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THE EARLY UPANIŠADS
Annotated Text and Translation
Patrick Olivelle

INDIAN EPIGRAPHY
A Guide to the Study of Inscriptions in Sanskrit, Prakrit, and the Other Indo-Aryan Languages
Richard Saloman

A DICTIONARY OF OLD MARATHI
Anne Feldhaus

DONORS, DEVOTEES, AND DAUGHTERS OF GOD
Temple Women in Medieval Tamilnadu
Leslie C. Orr
For
Ludo Rocher
and
Richard Gombrich

And in memory of
Thomas Burrow
and
R. C. Zaehner

|| एतेन में निबन्धनार्पिता वे गुरुदक्षिणा ||
Preface

In the summer of 1996, after the publication of my translation of the Upaniṣads in the Oxford University Press series World’s Classics, the thought occurred to me to produce an edition of the Upaniṣads containing both the text and the translation, as well as variant readings and scholarly conjectures. I consulted with my two colleagues, Richard Lariviere and Gregory Schopen, who enthusiastically endorsed the project and encouraged me to publish the volume in the new series South Asia Research published jointly by the Center for Asian Studies at the University of Texas at Austin and by Oxford University Press, New York. I want to thank Richard (the editor of the series), Gregory, and Cynthia Read (executive editor at OUP in charge of this series) for their support and encouragement. Insightful comments and criticisms of the two outside readers were very useful and deeply appreciated. Anna Shtutina read the entire Sanskrit text and the variant readings given in the notes; I thank her for her patience and diligence. I want to thank the editors of World’s Classics for permission to reproduce here much of the material published in that edition. My gratitude to the many individuals, especially Joel Brereton, who helped me in the preparation of the translation has already been acknowledged in the preface to that edition. Madhav Deshpande created the beautiful fonts in which this book is set.

It may be useful to say a few words about some of the decisions and compromises that have gone into the preparation of this volume. The translation and the introduction as originally published in World’s Classics were intended for a nonspecialist audience. I had the choice of completely reworking them for the more specialized readership of the current edition. Given the constraints of time imposed on me by other research projects and academic responsibilities, I decided against it. Such a reworking would have postponed this volume almost indefinitely. I hope that even the readers of this volume will find the present translation and introduction of some use in their exploration of the Upaniṣads. Another desideratum would have been a Sanskrit word index. I started working on one, but once again constraints of time made me decide against it. Readers can find an exhaustive index in Vishva Bandhu (1945) and useful lists in Limaye and Vadekar (1958) and Jacob (1891). I go into greater detail regarding specific decisions involving the edition and the translation in my notes on the edition and on the translation. My hope, however, is that even though I have fallen short of my own ideal of what a scholarly edition
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of the Upaniṣads should be, this volume will spur further scholarly interest in these important documents of India's religious and cultural history.

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It is always the family that bears the brunt of a project such as this. My wife, Suman, not only provided comfort and encouragement but also proofread the entire manuscript several times. She has an eye for the detail and caught many errors, especially in the Sanskrit text. My daughter, Meera, was the model of patience as I stared at a computer screen for hours on end. They provided an environment of love and peace.

*Austin, Texas*

*April 1998*
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Abbreviations


ALB  Adyar Library Bulletin.

AnSS  Ānandāśrama Sanskrit Series, Poona.

AU  Aitareya Upaniṣad. Ed. with the commentaries of Śaṅkara and Ānandagiri, and Vidyāraṇya (AnSS 11, 1931).


BKSGW  Berichte über die Verhandlungen der königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig, Philologisch-historische Classe.


BS  Brahma Sūtras of Bādarāyaṇa. Ed. with Śaṅkara’s commentary (Bombay: Nirmaya Sagar Press, 1948). Tr. with Śaṅkara’s commentary by G. Thibaut. 2 pts. (SBE 34, 1890; SBE 38, 1896).

BSS  Śaṅkara’s commentary on the BS.


BU(K)  Brhadāraṇyaka Upaniṣad, Kāṇva Recension.

BU(M)  Brhadāraṇyaka Upaniṣad, Mādhyandina Recension. Ed. in SB by Weber.

CU  Chāndogya Upaniṣad. Ed. with Śaṅkara’s commentary in Śrīśaṅkaraṅgārāṇthāvālī, 5 (Śrīraṅgam: n. d.).


IHQ  Indian Historical Quarterly.

IIJ  Indo-Iranian Journal.

IndT  Indologica Taurinensia.
Abbreviations

Int. Introduction to this volume.
IU Iśā Upaniṣad. Ed. with the commentaries of Śaṅkara, Ānandagiri, Śaṅkarānanda, etc. (AnSS 5, 1888).
IU(K) Iśā Upaniṣad, Kāṇva Recension. Variants given in VS.
IU(M) Iśā Upaniṣad, Mādhyaṇḍinā Recension in VS.
JIP Journal of Indian Philosophy.
JOIB Journal of the Oriental Institute, Baroda.
JRAS Journal of the Royal Asiatic Society.
KaU Kātha Upaniṣad. Ed. with the commentaries of Śaṅkara, Ānandagiri, and Gopālayātindra (AnSS 7, 1935).
KeU Kena Upaniṣad. Ed. with the commentaries of Śaṅkara, Ānandagiri, Śaṅkarānanda, and Nārāyaṇa (AnSS 6, 1926).
KsU Kausīktaki Upaniṣad. Ed. with Śaṅkarānanda’s commentary by Cowell (1861).
mc metri causa, for the sake of meter.
ms(s) manuscript(s).
MuU Muṇḍaka Upaniṣad. Ed. with the commentaries of Śaṅkara, Ānandagiri, and Nārāyaṇa (AnSS 9, 1935).
## Abbreviations

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>PU</td>
<td>Praśna Upaniṣad. Ed. with the commentaries of Śaṅkara and Ānandagiri (AnSS 8, 1922).</td>
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<tr>
<td>SBE</td>
<td>Sacred Books of the East, Oxford.</td>
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<td>SII</td>
<td>Studien zur Indologie und Iranistik.</td>
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<tr>
<td>SU</td>
<td>Śvetāsvatara Upaniṣad. Ed. with the commentaries of Śaṅkara, Śaṅkarānanda, Nārāyaṇa, and Vijnānabhagavat (AnSS 17, 1966).</td>
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<tr>
<td>TB</td>
<td>Taittiriya Brāhmaṇa. Ed. with Śaṅyaṇa’s commentary. 3 vols. (AnSS 37, 1898).</td>
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<tr>
<td>TU</td>
<td>Taittiriya Upaniṣad. Ed. with the commentaries of Śaṅkara, Ānandagiri, Śaṅkarānanda, and Nārāyaṇa (AnSS 12, 1929).</td>
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<tr>
<td>VIJ</td>
<td>Vishveshvaranand Indological Journal.</td>
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<tr>
<td>vr</td>
<td>variant reading(s).</td>
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<td>VS</td>
<td>Vājaseneyi Saṁhitā of the White Yajurveda. Ed. in the Mādhyanā and the Kāṇva recensions with the commentary of Mahidhara by Weber (Berlin: Ferd. Dümmler’s Verlag, 1852).</td>
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<tr>
<td>WZKSA</td>
<td>Wiener Zeitschrift für die Kunde Südasiens.</td>
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<tr>
<td>ZDMG</td>
<td>Zeitschrift der Deutschen Morgenländischen Gesellschaft.</td>
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Note on the Edition

Let me state at the outset that this edition of the twelve early Upaniṣads does not in any way constitute a “critical edition.” A critical edition attempts first to reconstruct an archetype that is as close to the “original” text as evidence permits and second to reveal the textual history of its reception and transmission through the analysis of manuscript variants. Normally, a critical edition also involves the creation of a genealogical tree of manuscripts that permits an editor to select readings based not merely on his or her own preferences and biases but on objective criteria. A critical edition of this type has not been attempted with regard to any ancient Upaniṣad.

It is not only unfortunate but also a disservice to the field that many scholars, going as far back as Otto Böhtlingk, have called their printed texts “critical edition,” or “kritische Ausgabe.” Few, if any, of these editors bothered to investigate the manuscript tradition. When manuscripts are cited, they are few and not scientifically collated. Even the two latest examples of “critical editions,” Maue (1976) and Pérez Coffie (1994), fall short of the ideal: much of their material comes from previous “editions,” which, as we will see, are often unreliable. Maue uses six mss; Pérez Coffie uses the same six and five others. Of these eleven mss., only three are from Indian collections. Although Maue and Pérez Coffie represent a move in the right direction and have in addition given us for the first time the accented editions of the Kāṇva recension, unless a systematic survey of the Indian materials is undertaken, all “critical editions” of the Upaniṣads will fall far short of the ideal.

The edition I present here is a “conservative” one. I have tried to be as faithful as possible to the traditionally transmitted text, and I explain below the few occasions when I depart from it. My decision to be a faithful link to the traditional transmission was sparked by the inexcusable and often scandalous liberties that previous scholars have taken with Upaniṣadic texts, liberties that often amount to textual butchery. This is not the place to examine this issue in full, but a few examples will illustrate the problem. The most egregious example of textual emendation

1. The only truly critical edition of a group of Upaniṣads is that of Schrader (1912). Salomon (1991, 48) also observes the lack of a critical edition of any Upaniṣad and wonders whether such an edition is even feasible.

2. So, for example, Böhtlingk 1889a, 1889b, 1890a; Hertel 1924; Hauschild 1927; Morgenroth 1958; Frenz 1968-69. Even Oberlies (1995) depends almost entirely on the evidence of printed editions; the only two mss. he takes into account are the ones already used a century ago by Max Müller.
without any basis in manuscript evidence but based solely on “philological skill,” where the philologist has the hubris to substitute his judgment of what is right and wrong for manuscript evidence, is Böhtlingk’s (1889a, 1889b, 1890a) editions of five Upaniṣads, in particular BU and CU. Whitney (1890a) already took exception to Böhtlingk’s method, noting “Least of all to be approved, perhaps, is the tampering with the traditional text in pure prose passages” (409). What Böhtlingk did was to put his conjectures in the text itself, relegating the traditional readings to the notes, sometimes at the bottom of the page and sometimes in the endnotes, an inversion of what should have been done. Later scholars often failed to read Böhtlingk’s notes. So, Senart (1930) follows Böhtlingk at CU 1.4.1: *om ity etad aksāram upāśīta*, taking this to be the traditional text and not realizing that Böhtlingk had dropped *udgītham* of the traditional text, which he places in his endnotes. Incorporating conjectures into the text itself becomes even more problematic when the editor changes his mind later, as Böhtlingk did in his numerous articles in the BKSGW. Later scholars, however, did not read these articles and continued to repeat the emendations of Böhtlingk’s editions. Let me cite one example. CU 8.15.1 reads *guroh karma kṛtvāviśeṣena*. Böhtlingk (1889b) changes it to *guroh karma kṛtvāviśeṣena*. Senart (1930), somewhat reluctantly, follows Böhtlingk’s emendation, without realizing that Böhtlingk had changed his mind in a later article (1897a) and had accepted the traditional reading.

Reasons of meter (*metri causa*) is a standard, and useful, principle of textual criticism. When properly applied, however, it is used to decide between competing readings given in the manuscripts. Many editors of the Upaniṣads, however, have used this principle to restore the meter and to emend Upaniṣadic verses. Caution, however, is warranted here because, especially in the later verse Upaniṣads, we are not sure either about the metrical standards in use or about the actual pronunciation of words; Alsdorf (1950), for example, has used Prakritic pronunciations (e.g., *bhoti* for *bhavati*) to restore some meters without the need for textual emendations. Max Müller’s (1879, lxxii) wise observation has often been disregarded: “The metrical emendations that suggest themselves are generally so easy and so obvious that, for that very reason, we should hesitate before correcting what native scholars would have corrected long ago, if they had thought there was any real necessity for correction.”

The spate of emendations and conjectures introduced into the texts has made it difficult in some cases to recover the traditional text and the variant readings found actually in the manuscripts. The edition of Limaye and Vadekar (LV) is one that is used frequently by scholars (e.g., Salomon 1991, 48), but the variants they cite are

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3. In the CU, for example, Böhtlingk makes the following global changes without any manuscript evidence: *aitadāmya* to *etadātaka*, *adhidaivam* to *adhidevatam*, and *somya* to *saumya*, besides adding and deleting *iti* at will. For a detailed study of such questionable emendations, see Olivelle 1998.

4. On the danger of correcting metrically incorrect verses, a good example is the three metrically incorrect verses found with identical readings in both the Mādhyaṇḍina and Kāṇva versions of the IU, which is part of the Samhitā of the VS. What would metrical corrections accomplish in such cases (see Thieme 1965, 98)?
sometimes suspect. For example, CU 4.9.2 reads kāme, a reading that caused problems for Śaṃkara himself (although unlike his modern counterparts, he tried to explain it rather than “correct” it). Deussen (1897) suggested kāmam in a note, and LV, suspiciously, gives kāmam as a variant reading; my guess is that Deussen’s conjecture appears in the LV as a variant!

The faithfulness of the native tradition of copyists and commentators stands in sharp contrast to the tampering of these texts by modern scholars. Space does not permit a lengthy defense of this statement, but a few examples will suffice. At CU 3.14.1 we have the famous expression tajjalān, which caused problems for Śaṃkara himself. He was, however, faithful to the text, although his explanation may sound fanciful to us. Böhtlingk (1889b) emends it to taj jānāṇi, a perfectly good and easy form, without explaining how such a simple word could have become so “corrupted” into an unintelligible jumble. Surely, the principle of lectio difficilior is the bedrock of textual criticism. Salomon (1991, 49) uses this principle to good effect in his excellent study of the linguistic peculiarities of the PU, observing that it is the existence of a large number of nonstandard Sanskrit forms that argues for the superiority of Śaṃkara’s version. Indeed, it is the faithfulness of the traditional transmission that has enabled Salomon and other scholars to study the “dialectical” Sanskrit of ancient India. Surely, ancient commentators knew Pāṇini better than most modern scholars, yet they did not feel the need to correct forms and expressions that some philologists have characterized as “grammatical monstrosities.” Let me cite a few examples. Hertel (1924) changes the “ungrammatical” kāmabhīḥ of MuU 3.2 to karmabhīḥ, but Salomon (1981, 94) sees it as a nonstandard form found also in Buddhist Sanskrit. Likewise, Hauschilf (1927) changes the “ungrammatical” cetā of SU 6.11 to cettā, but the traditional reading permitted Rau (1964) to see it as an agent noun derived not from vṛt cit but from vṛt ci (“to punish”) and to translate it as “avenger.” And it was the “wrong” pronoun, the neuter tat rather than the masculine sah, that enabled Brereton (1986) to produce his brilliant reinterpretation of the famous “great saying” tat tvam asi.

These observations, I believe, justify a return to the traditionally transmitted text until truly critical editions of these documents become available. An editor’s conjectures and insights cannot be substitutes for the received text, and they should not mediate between the reader and the text. Lest I be misunderstood, I am not suggesting that scholars should not seek to uncover the layers beneath the surface of the text. Indeed, much light has been thrown on these texts through the philological labors of scholars. I object only to conjectural philological emendations being incorporated into the edited texts of these documents. Scholarly insights and philological acumen are important for the understanding of these difficult documents, but they constitute “higher criticism” and are best relegated to notes or incorporated into translations and studies.

5. Among the many inaccuracies in the LV, some BU(M) variants noted in LV (e.g., BU 4.5.4) are not found in either Weber or in Böhtlingk 1889a. There are, on the other hand, many BU(M) variants that are not recorded in LV, e.g., BU 4.4.23–25; 5.5.1.

6. Other such suspicious variants are CU 4.9.3 prāpayatiti, CU 8.6.5 īrūdha ākramate, both probably taken from Böhtlingk’s (1889b) conjectures.
Note on the Edition

I have given in the notes all the major recensional and manuscript variants that I could cull from the existing editions, as well as the emendations, conjectures, and suggestions offered by previous scholars. Given the enormity of this task, I do not claim that I have provided an exhaustive list of all such variants and emendations. But collecting at least the majority of them in one place, I believe, will be of some use to scholars and further Upaniṣadic scholarship. As Alsdorf (1950, 622) has said, "Too often emendations made by one editor or translator go unnoticed by his successor(s), so that the mere collection of all successful emendations made so far would be no useless task." Variants recorded by an editor are noted as "vr in." These variants may be from manuscripts or, as is most often the case, from other editions. It would have been preferable, as a reviewer has suggested, to identify the sources of all the variants given by different editors, but the sheer volume of those sources made that impractical. A reviewer also suggested that I explain the reasons for the emendations offered by editors or give their own explanations for the emendations. Given the vast number of such emendations, however, adding explanations to each would have made this volume unacceptably long for my publisher. So, unfortunately, readers who wish to pursue seriously the study of the variants and emendations recorded here will have to consult the editions and studies in which they originally occur. Since Böhtlingk (1889a) is based on BU(M), I have noted Böhtlingk’s variant readings only when they depart from the BU(M) readings as constituted by Weber.

I have departed from the traditional text in a few instances. In verses I have eliminated external vowel sandhi when it restored the meter; this is nonintrusive and does little damage to the text. Those of us who work with manuscripts know how inconsistent they are in noting external sandhi. I have, however, resisted reproducing in the printed text pronunciations of words required by the meter, for example, the pronunciation of semivowels as vowels (e.g., diauh for dyauh, duau for dvau); they appear strange to the eye, and even in Sanskrit it is counterproductive to attempt to duplicate in the written form all the subtleties of oral speech.

My most serious emendation of the traditional text is in the KsU. This Upaniṣad has been transmitted badly, probably because it lacked an old commentary. The rearrangement of KsU 1.3–4 by Frenz (1968–69), I think, restores a semblance of order into the narrative, and I have followed his rearrangement in my edition. Frenz also rearranges KsU 2.8–10, but his reasons for that are not as compelling. Frenz has put together two passages that deal with a rite to prevent the premature death of one’s children (KsU 8a and 8b in Frenz). But the traditional sequence has its own logic: KsU 8 = rite on the new-moon day; KsU 9 = rite on the full-moon day; KsU 10 = rite before sexual intercourse; KsU 11 = rite when one returns from a journey.

7. An exception is the minute emendations, especially of sandhi and of frequent words like somya (changed to saumya), of Böhtlingk. They are tiresome and insignificant. I have also ignored the variants in Little 1900 because he follows the text of Böhtlingk 1889b. I have not included obvious scribal or printing errors, but here I have erred on the side of inclusion, because one cannot always be certain whether a reading is an error and because sometimes even scribal errors can be helpful in determining the proper reading.
Note on the Edition

The final issue relates to punctuation and the manner in which the Sanskrit text is reproduced on the printed page. This is where the hand and the mind of the editor intrude most sharply. Given the printed medium, an editor has to make choices; the alternative is to reproduce the manuscript format, which does not even divide words! It is an alternative few editors will follow. Manuscripts are notorious for their inconsistency of punctuation. I have inserted the danda punctuations in the most obvious places, taking into account both the meaning of the text and past editorial practices. Readers, however, should not take these punctuations too seriously in analyzing these texts. Having the Sanskrit text and the English translation on facing pages has its obvious advantages; it also creates serious difficulties because of the varying lengths of the text and the translation. I have had to divide the Sanskrit text into paragraphs with large spaces between them in order to accommodate the English. The paragraph divisions sometimes follow the traditional khaṇḍa division and sometimes the paragraph divisions I have made in the translation. Here, too, readers of the Sanskrit text should not pay too much heed to these divisions, knowing that the manuscripts themselves write the text in continuous and unbroken lines.
Note on the Translation

Texts, especially ancient texts—whether they are the Upaniṣads or the Bible—composed in a different language, at a different time, and by people with social and cultural backgrounds and levels of scientific knowledge far different from our own, pose many and diverse problems of understanding and interpretation to their readers and, especially, to their translators.

A comparison with the methods we use to understand another type of data from ancient societies—archaeological discoveries—is instructive. Archaeological findings are only clues, and, just like clues in an investigation of a crime, archaeological clues require the interpretive efforts of the investigator, who alone can unravel the story behind the clues. A long process of interpretation, thus, precedes an adequate understanding, a process informed by our knowledge obtained from other sources regarding the culture and society of the people in question and by analogies with comparable cultures. A similar process of interpretation is also required for an adequate understanding of textual data and must precede any translation. Whether a translator is aware of this or not, a translation is always an interpretation.

In an important way, however, texts are different from archaeological data. Unlike archaeological remains, a text is a living reality; it is its very use and transmission by generations of readers, interpreters, and copyists that have preserved it for our examination. The interpretive history of a text is especially rich when it happens to be a sacred text, a text that is perceived by a community or a group of communities as religiously authoritative. Such, indeed, is the group of texts called “Upaniṣad” translated here.

Unlike archaeological data, therefore, texts, especially sacred texts, come to us already interpreted. Dealing now specifically with the Upaniṣads, their interpretive history consists both of formal commentaries and further commentaries on earlier commentaries, and of interpretations implicit in their use as scriptural texts within theological discourses and sectarian debates.

How, then, does a translator’s interpretation relate to this history of interpretation? The problem is further complicated by the fact that there is no one native interpretation of the Upaniṣads; across time and sectarian divides, we have a multiplicity of interpretations. If a translation has a theological purpose—if it is produced within a specific sectarian or theological context—a translator may choose one of these interpretations over the others. I have chosen not to do so, even though, like
most translators, I have benefited by the insights of commentators. I want in my translation and notes to approximate, as far as our current knowledge permits, the understanding of these documents that their authors had and the meaning they desired to communicate to their contemporary audience.

Like any other historical work, mine is a reconstruction of the past. In this reconstruction, I want to distinguish the interpretive history of the documents, often separated from their composition by a millennium or more, from their original context. Even though there are significant differences in purpose and content between them, one may, nevertheless, profitably compare the Upaniṣads to the Constitution of the United States of America, which also has had an official, and often contradictory, history of interpretation by the Supreme Court. If I am translating the Constitution into Sanskrit, what interpretation should I follow? I would follow none of those interpretations and attempt to reconstruct for the Sanskrit reader the cultural and social context within which the Constitution was drafted. My translation would attempt to present the Constitution to the Sanskrit reader as a window into the world of America in the late eighteenth century, and not as a living document still guiding the destinies of the American people.

Both the Constitution and the Upaniṣads are living documents and play significant roles in the communities within which they are perceived as authoritative. Acts of interpretation of these documents are legitimate activities for lawyers and theologians of the respective communities, and the study of those interpretive histories is an important and legitimate part of historical scholarship; but these are not, I believe, the aim of a translation. My translation is not intended to be a vehicle for propagating religious truths (although, for some, it may perform this function) but for illuminating the distant past of India.

This translation was first published in the Oxford University Press series World’s Classics. For reasons spelled out in the Preface, I have not changed it substantially here, except for correcting a few errors and emending the translation of some passages. The major emendations are listed at the end of this note. This translation was not intended primarily for philologists but for ordinary readers who have little or no access to the original Sanskrit. I have not employed, therefore, the common defensive strategies of philological translations, such as placing within parentheses any English word added to draw out the sense of the Sanskrit. I expect my translation to be accurate without being literal, to be readable on its own without reference to the Sanskrit. I have used idiomatic and informal English, especially in translating dialogues and conversations, but avoided vulgarisms, keeping in mind that these are viewed by many as sacred writings. Although originally intended for a different audience, I hope this translation will be of use also to the more specialized and sophisticated readership of this edition in untangling the complex meanings of these documents.

One notable feature of Sanskrit is its frequent use of pronouns without clear antecedents; often the antecedent is not the noun that immediately precedes a pronoun. I have regularly repeated the noun when the use of an English pronoun would be confusing. In dialogues deictic pronouns—that is, pronouns used in conversations while pointing to something—are used frequently; in translating such oral
Note on the Translation

usages into written prose I have often appended the item pointed to, for example, “this right eye.” The use of these pronouns highlights not only the oral nature of the original dialogues but also the continuing oral transmission of the Upaniṣads.

Phonetic connections between words abound in these documents and play a significant role in Upaniṣadic thought. It is an impossible task to reproduce them in English. I have attempted to alert the reader to the connections hinted at by placing the Sanskrit terms within parentheses.

Three terms that cause special difficulty for the translator are prāṇa, ātman, and brahman; they have multiple meanings, but in the original Sanskrit the identity of the term recalls to the reader all the related meanings even when only one is primary within a given context. To alert the English reader to these connections, I have again placed the Sanskrit term within parentheses.

For the benefit of Sanskrit scholars who will be the primary readers of this edition, I note here some of the translation choices I have made. The Upaniṣads contain numerous nominal sentences in which two nouns in the nominative stand in apposition; these have been studied exhaustively by Gren-Eklund (1978). In translating these I have taken the first noun to be predicative (what Gren-Eklund calls the “comment”) of the second (Gren-Eklund’s “topic”). Thus vāg vai brahma (BU 4.1.2) I translate as “Brahman is speech.” Likewise, when two accusatives stand in apposition as objects of the same verb, I have taken the second to be the direct and the first to be the indirect object. Thus, atha ha vācam udgītham upāsāṁ cakrire (CU 1.2.3) I translate as “Then they venerated the High Chant as speech.” In translating the particles kīla and khalu, I generally follow the insightful comments of Emeneau (1968–69) and Daalen (1988). And in translating iva I have followed Breton (1982); it indicates a clear affirmation, but in a general and undefined way, rather than an expression of a doubt or an attempt to hedge (“as it were”).

Major Changes from the translation in World’s Classics:

BU 1.4.17; 2.4.10; 3.7.1; 4.5.11; 6.2.8; CU 3.11.3; 5.1.2; 5.2.2; 5.3.2; 5.3.7; 5.4.2; 5.5.2; 7.8.1; 8.1.3; 8.4.2; TU 2.1, 3, 4, 5; 3.1; 3.10.4; AU 2.1, 3; KsU 1.4b; 2.14; KaU 2.10–11; SU 2.2; 4.5; MuU 1.2.3; 2.2.2, 6, 11; 3.2.2, 4.
THE EARLY UPANIŚADS
The Upanisads translated here represent some of the most important literary products in the history of Indian culture and religion, both because they played a critical role in the development of religious ideas in India and because they are valuable as sources for our understanding of the religious, social, and intellectual history of ancient India. The Upanisads were composed at a time of great social, economic, and religious change; they document the transition from the archaic ritualism of the Veda into new religious ideas and institutions. It is in them that we note for the first time the emergence of central religious concepts of both Hinduism and of the new religious movements, such as Buddhism and Jainism, that emerged not long after the composition of the early Upanisads. Such concepts include the doctrine of rebirth, the law of karma that regulates the rebirth process, and the techniques of liberation from the cycle of rebirth, such as mental training associated with Yoga, ascetic self-denial and mortification, and the renunciation of sex, wealth, and family life. Even though theoretically the whole of the vedic corpus is accepted as revealed truth, in reality it is the Upanisads that have continued to influence the life and thought of the various religious traditions that we have come to call Hindu. Upanisads are the scriptures par excellence of Hinduism.

In translating and interpreting these ancient documents, I have drawn on the most current philological, historical, and anthropological research available to me, research that provides glimpses into the social and intellectual world of the ancient Upanisads. Some of that research is presented in the notes, and my debt to previous scholarship is thereby acknowledged. Much of it is implicit in the translation itself. In this introduction, I want to supplement and to organize the information scattered in the notes—information that will give the reader the social, religious, and cultural background of these documents, information without which much of what is said in them cannot be understood. Given the constraints imposed by the very nature of an introduction and the limits of space prescribed by the format of this series, it is impossible to explore fully that background. I have deliberately aimed these introductory remarks at nonspecialist readers, knowing that the specialists can fend for themselves. My hope is that the information given here, although inadequate, will provide a sufficient background to appreciate these documents within their historical contexts. My task is complicated by the fact that the Upanisads translated here were composed over a period of about six centuries, a period which saw many and far-reaching social, economic, and religious changes. My emphasis will be on the early period, which produced some of the major Upanisads, including the
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Bṛhadāranyaka and the Chāndogya, although I will deal with some of the doctrines of the Sāṁkhya and Yoga traditions and with the monotheistic and devotional tendencies that underlie several later Upanisads.

In this introduction I have avoided speaking of “the philosophy of the Upanisads,” a common feature of most introductions to their translations.¹ These documents were composed over several centuries and in various regions, and it is futile to try to discover a single doctrine or philosophy in them. Different theologians, philosophers, and pious readers down the centuries both in India and abroad have discovered different “truths” and “philosophies” in them. That has been, after all, the common fate of scriptures in all religions. Even in the future, that is an enterprise best left to the readers themselves, and the prudent translator will try to step aside and not get in their way.

The Social Background of the Upanisads

Modern scholarship has unveiled to some degree the distant and long-forgotten past of northern India. Prior to the middle of the second millennium BCE, this region was probably populated by numerous groups of diverse ethnic and linguistic backgrounds. About most of them we know very little. About one group, however, we have a wealth of information unearthed by archaeologists early in the twentieth century. This group of people built an urban civilization along the Indus River (hence the name Indus Valley Civilization); it lasted from around 2300 until the middle of the second millennium BCE and centered on the two major cities of Harappa and Mohenjo Daro.² This urban civilization died without exerting any noticeable influence on the civilizations that followed.

At about the time when the Indus Valley Civilization became extinct, according to the commonly accepted theory, there took place a relatively large migration of people from the west into the upper Indus Valley.³ They were a pastoral but militarily powerful people who called themselves ārya (literally, ‘noble’ or ‘honorable’; whence the word Aryan). Modern linguistic studies have demonstrated that the language of these people, the language in which the ancient vedic literature including the Upanisads was written and which later came to be known as Sanskrit, belongs to

¹. For an eminently readable yet accurate, unbiased, and brief presentation of the main doctrinal themes of the Upanisads, I refer the reader to Brereton 1990.
³. The Aryan migration theory has been challenged recently by several archaeologists: see Colin Renfrew, Archaeology and Language: The Puzzle of Indo-European Origins (London: Jonathan Cape, 1987). Even though the migration theory possibly needs revisions and the Aryan migrations may have occurred at different times and at a much earlier period, I think the preponderance of evidence still supports the view that there was an Aryan migration into India in the second millennium BCE and that the language of the Veda reflects the language of those Aryans. For the most recent study of this question by leading archeologists and textual scholars, see The Indo-Aryans of Ancient South Asia, ed. G. Erdosy (Berlin: Walter de Gruyter, 1995).
a family of languages (generally referred to as Indo-European) that includes Greek, Latin, and most of the modern European and northern Indian languages, as well as the ancient and modern languages of Iran. This distribution of languages suggests that a related group of nomadic pastoral people migrated across Europe and toward the east, settling first in Iran and finally in northern India.

The Aryans who came into India first settled the fertile land of the upper Indus tributaries (the area of present-day Punjab) but soon migrated farther east into the Ganges Valley. Although the material culture of the Aryans was much inferior to that of the Indus Valley Civilization—urban culture, for example, would not rise again for another thousand years—they left behind a vast corpus of literature, the Vedas, and for this reason the Aryan civilization from the time of the composition of the earliest Rgvedic hymns, probably in the last few centuries of the second millennium BCE, until about the fifth century BCE is known as the Vedic Civilization.4

The Aryans dominated the native populations across much of northern India. Their military prowess may have had many causes, but the horse and the horse-drawn chariots that they possessed must have been an important factor. The horse remained a central symbol of royal power in ancient India, and the horse-sacrifice that figures so prominently in the opening chapter of the Brhadāranyaka Upaniṣad became the primary ritual expression of that power. But their domination was not necessarily numerical. “The evidence of widespread settlement in the Ganga Valley by the late 2nd millennium B.C.,” Erdosy (1988, 101) points out, “would suggest, that numerically the native population would have been overwhelmingly dominant.” It is this blend of indigenous and Aryan peoples that constituted vedic society.

The subjugated non-Aryans appear to have been by and large relegated to the lower class of an emerging quadripartite social structure: (1) the élite ruling cum military class generally referred to as Kṣatriya; (2) the hereditary priestly class of Brahmīns; (3) the large group of peasants and artisans known as Vaiśya; and finally (4) the Śūdra group, which included a motley array of people, including subjugated non-Aryans, servants, and slaves. These four social groups were called varṇa (lit., ‘color’), the first three consisting at least in theory of Aryans.

These groups were not as watertight as the later caste divisions of Indian society, and there appears to have been some mobility across the groups. The varṇa division of society, however, has remained from the vedic period until modern times the primary theological and theoretical conception of society in India,5 and it underlies much of the discussion in the Upaniṣads. By the time of the latest hymns of the Rgveda, probably the early centuries of the first millennium BCE, the varṇa division of society had become theologically so central that a creation hymn (RV 10.90) depicts the emergence of the four classes from the mouth (Brahmin), arms (Kṣatriya), loins (Vaiśya), and feet (Śūdra) of a primeval man (puruṣa), whose sacrifice and dismemberment created the universe.

4. The best and the most accurate description of vedic society drawn from literary sources is Rau 1957. Witzel (1987, 1997b, 1997c) has provided the first ever social history of the vedic texts. Accessible, though somewhat dated, studies on vedic religion and mythology are: Macdonell 1898; Keith 1925.

5. For a discussion of the varṇa ideology and its use as a classificatory principle, see Smith 1994.
The Early Upaniṣads

How much influence the non-Aryan religious and cultural traditions may have exerted on the dominant vedic culture has been a matter of much debate and controversy. That there must have been some influence is unquestionable, but to identify specific non-Aryan elements of vedic culture is, I believe, a nearly impossible and altogether futile enterprise. As Erdosy (1988, 101) has argued, the very durability of the social order that the Aryan migrants created indicates that the Aryans may have utilized and exploited the social divisions of the non-Aryan groups themselves. It is likely that the élites of these groups were co-opted into the Kṣatriya ruling class and that the Brahmin priestly class incorporated both Aryan and non-Aryan ritual specialists. The Aryans themselves soon lost any collective memory they may have had of having migrated from the west; none of the early vedic texts preserves any such memory.

The influence of the native peoples was probably most marked in the economic area. The Aryans, who had been nomadic cattle herders, adopted much of the economic system of the natives; the economy of the vedic society along the Ganges Valley during circa 1000–600 BCE was by and large an agricultural one, although animal husbandry, especially cattle, continued to play an important role, and cows were the symbol of wealth. Rice, a native cereal of the Ganges region, became their staple food. There is also evidence of crafts, especially pottery, textile, and metal work. The vedic texts themselves attest to the existence of trade and traders. The economy, however, was primarily agricultural and was based on villages; vedic society remained primarily village-based until about the sixth century BCE.

Beyond the villages and their internal organization, there were broader political units run by chieftains who ruled over many villages. “Already in the 10th–7th centuries B.C.” Erdosy (1988, 55) claims, “we can see the presence of a two-tier hierarchy of settlements, and suggest that the largest centre existed to control the movement and processing of raw materials, exploiting its position at the boundary of two zones with distinct resources.” These chiefdoms were probably the largest political units during this period, controlling crafts and commerce, collecting taxes and tributes, and exercising military and judicial powers.

By the late vedic period these units had been sufficiently consolidated so that we can speak of the emergence of kingdoms and a monarchical form of government along the Ganges. By about the sixth century BCE—that is, during the period of the first Upaniṣads—many relatively large kingdoms had been created. Kings and royalty, as the Upaniṣadic evidence itself indicates, began to play an increasing role both in the political economy of northern India and in the area of religious thinking and institutions.

A major issue regarding late Vedic society is urbanization. After the demise of the urban civilization of Harappa and Mohenjo Daro, northern Indian society was essentially village-based. The available archaeological and literary data indicate the rise of cities along the Ganges Valley between the sixth and fourth centuries BCE.  

6. For a discussion of this issue, see Olivelle 1993, 68–69.
7. See Rau 1957, 28.
8. The most recent and very readable study of the archaeological evidence for the emergence of cities and states in the Ganges Valley in the sixth to fourth centuries BCE is Erdosy 1988.
The cities functioned as administrative, commercial, and military centers of the kingdoms. "If the previous period's findings indicated a chieftain," writes Erdosy (1988, 116), "here we may justifiably argue for the first emergence of a state level of political organization." These relatively large realms facilitated commerce and travel, permitting not only the distribution of goods but also the dissemination of religious ideas and institutions.

It is, however, uncertain whether the urbanization of the Ganges Valley occurred before or after the composition of the early prose Upaniṣads and what influence, if any, it had on the development of Upaniṣadic thought. The society and culture reflected in these documents, nevertheless, are far different from those of the early vedic period. At least some of the new ideas and institutions, especially asceticism and celibacy,9 I believe, reflect, if not an urban environment, then at least one that is in the process of urbanization. The vast geography known to the Upaniṣads indicates the relative ease of travel and commerce across much of northern India. They refer to the Gandhāra region of the northwest and the Videha region of the southeast, two regions separated by over 1,600 kilometers. People traveled long distances not only to trade but also to acquire knowledge (BU 3.3.1). It is also interesting in this context to note that there are very few agricultural metaphors and images in the Upaniṣads, while examples derived from crafts such as weaving, pottery, and metallurgy are numerous. These crafts, of course, could appear in village life, but the dominance of craft metaphors at least suggests a milieu somewhat removed from the agricultural routine of villages. A close reading of these texts suggests to me that, by and large, their social background consists of court and crafts, rather than village and agriculture. The later verse Upaniṣads were certainly composed after the rise of urbanization and possibly even after the creation of the Maurya empire in the late fourth century BCE.

The Literary History of the Upaniṣads

The Upaniṣads, on the one hand, are portions of a large body of sacred texts collectively known as the Veda and are thus an integral part of the fundamental scriptures of most people we have come to call "Hindu"; it is in this manner that the Upaniṣads have been transmitted through the centuries, and we should, therefore, consider their position within the broader vedic corpus. They are, on the other hand, documents composed and edited by individuals at given moments in history and in specific geographical locations; we, therefore, need to look at the history of their composition.

The Upaniṣads within the Vedic Corpus

In the brief introductions to individual Upaniṣads, I identify each as belonging to a particular branch of the Veda. The literature of the Veda was produced by and
The Early Upaniṣads

largely intended for Brahmins. Different families of Brahmins became specialists in different aspects of the many and complicated sacrifices that dominated their lives and thought. These specialized family traditions developed into the vedic “branches” (śākha, sometimes also translated as “school”) within which specialized ritual texts were produced and transmitted. The literary structure of the vedic corpus, therefore, mirrors the division of the priestly community into branches specializing in different aspects of the complex sacrificial ritual.\(^{10}\)

The Veda is broadly divided into three sections: Rgveda, Sāmaveda, and Yajurveda, but in time a fourth, the Atharvaveda, came to be added to these three.\(^{11}\)

The first identity of a Brahmin is determined by his affiliation to one of these vedic traditions; I will explain below the different priestly functions associated with each. Further “branching” of the vedic traditions took place as a result of numerous factors, including geographical location, ritual specialization, and doctrinal and ritual disputes.

Each of these vedic branches has as its foundational text a “collection” (Samhitā) of verses or liturgical formulas\(^{12}\) and a prose text (Brāhmaṇa) explaining the meaning of the liturgy (see Fig. 1). The Samhitā of each Veda is by and large common to all its branches, even though some may have their own recension of it, while each branch has its own Brāhmaṇa. The Brāhmaṇas were not the work of single authors, and periodic additions were made to them. These additions included esoteric material explaining the hidden meanings of ritual actions and words. Some of these esoteric sections of the Brāhmaṇas came to be called Āraṇyaṇas (texts that were to be recited in the wilderness outside the village), while others came to be called Upaniṣads. The distinction between these two groups of texts is not altogether clear, since both deal with similar material; some of the Upaniṣads, such as the Aitareya, are embedded within their respective Āraṇyaṇas, while others, such as the Brhadāraṇyaṇa (lit. ‘Great Āraṇyaṇa’), are viewed as both Āraṇyaṇa and Upaniṣad. Cosmological and metaphysical topics generally occupy a more central position in the Upaniṣads, however, than in the Āraṇyaṇas, and the Upaniṣads are, by and large, later than the Āraṇyaṇas. Figure 1 illustrates the position of the early Upaniṣads within the framework of the vedic corpus.

The vedic texts, including the Upaniṣads, were composed and at first transmitted from generation to generation orally and within their respective vedic branches. The reader will observe, and I have frequently pointed out in the notes, the many instances where the oral nature of the Upaniṣads is manifest, as when the author uses deictic pronouns ‘this’ and ‘this’ to refer to his two eyes, or ‘this (here)’ and ‘that (over there)’ to refer to the earth (or something on earth) and the sun.


11. The Atharvaveda is not directly connected with the vedic liturgical tradition and incorporates beliefs and rituals from traditions of healing and magic. Upaniṣads ascribed to the Atharvaveda are generally late and were probably composed as independent documents outside the vedic branches.

12. The Samhitā of the Rgveda is in verse and contains 1,028 hymns divided into ten books; the Samhitā of the Sāmaveda consists mostly of Rgvedic verses set to music; and the Samhitā of the Yajurveda is in prose and contains formulas that are recited during a sacrifice.
<table>
<thead>
<tr>
<th>RGVEDA</th>
<th>YAJURVEDA</th>
<th>SĀMAVEDA</th>
<th>ATHARVAVEDA</th>
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<td><strong>Black (Kṛṣṇa)</strong></td>
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<td>Taittirīya Sāmhitā</td>
<td>Kāṭhaka Sāmhitā</td>
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<td>Aitareya Brāhmaṇa</td>
<td>Taittirīya Brāhmaṇa</td>
<td>Śatapatha Brāhmaṇa</td>
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<td>Śāṅkhāyaṇa Āraṇyaka</td>
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<td>Aitareya Upaniṣad</td>
<td>Taittirīya Upaniṣad</td>
<td>Br̥hadāraṇyaka Upaniṣad</td>
<td>Chāndogya Upaniṣad</td>
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<td>Kāśha Upaniṣad</td>
<td>Jaiminiya-Upaniṣad-Brāhmaṇa</td>
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<td>Māṇḍukya Upaniṣad</td>
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</tbody>
</table>

NB This chart is not comprehensive, and there are other Vedic branches and texts, which are not included because they do not have extant Upaniṣads. The chart is intended only to indicate the position within the broader Vedic corpus of the Upaniṣads translated or referred to in this book.

Fig. 1. The Upaniṣads within the Vedic Corpus
writing down of these documents did not take place for perhaps a thousand years, but the transmission was, nonetheless, very faithful—more accurate, I might add, than most manuscript traditions—and the priestly tradition developed many, often artificial, devices to ensure a faithful transmission.

Toward the last centuries BCE and certainly by the first centuries of the common era, the role of the sacrifice within religion and of the vedic branches within Brahmanical learning became less significant. Specialized traditions of learning (śāstra) came into existence, first Sanskrit grammar and then others such as religious law (Dharmaśāstra), political science (Arthaśāstra), and medicine, traditions that cut across vedic branches. Even within ritual and religious practice, Brahmanical thought came to consider the literature of all vedic branches—that is, the totality of the Veda—as authoritative over individuals in every vedic branch. The Upaniṣads themselves became somewhat detached from their respective vedic branches and became the common property of all Brahmins under the generic title “Vedānta,” meaning the end or conclusion and, in an extended sense, the essence of the Veda.

An early effort, probably within the first five hundred years of the common era, to make a systematic presentation of Vedantic doctrines is the Vedāntasūtra (or Brahmaṇasūtra) ascribed to Bādaryāna. The Upaniṣads came to be considered the section of the Veda containing salvific knowledge (jñānakāṇḍa), whereas the other sections contained information about rites (karmakāṇḍa). As the revealed source of knowledge, therefore, the Upaniṣads became the basic scriptural authority for most later Indian theological traditions.

Given the importance of these basic texts, numerous documents, often espousing sectarian viewpoints, were composed with the title “Upaniṣad,” and, at least among some segments of the population, they enjoyed the authority and sanctity attached to the Vedas; most of these late texts are ascribed to the Atharvaveda. Such Upaniṣads continued to be produced possibly as late as the sixteenth century CE and number in the hundreds. In the first half of the second millennium CE, furthermore, the early Upaniṣads were detached from the Brāhmaṇas of which they were a part and, together with these later Upaniṣads, gathered into collections; the number of Upaniṣads included in these collections varied according to the region, 52 being a common number in the north and 108 in the south.

The Composition of the Upaniṣads

The second issue relating to the literary history of the Upaniṣads concerns their composition. Who were their authors? When and where were they composed?

14. For an account of these collections, the translation of fifty into Persian (Oupnikhat) in 1656, and the European encounter with these collections, see Deussen 1966, 33–38. For a study on the date of the late Upaniṣads and Upaniṣadic collections, see Sprockhoff 1976, 9–26, 277–95.
15. These are, of course, historical questions. Theologically, the Brahmanical tradition considers the Vedas as revelation. The mainstream view is that they are without human or divine authors; they are self-existent knowledge (veda literally means ‘knowledge’) ‘heard’ by ancient seers (hence śruti or ‘hearing’ is another term for Veda). Others consider the Vedas to have been revealed by God.
Introduction

These are difficult questions to answer, because the Upaniṣads have come down to us as anonymous documents and, apart from evidence internal to the texts themselves, no external evidence exists regarding their authorship or dates.

Authorship: The issue of authorship is complicated by the fact that some of the earliest and largest Upaniṣads—at least the Brhadāranyaka, the Čhāndogya, and the Kauśītakī—are anthologies of material that must have existed as independent texts before their incorporation into these Upaniṣads by an editor or a series of editors. Several such source texts are included in more than one Upaniṣad, leading us to believe that the editors at least partly drew upon a common stock of episodes and teachings.¹⁶

Some of this source material consists of dialogues, debates, and formal teachings by famous teachers of the time, who are identified. Prominent among these are Yājñavalkya (in the BU), Uddālaka Ārunī (in the CU), Janaka, Pravāhaṇa Jaivali, Ajātaśatru, Śaṅḍilya, and Satyakāma Jābāla.¹⁷ Many of these are, of course, Brahmins, who were not only priests but also theologians and teachers within the social hierarchy of the time. It is, therefore, surprising that several prominent teachers of Upaniṣadic doctrines are presented as kings, or at least as belonging to the Kṣatriya class. The Kṣatriya contribution to Upaniṣadic thought has been an issue long debated among scholars. Many have gone so far as to claim that the creative and new elements of Upaniṣadic doctrines were the creation of Kṣatriyas.¹⁸

The Upaniṣads themselves appear to lend support to such a view. They record numerous episodes where a Brahmin or a group of Brahmins who claim to be learned are worsted in debate by a Kṣatriya, who then goes on to teach a new doctrine to them. King Pravāhaṇa Jaivali, for example, claims that the famous doctrine of the five fires “had never reached the Brahmins. As a result in all the worlds government has belonged exclusively to royalty” (CU 5.3.7). Similar episodes are narrated with reference to kings Aśvapati Kaikeya (CU 5.11–24), Ajātaśatru (BU 2.1), and others.

The relationship between the priestly and royal classes in ancient India was complex. At one level it was symbiotic; the cooperation between these two groups, in whose hands power was concentrated, permitted both to thrive. At another level, the two groups were rivals for power and prestige. The entire Brahmanical ideology of society and the science and practice of ritual were designed, on the one hand, to enhance Kṣatriya power and, on the other, to ensure the recognition by the Kṣatriyas that the source of their power was the Brahmin. It is naïve, therefore, to accept the literary evidence of the Upaniṣads regarding their Kṣatriya authorship at face value and as historical fact. Surely, these documents were composed and transmitted by

16. The episode relating to the disclosure of the doctrine of five fires is found in BU 6.2; CU 5.3–10; KsU 1.1–2; and elsewhere (see Bodewitz 1973, 110–23; Schmithausen 1994). Further, BU 6.1–3 corresponds to CU 5.1–10.
17. For a study of these thinkers, see Ruben 1947.
18. See, e.g., Deussen 1966, 17–21; Horsch 1966, 427–41. Some scholars have explained the non-standard Sanskrit phrases occurring in some Upaniṣads as due to the influence of a hypothetical Kṣatriya dialect of Sanskrit.
Brahmins. Why, then, did they deliberately include episodes that placed them at a disadvantage vis-à-vis the royal class? There must have been political, religious, economic, and even literary reasons for including or creating these episodes. We must bear in mind that the Brahmin community itself was not a monolithic entity. The most we can say is that some segments of the Brahmanical community must have perceived it as advantageous to present doctrines they favored as coming from the royal elite.¹⁹

This is not to deny, however, that the nobility surrounding the kings played a part in the intellectual and religious life of the time. Indeed, at a time not too distant from the early Upaniṣads, we have new religions such as Buddhism and Jainism rising in approximately the same geographic region of northern India, religions whose founders are considered to have come from the royal class. The doctrines of the devotional religions that became part of Brahmanism are also depicted as being taught by people belonging to that class, people such as Kṛṣṇa and Rāma, who are viewed as incarnations of god Viṣṇu. What is important, however, is not whether a particular doctrine originated among the Kṣatriyas, but that the new religious climate in northern India, of which the Upaniṣads were a part, was created through the intellectual interaction among “new thinkers” within both groups.

The early Upaniṣads also present at least two women, Gārgī Vācaknavī (BU 3.6, 8) and Maitreyī, the wife of Yājñavalkya (BU 2.4; 4.5), as participating in theological disputes and discussions. The fact that these women are introduced without any attempt to justify or to explain how women could be engaged in theological matters suggests the relatively high social and religious position of at least women of some social strata during this period. This is confirmed by a ritual for obtaining "a learned daughter" recorded in BU 6.4.17.

Chronology: In spite of claims made by some,²⁰ in reality, any dating of these documents that attempts a precision closer than a few centuries is as stable as a house of cards. The scholarly consensus, well founded I think, is that the Brhad-āraṇyaka and the Chāndogya are the two earliest Upaniṣads. We have seen, however, that they are edited texts, some of whose sources are much older than others. The two texts as we have them are, in all likelihood, pre-Buddhist; placing them in the seventh to sixth centuries BCE may be reasonable, give or take a century or so.²¹ The three other early prose Upaniṣads—Taittirīya, Aitareya, and Kauṭālikā—come

¹⁹. For a more extended discussion of this point, see Olivelle 1993, 61–62.
²⁰. See, e.g., the precise dating of various Upaniṣadic thinkers by Ruben (1947): Śāṅkara, 670–640 BCE; Uddālaka Arunī and Yājñavalkya, 640–610 BCE; and Śvetaketu, 610–580 BCE
²¹. Much of the chronology of the Upaniṣads and of other ancient texts depends on the date of the Buddha’s death. The generally accepted date of around 486 BCE has been challenged recently. Bechert’s dating of 355–375 BCE (“The Date of the Buddha Reconsidered.” Indological Taurinensia, 10 (1981): 29–36) has been supported by Erdoesy using archaeological data (“The Archaeology of Early Buddhism,” in N. K. Wagle and F. Watanabe (eds.), Studies on Buddhism in Honour of Professor A. K. Warder (Toronto: University of Toronto Centre for South Asian Studies, 1993), 40–56. If the latter date is accepted, which I favor, then the dates of the early Upaniṣads should be pushed forward a century or so (see Witzel 1989, 241–51).
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next; all are probably pre-Buddhist and can be assigned to the sixth to fifth centuries BCE.

The Kena is the oldest of the verse Upanisads and contains many of the themes, such as the search for the one god who is both the creator and the agent of liberation for humans, that recur in the four subsequent verse Upanisads. Of these, the oldest is probably the Kaṭha, followed by Īsā, Śvetāsvatara, and Muṇḍaka. All exhibit strong theistic tendencies and are probably the earliest literary products of the theistic tradition, whose later literature includes the Bhagavad Gītā and the Purāṇas. All these Upanisads were composed probably in the last few centuries BCE. Finally, we have the two late prose Upanisads, the Praśna and the Māṇḍūkyya, which cannot be much older than the beginning of the common era.

Geography: The final issue regarding the composition of the Upanisads relates to the geographical areas where these documents were composed. The land known to the authors of the Upanisads was broadly northern India ranging from the upper Indus Valley to the lower Ganges, and from the Himalayan foothills to the Vindhyā mountain range. We can say with a great deal of confidence that they were all the product of the geographical center of ancient Brahmanism, comprising the regions of Kuru-Paṇcāla and Kosala-Videha, together with the areas directly to the south and west of these (see Fig. 2). It is much more difficult, however, to determine the geographical location of individual Upanisads. Several scholars have recently attempted to localize vedaic branches and texts using evidence internal to the texts themselves. Although the results are not conclusive, this research is significant and is evidence of a growing realization that in interpreting ancient texts philology needs to be supplemented by the knowledge of the geographical region and the social context in which they were composed. I reproduce here some of the tentative conclusions of Witzel’s (1987, 1989, 1997c) important studies; the map (Fig. 2) shows both the important regions mentioned in the Upanisads and the areas in which some of the individual Upanisads may have been composed. In general, we find that the early texts of the vedaic corpus were composed in the western and northwestern regions, whereas the center of literary activity in the later vedaic period shifts further east, mostly to the Kuru-Paṇcāla region; some were composed even further east in the region of Videha.

In the case of the two oldest Upanisads, the BU and the CU, localization is complicated by the fact that they are compilations of preexisting documents. On the whole, however, the center of activity in the BU is the area of Videha, whose king, Janaka, plays a central role, together with Yājñavalkya, who appears almost as the personal theologian of the king. During the late vedaic period the heartland of Brahmanism was the central region of Kuru-Paṇcāla; the Kuru-Paṇcāla Brahmins considered their land as the place where the best theological and literary activities were taking place. They must have viewed Videha as something of an unsophisticated frontier region. The entire setting of the third and fourth chapters of the BU

22. Oberlies (1995, 68) estimates that it is impossible for the SU to have been composed long before the first century BCE.
Fig. 2. Map of northern India: The Geography of the Upaniṣads
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was probably intended to show how Yājñavalkya defeated all the best theologians of Kuru-Pañcāla (BU 3.9.19), thus demonstrating not only the preeminence of Yājñavalkya but also the rising importance of Videha as a center of learning.

The evidence for localizing the CU is more meager, but I think Witzel (1987, 194 n. 74) is right in assigning “a more Western than an Eastern location,” probably somewhere in the western region of the Kuru-Pañcāla country. The great Kuru-Pañcāla theologian Uddalaka Āruni, who is vilified in the BU, and Pravāhaṇa, the king of the Pañcāla region, play central roles in the CU.

Turning to the other early prose Upaniṣads, Witzel places the Kauśitaki/Śaṅkhāyana branch of the Rgveda, to which the ḪṣU belongs, in the western parts of the Kuru-Pañcāla country. There is little evidence internal to the ḪṣU itself that would help its localization. In chapter 4, however, Ajātaśatru, the king of Kāśi, which is somewhat to the east of the central Kuru-Pañcāla region, plays a central role. The TU and the AU are more difficult to locate. Witzel places the early portions of the AB in the northwestern region around the Sutlej and the later portions, and hence possibly also the AU, further east in the Videha region. The early texts of the Taittirīya branch, such as the TS, were probably composed in the northwestern region of Kuru-Pañcāla. The picture is less clear in the case of the later texts, including the TU, although a region somewhat to the north of the central Kuru-Pañcāla appears reasonable.

