् । अथो प्रतिरुपोऽस्माज्जायते ॥	Gargya said, "The person here in the waters—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the likeness." Whoever venerates him in this way—only what is like him comes to him, never what is unlike him; and from him is born one who is like him.
BU 2.1.9	स होवाच गार्ग्यः य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । रोचिष्णुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते रोचिष्णुर्ह भवति । रोचिष्णुर्हास्य प्रजा भवति । अथो यैः संनिगच्छति । सर्वांस्तानतिरोचते ॥	Gargya said, "The person here in a mirror—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the shining one." Whoever venerates him in this way becomes shining, and his offspring become shining; and he outshines all whom he meets.
BU 2.1.10	स होवाच गार्ग्यः य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । असुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति । नैनं पुरा कालात्प्राणो जहाति ॥	Gargya said, "The sound here that follows behind a person as he walks—it is that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about it! I venerate it as life." Whoever venerates it in this way reaches his full lifespan in this world, and breath does not leave him before his time.
BU 2.1.11	स होवाच गार्ग्यः य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । द्वितीयोऽनपग इति वा अहमेतमुपास इति । स य एतमेवमुपास्ते द्वितीयवान् ह भवति । नास्माद्गणश्छिद्यते ॥	Gargya said, "The person here in the quarters—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the companion who never leaves." Whoever venerates him in this way gains a companion, and his company is never cut off from him.
BU 2.1.12	स होवाच गार्ग्यः य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन्संवदिष्ठाः । मृत्युरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते सर्वं हैवास्मिंल्लोक आयुरेति । नैनं पुरा कालान्मृत्युरागच्छति ॥	Gargya said, "The person here made of shadow—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as death." Whoever venerates him in this way reaches his full lifespan in this world, and death does not come to him before his time.
BU 2.1.13	स होवाच गार्ग्यः य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः मा मैतस्मिन् संवदिष्ठाः । आत्मन्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्त आत्मन्वी ह भवति । आत्मन्विनी हास्य प्रजा भवति । स ह तूष्णीमास गार्ग्यः ॥	Gargya said, "The person here in the self—it is him that I venerate as *brahman*." Ajatashatru said, "Please, don't start a discussion with me about him! I venerate him as the one who possesses a self." Whoever venerates him in this way comes to possess a self, and his offspring come to possess a self. Gargya fell silent.

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BU 2.1.14 स होवाचाजातशत्रुः एतावन्नू३ इति । एतावद्धीति । नैतावता विदितं भवतीति । स होवाच गार्ग्यः उप त्वायानीति ॥	Ajatashatru said, "Is that all?" "That is all." "With that much it is not known." Gargya said, "Let me come to you as your pupil."
BU 2.1.15 स होवाचाजातशत्रुः प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म मे वक्ष्यतीति । व्येव त्वा ज्ञपयिष्यामीति । तं पाणावादायोत्तस्थौ । तौ ह पुरुषं सुप्तमाजग्मतुः । तमेतैर्नामभिरामन्त्रयां चक्रे बृहन् पाण्दरवासः सोम राजन्निति । स नोत्तस्थौ । तं पाणिनापेषं बोधयां चकार । स होत्तस्थौ ॥	Ajatashatru said, "It is against the natural order for a brahmin to come to a Kshatriya, thinking, 'He will teach me *brahman*.' But I will make you understand it clearly." Taking him by the hand, he got up, and the two of them went to a man who was asleep. He addressed him with these names: "Great king Soma, clad in white!" The man did not get up. He woke him by rubbing him with his hand, and the man got up.[28]
BU 2.1.16 स होवाचाजातशत्रुः यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत्कुत एतदागादिति । तदु ह न मेने गार्ग्यः ॥	Ajatashatru said, "When this man was asleep just now, where was this person consisting of perception, and where has he come back from?" But Gargya did not know.
BU 2.1.17 स होवाचाजातशत्रुः यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते । तानि यदा गृह्णाति । अथ हैतत्पुरुषः स्वपिति नाम । तद्गृहीत एव प्राणो भवति । गृहीता वाग् । गृहीतं चक्षुर् । गृहीतं श्रोत्रम् । गृहीतं मनः ॥	Ajatashatru said, "When this man was asleep just now, this person consisting of perception gathered the perception of these breaths by means of his own perception and was lying in the space within the heart. When he takes them in, the man is said to be 'sleeping.' Then breath is held in, speech is held in, sight is held in, hearing is held in, and mind is held in.[29]
BU 2.1.18 स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः । तदुतेव महाराजो भवत्युतेव महाब्राह्मणः । उतेवोच्चावचं निगच्छति । स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥	"When he travels about in dream, these are his worlds. Then he becomes a great king, as it were, or a great brahmin, as it were; he enters, as it were, high and low. As a great king, taking his people with him, might move about as he pleases in his own realm, so this person, taking the breaths with him, moves about as he pleases in his own body.
BU 2.1.19 अथ यदा सुषुप्तो भवति । यदा न कस्य चन वेद । हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते । ताभिः प्रत्यवसृप्य पुरीतति शेते । स यथा कुमारो वा महाराजो वा महाब्राह्मणो वाऽतिघ्नीमानन्दस्य गत्वा शयीत । एवमेवैष एतच्छेते ॥	"And when he is in deep sleep, when he knows nothing at all—there are seventy-two thousand channels called *hitā* that run from the heart to the pericardium; slipping out through them, he lies in the pericardium. As a boy, or a great king, or a great brahmin might lie at rest when he has reached the summit of bliss, so he lies then.[30]
BU 2.1.20 स यथोर्णनाभिस्तन्तुनोच्चरेद्यथा अग्नेः क्षुद्रा विष्फुलिङ्गा व्युच्चरन्त्येवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि	"As a spider moves up along its thread, and as tiny sparks fly up from a fire, so from this self spring forth all the breaths, all the worlds, all the gods

28 Normally brahmins, the priestly class, taught Kshatriyas, the warrior and royal class, and not the other way around.
29 The name *svapiti*, "he sleeps," is treated as an etymology; compare CU 6.8.1, where sleep is "going into one's own" (*svam apīta*).
30 *Hitā*, the name of these fine channels (*nāḍī*) of the body.

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	भूतानि व्युच्चरन्ति । तस्योपनिषत्सत्यस्य सत्यमिति । प्राणा वै सत्यं तेषामेष सत्यम् ॥	and all beings. Its hidden name is 'the real behind the real,' for the breaths are the real, and it is the real behind them."
BU 2.2.1	यो ह वै शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योऽयं मध्यमः प्राणः । तस्येदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥	Whoever knows the calf with its stall, its covering, its post and its tether fends off his seven hateful rivals. The calf is this breath in the middle. This is its stall, this its covering; breath is its post, and food its tether.[31]
BU 2.2.2	तमेताः सप्ताक्षितय उपतिष्ठन्ते । तद्या इमा अक्षंल्लोहिन्यो राजयस्ताभिरेनं रुद्रोऽन्वायत्तः । अथ या अक्षन्नापस्ताभिः पर्जन्यः । या कनीनका तयादित्यः । यत्कृष्णं तेनाग्निर् । यच्छुक्लं तेनेन्द्रः । अधरयैनं वर्तन्या पृथिव्यन्वायत्ता । द्यौरुत्तरया । नास्यान्नं क्षीयते य एवं वेद ॥	These seven imperishable ones attend on it. Through the red lines in the eye Rudra is linked to it; through the water in the eye, Parjanya; through the pupil, the sun; through the dark of the eye, fire; through the white, Indra; through the lower eyelid, the earth is linked to it; through the upper, the sky. One who knows this never runs short of food.[32]
BU 2.2.3	तदेष श्लोको भवति अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् । तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदानेति । अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इति । इदं तच्छरीर एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः । तस्मिन् यशो निहितं विश्वरूपमिति । प्राणा वै यशो विश्वरूपम् । प्राणानेतदाह । तस्यासत ऋषयः सप्त तीर इति । प्राणा वा ऋषयः । प्राणाणेतदाह । वागष्टमी ब्रह्मणा संविदानेति । वाग्ह्यष्टमी ब्रह्मणा संवित्ते ॥	On this there is this verse: "There is a cup with its mouth below and its bottom above; in it is placed glory of every form; on its rim sit seven seers; speech, the eighth, is joined with the formulation." "A cup with its mouth below and its bottom above"—this is the head, for it is a cup with its mouth below and its bottom above. "In it is placed glory of every form"—the breaths are glory of every form; it is the breaths that this refers to. "On its rim sit seven seers"—the breaths are the seers; it is the breaths that this refers to. "Speech, the eighth, is joined with the formulation"—for speech, the eighth, is joined with the formulation.[33]
BU 2.2.4	इमावेव गोतमभरद्वाजौ । अयमेव गोतमोऽयं भरद्वाजः । इमावेव विश्वामित्रजमदग्नी । अयमेव विश्वामित्रोऽयं जमदग्निः । इमावेव वसिष्ठकश्यपौ । अयमेव वसिष्ठोऽयं कश्यपः । वागेवात्रिः । वाचा ह्यन्नमद्यते । अत्तिर्ह वै नामैतद्यदौत्रिरिति । सर्वस्यात्ता भवति । सर्वमस्यान्नं भवति य एवं वेद ॥	These two are Gotama and Bharadvaja: this one is Gotama, and this one Bharadvaja. These two are Vishvamitra and Jamadagni: this one is Vishvamitra, and this one Jamadagni. These two are Vasishtha and Kashyapa: this one is Vasishtha, and this one Kashyapa. Speech is Atri, for food is eaten by speech. "Atri" is really "Atti," the eater. One who knows this becomes the eater of everything, and everything becomes his food.[34]
BU 2.3.1	द्वे वाव ब्रह्मणो रूपे । मूर्तं चैवामूर्तं च । मर्त्यं चामृतं च । स्थितं च यच्च । सच्च त्यं च ॥	There are, assuredly, two forms of *brahman*: the one with shape and the shapeless, the mortal and

31 *Śiśu*, a young one, pictured here as a calf tied to a post in its stall; the speaker points to parts of the body with "this ... this."
32 *Akṣiti*, "imperishable," echoes *akṣi*, "eye."
33 A version of this verse is in the Atharva Veda (10.8.9); *brahman* here is the Vedic formulation.
34 The seven ancient seers; the pairs point in turn to the ears, the eyes and the nostrils. *Atri* is explained as *atti*, "he eats."

SANSKRIT	ENGLISH
	the immortal, the standing and the moving, the *sat* and the *tyat*.[35]
BU 2.3.2 तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च । एतन्मर्त्यम् । एतत्स्थितम् । एतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो य एष तपति । सतो ह्येष रसः ॥	The one with shape is whatever is other than wind and the intermediate region. It is mortal; it is standing; it is *sat*. The essence of this one with shape, this mortal, this standing, this *sat*, is the one who gives heat up there, for he is the essence of the *sat*.
BU 2.3.3 अथामूर्तम् । वायुश्चान्तरिक्षश्च । एतदमृतम् । एतद्यत् । एतत्त्यम् । तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः । त्यस्य ह्येष रस । इत्यधिदैवतम् ॥	Next, the shapeless: wind and the intermediate region. It is immortal; it is moving; it is *tyat*. The essence of this shapeless, this immortal, this moving, this *tyat*, is the person in that disk, for he is the essence of the *tyat*. So much with respect to the divine sphere.
BU 2.3.4 अथाध्यात्मम् । इदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाशः । एतन्मर्त्यम् । एतत्स्थितम् । एतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः । सतो ह्येष रसः ॥	Next, with respect to the body. The one with shape is whatever is other than breath and this space within the body. It is mortal; it is standing; it is *sat*. The essence of this one with shape, this mortal, this standing, this *sat*, is the eye, for it is the essence of the *sat*.
BU 2.3.5 अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाशः । एतदमृतम् । एतद्यत् । एतत्त्यत् । तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन् पुरुषः । त्यस्य ह्येष रसः ॥	Next, the shapeless: breath and this space within the body. It is immortal; it is moving; it is *tyat*. The essence of this shapeless, this immortal, this moving, this *tyat*, is the person in the right eye, for he is the essence of the *tyat*.
BU 2.3.6 तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासो यथा पाण्ड्वाविकं यथेन्द्रगोपो यथाग्न्यर्चिर्यथा पुण्डरीकं यथा सकृद्विद्युत्तम् । सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद । अथात आदेशो नेति नेति । न ह्येतस्मादिति नेत्यन्यत्परमस्ति । अथ नामधेयं सत्यस्य सत्यमिति । प्राणा वै सत्यम् । तेषामेष सत्यम् ॥	And what this person looks like: like a saffron-dyed robe, like white wool, like a red *indragopa* beetle, like a flame of fire, like a white lotus, like a sudden flash of lightning. The glory of one who knows this flashes like sudden lightning. Next, the teaching: "not this, not this"—for there is nothing higher than this "not this." Next, its name: "the real behind the real"—for the breaths are the real, and it is the real behind them.[36]

YAJNAVALKYA AND MAITREYI

Leaving home, Yajnavalkya teaches his wife that everything is dear for the sake of the self.

SANSKRIT	ENGLISH
BU 2.4.1 मैत्रेयीति होवाच याज्ञवल्क्यः उद्यास्यन् वा अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥	"Maitreyi," said Yajnavalkya, "I am about to leave this place, you see.

35 *Sat* ("being") and *tyat* ("that yonder") together make *satya*, "the real, truth"; *yat* is "moving."
36 "Not this, not this" renders *neti neti* (*na iti, na iti*): *brahman* can be described only by negation. The *indragopa* is a bright red insect seen after the rains.

	SANSKRIT	ENGLISH
		Come, let me make a settlement between you and Katyayani here."[37]
BU 2.4.2	सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति । नेति होवाच याज्ञवल्क्यः । यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥	Maitreyi said, "Sir, if I were to own this whole earth filled with wealth, would I become immortal by it?" "No," said Yajnavalkya. "Your life would be just like the life of the wealthy. But there is no hope of immortality through wealth."
BU 2.4.3	सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान् वेद तदेव मे ब्रूहीति ॥	Maitreyi said, "What would I do with something that would not make me immortal? Tell me, sir, what you know."
BU 2.4.4	स होवाच याज्ञवल्क्यः प्रिया बतारे नः सती प्रियं भाषसे । एह्यास्स्व । व्याख्यास्यामि ते । व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥	Yajnavalkya said, "You have always been dear to me, and now you speak what is dear to me! Come, sit down; I will explain it to you. But as I explain, meditate on it."
BU 2.4.5	स होवाच न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि । आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥	He said: "It is not for love of the husband, my dear, that a husband is dear; it is for love of the self that a husband is dear. It is not for love of the wife that a wife is dear; it is for love of the self that a wife is dear. It is not for love of the sons that sons are dear; it is for love of the self that sons are dear. It is not for love of wealth that wealth is dear; it is for love of the self that wealth is dear. It is not for love of the priestly power that the priestly power is dear; it is for love of the self that the priestly power is dear. It is not for love of the royal power that the royal power is dear; it is for love of the self that the royal power is dear. It is not for love of the worlds that the worlds are dear; it is for love of the self that the worlds are dear. It is not for love of the gods that the gods are dear; it is for love of the self that the gods are dear. It is not for love of beings that beings are dear; it is for love of the self that beings are dear. It is not for love of everything that everything is dear; it is for love of the self that everything is dear. It is the self, Maitreyi, that should be seen, heard, reflected on and meditated on. For by seeing, hearing, reflecting on and understanding the self, my dear, this whole world is known.
BU 2.4.6	ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदं सर्वं यदयमात्मा ॥	"The priestly power abandons whoever regards the priestly power as something other than the self. The royal power abandons whoever regards the royal power as something other than the self. The worlds abandon whoever regards the worlds

37 Yajnavalkya is about to leave household life; Maitreyi and Katyayani are his two wives.

SANSKRIT	ENGLISH
	as something other than the self. The gods abandon whoever regards the gods as something other than the self. Beings abandon whoever regards beings as something other than the self. Everything abandons whoever regards everything as something other than the self. This priestly power, this royal power, these worlds, these gods, these beings, this whole world—all that is this self.
BU 2.4.7 स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥	"It is like this. When a drum is being beaten, one cannot catch the sounds going out from it; but by catching the drum, or the man beating the drum, the sound is caught.
BU 2.4.8 स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥	"It is like this. When a conch is being blown, one cannot catch the sounds going out from it; but by catching the conch, or the man blowing the conch, the sound is caught.
BU 2.4.9 स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥	"It is like this. When a lute is being played, one cannot catch the sounds going out from it; but by catching the lute, or the man playing the lute, the sound is caught.
BU 2.4.10 स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्त्येव वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि । अस्यैवैतानि निश्वसितानि ॥	"It is like this. As clouds of smoke billow out separately from a fire lit with damp fuel, so, my dear, the Rig Veda, the Yajur Veda, the Sama Veda, the hymns of the Atharvans and Angirases, histories, ancient tales, sciences, hidden teachings, verses, aphorisms, explanations and commentaries—all these are the breathing-out of this great being. It is from him alone that all these were breathed out.
BU 2.4.11 स यथा सर्वासामपां समुद्र एकायनम् । एवं सर्वेषां स्पर्शानां त्वगेकायनम् । एवं सर्वेषां गन्धानां नासिके एकायनम् । एवं सर्वेषां रसानां जिह्वैकायनम् । एवं सर्वेषां रूपाणां चक्षुरेकायनम् । एवं सर्वेषां शब्दानां श्रोत्रमेकायनम् । एवं सर्वेषां संकल्पानां मन एकायनम् । एवं सर्वासां विद्यानां हृदयमेकायनम् । एवं सर्वेषां कर्मणां हस्तावेकायनम् । एवं सर्वेषामानन्दानामुपस्थ एकायनम् । एवं सर्वेषां विसर्गाणां पायुरेकायनम् । एवं सर्वेषामध्वनां पादावेकायनम् । एवं सर्वेषां वेदानां वागेकायनम् ॥	"It is like this. As the ocean is the single meeting point of all waters, so the skin is the single meeting point of all touches; so the nostrils are the single meeting point of all smells; so the tongue is the single meeting point of all tastes; so the eye is the single meeting point of all visible forms; so the ear is the single meeting point of all sounds; so the mind is the single meeting point of all intentions; so the heart is the single meeting point of all knowledge; so the hands are the single meeting point of all actions; so the sexual organ is the single meeting point of all pleasures; so the anus is the single meeting point of all excretions; so the feet are the single meeting point of all journeys; so speech is the single meeting point of all the Vedas.
BU 2.4.12 स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत न हास्योद्ग्रहणायेव स्यात् । यतोयतस्त्वाददीत लवणम् । एवं वा अर इदं महद्भूतमनन्तमपारं	"It is like this. When a lump of salt is thrown into water, it dissolves into the water itself, and one cannot pick it out at all; yet wherever one takes

	SANSKRIT	ENGLISH
	विज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यति । न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच याज्ञवल्क्यः ॥	water from, there is salt. So too, my dear, this great being, endless and boundless, is nothing but a single mass of perception. It arises out of these beings and vanishes along with them. After death there is no awareness. That is what I say, my dear." So said Yajnavalkya.
BU 2.4.13	सा होवाच मैत्रेयी अत्रैव मा भगवानमूमुहन्न प्रेत्य संज्ञास्तीति । स होवाच न वा अरेऽहं मोहं ब्रवीमि । अलं वा अर इदं विज्ञानाय ॥	Maitreyi said, "Here, sir, you have utterly bewildered me by saying that after death there is no awareness." He said, "Surely I am saying nothing bewildering, my dear. This is quite enough for understanding.
BU 2.4.14	यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति तदितर इतरं पश्यति तदितर इतरं शृणोति तदितर इतरमभिवदति तदितर इतरं मनुते तदितर इतरं विजानाति । यत्र वास्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्तत्केन कं पश्येत्तत्केन कं शृणुयात्तत्केन कमभिवदेत्तत्केन कं मन्वीत तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयात् । विज्ञातारमरे केन विजानीयादिति ॥	"For where there is a duality, as it were, there one smells another, one sees another, one hears another, one speaks to another, one thinks of another, one perceives another. But when everything has become one's own self, then with what would one smell whom? With what would one see whom? With what would one hear whom? With what would one speak to whom? With what would one think of whom? With what would one perceive whom? With what would one perceive him by whom one perceives this whole world? With what, my dear, would one perceive the perceiver?"

THE HONEY DOCTRINE

All things are honey for one another, and the radiant person in each is the self.

	SANSKRIT	ENGLISH
BU 2.5.1	इयं पृथिवी सर्वेषां भूतानां मधु । अस्यै पृथिव्यै सर्वाणि भूतानि मधु । यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This earth is honey for all beings, and all beings are honey for this earth. The person made of radiance and immortality in this earth, and, with respect to the body, the person made of radiance and immortality residing in the body—he is just this self. This is the immortal; this is *brahman*; this is the whole.[38]
BU 2.5.2	इमा आपः सर्वेषां भूतानां मधु । आसामपां सर्वाणि भूतानि मधु । यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	These waters are honey for all beings, and all beings are honey for these waters. The person made of radiance and immortality in these waters, and, with respect to the body, the person made of radiance and immortality residing in semen—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.3	अयमग्निः सर्वेषां भूतानां मधु । अस्याग्नेः सर्वाणि भूतानि मधु । यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं	This fire is honey for all beings, and all beings are honey for this fire. The person made of radiance and immortality in this fire, and, with respect to

38 This section is traditionally called the Honey Doctrine (*madhuvidyā*).

	SANSKRIT	ENGLISH
	वाङ्मय॒स्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	the body, the person made of radiance and immortality residing in speech—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.4	अयं वायुः सर्वेषां भूतानां मधु । अस्य वायोः सर्वाणि भूतानि मधु । यश्चायमस्मिन् वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदं अमृतमिदं ब्रह्मेदं सर्वम् ॥	This wind is honey for all beings, and all beings are honey for this wind. The person made of radiance and immortality in this wind, and, with respect to the body, the person made of radiance and immortality who is breath—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.5	अयमादित्यः सर्वेषां भूतानां मधु । अस्यादित्यस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This sun is honey for all beings, and all beings are honey for this sun. The person made of radiance and immortality in this sun, and, with respect to the body, the person made of radiance and immortality residing in the eye—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.6	इमा दिशः सर्वेषां भूतानां मधु । आसां दिशां सर्वाणि भूतानि मधु । यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	These quarters are honey for all beings, and all beings are honey for these quarters. The person made of radiance and immortality in these quarters, and, with respect to the body, the person made of radiance and immortality residing in the ear and in echoes—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.7	अयं चन्द्रः सर्वेषां भूतानां मधु । अस्य चन्द्रस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन् चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतम् । इदं ब्रह्मेदं सर्वम् ॥	This moon is honey for all beings, and all beings are honey for this moon. The person made of radiance and immortality in this moon, and, with respect to the body, the person made of radiance and immortality residing in the mind—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.8	इयं विद्युत्सर्वेषां भूतानां मधु । अस्यै विद्युतः सर्वाणि भूतानि मधु । यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This lightning is honey for all beings, and all beings are honey for this lightning. The person made of radiance and immortality in this lightning, and, with respect to the body, the person made of radiance and immortality residing in bodily heat—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.9	अयं स्तनयित्नुः सर्वेषां भूतानां मधु । अस्य स्तनयित्नोः सर्वाणि भूतानि मधु । यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This thunder is honey for all beings, and all beings are honey for this thunder. The person made of radiance and immortality in this thunder, and, with respect to the body, the person made of radiance and immortality residing in sound and in voice—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.10		

	SANSKRIT	ENGLISH
	अयमाकाशः सर्वेषां भूतानां मधु । अस्याकाशस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं ह्यद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This space is honey for all beings, and all beings are honey for this space. The person made of radiance and immortality in this space, and, with respect to the body, the person made of radiance and immortality who is the space within the heart —he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.11	अयं धर्मः सर्वेषां भूतानां मधु । अस्य धर्मस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन् धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This Law is honey for all beings, and all beings are honey for this Law. The person made of radiance and immortality in this Law, and, with respect to the body, the person made of radiance and immortality residing in the Law—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.12	इदं सत्यं सर्वेषां भूतानां मधु । अस्य सत्यस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन् सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This truth is honey for all beings, and all beings are honey for this truth. The person made of radiance and immortality in this truth, and, with respect to the body, the person made of radiance and immortality residing in truth—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.13	इदं मानुषं सर्वेषां भूतानां मधु । अस्य मानुषस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This humankind is honey for all beings, and all beings are honey for this humankind. The person made of radiance and immortality in this humankind, and, with respect to the body, the person made of radiance and immortality who is human —he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.14	अयमात्मा सर्वेषां भूतानां मधु । अस्यात्मनः सर्वाणि भूतानि मधु । यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदं सर्वम् ॥	This self is honey for all beings, and all beings are honey for this self. The person made of radiance and immortality in this self, and the person made of radiance and immortality who is this self—he is just this self. This is the immortal; this is *brahman*; this is the whole.
BU 2.5.15	स वा अयमात्मा सर्वेषां अधिपतिः सर्वेषां भूतानां राजा । तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः । एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः सर्व एत आत्मानः समर्पिताः ॥	This self is the lord of all, the king of all beings. As all the spokes are fastened to the hub and the rim of a chariot wheel, so to this self are fastened all beings, all gods, all worlds, all breaths and all these selves.
BU 2.5.16	इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् तद्वां नरा सनये दंस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् । दध्यङ्ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ॥	This is the honey that Dadhyanc Atharvana taught to the two Ashvins. Seeing this, the seer said: "That mighty deed of yours, you heroes, done for gain, I make known, as thunder makes known the rain—how Dadhyanc Atharvana taught you the honey with a horse's head."[39]

SANSKRIT	ENGLISH
BU 2.5.17 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् आथर्वणायाश्विनौ दधीचेऽश्व्यं शिरः प्रत्यैरयतम् । स वां मधु प्र वोचदृतायन् त्वाष्ट्रं यद्दस्रावपिकक्ष्यं वामिति ॥	This is the honey that Dadhyanc Atharvana taught to the two Ashvins. Seeing this, the seer said: "Onto Dadhyanc Atharvana, you Ashvins, you fitted a horse's head. Keeping his word, he taught you the honey of Tvashtr, which was hidden, you wonder-workers."[40]
BU 2.5.18 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः । पुरः स पक्षी भूत्वा पुरः पुरुष आविशदिति । स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः । नैनेन किं चनानावृतम् । नैनेन किं चनासंवृतम् ॥	This is the honey that Dadhyanc Atharvana taught to the two Ashvins. Seeing this, the seer said: "He made forts with two feet; he made forts with four feet. Having become a bird, the Person entered the forts." This person is the one who lies in all the forts. There is nothing that he does not cover, nothing that he does not fill.[41]
BU 2.5.19 इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय । इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेति । अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च । तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् । अयमात्मा ब्रह्म सर्वानुभूः । इत्यनुशासनम् ॥	This is the honey that Dadhyanc Atharvana taught to the two Ashvins. Seeing this, the seer said: "He took on the likeness of every form; that form of his is there for us to see him. Indra goes about in many forms by his powers of illusion; for his ten hundred bay horses are yoked." He is the bay horses; he is the ten, the thousands, the many, the endless. This *brahman* has nothing before it and nothing after it, nothing inside it and nothing outside it. This self is *brahman*, experiencing everything. That is the teaching.[42]
BU 2.6.1 अथ वंशः पौतिमाष्यो गौपवनात् । गौपवनः पौतिमाष्यात् । पौतिमाष्यो गौपवनात् । गौपवनः कौशिकात् । कौशिकः कौण्डिन्यात् । कौण्डिन्यः शाण्डिल्यात् । शाण्डिल्यः कौशिकाच्च गौतमाच्च । गौतमः ॥	Now the lineage. Pautimashya from Gaupavana. Gaupavana from Pautimashya. Pautimashya from Gaupavana. Gaupavana from Kaushika. Kaushika from Kaundinya. Kaundinya from Shandilya. Shandilya from Kaushika and Gautama. Gautama[43]
BU 2.6.2 आग्निवेश्यात् । आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्च । आनभिम्लात आनभिम्लातात् । आनभिम्लात आनभिम्लातात् । आनभिम्लातो गौतमात् । गौतमः सैतवप्राचीनयोग्याभ्याम् । सैतवप्राचीनयोग्यौ पाराशर्यात् । पाराशर्यो भारद्वाजात् । भारद्वाजो भारद्वाजाच्च गौतमाच्च । गौतमो भारद्वाजात् । भारद्वाजः पाराशर्यात् । पाराशर्यो वैजवापायनात् । वैजवापायनः कौशिकायनेः । कौशिकायनिः ॥	from Agniveshya. Agniveshya from Shandilya and Anabhimlata. Anabhimlata from Anabhimlata. Anabhimlata from Anabhimlata. Anabhimlata from Gautama. Gautama from Saitava and Pracinayogya. Saitava and Pracinayogya from Parasharya. Parasharya from Bharadvaja. Bharadvaja from Bharadvaja and Gautama. Gautama from Bharadvaja. Bharadvaja from Parasharya. Parasharya from Vaijavapayana. Vaijavapayana from Kaushikayani. Kaushikayani

39 Dadhyanc, son of Atharvan, was to lose his head if he taught the honey, so the Ashvins, twin healing gods, gave him a horse's head to teach them with. The verses quoted are from the Rig Veda (1.116.12, 1.117.22).
40 Tvashtr is the divine craftsman among the gods.
41 The etymology turns on *puruṣa*, "person," heard as *puri-śaya*, "the one lying in the fort (*pur*)," the body.
42 The verse is from the Rig Veda (6.47.18); *māyā*, "power of illusion," is here Indra's magical power to change his form.
43 The lineage (*vaṃśa*) lists the teachers who handed down this teaching, each receiving it from the next named.

