



Chandogya Upanishad

UNKNOWN

Plain English Translation

MOUSEIA



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Plain English Translation

Translated by Michael Berardi

MOUSEIA

THIS EDITION

Complete machine-assisted Plain English translation made independently and directly from the Sanskrit, not from the Musean edition. All eight books and the closing invocation are retained.

TRANSLATOR

Michael Berardi

THE WORK

Written c. 1st millennium BCE · Upanishad

SOURCE

Original text from sa.wikisource.org.

GAPS AND UNCERTAINTIES

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Section 1

1

- 1.1.1 Meditate on the syllable Om as the Udgitha. The singer begins the Udgitha with Om. Here is its explanation.
- 1.1.2 Earth is the essence of living things. Water is the essence of earth. Plants are the essence of water. A person is the essence of plants. Speech is the essence of a person. A Rig verse is the essence of speech. A Saman is the essence of a Rig verse. The Udgitha is the essence of a Saman.
- 1.1.3 This Udgitha is the finest of these essences, the highest, worthy of the highest place. It is the eighth.
- 1.1.4 The question is: which is the Rig verse, which is the Saman, and which is the Udgitha?
- 1.1.5 Speech is the Rig verse, life-breath is the Saman, and the syllable Om is the Udgitha. Speech and life-breath, the Rig verse and the Saman, form a pair.
- 1.1.6 This pair comes together in the syllable Om. When two partners come together, they fulfill each other's desire.
- 1.1.7 Someone who knows this and meditates on the syllable as the Udgitha becomes a fulfiller of desires.
- 1.1.8 This is also the syllable of agreement. When someone agrees to anything, they say Om. Agreement is fulfillment. Someone who knows this and meditates on the syllable as the Udgitha brings desires to fulfillment.
- 1.1.9 The threefold Vedic knowledge operates through it. With Om one calls for the hearing of a chant; with Om one recites; with Om one sings the Udgitha. This honors that very syllable, with its greatness and its essence.

- 1.1.10 Both the person who knows this and the person who does not perform the ritual with it. But knowledge and lack of knowledge are different. What one does with knowledge, faith, and understanding of the hidden connection becomes more powerful. This, then, is the explanation of that syllable.

Section 1

2

- 1.2.1 Once the gods and the asuras, both descendants of Prajapati, were fighting. The gods took up the Udgitha, thinking, “With this we will overcome them.”
- 1.2.2 They meditated on the breath in the nose as the Udgitha. The asuras struck it with evil. That is why it smells both good and bad odors: it has been struck by evil.
- 1.2.3 Next they meditated on speech as the Udgitha. The asuras struck it with evil. That is why it speaks both truth and falsehood: it has been struck by evil.
- 1.2.4 Next they meditated on sight as the Udgitha. The asuras struck it with evil. That is why it sees both what should and what should not be seen: it has been struck by evil.
- 1.2.5 Next they meditated on hearing as the Udgitha. The asuras struck it with evil. That is why it hears both what should and what should not be heard: it has been struck by evil.
- 1.2.6 Next they meditated on the mind as the Udgitha. The asuras struck it with evil. That is why it thinks both what should and what should not be thought: it has been struck by evil.
- 1.2.7 Next they meditated on the chief life-breath as the Udgitha. When the asuras struck it, they shattered, just as something shatters when it hits a solid rock.

- 1.2.8 In the same way, someone who wishes harm on a person who knows this, or attacks that person, shatters as if they had hit a solid rock. This life-breath is that solid rock.
- 1.2.9 Through this breath one distinguishes neither good nor bad odors, because it is free from evil. Whatever one eats or drinks through it sustains the other breaths. At the end, when it no longer finds nourishment, it leaves the body. That is why a person opens their mouth at the end.
- 1.2.10 Angiras meditated on it as the Udgitha. People consider this breath itself Angiras, because it is the essence, rasa, of the limbs, anga.
- 1.2.11 Brihaspati meditated on it as the Udgitha. People consider this breath itself Brihaspati, because speech is Brihati, and this is its lord, pati.
- 1.2.12 Ayasya meditated on it as the Udgitha. People consider this breath itself Ayasya, because it comes, ayate, from the mouth, asya.
- 1.2.13 Baka Dalbhya understood it this way. He became the Udgitha singer for the people of Naimisha, and by singing he obtained what they wanted.
- 1.2.14 Someone who knows this and meditates on the syllable as the Udgitha obtains desires through singing. This is the teaching as it applies to oneself.

Section 1

3

- 1.3.1 Now for the teaching as it applies to the gods. Meditate on the one who gives heat as the Udgitha. As he rises, he sings for living beings. Rising, he drives away darkness and fear. Someone who knows this drives away fear and darkness.

- 1.3.2 This breath and that sun are alike. This is warm, and that is warm. They call this svara, the moving breath; they call that svara and pratyasvara, what moves and returns. Therefore meditate on both this breath and that sun as the Udgitha.
- 1.3.3 Also meditate on the connecting breath, vyana, as the Udgitha. Breathing out is prana; breathing in is apana. The junction between these is vyana. Vyana is speech. That is why one speaks without breathing out or breathing in.
- 1.3.4 Speech is the Rig verse. That is why one recites a Rig verse without breathing out or breathing in. The Rig verse is the Saman. That is why one sings a Saman without breathing out or breathing in. The Saman is the Udgitha. That is why one sings the Udgitha without breathing out or breathing in.
- 1.3.5 Other actions requiring strength—such as churning out fire, running a race, or drawing a stiff bow—are also done without breathing out or breathing in. For this reason meditate on vyana as the Udgitha.
- 1.3.6 Also meditate on the syllables of the word Udgitha: ut, gi, and tha. Life-breath is ut, because one stands up, ut-tishthati, through life-breath. Speech is gi, because speech is called gir. Food is tha, because everything rests, sthita, on food.
- 1.3.7 Heaven is ut, the space between earth and heaven is gi, and earth is tha. The sun is ut, wind is gi, and fire is tha. The Samaveda is ut, the Yajurveda is gi, and the Rigveda is tha. Speech yields its milk to someone who knows this and meditates on the syllables ut, gi, and tha. Such a person has food and can eat it.
- 1.3.8 Next, meditate on the things to approach for a blessing to be fulfilled. Attend to the Saman with which you are going to sing praise.
- 1.3.9 Attend to the Rig verse on which it is based, to the seer whose verse it is, and to the god you are going to praise.
- 1.3.10 Attend to the meter in which you will sing and to the pattern of praise you will use.

- 1.3.11 Attend to the direction toward which you will sing.
- 1.3.12 Finally, turn to yourself and sing praise, thinking of your desire and staying attentive. The desire for which you sing may then quickly be fulfilled—the desire for which you sing.

Section 1

4

- 1.4.1 Meditate on the syllable Om as the Udgitha. The singer begins the Udgitha with Om. Here is its explanation.
- 1.4.2 Afraid of death, the gods entered the threefold Vedic knowledge. They covered themselves with the meters. Because they covered themselves, achchhadayan, with them, the meters are called chhandas.
- 1.4.3 But death saw them there, in Rig verse, Saman, and Yajus formula, as clearly as someone sees a fish in water. Recognizing this, they rose beyond Rig verse, Saman, and Yajus formula and entered the sound itself.
- 1.4.4 When someone begins a Rig verse, they sound Om first. The same happens with a Saman and a Yajus formula. This syllable is that sound. It is immortal and free from fear. By entering it, the gods became immortal and free from fear.
- 1.4.5 Someone who knows this and sounds the syllable enters that very sound, the immortal and fearless syllable. By entering it, that person becomes immortal, as the gods are immortal.

Section 1

5

- 1.5.1 The Udgitha is the Pranava, Om, and the Pranava is the Udgitha. The sun is the Udgitha and the Pranava, because it moves along sounding Om.
- 1.5.2 Kaushitaki told his son, “I sang to that sun as just one. That is why you are my only son. You should consider its rays separately. Then you will have many sons.” This is the teaching about the gods.
- 1.5.3 Now for the teaching about oneself. Meditate on the chief life-breath as the Udgitha, because it moves along sounding Om.
- 1.5.4 Kaushitaki told his son, “I sang to this breath as just one. That is why you are my only son. You should sing to the many breaths, thinking, ‘May I have many sons.’”
- 1.5.5 The Udgitha is the Pranava, and the Pranava is the Udgitha. Through this understanding, even a badly sung Udgitha is corrected from the Hotri priest’s seat—it is corrected.

Section 1

6

- 1.6.1 Earth is the Rig verse, and fire is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. Earth is sa and fire is ama: together they are Saman.
- 1.6.2 The space between earth and heaven is the Rig verse, and wind is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. The space between earth and heaven is sa and wind is ama: together

they are Saman.

- 1.6.3 Heaven is the Rig verse, and the sun is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. Heaven is sa and the sun is ama: together they are Saman.
- 1.6.4 The stars are the Rig verse, and the moon is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. The stars are sa and the moon is ama: together they are Saman.
- 1.6.5 The sun's white light is the Rig verse; its blue, intensely dark part is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse.
- 1.6.6 The sun's white light is sa, and its blue, intensely dark part is ama: together they are Saman. Within the sun one can see a golden person, with a golden beard and golden hair, golden all the way to the tips of his nails.
- 1.6.7 His eyes are like a lotus as red as a monkey's bottom. His name is Ut, "risen," because he has risen above all evil. Someone who knows this rises above all evil.
- 1.6.8 The Rig verse and the Saman are his two songs. That is why he is the Udgitha. That is also why the singer is called the Udgatri: he sings of this person. This person rules the worlds beyond the sun and the things the gods desire. This is the teaching about the gods.

Section 1

7

- 1.7.1 Now for the teaching about oneself. Speech is the Rig verse, and life-breath is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. Speech is sa and life-breath is ama: together they are Saman.

- 1.7.2 The eye is the Rig verse, and the person within it is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. The eye is sa and the person within it is ama: together they are Saman.
- 1.7.3 The ear is the Rig verse, and the mind is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. The ear is sa and the mind is ama: together they are Saman.
- 1.7.4 The eye's white light is the Rig verse; its blue, intensely dark part is the Saman. The Saman rests on this Rig verse. That is why a Saman is sung on the basis of a Rig verse. The eye's white light is sa and its blue, intensely dark part is ama: together they are Saman.
- 1.7.5 The person seen within the eye is the Rig verse, the Saman, the hymn of praise, the Yajus formula, and Brahman. His appearance is the same as that other person's appearance. His two songs are the same, and his name is the same.
- 1.7.6 He rules the worlds below this eye and the things human beings desire. Those who sing to the vina sing of him. That is why they gain wealth.
- 1.7.7 Someone who sings a Saman with this knowledge sings of both persons. Through the one in the sun, that singer reaches the worlds beyond the sun and the things the gods desire.
- 1.7.8 Through the one in the eye, that singer reaches the worlds below the eye and the things human beings desire. Therefore an Udgitha singer who knows this should say:
- 1.7.9 "What desire of yours shall I obtain by singing?" Someone who sings a Saman with this knowledge controls the obtaining of desires through song—through singing the Saman.

Section 1

8

- 1.8.1 Three men were experts in the Udgitha: Shilaka Shalavatya, Chaikitayana Dalbhya, and Pravahana Jaivali. They said, “We know the Udgitha well. Let’s discuss it.”
- 1.8.2 They agreed and sat down together. Pravahana Jaivali said, “Please, you two speak first. I will listen to the two brahmins talking.”
- 1.8.3 Shilaka Shalavatya said to Chaikitayana Dalbhya, “Let me ask you a question.” “Ask,” he answered.
- 1.8.4 “What does the Saman depend on?” “Tone,” he said. “What does tone depend on?” “Life-breath.” “What does life-breath depend on?” “Food.” “What does food depend on?” “Water.”
- 1.8.5 “What does water depend on?” “That world above,” he said. “What does that world depend on?” “Do not take the inquiry beyond the heavenly world,” he said. “We establish the Saman in the heavenly world. The Saman praises the heavenly world.”
- 1.8.6 Shilaka Shalavatya told Chaikitayana Dalbhya, “Dalbhya, your Saman has no firm foundation. If someone were to tell you now, ‘Your head will fall off,’ your head would fall off.”
- 1.8.7 “Then let me learn this from you, sir.” “Learn,” he said. “What does that world depend on?” “This world,” he answered. “What does this world depend on?” “Do not take the inquiry beyond the world that is the foundation,” he said. “We establish the Saman in the world that is the foundation. The Saman praises the foundation.”

- 1.8.8 Pravahana Jaivali told him, “Shalavatya, your Saman has an end. If someone were to tell you now, ‘Your head will fall off,’ your head would fall off.” “Then let me learn this from you, sir.” “Learn,” he said.

Section 1

9

- 1.9.1 “What does this world depend on?” “Space,” he answered. “All these beings come from space and return to space. Space is greater than they are. Space is their final destination.”
- 1.9.2 This Udgitha is greater than the greatest. It has no limit. Someone who knows this and meditates on the Udgitha as greater than the greatest has an increasingly excellent life and wins increasingly excellent worlds.
- 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 become increasingly excellent.
- 1.9.4 “So will the world they gain in the next world.” Someone who knows this and meditates in this way has an increasingly excellent life in this world, and likewise a world in the next—a world in the next.

Section 1

10

- 1.10.1 When the Kurus’ crops had been destroyed by hailstones, Ushasti Chakrayana lived in extreme poverty with his young wife in a village of elephant keepers.
- 1.10.2 He begged from an elephant keeper who was eating beans. The man told him, “I have nothing except what has been put here in front of me.”

- 1.10.3 “Give me some of those,” Ushasti said. The man gave him some, then offered him a drink. “That would mean drinking what you have left over,” Ushasti said.
- 1.10.4 “Aren’t these beans leftovers too?” “I would not have stayed alive without eating them,” he answered. “But I can choose where to get drinking water.”
- 1.10.5 After eating, he brought the remaining beans to his wife. She had already found plenty to eat. She took them and put them away.
- 1.10.6 As he got up in the morning, he said, “If only we could get some food, we could earn some money. That king is going to offer a sacrifice. He might choose me for all the priestly duties.”
- 1.10.7 His wife said, “Husband, here are those beans.” He ate them and went to the sacrifice that was being prepared.
- 1.10.8 He sat down near the singers, who were about to sing praise at their place of chanting. He told the Prastava singer:
- 1.10.9 “If you sing the Prastava without knowing the god connected with it, your head will fall off.”
- 1.10.10 He told the Udgitha singer the same thing: “If you sing the Udgitha without knowing the god connected with it, your head will fall off.”
- 1.10.11 He also told the Pratihara singer, “If you sing the Pratihara without knowing the god connected with it, your head will fall off.” They stopped and sat in silence.

Section 1

11

- 1.11.1 Then the patron of the sacrifice said to him, “Sir, may I know who you are?” “I am Ushasti Chakrayana,” he answered.

