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

FORAGE
forage.com

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

Translated from the Sanskrit with AI (Claude) and edited. Reading edition, Forage, September 2026. forage.com/upanishads/principal-upanishads

Sanskrit text: the standard (vulgate) text of each Upanishad as commented on by Śaṅkara—the *Brihadaranyaka* in the Kāṇva recension—from Sanskrit Wikisource (sa.wikisource.org/wiki/उपनिषदः) (public domain; transcription CC BY-SA 4.0), with transcription errors corrected (the *Katha* against the Digital Corpus of Sanskrit (github.com/OliverHellwig/sanskrit), CC BY 4.0); peace invocations, colophons and headings are omitted. English: translated from the Sanskrit with AI (Claude), then edited for accuracy and consistency. Not reviewed by a human specialist. Free to reuse under CC BY-SA 4.0. Margin numbers give the Upanishad (IU Isha, KeU Kena, KaU Katha, PU Prashna, MuU Mundaka, MaU Mandukya, TU Taittiriya, AU Aitareya, CU Chandogya, BU Brihadaranyaka, SU Shvetashvatara) and its standard chapter, section and verse numbers. Where the original uses a term now considered offensive, a neutral term is shown in brackets instead.

The original text is in the public domain. This translation is free to share and adapt under the Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0): creativecommons.org/licenses/by-sa/4.0

Set in Source Serif 4, Noto Serif Devanagari.

CONTENTS

Introduction ix

Isha Upanishad 1

Kena Upanishad 5

Section 1 5

Knowing and not knowing 6

The marvel the gods could not name 7

Uma reveals brahman 9

Katha Upanishad 11

Chapter 1 11

The third boon 14

The good and the pleasant 15

The bridge and the chariot 19

The inner self 21

The city of eleven gates 23

The eternal fig tree 26

Prashna Upanishad 29

Question 1 29

The supremacy of breath 31

How breath enters the body 33

Waking, dream and deep sleep 35

Meditation on Om 37

The person of sixteen parts 38

Mundaka Upanishad 41

Part 1, Section 1 41

Rites are leaky boats 42

Sparks from the fire 45

The bow and the arrow 46

Two birds on one tree 48

Rivers entering the ocean 50

Mandukya Upanishad 53
The fourth 54

Taittiriya Upanishad 57
Part 1: Instruction (Śikṣāvallī) 57
The teacher's parting instruction 62
The five selves 64
The measure of bliss 68
Bhrigu seeks brahman 70

Aitareya Upanishad 75
Chapter 1, Section 1 75
The gods enter the person 76
The creation of food 77
The three births 79
Cognition is brahman 80

Chandogya Upanishad 83
Chapter 1 83
The gods, the asuras and the breath 84
A debate about the chant 92
Ushasti and the priests 94
The High Chant of the dogs 96
The chant as good 97
The three branches of the Law 107
The sun as the honey of the gods 109
The Gayatri 114
Shandilya's teaching 116
A person is a sacrifice 118
Raikva the gatherer 122
Satyakama's truthfulness 125
Upakosala and the fires 128
The silent priest 131
The contest of the breaths 133
The five fires 137

The self common to all men 141
The offering in the breaths 145
Uddalaka teaches his son 147
Being, one without a second 149
"You are that" 153
Narada and Sanatkumara 158
The plenitude 168
The city of brahman 170
Indra and Virocana 176

Brihadaranyaka Upanishad 183
Chapter 1 183
The self in the beginning 192
Gargya and Ajatashatru 205
Yajnavalkya and Maitreyi 212
The honey doctrine 215
The contest at Janaka's court 221
Gargi's questions 228
How many gods? 236
Yajnavalkya and Janaka 243
The light of a person 250
Death and rebirth 257
Fullness, and the voice of thunder 268
The contest of the vital powers 276
The five fires and the two paths 279
Rites for greatness and offspring 284

Shvetashvatara Upanishad 299
Chapter 1 299
The practice of yoga 302
Rudra, the one god 304
Two birds on one tree 307
Knowledge and ignorance 310
The god beyond all 312

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.

IU 1 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 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 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 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 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.

---

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).

IU 6 But one who sees all beings in the self itself,
and the self in all beings, shrinks from nothing then.[4]

IU 7 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 He has gone around—the bright, the bodiless, without wound, without sinew, pure, unpierced by evil.
The seer, the thinker, all-encompassing, self-existent, has rightly apportioned all things for endless years.

IU 9 Into blind darkness go those who venerate ignorance;
into darkness greater still, as it were, those who delight in knowledge.

IU 10 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 One who knows both of them together—knowledge and ignorance—
crosses over death by ignorance and by knowledge reaches the immortal.

IU 12 Into blind darkness go those who venerate non-becoming;
into darkness greater still, as it were, those who delight in becoming.

IU 13 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 One who knows both of them together—becoming and destruction—
crosses over death by destruction and by becoming reaches the immortal.

4 "Self" renders *ātman*, one's own inmost being; the same word is also the ordinary reflexive "oneself."

IU 15 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 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 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.
Keep from us the crooked wrong; we will offer you our fullest words of homage.[8]

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.
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

KeU 1.1 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 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 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 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.

---

1 "Breath" renders *prāṇa*, the vital breath or life-force; in the plural the word also covers the senses.

KeU 1.5 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 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 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.

KeU 1.8 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 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.

KeU 2.1 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."

2 *Brahman* is the absolute, the ground of all that is (not the god Brahmā).

KeU 2.2 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 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 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 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.

KeU 3.1 Once *brahman* won a victory for the gods, and in that
victory of *brahman* the gods exulted.

KeU 3.2 They thought, "This victory is ours alone; this greatness is
ours alone." *Brahman* knew this about them and
appeared before them. They did not recognize it: "What
is this strange marvel?"[3]

KeU 3.3 They said to Agni, "Jatavedas, find out what this marvel is."
"Very well."[4]

KeU 3.4 He ran up to it. It said to him, "Who are you?" "I am Agni,"
he said, "I am Jatavedas."

3 "Marvel" renders yakṣa, a wondrous, uncanny apparition or spirit.
4 Jātavedas, "knower of beings," is a name of Agni.

KeU 3.5 "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 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 Then they said to Vayu, "Vayu, find out what this marvel is." "Very well."[5]

KeU 3.8 He ran up to it. It said to him, "Who are you?" "I am Vayu," he said, "I am Matarishvan."

KeU 3.9 "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 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 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 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]

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.

UMA REVEALS BRAHMAN

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

KeU 4.1 "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 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 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 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 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 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 "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 Austerity, self-restraint and ritual work are its foundation; the Vedas are all its limbs; truth is its home.[11]

---

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.

KeU 4.9 One who knows it in this way strikes off evil and stands firm in the endless, supreme heavenly world—he stands firm.

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

KaU 1.1 Eager for the reward, Vajashravasa gave away all that he owned.
He had a son named Naciketas.[1]

KaU 1.2 Young boy though he was, as the gifts were being led away, faith entered him, and he thought:[2]

KaU 1.3 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 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 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 Look how those before us went; look how those after us will go.
Like grain a mortal ripens, like grain he is born again.

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.

KaU 1.7 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 Hope and expectation, friendship and kind speech,
sacrifices and good works, sons and cattle, all of them—
these a brahmin takes away from the foolish man in whose house he stays without food.