SANSKRIT

BU 2.6.3 घृतकौशिकात् । घृतकौशिकः पाराशर्यायणात् । पारशर्यायणः पाराशर्यात् । पाराशर्यो जातूकर्ण्यात् । जातूकर्ण्य आसुरायणाच्च यास्काच्च । आसुरायणस्त्रैवणेः । त्रैवणिरौपजन्धनेः । औपजन्धनिरासुरेः । आसुरिर्भारद्वाजात् । भारद्वाज आत्रेयात् । आत्रेयो माण्टेः । माण्टिर्गौतमात् । गौतमो वात्स्यात् । वात्स्यः शाण्डिल्यात् । शाण्डिल्यः कैशोर्यात्काप्यात् । कैशोर्यः काप्यः कुमारहारितात् । कुमारहारितो गालवात् । गालवो विदर्भीकौण्डिन्यात् । विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात् । वत्सनपाद्बाभ्रवः पथः सौभरात् । पन्थाः सौभरोऽयास्यादाङ्गिरसात् । अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात् । आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात् । विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम् । अश्विनौ दधीच आथर्वणात् । दध्यङ्ङाथर्वणोऽथर्वणो दैवात् । अथर्वा दैवो मृत्योः प्राध्वंसनात् । मृत्युः प्राध्वंसनः प्रध्वंसनात् । प्रध्वंसन एकर्षेः । एकर्षिर्विप्रचित्तेः । विप्रचित्तिर्व्यष्टेर् । व्यष्टिः सनारोः । सनारुः सनातनात् । सनातनः सनगात् । सनगः परमेष्ठिनः । परमेष्ठी ब्रह्मणः । ब्रह्म स्वयंभु । ब्रह्मणे नमः ॥

ENGLISH

from Ghritakaushika. Ghritakaushika from Parasharyayana. Parasharyayana from Parasharya. Parasharya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from Vatsya. Vatsya from Shandilya. Shandilya from Kaishorya Kapya. Kaishorya Kapya from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-Kaundinya. Vidarbhi-Kaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashtra. Abhuti Tvashtra from Vishvarupa Tvashtra. Vishvarupa Tvashtra from the two Ashvins. The Ashvins from Dadhyanc Atharvana. Dadhyanc Atharvana from Atharvan Daiva. Atharvan Daiva from Death Pradhvamsana. Death Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Vipracitti. Vipracitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Parameshthin. Parameshthin from *brahman*. *Brahman* is self-existent. Homage to *brahman*!

THE CONTEST AT JANAKA'S COURT

Janaka offers a thousand cows to the most learned brahmin; Yajnavalkya claims them and faces the challengers.

SANSKRIT

BU 3.1.1 जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे । तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः । तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां ब्राह्मणानामनूचानतम इति । स ह गवां सहस्रमवरुरोध । दशदश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥

BU 3.1.2 तान् होवाच ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः । अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच एताः सौम्योदज सामश्रवाꣳ इति । ता होदाचकार । ते ह ब्राह्मणाश्चुक्रुधुः कथं नु नो ब्रह्मिष्ठो ब्रुवीतेति । अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव । स हैनं पप्रच्छ त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसीꣳ इति । स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयं स्म इति । तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥

ENGLISH

Janaka, king of Videha, once performed a sacrifice at which he gave lavish gifts to the priests. Brahmins from the lands of the Kurus and Panchalas had gathered there, and Janaka of Videha wanted to find out which of these brahmins was the most learned. So he penned up a thousand cows, and to the horns of each were tied ten pieces of gold.

He said to them, "Venerable brahmins, let whichever of you is the best knower of *brahman* drive away these cows." But the brahmins did not dare. Then Yajnavalkya said to his own student, "Samashravas, my dear, drive them away." And he drove them off. The brahmins were furious: "How can he claim to be the best knower of *brahman* among us?" Now Janaka of Videha had a Hotri priest named Ashvala. He asked him, "Yajnavalkya, are you really the best knower of *brahman* among us?" He replied, "We pay homage

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	to the best knower of *brahman*! We just want the cows." At that the Hotri Ashvala resolved to question him.
BU 3.1.3 याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युनाप्तं सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योराप्तिमतिमुच्यत इति । होत्रर्त्विजाग्निना वाचा । वाग्वै यज्ञस्य होता । तद्येयं वाक्सोऽयमग्निः स होता सा मुक्तिः सातिमुक्तिः ॥	"Yajnavalkya," he said, "since this whole world is caught by death, since it is all overcome by death, by what means does the patron of the sacrifice free himself beyond the grasp of death?" "By the Hotri priest—by fire, by speech. The Hotri of the sacrifice is speech. This speech is fire; it is the Hotri; it is freedom; it is complete freedom."[44]
BU 3.1.4 याज्ञवल्क्येति होवाच यदिदं सर्वमहोरात्राभ्यामाप्तं सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोराप्तिमतिमुच्यत इति । अध्वर्युर्त्विजा चक्षुषादित्येन । चक्षुर्वै यज्ञस्याध्वर्युः । तद्यदिदं चक्षुः सोऽसावादित्यः । सोऽध्वर्युः सा मुक्तिः सातिमुक्तिः ॥	"Yajnavalkya," he said, "since this whole world is caught by day and night, since it is all overcome by day and night, by what means does the patron of the sacrifice free himself beyond the grasp of day and night?" "By the Adhvaryu priest—by the eye, by the sun. The Adhvaryu of the sacrifice is the eye. This eye is the sun over there; it is the Adhvaryu; it is freedom; it is complete freedom."
BU 3.1.5 याज्ञवल्क्येति होवाच यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तं सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इति । उद्गात्रर्त्विजा वायुना प्राणेन । प्राणो वै यज्ञस्योद्गाता । तद्योऽयं प्राणः स वायुः स उद्गाता । स मुक्तिः सातिमुक्तिः ॥	"Yajnavalkya," he said, "since this whole world is caught by the waxing and the waning fortnights, since it is all overcome by the waxing and the waning fortnights, by what means does the patron of the sacrifice free himself beyond the grasp of the waxing and the waning fortnights?" "By the Udgatri priest—by wind, by breath. The Udgatri of the sacrifice is breath. This breath is wind; it is the Udgatri; it is freedom; it is complete freedom."
BU 3.1.6 याज्ञवल्क्येति होवाच यदिदमन्तरिक्षमनारम्बणमिव केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति । ब्रह्मणर्त्विजा मनसा चन्द्रेण । मनो वै यज्ञस्य ब्रह्मा । तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा स मुक्तिः सातिमुक्तिरित्यतिमोक्षा । अथ संपदः ॥	"Yajnavalkya," he said, "since the intermediate region seems to offer no handhold, by what ladder does the patron of the sacrifice climb up to the heavenly world?" "By the Brahman priest—by the mind, by the moon. The Brahman of the sacrifice is the mind. This mind is the moon over there; it is the Brahman; it is freedom; it is complete freedom." So much for complete freedoms. Next, the correspondences.
BU 3.1.7 याज्ञवल्क्येति होवाच कतिभिरयमद्यर्ग्भिर्होतास्मिन् यज्ञे करिष्यतीति । तिसृभिरिति । कतमास्तास्तिस्र इति । पुरोनुवाक्या च याज्या च शस्यैव तृतीया । किं ताभिर्जयतीति । यत्किञ्चेदं प्राणभृदिति ॥	"Yajnavalkya," he said, "with how many Rig verses will the Hotri perform in this sacrifice today?" "With three." "Which are those three?" "The invitatory verse, the offering verse and, third, the praise verse." "What does one win with them?" "Whatever here has breath."[45]

44 The patron (*yajamāna*) pays for the sacrifice and receives its benefits.
45 The invitatory verse (*puronuvākyā*) calls the god, the offering verse (*yājyā*) accompanies the oblation, and the praise verse (*śasyā*) belongs to the recited hymn.

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BU 3.1.8	याज्ञवल्क्येति होवाच कत्ययमद्याध्वर्युरस्मिन् यज्ञ आहुतीर्होष्यतीति । तिस्र इति । कतमास्तास्तिस्र इति । या हुता उज्ज्वलन्ति या हुता अतिनेदन्ति या हुता अधिशेरते । किं ताभिर्जयतीति । या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति । दीप्यत इव हि देवलोको । या हुता अतिनेदन्ते पितृलोकमेव ताभिर्जयति । अतीव हि पितृलोकः । या हुता अधिशेरते मनुष्यलोकमेव ताभिर्जयति । अध इव हि मनुष्यलोकः ॥	"Yajnavalkya," he said, "how many oblations will the Adhvaryu offer in this sacrifice today?" "Three." "Which are those three?" "Those that blaze up when offered, those that sizzle loudly when offered, and those that sink down when offered." "What does one win with them?" "With those that blaze up when offered one wins the world of the gods, for the world of the gods seems to blaze. With those that sizzle loudly when offered one wins the world of the ancestors, for the world of the ancestors is beyond. With those that sink down when offered one wins the human world, for the human world is, as it were, down below."[46]
BU 3.1.9	याज्ञवल्क्येति होवाच कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति । एकयेति । कतमा सैकेति । मन एवेति । अनन्तं वै मनोऽनन्ता विश्वे देवाः । अनन्तमेव स तेन लोकं जयति ॥	"Yajnavalkya," he said, "with how many deities will the Brahman priest guard the sacrifice from the south today?" "With one." "Which is that one?" "The mind. For the mind is endless, and the All-gods are endless; so by it he wins an endless world."
BU 3.1.10	याज्ञवल्क्येति होवाच कत्ययमद्योद्गातास्मिन् यज्ञे स्तोत्रियाः स्तोष्यतीति । तिस्र इति । कतमास्तास्तिस्र इति । पुरोनुवाक्या च याज्या च शस्यैव तृतीया । कतमास्ताः । या अध्यात्ममिति । प्राण एव पुरोनुवाक्यापानो याज्या व्यानः शस्या । किं ताभिर्जयतीति । पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकं शस्यया । ततो ह होताश्वल उपरराम ॥	"Yajnavalkya," he said, "how many songs of praise will the Udgatri sing in this sacrifice today?" "Three." "Which are those three?" "The invitatory verse, the offering verse and, third, the praise verse." "Which are they with respect to the body?" "The invitatory verse is the out-breath, the offering verse is the in-breath, the praise verse is the diffused breath." "What does one win with them?" "With the invitatory verse one wins the earth, with the offering verse the intermediate region, with the praise verse the sky." At that the Hotri Ashvala fell silent.
BU 3.2.1	अथ हैनं जारत्कारव आर्तभागः पप्रच्छ । याज्ञवल्क्येति होवाच कति ग्रहाः कत्यतिग्रहा इति । अष्टौ ग्रहा अष्टावतिग्रहा इति । ये तेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥	Then Artabhaga Jaratkarava questioned him. "Yajnavalkya," he said, "how many graspers are there, and how many overgraspers?" "Eight graspers and eight overgraspers." "These eight graspers and eight overgraspers—which are they?"[47]
BU 3.2.2	प्राणो वै ग्रहः । सोऽपानेनातिग्रहेण गृहीतः । प्राणेन हि गन्धाञ्जिघ्रति ॥	"Breath is a grasper. It is grasped by the in-breath, the overgrasper, for it is through breath that one smells odors.
BU 3.2.3	वाग्वै ग्रहः । स नाम्नातिग्रहेण गृहीतः । वाचा हि नामान्यभिवदति ॥	

46 The pun links *atinedante*, "they sizzle beyond measure," with *atīva*, "beyond."
47 *Graha*, "grasper" (also the cup used to ladle soma); *atigraha*, "overgrasper," is what in turn seizes the grasper.

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		"Speech is a grasper. It is grasped by name, the overgrasper, for it is through speech that one speaks names.
BU 3.2.4	जिह्वा वै ग्रहः । स रसेनातिग्रहेण गृहीतः । जिह्वया हि रसान् विजानाति ॥	"The tongue is a grasper. It is grasped by taste, the overgrasper, for it is through the tongue that one discerns tastes.
BU 3.2.5	चक्षुर्वै ग्रहः । स रूपेणातिग्रहेण गृहीतः । चक्षुषा हि रूपाणि पश्यति ॥	"The eye is a grasper. It is grasped by visible form, the overgrasper, for it is through the eye that one sees visible forms.
BU 3.2.6	श्रोत्रं वै ग्रहः । स शब्देनातिग्रहेण गृहीतः । श्रोत्रेण हि शब्दाञ्शृणोति ॥	"The ear is a grasper. It is grasped by sound, the overgrasper, for it is through the ear that one hears sounds.
BU 3.2.7	मनो वै ग्रहः । स कामेनातिग्रहेण गृहीतः । मनसा हि कामान् कामयते ॥	"The mind is a grasper. It is grasped by desire, the overgrasper, for it is through the mind that one desires what one desires.
BU 3.2.8	हस्तौ वै ग्रहः । स कर्मणातिग्रहेण गृहीतः । हस्ताभ्यां हि कर्म करोति ॥	"The hands are a grasper. They are grasped by action, the overgrasper, for it is with the hands that one performs action.
BU 3.2.9	त्वग्वै ग्रहः । स स्पर्शेनातिग्रहेण गृहीतः । त्वचा हि स्पर्शान् वेदयत । इत्यष्टौ ग्रहा अष्टावतिग्रहाः ॥	"The skin is a grasper. It is grasped by touch, the overgrasper, for it is through the skin that one feels touches. These are the eight graspers and the eight overgraspers."
BU 3.2.10	याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्योरन्नं का स्वित्सा देवता यस्या मृत्युरन्नमिति । अग्निर्वै मृत्युः सोऽपामन्नम् । अप पुनर्मृत्युं जयति ॥	"Yajnavalkya," he said, "since this whole world is food for death, which is the deity for whom death is food?" "Death is fire, and it is the food of water. He wards off repeated death."
BU 3.2.11	याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो नेति । नेति होवाच याज्ञवल्क्यः । अत्रैव समवनीयन्ते । स उच्छ्वयति । आध्मायति । आध्मातो मृतः शेते ॥	"Yajnavalkya," he said, "when a man dies, do his breaths go up out of him, or not?" "No," said Yajnavalkya. "They gather together right here. He swells up; he is bloated; and, bloated, he lies dead."
BU 3.2.12	याज्ञवल्क्येति होवाच यत्रायं पुरुषो म्रियते । किमेनं न जहातीति । नामेति । अनन्तं वै नामानन्ता विश्वे देवाः । अनन्तमेव स तेन लोकं जयति ॥	"Yajnavalkya," he said, "when a man dies, what does not leave him?" "His name. For the name is endless, and the All-gods are endless; so by it he wins an endless world."
BU 3.2.13	याज्ञवल्क्येति होवाच यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीं शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन् केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीति । आहर सौम्य हस्तम् आर्तभाग । आवामेवैतस्य वेदिष्यावो न नावेतत्सजन इति । तौ होत्क्रम्य मन्त्रयां चक्राते । तौ ह यदूचतुः कर्म हैव तदूचतुः । अथ ह यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः । पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥	"Yajnavalkya," he said, "when a man has died, and his speech goes into fire, his breath into wind, his eye into the sun, his mind into the moon, his hearing into the quarters, his body into the earth, his self into space, the hairs of his body into plants, the hair of his head into trees, and his blood and semen are laid down in water—what then becomes of that person?" "Take my hand, Artabhaga, my

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dear. We two alone will know about this; this is not for us to discuss in public." So the two of them went off and talked it over. What they talked about was action, and what they praised was action: one becomes good by good action and bad by bad action. At that Artabhaga Jaratkarava fell silent.[48]

BU 3.3.1 अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ याज्ञवल्क्येति होवाच मद्रेषु चरकाः पर्यव्रजाम । ते पतञ्चलस्य काप्यस्य गृहानैम । तस्यासीद्दुहिता गन्धर्वगृहीता । तमपृच्छाम कोऽसीति । सोऽब्रवीत्सुधन्वाङ्गिरस इति । तं यदा लोकानामन्तानपृच्छाम । अथैनमब्रूम क्व पारिक्षिता अभवन्निति । क्व पारिक्षिता अभवन् । स त्वा पृच्छामि याज्ञवल्क्य । क्व पारिक्षिता अभवन्निति ॥

Then Bhujyu Lahyayani questioned him. "Yajnavalkya," he said, "we were wandering about as traveling students among the Madras, and we came to the house of Patancala Kapya. He had a daughter who was possessed by a Gandharva. We asked him, 'Who are you?' He said, 'I am Sudhanvan Angirasa.' When we asked him about the ends of the worlds, we said to him, 'Where did the Parikshitas go?' Where did the Parikshitas go? That is what I am asking you, Yajnavalkya: where did the Parikshitas go?"[49]

BU 3.3.2 स होवाच उवाच वै सः । अगच्छन् वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति । क्व न्वश्वमेधयाजिनो गच्छन्तीति । द्वात्रिंशतं वै देवरथाह्न्यान्ययं लोकः । तं समन्तं पृथिवी द्विस्तावत्पर्येति । तां समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्येति । तद्यावती क्षुरस्य धारा यावद्वा मक्षिकायाः पत्त्रं तावानन्तरेणाकाशः तानैन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत् । तान् वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति । एवमिव वै स वायुमेव प्रशशंस तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिः । अप पुनर्मृत्युं जयति य एवं वेद । ततो ह भुज्युर्लाह्यायनिरुपरराम ॥

He said: "He surely told you that they went where those who have offered the horse sacrifice go." "And where do those who have offered the horse sacrifice go?" "This world is thirty-two days' journey of the gods' chariot across. Surrounding it on all sides is the earth, twice as wide; surrounding the earth on all sides is the ocean, twice as wide. Between them there is a gap as fine as the edge of a razor or the wing of a fly. Indra, taking the form of a bird, handed them over to the wind; and the wind, placing them within itself, carried them to where those who had offered the horse sacrifice were." In this way he praised the wind. Therefore the wind is the individual, and the wind is the totality. One who knows this wards off repeated death. At that Bhujyu Lahyayani fell silent.

BU 3.4.1 अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः । योऽपानेनापानिति स त आत्मा सर्वान्तरः । यो व्यानेन व्यनिति स त आत्मा सर्वान्तरः । य उदानेनोदनिति स त आत्मा सर्वान्तरः । एष त आत्मा सर्वान्तरः ॥

Then Ushasta Cakrayana questioned him. "Yajnavalkya," he said, "explain to me the *brahman* that is plain and not hidden, the self that is within all." "It is this self of yours that is within all. The one who breathes out with the out-breath is this self of yours that is within all. The one who breathes in with the in-breath is this self of yours that is within all. The one who breathes through with the diffused breath is this self of yours that is within all. The one who breathes up with the up-breath is this self of yours that is within all. It is this self of yours that is within all."

48 *Karman*, "action," here means a person's deeds, which determine what becomes of him after death.
49 The Parikshitas are the descendants of King Parikshit.

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BU 3.4.2 स होवाचोषस्तश्चाक्रायणः यथा वै ब्रूयादसौ गौरसावश्व इत्येवमेवैतद्व्यपदिष्टं भवति । यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः । न दृष्टेर्द्रष्टारं पश्येः । न श्रुतेः श्रोतारं शृणुयाः । न मतेर्मन्तारं मन्वीथा । न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः । अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥

Ushasta Cakrayana said, "You have merely pointed at it, as one might say, 'That is a cow, that is a horse.' Explain to me the *brahman* that is plain and not hidden, the self that is within all." "It is this self of yours that is within all." "Which one, Yajnavalkya, is within all?" "You cannot see the seer who does the seeing; you cannot hear the hearer who does the hearing; you cannot think of the thinker who does the thinking; you cannot perceive the perceiver who does the perceiving. It is this self of yours that is within all. All else is wretched." At that Ushasta Cakrayana fell silent.

BU 3.5.1 अथ हैनं कहोलः कौषीतकेयः पप्रच्छ याज्ञवल्क्येति होवाच । यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः । योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा । उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः । अमौनं च मौनं च निर्विद्याथ ब्राह्मणः । स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एव । अतोऽन्यदार्तम् । ततो ह कहोलः कौषीतकेय उपरराम ॥

Then Kahola Kaushitakeya questioned him. "Yajnavalkya," he said, "explain to me the *brahman* that is plain and not hidden, the self that is within all." "It is this self of yours that is within all." "Which one, Yajnavalkya, is within all?" "The one who is beyond hunger and thirst, sorrow and delusion, old age and death. When they come to know this self, brahmins give up the desire for sons, the desire for wealth and the desire for worlds, and live the life of mendicants. For the desire for sons is the desire for wealth, and the desire for wealth is the desire for worlds—both of them are simply desires. Therefore a brahmin, having done with learning, should try to live like a child. Having done with both the childlike state and learning, he becomes a sage. Having done with both what is not silence and silence, he becomes a brahmin. How would he live, that brahmin? However he may live, he is just that. All else is wretched." At that Kahola Kaushitakeya fell silent.[50]

GARGI'S QUESTIONS

Gargi asks on what the world is woven, and later learns of the imperishable beneath space.

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BU 3.6.1 अथ हैनं गार्गी वाचक्नवी पप्रच्छ याज्ञवल्क्येति होवाच । यदिदं सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति । वायौ गार्गीति । कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति । अन्तरिक्षलोकेषु गार्गीति । कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति । गन्धर्वलोकेषु गार्गीति । कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति । आदित्यलोकेषु गार्गीति । कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति । चन्द्रलोकेषु गार्गीति । कस्मिन्नु खलु चन्द्रलोका ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति । कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति । कस्मिन्नु खलु

Then Gargi Vacaknavi questioned him. "Yajnavalkya," she said, "since this whole world is woven back and forth on water, on what, then, is water woven back and forth?" "On wind, Gargi." "On what, then, is wind woven back and forth?" "On the worlds of the intermediate region, Gargi." "On what, then, are the worlds of the intermediate region woven back and forth?" "On the worlds of the Gandharvas, Gargi." "On what, then, are the

50 A sage (*muni*) is one marked by silence (*mauna*).

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देवलोका ओताश्च प्रोताश्चेति । इन्द्रलोकेषु गार्गीति । कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति । प्रजापतिलोकेषु गार्गीति । कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति । कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति । स होवाच गार्गि मातिप्राक्षीः । मा ते मूर्धा व्यपप्तत् । अनतिप्रश्न्यां वै देवतामतिपृच्छसि । गार्गि मातिप्राक्षीरिति । ततो ह गार्गी वाचक्नव्युपरराम ॥

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worlds of the Gandharvas woven back and forth?" "On the worlds of the sun, Gargi." "On what, then, are the worlds of the sun woven back and forth?" "On the worlds of the moon, Gargi." "On what, then, are the worlds of the moon woven back and forth?" "On the worlds of the stars, Gargi." "On what, then, are the worlds of the stars woven back and forth?" "On the worlds of the gods, Gargi." "On what, then, are the worlds of the gods woven back and forth?" "On the worlds of Indra, Gargi." "On what, then, are the worlds of Indra woven back and forth?" "On the worlds of Prajapati, Gargi." "On what, then, are the worlds of Prajapati woven back and forth?" "On the worlds of *brahman*, Gargi." "On what, then, are the worlds of *brahman* woven back and forth?" He said, "Gargi, don't ask too many questions, or your head will shatter apart! You are asking too many questions about a deity about whom one should not ask too many questions. Gargi, don't ask too many questions!" At that Gargi Vacaknavi fell silent.[51]

BU 3.7.1 अथैनमुद्दालक आरुणिः पप्रच्छ याज्ञवल्क्येति होवाच । मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः । तस्यासीद्भार्या गन्धर्वगृहीता । तमपृच्छाम कोऽसीति । सोऽब्रवीत्कबन्ध आथर्वण इति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च वेत्थ नु त्वं काप्य तत्सूत्रं यस्मिन्नयं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति । सोऽब्रवीत्पतञ्चलः काप्यो नाहं तद्भगवन् वेदेति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च । वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतान्यन्तरो यमयति । सोऽब्रवीत्पतञ्चलः काप्यो नाहं तं भगवन् वेदेति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च । यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स आत्मवित्स सर्ववित् । इति तेभ्योऽब्रवीत् । तदहं वेद । तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यति । वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति । यो वा इदं कश्च ब्रूयाद्वेद वेदेति यथा वेत्थ तथा ब्रूहीति ॥

Then Uddalaka Aruni questioned him. "Yajnavalkya," he said, "we were living among the Madras in the house of Patancala Kapya, studying the sacrifice. He had a wife who was possessed by a Gandharva. We asked him, 'Who are you?' He said, 'I am Kabandha Atharvana.' He said to Patancala Kapya and to the students of the sacrifice, 'Kapya, do you know the thread by which this world and the next and all beings are strung together?' Patancala Kapya replied, 'I do not know it, sir.' He said to Patancala Kapya and to the students of the sacrifice, 'Kapya, do you know the inner controller who controls this world and the next and all beings from within?' Patancala Kapya replied, 'I do not know him, sir.' He said to Patancala Kapya and to the students of the sacrifice, 'Kapya, whoever knows that thread and that inner controller knows *brahman*, knows the worlds, knows the gods, knows the Veda, knows the self, knows everything.' That is what he told them, and I know it. If you, Yajnavalkya, drive away the brahmins' cows without knowing that thread and that inner controller, your head will shatter apart." "Gautama, I do know that thread and that inner

51 Gargi Vacaknavi is a woman philosopher who takes part in the debate. "Woven back and forth" renders *ota* and *prota*, the warp and the weft.

