



Chandogya Upanishad

UNKNOWN

Musean Translation

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Musean Translation

Translated by Michael Berardi

MOUSEIA

THIS EDITION

Complete machine-assisted Musean translation made directly from the Sanskrit, independently of the Plain English edition. All eight books and the closing invocation are retained.

TRANSLATOR

Michael Berardi

THE WORK

Written c. 1st millennium BCE · Upanishad

SOURCE

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GAPS AND UNCERTAINTIES

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Edition dated 26 October 2026

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Section 1

1

- 1.1.1 One should meditate on this syllable Om as the Udgitha, for with Om one sings the Udgitha. Here is its explanation.
- 1.1.2 Earth is the essence of beings; water is the essence of earth; plants are the essence of water; the person is the essence of plants; speech is the essence of the person; the Rig verse is the essence of speech; the Saman is the essence of the Rig verse; the Udgitha is the essence of the Saman.
- 1.1.3 This Udgitha is the essence of essences, the highest, supremely precious, the eighth.
- 1.1.4 Which is it, which is the Rig verse? Which is it, which is the Saman? Which is it, which is the Udgitha? This is the question considered.
- 1.1.5 Speech is the Rig verse; life-breath is the Saman; this syllable Om is the Udgitha. Speech and life-breath, the Rig verse and the Saman, form a pair.
- 1.1.6 This pair is joined in the syllable Om. When a pair comes together, each fulfills the other's desire.
- 1.1.7 Whoever knows thus and meditates on this syllable as the Udgitha becomes a fulfiller of desires.
- 1.1.8 This is the syllable of assent: when one assents to anything, one says Om. Assent is fulfillment. Whoever knows thus and meditates on this syllable as the Udgitha becomes one who brings desires to fulfillment.
- 1.1.9 Through it this threefold sacred knowledge proceeds. With Om one gives the call to listen; with Om one recites; with Om one sings the Udgitha. All this honors this very syllable through its greatness and its essence.

- 1.1.10 Both perform through it: the one who knows this thus and the one who does not know. Yet knowledge and ignorance are different. What one performs with knowledge, with faith, with the secret teaching, becomes more powerful. This is the explanation of this very syllable.

Section 1

2

- 1.2.1 When the gods and demons, both descendants of Prajapati, joined battle, the gods took up the Udgitha, thinking, “Through this we shall overcome them.”
- 1.2.2 They meditated on the breath in the nose as the Udgitha. The demons pierced it with evil. Thus with it one smells both fragrance and foul odor, for it is pierced with evil.
- 1.2.3 Then they meditated on speech as the Udgitha. The demons pierced it with evil. Thus with it one speaks both truth and falsehood, for it is pierced with evil.
- 1.2.4 Then they meditated on sight as the Udgitha. The demons pierced it with evil. Thus with it one sees both what is beautiful and what is not beautiful, for it is pierced with evil.
- 1.2.5 Then they meditated on hearing as the Udgitha. The demons pierced it with evil. Thus with it one hears both what is worth hearing and what is not worth hearing, for it is pierced with evil.
- 1.2.6 Then they meditated on mind as the Udgitha. The demons pierced it with evil. Thus with it one conceives both what should be conceived and what should not be conceived, for it is pierced with evil.
- 1.2.7 Then they meditated on this principal life-breath as the Udgitha. Striking against it, the demons shattered, as something shatters on striking an unbreakable stone.

- 1.2.8 As something shatters on striking an unbreakable stone, so one who wishes evil upon a knower of this, or seeks to injure that person, shatters. This life-breath is that unbreakable stone.
- 1.2.9 Through this one perceives neither fragrance nor foul odor, for it is free from evil. What one eats and drinks through it sustains the other vital powers. At the end, when it finds no sustenance, it departs; at the end one opens the mouth wide.
- 1.2.10 Angiras meditated on this as the Udgitha. They regard this very life-breath as Angirasa, because it is the essence of the limbs.
- 1.2.11 Through this, Brihaspati meditated on it as the Udgitha. They regard this very life-breath as Brihaspati, for speech is Brihati, and this is its lord.
- 1.2.12 Through this, Ayasya meditated on it as the Udgitha. They regard this very life-breath as Ayasya, because it comes forth from the mouth.
- 1.2.13 Through this, Baka Dalbhya came to know it. He became the Udgatri of the people of Naimisha and sang their desires into fulfillment.
- 1.2.14 Whoever knows thus and meditates on this syllable as the Udgitha sings desires into fulfillment. This concerns the person.

Section 1

3

- 1.3.1 Now concerning the gods: one should meditate on the one that gives heat as the Udgitha. Rising, it sings forth for living beings. Rising, it drives away darkness and fear. One who knows thus becomes a dispeller of fear and darkness.
- 1.3.2 This life-breath and that sun are alike: this is warm, and that is warm. They call this Svara; they call that Svara and Pratyasvara. Therefore one should meditate on both this and that as the Udgitha.

- 1.3.3 One should also meditate on vyana as the Udgitha. Breathing out is prana; breathing in is apana. The meeting of prana and apana is vyana. Vyana is speech. Thus one speaks without breathing out or breathing in.
- 1.3.4 Speech is the Rig verse. Thus one utters a Rig verse without breathing out or breathing in. The Rig verse is the Saman. Thus one sings a Saman without breathing out or breathing in. The Saman is the Udgitha. Thus one sings the Udgitha without breathing out or breathing in.
- 1.3.5 Other powerful actions—kindling fire by friction, running a race, drawing a strong bow—are likewise performed without breathing out or breathing in. For this reason one should meditate on vyana as the Udgitha.
- 1.3.6 One should also meditate on the syllables of Udgitha: ud, gi, tha. Life-breath is ud, for through life-breath one rises up. Speech is gi, for utterances are called gir. Food is tha, for all this stands upon food.
- 1.3.7 Heaven is ud, the middle air gi, and earth tha. The sun is ud, wind gi, and fire tha. The Samaveda is ud, the Yajurveda gi, and the Rigveda tha. Speech yields its milk, the milk of speech, for one who knows thus and meditates on these syllables of Udgitha—ud, gi, tha. That person possesses food and enjoys food.
- 1.3.8 Now, for the fulfillment of a blessing, one should meditate on the things to be approached. One should turn to the Saman with which one intends to sing praise.
- 1.3.9 One should turn to the Rig verse on which it rests, to the seer to whom it belongs, and to the deity whom one intends to praise.
- 1.3.10 One should turn to the meter in which one intends to sing praise, and to the form of praise with which one intends to praise.
- 1.3.11 One should turn to the direction toward which one intends to sing praise.

- 1.3.12 Finally, turning to oneself, one should sing praise, contemplating one's desire, attentive. The desire for which one sings praise will soon be fulfilled—the desire for which one sings praise.

Section 1

4

- 1.4.1 One should meditate on this syllable Om as the Udgitha, for with Om one sings the Udgitha. Here is its explanation.
- 1.4.2 Fearing death, the gods entered the threefold sacred knowledge. They covered themselves with the meters. Because they covered themselves with them, the meters are called chandas.
- 1.4.3 But death saw them there, in the Rig verse, the Saman, and the Yajus formula, as one might see a fish in water. Realizing this, they rose beyond the Rig verse, the Saman, and the Yajus formula, and entered sound itself.
- 1.4.4 When one takes up a Rig verse, one sounds Om; so also with a Saman and a Yajus formula. This syllable is that sound, immortal and fearless. Entering it, the gods became immortal and fearless.
- 1.4.5 Whoever knows thus and sounds this syllable enters this very syllable, this sound, immortal and fearless. Entering it, that person becomes immortal as the gods are immortal.

Section 1

5

- 1.5.1 What is the Udgitha is the Pranava; what is the Pranava is the Udgitha. This sun is the Udgitha; it is the Pranava, for it moves sounding Om.

- 1.5.2 “I sang praise to this one alone; therefore you are my only son,” Kaushitaki told his son. “Turn your meditation to its rays, and you will have many sons.” This concerns the gods.
- 1.5.3 Now concerning the person: one should meditate on this principal life-breath as the Udgitha, for it moves sounding Om.
- 1.5.4 “I sang praise to this one alone; therefore you are my only son,” Kaushitaki told his son. “Sing praise to the vital powers in their multitude, thinking, ‘May I have many sons.’”
- 1.5.5 What is the Udgitha is the Pranava; what is the Pranava is the Udgitha. Even from the Hotri’s seat one can correct a badly sung Udgitha; one can correct it.

Section 1

6

- 1.6.1 This earth is the Rig verse; fire is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. Earth is sa; fire is ama: together they are sama.
- 1.6.2 The middle air is the Rig verse; wind is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. The middle air is sa; wind is ama: together they are sama.
- 1.6.3 Heaven is the Rig verse; the sun is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. Heaven is sa; the sun is ama: together they are sama.
- 1.6.4 The stars are the Rig verse; the moon is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. The stars are sa; the moon is ama: together they are sama.

- 1.6.5 The white radiance of the sun is the Rig verse; its blue, deepest black is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse.
- 1.6.6 The white radiance of the sun is sa; its blue, deepest black is ama: together they are sama. Within the sun is seen a golden person, with golden beard and golden hair, golden throughout, down to the tips of the nails.
- 1.6.7 His eyes are like a lotus red as a monkey's hindquarters. His name is Ut. He has risen beyond all evils. One who knows thus rises beyond all evils.
- 1.6.8 The Rig verse and the Saman are his two songs. Thus he is Udgitha. Thus the singer is called Udgatri, for he sings of this one. This one rules the worlds beyond that sun and the desires of the gods. This concerns the gods.

Section 1

7

- 1.7.1 Now concerning the person: speech is the Rig verse; life-breath is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. Speech is sa; life-breath is ama: together they are sama.
- 1.7.2 The eye is the Rig verse; the self is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. The eye is sa; the self is ama: together they are sama.
- 1.7.3 The ear is the Rig verse; mind is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. The ear is sa; mind is ama: together they are sama.
- 1.7.4 The white radiance of the eye is the Rig verse; its blue, deepest black is the Saman. This Saman rests upon this Rig verse. Thus a Saman is sung resting upon a Rig verse. The white radiance of the eye is sa; its blue, deepest black is ama: together they are sama.

- 1.7.5 The person seen within the eye is the Rig verse, the Saman, the recited praise, the Yajus formula, and Brahman. This one's form is the same as that one's form; this one's two songs are the same as that one's two songs; this one's name is the same as that one's name.
- 1.7.6 This one rules the worlds below this eye and the desires of humans. Those who sing to the lute sing of this one. Thus they win wealth.
- 1.7.7 Whoever knows thus and sings a Saman sings of both. Through that one, that person attains the worlds beyond that sun and the desires of the gods.
- 1.7.8 Through this one, that person attains the worlds below this eye and the desires of humans. Therefore an Udgatri who knows thus should say:
- 1.7.9 "Which desire shall I sing into fulfillment for you?" For whoever knows thus and sings a Saman commands the fulfillment of desire through song—whoever sings a Saman.

Section 1

8

- 1.8.1 Three men were skilled in the Udgitha: Shilaka Shalavatya, Chaikitayana Dalbhya, and Pravahana Jaivali. They said, "We are skilled in the Udgitha. Come, let us discuss the Udgitha."
- 1.8.2 "Agreed," they said, and sat down together. Pravahana Jaivali said, "Let you two revered men speak first. I shall listen to the words of the two brahmins."
- 1.8.3 Shilaka Shalavatya said to Chaikitayana Dalbhya, "Come, let me question you." "Ask," he answered.
- 1.8.4 "Where does the Saman find its resting place?" "In sound," he said. "Where does sound find its resting place?" "In life-breath," he said. "Where does life-breath find its resting place?" "In food," he said. "Where does food find its rest-

ing place?” “In water,” he said.

- 1.8.5 “Where does water find its resting place?” “In that world beyond,” he said. “Where does that world find its resting place?” “One should not lead it beyond the heavenly world,” he said. “We establish the Saman in the heavenly world, for the Saman praises the heavenly world.”
- 1.8.6 Shilaka Shalavatya said to Chaikitayana Dalbhya, “Dalbhya, your Saman has no foundation. If someone were to tell you now, ‘Your head will fall off,’ your head would fall off.”
- 1.8.7 “Come, let me learn this from you, revered sir.” “Learn,” he said. “Where does that world find its resting place?” “In this world,” he said. “Where does this world find its resting place?” “One should not lead it beyond the world that is the foundation,” he said. “We establish the Saman in the world that is the foundation, for the Saman praises the foundation.”
- 1.8.8 Pravahana Jaivali said to him, “Shalavatya, your Saman has an end. If someone were to tell you now, ‘Your head will fall off,’ your head would fall off.” “Come, let me learn this from you, revered sir.” “Learn,” he said.

Section 1

9

- 1.9.1 “Where does this world find its resting place?” “In space,” he said. “All these beings arise from space alone and return into space. Space is greater than these; space is their final refuge.”
- 1.9.2 This is the Udgitha that is higher than the high; this is the boundless. Whoever knows thus and meditates on the Udgitha as higher than the high gains what is higher than the high and wins worlds higher than the high.

- 1.9.3 After teaching this to Udarashandilya, Atidhanvan Shaunaka said, “As long as your descendants know this Udgitha, their life in this world will be higher than the high.
- 1.9.4 “So too will be their world in the world beyond.” Whoever knows thus and meditates on it has a life in this world higher than the high, and so too a world in the world beyond—a world in the world beyond.

Section 1

10

- 1.10.1 When the Kurus had been stricken by hailstones, Ushasti Chakrayana lived in wretched poverty with his very young wife in a village of elephant keepers.
- 1.10.2 He begged from an elephant keeper who was eating cooked beans. The man told him, “There are none besides these that have been set before me.”
- 1.10.3 “Give me some of these,” he said. The man gave him some, then said, “Here is something to drink afterward.” “Then I would be drinking your leftovers,” he answered.
- 1.10.4 “But are these beans not leftovers too?” “I would not have lived had I not eaten them,” he answered. “Drinking water was a matter of choice for me.”
- 1.10.5 Having eaten, he brought the remainder to his wife. She had already eaten well. She took them and put them away.
- 1.10.6 Rising in the morning, he said, “If only we could obtain food, we could obtain a little wealth! That king is about to offer a sacrifice. He would choose me for all the priestly offices.”
- 1.10.7 His wife said to him, “Here, husband, are these same beans.” He ate them and went to the sacrifice that was being prepared.

- 1.10.8 There he sat near the Udgatris, who were about to sing praise at the chanting place. He said to the Prastotri:
- 1.10.9 “Prastotri, if you sing the Prastava without knowing the deity joined to the Prastava, your head will fall off.”
- 1.10.10 He said the same to the Udgatri: “Udgatri, if you sing the Udgitha without knowing the deity joined to the Udgitha, your head will fall off.”
- 1.10.11 He said the same to the Pratihatri: “Pratihatri, if you sing the Pratihara without knowing the deity joined to the Pratihara, your head will fall off.” They stopped and sat in silence.

Section 1

11

- 1.11.1 Then the sacrificer said to him, “Revered sir, I wish to know who you are.” “I am Ushasti Chakrayana,” he answered.
- 1.11.2 The sacrificer said, “I sought you for all these priestly offices. When I could not find you, I chose others.
- 1.11.3 “But let you yourself serve me in all the priestly offices.” “Agreed. Then let these men sing praise with my permission. But whatever wealth you give them, give that much to me.” “Agreed,” said the sacrificer.
- 1.11.4 Then the Prastotri approached him. “Revered sir, you told me, ‘Prastotri, if you sing the Prastava without knowing the deity joined to the Prastava, your head will fall off.’ Which deity is that?”
- 1.11.5 “Life-breath,” he answered. “All these beings enter life-breath alone and rise from life-breath. This is the deity joined to the Prastava. Had you sung the Prastava without knowing it, your head would have fallen off, after I had spoken to you thus.”