The later verse Upaniṣads are much more difficult to locate both because they hardly ever mention geographical locations and because they are less closely connected to the Brāhmaṇas of the respective vedic branches. The KeU belongs to the Talavakāra or Jaiminiya branch of the Sāmaveda. Although the early literature of the Jaiminiyas appears to have been composed in the Kuru-Pañcāla country, this vedic branch spread further south to the region where “the rivers run north”—that is, to what is today northern Madhya Pradesh and eastern Rajasthan. It was possibly in this region that the KeU was composed.

The KaU belongs to the lost Kāṭhaka Brāhmaṇa; without the latter it is impossible to determine the location of the former, which itself gives no geographical information. Witzel places the early literature of the Kāṭhaka branch in the eastern Punjab, near the River Beas, for it is here that, as the Kāṭhaka Saṃhitā states, the rivers flow westward. Whether this branch was still located in that region when the KaU, a somewhat late text, was composed is impossible to determine.

The IU, which comprises chapter 40 of the Vājasaneyi Saṃhitā of the White Yajurveda, likewise contains no geographical information. However, both branches of the White Yajurveda were located in the region of Kosala and Videha, even

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23. The hazard of internal evidence is demonstrated by a couple of examples relating to the CU. The reference to hail in the Kuru country (CU 1.10.1) and the reference to rivers flowing to the east and to the west (CU 6.10.1) may point to a geographical location in the northern Kuru region, where hail is common and the upper tributaries of the Ganges and the Indus flow toward the east and the west, respectively. But the meaning of the term for ‘hail’ is unclear; it probably means ‘locust.’ And even the BU (4.8.9), a clearly eastern text, knows of rivers flowing in both directions; this may have been a bit of geographical knowledge commonly available to people at this time, irrespective of where they lived.

24. He is explicitly identified as a Kuru-Pañcāla Brahmin in the SB 11.4.1.1–2, where he is said to have traveled in the northern regions trying to draw the Brahmins of that frontier region into debate.
though their early literature may have been composed in a more western region. The IU is certainly later than the BU, and it is very likely that it, too, was composed in that region. Since they do not form parts of larger vedic texts, it is impossible to locate the SU, MuU, PU, and MaU.

Vedic Rituals

Even though the Upaniṣadic authors sometimes speak vehemently against the vedic ritual, these documents are so closely connected with it that it is impossible to understand them without some knowledge of vedic ritual practice and vocabulary. Just like the Brāhmaṇas, the Upaniṣads seek to explain the hidden meanings and connections of ritual actions and words. Their authors were masters of the ritual and assumed a similar knowledge in their listeners.

By the time of the early Brāhmaṇas, approximately the eighth century BCE, the vedic ritual had developed into a highly complex and very expensive set of sacrifices requiring the services of an array of ritual specialists. These sacrifices included some that followed the liturgical calendar, for example, the daily fire sacrifice (agnihotra), the new- and full-moon sacrifices, the four-month sacrifices performed at the beginning of the three seasons (spring, rains, autumn), and the offering of first fruits at harvest time. Other sacrifices were offered for special reasons or on special occasions. Such are the two major sacrifices that occupy a central position in upaniṣadic thought, the horse sacrifice and the Soma sacrifice, as well as the anointing of a new king and the building of a fire-altar.

A sacrifice is offered by a man, a wealthy patron who in most cases must have been a Kṣatriya.²⁵ He is designated the yajamāna, a term generally translated as “sacrificer.” This translation is somewhat misleading because it is not the “sacrificer” but the priests hired by him who actually perform the sacrifice. The yajamāna is the “patron of the sacrifice,” and it is on his behalf and for his benefit that the priests perform a sacrifice. Only a married man accompanied by his legitimate wife is eligible to become the patron of a sacrifice, indicating the centrality of marriage within the vedic ritual religion. The patron undergoes a sacrificial consecration called dikṣā prior to a sacrifice; a man so consecrated is set apart from other people and has to follow a stringent regimen until he takes the bath that signals the completion of the sacrifice.

The priests, on the other hand, are always Brahmans who have specialized knowledge of some aspect of the sacrificial performance. As I have already indicated in describing the division of vedic texts, there are three major classes of priests. The Hotr is a priest of the Ṛgveda and is responsible for all recitations. The Adhvaryu is a priest of the Yajurveda and is responsible for all sacrificial actions, including the preparation of the sacrificial ground, building the fire pits, killing and butchering the sacrificial animal, cooking the sacrificial offerings, and actually

²⁵. Theoretically, however, Brahmanical law permits any married male belonging to one of the three twice-born classes, i.e. Brahm, Kṣatriya, and Vaiśya, to perform a sacrifice.
Fig. 3. The Sacrificial Arena
throwing the oblations into the ritual fire. The Udgāṭr is a priest of the Sāmaveda and is responsible for the singing. Each of these chief priests has several assistants. The Upaniṣads mention the Āgnidhra, an assistant of the Adhvaryu, and Prastotṛ and Pratiharṭṛ, two assistants of the Udgāṭr. Besides these priests who actually perform the various rites connected with the sacrifice, there is another chief priest called Brahman, who sits silently to the south of the offerorial fire. He is supposed to be the most learned and to know the entire sacrificial performance. The Brahman is expected to set right any ritual mistakes made by the other priests.

The central feature of all vedic sacrifices, from the simplest to the most complex, is the ritual fire. All offerings are made in the fire, and it is believed that as the fire consumes the offering, the gods themselves partake of it. The Sanskrit term āgni is, at one and the same time, the ritual fire and the fire god, who is regarded as the mouth of the gods, for it is through the medium of the fire that the gods partake of the sacrificial offerings.

During a vedic sacrifice, normally three ritual fires were used: the householder’s fire (garhapatya), the southern fire (anvāhāryapacana or simply dakṣiṇāgni), and the offerorial fire (āhavanīya). These fires are placed in the hollow of fire pits of different shapes. The householder’s fire is located in the west; the southern fire is somewhat to the south and east of it; and the offerorial fire is directly to the east of it (see Fig. 2). At the beginning of the sacrifice, the householder’s fire is lit first, using a fire newly produced by churning the fire-drills (see BU 1.4.6n). After that, the other two fires are lit with coals from the householder’s fire. Two other ritual fires are also noted in the Upaniṣads. They are the domestic fire, lit on the day of a man’s marriage and continuously maintained in the kitchen hearth, and the so-called assembly fire, probably associated with a king’s assembly hall. Thus one hears often of the “five fires,” and they are frequently connected with the fire breaths of a person (see BU 1.5.3n).

Between the householder’s and the offerorial fires there is a rectangular area with concave sides (said to resemble the female body) called vedi. This sacred area is covered with sacred grass, and the sacrificial tools and utensils (knives, pots, cups, and the like) are placed there.

There are three types of sacred utterances used in a ritual: the ṛc, the yajus, and the sāman. These three are drawn respectively from the collections (Saṃhitā) of the Rgveda, Yajurveda, and the Sāmaveda, and recited or sung by the three classes of priests mentioned above. These utterances are the subject of intense scrutiny and speculation in the Upaniṣads.

Finally, there is the dakṣiṇā, the sacrificial fee or gift given by the patron to the officiating priests. It was only natural that it should be viewed as something quite important by Brahmans; their economic survival depended on it. Brahmanical theology invested the dakṣiṇā with enormous power and importance and considered it the very foundation of the sacrifice, thereby encouraging the patrons to give generously. The very outcome and efficacy of a ritual was believed to be dependent on the size of the sacrificial fee.

Of the numerous sacrifices described in the vedic literature, two are singled out
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for discussion in the Upaniṣads: the horse sacrifice and the Soma sacrifice. These are long and complex sacrifices, and I will delineate here only a few major points of each.

The horse sacrifice is performed by a king both to demonstrate his sovereignty and to ritually enhance his dominion. A fine horse with great speed and possessing special bodily marks and colors is selected and, after an elaborate ritual, set free to roam at will for a whole year. It is guarded by the king’s troops. Each day during this year special sacrifices are offered in the presence of the king, and priests recite tales and legends in ten-day cycles. At the end of the year the horse is brought back, killed, and its various parts cooked and offered in sacrifice, a procedure that takes three days.

There are seven types of Soma sacrifices. Chief of these is called Agniṣṭoma (lit., ‘Praise of Fire’), and the other Soma sacrifices are modeled after this. The Agniṣṭoma is a rite intended to be performed during the spring and within a single day, although subsidiary rites are spread over several days. The central ceremony is the pressing of the Soma plants, generally by pounding with stones, to obtain the juice. During the day of the pressing, the Soma is pressed three times—in the morning, at noon, and in the evening—and a goat is sacrificed. The juice of the Soma is strained, mixed with milk, and offered to the gods in the fire and drunk by the priests.

There has been much scholarly speculation about the identity of this plant. Its likely home was the hills of the northwestern regions, possibly extending into Afghanistan and Iran, since it was known also to the ancient Iranians. Already during the late vedic period, when the center of Brahmanism had shifted to the Ganges Valley, this plant was difficult to obtain; the ritual itself calls for the purchase of the plant, and several substitutes are permitted. Its importance in the ritual is evidenced by the fact that the entire ninth book of the Ṛgveda Śaṃhitā consists of Soma hymns. Soma also became a focus of ritual speculation. It was considered the drink of the gods, the drink that made gods immortal and confers immortality on mortals. Soma is contained in the moon, and the drinking of that Soma by the gods explains the waning of the moon. Every month the moon is replenished with Soma and thus waxes. Often in these documents, Soma is another name for the moon.

Vedic Cosmologies

During the early vedic period the universe was viewed as consisting of three spheres (loka): the earth, the sky or firmament, and the space between these two, the intermediate region. The ancient Indians shared this tripartite cosmology with other Indo-European peoples. The phenomena associated with the sky and the intermediate region drew the attention of the early vedic poets in a special way: the rain

26. The most convenient place to read about these, as well as the daily fire sacrifice and the building of the fire-altar dealt with in the KaU, is Kane 1962–75, ii. 976–1255. The Soma sacrifice is described in detail in Caland and Henry 1906.
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clouds, lightning, thunder, wind, storm, and rain in the intermediate region, and the sun, moon, stars, and the brilliant vault of heaven in the sky.

This tripartite universe was controlled by personal powers, the gods. For the most part, these gods are associated with their natural counterparts, such as the sun, moon, storm, rivers, and fire. Often the Sanskrit names of the gods are identical to the names of the corresponding cosmic entity; thus, Sūrya is the Sun and Agni is the Fire. Sometimes the names vary, but the connection with the cosmic phenomena is unmistakable; thus Indra is connected with thunder and the releasing of waters; his weapon is the thunderbolt (BU 3.9.6).

In the early Vedic period the gods themselves are distributed among the three spheres: there are the gods of the earth, the gods of the intermediate region, and the gods of the sky. Although this distribution persists, the gods came to be generally located in the sky, the realm of light and immortality. The Sanskrit terms for these three spheres—bhūr, bhuvas, svar—became sacred sounds, possibly because they contained the totality of the universe (see CU 2.23.2n). Much Upaniṣadic speculation centers on the hidden meaning of these sounds.

In recent studies of Vedic cosmology, Witzel (1984) and Brereton (1991) have drawn attention to the importance of the Milky Way and the stars around the pole-star. Witzel has shown that the expression svarga loka (lit., ‘bright world’ commonly translated as ‘heavenly world’) refers specifically to the Milky Way. The door to this world is located at the mouth of the two arms extending toward the east from the Milky Way viewed during the winter months in northern India, which explains the importance of the east and the northeast in the ritual and in cosmological speculations. The Milky Way is also the bright ocean of heaven, the celestial waters; it is the source of the rivers that flow from the Himalayan mountains, thus connecting the earthly to the celestial waters.

By the late Vedic period, however, we note the emergence of a new plan of the universe with seven spheres, positing three farther regions beyond the sky, called Mahas, Janas, and Tapas, and the farthest world named Satyaloka (‘world of truth’) or Brahmaloka (‘world of Brahman’). Parallel to these seven upper or pleasant worlds, texts from a much later period posit seven descending and unpleasant worlds or hells, but the Upaniṣads show no sign of such a conception.

Another conception of the universe divides it into the world of humans, the world of ancestors or fathers, and the world of gods (BU 1.5.16). Although less tied to observable reality, it is more significant for beliefs regarding the afterlife. The world of humans is, of course, the observable world in which our normal lives are lived. During the early period all humans, or at least those who had lived a ritually correct life, were believed to go to the world of fathers, but the Upaniṣads reveal a new perception of that world, according to which only those who are destined to return to and to be reborn in this world follow the path to the world of the fathers, while those destined not to return and to become immortal proceed to the world of the gods (see BU 6.2 and parallels).

This new conception is tied to an emergent worldview centered on the doctrine of rebirth. The manner in which the rebirth process was thought to operate is similar to that in which Brahmanical thought viewed the operation of ritual actions. Rites
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achieve their results by their own autonomous power and according to a ritual law of cause and effect; ritual success does not depend on the will of a god. The moral law that governs the rebirth process operates in a similar manner; those who perform good actions are reborn in good situations, while those who do the opposite proceed to evil births (CU 5.10.7). The correlation between the ritual and ethical spheres apparent in these early texts is made easier by the fact that the same Sanskrit term, karman (lit. 'action'), is used for both ritual and moral actions. The ethicization of cosmic processes evident in the Upanisads, moreover, remains a constant feature of later Indian cosmologies.

The early view of the mechanism of rebirth and of the escape from the rebirth cycle as depicted in the famous doctrine of five fires (BU 6.2) is tied to the old view of a tripartite and enclosed universe. The firmament, the vault of heaven, is viewed as a solid cover. After they are cremated, humans destined to be reborn go up to the moon in the form of smoke or vapor; from there they return to earth as rain, enter plants, and, when they are eaten by a man, become semen. They finally take on a new life in the womb of a woman. The universe is thus a prison with walls above (firmament) and below (earth). Those who possess the liberating knowledge, however, are able to break this cycle, to escape from this prison. The sun is viewed as a lid that covers the only opening in the vault of heaven, the only door to freedom; the sun permits the liberated individuals to pass through that opening and escape to the immortal condition outside the universe.

Another central concern of the Upanisadic thinkers relates to the “beginnings”; the expression “in the beginning” (agre) is frequent and opens the narrative of creation stories. The creator, the source from which creation emerged, most often is Prajāpati, the principal creator god of the Brāhmaṇas, who is identified with the sacrifice itself (BU 3.9.6). The other two principles located at the “beginning” with some frequency are Brahma and Ātman, which I will discuss below.

By the time of the later verse Upanisads, such as the Śvetāśvatara, new and more theoretical cosmologies had emerged, the most prominent of which is that associated with the Śaṃkhya and Yoga traditions. Since these are some of the oldest documents reflecting Śaṃkhya conceptions of the universe, the precise cosmology underlying them is unclear; that cosmology is certainly different from the classical accounts of Śaṃkhya cosmology contained in scholastic works of later times. Like the latter, however, this early cosmology posits a material source, a primal matter, called prakṛti or pradhāna. This primal matter, originally unmanifest, contains three qualities or strands (guna): goodness (sattva), energy (rajas), and darkness (tamas). The visible and manifest universe has proceeded from the original primal matter; the three qualities are distributed in different proportions within the various constituents of the universe. Unlike classical Śaṃkhya, however, this early cosmology posits a single and unique god who rules over the primal matter and regulates the production of the visible universe from it. Besides primal matter and god, there are the individual souls of humans, souls that are trapped within material bodies produced by primal matter. It is through the help of god that these souls can hope to be liberated from the material prison.
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Human Physiology and Psychology

Although ritual and cosmological speculations abound in the Upaniṣads, the focus of their inquiry is the human person—the construction of the body, its vital powers and faculties, the cognitive processes, and the essential core of a human being. It is, of course, not surprising that the human being is a central concern of human thought; religious doctrines throughout the world tend to be anthropocentric.

In ancient India, however, the human body was invested with unparalleled cosmological significance, and parts of the body were homologized with cosmic phenomena. I have made reference to the ancient cosmogonic hymn found in the Rgveda (10.90) and predating the Upaniṣads by several centuries, a hymn that depicts the creation of the universe through the sacrificial dismemberment of the body of a primeval man (purusa). From the parts of his sacrificed body, there emerged not only the varṇas of society but also the parts of the cosmos: sun from the eye, moon from the mind, wind from the breath, sky from the head, earth from the feet, and so on. I will deal in greater detail with these cosmic connections in the next section; here I want to briefly describe the Upaniṣadic assumptions about human physiology and psychology.

In these documents, the term most frequently used with reference to a living, breathing body is ātman, a term liable to misunderstanding and mistranslating because it can also mean the spiritual self or the inmost core of a human being, besides functioning as a mere reflexive pronoun. The body which is the object of investigation, moreover, is primarily the male body; the female body enters the discussion infrequently and then mostly within the context of male sexual activity. The term yoni used in these contexts can mean both the vagina in which the semen is deposited and the womb in which the fetus develops.

The obvious external construction of the human, as well as the animal, body is, of course, known to our authors. The priests butchered sacrificial animals, and this dissection must have provided them with detailed information on the internal organs of animals. This knowledge is displayed, for example, in the opening statement of the BU (1.1.1), which homologizes parts of the horse’s body with cosmic realities. The body is distinguished according to vertical and horizontal axes into the left and the right, and into the upper and the lower (the forequarter and the hindquarter, in the case of an animal), each with its own symbolic value. The left, for example, is associated with the female, and the right with the male.

It is, however, the vital powers—powers of movement, evacuation, ejaculation, breathing, and speaking, as well as thinking and the five senses—that are the focus of Upaniṣadic inquiry. The most important of these are breathing, thinking, speech, sight, and hearing. Together, these five are often called “breaths” (prāṇa), “breath” here carrying the meaning of life and vital force (see BU 1.5.21 for a traditional explanation of why they are called “breaths”). In dealing with sight and hearing, and to some extent also in the case of the other faculties, these documents clearly distinguish the power or the act of seeing and hearing from the respective external organs, the eyes and the ears. Indeed, they consistently use different Sanskrit terms for the
two—cakṣus and śrotra for sight and hearing, and aksan and karṇa for eye and ear, respectively.

Of the vital powers, breathing is the most important. Several Upaniṣads equate breath with life and even with a person’s self (ātman). The inquiry into the power of breathing led these thinkers to distinguish several types of breath within the body. In general, five breaths are identified; the exact meaning of each is not altogether clear, and the meaning of some appears to have changed over time. In much of this literature, however, the five breaths appear to have the following meanings: breathing out (prāṇa), breathing in (apāna), the breath that moves up (udāna), the breath that traverses (vyāna), and the breath that equalizes or links (samāna).²⁷

The first, prāṇa, is the one most commonly referred to, and it is often used as a generic term for breath, as a term for life, and, in the plural, to refer to the vital powers discussed above. Over time, the word apāna comes to mean also the breath that moves down from the navel and is responsible for evacuation and the breaking of wind. Vyāna may have meant originally the interval between inhalation and exhalation; thus it is said to be where the out-breath and in-breath meet, and it is, therefore, identified with speech, because in speaking one breathes neither in nor out (CU 1.3.3). Later it came to be viewed as the breath responsible for blood circulation. Samāna, likewise, came to be located in the belly and to be associated with the digestion of food. The picture that emerges is of a body pervaded by air, which circulates within it along various channels; this vital air is what enlivens the body and makes it perform its many functions. Reference is also made to a “breath within the mouth” (BU 1.3.7–27) and to a “central breath” (BU 1.5.21–22), which are viewed as the primary carriers of life.

The inner organ that is the subject of intense scrutiny is the heart. The heart has a cavity at the center and is surrounded by the pericardium. Channels or veins run from the heart to the pericardium and to other parts of the body. The cavity of the heart is the seat of the vital powers and the self and plays a central role in the explanations of the three states of awareness—waking, dreaming, and dreamless sleep—as well as of death. In sleep, the cognitive powers distributed throughout the body during the waking hours are gathered together in the cavity of the heart. The space of this cavity is homologized with cosmic space (see CU 3.12.7–9), and in the dream state the person travels about this space seeing and enjoying the same type of things that he experienced while awake. During deep and dreamless sleep, the self slips out of that cardiac space and enters the veins going from the heart to the pericardium; there it remains oblivious to everything (see BU 2.1; 4.3–4). At death the self, together with the vital powers, departs from the heart along a channel and exits through either the crown of the head (TU 1.6) or the eye (BU 4.4.2).

²⁷ Breaths, or air circulating in the body, are also an important topic in ancient Indian medicine, the Ayurveda. The terms for the various breaths have been subject to much debate and misunderstanding. It was once thought, for example, that prāṇa meant inhalation (so Böhtlingk 1897a, 80, 94; 1897b, 129), and that meaning is found even today in many dictionaries. Bodewitz (1986a, 334–36) has shown that udāna in some contexts is synonymous with āpāna and means inhalation. For a review of the discussion, see Bodewitz 1986a; Zysk 1993.
Cosmic Connections

In the preceding survey we noted three areas of concern for the vedic thinkers: the ritual, the cosmic realities, and the human body/person. The ritual sphere includes ritual formulas, prayers, and songs, as well as ritual actions and ceremonies. As we have seen, the vedic thinkers did not make a strict distinction between the gods and cosmic realities; so the cosmic sphere includes both. The central concern of all vedic thinkers, including the authors of the Upanisads, is to discover the connections that bind elements of these three spheres to each other. The assumption then is that the universe constitutes a web of relations, that things that appear to stand alone and apart are, in fact, connected to other things. A further assumption is that these real cosmic connections are usually hidden from the view of ordinary people; discovering them constitutes knowledge, knowledge that is secret and is contained in the Upanishads. And it is this knowledge of the hidden connections that gives the person with that knowledge power, wealth, and prestige in this world, and heavenly bliss and immortality after death. While in the earlier vedic texts the focus is on the connections between the ritual and cosmic spheres, the concern of the Upanishadic thinkers shifts to the human person; the connections sought after are between parts of the human organism and cosmic realities.

In the early vedic literature the term most commonly used for “connection” is bandhu, a term derived from a verb meaning “to bind,” “to connect.” Bandhu commonly means a kin, but when one thing is said to be a bandhu of another, the meaning is that the former is connected to or is a counterpart of the latter. The earliest usage of the important term upanisad indicates that it, too, carried a similar meaning: upanisad means “connection” or “equivalence.” In addition, the term implies hierarchy; the Upanishadic connections are hierarchically arranged, and the quest is to discover the reality that stands at the summit of this hierarchically interconnected universe. It is, however, assumed that such connections are always hidden. We see the term used with this meaning in the Upanisads themselves, for example, at CU 1.1.10 and 1.13.4. Because of the hidden nature of these connections, the term upanisad also came to mean a secret, especially secret knowledge or doctrine. It is probably as an extension of this meaning that the term came finally to be used with reference to entire texts containing such secret doctrines—that is, our Upanisads.

Another extremely common Upanishadic term that refers to the connections and equivalences existing within the universe is “venerate.” When a text states that someone venerates X as Y, the meaning is that he recognizes the hidden connection or homology between the two (see BU 4.1.2n). Thus, at CU 1.2.10–12, Aṅgiras,

28. For studies of this concept, see Gonda 1965 and Smith 1989.
29. On this meaning of upanisad, see Renou 1946; Thieme 1968a, 83–87; and Falk 1986b. Gren-Eklund (1984, 117) states that the term “denotes the fact of two things being placed in a relation to each other.” In the light of these studies, the older view (Deussen 1966 [1906], 13) that the term derives from “sitting near” a teacher and refers to a group of disciples at the feet of a teacher imbibing esoteric knowledge is clearly untenable. The term comes to mean also a secret doctrine or rite: see Bodewitz 1986b, 438, n. 4.
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Brhaspati, and Ayasya are said to have venerated the High Chant as the breath within the mouth. The text then goes on to reveal the hidden etymologies of the names of those individuals that make them identified with that very breath. The message is clear: anyone who comes to know such a hidden homology becomes himself identified with the things whose homology he has recognized.

An excellent example of such connections is the opening paragraph of the BU, where parts of the sacrificial horse’s body and even its physical activities (i.e., the ritual sphere) are connected to phenomena in the world (i.e., the cosmic sphere). Elsewhere the ritual sphere is connected to the bodily, and the bodily sphere to the cosmic: the Ēc is connected to earth, atmosphere, and heaven, and the Sāman to fire, wind, and sun (BU 1.6); the Ēc, to speech, sight, and hearing, and the Sāman to breath, body, and mind (BU 1.7); and speech, breath, sight, hearing, and mind are connected to fire, wind, sun, quarters (points of the compass), and moon, respectively (BU 1.3.11–16). Some of these connections, such as that between eye and sun, and breath and wind, follow natural associations; others, such as that between mind and moon, are more difficult to fathom, at least for the modern reader, and may be based on the then current views on the nature of or mythical associations between the mind and the moon.

An important basis for these connections, however, is the phonetic similarity between the Sanskrit words for two things or even the fact that the two terms may have the same number of syllables.30 One finds with an almost annoying frequency such “etymological” connections in these documents, especially in the Chāndogya.31 Thus the connection between the High Chant and the sun (CU 1.3.1) is based on the phonetic similarity between udgītha (‘High Chant’) and udyan (‘rising’). Some modern scholars have dismissed these as fanciful folk etymologies. These are clearly not “folk” etymologies; the authors of these documents were learned men, and these documents themselves demonstrate that the science of grammar had already reached a high degree of sophistication. These men clearly knew the philological etymologies of the terms they deal with, but their quest was not for such common and well-known connections but for deeper and hidden ones, and they found in the sounds of the names a clue to those connections.

This belief that what sounds alike must be alike was founded on the theory that the essence of a thing was expressed in its name and its visible appearance (nāma-rūpa). The importance given to speech sounds is evident in the discussions of such special sounds as bhūr, bhuvas, and svar (the sounds that correspond to the three worlds), as well as the most basic and powerful sound of all, OM. These speech sounds are powerful in themselves and provide access to the basic reality of the world, to Brahman. To understand these etymological connections, then, we must enter—which is not the same as to believe in or to accept—the framework of their own worldview; dismissing them as fanciful does not further understanding. These phonetic equivalences also highlight the highly oral nature of the vedic texts; they were composed and handed down from generation to generation orally. These texts

30. See, for example, BU 5.5.3–4; 5.14.1–3. Regarding the counting of syllables in ancient Indian texts, see Jamison 1986, especially p. 165..
31. These phonetic etymologies occurring in the Upanisads have been collected by Singh 1994.
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also came to life within the communities in their oral enactment within ritual recitations, both public and private, as well as in the traditional methods of education.\(^\text{32}\)

Some scholars have argued that these connections amount to the acknowledgment of the identity between disparate realities, while others contend that they merely show resemblance. Whether it is identity or resemblance, those who note these connections also seek to establish a hierarchy of connected things, or, looking at it from a different angle, to discover deeper and deeper realities that serve as the foundation or basis for others (cf. BU 2.9.19–26). Several metaphors are used to indicate this hierarchic connection and dependence of one reality on another, metaphors such as the string on which the world is strung (BU 2.7) and that on which the world is woven back and forth (BU 2.6 and 8). This is possibly the idea that gives some unity to the diverse thoughts of the Upaniṣads, and Brereton (1990, 118) expresses it succinctly: “each Upanishadic teaching creates an integrative vision, a view of the whole which draws together the separate elements of the world and of human experience and compresses them into a single form. To one who has this larger vision of things, the world is not a set of diverse and disorganized objects and living beings, but rather forms a totality with a distinct shape and character.”

Two significant items within this hierarchically connected and organized universe are called Brahmān and Ātman, two concepts that have been pivotal in the development of later Indian philosophies and theologies and that have been subject to intense scrutiny by modern scholarship. These permit the Upaniṣads to create “an integrative vision by identifying a single, comprehensive and fundamental principle which shapes the world” (Brereton 1990, 118). It is impossible to analyze them adequately within the confines of this Introduction. Both are viewed in their own way as occupying the summit of the hierarchically arranged and interconnected universe.

Ātman, as I have already pointed out, has many meanings and usages in the Upaniṣadic vocabulary; one such usage refers to the “Self,” the ultimate essence of a human being, even though there is no agreement as to what constitutes that essence. It will, however, be anachronistic to interpret this usage of the term as referring only to some “spiritual” core of a human being; the image of the physical human body is present even when the Upaniṣads are attempting to isolate that core. Thus in CU 5.12–17 Aśvapati points to the inadequacy of several identifications of the self by stating that the thing so identified is only the head or the bladder or the feet of the self.

Brahman, likewise, has a variety of meanings, and it is impossible to use a single English term to designate all those meanings.\(^\text{33}\) Brahman may mean “a formulation of truth,”\(^\text{34}\) the Veda, or the ultimate and basic essence of the cosmos. The TU (3.1) provides a basic definition of this term in its latter meaning: “That from which

\(^{32}\) For the essentially oral/aural nature of sacred scriptures, see William A. Graham, Beyond the Written Word: Oral Aspects of Scripture in the History of Religion (Cambridge: Cambridge University Press, 1987), esp. 65–80, dealing with the Vedas.

\(^{33}\) For specific and detailed studies of this term, the reader may consult Renou and Silburn 1949; Gonda 1950; and Thieme 1952.

\(^{34}\) In this meaning, the term appears sometimes to indicate a body of texts: see BU 2.1.1n; CU 3.5.1–2.
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these beings are born; on which, once born, they live; and into which they pass upon
death—seek to perceive that! That is brahman!" Brahman thus stands at the summit
of the hierarchical scheme, or at the bottom as the ultimate foundation of all things,
although it is important to remember that the concept always retains its verbal char-
acter as "the sound expression" of truth or reality. The final upanisad or equation is
between Atman, the essential I, and Brahman, the ultimate real.

Even though this equation played a significant role in later developments of re-
ligion and theology in India and is the cornerstone of one of its major theological
traditions, the Advaita Vedānta, it is incorrect to think that the single aim of all the
Upaniṣads is to enunciate this simple truth. A close reader of these documents will
note the diversity of goals that their authors pursue, chief among which are food,
prosperity, power, fame, and a happy afterlife. There are rites to secure greatness, to
win a woman's love,\(^{35}\) to harm the lover of one's wife, to ensure pregnancy, to
guard against pregnancy, to assure a safe childbirth—the list can go on. Many
scholars ignore these and similar passages in their search for the "philosophy" or
"the fundamental conception" of the Upaniṣads. But are we justified in doing so? If
the compilers of the Upaniṣads thought them significant enough to be included in
these collections, who are we to reject them? These passages, I believe, are as im-
portant to uncovering the religious history of the period as the passages proclaiming
the oneness of Atman and Brahman.

\(^{35}\) Some early translators (e.g. Max Müller) were so offended by these explicit descriptions of
sexuality that they either left those passages untranslated or translated them into Latin!
The Brhadāraṇyaka Upaniṣad constitutes the concluding section of the voluminous Śatapatha Brāhmaṇa of the White Yajurveda. Its name, The Great Āraṇyaka-Upaniṣad, indicates its character as both an Āraṇyaka and an Upaniṣad. The text has been preserved in two recensions, the Mādhyandina and the Kāṇva; in both, the BU forms the final sections of the Śatapatha. The two recensions present basically the same text, although there are differences in some significant readings and in the arrangement of individual sections. This edition and translation follows the Kāṇva recension. The variant readings of the Mādhyandina recension are given in the notes.

The Upaniṣad consists of three sections: (1) adhyāyas 1–2, called the Madhukāṇḍa ("Honey Section"), getting its name from the final segment (2.5) of this section; (2) adhyāyas 2–3, called the Yājñavalkya-kāṇḍa ("Yājñavalkya Section"), in which this sage plays the central role; and (3) adhyāyas 5–6, called Khilakāṇḍa ("Supplementary Section"). In its present form, this Upaniṣad has seen at least three editorial phases. The first consists of individual passages, dialogues, and stories that may have been preserved in the memory of individuals or groups. In the second phase different editors at different times must have made three independent collections of them, collections that are preserved as the three sections of the BU. That these sections must have existed as separate texts is indicated by the genealogy of teachers appended to each, as well as by the repetition of the story of Yājñavalkya and his two wives in both the first and the second sections (2.4 and 4.5). It is, of course, likely that these sections underwent further expansion in the third phase, when an editor appears to have woven these separate texts into a whole and included them within the Śatapatha Brāhmaṇa. Of the three, the first two sections exhibit greater internal consistency, while the third, which even the native tradition regards as supplementary, consists of disparate and often unconnected fragments. Nevertheless, this section is important especially in showing the diversity of secret recipes—rites, incantations, and esoteric knowledge—that constituted the literature that we have come to call Upaniṣads.
On linguistic and other grounds, there is general agreement that the Brhadāranyaka, as a whole, is the oldest of the Upaniṣads, even though individual passages in it may be younger than those of others, especially those of the Chāndogya.

Together with the latter, the Brhadāranyaka not only constitutes about two-thirds of the corpus of ancient Upaniṣadic documents but also represents the oldest and the most important part of this literature.

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Brhadāranyaka Upaniṣad

Yājñavalkya at Janaka’s sacrifice: debate with eight teachers

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5. Debate with Kahola on brahman; giving up desires
6. Debate with Gārgī: on what is the universe woven?
7. Debate with Uddālaka: on what are the worlds strung?
8. Debate with Gārgī: on what is the universe woven?
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Dialogue between Yājñavalkya and his wife, Maitreyī

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Lineage of teachers

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I give two types of numbering for the BU(M), the first according to Böhtlingk (1889a) and the second according to Weber's edition of the SB. The sign + against a number indicates that that section contains additional material from the next section of the other recension.

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बृहदारण्यकोपनिषत्

उपा वा अक्षर श्रेयस्य शिरः। तुर्यशशुकुलत: पारणो व्यातमश्रिवेशस्याः। संवत्सर आत्मात्मस्य मेधायः। श्री: पृष्ठस्मरितशुद्भमुदरः पृथिवी पारस्य दिशः। पार्थं अवानतरः। दिशः।

अहर्वि अर्थं पुरस्तां निरिक्षिमाः अदायत। तस्य पूर्वं समुद्रं योनिः। रात्रिनें परशुराममिहोनडत्त। तस्यापरं समुद्रं योनिः। श्रीति वा अर्थं महिमान्याविभित: संविद्वित:। हयं भूत्वा देवानवहाबाहि गन्धर्वनविशारङ्गस्यो मनुष्या। तस्मु एवास्य वस्यं। समुद्रं समुद्र:।

|| इति प्रथमं ब्राह्मणम्।

नेवेह किचनाग्र आसीत। मुख्यावेदमार्थमादिदानायर। अशानाय हि मृत्युः। तमोत्कृतत्त्वमदी स्मायिति। सोत्त्वर्यचरत्। तस्यार्थं इतिस्थीताः। अर्थते वै। में कमभूदितिः। तदेवार्थवान्यकार्यत्। कां ह वा अस्मे भवति य एवमेतदक्ष्यपाक्षम्। वेद ॥१॥

आपो वा अर्थः। तद्दर्पणं शार आसीतत्त्वमहिवत्। सा पृथिवयक्तिः। तस्याम- श्रामयत्। तस्य श्रात्तस्य तस्य स्तो रसौ निरबर्त्तादिः। ॥२॥

स तेष्वः अस्मान्यान्य व्यक्तवात्तिः। तुर्यियं वादु तुर्यियम्। स एष प्राणस्थाविहित:। तस्य प्राची दिक्षिरोस्ससी चासी च चैमाः। अवास्य ग्राति दिक्षू ऋषिसो सासी च सक्षोः। दक्षिणा चोदीचिं। च पार्श्व। श्री: पृष्ठस्मरितशुद्भस्मरितमुरु:। स एषोंस्य। प्रतिपृथित:। यन्त्र कव चैति तदेव प्रतिपतितवेवं विद्वान्। ॥३॥

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The head of the sacrificial horse, clearly, is the dawn—its sight is the sun; its breath is the wind; and its gaping mouth is the fire common to all men. The body (ātman) of the sacrificial horse is the year—its back is the sky; its abdomen is the intermediate region; its underbelly is the earth; its flanks are the quarters; its ribs are the intermediate quarters; its limbs are the seasons; its joints are the months and fortnights; its feet are the days and nights; its bones are the stars; its flesh is the clouds; its stomach contents are the sand; its intestines are the rivers; its liver and lungs are the hills; its body hairs are the plants and trees; its forequarter is the rising sun; and its hindquarter is the setting sun. When it yawns, lightning flashes; when it shakes itself, it thunders; and when it urinates, it rains. Its neighing is speech itself.

The day, clearly, was born afterwards to be the sacrificial cup placed in front of the horse, and its womb is in the eastern sea. The night was born afterwards to be the sacrificial cup placed behind the horse, and its womb is in the western sea. These two came into being to be the sacrificial cups placed in front of and behind the horse. It became a racer and carried the gods. It became a charger and carried the Gandharvas. It became a courser and carried the demons. It became a horse and carried the humans. The sea, indeed, is its counterpart; the sea is its womb.

In the beginning there was nothing here at all. Death alone covered this completely, as did hunger; for what is hunger but death? Then death made up his mind: “Let me equip myself with a body (ātman).” So he undertook a liturgical recitation (arc), and as he was engaged in liturgical recitation water sprang from him. And he thought: “While I was engaged in liturgical recitation (arc), water (ka) sprang up for me.” This is what gave the name to and discloses the true nature of recitation (arka). Water undoubtedly springs for him who knows the name and nature of recitation in this way. So, recitation is water.

Then the foam that had gathered on the water solidified and became the earth. Death toiled upon her. When he had become worn out by toil and hot with exertion, his heat—his essence—turned into fire.

He divided this body (ātman) of his into three—one third became the sun and another the wind. He is also breath divided into three. His head is the eastern quarter, and his two forequarters are the southeast and the northeast. His tail is the west, and his two hindquarters are the southwest and the northwest. His flanks are the south and the north. His back is the sky; his abdomen is the intermediate region; and his chest is this earth. He stands firm in the waters. A man who knows this will stand firm wherever he may go.
The Early Upanisads

1.2.4

The Early Upanisads

सोऽकामयत द्वितीयो म आत्मा जापेति । स मनसा वाच मिधुनः सम-भवदशानायः
मृत्युः । तवद्देत आसीता संवत्सरोऽभवत् । न ये पुरा ततः संवत्सर आस । तमेताक्षः कालमविभयावासंवत्सरः
तमेतावतः कालस्य परस्तादृश्य । ते जातमभिवधादात् । स भाणकरोत् । सैब वागभवत्।

स ऐश्वर यदे वा इममबिभमैऽये कनीयोस्यं करियश इति । स तथा वाचा तेनाल्मने
न सर्वमसुज्ञत यदवं किंच ऋचो यजूः पि सामानि छन्दोऽसि यज्ञांश्राणौः पशूनुः । स
यद्यावास्मृत तलादृश्यमिति । सर्वव ्यात्स्यात्
भवति सर्वमस्यांभवति य एवमेतलतदिरितदितीच्वं वेद।

सोऽकामयत भूयसा यज्ञो भूयो यजेयनेति । सोऽश्रामयत् । स तपोस्तम्यत ।
तस्य श्रायस्य तस्य यहो वीर्यमुक्तकामत् । प्राणां यै यसि वीर्यम् । तलारणवूःकालेषु
शरीरं श्रृऽष्ठिमुद्धितति । तस्य शरीर एव मन आसीत।

सोऽकामयत मेऻथ्यं भ इदं श्यादातमन्यनेन श्यामिति । ततोऽश्रं समभवत् ।
यद्यात्तनेष्मुद्भूमिद्विद्विद्यास्याश्यामेश्वरवम् । एष ह वा अश्वेषहं वेद य एमेव
वेद । तमावहः द्वितीयामिति । तै संवत्सरस्य परस्तादृश्य आलंभत । पशुन्देवामितः
प्रतीष्ठा । तस्मात्तवितवत्यं प्रशस्तं प्राणपत्यमालबनते । एषः
वा अश्वेषहां य एष तपति । तस्य संवत्सर आत्मा । अयमप्रिरकः । तस्येवे लोका आत्मानः
तावेताक्षमेष्मोऽर्थः । सोऽ पुनर्कैव देवता भवति मुद्युरेभ । अपः
पुनर्मृत्युः जयति । नैने मृत्युराष्ट्रोति । मृत्युस्यात्मा भवति । एतासं
देवतानामको भवति।

|| इति द्वितीयं ब्रह्मणः।

ह्रया ह ध्राजपत्या देवाद्राश्चातुराक्रः । ततः कानीया एव देवा ज्ञामा असुराः ।
तैः पुनः लोकेष्वस्पर्ध्यं । ते ह देवा ऊष्णातासुरान्यं उद्रोषेनात्त्यामिति।

ते ह वाचमुगृहस्तं न उद्रायेति । तथेषु तेनेऽरु वागुदायत् । यो वाचिभोगस्ते
देवभय आत्मभाव । यत्कल्याणं वदति तदात्माने । तेनशिवुरनः वै न उद्रात्मायः।
Then death had this desire: “Would that a second body (ātman) were born for me!” So, by means of his mind, he copulated with speech, death copulated with hunger. Then the semen he emitted became the year. The year simply did not exist before this. He carried him for as long as a year, at the end of which he gave birth to him. As he was born, death opened its mouth to swallow him. He cried out, “Bhān!” That is what became speech.

Death reflected: “If I kill him, I will only reduce my supply of food.” So, with that speech and that body (ātman) he gave birth to this whole world, to everything that is here—Ṛgvedic verses, Yajurvedic formulas, Śāmavedic chants, meters, sacrifices, people, and animals. He began to eat whatever he gave birth to. “He eats (ad) all”—it is this that gave the name to and discloses the true nature of Aditi. When someone comes to know the name and nature of Aditi in this way, he becomes the eater of this whole world, and the whole world here becomes his food.

Then death had this desire: “Let me make an offering once more, this time with a bigger sacrifice.” So he strenuously toiled and fiercely exerted himself. When he had become worn out by toil and hot with exertion, his splendor—his vigor—departed from him. Now, splendor—vigor—consists of the vital breaths. So, when his vital breaths had departed, his corpse began to bloat. His mind, however, still remained within his corpse.

Then he had this desire: “I wish that this corpse of mine would become fit to be sacrificed so I could get myself a living body (ātman)!” Then that corpse became a horse. “Because it bloated (aśvat), it became fit to be sacrificed (medhya)—that is what gave the name to and discloses the true nature of the horse sacrifice (aśvamedha). Only a man who knows the horse sacrifice in this way truly understands it.

Death believed that the horse was not to be confined in any way. At the end of one year, he immolated it as a sacrifice to himself, while he assigned the other animals to the gods. That is why people, when they immolate the horse consecrated to Prajāpati, regard it as an offering to all the gods.

The sun that shines up there, clearly, is a horse sacrifice; the year is its body (ātman). The fire that burns down here is the ritual fire; these worlds are its body. Now, there are these two: the horse sacrifice and the ritual fire (arka). Yet they constitute in reality a single deity—they are simply death. [Whoever knows this] averts repeated death—death is unable to seize him, death becomes his very body (ātman), and he becomes one of these deities.

Now, Prajāpati’s offspring were of two kinds: gods and demons. Indeed, the gods were the younger of his offspring, while the demons were the older; and they were competing for these worlds. So the gods said to themselves: “Come, let us overcome the demons during a sacrifice by means of the High Chant.”

They then told speech: “Sing the High Chant for us.” Speech said, “Very well,” and sang the High Chant for them. It procured for them by that singing whatever useful there is in speech; it keeps for itself (ātman) whatever is pleasant in what it says. The demons thought: “With this as their Udgātr, they are sure to over-
न्तीति। तमभित्रत्य पाप्नाविध्यन्। स यः स पाप्ना यद्वेदेमप्रतिरूपं वदिति। स
ev स पाप्ना॥१॥

अथ ह राणपूर्वस्तवं न उद्वयिति। तथैति तेभ्यः प्राण उदगायत्। यः प्राणे
भोगते देवेभ्य आगायत्। यतकल्याण जित्रपति तदात्मने। तेघविदुरसेनः
वे न उद्राज्ञात्येष्ण्ट्वति। तमभित्रत्य पाप्नाविध्यन्। स यः स पाप्ना यद्वेदेमप्रतिरूपं
जित्रपति। स एव त स पाप्ना॥३॥

अथ ह चक्षुरूचस्तवं न उद्वयिति। तथैति तेभ्यः यशार्धुरुक्षागायत्। यशार्धुषि भोगते
देवेभ्य आगायत्। यतकल्याण पश्यपति तदात्मने। तेघविदुरसेनः
वे न उद्राज्ञात्येष्ण्ट्वति। तमभित्रत्य पाप्नाविध्यन्। स यः स पाप्ना यद्वेदेमप्रतिरूपं
pश्यपति। स एव त स पाप्ना॥४॥

अथ ह श्रोत्रमूर्तस्तवं न उद्वयिति। तथैति तेभ्यः श्रोत्रमूर्तगायत्। यः श्रोत्रे
भोगते देवेभ्य आगायत्। यतकल्याणे श्रुण्डोति तदात्मने। तेघविदुरसेनः
वे न उद्राज्ञात्येष्ण्ट्वति। तमभित्रत्य पाप्नाविध्यन्। स यः स पाप्ना यद्वेदेमप्रतिरूपं
श्रुण्डोति। स एव स पाप्ना॥५॥

अथ ह मन कृिस्तवं न उद्वयिति। तथैति तेभ्यः मन उदगायत्। यो यज्ञसि
भोगते देवेभ्य आगायत्। यतकल्याणं सञ्चल्यपति तदात्मने। तेघविदुरसेनः
वे न उद्राज्ञात्येष्ण्ट्वति। तमभित्रत्य पाप्नाविध्यन्। स यः स पाप्ना यद्वेदेमप्रतिरूपं
sञ्चल्यपति। स एव स पाप्ना। एवमु खलवेता देवता: पाप्मिरुपशूजनः। एवमेना:
पाप्नाविध्यन्॥६॥

अथ हेममासन्य प्राणपूर्वस्तवं न उद्वयिति। तथैति तेभ्यः एष प्राण उदगायत्।
तेघविदुरसेनः वे न उद्राज्ञात्येष्ण्ट्वति। तमभित्रत्य पाप्नाविध्यन्॥२॥
स यथार्था-
नमुलचालोप्तो विध्यते। श्रव्य: विध्यसाचन: विषवजो विनेतुः। ततो देवा अभ-
वन्यराशिः। भवत्वानमः पराश्य हिंस्नाभाल्यो भवति। एवं वेद॥७॥

tे होऽजुः कवृ तु सोखुतो न इत्मस्कृति। अयमायोध्तरिति। सोवायत्या
अण्टिकोंव्राजपां हि रसः॥८॥
sा वा एषा देवता दूर्गीम। दूरैः ह्यास्य मृत्युः। दूरैः
hवा अमान्यसुत्तुर्भिवति य एवं वेद॥९॥
sा वा एषा देवतासा देवतानां पाप्मानं
मृत्युमपत्तं यत्रात्सा दिष्टान्तस्त्रिमयांत्वकारः। तदांत्सा पाप्मानो
विन्यद्वात्।
तमान्त्र जनमित्यानान्तमित्यात्स्तामानं मृत्युमुनक्वानायानीति॥१०॥

sा वा एषा देवतासा देवतानां पाप्मानं मृत्युमपत्तं यत्रात्सा
मृत्युमत्ततः॥११॥
sा वा वा वाचमेव प्रथमात्मवहत्त। सा यदा मृत्युमत्तमस्तं सोप्रिभिष्मवत्॥
come us.” So they rushed at it and riddled it with evil. That evil is the disagreeable things a person says—they are that very evil.

3 Then the gods told breath: “Sing the High Chant for us.” Breath said, “Very well,” and sang the High Chant for them. It procured for them by that singing whatever useful there is in breath; it keeps for itself whatever is pleasant in what it smells. The demons thought: “With this as their Udgātr, they are sure to overcome us.” So they rushed at it and riddled it with evil. That evil is the disagreeable things a person smells—they are that very evil.

4 Then the gods told sight: “Sing the High Chant for us.” Sight said, “Very well,” and sang the High Chant for them. It procured for them by that singing whatever useful there is in sight; it keeps for itself whatever is pleasant in what it sees. The demons thought: “With this as their Udgātr, they are sure to overcome us.” So they rushed at it and riddled it with evil. That evil is the disagreeable things a person sees—they are that very evil.

5 Then the gods told hearing: “Sing the High Chant for us.” Hearing said, “Very well,” and sang the High Chant for them. It procured for them by that singing whatever useful there is in hearing; it keeps for itself whatever is pleasant in what it hears. The demons thought: “With this as their Udgātr, they are sure to overcome us.” So they rushed at it and riddled it with evil. That evil is the disagreeable things a person hears—they are that very evil.

6 Then the gods told mind: “Sing the High Chant for us.” Mind said, “Very well,” and sang the High Chant for them. It procured for them by that singing whatever useful there is in the mind; it keeps for itself whatever is pleasant in what it thinks. The demons thought: “With this as their Udgātr, they are sure to overcome us.” So they rushed at it and riddled it with evil. That evil is the disagreeable things a person hears—they are that very evil.

In this way they assaulted these deities with evil and riddled them with evil.

7 Then the gods told the breath within the mouth: “Sing the High Chant for us.” This breath said, “Very well,” and sang the High Chant for them. The demons thought: “With this as their Udgātr, they are sure to overcome us.” So they rushed at it and tried to riddle it with evil. But, like a clod of earth hurled against a rock, they were smashed to bits flying in all directions and perished. As a result, the gods prospered, while the demons came to ruin. When someone knows this, he himself will prosper, while a rival who hates him will come to ruin.

8 The gods then asked: “Where has he gone who stood by us like that?”

“Here within the mouth.”

This is Ayāsyā, the Āṅgirasa, for it is the essence of the bodily parts.

9 Now, this same deity is called Dūr, because death keeps far (dūra) from it. And death likewise keeps far from a man who knows this. 10 This same deity drove out from the other deities the evil that is death and chased it to the very ends of the earth. There it threw their evils down. Therefore, one should never visit foreigners or travel to frontier regions lest one run into evil and death.

11 This same deity, after it had driven out from the other deities the evil that is death, carried them beyond the reach of death. 12 Speech was the first one that it carried. And when speech was freed from death, it became fire. So, having gone
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beyond death, the fire now blazes here. 13 Then it carried breath. And when breath was freed from death, the wind now blows here. 14 Then it carried sight. And when sight was freed from death, it became the sun. So, having gone beyond death, the sun now glows up there. 15 Then it carried hearing. And when hearing was freed from death, it became the quarters. These quarters have gone beyond death. 16 Then it carried the mind. And when the mind was freed from death, it became the moon. So, having gone beyond death, the moon now shines up there. In the same way, this deity carries beyond the reach of death anyone who knows this.

17 Then the breath within the mouth procured a supply of food for itself by singing, for it alone eats whatever food is eaten and stands firm in this world. 18 But the other deities said to it: “This whole world is nothing but food! And you have procured it for yourself by singing. Give us a share of that food.” It told them, “Come and gather around me.” They said, “Very well,” and gathered around it on all sides. Therefore, whatever food one eats through it satisfies also these others. When someone comes to know this, his people will gather around him in the same way; he will become their patron, their chief, and their leader; he will become an eater of food and a sovereign. And if anyone among his people tries to become a rival of someone who knows this, that man will be incapable of supporting even his own dependents. On the other hand, anyone who follows him, as well as anyone who, while following him, wishes to support his own dependents, becomes capable of supporting them.

19 This breath is Ayāsya, the Āṅgirasa, for it is the essence of the bodily parts. Now, the essence of the bodily parts is breath, for it is very clear—the essence of the bodily parts is breath. Therefore, any part of the body from which breath departs is sure to wither, for it is the very essence of the bodily parts.

20 And it is also Bṛhaspati. Bṛhati, after all, is speech, and it is the lord (pati) of speech. So it is Bṛhaspati. 21 And it is also Brahmanaspati. Brahman, after all, is speech, and it is the lord (pati) of speech. So it is Brahmanaspati. 22 And it is also the Sāman. The Sāman, after all, is Speech. “It is both she (sa) and he (ama)—this gave the name to and discloses the true nature of the Sāman. Or maybe it is called Sāman because it is equal in size (sama) to a gnat or a mosquito, on the one hand, and to an elephant, to these three worlds, or even to the entire universe, on the other. When anyone comes to know the Sāman in this way, he obtains union with and residence in the same world as the Sāman. 23 And it is also the High Chant (udgīthā). The “high” (ut) is, after all, breath, for this whole world is held up (uttabēha) bybreath. And “chant” (gīthā) is simply speech. Since it is high (ut) and it is chant (gīthā), it is the High Chant (udgīthā). 24 This same point was made by Brahmadatta Caikītāneya while he was drinking King Soma: “May this King make my head shatter apart if Ayāsya Āṅgirasa sang the High Chant by any other means, for by speech and breath alone did he sing it.”

25 When someone knows the wealth of this Sāman, he comes to possess wealth. Now, the Sāman’s wealth (sva) is the tone (svara) itself. For this reason, when someone is about to carry out priestly functions, he hopes for a rich tone in his voice so he can perform his priestly functions with a voice rich in tone. And for the same
प्रारंभः स्वर्गः दिशा एव । अथ यस्य स्वः भवति । भवति हास्य स्वः एव
एवमेतत्सामः स्वः वेद ॥२५॥

तस्य हैंतस्य सामोऽहः मूर्विणः हेतु भवति हास्यः सुवर्णेऽ म । तस्य वेद स्वः
एव सुवर्णेऽ म । भवति हास्य सुवर्णेऽ एवमेतत्सामः सुवर्णे वेद ॥२६॥

तस्य हैंतस्य सामोऽहः प्रतिज्जां वेद प्रति ह । तस्य वेद वागेव प्रतिज्जाः ।
वाचि हि खल्ल्यं एत्त्वणः प्रतिज्जां गीयते । अभव इत्या हेयः आहः ॥२७॥

अथातः पवामानानमेवाभ्यारसः । स वेद खल्ल्यं प्रस्तोतः साम प्रस्तोतिः । स यत्र
प्रस्तुत्यङ्गतदेति जनेत् ।

अस्तो मा सद्रमय
तमसो मा ज्योतिर्मय
मूल्यामीमृतं गमयेति ।

स यदाहास्तो मा सद्रमयेति । मृल्यामी अस्तद्वमृतं मृल्यामीमृतं गममामृतं मा
कुर्विन्ते वेदवाह ताहः । तमसो मा ज्योतिर्मयेति । मृल्यामी तमसो ज्योतिर्मयेति
मृल्यामीमृतं गममामृतं मा कुर्विन्ते वेदवाह । मृल्यामीमृतं गमयेति । नात्र तिरोहितमिवासि ।
अथ यानीताणि स्तोताणि तेवात्मनेनः अर्थमागायेतुः । तस्माद् तेषु वरं वृणीतं यं
कामं कामेत्वम् । स एष एवविद्धातात्मने वा यज्ञानाय वा यं कामं कामवते
तत्वावधानवति । तदेत्वाहिकिदेव । न हैवालोक्यताया आशास्ति य एवमेत्वाम
वेद ॥२८॥

॥ इति तृतीयं ब्राह्मणम् ॥

आत्मेवदन्तं आसीतरुणविवधः । सोधवीधिः नान्यदातनोपस्तन् । सोधसबी-
ल्यः प्र्ये व्याहरतु । ततोहनामावनम् । तस्माद्यथावधृत्यामर्थिभरोऽन्त्रायित्वारम्
उकाशान्याम प्रवृत्ते यदृश्य भवति । स यवूर्क्ष्मात्सवमितसवमितस्विमापमन औपत्तसत्तुरुषः ।
ओपति ह वेद संदर्भोऽयोग्यानुभूषित्ति य एवं वेद ॥१२॥

सोधविभेतुः । तस्मादेकावी विभेति । स हायमीशाच्चैव यमद्वयाशिवर्मणे कस्माद्य
विभेति । तत्र एवाय स्वं वीयाय । कस्माद्युपेक्षयः । द्वितीयापि भयं भवति ॥२॥
reason, people always try to find a priest with a rich tone for a sacrifice, that is, one who possesses that wealth. A man undoubtedly comes to possess wealth when he knows in this way the wealth of the Sāman.