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		controller." "Anyone can say, 'I know, I know.' Tell us how you know it."[52]
BU 3.7.2	स होवाच वायुर्वै गौतम तत्सूत्रम् । वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति । तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रंसिषतास्याङ्गानीति । वायुना हि गौतम सूत्रेण सम्दृब्धानि भवन्तीति । एवमेवैतद्याज्ञवल्क्य । अन्तर्यामिणं ब्रूहीति ॥	He said: "Wind, Gautama, is that thread. It is by wind as a thread, Gautama, that this world and the other world and all beings are strung together. That is why, Gautama, they say of a man who has died, 'His limbs have come unstrung'; for it is by wind as a thread, Gautama, that they are strung together." "That is just so, Yajnavalkya. Now tell us about the inner controller."
BU 3.7.3	यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the earth yet is other than the earth, whom the earth does not know, whose body is the earth, who controls the earth from within—he is your self, the inner controller, the immortal.
BU 3.7.4	योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the waters yet is other than the waters, whom the waters do not know, whose body is the waters, who controls the waters from within—he is your self, the inner controller, the immortal.
BU 3.7.5	योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in fire yet is other than fire, whom fire does not know, whose body is fire, who controls fire from within—he is your self, the inner controller, the immortal.
BU 3.7.6	योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षं शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the intermediate region yet is other than the intermediate region, whom the intermediate region does not know, whose body is the intermediate region, who controls the intermediate region from within—he is your self, the inner controller, the immortal.
BU 3.7.7	यो वायौ तिष्ठन् वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the wind yet is other than the wind, whom the wind does not know, whose body is the wind, who controls the wind from within—he is your self, the inner controller, the immortal.
BU 3.7.8	यो दिवि तिष्ठन् दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the sky yet is other than the sky, whom the sky does not know, whose body is the sky, who controls the sky from within—he is your self, the inner controller, the immortal.
BU 3.7.9	य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the sun yet is other than the sun, whom the sun does not know, whose body

52 The "inner controller" (*antaryāmin*) is the subject of the rest of this section.

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	is the sun, who controls the sun from within—he is your self, the inner controller, the immortal.
BU 3.7.10 यो दिक्षु तिष्ठन् दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the quarters yet is other than the quarters, whom the quarters do not know, whose body is the quarters, who controls the quarters from within—he is your self, the inner controller, the immortal.
BU 3.7.11 यश्चन्द्रतारके तिष्ठञ्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकं शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the moon and stars yet is other than the moon and stars, whom the moon and stars do not know, whose body is the moon and stars, who controls the moon and stars from within—he is your self, the inner controller, the immortal.
BU 3.7.12 य आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in space yet is other than space, whom space does not know, whose body is space, who controls space from within—he is your self, the inner controller, the immortal.
BU 3.7.13 यस्तमसि तिष्ठंस्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in darkness yet is other than darkness, whom darkness does not know, whose body is darkness, who controls darkness from within—he is your self, the inner controller, the immortal.
BU 3.7.14 यस्तेजसि तिष्ठंस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in light yet is other than light, whom light does not know, whose body is light, who controls light from within—he is your self, the inner controller, the immortal.
BU 3.7.15 अथाधिभूतम् । यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरो यं सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः । इत्यधिभूतम् ॥	Now with regard to beings. The one who dwells in all beings yet is other than all beings, whom all beings do not know, whose body is all beings, who controls all beings from within—he is your self, the inner controller, the immortal. So much with regard to beings.
BU 3.7.16 अथाध्यात्मम् । यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयति एष त आत्मान्तर्याम्यमृतः ॥	Now with regard to the body. The one who dwells in breath yet is other than breath, whom breath does not know, whose body is breath, who controls breath from within—he is your self, the inner controller, the immortal.
BU 3.7.17 यो वाचि तिष्ठन् वाचोऽन्तरो यं वाङ्न वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in speech yet is other than speech, whom speech does not know, whose body is speech, who controls speech from within—he is your self, the inner controller, the immortal.
BU 3.7.18 यश्चक्षुषि तिष्ठञ्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the eye yet is other than the eye, whom the eye does not know, whose body is

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	the eye, who controls the eye from within—he is your self, the inner controller, the immortal.
BU 3.7.19 यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यं श्रोत्रं न वेद यस्य श्रोत्रं शरीरं यः श्रोत्रमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the ear yet is other than the ear, whom the ear does not know, whose body is the ear, who controls the ear from within—he is your self, the inner controller, the immortal.
BU 3.7.20 यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the mind yet is other than the mind, whom the mind does not know, whose body is the mind, who controls the mind from within—he is your self, the inner controller, the immortal.
BU 3.7.21 यस्त्वचि तिष्ठंस्त्वचोऽन्तरो यं त्वङ्न वेद यस्य त्वक्शरीरं यस्त्वचमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in the skin yet is other than the skin, whom the skin does not know, whose body is the skin, who controls the skin from within—he is your self, the inner controller, the immortal.
BU 3.7.22 यो विज्ञाने तिष्ठन् विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानं शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ॥	The one who dwells in perception yet is other than perception, whom perception does not know, whose body is perception, who controls perception from within—he is your self, the inner controller, the immortal.
BU 3.7.23 यो रेतसि तिष्ठं रेतसोऽन्तरो यं रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः । अदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ताविज्ञातो विज्ञाता । नान्योऽतोऽस्ति द्रष्टा नान्योऽतोऽस्ति श्रोता नान्योऽतोऽस्ति मन्ता नान्योऽतोऽस्ति विज्ञाता । एष त आत्मान्तर्याम्यमृतः । अतोऽन्यदार्तम् । ततो होद्दालक आरुणिरुपरराम ॥	The one who dwells in semen yet is other than semen, whom semen does not know, whose body is semen, who controls semen from within—he is your self, the inner controller, the immortal. He is unseen but sees, unheard but hears, unthought but thinks, unperceived but perceives. There is no one other than him who sees, no one other than him who hears, no one other than him who thinks, no one other than him who perceives. He is your self, the inner controller, the immortal. All else is wretched. At that Uddalaka Aruni fell silent.
BU 3.8.1 अथ ह वाचक्नव्युवाच ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि । तौ चेन्मे विवक्ष्यति । न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति । पृच्छ गार्गीति ॥	Then the daughter of Vacaknu said: "Venerable brahmins, I am going to ask this man two questions. If he can answer them for me, none of you will ever defeat him in a contest about *brahman*." "Ask, Gargi."[53]
BU 3.8.2 सा होवाच अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम् । तौ मे ब्रूहीति । पृच्छ गार्गीति ॥	She said: "Yajnavalkya, as a fierce warrior of Kashi or Videha might rise against you, stringing his unstrung bow and taking in his hand two arrows that pierce the enemy—so I have risen against you with two questions. Answer them for me." "Ask, Gargi."
BU 3.8.3	

53 A *brahmodya* is a formal contest of riddles about *brahman*.

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	सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥	She said: "Yajnavalkya, that which is above the sky and below the earth, that which is between the sky and the earth, that which people call past, present and future—on what is it woven back and forth?"
BU 3.8.4	स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ॥	He said: "Gargi, that which is above the sky and below the earth, that which is between the sky and the earth, that which people call past, present and future—it is on space that it is woven back and forth."
BU 3.8.5	सा होवाच नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति पृच्छ गार्गीति ॥	She said: "Homage to you, Yajnavalkya, for answering this one for me. Brace yourself for the other." "Ask, Gargi."
BU 3.8.6	सा होवाच यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिंस्तदोतं च प्रोतं चेति ॥	She said: "Yajnavalkya, that which is above the sky and below the earth, that which is between the sky and the earth, that which people call past, present and future—on what is it woven back and forth?"
BU 3.8.7	स होवाच यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति । कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥	He said: "Gargi, that which is above the sky and below the earth, that which is between the sky and the earth, that which people call past, present and future—it is on space that it is woven back and forth." "And on what, then, is space woven back and forth?"
BU 3.8.8	स होवाच एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यं न तदश्नाति किं चन । न तदश्नाति कश्चन ॥	He said: "That, Gargi, is what brahmins call the imperishable. It is neither coarse nor fine, neither short nor long, neither red nor moist; it is without shadow, without darkness, without wind, without space, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without mouth, without limbs, without inside or outside. It eats nothing, and no one eats it.
BU 3.8.9	एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्यचन्द्रमसौ विधृतौ तिष्ठतः । एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः । एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति । एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु । एतस्य वा अक्षरस्य प्रशासने गार्गि मनुष्याः प्रशसन्ति यजमानं देवा दर्वीं पितरोऽन्वायत्ताः ॥	"At the command of this imperishable, Gargi, the sun and the moon stand held apart. At the command of this imperishable, Gargi, the sky and the earth stand held apart. At the command of this imperishable, Gargi, moments and hours, days and nights, fortnights and months, seasons and years stand held apart. At the command of this imperishable, Gargi, some rivers flow east from the white mountains, others west, each in its own direction. At the command of this imperishable, Gargi, people give praise, the gods depend on the patron of the sacrifice, and the ancestors on the ladle offering.

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BU 3.8.10	यो वा एतदक्षरं गार्ग्यविदित्वास्मिंल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः । अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥	"Gargi, if someone in this world makes offerings, performs sacrifices and practices austerities for many thousands of years without knowing this imperishable, all that comes to an end. Gargi, whoever departs from this world without knowing this imperishable is pitiful. But whoever departs from this world knowing this imperishable, Gargi, is a brahmin.
BU 3.8.11	तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतं श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ । नान्यदतोऽस्ति द्रष्टृ । नान्यदतोऽस्ति श्रोतृ । नान्यदतोऽस्ति मन्तृ । नान्यदतोऽस्ति विज्ञातृ । एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्च ॥	"This imperishable, Gargi, is unseen but sees, unheard but hears, unthought but thinks, unperceived but perceives. There is nothing other than this that sees, nothing other than this that hears, nothing other than this that thinks, nothing other than this that perceives. It is on this imperishable, Gargi, that space is woven back and forth."
BU 3.8.12	सा होवाच ब्राह्मणा भगवन्तस्तदेव बहु मन्यध्वं यदस्मान्नमस्कारेण मुच्येध्वम् । न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति । ततो ह वाचक्नव्युपरराम ॥	She said: "Venerable brahmins, you should count yourselves lucky if you get away from him by paying him homage. None of you will ever defeat him in a contest about *brahman*." At that the daughter of Vacaknu fell silent.

HOW MANY GODS?

Shakalya presses Yajnavalkya on the number of the gods, cannot answer in turn, and his head shatters.

	SANSKRIT	ENGLISH
BU 3.9.1	अथ हैनं विदग्धः शाकल्यः पप्रच्छ कति देवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते । त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । त्रयस्त्रिंशदिति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । षडिति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । त्रय इति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । द्वाविति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । अध्यर्ध इति । ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । एक इति । ओमिति होवाच । कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ॥	Then Vidagdha Shakalya questioned him: "How many gods are there, Yajnavalkya?" He answered with that very litany: "As many as are named in the litany of the All-gods—three and three hundred, and three and three thousand." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "Thirty-three." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "Six." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "Three." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "Two." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "One and a half." "*Om*," he said. "But how many gods are there really, Yajnavalkya?" "One." "*Om*," he said. "Which are those three and three hundred, and three and three thousand?"[54]
BU 3.9.2		He said: "Those are only their powers. There are really just thirty-three gods." "Which are those thirty-three?" "The eight Vasus, the eleven Rudras

54 *Om* here serves as a formal "yes." The *nivid* is a litany of divine names recited at the offering to the All-gods.

	SANSKRIT	ENGLISH
	स होवाच महिमान एवैषामेते । त्रयस्त्रिंशत्त्वेव देवा इति । कतमे ते त्रयस्त्रिंशदिति । अष्टौ वसव एकादश रुद्रा द्वादशादित्याः त एकत्रिंशदैन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥	and the twelve Adityas—that makes thirty-one—and Indra and Prajapati make thirty-three."
BU 3.9.3	कतमे वसव इति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौः च चन्द्रमाश्च नक्षत्राणि चैते वसवः । एतेषु हीदं सर्वं वसु हितं इति तस्माद्वसव इति ॥	"Which are the Vasus?" "Fire and earth, wind and the intermediate region, the sun and the sky, the moon and the stars—these are the Vasus, for on them all this wealth is set. That is why they are called Vasus."[55]
BU 3.9.4	कतमे रुद्रा इति । दशेमे पुरुषे प्राणा आत्मैकादशः । ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति । तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥	"Which are the Rudras?" "The ten breaths in a person, with the self as the eleventh. When they depart from this mortal body, they make people weep. Because they make them weep, they are called Rudras."
BU 3.9.5	कतम आदित्या इति । द्वादश वै मासाः संवत्सरस्यैत आदित्याः । एते हीदं सर्वमाददाना यन्ति । ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥	"Which are the Adityas?" "The twelve months of the year—these are the Adityas, for they go on carrying off all this. Because they go on carrying off all this, they are called Adityas."
BU 3.9.6	कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति । कतमः स्तनयित्नुरिति । अशनिरिति । कतमो यज्ञ इति । पशव इति ॥	"Which is Indra, and which is Prajapati?" "Thunder is Indra, and sacrifice is Prajapati." "Which is thunder?" "The thunderbolt." "Which is sacrifice?" "The sacrificial animals."
BU 3.9.7	कतमे षडिति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षश्चादित्यश्च द्यौश्चैते षट् । एते हीदं सर्वं षडिति ॥	"Which are the six?" "Fire and earth, wind and the intermediate region, the sun and the sky—these are the six, for these six are this whole world."
BU 3.9.8	कतमे ते त्रयो देवा इति । इम एव त्रयो लोकाः । एषु हीमे सर्वे देवा इति । कतमौ तौ द्वौ देवा इति । अन्नं चैव प्राणश्चेति । कतमोऽध्यर्ध इति । योऽयं पवत इति ॥	"Which are the three gods?" "These three worlds, for in them all these gods exist." "Which are the two gods?" "Food and breath." "Which is the one and a half?" "He who blows here."[56]
BU 3.9.9	तदाहुर्यदयमेक इवैव पवते । अथ कथमध्यर्ध इति । यदस्मिन्निदं सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति । कतम एको देव इति । प्राण इति । स ब्रह्म त्यदित्याचक्षते ॥	On this they say: "He who blows here seems to be just one. How then is he one and a half?" "Because in him this whole world grew great." "Which is the one god?" "Breath. He is *brahman*; people call him 'that.'"[57]
BU 3.9.10	पृथिव्येव यस्यायतनमग्निर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं शारीरः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । अमृतमिति होवाच ॥	"The person whose abode is the earth, whose world is fire, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person in the body. But tell me, Shakalya: who is his deity?" "The immortal," he said.

55 The name *Vasu* is explained by *vasu*, "wealth, good things."
56 "He who blows" (*pavate*, "blows, purifies") is the wind.
57 A pun on *adhyardha*, "one and a half," and *adhyārdhnot*, "grew great."

	SANSKRIT	ENGLISH
BU 3.9.11	काम एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं काममयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । स्त्रिय इति होवाच ॥	"The person whose abode is desire, whose world is the heart, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person made of desire. But tell me, Shakalya: who is his deity?" "Women," he said.
BU 3.9.12	रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवासावादित्ये पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । सत्यमिति होवाच ॥	"The person whose abode is visible forms, whose world is the eye, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is that very person in the sun. But tell me, Shakalya: who is his deity?" "Truth," he said.
BU 3.9.13	आकाश एव यस्यायतनं श्रोत्रं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं श्रौतः प्रातिश्रुत्कः पुरुषः स एष । वदैव शाकल्य तस्य का देवतेति । दिश इति होवाच ॥	"The person whose abode is space, whose world is the ear, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person of hearing and of echoes. But tell me, Shakalya: who is his deity?" "The quarters," he said.
BU 3.9.14	तम एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं छायामयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । मृत्युरिति होवाच ॥	"The person whose abode is darkness, whose world is the heart, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person made of shadow. But tell me, Shakalya: who is his deity?" "Death," he said.
BU 3.9.15	रूपाण्येव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायमादर्शे पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । सत्यमिति होवाच ॥	"The person whose abode is visible forms, whose world is the heart, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person in the mirror. But tell me, Shakalya: who is his deity?" "Truth," he said.
BU 3.9.16	आप एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं अप्सु पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । वरुण इति होवाच ॥	"The person whose abode is the waters, whose world is the heart, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person in the waters.

SANSKRIT	ENGLISH
	But tell me, Shakalya: who is his deity?" "Varuna," he said.
BU 3.9.17 रेत एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणं स वै वेदिता स्यात् । याज्ञवल्क्य वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं पुत्रमयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । प्रजापतिरिति होवाच ॥	"The person whose abode is semen, whose world is the heart, whose light is the mind—whoever knows that person, the final goal of every self, he is a true knower, Yajnavalkya." "I know that person, the final goal of every self, of whom you speak. He is this very person made of the son. But tell me, Shakalya: who is his deity?" "Prajapati," he said.
BU 3.9.18 शाकल्येति होवाच याज्ञवल्क्यः । त्वां स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रताꣳ इति ॥	"Shakalya," said Yajnavalkya, "have these brahmins really made you their coal-tongs?"[58]
BU 3.9.19 याज्ञवल्क्येति होवाच शाकल्यः । यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति । दिशो वेद सदेवाः सप्रतिष्ठा इति । यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥	"Yajnavalkya," said Shakalya, "what is the *brahman* you know, that you have outtalked the brahmins of the Kurus and Panchalas?" "I know the quarters, with their gods and their foundations." "If you know the quarters, with their gods and their foundations—
BU 3.9.20 किंदेवतोऽस्यां प्राच्यां दिश्यसीति । आदित्यदेवत इति । स आदित्यः कस्मिन् प्रतिष्ठित इति । चक्षुषीति । कस्मिन्नु चक्षुः प्रतिष्ठितमिति । रूपेष्विति । चक्षुषा हि रूपाणि पश्यति । कस्मिन्नु रूपाणि प्रतिष्ठितानीति । हृदय इति होवाच । हृदयेन हि रूपाणि जानाति । हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति । एवमेवैतद्याज्ञवल्क्य ॥	—which deity is yours in this eastern quarter?" "The sun." "On what is the sun founded?" "On the eye." "On what is the eye founded?" "On visible forms, for one sees visible forms with the eye." "On what are visible forms founded?" "On the heart," he said, "for one knows visible forms with the heart; it is on the heart that visible forms are founded." "That is just so, Yajnavalkya.
BU 3.9.21 किंदेवतोऽस्यां दक्षिणायां दिश्यसीति । यमदेवत इति । स यमः कस्मिन् प्रतिष्ठित इति । यज्ञ इति । कस्मिन्नु यज्ञः प्रतिष्ठित इति । दक्षिणायामिति । कस्मिन्नु दक्षिणा प्रतिष्ठितेति । श्रद्धायामिति । यदा ह्येव श्रद्दधात्यथ दक्षिणां ददाति । श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति । कस्मिन्नु श्रद्धा प्रतिष्ठितेति । हृदय इति होवाच । हृदयेन हि श्रद्धाम् । हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति । एवमेवैतद्याज्ञवल्क्य ॥	"Which deity is yours in this southern quarter?" "Yama." "On what is Yama founded?" "On sacrifice." "On what is sacrifice founded?" "On the priests' fee." "On what is the priests' fee founded?" "On faith, for only when one has faith does one give the priests' fee; it is on faith that the priests' fee is founded." "On what is faith founded?" "On the heart," he said, "for with the heart one knows faith; it is on the heart that faith is founded." "That is just so, Yajnavalkya.[59]
BU 3.9.22 किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति । वरुणदेवत इति । स वरुणः कस्मिन् प्रतिष्ठित इति । अप्स्विति । कस्मिन्न्वापः प्रतिष्ठिता इति । रेतसीति । कस्मिन्नु रेतः प्रतिष्ठितमिति । हृदय इति । तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति । हृदये ह्येव रेतः प्रतिष्ठितं भवतीति । एवमेवैतद्याज्ञवल्क्य ॥	"Which deity is yours in this western quarter?" "Varuna." "On what is Varuna founded?" "On the waters." "On what are the waters founded?" "On semen." "On what is semen founded?" "On the heart. That is why they say of a newborn son who is the image of his father, 'He has slipped out of his heart; he is fashioned from his heart.' For it is on

58 *Aṅgārāvakṣayaṇa*: a tool for raking out live coals.
59 *Dakṣiṇā* means both "south" and the fee given to the officiating priests.

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	the heart that semen is founded." "That is just so, Yajnavalkya.
BU 3.9.23 किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति । स सोमः कस्मिन् प्रतिष्ठित इति । दीक्षायामिति । कस्मिन्नु दीक्षा प्रतिष्ठितेति । सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं वदेति । सत्ये ह्येव दीक्षा प्रतिष्ठितेति । कस्मिन्नु सत्यं प्रतिष्ठितमिति । हृदय इति होवाच । हृदयेन हि सत्यं जानाति । हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति । एवमेवैतद्याज्ञवल्क्य ॥	"Which deity is yours in this northern quarter?" "Soma." "On what is Soma founded?" "On consecration." "On what is consecration founded?" "On truth. That is why they say to one who is consecrated, 'Speak the truth!' For it is on truth that consecration is founded." "On what is truth founded?" "On the heart," he said, "for with the heart one knows truth; it is on the heart that truth is founded." "That is just so, Yajnavalkya.
BU 3.9.24 किंदेवतोऽस्यां ध्रुवायां दिश्यसीति । अग्निदेवत इति । सोऽग्निः कस्मिन् प्रतिष्ठित इति । वाचीति । कस्मिन्नु वाक्प्रतिष्ठितेति । हृदय इति । कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥	"Which deity is yours in this fixed quarter?" "Fire." "On what is fire founded?" "On speech." "On what is speech founded?" "On the heart." "On what is the heart founded?"
BU 3.9.25 अहल्लिकेति होवाच याज्ञवल्क्यः । यत्रैतदन्यत्रास्मन्मन्यासै । यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो वैनदद्युर्वयांसि वैनद्विमथ्नीरन्निति ॥	"You idiot!" said Yajnavalkya. "How could you think it is anywhere other than in us? If it were anywhere other than in us, dogs would eat it or birds would tear it to pieces."[60]
BU 3.9.26 कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति । प्राण इति । कस्मिन्नु प्राणः प्रतिष्ठित इति । अपान इति । कस्मिन्न्वपानः प्रतिष्ठित इति । व्यान इति । कस्मिन्नु व्यानः प्रतिष्ठित इति । उदान इति । कस्मिन्नूदानः प्रतिष्ठित इति । समान इति । स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न सज्यते । असितो न व्यथते । न रिष्यति । एतान्यष्टावायतनान्यष्टौ लोका अष्टौ देवा अष्टौ पुरुषाः । स यस्तान् पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्तं त्वौपनिषदं पुरुषं पृच्छामि । तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यस् । तस्य ह मूर्धा विपपात । अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥	"On what are you and your self founded?" "On the out-breath." "On what is the out-breath founded?" "On the in-breath." "On what is the in-breath founded?" "On the diffused breath." "On what is the diffused breath founded?" "On the up-breath." "On what is the up-breath founded?" "On the link-breath. This self is 'not this, not this.' It is ungraspable, for it cannot be grasped; undecaying, for it does not decay; unattached, for it does not cling; unbound, it does not tremble, it is not harmed. These are the eight abodes, the eight worlds, the eight gods, the eight persons. Now I ask you about that person of the Upanishads who carries these persons off, brings them back and passes beyond them. If you will not explain him to me, your head will shatter apart." But Shakalya did not know him, and his head shattered apart. Robbers even carried off his bones, taking them for something else.[61]
BU 3.9.27 अथ होवाच ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु । सर्वे वा मा पृच्छत । यो वः कामयते तं वः पृच्छामि सर्वान् वा वः पृच्छामीति । ते ह ब्राह्मणा न दधृषुः ॥	Then he said: "Venerable brahmins, whoever among you wishes may question me, or all of you may question me. Or I will question whoever among you wishes, or I will question all of you." But the brahmins did not dare.

60 *Ahallika*: a term of abuse of uncertain meaning.
61 "Of the Upanishads" renders *aupaniṣada*, "known from the hidden teachings."

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BU 3.9.28a	तान् हैतैः श्लोकैः पप्रच्छ यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा । तस्य लोमानि पर्णानि त्वगस्योत्पाटिका बहिः ॥	He questioned them with these verses: As a mighty tree of the forest, so truly is a man. His hairs are its leaves, his skin its outer bark.
BU 3.9.28b	त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः । तस्मात्तदातृण्णात्प्रैति रसो वृक्षादिवाहतात् ॥	From his skin flows blood, as sap flows from the bark; so when he is wounded it pours out, like sap from a tree that is struck.
BU 3.9.28c	मांसान्यस्य शकराणि किनाटं स्नाव तत्स्थिरम् । अस्थीन्यन्तरतो दारुणि मज्जा मज्जोपमा कृता ॥	His flesh is its sapwood, his sinews its tough inner fiber; his bones are the heartwood within, his marrow is made like its pith.
BU 3.9.28d	यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥	When a tree is felled, it grows again from the root, newer still; from what root, then, does a mortal spring when Death has cut him down?
BU 3.9.28e	रेतस इति मा वोचत जीवतस्तत्प्रजायते । धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य सम्भवः ॥	Do not say "from semen"—that is produced from the living. A tree springs from seed as well; once it has died, it comes to be again at once.
BU 3.9.28f	यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् । मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥	If they tear up a tree together with its root, it will not come back again. From what root, then, does a mortal spring when Death has cut him down?
BU 3.9.28g	जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम् ॥	Once born, he is not born again—for who could beget him anew? *Brahman*, perception and bliss, is the gift and final goal of the giver.
BU 3.9.28h	जात एव न जायते को न्वेनं जनयेत्पुनः । विज्ञानमानन्दं ब्रह्म रातिर्दातुः परायणम् ॥ तिष्ठमानस्य तद्विद इति ॥	Once born, he is not born again—for who could beget him anew? *Brahman*, perception and bliss, is the gift and final goal of the giver, and of the one who stands firm and knows it.[62]

YAJNAVALKYA AND JANAKA

Yajnavalkya completes the definitions of brahman that Janaka has heard from other teachers.

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BU 4.1.1	जनको ह वैदेह आसां चक्रे । अथ ह याज्ञवल्क्य आवव्राज । तं होवाच याज्ञवल्क्य किमर्थमचारीः पशूनिच्छनण्वन्तानीति । उभयमेव संराडिति होवाच ॥	Janaka of Videha was holding court. Then Yajnavalkya came up. Janaka said to him: "Yajnavalkya, why have you come—wanting cattle, or subtle questions?" "Both, your majesty," he said.
BU 4.1.2	यत्ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्मे जित्वा शैलिनिः वाग्वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति ।	"Let us hear what anyone has told you." "Jitvan Shailini told me that *brahman* is speech." "Shailini

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अवदतो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत । का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच । वाचा वै सम्राड्बन्धुः प्रज्ञायते । ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि वाचैव संराट्प्रज्ञायन्ते । वाग्वै सम्राट्परमं ब्रह्म । नैनं वाग्जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

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told you that *brahman* is speech, just as someone with a mother, a father and a teacher would say it—for what could a person have who cannot speak? But did he tell you its abode and its foundation?" "He did not tell me." "Then it is a *brahman* with only one leg, your majesty." "Then you tell us, Yajnavalkya." "Its abode is speech itself, its foundation is space. One should venerate it as insight." "What is insight, Yajnavalkya?" "Speech itself, your majesty," he said. "It is by speech, your majesty, that a kinsman is known. The Rig Veda, the Yajur Veda, the Sama Veda, the hymns of the Atharvans and Angirases, histories and ancient tales, sciences, hidden teachings, verses, aphorisms, explanations and commentaries, what is offered in sacrifice and in the fire, food and drink, this world and the next, and all beings—it is by speech alone, your majesty, that they are known. Speech, your majesty, is the highest *brahman*. Speech never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so." "I will give you a thousand cows, with a bull as big as an elephant," said Janaka of Videha. Yajnavalkya replied: "My father believed that one should not take a reward without having given full instruction."

BU 4.1.3 यदेव ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्म उदङ्कः शौल्बायनः । प्राणो वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति । अप्राणतो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । प्राण एवायतनमाकाशः प्रतिष्ठा । प्रियमित्येनदुपासीत । का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच । प्राणस्य वै सम्राट्कामायायाज्यं याजयति । अप्रतिगृह्यस्य प्रतिगृह्णाति । अपि तत्र वधाशङ्का भवति यां दिशमेति प्राणस्यैव सम्राट्कामाय । प्राणो वै सम्राट्परमं ब्रह्म । नैनं प्राणो जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

"Let us hear whatever anyone has told you." "Udanka Shaulbayana told me that *brahman* is breath." "Shaulbayana told you that *brahman* is breath, just as someone with a mother, a father and a teacher would say it—for what could a person have who does not breathe? But did he tell you its abode and its foundation?" "He did not tell me." "Then it is a *brahman* with only one leg, your majesty." "Then you tell us, Yajnavalkya." "Its abode is breath itself, its foundation is space. One should venerate it as the dear." "What is dearness, Yajnavalkya?" "Breath itself, your majesty," he said. "For the sake of breath, your majesty, one performs sacrifices for those for whom one should not, and accepts gifts from those from whom one should not; and in whatever region one goes, there is the fear of being killed—all for the sake of breath, your majesty. Breath, your majesty, is the highest *brahman*. Breath never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so."

62 The Sanskrit repeats the preceding verse and adds its closing words.

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"I will give you a thousand cows, with a bull as big as an elephant," said Janaka of Videha. Yajnavalkya replied: "My father believed that one should not take a reward without having given full instruction."

BU 4.1.4 यदेव ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्मे बर्कुर्वार्ष्णः । चक्षुर्वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति । अपश्यतो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । चक्षुरेवायतनमाकाशः प्रतिष्ठा । सत्यमित्येतदुपासीत । का सत्यता याज्ञवल्क्य । चक्षुरेव सम्राडिति होवाच । चक्षुषा वै सम्राट्पश्यन्तमाहुरद्राक्षीरिति । स आहाद्राक्षमिति तत्सत्यं भवति । चक्षुर्वै सम्राट्परमं ब्रह्म । नैनं चक्षुर्जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

"Let us hear whatever anyone has told you." "Barku Varshna told me that *brahman* is sight." "Varshna told you that *brahman* is sight, just as someone with a mother, a father and a teacher would say it—for what could a person have who cannot see? But did he tell you its abode and its foundation?" "He did not tell me." "Then it is a *brahman* with only one leg, your majesty." "Then you tell us, Yajnavalkya." "Its abode is sight itself, its foundation is space. One should venerate it as truth." "What is truth, Yajnavalkya?" "Sight itself, your majesty," he said. "For when someone sees with his eyes, your majesty, they ask him, 'Did you see?' And when he says, 'I saw,' that is the truth. Sight, your majesty, is the highest *brahman*. Sight never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so." "I will give you a thousand cows, with a bull as big as an elephant," said Janaka of Videha. Yajnavalkya replied: "My father believed that one should not take a reward without having given full instruction."

BU 4.1.5 यदेव ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्मे गर्दभीविपीतो भारद्वाजः । श्रोत्रं वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति । अशृण्वतो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । श्रोत्रमेवायतनमाकाशः प्रतिष्ठानन्तमित्येनदुपासीत । कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच । तस्माद्वै सम्राडपि यां काञ्च दिशं गच्छति नैवास्या अन्तं गच्छति । अनन्ता हि दिशः । दिशो वै सम्राट्श्रोत्रम् । श्रोत्रं वै सम्राट्परमं ब्रह्म । नैनं श्रोत्रं जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

"Let us hear whatever anyone has told you." "Gardabhivipita Bharadvaja told me that *brahman* is hearing." "Bharadvaja told you that *brahman* is hearing, just as someone with a mother, a father and a teacher would say it—for what could a person have who cannot hear? But did he tell you its abode and its foundation?" "He did not tell me." "Then it is a *brahman* with only one leg, your majesty." "Then you tell us, Yajnavalkya." "Its abode is hearing itself, its foundation is space. One should venerate it as the endless." "What is endlessness, Yajnavalkya?" "The quarters themselves, your majesty," he said. "That is why, your majesty, whatever direction one goes, one never reaches its end, for the quarters are endless. The quarters, your majesty, are hearing. Hearing, your majesty, is the highest *brahman*. Hearing never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so." "I will give you a thousand cows, with a bull as big as an elephant," said Janaka of Videha.