KaU 1.9 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 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 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 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 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.

3 Vaiśvānara is fire as common to all men; Vaivasvata, "son of Vivasvat" (the sun), is Yama.
4 Gautama is Naciketas' father, called by his clan name.
5 Auddālaki Āruṇi, "son of Uddālaka, descendant of Aruṇa," is again Naciketas' father.

KaU 1.14 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 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 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 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 of praise, and perceiving him, one goes to this peace forever.

KaU 1.18 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 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.

6 The fire is built on a brick altar; Death teaches its construction.
7 The altar is henceforth called the Nāciketa fire, after Naciketas.

THE THIRD BOON

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

KaU 1.20 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 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 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 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 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 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 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 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 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 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.

KaU 2.1 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 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 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.

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

KaU 2.4 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 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.

KaU 2.6 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 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 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 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 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 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 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 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 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.

KaU 2.15 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 This syllable is *brahman*; this syllable is the highest.
Knowing this very syllable, whatever one wishes is his.[11]

KaU 2.17 This is the best support; this is the highest support.
Knowing this support, one is exalted in the world of *brahman*.

KaU 2.18 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]

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

KaU 2.19 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 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 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 Bodiless among bodies, stable among the unstable—
knowing the self as great and all-pervading, the wise man does not grieve.

KaU 2.23 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 Not one who has not ceased from wrongdoing, not one who is not calm, not one who is not composed,
nor even one whose mind is not at peace, can reach it by insight.

KaU 2.25 He for whom priesthood and royal power are both the rice,
and death the sauce poured over it—who truly knows where he is?

13 Dhātu-prasāda, "by the Creator's grace," can also mean "by the calm of the senses."

THE BRIDGE AND THE CHARIOT

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

KaU 3.1 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 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 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 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 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 But whoever has discernment, with a mind that is always disciplined—
his senses are under control, like the good horses of a charioteer.

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

KaU 3.7 Whoever lacks discernment, mindless and always impure,
does not reach that final step, but goes on in the round of rebirth.

KaU 3.8 But whoever has discernment, mindful and always pure,
reaches that final step, from which he is not born again.

KaU 3.9 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 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 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 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 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 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.

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.

KaU 3.15 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 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 Whoever, purified, recites this highest secret in an
assembly of brahmins,
or at the time of the offering to the dead, it makes 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.

KaU 4.1 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 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 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.

17 The offering to the dead (śrāddha) is the rite of food offered to the ancestors.

KaU 4.4 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 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 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 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 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 bringing
offerings.
This, truly, is that.[19]

KaU 4.9 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 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.

18 Aditi, "the boundless," is the mother of the gods.
19 The two fire-sticks (araṇi) are rubbed together to kindle the sacred fire.

KaU 4.11 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 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 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 As water rained on rugged heights runs off down the mountainsides,
so one who sees qualities as separate runs after them.

KaU 4.15 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.

KaU 5.1 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 free.
This, truly, is that.[21]

20 Death here addresses Naciketas by his clan name.
21 The city is the body; its gates are the bodily openings.

KaU 5.2 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 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 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 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 Come, I will tell you this hidden, eternal *brahman*,
and how the self fares when it reaches death, Gautama.

KaU 5.7 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 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 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.

---

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.

23 The five breaths are *prāṇa*, *apāna*, *vyāna*, *udāna*, *samāna*: out-breath, in-breath, diffused breath, up-breath, link-breath.

KaU 5.10 As the one wind, 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 5.11 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 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 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 "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 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.

KaU 6.1 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 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 From fear of it Fire burns; from fear the Sun gives heat;
from fear Indra and Wind, and Death as the fifth, run their course.

KaU 6.4 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 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 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.

24 The aśvattha is the sacred fig tree; compare Bhagavad Gita 15.1.
25 The fathers are the ancestors; the Gandharvas are celestial musicians.

KaU 6.7 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 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 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 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 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 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 It should be grasped simply as "It is," and as the true nature of the two.
For one who has grasped it as "It is," its true nature becomes clear.

KaU 6.14 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 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 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 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 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

PU 1.1 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 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 Then Kabandhi Katyayana came up to him and asked: "Sir, from where are these creatures born?"

PU 1.4 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]

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."

PU 1.5 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 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 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 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 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 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:

3 The two courses are the sun's half-yearly movements toward the south and the north.

PU 1.11 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 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 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 Food, indeed, is Prajapati. From it comes semen, and from that these creatures are born.

PU 1.15 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 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.

PU 2.1 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 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."

4 The verse is Rig Veda 1.164.12, a riddle on the year as the sun.

PU 2.3 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 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 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 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 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 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]

PU 2.9 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]

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.
8 Rudra is the fierce Vedic god of storms and healing.

PU 2.10 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 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 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 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.

PU 3.1 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 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 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 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.

9 The Vrātyas were members of wandering bands outside the brahmin sacrificial order.

PU 3.5 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 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 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 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 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 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 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 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 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.

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

WAKING, DREAM AND DEEP SLEEP

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

PU 4.1 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 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 person 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 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 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 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.

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.

PU 4.6 When he is overcome by light, then this god does not see dreams; then this happiness arises in this body.

PU 4.7 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 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.

PU 4.9 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 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 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.

12 "My dear" renders *somya*, a teacher's affectionate address to a pupil.

MEDITATION ON OM

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

PU 5.1 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 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 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 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 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:

PU 5.6 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.

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

PU 5.7 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.

PU 6.1 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 He said to him: Right here within the body, my dear, is that person in whom these sixteen parts arise.

PU 6.3 He reflected: "Who is it by whose departure I will have departed, and by whose staying I will stay?"

PU 6.4 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.

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

PU 6.5 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—
know him as the person to be known, so that death may not trouble you.

PU 6.7 He said to them: "This is as much as I know of this highest *brahman*. There is nothing beyond it."

PU 6.8 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

MuU 1.1.1 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 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 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]

---

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.

MuU 1.1 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 1.2 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 1.3 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 subtle—
that is the imperishable, which the wise perceive as the womb of beings.[5]

MuU 1.4 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 1.5 By austerity *brahman* swells; from it food is born,
from food breath, mind, truth, the worlds, and, in actions, the immortal.

MuU 1.6 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.

MuU 1.7 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]

4 These six sciences are the auxiliaries of Vedic study (*vedāṅga*).
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.

MuU 1.2.7 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 1.2.8 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 1.2.9 Black, Terrible, Swift as Thought, Blood-Red, Smoke-Colored,
Sparkling, and the goddess All-Shining—these are the seven flickering tongues.[9]

MuU 1.2.10 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 1.2.11 "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 1.2.12 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]

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.
10 The eighteen are usually taken as the sixteen officiating priests, the sacrificer and his wife.

MuU 1.2.8 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 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 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 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 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 To him who has approached properly, whose mind is at
peace, who has attained calm,
the wise one should teach, in its very truth, the knowledge
of *brahman* by which one knows the imperishable
Person, the real.

11 "Sacrifices and gifts" renders *iṣṭāpūrta*, sacrifices offered and pious works such as gifts to priests.

SPARKS FROM THE FIRE

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

MuU 2.1.1 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 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 From him are born breath, mind and all the senses,
space, wind, light, water, and earth, which bears all.