26 When someone knows the gold of this Sāman, he comes to possess gold. Now the Sāman’s gold (suvarṇa) is the tone (svara) itself. A man undoubtedly comes to possess gold when he knows in this way the gold of the Sāman.

27 When someone knows the basis of this Sāman, he comes to possess a solid basis. Now, the Sāman’s basis is speech itself, for, basing itself on speech, the breath sings it. Some, however, take food to be its basis.

28 Next comes the chanting of the purificatory lauds. The Prastotṛ priest sings the Introductory Praise of the Sāman, and, as he is singing the Introductory Praise, the patron of the sacrifice should silently recite:

From the unreal
lead me to the real!
From the darkness
lead me to the light!
From death
lead me to immortality!

The unreal is death, and the real is immortality—so, when he says, “From the unreal lead me to the real,” what he is really saying is: “From death lead me to immortality,” in other words, “Make me immortal.” Darkness is death, and light is immortality—so, when he says, “From the darkness lead me to the light,” what he is really saying is: “From death lead me to immortality,” in other words, “Make me immortal.” In the statement, “From death lead me to immortality,” there is nothing obscure.

He may, further, procure a supply of food for himself by singing the remaining lauds. When he is singing them, therefore, he should choose as a reward anything he may desire. An Udgāṭ priest who has this knowledge is able to procure by his singing whatever he desires, either for himself or for the patron of the sacrifice. Now this is true world conquest. When a man knows that Sāman in this way, there is no fear of his being left without a world.

4 In the beginning this world was just a single body (ātman) shaped like a man. He looked around and saw nothing but himself. The first thing he said was, “Here I am!” and from that the name “I” came into being. Therefore, even today when you call someone, he first says, “It’s I, and then states whatever other name he may have. That first being received the name “man” (puruṣa), because ahead (pūrva) of all this he burnt up (uṣ) all evils. When someone knows this, he burns up anyone who may try to get ahead of him.

2 That first being became afraid; therefore, one becomes afraid when one is alone. Then he thought to himself: “Of what should I be afraid, when there is no one
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स वै नेव रेमे | तस्मादेकाकी न रमेते | स द्वितीयेमैच्छतः | स हैतावानास यथा क्रिपुमांसी संपरिष्की | स इमेवात्मानं भव्यापात्तत्त् | तत: पांशिं पहीचि चाभवताम् | तस्मादिद्यमेर्श्वगृहणि ॥ ख इति ह स्माह ययात्वल्यः | तस्माद-थामाकाना: स्त्रिया पूर्वेत् एव | ताः समववत् | ततो मनुष्येः अजायन्त ॥३॥

तो हेमीक्षांचे कथं नु मातमन एव जनवित्वा संभविति | हन्ति तिरोजसानीति | सा गौरववदू कृषभः इतरः | ताः समेवाववत् | ततो गावोजाणान्त् | वक्षेतरबर्भ-विषयः ॥ इतरः | गद्वीमीतीरा गद्वभः इतरः | ताः समेवाववत् | तत्त एकशाकमाजायत् | अवेतारसादू बस्तः इतरः | अवीरिताः मेषः इतरः | ताः समेवाववत् | तत्तोजाप-\[\text{योजन्यात्} \]| एवेमेव यत्रिदं किंच भुधुनुमा पिपिलिकाभ्यस्तसर्ववस्मुज्जत ॥४॥

तोउवेदं वाव सुविस्तिस्यहं हिंक्षुं सर्वसुक्ष्मीति | तत: सूचिरभवत् | सृष्टाः हास्येतस्यां भवति य एवं वेद ॥५॥

अथेत्वभमान्यम् | स भुखच्छ योनेघस्ताभ्यां चान्न्रमसुज्जत | तस्मादेदुभयम-लोकसमन्तततः | अलोमक हि योनिरततः | तद्दिदमाहुर्मु यजामु यजेत्वेवेकं देवमेतस्येव सा विपृष्टि: | एव उ होवः \[\text{सर्वो देवा} \]| अथ यंतिकेवेदाई \[\text{तंद्रेतसासुज्जत} \]| तद्वौ सोम: | एतावधिः इह सर्वैशः \[\text{चेय्यासादु} \]| सोम एवाद-मंग्रिस्राद्र: | सैण ब्रह्माण्योद्धास्तिष्ठिः: | यच्छुर्ययो देवाज्ञुज्जतात्य यन्तत्यः: सत्तमृतान-\[\text{सुज्जत} \]| तस्मादतिष्ठिः: | अतिसृष्टां हास्येतस्यां भवति य एवं वेद ॥६॥

तद्वेदं तह्रव्याकृत्तमातीतः | तस्मानुभावमेव व्याक्रियतासोनामायनिर्देहूः \[\text{इति} \]| तद्विव्रतेनतह नामरूपाभास्मेव व्याक्रियतेःसोनामायनिर्देहूः \[\text{इति} \]| स एव इह \[\text{प्रविच्छ आ नकाग्रेभ्यो यथा स्वयः:} \]शुद्धांविस्तिष्ठिः: \[\text{स्थानिश्चमरो वा विश्चमकुत्तः} \]| तं \[\text{न पश्यन्ति} \]| अकृत्तसो हि स: | प्राणेवेद प्राणो नाम \[\text{भवति} \]| \[\text{वदनवाक्षः} \]| श्रव्यांज्ञों मवानो मन: | \[\text{तान्नस्तेनात्मन कर्मनामायनेव} \]| स योज्य एकिकमुपास्ते \[\text{न स} \]| \[\text{वेद} \]| अकृत्तसो होजोऽतु एकिकेन्न भवति | \[\text{आत्मेवोपसातिः} \]| अन्त्र \[\text{होते सर्व एकें} \]
but me?" So his fear left him, for what was he going to be afraid of? One is, after all, afraid of another.

3 He found no pleasure at all; so one finds no pleasure when one is alone. He wanted to have a companion. Now he was as large as a man and a woman in close embrace. So he split (pat) his body into two, giving rise to husband (pati) and wife (patni). Surely this is why Yājñavalkya used to say: "The two of us are like two halves of a block." The space here, therefore, is completely filled by the woman.

He copulated with her, and from their union human beings were born. 4 She then thought to herself: "After begetting me from his own body (ātman), how could he copulate with me? I know—I’ll hide myself." So she became a cow. But he became a bull and again copulated with her. From their union cattle were born. Then she became a mare, and he a stallion; she became a female donkey, and he, a male donkey. And again he copulated with her, and from their union one-hoofed animals were born. Then she became a female goat, and he, a male goat; she became a ewe, and he, a ram. And again he copulated with her, and from their union goats and sheep were born. In this way he created every male and female pair that exists, down to the very ants.

5 It then occurred to him: "I alone am the creation, for I created all this." From this "creation" came into being. Anyone who knows this prospers in this creation of his.

6 Then he churned like this and, using his hands, produced fire from his mouth as from a vagina. As a result the inner sides of both these—the hands and the mouth—are without hair, for the inside of the vagina is without hair. "Sacrifice to this god. Sacrifice to that god"—people do say these things, but in reality each of these gods is his own creation, for he himself is all these gods. From his semen, then, he created all that is moist here, which is really Soma. Food and eater—that is the extent of this whole world. Food is simply Soma, and the eater is fire.

This is brahman’s supercreation. It is a supercreation because he created the gods, who are superior to him, and, being a mortal himself, he created the immortals. Anyone who knows this stands within this supercreation of his.

7 At that time this world was without real distinctions; it was distinguished simply in terms of name and visible appearance—"He is so and so by name and has this sort of an appearance." So even today this world is distinguished simply in terms of name and visible appearance, as when we say, "He is so and so by name and has this sort of an appearance."

Penetrating this body up to the very nailtips, he remains there like a razor within a case or a termite within a termite-hill. People do not see him, for he is incomplete as he comes to be called breath when he is breathing, speech when he is speaking, sight when he is seeing, hearing when he is hearing, and mind when he is thinking. These are only the names of his various activities. A man who considers him to be any one of these does not understand him, for he is incomplete within any one of these. One should consider them as simply his self (ātman), for in it all these become one. This same self (ātman) is the trail to this entire world, for by following

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it one comes to know this entire world, just as by following their tracks one finds [the cattle]. Whoever knows this finds fame and glory.

8 This innermost thing, this self (atman)—it is dearer than a son, it is dearer than wealth, it is dearer than everything else. If a man claims that something other than his self is dear to him, and someone were to tell him that he will lose what he holds dear, that is liable to happen. So a man should regard only his self as dear to him. When a man regards only his self as dear to him, what he holds dear will never perish.

9 Now, the question is raised: “Since people think that they will become the Whole by knowing brahman, what did brahman know that enabled it to become the Whole?”

10 In the beginning this world was only brahman, and it knew only itself (atman), thinking: “I am brahman.” As a result, it became the Whole. Among the gods, likewise, whosoever realized this, only they became the Whole. It was the same also among the seers and among humans. Upon seeing this very point, the seer Vāmadeva proclaimed: “I was Manu, and I was the sun.” This is true even now. If a man knows “I am brahman” in this way, he becomes this whole world. Not even the gods are able to prevent it, for he becomes their very self (atman). So when a man venerates another deity, thinking, “He is one, and I am another,” he does not understand. As livestock is for men, so is he for the gods. As having a lot of livestock is useful to a man, so each man proves useful to the gods. The loss of even a single head of livestock is painful; how much more if many are lost. The gods, therefore, are not pleased at the prospect of men coming to understand this.

11 In the beginning this world was only brahman, only one. Because it was only one, brahman had not fully developed. It then created the ruling power, a form superior to and surpassing itself, that is, the ruling powers among the gods—Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mrtyu, and Isāna. Hence there is nothing higher than the ruling power. Accordingly, at a royal anointing a Brahmin pays homage to a Kṣatriya by prostrating himself. He extends this honor only to the ruling power. Now, the priestly power (brahman) is the womb of the ruling power. Therefore, even if a king should rise to the summit of power, it is to the priestly power that he returns in the end as to his own womb. So, one who hurts the latter harms his own womb and becomes so much the worse for harming someone better than him.

12 Brahman still did not become fully developed. So it created the Vaiśya class, that is, the types of gods who are listed in groups—Vasus, Rudras, Ādityas, All-gods, and Maruts.

13 It still did not become fully developed. So it created the Śūdra class, that is, Pūṣan. Now, Pūṣan is this very earth, for it nourishes this whole world, it nourishes all that exists.

14 It still did not become fully developed. So it created the Law (dharma), a form superior to and surpassing itself. And the Law is here the ruling power standing above the ruling power. Hence there is nothing higher than the Law. Therefore,
वे सः धर्मः सत्यं वे ततः । तस्मातः सत्यं बदन्तमादृर्थवः बदलिति । धर्मः वा बदन्तः । सत्यं बदलिति । एतःच्छेवेतुमयं भवति ॥१४॥

तदेतद्वात्र कष्टं विद्यु शूद्रः । तदश्रीवेव देवेयु ब्रह्मामाध्यमाणोऽनुभेयोऽक्ष्मिष्येन । बैशेष्यो वैश्यः शूद्रेण शूद्रः । तस्मादायेव देवेयु लोकमिच्छंते ब्रह्मणे मनु-भेयोऽ । एतामाः हि रुपामां ब्रह्मामवत् । अयो यो ह वा असाःश्रोकास्यं लोकम्रुष्ठा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वान्नुसोम्यवर्गः कर्मकृतां ॥

यदिः² वा अपनेवबिन्महत्पुष्यं कर्म करोति तदास्यांतर्तः शीरःश्च एव । आत्मामेव लोकमुपासीत । स यो आत्मामेव लोकमुपासते न हास्य कर्मांश्च स्वीयते । असाःश्रोवात्मनो यथात्मायते तत्तत्सृजते ॥१५॥

अयो अयं वा आत्मा सर्वाः पूर्ताः लोकः । स यन्त्राभिषतः¹ यद्यज्ञः तेन देवानासं लोकः । अयो यद्यनुभूते तेनपूर्णाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यन्त्राभिषताय यद्यश्रोको वदार्थिते तेन मन्यवाम् । अयो यद्यश्रोको वदार्थिते तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् । अयो यज्ञितयथा नित्यत्राभिषतः³ यज्ञार्थित्वं तेन पितृणाम् ।

आत्मीत्वमेदम आसीदेक एव । सोकामयत् जयाम मेघ स्वाध्यायेयाय विमथ में स्वाध्य कर्म कुर्वित्य । एतावाच कामः । नेच्छेन्यानातो भूयो विन्देत् । तस्माद्य अपेश्वरको औपि कामयते जयाम मेघ स्वाध्यायेयाय विमथ में स्वाध्य कर्म कुर्वित्य । स यायाविद्यातेव मेघानां न प्राप्रोम्यकृत्तम एव तावर्यते । तथो कृतं तत्त्वं । मन एवायायम् । वायायम् । प्राण: प्राण । चक्षुरमुद्वं विश्वम् । चक्षुर्मा हि तत्त्वे । चौष्ट्रेयायाम् । अत्तीतवस्त्रयायायाय प्राप्ति । आत्मवस्त्रयाय कर्मः । आत्म्या हि कर्म करोति । स एव पाड़तो यज्ञः । पाड़त: पुराणः । पाड़त: पुराणः । पाड़तमिधः सर्व यदिं किंच । तदिः सिध्वमः प्राप्तिः ॥ एवं वेदः ॥१७॥

॥ इति चतुर्थ ब्रह्मणः ॥

50
a weaker man makes demands of a stronger man by appealing to the Law, just as
one does by appealing to a king. Now, the Law is nothing but the truth. Therefore,
when a man speaks the truth, people say that he speaks the Law; and when a man
speaks the Law, people say that he speaks the truth. They are really the same thing.

15 So there came to be the priestly power, the ruling power, the Vaiśya class,
and the Śūdra class. Among the gods the priestly power (brahman) came into being
only in the form of fire, and among humans as a Brahmin; it further became a
Kṣatriya in the form of a Kṣatriya, a Vaiśya in the form of a Vaiśya, and a Śūdra in
the form of a Śūdra. In the fire, therefore, people seek to find a world for themselves
among the gods, and in the Brahmin a world among humans, for brahman came
into being in these two forms.

If someone were to depart from this world without perceiving his own world, it will
be of no use to him as it remains unknown to him, just like the Veda that is not re-
cited or a rite that is left undone. If a man who does not know this performs even a
grand and holy rite, it is sure to fade away after his death. It is his self (atman) alone
that a man should venerate as his world. And if someone venerates his self alone as
his world, that rite of his will never fade away, because from his very self he will
produce whatever he desires.

16 Now, this self (atman) is a world for all beings. So, when he makes offerings
and sacrifices, he becomes thereby a world for the gods. When he recites the Vedas,
he becomes thereby a world for the seers. When he offers libations to his ancestors
and seeks to father offspring, he becomes thereby a world for his ancestors. When
he provides food and shelter to human beings, he becomes thereby a world for hu-
man beings. When he procures fodder and water for livestock, he becomes thereby a
world for livestock. When creatures, from wild animals and birds down to the very
ants, find shelter in his houses, he becomes thereby a world for them. Just as a man
desires the well-being of his own world, so all beings desire the well-being of any-
one who knows this. All this is known and has been thoroughly examined.

17 In the beginning this world was only the self (atman), only one. He had this de-
sire: “I wish I had a wife so I could father offspring. I wish I had wealth so I could
perform rites.” That is the full extent of desire; one does not get anything more,
even if one desires it. So even today when one is single, one has the desire: “I wish I
had a wife so I could father offspring. I wish I had wealth so I could perform rites.”
As long as someone has not obtained either of these, he considers himself to be ut-
terly incomplete. Now, this is his completeness—his mind is himself (atman); his
speech is his wife; his breath is his offspring; his sight is his human wealth, for peo-
ple find wealth with their sight, while his hearing is his divine wealth, for people
hear it with their hearing; and his body (atman) is his rites, for one performs rites
with one’s body. This is the fivefold sacrifice—the sacrificial animal is fivefold, the
human being is fivefold, and this whole world, whatever there is, is fivefold. Any-
one who knows this obtains this whole world.
1.5.1 The Early Upanīṣads

यतसामान्यनिमेधया तपस्यनयत्पिता ।
एकमय साधारण े १ देवानमाजयतु ॥
त्रीशतमनेऐकुहुल्लः पुवुभूम्य एक यायच्छतु ॥
तस्मिन्सार्व प्रतिष्ठितं यच्च प्राणिति यच्च न ॥
कस्मातानि न क्षीयन्ते अढ्मानानि सर्वं दा ॥
यो वै तामसिनि ३ वेदं सोउन्मर्मति प्रतीकेन ॥
स देवानपिन्क्षिति स ऋष्मुप्जीविति ॥

इति श्लोका: ॥१॥

यतसामान्यनिमेधया तपस्यनयत्पितेि । नेधया हि तपस्यनयत्पिता । एक-
मय साधारणमिति । इदमेवाय तत्साधारणमः यदिनददबते । स य एतदुपास्ते न स
पाम्मो व्यावहितं । गिरिः होतु । दे ३ देवानमाजयिति । हृतं च प्रहुतं च ।
तस्मातेवेभिसे जुहिति च प्र च जुहिति । अयो आहुद्देरपूर्णं मासाविति । तस्मातेषिनि-
याजुकः स्वातु । पुवुभूम्य एक यायच्छदिति । तप्यः । पुरो होवाणो मनुष्याश्च पशा,
वश्योपवीति । तस्मात्कुमारो जातं पुरुसे वेदप्रेय प्रतितहनिनि शतं वानुपायविति ।
अय वल्लं जातमाहृद्वृणाद इति । तस्मिन्सार्व प्रतिष्ठितं यच्च प्राणिति यच्च नेति ।
पयसि हीदेव त्विन्ति प्रतिष्ठितं यच्च प्राणिति यच्च न । तवहितिन्दुः संवकसं पयसा
जुहदेव पुनरूम्त्वं जयत्तिति न तथा विदातु । यदहरेव जुहाति तदहः पुनरूम्त्वम-
पज्यत्तयेव विद्वान् । सविन्ति हि देवायमोऽआहू यायच्छदिति । कस्मातानि न क्षीर
ते अढ्मानानि सर्विदिति । पुरुषो वा अदिति । स हीदमस्त्रुः पुणः पुरुषाण्वते । यो वै
तामक्षिति बेदिति । पुरुषो वा अदिति । स हीदमस्त्रुः धियोधिया जनयते कर्मिः ।
यदेतः सुयोद्दायित्व ह । सोउन्मर्मति प्रतीकेनिति । मुखं प्रतीकं मुखेनस्तेवतु । स
देवानपिन्क्षिति ४ स ऋष्मुप्जीविति प्रशोिसा ॥२॥
Now there are these verses:

By wisdom and by toil,
when the father produced
the seven kinds of food—
One was common to all here.
Two he assigned to the gods.
Three he kept for himself.
One he gave to the beasts.
All beings depend on it,
both those that breathe
and those that do not.
Why aren't they exhausted,
when they are eaten every day?
The man who knows it
as the inexhaustible—
he eats food with his face;
he reaches the gods;
he lives on invigorating food.

2 “By wisdom and by toil when the father produced the seven kinds of food”—for it is through wisdom and toil that the father produced them. “One was common to all here”—the food of his that is common to all is what people here eat, and a man who venerates it does not get rid of evil, because it is a mixed food. “Two he assigned to the gods”—they are the burnt offerings and the nonburnt offerings. That is why people offer burnt and nonburnt offerings to the gods. Others, however, say that they are the new-moon and the full-moon sacrifices. Therefore, one should not offer sacrifices endlessly. “One he gave to the beasts”—this refers to milk, for in their infancy both animals and men live solely on milk. As soon as a child is born, therefore, they make it lick some ghee or suckle at the breast. So people call a new-born calf a “non-grass-eater.” “All beings depend on it, both those that breathe and those that do not”—on milk, indeed, do all beings depend, both those that breathe and those that do not. Now, there are people who claim: “Anyone who offers oblations of milk for a full year averts repeated death.” One should not believe that, for a man in possession of this knowledge averts repeated death on the very day itself that he offers such an oblation, because he thereby offers the whole world as a supply of food to the gods. “Why don't they decrease, when they are eaten every day?”—the inexhaustible is clearly the Person, for he is constantly generating this food. “The man who knows it as the inexhaustible”—the inexhaustible is clearly the Person, for he generates this food by constant attention and by means of rites. If he stops doing it, the food is sure to be exhausted. “He eats food with his face”—“face” here means the mouth. “He reaches the gods; he lives on invigorating food”—this is a eulogy.

3 “Three he kept for himself”—mind, speech, and breath; these he kept for himself (ātman). We say: “I didn't see; my mind was elsewhere. I didn't hear; my mind was elsewhere.” For it is through the mind that one sees and hears. Desire, decision,
1.5.3

The Early Upanishads

सदृश्यो विषयकतां सर्वाधिका सृजितमहाभिविधेयतत्सवं ॥ मन एव ॥ तस्मादपि
पृथिवी उपस्मृयों मनसा निराशा ॥ य: कश्चि शब्दो वाक्यो सा ॥ एया ह्यान्तः
आयत्वाते ॥ हि न ॥ प्राणोपनो व्यान उद्दान: समानोन्म इत्येतेवच ॥ प्राण एव ॥
एतत्त्वयों ॥ तथा अयमात्मा । वाम्यो मनोर्मयः प्राणमयः ॥ ॥

तथ्यो लोका एत एव । वाक्यवायं लोको मनोगतिर्योक्तो: प्राणोपस्सी लोकः ॥ ॥

तथ्यो वेदा एत एव । वाम्यवेदो मनो यजुर्वेदः प्राण: सामवेदः ॥ ॥

देवः पितरो मनुष्या एत एव । वाम्य देवः मन: पितरः प्राणो मनुष्यः ॥ ॥

पिता गाता प्रज्जते एव । मन एव पिता वाम्याता प्राणः प्रजा ॥ ॥

विज्ञानं विज्ञानार्थर्यो ज्ञातेतह । वांचिच विज्ञानात्वा वाचस्तुपमः । वाम्य
विज्ञानः । वाम्यो नदृत्तवातित । ॥

तथ्यो वाचः पृथ्वी शरीरम् । ज्ञोतीर्थ्यमनमर्मः ॥ तद्वावत्येव वाक्यवाती
पृथ्वी तावानयमः ॥ ॥

अथेतस्य मनसो धी: शरीरम् । ज्ञोतीर्थ्यमसावादित्वः ॥ तद्वावतेव मनस्तावती
वाम्यावादित्वः । तौ मिथुनं समेताम् । तत्: प्राणोज्जायत । स इतः । स
एषोपन: । द्वितीयोऽसे सपनः । नास्य सपनो भवति य एवं वेद ॥ ॥

अथेतस्य प्राणम: शरीरम् । ज्ञोतीर्थ्यमसान: । तद्वावनेव प्राणस्तावत्य
आयत्वावान्यसी चन्द्र: । त एते सर्व: एव समा: सर्वानन्तः । स यो हैतानवत
उपासतेनतन्तवः स लोकं जयति । अत यो हैतानन्तानुपासतेनन्तसं स लोकं
जयति ॥ ॥

स एव संवत्सरः प्रजापतिः । औद्यकः । तस्य राजन् एव पच्चदशार्कः ॥
ध्रुववायः औद्यकः ॥ स राजिष्ठावः च पूर्वतेषु च क्षीयते । सोद्यवायः राजिष्ठ
मेति । औद्यकः ॥ कल्याणपातुवित्यस्य ॥ तत: प्राणर्ज्जायते । तस्मादेतार्थोऽसे
तपस्यात: प्राणभुतः । प्राणेन विचित्राधापिनी कृतकालस्वीत्याय एव देवताया
अपितुवे ॥ ॥

यो वै स संवत्सरः प्रजापतिः । औद्यकलोकमयेव ॥ सोद्यमेववित्यन्तुरुपः । तस्य
वित्तेव पञ्चदश: कला: । आत्मवायः औद्यकः कला: । स वित्तेनेव च पूर्वतेषु च
doubt, faith and lack of faith, steadfastness and lack of steadfastness, shame, reflection, and fear—all these are simply the mind. Therefore, even when someone touches us on the back, we perceive it through the mind. Every sound that exists is simply speech, for the former is fixed up to its limit (on the latter), whereas the latter is not. Out-breath, in-breath, inter-breath, up-breath, link-breath—as forms of breathing, they are all simply breath. These are what constitute this self (ātman)—it consists of speech, it consists of mind, and it consists of breath.

4 The three worlds are also these—this world is speech; the middle world is the mind; and the world above is breath.

5 The three Vedas are also these—the Rgveda is speech; the Yajurveda is the mind; and the Sāmaveda is breath.

6 The gods, ancestors, and humans are also these—the gods are speech; the ancestors are the mind; and humans are breath.

7 The father, the mother, and the child are also these—the father is the mind; the mother is speech; and the child is breath.

8 What one knows, what one seeks to know, and what one does not know are also these. Whatever someone knows is a form of speech, for speech is what he knows. By becoming that, speech helps him. Whatever someone seeks to know is a form of the mind, for the mind is what he seeks to know. By becoming that, the mind helps him.

9 Whatever someone does not know is a form of breath, for breath is what he does not know. By becoming that, breath helps him.

10 The earth is the body of speech, and this fire here below is its luminous appearance. So, the extent of the earth and of this fire is the same as the extent of speech.

11 The sky is the body of the mind, and that sun up there is its luminous appearance. So, the extent of the sky and of that sun is the same as the extent of the mind. This pair copulated, and from their union was born breath, which is Indra. And he is without rival, for there has to be another to have a rival. Whoever knows this will have no rival.

12 The waters are the body of breath, and that moon up there is its luminous appearance. So, the extent of the waters and of that moon is the same as the extent of breath.

Now, all these are of equal extent, all are without limit. So those who venerate them as finite win only a limited world, whereas those who venerate them as infinite win a world without limit.

13 Prajāpati is the year, and he is composed of sixteen parts. Fifteen of his parts are the nights, while his sixteenth part is constant. With each passing night he waxes and wanes. With that sixteenth part of his he enters, on the night of the new moon, all beings that sustain life and is born again the next morning. In honor of that divinity, therefore, on that night a man should not take the life of any being that sustains life, not even that of a lizard.

14 A man who knows this is himself the year, and he is Prajāpati composed of sixteen parts. His fifteen parts consist merely of his wealth, while his sixteenth part
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1.5.15

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स्वीयते। तद्विदेश यय्य्यमात्रा। पृथ्वीवितम्। तस्मादधियः 2 सर्वज्ञानि जीयत
आत्मना भेज्जीवति प्रधिनागादिरघुः। 1 विद्वानां 1 तस्मादियः प्रामृत्तिः। 1 नंतर

अथ इयो वाय लोकं मुनय्यीलोकः। पितुलोको देवलोकं इति। सोऽवयः मुनय्यीलोकः। पुनः इयो नान्यन कर्मणाः। कर्मणां पितुलोकः। विद्वान देवलोकः। देवलोको वे लोकार्येऽश्रेष्ठः। 1 तस्मादियः प्रामृत्तिः। 1 नंतर

अथात: संप्रति:। यदा प्रेय्यमन्यतेऽथः। पुनः इयो नंतर यज्ञस्तं लोकं 1 इति। स पुत्रः। प्रत्याहारं ब्रह्मां यहोऽवं लोकं 1 इति। यदैव विनिवृत्त मनस्तं सर्वस्य ज्ञातस्तं इत्यकता। ये वे के च यज्ञस्तं 1 सर्वस्य ज्ञातस्तं इत्यकता। एततवा इवं सर्वम्। एतम तः सर्वं तत्त्वामित्तिः। भुवयहितति 4। तस्मादपुण्यमन्यतेऽथः। लोकमात्रा। तस्मादेनद्विनिवृत्तात्मा। स 6 यदेवविद्वान्याद्विनिवृत्त्य- दश्मिरेव प्रणाः। तह अवकाशितस्तेऽथः। स यद्यनन इत्यिद्धयात्रकुतं भवति तस्मादेनः सर्वस्मातुत्रो सुवचित्ति तस्मादमुत्रो नाम। स पुनर्यावस्थः। इयो गतित्तिः। अथाते मेते देवः 7। प्रणाः अर्म्यश्च आविष्कर्ति। 1 नंतर

पृथ्वीयः चेनमलेष्म देवी वायाविष्कर्ति। सा वे देवी वायाय यदेव बद्वति

1 नंतर। 1 विद्वानान्यात्मा। देवं मन आविष्कर्ति। तदैव। देवं मनो

येनानन्यो भवत्ययो न द्वित्तिः। 1 नंतर। अवकाशानं च चलमस्तेऽथः। देवः। प्रणा आविष्कर्ति।

स वे देवः। देवो योः। संचरांशा संचरांशा। न व्यततेऽथो न रिख्यति। स 1 एवत्त्वावेऽ

भूतानात्मा। भवति। ये देववें देवताः। स।। येवदे देवताः। सर्वाणि भूतायबन्यत्वेऽ

हैवलेव सर्वाणि भूतायबन्ति। यदैव। विकिरे:। प्रणा।। शोचन्त्वमेवासं तदवति।

पुप्पा मेवामुः गच्छति।। न ह वे देवायां पर्यायः गच्छति।। 1 नंतर।

अथातो त्रतामीसः। प्रज्ञापित्तिः। कर्मणि सन्तो। तानि मृतान्यन्यो वेनास्वार्धंत।

बद्वायाविष्कर्ति वायाय। द्वियायाविष्कर्ति चाहुः। 1 श्रृङ्ग्याबायाविष्कर्ति श्रेष्ठः। 1 श्रृङ्ग्याबायाविष्कर्ति श्रेष्ठः। 1 एवि

मनार्थं कर्मणि यथाकर्मं। तानि मुर्शुः। श्रेष्ठो भूतायबमेव।। तान्यायो। 1 तान्याया

मृत्युरुवान्यः।। तस्मादायास्याम्येव वाचा।। श्राम्यिति चाहुः।। श्राम्यिति श्रोत्रं।।

अर्थेमेव नान्योध्यों मध्यमः।। प्रणा।। तानि जातु द्विथे।। अथैं वे नो।। श्रेष्ठो या

संचरांशां संचरांशा। न व्यततेऽथो न रिख्यति।। हन्तायायेभ सर्वे सुयुस्माभेऽगत्ति।। त एतायेभ सर्वे सुयुस्माभवन्।। तस्मादेतत्त्वायायान्ते। प्रणा।। इति।। सन व वाय

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is his body (ātman). Only in his wealth does he wax and wane. His body is the wheel-head, while his wealth is the wheel-plate. So, even though a man may have been plundered of everything he has, if he remains alive with his body (ātman) intact, people say: "He got away with just the wheel-plate!"

16 Now, there are only three worlds: the world of men, the world of ancestors, and the world of gods. One can win this world of men only through a son, and by no other rite, whereas one wins the world of ancestors through rites, and the world of gods through knowledge. The best of these, clearly, is the world of gods, and for this reason they praise knowledge.

17 Next, the rite of transfer. When a man thinks that he is about to die, he tells his son: "You are the brahman! You are the sacrifice! You are the world!" The son replies: "I am the brahman! I am the sacrifice! I am the world!" All the vedic learning that has been acquired is subsumed under "brahman"; all the sacrifices are subsumed under "sacrifice"; and all the worlds are subsumed under "world." That is the full extent of this whole universe—"By becoming the Whole, may he assist me from here." Therefore, they say that an educated son opens up the world, and for this reason people educate their sons. When a man who knows this departs from this world, he enters his son with these very vital functions (prāṇa). And if there is anything he may have done wrong, his son delivers him from all that. That is why he is called "son." So it is only through a son that a man finds a secure footing in this world.

Thereupon, these divine and immortal vital functions (prāṇa) enter him. 18 From the earth and fire divine speech enters him. Divine speech is that which makes whatever one says happen. 19 From the sky and the sun the divine mind enters him. The divine mind is that which makes a person always happy and never sorrowful. 20 From the waters and the moon the divine breath enters him. The divine breath is that which never falters or fails, whether it is moving or is at rest.

Now, a man who knows this becomes the self (ātman) of all beings; he becomes just like this divine breath. All beings are sure to shower a man who knows this with gifts, just as they shower this divine breath with gifts. Whatever grief may afflict these creatures, it remains limited to them. Only what is good goes to him, for it is impossible that anything bad should go to the gods.

21 Next, an examination of the observances. Prajāpati created the vital functions (prāṇa). Once they were created, they began to compete with each other. Speech threw out the challenge: "I'm going to speak!" Sight shot back: "I'm going to see!" and hearing: "I'm going to hear!" The other vital functions bragged likewise, each according to its function. Taking the form of weariness, death took hold of them; it captured and shackled them. That is why speech becomes weary, as do sight and hearing. The central breath alone, however, death could not capture. So they sought to know him, thinking: "He is clearly the best among us; whether he is moving or at rest, he never falters or fails. Come, let us all become forms of him!" So they all became merely forms of him. Therefore, they are called "breaths" (prāṇa) after him.
तत्कुलमापकत्रेन यस्मिन्नुत्रे भवति य एवं वेद । य उ हैवविद्वा स्पर्शेतेनुषण्यति। अनुष्ण्य हैववात्सतो सृजत इत्यथात्मम् ॥ २१॥

अध्यादिदेवतम् । ज्ञेयायामेवहाराहिम्यप्रियेऽः । तस्याम्यहिमित्यादिः ।
भास्याम्यहिमित्य चन्द्रमा । एवमन्या देवता यथादेवतम् ॥ २२॥ स यथेष्ठं प्राणानो मध्यमः
प्राण एवमेतासो देवतानां बायुः । म्हौचित्त ह्याया देवता न बायुः । सैधानस्त्रातिता
देवता यहायः ॥ २३॥

अथथ भूते भवति

यत्राद्भोद्विति सूर्यः । अस्ते यत्र च गच्छतीति।
प्राणाया एष उदेति प्राणेष्ट्रातिति।

तं देवाधिक्रे धर्मं स एवाद स उ ध्य इति।

यद्य एतेषुमृत्युधित्यत तदेवायध कृ contador । तस्मादेकमेव ब्रह्म चरेत्त्रायःचतुष्यका-न्याच।
नेम्मा पापमा मृत्युरा प्राप्तदिः ॥ यदु चरेत्तस्मापित्यते चेते ध्याये।

उसुयुः सलोकतं ज्ययति। ॥ २३॥

|| इति पत्थरं ब्रह्मम् ॥

ब्रह्म वा इदं नाम रूपं कर्मः । तेषां नास्त्रा वामित्येवदेवायुस्मध्यमः।
अतो हि सर्ववें नामाणायुस्तिषिष्ठि । एतदेषाँ साम । एतदिर्भवन्निमिति । समः ।
एतदेषां मयाः । एतदि सर्ववें सामानि बिभार्य ॥ ११॥

अथ रूपाणां चतुरिम्येवदेवायुस्मध्यमः । अतो हि सर्ववें रूपायुस्तिषिष्ठि ।
एतदेषाँ साम । एतदिर्भवन्निमिति । समः ।
एतदेषां मयाः । एतदिर्भवन्निमिति ॥ १२॥

अथ कर्माभास्मात्मतेवदेवायुस्मध्यमः। अतो हि सर्ववें कर्मोलायुस्तिषिष्ठि।
एतदेषां साम । एतदिर्भवन्निमिति । कर्ममिति ।
से एव । स्मायकमयामः । आत्मे एकः सोरेत्तत् ।
तदेवदृष्टर्म सत्त्वोऽन्नु । च्छत्रम् ।
प्राणो वा अग्निहत् । समान्य सत्त्वोऽन्नु । तस्मानं प्राणेष्ट्रातिति। ॥ १३॥

|| इति ष्ठरं ब्रह्मम् ॥

|| इति प्रथमोऽध्यायः।

हृदात्तिकाहृत्यानाय गाम्य आत । स होवाचारजातात् ब्रह्म ते ब्रवानीति।
स होवाचारजातात्। सहस्तयोद्ध वाचि द्विग्रो जनकर । इति वेजन धान-न्तीति। ॥१॥
For this very reason, a family is called after a man in that family who has this knowledge. So, anyone who competes with a man with this knowledge withers away. Yes, he withers away and dies in the end.

That was with respect to the body (ātman). What follows is with respect to the divine sphere.

Fire threw out the challenge: "I'm going to blaze!" The sun shot back: "I'm going to glow!" and the moon: "I'm going to shine!" The other deities bragged likewise, each according to its divine function. The wind holds the same position among the deities as the central breath does among the vital functions, for the other deities disappear, but not the wind. The wind is the only deity that does not set.

Now there is this verse:

From which the sun rises,  
And into which it sets;

For it does rise from breath, and into breath it sets.

The gods made it the Law,  
It's the same today and tomorrow.

What these deities sought to do of old, they continue to do even today. Therefore, a man should undertake a single observance—he should breathe in and breathe out with the thought "May evil death not capture me." And if someone undertakes it, let him resolve to pursue it to the end. By doing that he will win union with and the same world as this deity.

Clearly, this world is a triple reality: name, visible appearance, and action. Speech is the Uktha among names, because all names arise from it. It is the Sāman among them, because it is the same as all the names. It is brahman among them, because it bears all the names.

Sight is the Uktha among visible appearances, because all visible appearances arise from it. It is the Sāman among them, because it is the same as all visible appearances. It is brahman among them, because it bears all visible appearances.

The body (ātman) is the Uktha among actions, because all actions arise from it. It is the Sāman among them, because it is the same as all actions. It is brahman among them, because it bears all actions.

While this is a triple reality, yet it is one—it is this self (ātman). While the self is one, yet it is this triple reality. Now the immortal here is veiled by the real. Clearly, the immortal is breath, while the real is name and visible appearance; the breath here is veiled by these two.

ADHYĀYA 2

There was once a learned Gārgya named Drpta-Bālāki. He said to Ajātaśatru, the king of Kāśi: "Let me tell you a formulation of truth (brahman)." Ajāta-
2.1.1 The Early Upanisads

स होवाच गार्म्य: । य एवासावादित्ये पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। अतिशा: सवेंषा भूतानां शूर्यां राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: । शवेंषा भूताना मूर्ध्या राजा भविता ॥२॥।

स होवाच गार्म्य: । य एवासी चंद्रे पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। बृहन्याण्डवरासस:। सोमी राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: सुत: प्रसुतो भविता । नात्यांशाश्रीयते ॥३॥।

स होवाच गार्म्य: । य एवासी विद्व्युति पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। तेजस्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: तेजस्विनी ह भविता । तेजस्विनी हास्य प्रजा भविता ॥४॥।

स होवाच गार्म्य: । य एवायमाकाण्डे पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। पूर्णप्रवृत्तिः वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: प्रजरा पशुभिष्मितस्मार्गान्वीकारद्विद्वतेऽति ॥५॥।

स होवाच गार्म्य: । य एवायं वायी पुरुष । एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। इद्धो बेकुकोशप्रजिता सेनेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: जिष्णुहपराजिष्णुभवत्यत्वन्त्यज्ञायी ॥६॥।

स होवाच गार्म्य: । य एवायमात्री पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। विषाशहीरिति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: विषाशहिरिः ह भविता । विषाशहिरिः हास्य प्रजा भविता ॥७॥।

स होवाच गार्म्य: । य एवायमसु पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। प्रतिरूप: इति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: वन्नेूयमुपास्तेजिदित्या: नाप्रतिरूप:ः यो प्रतिरूपोगामाजाते ॥८॥।

स होवाच गार्म्य: । य एवायमाद्री पुरुष एतमेवाहृ ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। रोचिष्णुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: रोचिष्णुहास्य प्रजा भविता । आयो ये: संनिक्ष्णुरिः सवेंषान्तरीतिः श्रविते ॥९॥।

स होवाच गार्म्य: । य एवायं यत्नं पश्चाच्छव्यन्तेत्योर्वयमानः । ब्रह्मपास इति । स होवाचाजातश्रयु: । मा मेतस्मिनसंवविधिः। अयुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्तेजिदित्या: सवें हैवास्मिन्नी आयुरिति । नैनः पुरी कालात्तपाणों जहाँति ॥१०॥।
śatru replied: “We’ll give you a thousand cows for such a speech! People are sure to rush here, crying, ‘Here’s a Janaka! Here’s a Janaka!’”

2Gārgya then said: “It is the person up there in the sun that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the most eminent of all beings, as their head and king. Anyone who venerates him this way will become the most eminent of all beings, he will become their head and king.”

3Gārgya then said: “It is the person up there in the moon that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as Soma, the great king dressed in white. Anyone who venerates him this way will have Soma pressed for him every day, and his food will never decrease.”

4Gārgya then said: “It is the person up there in lightning that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the radiant one. Anyone who venerates him this way will become radiant, and he will have radiant children.”

5Gārgya then said: “It is the person here in space that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the full and nondepleting (apravṛt) one. Anyone who venerates him this way will be filled with children and livestock, and his children will not pass away (udvṛt) from this world.”

6Gārgya then said: “It is the person here in the wind that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as Indra Vaikunṭha, the invincible weapon. Anyone who venerates him this way will become victorious and invincible, and he will triumph over his adversaries.”

7Gārgya then said: “It is the person here in the fire that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the irresistible one. Anyone who venerates him this way will become irresistible, and so will his children.”

8Gārgya then said: “It is the person here in the waters that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as a resemblance. Anyone who venerates him this way will obtain only what resembles him and not what does not resemble him; and one who resembles him will be born from him.”

9Gārgya then said: “It is the person here in a mirror that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the shining one. Anyone who venerates him this way will shine, his children will shine, and he will outshine everyone he meets.”

10Gārgya then said: “It is the sound drifting behind a man as he walks that I venerate as brahman.” Ajāṭaśatru replied: “Don’t start a discussion with me about him! I venerate him only as life. Anyone who venerates him this way will live his full life span in this world, and his lifebreath will not leave him before the appointed time.”
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...
Gārgya then said: “It is the person here in the quarters that I venerate as brahman.” Ajātaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the inseparable companion. Anyone who venerates him this way will always have a companion, and he will never be cut off from his entourage.”

Gārgya then said: “It is the person here consisting of shadow that I venerate as brahman.” Ajātaśatru replied: “Don’t start a discussion with me about him! I venerate him only as death. Anyone who venerates him this way will live a full life in this world, and death will not approach him before the appointed time.”

Gārgya then said: “It is the person here in the body (ātman) that I venerate as brahman.” Ajātaśatru replied: “Don’t start a discussion with me about him! I venerate him only as the one possessing a body. Anyone who venerates him this way will come to possess a body, and so will his children.” Thereupon, Gārgya fell silent.

“Is that all?” asked Ajātaśatru.

“That’s all.”

“It isn’t known with just that.”

“Let me come to you as your pupil,” said Gārgya.

Ajātaśatru replied: “Isn’t it a reversal of the norm for a Brahmin to become the pupil of a Kṣatriya, thinking, ‘He will tell me the formulation of truth (brahman)?’ But I’ll see to it that you perceive it clearly.” Taking Gārgya by the hand, he got up, and the two went near a sleeping man. He greeted that man in these words: “O Soma, great king dressed in white!” But he did not get up. Ajātaśatru touched him with his hand and woke him up. Then the man got up.

Ajātaśatru asked: “When this man was asleep here, where was the person consisting of perception? And from where did he return?” Gārgya did not know the answer.

Ajātaśatru told him: “When this man was asleep here, the person consisting of perception, having gathered the cognitive power of these vital functions (prāṇa) into his own cognitive power, was resting in the space within the heart. When that person takes hold of them, then the man is said to be asleep. During that time the breath remains in the grasp of that person, as do speech, sight, hearing, and mind.

Wherever he may travel in his dream, those regions become his worlds. He may appear to become a great king or an eminent Brahmin, or to visit the highest and the lowest regions. Just as a great king, taking his people with him, may move around in his domain at will, so he, taking the vital functions here with him, moves around his body at will.

“When a man is in deep dreamless sleep, on the other hand, and is not aware of anything at all, this is what happens. There are seventy-two thousand veins named Hītā that run from the heart to the pericardium. He slips out of the heart through these veins and rests within the pericardium. He rests there oblivious to everything, just as a young man, a great king, or an eminent Brahmin remains oblivious to everything at the height of sexual bliss.

“As a spider sends forth its thread, and as tiny sparks spring forth from a fire, so indeed do all the vital functions (prāṇa), all the worlds, all the gods, and all beings spring from this self (ātman). Its hidden name (upanisad) is ‘The real behind
यो है वे शिशुः साधारः सप्रत्याधारः सत्यतं सदाम वेद सत् ह द्विषेवतो भ्रातु
व्याकरणदा। अथ वाव शिशुः र्योः मध्यमः प्राणः। तत्स्येदमेवाधारः भ्रात्राधारः प्राणः।
सत्यतं दा । ॥ १ ॥
तद्वेषः त्योऽतिदति। वर्नः यो अक्षण्ठोऽहन्यो राज्यसत्तामरेनुः
ङ्कोऽवतः। अथ वा अक्षण्ठोऽप्ताभि: पर्जन्यः। या कनिनका त्याविदितः।
यशोऽन्यः तेनाशः। यशोऽन्यः तेनाशः। अधर्येन्यः वर्तन्यः पुर्वित्यवन्यता वीरतसः।
नास्यांशः कीय्यवते य एवं वेदः। ॥ २ ॥
र्देषः श्योको भवति।
अव्विभिष्ट्रकभसः ऊर्ध्वबुधस्मस्तिमन्यः निहितं विश्रुपमः।
तस्यासतः ऋक्यः सत्य तीरो वागतभी भ्रान्या संविदातिं। ॥
अव्विभिष्ट्रकभसः ऊर्ध्वबुधस्मस्तिमन्यः इतीद्व तिच्छः।
एस्म व्विभिष्ट्रकभसः ऊर्ध्वबुधः।
तस्मिन्यः निहितं विश्रुपमिति प्राणः वे यशोः।
विश्रुपमि प्राणः नेदाताः। द्विषेवतो भ्रान्या संविदातिं
सात्मकभी भ्रान्या संविदाताः। ॥ ३ ॥
इमावेव गोतमभद्रायः। अमावेव गोतमोऽयः। भधाऽः।
इमावेव विश्वाभित्रजम्बः।
एस्मावेव विश्वाभित्रजम्बः। अमावेव विश्वाभित्रजम्बः।
इमावेव विश्वाभित्रजम्बः।
एस्मावेव विश्वाभित्रजम्बः। अमावेव विश्वाभित्रजम्बः।
वासेवात्रिः। वाचा हृत्याताः। अतिर्है स्मातेव नामस्तैहिददितिः।
सर्वस्यात्राः। ॥ ४ ॥
द्वै वाचा ब्रह्माः रूपे मूर्ती चैववामूर्ती।
च मत्याः चामुः च चित्तं च यच्च सच्च लव्य
चै। ॥ १ ॥
तदेवन्नृत्तः यद्यन्यद्योऽहन्या धरतिश्रिष्टाच्यः।
एतान्तर्चमः। एतत् स्फितमः। एतत्ततः।
तत्स्येत्त्स्य मूलव्यत्त्स्य मत्यस्येत्त्स्य।
स्थितस्येत्त्स्य सत्त एस रसो य एस तमः। तत्सो
होष रसः। ॥ २ ॥

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the real,' for the real consists of the vital functions, and the self is the real behind the vital functions."

2 A man who knows the youngling together with its placement and counterplacement, its post and rope, will undoubtedly hold off the seven rivals who hate him. That youngling, indeed, is one's central breath. Its placement is this; its counterplacement is this; its post is the breath; and its rope is food.

2 These seven who do not decrease stand by him. Rudra attaches himself to him by means of the red streaks in the eye; rain, by means of the tears in the eye; sun, by means of the pupil; fire, by means of the iris; Indra, by means of the white; earth, by means of the lower eyelashes; and sky, by means of the upper eyelashes. When a man knows this, his food will never decrease.

3 In this connection there is this verse:

There is a cup turned upside down;
its mouth at the bottom,
it's bottom on top.
In it is placed dazzling splendor;
On its rim the seven seers sit,
as also an eighth—
speech joined to brahman.

"There is a bowl turned upside down, its mouth at the bottom, its bottom on top"—the head here is indeed the "bowl turned upside down, its mouth at the bottom, its bottom on top." "In it is placed dazzling splendor"—"dazzling splendor" is no doubt the vital functions (prāṇa); so this statement must refer to the vital functions. "On its rim the seven seers sit"—the seers are no doubt the vital functions; so this statement must refer to the vital functions. "As also an eighth—speech joined to brahman"—the eighth is speech, and it joins itself to brahman.

4 Gotama and Bharadvāja are really these two [ears]—Gotama is this [right] one, and Bharadvāja is this [left] one. Viśvāmitra and Jamadagni are really these two [eyes]—Viśvāmitra is this [right] one, and Jamadagni is this [left] one. Vasiṣṭha and Kaśyapa are really these two [nostrils]—Vasiṣṭha is this [right] one and Kaśyapa is this [left] one. Atri is really speech, for one eats (atti) with speech. So Atri is really the same as "eating" (atti). When a man knows this, he becomes the eater of this whole world, and the whole world here becomes his food.

3 There are, indeed, two visible appearances (rūpa) of brahman—the one has a fixed shape, and the other is without a fixed shape; the one is mortal, and the other is immortal; the one is stationary, and the other is in motion; the one is Sat, and the other is Tyam.

2 The one with a fixed shape consists of everything other than air and the intermediate region; it is mortal and stationary; and it is Sat. That which gives warmth is the essence of the one that has a fixed shape, that is mortal and stationary, and that is Sat—for it is the essence of Sat.
2.3.3 The Early Upaniṣads

अथामूर्ति वायुधान्तरिक्षं च | एतदमूर्तम् | एतदत्र | एततः त्यम्।। ।। तस्येत-स्यामूर्तिः स्वयमेवस्यामूर्तिः स्वयमेव यत एतस्य त्स्येव रसो य एष एतस्मिन्मप्ते पुरुषः।। त्स्येव हृष्ण रसः।। इत्यदिशेवतम्।। ॥

अथाध्यात्मम् | इदमेव मूर्ति यदन्त्यात्रात्राच्छ यश्चयमन्तरात्मकाः।। एतमात्रम् | एतत् स्थितं म् | एततात्र | तस्येतस्य सुर्मृतस्य मत्त्येतस्य स्थितस्येतस्य सत एष रसो यच्चश्रुः।। सतो हृष्ण रसः।। ॥

अथामूर्ति प्राणम् यश्चयमन्तरात्मकाः।। एतदमूर्तम् | एतदत्र | एतत्स्य।।।

tasya हृष्ण पुर्वस्य रुपं यथा माहारजनं वासो यथा पापाविनं यथेन्द्रगोपो यथामृतसर्वायं पुष्टीर्को यथा सकृवित्वात्मम्।। सकृवित्वात्मदेव ह वा अस्य श्रीभवति य एवं वेद।। अयत आदेशं नेति नेति।। न भोक्तस्मादिते नेत्यत्वसर्वस्त्तु।। अय नामदेशं सत्स्य सत्यमिति।। प्राणं वेत सत्यम्।। तेषार्थेव सत्यम्।। ॥

इति तुष्टीयं ब्रह्मान्म।

मैथिलीति। होवाच याज्ञवल्क्यः।। उदायनवा।। अरेघमस्मात्स्यानावति। हस्त तेष्यन्यं कात्यायनं तां कर्मणीति।। न।

सा होवाच मैथिली।। युद्धः म इयं भगोः सर्वो पृथिवी वितेन पूर्णं स्थाक्यं तेनामुता स्यांमिति।। नेति।। होवाच याज्ञवल्क्यः।। यथेवोपकरणवतीं जीवितं तथेष्व ते जीवितं स्यात्।। अमृतस्य तु नाशास्ति वितेनेति।। न।

सा होवाच मैथिली।। येनाह नामुता स्त्र्स्या किम्बहेत तेन कुर्याम्।। यदेव भगवतेव।।

तदेव मे भूसैति।। न।

सा होवाच याज्ञवल्क्यः।। प्रिया बतारे न।। सती प्रियं भाषसे।। एहास्य।।

व्यायास्याः।। अस्त्यात्स्य तु मे नित्यदियास्येति।। न।

सा होवाच।। न वा अरे पत्ता।। कामय शतिः प्रियं भवतात्मस्तु कामय शतिः प्रियं भवति।। न वा अरे जायाः कामय जाया।। प्रिया भवतात्मस्तु कामय जाया।। प्रिया भवति।। न वा अरे कुर्याः कामय पुरा।। प्रिया भवतात्मस्तु कामय पुरा।। प्रिया भवति।। न वा अरे वितस्य कामय विरंग प्रियं भवतात्मस्तु कामय विरंग प्रियं भवति।। न वा अरे ब्रह्मण।। कामय ब्रह्म हृष्ण प्रियं भवतात्मस्तु कामय ब्रह्म प्रियं भवति।। न वा अरे।

न वा अरे भ्यास्य कामय क्षरं प्रियं भवतात्मस्तु कामय क्षरं प्रियं भवति।। न वा अरे लोकार्काऽ कामय लोका।। प्रिया भवतात्मस्तु कामय लोका।। ॥

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The one without a fixed shape, on the other hand, consists of air and the intermediate region; it is immortal and in motion; and it is Tyam. The person within the sun’s orb is the essence of the one that is without a fixed shape, that is immortal and in motion, and that is Tyam—for he is the essence of Tyam.