- 1.11.6 Then the Udgatri approached him. “Revered sir, you told me, ‘Udgatri, if you sing the Udgitha without knowing the deity joined to the Udgitha, your head will fall off.’ Which deity is that?”
- 1.11.7 “The sun,” he answered. “All these beings sing to the sun standing high above. This is the deity joined to the Udgitha. Had you sung the Udgitha without knowing it, your head would have fallen off, after I had spoken to you thus.”
- 1.11.8 Then the Pratihartri approached him. “Revered sir, you told me, ‘Pratihartri, if you sing the Pratihara without knowing the deity joined to the Pratihara, your head will fall off.’ Which deity is that?”
- 1.11.9 “Food,” he answered. “All these beings live by taking food to themselves. This is the deity joined to the Pratihara. Had you sung the Pratihara without knowing it, your head would have fallen off, after I had spoken to you thus—after I had spoken to you thus.”

Section 1

12

- 1.12.1 Now comes the Udgitha of the dogs. Baka Dalbhya—or Glava Maitreya—went forth to study the sacred text.
- 1.12.2 A white dog appeared before him. Other dogs gathered around it and said, “Revered sir, sing food into fulfillment for us. We are hungry.”
- 1.12.3 It told them, “Come to me here tomorrow morning.” Baka Dalbhya—or Glava Maitreya—waited there.
- 1.12.4 They crept forward linked together, as those about to sing the Bahishpavamana praise creep forward linked together. They sat down and made the sound Him.
- 1.12.5 “Om, let us eat! Om, let us drink! May the god Varuna, Prajapati, Savitar bring food here. Lord of food, bring food here, bring it here! Om!”

Section 1

13

- 1.13.1 This world is the sound Hau; wind is the sound Hai; the moon is the sound Atha; the self is the sound Iha; fire is the sound I.
- 1.13.2 The sun is the sound U; invocation is the sound E; the All-gods are the sound Auhoi; Prajapati is the sound Him; life-breath is the vowel; food is Ya; speech is Viraj.
- 1.13.3 The thirteenth chant insertion is the sound Hum, undefined, moving about.
- 1.13.4 Speech yields its milk, the milk of speech, to one who knows this secret teaching of the Samans thus. That person possesses food and enjoys food—one who knows the secret teaching, who knows it.

Section 2

1

- 2.1.1 Meditation on the Saman in its entirety is good. What is good they call sama; what is not good they call asama.
- 2.1.2 People also say, “He approached him with sama,” meaning, “He approached him well.” They say, “He approached him with asama,” meaning, “He approached him badly.”
- 2.1.3 Again, when something good happens, they say, “Sama has come to us!” meaning, “Good has come to us!” When something bad happens, they say, “Asama has come to us!” meaning, “Bad has come to us!”
- 2.1.4 Whoever knows thus and meditates on the Saman as good is soon approached by good qualities, and they bow before that person.

Section 2

2

- 2.2.1 One should meditate on the fivefold Saman in the worlds. Earth is Hinkara, fire is Prastava, the middle air is Udgitha, the sun is Pratihara, and heaven is Nidhana: this is the ascending order.
- 2.2.2 Now in the returning order: heaven is Hinkara, the sun is Prastava, the middle air is Udgitha, fire is Pratihara, and earth is Nidhana.
- 2.2.3 The worlds, both ascending and returning, make themselves ready for whoever knows thus and meditates on the fivefold Saman in the worlds.

Section 2

3

- 2.3.1 One should meditate on the fivefold Saman in rain. The wind that comes before it is Hinkara; a cloud forming is Prastava; the falling rain is Udgitha; lightning and thunder are Pratihara.
- 2.3.2 Its ceasing is Nidhana. Rain falls for whoever knows thus and meditates on the fivefold Saman in rain; that person brings rain.

Section 2

4

- 2.4.1 One should meditate on the fivefold Saman in all waters. The gathering of clouds is Hinkara; the falling rain is Prastava; the eastward-flowing streams are Udgitha; the westward-flowing streams are Pratihara; the sea is Nidhana.

- 2.4.2 Whoever knows thus and meditates on the fivefold Saman in all waters does not die in water and possesses water in abundance.

Section 2

5

- 2.5.1 One should meditate on the fivefold Saman in the seasons. Spring is Hinkara; summer is Prastava; the rains are Udgitha; autumn is Pratihara; winter is Nidhana.
- 2.5.2 The seasons make themselves ready for whoever knows thus and meditates on the fivefold Saman in the seasons; that person possesses the seasons.

Section 2

6

- 2.6.1 One should meditate on the fivefold Saman in living creatures. Goats are Hinkara; sheep are Prastava; cattle are Udgitha; horses are Pratihara; the person is Nidhana.
- 2.6.2 Creatures belong to whoever knows thus and meditates on the fivefold Saman in living creatures; that person possesses livestock.

Section 2

7

- 2.7.1 One should meditate on the fivefold Saman, higher than the high, in the vital powers. Life-breath is Hinkara; speech is Prastava; the eye is Udgitha; the ear is Pratihara; mind is Nidhana. These rise higher than the high.

- 2.7.2 Whoever knows thus and meditates on the fivefold Saman, higher than the high, in the vital powers gains what is higher than the high and wins worlds higher than the high. So much for the fivefold.

Section 2

8

- 2.8.1 Now for the sevenfold. One should meditate on the sevenfold Saman in speech. Whatever in speech is Hum is Hinkara; what is Pra is Prastava; what is A is Adi.
- 2.8.2 What is Ud is Udgitha; what is Prati is Pratihara; what is Upa is Upadrava; what is Ni is Nidhana.
- 2.8.3 Speech yields its milk, the milk of speech, to whoever knows thus and meditates on the sevenfold Saman in speech. That person possesses food and enjoys food.

Section 2

9

- 2.9.1 One should also meditate on that sun as the sevenfold Saman. It is always the same; therefore it is Saman. “Toward me, toward me”: it is the same toward all; therefore it is Saman.
- 2.9.2 One should know that all these beings are joined to it. Before sunrise it is Hinkara. Cattle are joined to this part; thus they make the sound Him, for they share in the Hinkara of this Saman.
- 2.9.3 When it has first risen, it is Prastava. Humans are joined to this part; thus they desire commendation and praise, for they share in the Prastava of this Saman.

- 2.9.4 At the time when cattle are gathered, it is Adi. Birds are joined to this part; thus they take themselves up and fly about in the middle air without support, for they share in the Adi of this Saman.
- 2.9.5 At full midday it is Udgitha. The gods are joined to this part; thus they are the best of Prajapati's descendants, for they share in the Udgitha of this Saman.
- 2.9.6 After midday and before afternoon it is Pratihara. Embryos are joined to this part; thus they are held back and do not fall, for they share in the Pratihara of this Saman.
- 2.9.7 After afternoon and before sunset it is Upadrava. Wild creatures are joined to this part; thus, on seeing a person, they run into thickets and hollows, for they share in the Upadrava of this Saman.
- 2.9.8 When it has just set, it is Nidhana. The ancestors are joined to this part; thus people lay them down, for they share in the Nidhana of this Saman. This is how one meditates on that sun as the sevenfold Saman.

Section 2

10

- 2.10.1 One should also meditate on the sevenfold Saman as equal in its own measure and passing beyond death. Hinkara has three syllables; Prastava has three syllables: they are equal.
- 2.10.2 Adi has two syllables; Pratihara has four. Take one from there and place it here: they are equal.
- 2.10.3 Udgitha has three syllables; Upadrava has four. Three match three; one syllable remains over. Akshara, "syllable," has three syllables: they are equal.
- 2.10.4 Nidhana has three syllables: it too is equal. These syllables number twenty-two.

- 2.10.5 Through twenty-one one reaches the sun, for that sun is the twenty-first from here. Through the twenty-second one wins what is beyond the sun. That is the height of heaven; that is free from sorrow.
- 2.10.6 Whoever knows thus and meditates on the sevenfold Saman as equal in its own measure and passing beyond death wins the sun. Beyond the conquest of the sun lies that person's conquest—whoever meditates on the Saman, meditates on the Saman.

Section 2

11

- 2.11.1 Mind is Hinkara; speech is Prastava; the eye is Udgitha; the ear is Pratihara; life-breath is Nidhana. This is the Gayatra woven into the vital powers.
- 2.11.2 Whoever knows this Gayatra woven into the vital powers becomes possessed of life-breath, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should be great-minded: that is the vow.

Section 2

12

- 2.12.1 Rubbing to kindle fire is Hinkara; smoke arising is Prastava; blazing is Udgitha; glowing coals are Pratihara; dying down is Nidhana; going out completely is Nidhana. This is the Rathantara woven into fire.
- 2.12.2 Whoever knows this Rathantara woven into fire gains sacred radiance and enjoys food, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should neither rinse the mouth nor spit toward fire: that is the vow.

Section 2

13

- 2.13.1 Addressing a woman is Hinkara; making one's desire known is Prastava; lying with a woman is Udgitha; lying face to face with the woman is Pratihara; coming to the close is Nidhana; reaching the end is Nidhana. This is the Vamadevyā woven into sexual union.
- 2.13.2 Whoever knows this Vamadevyā woven into sexual union finds a mate and brings forth offspring from each union; reaches the full span of life and lives long; becomes great through offspring and livestock, great in renown. One should turn no woman away; that is the vow.

Section 2

14

- 2.14.1 The sun rising is Hinkara; risen, Prastava; at midday, Udgitha; in the afternoon, Pratihara; setting, Nidhana. This is the Brihat woven into the sun.
- 2.14.2 Whoever knows this Brihat woven into the sun becomes radiant and enjoys food, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should not revile the sun as it gives heat: that is the vow.

Section 2

15

- 2.15.1 Clouds gathering are Hinkara; a cloud forming is Prastava; rain falling is Udgitha; lightning and thunder are Pratihara; the rain ceasing is Nidhana. This is the Vairupa woven into rain.
- 2.15.2 Whoever knows this Vairupa woven into rain acquires livestock both ill-formed and well-formed, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should not revile the rain as it falls: that is the vow.

Section 2

16

- 2.16.1 Spring is Hinkara; summer is Prastava; the rains are Udgitha; autumn is Pratihara; winter is Nidhana. This is the Vairaja woven into the seasons.
- 2.16.2 Whoever knows this Vairaja woven into the seasons shines through offspring, livestock, and sacred radiance; reaches the full span of life and lives long; becomes great through offspring and livestock, great in renown. One should not revile the seasons: that is the vow.

Section 2

17

- 2.17.1 Earth is Hinkara; the middle air is Prastava; heaven is Udgitha; the directions are Pratihara; the sea is Nidhana. These are the Shakvari chants woven into the worlds.
- 2.17.2 Whoever knows these Shakvari chants woven into the worlds gains a world, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should not revile the worlds: that is the vow.

Section 2

18

- 2.18.1 Goats are Hinkara; sheep are Prastava; cattle are Udgitha; horses are Pratihara; the person is Nidhana. These are the Revati chants woven into living creatures.
- 2.18.2 Whoever knows these Revati chants woven into living creatures possesses livestock, reaches the full span of life, and lives long; becomes great through offspring and livestock, great in renown. One should not revile living creatures: that is the vow.

Section 2

19

- 2.19.1 Hair is Hinkara; skin is Prastava; flesh is Udgitha; bone is Pratihara; marrow is Nidhana. This is the Yajnayajniya woven into the limbs.

- 2.19.2 Whoever knows this Yajnayajniya woven into the limbs has sound limbs and suffers no injury to a limb; reaches the full span of life and lives long; becomes great through offspring and livestock, great in renown. One should eat no marrow for a year: that is the vow. Or the vow is simply to eat no marrow.

Section 2

20

- 2.20.1 Fire is Hinkara; wind is Prastava; the sun is Udgitha; the stars are Pratihara; the moon is Nidhana. This is the Rajana woven into the deities.
- 2.20.2 Whoever knows this Rajana woven into the deities comes to share their world, their prosperity, and union with them; reaches the full span of life and lives long; becomes great through offspring and livestock, great in renown. One should not revile brahmins: that is the vow.

Section 2

21

- 2.21.1 The threefold sacred knowledge is Hinkara; these three worlds are Prastava; fire, wind, and the sun are Udgitha; stars, birds, and rays are Pratihara; serpents, Gandharvas, and ancestors are Nidhana. This is the Saman woven into everything.
- 2.21.2 Whoever knows this Saman woven into everything becomes everything.
- 2.21.3 On this there is a verse:
Beyond the five groups of three,
there is nothing other, greater, or higher.

- 2.21.4 Whoever knows this knows everything.
All directions bring tribute to that person.
One should meditate, “I am everything.” That is the vow; that is the vow.

Section 2

22

- 2.22.1 “I choose the bellowing voice of the Saman, favorable to livestock”: this is Agni’s Udgitha. Prajapati’s is indistinct; Soma’s is distinct; wind’s is soft and smooth; Indra’s is smooth and strong; Brihaspati’s is crane-like; Varuna’s is broken-voiced. One may employ them all, but should avoid Varuna’s.
- 2.22.2 One should sing with this intent: “May I sing immortality for the gods, the ancestral offering for the ancestors, hope for humans, grass and water for livestock, the heavenly world for the sacrificer, and food for myself.” Contemplating these in the mind, one should sing praise attentively.
- 2.22.3 All vowels are forms of Indra; all hissing and breath sounds are forms of Prajapati; all stop consonants are forms of Death. If someone criticizes the singer’s vowels, the singer should answer, “I took refuge in Indra. He will answer you.”
- 2.22.4 If someone criticizes the hissing and breath sounds, the singer should answer, “I took refuge in Prajapati. He will crush you.” If someone criticizes the stop consonants, the singer should answer, “I took refuge in Death. He will burn you.”
- 2.22.5 All vowels should be uttered resonantly and strongly, with the thought, “May I give strength to Indra.” All hissing and breath sounds should be uttered openly, neither swallowed nor forced out, with the thought, “May I give myself to Prajapati.” All stop consonants should be uttered lightly, without pressing them together, with the thought, “May I keep myself away from Death.”

Section 2

23

- 2.23.1 There are three branches of sacred duty. Sacrifice, study, and giving are the first; austerity is the second; sacred studentship in the teacher's household is the third, surrendering oneself wholly to life in that household. All these attain worlds of merit. One established in Brahman attains immortality.
- 2.23.2 Prajapati heated the worlds. From them, heated, the threefold sacred knowledge flowed forth. He heated it. From it, heated, these syllables flowed forth: Bhuh, Bhuvah, Svah.
- 2.23.3 He heated them. From them, heated, the sound Om flowed forth. As all leaves are held together by a pin, so all speech is held together by Om. Om alone is all this; Om alone is all this.