MuU 2.1.4 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 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 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.

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).

MuU 2.1.7 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 The seven breaths spring from him, the seven flames, the
seven kinds of fuel, the seven oblations,
these seven worlds in which the breaths move, placed
within the cave, seven by seven.[14]

MuU 2.1.9 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 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.

MuU 2.2.1 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 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!

13 The Sādhyas are a class of celestial beings.
14 The seven breaths are the openings of the head: two eyes, two ears, two nostrils and the mouth. The cave is the heart.

MuU 2.2.3 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 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 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
—
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 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 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.

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.

MuU 2.2.9 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 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 *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.

MuU 3.1.1 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 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*,
then, knowing, he shakes off good and evil, and, stainless, reaches the highest sameness.

MuU 3.1.4 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*.

18 The *pippala* is the fig of the sacred *aśvattha* tree. The verse comes from the Rig Veda (1.164.20).

MuU 3.1.5 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 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 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 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 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 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.

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*.

RIVERS ENTERING THE OCEAN

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

MuU 3.2.1 He knows this highest abode, *brahman*, in which the whole world is set and shines bright.
The wise who, free of desire, venerate the Person pass beyond this seed.[21]

MuU 3.2.2 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 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 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 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 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]

---

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.

MuU 3.2.7 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 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 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, 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 3.2.11 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.

MaU 1 *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 For this whole world is *brahman*. This self is *brahman*. This self has four quarters.[2]

MaU 3 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 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]

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."

MaU 5 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 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.

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

---

5 Prājña means "the knowing, wise one."
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."

MaU 10 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 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 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.

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)

TU 1.1.1 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 We will explain phonetics: sound, accent, quantity, force, evenness, connection. So the lesson on phonetics has been stated.[2]

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.

TU 1.3.1 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 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 the pupil the latter form, knowledge the junction, instruction the link. So much with respect to knowledge. Now, with respect to offspring: the 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 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.

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.

TU 1.4.1 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 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 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 *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.

TU 1.5.2 *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 *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 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 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]

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.

TU 1.7.1 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 *Om* is *brahman*. *Om* is this whole world. *Om*—this is assent; and when they say, "*Om*! Make them 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 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]

12 "Fivefold" (*pāṅkta*) comes from *paṅkti*, a Vedic meter of five lines. The sacrifice too was said to be fivefold.

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."

TU 1.10. 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.

TU 1.11. 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. Treat your mother as a god. Treat your father as a god. Treat your teacher as a god. Treat your guest 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. 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,

15 Triśaṅku is a seer. This is his mantra in praise of himself, spoken after he had attained knowledge.
16 "What is right" renders *dharma*, the Law, right conduct.

TU 1.11.4 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 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.

TU 2.1.1 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. 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 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]

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*).

TU 2.3.1 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 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 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]

19 The hymns of Atharvan and Aṅgiras (*atharvāṅgirasaḥ*) are the Atharvaveda.
20 "Greatness" is *mahas*, the fourth utterance of TU 1.5.

TU 2.5.1 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 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]

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

TU 2.7.1 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 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]

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

THE MEASURE OF BLISS

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

TU 2.8.1 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 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 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.

TU 3.1.1 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 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,

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.

TU 3.3.1 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 he understood that *brahman* is mind. For it is from mind that these beings are born; by mind, once 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 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 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 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 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 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 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 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 —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 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 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 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 form he desires, and sits singing this chant: *hā vu hā vu hā vu*![28]

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.
28 *Hā vu* is a chant syllable (*stobha*), sung with a prolonged vowel in *sāman* chanting.

TU 3.10.6 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]

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

AU 1.1.1 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 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 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.

1 The names play on sound: ambhas "flood," marīci "specks of light," mara "mortal" (the earth, where beings die), āpaḥ "waters."

AU 1.1.4 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]

THE GODS ENTER THE PERSON

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

AU 1.2.1 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 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 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."

2 The verb abhi-tap, "heat, brood over," belongs with *tapas*, the heat of ascetic effort.

AU 1.2.4 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 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.

AU 1.3.1 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 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 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 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 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 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 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 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 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 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 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 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]

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).

AU 1.3.12 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]

AU 1.3.13 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.

AU 2.1 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 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 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 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.

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).

AU 2.5 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 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.

COGNITION IS BRAHMAN

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

AU 3.1 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 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.

7 Vāmadeva is a Vedic seer; the verse is Rig Veda 4.27.1.

AU 3.3 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 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

CU 1.1.1 *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 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 This High Chant is the most essential of essences, the highest, the uppermost, the eighth.

CU 1.1.4 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.

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.

CU 1.1.5 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 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 One who knows this and venerates the High Chant as this syllable becomes one who satisfies desires.

CU 1.1.8 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 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 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.

CU 1.2.1 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."

3 The threefold knowledge is the three Vedas; their priests respectively recite verses, call out and sing at the sacrifice.
4 Here *upaniṣad* means the hidden connection behind a ritual act.

CU 1.2.2 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 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 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 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 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 were smashed to pieces, as a lump of earth is smashed to pieces when it strikes a solid rock.

CU 1.2.8 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 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 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 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 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 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 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 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 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 venerate the High Chant as this breath and as that sun.

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.

CU 1.3.3 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 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 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 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 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 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.

8 The word udgītha is split into its three syllables and each is explained by a word that sounds like it.

CU 1.3.9 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 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]

CU 1.3.11 One should turn to the quarter toward which one is about to sing praise.

CU 1.3.12 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 *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 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 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 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.

9 A *stoma* is the fixed pattern in which the verses of a Soma chant are repeated.
10 A play on chandas "meter" and chad "cover."
11 A Yajus is a sacrificial formula of the Yajur Veda.

CU 1.4.5 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 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 "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 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 "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 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 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]

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.
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.

CU 1.6.2 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 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 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 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 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 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]

CU 1.6.8 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.

16 The word for the lotus's color, kapyāsa, is obscure; tradition explains it as "red as a monkey's rump."

CU 1.7.1 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 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 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 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 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 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 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.

CU 1.7.8 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 "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.

CU 1.8.1 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 "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 Shilaka Shalavatya said to Caikitayana Dalbhya: "Come, let me question you." "Ask," he said.

CU 1.8.4 "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 "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."

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

CU 1.8.6 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 "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 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 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 "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 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 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 "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.

CU 1.10.1 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 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 "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.

CU 1.10.4 "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 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 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 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 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*:

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

CU 1.10.6 "*Prastotṛ*, if you sing the *prastāva* without knowing the deity linked with the *prastāva*, your head will shatter apart."[20]

CU 1.10.7 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 1.10.8 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 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 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 "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.

CU 1.11.4 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 "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."

---

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.

CU 1.11.5 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 1.11.6 "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 1.11.7 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 1.11.8 "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.

CU 1.12.1 Next, the High Chant of the dogs. Baka Dalbhya—or Glava Maitreya—went out to do his Vedic recitation.

CU 1.12.2 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 He said to them: "Come to me here tomorrow morning." Baka Dalbhya—or Glava Maitreya—kept watch.

CU 1.12.2 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 1.12.3 "*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 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 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 The thirteenth stobha, the variable sound *huṃ*, is the undefined.

CU 1.13.4 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.