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Yajnavalkya replied: “My father believed that one should not take a reward without having given full instruction.”

BU 4.1.6 यदेव ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्मे सत्यकामो जाबालः मनो वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति । अमनसो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । मन एवायतनमाकाशः प्रतिष्ठानन्द इत्येनदुपासीत । कानन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच मनसा वै सम्राट्स्त्रियमभि हार्यति तस्यां प्रतिरूपः पुत्रो जायते । स आनन्दः । मनो वै सम्राट्परमं ब्रह्म । नैनं मनो जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

“Let us hear whatever anyone has told you.” “Satyakama Jabala told me that *brahman* is mind.” “Jabala told you that *brahman* is mind, just as someone with a mother, a father and a teacher would say it—for what could a person have who has no mind? But did he tell you its abode and its foundation?” “He did not tell me.” “Then it is a *brahman* with only one leg, your majesty.” “Then you tell us, Yajnavalkya.” “Its abode is the mind itself, its foundation is space. One should venerate it as bliss.” “What is blissfulness, Yajnavalkya?” “The mind itself, your majesty,” he said. “For it is with the mind, your majesty, that a man is drawn to a woman, and a son in his likeness is born of her. That is bliss. The mind, your majesty, is the highest *brahman*. The mind never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so.” “I will give you a thousand cows, with a bull as big as an elephant,” said Janaka of Videha. Yajnavalkya replied: “My father believed that one should not take a reward without having given full instruction.”

BU 4.1.7 यदेव ते कश्चिदब्रवीत्तच्छृणवामेति । अब्रवीन्मे विदग्धः शाकल्यः । हृदयं वै ब्रह्मेति । यथा मातृमान् पितृमानाचार्यवान् ब्रूयात्तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति । अहृदयस्य हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् । न मेऽब्रवीदिति । एकपाद्वा एतत्सम्राडिति । स वै नो ब्रूहि याज्ञवल्क्य । हृदयमेवायतनमाकाशः प्रतिष्ठा । स्थितिरित्येनदुपासीत । का स्थितिता याज्ञवल्क्य । हृदयमेव सम्राडिति होवाच । हृदयं वै सम्राट्सर्वेषां भूतानामायतनम् । हृदयं वै सम्राट्सर्वेषां भूतानां प्रतिष्ठा । हृदये ह्येव सम्राट्सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति । हृदयं वै सम्राट्परमं ब्रह्म । नैनं हृदयं जहाति । सर्वाण्येनं भूतान्यभिक्षरन्ति । देवो भूत्वा देवानप्येति । य एवं विद्वानेतदुपास्ते । हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः । स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥

“Let us hear whatever anyone has told you.” “Vidagdha Shakalya told me that *brahman* is the heart.” “Shakalya told you that *brahman* is the heart, just as someone with a mother, a father and a teacher would say it—for what could a person have who has no heart? But did he tell you its abode and its foundation?” “He did not tell me.” “Then it is a *brahman* with only one leg, your majesty.” “Then you tell us, Yajnavalkya.” “Its abode is the heart itself, its foundation is space. One should venerate it as stability.” “What is stability, Yajnavalkya?” “The heart itself, your majesty,” he said. “The heart, your majesty, is the abode of all beings; the heart, your majesty, is the foundation of all beings; for it is on the heart, your majesty, that all beings are founded. The heart, your majesty, is the highest *brahman*. The heart never deserts him; all beings flow to him; having become a god, he goes to the gods—whoever knows this and venerates it so.” “I will give you a thousand cows, with a bull as big as an elephant,” said Janaka of Videha. Yajnavalkya replied: “My father believed that one should not

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	take a reward without having given full instruction."
BU 4.2.1 जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु याज्ञवल्क्य । अनु मा शाधीति । स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्मासि । एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति । नाहं तद्भगवन् वेद यत्र गमिष्यामीति । अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति । ब्रवीतु भगवानिति ॥	Janaka of Videha got down from his cushion, came up to him and said: "Homage to you, Yajnavalkya. Teach me." He said: "Your majesty, as a man about to set out on a long journey would provide himself with a chariot or a ship, so your self is well provided with these hidden teachings. You are eminent and wealthy, you have learned the Vedas and been taught the hidden teachings: when you are released from here, where will you go?" "I do not know, sir, where I will go." "Then I will tell you where you will go." "Tell me, sir."
BU 4.2.2 इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन् पुरुषः । तं वा एतमिन्धं सन्तमिन्द्र इत्याचक्षते परोक्षेणैव । परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥	This person here in the right eye is called Indha, the Kindler. Though he is Indha, people call him Indra— cryptically, for the gods, it seems, love the cryptic and dislike the obvious.[63]
BU 4.2.3 अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् । तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः । अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः । अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव । अथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति । यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति । एताभिर्वा एतदास्रवदास्रवति । तस्मादेष प्रविविक्ताहारतर इव भवत्यस्माच्छारीरादात्मनः ॥	And the figure of a person in the left eye is his wife, Viraj. Their meeting place is the space within the heart. Their food is the red lump within the heart. Their covering is the netlike thing within the heart. The path they travel is the channel that rises upward from the heart. Like a hair split a thousand times, so fine are his channels called Hita, set within the heart. Through them flows what flows. That is why this one feeds, as it were, on finer food than the bodily self.[64]
BU 4.2.4 तस्य प्राची दिक्प्राञ्चः प्राणाः । दक्षिणा दिग्दक्षिणे प्राणाः । प्रतीची दिक्प्रत्यञ्चः प्राणाः । उदीची दिगुदञ्चः प्राणाः । ऊर्ध्वा दिगूर्ध्वाः प्राणाः । अवाची दिगवाञ्चः प्राणाः । सर्वा दिशः सर्वे प्राणाः । स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते । न रिष्यति । अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहोऽभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे । नमस्तेऽस्तु । इमे विदेहा अयमहमस्मीति ॥	The eastern quarter is his eastern breaths; the southern quarter is his southern breaths; the western quarter is his western breaths; the northern quarter is his northern breaths; the upper quarter is his upper breaths; the lower quarter is his lower breaths; all the quarters are all his breaths. This self is "not this, not this." It is ungraspable, for it cannot be grasped; undecaying, for it does not decay; unattached, for it does not cling; unbound, it does not tremble, it is not harmed. "You have reached freedom from fear, Janaka," said Yajnavalkya. Janaka of Videha replied: "May freedom from fear come to you, Yajnavalkya, for you, sir, have taught us freedom from fear. Homage to you! Here are the people of Videha, and here am I."

63 A pun on *indha*, "kindler," and Indra, king of the gods.
64 Viraj, a cosmic principle personified as female, is here Indra's wife.

THE LIGHT OF A PERSON

When sun, moon, fire and speech are gone, the self is a person's light in dream and deep sleep.

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BU 4.3.1	जनकं ह वैदेहं याज्ञवल्क्यो जगाम । समेनेन वदिष्य इति । अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते । तस्मै ह याज्ञवल्क्यो वरं ददौ । स ह कामप्रश्नमेव वव्रे । तं हास्मै ददौ । तं ह सम्राडेव पूर्वः पप्रच्छ ॥	Yajnavalkya went to Janaka of Videha, thinking, "I will not speak." But once, when Janaka of Videha and Yajnavalkya were discussing the fire offering, Yajnavalkya had granted him a wish, and he had chosen to ask questions as he wished. Yajnavalkya had granted him this. So it was the king who questioned him first.
BU 4.3.2	याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच । आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति । एवमेवैतद्याज्ञवल्क्य ॥	"Yajnavalkya, what is the light of a person here?" "The sun is his light, your majesty," he said. "It is by the light of the sun that a person sits down, goes about, does his work and comes back." "That is just so, Yajnavalkya."
BU 4.3.3	अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति । चन्द्रमा एवास्य ज्योतिर्भवतीति । चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति । एवमेवैतद्याज्ञवल्क्य ॥	"When the sun has set, Yajnavalkya, what then is the light of a person here?" "The moon becomes his light. It is by the light of the moon that a person sits down, goes about, does his work and comes back." "That is just so, Yajnavalkya."
BU 4.3.4	अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इति । अग्निरेवास्य ज्योतिर्भवतीति । अग्निनैव ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति । एवमेवैतद्याज्ञवल्क्य ॥	"When the sun has set, Yajnavalkya, and the moon has set, what then is the light of a person here?" "Fire becomes his light. It is by the light of fire that he sits down, goes about, does his work and comes back." "That is just so, Yajnavalkya."
BU 4.3.5	अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति । वागेवास्य ज्योतिर्भवतीति । वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येति । तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीति । एवमेवैतद्याज्ञवल्क्य ॥	"When the sun has set, Yajnavalkya, and the moon has set, and the fire has gone out, what then is the light of a person here?" "Speech becomes his light. It is by the light of speech that a person sits down, goes about, does his work and comes back. That is why, your majesty, when one cannot make out even one's own hand, one goes toward the place where a voice is heard." "That is just so, Yajnavalkya."
BU 4.3.6	अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इति । आत्मैवास्य ज्योतिर्भवतीति । आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥	"When the sun has set, Yajnavalkya, and the moon has set, and the fire has gone out, and speech has fallen silent, what then is the light of a person here?" "The self becomes his light. It is by the light of the self that a person sits down, goes about, does his work and comes back."
BU 4.3.7	कतम आत्मेति योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः । स समानः सन्नुभौ लोकावनुसंचरति ध्यायतीव लेलायतीव । स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥	"Which is the self?" "It is this person made of perception among the breaths, the light within the heart. Remaining the same, he roams through both

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		worlds, as if thinking, as if flitting about. For, becoming a dream, he passes beyond this world, beyond the forms of death."
BU 4.3.8	स वा अयं पुरुषो जायमानः शरीरमभिसम्पद्यमानः पाप्मभिः संसृज्यते । स उत्क्रामन्म्रियमाणः पाप्मनो विजहाति ॥	When this person is born and takes on a body, he is joined to evils. When he departs, when he dies, he leaves those evils behind.
BU 4.3.9	तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः । इदं च परलोकस्थानं च । सन्ध्यं तृतीयं स्वप्नस्थानम् । तस्मिन्सन्ध्ये स्थाने तिष्ठनुभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति । तमाक्रममाक्रम्योभयान् पाप्मन आनन्दांश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति । अत्रायं पुरुषः स्वयंज्योतिर्भवति ॥	This person has just two places: this one and the place in the other world. The third, the place of dream, lies at the juncture between them. Standing in that place at the juncture, he sees both places, this one and the place in the other world. Now, whatever the approach to the place in the other world, making that approach he sees both the evils and the joys. When he falls asleep, he takes from this all-containing world its material, himself takes it apart, himself builds it up, and dreams by his own radiance, by his own light. Here the person becomes his own light.
BU 4.3.10	न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ रथान् रथयोगान् पथः सृजते । न तत्रानन्दा मुदः प्रमुदो भवन्ति । अथानन्दान्मुदः प्रमुदः सृजते । न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति । अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते । स हि कर्ता ॥	There are no chariots there, no teams, no roads; but he creates chariots, teams and roads. There are no joys, pleasures or delights there; but he creates joys, pleasures and delights. There are no ponds, lotus pools or streams there; but he creates ponds, lotus pools and streams. For he is a maker.
BU 4.3.11	तदेते श्लोका भवन्ति स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति । शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहंसः ॥	On this there are these verses: Striking down in sleep what belongs to the body, sleepless himself, he looks down on the sleepers. Taking up the bright light, he returns to his place—the golden person, the lone goose.
BU 4.3.12	प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा । स ईयतेऽमृतो यत्रकामं हिरण्मयः पुरुष एकहंसः ॥	Guarding the lower nest with breath, the immortal roams outside the nest; the immortal goes wherever he wishes—the golden person, the lone goose.
BU 4.3.13	स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि । उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥	In the realm of dreams, traveling high and low, the god makes many forms— now as if taking pleasure with women, now laughing, now even seeing terrors.
BU 4.3.14	आराममस्य पश्यन्ति न तं पश्यति कश्चनेति । तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुर्जागरितदेश एवास्यैस इति । यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति । अत्रायं पुरुषः स्वयंज्योतिर्भवति । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥	People see his pleasure ground; him no one sees. They say, "One should not wake him abruptly, for a person to whom he does not find his way back is hard to heal." Some say that this is just his waking state, for what he sees when awake, he sees also when asleep. But here the person becomes his own light. "I will give you a thousand, sir. Tell me

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	what lies beyond this, for the sake of my liberation."
BU 4.3.15 स वा एष एतस्मिन् संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव । स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष इति । एवमेवैतत्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥	"Having enjoyed himself and roamed about in this deep serenity, having seen good and evil, he runs back by the same way to the place he came from—to dream. Whatever he sees there does not follow him, for this person is unattached." "That is just so, Yajnavalkya. I will give you a thousand, sir. Tell me what lies beyond this, for the sake of my liberation."
BU 4.3.16 स वा एष एतस्मिन् स्वप्ने रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव । स यत्तत्र किञ्चित्पश्यत्यनन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष इति । एवमेवैतत्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥	"Having enjoyed himself and roamed about in this dream, having seen good and evil, he runs back by the same way to the place he came from—to the waking state. Whatever he sees there does not follow him, for this person is unattached." "That is just so, Yajnavalkya. I will give you a thousand, sir. Tell me what lies beyond this, for the sake of my liberation."
BU 4.3.17 स वा एष एतस्मिन् बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥	Having enjoyed himself and roamed about in this waking state, having seen good and evil, he runs back by the same way to the place he came from—to the realm of dreams.
BU 4.3.18 तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं च । एवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥	As a great fish moves along both banks, the near and the far, so this person moves along both realms, the realm of dreams and the realm of waking.
BU 4.3.19 तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियते । एवमेवायं पुरुष एतस्मा अन्ताय धवति । यत्र सुप्तो न कं चन कामं कामयते न कं चन स्वप्नं पश्यति ॥	As a hawk or a falcon, having flown about here in the sky, grows tired, folds its wings and is borne down to its nest, so this person hastens to that realm where, asleep, he desires no desire and sees no dream.
BU 4.3.20 ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति । शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः । अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छायति गर्तमिव पतति । यदेव जाग्रद्भयं पश्यति तदत्राविद्यया मन्यते । अथ यत्र देव इव राजेवाहमेवेदं सर्वोऽस्मीति मन्यते । सोऽस्य परमो लोकः ॥	He has those channels called Hita, as fine as a hair split a thousand times, filled with white, blue, yellow, green and red. Now when it seems that people are killing him, or overpowering him, or an elephant is chasing him, or he is falling into a pit—whatever fear he sees when awake, he imagines here through ignorance. But when, like a god, like a king, he thinks, "I alone am this world! I am everything!"—that is his highest world.
BU 4.3.21 तद्वा अस्यैतदतिच्छन्दोऽपहतपाप्माभयं रूपम् । तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किं चन वेद नान्तरम् । एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किं चन वेद नान्तरम् । तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥	This is his form that is beyond desires, free from evils, without fear. As a man embraced by a woman he loves knows nothing without, nothing within, so this person, embraced by the wise self, knows nothing without, nothing within. This is his

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	form in which his desires are fulfilled, in which the self is his desire, in which he is without desire, beyond sorrow.[65]
BU 4.3.22 अत्र पितापिता भवति मातामाता लोका अलोका देवा अदेवा वेदा अवेदाः । अत्र स्तेनोऽस्तेनो भवति भ्रूणहाभ्रूणहा [जातिबाह्योऽजातिबाह्यः] [मिश्रजातिरमिश्रजातिः] श्रमणोऽश्रमणस्तापसोऽतापसः । अनन्वागतं पुण्येनानन्वागतं पापेन । तीर्णो हि तदा सर्वाञ्शोकान् हृदयस्य भवति ॥	Here a father is not a father, a mother not a mother, worlds are not worlds, gods not gods, Vedas not Vedas. Here a thief is not a thief, one who has killed an embryo is not a killer of an embryo, someone outside caste is not outside caste, someone of mixed caste is not of mixed caste, a wandering ascetic is not a wandering ascetic, a hermit is not a hermit. He is not followed by good, not followed by evil, for then he has crossed beyond all the sorrows of the heart.
BU 4.3.23 यद्वै तन्न पश्यति पश्यन् वै तन्न पश्यति । न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥	When he does not see there, he is in fact seeing, though he does not see; for the seeing of the seer never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might see.
BU 4.3.24 यद्वै तन्न जिघ्रति जिघ्रन् वै तन्न जिघ्रति । न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥	When he does not smell there, he is in fact smelling, though he does not smell; for the smelling of the smeller never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might smell.
BU 4.3.25 यद्वै तन्न रसयति रसयन् वै तन्न रसयति । न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥	When he does not taste there, he is in fact tasting, though he does not taste; for the tasting of the taster never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might taste.
BU 4.3.26 यद्वै तन्न वदति वदन् वै तन्न वदति । न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥	When he does not speak there, he is in fact speaking, though he does not speak; for the speaking of the speaker never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, to which he might speak.
BU 4.3.27 यद्वै तन्न शृणोति शृण्वन् वै तन्न शृणोति । न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥	When he does not hear there, he is in fact hearing, though he does not hear; for the hearing of the hearer never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might hear.
BU 4.3.28 यद्वै तन्न मनुते मन्वानो वै तन्न मनुते । न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥	When he does not think there, he is in fact thinking, though he does not think; for the thinking of the thinker never ceases, since it is imperishable.

65 *Aticchanda,* "beyond desire," also echoes *chandas,* "meter."

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But there is no second, nothing other than him and separate from him, that he might think of.

BU 4.3.29 यद्वै तन्न स्पृशति स्पृशन् वै तन्न स्पृशति । न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥

When he does not touch there, he is in fact touching, though he does not touch; for the touching of the toucher never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might touch.

BU 4.3.30 यद्वै तन्न विजानाति विजानन् वै तन्न विजानाति । न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥

When he does not perceive there, he is in fact perceiving, though he does not perceive; for the perceiving of the perceiver never ceases, since it is imperishable. But there is no second, nothing other than him and separate from him, that he might perceive.

BU 4.3.31 यत्र वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मनुते ऽन्यत्स्पृशेदन्यं विजानीयात् ॥

Where there seems to be another, there one might see another, one might smell another, one might taste another, one might speak to another, one might hear another, one might think of another, one might touch another, one might perceive another.

BU 4.3.32 सलिल एको द्रष्टाद्वैतो भवति । एष ब्रह्मलोकः सम्राट् । इति हैनमनुशशास याज्ञवल्क्यः । एषास्य परमा गतिः । एषास्य परमा संपत् । एषोऽस्य परमो लोकः । एषोऽस्य परम आनन्दः । एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥

"He becomes an ocean, the one seer without a second. This is the world of *brahman*, your majesty"—so Yajnavalkya instructed him. "This is his highest goal. This is his highest attainment. This is his highest world. This is his highest bliss. On a mere fraction of this very bliss other beings live.

BU 4.3.33 स यो मनूष्याणां राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः सम्पन्नतमः स मनुष्याणां परम आनन्दः । अथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दः । अथ ये शतं पितृणां जितलोकानामानन्दाः स एको गन्धर्वलोक आनन्दः । अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसम्पद्यन्ते । अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथैष एव परम आनन्दः । एष ब्रह्मलोकः सम्राट् । इति होवाच याज्ञवल्क्यः । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति । अत्र ह याज्ञवल्क्यो बिभयां चकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ॥

"Take a man who is fortunate and prosperous among men, lord over others, most richly supplied with all human pleasures: that is the highest bliss of men. A hundred blisses of men make one bliss of the ancestors who have won their world. A hundred blisses of the ancestors who have won their world make one bliss in the world of the Gandharvas. A hundred blisses in the world of the Gandharvas make one bliss of the gods by action, who reach godhood by their deeds. A hundred blisses of the gods by action make one bliss of the gods by birth—and of a man learned in the Veda who is not crooked and not overcome by desire. A hundred blisses of the gods by birth make one bliss in the world of Prajapati—and of a man learned in the Veda who is not crooked and not overcome by desire. A hundred blisses in the world of Prajapati make one bliss in the world of *brahman*—and of a man learned in the Veda who is not crooked and not overcome by desire. And this

	SANSKRIT	ENGLISH
		is the highest bliss. This is the world of *brahman*, your majesty," said Yajnavalkya. "I will give you a thousand, sir. Tell me what lies beyond this, for the sake of my liberation." At this Yajnavalkya grew afraid: "The king is clever; he has driven me out of every retreat."[66]
BU 4.3.34	स वा एष एतस्मिन् स्वप्नान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥	Having enjoyed himself and roamed about in this realm of dreams, having seen good and evil, he runs back by the same way to the place he came from—to the waking state.
BU 4.3.35	तद्यथानः सुसमाहितमुत्सर्जं यायादेवमेवायं शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जं याति । यत्रैतदूर्ध्वोच्छ्वासी भवति ॥	It is like this. As a heavily loaded cart goes along creaking, so this self in the body, with the wise self riding on it, goes along creaking when a man is breathing his last.[67]
BU 4.3.36	स यत्रायमणिमानं न्येति जरया वोपतपता वाणिमानं निगच्छति । तद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते । एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥	When he grows thin, whether through old age or through illness, he is like a mango, a fig or a pipal fruit coming loose from its stalk. In the same way this person frees himself from these limbs and runs back by the same way to the place he came from—to breath.
BU 4.3.37	तद्यथा राजानमायन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरवसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीति । एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्मायातीदमागच्छतीति ॥	When a king is coming, the constables, magistrates, charioteers and village headmen wait for him with food, drink and lodgings, saying, "Here he comes! Here he comes!" In the same way all beings wait for one who knows this, saying, "Here comes *brahman*! Here it comes!"
BU 4.3.38	तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति । एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति । यत्रैतदूर्ध्वोच्छ्वासी भवति ॥	When a king is about to depart, the constables, magistrates, charioteers and village headmen gather around him. In the same way, at the time of death, all the breaths gather around this self when a man is breathing his last.

DEATH AND REBIRTH

The self leaves the body and takes a new form by its actions; one without desire becomes brahman.

	SANSKRIT	ENGLISH
BU 4.4.1	स यत्रायमात्माबल्यं न्येत्य संमोहमिव न्येति । अथैनमेते प्राणा अभिसमायन्ति । स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति । स यत्रैष चाक्षुषः पुरुषः पराङ्पर्यावर्तते । अथारूपज्ञो भवति ॥	When this self becomes weak and seems to fall into confusion, the breaths gather around him. Taking to himself these particles of fiery energy, he goes down into the heart. When the person in the eye turns back and away, he no longer recognizes forms.
BU 4.4.2		"He is becoming one; he does not see," they say. "He is becoming one; he does not smell," they say.

	SANSKRIT	ENGLISH
	एकीभवति न पश्यतीत्याहुः । एकीभवति न जिघ्रतीत्याहुः । एकीभवति न रसयतीत्याहुः । एकीभवति न वदतीत्याहुः । एकीभवति न शृणोतीत्याहुः । एकीभवति न मनुत इत्याहुः । एकीभवति न स्पृशतीत्याहुः । एकीभवति न विजानातीत्याहुः । तस्य हैतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतेनैष आत्मा निष्क्रामति । चक्षुष्टो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्यः । तमुत्क्रामन्तं प्राणोऽनूत्क्रामति । प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति । सविज्ञानो भवति । संजानमेवान्ववक्रामति । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥	"He is becoming one; he does not taste," they say. "He is becoming one; he does not speak," they say. "He is becoming one; he does not hear," they say. "He is becoming one; he does not think," they say. "He is becoming one; he does not touch," they say. "He is becoming one; he does not perceive," they say. The tip of his heart lights up, and by that light the self goes out through the eye, or the head, or some other part of the body. As he goes out, breath goes out after him; as breath goes out, all the breaths go out after it. He becomes conscious, and he follows after consciousness. His knowledge and his deeds take hold of him, and so does his former experience.
BU 4.4.3	तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति । एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥	A caterpillar that comes to the tip of a blade of grass reaches out to a new foothold and draws itself over to it. In the same way this self, having struck down this body and driven off ignorance, reaches out to a new foothold and draws itself over to it.
BU 4.4.4	तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते । एवमेवायमात्मेदं शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याणतरं रूपं कुरुते । पित्र्यं वा गान्धर्वं वा दैवं वा प्राजापत्यं वा ब्राह्मं वान्येषां वा भूतानाम् ॥	A woman who does fine ornamental work takes a piece of it and fashions another shape, newer and more beautiful. In the same way this self, having struck down this body and driven off ignorance, makes for itself another form, newer and more beautiful: the form of an ancestor, or of a Gandharva, or of a god, or of Prajapati, or of *brahman*, or of other beings.
BU 4.4.5	स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयः । तद्यदेतदिदंमयोऽदोमय इति । यथाकारी यथाचारी तथा भवति । साधुकारी साधुर्भवति । पापकारी पापो भवति । पुण्यः पुण्येन कर्मणा पापः पापेन । अथो खल्वाहुः । काममय एवायं पुरुष इति । स यथाकामो भवति तत्क्रतुर्भवति । यत्क्रतुर्भवति तत्कर्म कुरुते । यत्कर्म कुरुते तदभिसंपद्यते ॥	This self is *brahman*. It is made of understanding, made of mind, made of breath, made of sight, made of hearing, made of earth, made of water, made of wind, made of space, made of fire and not made of fire, made of desire and not made of desire, made of anger and not made of anger, made of right and not made of right; it is made of everything. That is what is meant by saying, "It is made of this, it is made of that." As one acts, as one behaves, so one becomes. One who does good becomes good; one who does evil becomes evil. One becomes good by good action and bad by bad action. And so people say: "A person is made of desire." As his desire is, so is his resolve; as his resolve is, so is the action he performs; and whatever action he performs, that is what he attains.

66 A *śrotriya* is a brahmin learned in the Veda.
67 The "wise self" (*prājña ātman*) is the self that consists of knowledge.

	SANSKRIT	ENGLISH
BU 4.4.6	तदेष श्लोको भवति तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य । प्राप्यान्तं कर्मणस्तस्य यत्किञ्चेह करोत्ययम् । तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे । इति नु कामयमानः । अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति । ब्रह्मैव सन् ब्रह्माप्येति ॥	On this there is this verse: "A man who is attached goes with his action to the very place to which his character, his mind, clings. When he reaches the end of his action, of whatever he has done in this world, he comes back from that world to this world, to action." So much for the man who desires. Now take the man who does not desire, who is without desire, free from desire, whose desires are fulfilled, whose desire is the self: his breaths do not depart. Being *brahman* itself, he goes to *brahman*.
BU 4.4.7	तदेष श्लोको भवति यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः । अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति । तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीत । एवमेवेदं शरीरं शेते । अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव । सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥	On this there is this verse: "When all the desires that lodge in his heart are let loose, then the mortal becomes immortal and attains *brahman* here and now." The cast-off skin of a snake lies on an anthill, dead and thrown aside, and so lies this body. But this bodiless, immortal breath is *brahman* alone, is light alone. "I will give you a thousand, sir," said Janaka of Videha.
BU 4.4.8	तदेते श्लोका भवन्ति अणुः पन्था विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव । तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥	On this there are these verses: A narrow, ancient path stretches far. It has touched me; I have found it myself. By it the wise, those who know *brahman*, go up from here to the heavenly world, set free.
BU 4.4.9	तस्मिञ्शुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च । एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥	On it, they say, are white and blue, yellow, green and red; this is the path found by *brahman*, and by it goes the knower of *brahman*, the doer of good, the one made of light.
BU 4.4.10	अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो य उ विद्यायां रताः ॥	Into blind darkness enter those who venerate ignorance; into still greater darkness, as it were, those who delight in knowledge.[68]
BU 4.4.11	अनन्दा नाम ते लोका अन्धेन तमसावृताः । तांस्ते प्रेत्याभिगच्छत्यविद्वांसोऽबुधा जनाः ॥	"Joyless" those worlds are called, covered in blind darkness; to them, after death, go those who are ignorant, the unawakened.
BU 4.4.12	आत्मानं चेद्विजानीयादयमस्मीति पुरुषः । किमिच्छन् कस्य कामाय शरीरमनु संज्वरेत् ॥	If a person should know the self, knowing, "I am this," wanting what, and for whose sake, would he fret over the body?
BU 4.4.13	यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन् संदेह्ये गहने प्रविष्टः । स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥	Whoever has found and awakened to the self that has entered this perilous, impenetrable place

68 This verse also appears as IU 9.

SANSKRIT	ENGLISH
	is the maker of all, for he is the creator of everything; the world is his, and he is the world itself.
BU 4.4.14 इहैव सन्तोऽथ विद्मस्तद्वयं न चेदवेदिर्महती विनष्टिः । ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥	While we are still here, we may come to know it; if you have not known it, great is the ruin. Those who know it become immortal; the rest go only to sorrow.
BU 4.4.15 यदैतमनुपश्यत्यात्मानं देवमञ्जसा । ईशानं भूतभव्यस्य न ततो विजुगुप्सते ॥	When one clearly sees him as the self, as god, as the lord of what was and what will be, one no longer seeks to hide from him.
BU 4.4.16 यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते । तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥	That below which the year revolves with its days the gods venerate as the light of lights, as life, as the immortal.
BU 4.4.17 यस्मिन् पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः । तमेव मन्य आत्मानं विद्वान् ब्रह्मामृतोऽमृतम् ॥	That in which the five groups of five and space are established, that alone I regard as the self; knowing the immortal *brahman*, I am immortal.[69]
BU 4.4.18 प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः । ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥	Those who know the breath of breath, the sight of sight, the hearing of hearing, the mind of mind, have perceived *brahman*, the ancient, the first.
BU 4.4.19 मनसैवानुद्रष्टव्यं नेह नानास्ति किं चन । मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥	By the mind alone is it to be seen: there is no diversity here at all. From death to death he goes who sees here any diversity, as it were.
BU 4.4.20 एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् । विरजः पर आकाशादज आत्मा महान् ध्रुवः ॥	In one way only is it to be seen, this immeasurable, constant one, spotless, beyond space, the unborn self, great and constant.
BU 4.4.21 तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानुध्यायाद्बहूञ्छब्दान् वाचो विग्लापनं हि तदिति ॥	Knowing him alone, a wise brahmin should direct his insight to him. He should not ponder many words, for that only wearies speech.
BU 4.4.22 स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु । य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते । सर्वस्य वशी । सर्वस्येशानः । सर्वस्याधिपतिः । स न साधुना कर्मणा भूयान् । नो एवासाधुना कनीयान् । एष सर्वेश्वरः । एष भूताधिपतिः । एष भूतपालः । एष सेतुर्विधरण एषां लोकानामसंभेदाय । तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन । एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति ॥	This great, unborn self is the one among the breaths who consists of understanding. He lies in the space within the heart. He is the controller of all, the lord of all, the ruler of all. He does not become greater by good action or any less by bad action. He is the sovereign lord of all, the ruler of beings, the guardian of beings. He is the dam that holds these worlds apart, so that they do not run into one another. Brahmins seek to know him by reciting the Vedas, by sacrifice, by gifts, by austerity, by fasting. Knowing him alone, one becomes a

69 *Pañca pañcajanāḥ*, literally "the five five-peoples," is variously understood.