Section 2

24

- 2.24.1 Those who speak of Brahman say, "The morning pressing belongs to the Vasus; the midday pressing to the Rudras; the third pressing to the Adityas and the All-gods.
- 2.24.2 "Where, then, is the sacrificer's world?" How can someone who does not know it perform the sacrifice? One should perform it knowing.
- 2.24.3 Before the morning recitation begins, the sacrificer sits behind the household fire, facing north, and sings the Saman of the Vasus:

- 2.24.4 “Open the world’s gate!
May we behold you in royal rule—
Hum, A, Yo, A.”
- 2.24.5 Then the sacrificer offers: “Homage to Agni, dwelling on earth, dwelling in the world. Find a world for me, the sacrificer. This is the sacrificer’s world. I shall go to it.”
- 2.24.6 “Here shall I, the sacrificer, be after my life is over. Svaha! Strike away the bar!”
Having said this, the sacrificer rises. The Vasus grant that person the morning pressing.
- 2.24.7 Before the midday pressing begins, the sacrificer sits behind the fire of the fire-tending priest, facing north, and sings the Saman of the Rudras:
- 2.24.8 “Open the world’s gate!
May we behold you in wide dominion—
Hum, A, Yo, A.”
- 2.24.9 Then the sacrificer offers: “Homage to wind, dwelling in the middle air, dwelling in the world. Find a world for me, the sacrificer. This is the sacrificer’s world. I shall go to it.”
- 2.24.10 “Here shall I, the sacrificer, be after my life is over. Svaha! Strike away the bar!”
Having said this, the sacrificer rises. The Rudras grant that person the midday pressing.
- 2.24.11 Before the third pressing begins, the sacrificer sits behind the offering fire, facing north, and sings the Saman of the Adityas and the Saman of the All-gods:
- 2.24.12 “Open the world’s gate!
May we behold you in sovereignty—
Hum, A, Yo, A.”
- 2.24.13 That is the Aditya chant. Now the chant of the All-gods:
“Open the world’s gate!
May we behold you in imperial rule—
Hum, A, Yo, A.”

- 2.24.14 Then the sacrificer offers: “Homage to the Adityas and the All-gods, dwelling in heaven, dwelling in the world. Find a world for me, the sacrificer.
- 2.24.15 “This is the sacrificer’s world. I shall go to it. Here shall I, the sacrificer, be after my life is over. Svaha! Strike away the bar!” Having said this, the sacrificer rises.
- 2.24.16 The Adityas and the All-gods grant that person the third pressing. One who knows thus knows the measure of the sacrifice—one who knows thus.

Section 3

1

- 3.1.1 This sun is the honey of the gods. Heaven is its crossbeam, the middle air its honeycomb, and its rays the brood.
- 3.1.2 Its eastward rays are its eastern honey channels. The Rig verses are the bees; the Rigveda is the flower; there are the nectar waters. These very Rig verses—
- 3.1.3 Heated this Rigveda. From it, heated, arose the essence of glory, radiance, strength, vigor, and nourishing food.
- 3.1.4 It flowed forth and settled about the sun. This is the sun’s red appearance.

Section 3

2

- 3.2.1 Its southward rays are its southern honey channels. The Yajus formulas are the bees; the Yajurveda is the flower; there are the nectar waters.
- 3.2.2 These Yajus formulas heated this Yajurveda. From it, heated, arose the essence of glory, radiance, strength, vigor, and nourishing food.
- 3.2.3 It flowed forth and settled about the sun. This is the sun’s white appearance.

Section 3

3

- 3.3.1 Its westward rays are its western honey channels. The Saman chants are the bees; the Samaveda is the flower; there are the nectar waters.
- 3.3.2 These Saman chants heated this Samaveda. From it, heated, arose the essence of glory, radiance, strength, vigor, and nourishing food.
- 3.3.3 It flowed forth and settled about the sun. This is the sun's black appearance.

Section 3

4

- 3.4.1 Its northward rays are its northern honey channels. The Atharvan and Angiras formulas are the bees; history and ancient lore are the flower; there are the nectar waters.
- 3.4.2 These Atharvan and Angiras formulas heated this history and ancient lore. From it, heated, arose the essence of glory, radiance, strength, vigor, and nourishing food.
- 3.4.3 It flowed forth and settled about the sun. This is the sun's deepest black appearance.

Section 3

5

- 3.5.1 Its upward rays are its upper honey channels. The secret teachings are the bees; Brahman is the flower; there are the nectar waters.
- 3.5.2 These secret teachings heated this Brahman. From it, heated, arose the essence of glory, radiance, strength, vigor, and nourishing food.
- 3.5.3 It flowed forth and settled about the sun. This is what seems to tremble in the middle of the sun.
- 3.5.4 These are the essences of essences: the Vedas are essences, and these are their essences. These are the nectars of nectars: the Vedas are nectars, and these are their nectars.

Section 3

6

- 3.6.1 The Vasus live on this first nectar, with Agni as their mouth. The gods neither eat nor drink; they are satisfied by beholding this nectar alone.
- 3.6.2 They enter this very appearance and rise from this appearance.
- 3.6.3 Whoever knows this nectar thus becomes one of the Vasus and, with Agni as mouth, is satisfied by beholding this nectar alone. That person enters this very appearance and rises from this appearance.
- 3.6.4 For as long as the sun rises in the east and sets in the west, that person enjoys the lordship and sovereignty of the Vasus.

Section 3

7

- 3.7.1 The Rudras live on this second nectar, with Indra as their mouth. The gods neither eat nor drink; they are satisfied by beholding this nectar alone.
- 3.7.2 They enter this very appearance and rise from this appearance.
- 3.7.3 Whoever knows this nectar thus becomes one of the Rudras and, with Indra as mouth, is satisfied by beholding this nectar alone. That person enters this very appearance and rises from this appearance.
- 3.7.4 For twice as long as the sun rises in the east and sets in the west, it rises in the south and sets in the north. For that long, that person enjoys the lordship and sovereignty of the Rudras.

Section 3

8

- 3.8.1 The Adityas live on this third nectar, with Varuna as their mouth. The gods neither eat nor drink; they are satisfied by beholding this nectar alone.
- 3.8.2 They enter this very appearance and rise from this appearance.
- 3.8.3 Whoever knows this nectar thus becomes one of the Adityas and, with Varuna as mouth, is satisfied by beholding this nectar alone. That person enters this very appearance and rises from this appearance.
- 3.8.4 For twice as long as the sun rises in the south and sets in the north, it rises in the west and sets in the east. For that long, that person enjoys the lordship and sovereignty of the Adityas.

Section 3

9

- 3.9.1 The Maruts live on this fourth nectar, with Soma as their mouth. The gods neither eat nor drink; they are satisfied by beholding this nectar alone.
- 3.9.2 They enter this very appearance and rise from this appearance.
- 3.9.3 Whoever knows this nectar thus becomes one of the Maruts and, with Soma as mouth, is satisfied by beholding this nectar alone. That person enters this very appearance and rises from this appearance.
- 3.9.4 For twice as long as the sun rises in the west and sets in the east, it rises in the north and sets in the south. For that long, that person enjoys the lordship and sovereignty of the Maruts.

Section 3

10

- 3.10.1 The Sadhyas live on this fifth nectar, with Brahma as their mouth. The gods neither eat nor drink; they are satisfied by beholding this nectar alone.
- 3.10.2 They enter this very appearance and rise from this appearance.
- 3.10.3 Whoever knows this nectar thus becomes one of the Sadhyas and, with Brahma as mouth, is satisfied by beholding this nectar alone. That person enters this very appearance and rises from this appearance.
- 3.10.4 For twice as long as the sun rises in the north and sets in the south, it rises above and sets below. For that long, that person enjoys the lordship and sovereignty of the Sadhyas.

Section 3

11

- 3.11.1 Rising beyond that, it will neither rise nor set. It will stand alone in the middle.
On this there is a verse:
- 3.11.2 There it never set, nor ever rose.
Gods, by this truth, may I not fall away from Brahman.
- 3.11.3 For one who knows this secret teaching of Brahman thus, the sun neither rises
nor sets. For that person it is day, once and forever.
- 3.11.4 Brahma told this to Prajapati; Prajapati told it to Manu; Manu told it to his
descendants. His father taught this knowledge of Brahman to Uddalaka Aruni,
his eldest son.
- 3.11.5 A father should teach this knowledge of Brahman to his eldest son, or to a
trusted pupil.
- 3.11.6 He should teach it to no one else, even if someone gave him this whole earth,
encircled by water and filled with treasure. This alone is greater than that; this
alone is greater than that.

Section 3

12

- 3.12.1 Gayatri is all that exists, whatever there is. Speech is Gayatri, for speech sings of
all that exists and protects it.
- 3.12.2 This Gayatri is this earth, for on it all that exists is established and does not pass
beyond it.

- 3.12.3 This earth is the body within a person, for within it these life-breaths are established and do not pass beyond it.
- 3.12.4 This body within a person is the heart within that person, for within it these life-breaths are established and do not pass beyond it.
- 3.12.5 This Gayatri has four feet and six forms. This is declared in a Rig verse:
- 3.12.6 Such is his greatness, yet greater still is the Person.
All beings are one quarter of him; three quarters are the immortal in heaven.
- 3.12.7 What is called Brahman is this space outside a person. This space outside a person—
- 3.12.8 Is this very space within a person. This space within a person—
- 3.12.9 Is this very space within the heart. It is full and unmoving. One who knows thus gains full and unmoving prosperity.

Section 3

13

- 3.13.1 This heart has five openings belonging to the gods. Its eastern opening is the life-breath prana; it is the eye; it is the sun. One should meditate on it as radiance and the enjoyment of food. One who knows thus becomes radiant and an enjoyer of food.
- 3.13.2 Its southern opening is the life-breath vyana; it is the ear; it is the moon. One should meditate on it as prosperity and glory. One who knows thus becomes prosperous and glorious.
- 3.13.3 Its western opening is the life-breath apana; it is speech; it is fire. One should meditate on it as sacred radiance and the enjoyment of food. One who knows thus gains sacred radiance and becomes an enjoyer of food.

- 3.13.4 Its northern opening is the life-breath samana; it is mind; it is Parjanya. One should meditate on it as renown and splendor. One who knows thus gains renown and splendor.
- 3.13.5 Its upper opening is the life-breath udana; it is wind; it is space. One should meditate on it as vigor and greatness. One who knows thus becomes vigorous and great.
- 3.13.6 These five attendants of Brahman are the gatekeepers of the heavenly world. In the family of one who knows these five attendants of Brahman as the gatekeepers of the heavenly world, a hero is born. One who knows these five attendants of Brahman as the gatekeepers of the heavenly world attains the heavenly world.
- 3.13.7 The light that shines beyond this heaven, above all things, above everything, in the highest worlds beyond which none are higher, is this very light within a person. Its sign is this.
- 3.13.8 Its sign is this: by touch one perceives warmth in this body. Its sound is this: stopping one's ears, one hears something like a rumbling, like a roaring, like a blazing fire. One should meditate on it as seen and heard. One who knows thus becomes pleasing to the eye and renowned—one who knows thus.

Section 3

14

- 3.14.1 All this is Brahman. From it all is born, in it all dissolves, in it all breathes: in tranquility one should meditate on it. A person is made of resolve. As a person's resolve is in this world, so that person becomes after departing from here. Let one shape one's resolve.

- 3.14.2 Made of mind, with life-breath as body, with light as form, whose resolve is true, whose self is space; whose are all acts, all desires, all fragrances, all savors; embracing all this, without speech, without concern.
- 3.14.3 This Self of mine within the heart is smaller than a grain of rice, or barley, or mustard, or millet, or the kernel of a millet grain. This Self of mine within the heart is greater than the earth, greater than the middle air, greater than heaven, greater than these worlds.
- 3.14.4 Whose are all acts, all desires, all fragrances, all savors; embracing all this, without speech, without concern—this is my Self within the heart; this is Brahman. “On departing from here, I shall enter this.” For one who holds this conviction, there is truly no doubt. So Shandilya said; so Shandilya said.

Section 3

15

- 3.15.1 A chest whose belly is the middle air and whose base is the earth does not decay. The directions are its corners; heaven is its upper opening. This chest is the treasury of wealth. Within it this whole universe rests.
- 3.15.2 Its eastern direction is named Juhu, its southern Sahamana, its western Rajni, its northern Subhuta. Wind is their calf. One who knows wind thus as the calf of the directions does not weep the grief of losing a son. “I know wind thus as the calf of the directions; may I not weep the grief of losing a son.”
- 3.15.3 “I turn for refuge to the uninjured chest with so-and-so, so-and-so, so-and-so. I turn for refuge to life-breath with so-and-so, so-and-so, so-and-so. I turn for refuge to Bhuh with so-and-so, so-and-so, so-and-so. I turn for refuge to Bhuvah with so-and-so, so-and-so, so-and-so. I turn for refuge to Svah with so-and-so, so-and-so, so-and-so.

- 3.15.4 “When I said, ‘I take refuge in life-breath,’ life-breath is all that exists, whatever there is. In that alone I took refuge.
- 3.15.5 “When I said, ‘I take refuge in Bhuh,’ I said, ‘I take refuge in earth; I take refuge in the middle air; I take refuge in heaven.’
- 3.15.6 “When I said, ‘I take refuge in Bhuvah,’ I said, ‘I take refuge in fire; I take refuge in wind; I take refuge in the sun.’
- 3.15.7 “When I said, ‘I take refuge in Svah,’ I said, ‘I take refuge in the Rigveda; I take refuge in the Yajurveda; I take refuge in the Samaveda.’ That is what I said; that is what I said.”

Section 3

16

- 3.16.1 A person is a sacrifice. The first twenty-four years are the morning pressing. Gayatri has twenty-four syllables, and the morning pressing belongs to Gayatri. The Vasus are joined to this part of the sacrifice. The life-breaths are the Vasus, for they cause all this to dwell.
- 3.16.2 If some affliction should trouble a person at this age, that person should say, “Life-breaths, Vasus, extend this morning pressing of mine into the midday pressing. May I, the sacrifice, not be lost in the midst of the life-breaths, the Vasus.” That person rises from the affliction and becomes free from disease.
- 3.16.3 The next forty-four years are the midday pressing. Trishtubh has forty-four syllables, and the midday pressing belongs to Trishtubh. The Rudras are joined to this part of the sacrifice. The life-breaths are the Rudras, for they make all this weep.
- 3.16.4 If some affliction should trouble a person at this age, that person should say, “Life-breaths, Rudras, extend this midday pressing of mine into the third pressing. May I, the sacrifice, not be lost in the midst of the life-breaths, the

Rudras.” That person rises from the affliction and becomes free from disease.

- 3.16.5 The next forty-eight years are the third pressing. Jagati has forty-eight syllables, and the third pressing belongs to Jagati. The Adityas are joined to this part of the sacrifice. The life-breaths are the Adityas, for they take all this to themselves.
- 3.16.6 If some affliction should trouble a person at this age, that person should say, “Life-breaths, Adityas, extend this third pressing of mine into the full span of life. May I, the sacrifice, not be lost in the midst of the life-breaths, the Adityas.” That person rises from the affliction and becomes free from disease.
- 3.16.7 Knowing this, Mahidasa Aitareya said, “Why do you afflict me in this way? I shall not depart because of this.” He lived a hundred and sixteen years. One who knows thus lives a hundred and sixteen years.

Section 3

17

- 3.17.1 When a person desires food, thirsts, and finds no pleasure, these are that person’s initiations.
- 3.17.2 When that person eats, drinks, and finds pleasure, that corresponds to the Upasad rites.
- 3.17.3 When that person laughs, eats, and has sexual intercourse, that corresponds to the chanted and recited praises.
- 3.17.4 Austerity, giving, straightforwardness, nonviolence, and truthful speech are that person’s sacrificial gifts.
- 3.17.5 Thus people say, “He will bring forth,” and “He has brought forth.” This is that person’s renewed bringing forth; death is that person’s final ritual bath.