CU 2.1.1 Venerating the chant as a whole is good. Whatever is good, people call *sāman*; whatever is not good, *asāman*.[26]

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.

CU 2.1.2 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 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!"

CU 2.1.4 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 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 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 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 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 It rains for him, and he brings rain—the one who knows this and venerates the fivefold chant in rain.

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.

CU 2.4.1 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 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 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 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, the High Chant; horses, the *pratihāra*; the human being, the *nidhana*.

CU 2.6.2 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 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 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.

---

27 The fivefold chant: *hiṅkāra* (the sound *hiṃ*), *prastāva*, High Chant, *pratihāra*, *nidhana* (finale); the sevenfold adds *ādi* (beginning) and *upadrava* (supplement).

CU 2.8.1 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 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 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 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 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 What it is when it has just risen is the *prastāva*; human beings depend on that part of it. That is why they love praise (*prastuti*) and admiration, for they share in the *prastāva* of this chant.

CU 2.9.4 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]

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."
30 The time when the cows are gathered (saṅgava) is mid-morning; ādāya "holding up" echoes ādi.

CU 2.9.5 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 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 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 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 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 *Ādi* has two syllables, and *pratihāra* four. Take one from there and put it here: they are the same.

CU 2.10.3 *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 *Nidhana* has three syllables: it is simply the same. These make twenty-two syllables.

CU 2.10.3 With twenty-one one reaches the sun, for the sun up there is the twenty-first from here. With the twenty-second one wins what lies beyond the sun: that is the firmament, that is the place without sorrow.

CU 2.10.4 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 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 2.11.4 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 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 2.12.4 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.

31 The leftover "syllable" is the word akṣara, which itself has three syllables.
32 Gāyatra and the chants named in the following sections (Rathantara, Vāmadevya, Bṛhat and others) are well-known chants of the Soma sacrifice.

CU 2.13.1 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 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 should not refuse any woman: that is the observance.

CU 2.14.1 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 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 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 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 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 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 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 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 Goats are the *hiṅkāra*; sheep, the *prastāva*; cows, the High Chant; horses, the *pratihāra*; the human being, the *nidhana*. These are the Revati chants, woven on animals.

CU 2.18.2 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 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 2.19.4 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 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 2.20.4 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 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 2.21.4 One who knows this chant as woven on the whole becomes the whole.

CU 2.21.6 On this there is this verse: "The things that are three and three, fivefold—there is nothing greater than these, nothing higher."

CU 2.21.7 "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.

CU 2.22.1 "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 "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 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 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 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."

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

THE THREE BRANCHES OF THE LAW

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

CU 2.23.1 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 these gain worlds earned by merit. One who stands firm in *brahman* reaches immortality.

CU 2.23.2 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 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 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 "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.

34 The Soma drink is pressed three times in the day; the Rudras and Ādityas, like the Vasus, are classes of gods.

CU 2.24.1 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 2.24.2 "Open the door of the world, that we may see you—for sovereignty: *rā … hum … ā … jyā … yo … ā*!"[36]

CU 2.24.3 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 2.24.4 "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 2.24.5 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 2.24.6 "Open the door of the world, that we may see you—for wide sovereignty: *vai … rā … hum … ā … jyā … yo … ā*!"

CU 2.24.7 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 2.24.8 "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 2.24.9 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:

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.

CU 2.24.1 "Open the door of the world, that we may see you—for self-rule: *svā … rā … hum … ā … jyā … yo … ā*!"

CU 2.24.2 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 2.24.3 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 2.24.4 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 2.24.5 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.

CU 3.1.1 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 Its eastern rays are its eastern honey cells. The Rig verses are the bees, the Rig Veda is the flower, and the waters are the nectar of immortality. These very Rig verses—

CU 3.1.3 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 It flowed out and settled around the sun. It is what appears as the red form of the sun.

CU 3.2.1 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 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 It flowed out and settled around the sun. It is what appears as the white form of the sun.

CU 3.3.1 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 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 It flowed out and settled around the sun. It is what appears as the black form of the sun.

CU 3.4.1 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 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 It flowed out and settled around the sun. It is what appears as the deepest black form of the sun.

CU 3.5.1 Its upward rays are its upward honey cells. The hidden teachings are the bees, the formulation is the flower, and the waters are the nectar of immortality.

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

CU 3.5.2 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 It flowed out and settled around the sun. It is what seems to quiver in the middle of the sun.

CU 3.5.4 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 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 They enter into this very form, and they rise up out of this form.

CU 3.6.3 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 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 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 They enter into this very form, and they rise up out of this form.

CU 3.7.3 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 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.

CU 3.8.1 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 They enter into this very form and rise up out of this form.

CU 3.8.3 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 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 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 They enter into this very form and rise up out of this form.

CU 3.9.3 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 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.

39 The Maruts are storm gods, companions of Indra.

CU 3.10.5 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 3.10.7 They enter into this very form and rise up out of this form.

CU 3.10.6 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 below; for just that long he will attain the sovereignty and self-rule of the Sadhyas.

CU 3.11.1 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 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 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 3.11.5 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 3.11.6 So a father may proclaim this *brahman* to his eldest son or to a worthy pupil,

CU 3.11.6 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!

40 Here *brahman* means this teaching; Manu is the ancestor of humankind.

THE GAYATRI

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

CU 3.12.1 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 The Gayatri is this very earth, for all beings rest on it, and they do not go beyond it.

CU 3.12.3 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 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 This Gayatri has four quarters and is sixfold. A Rig Vedic verse declares this:

CU 3.12.6 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 3.12.7 What is called *brahman* is this space outside a person. And the space outside a person

CU 3.12.8 is this space within a person. And the space within a person

CU 3.12.9 is this space within the heart. It is full and unchanging. One who knows this obtains full and unchanging prosperity.

CU 3.13.1 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]

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."
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.

CU 3.13.2 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 3.13.3 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 3.13.4 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 3.13.5 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 3.13.6 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.

CU 3.13.7 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 3.13.5 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.

CU 3.14.1 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 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 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.

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."

CU 3.14.4 "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 The chest, whose belly is the mid-region and whose bottom is the earth, does not decay. For the quarters are its corners, and the sky its upper lid. This chest holds treasure; this whole world rests within it.

CU 3.15.2 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 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 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 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."

46 Śāṇḍilya is an ancient teacher, credited with this doctrine in the ritual texts.
47 The names mean "Ladle," "Conquering," "Queen" and "Well-Being."
48 At "so-and-so" the speaker says his son's name three times.

CU 3.15.4 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 3.15.5 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.

CU 3.16.1 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]

CU 3.16.2 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 3.16.3 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 3.16.4 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 3.16.3 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 3.16.4 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 3.16.5 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 3.17.1 When he is hungry, when he is thirsty, when he takes no pleasure—that is his consecration.[53]

CU 3.17.2 When he eats, when he drinks, when he takes pleasure—by this he takes part in the *upasad* rites.[54]

CU 3.17.3 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 Austerity, generosity, uprightness, non-violence and truthful speech—these are his gifts to the priests.

CU 3.17.5 Therefore they say: "He will press," "He has pressed"—that is his rebirth. Death is his final bath.[55]

---

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

CU 3.17.6 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 "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 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 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 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 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.