- 1.11.2 The patron said, “I looked for you for all these priestly duties. Because I could not find you, I chose others.
- 1.11.3 “But please take all the priestly duties for me yourself.” “All right,” Ushasti said. “But let these same men sing with my permission. Give me as much money as you give them.” “All right,” the patron replied.
- 1.11.4 Then the Prastava singer approached him. “Sir, you told me, ‘If you sing the Prastava without knowing the god connected with it, your head will fall off.’ Which god is that?”
- 1.11.5 “Life-breath,” he answered. “All these beings enter life-breath and rise out of life-breath. This is the god connected with the Prastava. If you had sung it without knowing that god, your head would have fallen off after my warning.”
- 1.11.6 Then the Udgitha singer approached him. “Sir, you told me, ‘If you sing the Udgitha without knowing the god connected with it, your head will fall off.’ Which god is that?”
- 1.11.7 “The sun,” he answered. “All these beings sing to the sun when it is high above. This is the god connected with the Udgitha. If you had sung it without knowing that god, your head would have fallen off after my warning.”
- 1.11.8 Then the Pratihara singer approached him. “Sir, you told me, ‘If you sing the Pratihara without knowing the god connected with it, your head will fall off.’ Which god is that?”
- 1.11.9 “Food,” he answered. “All these beings live by taking food into themselves. This is the god connected with the Pratihara. If you had sung it without knowing that god, your head would have fallen off after my warning—after my warning.”

Section 1

12

- 1.12.1 Now comes the dogs' Udgitha. Baka Dalbhya, or Glava Maitreya, went out to study the Veda on his own.
- 1.12.2 A white dog appeared before him. Other dogs came up to it and said, "Sir, sing us some food. We are hungry."
- 1.12.3 It told them, "Come back to me right here in the morning." Baka Dalbhya, or Glava Maitreya, waited there.
- 1.12.4 Just as singers about to perform the Bahishpavamana praise move along holding on to one another, the dogs moved along. Then they sat together and made the sound Him.
- 1.12.5 "Om! Let us eat!
Om! Let us drink!
Om! May the god Varuna, Prajapati, and Savitar bring food here!
Lord of food, bring food here!
Bring it! Om!"

Section 1

13

- 1.13.1 This world is the chant sound Hau. Wind is Hai. The moon is Atha. The Self is Iha. Fire is I.
- 1.13.2 The sun is U. The call is E. The All-gods are Auhoi. Prajapati is Him. Life-breath is the tone; food is Ya; speech is Viraj.
- 1.13.3 The thirteenth inserted chant sound, Hum, is undefined and moves about.

- 1.13.4 Speech yields its milk to someone who knows this hidden teaching of the Samans. Such a person has food and can eat it—someone who knows this hidden teaching.

Section 2

1

- 2.1.1 Meditation on the whole Saman is good. People call what is good saman, and what is not good asaman.
- 2.1.2 When people say, “He approached him with saman,” they mean he approached him in a good way. When they say, “He approached him with asaman,” they mean he approached him in a bad way.
- 2.1.3 When something good happens, people also say, “This is saman for us!” They mean, “This is good!” When something bad happens, they say, “This is asaman for us!” They mean, “This is bad!”
- 2.1.4 Someone who knows this and meditates on the Saman as good may quickly find that good qualities come to them and place themselves at their service.

Section 2

2

- 2.2.1 Meditate on the five-part Saman in the worlds. Going upward, earth is Hinkara, fire is Prastava, the space between earth and heaven is Udgitha, the sun is Pratihara, and heaven is Nidhana.
- 2.2.2 Coming back downward, heaven is Hinkara, the sun is Prastava, the space between earth and heaven is Udgitha, fire is Pratihara, and earth is Nidhana.

- 2.2.3 The worlds, both upward and downward, become available to someone who knows this and meditates on the five-part Saman in the worlds.

Section 2

3

- 2.3.1 Meditate on the five-part Saman in rain. The wind before the rain is Hinkara. A cloud forming is Prastava. Rain falling is Udgitha. Lightning flashing and thunder sounding are Pratihara.
- 2.3.2 The rain stopping is Nidhana. Rain falls for someone who knows this and meditates on the five-part Saman in rain. Such a person can bring rain.

Section 2

4

- 2.4.1 Meditate on the five-part Saman in all waters. Clouds gathering are Hinkara. Rain falling is Prastava. Eastward-flowing waters are Udgitha. Westward-flowing waters are Pratihara. The ocean is Nidhana.
- 2.4.2 Someone who knows this and meditates on the five-part Saman in all waters does not die in water and has plenty of water.

Section 2

5

- 2.5.1 Meditate on the five-part Saman in the seasons. Spring is Hinkara, summer is Prastava, the rainy season is Udgitha, autumn is Pratihara, and winter is Nidhana.

- 2.5.2 The seasons serve someone who knows this and meditates on the five-part Saman in the seasons. Such a person has the seasons' benefits.

Section 2

6

- 2.6.1 Meditate on the five-part Saman in livestock. Goats are Hinkara, sheep are Prastava, cattle are Udgitha, horses are Pratihara, and a human being is Nidhana.
- 2.6.2 Someone who knows this and meditates on the five-part Saman in livestock gains animals and becomes rich in livestock.

Section 2

7

- 2.7.1 Meditate on the five-part Saman in the vital powers, with each greater than the one before it. Breath is Hinkara, speech is Prastava, sight is Udgitha, hearing is Pratihara, and mind is Nidhana. Each of these is greater than the one before it.
- 2.7.2 Someone who knows this and meditates on the five-part Saman in the vital powers, each greater than the one before it, has an increasingly excellent life and wins increasingly excellent worlds. That completes the teaching about the five-part Saman.

Section 2

8

- 2.8.1 Now for the seven-part Saman. Meditate on the seven-part Saman in speech. Any Hum in speech is Hinkara; any Pra is Prastava; any A is Adi.
- 2.8.2 Any Ut is Udgitha; any Prati is Pratihara; any Upa is Upadrava; and any Ni is Nidhana.
- 2.8.3 Speech yields its milk to someone who knows this and meditates on the seven-part Saman in speech. Such a person has food and can eat it.

Section 2

9

- 2.9.1 Also meditate on the sun as the seven-part Saman. It is always the same, sama, and so it is Saman. Everyone thinks, “It faces me; it faces me.” It is the same for everyone, and so it is Saman.
- 2.9.2 Know that all these beings depend on it. The time before sunrise is its Hinkara. Animals depend on that part. That is why they make the sound Him; they share in this Saman’s Hinkara.
- 2.9.3 The time just after sunrise is its Prastava. Human beings depend on that part. That is why they want introductory praise and commendation: they share in this Saman’s Prastava.
- 2.9.4 The time when the cows are brought together is its Adi. Birds depend on that part. That is why they take themselves up and fly through the sky without anything to hold them: they share in this Saman’s Adi.

- 2.9.5 Exactly midday is its Udgitha. The gods depend on that part. That is why they are the best of Prajapati's descendants: they share in this Saman's Udgitha.
- 2.9.6 The time after midday and before afternoon is its Pratihara. Embryos depend on that part. That is why they are held back and do not fall out: they share in this Saman's Pratihara.
- 2.9.7 The time after afternoon and before sunset is its Upadrava. Wild animals depend on that part. That is why, when they see a person, they run to a thicket or a hole: they share in this Saman's Upadrava.
- 2.9.8 The time just after sunset is its Nidhana. The ancestors depend on that part. That is why people lay them down: they share in this Saman's Nidhana. This is how to meditate on the sun as the seven-part Saman.

Section 2

10

- 2.10.1 Also meditate on the seven-part Saman as equal in all its parts and as going beyond death. Hinkara has three syllables, and Prastava has three syllables. They are equal.
- 2.10.2 Adi has two syllables, and Pratihara has four. Take one from there and put it here: they are equal.
- 2.10.3 Udgitha has three syllables, and Upadrava has four. Three and three are equal, and one syllable remains. The word akshara, "syllable," itself has three syllables: they are equal.
- 2.10.4 Nidhana has three syllables. It too is equal. These syllables total twenty-two.
- 2.10.5 With twenty-one one reaches the sun, because the sun is the twenty-first from here. With the twenty-second one wins what lies beyond the sun. That is heaven, free from sorrow.

- 2.10.6 Someone who knows this and meditates on the seven-part Saman as equal in all its parts and as going beyond death wins the sun. Their victory extends beyond the winning of the sun—someone who meditates on the Saman.

Section 2

11

- 2.11.1 Mind is Hinkara, speech is Prastava, sight is Udgitha, hearing is Pratihara, and life-breath is Nidhana. This is the Gayatra Saman woven into the vital powers.
- 2.11.2 Someone who knows the Gayatra woven into the vital powers has strong vital powers, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is to be generous in mind.

Section 2

12

- 2.12.1 Churning out fire is Hinkara. Smoke rising is Prastava. The flame burning is Udgitha. Glowing coals are Pratihara. The fire dying down is Nidhana; its going completely out is Nidhana. This is the Rathantara Saman woven into fire.
- 2.12.2 Someone who knows the Rathantara woven into fire becomes radiant with sacred learning and has food to eat, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to rinse their mouth or spit toward fire.

Section 2

13

- 2.13.1 Calling to a woman is Hinkara. Winning her agreement is Prastava. Lying with her is Udgitha. Lying facing her is Pratihara. Reaching the end of the act is Nidhana; completing it is Nidhana. This is the Vamadevyā Saman woven into sexual union.
- 2.13.2 Someone who knows the Vamadevyā woven into sexual union finds a partner and has children from each union, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to turn away any woman.

Section 2

14

- 2.14.1 The rising sun is Hinkara. The risen sun is Prastava. Midday is Udgitha. Afternoon is Pratihara. The setting sun is Nidhana. This is the Brihat Saman woven into the sun.
- 2.14.2 Someone who knows the Brihat woven into the sun becomes radiant and has food to eat, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to complain about the sun's heat.

Section 2

15

- 2.15.1 Clouds gathering are Hinkara. A rain cloud forming is Prastava. Rain falling is Udgitha. Lightning flashing and thunder sounding are Pratihara. The rain stopping is Nidhana. This is the Vairupa Saman woven into the rain god.
- 2.15.2 Someone who knows the Vairupa woven into the rain god gains animals of different and beautiful forms, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to complain about falling rain.

Section 2

16

- 2.16.1 Spring is Hinkara, summer is Prastava, the rainy season is Udgitha, autumn is Pratihara, and winter is Nidhana. This is the Vairaja Saman woven into the seasons.
- 2.16.2 Someone who knows the Vairaja woven into the seasons stands out through children, livestock, and the radiance of sacred learning, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to complain about the seasons.

Section 2

17

- 2.17.1 Earth is Hinkara, the space between earth and heaven is Prastava, heaven is Udgitha, the directions are Pratihara, and the ocean is Nidhana. These are the Shakvari verses woven into the worlds.
- 2.17.2 Someone who knows the Shakvari verses woven into the worlds gains worlds, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to speak badly of the worlds.

Section 2

18

- 2.18.1 Goats are Hinkara, sheep are Prastava, cattle are Udgitha, horses are Pratihara, and a human being is Nidhana. These are the Revati verses woven into livestock.
- 2.18.2 Someone who knows the Revati verses woven into livestock becomes rich in livestock, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to speak badly of livestock.

Section 2

19

- 2.19.1 Body hair is Hinkara, skin is Prastava, flesh is Udgitha, bone is Pratihara, and marrow is Nidhana. This is the Yajnayajniya Saman woven into the body's parts.

- 2.19.2 Someone who knows the Yajnayajniya woven into the body's parts has a sound body and no damaged limb, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to eat marrow for a year—or not to eat marrow at all.

Section 2

20

- 2.20.1 Fire is Hinkara, wind is Prastava, the sun is Udgitha, the stars are Pratihara, and the moon is Nidhana. This is the Rajana Saman woven into the gods.
- 2.20.2 Someone who knows the Rajana woven into the gods comes to share these gods' world, their power, and union with them, reaches a full lifespan, lives a long time, and becomes great in children, livestock, and fame. Their observance is not to speak badly of brahmins.

Section 2

21

- 2.21.1 The threefold Vedic knowledge is Hinkara. These three worlds are Prastava. Fire, wind, and the sun are Udgitha. The stars, birds, and rays of light are Pratihara. Snakes, gandharvas, and ancestors are Nidhana. This is the Saman woven into everything.
- 2.21.2 Someone who knows this Saman woven into everything becomes everything.
- 2.21.3 There is this verse about it:
Beyond these five groups of three,
there is nothing else greater.

- 2.21.4 Whoever knows this knows everything.
All directions bring them tribute.
Meditate with the thought, “I am everything.” That is the observance—that is the observance.

Section 2

22

- 2.22.1 “I choose the Saman’s resounding tone, which benefits livestock.” This Udgitha belongs to fire. An undefined tone belongs to Prajapati; a clearly defined tone to Soma; a soft, smooth tone to wind; a smooth, strong tone to Indra; a crane-like tone to Brihaspati; and a broken tone to Varuna. Use all of these, but avoid Varuna’s.
- 2.22.2 Sing with this intention: “May I sing immortality for the gods, offerings for the ancestors, hope for human beings, grass and water for livestock, the heavenly world for the patron of the sacrifice, and food for myself.” Keep these things in mind and sing praise attentively.
- 2.22.3 All vowels are forms of Indra. All breathy sounds are forms of Prajapati. All stop consonants are forms of death. If someone criticizes your vowels, tell them, “I have taken refuge in Indra. He will answer you.”
- 2.22.4 If someone criticizes your breathy sounds, tell them, “I have taken refuge in Prajapati. He will crush you.” If someone criticizes your stop consonants, tell them, “I have taken refuge in death. He will burn you up.”
- 2.22.5 Pronounce all vowels with resonance and strength, thinking, “May I give strength to Indra.” Pronounce all breathy sounds openly, neither swallowing them nor forcing them out, thinking, “May I entrust myself to Prajapati.” Pronounce all stop consonants lightly, without pressing them hard together, thinking, “May I keep myself away from death.”

Section 2

23

- 2.23.1 There are three branches of religious duty. The first consists of sacrifice, study, and giving. The second is austerity. The third is the life of a student who stays at the teacher's home and dedicates their whole life to it. All these attain worlds earned by good deeds. But someone firmly established in Brahman attains immortality.
- 2.23.2 Prajapati heated the worlds through concentrated effort. From those heated worlds flowed the threefold Vedic knowledge. He heated that knowledge. From it flowed these syllables: Bhur, Bhuvah, and Svar.
- 2.23.3 He heated those syllables. From them flowed Om. Just as a pin holds all the leaves together, Om holds all speech together. Om is all this. Om is all this.

Section 2

24

- 2.24.1 Those who discuss Brahman say, "The morning pressing of Soma belongs to the Vasus, the midday pressing to the Rudras, and the third pressing to the Adityas and the All-gods.
- 2.24.2 "Then where is the patron's world?" How could someone perform the sacrifice without knowing that world? Someone who knows should perform it as follows.
- 2.24.3 Before the opening of the morning recitation, the patron sits behind the household fire, facing north, and sings the Saman of the Vasus:

2.24.4 “Open the door of the world!

May we see you, to gain kingship!

Hum! A! Yo! A!”

2.24.5 Then the patron makes an offering: “Honor to fire, who lives on earth and inhabits this world. Find a world for me, the patron of the sacrifice. This is the patron’s world. I will go to it.