3.17.6 Ghora Angirasa, after telling this to Krishna, Devaki's son, said this; and Krishna became free from thirst. At the final hour one should turn to these three: "You are imperishable; you are unfailing; you are strengthened by life-breath." On this there are two Rig verses:

3.17.7 Then, from the ancient seed.

Rising beyond the darkness, beholding the higher light, beholding the higher
heaven,

we have reached the Sun, the god among gods, the highest light,
the highest light.

Section 3

18

3.18.1 "One should meditate on mind as Brahman": this concerns the person. Now concerning the gods: "Space is Brahman." Thus both have been taught, concerning the person and concerning the gods.

3.18.2 This Brahman has four feet. Speech is a foot, life-breath is a foot, the eye is a foot, and the ear is a foot: this concerns the person. Now concerning the gods: fire is a foot, wind is a foot, the sun is a foot, and the directions are a foot. Thus both have been taught, concerning the person and concerning the gods.

3.18.3 Speech is one quarter of Brahman. With fire as its light, it shines and gives heat. One who knows thus shines and gives heat through renown, glory, and sacred radiance.

3.18.4 Life-breath is one quarter of Brahman. With wind as its light, it shines and gives heat. One who knows thus shines and gives heat through renown, glory, and sacred radiance.

3.18.5 The eye is one quarter of Brahman. With the sun as its light, it shines and gives heat. One who knows thus shines and gives heat through renown, glory, and sacred radiance.

3.18.6 The ear is one quarter of Brahman. With the directions as its light, it shines and gives heat. One who knows thus shines and gives heat through renown, glory, and sacred radiance—one who knows thus.

Section 3

19

3.19.1 “The sun is Brahman”: this is the teaching. Here is its explanation. In the beginning, this was nonbeing alone. It became being; it came into existence; it developed into an egg. It lay for the span of a year. It split apart, and the two halves of the shell became silver and gold.

3.19.2 The silver half is this earth; the golden half is heaven. The outer membrane is the mountains; the inner membrane is cloud and mist. The veins are the rivers; the fluid in its bladder is the sea.

3.19.3 What was born from it is this sun. At its birth, cries and ululations arose, and all beings and all desires arose after it. Thus at its rising and its setting, cries and ululations arise, and all beings and all desires arise after it.

3.19.4 Whoever knows thus and meditates on the sun as Brahman is soon approached by auspicious cries, and they resound around that person; resound around that person.

Section 4

1

- 4.1.1 Janashruti Pautrayana gave with faith, gave generously, and had much food prepared. He had lodging houses built everywhere, thinking, “Everywhere people will eat my food.”
- 4.1.2 One night swans flew overhead. One swan called to another, “Ho, ho, Bhallaksha, Bhallaksha! Janashruti Pautrayana’s radiance spreads like daylight. Do not cross it; do not let it burn you.”
- 4.1.3 The other answered, “Who is this fellow, that you speak of him as though he were Raikva with his cart?” “And who is Raikva with his cart?”
- 4.1.4 “As the lower throws fall to the winning Krita throw, so all the good that people do comes to him. Whoever knows what he knows is the one I have spoken of.”
- 4.1.5 Janashruti Pautrayana overheard this. As soon as he rose, he said to his steward, “My man, you speak as if of Raikva with his cart.” “And who is Raikva with his cart?”
- 4.1.6 “As the lower throws fall to the winning Krita throw, so all the good that people do comes to him. Whoever knows what he knows is the one I have spoken of.”
- 4.1.7 The steward searched, then returned, saying, “I have not found him.” Janashruti told him, “My man, look for him where one would search for a brahmin.”
- 4.1.8 He approached a man beneath a cart, scratching his scab-covered skin, and sat down near him. He said, “Revered sir, are you Raikva with his cart?” “Yes, my man, I am,” the man acknowledged. The steward returned, saying, “I have found him.”

Section 4

2

- 4.2.1 Janashruti Pautrayana took six hundred cows, a gold necklace, and a mule-drawn chariot, and went to him. He said:
- 4.2.2 “Raikva, here are six hundred cows, here is a gold necklace, here is a mule-drawn chariot. Revered sir, instruct me in the deity on whom you meditate.”
- 4.2.3 The other answered, “Ah, take them away, Shudra! Let the necklace remain yours, together with the cows.” Then Janashruti Pautrayana took a thousand cows, a gold necklace, a mule-drawn chariot, and his daughter, and went to him again.
- 4.2.4 He said, “Raikva, here are a thousand cows, here is a gold necklace, here is a mule-drawn chariot, here is a wife, and here is the village where you dwell. Revered sir, instruct me.”
- 4.2.5 Raising her face, Raikva said, “You have brought these, Shudra. Through this face alone you will make me speak.” These are the villages called Raikvaparna among the Mahavrishas, where he stayed for Janashruti. He said to him:

Section 4

3

- 4.3.1 “Wind is the gatherer. When fire goes out, it enters wind. When the sun sets, it enters wind. When the moon sets, it enters wind.
- 4.3.2 “When water dries up, it enters wind. Wind gathers all these into itself. This concerns the gods.

- 4.3.3 “Now concerning the person: life-breath is the gatherer. When a person sleeps, speech enters life-breath, the eye enters life-breath, the ear enters life-breath, and mind enters life-breath. Life-breath gathers all these into itself.
- 4.3.4 “These are the two gatherers: wind among the gods, and life-breath among the vital powers.”
- 4.3.5 Once, while Shaunaka Kapeya and Abhipratarin Kakshaseni were being served a meal, a sacred student begged from them. They gave him nothing.
- 4.3.6 He said:
 “One god, guardian of the world,
 swallowed four great ones. Who is he?
 Mortals do not behold him, Kapeya,
 though he dwells in many forms, Abhipratarin.
 The one whose food this is has not been given this food.”
- 4.3.7 Shaunaka Kapeya reflected on this and answered him:
 “The self of the gods, begetter of creatures,
 golden-fanged, devouring, wise—
 they proclaim his mighty greatness:
 uneaten himself, he eats what is not food.”
 “Sacred student, this is what we meditate on. Give him alms.”
- 4.3.8 They gave to him. Those five and these other five make ten. That is the Krita throw. Thus, in every direction, ten are food, the Krita throw. This is Viraj, the eater of food. Through it all this is seen. All this becomes seen by one who knows thus, and that person becomes an eater of food—one who knows thus.

Section 4

4

- 4.4.1 Satyakama Jabala addressed his mother Jabala: “Mother, I wish to live as a sacred student. What is my lineage?”

- 4.4.2 She answered, “My child, I do not know your lineage. I moved about a great deal as a servant, and in my youth I bore you. I do not know your lineage. My name is Jabala; your name is Satyakama. Say that you are Satyakama Jabala.”
- 4.4.3 He went to Haridrumata Gautama and said, “Revered sir, I wish to live with you as a sacred student. May I come to you?”
- 4.4.4 He asked him, “Dear one, what is your lineage?” He answered, “Sir, I do not know my lineage. I asked my mother, and she answered, ‘I moved about a great deal as a servant, and in my youth I bore you. I do not know your lineage. My name is Jabala; your name is Satyakama.’ So, sir, I am Satyakama Jabala.”
- 4.4.5 He said to him, “No one who is not a brahmin could speak thus. Bring fuel, dear one; I will initiate you. You have not departed from truth.” After initiating him, he separated out four hundred lean and weak cows and said, “Follow these, dear one.” As he drove them away, Satyakama said, “I will not return with fewer than a thousand.” He lived away for a number of years. When the cows had become a thousand:

Section 4

5

- 4.5.1 A bull addressed him: “Satyakama!” “Revered sir,” he answered. “Dear one, we have reached a thousand. Take us to the teacher’s household.
- 4.5.2 “And let me tell you a quarter of Brahman.” “Tell me, revered sir.” He said, “The eastern direction is a part, the western direction is a part, the southern direction is a part, and the northern direction is a part. Dear one, this quarter of Brahman, made of four parts, is named Radiant.
- 4.5.3 “Whoever knows thus and meditates on this four-part quarter of Brahman as Radiant becomes radiant in this world. Whoever knows thus and meditates on this four-part quarter of Brahman as Radiant wins radiant worlds.”

Section 4

6

- 4.6.1 “Fire will tell you a quarter.” The next day he drove the cows onward. Where they came at evening, he kindled a fire, enclosed the cows, put fuel on the fire, and sat west of it, facing east.
- 4.6.2 Fire addressed him: “Satyakama!” “Revered sir,” he answered.
- 4.6.3 “Dear one, let me tell you a quarter of Brahman.” “Tell me, revered sir.” It said, “Earth is a part, the middle air is a part, heaven is a part, and the sea is a part. Dear one, this quarter of Brahman, made of four parts, is named Boundless.
- 4.6.4 “Whoever knows thus and meditates on this four-part quarter of Brahman as Boundless becomes boundless in this world. Whoever knows thus and meditates on this four-part quarter of Brahman as Boundless wins boundless worlds.”

Section 4

7

- 4.7.1 “A swan will tell you a quarter.” The next day he drove the cows onward. Where they came at evening, he kindled a fire, enclosed the cows, put fuel on the fire, and sat west of it, facing east.
- 4.7.2 A swan flew down and addressed him: “Satyakama!” “Revered sir,” he answered.
- 4.7.3 “Dear one, let me tell you a quarter of Brahman.” “Tell me, revered sir.” It said, “Fire is a part, the sun is a part, the moon is a part, and lightning is a part. Dear one, this quarter of Brahman, made of four parts, is named Luminous.

- 4.7.4 “Whoever knows thus and meditates on this four-part quarter of Brahman as Luminous becomes luminous in this world. Whoever knows thus and meditates on this four-part quarter of Brahman as Luminous wins luminous worlds.”

Section 4

8

- 4.8.1 “A diving bird will tell you a quarter.” The next day he drove the cows onward. Where they came at evening, he kindled a fire, enclosed the cows, put fuel on the fire, and sat west of it, facing east.
- 4.8.2 A diving bird flew down and addressed him: “Satyakama!” “Revered sir,” he answered.
- 4.8.3 “Dear one, let me tell you a quarter of Brahman.” “Tell me, revered sir.” It said, “Life-breath is a part, the eye is a part, the ear is a part, and mind is a part. Dear one, this quarter of Brahman, made of four parts, is named Having an Abode.
- 4.8.4 “Whoever knows thus and meditates on this four-part quarter of Brahman as Having an Abode has an abode in this world. Whoever knows thus and meditates on this four-part quarter of Brahman as Having an Abode wins worlds that have an abode.”

Section 4

9

- 4.9.1 He reached the teacher’s household. The teacher addressed him: “Satyakama!” “Revered sir,” he answered.

- 4.9.2 “Dear one, you shine like a knower of Brahman. Who has instructed you?”
“Others than humans,” he acknowledged. “But I wish you yourself to teach me, revered sir.
- 4.9.3 “For I have heard from those like you that knowledge learned from a teacher reaches its best fulfillment.” He taught him this very teaching. Nothing in it was lacking; nothing was lacking.

Section 4

10

- 4.10.1 Upakosala Kamalayana lived as a sacred student with Satyakama Jabala. For twelve years he tended his fires. Satyakama would send the other pupils home when their study was complete, but he did not send this one home.
- 4.10.2 His wife said to him, “This sacred student has practiced austerity and tended the fires well. Do not let the fires reproach you. Teach him.” But without teaching him, he went away.
- 4.10.3 Distressed, the student resolved not to eat. The teacher’s wife said to him, “Sacred student, eat. Why do you not eat?” He answered, “Within this person are many desires, running in many directions. I am full of distress. I will not eat.”
- 4.10.4 Then the fires spoke together: “This sacred student has practiced austerity and tended us well. Come, let us teach him.” They said to him:
- 4.10.5 “Life-breath is Brahman; kam, joy, is Brahman; kham, space, is Brahman.” He answered, “I understand that life-breath is Brahman, but I do not understand kam and kham.” They said, “What is kam is kham; what is kham is kam.” Thus they told him of life-breath and space.

Section 4

11

- 4.11.1 Then the household fire instructed him: “Earth, fire, food, and the sun. The person seen in the sun—I am that one; that very one am I.
- 4.11.2 “Whoever knows thus and meditates on this wards off evil deeds, gains a world, reaches the full span of life, and lives long. That person’s descendants do not die out. We sustain that person in this world and the world beyond—whoever knows thus and meditates on this.”

Section 4

12

- 4.12.1 Then the fire for cooking the sacrificial food instructed him: “Water, the directions, the stars, and the moon. The person seen in the moon—I am that one; that very one am I.
- 4.12.2 “Whoever knows thus and meditates on this wards off evil deeds, gains a world, reaches the full span of life, and lives long. That person’s descendants do not die out. We sustain that person in this world and the world beyond—whoever knows thus and meditates on this.”

Section 4

13

- 4.13.1 Then the offering fire instructed him: “Life-breath, space, heaven, and lightning. The person seen in lightning—I am that one; that very one am I.

- 4.13.2 “Whoever knows thus and meditates on this wards off evil deeds, gains a world, reaches the full span of life, and lives long. That person’s descendants do not die out. We sustain that person in this world and the world beyond—whoever knows thus and meditates on this.”

Section 4

14

- 4.14.1 They said, “Upakosala, dear one, this is our teaching to you, and the teaching of the Self. But your teacher will tell you the way.” His teacher returned and addressed him: “Upakosala!”
- 4.14.2 “Revered sir,” he answered. “Dear one, your face shines like that of a knower of Brahman. Who has instructed you?” “Who could have instructed me, sir?” he answered, as if keeping it hidden. Speaking of the fires, the teacher said, “These surely look different now.” “Dear one, what did they tell you?”
- 4.14.3 “This,” he acknowledged. “Dear one, they have told you of worlds. But I will tell you that through which, as water does not cling to a lotus leaf, evil deeds do not cling to one who knows thus.” “Tell me, revered sir.” He said to him:

Section 4

15

- 4.15.1 “The person seen in the eye is the Self,” he said. “This is the immortal, the fearless; this is Brahman. Even if one pours clarified butter or water into the eye, it runs away along the eyelids.
- 4.15.2 “They call this one Samyadvama, for all lovely things come together in this one. All lovely things come together for one who knows thus.

- 4.15.3 “This one is Vamani, for this one leads all lovely things. One who knows thus leads all lovely things.
- 4.15.4 “This one is Bhamani, for this one shines in all worlds. One who knows thus shines in all worlds.
- 4.15.5 “Whether or not people perform funeral rites for such people, they reach flame; from flame, day; from day, the waxing fortnight; from the waxing fortnight, the six months when the sun travels north; from those months, the year; from the year, the sun; from the sun, the moon; from the moon, lightning. There is a person who is not human.
- 4.15.6 “That person leads them to Brahman. This is the path of the gods, the path of Brahman. Those who enter it do not return to this human round; they do not return.”

Section 4

16

- 4.16.1 This blowing wind is the sacrifice. Moving, it purifies all this. Because, moving, it purifies all this, it is the sacrifice. Mind and speech are its two tracks.
- 4.16.2 The supervising brahmin priest perfects one track with mind; the Hotri, Adhvaryu, and Udgatri perfect the other with speech. If, after the morning recitation has begun, the supervising priest speaks before its closing verse:
- 4.16.3 Only one track is perfected; the other is impaired. As someone walking on one foot or a chariot moving on one wheel comes to harm, so that person’s sacrifice comes to harm. When the sacrifice comes to harm, the sacrificer comes to harm after it. Having sacrificed, that person becomes worse off.
- 4.16.4 But if, after the morning recitation has begun, the supervising priest does not speak before its closing verse, both tracks are perfected; neither is impaired.