That was with reference to the divine sphere. The following is with reference to the body (ātman).

The one with a fixed shape is this body itself insofar as it is distinct from breath and the space within the body; it is mortal and stationary; and it is Sat. The eye is the essence of the one that has a fixed shape, that is mortal and stationary, and that is Sat—for it is the essence of Sat.

The one without a fixed shape, on the other hand, consists of breath and the space within the body; it is immortal and in motion; and it is Tyam. The person within the right eye is the essence of the one that is without a fixed shape, that is immortal and in motion, and that is Tyam—for he is the essence of Tyam.

Now, the visible appearance of this person is like a golden cloth, or white wool, or a red bug, or a flame, or a white lotus, or a sudden flash of lightning. And when a man knows this, his splendor unfolds like a sudden flash of lightning.

Here, then, is the rule of substitution: “not—, not—,” for there is nothing beyond this “not.” And this is the name—“the real behind the real,” for the real consists of the vital functions, and he is the real behind the vital functions.

“Maitreyi!” Yājñavalkya once said. “Look—I am about to depart from this place. So come, let me make a settlement between you and Kātyāyanī.”

Maitreyī asked in reply: “If I were to possess the entire world filled with wealth, sir, would it make me immortal?” “No,” said Yājñavalkya, “it will only permit you to live the life of a wealthy person. Through wealth one cannot expect immortality.”

“What is the point in getting something that will not make me immortal?” retorted Maitreyī. “Tell me instead, sir, all that you know.”

Yājñavalkya said in reply: “You have always been very dear to me, and now you speak something very dear to me! Come and sit down. I will explain it to you. But while I am explaining, try to concentrate.” Then he spoke:

“One holds a husband dear, you see, not out of love for the husband; rather, it is out of love for oneself (ātman) that one holds a husband dear. One holds a wife dear not out of love for the wife; rather, it is out of love for oneself that one holds a wife dear. One holds children dear not out of love for the children; rather, it is out of love for oneself that one holds children dear. One holds wealth dear not out of love for wealth; rather, it is out of love for oneself that one holds wealth dear. One holds the priestly power dear not out of love for the priestly power; rather, it is out of love for oneself that one holds the priestly power dear. One holds the royal power dear not out of love for the royal power; rather, it is out of love for oneself that one holds the royal power dear. One holds the worlds dear not out of love for the worlds; rather, it is out of love for oneself that one holds the worlds dear. One holds the gods dear not out of love for the gods; rather, it is out of love for oneself that one holds the gods dear. One holds beings dear not out of love for beings; rather, it is out of love for
2.4.5 The Early Upanisads

2.4.5 The Early Upanisads

प्रीया भवस्ति। न वा अरे देवानां कामाय देवा: प्रीया भव्यात्मन्तस्तु कामाय देवा: प्रीया भवस्ति। न वा अरे भूतानां कामाय भूतानि प्रीयाणि भव्यात्मन्तस्तु कामायभूतानि प्रीयाणि भवस्ति। न वा अरे सर्ववयः कामाय सर्व प्रीयं भव्यात्मन्तस्तु कामाय सर्व प्रीयं भवस्ति। आत्मा वा अरे इत्यः श्रोतवोऽत्सवत्वो निदिध्यासितवोऽत्माय बैंतेयः। आत्मवा अरे दर्शनम श्रवणेन मत्या विज्ञानेनेतः सर्व विदितम्। ||15||

ब्रह्म तं पराधीनात्मानेतः ब्रह्म वेदः क्षत्रं तं पराधीनात्मानम: क्षत्रं वेदः। लोकाः तं पराधीनात्मानेतः लोकावेदः। देवाः तं पराधीनात्मानेतः देवावेदः। भूतानि तं पराधीनात्मानेतः भूतानि वेदः। सर्वं तं पराधीनात्मानम: सर्वं वेदः। इत्यद्रूपेदं श्रवणामे लोकं इसे देवं इमां भूतानीवं सर्वं यदिमयात्मा। ||16||

स यथा दुधुर्मेहनामात्मस्य न बाहारङ्गकान्तकु यात्रहस्त्र दुधु्र्मेहनात्मस्य बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र शाब्दोऽभूतः। ||17|| स 1 यथा शाब्दः धार्मात्मस्य न बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र शाब्दोऽभूतः। ||18|| स यथा वीणाये ब्रजमानाये न बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र बाहारङ्गकान्तकु यात्रहस्त्र शाब्दोऽभूतः। ||19|| स यथा द्रवःश्रेष्ठमात्राविलातः। पृष्ठभूमिः विनिश्चयतः वा अरेश्य महतो भूतस्य निदिध्यसितम् एतदावेदः। सामवेदः त्रयोऽथवः इतिहासः। पुराणं विद्या उपनिषदः। लोकः। मूर्ताश्रुत्यस्मात्मानि व्याख्यानानि। अथैवतानि। निदिध्यसितानि। ||10|| स यथा सर्वसामायं समुद्र एकायनम् एवं सर्वैं श्रवणां तवेयायनम् एवं सर्वैं ग्रन्थां नास्ति। 1 एकायनम् एवं सर्वैं रसानां जित्यायनाम् एवं सर्वैं रूपां च चुकु रेयायनम् एवं सर्वैं शाब्दानं श्रोवायनम् एवं सर्वैं साहनां श्वस्यायनम् एवं सर्वैं पारायनां मन्त्रायनाम् एवं सर्वैं विद्याम् एवं सर्वैं करमात् हर्तावेयायनम् एवं सर्वायानन्दायनमुस्पः एकायनम् एवं सर्वैं विद्यामानां पादवेयायनम्। ||11|| स यथा संद्वयसिल्व उदके प्रास्त उदकमेवावृत्तियेत न हास्योऽद्वः। श्रवणात् यत्तिताये तस्मात् महायनमत्मतमापारं विज्ञानं एवैतेषः। शून्यायं समुद्रायं विनिश्चयति। न प्रेत्य संधातिः वभीमि। इति होवाच। यथा यास्यः। ||12||

सा होवाच मैरुषेयः। अश्रेय मा भगवानमुहार्थं प्रेत्य संधातिः। स होवाच। न वा अरेहं मोहं वभीमि। अश्रेय वा अर इदं विज्ञानाय। ||13|| यत्र हि दैत्तिमिव भवति तदस्तिर इतरं जित्यानि तदित्यारं पश्यति। तदित्यारं इतरं ज्ञोति। तदित्यारं पश्यति। तदित्यारं पश्यति। तदित्यारं पश्यति।
oneself that one holds beings dear. One holds the Whole dear not out of love for the Whole; rather, it is out of love for oneself that one holds the Whole dear.

"You see, Maitreyī—it is one’s self (ātman) which one should see and hear, and on which one should reflect and concentrate. For by seeing and hearing one’s self, and by reflecting and concentrating on one’s self, one gains the knowledge of this whole world.

6 "May the priestly power forsake anyone who considers the priestly power to reside in something other than his self (ātman). May the royal power forsake anyone who considers the royal power to reside in something other than his self. May the gods forsake anyone who considers the gods to reside in something other than his self. May beings forsake anyone who considers beings to reside in something other than his self. May the Whole forsake anyone who considers the Whole to reside in something other than his self.

“All these—the priestly power, the royal power, worlds, gods, beings, the Whole—all that is nothing but this self.

7 "It is like this. When a drum is being beaten, you cannot catch the external sounds; you catch them only by getting hold of the drum or the man beating that drum. 8 Or when a conch is being blown, you cannot catch the external sounds; you catch them only by getting hold of the conch or the man blowing that conch. 9 Or when a lute is being played, you cannot catch the external sounds; you catch them only by getting hold of the lute or the man playing that lute.

10 "It is like this. As clouds of smoke billow from a fire lit with damp fuel, so indeed the Ṛgveda, Yajurveda, Sāmaveda, the Atharva-Āṅgirasa, histories, ancient tales, sciences, hidden teachings (upaniṣad), verses, aphorisms, explanations, and glosses—all these are the exhalation of this Immense Being. And they are the inhalation of that very Being.

11 “It is like this. As the ocean is the point of convergence of all the waters, so the skin is the point of convergence of all sensations of touch; the nostrils, of all odors; the tongue, of all tastes; sight, of all visible appearances; hearing, of all sounds; the mind, of all thoughts; the heart, of all sciences; the hands, of all activities; the sexual organ, of all pleasures; the anus, of all excretions; the feet, of all travels; and speech, of all the Vedas.

12 “It is like this. When a chunk of salt is thrown in water, it dissolves into that very water, and it cannot be picked up in any way. Yet, from whichever place one may take a sip, the salt is there! In the same way this Immense Being has no limit or boundary and is a single mass of perception. It arises out of and together with these beings and disappears after them—so I say, after death there is no awareness.”

After Yajñavalkya said this, 13 Maitreyī exclaimed: “Now, sir, you have totally confused me by saying, ‘after death there is no awareness.’” He replied:

“Look, I haven’t said anything confusing; this body, you see, has the capacity to perceive. 14 For when there is a duality of some kind, then the one can smell the other, the one can see the other, the one can hear the other, the one can greet the other, the one can think of the other, and the one can perceive the other. When, however, the Whole has become one’s very self (ātman), then who is there for one to smell and by what means? Who is there for one to see and by what means? Who
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is there for one to hear and by what means? Who is there for one to greet and by what means? Who is there for one to think of and by what means? Who is there for one to perceive and by what means?

"By what means can one perceive him by means of whom one perceives this whole world? Look—by what means can one perceive the perceiver?"

5 This earth is the honey of all beings, and all beings are the honey of this earth. The radiant and immortal person in the earth and, in the case of the body (ātman), the radiant and immortal person residing in the physical body—they are both one’s self (ātman). It is the immortal; it is brahman; it is the Whole.

2 These waters are the honey of all beings, and all beings are the honey of these waters. The radiant and immortal person in the waters and, in the case of the body, the radiant and immortal person residing in semen—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

3 This fire is the honey of all beings, and all beings are the honey of this fire. The radiant and immortal person in the fire and, in the case of the body, the radiant and immortal person residing in speech—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

4 This wind is the honey of all beings, and all beings are the honey of this wind. The radiant and immortal person in the wind and, in the case of the body, the radiant and immortal person residing in breath—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

5 This sun is the honey of all beings, and all beings are the honey of this sun. The radiant and immortal person in the sun and, in the case of the body, the radiant and immortal person residing in sight—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

6 These quarters are the honey of all beings, and all beings are the honey of these quarters. The radiant and immortal person in the quarters and, in the case of the body, the radiant and immortal person residing in hearing—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

7 This moon is the honey of all beings, and all beings are the honey of this moon. The radiant and immortal person in the moon and, in the case of the body, the radiant and immortal person residing in the mind—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

8 This lightning is the honey of all beings, and all beings are the honey of this lightning. The radiant and immortal person in lightning and, in the case of the body, the radiant and immortal person full of radiance—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

9 This thunder is the honey of all beings, and all beings are the honey of this thunder. The radiant and immortal person in thunder and, in the case of the body, the radiant and immortal person connected with sound and tone—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

10 This space is the honey of all beings, and all beings are the honey of this space. The radiant and immortal person in space and, in the case of the body, the
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अस्मिनायाकाशो तेजोमयोश्वुमयमः पुरुषो यथायमध्यात्मः हूहाकाशातेजोमयोश्वुमयमः
पुरुषोऽयमेव स योध्यमानमेद्वमृतमिदं ब्रह्मोऽद सर्वम् । १०।।

अर्थ धर्मः सत्त्वेण भूताना मधुः। अस्य धर्मसः सर्वीणि भूतानि मधुः। यथायाम
मस्मिनसः तेजोमयोश्वुमयमः पुरुषो यथायमध्यात्मः धर्मस्त्तेजोमयोश्वुमयमः पुरु-
षोऽयमेव स योध्यमानमेद्वमृतमिदं ब्रह्मोऽद सर्वम् । ११।।

इदं सत्त्वेण सर्वीणि भूतानि मधुः। अस्य सत्त्वमः सर्वीणि भूतानि मधुः। यथायाम
मस्मिनसः तेजोमयोश्वुमयमः पुरुषो यथायमध्यात्मः सत्त्वस्त्तेजोमयोश्वुमयमः
purusho'ayamev sa yodhyamatevedamurtimand brahmad devam sarvam । 12।।

इदं मानुसः सर्वीणि भूतानि मधुः। अस्य मानुसः सर्वीणि भूतानि मधुः। यथायाम
मस्मिनालः तेजोमयोश्वुमयमः पुरुषो यथायमध्यात्मः मानुसस्त्तेजोमयोश्वुमयमः
purusho'ayamev sa yodhyamatevedamurtimand brahmad devam sarvam । 13।।

अयमात्मा सर्वीणि भूतानि मधुः। अस्यात्मनः सर्वीणि भूतानि मधुः। यथायाम
मस्मिनात्मनः तेजोमयोश्वुमयमः पुरुषो यथायमात्मः तेजोमयोश्वुमयमः पुरुषोऽयमेव
sa yodhyamatevedamurtimand brahmad devam sarvam । 14।।

स वा अयमात्मा सर्वीणि भूतानामधिपति: सर्वीणि भूतानाः राजा। तच्चा रथनाभी
च रथनेसो चारा: सर्वोऽसंपीता एवमेवामिनात्मनः सर्वीणि भूतानि सर्वे देवा: सर्वे
वोकाः सर्वे प्राणः । सर्वे एत आत्मानः समर्पिता: । 15।।

इदं वै तन्मधु दध्याकार्यसंगोपसंधिमयामवाचः। तदेतदुःपः पथ्यत्रायचत्।

स वा अर्थात् सनयेतैः उप्रमाणप्रकृतिम् तन्मधुर्बृह्मिम्।

इदं वै तन्मधु दध्याकार्यसंगोपसंधिमयामवाचः। तदेतदुःपः पथ्यत्रायचत्।

आयाविवाचिनाः । दधीसेवयः । शिशुः प्रत्येक्यतः।

इदं वै तन्मधु दध्याकार्यसंगोपसंधिमयामवाचः। तदेतदुःपः पथ्यत्रायचत्।

पुरुषः क्रे द्विपदः। पुरुषः क्रे चतुर्स्यः।

इदं वै तन्मधु दध्याकार्यसंगोपसंधिमयामवाचः। तदेतदुःपः पथ्यत्रायचत्।

स वा अर्थ: पश्चात् सर्वोपः पूर्व: पुरुषात्मः। नैने िक्ष्यायार्यतः। नैने िक्ष्यायार्यतः।

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radiant and immortal person residing in the space within the heart—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

11 This Law (dharma) is the honey of all beings, and all beings are the honey of this Law. The radiant and immortal person in the Law and, in the case of the body, the radiant and immortal person devoted to the Law—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

12 This Truth is the honey of all beings, and all beings are the honey of this Truth. The radiant and immortal person in Truth and, in the case of the body, the radiant and immortal person devoted to Truth—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

13 This humanity is the honey of all beings, and all beings are the honey of this humanity. The radiant and immortal person in humanity and, in the case of the body, the radiant and immortal person existing as a human—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

14 This self (ātman) is the honey of all beings, and all beings are the honey of this self. The radiant and immortal person in the self and the radiant and immortal person connected with the body (ātman)—they are both one’s self. It is the immortal; it is brahman; it is the Whole.

15 This very self (ātman) is the lord and king of all beings. As all the spokes are fastened to the hub and the rim of a wheel, so to one’s self (ātman) are fastened all beings, all the gods, all the worlds, all the breaths, and all these bodies (ātman).

16 This is the same honey as Dadhyañc Ātharvaṇa communicated to the Āsvins. Seeing this, the seer declared:

As thunder discloses the rain, O Heroes,
I disclose that wonderful skill you displayed for gain;
When Dadhyañc Ātharvaṇa revealed the honey,
Through the horse’s head to you.

17 This is the same honey as Dadhyañc Ātharvaṇa communicated to the Āsvins. Seeing this, a seer declared:

You fixed a horse’s head, O Āsvins,
On Dadhyañc Ātharvaṇa;
True to his word, O mighty ones,
He revealed to you Tvaṣṭṛ’s honey,
That remains a secret with you.

18 This is the same honey as Dadhyañc Ātharvaṇa communicated to the Āsvins. Seeing this, a seer declared:

He made a fort with two feet;
He made a fort with four feet.
He became a bird and entered the fort;
The Person has entered the fort.

This very Person (puruṣa) is the fort-dweller (puriṣayā) in all the forts. There is nothing that is not sheltered by him; there is nothing that is not secured by him.

19 This is the same honey as Dadhyañc Ātharvaṇa communicated to the Āsvins. Seeing this, a seer declared:
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रूपमें प्रतिरूपी बहुवक्त तदस्य रूपं प्रतिचक्षणाय।
इन्द्रो मायामि: पुरुषरूप ईवते युक्ता ह्यस्य हरय: शता दशोति॥
अर्थे वे हरयोये वे दशा च सहस्राणि बहुन्य चानन्तानि च ||
तदेवद्वृत्तसमस्ये-नपरणनत्तरमवाहाम् अथमात्मा ब्रह्म सर्वानुभूः ।
इत्युत्सासनम् ॥११॥
॥ इति पञ्चमं ब्रह्मणम् ॥

अथ वेंशः: । पोतिमायेऽः गीपवनात् । गीपवन: पोतिमायात् । पोतिमायो
गीपवनात् । गीपवन: कौशिकात् । कौशिक: कौणिक्यात् । कौणिक्य: शाणिक्यात् ।
शाणिक्य: कौशिकाच्छ गीतमाच्छ । गीतम: ॥१॥
आपिवेयस्यात् । आपिवेयस्यात् शाणिक्याच्छान्निम्ममुताच्छान्निम्ममुतात् ।
आन्निम्ममुतात् आन्निम्ममुतात् ।
आन्निम्ममुतात् गीतमात् । गीतम: सैतवत्प्राचीनयोग्याम्यम् ।
सैतत्वप्राचीनयोग्याम् पाराशयां ।
पाराशयां भार्हाजात् ।
भार्हाजो भार्हाजाच्छ गीतमाच्छ । गीतमो
भार्हाजात् ।
भार्हाज: पाराशयां ।
पाराशयां वैज्ञवयानात् ।
वैज्ञवयान: कौशिकायन: । कौशिकायन: ॥२॥
घृतकौशिकात् ।
घृतकौशिक: पाराशयायणात् ।
पाराशयायण: पाराशयां ।
पाराशयां जातकायणाः ।
जातकायण: आसुरायणाच्छ
यास्काच्छ ।
आसुरायणस्वेख: ।
कैकियोपजनाह: ।
श्रीपञ्चमः ।
आसुरिविभाजात् ।
भार्हाज आचायात् ।
आचायो माते: ।
मातिगौतमात् ।
गीतमो
गीतमात् ।
गीतमो वात्स्यात् ।
वात्स्य: शाणिक्यात् ।
शाणिक्य: कौशिकाच्छाक्यात् ।
कौशिक: काय: ।
क्रमाधारितात् ।
कुमारहरितो गात्वात् ।
गात्वाः विदर्भकौणिक्योऽपि
पिण्यात् ।
विदर्भकौणिक्य: वस्तनपादो बाभ्रवात् ।
वस्तनपादाभ्रव: ।
फण्डः ।
धोमोयास्यास्यादिप्रिसात् ।
अन्याय आकृतिः आभूतेत्वंक्षुत्तृत् ।
अभूतिस्ववाणीविश्ववाच्छािवात् ।
विश्ववाच्छािवाच्छािवारयम् ।
अभूतिः दृश्यी आयर्यानात्
दृश्यावरोधोत्वाणां दैवात् ।
अथवा दैवो मृत्यूः ।
प्राणवानात् ।
प्राणवानात् ।
प्राणवान एवेनक: ।
एकपरम्प्रविष्टि: ।
विदर्भसिद्धिमेव: ।
व्यस्क: सनातो ।
सनात: सनातनात् ।
सनातन: सनातात् ।
सनात: ।
परेशी ब्रह्मण: ।
ब्रह्मण: सनातमुः ।
ब्रह्मण: ।
॥ इति पञ्चेण ब्रह्मणम् ॥

॥ इति द्वितीयोध्यायः ॥

जनको है वैदेही बहुद्विक्तिणे यहस्ते ।
तत्र है कुरुप्यालाभानाग्रहणा
अभिसभ्ये बहुवृक्षा ।
तस्य है जनकस्य वैदेही विज्ञाना वहुः क्र: स्विदेस्यामृ
Of every form of every being,
the likeness he has assumed;
every form seeks to reveal him.
His steeds are yoked, all ten hundred;
Indra by his wizardry travels in many forms.

He alone is the steeds; he is the ten thousand, the many, the innumerable. This brahman is without a before and an after, without an inner and an outer. Brahman is this self (ātman) here which perceives everything. That is the teaching.

Now the lineage:

Pautimāṣya from Gaupavana; Gaupavana from Pautimāṣya; Pautimāṣya from Gaupavana; Gaupavana from Kauśika; Kauśika from Kauṇḍinya; Kauṇḍinya from Śaṇḍilya; Śaṇḍilya from Kauśika and Gautama; Gautama 2 from Āgniṣṭoma; Āgniṣṭoma from Śaṇḍilya and Ānabhimlāta; Ānabhimlāta from Ānabhimlāta; Ānabhimlāta from Gautama; Gautama from Saitava and Prācīnayogya; Saitava and Prācīnayogya from Pārśārya; Pārśārya from Bhāradvāja; Bhāradvāja from Bhāradvāja and Gautama; Gautama from Bhāradvāja; Bhāradvāja from Pārśārya; Pārśārya from Vaijayāpāyana; Vaijayāpāyana from Kauśīkāyani; Kauśīkāyani 3 from Gṛtakauśika; Gṛtakauśika from Pārśāryāyaṇa; Pārśāryāyaṇa from Pārśārya; Pārśārya from Jātukarṇya; Jātukarṇya from Āsurāyaṇa and Yāska; Āsurāyaṇa from Traiṇaṇi; Traiṇaṇi from Aupajandhāni; Aupajandhāni from Āsuri; Āsuri from Bhāradvāja; Bhāradvāja from Ātreya; Ātreya from Māṇḍi; Māṇḍi from Gautama; Gautama from Vāṣṭya; Vāṣṭya from Śaṇḍilya; Śaṇḍilya from Kāsiṃī Kāpya; Kāsiṃī Kāpya from Kumārahārita; Kumārahārita from Gālava; Gālava from Vidarbha Kauṇḍinya; Vidarbha Kauṇḍinya from Vatsanapād Bābhrama; Vatsanapād Bābhrama from Panthāh Saubhara; Panthāh Saubhara from Ayāṣya Āṅgirasā; Ayāṣya Āṅgirasā from Ābhūti Tvaṣṭrā; Ābhūti Tvaṣṭrā from Viśvarūpa Tvaṣṭrā; Viśvarūpa Tvaṣṭrā from the two Aśvins; the two Aśvins from Dadhiyaṇc Ātharvaṇa; Dadhiyaṇc Ātharvaṇa from Atharvan Daiva; Atharvan Daiva from Mṛtyu Prādhvaṃsana; Mṛtyu Prādhvaṃsana from Pradhaṃsana; Pradhaṃsana from Eka Ṛṣi; Eka Ṛṣi from Vipractiti; Vipractiti from Vyaṣṭi; Vyaṣṭi from Sanārū; Sanārū from Sanātana; Sanātana from Sanaga; Sanaga from Paramēṣṭhin; and Paramēṣṭhin from Brahman. Brahman is self-existent. Homage to Brahman!

ADHYĀYA 3

Janaka, the king of Videha, once set out to perform a sacrifice at which he intended to give lavish gifts to the officiating priests. Brahmins from the Kuru and Pañcāla regions had flocked there for the occasion, and Janaka of Videha wanted to find out which of those Brahmins was the most learned in the Vedas.
3.1.1 The Early Upanisads

त्र्युःप्रयोगाधिकृतं ब्रह्मान "स ह गाँव सहस्रमवर्यो दशादशा पाद्य एकिकस्या: तान्होवाच ब्रह्मान भगवन्ती यो वो ब्रह्माण्डः स एता गा उदजातामिति। तस ह ब्रह्मान न देशुः। अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच एताः सोम्मोद्यासु सामथ्र्याः इति। तस होवाचकार। तस ह ब्रह्मानाशुकुः कथाः नो ब्रह्माण्डः सुवीतेति। अथ ह जनकस्य वैदेहस्य होताश्चलो वेमृव। स हैदेन पप्रस्थ। लो खुः नो याज्ञवल्क्यः ब्रह्माण्डः नीौग्रीति। स होवाच। नसा वपर ब्रह्माण्डः कुमारः गोकामाः एव वर्य सम इति। तस ह तत्त एव प्रश्च हे ददेहोताश्चतः। ॥१॥

याज्ञवल्क्येति होवाच। यद्यें सर्व मृत्युः सर्व मृत्युः समपर्वताविषयं केन जजः जजः मृत्युः वारसमितिमृत्युः महाविज्ञानः वाचा। वाथ्ये यथ्य स्वतमः होदेन। तत्त्वेऽये वाक्सोपयायमः स होदेन सा मुक्तिः सातिमुक्ति ॥३॥

याज्ञवल्क्येति होवाच। यद्यें सर्वमहोराजः महामां सर्वमहोराजः महामभिप्त्रत्व केन वर्यविधिनो बुज्ज्वावर्यारसमितिमृत्युः महाविज्ञानः राजः। अथ्वापूर्वेण चक्षुः चतुर्दित्याय। चक्षुः यथ्याध्यायः। तत्त्वेव चक्षुः सोज्यावदित्यः। सोज्याः सा मुक्ति सातिमुक्ति। ॥४॥

याज्ञवल्क्येति होवाच। यद्यें सर्व पूर्वपार्श्वस्तोत्साहायः महापार्श्वस्तोत्साहायः भिप्त्रत्व केन चक्षुः पूर्वपार्श्वस्तोत्साहायः महाविज्ञानः महाविज्ञानः। उद्यानप्रेषयं ब्रह्मण्डः। प्रमुः वै यथ्याधिकतः। तत्त्वेऽये प्रमुः स वाचा। स च चक्षुः। सा मुक्ति सातिमुक्ति। ॥५॥

याज्ञवल्क्येति होवाच। यद्यें मन्त्रसाधनारम्भणार्थिस्त्वं केनमाम चक्षुः सर्व लोकाक्रमः महापार्श्वस्तोत्साहायः। ब्रह्मण्डः मण्डलः चक्षुः। मन्त्रसाधनस्थिति मनः। सोज्याः चन्द्रः। स च चक्षुः सा मुक्ति। सातिमुक्ति। इत्यत्ति सिद्धः। अथ संपदः। ॥६॥

याज्ञवल्क्येति होवाच। कार्तिक्यमप्रमाणमहतामितिमहतामितिमहताय सरिष्टिति। तत्राधितिः। कार्तिक्यमप्रमाणमहतामितिमहताय। पुरुषोहन्यच याज्ञवल्क्यः च शाख्यें तुलिता। किं तत्त्वाधिपत्तिः। यत्किंचेद्य प्राणम्वुद्धिदेशः ॥७॥
So he corralled a thousand cows; to the horns of each cow were tied ten pieces of gold.

He then addressed those Brahmins: “Distinguished Brahmins! Let the most learned man among you drive away these cows.” But those Brahmins did not dare. So Yājñāvalkya called to his pupil: “Sāmaśravas! Son, drive these cows away.” And he drove them away. The Brahmins were furious and murmured: “How dare he claim to be the most learned?”

Now, Janaka of Videha had a Hotṛ priest named Aśvala. He asked: “Yājñāvalkya, do you really think you are the most learned among us?” Yājñāvalkya replied: “We bow humbly to the most learned man! But we are really after the cows, aren’t we?” At this the Hotṛ Aśvala became determined to question him.

“You may ask me—when this whole world is caught in the grip of death, when it is overwhelmed by death, how can the patron of a sacrifice free himself completely from its grip?” Yājñāvalkya replied: “By means of the Hotṛ priest—that is, by means of the fire, by means of speech. Clearly, the Hotṛ priest of the sacrifice is speech. So this speech—it is this fire here; it is the Hotṛ priest; it is freedom; and it is complete freedom.”

“You may ask me—when this whole world is caught in the grip of days and nights, when it is overwhelmed by days and nights, how can the patron of a sacrifice free himself completely from their grip?” Yājñāvalkya replied: “By means of the Adhvaryu priest—that is, by means of sight, by means of the sun. Clearly, the Adhvaryu priest of the sacrifice is sight. So this sight—it is that sun up there; it is the Adhvaryu priest; it is freedom; and it is complete freedom.”

“You may ask me—when this whole world is caught in the grip of the fortnights of the waxing and the waning moon, when it is overwhelmed by the fortnights of the waxing and the waning moon, how can the patron of a sacrifice free himself from their grip?” Yājñāvalkya replied: “By means of the Udgāṭ priest—that is, by means of the wind, by means of breath. Clearly, the Udgāṭ priest of the sacrifice is breath. So this breath—it is the wind; it is the Udgāṭ priest; it is freedom; it is complete freedom.”

“You may ask me—when this intermediate region provides no support of any kind, how does the patron of a sacrifice climb up to heaven?” Yājñāvalkya replied: “By means of the Brahman priest—that is, by means of the mind, by means of the moon. Clearly, the Brahman priest of the sacrifice is the mind. So this mind—it is that moon up there; it is the Brahman priest; it is freedom; it is complete freedom.”

These are the types of complete freedom. Next, the equivalents.

“You may ask me—today at the sacrifice, how many verses will the Hotṛ priest here use?”

“Three.”

“What are they?”

“The verse recited before the offering and the verse that accompanies the offering. The third is the verse of praise.”

“What does he win through them?”

“Whatever supports life in this world.”
3.1.8 The Early Upanisads

याज्ञवल्क्येऽति होवाच। कत्यमयमद्वादायुरस्मिन्याः आहूतीहायतीति।
तिस इति।
कर्माशास्तिसिद्ध इति।
या हुता उज्ज्वलन्ति या हुता अतिनेदन्तः या हुता अधिषोरते।
किं ताभिजियतीति।
या हुता उज्ज्वलन्ति देववेयोकतेषु ताभिजियति। दीप्यत इव हि देववेयोः।
या हुता अतिनेदन्तः पितुरोकतेषु ताभिजियति। अतीव इव हि पितुरोः।
या हुता अधिषोरते मनुस्यचेवकतेषु ताभिजियति। अध इव हि मनुस्याः।
याज्ञवल्क्येऽति होवाच। कतिभिरयमद्य ब्रह्म यज्ञ्यातो देवताभिः पायतीति।
एकऽथेति।
कर्मणा सैतेति।
मन एवेति। अनन्तं वे मनोनम्नता बिष्ये देवा। अनन्तेऽवेय स तेन लोकं
ज्ञयति। ॥१९॥
याज्ञवल्क्येऽति होवाच। कत्यमयद्वादायुरस्मिन्याः स्तोत्रियाः। स्तोत्यतीति।
तिस इति।
कर्माशास्तिसिद्ध इति।
पुरोनुवाक्या च याज्ञव च शष्येय तृतीया।
कर्माशा वा अध्यात्मसिद्ध इति।
प्राण एव पुरोनुवाक्यापानो याज्ञव व्यानः। शस्या।
किं ताभिजियतीति।
पुष्पीवेयोकतेषु पुरोनुवाक्यं जग्यतन्तरिस्तीण्यं याज्ञव शुङ्कोऽकं।
शस्या।
ततो होतात्वकं उपरस्रम। ॥१०॥
॥ इति प्रथमं ब्राह्मणम्॥
अथ हैं जारङ्कारव आर्त्मांगः प्राचेन। याज्ञवल्क्येऽति होवाच। कतिं ग्रहः।
kतित्वग्रहः इति। अद्धं ग्रहः अद्वायत्वग्रहः इति।
ये तेषां ग्रहः अद्वायत्वग्रहः। कर्मेऽत इति। ॥११॥
प्राणो वे ग्रहः। सोप्यनामनित्वग्रहः गृहीतः। अपानेन इव हि गन्धारणग्रहः।
वायुः। ग्रहः। स नान्तित्वग्रहः गृहीतः। वायु हि नामाप्रभववद्वति। ॥१२॥
जिज्ञा वे ग्रहः। स रस्यनित्वग्रहः गृहीतः। जिज्ञ्यया हि रसान्वितानांति।
॥१३॥
वच्चुर्य ग्रहः। स रूपेणनित्वग्रहः गृहीतः। चचुर्या हि रूपणि प्रस्वति। ॥१४॥
“Yājñavalkya,” Āsvala said again, “tell me—today at the sacrifice, how many oblations will the Adhvaryu priest here offer in the fire?”

“Three.”

“What are they?”

“The oblations that flare up when they are offered; those that overflow when they are offered; and the ones that lie down when they are offered.”

“What does he win through them?”

“What he wins by offering the oblations that flare up is the world of gods, for, in a way, that world shines. What he wins by offering the oblations that overflow (ati-nedante) is the world of ancestors, for, in a way, that world is over above (ati). And what he wins by offering the oblations that lie down (adhi-serate) is the world of men, for, in a way, that world is here below (adha).

9 “Yājñavalkya,” Āsvala said again, “tell me—with how many deities will the Brahman priest, seated on the southern side, protect the sacrifice today?” Yājñavalkya replied: “With one.”

“Who is it?”

“The mind itself, for the mind is without limit and the All-gods are without limit. Limitless also is the world he wins by it.”

10 “Yājñavalkya,” Āsvala said again, “tell me—today at the sacrifice, how many hymns of praise will the Udgātṛ priest here sing?” Yājñavalkya replied: “Three.”

“What are they?”

“The hymn recited before the sacrifice and the hymn that accompanies the sacrifice. The hymn of praise is the third.”

“What are they with respect to the body (ātman)?”

“The hymn recited before the sacrifice is just the out-breath; the hymn that accompanies the sacrifice is the in-breath; and the hymn of praise is the inter-breath.”

“What does he win through them?”

“He wins the earthly world through the hymn recited before the sacrifice, the intermediate world through the hymn that accompanies the sacrifice, and the heavenly world through the hymn of praise.”

Thereupon, Hotṛ Āsvala fell silent.

2 Then Jāratkārava Ārtabhāga began to question him. “Yājñavalkya,” he said, “tell me—how many graspers are there and how many overgraspers?” Yājñavalkya replied: “There are eight graspers and eight overgraspers.”

“What are the eight graspers? And what are the eight overgraspers?”

“The out-breath is a grasper, which is itself grasped by the in-breath, the overgrasper; for one smells odors by means of the in-breath.

“Speech is a grasper, which is itself grasped by word, the overgrasper; for one utters words by means of speech.

“The tongue is a grasper, which is itself grasped by flavor, the overgrasper; for one tastes flavors by means of the tongue.

“Sight is a grasper, which is itself grasped by visible appearances, the overgrasper; for one sees visible appearances by means of sight.
3.2.6 The Early Upaniṣads

श्रीत्रेण वै ग्रहः। स शब्देनात्मित्राहेण गृहीतः। श्रीत्रेण हि शब्दार्ज्ञेऽपि ॥ ६॥
मनो वै ग्रहः। स कामेनात्मित्राहेण गृहीतः। मनसा हि कामानन्यायते ॥ ७॥
हस्ती वै ग्रहः। स कर्मणात्मित्राहेण गृहीतः। हस्ताम्भूः हि कर्म करोति ॥ ८॥
त्वमेव ग्रहः। स स्थानान्तित्राहेण गृहीतः। त्वचा हि स्वा वेदयते। इत्येवेतस्तोऽग्रहा अपत्तवतिग्रहः ॥ ९॥

याज्ञवल्क्येति होवाच। यददेव सर्व मृत्योर्थं का स्वितं देवता यस्या मृत्युः-रत्नमिति। अन्ध्रवेष मृत्युः। सोपामथरम्। अप पुनःपौर्णं जयति ॥ १०॥

याज्ञवल्क्येति१ होवाच। यत्रायं पुरुषोऽप्रियतं उदस्मात् वात्माण्यान्। क्राममन्त्राहोः। नेति ॥ ११॥ नेति होवाच। याज्ञवल्क्यः। अत्रेय समवनीयते। स उच्चयति। आध्यायति। आधारमातो मृतः। होते ॥ १२॥

याज्ञवल्क्येति१ होवाच। यत्रायं पुरुषोऽप्रियते किमेति न जहारीति। नामेति। अनन्तं वै नामानत्ता विषे देवा। अनन्तेन स तेन लोकं जयति ॥ १३॥

याज्ञवल्क्येति होवाच। यत्रायं पुरुषस्य मृत्युःश्रीमं बागन्येति वाता प्राणश्वुरादितं नन्दनं दिशा। श्रीत्र गृहीतं। शरीरकाशामात्तीचरीविदीहोऽभाषान। वनस्तीनकेशा। अशु लोहितं च रेतश्री निधीयते। क्लायं तदा पुरुषोऽभवतीति। आहर सोम्य हस्तान्तरभागः। आवामेवेतत्स्य। वेदिष्यावो न नावेतस्तत्त्वेन इति। ती होतक्रमे मन्त्रयांचनकातेः। ती ह यत्सुचतुः। कर्म हैव तदृचतुः। अथ। यत्सवशस्त्वसुः। कर्म हैव तद्धशस्त्वसुः। पुष्यो वै पुष्येन कर्मणा भवति पापः। वापनेति। ततो ह जार्तकारव आर्तभाग उपर्याम॥१३॥

॥ इति द्वितीयं ब्रह्मणम्॥

अथ हैने भृगुपुर्णायनसः प्रच्छ। याज्ञवल्क्येति होवाच। मद्रेतु चरकः। पर्यमान्राम। ते परत्वर्भवस्य कायस्य गृहोऽर्थमी। तत्यावर्षुः। दुहिता गस्मर्वमृहीता। तत्पुःचाम। कोषीति। सोब्रवित्तुधानविक्रिः। इति। तेव सन्ध्या लोकानान्तं। नक्षत्रामयीनम्रमृणम्। क्व पारिक्षिता अभवश्रुति। क्व पारिक्षिता अभवन्। तस्। त्वा। पुरुषार्थ मायायक्ष क्व पारिक्षिता अभवश्रुति ॥ ११॥

स होवाच। उवाच वै सः। अगच्छन्वेऽवेते तद्वत्राध्याज्ञानोऽगच्छन्ति। क्व नष्ठेष्यायाज्ञमो गच्छन्ति। द्वार्तिष्टं। वै देवरशाहान्यं लोकः। तेन समवम्। पृथीवी४। द्वितीयते। तात समवम्। पृथीवी। द्वितीयते। तदवल्लोऽवाच।
“Hearing is a grasper, which is itself grasped by sound, the overgrasper; for one hears sounds by means of hearing.

The mind is a grasper, which is itself grasped by desire, the overgrasper; for one entertains desires by means of the mind.

The hands are graspers, which are themselves grasped by action, the overgrasper; for one performs actions by means of the hands.

The skin is a grasper, which is itself grasped by touch, the overgrasper; for one senses various types of touch by means of the skin.

These, then, are the eight graspers and the eight overgraspers.”

“Yājñavalkya,” Ārtabhaṅga said again, “tell me—since this whole world is food for Death, of which deity is Death the food?” Yājñavalkya replied: “Death is fire, and it is the food of water. [Whoever knows this] averts repeated death.”

“Yājñavalkya,” Ārtabhaṅga said again, “tell me—when a man dies, do his breaths depart from him, or do they not?” “They do not,” replied Yājñavalkya. “They accumulate within this very body, causing it to swell up and to become bloated. So a dead man lies bloated.”

“Yājñavalkya,” Ārtabhaṅga said again, “tell me—when a man dies, what is it that does not leave him?” “His name,” replied Yājñavalkya. “A name is without limit, and the All-gods are without limit. Limitless also is the world he wins by it.”

“Yājñavalkya,” Ārtabhaṅga said again, “tell me—when a man dies, and his speech disappears into fire, his breath into the wind, his sight into the sun, his mind into the moon, his hearing into the quarters, his physical body into the earth, his self (ātman) into space, the hair of his body into plants, the hair of his head into trees, and his blood and semen into water—what then happens to that person?” Yājñavalkya replied: “My friend, we cannot talk about this in public. Take my hand, Ārtabhaṅga; let’s go and discuss this in private.”

So they left and talked about it. And what did they talk about?—they talked about nothing but action. And what did they praise?—they praised nothing but action. Yājñavalkya told him: “A man turns into something good by good action and into something bad by bad action.”

Thereupon, Jārātkaṅraṅa Ārtabhāṅga fell silent.

Then Bhujyu Lāhyāyani began to question him. “Yājñavalkya,” he said, “once, while we were itinerant students travelling around in the land of the Madras, we visited the home of Patañcaḷa Kāpya. He had a daughter possessed by a Gandharva. We asked him who he was, and the Gandharva said that he was Sudhanvan Āṅgirasa. In the course of asking him about the ends of the worlds, we inquired: ‘Where in the world are the Pāṛiksitas?’ I put the same question to you, Yājñavalkya—where are the Pāṛiksitas?’”

Yājñavalkya replied: “He no doubt told you, ‘They have gone to the place where those who offer horse sacrifices go.’”

“But where do those who offer horse sacrifices go?”

“The visible world is as wide as the distance the sun’s chariot travels in thirty-two days. The earth is twice as wide as the visible world and surrounds it on all sides, while the ocean is twice as wide as the earth and surrounds it on all sides.
3.3.2 The Early Upanisads

The text is in Sanskrit and discusses the early Upanisads. The page contains scriptural references and philosophical论述s related to this ancient Indian religious tradition. The content is primarily devotional and scholarly in nature, focusing on the early stages of Hindu thought and philosophy.
Now, there is a gap as fine as a razor’s edge or a gnat’s wing. Taking the form of a bird, Indra handed the Pārīkṣitās to the wind. The wind placed them within itself and carried them to the place where those who had offered horse sacrifices were. — What that Gandharva praised in that manner was clearly the wind. Both individual things and the totality of all things, therefore, are just the wind. Whosoever knows this averts repeated death.”

Thereupon, Bhujyu Lāhyāyani fell silent.

4 Then Uṣasta Cākrāyaṇa began to question him. “Yājñavalkya,” he said, “explain to me the brahman that is plain and not cryptic, the self (ātman) that is within all.”

“The self within all is this self of yours.”

“Which one is the self within all, Yājñavalkya?”

“Who breathes out with the out-breath—he is the self of yours that is within all. Who breathes in with the in-breath—he is the self of yours that is within all. Who breathes across with the inter-breath—he is the self of yours that is within all. Who breathes up with the up-breath—he is the self of yours that is within all. The self within all is this self of yours.”

Uṣasta Cākrāyaṇa retorted: “That’s a fine explanation! It’s like saying ‘This is a cow and that is a horse!’ Come on, give me a real explanation of the brahman that is plain and not cryptic, of the self that is within all.”

“The self within all is this self of yours.”

“Which one is the self within all, Yājñavalkya?”

“You can’t see the seer who does the seeing; you can’t hear the hearer who does the hearing; you can’t think of the thinker who does the thinking; and you can’t perceive the perceiver who does the perceiving. The self within all is this self of yours. All else besides this is grief!”

Thereupon, Uṣasta Cākrāyaṇa fell silent.

5 Then Kahola Kauśitakeya began to question him. “Yājñavalkya,” he said, “explain to me the brahman that is plain and not cryptic, the self that is within all.”

“The self within all is this self of yours.”

“Which one is the self within all, Yājñavalkya?”

“He is the one who is beyond hunger and thirst, sorrow and delusion, old age and death. It is when they come to know this self that Brahmans give up the desire for sons, the desire for wealth, and the desire for worlds, and undertake the mendicant life. The desire for sons, after all, is the same as the desire for wealth, and the desire for wealth is the same as the desire for worlds—both are simply desires. Therefore, a Brahmin should stop being a pandit and try to live like a child. When he has stopped living like a child or a pandit, he becomes a sage. And when he has stopped living like a sage or the way he was before he became a sage, he becomes a Brahmin. He remains just such a Brahmin, no matter how he may live. All besides this is grief.”

Thereupon, Kahola Kauśitakeya fell silent.
अथ हेनं गार्मी वाचकनवी प्रपच्छः याज्ञवल्क्येति होवाच। यदिं सर्वभृत्तोत्तं च प्रोतं च कस्मिनु खल्वाः¹ ओतास्थ प्रोतश्रेष्ठेति। वायी गार्मित।
कस्मिनु खल्लू² वायुरोत्त� प्रोतश्रेष्ठेति³। अन्तर्भुक्तोकेषु गार्मित।
kasmimnu khullu⁴ vakshanaita pratashrethi⁵. avatadha pratabhrethi. gandhayakṣeṣu⁶ garmiteṣu.
kasmimnu khullu⁷ gandhayakṣeṣu. otaśtram pratabhrethi⁸. chandralokeṣu garmiteṣu.
kasmimnu khullu⁹ chandralokeṣu otaśtram pratabhrethi. naksatrakeṣu garmiteṣu.
kasmimnu khullu⁹ naksatrakeṣu. otaśtram pratabhrethi. devalokeṣu garmiteṣu.
kasmimnu khullu⁹ devalokeṣu. otaśtram pratabhrethi. indralokeṣu¹⁰ garmiteṣu.
kasmimnu vakakṣeṣu.¹¹ otaśtram pratabhrethi. prajāpatitokṣeṣu garmiteṣu.
kasmimnu khullu⁹ prajāpatitokṣeṣu otaśtram pratabhrethi. brahma keṣu garmiteṣu.
kasmimnu khullu⁹ brahma keṣu otaśtram pratabhrethi.

स होवाच गार्मी मातिप्रान्नीं। मा ते मूर्ध्य व्यपस्त¹²। अनविप्रश्चन् वे देवतां-तिपुष्यसि¹³। गार्मी मातिप्रान्निरिवित। ततो ह गार्मी वाचकनवुपराम।¹⁴

|| इति परशु ब्रह्मणम् ||

अथ हैनुमदालक आरुपः प्रच्छः याज्ञवल्क्येति होवाच। मदेशवसाम पत्ताचलस्य काययस्त भूहु सा यज्ञमद्रीयान:।
|तस्यासीद्वायध्वी गम्यगुणीता। तमपृच्छाम कोयुसित। सोऽववीत्वन्तवः आयप्रण इति। सोऽववीत्वत्तवः कायं याजिकांश्च वेत्त नु तः कायः तसूमच्छ बनायसि।¹ च लोकः परथः लोकः। सर्वाणि च भूतानि संज्ञायानि महत्नीति। सोऽववीत्वत्तवःः कायोऽह तदाग्नमवन्देति।
|सोऽववीत्वत्तवः कायं याजिकांश्च वेत्त न्यु तः कायः तमात्यामिणि व इंमच च लोकः परं च लोकः सर्वाणि च भूतानि योष्टारो॥ यमत्तीति।¹³ सोऽववीत्वत्तवःः कायोऽह तं स्तुगवन्देति। सोऽववीत्वत्तवःः कायं याजिकांश्च यो वे तत्कायः सूमथ विद्वांस्तः चाल्यामिणिषिमित।¹⁴ स ब्रह्मविस्त लोकविस्त देवविस्त वेदविस्त भूतविस्त आत्मविस्त सर्विवित। इति तेप्योऽववीत्।
Then Gārgī Vācaknavī began to question him. “Yājñavalkya,” she said, “tell me—since this whole world is woven back and forth on water, on what, then, is water woven back and forth?”

“On air, Gārgī.”

“On what, then, is air woven back and forth?”

“On the worlds of the intermediate region, Gārgī.”

“On what, then, are the worlds of the intermediate region woven back and forth?”

“On the worlds of the Gandharvas, Gārgī.”

“On what, then, are the worlds of the Gandharvas woven back and forth?”

“On the worlds of the sun, Gārgī.”

“On what, then, are the worlds of the sun woven back and forth?”

“On the worlds of the moon, Gārgī.”

“On what, then, are the worlds of the moon woven back and forth?”

“On the worlds of the stars, Gārgī.”

“On what, then, are the worlds of the stars woven back and forth?”

“On the worlds of the gods, Gārgī.”

“On what, then, are the worlds of the gods woven back and forth?”

“On the worlds of Indra, Gārgī.”

“On what, then, are the worlds of Indra woven back and forth?”

“On the worlds of Prajāpati, Gārgī.”

“On what, then, are the worlds of Prajāpati woven back and forth?”

“On the worlds of brahman, Gārgī.”

“On what, then, are the worlds of brahman woven back and forth?”

At this point Yājñavalkya told her: “Don’t ask too many questions, Gārgī, or your head will shatter apart! You are asking too many questions about a deity about whom one should not ask too many questions. So, Gārgī, don’t ask too many questions!”

Thereupon, Gārgī Vācaknavī fell silent.

Then Uddālaka Āruṇi began to question him. “Yājñavalkya,” he said, “once we were living in the land of the Madras learning about the sacrifice in the house of Patañcalaka Kāpya. He had a wife possessed by a Gandharva. We asked him who he was, and the Gandharva said that he was Kabandha Āṭharvāṇa. He then asked Patañcalaka Kāpya and the students there who were learning about the sacrifice: ‘Tell me, Kāpya—do you know the string on which this world and the next, as well as all beings, are strung together?’ ‘That, my lord, I do not know,’ replied Patañcalaka Kāpya. He then asked Patañcalaka Kāpya and the students there who were learning about the sacrifice: ‘Tell me, Kāpya—do you know the inner controller of this world and the next, as well as of all beings, who controls them from within?’ ‘That, my lord, I do not know,’ replied Patañcalaka Kāpya. He then told Patañcalaka Kāpya and the students there who were learning about the sacrifice: ‘Clearly, Kāpya, if a man knows what that string is and who that inner controller is—he knows brahman; he knows the worlds; he knows the gods; he knows the Vedas; he knows the spirits; he knows the self; he knows all.’ That’s what he told them.
तदह वेद । तत्चेत्त याज्ञवल्क्य सूत्रमविद्वाँतं चान्तर्यामिनि ब्रह्मगौरवंजसे मूर्ति
ते विपतिष्यतीति ॥  

वेद वा अह गौतम तत्सूरं त चान्तर्यामिनि। यो वा इंद्र किष्णः व्याहर्द्रे वेद्यति यथा वेत्ता तथा वृहीति ॥ १॥

स होवाच ॥ वायुः गौतम तत्सूरम्। वायुः वै गौतम सूत्रेणायं च लोकः
परशः लोकः सर्वाणि च भूतानि संदृश्यानि भवति । तत्साद्रो गौतम पुरुषं
प्रेतमाहुर्वैसित्पतायायानि। वायुः हि गौतम सूत्रेण संदृश्यानि भवन्तीति।

एवेवैत्याज्ञवल्क्य। अन्तर्यामिनि वृहीति ॥ २॥

यः पृथिवी तिष्ठन्यृथिवी अन्तरो यं पृथिवी न वेद यथ्य पृथिवी शरीरं यः
पृथिवीमन्तरो यमयत्येष ॥ त आत्मान्तायामिथ्यमूलः ॥ ३॥

योऽपि तिष्ठन्त्रञ्जोऽन्तरो यमाणां न विदुर्प्यायः। शरीरं योऽपि अन्तरो यमयत्येष ॥
त आत्मान्तायामिथ्यमूलः ॥ ४॥

योऽपि तिष्ठन्त्रञ्जः अन्तरो यमद्विनं वेद यस्यालङ्कः। शरीरं योऽपि अन्तरो यमयत्येष ॥
त आत्मान्तायामिथ्यमूलः ॥ ५॥

योऽपि तिष्ठन्त्रञ्जः अन्तरो यमद्विनं न वेद यस्यालङ्कः। शरीरं योऽपि अन्तरो
यमयत्येष त आत्मान्तायायामिथ्यमूलः ॥ ६॥

योऽविपौ तिष्ठन्त्रञ्जोऽन्तरो यं वायुः वेद यथ्य वायुः। शरीरं यो वायुमन्तरो
यमयत्येष त आत्मान्तायायामिथ्यमूलः ॥ ७॥

योऽपि दिवि तिष्ठन्त्रञ्जोऽन्तरो यं शीरं वेद यथ्य शीरं। शरीरं यो दिवमन्तरो
यमयत्येष । त आत्मान्तायायामिथ्यमूलः ॥ ८॥

य आदित्ये तिष्ठन्त्रञ्जः अन्तरो यमाणां न वेद यस्यादित्यः। शरीरं य
आदित्यमन्तरो यमयत्येष ॥ त आत्मान्तायामिथ्यमूलः ॥ ९॥

योऽपि दिवि तिष्ठन्त्रञ्जः अन्तरो यं दिशो न विदुर्प्याय दिशः। शरीरं यो दिशोऽन्तरो
यमयत्येष ॥ त आत्मान्तायामिथ्यमूलः ॥ १०॥

यश्नान्तरारंत्र तिष्ठन्त्रञ्जः अन्तरो यं चन्द्रादित्यः। न वेद यथ्य चन्द्रादित्यः
शरीरं यश्नान्तरारंत्रमन्तरो यमयत्येष ॥ त आत्मान्तायामिथ्यमूलः ॥ ११॥

यः आदित्ये तिष्ठन्त्रञ्जः अन्तरो यमाणां न वेद यस्यादित्यः। शरीरं य
आदित्यमन्तरो यमयत्येष ॥ त आत्मान्तायामिथ्यमूलः ॥ १२॥

यस्तमसि तिष्ठन्त्रञ्जः अन्तरो यं तथो न वेद यथ्य तमः। शरीरं यस्तमसि
अन्तरो यमयत्येष ॥ त आत्मान्तायायामिथ्यमूलः ॥ १३॥

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“And I know it. So, if you drive away the cows meant for the Brahmins, 
Yājñavalkya, without knowing what that string is and who that inner controller is, 
your head will shatter apart!”

“Gautama, I do know what that string is and who that inner controller is.”

“Of course, anyone can say, ‘I know! I know!’ Tell us what precisely you 
know.”

2 Yājñavalkya told him: “Clearly, Gautama, that string is the wind. It is on the 
string of wind, Gautama, that this world and the next, as well as all beings, are 
strung together. That is why people say of a dead man, ‘His bodily parts have come 
unstrung,’ for they are strung together, Gautama, on the string of wind.”

“Quite right, Yājñavalkya. Now tell us who the inner controller is.”

3 “This self (ātman) of yours who is present within but is different from the 
earth, whom the earth does not know, whose body is the earth, and who controls the 
earth from within—he is the inner controller, the immortal.

4 “This self of yours who is present within but is different from the waters, 
whom the waters do not know, whose body is the waters, and who controls the wa-
ters from within—he is the inner controller, the immortal.

5 “This self of yours who is present within but is different from the fire, whom 
the fire does not know, whose body is the fire, and who controls the fire from 
within—he is the inner controller, the immortal.