2.24.6 “Here the patron will be when life is over. Svaha! Remove the bar!” After saying this, the patron stands up. The Vasus give the patron the morning pressing.

2.24.7 Before the opening of the midday pressing, the patron sits behind the fire of the fire-tending priest, facing north, and sings the Saman of the Rudras:

2.24.8 “Open the door of the world!

May we see you, to gain wide dominion!

Hum! A! Yo! A!”

2.24.9 Then the patron makes an offering: “Honor to wind, who lives in the space between earth and heaven and inhabits this world. Find a world for me, the patron of the sacrifice. This is the patron’s world. I will go to it.

2.24.10 “Here the patron will be when life is over. Svaha! Remove the bar!” After saying this, the patron stands up. The Rudras give the patron the midday pressing.

2.24.11 Before the opening of the third pressing, the patron 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 door of the world!

May we see you, to gain self-rule!

Hum! A! Yo! A!”

2.24.13 That is the Saman of the Adityas. Then comes the Saman of the All-gods:

“Open the door of the world!

May we see you, to gain universal rule!

Hum! A! Yo! A!”

- 2.24.14 Then the patron makes an offering: “Honor to the Adityas and the All-gods, who live in heaven and inhabit this world. Find a world for me, the patron of the sacrifice.
- 2.24.15 “This is the patron’s world. I will go to it. Here the patron will be when life is over. Svaha! Remove the bar!” After saying this, the patron stands up.
- 2.24.16 The Adityas and the All-gods give the patron the third pressing. Someone who knows this knows the measure of the sacrifice—someone who knows this.

Section 3

1

- 3.1.1 The sun up there is the gods’ honey. Heaven is its crossbeam, the space between earth and heaven is its honeycomb, and the rays are its young.
- 3.1.2 Its eastward rays are its eastern honey channels. The Rig verses are the bees. The Rigveda is the flower. The waters are nectar.
- 3.1.3 Those Rig verses heated this Rigveda. From it, when heated, came fame, radiance, the power of the senses, strength, and the essence of food and eating.
- 3.1.4 This flowed out and gathered around the sun. It is the red appearance of the sun.

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. The waters are nectar.

- 3.2.2 Those Yajus formulas heated this Yajurveda. From it, when heated, came fame, radiance, the power of the senses, strength, and the essence of food and eating.
- 3.2.3 This flowed out and gathered around the sun. It is the white appearance of the sun.

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. The waters are nectar.
- 3.3.2 Those Saman chants heated this Samaveda. From it, when heated, came fame, radiance, the power of the senses, strength, and the essence of food and eating.
- 3.3.3 This flowed out and gathered around the sun. It is the black appearance of the sun.

Section 3

4

- 3.4.1 Its northward rays are its northern honey channels. The Atharvan and Angiras verses are the bees. The ancient accounts and stories are the flower. The waters are nectar.
- 3.4.2 Those Atharvan and Angiras verses heated these ancient accounts and stories. From them, when heated, came fame, radiance, the power of the senses, strength, and the essence of food and eating.
- 3.4.3 This flowed out and gathered around the sun. It is the deep black appearance of the sun.

Section 3

5

- 3.5.1 Its upward rays are its upper honey channels. The secret teachings are the bees. Brahman is the flower. The waters are nectar.
- 3.5.2 Those secret teachings heated this Brahman. From it, when heated, came fame, radiance, the power of the senses, strength, and the essence of food and eating.
- 3.5.3 This flowed out and gathered around the sun. It is what seems to tremble at the center of the sun.
- 3.5.4 These are the essences of the essences. The Vedas are essences, and these are their essences. These are the nectars of the nectars. The Vedas are nectars, and these are their nectars.

Section 3

6

- 3.6.1 The Vasus live on the first of these nectars, with Agni as their mouth. The gods do not eat or drink. They are satisfied just by seeing this nectar.
- 3.6.2 They enter this very form and come out of this form.
- 3.6.3 Anyone who knows this nectar in this way becomes one of the Vasus. With Agni as his mouth, he is satisfied just by seeing this nectar. He enters this very form and comes out of this form.
- 3.6.4 For as long as the sun rises in the east and sets in the west, he attains the Vasus' rule and independent kingship.

Section 3

7

- 3.7.1 The Rudras live on the second nectar, with Indra as their mouth. The gods do not eat or drink. They are satisfied just by seeing this nectar.
- 3.7.2 They enter this very form and come out of this form.
- 3.7.3 Anyone who knows this nectar in this way becomes one of the Rudras. With Indra as his mouth, he is satisfied just by seeing this nectar. He enters this very form and comes out of this form.
- 3.7.4 The sun rises in the south and sets in the north for twice as long as it rises in the east and sets in the west. For that long, he attains the Rudras' rule and independent kingship.

Section 3

8

- 3.8.1 The Adityas live on the third nectar, with Varuna as their mouth. The gods do not eat or drink. They are satisfied just by seeing this nectar.
- 3.8.2 They enter this very form and come out of this form.
- 3.8.3 Anyone who knows this nectar in this way becomes one of the Adityas. With Varuna as his mouth, he is satisfied just by seeing this nectar. He enters this very form and comes out of this form.
- 3.8.4 The sun rises in the west and sets in the east for twice as long as it rises in the south and sets in the north. For that long, he attains the Adityas' rule and independent kingship.

Section 3

9

- 3.9.1 The Maruts live on the fourth nectar, with Soma as their mouth. The gods do not eat or drink. They are satisfied just by seeing this nectar.
- 3.9.2 They enter this very form and come out of this form.
- 3.9.3 Anyone who knows this nectar in this way becomes one of the Maruts. With Soma as his mouth, he is satisfied just by seeing this nectar. He enters this very form and comes out of this form.
- 3.9.4 The sun rises in the north and sets in the south for twice as long as it rises in the west and sets in the east. For that long, he attains the Maruts' rule and independent kingship.

Section 3

10

- 3.10.1 The Sadhyas live on the fifth nectar, with Brahma as their mouth. The gods do not eat or drink. They are satisfied just by seeing this nectar.
- 3.10.2 They enter this very form and come out of this form.
- 3.10.3 Anyone who knows this nectar in this way becomes one of the Sadhyas. With Brahma as his mouth, he is satisfied just by seeing this nectar. He enters this very form and comes out of this form.
- 3.10.4 The sun rises upward and sets downward for twice as long as it rises in the north and sets in the south. For that long, he attains the Sadhyas' rule and independent kingship.

Section 3

11

- 3.11.1 Then, after rising above all this, the sun will neither rise nor set. It will stand alone at the center. There is this verse about it:
- 3.11.2 “There it has never set and never risen at any time.
Gods, by this truth, may I never fail Brahman.”
- 3.11.3 For anyone who knows this secret teaching about Brahman in this way, the sun neither rises nor sets. For him it is day once and for all.
- 3.11.4 Brahma told this to Prajapati, Prajapati to Manu, and Manu to his descendants. A father told this teaching about Brahman to his eldest son, Uddalaka Aruni.
- 3.11.5 A father should tell this teaching about Brahman only to his eldest son, or to a trusted student who lives with him.
- 3.11.6 He should not tell it to anyone else, even if that person gave him this whole earth surrounded by water and filled with wealth. This is worth more than that. This is worth more than that.

Section 3

12

- 3.12.1 Gayatri is everything that exists, whatever there is. Speech is Gayatri. Speech sings of everything that exists and protects it.
- 3.12.2 This Gayatri is this earth. Everything that exists rests on the earth and does not go beyond it.
- 3.12.3 This earth is this body in a person. These life-breaths rest in the body and do not go beyond it.

- 3.12.4 This body in a person is this heart inside the person. These life-breaths rest in the heart and do not go beyond it.
- 3.12.5 This Gayatri has four feet and six forms. A Rig verse says this about it:
- 3.12.6 “Such is his greatness, but the Person is greater than this.
All beings are one quarter of him; three quarters of him are immortal in
heaven.”
- 3.12.7 What is called Brahman is this space outside a person.
- 3.12.8 That space outside a person is this space inside a person.
- 3.12.9 That space inside a person is this space inside the heart. It is full and does not change. Anyone who knows this gains full, unchanging prosperity.

Section 3

13

- 3.13.1 This heart has five openings toward the gods. Its eastern opening is the prana life-breath. It is the eye; it is the sun. One should meditate on it as radiance and the eating of food. Anyone who knows this becomes radiant and has food to eat.
- 3.13.2 Its southern opening is the vyana life-breath. It is the ear; it is the moon. One should meditate on it as prosperity and fame. Anyone who knows this becomes prosperous and famous.
- 3.13.3 Its western opening is the apana life-breath. It is speech; it is Agni. One should meditate on it as the radiance of sacred learning and the eating of food. Anyone who knows this has the radiance of sacred learning and has food to eat.
- 3.13.4 Its northern opening is the samana life-breath. It is the mind; it is Parjanya. One should meditate on it as renown and splendor. Anyone who knows this gains renown and splendor.

- 3.13.5 Its upper opening is the udana life-breath. It is the wind; it is space. One should meditate on it as vigor and greatness. Anyone who knows this gains vigor and greatness.
- 3.13.6 These five attendants of Brahman guard the gates of the heavenly world. A hero is born in the family of anyone who knows these five attendants of Brahman, the gatekeepers of the heavenly world, in this way. Anyone who knows these five attendants of Brahman, the gatekeepers of the heavenly world, in this way reaches the heavenly world.
- 3.13.7 The light that shines beyond this heaven, above everything, above all things, in the highest worlds with nothing higher, is this light inside a person. Here is its sign:
- 3.13.8 Here is how it is seen: one feels warmth by touching this body. Here is how it is heard: one closes both ears and hears something like a rumble, like a roar, like a blazing fire. One should meditate on it as both seen and heard. Anyone who knows this becomes pleasing to the eye and well known—anyone who knows this.

Section 3

14

- 3.14.1 All this is Brahman. Everything is born from it, returns to it, and breathes in it. One should meditate on it with a calm mind. A person is shaped by his resolve. Whatever his resolve is in this world, that is what he becomes after leaving it. So he should form his resolve.
- 3.14.2 The Self is made of mind. Its body is life-breath, its form is light, its purpose comes true, and its nature is space. It contains all actions, all desires, all smells, and all tastes. It embraces all this. It does not speak and has no concerns.

- 3.14.3 This Self of mine inside the heart is smaller than a grain of rice, a grain of barley, a mustard seed, a millet grain, or a millet kernel. This Self of mine inside the heart is larger than the earth, larger than the space between earth and heaven, larger than heaven, larger than these worlds.
- 3.14.4 It contains all actions, all desires, all smells, and all tastes. It embraces all this. It does not speak and has no concerns. “This Self of mine inside the heart is Brahman. After leaving here, I will reach it.” Anyone who has this conviction has no doubt. So Shandilya said—Shandilya.

Section 3

15

- 3.15.1 There is a chest whose hollow is the space between earth and heaven and whose bottom is the earth. It does not wear out. The directions are its corners, and heaven is its opening at the top. This chest holds wealth. This whole universe rests in it.
- 3.15.2 Its eastern direction is named Juhu, its southern direction Sahamana, its western direction Rajni, and its northern direction Subhuta. The wind is their calf. Anyone who knows the wind as the calf of the directions in this way does not weep over a son. “I know the wind as the calf of the directions in this way. May I not weep over a son.”
- 3.15.3 “I take refuge in the unharmed chest, with so-and-so, so-and-so, so-and-so. I take refuge in life-breath, with so-and-so, so-and-so, so-and-so. I take refuge in Bhuh, with so-and-so, so-and-so, so-and-so. I take refuge in Bhuvah, with so-and-so, so-and-so, so-and-so. I take refuge in 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 everything that exists, whatever there is. That is what I took refuge in.

- 3.15.5 “When I said, ‘I take refuge in Bhuh,’ what I said was, ‘I take refuge in earth. I take refuge in the space between earth and heaven. I take refuge in heaven.’
- 3.15.6 “When I said, ‘I take refuge in Bhuvah,’ what I said was, ‘I take refuge in Agni. I take refuge in the wind. I take refuge in the sun.’
- 3.15.7 “When I said, ‘I take refuge in Svah,’ what I said was, ‘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. His first twenty-four years are the morning pressing. The Gayatri meter has twenty-four syllables, and the morning pressing uses Gayatri. The Vasus are associated with this part of his life. The life-breaths are the Vasus, because they make everything live here.
- 3.16.2 If something troubles him at this age, he should say, “Life-breaths, Vasus, extend this morning pressing of mine into the midday pressing. May I, the sacrifice, not come to an end among the life-breaths, the Vasus.” He rises out of that trouble and becomes well.
- 3.16.3 The next forty-four years are the midday pressing. The Trishtubh meter has forty-four syllables, and the midday pressing uses Trishtubh. The Rudras are associated with this part of his life. The life-breaths are the Rudras, because they make everything here weep.
- 3.16.4 If something troubles him at this age, he should say, “Life-breaths, Rudras, extend this midday pressing of mine into the third pressing. May I, the sacrifice, not come to an end among the life-breaths, the Rudras.” He rises out of that trouble and becomes well.

- 3.16.5 The next forty-eight years are the third pressing. The Jagati meter has forty-eight syllables, and the third pressing uses Jagati. The Adityas are associated with this part of his life. The life-breaths are the Adityas, because they take up everything here.
- 3.16.6 If something troubles him at this age, he should say, “Life-breaths, Adityas, extend this third pressing of mine to the full span of life. May I, the sacrifice, not come to an end among the life-breaths, the Adityas.” He rises out of that trouble and becomes well.
- 3.16.7 Knowing this, Mahidasa Aitareya said, “Why are you troubling me like this? I will not die from this.” He lived for a hundred and sixteen years. Anyone who knows this lives for a hundred and sixteen years.

Section 3

17

- 3.17.1 When a person is hungry, thirsty, or has no pleasure, these are his initiation rites.
- 3.17.2 When he eats, drinks, or enjoys himself, he takes part in the preparatory rites.
- 3.17.3 When he laughs, eats, or has sex, he takes part in the sung and recited praises.
- 3.17.4 His austerity, giving, honesty, not harming others, and speaking the truth are his gifts to the priests.
- 3.17.5 That is why people say, “He will bring forth,” and “He has brought forth.” This is his being born again. His death is his final ritual bath.
- 3.17.6 After teaching this to Krishna, Devaki’s son, Ghora Angirasa said, “At the final hour, one should turn to these three sayings: ‘You are imperishable. You are unshaken. You are made strong by life-breath.’” Krishna became free of thirst. There are these two Rig verses about this:

3.17.7 “Then, from the seed of the ancient one.”

“Seeing the higher light beyond the darkness, seeing the higher sunlight,
we have reached the sun, the god among the gods, the highest light.”

“The highest light.”

Section 3

18

3.18.1 One should meditate on the mind as Brahman. This is the teaching about oneself. Now the teaching about the gods: one should meditate on space as Brahman. Both have been taught—the teaching about oneself and the teaching about the gods.