- 4.16.5 As someone walking on both feet or a chariot moving on both wheels stands firm, so that person's sacrifice stands firm. When the sacrifice stands firm, the sacrificer stands firm after it. Having sacrificed, that person becomes better off.

Section 4

17

- 4.17.1 Prajapati heated the worlds. From them, as they were heated, he drew their essences: fire from earth, wind from the middle air, and the sun from heaven.
- 4.17.2 He heated these three deities. From them, as they were heated, he drew their essences: Rig verses from fire, Yajus formulas from wind, and Saman chants from the sun.
- 4.17.3 He heated this threefold knowledge. From it, as it was heated, he drew its essences: Bhuh from the Rig verses, Bhuvah from the Yajus formulas, and Svah from the Saman chants.
- 4.17.4 If the sacrifice is damaged in a Rig verse, one should make an offering in the household fire, saying, "Bhuh, svaha!" With the essence of the Rig verses, with the power of the Rig verses, one repairs the damage to the sacrifice's Rig verses.
- 4.17.5 If it is damaged in a Yajus formula, one should make an offering in the southern fire, saying, "Bhuvah, svaha!" With the essence of the Yajus formulas, with the power of the Yajus formulas, one repairs the damage to the sacrifice's Yajus formulas.
- 4.17.6 If it is damaged in a Saman chant, one should make an offering in the offering fire, saying, "Svah, svaha!" With the essence of the Saman chants, with the power of the Saman chants, one repairs the damage to the sacrifice's Saman chants.
- 4.17.7 As one joins gold with salt, silver with gold, tin with silver, lead with tin, iron with lead, wood with iron, and wood with leather,

4.17.8 So, through the power of these worlds, these deities, and this threefold knowledge, one repairs the damage to the sacrifice. A sacrifice with a supervising priest who knows thus is indeed a sacrifice made whole by healing.

4.17.9 A sacrifice with a supervising priest who knows thus slopes toward the north.

About a supervising priest who knows thus there is this song:

Wherever it turns,
there the man follows.

4.17.10 The supervising priest alone among the ritual priests
protects the Kurus as a mare does.

A supervising priest who knows thus protects the sacrifice, the sacrificer, and all the ritual priests. Therefore one should appoint as supervising priest only someone who knows thus, not someone who does not know thus, not someone who does not know thus.

Section 5

1

5.1.1 Whoever knows the eldest and the greatest becomes the eldest and the greatest. The life-breath is indeed the eldest and the greatest.

5.1.2 Whoever knows the best endowed becomes the best endowed among his own people. Speech is indeed the best endowed.

5.1.3 Whoever knows the firm foundation stands firm in this world and in the world beyond. The eye is indeed the firm foundation.

5.1.4 Whoever knows fulfillment finds his desires fulfilled, both divine and human. The ear is indeed fulfillment.

5.1.5 Whoever knows the dwelling place becomes a dwelling place for his own people. The mind is indeed the dwelling place.

- 5.1.6 Now the vital powers disputed their own superiority: “I am greater! I am greater!”
- 5.1.7 The vital powers went to Prajapati, their father, and said, “Lord, which of us is greatest?” He told them, “The one whose departure leaves the body looking most wretched is the greatest among you.”
- 5.1.8 Speech departed. After staying away a year, it returned and said, “How were you able to live without me?” “As the mute live, without speaking, but breathing with the life-breath, seeing with the eye, hearing with the ear, and thinking with the mind—so we lived.” Speech entered again.
- 5.1.9 The eye departed. After staying away a year, it returned and said, “How were you able to live without me?” “As the blind live, without seeing, but breathing with the life-breath, speaking with speech, hearing with the ear, and thinking with the mind—so we lived.” The eye entered again.
- 5.1.10 The ear departed. After staying away a year, it returned and said, “How were you able to live without me?” “As the deaf live, without hearing, but breathing with the life-breath, speaking with speech, seeing with the eye, and thinking with the mind—so we lived.” The ear entered again.
- 5.1.11 The mind departed. After staying away a year, it returned and said, “How were you able to live without me?” “As little children live, without developed minds, but breathing with the life-breath, speaking with speech, seeing with the eye, and hearing with the ear—so we lived.” The mind entered again.
- 5.1.12 Then the life-breath made ready to depart. As a fine horse might tear out its tethering stakes, so it tore the other vital powers from their places. They gathered around it and said, “Lord, stay! You are the greatest among us. Do not depart!”
- 5.1.13 Then speech said to it, “Insofar as I am the best endowed, you are the best endowed.” Then the eye said to it, “Insofar as I am the firm foundation, you are the firm foundation.”

- 5.1.14 Then the ear said to it, “Insofar as I am fulfillment, you are fulfillment.” Then the mind said to it, “Insofar as I am the dwelling place, you are the dwelling place.”
- 5.1.15 People do not call them speeches, or eyes, or ears, or minds. They call them life-breaths alone, for the life-breath becomes all of these.

Section 5

2

- 5.2.1 It said, “What will be my food?” They answered, “Whatever there is, down to the food of dogs and birds.” All this is food for Ana; Ana is its manifest name. For one who knows this, nothing is unfit to be food.
- 5.2.2 It said, “What will be my clothing?” “Water,” they answered. That is why, before and after eating, people clothe it in water. One who knows this obtains clothing and does not remain naked.
- 5.2.3 After teaching this to Goshruti Vaiyaghrapadya, Satyakama Jabala said, “Even if one were to tell this to a dry stump, branches would spring from it and leaves would grow.”
- 5.2.4 Now, if someone wishes to attain greatness, he should undertake consecration at the new moon. On the night of the full moon, he should stir a mash of every kind of herb into curds and honey. With the words “Svaha to the eldest and the greatest,” he should offer clarified butter into the fire and let the residue fall into the mash.
- 5.2.5 With the words “Svaha to the best endowed,” he should offer clarified butter into the fire and let the residue fall into the mash. With the words “Svaha to the firm foundation,” he should offer clarified butter into the fire and let the residue fall into the mash. With the words “Svaha to fulfillment,” he should

offer clarified butter into the fire and let the residue fall into the mash. With the words “Svaha to the dwelling place,” he should offer clarified butter into the fire and let the residue fall into the mash.

5.2.6 Then, withdrawing a little, he should place some mash in his cupped hands and recite softly: “Ama is your name, for all this is together with you. You are the eldest, the greatest, the king, the overlord. May you bring me to seniority, to preeminence, to kingship, to overlordship. May I become all this.”

5.2.7 Then he sips it, one line at a time, with this Rig verse:

Saying “We choose that of Savitar,” he sips.

Saying “We choose the god’s nourishment,” he sips.

Saying “The finest, sustaining all,” he sips.

Saying “We swiftly turn our thoughts to Bhaga,” he drinks it all.

5.2.8 After washing the bowl or cup, he lies down behind the fire, on a skin or on the bare ground, keeping silent and undisturbed. If he sees a woman in a dream, he should know that the rite has succeeded.

5.2.9 On this there is a verse:

“When, in rites performed for a desire,

one sees a woman in dreams,

one should recognize success there,

in that vision of a dream,

in that vision of a dream.”

Section 5

3

5.3.1 Shvetaketu, Aruni’s son, came to the assembly of the Panchalas. Pravahana Jaivali said to him, “Young man, has your father instructed you?” “He has, sir.”

- 5.3.2 “Do you know where living beings go when they leave this world?” “No, sir.”
“Do you know how they return again?” “No, sir.” “Do you know where the two paths part—the way of the gods and the way of the ancestors?” “No, sir.”
- 5.3.3 “Do you know why that world never becomes full?” “No, sir.” “Do you know how, at the fifth offering, water comes to be called a person?” “No indeed, sir.”
- 5.3.4 “Then why did you say you had been instructed? How could someone who does not know these things call himself instructed?” Distressed, he went back to his father and said, “Without having instructed me, sir, you told me, ‘I have instructed you.’”
- 5.3.5 “That fellow of the warrior class asked me five questions, and I could not answer a single one.” His father said, “As you have now told me these questions, I do not know a single one myself. If I had known them, how could I have failed to tell you?”
- 5.3.6 Gautama went to the king, who gave him the welcome due a guest. In the morning he appeared before the king in the assembly. The king said to him, “Revered Gautama, choose a boon of human wealth.” He replied, “Keep human wealth for yourself, king. Tell me instead the very words you spoke in the boy’s presence.” The king was troubled.
- 5.3.7 He directed him, “Stay here a long time.” Then he said, “Gautama, as you have told me, this knowledge has never before you reached the brahmins. That is why, in all the worlds, the power to command has belonged to the ruling class alone.” And he taught him.

Section 5

4

- 5.4.1 “That world beyond, Gautama, is a fire. The sun is its fuel, the rays its smoke, the day its flame, the moon its embers, and the stars its sparks.

5.4.2 “Into this fire the gods offer faith. From that offering King Soma is born.”

Section 5

5

5.5.1 “Parjanya, Gautama, is a fire. The wind is his fuel, the cloud his smoke, lightning his flame, the thunderbolt his embers, and the peals of thunder his sparks.

5.5.2 “Into this fire the gods offer King Soma. From that offering rain is born.”

Section 5

6

5.6.1 “The earth, Gautama, is a fire. The year is her fuel, space her smoke, night her flame, the cardinal directions her embers, and the intermediate directions her sparks.

5.6.2 “Into this fire the gods offer rain. From that offering food is born.”

Section 5

7

5.7.1 “A man, Gautama, is a fire. Speech is his fuel, the life-breath his smoke, the tongue his flame, the eye his embers, and the ear his sparks.

5.7.2 “Into this fire the gods offer food. From that offering semen is born.”

Section 5

8

- 5.8.1 “A woman, Gautama, is a fire. Her sexual organ is the fuel, the words that invite her are the smoke, her vagina is the flame, penetration is the embers, and the pleasures are the sparks.
- 5.8.2 “Into this fire the gods offer semen. From that offering an embryo is born.”

Section 5

9

- 5.9.1 “Thus, at the fifth offering, water comes to be called a person. The embryo, enclosed in its membrane, lies within for ten months or nine, or whatever the time may be, and then is born.
- 5.9.2 “Once born, the person lives out the span of life. When he has died, when his appointed end has come, they carry him from here to the fire itself—from which he came, from which he was born.”

Section 5

10

- 5.10.1 “Those who know this, and those in the forest who devote themselves to faith and austerity, pass into the flame; from the flame into the day; from the day into the waxing fortnight; from the waxing fortnight into the six months when the sun travels north.

- 5.10.2 “From those months they pass 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.
- 5.10.3 “But those in the village who devote themselves to sacrifice, public works, and giving pass into smoke; from smoke into night; from night into the waning fortnight; from the waning fortnight into the six months when the sun travels south. They do not reach the year.
- 5.10.4 “From those months they pass into the world of the ancestors; from the world of the ancestors into space; from space into the moon. This is King Soma. It is the gods’ food, and the gods consume it.
- 5.10.5 “After dwelling there until their course is complete, they return by that same road, as they came: into space, and from space into wind. Having become wind, one becomes smoke; having become smoke, one becomes mist.
- 5.10.6 “Having become mist, one becomes a cloud; having become a cloud, one falls as rain. Here they are born as rice and barley, herbs and trees, sesame and beans. From this state escape is indeed very hard. Whatever being eats the food and emits semen, that is what one becomes.
- 5.10.7 “Those whose conduct here has been pleasing may expect to enter a pleasing womb—the womb of a brahmin, a kshatriya, or a vaishya. But those whose conduct here has been foul may expect to enter a foul womb—the womb of a dog, a pig, or a chandala.
- 5.10.8 “Those who follow neither of these two paths become these little creatures that return again and again. ‘Be born! Die!’—this is their third condition. That is why the world beyond never becomes full. Therefore one should recoil from this. On this there is a verse:
- 5.10.9 “The thief of gold, the drinker of liquor,
the one who occupies his teacher’s bed, the killer of a brahmin—
these four fall,
and a fifth: whoever keeps their company.

- 5.10.10 “But one who knows these five fires in this way is not stained by evil, even when keeping their company. He becomes clean, purified, and possessed of a blessed world—one who knows this, one who knows this.”

Section 5

11

- 5.11.1 Prachinashala Aupamanyava, Satyayajna Paulushi, Indradyumna Bhallaveya, Jana Sharkarakshya, and Budila Ashvatarashvi—these men, prosperous householders and deeply learned in sacred lore, gathered to consider: “What is the Self? What is Brahman?”
- 5.11.2 They agreed, “Friends, Uddalaka Aruni is now studying this Self, Vaishvanara. Come, let us go to him.” So they went to him.
- 5.11.3 He reflected, “These prosperous householders, so deeply learned in sacred lore, will question me. I may not be able to answer them fully. I should direct them to someone else.”
- 5.11.4 He said to them, “Friends, Ashvapati Kaikeya is now studying this Self, Vaishvanara. Come, let us go to him.” So they went to him.
- 5.11.5 When they arrived, he had the honors due a guest prepared for each of them separately. Rising in the morning, he said, “In my realm there is no thief, no miser, no drunkard, no one without established sacred fires, no one unlearned, no adulterer—how, then, an adulteress? Revered sirs, I am about to offer a sacrifice. As much wealth as I give to each officiating priest, I will give to each of you. Revered sirs, please stay.”
- 5.11.6 They said, “A person should state the very purpose for which he has come. You are now studying this Self, Vaishvanara. Tell us of that alone.”

- 5.11.7 He told them, “In the morning I will answer you.” Early in the day they approached him with fuel in their hands. Without formally initiating them, he spoke to them as follows.

Section 5

12

- 5.12.1 “Aupamanyava, what do you revere as the Self?” “Heaven alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Brilliant. That is why Soma is seen in your family pressed, pressed abundantly, and pressed to the full.
- 5.12.2 “You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But this is the head of the Self,” he said. “Your head would have fallen off if you had not come to me.”

Section 5

13

- 5.13.1 Then he said to Satyayajna Paulushi, “Prachinayogya, what do you revere as the Self?” “The sun alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Of Every Form. That is why wealth of many forms is seen in your family.
- 5.13.2 “You have a mule-drawn chariot in service, a slave woman, and a gold necklace. You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But this is the eye of the Self,” he said. “You would have become blind if you had not come to me.”

Section 5

14

- 5.14.1 Then he said to Indradyumna Bhallaveya, “Vaiyaghrapadya, what do you revere as the Self?” “The wind alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Of Separate Paths. That is why separate streams of tribute come to you, and separate lines of chariots follow you.
- 5.14.2 “You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But this is the life-breath of the Self,” he said. “Your life-breath would have departed if you had not come to me.”

Section 5

15

- 5.15.1 Then he said to Jana, “Sharkarakshya, what do you revere as the Self?” “Space alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Abundant. That is why you abound in children and wealth.
- 5.15.2 “You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But this is the torso of the Self,” he said. “Your torso would have fallen apart if you had not come to me.”

Section 5

16

- 5.16.1 Then he said to Budila Ashvatarashvi, “Vaiyaghrapadya, what do you revere as the Self?” “Water alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Wealth. That is why you are wealthy and well nourished.
- 5.16.2 “You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But this is the bladder of the Self,” he said. “Your bladder would have burst if you had not come to me.”