6 “This self of yours who is present within but is different from the intermediate 
region, whom the intermediate region does not know, whose body is the intermediate-
region, and who controls the intermediate region from within—he is the inner 
controller, the immortal.

7 “This self of yours who is present within but is different from the wind, whom 
the wind does not know, whose body is the wind, and who controls the wind from 
within—he is the inner controller, the immortal.

8 “This self of yours who is present within but is different from the sky, whom 
the sky does not know, whose body is the sky, and who controls the sky from 
within—he is the inner controller, the immortal.

9 “This self of yours who is present within but is different from the sun, whom 
the sun does not know, whose body is the sun, and who controls the sun from 
within—he is the inner controller, the immortal.

10 “This self of yours who is present within but is different from the quarters, 
whom the quarters do not know, whose body is the quarters, and who controls the 
quar ters from within—he is the inner controller, the immortal.

11 “This self of yours who is present within but is different from the moon and 
the stars, whom the moon and the stars do not know, whose body is the moon and 
the stars, and who controls the moon and the stars from within—he is the inner 
controller, the immortal.

12 “This self of yours who is present within but is different from space, whom 
space does not know, whose body is space, and who controls space from within—he 
is the inner controller, the immortal.

13 “This self of yours who is present within but is different from darkness,
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...
whom darkness does not know, whose body is darkness, and who controls darkness from within—he is the inner controller, the immortal.

14 "This self of yours who is present within but is different from light, whom light does not know, whose body is light, and who controls light from within—he is the inner controller, the immortal."

That was with respect to the divine sphere. 15 What follows is with respect to beings.

"This self of yours who is present within but is different from all beings, whom all beings do not know, whose body is all beings, and who controls all beings from within—he is the inner controller, the immortal."

That was with respect to beings. 16 What follows is with respect to the body (ātman).

"This self of yours who is present within but is different from the breath, whom the breath does not know, whose body is the breath, and who controls the breath from within—he is the inner controller, the immortal.

17 "This self of yours who is present within but is different from speech, whom speech does not know, whose body is speech, and who controls speech from within—he is the inner controller, the immortal.

18 "This self of yours who is present within but is different from sight, whom sight does not know, whose body is sight, and who controls sight from within—he is the inner controller, the immortal.

19 "This self of yours who is present within but is different from hearing, whom hearing does not know, whose body is hearing, and who controls hearing from within—he is the inner controller, the immortal.

20 "This self of yours who is present within but is different from the mind, whom the mind does not know, whose body is the mind, and who controls the mind from within—he is the inner controller, the immortal.

21 "This self of yours who is present within but is different from the skin, whom the skin does not know, whose body is the skin, and who controls the skin from within—he is the inner controller, the immortal.

22 "This self of yours who is present within but is different from perception, whom perception does not know, whose body is perception, and who controls perception from within—he is the inner controller, the immortal.

23 "This self of yours who is present within but is different from the semen, whom the semen does not know, whose body is the semen, and who controls the semen from within—he is the inner controller, the immortal.

"He sees, but he can't be seen; he hears, but he can't be heard; he thinks, but he can't be thought of; he perceives, but he can't be perceived. Besides him, there is no one who sees, no one who hears, no one who thinks, and no one who perceives. It is this self of yours who is the inner controller, the immortal. All besides this is grief."

Thereupon, Uddālaka Áruṇi fell silent.

Then (Gārgī) Vācaknavi spoke. "Distinguished Brahmins!" she said. "I am going to ask this man two questions. If he can give me the answers to them, none of you will be able to defeat him in a theological debate."

8
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3.8.2

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“Ask, Gārgī.”

2 She said: “I rise to challenge you, Yājñavalkya, with two questions, much as a fierce warrior of Kāśi or Videha, stringing his unstrung bow and taking two deadly arrows in his hand, would rise to challenge a rival. Give me the answers to them!”

“Ask, Gārgī.”

3 She said: “The things above the sky, the things below the earth, and the things between the earth and the sky, as well as all those things people here refer to as past, present, and future—on what, Yājñavalkya, are all these woven back and forth?”

4 He replied: “The things above the sky, the things below the earth, and the things between the earth and the sky, as well as all those things people here refer to as past, present, and future—on space, Gārgī, are all these woven back and forth.”

5 She responded: “All honor to you, Yājñavalkya. You really cleared that up for me! Get ready for the second.”

“Ask, Gārgī.”

6 She said: “The things above the sky, the things below the earth, and the things between the earth and the sky, as well as all those things people here refer to as past, present, and future—on what, Yājñavalkya, are all these woven back and forth?”

7 He replied: “The things above the sky, the things below the earth, and the things between the earth and the sky, as well as all those things people here refer to as past, present, and future—on space, Gārgī, are all these woven back and forth.”

“On what, then, is space woven back and forth?”

8 He replied: “That, Gārgī, is the imperishable, and Brahmīns refer to it like this—it is neither coarse nor fine; it is neither short nor long; it has neither blood nor fat; it is without shadow or darkness; it is without air or space; it is without contact; it has no taste or smell; it is without sight or hearing; it is without speech or mind; it is without energy, breath, or mouth; it is beyond measure; it has nothing within it or outside of it; it does not eat anything; and no one eats it.

9 “This is the imperishable, Gārgī, at whose command the sun and the moon stand apart. This is the imperishable, Gārgī, at whose command the earth and the sky stand apart. This is the imperishable, Gārgī, at whose command seconds and hours, days and nights, fortnights and months, seasons and years stand apart. This is the imperishable, Gārgī, at whose command rivers flow from the snowy mountains in their respective directions, some to the east and others to the west. This is the imperishable, Gārgī, at whose command people flatter donors, and gods are dependent on patrons of sacrifices, and forefathers on ancestral offerings.

10 “Without knowing this imperishable, Gārgī, even if a man were to make offerings, to offer sacrifices, and to perform austerities in this world for many thousands of years, all that would come to naught. Pitiful is the man, Gārgī, who departs from this world without knowing this imperishable. But a man who departs from this world after he has come to know this imperishable—he, Gārgī, is a Brahmin.

11 “This is the imperishable, Gārgī, which sees but can’t be seen; which hears but can’t be heard; which thinks but can’t be thought of; which perceives but can’t be perceived. Besides this imperishable, there is no one that sees, no one that hears, no one that thinks, and no one that perceives.
सा होवाच। ब्राह्मणा भगवन्तस्तदेव बहु मनोद्भवः। यदसमः अमस्कारेण सुचिद्धवम्।
न वै जातु युमाकलिमं कस्तिद् ब्रह्मोऽजेतेति। ततो ह वायुक्ष्मपराम॥१२॥
॥ इति अष्टमं ब्राह्मणम॥

अथ हैं विवधः शाकल्यः पञ्चच। कति देवा याज्ञवल्क्येति। स हैत्येव निविदा प्रतिपदे यावतो वेशदेवस्य निविदुच्चन्ते।
त्रयश्च च शाता त्रयश्च त्री च सहसेति।

ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। त्रयस्त्रिसिद्धिति।
ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। पदिति।
ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। त्रय इति।
ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। द्वाविति।
ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। अधयर्थ इति।
ओमिति होवाच। कतेयेव देवा याज्ञवल्क्येति। एक इति।
ओमिति होवाच। कतमे सो त्रयश्च त्री च शाता त्रयश्च त्री च इति॥१३॥
स होवाच। महिमान एवेयामेते। त्रयस्त्रिसिद्धेव देवा इति।

कतमे ते त्रयस्त्रिसिद्धिति।

आष्टी वसाव एकादश रूद्रा ब्राह्मादित्यास्त एकविधेवदन्व्येव प्रजापतिश्रेष्ठ
त्रयस्त्रिसिद्धिति॥१४॥

कतमे वसाव इति।

अश्रुश्च पृष्ठिवी च वायुश्चान्तरिक्षः चादित्यश्रेष्ठ हीणः चन्द्रमाश्रेष्ठ नक्षत्राणि चैते
वसवः। एतेषु हीर्द सर्वं वसु हितसिद्धिः। तस्मादसाब इति॥१५॥

कतमे रुद्रा इति।

द्रोमे पुरुषेऽप्राणा आलमेराजः।।। ते यदसमाचारीरसमत्वंड्राद्रामत्यथः।
रूद्रविति। तदन्तोद्विति। तस्मादूरुद्रा इति॥१६॥

कतम आदित्या इति।

हादशः वै भष्मा: संवत्सरस्येत आदित्यः।।। एते हीर्द सर्वमादाना यन्ति।।। ते
यदिदेव सर्वमादाना यन्ति। तस्मादावदित्या इति॥१७॥

कतम इत्यः कतम: प्रजापतिरिति। स्तनमिति। यहः प्रजापतिरिति।
कतम: स्तनमिति। अशानिरिति।

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“On this very imperishable, Gārgī, space is woven back and forth.”

“Distinguished Brahmins!” said Gārgī. “You should consider yourself lucky if you escape from this man by merely paying him your respects. None of you will ever defeat him in a theological debate.”

Thereupon, Vācaknāvi fell silent.

9 Then Vidagdhā Śākalya began to question him. “Tell me, Yājñavalkya—how many gods are there?” Saying, “As many as are mentioned in the ritual invocation within the laud to the All-gods,” he answered in accordance with this very ritual invocation: “Three and three hundred, and three and three thousand.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“Thirty-three.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“Six.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“Three.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“Two.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“One and a half.”

“Yes, of course,” he said, “but really, Yājñavalkya, how many gods are there?”

“One.”

“Yes, of course,” he said, “but then who are those three and three hundred, and those three and three thousand?”

2 “They are only the powers of the gods,” Yājñavalkya replied. “There are only thirty-three gods.”

“Who are those thirty-three?”

“The eight Vasus, the eleven Rudras, and the twelve Ādityas—that makes thirty-one. Then there are Indra and Prajāpati, making a total of thirty-three.”

3 “Who are the Vasus?”

“The Vasus are fire, earth, wind, the intermediate region, sun, sky, moon, and stars. They are called Vasus because this whole treasure (vasu) is entrusted to them.”

4 “Who are the Rudras?”

“The ten vital functions (prāṇa) in a man, with the self (ātman) as the eleventh. They make people weep when they depart from this mortal body. They are called Rudras because they make people weep (rud-).”

5 “Who are the Ādityas?”

“The Ādityas are the twelve months of the year, for they carry off this whole world as they proceed. They are called Ādityas because they carry off (ādādānāḥ) this whole world as they proceed (yanti).”

6 “Who is Indra? And who is Prajāpati?”

“Indra is just the thunder, and Prajāpati is the sacrifice.”

“What is thunder?”

“The thunderbolt.”
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3.9.6

कतमो यज्ञ इति | पशव इति ||६||

कतमो पशिति | अत्रेयु पृथिवी च वायुशान्तरिस्ति: चादित्यध्वे चौश्रेष्ठे पदः | एते हीं ||७||

कतमो ते त्रयो देवा इति | इम एव त्रयो लोकाः | एषु हीं सर्वे देवा इति |

कतमो तों द्वी देवाविति | अन्ते च चैव प्राणाश्रेति |

कतमोध्वर्ध्व इति | योः पवत इति ||८||

तदाहुर्दयने मेक इवः पवते | अथ कथमध्वर्ध्व इति |

यद्यस्मिनेऽद सर्वमध्वर्ध्वोत्सेनाथ्य इति ||९||

कतम एको देव इति | प्राण इति | स ब्रह्म त्यदित्वाचकर्षोति ||१०||

पृथिविन्य यस्यायतनमभिलोक्ष्यस्ति ||११||

मनो मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्वायत्नक: परायणं स वै वेदिता स्यादाजावल्लक् |

वेद वा अहं तं पुरुषं सर्वस्वायत्न: परायणं यमात्म | य एवार्य शारीरः पुरुषः स एषः | वदेव शाक्त्य तस्मा का देवतेति | अभृतमिति होवाच ||१२||

कामः एव यस्यायतनं हृदयं लोको मनो ज्योतिर्यो वै तं पुरुषं विद्याति सर्वस्यात्मन: परायणं स वै वेदिता स्यादाजावल्लक् |

वेद वा अहं तं पुरुषं सर्वस्यात्मन: परायणं यमात्म | य एवार्यं काममयः पुरुषः स एषः | वदेव शाक्त्य तस्मा का देवतेति | स्तियं इति होवाच ||१३||

हुमाशैयो यस्यायतनं ब्रह्मस्तुर्यां मनो मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मन: परायणं स वै वेदिता स्यादाजावल्लक् |

वेद वा अहं तं पुरुषं सर्वस्यात्मन: परायणं यमात्म | य एवासावादित्ये पुरुषं स एषः | वदेव शाक्त्य तस्मा का देवतेति | सत्यमिति होवाच ||१४||

आकाश एव यस्यायतनं श्रौतः लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मन: परायणं स वै वेदिता स्यादाजावल्लक् |

वेद वा अहं तं पुरुषं सर्वस्यात्मन: परायणं यमात्म | य एवार्यं श्रौत: प्रतिपुङ्कः पुरुषं स एषः | वदेव शाक्त्य तस्मा का देवतेति | दिशं इति होवाच ||१५||

तमः एव यस्यायतनं हृदयं लोको मनो मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मन: परायणं स वै वेदिता स्यादाजावल्लक् |
“What is the sacrifice?”
“The sacrificial animals.”
7 “Who are the six?”
“The six are fire and earth, wind and the intermediate region, sun and sky—for these six are this whole world.”
8 “Who are the three gods?”
“Just these three worlds, for all the gods live in them.”
“Who are the two gods?”
“Food and breath.”
“Who are the one and a half?”
“The purifying wind that is blowing here. 9 Now, some may ask: ‘But the purifying wind here blows as one only. So how can he be one and a half?’ He is one and a half (adhyārdha) because in him this whole world increases (adhyārdha-).”
“Who is the one god?”
“Breath. He is called ‘Brahman’ and ‘Tyad.’”
10 “The person whose abode is the earth, whose world is fire, and whose light is the mind—should someone know that person, the final goal of every self (ātman), he would be a man who truly knows, Yajnavalkya.”
“I know that person, the final goal of every self, of whom you speak. He is none other than this bodily person. But tell me, Śākalya—who is his god?”
“The immortal,” Śākalya replied.
11 “The person whose abode is passion, whose world is the heart, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yajnavalkya.”
“I know that person, the final goal of every self, of whom you speak. He is none other than this person immersed in passion. But tell me, Śākalya—who is his god?”
“Women,” Śākalya replied.
12 “The person whose abode is visible appearances, whose world is sight, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yajnavalkya.”
“I know that person, the final goal of every self, of whom you speak. He is none other than that person up there in the sun. But tell me, Śākalya—who is his god?”
“Truth,” Śākalya replied.
13 “The person whose abode is space, whose world is hearing, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yajnavalkya.”
“I know that person, the final goal of every self, of whom you speak. He is none other than this person connected with hearing and echo. But tell me, Śākalya—who is his god?”
“The quarters,” Śākalya replied.
14 “The person whose abode is darkness, whose world is the heart, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yajnavalkya.”
3.9.14

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वेद वा अहं ते पुरुषं सर्वस्वात्मन: परायणं यमात्म्। य एवायं छायामय: पुरुषः। स एष:। वदेव शाक्तस्य तस्य का देवतेति। मृत्युरिति होवाच॥१४॥

रूपाणिनीः । यस्यायतनं चक्षुर्वृक्षको मनो ज्योतिर्याय: वे ते पुरुषं विद्यात्सर्वस्वात्मन: परायणं स वे वेदिता स्थायिष्व्र्यवः॥

वेद वा अहं ते पुरुषं सर्वस्वात्मन: परायणं यमात्म्। य एवायमादं पुरुषं स एष:। वदेव शाक्तस्य तस्य का देवतेति। अनुरिति होवाच॥१५॥

आप एव यस्यायतनः हृदयं । लोको मनो ज्योतिर्याय: वे ते पुरुषं विद्यात्सर्वस्वात्मन: परायणं स वे वेदिता स्थायिष्व्र्यवः॥

वेद वा अहं ते पुरुषं सर्वस्वात्मन: परायणं यमात्म्। य एवायमप्रभु वुरुषं स एष:। वदेव शाक्तस्य तस्य का देवतेति। वरुण इति होवाच॥१६॥

रेत एव यस्यायतनः हृदयं। लोको मनो ज्योतिर्याय: वे ते पुरुषं विद्यात्सर्वस्वात्मन: परायणं स वे वेदिता स्थायिष्व्र्यवः॥

वेद वा अहं ते पुरुषं सर्वस्वात्मन: परायणं यमात्म्। य एवायं पुत्रय: पुरुषं स एष:। वदेव शाक्तस्य तस्य का देवतेति। प्रजापतितिरिति होवाच॥१७॥

शाक्तयेन्ति होवाच याज्ञवल्क्यः। त्वां विदिमेव ब्राह्मणा अहारारवक्ष्ययमक्रमः ॥

इति॥१८॥

याज्ञवल्क्येन्ति होवाच शाक्तस्य। यविदं कुलपथादानं ब्राह्मणानात्यवादी। किं ब्रह्म विद्वा निर्विदि ति।

दिशो वेद संवेदन: स्वरतिष्ठाः इति। यदिशो वेद वेदन: स्वरतिष्ठा:। स्वरतिष्ठा:॥१९॥

किंदेवततोस्यं प्राच्यं विद्यस्तीति। आदित्यदेवत इति।

स आदित्यः कस्मिन्न्वितिष्ठ इति। चक्षुर्वृक्ष।

किंतु सब्जुः प्रतिष्ठितमिति। रूपेष्विति। चक्षुः सह रूपणं प्रतिष्ठितमिति।

किंतु सब्जुः प्रतिष्ठितमिति। हृदयं इति होवाच॥२०॥

किंदेवतारोस्यं दशियमाः विद्यस्तीति। यमदेवत इति।

स यमः कस्मिन्न्वितिष्ठ इति। यज्ञ इति॥

96
"I know that person, the final goal of every self, of whom you speak. He is none other than this person consisting of shadow. But tell me, Śākalya—who is his god?"

"Death," Śākalya replied.

"The person whose abode is visible appearances, whose world is sight, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yājñavalkya."

"I know that person, the final goal of every self, of whom you speak. He is none other than this person here in a mirror. But tell me, Śākalya—who is his god?"

"Life," Śākalya replied.

"The person whose abode is the waters, whose world is the heart, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yājñavalkya."

"I know that person, the final goal of every self, of whom you speak. He is none other than this person here in the waters. But tell me, Śākalya—who is his god?"

"Varuṇa," Śākalya replied.

"The person whose abode is semen, whose world is the heart, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yājñavalkya."

"I know that person, the final goal of every self, of whom you speak. He is none other than this person associated with a son. But tell me, Śākalya—who is his god?"

"Prajāpati," Śākalya replied.

"The person whose abode is semen, whose world is the heart, and whose light is the mind—should someone know that person, the final goal of every self, he would be a man who truly knows, Yājñavalkya."

At this point Yājñavalkya exclaimed: "Poor Śākalya! I'm afraid these Brahmins have made you their cat's-paw."

Śākalya said: "Tell me, Yājñavalkya—what is the formulation of truth (brahman) you know that has enabled you here to outtalk these Brahmins of Kuru and Pañcāla?"

"I know the quarters together with their gods and foundations."

"Since you say that you know the quarters together with their gods and foundations, according to you, who is the god of the eastern quarter?"

"The sun."

"And the sun, on what is it founded?"

"On sight."

"On what is sight founded?"

"On visible appearances, for one sees visible appearances with one's sight."

"On what are visible appearances founded?"

"On the heart, for one recognizes visible appearances with the heart. So visible appearances are founded on the heart."

"You're absolutely right, Yājñavalkya! According to you, who is the god of the southern quarter?"

"Yama."

"And Yama, on what is he founded?"

"On the sacrifice."
3.9.21

The Early Upanisads

कस्मिन्तु यज्ञः प्रतिष्ठित इति¹ | दक्षिणायामिति ।
कस्मिन्तु दक्षिणा प्रतिष्ठितेऽति² | अन्तःयामिति । यदा होव अन्तःयेताऽथ दक्षिणां
दवाति । अन्तःयाऽहोव दक्षिणा प्रतिष्ठितेऽति² ।
कस्मिन्तु अन्तः प्रतिष्ठितेऽति² | हृदय इति होवाच³ | हृदयेन हि अन्तः जानाति⁴ ।
हृदये होव अन्तः प्रतिष्ठिताः भवतीति । एवमेवेतदाजावल्क्य । ॥२१॥
किंदेवतोऽस्मां प्रतीचयं दिस्यसति । वरुणेवत इति ।
स वरुणः कस्मिन्त्रतिष्ठित इति । अस्विति ।
कस्मिन्त्राय: प्रतिष्ठिताः इति¹ । रेतसति ।
कस्मिन्तु रेत: प्रतिष्ठितां इति² | हृदय इति । तस्मादिपि प्रतिरूपं जातमाहुर्हृद्यया-
दिव सूषो हृद्यादिव निर्मित इति । हृदये होव रेत: प्रतिष्ठितं भवतीति ।
एवमेवेतदाजावल्क्य ॥ २२॥
किंदेवतोऽस्माभद्रीचयं दिस्यसति । सोमेवत इति ।
स सोमः कस्मिन्त्रतिष्ठित इति । दीनायामिति ।
कस्मिन्तु दीक्षा प्रतिष्ठितेऽति¹ | सत्य इति । तस्मादिपि दीक्षितमाहुः सत्यं वदेति ।
सत्ये होव दीक्षा प्रतिष्ठितेऽति¹ ।
कस्मिन्तु सत्यं प्रतिष्ठितां इति² | हृदय इति होवाच³ | हृदयेन हि सत्यं जानाति ।
हृदये होव सत्यं प्रतिष्ठितं भवतीति । एवमेवेतदाजावल्क्य ॥ २३॥
किंदेवतोऽस्मां ध्रुवायं दिस्यसति । अग्रणेवत इति ।
सोप्फः: कस्मिन्त्रतिष्ठित इति । वाचीति ।
कस्मिन्तु वाकप्रतिष्ठितेऽति¹ | हृदय इति ।
कस्मिन्तु हृदयं प्रतिष्ठितां इति² ॥ २४॥
अहःक्षेति होवाच याज्यावल्क्यः । यत्वेतदन्यात्रसमन्नभासे । याज्येतदन्यात्राः समत्यान्याः।
वैनद्युवययोऽसि वैन्त्रिताप्रतिष्ठिति ॥ २५॥
कस्मिन्तु त्वं चात्मा च प्रतिष्ठितो स्थं इति । प्राणं इति ।
कस्मिन्तु प्राण: प्रतिष्ठित इति । अपान इति ।
“On what is the sacrifice founded?”
“On the sacrificial gift.”
“On what is the sacrificial gift founded?”
“On faith, for a man gives a sacrificial gift only when he has faith. So the sacrificial gift is founded on faith.”
“On what is faith founded?”
“On the heart, for one recognizes faith with the heart. So faith is founded on the heart.”
“You’re absolutely right, Yājñavalkya! According to you, who is the god of the western quarter?”
“Varuṇa.”
“And Varuṇa, on what is he founded?”
“On water.”
“On what is water founded?”
“On semen.”
“On what is semen founded?”
“On the heart. For that very reason, when someone has a son who is a picture of him, people say: ‘He’s dropped right out of his heart! He’s carved from his very heart!’ So semen is founded on the heart.”
“You’re absolutely right, Yājñavalkya! According to you, who is the god of the northern quarter?”
“The moon.”
“And the moon, on what is it founded?”
“On the sacrificial consecration.”
“On what is the sacrificial consecration founded?”
“On truth. For that very reason, they instruct a man consecrated for sacrifice: ‘Speak the truth.’ So the sacrificial consecration is founded on truth.”
“On what is truth founded?”
“On the heart, for one recognizes truth with the heart. So truth is founded on the heart.”
“You’re absolutely right, Yājñavalkya! According to you, who is the god of the zenith, the fixed quarter?”
“Fire.”
“And the fire, on what is it founded?”
“On speech.”
“On what is speech founded?”
“On the heart.”
“On what is the heart founded?”
25 At this Yājñavalkya exploded: “What an imbecile you are to think that it could be founded anywhere other than ourselves! If it were anywhere other than ourselves, dogs would eat it, or birds would tear it up.”
“On what are you and your self (ātman) founded?”
“On the out-breath.”
“On what is the out-breath founded?”
“On the in-breath.”
३.९.२६

The Early Upanisads

कस्मिस्वापनः प्रतिष्ठित इति। व्याव हिति।
कस्मिनु ह्वामः प्रतिष्ठित इति। उदान हिति।
कस्मिन्द्वानः प्रतिष्ठित इति। समान हिति।

स एष नेति निय्यात्मा। अगृह्यो न हि गृहस्ते। अदीयों न हि श्रीये। असह्यो न हि सच्ये। अस्म्यो न व्यावते। असियो न व्याय तत्। न रिष्यति। एतान्यायायायतनायायतोः। लोको आठो वेदोः। अष्टो पुरुषा।। स यस्तान्यायायायतनायायव्रताम्शत ते लोपिनिषवं दुरुष दुर्चायमि। तं चेन्मेः न विविध्ययि सूर्या ते विपतिष्ठति।

तेन ह न मेने शाखल्यः। तस्थ ह मूर्या विपपता। अथ हास्य परिमोक्षिणोस्यी-न्यपजहुर्यन्यन्यन्यामाना।। २६।।

अथ होवाच। ब्राह्मणा भगवतोयो वः कामयते स मा पुरुष्युः। सर्वो वा मा पुरुष्युः। यो वः कामयते तं वः पुरुष्यमि सर्वांच्या वः पुरुष्यमीति।। ते ह ब्राह्मणा न दृष्युः।। २७।।

तात्हैते। श्लोकः प्रपश्च।

यथा वृक्षो वनस्यतिस्तथेव पुरुषोमुण।
तस्य लोमानि पण्णि त्वायस्योत्पाटिका बहि:।।

त्वच एवस्य हृदिरं प्रस्तवन्ति त्वच उत्पत:।।
तस्मात्तदत्तात्वधिरिति। रसो वृक्षादिविगवतात्।।

मृषान्यस्य शकराणि किनारं स्नाव तस्विश्रम्।
अस्थिन्त्यन्तरतो दास्त्यिन मज्जां मज्जोपमा कृत्ता।।

यद्वृक्षो वृक्षो रोहिति मूलात्वतत: पुनः।
मत्यः स्वन्मृत्युञ्जावा वृक्षः कस्मान्मुलात्त्वरोहिति।।

रेतस् इति मा बोचत जीवस्तत्त्वजायते।
धानारुह इव वृक्षोस्वजाप्रेत्य सम्भवः।।

100
"On what is the in-breath founded?"
"On the inter-breath."
"On what is the inter-breath founded?"
"On the up-breath."
"On what is the up-breath founded?"
"On the link-breath. About this self (ātman), one can only say ‘not—, not—.’
He is ungraspable, for he cannot be grasped. He is undecaying, for he is not subject
to decay. He has nothing sticking to him, for he does not stick to anything. He is not
bound; yet he neither trembles in fear nor suffers injury. Now, those are the eight
abodes, the eight worlds, the eight gods, and the eight persons. I ask you about that
person providing the hidden connection (upaniṣad)—the one who carries off these
other persons, brings them back, and rises above them? If you will not tell me that,
your head will shatter apart."

Śākalya did not know him, and his head did, indeed, shatter apart. Robbers,
moreover, stole his bones, mistaking them for something else.

27 Yājñavalkya then addressed them: “Distinguished Brahmins! If any one of
you would like to question me, let him do so; or, if you prefer, you may question me
all together. Or else, if any one of you would like me to, I will question him; or, if
you prefer, I will question all of you together.” But those Brahmins did not dare.

28 So he questioned them with these verses:

Man is like a mighty tree—
that’s the truth.

His body hairs are its leaves,
His skin is its outer bark.
Blood flows from his skin,
As sap from the bark of a tree.
Blood flows when the skin is pricked,
As sap, when the bark is slit.

His flesh is the sapwood;
His sinews are the fibers—
that’s certain.

His bones are the heartwood;
And his marrow resembles the pith.

A tree when it’s cut down,
Grows anew from its root;
From what root does a mortal man grow,
When he is cut down by death?

Do not say, “From the seed”;
For it’s produced from him
while he is still alive;
And like a tree
sprouting from a seed,
It takes birth at once,
even before he dies.
3.9.28

The Early Upaniṣads

...

तत्समुल्लभेदेयरूपः ४ न पुनराभवेत्

मूर्त्यः स्वन्मृगुणां वृक्षः कर्मान्मूलात्मरोहितः

जात एवं न जायते को न्येन जनयेतुनः

विज्ञानान्मादेव ब्रह्म रातिर्दशुः

परायण तिष्ठमानस्य तद्विर इति

॥२८॥

॥ इति नवमं ब्राह्मणम्

॥ इति तृतीयोषध्वायः

...

जनको है वैदेह आसांचक्रे। अथ ह याज्ञवल्क्य आव्रजः। तेः होवाच २

याज्ञवल्क्य किमर्थमयारी: पश्चिमचतुष्ठानानि। उभयमेव समाधिति होवाच

यते कश्चिदं वैवैतस्तिथ्यामेवति

अब्रवीवे १ जित्वा शेलिलितविवे २ ब्रह्मोति

यथा भातुमानित्वमानाचार्यवान्यायात्तथा तच्चेत्तिलिनिर्ब्रह्मीव ३ ब्रह्मोति

अवदतो हि किं स्वादिति ४। अब्रवीवे ५ ते सत्यायतनं प्रतिष्ठाम्

न मेघवीवदिति

एकमाहिव एतर्समाधिति

वै वै नो बृहि याज्ञवल्क्य

वागेवायतनमाकाशः प्रतिष्ठा प्रहोत्येनदुपासीतः

का प्रज्ञाता याज्ञवल्क्य। वागेन समाधिति होवाच। वाचा वे समाहि बन्धुः

प्रज्ञाते। अङ्ग्ये यजुमेव: सामवेदोधवाजिरस् इतिहास: पुराणं विद्या उपनिषदः

श्लोकः सूचार्यनुस्मादनानि व्यासायानां च हुतमाशितं पायितमयं च लोकः

परश्र लोकः सवर्णिं च भूतानि ५। वाचे समाहि परं ब्रह्म। नैनं

वाज्ञावती सवर्णेन भूतायमिनिष्ठति देवो भूतवा देवाण्येति त्य एवं विद्यान्

एतदुपास्यः

102
A tree, when it’s uprooted,
Will not sprout out again;
From what root does a mortal man grow,
When he is cut down by death?

Once he’s born,
  he can’t be born again.
Who, I ask,
  will beget him again?

Perception, bliss, brahman,
The gift of those who give,
The highest good—
  awaits those who know this
  and stand firm.

ADHYĀYA 4

1 Once when Janaka, the king of Videha, was formally seated, Yājñavalkya came up to him. Janaka asked him: “Yājñavalkya, why have you come? Are you after cows or subtle disquisitions?” He replied: “Both, your majesty. Let’s hear what they have told you.”

“‘Brahman is speech.’ That’s what Jitvan Śailini told me,” said Janaka.

“Śailini told you ‘Brahman is speech’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who cannot speak possibly have?’ But did he tell you what its abode and foundation are?”

“He did not tell me that.”

“Then it’s a one-legged brahman, Your Majesty.”

“Why don’t you tell us that yourself, Yājñavalkya?”

“Speech itself is its abode, and space is its foundation. One should venerate it as knowledge.”

“What constitutes knowledge, Yājñavalkya?”

“Speech itself, Your Majesty,” he replied. “For surely, Your Majesty, it is through speech that we come to know a counterpart. Rgveda, Yajurveda, Sāmaveda, the Atharva-Āṅgiras, histories, ancient tales, sciences, hidden teachings (upaniṣad), verses, aphorisms, explanations, and glosses; offerings and oblations; food and drink; this world and the next world; and all beings—it is through speech. Your Majesty, that we come to know all these. So clearly, Your Majesty, the highest brahman is speech. When a man knows and venerates it as such, speech never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”
हस्त्युष्मां सहस्रं ददामीति होवाच जनको वैदेहः।
स होवाच याज्ञवल्क्यः पिता मेठमन्यत नानुशिष्य हरेतेति।॥२॥ यदेव ते कश्चिदक्रियशृणुवामेति।
अश्रव्यनं उदयः शौल्वायनः प्राणो वै ब्रह्मोति।
यथा मातुमानितुमानाचार्यवान्नूयालयः तत्चौल्वायनोब्रह्मीप्राणो वै ब्रह्मोति।
अप्राणं हि किं त्याविदिति। अश्रव्यनं ते तस्यायतनं प्रतिष्ठाम्।
न मेघश्रव्यविदिति।
एकचाहि एतत्सम्राहिति।
स वै नो बृहि याज्ञवल्क्य।
प्राणं एवायतनमाकाशः प्रतिष्ठा प्रियवित्येनुलुपासी।
का प्रियता याज्ञवल्क्याः प्राण एव सम्राहिति होवाच। प्राणस्य वै सम्राद् कामाय व याज्ञवल्क्यत्यतीतं हस्त्युष्मां तत्र भवति यां विद्विदेशिति प्राणस्येव सम्राद् कामाय। प्राणो वै सम्राद् परमेः ब्रह्मा। नैनं प्राणो जत्तिर्वा श्रव्येन्मूलात्मकमिक्रस्तिवेद श्रव्यमो श्रव्यवेद देवायतिति य एवं विद्वानेतुपास्ते।
हस्त्युष्मां सहस्रं ददामीति होवाच जनको वैदेहः।
स होवाच याज्ञवल्क्यः पिता मेठमन्यत नानुशिष्य हरेतेति।॥३॥ यदेव ते कश्चिदक्रियशृणुवामेति।
अश्रव्यनं वर्त्यवीणि च्चुङ्गिः ब्रह्मोति।
यथा मातुमानितुमानाचार्यवान्नूयालयः तद्यथाणीच्चुङ्गिः ब्रह्मोति। अपस्थो हि किं त्याविदिति। अश्रव्यनं ते तस्यायतनं प्रतिष्ठाम्।
न मेघश्रव्यविदिति।
एकचाहि एतत्सम्राहिति।
स वै नो बृहि याज्ञवल्क्य।
चश्युवायतनमाकाशः प्रतिष्ठा सत्यमित्येनुलुपासी।
का सत्यता याज्ञवल्क्यः चश्युवेव सम्राहिति होवाच। चश्युष्मा वै सम्राद् पश्चात- माहुर्द्रास्राविरिति स आहाद्रास्रामिति तत्सारं भवति। चश्युङ्गिः सम्राद् परमेः ब्रह्म। नैनं चश्युर्ज्ञातिः सर्वविवेदं भूतान्यभिऀकित्वं देवो श्रव्यमो श्रव्यवेद देवायतिति य एवं विद्वानेतुपास्ते।
हस्त्युष्मां सहस्रं ददामीति होवाच जनको वैदेहः।
Janaka of Videha exclaimed: “I’ll give you a thousand cows together with bulls and elephants!”

Yajnavalkya replied: “My father believed that one should never accept a gift before giving instruction. Let’s hear what else they have told you.”

“Brahman is breath.” That’s what Udana Śaubhāyana told me,” said Janaka.

Śaubhāyana told you ‘Brahman is breath’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who cannot breathe possibly have?’ But did he tell you what its abode and foundation are?”

“He did not tell me that.”

“Then it’s a one-legged brahman, Your Majesty.”

“Why don’t you tell us that yourself, Yajnavalkya?”

“Breath itself is its abode, and space is its foundation. One should venerate it as ‘dear.’”

“What constitutes ‘dear,’ Yajnavalkya?”

“Breath itself, Your Majesty,” he replied. “For surely, Your Majesty, it is for the love of one’s breath that one officiates at the sacrifice of a man at whose sacrifices one is forbidden to officiate or accepts gifts from a man from whom one is forbidden to accept gifts. And if a man is afraid of getting killed when he travels somewhere, Your Majesty, it is because he loves his breath. So clearly, Your Majesty, the highest brahman is breath. When a man knows and venerates it as such, breath never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”

Janaka of Videha exclaimed: “I’ll give you a thousand cows together with bulls and elephants!”

Yajnavalkya replied: “My father believed that one should never accept a gift before giving instruction. Let’s hear what else they have told you.”

“Brahman is sight.” That’s what Barku Vārṣṇa told me,” said Janaka.

Vārṣṇa told you ‘Brahman is sight’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who cannot see possibly have?’ But did he tell you what its abode and foundation are?”

“He did not tell me that.”

“Then it’s a one-legged brahman, Your Majesty.”

“Why don’t you tell us that yourself, Yajnavalkya?”

“Sight itself is its abode, and space is its foundation. One should venerate it as truth.”

“What constitutes truth, Yajnavalkya?”

“Sight itself, Your Majesty,” he replied. “For surely, Your Majesty, when they ask someone who has seen something with his sight: ‘Did you see it?’ and he replies: ‘I saw it,’ it is taken as the truth. So clearly, Your Majesty, the highest brahman is sight. When a man knows and venerates it as such, sight never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”

Janaka of Videha exclaimed: “I’ll give you a thousand cows together with bulls and elephants!”
4.1.4 The Early Upanisads

स होवाच याज्ञवल्क्यः पिता मेघमन्यत नानुषिष्य हरेतति ॥४॥ यदेव ते कश्यिद्ग्रीत्वंच्छणावामेतः।
अब्रवीमो गद्यीविचित्रो मार्हाजः श्रीक्रेश्ये व श्रीक्रेश्ये।
यथा मातृमात्युर्वायार्यवायार्यात्यथा हरेततः श्रीश्रीश्रीवीच्छ्रोत्रेः वे श्रीश्रीतः।
अशुष्टोति हे किं व्यादिति । अब्रवीमतु ते तस्यायततन प्रतिष्ठाम् ॥

न मेघश्रीविदिति।
एकपाल्या एततस्मार्किति।
स वे नो बृहि याज्ञवल्क्य।
श्रीश्रीवेष्टां तन्मन्वाकाः प्रतिष्ठान्तन इत्येनुसारसीति।
कान्ततया याज्ञवल्क्य। दिशा एव स्मार्किति होवाच। तस्माद्य सम्मार्कितीः ॥ वां कां
च दिशा गच्छिति नावास्य अन्तः गच्छिति। अनन्तः हि दिशा। दिशा वे सम्मार्क
श्रीक्रेश्ये ॥ । श्रीक्रेश्ये वे सम्मार्क परमें ब्रह्मा। नेने श्रीक्रेश्ये जहानि सर्वायण्यं भूतान्यभिषक्षणः
देवो भूत्वा देवायण्यति य एवं विद्वानेदुपास्ते।
हस्त्रूपेभं सहस्रं दूरसीति होवाच जनको बैदेहः।
स होवाच याज्ञवल्क्यः पिता मेघमन्यत नानुषिष्य हरेतति ॥५॥ यदेव ते
कश्यिद्ग्रीत्वंच्छणावामेतः।
अब्रवीमो सात्यकामो जाभालो मनो वे श्रीश्रीतः।
यथा मातृमात्युर्वायार्यवायार्यात्यथा तज्जावालोश्रीमनोऽवे श्रीश्रीतः।
अमनसो हि किं व्यादिति। अब्रवीमतु ते तस्यायततन प्रतिष्ठाम्।

न मेघश्रीविदिति।
एकपाल्या एततस्मार्किति।
स वे नो बृहि याज्ञवल्क्य।
मन एवायटनमाकाः प्रतिष्ठान्तम इत्येनुसारसीति।
कान्ततया याज्ञवल्क्य। मन एव स्मार्किति होवाच। मनसा वे सम्मार्क स्त्रिया-
भिष्कार्यः ॥ तस्यां प्रतिष्ठाः पुज्ञो जायते स आन्तः। मनो वे सम्मार्क परमें ब्रह्म।
नेने मनो जहादि सर्वायण्यं भूतान्यभिषक्षणः देवो भूत्वा देवायण्यति य एवं
विद्वानेदुपास्ते।
हस्त्रूपेभं सहस्रं दूरसीति होवाच जनको बैदेहः।
स होवाच याज्ञवल्क्यः पिता मेघमन्यत नानुषिष्य हरेतति ॥६॥ यदेव ते
कश्यिद्ग्रीत्वंच्छणावामेतः।
Yājñavalkya replied: “My father believed that one should never accept a gift before giving instruction. Let’s hear what else they have told you.”

“Brahman is hearing.” That’s what Gardabhīvipīta Bhāradvāja told me,” said Janaka.

“Bhāradvāja told you ‘Brahman is hearing’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who cannot hear possibly have?’ But did he tell you what its abode and foundation are?”

“He did not tell me that.”

“Then it’s a one-legged brahman, Your Majesty.”

“Why don’t you tell us that yourself, Yājñavalkya?”

“Hearing itself is its abode, and space is its foundation. One should venerate it as limitless.”

“What constitutes the limitless, Yājñavalkya?”

“The quarters themselves, Your Majesty,” he replied. “Therefore, toward whichever quarter a man may travel, Your Majesty, he will never reach its limit, for the quarters are limitless. And the quarters, Your Majesty, are the same as hearing. So clearly, Your Majesty, the highest brahman is hearing. When a man knows and venerates it as such, hearing never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”

Janaka of Videha exclaimed: “I’ll give you a thousand cows together with bulls and elephants!”

Yājñavalkya replied: “My father believed that one should never accept a gift before giving instruction. Let’s hear what else they have told you.”

“Brahman is the mind.” That’s what Satyakāma Jābāla told me,” said Janaka.

“Jābāla told you ‘Brahman is the mind’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who has no mind possibly have?’ But did he tell you what its abode and foundation are?”

“He did not tell me that.”

“Then it’s a one-legged brahman, Your Majesty.”

“Why don’t you tell us that yourself, Yājñavalkya?”

“The mind itself is its abode, and space is its foundation. One should venerate it as bliss.”

“What constitutes bliss, Yājñavalkya?”

“The mind itself, Your Majesty,” he replied. “For surely, Your Majesty, it is with the mind that a man takes a woman to himself and through her fathers a son who resembles him. And that is bliss. So clearly, Your Majesty, the highest brahman is the mind. When a man knows and venerates it as such, the mind never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”

Janaka of Videha exclaimed: “I’ll give you a thousand cows together with bulls and elephants!”

Yājñavalkya replied: “My father believed that one should never accept a gift before giving instruction. Let’s hear what else they have told you.”
4.1.7 The Early Upaniṣads

अब्रवीते विविधः शाक्तयो हृदयं वे गृहोति।
यथा मातुमानित्तमाना वापिकष्टवत्सा तथाकर्त्योंहवीरोद्व हृदयं वे गृहोति।
अहृदयस्य हि किं स्वादिष्ट। अब्रवीतु स्त्रीत्वातं प्रतिष्ठाम्।

एकाठा एतस्माधिकः
स कै तो गृही याज्ञवल्क्य।
हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येकदृशसिद्।
का स्थितताः वाज्ञवल्क्य। हृदयमेव समाधिकः होवाच। हृदयं वे समारां सर्वं भूतानामायतनं।
हृदयं वे समारां सर्वं भूतानां प्रतिष्ठा। हृदयं होव समारां सर्वं भूतानि प्रतिष्ठितानि भवन्ति।
हृदयं वे समारां परं प्रत्रा ब्रह्म। नैः हृदयं जहाति सर्वार्धेशं भूताय भविष्यति।
हस्त्वमिष्टं सहंसं दुःसमाति होवाच जनं कै वैदेहः।
स होवाच याज्ञवल्क्यः पिता मेघमन्यं नामानुशिष्यम हरेतेति।

इति प्रथमं ब्राह्मणम्।

जनको है वैदेहः कूचोदकासवपृज्वाच नमस्तेः स्वं याज्ञवल्क्य। अनु मा शाक्तवीति।
स होवाच यथा कै समाप्रवतानतमायतनम् रथं वा नाबं वा सामाधीतैवमवैस्तामणि-
रूपनिष्ठः समाहितात्मासिः। एवेव वृद्धार्क आदं: समाधीवच उक्तपत्तक इतो
विमुखचमनः का गमिष्यसिद्ध।

नानं तद्विगंवेद यत्र गमिष्यसिद्ध।
अथ कै तेजसं तद्धृः यत्र गमिष्यसिद्ध।
ब्रवीतु भगवान्विति।

इत्योः है कै नामेष्य योपं दशिकोशक्ष्यमुनुः। तं वा एत्तिमे तं सत्तमिद्र इत्याच्छक्ष्ये
परोक्षणः। परोक्षप्रियं इव हि देवाः प्रतिभश्वरः।
तथारसं संस्तासं यो एपोन्तन् हुद्वाच आकाशः।
एपेन्योरितवं यो मुहित्तिस्तः। एपेन्योरितवं संविच्छरणं यो मेटूवाच आकाशः
अनेकं एपेन्योरिष्टुः संचरणं वा कै तेपुष्युः नाम ग्रहोत्त्वहृदयं प्रतिष्ठिता।
हत्र कै तेजसः संहरस्त्वः हितान्त्वेव नामक्ष।
एपेन्योरिष्टुः संचरणं वा कै तेपुष्युः नाम ग्रहोत्त्वहृदयं प्रतिष्ठिता। एताभिकः एतद्
सवद्धायविति।

तस्मादेशं प्रतिविकादृवतं इवैवः भविष्यमाच्छरायात्माः।

तस्य प्राची िदिवाईत्वः प्राणा दशिको दिशि-स्त्रियोऽः।

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"'Brahman is the heart.' That’s what Vidagdha Śākalya told me,” said Janaka.

Śākalya told you ‘Brahman is the heart’? Why, that’s like someone telling that he has a father, or a mother, or a teacher! He probably reasoned: ‘What could a person who has no heart possibly have?’ But did he tell you what its abode and foundation are?”

"He did not tell me that.”

"Then it’s a one-legged brahman, Your Majesty.”

"Why don’t you tell us that yourself, Yājñavalkya?”

"The heart itself is its abode, and space is its foundation. One should venerate it as stability.”

"What constitutes stability, Yājñavalkya?”

"The heart itself, Your Majesty,” he replied. "For surely, Your Majesty, the heart is the abode of all beings; the heart is the foundation of all beings. For it is on the heart that all the beings are founded. So clearly, Your Majesty, the highest brahman is the heart. When a man knows and venerates it as such, the heart never abandons him, and all beings flock to him; he becomes a god and joins the company of gods.”

Janaka of Videha exclaimed: "I’ll give you a thousand cows together with bulls and elephants!”

Yājñavalkya replied: ”My father believed that one should never accept a gift before giving instruction.”

Janaka, the king of Videha, got down from his seat, came up to him, and said: "Homage to you, Yājñavalkya. Please teach me.”

Yājñavalkya replied: “Just as a king, when he is about to undertake a great expedi-tion, would equip himself with a chariot or a ship, so have you equipped yourself with these hidden teachings (upaniṣad). You are so eminent and rich; you have learned the Vedas; and you are versed in the hidden teachings (upaniṣad). So can you tell me where you will go when you leave this world?”

"No, sir. I don’t know where I’ll go.”

"Well, I’ll tell you where you will go.”

"Do tell me, sir.”

"Clearly, the true name of the person in the right eye is Indha. Even though he is really Indha, people cryptically call him ‘Indra,’ because gods in some ways love the cryptic and despise the plain. 3What looks like a person in the left eye, on the other hand, is his wife Virāj. Their meeting place is the space within the heart, their food is the red lump in the heart, and their garment is the meshlike substance within the heart. The path along which they travel is the vein that goes up from the heart. The veins called Hitā that are located in the heart are as fine as a hair split a thousandfold. Along them the sap flows continuously. In some ways, therefore, this person eats food that is more refined than does the bodily self (ātman).

4"The vital functions (prāṇa) of this person that are on his front side constitute the eastern quarter; the vital functions on his right side constitute the southern quarter; the vital functions at his back constitute the western quarter; the vital functions on his left side constitute the northern quarter; the vital functions on his upper
4.2.4 The Early Upanisads

उद्वीचि दिगुत्: प्राणा ऊर्ध्वी दिगूर्धव: प्राणा अवाचि दिगवाचः प्राणा: सर्वो दिसः
सर्वे प्राणा: ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अतिरीयः न हि शीर्यते । अस्यः न
हि सज्जयते । असितो न व्ययते । न रिप्नक्तिः । अभम्य के जनक प्रासोमीति होवाच
याज्ञवल्क्ष्यः । स होवाच जनको वैदेहोऽभयं त्वा गच्छतात्याज्ञवल्क्ष्य यो । नो
भगवन्मभयं वेदयसे । नमस्ते० । इमे विदेहा अयमहमस्मि । ॥६॥

|| इति दितीयेय ब्राह्मणम् ॥

जनकः ह बैदेहः याज्ञवल्क्ष्यो जमाम । स मेने नौ विद्वय इति । अय ह यज्ञन-
कश्य बैदेहो याज्ञवल्क्ष्यश्राप्पिनोऽसूमदाते । तस्मै ह याज्ञवल्क्यो वरे ददी । स ह
कामप्रभ्रेमेव वक्रे । तेन हार्से ददी । तेन ह स्मराहेव पूर्व्य प्रच्छ ॥१॥

याज्ञवल्क्य किंज्ञोतिरय पुरुष इति । आदित्यज्ञोति: समार्दित होवाच । आदि-
त्येन्येवायं ज्योतिषातं पल्ययते कर्म कुर्लतेव विपल्येततिः । एवमेवेत्याज्ञवल्क्य ॥२॥

अस्तमितादि आदित्ये याज्ञवल्क्य किंज्ञोतिरवायं पुरुष इति । चन्द्रमा एवायस्य
ज्योतिर्भक्तिः । चन्द्रमो सेवायुः ज्योतिषातं पल्ययते कर्म कुर्लतेव विपल्येततिः ।
एवमेवेत्याज्ञवल्क्य ॥३॥

अस्तमितादि आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमितेयं किंज्ञोतिरवायं पुरुष इति ।
अभिनेवास्य ज्योतिर्भक्तिः । अभिनेवायं ज्योतिषातं पल्ययते कर्म कुर्लतेव विपल्येत-
तिः । एवमेवेत्याज्ञवल्क्य ॥४॥

अस्तमितादि आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमितेयं शान्तेऽश्री किंज्ञोतिरवायं पुरुष
इति । वाचेवाया ज्योतिर्भक्तिः । वाचेवायं ज्योतिषातं पल्ययते कर्म कुर्लतेव
विपल्येततिः । तस्मादै स्मार्दिपि यत्र स्वः पार्श्विन पितायेतेऽथ यत्र वागुच्छरच्चरेव
तत्र ज्येश्वरिः । एवमेवेर्याज्ञवल्क्य ॥५॥

अस्तमितादि आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमितेयं शान्तेऽश्री शान्तायां वाचि
किंज्ञोतिरेवायं पुरुष इति । आत्मवाया ज्योतिर्भक्तिः । आत्मनेवायं ज्योतिषातं
पल्ययते कर्म कुर्लतेव विपल्येततिः ॥६॥

कतम आत्मेति । योद्धं विशारामयं: प्राणेषु हृद्यन्यात्त्थनायेति: पुरुषः । स समान:
सम्भवो वोकायुऽचरीतरिः ध्यात्तिव गौद्यतीव । स हि । स्वात्मो मूलेम लोकम-
लिक्रामस्ति मृत्यो रूपाणि ॥७॥

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side constitute the zenith; the vital functions on his bottom side constitute the nadir; and all his vital functions together constitute all the quarters.

"About this self (ātman), one can only say ‘not—, not—.’ He is ungraspable, for he cannot be grasped. He is undecaying, for he is not subject to decay. He has nothing sticking to him, for he does not stick to anything. He is not bound; yet he neither trembles in fear nor suffers injury. Truly, Janaka, you have attained freedom from fear."

After Yājñavalkya had said this, Janaka of Videha replied: "May that freedom be yours too, Yājñavalkya, you who have taught us that freedom from fear. Homage to you! These people of Videha and I myself—here we are at your service!"

One day Yājñavalkya paid a visit to Janaka, the king of Videha, thinking to himself, "I won't tell him." But once, when the two were engaged in a discussion about the daily fire sacrifice, Yājñavalkya had granted Janaka of Videha a wish. The wish he chose was the freedom to ask any question at will, and Yājñavalkya had granted it to him. So it was the king who now put the question to him first.

"Yajnavalkya, what is the source of light for a person here?"

"The sun, Your Majesty, is his source of light," he replied. "It is by the light of the sun that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. But when the sun has set, Yājñavalkya, what then is the source of light for a person here?"

"The moon is then his source of light. It is by the light of the moon that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. But when both the sun and the moon have set, Yājñavalkya, what then is the source of light for a person here?"

"A fire is then his source of light. It is by the light of a fire that a person sits down, goes about, does his work, and returns."

"Quite right, Yājñavalkya. But when both the sun and the moon have set, Yājñavalkya, and the fire has died out, what then is the source of light for a person here?"

"The voice is then his source of light. It is by the light of the voice that a person sits down, goes about, does his work, and returns. Therefore, Your Majesty, when someone cannot make out even his own hand, he goes straightway toward the spot from where he hears a voice."

"Quite right, Yājñavalkya. But when both the sun and the moon have set, the fire has died out, and the voice is stilled, Yājñavalkya, what then is the source of light for a person here?"

"The self (ātman) is then his source of light. It is by the light of the self that a person sits down, goes about, does his work, and returns."

"Which self is that?"