3.18.2 This Brahman has four feet. Speech is one foot, life-breath is one foot, the eye is one foot, and the ear is one foot. This is the teaching about oneself. Now the teaching about the gods: Agni is one foot, the wind is one foot, the sun is one foot, and the directions are one foot. Both have been taught—the teaching about oneself and the teaching about the gods.

3.18.3 Speech is one of Brahman’s four feet. It shines and gives heat through the light of Agni. Anyone who knows this shines and gives heat through renown, fame, and the radiance of sacred learning.

3.18.4 Life-breath is one of Brahman’s four feet. It shines and gives heat through the light of the wind. Anyone who knows this shines and gives heat through renown, fame, and the radiance of sacred learning.

3.18.5 The eye is one of Brahman’s four feet. It shines and gives heat through the light of the sun. Anyone who knows this shines and gives heat through renown, fame, and the radiance of sacred learning.

- 3.18.6 The ear is one of Brahman's four feet. It shines and gives heat through the light of the directions. Anyone who knows this shines and gives heat through renown, fame, and the radiance of sacred learning—anyone who knows this.

Section 3

19

- 3.19.1 “The sun is Brahman” is the teaching. Here is its explanation. In the beginning, all this did not exist. It came to exist. It developed and became an egg. It lay there for the length of a year. It split open, and the two halves of its shell became silver and gold.
- 3.19.2 The silver half is this earth. The gold half is heaven. The outer membrane is the mountains. The inner membrane is clouds and mist. The veins are the rivers. The fluid in the bladder is the ocean.
- 3.19.3 What was born from it is the sun up there. As it was born, loud, jubilant cries rose after it, along with all beings and all desires. That is why, at its rising and its setting, loud, jubilant cries rise after it, along with all beings and all desires.
- 3.19.4 If someone knows this and meditates on the sun as Brahman, happy cries will soon come to him and sound all around him—sound all around him.

Section 4

1

- 4.1.1 Janashruti Pautrayana gave with faith. He gave generously and had plenty of food cooked. He had guesthouses built everywhere, thinking, “People everywhere will eat my food.”

- 4.1.2 One night some swans flew overhead. One swan called to another, “Hey, hey, Bhallaksha, Bhallaksha! Janashruti Pautrayana’s light spreads out like daylight. Don’t touch it! Don’t let it burn you!”
- 4.1.3 The other answered, “Who is this man you speak of as if he were Raikva with a cart?” “Who is this Raikva with a cart?”
- 4.1.4 “When someone wins with the throw of four, all the lower throws go to him. In the same way, all the good that people do comes to Raikva. The person I have described is someone who knows what he knows.”
- 4.1.5 Janashruti Pautrayana overheard this. As soon as he got up, he said to his attendant, “Hey, you speak as if I were Raikva with a cart!” “Who is this Raikva with a cart?”
- 4.1.6 “When someone wins with the throw of four, all the lower throws go to him. In the same way, all the good that people do comes to Raikva. The person I have described is someone who knows what he knows.”
- 4.1.7 The attendant searched and came back, saying, “I couldn’t find him.” Janashruti told him, “My man, go looking for him where one would look for a brahmin.”
- 4.1.8 The attendant approached a man sitting under a cart, scratching his scabby skin, and sat beside him. He asked, “Sir, are you Raikva with a cart?” “Yes, my man, I am,” he answered. The attendant came back and said, “I 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 Raikva. He said to him:

- 4.2.2 “Raikva, here are six hundred cows, here is a gold necklace, and here is a mule-drawn chariot. Sir, teach me about the god you meditate on.”
- 4.2.3 Raikva answered, “Ah, Shudra! Keep it, along 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 to him, “Raikva, here are a thousand cows, here is a gold necklace, here is a mule-drawn chariot, here is a wife for you, and here is the village where you live. Sir, please teach me.”
- 4.2.5 Lifting her face, Raikva said, “You have brought these, Shudra. Through this face alone you will get me to speak.” The places in the Mahavrisha country where he lived for Janashruti are called Raikvaparna. He then taught him.

Section 4

3

- 4.3.1 “The wind takes things into itself. When a fire goes out, it goes into the wind. When the sun sets, it goes into the wind. When the moon sets, it goes into the wind.
- 4.3.2 “When waters dry up, they go into the wind. The wind takes all these into itself. This is the teaching about the gods.
- 4.3.3 “Now the teaching about oneself: life-breath takes things into itself. When a person sleeps, speech goes into life-breath, the eye into life-breath, the ear into life-breath, and the mind into life-breath. Life-breath takes all these into itself.
- 4.3.4 “These are the two that take things into themselves: the 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 student of sacred learning begged them for food. They did not give him any.
- 4.3.6 He said:
“One god swallowed four great ones.
Who is he, the guardian of the world?
Kapeya, Abhipratarin, mortals do not see him living in many forms,
the one whose food this is, but who has not been given this food.”
- 4.3.7 Shaunaka Kapeya thought it over and replied:
“The Self of the gods, the parent of living beings,
with golden fangs, the eater, the wise one—
they call his greatness vast,
for he eats what is not food without being eaten himself.
That is what we meditate on, student. Give him food.”
- 4.3.8 They gave him food. These five and the other five make ten. That is the winning throw of four. So in every direction, the ten are food. The ten are the winning throw of four. This is Viraj, the eater of food. Through it, all this is seen. Anyone who knows this sees all this and has food to eat—anyone who knows this.

Section 4

4

- 4.4.1 Satyakama Jabala said to his mother Jabala, “Mother, I want to live as a student of sacred learning. What family line do I belong to?”
- 4.4.2 She told him, “Son, I don’t know what family line you belong to. When I was young, I worked as a servant and moved about a great deal. That was when I had you. I don’t know what family line you belong to. But my name is Jabala, and your name is Satyakama. So call yourself Satyakama Jabala.”

- 4.4.3 He went to Haridrumata Gautama and said, “Sir, I want to live with you as a student of sacred learning. May I come to you?”
- 4.4.4 Gautama asked him, “My boy, what family line do you belong to?” He said, “Sir, I don’t know what family line I belong to. I asked my mother, and she told me, ‘When I was young, I worked as a servant and moved about a great deal. That was when I had you. I don’t know what family line you belong to. But my name is Jabala, and your name is Satyakama.’ So, sir, I am Satyakama Jabala.”
- 4.4.5 Gautama told him, “Someone who is not a brahmin could not say this. Bring firewood, my boy. I will accept you as a student. You have not turned away from the truth.” After accepting him, he separated out four hundred thin, weak cows and said, “My boy, follow these cows.” As Satyakama drove them away, he said, “I won’t return with fewer than a thousand.” He stayed away for years, until they reached a thousand.

Section 4

5

- 4.5.1 Then a bull spoke to him: “Satyakama!” “Yes, sir,” he answered. “My boy, we have reached a thousand. Take us to the teacher’s home.
- 4.5.2 “And let me tell you one quarter of Brahman.” “Please tell me, sir.” The bull told him, “The east is one part, the west is one part, the south is one part, and the north is one part. My boy, this quarter of Brahman has four parts. Its name is Radiant.
- 4.5.3 “Anyone who knows this and meditates on this four-part quarter of Brahman as Radiant becomes radiant in this world. Anyone who knows this and meditates on this four-part quarter of Brahman as Radiant wins radiant worlds.”

Section 4

6

- 4.6.1 “Agni will tell you a quarter.” The next day, Satyakama drove the cows onward. When they stopped for the evening, he lit a fire, penned the cows, put wood on the fire, and sat down west of it, facing east.
- 4.6.2 Agni spoke to him: “Satyakama!” “Yes, sir,” he answered.
- 4.6.3 “My boy, let me tell you one quarter of Brahman.” “Please tell me, sir.” Agni told him, “The earth is one part, the space between earth and heaven is one part, heaven is one part, and the ocean is one part. My boy, this quarter of Brahman has four parts. Its name is Endless.
- 4.6.4 “Anyone who knows this and meditates on this four-part quarter of Brahman as Endless becomes endless in this world. Anyone who knows this and meditates on this four-part quarter of Brahman as Endless wins endless worlds.”

Section 4

7

- 4.7.1 “A swan will tell you a quarter.” The next day, Satyakama drove the cows onward. When they stopped for the evening, he lit a fire, penned the cows, put wood on the fire, and sat down west of it, facing east.
- 4.7.2 A swan flew down and spoke to him: “Satyakama!” “Yes, sir,” he answered.
- 4.7.3 “My boy, let me tell you one quarter of Brahman.” “Please tell me, sir.” The swan told him, “Fire is one part, the sun is one part, the moon is one part, and lightning is one part. My boy, this quarter of Brahman has four parts. Its name is Full of Light.

- 4.7.4 “Anyone who knows this and meditates on this four-part quarter of Brahman as Full of Light becomes full of light in this world. Anyone who knows this and meditates on this four-part quarter of Brahman as Full of Light wins worlds full of light.”

Section 4

8

- 4.8.1 “A diving bird will tell you a quarter.” The next day, Satyakama drove the cows onward. When they stopped for the evening, he lit a fire, penned the cows, put wood on the fire, and sat down west of it, facing east.
- 4.8.2 A diving bird flew down and spoke to him: “Satyakama!” “Yes, sir,” he answered.
- 4.8.3 “My boy, let me tell you one quarter of Brahman.” “Please tell me, sir.” The diving bird told him, “Life-breath is one part, the eye is one part, the ear is one part, and the mind is one part. My boy, this quarter of Brahman has four parts. Its name is Having a Home.
- 4.8.4 “Anyone who knows this and meditates on this four-part quarter of Brahman as Having a Home has a home in this world. Anyone who knows this and meditates on this four-part quarter of Brahman as Having a Home wins worlds that have a home.”

Section 4

9

- 4.9.1 He reached the teacher’s home. His teacher spoke to him: “Satyakama!” “Yes, sir,” he answered.

- 4.9.2 “My boy, you look like someone who knows Brahman. Who taught you?” “Beings other than humans,” he answered. “But, sir, I would like you yourself to teach me.
- 4.9.3 “I have heard from people like you that knowledge learned from a teacher brings the best result.” The teacher told him this very same teaching. Nothing was left out—nothing was left out.

Section 4

10

- 4.10.1 Upakosala Kamalayana lived with Satyakama Jabala as a student of sacred learning. He tended his fires for twelve years. Satyakama let his other resident students finish their studies, but he did not let Upakosala finish.
- 4.10.2 His wife told him, “This student has practiced strict self-discipline. He has tended the fires well. Don’t let the fires speak against you. Teach him.” But Satyakama went away without teaching him.
- 4.10.3 In his distress, Upakosala decided not to eat. The teacher’s wife told him, “Student, eat. Why aren’t you eating?” He said, “There are many desires in this person, each with a different aim. I am full of distress. I won’t eat.”
- 4.10.4 Then the fires spoke together: “This student has practiced strict self-discipline. He has tended us well. Come, let’s teach him.” They told him:
- 4.10.5 “Life-breath is Brahman. Joy, Kam, is Brahman. Space, Kham, is Brahman.” He said, “I understand that life-breath is Brahman. But I don’t understand Kam and Kham.” They said, “What is Kam is Kham, and what is Kham is Kam.” In this way they taught him about life-breath and space.

Section 4

11

- 4.11.1 Then the household fire taught him: “Earth, fire, food, and the sun. The person seen in the sun is me. I am that very one.
- 4.11.2 “Anyone who knows this and meditates on it removes wrongdoing and gains a world. He reaches his full lifespan and lives a long time. His descendants do not die out. We protect anyone who knows this and meditates on it, both in this world and in the other world.”

Section 4

12

- 4.12.1 Then the fire for cooking the priests’ food taught him: “Water, the directions, the stars, and the moon. The person seen in the moon is me. I am that very one.
- 4.12.2 “Anyone who knows this and meditates on it removes wrongdoing and gains a world. He reaches his full lifespan and lives a long time. His descendants do not die out. We protect anyone who knows this and meditates on it, both in this world and in the other world.”

Section 4

13

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

- 4.13.2 “Anyone who knows this and meditates on it removes wrongdoing and gains a world. He reaches his full lifespan and lives a long time. His descendants do not die out. We protect anyone who knows this and meditates on it, both in this world and in the other world.”

Section 4

14

- 4.14.1 The fires said, “Upakosala, my boy, this is our teaching about ourselves and about the Self. But your teacher will tell you the way onward.” Then his teacher came back and spoke to him: “Upakosala!”
- 4.14.2 “Yes, sir,” he answered. “My boy, your face shines like that of someone who knows Brahman. Who taught you?” “Who could have taught me, sir?” he said, seeming to hide it. Referring to the fires, the teacher said, “These surely look different now.” “My boy, what did they tell you?”
- 4.14.3 “This,” he answered. “My boy, they told you about the worlds. But I will tell you this. Just as water does not stick to a lotus leaf, an evil action does not stick to someone who knows this.” “Please tell me, sir.” So the teacher told him.

Section 4

15

- 4.15.1 He said, “The person seen in the eye is the Self. This is immortal and free from fear. This is Brahman.” Even if someone pours melted butter or water into the eye, it goes only to the eyelids.
- 4.15.2 “They call this one Samyadvama, where good things meet, because all good things come together in him. All good things come together in anyone who knows this.

- 4.15.3 “He is also Vamani, the one who leads good things, because he leads all good things. Anyone who knows this leads all good things.
- 4.15.4 “He is also Bhamani, the one who shines, because he shines in all worlds. Anyone who knows this shines in all worlds.
- 4.15.5 “Whether funeral rites are performed for them or not, they reach the flame. From the flame they go to the day, from the day to the fortnight of the waxing moon, from that fortnight to the six months when the sun travels north, from those months to the year, from the year to the sun, from the sun to the moon, and from the moon to lightning. There is a person there who is not human.
- 4.15.6 “He leads them to Brahman. This is the path of the gods, the path of Brahman. Those who follow it do not return to this human cycle. They do not return.”

Section 4

16

- 4.16.1 The wind that blows is the sacrifice. As it moves, it purifies all this. Because it purifies all this as it moves, it is the sacrifice. Mind and speech are its two tracks.
- 4.16.2 The supervising brahmin priest prepares one of these tracks with his mind. The Hotri, Adhvaryu, and Udgatri priests prepare the other with speech. If the supervising priest speaks after the morning recitation has begun but before its closing verse—
- 4.16.3 then only one track is prepared, and the other is lost. Just as someone walking on one foot, or a chariot moving on one wheel, comes to harm, his sacrifice comes to harm. When the sacrifice comes to harm, the person making the sacrifice comes to harm along with it. After sacrificing, he is worse off.
- 4.16.4 But if the supervising priest does not speak after the morning recitation has begun and before its closing verse, they prepare both tracks. Neither is lost.

- 4.16.5 Just as someone walking on both feet, or a chariot moving on both wheels, stays steady, his sacrifice stays steady. When the sacrifice stays steady, the person making the sacrifice stays steady along with it. After sacrificing, he is better off.