Section 5

17

- 5.17.1 Then he said to Uddalaka Aruni, “Gautama, what do you revere as the Self?” “The earth alone, revered king,” he replied. “The Self you revere is indeed Vaishvanara, the Self called Firm Foundation. That is why you stand firmly established in children and cattle.
- 5.17.2 “You eat food and see what you love. Whoever reveres Vaishvanara, the Self, in this way eats food and sees what he loves, and the radiance of sacred learning lives in his family. But these are the feet of the Self,” he said. “Your feet would have withered if you had not come to me.”

Section 5

18

- 5.18.1 He said to them, “Each of you eats food knowing this Self, Vaishvanara, as though it were something separate. But one who reveres this Self, Vaishvanara, as a span in extent and identified with oneself, eats food in all worlds, in all beings, in all selves.
- 5.18.2 “Of this Self, Vaishvanara, the head is Brilliant; the eye is Of Every Form; the life-breath is Of Separate Paths; the torso is Abundant; the bladder is Wealth; and the feet are the earth. The chest is the altar, the hairs the sacrificial grass, the heart the Garhapatya fire, the mind the Anvaharyapachana fire, and the mouth the Ahavaniya fire.”

Section 5

19

- 5.19.1 “The first food that comes to hand is to be offered. The first offering one makes should be made with the words ‘Svaha to the life-breath.’ The life-breath is satisfied.
- 5.19.2 “When the life-breath is satisfied, the eye is satisfied. When the eye is satisfied, the sun is satisfied. When the sun is satisfied, heaven is satisfied. When heaven is satisfied, whatever heaven and the sun preside over is satisfied. In the wake of their satisfaction, the offerer is satisfied—with offspring, cattle, food to eat, splendor, and the radiance of sacred learning.”

Section 5

20

- 5.20.1 “The second offering one makes should be made with the words ‘Svaha to the pervading breath.’ The pervading breath is satisfied.
- 5.20.2 “When the pervading breath is satisfied, the ear is satisfied. When the ear is satisfied, the moon is satisfied. When the moon is satisfied, the directions are satisfied. When the directions are satisfied, whatever the directions and the moon preside over is satisfied. In the wake of their satisfaction, the offerer is satisfied—with offspring, cattle, food to eat, splendor, and the radiance of sacred learning.”

Section 5

21

- 5.21.1 “The third offering one makes should be made with the words ‘Svaha to the downward breath.’ The downward breath is satisfied.
- 5.21.2 “When the downward 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 preside over is satisfied. In the wake of their satisfaction, the offerer is satisfied—with offspring, cattle, food to eat, splendor, and the radiance of sacred learning.”

Section 5

22

- 5.22.1 “The fourth offering one makes should be made with the words ‘Svaha to the equalizing breath.’ The equalizing breath is satisfied.
- 5.22.2 “When the equalizing 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 preside over is satisfied. In the wake of their satisfaction, the offerer is satisfied—with offspring, cattle, food to eat, splendor, and the radiance of sacred learning.”

Section 5

23

- 5.23.1 “The fifth offering one makes should be made with the words ‘Svaha to the rising breath.’ The rising breath is satisfied.
- 5.23.2 “When the rising 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 preside over is satisfied. In the wake of their satisfaction, the offerer is satisfied—with offspring, cattle, food to eat, splendor, and the radiance of sacred learning.”

Section 5

24

- 5.24.1 “To make the Agnihotra offering without knowing this is like pushing aside the embers and making the offering into ashes.
- 5.24.2 “But when someone makes the Agnihotra offering knowing this in this way, his offering is made in all worlds, in all beings, in all selves.
- 5.24.3 “As reed down laid in a fire burns away, so all the evils of one who makes the Agnihotra offering knowing this in this way burn away.
- 5.24.4 “Therefore, even if one who knows this gives his leftover food to a chandala, it is offered in his very Self, Vaishvanara. On this there is a verse:
- 5.24.5 “As hungry children here
gather around their mother,
so all beings gather around the Agnihotra—
gather around the Agnihotra.”

Section 6

1

- 6.1.1 There was Shvetaketu, Aruni’s son. His father said to him, “Shvetaketu, go and live the life of a sacred student. My dear, no one of our family leaves his studies undone and becomes a brahmin in name alone.”
- 6.1.2 So at twelve years old he went to his teacher. At twenty-four, having studied all the Vedas, he returned, proud, convinced of his learning, and stiff with conceit. His father said to him:

- 6.1.3 “Shvetaketu, my dear, since you are so proud, so convinced of your learning, so stiff with conceit, did you ask for that instruction by which what has not been heard becomes heard, what has not been thought becomes thought, and what has not been understood becomes understood?” “Sir, what is that instruction?”
- 6.1.4 “My dear, just as through a single lump of clay everything made of clay may be understood—a modification is a name resting on speech; the clay alone is real.
- 6.1.5 “My dear, just as through a single copper bead everything made of copper may be understood—a modification is a name resting on speech; the copper alone is real.
- 6.1.6 “My dear, just as through a single nail clipper everything made of black iron may be understood—a modification is a name resting on speech; the black iron alone is real. Such, my dear, is that instruction.”
- 6.1.7 “Surely those revered teachers did not know this. If they had known it, how could they have failed to tell me? But you, sir, must tell me.” “So be it, my dear,” he said.

Section 6

2

- 6.2.1 “In the beginning, my dear, this was Being alone—one alone, without a second. Some say, ‘In the beginning this was Nonbeing alone—one alone, without a second. From that Nonbeing, Being was born.’
- 6.2.2 “But how could that be, my dear?” he said. “How could Being be born from Nonbeing? No, my dear: in the beginning this was Being alone—one alone, without a second.
- 6.2.3 “It considered, ‘May I become many. May I be born.’ It brought forth heat. Heat considered, ‘May I become many. May I be born.’ It brought forth water. That is why, whenever a person grieves or sweats, water is born from heat.

- 6.2.4 “The waters considered, ‘May we become many. May we be born.’ They brought forth food. That is why, wherever rain falls, food becomes most abundant. From water, indeed, food to eat is born.”

Section 6

3

- 6.3.1 “Of these beings there are only three kinds of seed: the egg-born, the live-born, and those that spring from the earth.
- 6.3.2 “That deity considered, ‘Come, let me enter these three deities as this living Self, and distinguish name and form.
- 6.3.3 “‘Let me make each of them threefold.’ That deity entered these three deities as this very living Self and distinguished name and form.
- 6.3.4 “It made each of them threefold. But learn from me, my dear, how each of these three deities becomes threefold.”

Section 6

4

- 6.4.1 “The red form of fire is the form of heat; its white form is that of water; its black form is that of food. Thus fire’s being fire has vanished. A modification is a name resting on speech; the three forms alone are real.
- 6.4.2 “The red form of the sun is the form of heat; its white form is that of water; its black form is that of food. Thus the sun’s being the sun has vanished. A modification is a name resting on speech; the three forms alone are real.

- 6.4.3 “The red form of the moon is the form of heat; its white form is that of water; its black form is that of food. Thus the moon’s being the moon has vanished. A modification is a name resting on speech; the three forms alone are real.
- 6.4.4 “The red form of lightning is the form of heat; its white form is that of water; its black form is that of food. Thus lightning’s being lightning has vanished. A modification is a name resting on speech; the three forms alone are real.
- 6.4.5 “Knowing this, the prosperous householders of old, deeply learned in sacred lore, used to say, ‘No one today will speak to us of anything unheard, unthought, or not understood.’ For they knew through these forms.
- 6.4.6 “Whatever appeared red, they knew as the form of heat. Whatever appeared white, they knew as the form of water. Whatever appeared black, they knew as the form of food.
- 6.4.7 “Whatever seemed not understood, they knew as a combination of these very deities. Now learn from me, my dear, how each of these three deities becomes threefold on entering a person.”

Section 6

5

- 6.5.1 “Food, when eaten, is divided three ways. Its coarsest part becomes excrement, its middle part flesh, and its finest part mind.
- 6.5.2 “Water, when drunk, is divided three ways. Its coarsest part becomes urine, its middle part blood, and its finest part the life-breath.
- 6.5.3 “Heat, when consumed, is divided three ways. Its coarsest part becomes bone, its middle part marrow, and its finest part speech.
- 6.5.4 “For mind, my dear, is made of food; the life-breath is made of water; speech is made of heat.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

6

- 6.6.1 “When curds are churned, my dear, their finest part rises to the surface and becomes butter.
- 6.6.2 “Just so, my dear, the finest part of food being eaten rises upward and becomes mind.
- 6.6.3 “My dear, the finest part of water being drunk rises upward and becomes the life-breath.
- 6.6.4 “My dear, the finest part of heat being consumed rises upward and becomes speech.
- 6.6.5 “For mind, my dear, is made of food; the life-breath is made of water; speech is made of heat.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

7

- 6.7.1 “A person, my dear, has sixteen parts. Eat nothing for fifteen days, but drink as much water as you wish. Since the life-breath is made of water, it will not be cut off while you drink.”
- 6.7.2 For fifteen days he did not eat. Then he approached his father and said, “Sir, what shall I recite?” “The Rig verses, my dear, the Yajus formulas, the Saman chants.” He replied, “Sir, they do not come to me.”
- 6.7.3 His father said, “My dear, suppose that from a great blazing fire a single ember remained, no larger than a firefly. It could not burn much beyond itself. Just so, my dear, only one of your sixteen parts remains. With that you cannot now

recall the Vedas. Eat, and then you will understand me.”

- 6.7.4 He ate. Then he approached his father, and whatever his father asked, he answered it all.
- 6.7.5 His father said, “My dear, suppose that from a great blazing fire a single ember remained, no larger than a firefly. If one fed it with grass and made it blaze, it could burn much beyond itself.
- 6.7.6 “Just so, my dear, only one of your sixteen parts remained. Fed with food, it blazed up, and with it you now recall the Vedas. For mind, my dear, is made of food; the life-breath is made of water; speech is made of heat.” Then he understood him—he understood him.

Section 6

8

- 6.8.1 Uddalaka Aruni said to his son Shvetaketu, “Learn from me, my dear, about the state of sleep. When a person is said to sleep, my dear, he has become one with Being; he has entered his own. That is why they call him *svapiti*, ‘he sleeps’: he has entered his own.
- 6.8.2 “As a bird bound by a cord flies in every direction and, finding no other resting place, settles back upon its tether, so, my dear, the mind flies in every direction and, finding no other resting place, settles back upon the life-breath. For the mind, my dear, is tethered to the life-breath.
- 6.8.3 “Learn from me, my dear, about hunger and thirst. When a person is said to be hungry, water is carrying away what he has eaten. Just as one speaks of a leader of cattle, a leader of horses, or a leader of people, so they call water *ashanaya*, ‘leader of food.’ Recognize this, my dear, as a shoot that has sprung up. It cannot be without a root.

- 6.8.4 “Where could its root be, except in food? So, my dear, with food as the shoot, seek water as the root. With water as the shoot, my dear, seek heat as the root. With heat as the shoot, my dear, seek Being as the root. All these creatures, my dear, have Being as their root, Being as their dwelling place, Being as their firm foundation.
- 6.8.5 “Now, when a person is said to be thirsty, heat is carrying away what he has drunk. Just as one speaks of a leader of cattle, a leader of horses, or a leader of people, so they call heat *udanya*, ‘leader of water.’ Recognize this, my dear, as that very shoot that has sprung up. It cannot be without a root.
- 6.8.6 “Where could its root be, except in water? With water as the shoot, my dear, seek heat as the root. With heat as the shoot, my dear, seek Being as the root. All these creatures, my dear, have Being as their root, Being as their dwelling place, Being as their firm foundation. How each of these three deities becomes three-fold on entering a person has already been told. When this person departs, my dear, his speech merges into mind, mind into the life-breath, the life-breath into heat, and heat into the highest deity.
- 6.8.7 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, *Shvetaketu*.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

9

- 6.9.1 “My dear, bees make honey by gathering the juices of many different trees and blending them into one juice.
- 6.9.2 “There those juices cannot distinguish themselves and say, ‘I am the juice of that tree; I am the juice of that tree.’ Just so, my dear, all these creatures, on becoming one with Being, do not know, ‘We have become one with Being.’

6.9.3 “Whatever they are here—a tiger or a lion, a wolf or a boar, a worm or a moth, a gadfly or a mosquito—that they become again.

6.9.4 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

10

6.10.1 “These rivers, my dear, flow eastward in the east and westward in the west. From the sea they enter the sea itself and become the sea alone. There they do not know, ‘I am this river; I am this river.’

6.10.2 “Just so, my dear, all these creatures, on coming from Being, do not know, ‘We are coming from Being.’ Whatever they are here—a tiger or a lion, a wolf or a boar, a worm or a moth, a gadfly or a mosquito—that they become again.

6.10.3 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

11

6.11.1 “My dear, if someone struck at the root of this great tree, it would flow with sap, living still. If someone struck at its middle, it would flow with sap, living still. If someone struck at its top, it would flow with sap, living still. Pervaded by this living Self, it stands drinking deeply and rejoicing.

- 6.11.2 “If the living Self leaves one branch, that branch withers. If it leaves a second, that branch withers. If it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. Understand this in the same way, my dear,” he said.
- 6.11.3 “This indeed dies when the living Self has left it; the living Self does not die. That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

12

- 6.12.1 “Bring a fruit from that banyan tree.” “Here it is, sir.” “Break it open.” “It is broken open, sir.” “What do you see there?” “These tiny seeds, sir.” “Now break open one of them.” “It is broken open, sir.” “What do you see there?” “Nothing at all, sir.”
- 6.12.2 He said to him, “My dear, from this subtle essence that you cannot see, this great banyan tree stands grown. Have faith, my dear.
- 6.12.3 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

13

- 6.13.1 “Put this salt in water, then come to me in the morning.” He did so. His father said to him, “Now bring the salt you put in the water last night.” He felt for it but could not find it.

- 6.13.2 For it had dissolved. “Now sip from one side. How is it?” “Salty.” “Sip from the middle. How is it?” “Salty.” “Sip from the other side. How is it?” “Salty.” “Pour this away, then come to me.” He did so, saying, “It is still there, as before.” His father said to him, “Here too, my dear, you do not perceive it, yet it is right here.
- 6.13.3 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

14

- 6.14.1 “My dear, suppose someone brought a man blindfolded from Gandhara and left him in a deserted place. He would cry out toward the east, or the north, or the south, or the west, having been brought blindfolded and left blindfolded.
- 6.14.2 “Then suppose someone removed his blindfold and told him, ‘Gandhara lies in this direction. Go this way.’ Instructed and discerning, he would ask his way from village to village and reach Gandhara itself. Just so, here a person who has a teacher comes to know. For him the delay lasts only until he is released; then he becomes one.
- 6.14.3 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

15

- 6.15.1 “My dear, the relatives gather around a man stricken with illness, asking, ‘Do you know me? Do you know me?’ As long as his speech has not merged into mind, mind into the life-breath, the life-breath into heat, and heat into the highest deity, he knows them.
- 6.15.2 “But when his speech merges into mind, mind into the life-breath, the life-breath into heat, and heat into the highest deity, then he no longer knows them.
- 6.15.3 “That subtle essence—all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” “Sir, make me understand further.” “So be it, my dear,” he said.

Section 6

16

- 6.16.1 “My dear, they bring in a man seized by the hand: ‘He took something! He committed theft! Heat an ax for him!’ If he is the one who did it, he makes himself false. Bound to falsehood, covering himself with falsehood, he takes hold of the heated ax. He is burned, and then he is put to death.
- 6.16.2 “But if he is not the one who did it, he makes himself true. Bound to truth, covering himself with truth, he takes hold of the heated ax. He is not burned, and then he is released.