"It is this person—the one that consists of perception among the vital functions (prāṇa), the one that is the inner light within the heart. He travels across both worlds, being common to both. Sometimes he reflects, sometimes he flutters, for when he falls asleep he transcends this world, these visible forms of death."
स वा अथं पुरुषो जायमाः शाश्रयमभिर्मान्यमाः पापमभिः संसृज्यते । स उत्क्रामिनियमाः पापमनो विजहातिः ॥ १ ॥

तस्य वा एतस्य पुरुषस्य द्वे एवं स्थाने भवत इंद्रं च परलोकस्थानं च । सन्त्यं तृतीयं स्वप्नायसान् । तस्मिनस्य च स्थाने तिष्ठते ॥ १ ॥ उमे स्थाने पश्चातं द्वे परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तथा क्रमाक्रमयोऽभ्यायामाणं आनन्दचक्षुं पश्यति । स यत्र प्रस्वपितस्य लोकस्य सर्वावते मात्रा-मण्डलाय स्वयं विहल्य स्वयं निर्माय स्वेन भासा स्वेन ज्ञेयत्सा प्रस्वपिति । अत्रां पुरुषः स्वयंव्योजित्वति ॥ १ ॥

न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ रथानु रथयोगानथा सृजते । न तत्रान्तः मुदः प्रमुदो भवन्ति । अथानान्तः मुदः प्रमुदो सृजते । न तत्र वेशान्तः पुकृत्रिष्यः ॥ १ ॥ स्वस्वरीयो भवन्ति । अथ वेशान्तमुक्तकिरिणीः ॥ १ ॥ स्वस्वरीयो सृजते । स हि कर्ता ॥ १ ॥

तदेते ॥ श्लोकं भवन्ति ॥

स्वपेन शाश्रयमभिज्ञमहायसाः सुहासनभिवृक्षीति ।
श्लोकायां यथार्थं त्वमहामानेन हिरण्यः पुरुषः एकहेंसः ॥ १ ॥
प्राणेन श्रेयसवरं कुलायं वहिष्कुलायाधमुक्तश्चरित्वा ।
स ईतिहासमुद्रोऽयं श्रेयसवरं हिरण्यः पुरुषः एकहेंसः ॥ १ ॥
स्वप्नान्त स्वमाचारायसानो धृपणिको वेयं कुलते बहुमुनि ।
उतेव स्वीमि सह मोदमानो जक्षुदृढ़वाम्पस्यांविनम्भ्यामि प्रस्वपितः ॥ १ ॥
आराममस्य प्रस्वपितं न तं पश्चितं कश्यन्ति ॥

तं नायतः बोधायदिवाहुः । दुर्भिषजयः हामे भवति ब्रमेण न प्रतिपदते । अथो खलवाजुर्जोगरितदेशाय एवायेष इतः ॥ १ ॥ यामि हेऽव जाण्यायस्य तानि सुम इति ।
अत्रां पुरुषः स्वयंव्योजित्वति ॥

सोसुई भवान्ते सहसं ददामि । अत ऊँघौ विमोक्षायः ॥ १ ॥
स वा एष एतस्मिन्यसादे रत्नार्थिवाहुः पुनं च पायं च पुनः प्रतिब्धायं प्रतियोग्यादशिति स्वप्नावेयः । स यत्र कथितस्य विकान्तव्यवाधात्म्येऽभवति । असंज्ञो हायं पुरुषं इति ॥
at birth this person takes on a body, he becomes united with bad things, and when at death he leaves it behind, he gets rid of those bad things.

9 "Now, this person has just two places—this world and the other world. And there is a third, the place of dream where the two meet. Standing there in the place where the two meet, he sees both those places—this world and the other world. Now, that place serves as an entryway to the other world, and as he moves through that entryway he sees both the bad things and the joys.

"This is how he dreams. He takes materials from the entire world and, taking them apart on his own and then on his own putting them back together, he dreams with his own radiance, with his own light. In that place this person becomes his own light. 10 In that place there are no carriages, there are no tandems, and there are no roads; but he creates for himself carriages, tandems, and roads. In that place there are no joys, pleasures, or delights; but he creates for himself joys, pleasures, and delights. In that place there are no pools, ponds, or rivers; but he creates for himself pools, ponds, and rivers—for he is a creator. 11 On this subject, there are these verses:

Subduing by sleep the bodily realm,
Remaining awake, he contemplates
the sleeping senses.
Taking the light, he returns to his place—
The golden person!
The single goose!

12 Guarding by breath the lower nest,
The immortal roams outside the nest;
The immortal goes wherever he wants—
The golden person!
The single goose!

13 Traveling in sleep to places high and low,
The god creates many a visible form—
now dallying with women,
now laughing,
now seeing frightful things.

14 All they see is his pleasure ground;
But him no one sees at all.

"So people say that one should not awaken a man who is sound asleep; it is very hard to cure anyone to whom that person has not returned. Now, people also say that this place of his is the same as the place he is in when he is awake, because one sees in a dream the same things one sees when one is awake. Here, in dream, a man becomes his own light."

"Here, sir, I'll give you a thousand cows! But you'll have to tell me more than that to get yourself released!"

15 "Well, after this person has enjoyed himself and traveled around in that serene realm and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm of dream. Whatever he may
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एवमेवैतत्त्वावल्यम्। सोजेः भगवते सहस्रं ददामि। अत उच्छि विमोक्षायेव ब्रह्मिति।

स तु एष एतस्मिन्व्र न रत्ना चरित्वा दुःखैव पुष्यं च पापं च पुनः प्रतिन्यायं प्रतियोग्याद्वरति कुञ्जान्तायेव। स यत्र किंचितंस्यत्वं नामामत्तेन भवति। असः हायं पुष्य ह्या उच्छि

एवमेवैतत्त्वावल्यम्। सोजेः भगवते सहस्रं ददामि। अत उच्छि विमोक्षायेव ब्रह्मिति।

स । एष एतस्मिन्मुदान्ते न रत्ना चरित्वा दुःखैव पुष्यं च पापं च पुनः प्रतिन्यायं प्रतियोग्याद्वरति द्वारान्तायेव।

तथवा महामत्ये उमें कूले अनुसंचरिते द्वृत्ते च च अपेयायम् पुष्य एतादुभावातं नुसंचरिते। स्वामते च दुःखान्ते च।

तद्वादिक्रयाकारो श्रेणो वा मुपणेश्व वा विपरिप्या श्रातः ताह्यं पक्षां संसद्यायेव

श्यिते। एवमेवायं पुष्य एतस्मा अन्ताये धार्मिते यत्र सुपो न कंचन कामं कामते

न कंचन स्वपं पश्यति। तात्र ता अस्यैता हिता नाम नाभ्रो यथा केशः सहस्म्या भिक्षस्तवाततानिम्न तिलखिते श्रुक्षुषे नीलस्विगिन्य हरितस्य लोहितस्य

पुष्योऽवस्तु सत्येन जिन्तीव हस्तीव विचारयति गर्वितं पश्यति यदेव जाग्रवं पश्यति तद्वारावविनया। मन्यते। अय यथा देव इव राजेवाहे मेवेदं वर्मोः स्वामस्मीति। मन्यते सोजय परमो लोकः।

तद्वा अस्यैंतादस्तन्त्वां अपहतपणामाम्युः रूपस्। एवमेवायं पुष्यः।

तद्वायया तिन्या संपरिष्कर्को न बाह्रा किंचिं कंचन वेद नान्तरम्। एवमेवायं

पुष्यः। प्राणेनात्मा संपरिष्कर्को न बाह्रा किंचिं कंचन वेद नान्तरम्। एवमेवायं

तद्वा अस्यैंतादस्तादस्ताधारात्माम्युः। रूपस्। शोकान्तरम्।

अन भिन्यपिता भविति मातामाता भोक्ता अतोका देवा अदेवा वेदा अवेदा। अन

स्त्रोभास्तोऽभृति भृहुपञ्चाभृति चाण्डालोऽचाण्डाल। पोलकसोऽपोलकसः। श्रमयोऽश्रमयात्सपोसतायाः। अनवागः। पुप्येनान्वानम्युः। पापेन। तीर्थवे हि तदा

स्वाज़ज़ोकस्तन्तत्त्वाल्यम्। ब्रह्मिति। तद्वा तत्र पश्यति पश्यवेच। तत्र पश्यति। न हि दशपद्यम्बन्धिपिरिहोऽपो विद्योऽवि

नाशित्वात्। न तु तद्र द्वितीयमस्ति ततोन्यद्विभम्क्ष्यं वत्तमात्र। तद्वा तत्र पश्यति पश्यवेच। तत्र पश्यति। न हि दशपद्यम्बन्धिपिरिहोऽपो विद्योऽवि

नाशित्वात्। न तु तद्र द्वितीयमस्ति ततोन्यद्विभम्क्ष्यं वत्तमात्र।

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have seen in that serene realm does not follow him, because nothing sticks to this person."

"Quite right, Yājñavalkya. Here, sir, I'll give you a thousand cows! But you'll have to tell me more than that to get yourself released!"

16 "Well, after this person has enjoyed himself and traveled around in that realm of dream and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm where one is awake. Whatever he may have seen in that realm of dream does not follow him, because nothing sticks to this person."

"Quite right, Yājñavalkya. Here, sir, I'll give you a thousand cows! But you'll have to tell me more than that to get yourself released!"

17 "Well, after this person has enjoyed himself and traveled around in this realm where one is awake and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm of dream.

18 "It is like this. As a large fish moves between both banks, the nearer and the farther, so this person moves between both realms, the realm of dream and the realm where one is awake.

19 "It is like this. As a hawk or an eagle, after flying around in the sky and getting tired, folds its wings and swoops down into its nest, so this person rushes into that realm where as he sleeps he has no desires and sees no dreams.

20 "Now, he has these veins called Hitā. They are as fine as a hair split a thousandfold and are filled with white, blue, orange, green, and red fluid. Now, when people appear to kill or to vanquish him, when an elephant appears to chase him, or when he appears to fall into a pit, he is only ignorantly imagining dangers that he had seen while he was awake. But when he, appearing to be a god or a king, thinks 'I alone am this world! I am all!'—that is his highest world.

21 "Now, this is the aspect of his that is beyond what appears to be good, freed from what is bad, and without fear.

"It is like this. As a man embraced by a woman he loves is oblivious to everything within or without, so this person embraced by the self (ātman) consisting of knowledge is oblivious to everything within or without.

"Clearly, this is the aspect of his where all desires are fulfilled, where the self is the only desire, and which is free from desires and far from sorrows.

22 "Here a father is not a father, a mother is not a mother, worlds are not worlds, gods are not gods, and Vedas are not Vedas. Here a thief is not a thief, an abortionist is not an abortionist, an outcaste is not an outcaste, a pariah is not a pariah, a recluse is not a recluse, and an ascetic is not an ascetic. Neither the good nor the bad follows him, for he has now passed beyond all sorrows of the heart.

23 "Now, he does not see anything here; but although he does not see, he is quite capable of seeing, for it is impossible for the seer to lose his capacity to see, for it is indestructible. But there isn't a second reality here that he could see as something distinct and separate from himself.

24 "Nor does he smell anything here; but although he does not smell, he is quite capable of smelling, for it is impossible for the smeller to lose his capacity to smell,
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...
for it is indestructible. But there isn’t a second reality here that he could smell as something distinct and separate from himself.

25 “Nor does he taste anything here; but although he does not taste, he is quite capable of tasting, for it is impossible for the taster to lose his capacity to taste, for it is indestructible. But there isn’t a second reality here that he could taste as something distinct and separate from himself.

26 “Nor does he speak anything here; but although he does not speak, he is quite capable of speaking, for it is impossible for the speaker to lose his capacity to speak, for it is indestructible. But there isn’t a second reality here that he could speak to as something distinct and separate from himself.

27 “Nor does he hear anything here; but although he does not hear, he is quite capable of hearing, for it is impossible for the hearer to lose his capacity to hear, for it is indestructible. But there isn’t a second reality here about which he could hear as something distinct and separate from himself.

28 “Nor does he think of anything here; but although he does not think, he is quite capable of thinking, for it is impossible for the thinker to lose his capacity to think, for it is indestructible. But there isn’t a second reality here about which he could think as something distinct and separate from himself.

29 “Nor does he touch anything here; but although he does not touch, he is quite capable of touching, for it is impossible for the toucher to lose his capacity to touch, for it is indestructible. But there isn’t a second reality here that he could touch as something distinct and separate from himself.

30 “Nor does he perceive anything here; but although he does not perceive, he is quite capable of perceiving, for it is impossible for the perceiver to lose his capacity to perceive, for it is indestructible. But there isn’t a second reality here that he could perceive as something distinct and separate from himself.

31 “When there is some other thing, then the one can see the other, the one can smell the other, the one can taste the other, the one can speak to the other, the one can hear the other, the one can think of the other, the one can touch the other, and the one can perceive the other.

32 “He becomes the one ocean, he becomes the sole seer! This, Your Majesty, is the world of brahman.” So did Yājñavalkya instruct him. “This is his highest goal! This is his highest attainment! This is his highest world! This is his highest bliss! On just a fraction of this bliss do other creatures live.

33 “Among human beings, when someone is successful and rich, ruling over others and enjoying to the utmost all human pleasures—that is the highest bliss of human beings. Now, a hundred measures of such human bliss equal a single measure of the bliss enjoyed by the ancestors who have won their world. And a hundred measures of the bliss enjoyed by the ancestors who have won their world equal a single measure of the bliss enjoyed in the world of the Gandharvas. A hundred measures of bliss enjoyed in the world of the Gandharvas equal a single measure of bliss enjoyed by gods-by-rites, that is, those who have become gods by performing rites. A hundred measures of bliss enjoyed by gods-by-rites equal a single measure of bliss enjoyed by gods-by-birth—and, one might add, by those who are learned in the Vedas and who are not crooked or lustful. A hundred measures of bliss enjoyed
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by gods-by-birth equal a single measure of bliss enjoyed in the world of Prajāpāti—and, one might add, by those who are learned in the Vedas and who are not crooked or lustful. A hundred measures of bliss enjoyed in the world of Prajāpāti equal a single measure of bliss enjoyed in the world of brahman—and, one might add, by those who are learned in the Vedas and who are not crooked or lustful. Now this, undoubtedly, is the highest bliss. This, Your Majesty, is the world of brahman.” So said Yājñavalkya.

“Here, sir, I’ll give you a thousand cows! But you’ll have to tell me more than that to get yourself released!”

At this point Yājñavalkya became alarmed, thinking: “The king is really sharp! He has flushed me out of every cover.”

Yājñavalkya continued: “After this person has enjoyed himself and traveled around in that realm of dream and seen for himself the good and the bad, he rushes along the same path and through the same opening back again to the realm where one is awake.

“It is like this. As a heavily loaded cart goes along creaking, so this bodily self (ātman), saddled with the self (ātman) of knowledge, goes along groaning as he is breathing his last. Now a man grows feeble on account of either old age or sickness.

“It is like this. As a mango or a fig or a berry detaches itself from its stem, so this person frees himself from these bodily parts and rushes along the same path and through the same opening back again to a new life (prāṇa).

“It is like this. As soldiers, magistrates, equerries, and village headmen shout, ‘He’s arrived!’ and ‘Here he comes!’ as they wait expectantly with food, drink, and lodging for a king who is about to arrive, so all beings shout, ‘Brahman has arrived!’ and ‘Here comes brahman!’ as they await a man who knows this.

“It is like this. As soldiers, magistrates, equerries, and village headmen throng around a king who is about to depart, so at the time of death all the vital functions (prāṇa) throng around this self (ātman) as he is breathing his last.”

“Now, as this self (ātman) grows steadily weaker and begins to lose consciousness, these vital functions (prāṇa) throng around him. Taking into himself these particles of light, he descends back into the heart. When the person connected with sight turns back, the man loses his ability to perceive visible forms. So people say: ‘He’s sinking; he can’t see!’—‘He’s sinking; he can’t smell!’—‘He’s sinking; he can’t taste!’—‘He’s sinking; he can’t speak!’—‘He’s sinking; he can’t hear!’—‘He’s sinking; he can’t think!’—‘He’s sinking; he can’t feel a touch!’—‘He’s sinking; he can’t perceive!’ Then the top of his heart lights up, and with that light the self exits through the eye or the head or some other part of the body. As he is departing, his lifebreath (prāṇa) departs with him. And as his lifebreath departs, all his vital functions (prāṇa) depart with it.

He then descends into a state of mere awareness and develops into one who is thus endowed with perception. Then learning and rites, as well as memory, take hold of him.
तदेव श्लोकों भवति

tदेव सतः सह करणेति लिङ्ग मनो यत्र निषक्षकम्।

प्राप्याति करणस्तन्य बलिकंवेह करोत्ययम्।

tमाघः पुष्यकातुन्यरेत्यस्मै लोकाय करणेच॥

इति नू कामयमानः।

अथाकामयमानो योजको निष्काम आकामान्य आत्माकामो न तस्य प्राणा उत्कामिस्त। ब्रह्मवी सम्ब्रह्मायेति॥१६॥

tदेव श्लोकों भवति

यदा सर्व प्रमुच्छल्लक्षणोऽथ ग्रेःस्थ हृदिष्ठिता:।

अथ मत्योऽमृतो भवत्त ब्रह्म सम्भवतेत् इति॥

तद्यथालिङ्गविन्यायम् सवः सवः भृत्ततः प्रत्येकता शरीरीत।

tदेव श्लोकों भवति॥

sोह भवेत तथसे ददामीति होवाच जनो वेदेह॥१७॥

tदेव श्लोकों भवति॥

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3 "It is like this. As a caterpillar, when it comes to the tip of a blade of grass, reaches out to a new foothold and draws itself onto it, so the self (âtman), after it has knocked down this body and rendered it unconscious, reaches out to a new foothold and draws itself onto it.

4 "It is like this. As a weaver, after she has removed the colored yarn, weaves a different design that is newer and more attractive, so the self, after it has knocked down this body and rendered it unconscious, makes for himself a different figure that is newer and more attractive—the figure of a forefather, or of a Gandharva, or of a god, or of Prajâpati, or of brahman, or else the figure of some other being.

5 "Clearly, this self is brahman—this self that is made of perception, made of mind, made of sight, made of breath, made of hearing, made of earth, made of water, made of wind, made of space, made of light and the lightless, made of desire and the desireless, made of anger and the angerless, made of the righteous and the unrighteous; this self that is made of everything. Hence there is this saying: 'He's made of this. He's made of that.' What a man turns out to be depends on how he acts and on how he conducts himself. If his actions are good, he will turn into something good. If his actions are bad, he will turn into something bad. A man turns into something good by good action and into something bad by bad action. And so people say: 'A person here consists simply of desire.' A man resolves in accordance with his desire, acts in accordance with his resolve, and turns out to be in accordance with his action. 6" On this point there is the following verse:

A man who's attached goes with his action,
to that very place to which
his mind and character cling.
Reaching the end of his action,
of whatever he has done in this world—
From that world he returns
back to this world,
back to action.

"That is the course of a man who desires.

"Now, a man who does not desire—who is without desires, who is freed from desires, whose desires are fulfilled, whose only desire is his self—his vital functions (prâna) do not depart. Brahmân he is, and to brahman he goes. 7" On this point there is the following verse:

When they are all banished,
those desires lurking in one's heart;
Then a mortal becomes immortal,
and attains brahman in this world.

"It is like this. As a snake's slough, lifeless and discarded, lies on an anthill, so lies this corpse. But this noncorporeal and immortal lifebreath (prâna) is nothing but brahman, nothing but light."

"Here, sir, I'll give you a thousand cows!" said Janaka, the king of Videha.

8 "On this point there are the following verses:
4.4.8 The Early Upanisads

अणुः पन्था विततः¹ पुराणो मां स्पृष्टिर्मुक्तो मयेव ।
तेन धीरा अपियति ब्रह्मविविदः स्वगं लोकमिति ऊर्ध्वे विविकतः²। १८।।

tasmāṇḍūkamuktī niñjālau²: pīṇḍalau hāriti lōkhīntī ca |
एष पण्या ब्रह्मणा हानुविविद्यमैति ब्रह्मविविदुप्पूर्णकृत्ते सरस्वते।। १९।।

अन्यं तम: प्रविष्णति येषविद्यामुपासते¹।
ततो भूय इव ते तमो य उ विद्यायोऽरता।। १०।।

अनन्दः³ नाम ते लोका अन्धे संसारसावः।
तांस्ते प्रेत्याभिष्रोच्चन्त्यविद्वारौऽसूय्योऽ ज्ञानः।। ११।।

आत्मानं चेद्विजायणियायायमस्मीति पूर्वः।
क्रिमिच्चन्तकस्य कामाय शारीरमुनस्वरतः।। १२।।

यत्यामुवित्ति: प्रतिबुद्ध आत्माप्रियसंदेहोऽ¹ गहने प्रविष्टः।
स विश्वकृत्त स विज्ञानगीता तस्य लोकः स उ त्यक एव।। १३।।

ईश्वः¹ सन्तोसः विद्वार्तत्तव्यः² न चेद्विजायणियं³ चिन्दितः।
ये तद्भवेद्विजाताः भवन्त्यथेते दु:खदेषायायुपयति।। १४।।

यद्वेद्वमनुपूज्यत्वात्माः देवमथसा।
ईश्वाः भूतभव्यस्य स ततो विज्ञन्यस्ते¹।। १५।।

यस्माद्वर्तिक्षयत्वममनोहिमः¹ परिवर्तिते।
त्वं वा ज्योतिर्ष्यं ज्योतिरायुहांस्तेमृतमेत्तमः²।। १६।।

यस्मन्यज्ञ पञ्चजनामां आकाशेऽश्र प्रतिष्ठितः।
तमेव मन्य आत्मानं विद्वान्महामूलपूर्णमृतम॥१७॥
There is an ancient path
extremely fine and extending far;
It has touched me, I’ve discovered it!
By it they go up to the heavenly world
released from here,
wise men, knowers of brahman.

9 In it are the white and the blue, they say,
the orange, green, and red.
By brahman was this path discovered;
By it goes the knower of brahman,
the doer of good, the man of light.

10 Into blind darkness they enter,
people who worship ignorance;
And into still blinder darkness,
people who delight in learning.

11 ‘Joyless’ are those regions called,
in blind darkness they are cloaked;
Into them after death they go,
men who are not learned or wise.

12 If a person truly perceives the self,
knowing ‘I am he’;
What possibly could he want,
Whom possibly could he love,
that he should worry about his body?

13 The self has entered this body, this dense jumble;
if a man finds him,
recognizes him,
He’s the maker of everything—the author of all!
The world is his—he’s the world itself!

14 While we are still here, we have come to know it.
If you’ve not known it, great is your destruction.
Those who have known it—they become immortal.
As for the rest—only suffering awaits them.

15 When a man clearly sees this self as god,
the lord of what was
and of what will be,
He will not seek to hide from him.

16 Beneath which the year revolves
together with its days,
That the gods venerate
as the light of lights,
as life immortal.

17 In which are established
the various groups of five,
together with space;
I take that to be the self—
The Early Upanisads

प्राणस्य प्राणमुःत चक्षुर्चक्षुरुः चोत्रस्य श्रोवः¹ मनसो ये मनो विदुः।
ते निषिद्धव्रृणा पुराणममः॥१८॥

मनसेवानुद्रत्ये¹ नेह नानास्ति किंचन।
मृत्योः स मृत्युमान्वेति य इह नानेव पञ्चति॥१९॥

एक्षेवानुद्रह्मेत्येवमयैः ध्रुवम्।
विरजः पर आकाशादर्जः आत्मा महाम्रुः॥२०॥

तमेव धीरो विम्बाय प्रजां कुर्वित ब्राह्मणः।
नानुध्रायाद्रूहं-छब्दानवाचो विग्लापनः हि तद्दिति॥२१॥

स वा एष महानज आत्मा² योशः² विम्बायः: प्राणेषु।| य एषोऽनस्तः हृदय आकाशस्तस्मिन्नलेः सर्वस्य वशी सर्वस्येशान:।| सर्वस्याधिपतःः।| स न साधुना कर्मणा भूषानुः।| नो एवासाधुना कर्मणा।| एष सर्वोः।| एष भूताधिपतः।| एष भूतपालः।| एष सत्त्विधिः एष लोकानामसंबंधः।| तमेते वेदानुवचनेन ब्राह्मण विविदिषणिः यज्ञेन।| दानेन तपस्वादेशकेः।| एतेऽव विदित्वा मुनिर्भवति।| एतेऽव प्राणजिनो लोकमिच्छन्।| एत्रजन्ति।

एतत् स्म वै तत्परः¹⁰ विद्वेःः: प्रजां न कामयते।| किं प्रजया करिष्यामी येषां।| नोर्मेयामायां लोक इति।| ते ह स्म पुनर्जनयायाम्बः।| वित्यैणायाम्बः।| लोकायाम्बः।| व्यूत्यायाम्बः।| भिक्षायाम्ब:।| चर्यते।| या होव पुनर्‌मायासा।| वित्यैणाम्।| या वित्यैणायाम्।| लोकायाम्।| उभे होते एषे एषे भवतः।

स एष नेति नेत्यामः।| अन्योऽदि न हि गृहते।| अशीर्योऽहि शीर्यः।| अश्रोऽहि न हि ज्ञाते।| अस्त्रोऽहि न हि व्यन्ते।| अस्त्रोऽहि न हि रिष्यति।| एतमुः हैवेते न तरत इति।| अत: पापमकर्मिति।| अत: कल्याणमकर्मिति।| उभे हैवेः।| एते तरिते।| नेत्रे: कृताकृते तपतः।| तदेतद्वृह्मशुक्लम्॥२२॥

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I who have the knowledge,
I who am immortal,
I take that to be—
the brahman,
the immortal.

18 The breathing behind breathing, the sight behind sight,
the hearing behind hearing, the thinking behind thinking—
Those who know this perceive brahman,
the first,
the ancient.

19 With the mind alone must one behold it—
there is here nothing diverse at all!
From death to death he goes, who sees
here any kind of diversity.

20 As just singular must one behold it—
immeasurable and immovable.
The self is spotless and beyond space,
unborn, immense, immovable.

21 By knowing that very one a wise Brahmin
should obtain insight for himself.
Let him not ponder over a lot of words;
it just tires the voice!

22 “This immense, unborn self is none other than the one consisting of perception here among the vital functions (prāṇa). There, in that space within the heart, he lies—the controller of all, the lord of all, the ruler of all! He does not become more by good actions or in any way less by bad actions. He is the lord of all! He is the ruler of creatures! He is the guardian of creatures! He is the dike separating these worlds so they would not mingle with each other. It is he that Brahmans seek to know by means of vedic recitation, sacrifice, gift-giving, austerity, and fasting. It is he, on knowing whom a man becomes a sage. It is when they desire him as their world that wandering ascetics undertake the ascetic life of wandering.

“It was when they knew this that men of old did not desire offspring, reasoning: ‘Ours is this self, and it is our world. What then is the use of offspring for us?’ So they gave up the desire for sons, the desire for wealth, and the desire for worlds, and undertook the mendicant life. The desire for sons, after all, is the same as the desire for wealth, and the desire for wealth is the same as the desire for worlds—both are simply desires.

“About this self (ātman), one can only say ‘not—, not—.’ He is ungraspable, for he cannot be grasped. He is undecaying, for he is not subject to decay. He has nothing sticking to him, for he does not stick to anything. He is not bound; yet he neither trembles in fear nor suffers injury.”

“These two thoughts do not pass across this self at all: ‘Therefore, I did something bad’; and ‘Therefore, I did something good.’ This self, on the other hand, passes across both those; he is not burnt by anything that he has done or left undone.

23 The same point is made by this Rgvedic verse:
एष नित्यो महिमा ब्रह्मणस्य न वर्धते कर्मणा न करीयान्।
तत्सैव स्वायपर्वितं विदितवा न लियते कर्मणा पापकेनित।

तस्मादे विश्वान्तो दानं उपसत्वितस्तिष्टुः: समाहितों भूतवात्सर्वाचारसं पञ्चति।
सर्वमातमानं पञ्चति। नैनें पापमा तरितं। सर्व पापमां पञ्चति। नैनें पापमा तपति।
सर्व पापमां पञ्चति। विधिः परिजोशविचिकितलाहों ब्राह्मणं भवितं।
एष ब्रह्मालोकः
समादः।
एनें प्राप्तिर्मस्तितः होवाच याजवल्क्यः।
सोऽहं भगवते विदेहान्धस्य मां
चापि सह दात्यं होवाच ब्रह्मणम्।

स वा एष महानाज आत्मानादो वसुदानः।
विन्दते वसु य एवं वेदं।
स वा एष महानाज आत्माजरोहमरोहमृतोमयोऽवध्व सुहा।
अभयं वे ब्रह्म।
अभयं हि वे ब्रह्म।
वेदं।

॥ इति च तु यथा ब्रह्मणम।

अथ ह याजवल्क्यस्य है भार्यं भूद्वमेन्द्र्यन्न च कायायनी च।
तयोंहि मेन्द्री हृद्वादिदी भूद्व।
त्तीत्रः हैः कायायनी।
अथ ह याजवल्क्योऽन्येव-हुम्पुपाकर्णन्।

मेन्द्रीति होवाच याजवल्क्यः।
प्रत्रिजित्वा अरेरहमसामात्वानादभिः
हन्त
तेजन्य स्वायायन्यान्तान्त
कर्त्तानी।

सा होवाच मेन्द्री यशस्मे सम्भोः।
सवां पुष्टिकर्थिन्यो विदेन पूणां स्वायत्नान्तं नवं
तेनामृतात्तोः नेति।
नेति होवाच याजवल्क्यः।
यथेयोपकर्णवान्तं जीवितं तत्वेव ते
जीवितं स्वातः।
अमृतवस्त्य तु नाशित्वि विचित्रेनी।

सा होवाच मेन्द्री चैव नामुता स्वायः किंवंहि तेन क्रयाम्।
यदेव भगवानेव
तदेव मे ब्रह्मी।

सा होवाच याजवल्क्यः
प्रयो वेः
विहं नो भवति सती प्रयमवृहत्।
हन्तः
तेजः
भवत्येवद्वात्सर्वाचारसं
तेः।
व्याचारस्य

सा होवाच।
न वा अरे पत्रः
कामाय पति।
प्रयो भवति।
न वा अरे जायाये
कामाय जाया
प्रया भवति।
न वा अरे पुत्राणां
कामाय पुत्रः
प्रया भवति।
न वा अरे चिन्तये
कामाय चिन्तये
प्रया भवति।

न वा अरे पत्रावूर्ध्वां
कामाय पत्रः
प्रया भवति।
न वा अरे ब्रह्मणः
कामाय ब्रह्म।
प्रया भवति।

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He is a Brahmin’s eternal greatness—
he’s not made greater or smaller by action.
It’s his trail that one should get to know;
And when a man knows him,
he’s no longer stained by bad deeds.

“A man who knows this, therefore, becomes calm, composed, cool, patient, and collected. He sees the self (atman) in just himself (atman) and all things as the self. Evil does not pass across him, and he passes across all evil. He is not burnt by evil; he burns up all evil. He becomes a Brahmin—free from evil, free from stain, free from doubt.

“He is the world of brahman, Your Majesty, and I have taken you to him.” So said Yājñavalkya.

“Here, sir, I’ll give you the people of Videha together with myself to be your slaves!”

24 Now, this is the immense and unborn self, the eater of food and the giver of wealth. A man who knows this finds wealth. 25 And this is the immense and unborn-self, unaging, undying, immortal, free from fear—the brahman. Brahman, surely, is free from fear, and a man who knows this undoubtedly becomes brahman that is free from fear.

Now, Yājñavalkya had two wives, Maitreyī and Kātyayanī. Of the two, Maitreyī was a woman who took part in theological discussions, while Kātyayanī’s understanding was limited to womanly matters. One day, as he was preparing to undertake a different mode of life, 2 Yājñavalkya said: “Maitreyī, I am about to go away from this place. So come, let me make a settlement between you and Kātyayanī.”

3 Maitreyī asked in reply: “If I were to possess the entire world filled with wealth, sir, would it, or would it not, make me immortal?” “No,” said Yājñavalkya, “it will only permit you to live the life of a wealthy person. Through wealth one cannot expect immortality.”

4 “What is the point in getting something that will not make me immortal?” retorted Maitreyī. “Tell me instead, sir, all that you know.”

5 Yājñavalkya said in reply: “You have always been very dear to me, and now you have made yourself even more so! Come, my lady, I will explain it to you. But while I am explaining, try to concentrate.” 6 Then he spoke:

“One holds a husband dear, you see, not out of love for the husband; rather, it is out of love for oneself (ātman) that one holds a husband dear. One holds a wife dear not out of love for the wife; rather, it is out of love for oneself that one holds a wife dear. One holds children dear not out of love for the children; rather, it is out of love for oneself that one holds children dear. One holds wealth dear not out of love for wealth; rather, it is out of love for oneself that one holds wealth dear. One holds livestock dear not out of love for livestock; rather, it is out of love for oneself that one holds livestock dear. One holds the priestly power dear not out of love for the priestly power; rather, it is out of love for oneself that one holds the priestly power.
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One holds the royal power dear not out of love for the royal power; rather, it is out of love for oneself that one holds the royal power dear. One holds the worlds dear not out of love for the worlds; rather, it is out of love for oneself that one holds the worlds dear. One holds the gods dear not out of love for the gods; rather, it is out of love for oneself that one holds the gods dear. One holds the Vedas dear not out of love for the Vedas; rather, it is out of love for oneself that one holds the Vedas dear. One holds beings dear not out of love for beings; rather, it is out of love for oneself that one holds beings dear. One holds the Whole dear not out of love for the Whole; rather, it is out of love for oneself that one holds the Whole dear.

“You see, Maitreyi—it is one’s self (ātman) which one should see and hear, and on which one should reflect and concentrate. For when one has seen and heard one’s self, when one has reflected and concentrated on one’s self, one knows this whole world.

7 “May the priestly power forsake anyone who considers the priestly power to reside in something other than his self (ātman). May the royal power forsake anyone who considers the royal power to reside in something other than his self. May the worlds forsake anyone who considers the worlds to reside in something other than his self. May the gods forsake anyone who considers the gods to reside in something other than his self. May the Vedas forsake anyone who considers the Vedas to reside in something other than his self. May beings forsake anyone who considers beings to reside in something other than his self. May the Whole forsake anyone who considers the Whole to reside in something other than his self.

“All these—the priestly power, the royal power, worlds, gods, beings, the Whole—all that is nothing but this self.

8 “It is like this. When a drum is being beaten, you cannot catch the external sounds; you catch them only by getting hold of the drum or the man beating it. Or when a conch is being blown, you cannot catch the external sounds; you catch them only by getting hold of the conch or the man blowing it. Or when a lute is being played, you cannot catch the external sounds; you catch them only by getting hold of the lute or the man playing it.

9 “It is like this. As clouds of smoke billow from a fire lit with damp fuel, so indeed the Ṛgveda, Yajurveda, Sāmaveda, the Atharva-Āṅgirasa, histories, ancient tales, sciences, hidden teachings (upaniṣad), verses, aphorisms, explanations, glosses, sacrifices, oblations, offerings of food and drink, this world, the other world, and all beings—all these are the exhalation of this Immense Being. And all these are the inhalation of that very Being.

10 “It is like this. As the ocean is the point of convergence of all the waters, so the skin is the point of convergence of all sensation of touch; the nostrils, of all odors; the tongue, of all tastes; sight, of all visible appearances; hearing, of all sounds; the mind, of all thoughts; the heart, of all sciences; the hands, of all activities; the sexual organ, of all pleasures; the anus, of all excretions; the feet, of all travels; and speech, of all the Vedas.

11 “It is like this. As a mass of salt has no distinctive core and surface; the whole thing is a single mass of flavor—so indeed, my dear, this self has no distinctive core and surface; the whole thing is a single mass of cognition. It arises out of
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and together with these beings and disappears after them—so I say, after death there is no awareness."

After Yājñavalkya said this, 14 Maitreyī exclaimed: "Now, sir, you have utterly confused me! I cannot perceive this at all." He replied:

"Look—I haven't said anything confusing. This self, you see, is imperishable; it has an indestructible nature. 15 For when there is a duality of some kind, then the one can see the other, the one can smell the other, the one can taste the other, the one can hear the other, the one can think of the other, the one can touch the other, and the one can perceive the other. When, however, the Whole has become one's very self (ātman), then who is there for one to see and by what means? Who is there for one to smell and by what means? Who is there for one to taste and by what means? Who is there for one to hear and by what means? Who is there for one to think of and by what means? Who is there for one to touch and by what means? Who is there for one to perceive and by what means?

"By what means can one perceive him by means of whom one perceives this whole world?"

"About this self (ātman), one can only say 'not—, not—.' He is ungraspable, for he cannot be grasped. He is undecaying, for he is not subject to decay. He has nothing sticking to him, for he does not stick to anything. He is not bound; yet he neither trembles in fear nor suffers injury.

"Look—by what means can one perceive the perceiver? There, I have given you the instruction, Maitreyī. That's all there is to immortality."

After saying this, Yājñavalkya went away.

6 Now the lineage:

Pautimāśya from Gaupavāna; Gaupavāna from Pautimāśya; Pautimāśya from Gaupavāna; Gaupavāna from Kauśīka; Kauśīka from Kauṇḍinya; Kauṇḍinya from Śaṇḍilya; Śaṇḍilya from Kauśīka and Gautama; Gautama 2 from Āgniveśya; Āgniveśya from Gārgya; Gārgya from Gārgya; Gārgya from Gautama; Gautama from Saitava; Saitava from Pārāśārayāṇa; Pārāśārayāṇa from Gārgya; Gārgya from Uddālakāyana; Uddālakāyana from Jābālīyana; Jābālīyana from Mādhyaudānīyana; Mādhyaudānīyana from Saukaraṇa; Saukaraṇa from Kāśyaṇa; Kāśyaṇa from Sāyākāyana; Sāyākāyana from Kauśikāyani; Kauśikāyani 3 from Ghṛtakauśika; Ghṛtakauśika from Pārāśārayāṇa; Pārāśārayāṇa from Pārāśarya; Pārāśarya from Jātukarṇya; Jātukarṇya from Āsurāyaṇa and Yāska; Āsurāyaṇa from Traivaṇi; Traivaṇi from Aupajandhī; Aupajandhī from Āśuri; Āśuri from Bhāradvāja; Bhāradvāja from Ātreya; Ātreya from Māṇṭi; Māṇṭi from Gautama; Gautama from Vatsya; Vatsya from Śaṇḍilya; Śaṇḍilya from Kāśīrya Kāpya; Kāśīrya Kāpya from Kumārāharīta; Kumārāharīta from Gālava; Gālava from Vaidarbhiśkaudīnya; Vaidarbhiśkaudīnya from Vatsanapāt Bābhava; Vatsanapāt Bābhava from Patthin Saubhara; Patthin Saubhara from Ayāsa Āṅgirasa; Ayāsa Āṅgirasa from Ābhūti Tvāṣṭra; Ābhūti Tvāṣṭra from Viśvarūpa Tvāṣṭra; Viśvarūpa Tvāṣṭra from the two Āsvins; the two Āsvins from Dadhyaṇc Ātharvāṇa; Dadhyaṇc Ātharvāṇa from Atharvan Daiva; Atharvan Daiva

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विष्णुपात्वाचार्य | विष्णुपस्तवाचार्यभिष्माम् | अभिवृत्तो दशस्य आधिरूपनां | दधस्यहरूमालूमादवर्षेण | द्वितीय देवो मुत्यो: प्राधिसनात् | मृत्यु: प्राधिसन: प्राधृतिनात् | प्राधृतिन एक्षरे: | एक्षरितिभिर्भव: | विप्रिष्ठित्वाः | व्यस्त: सनारो: | सनात सनातनात् | सनातन: सनातन् | सनं: परमेश्वर: | परमेश्वरं भ्रमण: | भ्रामण: स्वं | भ्रामण: नाम: ||||

|| इति चार्थं भ्रामणम् ||

|| इति चतुर्दश्यायः ||

पूर्णमद: पूर्णमि त्रिपुरा तपुर्णमुद्धिते ||

पूर्णस्य पूर्णमादाय पूर्णमेववाविश्वते ||

अ खं भ्राम्भ | खं पुराणम् | वायुर्य स्म | इति ह स्माह कौशिक्यायणिपुन: ||

वेदोज्यं भ्रामणा विदुं | वेदेन्नम यद्वितित्वम् ||

|| इति प्रथमं भ्रामणम् ||

त्रयां: प्रजापतिः प्रजापतिः पितारिः भ्रामणस्वरुपं स्रवणा मन्त्राः अखुताः || उपित्वा भ्राम्भा देशोऽनुजुर्ववेतस्तु नो भवानिति || तेभयो हैतत्त्रस्यमुवच द इति || व्यासिस्त्वाः इति || व्याससीम्येति होयु: || दाम्यतेति न आत्मेति || अभिमित होवाच व्याससीम्येति ||

अथ हैन्न मन्त्राः अनुप्रवितु: नो भवानिति || तेभयो हैतदेवाश्यमुवच द इति ||

व्याससीत्वाः इति || व्याससीम्येति होयु: || दाम्यतेति न आत्मेति || अभिमित होवाच व्याससीम्येति ||

अथ हैन्नमुसुरा अनुप्रवितु: नो भवानिति || तेभयो हैतदेवाश्यमुवच द इति ||

व्याससीत्वाः इति || व्याससीम्येति होयु: || दाम्यतेति न आत्मेति || अभिमित होवाच व्याससीम्येति || तदेतदेवेयाः देवी वामनवदिति सन्निहितु: द द इति || दाम्यत दत्त दाम्यतेति || तदेतलत्रः हिक्ष्येमृ दानं दाम्यतेति ||

|| इति द्वितीयं भ्रामणम् ||

1एष प्रजापतिर्युवद्यम् | एतद भ्राम्भ | एतास्वर्म | तदेतत प्रमस्त व्रह्मपः दाम्यतेति ||

इत्येकमकरीम् | अभिहरणच्योक्त्राण्यो च य एवं वेद | द इत्येकमकरीम् ||

दद्यंस्य | स्वाम्यान्यो च य एवं वेद | यमित्येकमकरीम् | एति स्वगी लोको च एवं वेद ||

|| इति तृतीयं भ्रामणम् ||

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from Mṛtyu Prādhvaṃsana; Mṛtyu Prādhvaṃsana from Pradhvaṃsana; Pradhvaṃsana from Eka Rṣi; Eka Rṣi from Vipracitti; Vipracitti from Vyaṣṭi; Vyaṣṭi from Sanārū; Sanārū from Sanātana; Sanātana from Sanaga; Sanaga from Paramēṣṭhin; Paramēṣṭhin from Brahman. Brahman is self-existent. Homage to Brahman!

ADHYĀYA 5

1 The world there is full;
The world here is full;
Fullness from fullness proceeds.
After taking fully from the full,
It still remains completely full.

"Brahman is space. The primeval one is space. Space is windy." This was what the son of Kauravyāṇa used to say. This is the Veda. Brahmins know it. And by this I know whatever one must know.

2 The three kinds of Prajāpati’s children—gods, humans, and demons—once lived with their father Prajāpati as vedic students. After they had completed their studentship, the gods said to him: “Sir, say something to us.” So he told them the syllable “Da,” and asked: “Did you understand?” They replied: “Yes, we understood. You said to us, ‘Demonstrate restraint (dāmyata)!’” “Yes,” he said, “you have understood.”

Then the humans said to him: “Sir, say something to us.” So he told them the same syllable “Da,” and asked: “Did you understand?” They replied: “Yes, we understood. You said to us, ‘Demonstrate bounty (datta)!’” “Yes,” he said, “you have understood.”

Then the demons said to him: “Sir, say something to us.” So he told them the same syllable “Da,” and asked: “Did you understand?” They replied: “Yes, we understood. You said to us, ‘Demonstrate compassion (dayadhvam)!’” “Yes,” he said, “you have understood.”

Thunder, that divine voice, repeats the very same syllable: “Da! Da! Da!”—Demonstrate restraint! Demonstrate bounty! Demonstrate compassion! One should observe the same triad—restraint, bounty, and compassion.

3 Hṛdayam, the heart—it is Prajāpati; it is brahman; it is the Whole. This word hṛ.ḍa.ya.m is made up of three syllables. Hṛ is one syllable. To a man who knows this his own people, as well as others, bring gifts (hṛ-). Da is another syllable. To a man who knows this his own people, as well as others, give gifts (dā-). Yam is the third syllable. A man who knows this goes (i-) to heaven.
5.4.1 The Early Upanisads

तद्वै तद्वेदेव तदास | सत्यमेव | स यो हैंत महाभरा जयतीमात्रांकानून | जित इवसासद एवमेतमहाभरा प्रथमजं वेद सत्यं ब्रह्मति | सत्याँ हैव ब्रह्म ||।
|| इति चुडयुष्म ब्राह्मणम् ||

आप एवेदमः आसु: | ता आप: | सत्यमसृजन्त | सत्यं ब्रह्म | ब्रह्मः 1 प्रजापतिः | प्रजापतिद्वानाः | ते देवाः | सत्यमवोपासते 2 | तदेवत् ज्ञाते सत्यमि: 3 | स इत्येकमक्षरम् | तीत्येकमक्षरम् | यस्मित्येकमक्षरम् 4 | प्रथमोत्त्वेन अक्षरे सत्यं माध्यतोन्मुक्तम् | तदेतदात्तुक्षमायते: 5 सत्येन परिहृतिः सत्यमवेव भवति | नैवविद्वा-व्राह्मणमः हिन्निः ||।

तथतत्त्वयसिः स आदित्यः | य एव एतुस्मिन्मच्छले पुरुषो यत्रायं दक्षिणेऽक्षणे- रुपस्तातेवतावन्योस्यस्यमित्रतिती | रश्मिमिरोपमित्रित्वमः 1 प्राणीरस्मुधिमिन्तु | स यदोक्रमिष्यमावते बुद्धस्वेतम्मच्छले पस्यति | नैवमेते रस्मयः प्रस्यायन: ||।

य एव एतुस्मिन्मच्छले पुरुषस्तय भूरिचिति शिर: | एकं शिरं एकमेदवशरम् | भुव इति बाहू | द्वी बाहू द्वे एते अक्षरे | स्वरिचिति प्रतिच्छा | द्वे प्रतिच्छे द्वे एते अक्षरे | तस्योपनियुपहितं | हन्ति पापमानजहाति च य एवं बेद ||।

योङिं दक्षिणेऽक्षणपुरुषस्तय भूरिचिति शिर: | एकं शिरं एकमेदवशरम् | भुव इति बाहू | द्वी बाहू द्वे एते अक्षरे | स्वरिचिति प्रतिच्छा | द्वे प्रतिच्छे द्वे एते अक्षरे | तस्योप- पनियुपहितं | हन्ति पापमानजहाति च य एवं बेद ||।

|| इति पञ्चमेव ब्राह्मणम् ||

1 मनोभोजं पुरुषो भाषस्तत्सर्वस्थितिः तहादते यथा श्रीहिण्ये ययो वा 2 | स एव 3 सर्वस्येशान: सर्वस्याधिष्ठितः सर्वमिदं प्रशास्तिः यदिमं किंच 4 ||।

|| इति षाठं ब्राह्मणम् ||

विद्वद्व ब्रह्मतयावः | विद्वादिवधिविद्व 5 | विद्वत्थैनं पापमाने य एवं बेद विद्वद्व ब्रह्मति | विद्वाक्षेच ब्रह्म ||।

|| इति सर्वमेव ब्राह्मणम् ||

वाच वेदमुपासीत | तस्याष्टितां: स्तना: स्वाहाकारो वप्त्कारो हत्तकार: | स्वधाकारः | तस्ये द्वी सतनी देवा उपाधिविन्त व्याहारकारः च वप्त्कारः च | हत्तकारं मनुष्या: | स्वधाकारं पितर: | तस्या: प्राण ऋषभो मनो वल्स: ||।

|| इति अष्टमेव ब्राह्मणम् ||
4 Clearly, that is itself, and that was just this, namely, the real (satyam) itself. “Brahman is the real (satyam)—a man who knows this immense and first-born divine being in this manner conquers these worlds. “Brahman is the real (satyam)—a man who knows this immense and first-born divine being in this manner, would he ever be conquered himself? For brahman is simply the real.

5 In the beginning only the waters were here. Those waters created the real (satyam), the real created brahman, that is, Prajāpati, and Prajāpati created the gods. The gods venerated only the real (satyam), which word is made up of three syllables—sa, ti, and yam. Sa is one syllable, ti is another, and yam is the third. The first and the last syllables constitute the real, while the middle syllable is the unreal. So the unreal is trapped on both sides by the real and becomes completely united with the real. The unreal does not injure a man who knows this.

2 Now, the real is the same as that sun up there. The person there within that orb and the person here in the right eye are both based on each other. That one is based on this one through the rays, while this one is based on that one through the vital functions (prāṇa). So, when a man is about to die, he sees that orb in all its clarity, and those rays do not confront him.

3 The word bhūr (“earth”) is the head of the person there within that orb—there is one head, and there is one syllable here. The word bhūvas (“intermediate region”) is his arms—there are two arms, and there are two syllables here. The word svār (=su.ar, “sky”) is his feet—there are two feet, and there are two syllables here. His hidden name (upaniṣad) is ahar (“day”). A man who knows this strikes down (han-) and gets rid of (ha-) evil.

4 The word bhūr (“earth”) is the head of the person here in the right eye—there is one head, and there is one syllable here. The word bhūvas (“intermediate region”) is his arms—there are two arms, and there are two syllables here. The word svār (“sky”) is his feet—there are two feet, and there are two syllables here. His hidden name (upaniṣad) is aham (“I”). A man who knows this strikes down (han-) and gets rid of (hā-) evil.

6 This person here is made of mind and consists of light. Lodged here deep within the heart, he is like a grain of rice or barley; he is the lord of all, the ruler of all! Over this whole world, over all there is, he rules.

7 “Brahman is lightning,” they say. Lightning (vidyut) gets its name from cutting (vidāna). It cuts off (vidyati) from evil a man who knows that brahman is lightning. For brahman is simply lightning.

8 One should venerate speech as a cow. It has four teats—Svāhā, Vaṣaṭ, Hanta, and Svadhā. The gods live on two of those teats—Svāhā and Vaṣaṭ. Humans live on Hanta, and the ancestors on Svadhā. The bull of this cow is the breath, and her calf is the mind.
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अयमेत्वेदयानरो योजयमतः पुरुषे येजेदमन्त्र प्रच्छते यददमंद्वते । तत्स्वेष ग्रोषो भवति यमेत्तकर्त्तविपिष्यय शुभोति । स यदेतत्त्मिज्ञान्वेति नैन्द्र ग्रोषव शुभोति ।।

॥ इति नवम ब्राह्मणम ॥

यदा १ वे पुरुषोऽस्माश्वकाल्यति स वायुसार्गांच्छति । तस्मी स तत्र विजित्तीते तथा रथक्रस्त्य खम् । तेन स ऊर्ध्व अक्रमते । स आदित्यान्वांगच्छति । तस्मी स तत्र विजित्तीते तथा लमबरस्तः २ खम् । तेन स ऊर्ध्व अक्रमते । स वन्द्रमसार्गांच्छति ।

tasmē sa tatā viṣhitītē tathā dundubhiḥ: khm. tēn sa २ śūrvah ākramatē. s lombrasthaṃ khm. tēn sa śūrvah ākramatē. s lomabrāmga-čchātaryosakamahīsmṛ. tasmāṇvāśaṃtī shārtrī: sama: ॥१॥

॥ इति दशम ब्राह्मणम ॥

एतत्रे परमं तपो यद्याहितस्तप्यते । परमं हैव लोकं जयति य एवं वेद । एतत्रे परमं तपो यं प्रेतामर्यां हरिति । परमेन हैव लोकं जयति य एवं वेद । एतत्रे परमं तपो यं प्रेतामभाव्याधार्थ । परमेन हैव लोकं जयति य एवं वेद ॥१॥

॥ इति एकादशं ब्राह्मणम ॥

अऽनं ब्रह्मोऽध्येक आहः । तत्र तथा । पूर्यति वा असमृते प्राणात् । प्राणो ब्रह्मोऽध्येक आहः । तत्र तथा । पूर्यति वे प्राणो अत्रतेमात् । एते ह त्वेव देवते एकधामूर्यः भूतवा परम्तां गच्छति । तद्र स्माह प्रातुद । वितरम् । किं विवेदेवाः विद्वे साधु कुर्याः १ किमेवास्माः असाधु कुर्यांभिः २ । स ह स्माह पाणिनाः मा प्रातुद । कस्वेवन- योजेवधार्यः भूतवा परम्तां गच्छतिः । तस्मा उ हैवात् वाच बीति । अऽनं वे वि ।

अऽने हि मानि सर्वव्यां भूतानि किष्टानि । रमिति । प्राणो वे रम् । प्राणो हि मानि सर्वव्यां भूतानि रमते । सर्वव्यां ह वा असम्भूतानि विश्वानिक्षपिति सर्वव्यां भूतानि रमते य एवं वेद ॥१॥

॥ इति द्वादशं ब्राह्मणम ॥

उक्तम् । प्राणो वा उक्तम् । प्राणो हि देव सर्वमृत्युपाययति । उदास्मादुक्त-विद्वैरस्तिताः १ । उक्तस्य सायुज्यं सात्तोत्साहं जयति य एवं वेद ॥४॥

यजुः । प्राणो वा यजुः । प्राणो हि मानि सर्वव्यां भूतानि युज्यते । युज्यते हि मानि सर्वव्यां भूतानि श्रेष्ठाय यजुः । सायुज्यं सात्तोत्साहं जयति य एवं वेद ॥२॥

साम । प्राणो वा साम । प्राणो हि मानि सर्वव्यां भूतानि साम्यतिः । साम्यतिः हि मानि सर्वव्यां भूतानि श्रेष्ठाय कल्पनेत सामः सायुज्यं सात्तोत्साहं जयति य एवं वेद ॥३॥
9 The fire common to all men is the one within a person, the one through which the food he eats is digested. It is the crackling of that fire that a man hears when he presses his ears shut. When a man is about to die, he no longer hears that noise.

10 Now, a person, on departing from this world, arrives first at the wind. It opens a hole for him there as wide as a cartwheel. He goes up through that and arrives at the sun. It opens a hole for him there as wide as a large drum. He goes up through that and arrives at the moon. It opens a hole for him there as wide as a small drum. He goes up through that and arrives in a world where there are no extremes of heat or cold. There he lives for years without end.

11 To suffer from a sickness is surely the highest austerity. And a man who knows this wins the highest world. To be taken to the wilderness when one is dead is surely the highest austerity. And a man who knows this wins the highest world. To be placed on the fire when one is dead is surely the highest austerity. And a man who knows this wins the highest world.

12 "Brahman is food," some say. But that is not so, because food spoils in the absence of lifebreath (prāṇa). Others say, "Brahman is lifebreath." But that is not so, because lifebreath withers in the absence of food. It is only when these two deities have come together as one that they reach preeminence. It was in this connection that Prātrda asked his father: "What good, or even what bad thing, could I do for a person who knows this?" Gesturing with his hand, the father replied: "Stop, Prātrda! Who will ever reach preeminence by bringing these two together in himself?" He then said to Prātrda: "Vi, Ram." Now, vi is food, for all these beings are contained (viś-) in food, and ram is the lifebreath, for all these beings rejoice (ram-) in the lifebreath. When a man knows this—all beings are contained in him, all beings rejoice in him.

13 Uktha. The uktha ("Ṛgvedic hymn"), clearly, is breath, for breath raises up (utthā-) this whole world. When a man knows this—from him rises (utthā-) a son who knows the uktha, and he becomes one with and attains the same world as the uktha.

2 Yajus. The yajus ("Yajurvedic formula"), clearly, is breath, for all these beings are joined together (yuj-) in breath. When a man knows this—all beings join (yuj-) themselves to him to procure supremacy for him, and he becomes one with and attains the same world as the yajus.

3 Sāman. The sāman ("Śaṅvedic chant"), clearly, is breath, for all these beings are united (samyaṅc) in breath. When a man knows this—all beings unite themselves to him to procure supremacy for him, and he becomes one with and attains the same world as the sāman.
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5.13.4

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4 Kṣatra. The kṣatra ("ruling power"), clearly, is breath; for the kṣatra is, without question, breath, because breath protects (tri-) one from injury (kṣaṇīta). When a man knows this—he obtains power (kṣatra) that needs no protection (atra), and he becomes one with and attains the same world as the kṣatra.