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	sage. Desiring him alone as their world, wandering ascetics go forth.
BU 4.4.23 तदेतदृचाभ्युक्तम् एष नित्यो महिमा ब्राह्मणस्य न कर्मणा वर्धते नो कनीयान् । तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा पापकेनेति । तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति । सर्वमात्मानं पश्यति । नैनं पाप्मा तरति । सर्वं पाप्मानं तरति । नैनं पाप्मा तपति । सर्वं पाप्मानं तपति । विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति । एष ब्रह्मलोकः सम्राट् । एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः । सोऽहं भगवते विदेहान् ददामि मां चापि सह दास्यायेति ॥	This has been declared in a Vedic verse: "This is the constant greatness of a brahmin: it does not grow greater by action, nor does it become less. It is its track one should know; knowing it, one is not stained by evil action." Therefore one who knows this becomes calm, restrained, withdrawn, patient and composed. He sees the self in himself and sees all as the self. Evil does not pass over him; he passes over all evil. Evil does not burn him; he burns all evil. Free from evil, free from stain, free from doubt, he becomes a brahmin. This is the world of *brahman*, your majesty; you have been brought to it. So said Yajnavalkya. "Sir, I give you the people of Videha, and myself along with them, to be your slaves."
BU 4.4.24 स वा एष महानज आत्मान्नादो वसुदानः । विन्दते वसु य एवं वेद ॥	This great, unborn self is the eater of food, the giver of wealth. One who knows this finds wealth.
BU 4.4.25 स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म । अभयं वै ब्रह्म । अभयं हि वै ब्रह्म भवति य एवं वेद ॥	This great, unborn self is unaging, undying, immortal, free from fear: it is *brahman*. *Brahman*, surely, is free from fear. One who knows this surely becomes *brahman*, free from fear.
BU 4.5.1 अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च । तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव । स्त्रीप्रज्ञैव तर्हि कात्यायनी । अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥	Now, Yajnavalkya had two wives, Maitreyi and Katyayani. Of the two, Maitreyi was one who discussed *brahman*, while Katyayani had only a woman's understanding. Once, when Yajnavalkya was about to take up a different way of life—[70]
BU 4.5.2 मैत्रेयीति होवाच याज्ञवल्क्यः । प्रव्रजिष्यन् वा अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥	"Maitreyi," said Yajnavalkya, "I am about to go forth from this place as a wandering ascetic, my dear. Come, let me make a settlement between you and Katyayani."
BU 4.5.3 सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्यां न्वहं तेनामृताहोइ नेति । नेति होवाच याज्ञवल्क्यः । यथैवोपकरणवतां जीवितम् । तथैव ते जीवितं स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥	Maitreyi said: "If this whole earth, full of wealth, were mine, sir, would I become immortal by it, or not?" "No," said Yajnavalkya. "Your life would be just like the life of people who have plenty. But there is no hope of immortality through wealth."
BU 4.5.4 सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान् वेद तदेव मे ब्रूहीति ॥	Maitreyi said: "What would I do with something that would not make me immortal? Tell me, sir, just what you know."
BU 4.5.5 स होवाच याज्ञवल्क्यः प्रिया वै खलु नो भवती सती प्रियमवृधत् । हन्त तर्हि । भवत्येतद्व्याख्यास्यामि ते । व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥	Yajnavalkya said: "You have always been dear to us, and now you have added to what is dear. Come

70 This dialogue also appears, in a slightly different form, at BU 2.4.

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then, my lady, I will explain it to you. But while I am explaining, meditate on it."

BU 4.5.6 स होवाच । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रियं भवत्यात्मनस्तु कामाय पशवः प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि । आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥

He said: "It is not out of love for the husband, my dear, that a husband is dear; it is out of love for the self that a husband is dear. It is not out of love for the wife, my dear, that a wife is dear; it is out of love for the self that a wife is dear. It is not out of love for the sons, my dear, that sons are dear; it is out of love for the self that sons are dear. It is not out of love for wealth, my dear, that wealth is dear; it is out of love for the self that wealth is dear. It is not out of love for livestock, my dear, that livestock is dear; it is out of love for the self that livestock is dear. It is not out of love for the priestly power, my dear, that the priestly power is dear; it is out of love for the self that the priestly power is dear. It is not out of love for the royal power, my dear, that the royal power is dear; it is out of love for the self that the royal power is dear. It is not out of love for the worlds, my dear, that the worlds are dear; it is out of love for the self that the worlds are dear. It is not out of love for the gods, my dear, that the gods are dear; it is out of love for the self that the gods are dear. It is not out of love for the Vedas, my dear, that the Vedas are dear; it is out of love for the self that the Vedas are dear. It is not out of love for beings, my dear, that beings are dear; it is out of love for the self that beings are dear. It is not out of love for the whole, my dear, that the whole is dear; it is out of love for the self that the whole is dear. It is the self, my dear, that should be seen, heard, reflected on and meditated on, Maitreyi. When the self has been seen, heard, reflected on and understood, my dear, this whole world is known."

BU 4.5.7 ब्रह्म तं परादाद्योऽन्यत्रात्मनो वेदान् वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान् वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान् वेद । वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान् वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा इमानि भूतानीदं सर्वं यदयमात्मा ॥

The priestly power forsakes anyone who regards the priestly power as something other than the self. The royal power forsakes anyone who regards the royal power as something other than the self. The worlds forsake anyone who regards the worlds as something other than the self. The gods forsake anyone who regards the gods as something other than the self. The Vedas forsake anyone who regards the Vedas as something other than the self. Beings forsake anyone who regards beings as something other than the self. The whole forsakes anyone who regards the whole as something other than the self. This priestly power, this

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		royal power, these worlds, these gods, these Vedas, these beings, this whole: all this is what this self is.
BU 4.5.8	स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥	It is like this. When a drum is being beaten, you cannot catch the sounds as they go out; but by catching the drum, or the one beating the drum, you catch the sound.
BU 4.5.9	स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥	When a conch is being blown, you cannot catch the sounds as they go out; but by catching the conch, or the one blowing the conch, you catch the sound.
BU 4.5.10	स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥	When a lute is being played, you cannot catch the sounds as they go out; but by catching the lute, or the one playing the lute, you catch the sound.
BU 4.5.11	स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि । अस्यैवैतानि सर्वाणि निश्वसितानि ॥	Clouds of smoke billow out in all directions from a fire laid with damp fuel. In the same way, my dear, this immense being has breathed out the Rig Veda, the Yajur Veda, the Sama Veda, the hymns of the Atharvans and Angirases, the histories, the ancient tales, the sciences, the hidden teachings, the verses, the aphorisms, the explanations and the commentaries, what is offered in sacrifice and in oblation, food and drink, this world and the next, and all beings. It is he alone who has breathed out all these.
BU 4.5.12	स यथा सर्वासामपां समुद्र एकायनम् । एवं सर्वेषां स्पर्शानां त्वगेकायनम् । एवं सर्वेषां गन्धानां नासिके एकायनम् । एवं सर्वेषां रसानां जिह्वैकायनम् । एवं सर्वेषां रूपाणां चक्षुरेकायनम् । एवं सर्वेषां शब्दानां श्रोत्रमेकायनम् । एवं सर्वेषां संकल्पानां मन एकायनम् । एवं सर्वासां विद्यानां हृदयमेकायनम् । एवं सर्वेषां कर्मणां हस्तावेकायनम् । एवं सर्वेषामानन्दानामुपस्थ एकायनम् । एवं सर्वेषां विसर्गाणां पायुरेकायनम् । एवं सर्वेषामध्वनां पादावेकायनम् । एवं सर्वेषां वेदानां वागेकायनम् ॥	As the ocean is the one meeting place of all waters, so the skin is the one meeting place of all touches; so the nostrils are the one meeting place of all smells; so the tongue is the one meeting place of all tastes; so the eye is the one meeting place of all forms; so the ear is the one meeting place of all sounds; so the mind is the one meeting place of all intentions; so the heart is the one meeting place of all knowledge; so the hands are the one meeting place of all actions; so the sexual organ is the one meeting place of all pleasures; so the anus is the one meeting place of all excretions; so the feet are the one meeting place of all journeys; so speech is the one meeting place of all the Vedas.
BU 4.5.13	स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव । एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव । एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनयति । न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच याज्ञवल्क्यः ॥	A lump of salt has no inside or outside and is wholly a single mass of taste. In the same way, my dear, this self has no inside or outside and is wholly a single mass of cognition. It arises out of these beings and vanishes again after them. After death there is no awareness: that is what I tell you, my dear. So said Yajnavalkya.

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BU 4.5.14 सा होवाच मैत्रेयी अत्रैव मा भगवान्मोहान्तमापीपदत् । न वा अहमिमं विजानामीति । स होवाच न वा अरेऽहं मोहं ब्रवीमि । अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥

Maitreyi said: "Here, sir, you have driven me into utter confusion. I do not understand this at all." He said: "I am not saying anything confusing, my dear. This self is indestructible; its nature is not subject to destruction.

BU 4.5.15 यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति । यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कं रसयेत्तत्केन कमभिवदेत्तत्केन कं शृणुयात्तत्केन कं मन्वीत तत्केन कं स्पृशेत्तत्केन कं विजानीयात् । येनेदं सर्वं विजानाति तं केन विजानीयात् । स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते न रिष्यति । विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेयि । एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥

"For where there is a duality, as it were, there one sees another, one smells another, one tastes another, one speaks to another, one hears another, one thinks of another, one touches another, one perceives another. But when everything has become one's own self, then with what would one see whom? With what would one smell whom? With what would one taste whom? With what would one speak to whom? With what would one hear whom? With what would one think of whom? With what would one touch whom? With what would one perceive whom? With what would one perceive him by whom one perceives this whole world? This self is 'not this, not this.' He is ungraspable, for he cannot be grasped; undecaying, for he does not decay; unattached, for he does not cling; unbound, he does not tremble, he is not harmed. With what, my dear, would one perceive the perceiver? Now you have been taught, Maitreyi. This much, my dear, is immortality." Having said this, Yajnavalkya went away.

BU 4.6.1 अथ वंशः । पौतिमाष्यो गौपवनात् । गौपवनः पौतिमाष्यात् । पौतिमाष्यो गौपवनात् । गौपवनः कौशिकात् । कौशिकः कौण्डिन्यात् । कौण्डिन्यः शाण्डिल्यात् । शाण्डिल्यः कौशिकाच्च गौतमाच्च । गौतमः ॥

Now the lineage. Pautimashya from Gaupavana. Gaupavana from Pautimashya. Pautimashya from Gaupavana. Gaupavana from Kaushika. Kaushika from Kaundinya. Kaundinya from Shandilya. Shandilya from Kaushika and Gautama. Gautama

BU 4.6.2 अग्निवेश्यात् । अग्निवेश्यो गार्ग्यात् । गार्ग्यो गार्ग्यात् । गार्ग्यो गौतमात् । गौतमः सैतवात् । सैतवः पाराशर्यायणात् । पाराशर्यायणो गार्ग्यायणात् । गार्ग्यायण उद्दालकायनात् । उद्दालकायनो जाबालायनात् । जाबालायनो माध्यन्दिनायनात् । माध्यन्दिनायनः सौकरायणात् । सौकरायणः काषायणात् । काषायणः सायकायनात् । सायकायनः कौशिकायनेः कौशिकायनिः ॥

from Agniveshya. Agniveshya from Gargya. Gargya from Gargya. Gargya from Gautama. Gautama from Saitava. Saitava from Parasharyayana. Parasharyayana from Gargyayana. Gargyayana from Uddalakayana. Uddalakayana from Jabalayana. Jabalayana from Madhyandinayana. Madhyandinayana from Saukarayana. Saukarayana from Kashayana. Kashayana from Sayakayana. Sayakayana from Kaushikayani. Kaushikayani

BU 4.6.3 घृतकौशिकात् । घृतकौशिकः पाराशर्यात् । पाराशर्यः पाराशर्यात् । पाराशर्यो जातुकर्ण्यात् । जातुकर्ण्य आसुरायणाच्च यास्काच्च । आसुरायणस्त्रैवणेः । त्रैवणिरौपजन्धनेः । औपजन्धनिरासुरेः । आसुरिर्भारद्वाजात् । भारद्वाज आत्रेयात् । आत्रेयो माण्टेः । माण्टिर्गौतमात् । गौतमो गौतमात् । गौतमो वात्स्यात् । वात्स्यः शाण्डिल्यात् । शाण्डिल्यः कैशोर्यात्काप्यात् । कैशोर्यः

from Ghritakaushika. Ghritakaushika from Parasharya. Parasharya from Parasharya. Parasharya from Jatukarnya. Jatukarnya from Asurayana and Yaska. Asurayana from Traivani. Traivani from Aupajandhani. Aupajandhani from Asuri. Asuri

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काप्यः कुमारहारितात् । कुमारहारितो गालवात् । गालवो विदर्भीकौण्डिन्यात् । विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात् । वत्सनपाद्बाभ्रवः पथः सौभरात् । पन्थाः सौभरोऽयास्यादङ्गिरसात् । अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात् । आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात् । विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम् । अश्विनौ दधीच आथर्वणात् । दध्यङ्ङाथर्वणोऽथर्वणो दैवात् । अथर्वा दैवो मृत्योः प्राध्वंसनात् । मृत्युः प्राध्वंसनः प्राध्वंसनात् । प्राध्वंसनः एकर्षेः । एकर्षिर्विप्रचित्तेः । विप्रचित्तिर्व्यष्टेर् । व्यष्टिः सनारोः । सनारुः सनातनात् । सनातनः सनगात् । सनगः परमेष्ठिनः । परमेष्ठी ब्रह्मणः । ब्रह्म स्वयम्भु । ब्रह्मणे नमः ॥	from Bharadvaja. Bharadvaja from Atreya. Atreya from Manti. Manti from Gautama. Gautama from Gautama. Gautama from Vatsya. Vatsya from Shandilya. Shandilya from Kaishorya Kapya. Kaishorya Kapya from Kumaraharita. Kumaraharita from Galava. Galava from Vidarbhi-Kaundinya. Vidarbhi-Kaundinya from Vatsanapat Babhrava. Vatsanapat Babhrava from Pathin Saubhara. Pathin Saubhara from Ayasya Angirasa. Ayasya Angirasa from Abhuti Tvashtra. Abhuti Tvashtra from Vishvarupa Tvashtra. Vishvarupa Tvashtra from the two Ashvins. The Ashvins from Dadhyanc Atharvana. Dadhyanc Atharvana from Atharvan Daiva. Atharvan Daiva from Death Pradhvamsana. Death Pradhvamsana from Pradhvamsana. Pradhvamsana from Ekarshi. Ekarshi from Vipracitti. Vipracitti from Vyashti. Vyashti from Sanaru. Sanaru from Sanatana. Sanatana from Sanaga. Sanaga from Parameshthin. Parameshthin from *brahman*. *Brahman* is self-existent. Homage to *brahman*![71]

FULLNESS, AND THE VOICE OF THUNDER

Short teachings on the full, on the thunder's da da da, on the heart, truth and the Gayatri.

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BU 5.1.1 पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । खं ब्रह्म । खं पुराणम् । वायुरं खम् । इति ह स्माह कौरव्यायणीपुत्रः । वेदोऽयं ब्राह्मणा विदुः । वेदैनेन यद्वेदितव्यम् ॥	That is full; this is full; from the full the full comes forth. When the full is taken from the full, the full alone remains. *Brahman* is space. Space is ancient. Space is full of wind: so the son of Kauravyayani used to say. This is the Veda, the brahmins know; by it one knows what is to be known.[72]
BU 5.2.1 त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः । देवा मनुष्या असुराः । उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदक्षरमुवाच द इति । व्यज्ञासिष्टाꣳ इति । व्यज्ञासिष्मेति होचुः । दाम्यतेति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति ॥	The three kinds of Prajapati's offspring, gods, humans and asuras, lived as Vedic students with their father Prajapati. When they had finished their studentship, the gods said: "Teach us, sir." He spoke to them a single syllable: "*Da*." "Did you understand?" "We understood," they said. "You told us, 'Restrain yourselves.'" "*Om*," he said. "You have understood."[73]
BU 5.2.2 अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टाꣳ इति । व्यज्ञासिष्मेति होचुः । दत्तेति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति ॥	Then the humans said to him: "Teach us, sir." He spoke to them the same syllable: "*Da*." "Did you understand?" "We understood," they said. "You told us, 'Give.'" "*Om*," he said. "You have understood."

71 Parameshthin, "he who stands highest," is a name of the creator.
72 The son of Kauravyayani is not otherwise known.
73 *Da* begins *dāmyata*, "restrain yourselves"; it also begins *datta*, "give," and *dayadhvam*, "be compassionate," below.

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BU 5.2.3	अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टाꣳ इति । व्यज्ञासिष्मेति होचुः । दयध्वमिति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति । तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति । दम्यत दत्त दयध्वमिति । तदेतत्त्रयं शिक्षेद्दमं दानं दयामिति ॥	Then the asuras said to him: "Teach us, sir." He spoke to them the same syllable: "*Da*." "Did you understand?" "We understood," they said. "You told us, 'Be compassionate.'" "*Om*," he said. "You have understood." And that very thing the divine voice, the thunder, repeats: *da da da*: restrain yourselves, give, be compassionate. One should practice these three: restraint, giving, compassion.
BU 5.3.1	एष प्रजापतिर्यद्धृदयम् । एतद्ब्रह्म । एतत्सर्वम् । तदेतत्त्र्यक्षरं हृदयमिति । हृ इत्येकमक्षरम् । अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद । द इत्येकमक्षरम् । ददत्यस्मै स्वाश्चान्ये च य एवं वेद । यमित्येकमक्षरम् । एति स्वर्गं लोकं य एवं वेद ॥	The heart is Prajapati; it is *brahman*; it is the whole. The word *hṛdayam*, "heart," has three syllables. *Hṛ* is one syllable: his own people and others bring offerings to one who knows this. *Da* is one syllable: his own people and others give to one who knows this. *Yam* is one syllable: one who knows this goes to the heavenly world.[74]
BU 5.4.1	तद्वै तदेतदेव तदास । सत्यमेव । स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति जयतीमांल्लोकान् जित इन्वसावसत् य एवमेतन्महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति । सत्यं ह्येव ब्रह्म ॥	That, truly, was this; it was just the real. Whoever knows this great, first-born marvel as "*brahman* is the real" conquers these worlds, and his opponent would be conquered and come to nothing. That is the lot of whoever knows this great, first-born marvel as "*brahman* is the real." For *brahman* is just the real.[75]
BU 5.5.1	आप एवेदमग्र आसुः । ता आपः सत्यमसृजन्त । सत्यं ब्रह्म । ब्रह्म प्रजापतिम् । प्रजापतिर्देवान् । ते देवाः सत्यमेवोपासते । तदेतत्त्र्यक्षरं सतियमिति स इत्येकमक्षरम् । तीत्येकमक्षरम् । यमित्येकमक्षरम् । प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतम् । तदेतदनृतमुभयतः सत्येन परिगृहीतम् । सत्यभूयमेव भवति । नैवंविद्भांसमनृतं हिनस्ति ॥	In the beginning this world was just the waters. The waters created the real, the real created *brahman*, *brahman* created Prajapati, and Prajapati created the gods. The gods venerate the real alone. The word *satyam* has three syllables: *sa* is one syllable, *ti* is one syllable, *yam* is one syllable. The first and the last syllables are the real; in the middle is the unreal. This unreal is held in on both sides by the real, and so the real prevails. The unreal does not harm one who knows this.
BU 5.5.2	तद्यत्तत्सत्यमसौ स आदित्यः । य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन् पुरुषस्तावेतावन्योऽन्यस्मिन् प्रतिष्ठितौ । रश्मिभिरेषोऽस्मिन् प्रतिष्ठितः प्राणैरयममुष्मिन् । स यदोत्क्रमिष्यन् भवति शुद्धमेवैतन्मण्डलं पश्यति । नैनमेते रश्मयः प्रत्यायन्ति ॥	Now, that real is the sun up there. The person in that orb and the person here in the right eye rest on each other: that one rests on this one through its rays, and this one rests on that through the breaths. When a man is about to depart, he sees that orb as clear; those rays no longer come back to him.
BU 5.5.3	य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः । एकं शिर एकमेतदक्षरम् । भुव इति बाहू । द्वौ बाहू द्वे एते अक्षरे । स्वरिति प्रतिष्ठा । द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहरिति । हन्ति पाप्मानं जहाति च य एवं वेद ॥	Of the person in that orb, *bhūr* is the head: there is one head, and this is one syllable. *Bhuvas* is the arms: there are two arms, and these are two syl-

74 The syllables are linked with *hṛ*, "bring," *dā*, "give," and *i*, "go."
75 "His opponent" renders "that one."

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		lables. *Svar* is the feet: there are two feet, and these are two syllables. Its hidden name is "day." One who knows this strikes down evil and leaves it behind.[76]
BU 5.5.4	योऽयं दक्षिणेऽक्षन् पुरुषस्तस्य भूरिति शिरः । एकं शिर एकमेतदक्षरम् । भुव इति बाहू । द्वौ बाहू द्वे एते अक्षरे । स्वरिति प्रतिष्ठा । द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहमिति । हन्ति पाप्मानं जहाति च य एवं वेद ॥	Of the person in the right eye, *bhūr* is the head: there is one head, and this is one syllable. *Bhuvas* is the arms: there are two arms, and these are two syllables. *Svar* is the feet: there are two feet, and these are two syllables. Its hidden name is "I." One who knows this strikes down evil and leaves it behind.[77]
BU 5.6.1	मनोमयोऽयं पुरुषो भाःसत्यः । तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा । स एष सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किञ्च ॥	This person made of mind, whose reality is light, is within the heart like a grain of rice or barley. He is the lord of all, the ruler of all; he governs this whole world, whatever there is.
BU 5.7.1	विद्युद्ब्रह्मेत्याहुः । विदानाद्विद्युत् । विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति । विद्युद्ध्येव ब्रह्म ॥	"Lightning is *brahman*," they say. It is called lightning (*vidyut*) because it releases (*vidāna*). It releases from evil one who knows that lightning is *brahman*; for lightning is indeed *brahman*.
BU 5.8.1	वाचं धेनुमुपासीत । तस्याश्चत्वारः स्तनाः । स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः । तस्यै द्वौ स्तनौ देवा उपजीवन्ति । स्वाहाकारं च वषट्कारं च । हन्तकारं मनुष्याः । स्वधाकारं पितरः । तस्याः प्राण ऋषभो मनो वत्सः ॥	One should venerate speech as a cow. She has four udders: the call *svāhā*, the call *vaṣaṭ*, the call *hanta* and the call *svadhā*. The gods live on two of her udders, the call *svāhā* and the call *vaṣaṭ*; humans on the call *hanta*; the ancestors on the call *svadhā*. Breath is her bull; the mind is her calf.[78]
BU 5.9.1	अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे । येनेदमन्नं पच्यते । यदिदमद्यते । तस्यैष घोषो भवति । यमेतत्कर्णावपिधाय शृणोति । स यदोत्क्रमिष्यन् भवति नैनं घोषं शृणोति ॥	The fire common to all men is this fire within a person, by which the food that is eaten here is digested. Its roar is what one hears when one covers one's ears. When a man is about to depart, he no longer hears this roar.
BU 5.10.1	यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम् । तेन स ऊर्ध्व आक्रमते । स आदित्यमागच्छति । तस्मै स तत्र विजिहीते । यथा लम्बरस्य खम् । तेन स ऊर्ध्व आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते । यथा दुन्दुभेः खम् । तेन स ऊर्ध्व आक्रमते । स लोकमागच्छत्यशोकमहिमम् । तस्मिन् वसति शाश्वतीः समाः ॥	When a person departs from this world, he goes to the wind. There it opens up for him like the hole of a chariot wheel. Through it he goes upward and reaches the sun. There it opens up for him like the hole of a *lambara* drum. Through it he goes upward and reaches the moon. There it opens up for him like the hole of a kettledrum. Through it he goes upward and reaches a world without sorrow and without snow. There he lives for endless years.[79]

76 *Svar* is counted as two syllables, *su-ar*. The hidden name *ahar*, "day," is linked with *hanti*, "strikes down," and *jahāti*, "leaves behind."

77 *Aham*, "I," is linked, like *ahar*, with *hanti* and *jahāti*.

78 *Vaṣaṭ*, like *svāhā*, accompanies offerings to the gods; *hanta* ("here!") accompanies food given to people, and *svadhā* offerings to the ancestors.

79 The *lambara* is a kind of drum.

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BU 5.11.1 एतद्वै परमं तपो यद्व्याहितस्तप्यते । परमं हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति । परमं हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति । परमं हैव लोकं जयति य एवं वेद ॥	Truly, this is the highest austerity: the suffering of a man who is sick. One who knows this wins the highest world. Truly, this is the highest austerity: that they carry a dead man into the wilderness. One who knows this wins the highest world. Truly, this is the highest austerity: that they lay a dead man on the fire. One who knows this wins the highest world.[80]
BU 5.12.1 अन्नं ब्रह्मेत्येक आहुः । तन्न तथा । पूयति वा अन्नमृते प्राणात् । प्राणो ब्रह्मेत्येक आहुः । तन्न तथा । शुष्यति वै प्राण ऋतेऽन्नात् । एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः । तद्ध स्माह प्रातृदः पितरम् । किं स्विदेवैवं विदुषे साधु कुर्यां किमेवास्मा असाधु कुर्यामिति । स ह स्माह पाणिना मा प्रातृद । कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति । तस्मा उ हैतदुवाच वीति । अन्नं वै वि । अन्ने हीमानि सर्वाणि भूतानि विष्टानि । रमिति । प्राणो वै रम् । प्राणे हीमानि सर्वाणि भूतानि रमन्ते । सर्वाणि ह वा अस्मिन् भूतानि विशन्ति । सर्वाणि भूतानि रमन्ते य एवं वेद ॥	Some say that food is *brahman*. That is not so, for food goes rotten without breath. Others say that breath is *brahman*. That is not so, for breath dries up without food. But when these two deities become one, they reach the highest state. Now, Pratrida said to his father: "What good could I do to one who knows this, and what harm could I do him?" His father, with a wave of his hand, said: "Don't, Pratrida! Who reaches the highest state by becoming one with these two?" And he told him this: "*Vi*. Food, truly, is *vi*, for all these beings have entered into food. *Ram*. Breath, truly, is *ram*, for all these beings rejoice in breath. All beings enter into one who knows this; all beings rejoice in one who knows this."[81]
BU 5.13.1 उक्थम् । प्राणो वा उक्थम् । प्राणो हीदं सर्वमुत्थापयति । उद्धस्मादुक्थविद्वीरस्तिष्ठति । उक्थस्य सायुज्यं सलोकतां जयति य एवं वेद ॥	The recitation (*uktha*): breath, truly, is the *uktha*, for breath makes this whole world rise up. From one who knows this, a hero son who knows the *uktha* rises up. One who knows this wins union with the *uktha* and a place in its world.
BU 5.13.2 यजुः । प्राणो वै यजुः । प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते । युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय । यजुषः सायुज्यं सलोकतां जयति य एवं वेद ॥	The formula (*yajus*): breath, truly, is the *yajus*, for in breath all these beings are joined together. All beings are joined to one who knows this, for his pre-eminence. One who knows this wins union with the *yajus* and a place in its world.[82]
BU 5.13.3 साम । प्राणो वै साम । प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि । सम्यञ्चि हास्मै सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते । साम्नः सायुज्यं सलोकतां जयति य एवं वेद ॥	The chant (*sāman*): breath, truly, is the *sāman*, for in breath all these beings come together. All beings come together for one who knows this, and serve his pre-eminence. One who knows this wins union with the *sāman* and a place in its world.[83]
BU 5.13.4 क्षत्रम् । प्राणो वै क्षत्रम् । प्राणो हि वै क्षत्रम् । त्रायते हैनं प्राणः क्षणितोः । प्र क्षत्रमत्रमाप्नोति । क्षत्रस्य सायुज्यं सलोकतां जयति य एवं वेद ॥	Royal power (*kṣatra*): breath, truly, is royal power; breath indeed is royal power, for breath protects him from being hurt. One who knows this attains

80 "Suffering" renders *tapyate*, "is heated, suffers," from the same root as *tapas*, austerity.
81 *Vi* is linked with *viś*, "enter," and *ram* with *ram*, "rejoice." Pratrida is not otherwise known.
82 *Yajus* is linked here with *yuj*, "join."
83 *Sāman* is linked here with *samyañc*, "coming together."