Section 4

17

- 4.17.1 Prajapati heated the worlds. As they were heated, he drew out their essences: fire from the earth, wind from the space between earth and heaven, and the sun from heaven.
- 4.17.2 He heated these three gods. As they were heated, he drew out their essences: Rig verses from fire, Yajus formulas from wind, and Saman chants from the sun.
- 4.17.3 He heated this threefold sacred knowledge. As it was heated, he drew out 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 on the side of the Rig verses, one should make an offering in the household fire, saying, “Bhuh, svaha!” With the essence and strength of the Rig verses, one repairs the damage to the Rig-verse part of the sacrifice.
- 4.17.5 If it is damaged on the side of the Yajus formulas, one should make an offering in the southern fire, saying, “Bhuvah, svaha!” With the essence and strength of the Yajus formulas, one repairs the damage to the Yajus-formula part of the sacrifice.
- 4.17.6 If it is damaged on the side of the Saman chants, one should make an offering in the offering fire, saying, “Svah, svaha!” With the essence and strength of the Saman chants, one repairs the damage to the Saman part of the sacrifice.

4.17.7 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 In the same way, one repairs the damage to a sacrifice with the strength of these worlds, these gods, and this threefold sacred knowledge. A sacrifice has a healer when its supervising brahmin priest knows this.

4.17.9 A sacrifice slopes northward when its supervising brahmin priest knows this.

There is this song about a supervising brahmin priest who knows this:
“Wherever it turns, the man goes there.

4.17.10 “The supervising brahmin alone, the officiating priest, protects the Kurus as a mare does.”

A supervising brahmin priest who knows this protects the sacrifice, the person making the sacrifice, and all the officiating priests. That is why one should choose only someone who knows this as the supervising brahmin priest, not someone who does not know this—not someone who does not know this.

Section 5

1

5.1.1 Anyone who knows what is oldest and best becomes oldest and best. The life-breath is what is oldest and best.

5.1.2 Anyone who knows what is most prosperous becomes the most prosperous among their own people. Speech is what is most prosperous.

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

5.1.4 Anyone who knows fulfillment has their wishes fulfilled, both divine and human. Hearing is fulfillment.

5.1.5 Anyone who knows the home becomes a home for their own people. The mind is the home.

- 5.1.6 Then the vital powers argued over which was better. Each said, “I am better! I am better!”
- 5.1.7 The vital powers went to their father, Prajapati, and asked, “Sir, which of us is best?” He told them, “The best of you is the one whose departure would leave the body looking worst.”
- 5.1.8 Speech left. After staying away for a year, it returned and asked, “How were you able to live without me?” They answered, “Like people who cannot speak. We did not speak, but we breathed with the life-breath, saw with the eyes, heard with the ears, and thought with the mind. That is how.” Speech went back in.
- 5.1.9 Sight left. After staying away for a year, it returned and asked, “How were you able to live without me?” They answered, “Like blind people. We did not see, but we breathed with the life-breath, spoke with speech, heard with the ears, and thought with the mind. That is how.” Sight went back in.
- 5.1.10 Hearing left. After staying away for a year, it returned and asked, “How were you able to live without me?” They answered, “Like deaf people. We did not hear, but we breathed with the life-breath, spoke with speech, saw with the eyes, and thought with the mind. That is how.” Hearing went back in.
- 5.1.11 The mind left. After staying away for a year, it returned and asked, “How were you able to live without me?” They answered, “Like little children whose minds have not developed. We breathed with the life-breath, spoke with speech, saw with the eyes, and heard with the ears. That is how.” The mind went back in.
- 5.1.12 Then the life-breath was about to leave. It pulled up the other vital powers, as a fine horse might pull up the stakes that tether its feet. They gathered around it and said, “Sir, stay! You are the best of us. Do not leave!”
- 5.1.13 Then speech told it, “If I am the most prosperous, you are the most prosperous.” Then sight told it, “If I am the firm foundation, you are the firm foundation.”

- 5.1.14 Then hearing told it, “If I am fulfillment, you are fulfillment.” Then the mind told it, “If I am the home, you are the home.”
- 5.1.15 People do not call these things speeches, sights, hearings, or minds. They simply call them vital powers, because the life-breath is all of them.

Section 5

2

- 5.2.1 The life-breath asked, “What will be my food?” They answered, “Everything eaten as food, even by dogs and birds.” All that is food for Ana, the breather. Its direct name is Ana. For someone who knows this, nothing is unfit to be food.
- 5.2.2 It asked, “What will be my clothing?” They answered, “Water.” That is why people who are about to eat cover it with water before and after eating. A person who knows this gets clothing and does not go naked.
- 5.2.3 After teaching this to Goshruti Vaiyaghrapadya, Satyakama Jabala said, “If someone taught this even to a dry stump, branches would grow from it and leaves would sprout.”
- 5.2.4 If someone wants to become great, they should undergo initiation at the new moon. On the night of the full moon, they should mix a mash of every kind of plant with yogurt and honey. They should offer clarified butter in the fire, saying, “Svaha to the oldest and best!” Then they should pour the remaining butter into the mash.
- 5.2.5 They should offer clarified butter in the fire, saying, “Svaha to the most prosperous!” Then they should pour the remaining butter into the mash. They should offer clarified butter in the fire, saying, “Svaha to the firm foundation!” Then they should pour the remaining butter into the mash. They should offer clarified butter in the fire, saying, “Svaha to fulfillment!” Then they should

pour the remaining butter into the mash. They should offer clarified butter in the fire, saying, “Svaha to the home!” Then they should pour the remaining butter into the mash.

5.2.6 Then they should move back, put some mash in their cupped hands, and quietly recite, “Your name is Ama, for all this is with you. It is the oldest, the best, the king, the ruler. May it bring me the position of oldest and best, kingship and rule. May I become all this.”

5.2.7 Then they should sip it, one line at a time, with this Rig verse:

They sip, saying, “We choose that of Savitar.”

They sip, saying, “We choose the god’s food.”

They sip, saying, “The best, which sustains everything.”

They drink all the rest, saying, “We quickly direct our thoughts to Bhaga.”

5.2.8 After rinsing the bowl or cup, they should lie down west of the fire, on a skin or on the bare ground. They should remain silent and untroubled. If they see a woman in a dream, they should know that the rite has succeeded.

5.2.9 There is this verse about it:

“When, in rites done to fulfill a wish,

a person sees a woman in dreams,

they should recognize success

in that dream’s sign,

in that dream’s sign.”

Section 5

3

5.3.1 Shvetaketu, Aruni’s son, went to the assembly of the Panchalas. Pravahana Jaivali asked him, “Young man, has your father taught you?” “Yes, sir, he has.”

- 5.3.2 “Do you know where people go when they leave this world?” “No, sir.” “Do you know how they come back?” “No, sir.” “Do you know where the path of the gods and the path of the ancestors separate?” “No, sir.”
- 5.3.3 “Do you know why that world never fills up?” “No, sir.” “Do you know how, at the fifth offering, water comes to be called a person?” “No, sir, I do not.”
- 5.3.4 “Then why did you say you had been taught? How could someone who does not know these things say they had been taught?” Shvetaketu was upset and went to his father. He said, “You did not teach me, yet you told me, ‘I have taught you.’”
- 5.3.5 “That fellow from the ruling class asked me five questions. I could not answer even one of them.” His father said, “From what you told me of those questions, I do not know even one of the answers myself. If I had known them, how could I have kept them from you?”
- 5.3.6 Gautama went to the king, who received him with honor. In the morning he went to the king in the assembly. The king said to him, “Revered Gautama, choose a gift of human wealth.” He answered, “Keep your human wealth, king. Tell me just what you said in the boy’s presence.” The king became troubled.
- 5.3.7 He told Gautama to stay a long time. Then he said, “Gautama, from what you have told me, this knowledge has never reached brahmins before you. That is why, in all the worlds, rule has belonged to the ruling class alone.” Then he taught him.

Section 5

4

- 5.4.1 “Gautama, that world is a fire. The sun is its fuel. The rays are its smoke. Day is its flame. The moon is its coals. The stars are its sparks.
- 5.4.2 “In this fire the gods offer faith. From that offering King Soma is born.”

Section 5

5

- 5.5.1 “Gautama, Parjanya, the rain god, is a fire. Wind is his fuel. The cloud is his smoke. Lightning is his flame. The thunderbolt is his coals. The rumblings of thunder are his sparks.
- 5.5.2 “In this fire the gods offer King Soma. From that offering rain is born.”

Section 5

6

- 5.6.1 “Gautama, the earth is a fire. The year is its fuel. Space is its smoke. Night is its flame. The directions are its coals. The directions between them are its sparks.
- 5.6.2 “In this fire the gods offer rain. From that offering food is born.”

Section 5

7

- 5.7.1 “Gautama, a man is a fire. Speech is his fuel. The life-breath is his smoke. The tongue is his flame. The eyes are his coals. The ears are his sparks.
- 5.7.2 “In this fire the gods offer food. From that offering semen is born.”

Section 5

8

- 5.8.1 “Gautama, a woman is a fire. Her genitals are the fuel. When a man speaks to her invitingly, that is the smoke. Her vagina is the flame. When he penetrates her, that is the coals. Their pleasure is the sparks.
- 5.8.2 “In this fire the gods offer semen. From that offering an embryo is born.”

Section 5

9

- 5.9.1 “That is how, at the fifth offering, water comes to be called a person. The embryo, wrapped in its membrane, stays inside for ten months, or nine, or however long it takes. Then it is born.
- 5.9.2 “Once born, the person lives for their allotted life. When they die, at the appointed time, people carry them from here to the fire—the very fire from which they came, from which they were born.”

Section 5

10

- 5.10.1 “Those who know this, and those in the forest who practice devotion to faith and austerity, reach the flame. From the flame they reach the day. From the day they reach the half of the month when the moon grows. From that half-month they reach the six months when the sun moves north.

- 5.10.2 “From those months they reach the year. From the year they reach the sun. From the sun they reach the moon. From the moon they reach 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 sacrifices, public works, and gifts reach smoke. From smoke they reach night. From night they reach the other half of the month, when the moon shrinks. From that half-month they reach the six months when the sun moves south. They do not reach the year.
- 5.10.4 “From those months they reach the world of the ancestors. From the world of the ancestors they reach space. From space they reach the moon. This is King Soma. He is the gods’ food. The gods eat him.
- 5.10.5 “After staying there until the result of their deeds runs out, they return by the same route they came. They return to space, and from space to wind. Having become wind, they become smoke. Having become smoke, they become mist.
- 5.10.6 “Having become mist, they become a cloud. Having become a cloud, they fall as rain. Here they are born as rice and barley, herbs and trees, sesame and beans. From there, escape is very hard indeed. They take the form of whoever eats that food and releases semen.
- 5.10.7 “Those whose conduct here has been good are likely to enter a good womb—the womb of a brahmin, a kshatriya, or a vaishya. But those whose conduct here has been foul are likely to enter a foul womb—the womb of a dog, a pig, or a Chandala.
- 5.10.8 “Those who go by neither of these paths become these small creatures that keep coming back again and again. ‘Be born! Die!’ This is the third condition. That is why that world does not fill up. So a person should guard against this. There is this verse about it:

- 5.10.9 “A thief of gold, someone who drinks liquor,
someone who sleeps with their teacher’s wife, and a killer of a brahmin—
these four fall,
and so does a fifth who keeps their company.’
- 5.10.10 “But someone who knows these five fires in this way is not stained by evil, even
if they keep such people’s company. They become clean and purified, and reach
a good world—someone who knows this, someone who knows this.”

Section 5

11

- 5.11.1 Prachinashala Aupamanyava, Satyayajna Paulushi, Indradyumna Bhallaveya,
Jana Sharkarakshya, and Budila Ashvatarashvi were wealthy householders
deeply learned in sacred tradition. They met and discussed the question, “What
is the Self? What is Brahman?”
- 5.11.2 They came to this decision: “Gentlemen, Uddalaka Aruni is now studying this
Self Vaishvanara. Let us go to him.” So they went to him.
- 5.11.3 He thought, “These wealthy householders, so deeply learned in sacred tradi-
tion, will question me. I may not be able to answer them fully. I had better
direct them to someone else.”
- 5.11.4 He told them, “Gentlemen, Ashvapati Kaikeya is now studying this Self
Vaishvanara. Let us go to him.” So they went to him.
- 5.11.5 When they arrived, the king had each of them honored separately. When he
rose the next morning, he said, “In my kingdom there is no thief, no miser, no
drunkard, no one who has failed to establish the sacred fires, no one without
learning, and no sexually promiscuous man—much less a sexually promiscuous
woman. Gentlemen, I am about to perform a sacrifice. I will give you as much
wealth as I give each officiating priest. Please stay.”

- 5.11.6 They said, “A person should state the purpose for which they travel. You are now studying this Self Vaishvanara. Tell us about that.”
- 5.11.7 He told them, “I will answer you in the morning.” The next morning they approached him with firewood in their hands. Without putting them through an initiation, he told them this.

Section 5

12

- 5.12.1 “Aupamanyava, what do you worship as the Self?” He replied, “Heaven, revered king.” The king said, “The Self you worship is the brightly shining Self Vaishvanara. That is why the Suta, Prasuta, and Asuta Soma pressings take place in your family.
- 5.12.2 “You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance of sacred knowledge. But this is the Self’s head,” he said. “Your head would have fallen off if you had not come to me.”

Section 5

13

- 5.13.1 Then he asked Satyayajna Paulushi, a descendant of Prachinayogya, “What do you worship as the Self?” He replied, “The sun, revered king.” The king said, “The Self you worship is the Self Vaishvanara of every form. That is why your family has wealth of many different forms.
- 5.13.2 “A mule-drawn chariot, a slave woman, and a gold necklace are at your disposal. You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance

of sacred knowledge. But this is the Self's eye," he said. "You would have become blind if you had not come to me."

Section 5

14

- 5.14.1 Then he asked Indradyumna Bhallaveya, "Vaiyaghrapadya, what do you worship as the Self?" He replied, "Wind, revered king." The king said, "The Self you worship is the Self Vaishvanara that takes separate paths. That is why tributes come to you from different places and separate lines of chariots follow you.
- 5.14.2 "You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance of sacred knowledge. But this is the Self's life-breath," he said. "Your life-breath would have left you if you had not come to me."

Section 5

15

- 5.15.1 Then he asked Jana Sharkarakshya, "What do you worship as the Self?" He replied, "Space, revered king." The king said, "The Self you worship is the abundant Self Vaishvanara. That is why you have abundant children and wealth.
- 5.15.2 "You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance of sacred knowledge. But this is the Self's trunk," he said. "Your trunk would have fallen apart if you had not come to me."

Section 5

16

- 5.16.1 Then he asked Budila Ashvatarashvi, “Vaiyaghrapadya, what do you worship as the Self?” He replied, “Water, revered king.” The king said, “The Self you worship is the Self Vaishvanara as wealth. That is why you are wealthy and well nourished.
- 5.16.2 “You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance of sacred knowledge. But this is the Self’s bladder,” he said. “Your bladder would have burst if you had not come to me.”

Section 5

17

- 5.17.1 Then he asked Uddalaka Aruni, “Gautama, what do you worship as the Self?” He replied, “The earth, revered king.” The king said, “The Self you worship is the Self Vaishvanara as a firm foundation. That is why you stand firm in children and livestock.
- 5.17.2 “You eat food and see what you love. Anyone who worships this Self Vaishvanara in this way eats food and sees what they love, and their family has the radiance of sacred knowledge. But these are the Self’s feet,” he said. “Your feet would have withered if you had not come to me.”