There are eight syllables in bhū.mi ("earth"), an.ta.ri.kṣa ("intermediate region"), and dy.au (= di.au; "sky"). Now, the first foot of the Gāyatrī verse also consists of eight syllables, so this foot of the Gāyatrī is the same as those. A man who knows this foot of the Gāyatrī in this way wins a territory extending as far as these three worlds.

2 There are eight syllables in r.caḥ ("Ṛgvedic verses"), ya.jūn.śi ("Yajurvedic formulas"), and sā.mā.nī ("Sāmavedic chants"). Now, the second foot of the Gāyatrī verse also consists of eight syllables; so this foot of the Gāyatrī is the same as those. A man who knows this foot of the Gāyatrī in this way wins a territory extending as far as this triple Veda.

3 There are eight syllables in prā.na ("out-breath"), a.pā.na ("in-breath"), and vy.ā.na (= vi.ā.na, "inter-breath"). Now, the third foot of the Gāyatrī verse also consists of eight syllables; so this foot of the Gāyatrī is the same as those. A man who knows this foot of the Gāyatrī in this way wins a territory extending as far as there are living beings.

Then there is that fourth (turīya) vivid foot of the Gāyatrī, which is none other than the sun blazing beyond the sky. The term turīya means the same thing as "fourth" (caturtha). "Vivid foot"—for the sun is in some way visible. "Beyond the sky"—for the sun blazes far beyond the entire expanse of the sky. A man who knows this foot of the Gāyatrī in this way will likewise blaze with splendor and fame.

4 The Gāyatrī verse is based on that fourth and vivid foot beyond the sky. That foot, in its turn, is based on truth. Now, truth is sight. For, truth is without question sight, and because of that if two people come here now arguing with each other, the one saying, "I saw" and the other saying, "I heard," the one we would trust is the man who says that he saw. Truth, in its turn, is based on strength. Strength, clearly, is breath and is based on breath. Therefore, people say that strength is more powerful than truth. In this way the Gāyatrī is based on what is within the body (ātman).

So the Gāyatrī protects (tri-) one’s wealth (gaya). Clearly, one’s wealth is one’s breaths; so it protects the breaths. It got the name “Gāyatrī” because it protects (tri-) one’s wealth (gaya). And it is the same as the Sāvitrī that one recites. When one recites it on behalf of someone, it protects that person’s breaths.

5 Now, there are some who recite this Sāvitrī as an Anuṣṭubh verse, and they argue: “This way what we recite is speech, because the Anuṣṭubh is speech.” But one should not do so. One should recite the Sāvitrī only as a Gāyatrī verse.

Even if a man who knows this receives a large gift of some sort, it would not equal even a single foot of the Gāyatrī. 6 If someone were to receive a gift of these three worlds filled to capacity, he would have obtained its first foot. If someone were to receive a gift as extensive as the triple Veda, he would have obtained its
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second foot. And if someone were to receive a gift extending as far as there are living beings, he would have obtained its third foot. Then there is that fourth vivid foot of the Gāyatrī, which is none other than the sun blazing beyond the sky. And no one can obtain that. From where indeed can one receive a gift as extensive as that?  

This is the worship of Gāyatrī:

You are one-footed, Gāyatrī! You are two-footed!  
You are three-footed! You are four-footed!  
You are without feet! For you do not walk!  
Homage to your fourth foot,  
to your vivid foot,  
beyond the sky!

When someone worships in this way, he may direct it against someone he hates, saying: “May so-and-so not obtain that!” or “May the desire of so-and-so not come to pass”—and the desire of the man, against whom he directed his worship, will not come to pass. Or he may say: “May I obtain that!”

8 In this connection, Janaka, the king of Videha, once said to Buḍḍila Aśvatārāśvī: “Hey! Did you not claim to know the Gāyatrī? So how is it that you have turned yourself into an elephant that is dragging loads?” He replied: “But I did not know its mouth, Your Majesty.” Its mouth is just the fire. So however much one may put into a fire, it burns up all of that. Likewise, however many bad things a man who knows this may do, he eats up all of that and emerges clean and pure, free from aging and death.

15 The face of truth is covered  
with a golden dish.  
Open it, O Puṣan, for me,  
a man faithful to the truth.  
Open it, O Puṣan, for me to see.  
O Puṣan, sole seer!  
Yama! Sun! Son of Prajāpati!  
Spread out your rays!  
Draw in your light!  
I see your fairest form.  
That person up there,  
I am he!  
The never-resting is the wind,  
the immortal!  
Ashes are this body’s lot.  
OM!  
Mind, remember the deed!  
Remember!  
Mind, remember the deed!  
Remember!
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5.15.1

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अन्मे नय मुपथा राये अस्मा सिऒणि देव वैयरनि विद्वान् ।
यूम्याह्यस्मजुह्याणमेनो भूमिका ते नमूक्त विशेषम् ॥१॥

॥ इति पञ्चदशं ब्राह्मणम् ॥

॥ इति पञ्चमोद्भवः ॥

योः है ज्येष्ठो च श्रेष्ठो च ब्रज ज्येष्ठश्च श्रेष्ठश्च स्वामां भवति ।
प्रणो वै ज्येष्ठो च श्रेष्ठो च ज्येष्ठश्च श्रेष्ठश्च स्वामां भवत्स्यि च येषां दुःसृष्टि य एवं बेद ॥२॥

योः है वसिष्ठो वेद वसिष्ठः स्वामां भवति ।
वाम्यो वसिष्ठः ।
वसिष्ठः स्वामां भवत्स्यि च येषां दुःसृष्टि य एवं बेद ॥३॥

योः है वेद वेद प्रतिष्ठां समे प्रतिष्ठां दुःसृष्टि य चक्षुवम् प्रतिष्ठा ।
चक्षुवा हि समे च दुःसृष्टि च प्रतिष्ठां ।
प्रतिष्ठां समे प्रतिष्ठां दुःसृष्टि य एवं बेद ॥४॥

योः है समझे च वेद वेद समे हास्ये पाठे यं कामं कायं वेदे वेदे ।
श्रोते वे संपत् ।
श्रोते हि से समे एवं बेद हास्ये बाप्सिंदा ।
से हास्ये पाठे यं कामं कायं एवं बेद ॥५॥

योः है वा आत्मे वेदावथनैः स्वामां भवत्स्यातनैः जनानामू ।
मनो वा आत्मनौः ।
आत्मनौः स्वामां भवत्स्यातनैः जनानाम् य एवं बेद ॥६॥

योः है वै प्रजाति ब्रज प्रजाये हैः प्रजाया पशुभिः ।
रेतो वै प्रजातिः ।
प्रजाये हैः प्रजाया पशुभिः एवं बेदे ॥७॥

ते हैं प्रमा अह्मैयैं विवर्मानम् ब्रह्म जमूः ।
ताहौःः को नो वसिष्ठां इति ।
ताहौः वसिष्ठां उत्क्रात्त इर्ते हारीं वाप्सिंदा मन्येरत स वो वसिष्ठां इति ॥८॥

वाम्योक्क्रांम् ।
सां संवस्तति प्राप्तागतिवाच कथमशक्तत महत् जीविविमूलिन् ।
ते हौः यथा कला अववन्तो ब्रजाम आं ।
प्राप्ताम प्राप्ताम श्रुष्टिः श्रुष्टिः ।
श्रोते चिन्त्योऽयोऽस समा प्रजायामाना रेतासैवमजीविमूलिन् ।
प्रववेश ह बाक् ॥९॥

चक्षुवम् प्राप्तामान्तः कथमशक्तत महत् जीविल्लिन् ।
ते हौः यथात्मा अववन्ताम आं ।
प्राप्ताम प्राप्ताम श्रुष्टिः ।
श्रोते चिन्त्योऽयोऽस समा प्रजायामाना रेतासैवमजीविमूलिन् ।
प्रववेश ह चक्षुः ॥१०॥

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6.1.9

O Fire, you know all coverings;
O god, lead us to riches,
   along an easy path.
Keep the sin that angers
   far away from us;
And the highest song of praise
   we shall offer to you!

ADHYĀYA 6

1 When a man knows the best and the greatest, he becomes the best and the greatest among his own people. The best and the greatest is breath. When a man knows this, he becomes the best and the greatest among his own people and, if he so desires, even among others.

2 When a man knows the most excellent, he becomes the most excellent among his people. The most excellent is speech. When a man knows this, he becomes the most excellent among his own people and, if he so desires, even among others.

3 When a man knows the firm base, he stands firm both on flat land and on rugged terrain. The firm base is sight, for on flat land, as on rugged terrain, one stands firm by means of sight. When a man knows this, he stands firm both on flat land and on rugged terrain.

4 When a man knows the correspondence (sampad), whatever he desires is fulfilled (sampad-) for him. Correspondence (sampad) is hearing, for all these Vedas congregate (sampad-) in one’s hearing. When a man knows this, whatever he desires is fulfilled for him.

5 When a man knows the refuge, he becomes a refuge for his people and a refuge for the common folk. The refuge is the mind. When a man knows this, he becomes a refuge for his people and a refuge for the common folk.

6 When a man knows fecundity, he becomes fecund in offspring and in livestock. Fecundity is the semen. When a man knows this, he becomes fecund in offspring and in livestock.

7 Once these vital functions (prāṇa) were arguing about who among them was the greatest. So they went to brahman and asked: “Who is the most excellent of us?” He replied: “The one, after whose departure you consider the body to be the worst off, is the most excellent among you.”

8 So speech departed. After spending a year away, it came back and asked: “How did you manage to live without me?” They replied: “We lived as the dumb would, without speaking with speech, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind, and fathering with semen.” So speech reentered.

9 Then sight departed. After spending a year away, it came back and asked: “How did you manage to live without me?” They replied: “We lived as the blind would, without seeing with the eye, but breathing with the breath, speaking with speech, hearing with the ear, thinking with the mind, and fathering with semen.” So sight reentered.
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6.1.10

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Then hearing departed. After spending a year away, it came back and asked: “How did you manage to live without me?” They replied: “We lived as the deaf would, without hearing with the ear, but breathing with the breath, speaking with speech, seeing with the eye, thinking with the mind, and fathering with semen.” So hearing reentered.

Then the mind departed. After spending a year away, it came back and asked: “How did you manage to live without me?” They replied: “We lived as simpletons would, without thinking with the mind, but breathing with the breath, speaking with speech, seeing with the eye, hearing with the ear, and fathering with semen.” So the mind reentered.

Then the semen departed. After spending a year away, it came back and asked: “How did you manage to live without me?” They replied: “We lived as the impotent would, without fathering with semen, but breathing with the breath, speaking with speech, seeing with the eye, hearing with the ear, and thinking with the mind.” So the semen reentered.

Then, as the breath was about to depart, it uprooted those vital functions (prāṇa), as a mighty Indus horse would uproot the stakes to which it is tethered. They implored: “Lord, please do not depart! We will not be able to live without you.” He told them: “If that’s so, offer a tribute to me.” “We will,” they replied.

So speech declared: “As I am the most excellent, so you will be the most excellent.” Sight declared: “As I am the firm base, so you will be the firm base.” Hearing declared: “As I am correspondence, so you will be correspondence.” The mind declared: “As I am the refuge, so you will be the refuge.” The semen declared: “As I am fecundity, so you will be fecundity.”

Breath then asked: “What will be my food and my clothing?”

“Everything that is here is your food, right down to dogs, worms, insects, and flies, and water is your clothing.”

When a man knows in this way that breath (ana) is food (anna)—nothing he eats becomes an improper food, nothing he accepts becomes an improper food. Therefore, wise and learned people sip some water both when they are preparing to eat and after they have eaten, thinking that they are thus making sure that breath (ana) is not left naked (anagna).

Svetaketu, the son of Āruṇi, came one day into the assembly of the land of Paṇcāla and approached Jaivali Pravāhana while people were waiting upon him. Seeing Svetaketu, he said: “Son!” Svetaketu replied: “Sir?” Jaivali asked: “Did your father teach you?” Svetaketu replied: “Yes.”

“Do you know how people, when they die, go by different paths?”

“No,” he replied.

“Do you know how they return to this world?”

“No,” he replied.

“Do you know how the world beyond is not filled up, even as more and more people continuously go there?”

“No,” he replied.
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6.2.2

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पुरुषवाचो भूतवा समुद्भाव वदनतीः इति । नेति हैवोवाच । वेत्यो देव्यानस्य वा पथः प्रतिपदः पितृयानस्य वा यदकृतिता देवायां वा पन्यानं प्रतिपदन्ते पितृयाणं वा । अर्थि हि न ऋषेवर्चः श्रुतम् ।

हे सूति अश्रुणवं पितृणामहं देवानामुत मल्लिनामः ।
ताभ्यामिंदं विष्णुमेजस्मेतं यदन्त्तर पितरं मातरं चेति ।

नाहमत एकं च वेदेति होवाच ॥१॥

अर्थेनः वसहद्योपमवन्यांकरे । अनादृत्य वसति कुमारः प्रुद्वाव । स आजगाम पिताम् । तेन होवाच इति वाव किल नो भवापुराणुशिष्ठानवोचः । इति । कर्यें सुमेध इति । पञ्च मा प्रशाना राजन्यवन्यप्राप्तीति । ततो नैकंचन वेदेति । कर्मे त इति । इम इति ह गुरुत्स्हानाद्वारः ॥३॥

स होवाच तथा नस्तवं तात जानीयता यथा यदहि किंच वेद सर्वमहस्तुधाम-वोचम् । प्रेहि तु तत्र प्रतित्वक्रहिचर्रक वत्स्याव इति । भवानेव गच्छित्विति । स आजगाम गौतमो यत्र प्रवाहणस्य जैवमेरास । तस्मा आसनमाहात्म्योदक-माहास्यांककारः । अथ हस्तास्य अर्थं चकराः । ते होवाच वरे भगवते गौतमाय दुःध इति ॥४॥

स होवाच प्रतित्तातो म एष वरः । वान तु कुमारस्याते वाचमभाषास्ताते मे बृहहीति ॥५॥

स होवाच देवेशु वै गौतम तद्रेपु । मानुषाणं बृहहीति ॥६॥

स होवाच विवायते हस्तित हिरण्यवाकाः । गोजनानां दासीनां प्रावणाः । परश्यानस्य । मा नो भवानहोरनस्यार्पणस्याम्भनवदायो मूर्भिति । स वै गौतम तीर्थनेच्छासा इति । उवैमयं ह भवत्तमिति । वाचा ह स्मैव पूर्वं उपयति । स होपावनकीर्ष्यावासं ॥७॥

स होवाच  प्रत्येकः नस्तवं गौतमम भाराधास्त्वः । च पितामहा वथेवं विद्वेदः पूर्वं न कस्यभवेन ब्रह्मण उवास । तान तवमु तुभ्यं वश्यामि । को हि त्रेवें दुःस्वत्तमं हि प्रत्यायात्तुतिति ॥८॥

असो के लोकोधिगिर्तम । तत्त्वदित्वं एव समिद्रभयो धूमोहरित्रिधोश्चा अवातरदिशो निमित्तः । तथिन्त्रेतस्मिनिन्द्रो देवः श्रवां जुवदातिः । तस्य आहृत्यः । सोमो राजा संभवति ॥९॥

पर्यन्तपयो वा अश्रिगिर्तम । तस्य संवर्ततर्त मृत्यु समस्तमिति धूमो
"Do you know the oblation at whose offering the water, taking on a human voice, rises up and speaks?"

"No," he replied.

"Do you know the access to the path to the gods or the path to the fathers—that is, what one must do to get on the path to the gods or on the path to the fathers? For have you not heard the seer's words?—

Two paths mortals have, I've heard:
the paths to fathers and to gods.
By these travel all that live
between the earth and sky.

"I don't know the answer to any of these," he replied.

Then Jaivali invited him to stay. Disregarding the invitation, the boy ran off. He went back to his father and said: "Well, well! And to think that you once told me I was well educated!"

"What's the matter, my clever boy?"

"That excuse for a prince asked me five questions, and I didn't know the answer to a single one of them."

"What were they?"

"These," he said and repeated them briefly.

The father replied: "You know me, son. I have taught you everything I know. Come, let us both go there and live as students."

"You, sir, can go on your own."

Gautama then came to Pravāhana Jaivali's place. Jaivali gave him a seat and had some water brought for him. Then he presented him with the refreshments due to an honored guest and said: "We will grant a wish to the Reverend Gautama."

Gautama said in reply: "Now that you have promised to grant me a wish, tell me what you told my boy."

"But that, Gautama, is in the category of divine wishes," responded Jaivali. "Why don't you make a wish of a human sort?"

Gautama replied: "As you know, I have my share of gold, cows, horses, slave girls, blankets, and clothes. Do not be stingy, your honor, in giving me more than that—in giving me the infinite and the boundless."

"Then, Gautama, you will have to request it in the correct manner."

"I come to you, my lord, as a pupil."

With just these words did the people of old place themselves as pupils under a teacher. And Gautama lived there openly as a pupil. Jaivali then told him:

"As before now this knowledge has not resided in any Brahmin, so may you, Gautama, or your grandfathers not cause us harm. But I will tell it to you, for who can refuse you when you speak like that.

"A fire—that's what the world up there is, Gautama. Its firewood is the sun; its smoke is the sunbeams; its flame is the day; its embers are the quarters; and its sparks are the intermediate quarters. In that very fire gods offer faith, and from that offering springs King Soma."

"A fire—that's what a rain cloud is, Gautama. Its firewood is the year; its smoke is the thunderclouds; its flame is lightning; its embers are thunder; and its
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विद्वानिरराशिनिरञ्जनः हादुनं विस्मुखिणि:। तस्मिनेदिस्मित्रं देवा: सोमे राजां ।
जुझुटि:। तस्या आहृत्ये । वृष्टि: संबंधित ॥२०॥

अथ वे लोकोपस्मृतिम्। तस्य पृथियाय समिदिश्यूँ। रात्रिरितियं द्राम्मः। अज्ञारा
नक्षत्रणिः। विस्मुखिणि:। तस्मिनेदिस्मित्रं देवा वृष्टि: संबंधित । तस्या आहृत्ये ।
अथ संबंधित ॥२१॥

पुरुषो वा अप्रभृति:। तस्य व्यापतेव समिद्र श्रास्त्रो वायुविक्रमः।
भोगे। विस्मुखिणि:। तस्मिनेदिस्मित्रं देवा अथ संबंधित । तस्या आहृत्ये ।
संबंधित ॥२२॥

योगा वा अप्रभृति:। तस्यं उपथं एव समिद्रश्वासि। श्रास्त्रो योनिरितिवंदनः।
करोति तेजऽज्ञान अभिनवं। विस्मुखिणि:। तस्मिनेदिस्मित्रं देवा रेतो संबंधित ।
तस्या आहृत्ये । पुरुष: संबंधित। सा जीवति याज्ञवल्क्यः। अथ यदा। दिन्यते ॥२३॥

अथ नमः। अहरिति। तस्याविशेषार्थिनिः समिद्रसंधि:। श्रास्त्रो विद्वानि:।
विस्मुखिणि:। तस्मिनेदिस्मित्रं देवा: पुरुषं संबंधित । तस्या आहृत्ये ।
पुरुषो भारवर्णं। संबंधित ॥२४॥

ते य एवमेतद्वियुः। चामी। अर्जुः श्रास्त्रो सत्यपुष्पसाते। तेतर्तिरितिमेवंवक्त्यि:।
शोठाहरु आपूर्वमाणिकोपायचार्यां ज्ञान: असनुदद्दित्यं। एति मातेव।
देवलोकं। देवलोकादित्यमादित्यादित्यमादि:। तान्तैः। अनुसार:।
पुरुषोऽञ्ज्ञ: परं। परावतो। संविष्ट:। तेषा । न। युक्त:। ॥२५॥

अथ ये यज्ञन दानेन तपस्या लोकाधिनिः। ते श्रास्त्रोयस्विधित:।
श्रास्त्रो ब्रह्माण्डर:। ते ज्ञानं प्राप्ताः। भवित:। एवं तेजऽज्ञानं।
देवा यथा। सोमे राजनमान्याष्ठापनकृप्त:।
रे: ॥ तेषां यदा। तत्त्वे। भवित:। तेषा:।
पुरुषः दीब्यते। ततो। योहः। अायते। लोकाधिन्यां।
क्विंत:। पुरुषोऽञ्ज्ञः। तेषां पुरुषोऽञ्ज्ञः। तेषा:।
पुरुषोऽञ्ज्ञः। तेषा:।
अथ ये यज्ञन दानेन तपस्या। लोकाधिनिः। ते श्रास्त्रोयस्विधित:।
श्रास्त्रो ब्रह्माण्डर:। ते ज्ञानं प्राप्ताः। भवित:। एवं तेजऽज्ञानं।
देवा यथा। सोमे राजनमान्याष्ठापनकृप्त:।
रे: ॥ तेषां यदा। तत्त्वे। भवित:। तेषा:।
पुरुषः दीब्यते। ततो। योहः। अायते। लोकाधिन्यां।
क्विंत:। पुरुषोऽञ्ज्ञः। तेषां पुरुषोऽञ्ज्ञः। तेषा:।
पुरुषोऽञ्ज्ञः। तेषा:।
अथ ये यज्ञन दानेन तपस्या। लोकाधिनिः। ते श्रास्त्रोयस्विधित:।
श्रास्त्रो ब्रह्माण्डर:। ते ज्ञानं प्राप्ताः। भवित:। एवं तेजऽज्ञानं।
देवा यथा। सोमे राजनमान्याष्ठापनकृप्त:।
रे: ॥ तेषां यदा। तत्त्वे। भवित:। तेषा:।
पुरुषः दीब्यते। ततो। योहः। अायते। लोकाधिन्यां।
क्विंत:। पुरुषोऽञ्ज्ञः। तेषां पुरुषोऽञ्ज्ञः। तेषा:।
पुरुषोऽञ्ज्ञः। तेषा:।
sparks are hail. In that very fire gods offer King Soma, and from that offering springs rain.

11 "A fire—that’s what this world down here is, Gautama. Its firewood is the earth; its smoke is the fire; its flame is the night; its embers are the moon; and its sparks are the constellations. In that very fire gods offer rain, and from that offering springs food.

12 "A fire—that’s what a man is, Gautama. His firewood is the open mouth; his smoke is breath; his flame is speech; his embers are sight; and his sparks are hearing. In that very fire gods offer food, and from that offering springs semen.

13 "A fire—that’s what a woman is, Gautama. Her firewood is the vulva; her smoke is the pubic hair; her flame is the vagina; when one penetrates her, that is her embers; and her sparks are the climax. In that very fire gods offer semen, and from that offering springs a man.

"He remains alive for as long as he lives, and when he finally dies, they offer him in the fire. Of that fire, the fire is the fire itself; the firewood is the firewood; the smoke is the smoke; the flame is the flame; the embers are the embers; and the sparks are the sparks. In that very fire gods offer man, and from that offering springs a man of brilliant color.

15 "The people who know this, and the people there in the wilderness who venerate truth as faith—they pass into the flame, from the flame into the day, from the day into the fortnight of the waxing moon, from the fortnight of the waxing moon into the six months when the sun moves north, from these months into the world of the gods, from the world of the gods into the sun, and from the sun into the region of lightning. A person consisting of mind comes to the regions of lightning and leads him to the worlds of brahman. These exalted people live in those worlds of brahman for the longest time. They do not return.

16 "The people who win heavenly worlds, on the other hand, by offering sacrifices, by giving gifts, and by performing austerities—they pass into the smoke, from the smoke into the night, from the night into the fortnight of the waning moon, from the fortnight of the waning moon into the six months when the sun moves south, from these months into the world of the fathers, and from the world of the fathers into the moon. Reaching the moon they become food. There, the gods feed on them, as they tell King Soma, the moon: 'Increase! Decrease!' When that ends, they pass into this very sky, from the sky into the wind, from the wind into the rain, and from the rain into the earth. Reaching the earth, they become food. They are again offered in the fire of man and then take birth in the fire of woman. Rising up once again to the heavenly worlds, they circle around in the same way.

"Those who do not know these two paths, however, become worms, insects, or snakes."

3 "I want to attain greatness"—when a man entertains such a wish, he should do the following. To begin with he should perform the preparatory rites for twelve days. Then, on an auspicious day falling within a fortnight of the waxing moon during the northern movement of the sun, he should collect every type of herb and fruit in a fig-wood dish or a metal bowl. After sweeping around the place of the
परिलिप्याश्रितमथपमाधाय परिस्तीयान्वृतायः² सृष्ट्यं पुम्सा नक्षत्रेन मन्यं संमीय जुहोति।

यावन्तो देवास्त्त्वाय जातवहंसत्तियायः प्रश्नं पूर्यपथ कामान्।
तेष्योऽहे ³ भागाध्येयं जुहोमि ते मा तुझा: सवें:⁴ कामेस्तप्यन्तु स्वाहा।।

या तिरंग्री निपतंते⁵ विधारणी इति।
तां त्वा ब्रह्मस्य धार्या यजे सराधनीमहे स्वाहा।।१।।

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। प्राणाय स्वाहा।

वसिष्ठाय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। वाचे स्वाहा।

प्रतिष्ठाय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। चक्षुषे स्वाहा।

संपदे स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। श्रोत्राय स्वाहा।

आयतनाय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। मनसे स्वाहा।

प्रजाय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। रेतसे स्वाहा।

इत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति।।२।।

अम्रे¹ स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। सोमाय स्वाहेत्यंश्री हुत्वा मन्ये

सृष्ट्यमवन्यति। भू: स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। भूवः स्वाहेत्यंश्री हुत्वा

मन्ये सृष्ट्यमवन्यति। ल्वः स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। भूभुःवः ल्वः

स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। ब्रह्मणे स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यम-

वन्यति। क्षत्राय स्वाहेत्यंश्री हुत्वा मन्ये सृष्ट्यमवन्यति। मूर्ताय स्वाहेत्यंश्री हुत्वा

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sacred fire and smearing it with cow dung, he should kindle the fire, spread the sacrificial grass, prepare the ghee according to the usual procedure, make the mixture under a male constellation, and pour an offering of ghee into the fire, saying:

Those stumbling blocks within you, O Fire,
The gods who frustrate man's desires;
I offer a share to them!
May they be satisfied!
May they satisfy my every desire!
Svāhā!
And she who lies there as a stumbling block,
thinking, 'I arrange everything!'
You are a true conciliator!
I offer streams of ghee to you!
Svāhā!"

2 He makes an offering of ghee in the fire, saying: “To the best, svāhā! To the greatest, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To the breath, svāhā!”

He makes an offering of ghee in the fire, saying: “To the most excellent, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To speech, svāhā!”

He makes an offering of ghee in the fire, saying: “To the firm base, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To sight, svāhā!”

He makes an offering of ghee in the fire, saying: “To correspondence, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To hearing, svāhā!”

He makes an offering of ghee in the fire, saying: “To the refuge, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To the mind, svāhā!”

He makes an offering of ghee in the fire, saying: “To fecundity, svāhā!” and pours the remainder into the mixture. [What is meant here is:] “To semen, svāhā!”

In this way, every time he makes an offering of ghee in the fire he pours the remainder into the mixture.

3 He makes an offering of ghee in the fire, saying: “To the fire, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To Soma, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “Earth! Svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “Intermediate region! Svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “Sky! Svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “Earth! Intermediate region! Sky! Svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To priestly power, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To royal power, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying:
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मन्ये सृष्टिवनन्यति । भविष्यते स्वाहेत्यप्री हुतवा मन्ये सृष्टिवनन्यति । विश्वाय स्वाहेत्यप्री हुतवा मन्ये सृष्टिवनन्यति । तर्कव व्याखूयं प्री हुतवा मन्ये सृष्टिवनन्यति । ज्ञानपत्य स्वाहेत्यप्री हुतवा मन्ये सृष्टिवनन्यति ।

अध्यात्मभूमिवर्तति प्रमदसि । ज्ञनदसि । पूर्णमसि । प्रसत्यामसि । एकत्वमसि । हिमकृत्वमसि । हिमकीमण्यमसि । उद्दीपमसि । उद्दीपमानसि । श्रावतिमसि । प्रत्यावराविमसि । आर्द्र मन्यतमसि । बिसूरसि । प्रभुरसि । अत्रमसि । ज्योतिरसि । निधनमसि । संन्यासीति ।

अध्येनमुद्ध्वल्लुपद्यामस्यामहि तेन महि । स हि राजेश्वानोधिति । स मा ॥ राजेश्वानोधिति करोतिविति ॥१५॥

अध्येनमाचामति ।

तत्सवितुवनरेश्मः ।

मधु वालवा ऋतायते मधु धर्मिन् सिन्धवः ।

माध्वीरः सन्तोषीः ॥ भू: स्वाहा ।

मर्गी देवस्य धीमहि ।

मधु नक्तमुतोपसो मधुमत्पाधिवं रजः ।

मधु धीरस्य न: पिता ॥ भुव: स्वाहा ।

धिरो यो न: प्रवोदयान्तः ॥

मधुमात्रे वन्यतिमधुमानस्तु सूर्यः ।

माध्वीरो भवान्तु न: ॥ व्ह: स्वाहा ।

सवै च लाविनीमनवा सवैः मधुमतीर्घगोवे दै ॥ सवै भूयासं सूर्याः । सवै स्वाहाः । सवै स्वाहाः । अन्व आचार्य पाणी ॥ प्रागः य जपनेास्त्रे प्राविकारा: संविक्षिति । प्रात:-रातिमुप्तिभषला दिखामेकुंपणरकस्यह मनुश्याण्मेकपपणरकर्मेकर्मुस्मिति । यथे-तत्मेय जपनेयास्त्रे समीनो दैर्घ्या जपिति ॥१६॥

तें हैतुमुद्ध्वल्लक्ष आचार्यवाचस्या मधुवास्यानवात्तेवासिं उक्तोऽवाच अपि य एवः बुक्खे स्थानी निपिज्ञेजायेरक्षाखा: प्ररोहेयुः: पलाशानीति ॥१७॥

एतेऽज्ञाते यो ग्राहस्याय अध्येनावात्तेवासिं उक्तोऽवाच अपि य एवः बुक्खे स्थानी निपिज्ञेजायेरक्षाखा: प्ररोहेयुः: पलाशानीति ॥८॥

एतेऽज्ञाते यो मधुक्ष: पेरुणश्वूलायः भागवित्यावात्तेवासिं उक्तोऽवाच अपि य एवः बुक्खे स्थानी निपिज्ञेजायेरक्षाखा: प्ररोहेयुः: पलाशानीति ॥९॥

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“To what has been, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To what will be, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To the All, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To the Whole, svāhā!” and pours the remainder into the mixture. He makes an offering of ghee in the fire, saying: “To Prajāpati, svāhā!” and pours the remainder into the mixture.

4 Then he touches the mixture, saying: “You are the fluttering! You are the glittering! You are the full! You are the steady! You are the only meeting place! You are the chanted him, and you are the chanting of him. You are the chanted High Chant and you are chanting of the High Chant. You are one priest’s call for the gods to hear, and you are the other priest’s assent that the gods should hear. You are the flash in the cloud. You are the mighty. You are the lord. You are food. You are the light. You are the end. You are the gatherer.”

5 Then he lifts up the mixture, saying: “You are power; your power is in me. For he is king, lord, and ruler! May he make me king, lord, and ruler!”

6 Then he sips the mixture, saying:

On that excellent [glory] of Savitr
Honey the winds, honey the streams
    drip on the righteous man.
Honey-filled may the plants be for us.
    Earth! Svāhā!

glory of god [Savitr] we reflect
Honey the night, honey the morn,
    honey-filled the earthly expanse;
Honey may Father Heaven be to us!
    Intermediate region! Svāhā!

that he may stimulate our prayers.
Honey-filled the tree, honey-filled the sun;
    filled with honey the cows;
Honey-filled may they be to us!
    Sky! Svāhā!

Then he repeats the entire Sāvitr verse and all the above verses on honey, and says: “May I indeed become this whole world! Earth! Intermediate region! Sky! Svāhā!” Finally, he sips some water, washes his hands, and lies down behind the fire with his head towards the east. In the morning he worships the sun, saying: “You are the one lotus among the quarters! May I become the one lotus among men!” Then he returns the way he came and, seated behind the fire, silently recites the lineage.

7 After telling this same thing to his pupil Vājāsaneya Yājñavalkya, Uddālaka Ārūṇi said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

8 After telling this same thing to his pupil Madhuka Pāṅgya, Vājāsaneya Yājñavalkya said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

9 After telling this same thing to his pupil Cūla Bhāgavitti, Madhuka Pāṅgya
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6.3.9

एतत् हैव चूलोऽभ्यवितिजीनकय आयस्यूणायान्तेवासिन उक्तोवाच अपि यएुं शुचे क्ष्यणी निषिद्ध्येजयेरञ्जयाः प्ररोहेयुं पलाशानीति। १०।।

एतत् हैव जानकिरायस्यूण: सत्यकामाय जावलायातेवासिन उक्तोवाच अपि यएुं शुचे क्ष्यणी निषिद्ध्येजयेरञ्जयाः प्ररोहेयुं पलाशानीति। ११।।

एतत् हैव सत्यकामी जावलोण्तेवासिम्य उक्तोवाच अपि यएुं शुचे क्ष्यणी निषिद्ध्येजयेरञ्जयाः प्ररोहेयुं पलाशानीति। तमेते नामुनाय वानेतेवासिने वा बूयात्। १२।।

चतुरौढ़मवरो भवति। औदमवर: सुवः औदमवरःश्रमस औदमवर इम औदमवरः उपसनायो। दश ग्राम्याणि धार्यानि भवति। श्रीहिंवासितङ्गमाणा अपुप्रियवकोऽगुधोमां गहुरोशक्त्व खल्वशक्त्व खल्कुशक्त्व। तामिष्टान्दधनि मधुनि घृत उपसिने- व्ययति। आयुस्य पुजोति। १३।।

॥ इति तृतीये ब्राह्मणम्॥

एतं व भुतात्त्वो पुष्ठिकी रसः पुष्ठिका आप्या अपामोपधय अपोधीना उपयनि पुष्ठिकां फलानि फलान्तु पुरुषः पुरुषस्य रेतः। १४।।

स ह प्रजापतितिक्षुकरे हास्यस्य प्रतिष्ठ्या कल्याणीति। स स्त्रियां समुज्ये। ताँ सुधां उपासत्। तस्मात् स्त्रियमधं उपासी। १ स एतं प्रज्ज्वं ग्रावणामातमन एव समुदपार्यत्। तेनेनामस्यसुज्जुत्। २।।

तस्या वैदिक्यस्या लोमानि वहिष्ठ्रमाधिपवने समिद्वा मध्यलतो मुखो। स यावान् व वाजप्येन यज्मानस्य लोको भवति तावानस्य लोको भवति। तथ। एव। विद्वानोद्वहसां चर्यासाः। स्त्रीणां सुकृत्तं वृहत्। अथ व इदमविद्वारान्धोपहसां चर्मासा स्त्रिय: सुकृतत्व बृहते। ३।।

एतत् स्य वेत तद्विधानान्तरक आस्याराह । एतत् स्य वेत तद्विधानाको मौद्रस्य आह। एतत् स्य वेत तद्विधानकुमारारहात आह। वहो मयं ब्राह्मणायाना निरिन्दिया विसुकुन्तोसामाशालोकार्यात्यवत् य इदमविद्वानोद्वोपहसां चर्मातित। बइ वा इवं सुप्रस्य वा जागरो वा रेत: स्तन्तति। ४।। तदर्मिन्मुद्वेदु वा मन्त्रयेत

वन्मेड्य रेत: पृथिवीमकान्तसीय्यान्धोपधर्मसारः।

इदमहं तदेत् आद्य वा पुनर्मैत्विन्द्रं पुनस्तेजः पुनरंगः।

पुष्पांृक्तिर्धिश्च यथास्या कल्पनात्मः।

इत्यामिनिकाृवुष्ठाभ्यामाद्य्यात्तरेण स्तनो वा भूषो वा निमृज्यात्। ५।।
said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

10 After telling this same thing to his pupil Jānaki Āyasthūṇa, Cūla Bhāgavitti said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

11 After telling this same thing to his pupil Satyakāma Jābāla, Jānaki Āyasthūṇa said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

12 After telling this same thing to his pupils, Satyakāma Jābāla said: “Even if one were to pour this mixture on a withered stump, it would sprout new branches and grow new leaves.”

One should not disclose this to anyone who is not a son or a pupil.

13 There are four things made of fig wood: fig-wood spoon, fig-wood cup, fig-wood kindling stick, and the two fig-wood stirring sticks. There are ten types of cultivated grains: rice, barley, sesame, bean, millet, mustard, wheat, lentil, pea, and legume. After grinding these, he pours curd, honey, and ghee on them, and offers an oblation of ghee.

4 Of these beings here, the essence is clearly the earth; of the earth, the waters; of the waters, the plants; of the plants, the flowers; of the flowers, the fruits; of the fruits, man; of man, semen.

2 Prajāpati then thought to himself: “Now, why don’t I prepare a base for that semen?” So he created woman and, after creating her, had intercourse with her. A man, therefore, should have intercourse with a woman. Prajāpati stretched out from himself the elongated stone for pressing Soma and impregnated her with it.

3 Her vulva is the sacrificial ground; her pubic hair is the sacred grass; her labia majora are the Soma-press; and her labia minora are the fire blazing at the center. A man who engages in sexual intercourse with this knowledge obtains as great a world as a man who performs a Soma sacrifice, and he appropriates to himself the merits of the women with whom he has sex. The women, on the other hand, appropriate to themselves the merits of a man who engages in sexual intercourse with them without this knowledge.

4 Surely it was this knowledge that made Uddālaka Aruṇi exclaim, as also Nāka Maudgalya and Kumārahaṅita: “Many are the mortals of Brahmin descent who, engaging in sexual intercourse without this knowledge, depart this world drained of virility and deprived of merit.”

If one discharges semen, whether it is a little or a lot, in sleep or while awake, one should touch it and also address it with this formula:

I retrieve this semen that fell on earth today;
into water or plants though it may have seeped.
May I regain my virility, my ardor, my passion;
let the fire and the fire-mounds each return to its place.

As he recites this he should take the semen with his thumb and ring finger and rub it between his breasts or brows.
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अथ यदृढ़क आत्मानं पस्येतदभिमन्त्रयेत महि तेज इन्द्रियं यशो इविणः 
सुकृतमिति।

श्रीहृ वा एषा स्त्रीणां यम्मलोकासां। तस्मान्योद्गुसलं यावसीनीभिरभूतः 
मन्त्रयेत। १६।। सा चेदेः मै न द्वावकामेनामाृत्युपलिष्ठां यस्तं च वापिणा 
बोधसत्तात्कामेनदिनिमित्येन ते यथासं यथा आदद 
इति। अथा एवं भवति। १७।। सा तदेः द्वावकामदिनिमित्येन ते यथासं यथा आद 
धामिति। यावसीनाचेव भवत्। १८।।

स यामीच्छेकामेने मैति तस्यायर्थं निर्ज्ञयं मुखेन मुखं संधायोपस्थमस्य 
अभिमूख्य ज्ञेत्।

अभिज्ञात्संभवसि हृदयादाधिकायसे।
स तत्मकत्पञ्चायोशि दिशाभिव्याविम वायेयमामूं मक्षणिति। १९।।

अथ यामीच्छेत गर्भ दृष्टेति तस्यायर्थं निर्ज्ञयं मुखेन मुखं संधायोपस्थमि 
प्राय्याप्यायदिनिमित्येन ते रेतसं रेत आदद इति। अरता एवं भवति। २०।।

अथ यामीच्छेत दृष्टेति। तस्यायर्थं निर्ज्ञयं मुखेन मुखं संधायोपस्थमि 
प्राय्यायदिनिमित्येन ते रेतसं रेत आददधामिति। गरस्वेभेव भवति। २१।।

अथ यस्य जायामेव जार: स्वतं चेद्ह द्विश्वादामपाते विश्वमस्माधाय 
प्रतिलोमां शरवह्रीं: स्तायधि तस्मिनेत्रा: शरहुर्षीं: प्रतिलोमां: सर्वकाल्का जुल्यात्।

मम सम्मिदेशोपीशी: प्राणापानीः त आद्वेदसावितः ।
मम सम्मिदेशोपीशी: पुत्रसूतृः त आद्वेदसावितः ।
ममैः सम्मिदेशोपीपिरिष्ठासुकृते त आद्वेदसावितः ।
मम सम्मिदेशोपीपारासापरासारासाः ॥ त आद्वेदसावितः ।

एव निरिन्द्रियो विशुद्धकोषायत्वान्तिती। यम्भेंनिर्माणस्य: शापित। 
तस्मादेविविच 
च्युत्रियस्य द्वारणं । नोपहासमिच्छेदुः ॥ होम्वितपरो भवति। २२।।

अथ यस्य जायामार्तलं विद्वेद भवं कृतं न पितेत्। अहतवासा: 
नैनां वृषको 
न वृषस्थपुष्पयत्। विरागतं आपूर्यं ॥ त्रीहीनवाचार्येऽवै। २३।।
6 If, moreover, he sees his reflection in water, let him address it thus: “May vigor, virility, fame, wealth, and merit remain in me!”

Surely, a woman who has changed her clothes at the end of her menstrual period is the most auspicious of women. When she has changed her clothes at the end of her menstrual period, therefore, one should approach that splendid woman and invite her to have sex. 7 Should she refuse to consent, he should bribe her. If she still refuses, he should beat her with a stick or with his fists and overpower her, saying: “I take away the splendor from you with my virility and splendor.” And she is sure to become bereft of splendor. 8 If, on the other hand, she accedes to his wish, he should say: “I confer splendor on you with my virility and splendor.” And then they are both sure to become full of splendor.

9 If he wants her to love him, he should slip his penis into her, press his mouth against hers, and stroke her vagina as he softly recites:

- From my body you spring—from every inch!
- Born from my heart, you are my body’s pith!
- Make her crazy about me, as if she’s been hit
- With a dart carrying a poisoned tip.

10 If he does not want her to become pregnant, he should slip his penis into her, press his mouth against hers, blow into her mouth and suck back the breath, as he says: “I take back the semen from you with my virility and semen.” And she is sure to become bereft of semen.

11 If, on the other hand, he wants her to become pregnant, he should slip his penis into her, press his mouth against hers, suck in the breath first, and then blow it back into her mouth, as he says: “I deposit the semen in you with my virility and semen.” And she is sure to become pregnant.

12 In case someone’s wife has a lover whom he hates, this is what he should do. He should place some fire in an unbaked pot, spread out a bed of reeds, arranging them in a way that is the reverse of the normal, apply ghee to the tips of those reeds, again in an order that is the reverse of the normal, and offer them in that fire, as he recites:

- In my fire you made an offering! So-and-so, I take away your out-breath and your in-breath.
- In my fire you made an offering! So-and-so, I take away your sons and livestock.
- In my fire you made an offering! So-and-so, I take away your sacrifices and good works.
- In my fire you made an offering! So-and-so, I take away your hopes and expectations.

A man cursed by a Brahmin possessing this knowledge is sure to depart from this world bereft of his virility and stripped of his good works. One should, therefore, never try to flirt with the wife of a learned Brahmin who knows this, lest one make an enemy of a man with this knowledge.

13 Now, when a man finds that his wife is having her period, he should make sure that she does not drink from a metal cup or wear fresh clothes for three days. Nor should a low-caste man or woman be allowed to touch her. When the three
6.4.13 The Early Upanisads

सं य इच्छेत् पुत्रो मे शुक्रैः जायेत वेदमनुव्रेवत सर्वसामायिनायदिति क्षीरोद्वन्धे पाचियत्वा सर्पिण्मतम्मश्रीयाताम्। ईश्वरो जनयित्वे ॥१४॥

अथ य इच्छेत् पुत्रो मे कपिलं पिन्नो जायेत द्वी पदावलुब्रेवत सर्वसामायिनायदिति द्वयोद्वन्धे पाचियत्वा सर्पिण्मतम्मश्रीयाताम्। ईश्वरो जनयित्वे ॥१५॥

अथ य इच्छेत् पुत्रो मे ध्यामो लोहितकशी जायेत कृन्तनानुव्रेवत सर्वसामायिनायदिति द्वयोद्वन्धे पाचियत्वा सर्पिण्मतम्मश्रीयाताम्। ईश्वरो जनयित्वे ॥१६॥

अथ य इच्छेदुहिताम मे पण्डिता जायेत सर्वसामायिनायदिति तिलीद्वन्धे पाचियत्वा सर्पिण्मतम्मश्रीयाताम्। ईश्वरो जनयित्वे ॥१७॥

अथ य इच्छेत् पुत्रो मे पण्डितो विगीतः समस्मंगमः शुद्धितं वाचं भाषिता जायेत सर्वनानुव्रेवत सर्वसामायिनायदिति मोरोद्वन्धे पाचियत्वा सर्पिण्मतम्मश्रीयाताम्। ईश्वरो जनयित्वे। ओक्षेनौ वार्षिकेन वा ॥१८॥

अथाभिप्रातरेव व्यात्तीकावृतायं चेत्तित्वा व्यात्तिकाक्षयोषाति जुहोत्यथं स्वाहानुस्मते स्वाहा देवाय सर्वेऽसात्मक्ष्याय स्वाहितं। हुतोत्युत्त्वय प्राणाति । प्रायुक्तस्य: प्रयच्छिति। प्रक्षाल्य पाणी उदपातं पूर्वित्वं तेनेन त्रिच्छुक्ष्यति।

उतिष्ठातो विष्णुसोऽवामिष्ट्य गृह्यायम् ॥
सं जायां पत्यां सहिते ॥१९॥

अथेनामपिपद्घे।

अमोक्षस्मिसा तं सा त्वमस्मोऽमोक्षस्मी।
सामाहस्मिस्मोऽमोक्षस्मिस्मोऽमोक्षस्मि।
तावेहि सैंस्मीवेहि साह रेतो द्वायाहे।
पुंसे पुनः वित्त्व इति ॥२०॥

अथायया तरुण विहारपिति जिज्ञातिस्मार्क शारणरूपस्य इति। तस्यामथ निष्ठाय।
मुखेन मुखे संधाय त्रितेनानुव्रेव्यास्मानमाच्छिति।

विष्णुयांनि कल्पवुत्त् तत् रूपाणि पिन्नां।
days are over and she has taken her bath, he should get her to thresh some rice. 14 “I want a son with a fair complexion who will master a single Veda and live out his full life span”—if this is his wish, he should get her to cook that rice with milk, and the two of them should eat it mixed with ghee. The couple thus becomes capable of begetting such a son.

15 “I want a son with a ruddy complexion and tawny eyes who will master two Vedas and live out his full life span”—if this is his wish, he should get her to cook that rice with curd, and the two of them should eat it mixed with ghee. The couple thus becomes capable of begetting such a son.

16 “I want a son with a dark complexion and reddish eyes who will master three Vedas and live out his full life span”—if this is his wish, he should get her to cook that rice in water and the two of them should eat it mixed with ghee. The couple thus becomes capable of begetting such a son.

17 “I want a learned daughter who will live out her full life span”—if this is his wish, he should get her to cook that rice with sesame seeds and the two of them should eat it mixed with ghee. The couple thus becomes capable of begetting such a daughter.

18 “I want a learned and famous son, a captivating orator assisting at councils, who will master all the Vedas and live out his full life span”—if this is his wish, he should get her to cook that rice with meat and the two of them should eat it mixed with ghee. The couple thus becomes capable of begetting such a son. The meat may be that of a young or a fully grown bull.

19 Then, toward morning, following the same ritual procedure as at the cooking of the pot of milk-rice, he should prepare melted butter and offer portions from the pot of milk-rice in the fire, saying: “To fire, svāhā! To assent, svāhā! To the divine Savitṛ, faithful in procreation, svāhā!” After making these offerings, he takes the rest out and, after first eating himself, gives some to his partner. After washing his hands, he fills a pot with water and sprinkles her with it three times, saying:

Get up, Viśvāvasu, and leave this place;
Find yourself some other luscious girl.
This wife is here with her husband.

20 Then he embraces her, as he says:

I am ama, you are sā—you are sā, I am ama.
I am the Sāman chant, you are the Rg verse;
I am the sky, you are the earth.
Come, let us unite,
deposit the seed,
to get a son,
a male child.

21 Then he spreads apart her thighs, saying: “Spread apart, earth and sky.” He slips his penis into her, presses his mouth against hers, and strokes her three times in the direction of her hair, as he says:

May Viṣṇu prepare your womb,
and Tvaṣṭṛ mold the forms;
ासिन्यितु प्रजापतिर्थैसि गर्भं द्रष्ट्यं ते ॥
गर्भं धेरसि सिनिवालि गर्भं धेरहि पृष्ठन्तरके ॥
गर्भं ते अस्विनी देवतावंतां पुष्करस्मनो ॥२१॥
हिरण्यिषी अरणि यथा राम्यं निर्मायन्तामधिकां ॥
तं ते गर्भं हवामहे पहामे मासि भृतुष्ये ॥
यथासिंहभम पृथिवी यथा ब्रीरिन्द्रेण गर्भिणी ॥
वायुविभिः यथा गर्भं एवं गर्भं दधामि तेषांवितः ॥२२॥

सोष्णात्मस्विरभ्युस्वति ॥

eya vahya: puṣkaramiṁ samabhyaṁ tasya sarvataḥ ॥
evam te garbha eṣaḥ sāhāvētaṁ jarāyunaḥ ॥
indrasyaṁ braj: kṛtāṁ sārjitaṁ १ saparishayāḥ ॥
tanmiṁ niṇjih garbhaṁ sācaraṁ २ sahitaḥ ॥२३॥

jateśvarāṇāminŚrīpurvasmādhyaḥ ānādhyā kaṁsi pūrṇaṁvaṁ sanīyā १ pūrṇaṁvaṁśyopadhaṁta jūhohitā ॥

acisnāhāṁ puruṣāsāmeshmānaḥ: sāvā grhī २ ॥
asyopasaṁdhaṁ ३ mā chetāśīkṣpaṁjanaḥ ca pāramśh ॥

śvāhā ॥ maṁ prāṇaṁśtvāya munaṁ jūhohiṁ śvāhā ॥

yatkarmanātvyairīrīṁ yāhā nīrmanahārakam ॥
amṛṣṭeṣu śvāṣṭaṁ kūrtiṇām kṛtaṁ n: ४ śvahitaḥ ॥२४॥

adhyā १ daksināṁ karmanāṁśnāmādhaṁ vāvāghityā tristot: २ ॥ ati dhyā mānubhūtāṁ sanīyaṁ-

nātāhitiṇa ३ jātāyupāya prājasyaṁ bhūtā ४ dāhāmi mukalte ४ dāhāmi śvaṁte ४ dāhāmi mūruṁv: śvā: sarvaṁ śvāya dāhāmītaṁ ॥२५॥
May Prajāpati impregnate you,
and Dhatr lay the fetus in you.
Lay the fetus, Sinīvāli,
lay the fetus, you with broad plaits.
Lay the fetus, you two Aśvins,
lay the fetus, you two with lotus wreaths.

22 The golden fire-drills with which
the Aśvins churned the fire;
That I invoke as the fetus for you,
for delivery in the tenth month.
As fire lies a fetus in the earth,
and rain in the sky;
As the wind is the fetus
of the cardinal points;
So I place this fetus in you, So-and-so.

23 As she is about to deliver, he sprinkles her with water, saying:

As from all sides the wind churns a lotus pond,
so may your fetus stir and
come out with the afterbirth.
This stall with lock and fence is Indra’s handiwork—
expel it, Indra,
with the fetus and afterbirth.

24 When a boy is born, he should kindle the fire, place the baby on his lap, mix curd and milk in a metal bowl, and offer spoonfuls of that mixture in the fire, saying:

In this boy may I prosper a thousandfold
and thrive in my own house.
Rich in offspring and livestock,
may disaster never strike his line.
Svāhā!
The breaths in me
I offer in you
with my mind.
Svāhā!
If in this rite I did too much of this,
or too little of that;
May the wise fire, the rectifier of rites,
make ours well done.
Svāhā!

25 He then draws close to the baby’s right ear and says three times: “Speech! Speech!” Next, he feeds the baby a mixture of curd, honey, and ghee with a golden spoon without putting it inside the mouth, as he says: “The earth I place in you! The intermediate region I place in you! The sky I place in you! Earth, intermediate region, sky—the Whole I place in you!”
6.4.26

अथ वैशं: | पीतिमार्हीपुत्रः ॥ कात्यायनीपुत्रात् | कात्यायनीपुत्राः गौतमीपुत्रात् ॥ गौतमीपुत्रो भार्द्धाजीपुत्रात् | भार्द्धाजीपुत्रः पाराशरीपुत्रात् | पाराशरीपुत्र् उपस्वस्तीपुत्रात् ॥ उपस्वस्तीपुत्रः पाराशरीपुत्रात् | पाराशरीपुत्रः कात्यायनीपुत्रात् ॥ कात्यायनीपुत्रः कौशिकोपुत्रात् | कौशिकोपुत्र आलम्बीपुत्रच्छ वैशापर्वदीपुत्राच्छ | वैशापर्वदीपुत्रः काश्रीपुत्रच्छ काश्रीपुत्राच्छ | काश्रीपुत्रः ॥१॥ आत्मानीपुत्रात् ॥ आत्मानीपुत्राः गौतमीपुत्रात् | गौतमीपुत्रो भार्द्धाजीपुत्रात् | भार्द्धाजीपुत्रः पाराशरीपुत्रात् | पाराशरीपुत्राः वार्तीपुत्रात् | वार्तीपुत्रः पाराशरीपुत्रात् | पाराशरीपुत्रो वार्तीरूपिन्नात् | वार्तीरूपिन्नाः वार्तीरूपिन्नात् | वार्तीरूपिन्नाः आत्मामागीपुत्रात् ॥ आत्मामागीपुत्रः कौशिकोपुत्रात् | कौशिकोपुत्राः सामवृत्तीपुत्रात् | सामवृत्तीपुत्र आलम्बायनी-पुत्रात् ॥ आलम्बायनीपुत्र आलम्बीपुत्रात् | आलम्बीपुत्रो जायन्तीपुत्रात् | जायन्ती-पुत्रो माणूकायनीपुत्रात् | माणूकायनीपुत्रो माणूकायनीपुत्रात् | माणूकायनीपुत्राः शांक्वीपुत्रात् | शांक्वीपुत्र राधीराजपुत्रात् | राधीराजपुत्रो भालुकीपुत्रात् | भालुकीपुत्र: कौशिकोपुत्र वैरमुक्तीपुत्रात् | वैरमुक्तीपुत्रः काश्रीकीयी-पुत्रात् | काश्रीकीयीपुत्रः प्राचीनोपीणीपुत्रात् | प्राचीनोपीणीपुत्र: सांतीपुत्रात् | सांतीपुत्र: प्राचीनोपीणात्विसिसः ॥ प्राचीनोपीण आचार्यात् ॥ आचार्याण्य आचार्यः ॥ आचार्यः ॥२॥ याज्ञवल्क्यात् | याज्ञवल्क्य उद्यालकात् | उद्यालकोइलमात् | अरुण उपवेशः: ॥ उपवेशः कृष्णः ॥ कृष्णिर्जन्तरसः ॥ वाज्ञवल्क्य जिह्वात्तो ब्राह्योगात् ॥
26 He then gives a name to the baby, with the words: “You are the Veda!” It becomes the child’s secret name. 27 He then hands him to the mother and gives him her breast, saying:

Your refreshing breast, Sarasvatī, that ever flows,
giving riches, finding treasures, granting gifts;
The breast with which you nourish all you choose,
give it here for him to suck.