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	a royal power that needs no protector, and wins union with royal power and a place in its world.[84]
BU 5.14.1 भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि । अष्टाक्षरं ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या एतत् । स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥	"Earth" (*bhūmi*), "atmosphere" (*antarikṣa*), "sky" (*dyaus*): these are eight syllables. A foot of the Gayatri has eight syllables, so this is one foot of it. One who knows this foot of it wins as much as there is in these three worlds.
BU 5.14.2 ऋचो यजूषि सामानीत्यष्टावक्षराणि । अष्टाक्षरं ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या एतत् । स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥	"Verses" (*ṛcaḥ*), "formulas" (*yajūṃṣi*), "chants" (*sāmāni*): these are eight syllables. A foot of the Gayatri has eight syllables, so this is one foot of it. One who knows this foot of it wins as much as this triple knowledge extends.
BU 5.14.3 प्राणोऽपानो व्यान इत्यष्टावक्षराणि । अष्टाक्षरं ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या एतत् । स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद । अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति । यद्वै चतुर्थं तत्तुरीयम् । दर्शतं पदमिति ददृश इव ह्येषः । परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपति । एवं हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥	"Out-breath" (*prāṇa*), "in-breath" (*apāna*), "diffused breath" (*vyāna*): these are eight syllables. A foot of the Gayatri has eight syllables, so this is one foot of it. One who knows this foot of it wins as much as there is that breathes. Now, its fourth foot, the visible one above the dusty region, is the one who glows up there. "Fourth" (*turīya*) is the same as "fourth" (*caturtha*). It is called "the visible foot" because he is seen, as it were, and "above the dusty region" because he glows high above all that is dusty. One who knows this foot of it glows in the same way with fortune and fame.[85]
BU 5.14.4 सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता । तद्वै तत्सत्ये प्रतिष्ठितम् । चक्षुर्वै सत्यम् । चक्षुर्हि वै सत्यम् । तस्माद्यदिदानीं द्वौ विवदमानावेयातमहमदर्शमहमश्रौषमिति । य एवं ब्रूयादहमदर्शमिति । तस्मा एव श्रद्दध्याम । तद्वै तत्सत्यं बले प्रतिष्ठितम् । प्राणो वै बलम् । तत्प्राणे प्रतिष्ठितम् । तस्मादाहुर्बलं सत्यादोगीय इति । एवं वेषा गायत्र्यध्यात्मं प्रतिष्ठिता । सा हैषा गयांस्तत्रे । प्राणा वै गयाः । तत्प्राणास्तत्रे । तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम । स यामेवामूं सावित्रीमन्वाहैषैव सा । स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥	This Gayatri rests on that fourth, visible foot above the dusty region. That foot rests on truth. Truth, surely, is sight; for sight is indeed truth. So even today, if two people come disputing, one saying, "I saw it," and the other, "I heard it," we would believe the one who says, "I saw it." That truth rests on strength. Strength, surely, is breath; so it rests on breath. That is why they say, "Strength is mightier than truth." In this way the Gayatri rests on what belongs to the body. It protected the *gayas*; the *gayas*, surely, are the breaths; so it protected the breaths. Because it protected (*tatre*) the *gayas*, it is called Gayatri. The Savitri verse that one recites is just this. It protects the breaths of the one to whom one recites it.[86]
BU 5.14.5 तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः । वागनुष्टुप् । एतद्वाचमनुब्रूम इति । न तथा कुर्यात् । गायत्रीमेव सावित्रीमानुब्रूयात् । यदि ह वा अप्येवंविद्ब्रह्मिव प्रतिगृह्णाति न हैव तद्गायत्र्या एकं चन पदं प्रति ॥	Some teach the Savitri as an *anuṣṭubh*, saying, "Speech is the *anuṣṭubh*; we teach speech." One should not do so. One should teach the Savitri as a

84 *Kṣatra* is explained here as *trā*, "protect," from *kṣaṇ*, "hurt"; "that needs no protector" renders *atra*.
85 The "dusty region" (*rajas*) is the hazy atmosphere below the sun.
86 The name Gāyatrī is derived here from *gaya* ("household," here "breath") and *trā*, "protect." The Savitri, the verse to the god Savitṛ (Rig Veda 3.62.10), is taught to a Vedic student at his initiation.

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Gayatri. Even if one who knows this accepts a great deal as gifts, it does not amount to even one foot of the Gayatri.[87]

BU 5.14.6 स य इमांस्त्रींल्लोकान् पूर्णान् प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयात् । अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद्द्वितीयं पदमाप्नुयात् । अथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयात् । अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति । नैव केन चनाप्यम् । कुत उ एतावत्प्रतिगृह्णीयात् ॥

If someone were to accept these three worlds, filled full, he would attain only this first foot of it. If someone were to accept as much as this triple knowledge extends, he would attain this second foot of it. If someone were to accept as much as there is that breathes, he would attain this third foot of it. But its fourth, visible foot above the dusty region, the one who glows up there, cannot be attained by anyone at all. For how could anyone accept so much?

BU 5.14.7 तस्या उपस्थानम् । गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पदि । अपदसि । न हि पद्यसे । नमस्ते तुरीयाय दर्शताय पदाय परोरजसे । असावदो मा प्रापदिति । यं द्विष्यादसावस्मै कामो मा समर्धीति वा । न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठते । अहमदः प्रापमिति वा ॥

Its worship: "Gayatri, you are one-footed, two-footed, three-footed, four-footed; you are footless, for you do not go on foot. Homage to your fourth, visible foot above the dusty region! May so-and-so not obtain that!" He names someone he hates. Or else he says, "May this wish of his not prosper!" The wish of anyone against whom a man worships in this way does not prosper. Or else he says, "May I obtain that!"

BU 5.14.8 एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नु हो तद्गायत्रीविदब्रूथाः । अथ कथं हस्तीभूतो वहसीति । मुखं ह्यस्याः सम्राण्न विदां चकरेति होवाच । तस्या अग्निरेव मुखम् । यदि ह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव तत्संदहति । एवं हैवैवंविद्यद्यपि बह्विव पापं कुरुते सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥

On this, Janaka of Videha said to Budila Ashvatarashvi: "Well, you claimed to be a knower of the Gayatri. How is it, then, that you have become an elephant and carry loads?" He replied: "Because, your majesty, I did not know its mouth." Its mouth is fire. Even if they lay a great deal of fuel on a fire, it burns it all up. In the same way, even if one who knows this commits a great deal of evil, he consumes it all and comes out clean, pure, unaging and immortal.

BU 5.15.1 हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।
पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ।
वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
ओं क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ।
अग्ने नय सुपथा रायेऽस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमौक्तिं विधेम ॥

The face of truth is covered with a golden bowl.
Pushan, open it up, so that I, whose law is truth, may see.
Pushan, sole seer, Yama, sun, son of Prajapati, spread out your rays, gather up your brilliance.
That fairest form of yours I see. That person up there: I am he.
The breath to the immortal wind! And this body ends in ashes.
Om! Will, remember! Remember what was done!
Will, remember! Remember what was done!
Agni, lead us by a good path to wealth, you god who know all the ways.

87 *Anuṣṭubh*: a Vedic meter of four feet of eight syllables each.

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		Keep from us the sin that leads astray; we will offer you the fullest words of homage.[88]

THE CONTEST OF THE VITAL POWERS

Speech, sight, hearing, mind and semen each leave the body, but breath proves indispensable.

	SANSKRIT	ENGLISH
BU 6.1.1	यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति । प्राणो वै ज्येष्ठश्च श्रेष्ठश्च । ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति । अपि च येषां बुभूषति । य एवं वेद ॥	One who knows the eldest and the best becomes the eldest and the best among his own people. Breath, truly, is the eldest and the best. One who knows this becomes the eldest and the best among his own people, and also among those among whom he wishes to become so.
BU 6.1.2	यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति । वाग्वै वसिष्ठा । वसिष्ठः स्वानां भवति । अपि च येषां बुभूषति । य एवं वेद ॥	One who knows the most excellent becomes the most excellent among his own people. Speech, truly, is the most excellent. One who knows this becomes the most excellent among his own people, and also among those among whom he wishes to become so.
BU 6.1.3	यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे । प्रतितिष्ठति दुर्गे । चक्षुर्वै प्रतिष्ठा । चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति । प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे । य एवं वेद ॥	One who knows the firm base stands firm on level ground and stands firm on rough ground. Sight, truly, is the firm base, for by sight one stands firm on level ground and on rough ground. One who knows this stands firm on level ground and stands firm on rough ground.
BU 6.1.4	यो ह वै संपदं वेद सं हास्मै पद्यते यं कामं कामयते । श्रोत्रं वै संपत् । श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः । सं हास्मै पद्यते यं कामं कामयते । य एवं वेद ॥	One who knows attainment attains whatever desire he desires. Hearing, truly, is attainment, for in hearing all these Vedas are attained. One who knows this attains whatever desire he desires.
BU 6.1.5	यो ह वा आयतनं वेदायतनं स्वानां भवत्यायतनं जनानाम् । मनो वा आयतनम् । आयतनं स्वानां भवत्यायतनं जनानाम् । य एवं वेद ॥	One who knows the abode becomes an abode for his own people, an abode for people at large. Mind, truly, is the abode. One who knows this becomes an abode for his own people, an abode for people at large.
BU 6.1.6	यो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः । रेतो वै प्रजातिः । प्रजायते ह प्रजया पशुभिः । य एवं वेद ॥	One who knows procreation multiplies through offspring and livestock. Semen, truly, is procreation. One who knows this multiplies through offspring and livestock.
BU 6.1.7	ते हेमे प्राणा अहंश्रेयसे विवदमाना ब्रह्म जग्मुः । तद्धोचुः को नो वसिष्ठ इति । तद्धोवाच यस्मिन् व उत्क्रान्त इदं शरीरं पापियो मन्यते स वो वसिष्ठ इति ॥	Now these breaths, arguing over which of them was the best, went to *brahman* and said: "Which of us is the most excellent?" It replied: "The one whose departure makes the body seem worst off is the most excellent among you."

88 These verses recur, with small differences, as IU 15–18.

	SANSKRIT	ENGLISH
BU 6.1.8	वाग्घोच्चक्राम । सा संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथाकला अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह वाक् ॥	Speech went out. After staying away for a year, it came back and said: "How were you able to live without me?" They said: "We lived as the mute live: not speaking with speech, but breathing with breath, seeing with the eye, hearing with the ear, knowing with the mind and begetting with semen." Speech came back in.
BU 6.1.9	चक्षुर्होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथान्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह चक्षुः ॥	The eye went out. After staying away for a year, it came back and said: "How were you able to live without me?" They said: "We lived as the blind live: not seeing with the eye, but breathing with breath, speaking with speech, hearing with the ear, knowing with the mind and begetting with semen." The eye came back in.
BU 6.1.10	श्रोत्रं होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वांसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह श्रोत्रम् ॥	Hearing went out. After staying away for a year, it came back and said: "How were you able to live without me?" They said: "We lived as the deaf live: not hearing with the ear, but breathing with breath, speaking with speech, seeing with the eye, knowing with the mind and begetting with semen." Hearing came back in.
BU 6.1.11	मनो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा मुग्धा अविद्वांसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह मनः ॥	The mind went out. After staying away for a year, it came back and said: "How were you able to live without me?" They said: "We lived as fools live: not knowing with the mind, but breathing with breath, speaking with speech, seeing with the eye, hearing with the ear and begetting with semen." The mind came back in.
BU 6.1.12	रेतो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वांसो मनसैवमजीविष्मेति । प्रविवेश ह रेतः ॥	Semen went out. After staying away for a year, it came back and said: "How were you able to live without me?" They said: "We lived as impotent men live: not begetting with semen, but breathing with breath, speaking with speech, seeing with the eye, hearing with the ear and knowing with the mind." Semen came back in.
BU 6.1.13	अथ ह प्राण उत्क्रमिष्यन् यथा महासुहयः सैन्धवः पड्वीशशङ्कून्त्संवृहेदेवं हैवेमान् प्राणान्त्संववर्ह । ते होचुः मा भगव उत्क्रमीः । न वै शक्ष्यामस्त्वदृते जीवितुमिति । तस्यो मे बलिं कुरुतेति । तथेति ॥	Then breath, as it was about to go out, tore up these breaths the way a great, fine stallion from the Indus country tears up the pegs that tether its feet. They said: "Sir, do not go out! We cannot live without you." "Then bring me tribute." "So be it."
BU 6.1.14	सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति । यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः । यद्वा अहं संपदस्मि त्वं तत्संपदसीति श्रोत्रम् । यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः । यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः । तस्यो मे किमन्नं किं वास इति ।	Then speech said: "In that I am the most excellent, in that you are the most excellent." The eye said: "In that I am the firm base, in that you are the firm base." Hearing said: "In that I am attainment, in that you are attainment." The mind said: "In that I

SANSKRIT	ENGLISH
यदिदं किञ्चा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम् । आपो वास इति । न ह वा अस्यानन्नं जग्धं भवति नानन्नं प्रतिगृहीतं य एवमेतदनस्यान्नं वेद । तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्ति । एतमेव तदन्नमनग्नं कुर्वन्तो मन्यन्ते ॥	am the abode, in that you are the abode." Semen said: "In that I am procreation, in that you are procreation." "Then what will be my food, and what my clothing?" "Whatever there is here, down to dogs, worms, insects and moths, that is your food; water is your clothing." For one who knows this food of *ana,* nothing that is not food is ever eaten, and nothing that is not food is ever accepted. Therefore learned Vedic scholars sip water before they eat and sip water after they have eaten; they think that by doing so they make that breath not naked.[89]

THE FIVE FIRES AND THE TWO PATHS

King Pravahana teaches Shvetaketu's father how the dead go by the path of the gods or the ancestors.

SANSKRIT	ENGLISH
BU 6.2.1 श्वेतकेतुर्वा आरुणेयः पञ्चालानां परिषदमाजगाम । स आजगाम जैवलिं प्रवाहणं परिचारयमाणम् । तमुदीक्ष्याभ्युवाद कुमाराꣳ इति । स भोꣳ इति प्रतिशुश्राव । अनुशिष्टो न्वसि पित्रेति । ओमिति होवाच ॥	Shvetaketu, the son of Aruni, came to the assembly of the Panchalas. He came up to Pravahana Jaivali, who was being waited on by his attendants. Seeing him, Pravahana called out: "Boy!" "Sir!" he answered. "Have you been taught by your father?" "*Om,*" he said.[90]
BU 6.2.2 वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ताꣳ इति । नेति होवाच । वेत्थो यथेमं लोकं पुनरापद्यन्ताꣳ इति । नेति हैवोवाच । वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यताꣳ इति । नेति हैवोवाच । वेत्थो यतिथ्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्तीꣳ इति । नेति हैवोवाच । वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा । यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वा । अपि हि न ऋषेर्वचः श्रुतं द्वे सृती अशृणवं पितृणामहं देवानामुत मर्त्यानाम् । ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति । नाहमत एकं चन वेदेति होवाच ॥	"Do you know how these creatures, when they die, go their different ways?" "No," he said. "Do you know how they come back to this world?" "No," he said again. "Do you know how that world up there is not filled up, even though so many keep going there again and again?" "No," he said again. "Do you know at which offering, when it has been offered, the waters take on a human voice, rise up and speak?" "No," he said again. "Do you know how one reaches the path leading to the gods or the path leading to the ancestors, and by doing what one reaches the path of the gods or the path of the ancestors? For we have heard the words of the seer: 'I have heard of two paths for mortals, that of the ancestors and that of the gods. By them all that moves here goes, whatever is between the father and the mother.'" "I do not know a single one of these," he said.[91]
BU 6.2.3 अथैनं वसत्योपमन्त्रयां चक्रे । अनादृत्य वसतिं कुमारः प्रदुद्राव । स आजगाम पितरम् । तं होवाच इति वाव किल नो भवान् पुरानुशिष्टानवोच इति । कथं	Then he invited the boy to stay, but the boy ignored the invitation and ran off. He went to his father and said: "So, sir, you told me before that I

89 *Ana* is a word for breath (as in *prāṇa*), echoing *anna,* "food," and *anagna,* "not naked."
90 The story recurs at CU 5.3–10.
91 The seer's verse is Rig Veda 10.88.15.

	SANSKRIT	ENGLISH
	सुमेध इति । पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत् । ततो नैकं चन वेदेति । कतमे त इति । इम इति ह प्रतीकान्युदाजहार ॥	had been fully taught!" "What is it, my wise boy?" "That so-called prince asked me five questions, and I did not know a single one of them." "What were they?" "These," he said, and he quoted their opening words.
BU 6.2.4	स होवाच तथा नस्त्वं तत जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचम् । प्रेहि तु तत्र । प्रतीत्य ब्रह्मचर्यं वत्स्याव इति । भवानेव गच्छत्विति । स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास । तस्मा आसनमाहृत्योदकमाहारयां चकार । अथ हास्मा अर्घ्यं चकार । तं होवाच वरं भगवते गौतमाय दद्म इति ॥	His father said: "You should know us well enough, my dear boy, to know that I told you everything I knew. But come, let us go there and live with him as students." "You go yourself, sir." So Gautama went to where Pravahana Jaivali was. The king had a seat brought for him and had water brought, and offered him the guest's welcome. Then he said to him: "We grant the honorable Gautama a wish."
BU 6.2.5	स होवाच प्रतिज्ञतो म एष वरः । यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ॥	He said: "You have promised me that wish. Tell me the words you spoke in the boy's presence."
BU 6.2.6	स होवाच दैवेषु वै गौतम तद्वरेषु । मानुषाणां ब्रूहीति ॥	He said: "That, Gautama, is among the wishes of the gods. Ask for one of the human ones."
BU 6.2.7	स होवाच विज्ञायते हास्तिहिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिधानस्य । मा नो भवान् बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति । स वै गौतम तीर्थेनेच्छसा इति । उपैम्यहं भवन्तमिति । वाचा ह स्मैव पूर्व उपयन्ति । स होपायनकीर्त्योवास ॥	He said: "It is well known that I have plenty of gold, cows and horses, slave girls, wraps and clothing. Do not be ungenerous to me, sir, with what is abundant, infinite and boundless." "Then, Gautama, you should seek it in the proper way." "I come to you as a pupil." In earlier times people became pupils simply by saying so. So he lived there as a declared pupil.
BU 6.2.8	स होवाच तथा नस्त्वं गौतम मापराधास्तव च पितामहाः । यथेयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास । तां त्वहं तुभ्यं वक्ष्यामि । को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥	He said: "Do not hold it against us, Gautama, any more than your grandfathers did, that before now this knowledge has never dwelt with any brahmin. But I will teach it to you, for who could refuse you when you speak like this?
BU 6.2.9	असौ वै लोकोऽग्निर्गौतम । तस्यादित्य एव समित् । रश्मयो धूमः । अहरर्चिः । दिशोऽङ्गाराः । अवान्तरदिशो विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुत्यै सोमो राजा संभवति ॥	"That world up there is a fire, Gautama. Its firewood is the sun; its smoke, the rays; its flame, the day; its embers, the quarters; its sparks, the intermediate quarters. In that fire the gods offer faith, and from that offering King Soma comes into being.
BU 6.2.10	पर्जन्यो वा अग्निर्गौतम । तस्य संवत्सर एव समित् । अभ्राणि धूमः । विद्युदर्चिः । अशनिरङ्गाराः । ह्रादुनयो विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति । तस्या आहुत्यै वृष्टिः संभवति ॥	"The rain cloud is a fire, Gautama. Its firewood is the year; its smoke, the clouds; its flame, the lightning; its embers, the thunderbolt; its sparks, the rumblings of thunder. In that fire the gods offer King Soma, and from that offering rain comes into being.
BU 6.2.11		"This world is a fire, Gautama. Its firewood is the earth; its smoke, fire; its flame, the night; its em-

	SANSKRIT	ENGLISH
	अयं वै लोकोऽग्निर्गौतम । तस्य पृथिव्येव समित् । अग्निर्धूमः । रात्रिरर्चिः । चन्द्रमा अङ्गाराः । नक्षत्राणि विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति । तस्या आहुत्या अन्नं संभवति ॥	bers, the moon; its sparks, the stars. In that fire the gods offer rain, and from that offering food comes into being.
BU 6.2.12	पुरुषो वा अग्निर्गौतम । तस्य व्यात्तमेव समित् । प्राणो धूमः । वागर्चिः । चक्षुरङ्गाराः । श्रोत्रं विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुत्यै रेतः संभवति ॥	"Man is a fire, Gautama. His firewood is the open mouth; his smoke, breath; his flame, speech; his embers, the eye; his sparks, the ear. In that fire the gods offer food, and from that offering semen comes into being.
BU 6.2.13	योषा वा अग्निर्गौतम । तस्या उपस्थ एव समित् । लोमानि धूमः । योनिरर्चिः । यदन्तः करोति तेऽङ्गाराः । अभिनन्दा विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुत्यै पुरुषः संभवति । स जीवति यावज्जीवति । अथ यदा म्रियते ॥	"Woman is a fire, Gautama. Her firewood is her sexual organ; her smoke, her pubic hair; her flame, her vulva; her embers, what one does inside her; her sparks, the pleasures. In that fire the gods offer semen, and from that offering a person comes into being. He lives as long as he lives. Then, when he dies—
BU 6.2.14	अथैनमग्नये हरन्ति । तस्याग्निरेवाग्निर्भवति । समित्समित् । धूमो धूमः । अर्चिरर्चिः । अङ्गारा अङ्गाराः । विष्फुलिङ्गा विष्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति । तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥	they carry him to the fire. The fire itself becomes his fire; the firewood, his firewood; the smoke, his smoke; the flame, his flame; the embers, his embers; the sparks, his sparks. In that fire the gods offer the person, and from that offering the person comes into being, brilliant in color.
BU 6.2.15	ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धां सत्यमुपासते तेऽर्चिरभिसंभवन्ति । अर्चिषोऽहः । अह्न आपूर्यमाणपक्षम् । आपूर्यमाणपक्षाद्यान् षण्मासानुदङ्ङादित्य एति । मासेभ्यो देवलोकम् । देवलोकादादित्यम् । आदित्याद्वैद्युतम् । तान् वैद्युतान् पुरुषो मानस एत्य ब्रह्मलोकान् गमयति । ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति । तेषां न पुनरावृत्तिः ॥	"Those who know this, and those who in the wilderness venerate faith as truth, pass into the flame; from the flame into the day; from the day into the fortnight of the waxing moon; from the fortnight of the waxing moon into the six months when the sun moves north; from those months into the world of the gods; from the world of the gods into the sun; and from the sun into the region of lightning. A person made of mind comes to those in the region of lightning and leads them to the worlds of *brahman*. In those worlds of *brahman* they live for the longest time. They do not return.
BU 6.2.16	अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसंभवन्ति । धूमाद्रात्रिम् । रात्रेरपक्षीयमाणपक्षम् । अपक्षीयमाणपक्षाद्यान् षण्मासान् दक्षिणादित्य एति । मासेभ्यः पितृलोकम् । पितृलोकाच्चन्द्रम् । ते चन्द्रं प्राप्यान्नं भवन्ति । तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेत्येवमेनांस्तत्र भक्षयन्ति । तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्ते । आकाशाद्वायुम् । वायोर्वृष्टिम् । वृष्टेः पृथिवीम् । ते पृथिवीं प्राप्यान्नं भवन्ति । ते पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते । लोकान् प्रत्युथायिनस्त एवमेवानुपरिवर्तन्ते । अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥	"But those who win the worlds by sacrifice, gifts and austerity pass into the smoke; from the smoke into the night; from the night into the fortnight of the waning moon; from the fortnight of the waning moon into the six months when the sun moves south; from those months into the world of the ancestors; and from the world of the ancestors into the moon. Reaching the moon, they become food. There the gods feed on them, as one does with King Soma, saying, 'Wax! Wane!' When that runs out for them, they pass into this very space; from space into the wind; from the wind into rain; from rain into the earth. Reaching the earth, they be-

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	come food. They are offered again in the fire of man, and then they are born in the fire of woman. Rising up to the worlds, they go round and round in this way. But those who do not know these two paths become worms, insects and whatever there is that bites."

RITES FOR GREATNESS AND OFFSPRING

A rite to gain greatness, then rites of intercourse, conception, birth and caring for a newborn son.

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BU 6.3.1 स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कंसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यं संस्कृत्य पुंसा नक्षत्रेण मन्थं संनीय जुहोति यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् । तेभ्योऽहं भागधेयं जुहोमि ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु स्वाहा । या तिरश्ची निपद्यसेऽहं विधरणी इति । तां त्वा घृतस्य धारया यजे संराधनीमहं स्वाहा ॥	If a man should wish, "May I attain greatness," then during the sun's northern course, on an auspicious day in the fortnight of the waxing moon, after keeping the *upasad* observance for twelve days, he gathers all kinds of herbs and fruits in a bowl or cup of fig wood. He sweeps the ground around the fire and smears it, lays the fire, strews grass around it and prepares the ghee in the prescribed way. Under a male constellation he mixes the mash and offers it, saying: "Whatever gods there are in you, Jatavedas, who crosswise thwart a man's desires, to them I offer this share. May they, satisfied, satisfy me with all my desires. *Svāhā*! You who lie crosswise, thinking, 'I am the one who keeps all things apart,' you who bring success, I worship with a stream of ghee. *Svāhā*!"[92]
BU 6.3.2 ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । प्राणाय स्वाहा वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । वाचे स्वाहा प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । चक्षुषे स्वाहा संपदे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । श्रोत्राय स्वाहायतनाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । मनसे स्वाहा प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥	"To the eldest, *svāhā*! To the best, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To breath, *svāhā*! To the most excellent, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To speech, *svāhā*! To the firm base, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To sight, *svāhā*! To attainment, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To hearing, *svāhā*! To the abode, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To the mind, *svāhā*! To procreation, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To semen, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash.[93]
BU 6.3.3 अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । भुवः	"To Fire, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To

92 The *mantha* is a mash of herbs and fruits.

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	स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति । प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥	Soma, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "*Bhūḥ, svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "*Bhuvaḥ, svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "*Svaḥ, svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "*Bhūr bhuvaḥ svaḥ, svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To the priestly power, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To the royal power, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To what has been, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To what will be, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To the universe, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To the All, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To Prajapati, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash.
BU 6.3.4	अथैनमभिमृशति भ्रमदसि । ज्वलदसि । पूर्णमसि । प्रस्तब्धमसि । एकसभमसि । हिङ्कृतमसि । हिङ्क्रियमानमसि । उद्गीथमसि । उद्गीयमानमसि । श्रावितमसि । प्रत्याश्रावितमसि । आर्द्रे संदीप्तमसि । विभूरसि । प्रभूरसि । अन्नमसि । ज्योतिरसि । निधनमसि । संवर्गोऽसीति ॥	Then he touches it, saying: "You are the moving one. You are the blazing one. You are the full one. You are the unshaken one. You are the single gathering-place. You are the *hiṅ* sound that has been made. You are the *hiṅ* sound being made. You are the High Chant. You are the High Chant being sung. You are what has been called out. You are what has been called out in answer. You are what blazes in the moist. You are the pervading one. You are the mighty one. You are food. You are light. You are the *nidhana*. You are the one who gathers all in."[94]
BU 6.3.5	अथैनमुद्यच्छत्यामंस्यामं हि ते महि । स हि राजेशानोऽधिपतिः । स मां राजेशानोऽधिपतिं करोत्विति ॥	Then he lifts it up, saying: "You know, and we know your greatness. For he is the king, the lord, the sovereign. May he make me the king, the lord, the sovereign."[95]
BU 6.3.6	अथैनमाचामति तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा । भर्गो देवस्य धीमहि मधु नक्तमुतोषसो	Then he takes a sip, saying: "That choice glory of Savitr—the winds blow honey for one who keeps

93 The titles "eldest," "best" and the rest echo the contest of the vital powers in 6.1.
94 The call and answer are the ritual exchange between priests at the sacrifice; the *nidhana* is the closing section of a chant.
95 The opening words (*āmaṃsy āmaṃ hi te mahi*) are obscure; they are traditionally read as a play on a verb meaning "to think, to know."