Section 5

18

- 5.18.1 He told them, “Each of you eats food knowing this Self Vaishvanara as if it were separate. But someone who worships this Self Vaishvanara as a span in size and as their own Self eats food in all worlds, in all beings, and in all selves.
- 5.18.2 “For this Self Vaishvanara, the brightly shining is the head. The one of every form is the eye. The one that takes separate paths is the life-breath. The abundant is the trunk. Wealth is the bladder. The earth is the feet. The chest is the altar. The body hair is the sacrificial grass. The heart is the household fire. The mind is the cooking fire. The mouth is the offering fire.”

Section 5

19

- 5.19.1 The first food that comes should be used for an offering. The first offering 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, sight is satisfied. When sight is satisfied, the sun is satisfied. When the sun is satisfied, heaven is satisfied. When heaven is satisfied, everything ruled by heaven and the sun is satisfied. As that is satisfied, the person making the offering is satisfied with children, livestock, food to eat, vigor, and the radiance of sacred knowledge.

Section 5

20

- 5.20.1 The second offering should be made with the words, “Svaha to the spreading breath!” The spreading breath is satisfied.
- 5.20.2 When the spreading breath is satisfied, hearing is satisfied. When hearing is satisfied, the moon is satisfied. When the moon is satisfied, the directions are satisfied. When the directions are satisfied, everything ruled by the directions and the moon is satisfied. As that is satisfied, the person making the offering is satisfied with children, livestock, food to eat, vigor, and the radiance of sacred knowledge.

Section 5

21

- 5.21.1 The third offering 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, everything ruled by the earth and fire is satisfied. As that is satisfied, the person making the offering is satisfied with children, livestock, food to eat, vigor, and the radiance of sacred knowledge.

Section 5

22

- 5.22.1 The fourth offering should be made with the words, “Svaha to the balancing breath!” The balancing breath is satisfied.
- 5.22.2 When the balancing 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, everything ruled by lightning and Parjanya is satisfied. As that is satisfied, the person making the offering is satisfied with children, livestock, food to eat, vigor, and the radiance of sacred knowledge.

Section 5

23

- 5.23.1 The fifth offering should be made with the words, “Svaha to the upward breath!” The upward breath is satisfied.
- 5.23.2 When the upward breath is satisfied, the skin is satisfied. When the skin is satisfied, wind is satisfied. When wind is satisfied, space is satisfied. When space is satisfied, everything ruled by wind and space is satisfied. As that is satisfied, the person making the offering is satisfied with children, livestock, food to eat, vigor, and the radiance of sacred knowledge.

Section 5

24

- 5.24.1 Someone who makes the Agnihotra offering without knowing this is like someone who pushes aside the coals and makes an offering in the ashes.
- 5.24.2 But when someone makes the Agnihotra offering knowing this, their offering is made in all worlds, in all beings, and in all selves.
- 5.24.3 Just as a reed's fluffy tip put into a fire burns up, all the evils of someone who makes the Agnihotra offering knowing this burn up.
- 5.24.4 So even if someone who knows this gives their leftover food to a Chandala, that food is offered in their own Self Vaishvanara. There is this verse about it:
- 5.24.5 "As hungry children here
sit around their mother,
so all beings sit around the Agnihotra offering—
sit around the Agnihotra offering."

Section 6

1

- 6.1.1 There was a boy named Shvetaketu, Aruni's son. His father told him, "Shvetaketu, go and live as a student of sacred learning. My dear, no one in our family goes without study and becomes a brahmin by birth alone."
- 6.1.2 At twelve he went to a teacher. At twenty-four, after studying all the Vedas, he came home proud, convinced of his learning, and stiff with conceit. His father said to him:

- 6.1.3 “Shvetaketu, my dear, now that you are so proud, so convinced of your learning, and so stiff with conceit, did you ask about the teaching 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 teaching like?”
- 6.1.4 “My dear, through one lump of clay, everything made of clay can be understood. The different form is only a name used in speech. Only the clay is real.
- 6.1.5 “My dear, through one copper bead, everything made of copper can be understood. The different form is only a name used in speech. Only the copper is real.
- 6.1.6 “My dear, through one nail clipper, everything made of black iron can be understood. The different form is only a name used in speech. Only the black iron is real. That, my dear, is what the teaching is like.”
- 6.1.7 “Surely those respected teachers did not know this. If they had known it, why would they not have told me? Sir, please tell me yourself.” “Yes, my dear,” he said.

Section 6

2

- 6.2.1 “My dear, in the beginning this was Being alone, just one, without a second. Some say, ‘In the beginning this was Nonbeing alone, just one, without a second. From that Nonbeing, Being was born.’
- 6.2.2 “But my dear, how could that be?” he said. “How could Being be born from Nonbeing? No, my dear, in the beginning this was Being alone, just one, without a second.

6.2.3 “It thought, ‘May I become many. May I reproduce.’ It created heat. That heat thought, ‘May I become many. May I reproduce.’ It created water. That is why, whenever someone grieves or sweats, water is born from heat.

6.2.4 “That water thought, ‘May we become many. May we reproduce.’ It created food. That is why food is most plentiful wherever it rains. Food to eat is born from water.”

Section 6

3

6.3.1 “There are just three kinds of origin for these creatures: being born from an egg, being born alive, and sprouting from the ground.

6.3.2 “This deity thought, ‘Let me enter these three deities as this living Self and make names and forms distinct.

6.3.3 “‘Let me make each one of them threefold.’ This deity entered these three deities as this living Self and made names and forms distinct.

6.3.4 “It made each one of them threefold. Now, my dear, learn from me how each of these three deities becomes threefold.”

Section 6

4

6.4.1 “The red color of fire is the form of heat. Its white color is the form of water. Its black color is the form of food. Fire’s separate identity has disappeared. The different form is only a name used in speech. Only the three forms are real.

- 6.4.2 “The red color of the sun is the form of heat. Its white color is the form of water. Its black color is the form of food. The sun’s separate identity has disappeared. The different form is only a name used in speech. Only the three forms are real.
- 6.4.3 “The red color of the moon is the form of heat. Its white color is the form of water. Its black color is the form of food. The moon’s separate identity has disappeared. The different form is only a name used in speech. Only the three forms are real.
- 6.4.4 “The red color of lightning is the form of heat. Its white color is the form of water. Its black color is the form of food. Lightning’s separate identity has disappeared. The different form is only a name used in speech. Only the three forms are real.
- 6.4.5 “The wealthy householders of the past, deeply learned in sacred tradition, knew this and used to say, ‘Now no one can bring up anything we have not heard, thought about, or understood.’ For they understood things through these three forms.
- 6.4.6 “Whatever appeared red, they understood as the form of heat. Whatever appeared white, they understood as the form of water. Whatever appeared black, they understood as the form of food.
- 6.4.7 “Whatever seemed unknown, they understood as a combination of these very deities. Now, my dear, learn from me how each of these three deities becomes threefold when it enters a person.”

Section 6

5

- 6.5.1 “Food that is eaten separates into three parts. Its coarsest part becomes feces. Its middle part becomes flesh. Its finest part becomes the mind.

- 6.5.2 “Water that is drunk separates into three parts. Its coarsest part becomes urine. Its middle part becomes blood. Its finest part becomes the life-breath.
- 6.5.3 “Heat taken in as food separates into three parts. Its coarsest part becomes bone. Its middle part becomes marrow. Its finest part becomes speech.
- 6.5.4 “For the mind, my dear, is made of food. The life-breath is made of water. Speech is made of heat.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

6

- 6.6.1 “My dear, when yogurt is churned, its finest part rises to the top. That becomes butter.
- 6.6.2 “In just the same way, my dear, the finest part of food that is eaten rises upward. That becomes the mind.
- 6.6.3 “My dear, the finest part of water that is drunk rises upward. That becomes the life-breath.
- 6.6.4 “My dear, the finest part of heat taken in as food rises upward. That becomes speech.
- 6.6.5 “For the mind, my dear, is made of food. The life-breath is made of water. Speech is made of heat.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

7

- 6.7.1 “My dear, a person has sixteen parts. Do not eat for fifteen days. Drink as much water as you want. The life-breath is made of water, so it will not be cut off as long as you drink.”
- 6.7.2 He did not eat for fifteen days. Then he went to his father. “Sir, what should I recite?” “Rig verses, my dear, Yajus formulas, and Saman chants.” He said, “Sir, they do not come to mind.”
- 6.7.3 His father told him, “My dear, suppose that only one coal, the size of a firefly, remained from a large, well-fed fire. It could not burn much more than that. In the same way, my dear, only one of your sixteen parts may be left. With it, you cannot now recall the Vedas. Eat. Then you will understand what I mean.”
- 6.7.4 He ate. Then he went to his father. Whatever his father asked him, he answered it all.
- 6.7.5 His father told him, “My dear, suppose that only one coal, the size of a firefly, remained from a large, well-fed fire. If someone added grass to it and made it blaze, it could burn much more than that.
- 6.7.6 “In the same way, my dear, only one of your sixteen parts was left. Fed with food, it blazed up. With it, you can now recall the Vedas. For the mind, my dear, is made of food. The life-breath is made of water. Speech is made of heat.” He understood this from his father. He understood it.

Section 6

8

- 6.8.1 Uddalaka Aruni told his son Shvetaketu, “My dear, learn from me about the state of sleep. When a person is said to sleep, they have become united with Being. They have entered their own. That is why people say *svapiti*, ‘he sleeps,’ because he has entered his own.
- 6.8.2 “A bird tied by a string flies in every direction. Finding nowhere else to rest, it returns to the place where it is tied. In just the same way, my dear, the mind flies in every direction. Finding nowhere else to rest, it returns to the life-breath. For the mind, my dear, is tied to the life-breath.
- 6.8.3 “My dear, learn from me about hunger and thirst. When a person is said to be hungry, water is leading away what they have eaten. Just as people speak of someone who leads cattle, horses, or people, 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? In the same way, my dear, take food as the shoot and look for water as its root. Take water as the shoot and look for heat as its root. Take heat as the shoot and look for Being as its root. My dear, all these creatures have Being as their root, Being as their home, and Being as their foundation.
- 6.8.5 “When a person is said to be thirsty, heat is leading away what they have drunk. Just as people speak of someone who leads cattle, horses, or people, they call heat *udanya*, ‘leader of water.’ Recognize this, my dear, as that same shoot that has sprung up. It cannot be without a root.

6.8.6 “Where could its root be except in water? My dear, take water as the shoot and look for heat as its root. Take heat as the shoot and look for Being as its root. My dear, all these creatures have Being as their root, Being as their home, and Being as their foundation. I have already explained how each of these three deities becomes threefold when it enters a person. My dear, when a person is dying, their speech merges into the mind, their mind into the life-breath, their life-breath into heat, and heat into the highest deity.

6.8.7 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

9

6.9.1 “My dear, bees make honey by collecting the juices of many different trees and making their juice into one.

6.9.2 “There the juices cannot distinguish themselves by saying, ‘I am the juice of this tree,’ or ‘I am the juice of that tree.’ In just the same way, my dear, all these creatures become united with Being without knowing, ‘We have become united with Being.’

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

6.9.4 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

10

- 6.10.1 “My dear, these rivers flow eastward in the east and westward in the west. They go from the ocean back into the ocean. They become simply the ocean. There they do not know, ‘I am this river,’ or ‘I am that river.’
- 6.10.2 “In just the same way, my dear, all these creatures come from Being without knowing, ‘We are coming from Being.’ Whatever they are here—a tiger, a lion, a wolf, a boar, a worm, a moth, a gadfly, or a mosquito—that is what they become again.
- 6.10.3 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

11

- 6.11.1 “My dear, if someone struck the root of this great tree, it would bleed sap but stay alive. If someone struck its middle, it would bleed sap but stay alive. If someone struck its top, it would bleed sap but stay alive. Filled with this living Self, it stands drinking and enjoying itself.
- 6.11.2 “If the living Self leaves one branch, that branch dries up. If it leaves a second branch, that branch dries up. If it leaves a third branch, that branch dries up. If it leaves the whole tree, the whole tree dries up. My dear, understand that it is just like this,” he said.

- 6.11.3 “It is this that dies when the living Self has left it. The living Self does not die. This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, 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, sir.” “What do you see in it?” “These very small seeds, sir.” “Now break one of them open.” “It is broken, sir.” “What do you see in it?” “Nothing at all, sir.”
- 6.12.2 His father told him, “My dear, you cannot see this finest essence. Yet this great banyan tree exists because of that very finest essence. Trust this, my dear.
- 6.12.3 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, 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 told him, “Now bring me the salt you put in the water last evening.” He felt around for it but could not find it.
- 6.13.2 It had dissolved. “Now sip from the top. How is it?” “Salty.” “Sip from the middle. How is it?” “Salty.” “Sip from the bottom. How is it?” “Salty.” “Pour this away, then come to me.” He did so and said, “It is still there, just as before.” His father told him, “My dear, you cannot see it here, but it is right here.

- 6.13.3 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

14

- 6.14.1 “My dear, suppose someone brought a man from Gandhara blindfolded and left him in a deserted place. He might cry out toward the east, north, south, or west. He had been brought there blindfolded and left there blindfolded.
- 6.14.2 “Suppose someone took off his blindfold and told him, ‘Gandhara is in this direction. Go this way.’ Being informed and intelligent, he would ask his way from village to village and arrive in Gandhara. In just the same way, a person here who has a teacher knows. For that person, there is only this delay: ‘I must wait until I am released. Then I will become united.’
- 6.14.3 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

15

- 6.15.1 “My dear, a sick, suffering man’s relatives sit around him, asking, ‘Do you recognize me? Do you recognize me?’ As long as his speech has not merged into the mind, his mind into the life-breath, his life-breath into heat, and heat into the highest deity, he recognizes them.

6.15.2 “But when his speech merges into the mind, his mind into the life-breath, his life-breath into heat, and heat into the highest deity, then he no longer recognizes them.

6.15.3 “This finest essence is the Self of this whole world. That is what is real. That is the Self. You are that, Shvetaketu.” “Sir, please help me understand this further.” “Yes, my dear,” he said.

Section 6

16

6.16.1 “My dear, people bring in a man held by the hand, saying, ‘He has taken something. He has committed theft. Heat an ax for him.’ If he did it, he makes himself a liar. Committed to falsehood, covering himself in falsehood, he takes hold of the heated ax. He is burned and then killed.

6.16.2 “But if he did not do it, he makes himself truthful. Committed to truth, covering himself in truth, he takes hold of the heated ax. He is not burned and is then released.

6.16.3 “Just as he would not be burned in that ordeal, this whole world has that as its Self. That is what is real. That is the Self. You are that, Shvetaketu.” He understood this from his father. He understood it.