56 Ghora Āṅgirasa is a sage; Kṛṣṇa, son of Devakī, is traditionally identified with the Kṛṣṇa of the epic.

CU 3.18.3 Sight is one of the four quarters of *brahman*. It shines and gives warmth, with the sun as its light. One who knows this shines and gives warmth with fame, renown and the luster of sacred knowledge.

CU 3.18.4 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 "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 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 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 When someone who knows this venerates the sun as *brahman*, pleasant cries will quickly come to him and delight him—will delight him.

57 Rig Veda 8.6.30, quoted only by its opening words, and Rig Veda 1.50.10.

RAIKVA THE GATHERER

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

CU 4.1.1 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 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!"

CU 4.1.3 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 "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 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 "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."

---

58 Jānaśruti Pautrāyaṇa is a wealthy man, the hero of the story of Raikva, the "gatherer."

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.

CU 4.1.7 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 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 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 "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 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 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!"

CU 4.2.5 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]

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.
63 The Mahāvṛṣas were a people of the northwest.

CU 4.3.1 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 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 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 So these are the two gatherers: the wind among the gods, and breath among the breaths.[65]

CU 4.3.5 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 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 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!"

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.

CU 4.3.8 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 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.

CU 4.4.1 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 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 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 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."

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.

CU 4.4.5 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 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 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 sixteenth; 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 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 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 The fire called out to him: "Satyakama!" "Sir?" he replied.

68 The Sanskrit prolongs the last vowel of the name, as in a call from afar.
69 *Brahman* is here pictured as having four quarters of four parts (*kalā*) each.

CU 4.6.3 "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 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 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 A goose flew down to him and called out: "Satyakama!" "Sir?" he replied.

CU 4.7.3 "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.

CU 4.7.4 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 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 A cormorant flew down to him and called out: "Satyakama!" "Sir?" he replied.

CU 4.8.3 "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 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 He reached the teacher's house. The teacher called out to him: "Satyakama!" "Sir?" he replied.

CU 4.9.2 "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 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.

CU 4.10.1 Upakosala Kamalayana lived as a Vedic student with Satyakama Jabala. For twelve years he tended his fires. Satyakama allowed his other pupils to return home, but not him.

CU 4.10.2 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 4.10.1 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 4.10.2 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 4.10.3 "*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 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 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 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 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 Then the offering fire instructed him: "Breath, space, sky, lightning. The person seen in the lightning—I am he; I am he indeed.

70 "Joy" renders *ka*, "space" *kha*, "the open sky."

CU 4.13.4 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 4.14.1 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 "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 "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 "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 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 It is also the Bringer of Lovely Things, for it brings all lovely things. One who knows this brings all lovely things.[72]

---

71 "Gatherer of Lovely Things" renders *saṃyadvāma*, from *vāma* "lovely things" and *saṃyanti* "they come together."
72 *Vāmanī*, "bringer of lovely things."

CU 4.15.4 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 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 moon into lightning. There a person who is not human

CU 4.15.6 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.

CU 4.16.1 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 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 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.

73 *Bhāmanī*, from *bhā* "to shine."
74 A play on *yan* "moving" and *yajña* "sacrifice."

CU 4.16.3 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 4.16.4 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 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 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 formulas of the Yajus from wind, the chants of the Saman from the sun.

CU 4.17.3 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 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 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 4.17.4 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 4.17.5 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 4.17.6 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 4.17.7 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 4.17.8 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 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.

CU 5.1.1 One who knows the eldest and the best becomes the eldest and the best. Breath is the eldest and the best.

75 Sacrificial ground sloping to the north was considered auspicious.
76 *Mānavaḥ* is obscure and is often taken as "the silent one." The Kurus were a leading people of the Vedic heartland.

CU 5.1.2 One who knows the most excellent becomes the most excellent among his own people. Speech is the most excellent.

CU 5.1.3 One who knows the foundation stands firm in this world and in the next. Sight is the foundation.

CU 5.1.4 One who knows attainment—his desires, both divine and human, are attained. Hearing is attainment.

CU 5.1.5 One who knows the home becomes a home to his own people. The mind is the home.

CU 5.1.6 Now, the breaths were arguing about which of them was the best: "I am the best!" "I am the best!"

CU 5.1.7 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 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 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 5.1.1 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, 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 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 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 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 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 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 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 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]

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

CU 5.2.3 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 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 eldest and the best, *svāhā*!," one should offer ghee in the fire and pour the remnant into the mash.

CU 5.2.5 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 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 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]

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

CU 5.2.8 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 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.

CU 5.3.1 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?" "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 "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 "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!

81 Śvetaketu is the son of Uddālaka Āruṇi.
82 The path of the fathers is the way of those who return to be reborn.

CU 5.3.5 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 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 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 "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 In this very fire the gods offer faith. From that offering King Soma comes into being.[85]

CU 5.5.1 Parjanya, the rain-god, Gautama, is a fire. The wind is its firewood, the clouds its smoke, lightning its flame, the thunderbolt its embers, the rumblings its sparks.

CU 5.5.2 In this very fire the gods offer King Soma. From that offering rain comes into being.

CU 5.6.1 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.

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.

CU 5.6.2 In this very fire the gods offer rain. From that offering food comes into being.

CU 5.7.1 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 In this very fire the gods offer food. From that offering semen comes into being.

CU 5.8.1 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 In this very fire the gods offer semen. From that offering a fetus comes into being.

CU 5.9.1 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 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 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 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 But those who in the village venerate sacrifices and pious works as gift-giving pass into the smoke; 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 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 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 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 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 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 5.10.6 "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 5.10.7 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.

CU 5.11.1 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 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 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 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]

86 Aśvapati Kaikeya is a king of the Kekaya people of the northwest.

CU 5.11.5 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 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 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 "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 pressed, pressed out and pressed forth in your family."[88]

CU 5.12.2 "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]

87 A teacher would normally first initiate (*upanayana*) those who came to him as pupils.
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.

CU 5.13.1 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 "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 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 "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 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."

CU 5.15.“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.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.“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.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.“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 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 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 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.

CU 5.19.1 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 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 Then one should make the second offering with the words "To the diffused breath, *svāhā*!" Then the diffused breath is satisfied.

---

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

CU 5.20.1 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 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 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 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 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 Then one should make the fifth offering with the words "To the up-breath, *svāhā*!" Then the up-breath is satisfied.

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

CU 5.23.1 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 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 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 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 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 As hungry children here sit waiting around their mother, so all beings sit waiting around the *agnihotra*—they sit waiting around the *agnihotra*.

UDDALAKA TEACHES HIS SON

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

CU 6.1.1 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 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 "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 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 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 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 "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.

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

BEING, ONE WITHOUT A SECOND

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

CU 6.2.1 In the beginning, my dear, this was simply the existent, one only, without a second. Some, to be 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 "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 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 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 Now, these beings here have just three origins: they are born from an egg, born from a living creature, or born from a sprout.

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.

CU 6.3.2 That deity thought: "Come, let me enter these three deities with this living self and differentiate name and form."[97]

CU 6.3.3 "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 It made each of them threefold. Now learn from me, my dear, how each of these three deities becomes threefold.

CU 6.4.1 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 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."

CU 6.4.3 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 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 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.

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.

CU 6.4.6 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 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 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 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 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 "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 When curd is churned, my dear, its finest part rises upward and becomes butter.