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मधुमत्पार्थिवं रजः । मधु द्यौरस्तु नः पिता । भुवः स्वाहा । धियो यो नः प्रचोदयात् । मधुमान्नो वनस्पतिर्मधुमां अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः । स्वः स्वाहा । सर्वां च सावित्रीमन्वाह । सर्वाश्च मधुमतीरहमेवेदं सर्वं भूयासं भूर्भुवः स्वः स्वाहेति अन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति । प्रातरादित्यमुपतिष्ठते । दिशामेकपुण्डरीकमसि । अहं मनुष्याणामेकपुण्डरीकं भूयासमिति । यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥	to order, the rivers flow with honey; may the plants be honey-sweet for us! *Bhūḥ, svāhā*! The radiance of the god we would contemplate—honey by night and at the dawns, honey-rich the realm of earth; may Heaven, our father, be honey for us! *Bhuvaḥ, svāhā*! May he stir our thoughts—honey-rich be the tree for us, honey-rich the sun; may the cows be honey-sweet for us! *Svaḥ, svāhā*!" He recites the whole Savitri verse and all the honey verses, and says: "May I become this whole world! *Bhūr bhuvaḥ svaḥ, svāhā*!" Finally he sips all that remains, washes his hands, and lies down behind the fire with his head to the east. In the morning he pays homage to the sun, saying: "Among the quarters you are the one lotus; may I become the one lotus among men!" Then he goes back the way he came, sits down behind the fire, and recites the lineage of teachers.[96]
BU 6.3.7 तं हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच अपि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Uddalaka Aruni had taught this to his pupil Yajnavalkya Vajasaneya, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout."
BU 6.3.8 एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच अपि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Yajnavalkya Vajasaneya in turn had taught this to his pupil Madhuka Paingya, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout."
BU 6.3.9 एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाच अपि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Madhuka Paingya in turn had taught this to his pupil Cula Bhagavitti, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout."
BU 6.3.10 एतमु हैव चूलो भागवित्तिर्जानकय आयःस्थूणायान्तेवासिन उक्त्वोवाच अपि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Cula Bhagavitti in turn had taught this to his pupil Janaki Ayasthuna, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout."
BU 6.3.11 एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच अपि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ॥	When Janaki Ayasthuna in turn had taught this to his pupil Satyakama Jabala, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout."
BU 6.3.12 एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाचापि य एनं शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति । तमेतं नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥	When Satyakama Jabala in turn had taught this to his pupils, he said: "Even if one were to pour it on a dry stump, branches would grow and leaves would sprout." One should not teach this to anyone who is not one's son or one's pupil.

96 The Savitri verse, Rig Veda 3.62.10 ("May we contemplate that choice radiance of the god Savitr, that he may stir our thoughts"), is split into three and woven together with the honey verses of Rig Veda 1.90.6–8.

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BU 6.3.13 चतुरौदुम्बरो भवति । औदुम्बरः स्रुव औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ । दश ग्राम्याणि धान्यानि भवन्ति । व्रीहियवास्तिलमाषा अणुप्रियंगवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च । तान् पिष्टान् दधनि मधुनि घृत उपसिञ्चति । आज्यस्य जुहोति ॥	Four things are of fig wood: the ladle is of fig wood, the cup is of fig wood, the firewood is of fig wood, and the two stirring sticks are of fig wood. There are ten kinds of cultivated grain: rice and barley, sesame and beans, millet and foxtail millet, wheat, lentils, chickpeas and horse gram. He grinds these and soaks them in curd, honey and ghee. Then he makes an offering of melted butter.[97]
BU 6.4.1 एषां वै भूतानां पृथिवी रसः । पृथिव्या आपः । अपामोषधयः । ओषधीनां पुष्पाणि । पुष्पाणां फलानि । फलानां पुरुषः । पुरुषस्य रेतः ॥	The essence of these beings is the earth; of the earth, the waters; of the waters, the plants; of the plants, the flowers; of the flowers, the fruits; of the fruits, the person; of the person, semen.
BU 6.4.2 स ह प्रजापतिरीक्षां चक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति स स्त्रियं ससृजे । तां सृष्ट्वाध उपास्त । तस्मात्स्त्रियमध उपासीत । स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत् । तेनैनामभ्यसृजत ॥	Prajapati thought to himself: "Come, let me make a firm base for it." So he created woman. Having created her, he venerated her below. Therefore one should venerate a woman below. He stretched out from himself this pressing-stone that juts forward, and with it he released his seed into her.[98]
BU 6.4.3 तस्या वेदिरुपस्थः । लोमानि बर्हिश् । चर्माधिषवणे । समिद्धो मध्यतस्तौ मुष्कौ । स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति । य एवं विद्वानधोपहासं चरत्यासां स्त्रीणां सुकृतं वृङ्क्ते । अथ य इदमविद्वानधोपहासं चरत्यास्य स्त्रियः सुकृतं वृञ्जते ॥	Her vulva is the sacrificial altar; her pubic hair, the sacred grass; her skin, the Soma press; her two labia, the fire blazing in the middle. As great as the world of a man who performs the Vajapeya sacrifice, so great is the world of one who knows this and has sexual intercourse; he takes to himself the merit of the women. But the women take to themselves the merit of a man who has sexual intercourse without knowing this.[99]
BU 6.4.4 एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराह । एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आह । एतद्ध स्म वै तद्विद्वान् कुमारहारित आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वांसोऽधोपहासं चरन्तीति । बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥	Knowing this, Uddalaka Aruni used to say; knowing this, Naka Maudgalya used to say; knowing this, Kumaraharita used to say: "Many mortal men, brahmins only by descent, depart from this world stripped of virility and bereft of merit—those who have sexual intercourse without knowing this." Much semen is spilled by a man, whether asleep or awake.
BU 6.4.5 तदभिमृशेदनु वा मन्त्रयेत यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदपः । इदमहं तद्रेत आददे । पुनर्मामैतु इन्द्रियं पुनस्तेजः पुनर्भगः । पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्ताम् । इत्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥	He should touch it, or else recite over it: "The semen of mine that has fallen today on the earth, that has run into the plants or into the waters—I take back that semen. Let virility come back to me, and radiance, and good fortune. Let the fire

97 The fig here is the *udumbara* (cluster fig), a tree of ritual importance.
98 "Venerate below" (*adha upās*) stands for sexual intercourse. The pressing-stone (*grāvan*), used to crush the Soma plant, is here an image for the penis, beginning the likeness to the Soma sacrifice drawn out in 6.4.3.
99 The Vajapeya ("drink of strength") is a grand Soma sacrifice performed to gain supremacy.

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	and the fire-hearths be set again in their places." With this he should take it up between his ring finger and thumb and rub it between his breasts or between his eyebrows.
BU 6.4.6 अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणं सुकृतमिति । श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासाः । तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥	And if he sees his reflection in water, he should recite over it: "In me be radiance, virility, glory, wealth and merit!" A woman who has put off her stained clothes is the glory of women. So when she has put off her stained clothes and is radiant, he should approach her and invite her.[100]
BU 6.4.7 सा चेदस्मै न दद्यात्काममेनामवक्रिणीयात् । सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेत् । इन्द्रियेन ते यशसा यश आदद इति । अयशा एव भवति ॥	If she does not give herself to him, he should buy her with gifts as he pleases. If she still does not give herself to him, he should beat her with a stick or with his hand and overpower her, saying: "With virility, with glory, I take away your glory!" And she is left without glory.
BU 6.4.8 सा चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति । यशस्विनावेव भवतः ॥	If she gives herself to him, he says: "With virility, with glory, I place glory in you!" And the two of them become glorious.
BU 6.4.9 स यामिच्छेत् कामयेत मेति तस्यामर्थं निष्ठाय मुखेन मुखं संधायोपस्थमस्या अभिमृश्य जपेत् अङ्गादङ्गात्संभवसि हृदयादधिजायसे । स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति ॥	If he wants a woman to desire him, he should insert his penis into her, join his mouth to hers, stroke her vulva, and softly recite: "You spring from limb after limb; you are born from the heart. You are the essence of the limbs. Drive this woman here wild for me, as if struck by a poisoned arrow!"
BU 6.4.10 अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखं संधायाभिप्राण्यापान्यात् । इन्द्रियेण ते रेतसा रेत आदद इति । अरेता एव भवति ॥	If he wants her not to conceive, he should insert his penis into her, join his mouth to hers, blow his breath into her and draw it back, saying: "With virility, with semen, I take back the semen from you!" And she is left without semen.
BU 6.4.11 अथ यामिच्छेद्दधीतेति तस्यामर्थं निष्ठाय मुखेन मुखं संधायापान्याभिप्राण्यात् । इन्द्रियेण ते रेतसा रेत आदधामीति । गर्भिण्येव भवति ॥	If he wants her to conceive, he should insert his penis into her, join his mouth to hers, draw in his breath and then blow it into her, saying: "With virility, with semen, I place semen in you!" And she becomes pregnant.
BU 6.4.12 अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमं शरबर्हिः स्तीर्त्वा तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयात् । मम समिद्धेऽहौषीः । प्राणापानौ त आददेऽसाविति । मम समिद्धेऽहौषीः । पुत्रपशूंस्त आददेऽसाविति । मम समिद्धेऽहौषीः । इष्टासुकृते त आददेऽसाविति । मम समिद्धेऽहौषीः । अशापराकाशौ त आददेऽसाविति । स	If a man's wife has a lover and he hates him, he should place fire in an unbaked pot, spread out a bed of reeds against the grain, and offer into the fire these reed-tips, turned against the grain and smeared with ghee, saying: "You have made an offering in my kindled fire! I take away your outbreath and in-breath—you, so-and-so!" "You have

100 The "stained clothes" are those worn during menstruation; she has put them off at the end of her period.

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	वा एष निरिन्द्रियो विसुकृतोऽस्माल्लोकाद्प्रैति यमेवंविद्ब्राह्मणः शपति । तस्मादेवंवित्श्रोत्रियस्य दारेण नोपहासमिच्छेत् । उत ह्येवंवित्परो भवति ॥	made an offering in my kindled fire! I take away your sons and cattle—you, so-and-so!" "You have made an offering in my kindled fire! I take away your sacrifices and good works—you, so-and-so!" "You have made an offering in my kindled fire! I take away your hope and your prospects—you, so-and-so!" A man whom a brahmin who knows this curses departs from this world stripped of virility and bereft of merit. So one should never seek to have sex with the wife of a learned brahmin who knows this, for one who knows this becomes a formidable enemy.
BU 6.4.13	अथ यस्य जायामार्तवं विन्देत्त्यहं कंसे न पिबेत् । अहतवासाः । नैनां [शूद्रो] न [शूद्री] अपहन्यात् । त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥	When a man's wife has her period, for three days she should not drink from a metal cup or put on fresh clothes. No Shudra man or woman should touch her. At the end of the three nights, after she has bathed, he should have her thresh rice.
BU 6.4.14	स य इच्छेत् पुत्रो मे शुक्लो जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ॥	If a man wishes, "May a son be born to me with a fair complexion, who will master one Veda and live his full span of life," the two of them should have rice cooked with milk and eat it with ghee. Then they are able to beget him.
BU 6.4.15	अथ य इच्छेत् पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ॥	If a man wishes, "May a son be born to me, tawny and reddish-brown, who will master two Vedas and live his full span of life," the two of them should have rice cooked with curd and eat it with ghee. Then they are able to beget him.
BU 6.4.16	अथ य इच्छेत् पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन् वेदाननुब्रुवीत सर्वमायुरियादिति उदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ॥	If a man wishes, "May a son be born to me, dark, with reddish eyes, who will master three Vedas and live his full span of life," the two of them should have rice cooked in water and eat it with ghee. Then they are able to beget him.
BU 6.4.17	अथ य इच्छेद् दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ॥	If a man wishes, "May a daughter be born to me who is learned and will live her full span of life," the two of them should have rice cooked with sesame and eat it with ghee. Then they are able to beget her.
BU 6.4.18	अथ य इच्छेत् पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान् वेदाननुब्रुवीत सर्वमायुरियादिति मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै । औक्षेण वार्षभेण वा ॥	If a man wishes, "May a son be born to me who is learned and renowned, a man who goes to the assemblies and speaks words people wish to hear, who will master all the Vedas and live his full span of life," the two of them should have rice cooked with meat and eat it with ghee. Then they are able to beget him—with the meat of a young bull or of a mature bull.

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BU 6.4.19 अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति । हुत्वोद्धृत्य प्राश्नाति । प्राश्येतरस्याः प्रयच्छति । प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षति उत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्याम् । सं जायां पत्या सहेति ॥	Then, toward daybreak, having prepared the melted butter in the manner of the pot-of-rice offering, he offers portions of the pot of rice, saying: "To Fire, *svāhā*! To Anumati, *svāhā*! To the god Savitr, whose impulse is true, *svāhā*!" Having made the offering, he takes out the rest and eats it; after eating, he gives some to her. He washes his hands, fills a pot with water, and sprinkles her with it three times, saying: "Rise up from here, Vishvavasu! Look for another girl, still young. This wife is with her husband."[101]
BU 6.4.20 अथैनामभिपद्यते अमोऽहमस्मि सा त्वम् । सा त्वमस्यमोऽहम् । सामाहमस्मि ऋक्त्वम् । द्यौरहं पृथिवी त्वम् । तावेहि संरभावहै सह रेतो दधावहै । पुंसे पुत्राय वित्तय इति ॥	Then he embraces her, saying: "I am *ama*, you are *sā*; you are *sā*, I am *ama*. I am the chant, you are the verse; I am the sky, you are the earth. Come, let us join together! Let us place the semen together, to get a male, a son."
BU 6.4.21 अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति । तस्यामर्थं निष्ठाय मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमार्ष्टि विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु । आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके । गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥	Then he spreads her thighs apart, saying: "Spread apart, heaven and earth!" He inserts his penis into her, joins his mouth to hers, and strokes her three times in the direction of her hair, saying: "May Vishnu make the womb ready; may Tvashtr shape the forms; may Prajapati pour in; may Dhatr place the embryo in you. Place the embryo, Sinivali; place the embryo, broad-tressed one! May the two gods, the Ashvins garlanded with lotuses, place the embryo in you."[102]
BU 6.4.22 हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ । तं ते गर्भं हवामहे दशमे मासि सूतये । यथाग्निगर्भा पृथिवी यथा द्यौरैन्द्रेण गर्भिणी । वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति ॥	"The golden kindling sticks with which the Ashvins churned out fire—that embryo we invoke for you, to be born in the tenth month. As the earth holds fire in her womb, as the sky is pregnant with the thunder of Indra, as the wind is the embryo of the quarters, so I place an embryo in you—you, so-and-so!"
BU 6.4.23 सोष्यन्तीमद्भिरभ्युक्षति यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः । एवा ते गर्भ एजतु सहावैतु जरायुणा । इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः । तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥	When she is about to give birth, he sprinkles her with water, saying: "As the wind stirs a lotus pond on every side, so may your embryo stir and come out together with its membrane. This pen of Indra has been made, with its bolt and its enclosure; drive it out, Indra—the child, together with the afterbirth!"

101 Anumati is the goddess of divine assent. Vishvavasu is a Gandharva held to have a claim on unmarried girls; the verse comes from the wedding hymn of the Rig Veda (10.85.22).
102 Dhatr is "the Establisher," and Sinivali the goddess of the new moon; the verse is Rig Veda 10.184.1–2.

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BU 6.4.24 जातेऽग्निमुपसमाधायाङ्क आधाय कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोति अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे । अस्योपसन्द्यां मा छैत्सीत्प्रजया च पशुभिश्च स्वाहा । मयि प्राणांस्त्वयि मनसा जुहोमि स्वाहा । यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् । अग्निष्टत्स्विष्टकृद्विद्वान् स्विष्टं सुहुतं करोतु नः स्वाहेति ॥	When the child is born, he builds a fire, places the child on his lap, pours curd mixed with ghee into a metal cup, and offers portions of it, saying: "May I prosper a thousandfold in him, thriving in my own home. May his line not be cut off, in offspring and cattle, *svāhā*! The breaths that are in me I offer into you with my mind, *svāhā*! Whatever I have done too much in this rite, or whatever I have done too little here, may Fire, the Maker of Good Offerings, knowing it, make it well offered and well sacrificed for us, *svāhā*!"
BU 6.4.25 अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिः । अथ दधि मधु घृतं संनीयानन्तर्हितेन जातरूपेण प्राशयति । भूस्ते दधामि भुवस्ते दधामि स्वस्ते दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥	Then he puts his mouth to the child's right ear and says three times: "Speech! Speech!" Then he mixes curd, honey and ghee and feeds it to him from a piece of gold held directly, with nothing in between, saying: "I place *bhūḥ* in you; I place *bhuvaḥ* in you; I place *svaḥ* in you; *bhūr bhuvaḥ svaḥ*—I place everything in you."
BU 6.4.26 अथास्य नाम करोति वेदोऽसीति । तदस्यैतद्गुह्यमेव नाम भवति ॥	Then he gives him a name, saying: "You are Veda." This becomes his secret name.
BU 6.4.27 अथैनं मात्रे प्रदाय स्तनं प्रयच्छति यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः । येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवे करिति ॥	Then he hands him to his mother and offers him the breast, saying: "Your breast, ever-flowing, that brings joy, that holds treasures, that finds wealth, that gives freely—with which you nourish all things worth choosing—Sarasvati, give it here for him to suck."[103]
BU 6.4.28 अथास्य मातरमभिमन्त्रयते इलासि मैत्रावरुणी वीरे वीरमजीजनत् । सा त्वं वीरवती भव यास्मान् वीरवतोऽकरदिति । तं वा एतमाहुः अतिपिता बताभूः । अतिपितामहो बताभूः । परमां बत काष्ठां प्राप श्रिया यशसा ब्रह्मवर्चसेन । य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥	Then he addresses the child's mother: "You are Ila, daughter of Mitra and Varuna; heroine, you have borne a hero. Be rich in heroes, you who have made us rich in a hero." Of such a son they say: "Ah, you have surpassed your father! Ah, you have surpassed your grandfather!" Ah, he has reached the highest summit of prosperity, fame and the splendor of sacred knowledge—the son born to a brahmin who knows this.[104]
BU 6.5.1 अथ वंशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात् । कात्यायनीपुत्रो गौतमीपुत्रात् । गौतमीपुत्रो भारद्वाजीपुत्रात् । भारद्वाजीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्र औपस्वस्तीपुत्रात् । औपस्वस्तीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्रः कात्यायनीपुत्रात् । कात्यायनीपुत्रः कौशिकीपुत्रात् । कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च । वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च । कापीपुत्रः ॥	Now the lineage. The son of Pautimashi from the son of Katyayani. The son of Katyayani from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parashari. The son of Parashari from the son of Aupasvasti. The son of Aupasvasti from the son of Parashari. The son of Parashari from the son of Katyayani. The son of Katyayani from the son of

103 Sarasvati is a river goddess, giver of plenty; the verse is Rig Veda 1.164.49.
104 Ila (Iḍā) is the goddess of the sacrificial offering of milk and butter, called the daughter of the gods Mitra and Varuna.

SANSKRIT	ENGLISH
	Kaushiki. The son of Kaushiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi[105]
BU 6.5.2 आत्रेयीपुत्रात् । आत्रेयीपुत्रो गौतमीपुत्रात् । गौतमीपुत्रो भारद्वाजीपुत्रात् । भारद्वाजीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्रो वात्सीपुत्रात् । वात्सीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्रो वार्कारुणीपुत्रात् । वार्कारुणीपुत्रो वार्कारुणीपुत्रात् । वार्कारुणीपुत्र आर्तभागीपुत्रात् । आर्तभागीपुत्रः शौङ्गीपुत्रात् । शौङ्गीपुत्रः साङ्कृतीपुत्रात् । साङ्कृतीपुत्र आलम्बायनीपुत्रात् । आलम्बायनीपुत्र आलम्बीपुत्रात् । आलम्बीपुत्रो जायन्तीपुत्रात् । जायन्तीपुत्रो माण्डूकायनीपुत्रात् । माण्डूकायनीपुत्रो माण्डूकीपुत्रात् । माण्डूकीपुत्रः शाण्डिलीपुत्रात् । शाण्डिलीपुत्रो राथीतरीपुत्रात् । राथीतरीपुत्रो भालुकीपुत्रात् । भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम् । क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात् । वैदभृतीपुत्रः कार्शकियीपुत्रात् । कार्शकियीपुत्रः प्राचीनयोगीपुत्रात् । प्राचीनयोगीपुत्रः साञ्जीवीपुत्रात् । साञ्जीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः । प्राश्नीपुत्र आसुरायणात् । आसुरायण आसुरेः । आसुरिः ॥	from the son of Atreyi. The son of Atreyi from the son of Gautami. The son of Gautami from the son of Bharadvaji. The son of Bharadvaji from the son of Parashari. The son of Parashari from the son of Vatsi. The son of Vatsi from the son of Parashari. The son of Parashari from the son of Varkaruni. The son of Varkaruni from the son of Varkaruni. The son of Varkaruni from the son of Artabhagi. The son of Artabhagi from the son of Shaungi. The son of Shaungi from the son of Sankriti. The son of Sankriti from the son of Alambayani. The son of Alambayani from the son of Alambi. The son of Alambi from the son of Jayanti. The son of Jayanti from the son of Mandukayani. The son of Mandukayani from the son of Manduki. The son of Manduki from the son of Shandili. The son of Shandili from the son of Rathitari. The son of Rathitari from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunciki. The two sons of Kraunciki from the son of Vaidabhriti. The son of Vaidabhriti from the son of Karshakeyi. The son of Karshakeyi from the son of Pracinayogi. The son of Pracinayogi from the son of Sanjivi. The son of Sanjivi from the son of Prashni, Asurivasin. The son of Prashni from Asurayana. Asurayana from Asuri. Asuri
BU 6.5.3 याज्ञवल्क्यात् । याज्ञवल्क्य उद्दालकात् । उद्दालकोऽरुणात् । अरुण उपवेशेः । उपवेशिः कुश्रेः । कुश्रिर्वाजश्रवसः । वाजश्रवा जीह्वावतो बाध्योगात् । जीह्वावान् बाध्योगोऽसिताद्वार्षगणात् । असितो वार्षगणो हरितात्कश्यपात् । हरितः कश्यपः शिल्पात्कश्यपात् । शिल्पः कश्यपः कश्यपान्नैध्रुवेः । कश्यपो नैध्रुविर्वाचः । वागम्भिण्याः । अम्भिण्यादित्यात् । आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥	from Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upaveshi. Upaveshi from Kushri. Kushri from Vajashravas. Vajashravas from Jihvavat Badhyoga. Jihvavat Badhyoga from Asita Varshagana. Asita Varshagana from Harita Kashyapa. Harita Kashyapa from Shilpa Kashyapa. Shilpa Kashyapa from Kashyapa Naidhruvi. Kashyapa Naidhruvi from Speech. Speech from Ambhini. Ambhini from the sun. These white Yajus formulas, which come from the sun, are taught by Yajnavalkya Vajasaneya.[106]
BU 6.5.4 समानमा साञ्जीवीपुत्रात् । साञ्जीवीपुत्रो माण्डूकायनेः । माण्डूकायनिर्माण्डव्यात् । माण्डव्यः कौत्सात् । कौत्सो माहित्थेः । माहित्थिर्वामकक्षायणात् । वामकक्षायणः शाण्डिल्यात् । शाण्डिल्यो	It is the same up to the son of Sanjivi. The son of Sanjivi from Mandukayani. Mandukayani from Mandavya. Mandavya from Kautsa. Kautsa from

105 The teachers in this list are named after their mothers (*-putra*, "son of").
106 This Upanishad belongs to the White (*śukla*) Yajur Veda, whose sacrificial formulas (*yajus*) were held to have been revealed by the sun to Yajnavalkya.

SANSKRIT

वात्स्यात् । वात्स्यः कुश्रेः । कुश्रिर्यज्ञवचसः राजस्तम्बायनात् । यज्ञवचा राजस्तम्बायनः तुरात्कावषेयात् । तुरः कावषेयः प्रजापतेः । प्रजापतिर्ब्रह्मणः । ब्रह्म स्वयंभु । ब्रह्मणे नमः ॥

ENGLISH

Mahitthi. Mahitthi from Vamakakshayana. Vamakakshayana from Shandilya. Shandilya from Vatsya. Vatsya from Kushri. Kushri from Yajnavacas Rajastambayana. Yajnavacas Rajastambayana from Tura Kavasheya. Tura Kavasheya from Prajapati. Prajapati from *brahman*. *Brahman* is self-existent. Homage to *brahman*!

Shvetashvatara Upanishad

श्वेताश्वतरोपनिषत् *(Śvetāśvatara)*

A theistic Upanishad in verse: the one God who rules nature and souls, the practice of yoga, and liberation by knowing him.

CHAPTER 1

	SANSKRIT	ENGLISH
SU 1.1	ब्रह्मवादिनो वदन्ति । किं कारणं ब्रह्म कुतः स्म जाता जीवाम केन क्व च सम्प्रतिष्ठा । अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम् ॥	Those who discourse on *brahman* say: What is the cause? Is it *brahman*? From where have we been born? By what do we live? And on what are we founded? Governed by whom, you who know *brahman*, do we live out our lot in pleasure and in pain?
SU 1.2	कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुष इति चिन्त्यम् । संयोग एषां न त्वात्मभावादात्माप्यनीशः सुखदुःखहेतोः ॥	Time, inherent nature, necessity, chance, the elements, the womb, the person—these are to be considered. Yet it is not a combination of them, because the self exists; and the self too is powerless, since there is a cause of pleasure and pain.
SU 1.3	ते ध्यानयोगानुगता अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम् । यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥	Following the *yoga* of meditation, they saw the god's own power, hidden by his own qualities— he who alone rules over all those causes, from time to the self.
SU 1.4	तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः । अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ॥	Him, a wheel with one felly and a threefold rim, sixteen ends, fifty spokes, twenty counter-spokes, six sets of eight, a single rope of every form, three separate paths, one delusion with two causes—[1]
SU 1.5	पञ्चस्रोतोऽम्बुं पञ्चयोन्युग्रवक्रां पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् । पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां पञ्चपर्वामधीमः ॥	a river whose water is five streams, fierce and winding from five sources, whose waves are the five breaths, whose root is fivefold perception, with five whirlpools, a rushing flood of five sorrows, fifty divisions and five branches—this we study.
SU 1.6	सर्वाजीवे सर्वसंस्थे बृहन्ते तस्मिन्हंसो भ्राम्यते ब्रह्मचक्रे । पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ॥	In this great wheel of *brahman*, which gives life to all and in which all rests, the swan is whirled around, thinking that the self and the one who impels it

1 The numbers are usually taken to refer to categories of Sāṃkhya-like analysis of nature (such as the three qualities); their exact reference is uncertain.

	SANSKRIT	ENGLISH
		are different; when favored by him, it goes on to immortality.[2]
SU 1.7	उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाऽक्षरं च । अत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ॥	But this is sung as the highest *brahman*; in it are the triad, the firm foundation and the imperishable. Knowing what is within it, those who know *brahman* become absorbed in *brahman*, wholly intent on it, freed from birth.
SU 1.8	संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः । अनीशश्चात्मा बध्यते भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥	This whole world, the perishable and the imperishable joined together, the manifest and the unmanifest—the Lord bears it. And the self that is not lord is bound, because it is the enjoyer; knowing the god, it is freed from all fetters.
SU 1.9	ज्ञाज्ञौ द्वावजावीशनीशावजा ह्येका भोक्तृभोग्यार्थयुक्ता । अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत् ॥	There are two unborn males, one knowing, one ignorant, one lord, one not lord; and there is one unborn female, bound up with the enjoyer and the objects of enjoyment. And the self is infinite, having every form, not an agent. When one finds this triad, that is *brahman*.
SU 1.10	क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः । तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते विश्वमायानिवृत्तिः ॥	Primal matter is perishable; Hara is immortal and imperishable. The one god rules over both the perishable and the self. By meditating on him, by joining with him, and further by becoming that reality, at the end the whole world's illusion ceases.[3]
SU 1.11	ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः । तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं केवल आप्तकामः ॥	When one knows the god, all fetters fall away; with the afflictions ended, birth and death cease. By meditating on him, at the body's dissolution one reaches the third state, lordship over all; alone, one has all one's desires fulfilled.
SU 1.12	एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किञ्चित् । भोक्ता भोग्यं प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ॥	This is to be known, abiding always within oneself; beyond this there is nothing at all to be known. When one has understood the enjoyer, the object of enjoyment and the one who impels them, all has been declared: this is the threefold *brahman*.
SU 1.13	वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः । स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ॥	As the form of fire hidden in its source is not seen, and yet its trace is not destroyed, and it can be caught again in its source, the fuel—so indeed are both caught in the body by means of the syllable *Om*.