- 6.16.3 “Just as he would not be burned in that ordeal, all this has that as its Self. That is the real. That is the Self. You are that, Shvetaketu.” Then he understood him—he understood him.

Section 7

1

- 7.1.1 Narada approached Sanatkumara and said, “Teach me, revered sir.” He answered, “Come to me with what you know; then I will tell you what lies beyond it.” Narada said:
- 7.1.2 “Revered sir, I have studied the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, history and ancient lore as the fifth Veda, the Veda of the Vedas, ancestral rites, arithmetic, divination, treasure lore, disputation, ethics, the lore of gods, sacred lore, the lore of beings, military science, astronomy, and the lore of serpents and divine beings. All this, revered sir, I have studied.
- 7.1.3 “Yet I know only the sacred formulas, revered sir, not the Self. I have heard from those like you that one who knows the Self crosses beyond sorrow. I am sorrowful, revered sir. Carry me beyond sorrow.” He answered, “Everything you have studied is only name.
- 7.1.4 “The Rigveda is name; so are the Yajurveda, the Samaveda, the Atharvaveda as the fourth, history and ancient lore as the fifth, the Veda of the Vedas, ancestral rites, arithmetic, divination, treasure lore, disputation, ethics, the lore of gods, sacred lore, the lore of beings, military science, astronomy, and the lore of serpents and divine beings. All this is only name. Meditate on name.
- 7.1.5 “Whoever meditates on name as Brahman moves at will wherever name extends—whoever meditates on name as Brahman.” “Revered sir, is there something greater than name?” “There is indeed something greater than name.” “Tell me

of it, revered sir.”

Section 7

2

7.2.1 “Speech is greater than name. Speech makes known the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, history and ancient lore as the fifth, the Veda of the Vedas, ancestral rites, arithmetic, divination, treasure lore, disputation, ethics, the lore of gods, sacred lore, the lore of beings, military science, and the lore of serpents and divine beings; heaven and earth, wind and space, water and fire, gods and humans, cattle and birds, grasses and trees, wild beasts down to insects, moths, and ants; right and wrong, truth and falsehood, good and bad, what pleases the heart and what does not. Had speech not existed, neither right nor wrong would be made known, neither truth nor falsehood, neither good nor bad, neither what pleases the heart nor what does not. Speech makes all this known. Meditate on speech.

7.2.2 “Whoever meditates on speech as Brahman moves at will wherever speech extends—whoever meditates on speech as Brahman.” “Revered sir, is there something greater than speech?” “There is indeed something greater than speech.” “Tell me of it, revered sir.”

Section 7

3

7.3.1 “Mind is greater than speech. As a fist encloses two myrobalan fruits, two jujubes, or two dice, so mind encloses speech and name. When someone thinks in the mind, ‘Let me study the sacred formulas,’ then that person studies; ‘Let me perform rites,’ then that person performs them; ‘Let me desire children and

cattle,’ then that person desires them; ‘Let me desire this world and the world beyond,’ then that person desires them. Mind is the self; mind is the world; mind is Brahman. Meditate on mind.

- 7.3.2 “Whoever meditates on mind as Brahman moves at will wherever mind extends— whoever meditates on mind as Brahman.” “Revered sir, is there something greater than mind?” “There is indeed something greater than mind.” “Tell me of it, revered sir.”

Section 7

4

- 7.4.1 “Resolve is greater than mind. When someone resolves, that person thinks, then sets speech in motion, then sets it in motion as name. In name the sacred formulas become one, and in the sacred formulas, rites.
- 7.4.2 “All these have resolve as their single course, resolve as their self; they stand upon resolve. Heaven and earth have resolved; wind and space have resolved; water and fire have resolved. In accord with their resolve, rain resolves; in accord with rain’s resolve, food resolves; in accord with food’s resolve, the life-breaths resolve; in accord with the life-breaths’ resolve, the sacred formulas resolve; in accord with the sacred formulas’ resolve, rites resolve; in accord with the resolve of rites, the world resolves; in accord with the world’s resolve, everything resolves. Such is resolve. Meditate on resolve.
- 7.4.3 “Whoever meditates on resolve as Brahman attains the worlds that have been resolved upon: steadfast, that person attains steadfast worlds; established, established worlds; unshaken, unshaken worlds. That person moves at will wherever resolve extends— whoever meditates on resolve as Brahman.” “Revered sir, is there something greater than resolve?” “There is indeed something greater than resolve.” “Tell me of it, revered sir.”

Section 7

5

- 7.5.1 “Awareness is greater than resolve. When someone becomes aware, that person resolves, then thinks, then sets speech in motion, then sets it in motion as name. In name the sacred formulas become one, and in the sacred formulas, rites.
- 7.5.2 “All these have awareness as their single course, awareness as their self; they stand upon awareness. Thus, even if someone knows much, if that person lacks awareness, people say, ‘This one is nothing. Whatever this one knows, were this one truly learned, such unawareness would not be possible.’ But if someone knows little and possesses awareness, people wish to listen to that very person. Awareness is their single course; awareness is their self; awareness is their foundation. Meditate on awareness.
- 7.5.3 “Whoever meditates on awareness as Brahman attains the worlds of awareness: steadfast, that person attains steadfast worlds; established, established worlds; unshaken, unshaken worlds. That person moves at will wherever awareness extends—whoever meditates on awareness as Brahman.” “Revered sir, is there something greater than awareness?” “There is indeed something greater than awareness.” “Tell me of it, revered sir.”

Section 7

6

- 7.6.1 “Contemplation is greater than awareness. The earth seems to contemplate; the middle air seems to contemplate; heaven seems to contemplate; the waters seem to contemplate; the mountains seem to contemplate, and gods and humans.

Those among humans who attain greatness here seem to share in contemplation. Those who are petty are quarrelsome, malicious, and abusive; those who are eminent seem to share in contemplation. Meditate on contemplation.

- 7.6.2 “Whoever meditates on contemplation as Brahman moves at will wherever contemplation extends—whoever meditates on contemplation as Brahman.” “Revered sir, is there something greater than contemplation?” “There is indeed something greater than contemplation.” “Tell me of it, revered sir.”

Section 7

7

- 7.7.1 “Understanding is greater than contemplation. Through understanding one understands the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, history and ancient lore as the fifth, the Veda of the Vedas, ancestral rites, arithmetic, divination, treasure lore, disputation, ethics, the lore of gods, sacred lore, the lore of beings, military science, astronomy, and the lore of serpents and divine beings; heaven and earth, wind and space, water and fire, gods and humans, cattle and birds, grasses and trees, wild beasts down to insects, moths, and ants; right and wrong, truth and falsehood, good and bad, what pleases the heart and what does not, food and savor, this world and the world beyond. Through understanding alone one understands them. Meditate on understanding.

- 7.7.2 “Whoever meditates on understanding as Brahman attains worlds possessed of understanding, possessed of knowledge. That person moves at will wherever understanding extends—whoever meditates on understanding as Brahman.” “Revered sir, is there something greater than understanding?” “There is indeed something greater than understanding.” “Tell me of it, revered sir.”

Section 7

8

- 7.8.1 “Strength is greater than understanding. One strong person can shake a hundred who possess understanding. When someone is strong, that person can rise; rising, can serve; serving, can approach a teacher; approaching, can see, hear, reflect, comprehend, act, and understand. Through strength the earth stands; through strength, the middle air; through strength, heaven; through strength, the mountains; through strength, gods and humans; through strength, cattle and birds, grasses and trees, wild beasts down to insects, moths, and ants. Through strength the world stands. Meditate on strength.
- 7.8.2 “Whoever meditates on strength as Brahman moves at will wherever strength extends—whoever meditates on strength as Brahman.” “Revered sir, is there something greater than strength?” “There is indeed something greater than strength.” “Tell me of it, revered sir.”

Section 7

9

- 7.9.1 “Food is greater than strength. If someone were to eat nothing for ten nights, even if that person survived, that person would become unable to see, hear, reflect, comprehend, act, or understand. But with the coming of food, that person can see, hear, reflect, comprehend, act, and understand. Meditate on food.
- 7.9.2 “Whoever meditates on food as Brahman attains worlds supplied with food and drink. That person moves at will wherever food extends—whoever meditates on food as Brahman.” “Revered sir, is there something greater than food?” “There is indeed something greater than food.” “Tell me of it, revered sir.”

Section 7

10

- 7.10.1 “Water is greater than food. When good rain does not come, living creatures are troubled: ‘There will be less food.’ But when good rain comes, living creatures rejoice: ‘There will be abundant food.’ These are water made solid: this earth, the middle air, heaven, the mountains, gods and humans, cattle and birds, grasses and trees, wild beasts down to insects, moths, and ants. These are water made solid. Meditate on water.
- 7.10.2 “Whoever meditates on water as Brahman attains every desire and is filled with satisfaction. That person moves at will wherever water extends—whoever meditates on water as Brahman.” “Revered sir, is there something greater than water?” “There is indeed something greater than water.” “Tell me of it, revered sir.”

Section 7

11

- 7.11.1 “Fire is greater than water. Taking hold of the wind, it heats the space around us. Then people say, ‘It is scorching; it is blazing hot. Surely it will rain.’ Fire first displays itself, then sends forth water. Lightning flashes upward and across, and thunder rolls about. Thus people say, ‘Lightning flashes; thunder sounds. Surely it will rain.’ Fire first displays itself, then sends forth water. Meditate on fire.
- 7.11.2 “Whoever meditates on fire as Brahman becomes radiant and attains radiant, shining worlds from which darkness has been driven away. That person moves at will wherever fire extends—whoever meditates on fire as Brahman.”

“Revered sir, is there something greater than fire?” “There is indeed something greater than fire.” “Tell me of it, revered sir.”

Section 7

12

7.12.1 “Space is greater than fire. In space are both sun and moon, lightning, stars, and fire. Through space one calls, through space one hears, through space one answers. In space one rejoices; in space one does not rejoice. In space one is born; into space one grows. Meditate on space.

7.12.2 “Whoever meditates on space as Brahman attains spacious, luminous worlds, unconfined and wide-ranging. That person moves at will wherever space extends—whoever meditates on space as Brahman.” “Revered sir, is there something greater than space?” “There is indeed something greater than space.” “Tell me of it, revered sir.”

Section 7

13

7.13.1 “Memory is greater than space. Even if many people were gathered together, without memory they would hear no one, reflect on nothing, and understand nothing. But when they remember, they hear, reflect, and understand. Through memory one recognizes one’s children; through memory, one’s cattle. Meditate on memory.

7.13.2 “Whoever meditates on memory as Brahman moves at will wherever memory extends—whoever meditates on memory as Brahman.” “Revered sir, is there something greater than memory?” “There is indeed something greater than memory.” “Tell me of it, revered sir.”

Section 7

14

- 7.14.1 “Hope is greater than memory. With memory kindled by hope, one studies sacred formulas, performs rites, desires children and cattle, desires this world and the world beyond. Meditate on hope.
- 7.14.2 “For whoever meditates on hope as Brahman, every desire is fulfilled through hope, and blessings do not fall fruitless. That person moves at will wherever hope extends—whoever meditates on hope as Brahman.” “Revered sir, is there something greater than hope?” “There is indeed something greater than hope.” “Tell me of it, revered sir.”

Section 7

15

- 7.15.1 “Life-breath is greater than hope. As spokes are fixed in the hub, so everything is fixed in this life-breath. Life-breath moves by life-breath; life-breath gives life-breath and gives to life-breath. Life-breath is father; life-breath is mother; life-breath is brother; life-breath is sister; life-breath is teacher; life-breath is brahmin.
- 7.15.2 “If someone speaks harshly to a father, mother, brother, sister, teacher, or brahmin, people say, ‘Shame on you! You are a killer of your father, a killer of your mother, a killer of your brother, a killer of your sister, a killer of your teacher, a killer of a brahmin!’
- 7.15.3 “But even if someone were to thrust a spit through their bodies and burn them together after the life-breath had departed, people would not say, ‘You are a killer of your father,’ nor ‘a killer of your mother,’ nor ‘a killer of your brother,’

nor ‘a killer of your sister,’ nor ‘a killer of your teacher,’ nor ‘a killer of a brahmin.’

- 7.15.4 “For life-breath becomes all these. One who sees thus, reflects thus, and understands thus becomes one whose speech surpasses others. If people say, ‘Your speech surpasses others,’ that person should say, ‘My speech surpasses others,’ and should not deny it.”

Section 7

16

- 7.16.1 “But the one whose speech truly surpasses others is the one whose speech surpasses through truth.” “Revered sir, may my speech surpass through truth.” “Then you must seek to understand truth.” “Revered sir, I seek to understand truth.”

Section 7

17

- 7.17.1 “When one understands, then one speaks truth. Without understanding, one does not speak truth; only through understanding does one speak truth. You must seek to understand understanding.” “Revered sir, I seek to understand understanding.”

Section 7

18

- 7.18.1 “When one reflects, then one understands. Without reflection, one does not understand; only through reflection does one understand. You must seek to understand reflection.” “Revered sir, I seek to understand reflection.”

Section 7

19

- 7.19.1 “When one has faith, then one reflects. Without faith, one does not reflect; only through faith does one reflect. You must seek to understand faith.” “Revered sir, I seek to understand faith.”

Section 7

20

- 7.20.1 “When one stands firm, then one has faith. Without standing firm, one does not have faith; only by standing firm does one have faith. You must seek to understand steadfastness.” “Revered sir, I seek to understand steadfastness.”

Section 7

21

- 7.21.1 “When one acts, then one stands firm. Without acting, one does not stand firm; only by acting does one stand firm. You must seek to understand action.”
“Revered sir, I seek to understand action.”

Section 7

22

- 7.22.1 “When one finds happiness, then one acts. Without finding happiness, one does not act; only on finding happiness does one act. You must seek to understand happiness.” “Revered sir, I seek to understand happiness.”

Section 7

23

- 7.23.1 “The boundless is happiness. There is no happiness in the limited; the boundless alone is happiness. You must seek to understand the boundless.” “Revered sir, I seek to understand the boundless.”

Section 7

24

- 7.24.1 “Where one sees no other, hears no other, understands no other—that is the boundless. Where one sees another, hears another, understands another—that is the limited. The boundless is immortal; the limited is mortal.” “Revered sir, on what does it rest?” “On its own greatness—or perhaps not on greatness.
- 7.24.2 “Here people call cattle and horses greatness, elephants and gold, servants and wives, fields and dwellings. I do not speak of it in this way—so I say,” he said, “for then one thing rests upon another.”

Section 7

25

- 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 all this. Now comes 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 all this.
- 7.25.2 “Now comes 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 all this. One who sees thus, reflects thus, and understands thus delights in the Self, plays in the Self, unites with the Self, and finds bliss in the Self. That person becomes sovereign and moves at will in every world. But those who know otherwise are ruled by others; their worlds perish, and they do not move at will in every world.”

Section 7

26

7.26.1 For one who sees thus, reflects thus, and understands thus, life-breath comes from the Self, hope from the Self, memory from the Self, space from the Self, fire from the Self, water from the Self, appearance and disappearance from the Self, food from the Self, strength from the Self, understanding from the Self, contemplation from the Self, awareness from the Self, resolve from the Self, mind from the Self, speech from the Self, name from the Self, sacred formulas from the Self, rites from the Self. All this comes from the Self alone.

7.26.2 On this there is a verse:

The seer sees no death,
no sickness and no sorrow.

The seer sees everything
and gains everything in every way.