CU 6.6.2 In just the same way, my dear, when food is eaten, its finest part rises upward and becomes mind.

CU 6.6.3 When water is drunk, my dear, its finest part rises upward and becomes breath.

CU 6.6.4 When heat is eaten, my dear, its finest part rises upward and becomes speech.

CU 6.6.5 "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 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 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 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 He ate and then came to him. And whatever he asked him, he answered it all.

CU 6.7.5 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 "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.

CU 6.8.1 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 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 "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 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.

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

CU 6.8.5 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 Where else could its root be but in water? 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. 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 "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 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 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 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.

---

99 *Udanyā*, "thirst," is read as *uda-nāya*, "leader of water."
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."

CU 6.9.4 "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 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 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 self. You are that, Shvetaketu." "Teach me more, sir." "Very well, my dear," he said.

CU 6.11.1 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 "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 6.11.5 "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 "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 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 "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 "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 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 to him: "You cannot see what is here, my dear, and yet it is right here.

CU 6.13.3 "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.

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

CU 6.14.1 "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 "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 "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 "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 "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 "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.

102 The Gandharas were a people of the far northwest, around modern Peshawar.

CU 6.16.“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]

CU 6.16.“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.“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.

CU 7.1.1“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]

103 A trial by ordeal: the accused held a red-hot axe, and if he was not burned he was judged innocent.

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

CU 7.1.2 "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 "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 "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 science of serpents and heavenly beings—all this is nothing but name. Venerate name.

CU 7.1.5 "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."

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.

CU 7.2.1 "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 "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 "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 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 "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 "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 "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."

106 Myrobalan (*āmalaka*) and jujube (*kola*) are small fruits; the dice (*akṣa*) were nuts of the vibhītaka tree.
107 The verb *saṃ-klp* means both "to form an intention" and "to be formed, to come about"; the passage plays on both senses.

CU 7.5.1 "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 "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 him. For thought is the meeting point of all these; thought is their self; thought is their foundation. Venerate thought.

CU 7.5.3 "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 "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 "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 "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.

CU 7.7.2 "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 "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 "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 "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 "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 "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 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 "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 "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 "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.“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.“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.“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 recognizes one’s sons, by memory one’s cattle. Venerate memory.

CU 7.13.“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.“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.“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 7.15.4 "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 7.15.5 "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 7.15.6 "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 7.15.7 "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]

CU 7.16.1 "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 "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."

---

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

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

CU 7.18. "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. "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. "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. "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. "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.

CU 7.23. "Plenitude is happiness. There is no happiness in what is small; plenitude alone is happiness. But it is plenitude that one must seek to understand." "Sir, I seek to understand plenitude."[110]

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

CU 7.24.1 "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 "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 "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 "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.“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.“On this there is this verse: ‘One who sees does not see death, nor sickness, nor any sorrow. One who 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.

CU 8.1.1Now, 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.

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

CU 8.1.2 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 "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 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 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 bent on—a country, a plot of land—that is what they live off."

CU 8.1.6 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 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 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 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 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 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 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 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 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 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 Whatever object he longs for, whatever desire he desires, by his intention alone it rises up for him; possessed of it, he is exalted.

CU 8.3.1 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 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 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 "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 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 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.

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."

CU 8.4.2 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 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 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 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]

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."

CU 8.5.3 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 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 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 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 channels; they stretch out from these channels and slip into that sun up there.

CU 8.6.3 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 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.

---

116 *Araṇya*, "wilderness," is split into *ara* and *ṇya*, the names of two seas; *Airaṃmadīya* means "refreshing drink" and *Aparājitā* "unconquered."

CU 8.6.5 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 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.

CU 8.7.1 "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 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]

117 Virocana is a prince of the asuras.

CU 8.7.3 The two lived there as students for thirty-two years. Then Prajapati asked them, "What have you 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 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 "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 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 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 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."

CU 8.8.5 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 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 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 "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 "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 "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 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 "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. "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. 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. "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. "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. "The wind is without a body; clouds, lightning and thunder are without a body. Now, just as these rise up from space up there, reach the highest light and emerge each in its own form,

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

CU 8.12.¶ 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.¶ 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.¶ 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.¶ 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. 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]

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

CU 8.14.1 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 Brahma told this to Prajapati, Prajapati to Manu, and Manu to his descendants. He learns the Veda 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

BU 1.1.1 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]

1 The horse sacrifice (*aśvamedha*) was the great royal rite; here each part of the victim is equated with a part of the cosmos.

BU 1.1.2 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 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]

BU 1.2.2 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 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]

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").

BU 1.2.4 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 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 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.

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."

BU 1.2.7 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 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 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 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.

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

BU 1.3.3 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 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 rushed at it and pierced it with evil. That evil is the improper things one sees. That is that evil.

BU 1.3.5 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 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 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 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 That deity is called Dur, for death is far (*dūram*) from it. Death is far from one who knows this.

BU 1.3.10 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.

BU 1.3.11 That deity, having struck away evil, death, from these deities, then carried them beyond death.

BU 1.3.12 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 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 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.

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

BU 1.3.17 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 1.3.18 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 1.3.19 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 1.3.19 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 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.

BU 1.3.20 He is also Brihaspati. Speech is *bṛhatī*, and he is its lord (*pati*); therefore he is Brihaspati.[8]

8 *Bṛhatī* is a Vedic meter, here standing for speech.

BU 1.3.21 He is also Brahmanaspati. Speech is *brahman*, and he is its lord; therefore he is Brahmanaspati.[9]

BU 1.3.22 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 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 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 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 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]

---

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.

11 *Suvarṇa*, "gold," can also be read as "good sound."

BU 1.3.2 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 Next, the ascent of the purifying lauds. The Prastotri priest, as is well known, sings the introduction 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]

12 The *pavamāna* ("purifying") lauds are chants of the Soma sacrifice.

THE SELF IN THE BEGINNING

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

BU 1.4.1 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 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 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 husband 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]

13 "Split" (*apātayat*) puns on *pati* and *patnī*, "husband" and "wife." Yājñavalkya is the great teacher of this Upanishad.

BU 1.4.4 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 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 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]

14 The gesture is that of churning fire with a fire-drill. "Super-creation" (*atisṛṣṭi*) is creation of what surpasses the creator.

BU 1.4.7 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 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 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 Now, people ask: "Since humans think that by knowing *brahman* they will become everything,
what did *brahman* know, by which it became everything?"

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

BU 1.4.11 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 In the beginning this world was only *brahman*, only one. Being only one, it did not prosper. It 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]

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*.

BU 1.4.11 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 1.4.12 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 1.4.13 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 1.4.14 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 performed. 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.

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

BU 1.4.1a 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 1.4.1b 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 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.
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 "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]

19 Ghee is clarified butter, used in the sacrifice.

BU 1.5.3 "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 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 These same three are the three worlds: speech is this world, mind the intermediate region, breath the world up there.

BU 1.5.5 These same three are the three Vedas: speech is the Rig Veda, mind the Yajur Veda, breath the Sama Veda.

BU 1.5.6 These same three are gods, ancestors and humans: speech is the gods, mind the ancestors, breath humans.

BU 1.5.7 These same three are father, mother and offspring: mind is the father, speech the mother, breath the offspring.