2 The swan (*haṃsa*) is a common image of the soul.
3 Hara, "the seizer," is a name of Rudra-Shiva.

	SANSKRIT	ENGLISH
SU 1.14	स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् । ध्याननिर्मथनाभ्यासाद्देवं पश्यन्निगूढवत् ॥	Making one's own body the lower drilling stick and *Om* the upper stick, by practicing the drilling of meditation one sees the god, hidden, as it were.
SU 1.15	तिलेषु तैलं दधिनीव सर्पिरापः स्रोतःस्वरणीषु चाग्निः । एवमात्मात्मनि गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ॥	As oil in sesame seeds, as butter in curd, as water in springs, and as fire in the drilling sticks, so is that self grasped within oneself by one who sees it through truth and austerity.
SU 1.16	सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् । आत्मविद्यातपोमूलं तद्ब्रह्मोपनिषत्परं तद्ब्रह्मोपनिषत्परमिति ॥	The self that pervades all, like butter hidden in milk, rooted in knowledge of the self and in austerity— that is *brahman*, the highest secret teaching! That is *brahman*, the highest secret teaching![4]

THE PRACTICE OF YOGA

How to sit, breathe and restrain the mind, and the first signs that the practice is working.

	SANSKRIT	ENGLISH
SU 2.1	युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः । अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याभरत् ॥	Yoking first his mind and extending his thoughts toward the real, Savitr discerned the light of Fire and brought it up out of the earth.[5]
SU 2.2	युक्तेन मनसा वयं देवस्य सवितुः सवे । सुवर्गेयाय शक्त्या ॥	With minds yoked, at the impulse of the god Savitr, we strive with all our strength to reach the heavenly world.
SU 2.3	युक्त्वाय मनसा देवान् सुवर्यतो धिया दिवम् । बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ॥	Having yoked with his mind the gods who go by thought to heaven, to the sky, and who will make a great light, Savitr sets them in motion.
SU 2.4	युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः । विहोत्रा दधे वयुनाविदेक इन्महो देवस्य सवितुः परिष्टुतिः ॥	The inspired ones yoke their minds and yoke their thoughts to the great inspired one, the wise; he alone, who knows the ways, has assigned the priestly tasks. Great is the praise of the god Savitr!
SU 2.5	युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सूरेः । शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥	I yoke to you both, with homage, the ancient *brahman*; let my verse go forth like the path of the sun. Let all the sons of the immortal hear, all who have ascended to the heavenly realms.[6]
SU 2.6		

4 Repeating the final words marks the end of a chapter.
5 Verses 2.1–5 come from a Yajur Veda liturgy for building the fire altar (Taittiriya Samhita 4.1.1). Their verb *yuj*, "to yoke," is the root of *yoga*.
6 Here *brahman* is the sacred formulation, the Vedic word. The verse is Rig Veda 10.13.1, where the two addressed were the carts bearing the Soma.

	SANSKRIT	ENGLISH
	अग्निर्यत्राभिमथ्यते वायुर्यत्राधिरुध्यते । सोमो यत्रातिरिच्यते तत्र सञ्जायते मनः ॥	Where fire is churned out, where wind is held in check, where Soma overflows, there the mind is born.
SU 2.7	सवित्रा प्रसवेन जुषेत ब्रह्म पूर्व्यम् । यत्र योनिं कृणवसे न हि ते पूर्तमक्षिपत् ॥	At the impulse of Savitr one should delight in the ancient *brahman*. Make your home there, and your good works will not fail you.
SU 2.8	त्रिरुन्नतं स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा सन्निवेश्य । ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयानकानि ॥	Holding his body steady, with its three parts upright, drawing the senses into the heart by means of the mind, a wise man should cross all the fearful rivers on the raft of *brahman*.
SU 2.9	प्राणान्प्रपीड्येह स युक्तचेष्टः क्षीणे प्राणे नासिकयोच्छ्वसीत । दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥	Restraining his breaths here and controlling his movements, he should breathe out through the nose when the breath is spent. Like a chariot yoked to unruly horses, the wise man should hold his mind in check, never careless.
SU 2.10	समे शुचौ शर्करावह्निवालुकाविवर्जिते शब्दजलाश्रयादिभिः । मनोनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥	In a level, clean place, free of gravel, fire and sand, and by its sounds, its water, its shelters pleasing to the mind and not offensive to the eye—in a cave or a spot sheltered from the wind—let him practice.
SU 2.11	नीहारधूमार्कानिलानलानां खद्योतविद्युत्स्फटिकशशीनाम् । एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥	Fog, smoke, sun, wind, fire, fireflies, lightning, crystal, moon— these are the forms that go before, bringing about the manifestation of *brahman* in *yoga*.
SU 2.12	पृथिव्यप्तेजोऽनिलखे समुत्थिते पञ्चात्मके योगगुणे प्रवृत्ते । न तस्य रोगो न जरा न मृत्युः प्राप्तस्य योगाग्निमयं शरीरम् ॥	When earth, water, fire, wind and space have arisen, and the fivefold quality of *yoga* has come into play, there is no sickness, no old age, no death for one who has gained a body made of the fire of *yoga*.
SU 2.13	लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादं स्वरसौष्ठवं च । गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥	Lightness, health, freedom from craving, a clear complexion, a pleasant voice, a sweet smell, and scant urine and feces—these, they say, are the first signs of the working of *yoga*.
SU 2.14	यथैव बिम्बं मृदयोपलिप्तं तेजोमयं भ्राजते तत्सुधान्तम् । तद्वाऽऽत्मतत्त्वं प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः ॥	Just as a disc smeared with clay shines brilliantly once it has been cleaned, so the embodied one, having seen the true nature of the self, becomes one, his goal attained, free from sorrow.
SU 2.15	यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् । अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥	When, yoked in *yoga*, he sees here the true nature of *brahman* by the true nature of the self, as if by a lamp,

	SANSKRIT	ENGLISH
		knowing the god—unborn, unchanging, untouched by all the principles of existence—he is freed from all evils.
SU 2.16	एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः । स एव जातः स जनिष्यमाणः प्रत्यङ्जनास्तिष्ठति सर्वतोमुखः ॥	This god pervades all the quarters; he was born first, and he is within the womb. He alone has been born, and he will be born; he stands facing all people, his faces turned in every direction.
SU 2.17	यो देवोऽग्नौ योऽप्सु यो विश्वं भुवनमाविवेश । य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ॥	The god who is in fire, who is in the waters, who has entered the whole world, who is in the plants, who is in the trees—to that god, homage, homage!

RUDRA, THE ONE GOD

The one god Rudra rules all worlds; knowing the great Person beyond darkness, one passes beyond death.

	SANSKRIT	ENGLISH
SU 3.1	य एको जालवानीशत ईशनीभिः सर्वाँल्लोकानीशत ईशनीभिः । य एवैक उद्भवे सम्भवे च य एतद्विदुरमृतास्ते भवन्ति ॥	The one who holds the net rules with his ruling powers; he rules all the worlds with his ruling powers. He alone is present at their rising and their coming to be. Those who know this become immortal.
SU 3.2	एको हि रुद्रो न द्वितीयाय तस्थुर्य इमांल्लोकानीशत ईशनीभिः । प्रत्यङ्जनास्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा भुवनानि गोपाः ॥	For Rudra is one—they did not admit a second—who rules these worlds with his ruling powers. He stands facing all people; having created all the worlds, their protector draws them in again at the end of time.[7]
SU 3.3	विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् । सम्बाहुभ्यां धमति सम्पतत्रैर्द्यावाभूमी जनयन्देव एकः ॥	With eyes on every side and faces on every side, with arms on every side and feet on every side, the one god, bringing heaven and earth into being, forges them together with his arms, with his wings.
SU 3.4	यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः । हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ॥	He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who of old brought forth Hiranyagarbha—may he endow us with clear understanding.[8]
SU 3.5	या ते रुद्र शिवा तनूरघोराऽपापकाशिनी । तया नस्तनुवा शन्तमया गिरिशन्ताभिचाकशीहि ॥	Your body, Rudra, that is kind, not terrible, not revealing evil— with that most benign body, mountain-dweller, look upon us.[9]
SU 3.6		The arrow, mountain-dweller, that you hold in your hand to shoot—

7 Rudra, later known as Shiva, is here the one supreme god.
8 Hiranyagarbha, "golden embryo," is the first-born creator of the Vedic hymns (Rig Veda 10.121).

	SANSKRIT	ENGLISH
	यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥	make it kind, protector of the mountain; do not harm person or beast.
SU 3.7	ततः परं ब्रह्म परं बृहन्तं यथा निकायं सर्वभूतेषु गूढम् । विश्वस्यैकं परिवेष्टितारमीशं तं ज्ञात्वाऽमृता भवन्ति ॥	Beyond this is *brahman*, the highest, the vast, hidden in all beings, body by body, the one who encompasses the universe; knowing him as the Lord, people become immortal.
SU 3.8	वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥	I know that great Person, sun-colored, beyond darkness. Only by knowing him does one pass beyond death; there is no other path to go.
SU 3.9	यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति कश्चित् । वृक्ष इव स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ॥	Beyond whom there is nothing else, nothing higher; than whom there is nothing smaller, nothing greater; who stands alone, like a tree firm in heaven—by that Person this whole world is filled.
SU 3.10	ततो यदुत्तरतरं तदरूपमनामयम् । य एतद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति ॥	What is higher still than that is without form and without affliction. Those who know it become immortal; but the others go to sorrow alone.
SU 3.11	सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः । सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ॥	All faces, heads and necks are his; he dwells in the cave of all beings; he pervades all, he is the Lord; so he is Shiva, the kindly one, present everywhere.
SU 3.12	महान्प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः । सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ॥	The Person is truly the great lord; he sets being in motion toward this spotless attainment—he, the ruler, the unfading light.
SU 3.13	अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः । हृदा मनीषा मनसाभिक्लृप्तो य एतद्विदुरमृतास्ते भवन्ति ॥	A Person the size of a thumb, the inner self, always dwells in the hearts of people. He is grasped by the heart, by insight, by the mind. Those who know this become immortal.
SU 3.14	सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥	A thousand heads has the Person, a thousand eyes, a thousand feet. Covering the earth on every side, he stood beyond it by ten fingers' breadth.[10]
SU 3.15	पुरुष एवेदँसर्वं यद्भूतं यच्च भव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥	The Person is this whole world, all that has been and all that is to be. He is also lord of immortality, since through food he grows beyond it.
SU 3.16		Its hands and feet are everywhere, its eyes, heads and faces everywhere;

9 "Kind" renders *śiva*, the word that became the god's name Shiva.

	SANSKRIT	ENGLISH
	सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् । सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥	its ears are everywhere in the world; it stands encompassing all.
SU 3.17	सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् । सर्वस्य प्रभुमीशानं सर्वस्य शरणं सुहृत् ॥	It seems to have the qualities of all the senses, yet it is free of all the senses; it is the master and ruler of all, the refuge of all, the friend.
SU 3.18	नवद्वारे पुरे देही हंसो लेलायते बहिः । वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ॥	The embodied one, the swan, dwells in the city of nine gates and flutters outward, master of the whole world, of all that stands still and all that moves.
SU 3.19	अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥	Without hands or feet, he moves swiftly and grasps; he sees without eyes, he hears without ears. He knows what is to be known, but no one knows him. They call him the first, the great Person.
SU 3.20	अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः । तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमीशम् ॥	Finer than the finest, greater than the greatest, the self lies hidden in the cave of this creature. Free from desire, free from sorrow, one sees him, the Lord, as his greatness, by the grace of the creator.
SU 3.21	वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् । जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥	I know him, unaging, ancient, the self of all, present everywhere because he pervades all, of whom those who discourse on *brahman* declare that he is free from birth; for they declare him eternal.

TWO BIRDS ON ONE TREE

The one god takes every form; the self grieves on the tree until it sees the Lord beside it.

	SANSKRIT	ENGLISH
SU 4.1	य एकोऽवर्णो बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो दधाति । विचैति चान्ते विश्वमादौ च देवः स नो बुद्ध्या शुभया संयुनक्तु ॥	He who is one and without color, yet by the use of his power distributes many colors in many ways, his purpose hidden, and into whom the universe dissolves at the end and from whom it comes at the beginning—may that god endow us with clear understanding.
SU 4.2	तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद्ब्रह्म तदापस्तत्प्रजापतिः ॥	That alone is Fire, that is the sun, that is Wind, and that is the moon. That alone is the bright one, that is *brahman*, that is the waters, that is Prajapati.
SU 4.3	त्वं स्त्री पुमानसि त्वं कुमार उत वा कुमारी । त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो भवसि विश्वतोमुखः ॥	You are woman, you are man; you are the boy, and the girl too.

10 Verses 3.14–15 come from the Hymn of the Person (Rig Veda 10.90).

	SANSKRIT	ENGLISH
		As an old man you totter along with a staff; once born, you face in every direction.
SU 4.4	नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः । अनादिमत्त्वं विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥	You are the dark-blue bird, the green one with red eyes, the cloud pregnant with lightning, the seasons, the seas. Without beginning, you abide through your pervading power, you from whom all the worlds are born.
SU 4.5	अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः । अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोगामजोऽन्यः ॥	One unborn female, red, white and black, who bears many offspring like herself— one unborn male lies with her, taking his pleasure; another unborn male leaves her once her pleasures have been enjoyed.[11]
SU 4.6	द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते । तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योऽभिचाकशीति ॥	Two birds, companions and friends, cling to the same tree. One of them eats the sweet fig; the other, not eating, looks on.[12]
SU 4.7	समाने वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः । जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥	On the same tree a person, sunk down, grieves, bewildered by his helplessness. But when he sees the other, the contented Lord, and his greatness, his sorrow is gone.
SU 4.8	ऋचो अक्षरे परमे व्योमन्यस्मिन्देवा अधि विश्वे निषेदुः । यस्तं न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥	The verses are in the imperishable, in the highest heaven, where all the gods have taken their seats. If one does not know that, what will one do with the verse? Only those who know it sit here together.[13]
SU 4.9	छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति । अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया सन्निरुद्धः ॥	The meters, the sacrifices, the rites, the vows, the past, the future and all that the Vedas declare— from this the wielder of illusion brings forth this whole world, and in it the other is confined by illusion.[14]
SU 4.10	मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् । तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥	Know that nature is illusion, and that the great Lord is the wielder of illusion. This whole world is pervaded by beings that are parts of him.[15]
SU 4.11	यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च विचैति सर्वम् । तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥	He alone presides over every single womb, in whom this whole world comes together and comes apart;

11 *Ajā*, "unborn" (feminine), also means "she-goat," and *aja*, "unborn" (masculine), "he-goat." Her three colors are usually taken as the three qualities of nature.
12 The verse is Rig Veda 1.164.20; it also appears as MuU 3.1.1.
13 *Akṣara*, "imperishable," here also suggests the syllable *Om*; the verse is Rig Veda 1.164.39.
14 The "wielder of illusion" renders *māyin*.
15 "Nature" renders *prakṛti*, matter as the source of the world.

	SANSKRIT	ENGLISH
		discerning him, the Lord, the giver of boons, the god worthy of praise, one attains this peace for ever.
SU 4.12	यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो रुद्रो महर्षिः । हिरण्यगर्भं पश्यत जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥	He who is the source and origin of the gods, the ruler of all, Rudra, the great seer, who saw Hiranyagarbha being born—may he endow us with clear understanding.
SU 4.13	यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः । य ईशेऽस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥	He who is overlord of the gods, on whom the worlds rest, who rules over the two-footed and the four-footed here—to which god shall we offer with oblation?[16]
SU 4.14	सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥	Finer than the finest, in the midst of chaos, creator of all, of many forms, the one who encompasses the universe—knowing him as Shiva, one attains peace for ever.
SU 4.15	स एव काले भुवनस्य गोप्ता विश्वाधिपः सर्वभूतेषु गूढः । यस्मिन्युक्ता ब्रह्मर्षयो देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥	He is the protector of the world in time, the ruler of all, hidden in all beings, in whom the brahmin seers and the gods are joined; knowing him thus, one cuts the fetters of death.
SU 4.16	घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥	Knowing Shiva, very fine, like the cream that rises above ghee, hidden in all beings; knowing the god, the one who encompasses the universe, one is freed from all fetters.
SU 4.17	एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये सन्निविष्टः । हृदा मनीषा मनसाभिक्लृप्तो य एतद् विदुरमृतास्ते भवन्ति ॥	This god, the All-Maker, the great self, always dwells in the hearts of people. He is grasped by the heart, by insight, by the mind. Those who know this become immortal.[17]
SU 4.18	यदाऽतमस्तन्न दिवा न रात्रिर्न सन्न चासच्छिव एव केवलः । तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥	When there was no darkness, there was neither day nor night, neither being nor non-being—only Shiva, alone. That is the imperishable, that is the choice glory of Savitr, and from it the ancient wisdom flowed forth.
SU 4.19	नैनमूर्ध्वं न तिर्यञ्चं न मध्ये न परिजग्रभत् । न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥	No one has grasped him from above, or across, or in the middle. There is no likeness of him whose name is Great Glory.
SU 4.20	न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् । हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥	His form is not there to be seen; no one sees him with the eye.

16 The refrain of Rig Veda 10.121; its "which?" (*ka*) was later also taken as a name of the creator.
17 The All-Maker (*Viśvakarman*) is the creator god of Rig Veda 10.81–82.

	SANSKRIT	ENGLISH
		Those who know him thus, with heart and mind, as dwelling in the heart, become immortal.
SU 4.21	अजात इत्येवं कश्चिद्भीरुः प्रपद्यते । रुद्र यत्ते दक्षिणं मुखं तेन मां पाहि नित्यम् ॥	"He is unborn"—thinking thus, someone in fear comes to you: Rudra, with your gracious face protect me always!
SU 4.22	मा नस्तोके तनये मा न आयुषि मा नो गोषु मा न अश्वेषु रीरिषः । वीरान् मा नो रुद्र भामितोऽवधीर्हविष्मन्तः सदामित्त्वा हवामहे ॥	Do not harm us in our children or their children, in our lives, in our cattle or our horses. Do not, Rudra, in anger kill our heroes. Bearing oblations, we call on you always.

KNOWLEDGE AND IGNORANCE

The god rules over both; the individual self, tiny as a hair's tip, takes bodies by its actions.

	SANSKRIT	ENGLISH
SU 5.1	द्वे अक्षरे ब्रह्मपरे त्वनन्ते विद्याविद्ये निहिते यत्र गूढे । क्षरं त्वविद्यां ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥	In the imperishable, infinite, highest *brahman* two lie hidden: knowledge and ignorance. Ignorance is the perishable, knowledge the immortal; but he who rules over knowledge and ignorance is other still.
SU 5.2	यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः । ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति जायमानं च पश्येत् ॥	He alone presides over every single womb, over all forms and all wombs; who in the beginning bore with his knowledge the seer Kapila, once brought forth, and watched him being born.[18]
SU 5.3	एकैकं जालं बहुधा विकुर्वन्नस्मिन्क्षेत्रे संहरत्येष देवः । भूयः सृष्ट्वा पतयस्तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥	Spreading out net after net in many ways in this field, this god gathers them in again. Having created the lords once more, the Lord, the great self, exercises lordship over all.
SU 5.4	सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान् । एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥	As the draught ox shines, lighting up all the quarters, above, below and across, so this blessed god, worthy to be chosen, alone presides over all that springs from a womb.[19]
SU 5.5	यच्च स्वभावं पचति विश्वयोनिः पाच्यांश्च सर्वान् परिणामयेद्यः । सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ॥	He who, as the womb of all, ripens each thing's nature, and transforms all that is to be ripened, who alone presides over this whole universe, and who assigns all the qualities—
SU 5.6	तद्वेदगुह्योपनिषत्सु गूढं तद्ब्रह्मा वेदते ब्रह्मयोनिम् । ये पूर्वं देवा ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः ॥	that is hidden in the Upanishads, the secret of the Vedas; Brahma knows it as the womb of *brahman*. The gods and seers of old who knew it became one with it and became immortal.
SU 5.7		He who is bound up with the qualities, who performs actions that bear fruit, is also the one who

18 *Kapila,* "tawny," is either the sage Kapila, founder of Sāṃkhya, or an epithet of the golden first-born, Hiranyagarbha.

	SANSKRIT	ENGLISH
	गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता । स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः सञ्चरति स्वकर्मभिः ॥	enjoys what he has done. Taking every form, with three qualities and three paths, the ruler of the breaths wanders through his own actions.[20]
SU 5.8	अङ्गुष्ठमात्रो रवितुल्यरूपः सङ्कल्पाहङ्कारसमन्वितो यः । बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रोऽप्यपरोऽपि दृष्टः ॥	The size of a thumb, like the sun in appearance, endowed with intention and the sense of "I," with the quality of understanding and the quality of the self, the lower one too is seen, no bigger than the tip of an awl.
SU 5.9	बालाग्रशतभागस्य शतधा कल्पितस्य च । भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते ॥	When the tip of a hair is split into a hundred parts, and each of these a hundred times again, the living self is to be known as one such part; and yet it is fit for infinity.
SU 5.10	नैव स्त्री न पुमानेष न चैवायं नपुंसकः । यद्यच्छरीरमादत्ते तेन तेन स युज्यते ॥	It is not woman, nor is it man, nor is it sexless. Whatever body it takes on, with that it is joined.
SU 5.11	सङ्कल्पनस्पर्शनदृष्टिमोहैर्ग्रासांबुवृष्ट्यात्मविवृद्धिजन्म । कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसम्प्रपद्यते ॥	Through intention, touch, sight and delusion, and through the showering of food and drink, a being grows and is born; the embodied one, following its actions, takes on forms one after another in its various abodes.
SU 5.12	स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति । क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ॥	The embodied one chooses many forms, gross and subtle, according to its own qualities; and the cause of its union with them, through the qualities of its actions and the qualities of the self, is seen to be another.
SU 5.13	अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् । विश्वस्यैकं परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥	Without beginning or end, in the midst of chaos, creator of all, of many forms, the one who encompasses the universe—knowing the god, one is freed from all fetters.
SU 5.14	भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् । कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ॥	Him who is grasped by the heart, who is called "the nestless," the maker of being and non-being, Shiva, the god who brings forth the parts and the creation—those who know him have cast off the body.

THE GOD BEYOND ALL

The god turns the wheel of brahman; the sage Svetashvatara taught this to the highest ascetics.

	SANSKRIT	ENGLISH
SU 6.1	स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः । देवस्यैष महिमा तु लोके येनेदं भ्राम्यते ब्रह्मचक्रम् ॥	Some sages say it is inherent nature; others, deluded, say it is time.

19 The draught ox (*anaḍvān*) is an image of the sun.
20 The three qualities (*guṇa*) of nature are *sattva, rajas* and *tamas*: goodness or clarity, passion, and darkness or inertia.

	SANSKRIT	ENGLISH
		But it is the greatness of the god in the world by which this wheel of *brahman* is turned.
SU 6.2	येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो गुणी सर्वविद्यः । तेनेशितं कर्म विवर्तते ह पृथिव्यप्तेजोनिलखानि चिन्त्यम् ॥	He by whom this whole world is always enveloped —the knower, the maker of time, possessed of qualities, all-knowing— ruled by him, action unfolds, to be thought of as earth, water, fire, wind and space.
SU 6.3	तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् । एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ॥	Having done that work and withdrawn again, having brought principle into union with principle— with one, with two, with three or with eight, with time and with the subtle qualities of the self—
SU 6.4	आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान् विनियोजयेद्यः । तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ॥	he who undertakes actions bound up with the qualities and assigns all states of being— when these are no more, the work he has done perishes; when action is exhausted, he goes on, in truth other than they.
SU 6.5	आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः । तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य पूर्वम् ॥	He is the beginning, the cause of the causes of union; beyond the three times, he is seen also as without parts. Having first venerated him, who has every form, the source of becoming, worthy of praise, the god abiding in one's own mind—
SU 6.6	स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्ततेऽयम् । धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ॥	he is beyond and other than the tree, time and forms, he from whom this manifold world unfolds — knowing him as the bringer of right, the dispeller of evil, the lord of good fortune, abiding in oneself, immortal, the abode of all—
SU 6.7	तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् । पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ॥	him, the highest great Lord of lords, the highest deity of deities, the supreme master of masters, beyond the beyond—let us know him, the god, the lord of the world, worthy of praise.
SU 6.8	न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते । परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ॥	He has no task to do and no organ to do it with; no one is seen equal to him, still less greater. His highest power is revealed as manifold, inherent in him—his knowledge, his strength, his action.
SU 6.9	न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् । स कारणं करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ॥	In the world he has no master, no ruler, and no mark by which he is known. He is the cause, the overlord of the lords of the organs; he has no begetter and no lord.
SU 6.10	यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः स्वभावतः । देव एकः स्वमावृणोति स नो दधातु ब्रह्माप्ययम् ॥	The one god who, like a spider with its threads, covers himself by his own nature with things born

	SANSKRIT	ENGLISH
		of primal matter— may he grant us entry into *brahman*.
SU 6.11	एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च ॥	The one god hidden in all beings, pervading all, the inner self of all beings, the overseer of action, dwelling in all beings, the witness, the perceiver, alone and without qualities.
SU 6.12	एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति । तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥	The one controller of the many who do not act, who makes the one seed manifold— the wise who see him abiding in themselves, theirs is eternal happiness, not others'.
SU 6.13	नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् । तत्कारणं सांख्ययोगाधिगम्यं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥	The eternal among the eternal, the conscious among the conscious, the one among the many, who grants their desires— that cause, to be reached through *sāṃkhya* and *yoga*: knowing the god, one is freed from all fetters.[21]
SU 6.14	न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥	There the sun does not shine, nor the moon and stars; these lightnings do not shine, much less this fire. Everything shines only after him who shines; by his light all this world is lit.
SU 6.15	एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः । तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥	The one swan in the midst of this world—he is the fire that has entered the water. Only by knowing him does one pass beyond death; there is no other path to go.
SU 6.16	स विश्वकृद् विश्वविदात्मयोनिर्ज्ञः कालकालो गुणी सर्वविद्यः । प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ॥	He is the maker of all, the knower of all, his own source, the knower, the time of time, possessed of qualities, all-knowing, lord of primal matter and of the knower of the field, master of the qualities, the cause of the round of rebirth and of liberation, of continuance and of bondage.[22]
SU 6.17	स तन्मयो ह्यमृत ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता । य ईशेऽस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ॥	Made of that, immortal, abiding as the Lord, the knower, present everywhere, the protector of this world, he rules this living world for ever; there is no other cause of ruling.
SU 6.18	यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥	He who first creates Brahma and who hands down the Vedas to him— to that god who lights up one's own understanding, I, longing for liberation, go for refuge—

21 *Sāṃkhya* ("enumeration") is the analysis of reality into its principles, spirit and nature; it is often paired with *yoga*.
22 The "knower of the field" (*kṣetrajña*) is the conscious self; the "field" is the body and nature.

	SANSKRIT	ENGLISH
SU 6.19	निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् । अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ॥	without parts, without action, at peace, without fault, without stain, the highest bridge to immortality, like a fire whose fuel has burned away.
SU 6.20	यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः । तदा देवमविज्ञाय दुःखस्यान्तो भविष्यति ॥	When people roll up space like a hide, then there will be an end of sorrow without knowing the god.
SU 6.21	तपःप्रभावाद् देवप्रसादाच्च ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् । अत्याश्रमिभ्यः परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ॥	By the power of his austerity and by the grace of the god, the wise Svetashvatara came to know *brahman*, and he proclaimed it rightly to those beyond the orders of life—the highest means of purification, cherished by the company of seers.[23]
SU 6.22	वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितम् । नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय वा पुनः ॥	The highest secret in the Vedanta, proclaimed in a former age, should not be given to one who is not at peace, nor to one who is not a son or a pupil.
SU 6.23	यस्य देवे परा भक्तिः यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः ॥	To one who has the highest devotion to the god, and to his teacher as to the god— to that great-souled one these teachings, once declared, shine forth.

23 Svetashvatara ("he of the white mule") is the sage to whom this Upanishad is ascribed. "Those beyond the orders of life" (*atyāśramin*) are ascetics who have passed beyond the stages of student, householder, forest-dweller and renouncer.