That one becomes onefold, threefold, fivefold, sevenfold, ninefold, and again is remembered as elevenfold; a hundred and ten and one, and twenty thousand. When nourishment is pure, the inner being becomes pure; when the inner being is pure, remembrance becomes steadfast. On attaining remembrance, all the knots are loosened. To him, whose impurities had been crushed away, the revered Sanatkumara showed the far shore of darkness. They call him Skanda; they call him Skanda.

Section 8

1

- 8.1.1 Now, within this city of Brahman is a small lotus dwelling, and within it a small space. What lies within that space must be sought; that is what one must desire to understand.
- 8.1.2 If they should say to him, “In this city of Brahman is a small lotus dwelling, and within it a small space. What is there within it that must be sought, that one must desire to understand?” he should answer:
- 8.1.3 “As vast as this space is the space within the heart. Within it both heaven and earth are gathered, both fire and wind, both sun and moon, lightning and stars. Whatever belongs to a person here, and whatever does not—all of it is gathered within.
- 8.1.4 “If they should say to him, ‘If everything is gathered within this city of Brahman, all beings and all desires, what remains of it when this city grows old or perishes?’
- 8.1.5 “He should answer, ‘It does not grow old when this grows old; it is not slain when this is slain. This is the true city of Brahman, and within it desires are gathered. This is the Self, free from evil, free from age, free from death, free from sorrow, free from hunger, free from thirst, whose desires are true and whose resolves are true. Just as people here settle according to command in whatever region they desire, whatever country, whatever tract of land, and live upon that alone,
- 8.1.6 “So, as a world won through deeds here passes away, a world won through merit beyond passes away. Those who depart from here without discovering the Self and these true desires do not move at will in all the worlds. But those

who depart from here having discovered the Self and these true desires move at will in all the worlds.”

Section 8

2

- 8.2.1 If that person desires the world of fathers, by resolve alone the fathers arise. Possessed of that world of fathers, that person rejoices in greatness.
- 8.2.2 If that person desires the world of mothers, by resolve alone the mothers arise. Possessed of that world of mothers, that person rejoices in greatness.
- 8.2.3 If that person desires the world of brothers, by resolve alone the brothers arise. Possessed of that world of brothers, that person rejoices in greatness.
- 8.2.4 If that person desires the world of sisters, by resolve alone the sisters arise. Possessed of that world of sisters, that person rejoices in greatness.
- 8.2.5 If that person desires the world of friends, by resolve alone the friends arise. Possessed of that world of friends, that person rejoices in greatness.
- 8.2.6 If that person desires the world of fragrances and garlands, by resolve alone fragrances and garlands arise. Possessed of that world of fragrances and garlands, that person rejoices in greatness.
- 8.2.7 If that person desires the world of food and drink, by resolve alone food and drink arise. Possessed of that world of food and drink, that person rejoices in greatness.
- 8.2.8 If that person desires the world of song and instrumental music, by resolve alone song and instrumental music arise. Possessed of that world of song and instrumental music, that person rejoices in greatness.
- 8.2.9 If that person desires the world of women, by resolve alone women arise. Possessed of that world of women, that person rejoices in greatness.

- 8.2.10 Whatever region that person desires, whatever desire that person cherishes, it arises by resolve alone. Possessed of it, that person rejoices in greatness.

Section 8

3

- 8.3.1 These true desires are covered by untruth. Though the desires are true, untruth is their covering: whoever departs from here can no longer be found here for one to see.
- 8.3.2 But those belonging to a person who are alive here, those who have died, and whatever else that person desires but does not obtain—all this is found on going there. For there are these true desires, covered by untruth. Just as people who do not know the ground might pass again and again over a buried treasure of gold without finding it, so all these creatures, going there day after day, fail to find this world of Brahman, for untruth bars their way.
- 8.3.3 This Self is in the heart. Its explanation is this: “In the heart is this”—hridi ayam; therefore it is hridaya, the heart. One who knows thus goes to the heavenly world day after day.
- 8.3.4 Now this serene one, rising from this body and reaching the highest light, appears in its own form. “This is the Self,” he said. “This is the immortal, the fearless; this is Brahman.” The name of this Brahman is “truth,” satyam.
- 8.3.5 These are its three syllables: sat, ti, yam. Sat is the immortal; ti is the mortal; yam binds the two together. Because it binds the two together, it is yam. One who knows thus goes to the heavenly world day after day.

Section 8

4

- 8.4.1 This Self is an embankment, a support keeping these worlds from merging. Day and night do not cross this embankment, nor age, nor death, nor sorrow, nor good deeds, nor evil deeds. All evils turn back from it, for this world of Brahman is free from evil.
- 8.4.2 Therefore, on crossing this embankment, the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Therefore, on crossing this embankment, even night becomes day, for this world of Brahman shines once and forever.
- 8.4.3 Only those who discover this world of Brahman through celibate studentship possess this world of Brahman. They move at will in all the worlds.

Section 8

5

- 8.5.1 What people call “sacrifice” is celibate studentship, for through that studentship alone the knower finds it. What people call “sacrificial offering” is celibate studentship, for through that studentship alone, having sought, one discovers the Self.
- 8.5.2 What people call “the sacrificial session” is celibate studentship, for through that studentship alone one finds the protection of the true Self. What people call “silence” is celibate studentship, for through that studentship alone one discovers the Self and reflects.

- 8.5.3 What people call “the course of fasting” is celibate studentship, for the Self discovered through that studentship does not perish. What people call “the course of forest dwelling” is celibate studentship. For Ara and Nya are two seas in the world of Brahman, in the third heaven from here. There is the lake Airammadiya; there is the ashvattha tree that yields Soma; there is Brahman’s unconquered city Aparajita and the golden dwelling fashioned by the Lord.
- 8.5.4 Only those who discover these two seas, Ara and Nya, in the world of Brahman through celibate studentship possess this world of Brahman. They move at will in all the worlds.

Section 8

6

- 8.6.1 The channels of the heart contain a subtle substance that is tawny, white, blue, yellow, and red. This sun is tawny; it is white; it is blue; it is yellow; it is red.
- 8.6.2 As a great road, stretching far, reaches both villages, this one and that, so these rays of the sun reach both worlds, this one and that. They stretch from that sun and enter these channels; they stretch from these channels and enter that sun.
- 8.6.3 When a person is asleep, wholly gathered in and serene, knowing no dream, that person has entered these channels. No evil touches that person then, for then that person is united with radiance.
- 8.6.4 When someone has been brought to weakness, those seated around ask, “Do you know me? Do you know me?” As long as that person has not departed from this body, that person knows them.
- 8.6.5 But when that person departs from this body, that person climbs upward along these very rays. With “Om” that person rises upward. In the time it takes the mind to leap, that person reaches the sun. This is indeed the gateway to the world: an entrance for those who know, a barrier for those who do not know.

8.6.6 On this there is a verse:

A hundred and one are the channels of the heart;
one of them passes out through the crown of the head.
Ascending by that one, a person reaches immortality;
the others lead away in every direction at departure,
in every direction at departure.

Section 8

7

8.7.1 “The Self that is free from evil, free from age, free from death, free from sorrow, free from hunger, free from thirst, whose desires are true and whose resolves are true—that Self must be sought, that Self must be understood. One who discovers and understands that Self attains all worlds and all desires.” So Prajapati said.

8.7.2 Both gods and demons heard of this. They said, “Come, let us seek the Self, by seeking which one attains all worlds and all desires.” Indra set out from among the gods, and Virochana from among the demons. Without having agreed with one another, they came to Prajapati, fuel in hand.

8.7.3 They lived as sacred students for thirty-two years. Then Prajapati said to them, “What did you desire when you came to live here?” They answered, “People report these words of yours: ‘The Self that is free from evil, free from age, free from death, free from sorrow, free from hunger, free from thirst, whose desires are true and whose resolves are true—that Self must be sought, that Self must be understood. One who discovers and understands that Self attains all worlds and all desires.’ We came to live here desiring that Self.”

8.7.4 Prajapati said to them, “The person seen in the eye is the Self.” He said, “This is the immortal, the fearless; this is Brahman.” “Revered sir, which is the one that appears in water and the one in a mirror?” He answered, “It is this very one that

appears in all these surfaces.”

Section 8

8

- 8.8.1 “Look at yourselves in a bowl of water, and tell me what you do not understand about yourselves.” They looked in the bowl of water. Prajapati asked them, “What do you see?” They answered, “Revered sir, we see the whole of ourselves, an image down to our hairs and nails.”
- 8.8.2 Prajapati told them, “Adorn yourselves well, dress well, make yourselves presentable, and look in the bowl of water.” They adorned themselves well, dressed well, made themselves presentable, and looked in the bowl of water. Prajapati asked, “What do you see?”
- 8.8.3 They answered, “Revered sir, just as we ourselves are well adorned, well dressed, and presentable, so these two are well adorned, well dressed, and presentable.” “This is the Self,” he said. “This is the immortal, the fearless; this is Brahman.” They departed with peaceful hearts.
- 8.8.4 Watching them go, Prajapati said, “They depart without grasping the Self, without knowing it. Whoever takes this as their secret teaching, whether gods or demons, will come to ruin.” Virochana, his heart still peaceful, went to the demons and taught them this secret teaching: “The self alone is to be honored here; the self is to be served. By honoring the self and serving the self, one gains both worlds, this one and the world beyond.”
- 8.8.5 Thus even today, of someone who does not give, has no faith, and offers no sacrifice, people say, “That one is demonic.” For this is the secret teaching of the demons. They prepare the body of the dead with provisions, clothing, and ornaments, thinking to conquer the world beyond by this means.

Section 8

9

- 8.9.1 But before Indra reached the gods, he saw this danger: “As this one is well adorned when the body is well adorned, well dressed when it is well dressed, and presentable when it is presentable, so this one is blind when the body is blind, lame when it is lame, and mutilated when it is mutilated. This one perishes when this very body perishes. I see no benefit in this.”
- 8.9.2 He returned, fuel in hand. Prajapati said to him, “Maghavan, since you departed with a peaceful heart together with Virochana, what do you desire in returning?” He answered, “Revered sir, as this one is well adorned when the body is well adorned, well dressed when it is well dressed, and presentable when it is presentable, so this one is blind when the body is blind, lame when it is lame, and mutilated when it is mutilated. This one perishes when this very body perishes. I see no benefit in this.”
- 8.9.3 “That is indeed how it is, Maghavan,” he said. “But I will explain this further to you. Stay another thirty-two years.” He stayed another thirty-two years. Then he said to him:

Section 8

10

- 8.10.1 “The one who moves about exalted in a dream is the Self,” he said. “This is the immortal, the fearless; this is Brahman.” Indra departed with a peaceful heart. But before he reached the gods, he saw this danger: “Though this body is blind, that one is not blind; though this body is lame, that one is not lame. That one is not marred by this body’s defects.

- 8.10.2 “That one is not slain when this body is slain, nor lamed by its lameness. Yet people seem to kill that one, seem to chase that one away; that one seems to experience what is unwelcome, seems even to weep. I see no benefit in this.”
- 8.10.3 He returned, fuel in hand. Prajapati said to him, “Maghavan, since you departed with a peaceful heart, what do you desire in returning?” He answered, “Revered sir, though this body is blind, that one is not blind; though this body is lame, that one is not lame. That one is not marred by this body’s defects.
- 8.10.4 “That one is not slain when this body is slain, nor lamed by its lameness. Yet people seem to kill that one, seem to chase that one away; that one seems to experience what is unwelcome, seems even to weep. I see no benefit in this.” “That is indeed how it is, Maghavan,” he said. “But I will explain this further to you. Stay another thirty-two years.” He stayed another thirty-two years. Then he said to him:

Section 8

11

- 8.11.1 “When a person is asleep, wholly gathered in and serene, knowing no dream, this is the Self,” he said. “This is the immortal, the fearless; this is Brahman.” Indra departed with a peaceful heart. But before he reached the gods, he saw this danger: “In this state that one does not know itself as ‘I am this,’ nor does it know these beings. It seems to have entered utter destruction. I see no benefit in this.”
- 8.11.2 He returned, fuel in hand. Prajapati said to him, “Maghavan, since you departed with a peaceful heart, what do you desire in returning?” He answered, “Revered sir, in this state that one does not know itself as ‘I am this,’ nor does it know these beings. It seems to have entered utter destruction. I see no benefit in this.”

- 8.11.3 “That is indeed how it is, Maghavan,” he said. “But I will explain this further to you, and not as anything apart from this. Stay another five years.” He stayed another five years. They amounted to a hundred and one years. This is why people say, “For a hundred and one years Maghavan lived as a sacred student with Prajapati.” Then he said to him:

Section 8

12

- 8.12.1 “Maghavan, this body is mortal, held by death. It is the dwelling of this immortal, bodiless Self. One who has a body is held by pleasure and pain. While one has a body, there is no release from pleasure and pain. But pleasure and pain do not touch one who is bodiless.
- 8.12.2 “The wind is bodiless; clouds, lightning, and thunder are bodiless. As these rise from that space, reach the highest light, and appear in their own forms,
- 8.12.3 “So this serene one rises from this body, reaches the highest light, and appears in its own form. That is the highest person. There that one moves about laughing, playing, rejoicing with women, with chariots, or with relatives, not remembering this body into which it was born. As a draft animal is yoked to a carriage, so this life-breath is yoked to this body.
- 8.12.4 “The one who is present in the space where the eye is set is the person in the eye; the eye is for seeing. The one who knows ‘Let me smell this’ is the Self; the nose is for smelling. The one who knows ‘Let me say this’ is the Self; speech is for speaking. The one who knows ‘Let me hear this’ is the Self; the ear is for hearing.
- 8.12.5 “The one who knows ‘Let me think this’ is the Self. Mind is its divine eye. Through this divine eye, the mind, that one beholds these desires in the world of Brahman and rejoices.

8.12.6 “The gods meditate on this Self. Therefore all worlds and all desires are held by them. One who discovers and understands that Self attains all worlds and all desires.” So Prajapati said; so Prajapati said.

Section 8

13

8.13.1 From the dark I pass into the many-colored; from the many-colored I pass into the dark. Shaking off evil as a horse shakes off its hairs, freeing myself as the moon frees itself from Rahu’s mouth, casting off the body, my self fulfilled, I enter the unmade world of Brahman; I enter it.

Section 8

14

8.14.1 What is called space brings forth name and form. That which is within them is Brahman; that is the immortal; that is the Self. I enter Prajapati’s assembly hall and dwelling. I become the glory of brahmins, the glory of kings, the glory of the common people. I have attained glory. I am indeed the glory of glories. White and toothless, a toothless devourer, white—may I not enter the slimy womb; may I not enter the slimy womb.

Section 8

15

8.15.1 Brahma told this to Prajapati; Prajapati told it to Manu; Manu told it to his descendants. Having studied the Veda as prescribed in the teacher’s household, in the time left over from serving the teacher, and having returned home, one

should study the sacred text in a pure place within the household, train others in righteousness, establish all the senses within oneself, and harm no being except at sacred rites. Living thus for the whole of life, one reaches the world of Brahman and does not return, and does not return.

Om. May my limbs grow strong, and my speech, life-breath, sight, hearing, strength, and all my senses. All is the Brahman of the Upanishads. May I not reject Brahman; may Brahman not reject me. Let there be no rejection; let there be no rejection of me. May the virtues spoken of in the Upanishads abide in me, devoted to that Self; may they abide in me. Om. Peace, peace, peace.

Thus ends the Chandogya Upanishad.