BU 1.5.8 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 Whatever is to be understood is a form of mind, for mind is what is to be understood. Mind, becoming that, helps him.

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

BU 1.5.19 Whatever is unknown is a form of breath, for breath is what is unknown. Breath, becoming that, helps him.

BU 1.5.20 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 1.5.21 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 rival; a rival, after all, is a second. One who knows this has no rival.

BU 1.5.22 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 1.5.23 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]

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.

BU 1.5.15 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 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 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 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]

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."

BU 1.5.19 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 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 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 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.

BU 1.5.2 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 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 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 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 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.

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.

GARGYA AND AJATASHATRU

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

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

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.

BU 2.1.5 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 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 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 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 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 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.

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

BU 2.1.11 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 2.1.12 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 2.1.13 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 2.1.14 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.

BU 2.1.15 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 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 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 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 "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.

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*).

BU 2.1.1 "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 2.1.2 "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 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 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 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]

30 *Hitā*, the name of these fine channels (*nāḍī*) of the body.
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."

BU 2.2.3 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 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 There are, assuredly, two forms of *brahman*: the one with shape and the shapeless, the mortal and the immortal, the standing and the moving, the *sat* and the *tyat*.[35]

BU 2.3.2 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*.

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."

BU 2.3.3 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 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 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 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]

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.

YAJNAVALKYA AND MAITREYI

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

BU 2.4.1 "Maitreyi," said Yajnavalkya, "I am about to leave this place, you see.
Come, let me make a settlement between you and Katyayani here."[37]

BU 2.4.2 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 Maitreyi said, "What would I do with something that would not make me immortal?
Tell me, sir, what you know."

BU 2.4.4 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."

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

BU 2.4.5 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 "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 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 "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 "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 "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 "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 "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 "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 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 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 "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.

BU 2.5.1 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]

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

BU 2.5.2 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 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 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 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 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 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 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 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 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 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 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 2.5.1 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 2.5.1 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 2.5.1 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 2.5.1 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 2.5.1 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]

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).

BU 2.5.17 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 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 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 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]

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.

BU 2.6.2 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

BU 2.6.3 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.

BU 3.1.1 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.

BU 3.1.2 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 to the best knower of *brahman*! We just want the cows." At that the Hotri Ashvala resolved to question him.

BU 3.1.3 "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]

44 The patron (*yajamāna*) pays for the sacrifice and receives its benefits.

BU 3.1.4 "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 "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 "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 "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]

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.

BU 3.1.8 "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 "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 "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 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]

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.

BU 3.2.2 "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 "Speech is a grasper. It is grasped by name, the overgrasper, for it is through speech that one speaks names.

BU 3.2.4 "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 "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 "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 "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 "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 "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 "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 "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 "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 "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 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 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]

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.

BU 3.3.2 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 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."

BU 3.4.2 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 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]

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

GARGI'S QUESTIONS

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

BU 3.6.1 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 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 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 controller." "Anyone can say, 'I know, I know.' Tell us how you know it."[52]

BU 3.7.2 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."

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

BU 3.7.3 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 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 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 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 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 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 The one who dwells in the sun yet is other than the sun, whom the sun does not know, whose body is the sun, who controls the sun from within—he is your self, the inner controller, the immortal.

BU 3.7.17 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 3.7.18 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 3.7.19 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 3.7.20 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 3.7.21 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 3.7.22 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 3.7.23 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 3.7.1 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 3.7.1 The one who dwells in the eye yet is other than the eye, whom the eye does not know, whose body is the eye, who controls the eye from within—he is your self, the inner controller, the immortal.

BU 3.7.1 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 3.7.2 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 3.7.2 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 3.7.2 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 3.7.22 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 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 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 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 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 She said: "Homage to you, Yajnavalkya, for answering this one for me. Brace yourself for the other." "Ask, Gargi."

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

BU 3.8.6 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 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 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 "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.

BU 3.8.10 "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 "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 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.

BU 3.9.1 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 and the twelve Adityas—that makes thirty-one—and Indra and Prajapati make thirty-three."

BU 3.9.3 "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]

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

55 The name *Vasu* is explained by *vasu*, "wealth, good things."

BU 3.9.4 "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 "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 "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 "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 "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 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 "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.

56 "He who blows" (*pavate*, "blows, purifies") is the wind.
57 A pun on *adhyardha*, "one and a half," and *adhyārdhnot*, "grew great."

BU 3.9.1 "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 3.9.1 "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 3.9.1 "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 3.9.1 "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 "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 "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. But tell me, Shakalya: who is his deity?" "Varuna," he said.

BU 3.9.17 "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 "Shakalya," said Yajnavalkya, "have these brahmins really made you their coal-tongs?"[58]

BU 3.9.19 "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—

58 *Aṅgārāvakṣayaṇa*: a tool for raking out live coals.

BU 3.9.20 —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 "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 "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 the heart that semen is founded." "That is just so, Yajnavalkya.

BU 3.9.23 "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 "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 "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 "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 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.

59 *Dakṣiṇā* means both "south" and the fee given to the officiating priests.
60 *Ahallika*: a term of abuse of uncertain meaning.
61 "Of the Upanishads" renders *aupaniṣada,* "known from the hidden teachings."

BU 3.9.21 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 3.9.22 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 3.9.23 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 3.9.24 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 3.9.25 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 3.9.26 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 3.9.27 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 3.9.28 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]

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

YAJNAVALKYA AND JANAKA

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

BU 4.1.1 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 "Let us hear what anyone has told you." "Jitvan Shailini told me that *brahman* is speech." "Shailini 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 "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." "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 "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 "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. Yajnavalkya replied: "My father believed that one should not take a reward without having given full instruction."

BU 4.1.6 "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 "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 take a reward without having given full instruction."

BU 4.2.1 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 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 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 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.

BU 4.3.1 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 "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 "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 "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 "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 "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 "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 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 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 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 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 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 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 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 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 what lies beyond this, for the sake of my liberation."

BU 4.3.15 "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 "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 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 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 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 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 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 form in which his desires are fulfilled, in which the self is his desire, in which he is without desire, beyond sorrow.[65]

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

BU 4.3.21 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 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 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 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 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 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 4.3.29 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. But there is no second, nothing other than him and separate from him, that he might think of.

BU 4.3.30 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 4.3.31 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 4.3.32 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 4.3.33 "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 "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 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 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 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]

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

BU 4.3.33 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 4.3.34 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 4.3.35 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.

BU 4.4.1 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. "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 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 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 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.

BU 4.4.6 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 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 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 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 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 "Joyless" those worlds are called, covered in blind darkness;
to them, after death, go those who are ignorant, the unawakened.

BU 4.4.12 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 Whoever has found and awakened to the self that has entered this perilous, impenetrable place
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 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 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 That below which the year revolves with its days
the gods venerate as the light of lights, as life, as the immortal.

68 This verse also appears as IU 9.

BU 4.4.17 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 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 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 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 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 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 sage. Desiring him alone as their world, wandering ascetics go forth.

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

BU 4.4.2 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 4.4.2 This great, unborn self is the eater of food, the giver of wealth. One who knows this finds wealth.

BU 4.4.2 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 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 "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 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."