Section 7

1

7.1.1 Narada approached Sanatkumara and said, “Sir, teach me.” Sanatkumara replied, “Tell me what you know already. Then I will teach you what goes beyond it.” Narada said:

- 7.1.2 “Sir, I have studied the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, histories and ancient accounts as the fifth Veda, the study of the Vedas, ancestral rites, calculation, omens, hidden treasures, debate, rules of conduct, knowledge of the gods, sacred knowledge, knowledge of spirits, military knowledge, astronomy, and knowledge of snakes and divine beings. This is what I have studied, sir.
- 7.1.3 “But I only know the sacred texts. I do not know the Self. I have heard from people like you that someone who knows the Self gets beyond sorrow. I am in sorrow, sir. Please help me cross to the other side of sorrow.” Sanatkumara told him, “Everything you have studied is only name.
- 7.1.4 “The Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, histories and ancient accounts as the fifth Veda, the study of the Vedas, ancestral rites, calculation, omens, hidden treasures, debate, rules of conduct, knowledge of the gods, sacred knowledge, knowledge of spirits, military knowledge, astronomy, and knowledge of snakes and divine beings—all of this is only name. Meditate on name.”
- 7.1.5 “Someone who meditates on name as Brahman can move as they please wherever name reaches. This is true of someone who meditates on name as Brahman.” “Sir, is anything greater than name?” “Yes, something is greater than name.” “Please tell me what it is.”

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, histories and ancient accounts as the fifth Veda, the study of the Vedas, ancestral rites, calculation, omens, hidden treasures, debate, rules of conduct, knowledge of the gods, sacred knowledge, knowledge of spirits, military knowledge, and knowledge of snakes and

divine beings. It makes known heaven and earth, wind and space, water and fire, gods and human beings, livestock and birds, grasses and trees, wild animals, down to worms, flying insects, and ants. It makes known right and wrong, truth and falsehood, good and bad, what is pleasing to the heart and what is not. Without speech, right and wrong, truth and falsehood, good and bad, what pleases the heart and what does not could not be made known. Speech makes all this known. Meditate on speech.”

- 7.2.2 “Someone who meditates on speech as Brahman can move as they please wherever speech reaches. This is true of someone who meditates on speech as Brahman.” “Sir, is anything greater than speech?” “Yes, something is greater than speech.” “Please tell me what it is.”

Section 7

3

- 7.3.1 “Mind is greater than speech. Just as a fist holds two amla fruits, two jujubes, or two dice, the mind holds speech and name. When someone thinks, ‘Let me study the sacred texts,’ they study. When they think, ‘Let me perform the rites,’ they perform them. When they think, ‘Let me desire children and livestock,’ they desire them. When they think, ‘Let me desire this world and the next,’ they desire them. Mind is the self; mind is the world; mind is Brahman. Meditate on mind.”

- 7.3.2 “Someone who meditates on mind as Brahman can move as they please wherever mind reaches. This is true of someone who meditates on mind as Brahman.” “Sir, is anything greater than mind?” “Yes, something is greater than mind.” “Please tell me what it is.”

Section 7

4

- 7.4.1 “Intention is greater than mind. When someone forms an intention, they think. Then they set speech in motion and direct it toward a name. Sacred texts come together in name, and ritual actions come together in sacred texts.
- 7.4.2 “All these have their meeting point in intention. Intention is their self, and they are established in intention. Heaven and earth formed an intention; wind and space formed an intention; water and fire formed an intention. In response to their intention, rain forms an intention. In response to rain’s intention, food forms an intention. In response to food’s intention, the vital powers form an intention. In response to the vital powers’ intention, sacred texts form an intention. In response to the sacred texts’ intention, ritual actions form an intention. In response to the ritual actions’ intention, the world forms an intention. In response to the world’s intention, everything forms an intention. This is intention. Meditate on intention.”
- 7.4.3 “Someone who meditates on intention as Brahman reaches the worlds they intend: being lasting, they reach lasting worlds; being firmly established, they reach firmly established worlds; being undisturbed, they reach undisturbed worlds. They can move as they please wherever intention reaches. This is true of someone who meditates on intention as Brahman.” “Sir, is anything greater than intention?” “Yes, something is greater than intention.” “Please tell me what it is.”

Section 7

5

- 7.5.1 “Awareness is greater than intention. When someone becomes aware, they form an intention. Then they think, set speech in motion, and direct it toward a name. Sacred texts come together in name, and ritual actions come together in sacred texts.
- 7.5.2 “All these have their meeting point in awareness. Awareness is their self, and they are established in awareness. That is why, even if someone knows a great deal but lacks awareness, people say, ‘This person amounts to nothing. If they really knew what they know, they would not lack awareness like this.’ But if someone knows little and has awareness, people want to listen to them. Awareness is the meeting point of all these, their self and their foundation. Meditate on awareness.”
- 7.5.3 “Someone who meditates on awareness as Brahman reaches worlds of awareness: being lasting, they reach lasting worlds; being firmly established, they reach firmly established worlds; being undisturbed, they reach undisturbed worlds. They can move as they please wherever awareness reaches. This is true of someone who meditates on awareness as Brahman.” “Sir, is anything greater than awareness?” “Yes, something is greater than awareness.” “Please tell me what it is.”

Section 7

6

- 7.6.1 “Meditation is greater than awareness. Earth seems to meditate; the space between earth and heaven seems to meditate; heaven seems to meditate; waters seem to meditate; mountains seem to meditate; gods and human beings seem to meditate. That is why people who achieve greatness in this world seem to have a share in meditation. Petty people quarrel, spread gossip, and find fault. But influential people seem to have a share in meditation. Meditate on meditation.”
- 7.6.2 “Someone who meditates on meditation as Brahman can move as they please wherever meditation reaches. This is true of someone who meditates on meditation as Brahman.” “Sir, is anything greater than meditation?” “Yes, something is greater than meditation.” “Please tell me what it is.”

Section 7

7

- 7.7.1 “Understanding is greater than meditation. Through understanding one knows the Rigveda, the Yajurveda, the Samaveda, the Atharvaveda as the fourth, histories and ancient accounts as the fifth Veda, the study of the Vedas, ancestral rites, calculation, omens, hidden treasures, debate, rules of conduct, knowledge of the gods, sacred knowledge, knowledge of spirits, military knowledge, astronomy, and knowledge of snakes and divine beings. Through understanding one knows heaven and earth, wind and space, water and fire, gods and human beings, livestock and birds, grasses and trees, wild animals, down to worms, flying insects, and ants; right and wrong, truth and falsehood, good and

bad, what is pleasing to the heart and what is not; food and its essence, this world and the next. Understanding is how one knows all this. Meditate on understanding.”

7.7.2 “Someone who meditates on understanding as Brahman reaches worlds full of understanding and knowledge. They can move as they please wherever understanding reaches. This is true of someone who meditates on understanding as Brahman.” “Sir, is anything greater than understanding?” “Yes, something is greater than understanding.” “Please tell me what it is.”

Section 7

8

7.8.1 “Strength is greater than understanding. One strong person can make even a hundred people with understanding tremble. When someone is strong, they can get up. Getting up, they can serve. Serving, they can approach a teacher. Approaching, they become able to see, hear, think, grasp, act, and understand. Earth stands through strength, as do the space between earth and heaven, heaven, mountains, gods and human beings, livestock and birds, grasses and trees, wild animals, down to worms, flying insects, and ants. The world stands through strength. Meditate on strength.”

7.8.2 “Someone who meditates on strength as Brahman can move as they please wherever strength reaches. This is true of someone who meditates on strength as Brahman.” “Sir, is anything greater than strength?” “Yes, something is greater than strength.” “Please tell me what it is.”

Section 7

9

- 7.9.1 “Food is greater than strength. Someone who eats nothing for ten nights may remain alive, but they become unable to see, hear, think, grasp, act, or understand. When food reaches them, they become able to see, hear, think, grasp, act, and understand. Meditate on food.”
- 7.9.2 “Someone who meditates on food as Brahman reaches worlds with food and drink. They can move as they please wherever food reaches. This is true of someone who meditates on food as Brahman.” “Sir, is anything greater than food?” “Yes, something is greater than food.” “Please tell me what it is.”

Section 7

10

- 7.10.1 “Water is greater than food. When there is not enough rain, living beings become distressed, thinking, ‘There will be less food.’ When there is plenty of rain, living beings are happy, thinking, ‘There will be plenty of food.’ Water has taken all these forms: earth, the space between earth and heaven, heaven, mountains, gods and human beings, livestock and birds, grasses and trees, wild animals, down to worms, flying insects, and ants. All these are forms of water. Meditate on water.”
- 7.10.2 “Someone who meditates on water as Brahman obtains everything they desire and becomes satisfied. They can move as they please wherever water reaches. This is true of someone who meditates on water as Brahman.” “Sir, is anything greater than water?” “Yes, something is greater than water.” “Please tell me what it is.”

Section 7

11

- 7.11.1 “Heat is greater than water. Taking hold of the wind, heat warms space. Then people say, ‘It is burning hot; it is scorching. It is going to rain.’ Heat shows itself first and then produces water. Thunderclaps move with lightning running upward and across. That is why people say, ‘There is lightning; there is thunder. It is going to rain.’ Heat shows itself first and then produces water. Meditate on heat.”
- 7.11.2 “Someone who meditates on heat as Brahman becomes radiant and reaches radiant, shining worlds free of darkness. They can move as they please wherever heat reaches. This is true of someone who meditates on heat as Brahman.” “Sir, is anything greater than heat?” “Yes, something is greater than heat.” “Please tell me what it is.”

Section 7

12

- 7.12.1 “Space is greater than heat. In space are both the sun and the moon, lightning, stars, and fire. Through space one calls, hears, and answers. In space one enjoys oneself, and in space one does not. In space one is born and grows into space. Meditate on space.”
- 7.12.2 “Someone who meditates on space as Brahman reaches spacious, bright worlds, free of crowding and with room to move. They can move as they please wherever space reaches. This is true of someone who meditates on space as Brahman.” “Sir, is anything greater than space?” “Yes, something is greater than space.” “Please tell me what it is.”

Section 7

13

- 7.13.1 “Memory is greater than space. Even if many people were sitting together, without memory they would not hear anyone, think, or understand. When they remember, they hear, think, and understand. Through memory one recognizes one’s children and livestock. Meditate on memory.”
- 7.13.2 “Someone who meditates on memory as Brahman can move as they please wherever memory reaches. This is true of someone who meditates on memory as Brahman.” “Sir, is anything greater than memory?” “Yes, something is greater than memory.” “Please tell me what it is.”

Section 7

14

- 7.14.1 “Hope is greater than memory. Kindled by hope, memory studies sacred texts and performs ritual actions. One desires children and livestock, this world and the next. Meditate on hope.”
- 7.14.2 “Someone who meditates on hope as Brahman has all their desires fulfilled through hope. Their wishes do not go unfulfilled. They can move as they please wherever hope reaches. This is true of someone who meditates on hope as Brahman.” “Sir, is anything greater than hope?” “Yes, something is greater than hope.” “Please tell me what it is.”

Section 7

15

- 7.15.1 “Life-breath is greater than hope. Just as the spokes of a wheel are fixed in its hub, everything is fixed in life-breath. Life-breath moves by means of life-breath. Life-breath gives life-breath, and gives to life-breath. Life-breath is father, mother, brother, sister, teacher, and brahmin.
- 7.15.2 “If someone says something very harsh to their father, mother, brother, sister, teacher, or a 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 after life-breath has left them, even if someone were to pierce their bodies with a spit and burn them together, people would not say, ‘You are a killer of your father,’ or ‘a killer of your mother,’ or ‘a killer of your brother,’ or ‘a killer of your sister,’ or ‘a killer of your teacher,’ or ‘a killer of a brahmin.’
- 7.15.4 “Life-breath is all of these. Someone who sees, thinks, and understands in this way speaks beyond others. If people say, ‘You speak beyond others,’ that person should answer, ‘I speak beyond others,’ and not deny it.”

Section 7

16

- 7.16.1 “But someone who speaks beyond others through truth is the one who truly speaks beyond them.” “Sir, I want to speak beyond others through truth.” “Then you must seek to understand truth.” “Sir, I seek to understand truth.”

Section 7

17

- 7.17.1 “When someone understands, they speak the truth. Without understanding they do not speak the truth. Only by understanding do they speak the truth. So you must seek to understand understanding.” “Sir, I seek to understand understanding.”

Section 7

18

- 7.18.1 “When someone thinks, they understand. Without thinking they do not understand. Only by thinking do they understand. So you must seek to understand thought.” “Sir, I seek to understand thought.”

Section 7

19

- 7.19.1 “When someone has faith, they think. Without faith they do not think. Only with faith do they think. So you must seek to understand faith.” “Sir, I seek to understand faith.”

Section 7

20

- 7.20.1 “When someone is committed, they have faith. Without commitment they do not have faith. Only through commitment do they have faith. So you must seek to understand commitment.” “Sir, I seek to understand commitment.”

Section 7

21

- 7.21.1 “When someone acts, they become committed. Without acting they do not become committed. Only by acting do they become committed. So you must seek to understand action.” “Sir, I seek to understand action.”

Section 7

22

- 7.22.1 “When someone finds happiness, they act. Without finding happiness they do not act. Only after finding happiness do they act. So you must seek to understand happiness.” “Sir, I seek to understand happiness.”

Section 7

23

- 7.23.1 “The unlimited is happiness. There is no happiness in what is limited. Only the unlimited is happiness. So you must seek to understand the unlimited.” “Sir, I seek to understand the unlimited.”

Section 7

24

- 7.24.1 “Where someone sees nothing else, hears nothing else, and understands nothing else, that is the unlimited. Where someone sees something else, hears something else, and understands something else, that is the limited. The unlimited is immortal; the limited is mortal.” “Sir, on what is it established?” “On its own greatness—or not even on greatness.”
- 7.24.2 “Here people call cattle and horses greatness, or elephants and gold, servants and wives, fields and houses. I do not mean that kind of greatness,” he said. “In that case one thing depends on another.”

Section 7

25

- 7.25.1 “It is below, above, behind, in front, to the south, and to the north. It is all this. Now the teaching in terms of ‘I’: I am below, above, behind, in front, to the south, and to the north. I am all this.

7.25.2 “Now the teaching in terms of the Self: the Self is below, above, behind, in front, to the south, and to the north. The Self is all this. Someone who sees, thinks, and understands this enjoys the Self, plays in the Self, has the Self as a partner, and finds happiness in the Self. Such a person rules themselves and moves freely in every world. Those who understand differently are ruled by others. Their worlds perish, and they have no freedom of movement in any world.”

Section 7

26

7.26.1 For someone who sees, thinks, and understands in this way, life-breath comes from the Self; hope comes from the Self; memory comes from the Self; space comes from the Self; heat comes from the Self; water comes from the Self; appearing and disappearing come from the Self; food comes from the Self; strength comes from the Self; understanding comes from the Self; meditation comes from the Self; awareness comes from the Self; intention comes from the Self; mind comes from the Self; speech comes from the Self; name comes from the Self; sacred texts come from the Self; actions come from the Self. All this comes from the Self alone.

7.26.2 There is this verse about it:
The one who sees does not see death,
sickness, or suffering.
The one with vision sees everything
and attains everything in every way.
That one becomes one, becomes three,
five, seven, and nine,
is also said to become eleven,
a hundred and ten and one,
and twenty thousand.