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

BU 4.5.4 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 Yajnavalkya said: "You have always been dear to us, and now you have added to what is dear. Come then, my lady, I will explain it to you. But while I am explaining, meditate on it."

BU 4.5.6 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 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 royal power, these worlds, these gods, these Vedas, these beings, this whole: all this is what this self is.

BU 4.5.8 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 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 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 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 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 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.

BU 4.5.14 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 "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 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 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 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 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.

BU 5.1.1 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]

71 Parameshthin, "he who stands highest," is a name of the creator.
72 The son of Kauravyayani is not otherwise known.

BU 5.2.1 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 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."

BU 5.2.3 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 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]

73 *Da* begins *dāmyata*, "restrain yourselves"; it also begins *datta*, "give," and *dayadhvam*, "be compassionate," below.

74 The syllables are linked with *hṛ*, "bring," *dā*, "give," and *i*, "go."

BU 5.4.1 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 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 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 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 syllables. *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]

75 "His opponent" renders "that one."

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

BU 5.5.4 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 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 "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 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 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.

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.

BU 5.10.1 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]

BU 5.11.1 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 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]

79 The *lambara* is a kind of drum.
80 "Suffering" renders *tapyate*, "is heated, suffers," from the same root as *tapas*, austerity.

BU 5.13.1 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 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 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 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 a royal power that needs no protector, and wins union with royal power and a place in its world.[84]

BU 5.14.1 "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 "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.

---

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."
84 *Kṣatra* is explained here as *trā*, "protect," from *kṣaṇ*, "hurt"; "that needs no protector" renders *atra*.

BU 5.14.4 "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 5.14.5 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 5.14.6 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 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]

---

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.

BU 5.14.4 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 5.14.5 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 5.14.6 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.

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

BU 5.15.1 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.
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.

BU 6.1.1 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 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 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.

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

BU 6.1.4 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 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 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 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."

BU 6.1.8 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 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 6.1.1 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 6.1.1 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 6.1.1 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 6.1.1 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 6.1.1 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 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.

BU 6.2.1 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]

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.

BU 6.2.2 "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 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 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 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 He said: "You have promised me that wish. Tell me the words you spoke in the boy's presence."

---

91 The seer's verse is Rig Veda 10.88.15.

BU 6.2.6 He said: "That, Gautama, is among the wishes of the gods. Ask for one of the human ones."

BU 6.2.7 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 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 "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 "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 embers, 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 "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 6.2.15 "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 6.2.16 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 6.2.16 "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 "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 become 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.

BU 6.3.1 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]

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

BU 6.3.2 "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]

93 The titles "eldest," "best" and the rest echo the contest of the vital powers in 6.1.

BU 6.3.3 "To Fire, *svāhā*!"—with this he makes an offering in the fire and pours what is left into the mash. "To 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 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 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]

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."

BU 6.3.6 Then he takes a sip, saying: "That choice glory of Savitr—the winds blow honey for one who keeps 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 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 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 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 6.3.11 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 6.3.12 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 6.3.13 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.

BU 6.3.14 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 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.

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.
97 The fig here is the *udumbara* (cluster fig), a tree of ritual importance.

BU 6.4.2 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 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 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 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 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.

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.

BU 6.4.6 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 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 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 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 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 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.

99 The Vajapeya ("drink of strength") is a grand Soma sacrifice performed to gain supremacy.

BU 6.4.11 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 out-breath and in-breath—you, so-and-so!" "You have 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 6.4.12 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 6.4.13 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 6.4.14 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.

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

BU 6.4.18 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 6.4.19 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 6.4.20 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.

BU 6.4.21 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 6.4.22 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 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 "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 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.

BU 6.4.22 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 6.4.23 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 6.4.24 Then he gives him a name, saying: "You are Veda." This becomes his secret name.

BU 6.4.25 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 6.4.26 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]

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.

BU 6.5.1 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 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 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

105 The teachers in this list are named after their mothers (*-putra,* "son of").

BU 6.5.3 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 It is the same up to the son of Sanjivi. The son of Sanjivi from Mandukayani. Mandukayani from Mandavya. Mandavya from Kautsa. Kautsa from 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*!

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.

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

SU 1.1 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 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 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 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]

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.

SU 1.5 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 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 are different; when favored by him, it goes on to immortality.[2]

SU 1.7 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 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 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 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]

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

SU 1.11 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 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 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*.

SU 1.14 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 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 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]

4 Repeating the final words marks the end of a chapter.

THE PRACTICE OF YOGA

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

SU 2.1 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 With minds yoked, at the impulse of the god Savitr,
we strive with all our strength to reach the heavenly world.

SU 2.3 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 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 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 Where fire is churned out, where wind is held in check,
where Soma overflows, there the mind is born.

SU 2.7 At the impulse of Savitr one should delight in the ancient *brahman*.
Make your home there, and your good works will not fail you.

---

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.

SU 2.8 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 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 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 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 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 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 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 When, yoked in *yoga*, he sees here the true nature of
brahman by the true nature of the self, as if by a lamp,
knowing the god—unborn, unchanging, untouched by all
the principles of existence—he is freed from all evils.

SU 2.16 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 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.

SU 3.1 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 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 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 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]

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).

SU 3.5 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—
make it kind, protector of the mountain; do not harm person or beast.

SU 3.7 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 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 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 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 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 The Person is truly the great lord; he sets being in motion
toward this spotless attainment—he, the ruler, the unfading light.

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

SU 3.13 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 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 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;
its ears are everywhere in the world; it stands encompassing all.

SU 3.17 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 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 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 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.

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

SU 3.21 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.

SU 4.1 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 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 You are woman, you are man; you are the boy, and the girl too.
As an old man you totter along with a staff; once born, you face in every direction.

SU 4.4 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 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]

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.

SU 4.6 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 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 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 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 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 He alone presides over every single womb, in whom this whole world comes together and comes apart;
discerning him, the Lord, the giver of boons, the god worthy of praise, one attains this peace for ever.

SU 4.12 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.

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.

SU 4.13 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 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 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 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 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 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 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 His form is not there to be seen; no one sees him with the eye.
Those who know him thus, with heart and mind, as dwelling in the heart, become immortal.

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.

SU 4.21 "He is unborn"—thinking thus, someone in fear comes to you:
Rudra, with your gracious face protect me always!

SU 4.22 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.

SU 5.1 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 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 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 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]

18 *Kapila*, "tawny," is either the sage Kapila, founder of Sāṃkhya, or an epithet of the golden first-born, Hiranyagarbha.
19 The draught ox (*anaḍvān*) is an image of the sun.

SU 5.5 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 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 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 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 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 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 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.

20 The three qualities (*guṇa*) of nature are *sattva*, *rajas* and *tamas*: goodness or clarity, passion, and darkness or inertia.

SU 5.12 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 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 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.

SU 6.1 Some sages say it is inherent nature; others, deluded, say it is time.
But it is the greatness of the god in the world by which this wheel of *brahman* is turned.

SU 6.2 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 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 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 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 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 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 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 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 The one god who, like a spider with its threads, covers himself by his own nature with things born of primal matter—
may he grant us entry into *brahman*.

SU 6.11 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 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 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 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 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 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]

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.

SU 6.17 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 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—

SU 6.19 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 When people roll up space like a hide,
then there will be an end of sorrow without knowing the
god.

SU 6.21 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 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 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.