When food is pure, the inner being is pure. When the inner being is pure, memory becomes firm. When memory is secured, all knots are untied. To Narada, whose impurities had been worn away, the venerable Sanatkumara showed the other side of darkness. They call him Skanda. They call him Skanda.

Section 8

1

- 8.1.1 In this city of Brahman there is a small lotus-shaped home. Inside it is a small space. What is within that space is what one must look for and seek to understand.
- 8.1.2 Someone might ask, “In this city of Brahman there is a small lotus-shaped home, with a small space inside it. What is there within it that one must look for and seek to understand?” The answer should be:
- 8.1.3 “The space inside the heart is as large as this space outside. Both heaven and earth are contained in it, as are fire and wind, the sun and the moon, lightning and the stars. Whatever a person has here and whatever they do not have—all of it is contained in that space.”
- 8.1.4 Someone might ask, “If everything is contained in this city of Brahman—all beings and all desires—what remains when the body grows old or is destroyed?”
- 8.1.5 The answer should be: “This does not grow old when the body grows old. It is not killed when the body is killed. This is the true city of Brahman. Desires are contained in it. This is the Self, free from evil, old age, death, sorrow, hunger, and thirst. Its desires are real, and its intentions come true. Here in this world, people live under orders. Whatever region they want, whatever district or piece of land, they live on that alone.

- 8.1.6 “Just as a world earned by work here runs out, so a world earned by good deeds in the next life runs out. Those who leave here without discovering the Self and these true desires have no freedom of movement in any world. But those who leave here after discovering the Self and these true desires have freedom of movement in every world.”

Section 8

2

- 8.2.1 If such a person desires the world of fathers, the fathers appear simply through that person’s intention. United with the world of fathers, that person enjoys greatness.
- 8.2.2 If such a person desires the world of mothers, the mothers appear simply through that person’s intention. United with the world of mothers, that person enjoys greatness.
- 8.2.3 If such a person desires the world of brothers, the brothers appear simply through that person’s intention. United with the world of brothers, that person enjoys greatness.
- 8.2.4 If such a person desires the world of sisters, the sisters appear simply through that person’s intention. United with the world of sisters, that person enjoys greatness.
- 8.2.5 If such a person desires the world of friends, the friends appear simply through that person’s intention. United with the world of friends, that person enjoys greatness.
- 8.2.6 If such a person desires the world of perfumes and garlands, perfumes and garlands appear simply through that person’s intention. United with the world of perfumes and garlands, that person enjoys greatness.

- 8.2.7 If such a person desires the world of food and drink, food and drink appear simply through that person's intention. United with the world of food and drink, that person enjoys greatness.
- 8.2.8 If such a person desires the world of singing and instrumental music, singing and instrumental music appear simply through that person's intention. United with the world of singing and instrumental music, that person enjoys greatness.
- 8.2.9 If such a person desires the world of women, women appear simply through that person's intention. United with the world of women, that person enjoys greatness.
- 8.2.10 Whatever region that person longs for, whatever desire they have, it appears simply through their intention. United with it, that person enjoys greatness.

Section 8

3

- 8.3.1 These true desires are covered by what is untrue. Although they are real, their covering is untrue. When someone close to a person dies, that person can no longer see them here.
- 8.3.2 But by going there, a person finds everyone close to them who is still alive, everyone who has died, and anything else they want but cannot obtain. These true desires are there, covered by what is untrue. People who do not know a field might walk over buried gold again and again without finding it. In the same way, all these beings go to this world of Brahman every day without finding it, because what is untrue keeps them away.
- 8.3.3 This Self is in the heart. Its explanation is, "It is here in the heart," hridi ayam. That is why it is called hridaya, heart. Someone who knows this goes to the heavenly world every day.

8.3.4 “This serene being rises from the body, reaches the highest light, and appears in its own form. This is the Self,” he said. “It is immortal and free from fear. It is Brahman.” The name of this Brahman is Satyam, “truth.”

8.3.5 These are its three syllables: sat, ti, and yam. Sat is the immortal; ti is the mortal. Yam holds the two together. Because it holds, yachchhati, both together, it is yam. Someone who knows this goes to the heavenly world every day.

Section 8

4

8.4.1 The Self is a bridge, a barrier that keeps these worlds from running together. Day and night do not cross this bridge, nor do old age, death, sorrow, good deeds, or bad deeds. All evils turn back from it. This world of Brahman is free from evil.

8.4.2 That is why someone who crosses this bridge is no longer blind, even if they were blind; no longer wounded, even if they were wounded; no longer afflicted, even if they were afflicted. That is why, after crossing this bridge, even night becomes day. This world of Brahman is always lit.

8.4.3 This world of Brahman belongs to those who discover it through a celibate life of sacred study. They have freedom of movement in every world.

Section 8

5

8.5.1 What people call sacrifice, yajna, is really the celibate life of sacred study. Through this life the one who knows, jnata, finds the Self. What people call an offering, ishta, is really the celibate life of sacred study. By seeking, ishtva, through this life, one discovers the Self.

- 8.5.2 What people call a sacrificial session, sattayana, is really the celibate life of sacred study. Through this life one finds protection, trana, from the true Self, sat. What people call silence, mauna, is really the celibate life of sacred study. Through this life one discovers the Self and reflects, manute, on it.
- 8.5.3 What people call fasting, anashakayana, is really the celibate life of sacred study. The Self that one discovers through this life does not perish, na nashyati. What people call going to the forest, aranyayana, is really the celibate life of sacred study. In the world of Brahman, in the third heaven from here, are the two oceans Ara and Nya. There is the lake Airammadiya. There is the ashvattha tree that yields Soma. There is Aparajita, the unconquered city of Brahman, and the golden hall built by the Lord.
- 8.5.4 This world of Brahman belongs to those who discover the two oceans Ara and Nya in Brahman's world through the celibate life of sacred study. They have freedom of movement in every world.

Section 8

6

- 8.6.1 The channels of the heart are filled with a fine substance that is brown, white, blue, yellow, and red. The sun too is brown, white, blue, yellow, and red.
- 8.6.2 Just as a highway stretches between two villages, this one and that one, the sun's rays go between the two worlds, this one and that one. They extend from the sun and enter these channels; they extend from these channels and enter the sun.
- 8.6.3 When someone is asleep, completely gathered together and at peace, without knowing any dream, they have entered these channels. No evil touches them then, because they have become united with the light.

- 8.6.4 When someone has become weak, the people sitting around them ask, “Do you recognize me? Do you recognize me?” As long as that person has not left the body, they recognize them.
- 8.6.5 But when that person leaves the body, they rise along these rays. They pass upward with the thought Om. In the time it takes the mind to move, they reach the sun. This is the door to the world: an entrance for those who know, a barrier for those who do not.
- 8.6.6 There is this verse about it:
The heart has a hundred and one channels.
One of them goes out through the crown of the head.
Going upward through it, one reaches immortality.
The others lead out in various directions—
in various directions at departure.

Section 8

7

- 8.7.1 Prajapati said, “The Self that is free from evil, old age, death, sorrow, hunger, and thirst, whose desires are real and whose intentions come true—that is what one must look for and seek to understand. Someone who discovers and understands that Self obtains all worlds and all desires.”
- 8.7.2 Both the gods and the asuras heard about this. They said, “Let’s look for that Self. By finding it, one obtains all worlds and all desires.” Indra set out from among the gods, and Virochana from among the asuras. Without arranging it with each other, they both came to Prajapati carrying firewood in their hands.
- 8.7.3 They lived as celibate students for thirty-two years. Then Prajapati asked them, “What did you want when you came here?” They answered, “People report these words of yours, sir: ‘The Self that is free from evil, old age, death, sorrow, hunger, and thirst, whose desires are real and whose intentions come true—

that is what one must look for and seek to understand. Someone who discovers and understands that Self obtains all worlds and all desires.’ We have stayed here because we want that Self.”

- 8.7.4 Prajapati told them, “The person seen in the eye is the Self. It is immortal and free from fear. It is Brahman.” “Sir, then who is the person seen in water and in a mirror?” “The very same one is seen in all these places,” he said.

Section 8

8

- 8.8.1 “Look at yourselves in a bowl of water. Tell me anything about yourselves that you do not recognize.” They looked into a bowl of water. Prajapati asked, “What do you see?” They answered, “Sir, we see our whole selves, an exact image, right down to the hair and nails.”
- 8.8.2 Prajapati told them, “Put on fine ornaments and good clothes, groom yourselves, and then look into the bowl of water.” They put on fine ornaments and good clothes, groomed themselves, and looked into the bowl. Prajapati asked, “What do you see?”
- 8.8.3 They answered, “Sir, just as we are wearing fine ornaments and good clothes and are well groomed, so are these two.” “That is the Self,” he said. “It is immortal and free from fear. It is Brahman.” The two left feeling satisfied.
- 8.8.4 Watching them go, Prajapati said, “They are leaving without grasping or knowing the Self. Whichever side takes this as its secret teaching, gods or asuras, will fail.” Virochana, still satisfied, went to the asuras and taught them this secret teaching: “Here one should honor and serve the bodily self. By honoring and serving the bodily self, one obtains both worlds, this one and the next.”

- 8.8.5 That is why, even today, people say of someone who does not give, has no faith, and offers no sacrifice, “What an asura!” This is the asuras’ teaching. They dress a dead person’s body with food offerings, clothing, and ornaments, thinking that this will win the next world.

Section 8

9

- 8.9.1 But before Indra reached the gods, he saw this problem: “Just as this image wears fine ornaments when the body wears fine ornaments, wears good clothes when the body wears good clothes, and is well groomed when the body is well groomed, so it becomes blind when the body is blind, lame when the body is lame, and maimed when the body is maimed. When this body dies, it dies too. I see nothing satisfactory in this.”
- 8.9.2 He returned with firewood in his hand. Prajapati asked him, “Maghavan, you left with Virochana feeling satisfied. What do you want that has brought you back?” Indra answered, “Sir, just as this image wears fine ornaments when the body wears fine ornaments, wears good clothes when the body wears good clothes, and is well groomed when the body is well groomed, so it becomes blind when the body is blind, lame when the body is lame, and maimed when the body is maimed. When this body dies, it dies too. I see nothing satisfactory in this.”
- 8.9.3 “That is how it is, Maghavan,” Prajapati said. “But I will explain this further to you. Stay another thirty-two years.” Indra stayed another thirty-two years. Then Prajapati told him:

Section 8

10

- 8.10.1 “The one who moves about exalted in dreams is the Self. It is immortal and free from fear. It is Brahman.” Indra left feeling satisfied. But before he reached the gods, he saw this problem: “Even if this body is blind, that one is not blind. Even if it is lame, that one is not lame. The body’s defects do not damage that one.
- 8.10.2 “That one is not killed when the body is killed, or made lame when the body is lame. Yet people seem to kill that one and chase it away. It seems to experience unpleasant things and even seems to weep. I see nothing satisfactory in this.”
- 8.10.3 He returned with firewood in his hand. Prajapati asked him, “Maghavan, you left feeling satisfied. What do you want that has brought you back?” Indra answered, “Sir, even if this body is blind, that one is not blind. Even if it is lame, that one is not lame. The body’s defects do not damage that one.
- 8.10.4 “That one is not killed when the body is killed, or made lame when the body is lame. Yet people seem to kill that one and chase it away. It seems to experience unpleasant things and even seems to weep. I see nothing satisfactory in this.” “That is how it is, Maghavan,” Prajapati said. “But I will explain this further to you. Stay another thirty-two years.” Indra stayed another thirty-two years. Then Prajapati told him:

Section 8

11

- 8.11.1 “When someone is asleep, completely gathered together and at peace, without knowing any dream—that is the Self. It is immortal and free from fear. It is Brahman.” Indra left feeling satisfied. But before he reached the gods, he saw this problem: “In that state this one does not know itself as ‘I am this,’ and does not know these beings either. It seems to have entered complete destruction. I see nothing satisfactory in this.”
- 8.11.2 He returned with firewood in his hand. Prajapati asked him, “Maghavan, you left feeling satisfied. What do you want that has brought you back?” Indra answered, “Sir, in that state this one does not know itself as ‘I am this,’ and does not know these beings either. It seems to have entered complete destruction. I see nothing satisfactory in this.”
- 8.11.3 “That is how it is, Maghavan,” Prajapati said. “But I will explain this further to you. It is nothing other than this. Stay another five years.” Indra stayed another five years. That made a hundred and one years. This is why people say, “Maghavan lived as a celibate student with Prajapati for a hundred and one years.” Then Prajapati told him:

Section 8

12

- 8.12.1 “Maghavan, this body is mortal, held by death. It is the home of the immortal, bodiless Self. Anyone with a body is held by pleasure and pain. As long as someone has a body, they cannot get rid of pleasure and pain. But pleasure and pain do not touch someone who is bodiless.

- 8.12.2 “Wind has no body. Clouds, lightning, and thunder have no bodies. Rising from that space and reaching the highest light, they each appear in their own form.
- 8.12.3 “In the same way, this serene being rises from the body, reaches the highest light, and appears in its own form. This is the highest person. There it moves about, laughing, playing, and enjoying itself with women, vehicles, or relatives, without remembering this body into which it was born. Just as a draft animal is attached to a cart, life-breath is attached to this body.
- 8.12.4 “The person connected with the eye is there where the eye rests in the open space. 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. The mind is its divine eye. With this divine eye, the mind, it sees the desires that are in the world of Brahman and enjoys them.
- 8.12.6 “The gods meditate on this Self. That is why they possess all worlds and all desires. Someone who discovers and understands this Self obtains all worlds and all desires.” This is what Prajapati said—what Prajapati said.

Section 8

13

- 8.13.1 “From the dark I come to the many-colored; from the many-colored I come to the dark. Shaking off evil as a horse shakes its hair, freeing myself as the moon escapes Rahu’s mouth, shaking off the body, with my self made complete, I reach the uncreated world of Brahman. I reach it.”

Section 8

14

8.14.1 What is called space brings name and form into being. What lies within them is Brahman, the immortal, the Self. “I come to Prajapati’s assembly hall and home. I become the glory of brahmins, the glory of kings, and the glory of common people. I have attained glory. I am the glory of the glorious. May I not enter the white, toothless, devouring, slippery womb—the toothless, white one. May I not enter that slippery womb.”

Section 8

15

8.15.1 Brahma taught this to Prajapati, Prajapati to Manu, and Manu to his descendants. After studying the Veda at the teacher’s home according to the rules, in the time left over from serving the teacher, one returns home. Living with one’s family in a clean place, one continues studying the Veda, brings up righteous people, settles all the senses in the Self, and does not harm any being except where sacred observance permits it. Someone who lives this way for their whole life reaches the world of Brahman and does not return—does not return.

Om. May my limbs, speech, life-breath, sight, hearing, strength, and all my senses grow strong. Everything is Brahman as taught in the Upanishads. May I not reject Brahman. May Brahman not reject me. May there be no rejection. May there be no rejection of me.

May the virtues taught in the Upanishads be in me, who am devoted to the Self. May they be in me.

Om. Peace, peace, peace.

The Chandogya Upanishad is complete.