28 Then he says to the baby’s mother:

You are Ilā, in the family of Mitra and Varuṇa;
you have borne a hero, O heroine.
You’ve made me the father of a hero;
mother of heroes may you be!

People say of such a son: “Bravo, you have surpassed your father! Bravo, you have surpassed your grandfather! A man who is born as the son of a Brahmin with this knowledge has surely reached the very pinnacle of prosperity and fame, the pinnacle of eminence in sacred knowledge.”

5 Now the lineage:

The son of Pautimāsi from the son of Kātyāyana; the son of Kātyāyana from the son of Gautami; the son of Gautami from the son of Bhāradvājī; the son of Bhāradvājī from the son of Pārāśāri; the son of Pārāśāri from the son of Aupavastī; the son of Aupavastī from the son of Pārāśāri; the son of Pārāśāri from the son of Kātyāyana; the son of Kātyāyana from the son of Kauśikī; the son of Kauśikī from the son of Ālambī and from the son of Vaiyāghrapadi; the son of Vaiyāghrapadi from the son of Kāṇṭhi and the son of Kāpi; the son of Kāpi 2 from the son of Ātreya; the son of Ātreya from the son of Gautami; the son of Gautami from the son of Bhāradvājī; the son of Bhāradvājī from the son of Pārāśāri; the son of Pārāśāri from the son of Vātsi; the son of Vātsi from the son of Pārāśāri; the son of Pārāśāri from the son of Vārkharaṇī; the son of Vārkharaṇī from the son of Vārkharaṇī; the son of Vārkharaṇī from the son of Ālambīyanī; the son of Ālambīyanī from the son of Ālambī; the son of Ālambī from the son of Jāyantī; the son of Jāyantī from the son of Māṇḍūkāyani; the son of Māṇḍūkāyani from the son of Māṇḍūkī; the son of Māṇḍūkī from the son of Śaṅḍili; the son of Śaṅḍili from the son of Rāthītari; the son of Rāthītari from the son of Bhālukī; the son of Bhālukī from the two sons of Krauṇcikī; the two sons of Krauṇcikī from the son of Vaidabhṛti; the son of Vaidabhṛti from the son of Kārśakeyī; the son of Kārśakeyī from the son of Pṛacānaya; the son of Pṛacānaya from the son of Sānjīvī; the son of Sānjīvī from Āsurīvāsin, the son of Prāśni; the son of Prāśni from Āsurīyaṇa; Āsurīyaṇa from Āsurī; Āsurī 3 from Yājñavalkya; Yājñavalkya from Uddalaka; Uddalaka from Aruna; Aruna from Upaveśi; Upaveśi from Kuśri; Kuśri from Vājaśrava; Vājaśrava from Jīhvāvat Bādhyoga; Jīhvāvat

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Bādhyaoga from Asita Vārṣagaṇa; Asita Vārṣagaṇa from Harita Kaśyapa; Harita Kaśyapa from Śilpa Kaśyapa; Śilpa Kaśyapa from Kaśyapa Naidhruvi; Kaśyapa Naidhruvi from Vāc (speech); Vāc from Ambhiṇi; Ambhiṇi from Āditya (sun).

These white Yajurvedic formulas coming from the sun have been proclaimed by Vājasaneyā Yājñavalkya.

The lineage up to the son of Sānjīvī is the same. The son of Sānjīvī from Māṇḍūkāyani; Māṇḍūkāyani from Māṇḍavya; Māṇḍavya from Kautsa; Kautsa from Māhitthi; Māhitthi from Vāmakakṣāyaṇa; Vāmakakṣāyaṇa from Śāṇḍilya; Śāṇḍilya from Vātsya; Vātsya from Kuśri; Kuśri from Yajñavacasa Rājastambāyana; Yajñavacasa Rājastambāyana from Tura Kāva-ṣeya; Tura Kāva-ṣeya from Prajāpati; Prajāpati from Brahman. Brahman is self-existent. Homage to Brahman!

The end of the Brhadāraṇyaka Upaniṣad.
The Chandogya (the Upaniṣad of "the singers of the Sāmaveda," i.e., the Udgāṭ-priest) is a section of the Chāndogya Brāhmaṇa belonging to the Tāṇḍya school of the Sāmaveda. Like the Brhadāraṇyaka, the Chandogya is the work of an editor or a series of editors who created an anthology of passages and stories that must have previously existed as separate texts. The unifying theme, if there is one, of the Upaniṣad is the speculation regarding the cosmic and ritual correspondences of the Sāman (the Sāmavedic chant in the Soma sacrifice: see CU 2.2.1 n.) and especially of the High Chant (Udgīthā), the central element of a Sāman. The preoccupation with these chants is consistent with the fact that the authors were Sāmavedic priests. In a similar fashion, the works of the Rgveda speculate on the Uktha (AA 2.3.1, 4), the Rgvedic recitation (BU 1.6.1 n.), and the Brhadāraṇyaka begins with the parts of a horse, consistent again with the fact that the Adhvaryu, the Yajurvedic priest, is in charge of butchering the sacrificial animal. The fact that the Chāndogya and the Brhadāraṇyaka include versions of identical passages and stories indicates that the editors of both have drawn from a common stock of Upaniṣadic lore.

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- Contest between gods and demons using the High Chant
- Breath within the mouth as the true High Chant
- Cosmic correspondences of the High Chant
- High Chant as OM
- Cosmic and bodily correspondences of Rg, Sāman, and High Chant
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9.1–3  High Chant as Space

10–11  Story of Uṣastī: High Chant identified with breath, sun, and food

12  High Chant of dogs

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2–7  Cosmic and bodily correspondences of the fivefold Sāman

8  The sevenfold Sāman as speech

9–10  The sevenfold Sāman as the sun

11–21  Cosmic and bodily correspondences of the fivefold Sāman

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23.2–3  Creation of Vedas and OM by Prajāpati

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1–11  Sun as honey

1–5  Honey of sun extracted from all forms of sacred knowledge

6–10  Different classes of gods subsist on parts of that honey

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14  Brahman as one’s self within the heart

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### Chandogya Upanishad

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अभिध्वेतदक्षरमुद्रिथमुपासीत । अभिध्वेतदक्षरमुद्रिथमुपासीत ।

एवर्त्तान् भूतान् पृथिवी रसः । पृथिवी आपो रसः । अपारमुड़ार्दुधारयमो रसः । भूतानसा पुरुषो रसः । पुरुषस्य वास्तः । वाच ऋषिसः । ऋषिः साम रसः । साम उद्वीयो रसः ॥२॥ स एष रसानां रसतमः परमः परार्ध्योपः यदुरैवः ॥३॥

कतमा कतमकः कतमक्तमतम साम कतमः कतम उद्रीय इति विगुणः

भवति ॥४॥ वामुकर्मः । प्राणः साम । उऽभिध्वेतदक्षरमुद्रिथः । तद्वा एतत्मिथुयां यद्राकः च प्राणश्रङ्कः च साम चः ॥५॥

तदेतत्मिथुयां मोनमोनिघ्यस्तिस्यह कस्य मुख्यते । यदा वै मिथुयां व्यायामश्च आपयतो

वै तान्व्योग्यस्य कामः ॥६॥ आपयिता ह वै का मानां भवति य एतदेवं विद्वानक्षरः

मुद्रिथमुपासते ॥७॥

तद्वा एतदुञ्जश्चरम् । यद्रः किंचिनाजानात्यमोत्यमवत तदाहः । एवो एव समुद्विर्यः

नुञ्जा । संरध्यिता ह वै का मानां भवति य एतदेवं विद्वानक्षरमुद्रिथमुपासते ॥८॥

तेनेवं ब्रह्म विद्या वर्तते । अभिध्वेतदवर्तयति । अभिध्वेतदवर्तयति ।

एतत्वेयाद्विभावविद्विषी विभ्रम स्वेते ॥९॥

तेनेवं कस्य एवेदेवं ब्रह्म यद्रः न वै च । नाना तु विद्या चाविविद्या च । यदेवविद्या करोती

श्रद्धोपनिषदा तदेव वीर्यवत्तर्न भवति ॥ इति खल्चेत्वेयाद्विभावस्योप

व्याख्याः भवति ॥१०॥

॥ इति प्रथमः खण्डः ॥

देवामुः ह वै यत्र संगेतिर उभयं प्राणात्यर्थस्तु देवा उद्रीमाजुर्मेनानानमि

भविष्याम इति ॥११॥

ते ह नासिकः मुण्डुप्रिययमुपासांजक्रियः । तेऽहाः । पाप्मना विविद्धः ।

तत्सात्तेनेबभयं विचार्यति सुरधिं च दुःगन्धिं च । पाप्मना होषो विविद्धः ॥१२॥

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OM—one should venerate the High Chant as this syllable, for one begins the High Chant with OM. Here is a further explanation of that syllable.

2 The essence of these beings here is the earth; the essence of the earth is the waters; the essence of the waters is plants; the essence of plants is man; the essence of man is speech; the essence of speech is the Rg verse; the essence of the Rg verse is the Sāman chant; the essence of the Sāman chant is the High Chant. 3 This High Chant is the quintessence of all essences; it is the highest, the ultimate, the eighth.

4 What ultimately is the Rg verse? What ultimately is the Sāman chant? What ultimately is the High Chant? These questions have been the subject of critical inquiry.

5 The Rg is nothing but speech; the Sāman is breath; and the High Chant is this syllable OM. Speech and breath, the Rg and the Sāman—each of these sets, clearly, is a pair in coitus.

6 This pair in coitus unites in the syllable OM, and when a pair unites in coitus, they satisfy each other’s desire. 7 So, when someone knows this and venerates the High Chant as this syllable, he will surely become a man who satisfies desires.

8 Clearly, this syllable signifies assent, for one says “OM” when one assents to something. And assent is nothing but fulfillment. So, when someone knows this and venerates the High Chant as this syllable, he will surely become a man who fulfills desires.

9 It is by means of this syllable that the triple Veda continues—the Adhvaryu priest says “OM” before he issues a call; the Hotṛ says “OM” before he makes an invocation; and the Udgātṛ says “OM” before he sings the High Chant. They do so to honor this very syllable, because of its greatness and because it is the essence.

10 Those who know this and those who do not both perform these rites using this syllable. But knowledge and ignorance are two very different things. Only what is performed with knowledge, with faith, and with an awareness of the hidden connections (upaniṣad) becomes truly potent.

Now, then—that was a further explanation of this very syllable.

2 Once, when the gods and the demons, both children of Prajāpati, arrayed themselves against each other, the gods got hold of the High Chant. “With this we will overpower them,” they thought.

2 So they venerated the High Chant as the breath within the nostrils. The demons riddled it with evil. As a result, one smells with it both good and bad odors, for it is riddled with evil.
अथ य वाचमुद्रीथमुपासांचक्रिये। तथां हासुरां पाप्मान विचिद्धं। तस्मात्ताभ्यः। वदित सर्वं चाचाचरं च। पाप्माना होपाना विचिद्ध।

अथ य चाचमुद्रीथमुपासांचक्रिये। तथामुरां पाप्मान विचिद्धं। तस्मात्ताभ्यः। पश्चित दर्शिनां चाचाचरिनां च। पाप्माना होत्रबिद्धम्।

अथ य श्रोत्रमुद्रीथमुपासांचक्रिये। तथामुरां पाप्मान विचिद्धं। तस्मात्ताभ्यः। श्रुण्यति श्रवणीयं चाचाचरणीयं च। पाप्माना होत्रबिद्धम्।

अथ य मन उद्रीथमुपासांचक्रिये। तथामुरां पाप्मान विचिद्धं। तस्मात्ताभ्यः। साधनायनां साधृणायनिः। पाप्माना होत्रबिद्धम्।

अथ य य एवां मुन्यः प्राणपमुद्रीथमुपासांचक्रिये। तां हासुरा ऋत्वा विचिद्धमुगः। वाचात्मानमातिकमुगः। विचिद्धसहेतुमुगः। ताम् ब्रह्मणमुगः। ब्रह्मणविचिद्धसहेतुमुगः। एवं एवं विचिद्धसहेतुमुगः। ताम् ब्रह्मणमुगः।

तां हायस्य उद्रीथमुपासांचक्रेण। एतम् एव विद्याहः। वाचियमुगः। तथा एव पति॥।

तां ह ब्रह्मणमातिकमुपासांचक्रेण। एतम् एव विद्याहः। वाचियमुगः। तथा एव पति॥।

समान उ एवां चायति। वाचमुद्रीथमुपासांचक्रेण। उणोमुण्योजेन। वाचि उणोमुण्योजेन। वाचि उणोमुण्योजेन। तस्मात्ताभ्यः। तस्मात्ताभ्यः। तस्मात्ताभ्यः। तस्मात्ताभ्यः।

अथ खल्ल व्यामेवोद्रीथमुपासार्त तां व्रातिः। ववातिः। ववातिः। ववातिः। ववातिः। ववातिः। ववातिः। ववातिः। ववातिः।

अथ य श्रापानां। संधिः। स व्यामेः। यो व्यामेः। सा वाकः। तस्मात्ताभ्यः।

एति द्वितीयः। खण्डः।

एति द्वितीयः। खण्डः।
3 Then they venerated the High Chant as speech. The demons riddled it with evil. As a result, one speaks with it both what is true and what is false, for it is riddled with evil.

4 Then they venerated the High Chant as sight. The demons riddled it with evil. As a result, one sees with it both what is good to see and what is not, for it is riddled with evil.

5 Then they venerated the High Chant as hearing. The demons riddled it with evil. As a result, one hears with it both what is good to hear and what is not, for it is riddled with evil.

6 Then they venerated the High Chant as the mind. The demons riddled it with evil. As a result, one envisages with it both what is good to envisage and what is not, for it is riddled with evil.

7 Finally, they venerated the High Chant as just this breath here within the mouth. And when the demons hurled themselves at it, they were smashed to bits like a clod of earth hurled against a target that is a rock. And if anyone contemplates evil against or hurts a person who knows this, he will be smashed to bits like a clod hurled against a target that is a rock. That person is a rock target. One never recognizes with this breath either good or bad odors, for it is free from evil. Therefore, whenever one eats or drinks, one nourishes thereby the other vital functions (prāṇa). When, at the end, one fails to find it, one departs; indeed, at the end one leaves the mouth wide open.

10 Āṅgiras venerated the High Chant as that breath. People consider Āṅgiras to be just that, because it is the essence (rasa) of the bodily parts (aṅga).

11 Brhaspati venerated the High Chant as that breath. People consider Brhaspati to be just that, because speech is great (brhati) and it is the lord (pati) of speech.

12 Ayasya venerated the High Chant as that breath. People consider Ayasya to be just that, because it proceeds (ayate) from the mouth (āsyā).

13 Then Baka Dālbhya came to know that. He became the Udgātr priest of the people of Naimiṣa and secured their desires for them through his singing. And, indeed, when someone knows this and venerates the High Chant as this syllable, he, too, will become a man who secures desires through singing.

All that was with respect to the body (ātman).

What follows is with respect to the divine sphere. One should venerate the High Chant as the sun up there that gives warmth. As it rises (udyan), it sings the High Chant (udgayati) for the creatures. As it rises, it dispels darkness and fear. Anyone who knows this is sure to become a man who dispels fear and darkness.

This breath in here and that sun up there are exactly the same. This is warm, and so is that. People call this sound (svara), and they call that shine (svara) and shining back (pratyāsvara). Therefore, one should venerate the High Chant as both this here and that up there.

Now, then, one should venerate the High Chant as just the inter-breath. When one breathes out, it is the out-breath; when one breathes in, it is the in-breath. And the inter-breath is where the out-breath and the in-breath meet. The inter-breath is the same as speech. One speaks, therefore, without breathing out or in.

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the same as the Ṛg verse. One recites a Ṛg verse, therefore, without breathing out or in. The Ṛg verse is the same as the Sāman chant. One sings a Sāman chant, therefore, without breathing out or in. The Sāman chant is the same as the High Chant. One sings the High Chant, therefore, without breathing out or in. 5 Even activities other than these, activities that require strength, such as churning a fire, running a race, and stretching a strong bow, are performed without breathing out or in. For this reason, one should venerate the High Chant as just the inter-breathe.

6 Now, then, one should venerate the syllables of the word udgītha—High Chant—namely ud, gi, and tha. The syllable ud is simply breath, for people rise up (ud-sthā-) by means of breath; the syllable gi is speech, for speech utterances are called words (gir); and the syllable tha is food, for this whole world rests (sthita) on food. 7 The syllable ud, likewise, is the sky, gi is the intermediate region, and tha is the earth. And again, the syllable ud is the sun, gi is the wind, and tha is the fire. So also, the syllable ud is the Sāmaveda, gi is the Yajurveda, and tha is the Ṛgveda. When someone knows them in this way and venerates these syllables of the High Chant, namely, ud, gi, and tha—speech will yield for him the milk which is the very milk of speech, and he will come to own and to eat his own food.

8 Now, then, this is how wishes are fulfilled. One should venerate the following as things to turn to. A man should repair to the Sāman chant which he is about to use in a liturgical praise, 9 to the Ṛg verse which supplies the lyrics of that chant, and to the seer who composed that verse. A man should repair to the deity whom he is about to praise with that chant. 10 A man should repair to the meter of the chant which he is about to use in his praise. A man should repair to the arrangement of the chant which he is about to use in his praise. 11 A man should repair to the direction to which he addresses his praise. 12 Turning to himself (ātman), finally, he should sing the hymn of praise, focusing his mind completely on his wish. He can certainly expect that the wish he had as he sang the praise will be fulfilled.

4 OM—one should venerate the High Chant as this syllable, for one begins the High Chant with OM. Here is a further explanation of that syllable.

2 When the gods feared death, what they did was to enter the triple Veda. They covered it with the meters. The fact that the gods covered (chad) it with them gave the name to and discloses the true nature of the meters (chandas). 3 But death saw the gods there in the Ṛg verses, in the Sāman chants, and in the Yajus formulas, just as one sees a fish in water. When the gods discovered this, they emerged from the Ṛg, Sāman, and Yajus, and entered into the very sound. 4 So, when one finishes a Ṛg verse, or a Sāman chant, or a Yajus formula, one makes the sound OM. This syllable—the immortal and the fearless—is that very sound. Upon entering that syllable, the gods became immortal and free from fear.

5 A man who utters this syllable with that knowledge enters this very syllable, the sound that is immortal and free from fear. As the gods became immortal by entering it, so will he.

So, then, the High Chant is OM, and OM is the High Chant. The High Chant is the sun up there, and it is also OM, for as it moves it makes the sound OM.
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1.5.2

एतत्पुराणभस्तिर तस्मान्मिम त्वमेकोत्स्िर ह कौपीतक्र: पुनःमुवाच ।
रज्ञस्वरम पवोवत्यसः । बहवो वे ते भविष्यति । इत्यिधेतत्मसः ॥२॥
अथायातमसः । व एवाय मुः: प्राणपत्तमुःक्षमुःप्राशोऽिति । ओमित्त वोष स्वर-स्तेरि ॥३॥
एतत्पुराणभस्तिर तस्मान्मिम त्वमेकोत्स्िर ह कौपीतक्र: पुनःमुवाच ।
प्राणपत्तमुःक्षमुःप्राशोऽिति । ओमित्त वोष स्वर-स्तेरि ॥४॥
अथ खलु य उद्वेषाः स प्राणोः यः प्राणवः स उद्वेषः इति । होतुष्णदनाघ्वापि
दुःध्वातः । अनुसमाहरतीत्त्युसमाहरतीसः ॥५॥

॥ इति पञ्चमः: खण्डः: ॥

इयमेवक्रः । अक्षः: साम । तदेवदेशस्वामृत्युपायुः साम । तस्मादृष्ट्युपायुः साम
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वायुः: । तस्मां ॥२॥ धीरेवक्रः । आिदित्यः: साम । तदेवदेशस्वामृत्युपायुः साम ।
तस्मादृष्ट्युपायुः साम गीयते । धीरेव सा । आिदित्यः: । तस्मां ॥३॥
नक्षत्राष्ट्रेवक्रः । चन्द्रमः: साम । तदेवदेशस्वामृत्युपायुः साम । तस्मादृष्ट्युपायुः साम
गीयते । नक्षत्राष्ट्रेव सा । चन्द्रमः अः: । तस्मां ॥४॥

अथ यदेवदेशदित्यस्य शुः: भाः: सेवकः । अथ यक्तीलं परंकृण्डः तस्मां । तदेव-
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शुः: भाः: सेवकः । अथ यक्तीलं परंकृण्डः तदम: । तस्मां । अथ व एतोल्लिरातित्ये
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अथायातमसः । वाहेनक्रः । प्राणः: साम । तदेवदेशस्वामृत्युपायुः साम । तस्मा-
दृष्ट्युपायुः साम गीयते । वाहेन सा । प्राणोः: । तस्मां ॥१॥

चद्दुरेवक्रः । आत्माः साम । तदेवदेशस्वामृत्युपायुः साम । तस्मादृष्ट्युपायुः साम
गीयते । चद्दुरेव सा । आत्माः: । तस्मां ॥२॥

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And this is what Kausîtaki once told his son: “I sang the praise of only the sun. Therefore, I have only you for a child. Turn to its rays, and you will have many children.”

That is with respect to the divine sphere.

3 Now, with respect to the body (ātman): it is as the breath here within the mouth that one should venerate as the High Chant, for as it moves it makes the sound OM. 4 And this is what Kausîtaki once told his son: “I sang the praise of only the breath within the mouth. Therefore, I have only you for a child. Direct your songs of praise at the breasts in their multiplicity with the thought, ‘I am going to have many children.’”

5 So, then, the High Chant is OM, and OM is the High Chant. That is why the Hotṛ priest from his seat rectifies a High Chant that has been sung improperly.

6 The Rg verse is this earth, and the Sāman chant, the fire. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is this earth, and ama, the fire—and that makes “Sāma.”

2 The Rg verse is the intermediate region, and the Sāman chant, the wind. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is the intermediate region, and ama, the wind—and that makes “Sāma.”

3 The Rg verse is the sky, and the Sāman chant, the sun. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is the sky and ama, the sun—and that makes “Sāma.”

4 The Rg verse is the stars, and the Sāman chant, the moon. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is the stars and ama, the moon—and that makes “Sāma.”

5 Now, the Rg verse is the white luster of the sun, and the Sāman chant, the dark, the pitch-black. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is the white luster of the sun and ama, the dark, the pitch-black—and that makes “Sāma.”

Now, the golden person we see within the sun—he has golden hair and a golden beard; he is completely golden, down to the very tips of his nails. His eyes are like deep blue lotuses. His name is “Up” (ud), for he has risen up (udita) above all evils. Anyone who knows this undoubtedly rises up above all evils. The two songs (geśna) of that golden person are the Rg and the Sāman. He is therefore the High Chant (udgītha), and, because he sings it, also the High Chanter (udgāṭr). He rules over the worlds beyond the sun and over the desires of gods.

That was with respect to the divine sphere.

7 Next, with respect to the body (ātman)—

The Rg verse is speech, and the Sāman chant, the breath. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is speech, and ama, breath—and that makes “Sāma.”

2 The Rg verse is sight, and the Sāman chant, the body (ātman). The Sāman is
1.7.2 The Early Upanisads

सः एष ये चैतस्मादवीत्यान्यो लोकात्मासं चेते मनुष्यकामानां चेति । तथां इति 
वीणा यां गायत्रयेत किला गायत्रि । तस्माते धनसनाय: । । अथ एव एतदं विद्वानसाम 
गायत्रिरुभी सो मे गायति । चारात्मकतयो लोकात्मकाः प्राणित मेकात् श्रावणः । 
अध्यात्मिने ने चैतस्मादवीत्यान्यो लोकात्मकाः प्राणित मनुष्यकामाः । 
तस्मातु हैवंविद्वातु ब्रह्मत । कं ते कामात्मानानीति । एष नरव कामात्मानासेष्ये ये एवं 
विद्वानसाम गायति साम गायति ।

इत्य सम्म: खण्ड: ।

न्यो होक्रोऽये कुशाला वमूः शिलकः । शालावत्येवकितायनो दाल्म्यः प्रवाहणो 
वेजितितरित। ते होक्रुवर्मीये वे कुशाला: स्मो हन्तोऽये कर्मणो वदताम: इति ।
तथायति ह सपुष्पविशुः। स ह प्रवाहणो जाविलहसावाच। भगवान्ताव्रे वदताम् 
व्राह्मणयोववदतोसीव श्रीमान्याति।

स ह शिलकः शालावत्येवकितायनं दाल्म्यमुवाच हतस सा पुष्पानीति।
पुष्पावित होवाच।

का साभो गतिरिति। स्वर इति होवाच। स्वरसय का गतिरिति। प्राण इति 
होवाच। प्राणसय का गतिरिति। अत्रमिति होवाच। अस्मय का गतिरिति। आप 
इति होवाच।

अप्यो का गतिरिति। असी लोक इति होवाच। अमुख लोकसय का गतिरिति।
न स्वर्ग लोकमतिनयदिति होवाच। स्वर्गव वयो लोकः सामाभिसास्यापयामः। 
स्वर्ग- 
संस्तावं हि सामेति।
Chandogya Upanishad

1.8.5

thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is sight, and ama, the body—and that makes “Sāma.”

3 The Rg verse is hearing, and the Sāman chant, the mind. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Sā is hearing, and ama, the mind—and that makes “Sāma.”

4 Now, the Rg verse is the white luster of the eye, and the Sāman chant, the dark, the pitch-black. The Sāman is thus overlaid on the Rg, and, therefore, one sings the Sāman overlaid on the Rg. Now, sā is the white luster of the eye, and ama, the dark, the pitch-black—and that makes “Sāma.”

5 Now, the person one sees within the eye—he, indeed, is the Rg verse, he is the Sāman chant, he is the recitation, he is the Yajus formula, he is the formulation of truth (brahman).

This person down here has exactly the same appearance as that person up there in the sun, and this person has the same two songs and the same name as he. 6 This person here rules over the worlds below the sun and over the desires of men. So, those who sing as they play the lute—they sing of him and thus obtain wealth. 7 A man who sings the Sāman chants with this knowledge sings of both of them. Through the former he wins the worlds beyond the sun and the desires of gods, while through the latter he wins the worlds below the sun and the desires of men. Therefore, an Udgātr priest who possesses this knowledge may truly say: 9 “What desire shall I obtain for you by my singing?” For one who sings the Sāman chant with this knowledge has, indeed, the power to fulfill desires by singing.

8 There were once three men who had mastered the High Chant—Śilaka Śālāvatya, Caikitāyana Dālbhya, and Pravāhaṇa Jaivali. They said to each other: “We have clearly mastered the High Chant. So come, let’s have a discussion about the High Chant.” 2 They all agreed and sat down. Then Pravāhaṇa Jaivali said to the other two: “Gentlemen, why don’t the two of you talk first? I will listen to the conversation as the two Brahmins talk.”

3 So Śilaka Śālāvatya said to Caikitāyana Dālbhya: “Come, I’ll ask you a question.” “Go ahead,” he replied.

4 “Where does the Sāman lead to?”
“Sound.”
“Where does sound lead to?”
“Breath.”
“Where does breath lead to?”
“Food.”
“Where does food lead to?”
“Water.”
5 “Where does water lead to?”
“That world up there.”
“Where does that world lead to?”
“One should not take it beyond the heavenly world,” he replied. “We bring the Sāman to a rest at the heavenly world, for heaven is the place from which the Sāman is sung.”
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tै ह शिल्काक: शालावत्स्त्रशीक्रिकायानं दाल्मयमुवाचांप्रतिपित्तिः वै किय ते दाल्मय
साम। यस्त्वते ॥ ९ बृहामुर्दा ते विप्लवात्मतितितं मूर्दीं ते विप्लवात्तितिति ॥ १६॥

हत्तामेद्वंबुद्रतो वेदानिति। विद्वीति होवाच। अभुस्य लोकस्य का गतिरिति।
अर्थ लोक इति होवाच। अस्य लोकस्य का गतिरिति। न प्रतिश्चन्त लोकम- 
ति वर्दैह तितिति होवाच। प्रतिष्ठान्त वयं लोकः सामाभिसास्थापयाम्। प्रतिष्ठातास्तां वह 
सातिति ॥ १७॥

tै ह प्रवाहणे जैविठुवाच। अन्तवहैं किय ते शालावत्स वा साम। यस्त्वते ॥ ९
बृहामुर्दा ते विप्लवात्मतितितं मूर्दीं ते विप्लवात्तितिति। हत्तामेद्वंबुद्रतो ॥ १८॥

॥ इति अष्टमं: खण्डं।

अस्य लोकस्य का गतिरिति। आकाश इति होवाच। सर्वनि ह वा इति 
मूलास्याभावानं तु मुत्पादन्ते। आकाशं प्रत्यस्तं यन्ति। आकाशो होहेैं ज्यायान्।
आकाशः प्रराणयम् ॥ १६॥

स एत परोवरीयान्त्रियः। स एवोन्नतः। परोवरीयो हास्य भवति परोवरीय सह 
होकाकाज्याति य एतदेवः ीवान्नरोवरीयान्त्रियाः पुढपति ॥ २६॥

tै हैतमितिधन्या शीरक उदरासिशुत्याओऽकोवाच। यावत् एते ॥ प्रजायामुर्द्रीयं
वेदियन्ते परोवरीयो हैम्यसावसर्वस्यायोऽकोऽम् ॥ २४॥

तथामुर्द्रीण्योके 
होक इति। स य एतेवः ीवान्नपति परोवरीय एव हास्यामुर्द्रीण्योके जीवनं भवति
तथामुर्द्रीण्योके होक इति लोकः होक इति ॥ २५॥

॥ इति नवमं: खण्डं।

मदानीहृते खुक्ष्वाटिक्या । सह जायोपस्तिस्ते चाकारयाण इम्यग्रामे प्रद्रापक
उवाच ॥ १६॥ स हेम्भु कुलामाष्चादन्ते विविषये । तै होवाच। नेतौ यस्य विविषये 
यथ्य्ये ॥ म इतम उपनिहितं इति ॥ २१॥ एतेषा व मैहीति होवाच। तानसै मूदा ।
हत्तामुरामुनन्ति। उच्छवं वै मैः पीः स्यात्तिति होवाच। ॥ ३॥ नैः विदेशेषुयुक्षिष्ठा 
इति। न वा अजीविष्मितमान्यादतिति होवाच। कामोः ॥ उदपापनमति ॥ ६॥

स ह खादितिधातिशावाज्याबाहार आजाराः। साक्ष्य एव शुभक्षय बृहु अ | 
तान्तित- 
गृह्या निदः। ॥ ५॥ स ह प्रात: संजिहार उवाच। यहततामुष्य लभेमहि लभेमहि 
धनमात्राम्। राजाती यथाते ॥ स मा सर्वारस्त्वित्वेकु ती लिति। ॥ ६॥

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6 Thereupon, Śilaka Śālāvatya told Caikitāyana Dālbhya: “It is very clear, Dālbhya, that your Sāman lacks a foundation. And now if someone were to say, ‘Your head will shatter apart!’ your head is bound to shatter apart.”

7 “All right then, let me learn it from you, sir.”

“Do so,” he replied.

“Where does that world lead to?”

“This world,” he replied.

“Where does this world lead to?”

“One should not take it beyond the world that is the foundation,” he replied.

“We bring the Sāman to a rest at the world that is the foundation, for this foundation is the place from which the Sāman is sung.”

8 Thereupon, Pravāhana Jāivali said: “It is very clear, Śālāvatya, that your Sāman is limited. And now if someone were to say, ‘Your head will shatter apart!’ your head is bound to shatter apart.”

“All right, then, let me learn it from you, sir.”

“Do so,” he replied.

9 “Where does this world lead to?”

“Space,” he replied. “Clearly, it is from space that all these beings arise, and into space that they are finally absorbed; for space indeed existed before them and in space they ultimately end. 2 This is the most extensive High Chant; this is without limit. When someone knows it in this way and venerates this most extensive High Chant, that which is most extensive will be his and he will win the most extensive of worlds.”

3 After telling this to Udarasandilya, Atidhanvan Śaunaka said: “So long as they continue to possess the knowledge of this High Chant, your descendants will have the most extensive life in this world, as also a world in the next.” When someone knows and venerates it in this way, he will have the most extensive life in this world, as also a world in the next.

10 Once, when the land of Kuru had been devastated by locusts, there lived in that region one Uṣasti Cākrāyaṇa together with his wife, Ātiki, a pauper living in the village of a rich man. 2 One day he came to beg from the rich man while he was eating some groats. And he told Uṣasti: “All I have is what I have been served here. I have nothing else.” Uṣasti replied: 3 “Give me some of that.” So he gave him some and said: “Here is something to drink.”

And Uṣasti replied: “That would be drinking your leftovers!”

4 “But aren’t these also leftovers?”

“Yes,” he replied, “but if I don’t eat them I’ll die. Drinking the water, on the other hand, is optional.”

5 After he had eaten himself, Uṣasti took the remainder to his wife. But she had already gathered ample almsfood. So she took what Uṣasti gave her and saved it.

6 The next morning Uṣasti got up and said: “If only I had some food, I’d be able to earn a little money. That king over there is getting ready to perform a sacrifice,
The Early Upanisads

1.10.6

तं जायोवाच। हन्त पत इम एव कुल्माण् इति। तान्साधारित्वामुँ यशों वितस्मे-याय। ॥१॥ तत्रोद्वाताःस्तैः स्तोत्रयमाणानुपोषनविवेश। स ह प्रत्योग्युवाच। ॥८॥ प्रत्येकमेव देवता प्रत्यावतरणात्यत्ता तां चेदविद्वानप्रत्येकसि मूर्धाः ते विप्रतिष्ठितीतिः। ॥९॥ एवमेवोद्वाताःस्तैः उद्वाहितो देवोद्वातीयमाणान्तरं तां चेदविद्वानुद्रास्यसि मूर्धाः ते विप्रतिष्ठितीतिः। ॥१०॥ एवमेव प्रतिष्ठिताःस्तैः। प्रतिष्ठितो देवता प्रतिष्ठिताःस्तैः तां चेदविद्वानप्रतिष्ठिताःस्यमूर्धाः ते विप्रतिष्ठितीतिः। ते ह समारस्तूमनीमाणाण्यम्भिके। ॥११॥

॥ इति दशमः। खण्डः।

अथ हैन यज्ञमान उवाच। भगवतः वा अहं विविद्विषणीति। ॥५॥ उपस्तिरसिं चाक्रायण इति होवाच। ॥१॥

स होवाच। भगवतः वा अहेमें सर्वराविन्दजेष्-पर्वीष्मुं। भगवतो वा अह-मविविद्वानावृणिः। ॥२॥ भगवान्वेव। येष सर्वराविन्दजेष्रिति। तथेषि। अथ तत्रीत एव समतिस्याः। स्तुतवाम॥ यात्रेवमेव धने द्यायस्तावन्म द्या इति। तथेषि ह यज्ञमान उवाच। ॥३॥

अथ हैन प्रत्येकप्रससाद। प्रत्येकमेव देवता प्रत्यावतरणात्यत्ता तां चेदविद्वान-प्रत्येकसि मूर्धाः ते विप्रतिष्ठितीतिः माभगवानवोचत् कतमासा हेद्वेतिः। ॥४॥

प्राण इति होवाच। सर्वणि ह वा इमानि भूतानि प्राणमेवाभिनविषभिषित। प्राण-मम्युजिहते। सेषा देवता प्रत्यावतरणात्यताः। तां चेदविद्वाजप्रत्येकसि मूर्धाः ते व्य-प्रतिष्ठिताऽक्षयः मयेति। ॥५॥

अथ हैनुद्रास्यस्तैः। उद्वाहितो देवोद्वातीयमाणान्तरं तां चेदविद्वानुद्रास्यसि मूर्धाः ते विप्रतिष्ठितीतिः माभगवानवोचत्। कतमासा हेद्वेतिः। ॥६॥

आदित्य इति होवाच। सर्वणि ह वा इमानि भूतानि द्यादित्यमुच्छे: संत्यान्य-न्ति। सेषा देवोद्वातीयमाणान्तरं तां चेदविद्वानुद्रास्यसि मूर्धाः ते व्यप्रतिष्ठिताऽक्षयः मयेति। ॥७॥

अथ हैन प्रतिष्ठितप्रससाद। प्रतिष्ठितो देवता प्रतिष्ठिताःस्तैः। तां चेदविद्वानु-प्रतिष्ठिताः मूर्धाः ते विप्रतिष्ठितीतिः माभगवानवोचत्। कतमासा हेद्वेतिः। ॥८॥

अन्यंसितो होवाच। सर्वणि ह वा इमानि भूतानि आदित्यमेव प्रतिष्ठितामाणानिः. जीविति। सेषा देवता प्रतिष्ठिताःस्तैः। तां चेदविद्वानप्रतिष्ठितस्य मूर्धाः ते व्यप्रतिष्ठिताऽक्षयः मयेति तथोत्कस्य मयेति। ॥९॥

॥ इति एकादशः। खण्डः।
and he may well choose me to carry out all the priestly functions." His wife told him: "But, my lord, we still have the groats." He ate them and arrived at the sacrifice after it had already started.

8 There, he sat by the Udgātṛ priests as they were preparing to sing the song of praise in the area designated for it. He then said to the Prastotṛ priest: "Hey Prastotṛ! If you sing the Introductory Praise without knowing the deity that is linked to it, your head will shatter apart!" He said the same thing to the Udgātṛ priest: "Hey Udgātṛ! If you sing the High Chant without knowing the deity that is linked to it, your head will shatter apart!" And he said the same thing also to the Pratiharṭ priest: "Hey Pratiharṭ! If you sing the Response without knowing the deity that is linked to it, your head will shatter apart!" So they stopped singing and sat down in silence.

Then the patron of the sacrifice said to him: "Sir, I'd very much like to know who you are." And he replied: "I am Usāstī Cākrāyaṇa."

2 "It is you, sir, whom I have been searching for to carry out all these priestly functions. I selected these others only when I couldn’t find you. But now, sir, you yourself should carry out all the priestly functions for me."

3 "All right. But let these same priests, who were authorized at that time, sing the songs of praise. You must, however, give me the same amount of money that you give them."

4 "All right," said the patron of the sacrifice.

5 At this point the Prastotṛ priest drew close to him and said: "Sir, you said to me, 'Hey Prastotṛ! If you sing the Introductory Praise (prastava) without knowing the deity that is linked to it, your head will shatter apart!' So tell me, who is that deity?"

6 "Breath (prāṇa)," he replied. "Clearly, all these beings gather around breath and rise up toward breath. This, then, is the deity linked to the Introductory Praise. If, after I had warned you, you had sung the Introductory Praise without knowing that deity, your head would have shattered apart."

7 Then the Udgātṛ priest drew close to him and said: "Sir, you said to me, 'Hey Udgātṛ! If you sing the High Chant (udgīthā) without knowing the deity that is linked to it, your head will shatter apart!' So tell me, who is that deity?"

8 "The sun," he replied. "Clearly, when the sun is up high (uccaiḥ) all these beings sing (gāyanti) to it. This, then, is the deity linked to the High Chant. If, after I had warned you, you had sung the High Chant without knowing that deity, your head would have shattered apart."

9 The Pratiharṭ priest then drew close to him and said: "Sir, you said to me, 'Hey Pratiharṭ! If you sing the Response (pratihāra) without knowing the deity that is linked to it, your head will shatter apart!' So tell me, who is that deity?"

10 "Food," he replied. "Clearly, it is only by partaking of food (pratiharamāṇa) that all these beings live. This, then, is the deity linked to the Response. If, after I had warned you, you had sung the Response without knowing that deity, your head would have shattered apart."
The Early Upanisads

1.12.1

अथात्: शोष उद्वे: | तत्तु बको दाल्म्यो म्याओ: वा मैत्रे: स्वाह्यायथुमहं-
प्राज्ञ ॥१॥ तम्य: छा छे: प्राप्यदृश्वो | तम्य: छा छा उपसमेत्यो: | अन्य नो
भगवानामायसु | असानयमः ॥ वा इति ॥२॥ तत्तु बको दाल्म्यो म्याओ: वा मैत्रे: प्रतिपाल्यांचिकार ॥३॥ ते ह यथेवेदः विषय-मानेन स्तोषयमाणाः: संश्चार: सर्वस्त्रेपमयमासापु: ॥ ते ह समुपसिव्य हिं चकुः ॥४॥

1.12.2

तोषमदाः शेम्याढि पिबासम्याढि देवो वरुणः प्रजापतिः: सविताष्ममहाश्रद्धापते शमम- हाराराश्रोशस्मितः ॥५॥

॥ इति व्रीणाः: खण्डः ॥

अर्थः वाच लोको हाउकार: | वायुहिंकारः ॥ चन्द्रसा अथकारः | आनाहिकारः | अन्निकारः ॥ १॥ आदित्य उकारः | निहव एकारः | विप्वे देवा नौहिंकारः ॥ व्रीणांतिहिंकारः: प्राण: स्वरः | अन्न याू ॥ वाचविराटः ॥ २॥ अनिरुक्तव्योद्वशः
स्तोम: संप्रोऽहुः ॥ ३॥ दुश्चेस्तमै वाचोहं यो वाचो दोहः: | असानानादो मवति: | य एतामेवां सामासुपनिनिष्ठं वेदोपनिनिष्ठं वेदः ॥ ४॥

॥ इति ब्रम्हाणाः: खण्डः ॥

॥ इति प्रथमोऽध्यायः: ॥

समस्तस्य खलु साम्म उपासनः साधु | तत्त्वः साधु ततसमेत्याचक्षस्ते | यदसाधु
वेदसामेति ॥१॥

तदुवायामः: | सामनुपुणागादिति सामनुपुणागादित्येव तदाहः: | असामनुपुणा-
गादित्यसामनुपुणागादित्येव तदाहः ॥ २॥

अथोत्तायाः: | साम नो बतेति यदसाधु भवति साधु बतेत्येव तदाहः: | असाम
नो बतेति यदसाधु भव्यसाधु बतेत्येव तदाहः ॥ ३॥

स य एतदेवेव विद्यास्य सामेत्युपस्तेभ्यामायो ह यदेवै साधवो धर्मा आ च
गच्छेयुस्त च नमेयुः: ॥ ४॥

॥ इति प्रधमः: खण्डः ॥

लोकेषु पञ्चविधिं सामोपासीत: | पृथिवी हिंकारः: | अम्म: प्रस्तावः | अन्तरिक-
क्षमृत्रीयः: | आदित्य: प्रतिहारः: | वैनिधनम् | इत्यूपेदः ॥ १॥
Next comes the High Chant of dogs. One day, while Baka Dālhbhya—or it may have been Glāva Maitreya—was on his way to perform his vedic recitation, there appeared before him a white dog. Other dogs gathered around the white one and said to him: "Please, sir, find some food for us by singing. We are really hungry." And he told them: "Come and meet me at this very spot in the morning." So Baka Dālhbhya—or it may have been Glāva Maitreya—kept watch there.

Those dogs then filed in, sliding stealthily in just the same way as priests slide stealthily in a file holding on to each other's back to sing the hymn of praise called Bahispavamana. They sat down together and made the sound "hum." They sang: "OM! Let's eat! OM! Let's drink! OM! May the gods Varuṇa, Prajāpati, and Savitṛ bring here food! Lord of food! Bring here food! Bring! Bring! OM!"

Now, the interjection "ḥā u" is this world; "ḥā i" is the wind; "atha" is the moon; "iḥā" is the body (ātman); "ī" is fire; "u" is the sun; "e" is the invocation; "au ho i" is the All-gods; "him" is Prajāpati; "svara" ("sound") is breath; "yā" is food; and "virāy" is speech. The thirteenth interjection, that is, the accompanying sound "hum," is left unexplained.

When a man knows these hidden connections (upāniṣad) of the Sāman chants—speech will yield for him the milk which is the very milk of speech, and he will come to own and to eat his own food.

ADHYĀYA 2

To venerate the Sāman chant in its entirety—now, that is a good thing (sādhu). So, you see, when something is good (sādhu), people say "It's valuable (sāma)", and when something is not good (asādhu), they say, "It's worthless (asāma)."

And in this regard, when people likewise say, "He approached him with kind words (sāman)," what they intend to say is, "He approached him with good intention (sādhu)." Similarly, when they say, "He approached him with unkind words (asāman)," what they intend to say is, "He approached him with ill intention (asādhu)."

And when people likewise say, "Oh, we've got wealth (sāman)!" when they are doing well (sādhu), what they intend to say is, "Oh, we are doing well (sādhu)!" Likewise, when they say, "Oh, we've no wealth (asāma)!" when they aren't doing well (asādhu), what they intend to say is, "Oh, we aren't doing well (asādhu)!"

When someone knows this and venerates the Sāman chant as good (sādhu), he can certainly expect that good things will come his way and fall to his share.

In the worlds one should venerate the fivefold Sāman chant. First, in an ascending order, the Him-interjection is the earth; the Introductory Praise is the
2.2.1 व्रतिपछि लोकों के जीवन में भगातथवात्मक वर्ष के भावों के उच्चारण के प्रयोग सामोपास्ते ॥३॥

इति द्वितीयः खण्डः ॥

व्रतिपछि पञ्चविश्व सामोपासीतः पुनरुत्पति हिंकारः मेघो जायते स प्रस्तावः ॥
वर्षति स उद्रीष्ठः ्विद्योतते स्तन्यति स प्रतिहारः ्उद्वेषोऽति तत्क्रियनम् ॥१॥
वर्षति हामसे वर्षयति ह य एतदेव विद्वाननृत्तो पञ्चविश्व सामोपास्ते ॥२॥

इति तृतीयः खण्डः ॥

सवस्वमुः पञ्चविश्व सामोपासीतः मेघो नसंसज्ञते स हिंकारः ्वहुः स प्रस्तावः ॥
वहुः याः प्राच्यः स्तन्यते स उद्रीष्ठः ॥ याः प्रतीयाः स प्रतिहारः समुद्रविभिः निधनम् ॥१॥

न हामसे प्रेत्यसुमामभवति य एतदेव विद्वानदर्शविभि पञ्चविश्व सामोपास्ते ॥२॥

इति चतुर्थः खण्डः ॥

ऋतुपुः पञ्चविश्व सामोपासीतः वसन्तो हिंकारः ्श्रीणः प्रस्तावः ्वर्षी उद्रीष्ठः ॥
झर्वतीहारः हेमन्तो निधनम् ॥१॥

कल्पन्ते हामसे ऋतुव ऋतुमन्मथवति य एतदेव विद्वाननृत्तुः पञ्चविश्व सामो-
पास्ते ॥२॥

इति पञ्चमः खण्डः ॥

पद्धुः पञ्चविश्व सामोपासीतः अजा हिंकारः ्अवयः प्रस्तावः ्गाव उद्रीष्ठः ॥
अथा प्रतिहारः ्पुजोऽनिधनम् ॥१॥

भवति हामसे पश्चवः पश्चमभवति य एतदेव विद्वाननृत्तुः पञ्चविश्व सामो-
पास्ते ॥२॥

इति षष्ठः खण्डः ॥

प्राणेण पञ्चविश्व परोवरीयः सामोपासीतः प्राणेण हिंकारः ्वाक्य प्रस्तावः ्चतुर्वृत्रीयः ॥
श्रोत्रः प्रतिहारः ्मनो निधनम् ्परोवरीयायोऽव एतानि ॥१॥
fire; the High Chant is the intermediate region; the Response is the sun; and the Concluding Chant is the sky.

2 Next, in the reverse order, the Him-interjection is the sky; the Introductory Praise is the sun; the High Chant is the intermediate region; the Response is the fire; and the Concluding Chant is the earth.

3 When someone knows this and venerates the fivefold Sāman chant in the worlds—the worlds, both in their ascending and in their reverse order, become favorable to him.

In rain one should venerate the fivefold Sāman chant. When the wind starts to blow, it is the Him-interjection. When the clouds form, it is the Introductory Praise. When the rain is falling, it is the High Chant. When lightning is striking and thunder is rolling, it is the Response. And when the rain stops, it is the Concluding Chant.

2 When someone knows this and venerates the fivefold Sāman chant in rain—rain falls for him, and he causes rain to fall.

In all the waters one should venerate the fivefold Sāman chant. When clouds gather, it is the Him-interjection. When the rain is falling, it is the Introductory Praise. When the easterly rivers flow eastward, it is the High Chant. When the westerly rivers flow westward, it is the Response. The ocean is the Concluding Chant.

When someone knows this and venerates the fivefold Sāman chant in all the waters—he will never drown in water, and he will have an ample supply of water.

In the seasons one should venerate the fivefold Sāman chant. The Him-interjection is the spring; the Introductory Praise is the summer; the High Chant is the rainy season; the Response is the autumn; and the Concluding Chant is the winter.

When someone knows this and venerates the fivefold Sāman chant in the seasons—the seasons become favorable to him, and he will enjoy many seasons.

In animals one should venerate the fivefold Sāman chant. The Him-interjection is goats; the Introductory Praise is sheep; the High Chant is cows; the Response is horses; and the Concluding Chant is man.

When someone knows this and venerates the fivefold Sāman chant in animals—he will obtain animals, and he will become rich in animals.

In the vital functions (prāna) one should venerate the most extensive fivefold Sāman chant. The Him-interjection is breath; the Introductory Praise is speech; the High Chant is sight; the Response is hearing; and the Concluding Chant is the mind.
परोवरीयो हास्य भवति परोवरीयो ह लोकाज्ञयति य एतदेवं विद्वानाणेः पञ्चविध्यं परोवरीयः सामीपास्ते। इति दुःपञ्चविध्यं।।

इति साममः खण्डः।।

अथ सामविध्यं वाचि सामविध्यं सामीपासीत। यत्किंच वाचो हुमिति स हिंकारः। यत्रेति स प्रस्तावः। यदेति स आदि।।।

यदुदिति स उद्रीयः।। यत्रतीति स प्रतिहारः। यदुपेति स उपद्रवः। याज्ञिति तत्रिधनम्।।।

दुर्मेधेऽस्मै वाद्वौनो यो वाचो दोषः। अववाचारादि भवति। य एतदेवं विद्वानवाचि सामविध्यं सामीपास्ते।।

इति अष्टमः खण्डः।।

अथ खल्वमुमादितः सामविध्यं सामीपासीत। सर्वदा समस्तेन सामं। मां प्रति मां प्रतीति सर्वेण समस्तेन साम।।।

तत्सम्ब्रम्बनि सर्वेण भूतान्वायत्तान्तीति विद्यात्।

तस्य यत्तत्रोदयतः हिंकारः। तदस्य पशावोन्वायता। तस्माते हिं कुविन्ति।

हिंकारभाज्ञिनो हौतस्य सामः।।।

अथ यत्रमेधंदिति स प्रस्तावः। तदस्य मनुष्या अन्वायता। तस्माते प्रस्तुतिकामः। प्रशासाकामः।।।

प्रस्तावभाज्ञिनो हौतस्य सामः।।।

अथ यत्रम्रजेवलावः स आदि। तस्य वयोवायत्तानि। तस्मातान्वचरिकोऽस्मारामवायात्तानेन परिपतिति। आदिमाजीनो हौतस्य सामः।।।

अथ यत्रस्पृति मध्यविद्दे स उद्रीयः। तदस्य देवा अन्वायता। तस्माते सत्तमः।

प्राजःपत्यानाम्। उद्रीबभाज्ञिनो हौतस्य सामः।।।

अथ यदूण्ड प्रस्तुतिनामप्रस्तुताः प्रतिहारः। तदस्य गर्भं अन्वायता।।

तस्माते प्रतितिहत्ता नावपद्यवः। प्रतिहारभाज्ञिनो हौतस्य सामः।।।

अथ यदूण्डमेधमप्रस्तुतमयायासः उपद्रवः। तदस्यार्थः अन्वायता।।

तस्माते पुरुषं हुष्टा कद्वै श्रमस्मिदुप्रवर्ति। उपद्रवभाज्ञिनो हौतस्य सामः।।।

अथ यत्र०मास्तमितिस्तत्रिधनम्। तदस्य पितारोन्वायता। तस्मातान्विन्दुर्द्धिति।

निधनभाज्ञिनो हौतस्य सामः।।।

एवं खल्वमुमादितः सामविध्यं सामीपास्ते।।।

इति नवमः खण्डः।।
2 When someone knows this and venerates the fivefold Sāman chant in the vital functions—he will obtain what is most extensive, and he will win the most extensive worlds.

Now, that was the veneration of the fivefold Sāman chant.

8 Next, the veneration of the sevenfold Sāman chant.

In speech one should venerate the sevenfold Sāman chant. Every hum sound present in speech is the Him-interjection; every pra sound is the Introductory Praise (pra.stāva); every ā sound is the Opening (ā.dī); every ud sound is the High Chant (ud.gītha); every prati sound is the Response (prati.hāra); every upa sound is the Finale (upa.drava); and every ni sound is the Concluding Chant (ni.dhana).

3 When a man knows this and venerates the sevenfold Sāman chant in speech—speech will yield for him the milk which is the very milk of speech, and he will come to own and eat his own food.

9 Now, then, one should venerate the sevenfold Sāman chant as the sun up there. The sun is the Sāman chant because it is always the same (sama). It appears the same to everyone, because each one says, "It faces me! It faces me!"—therefore, the sun is the Sāman chant. One should know that all beings here are linked to it.

Just before sunrise, it is the Him-interjection, and animals are linked to it. Animals, therefore, make the sound him, for they share in the Him-interjection of this Sāman chant.

3 When it has just risen, the sun is the Introductory Praise (prastāva), and humans are linked to it. Humans, therefore, are fond of praise (prastūti) and acclaim (praśamsā), for they share in the Introductory Praise of this Sāman chant.

4 At midmorning, the sun is the Opening (ādī), and birds are linked to it. Birds, therefore, fly about in the intermediate region holding themselves up (ādāya) without any support, for they share in the Opening of this Sāman chant.

5 Exactly at midday, the sun is the High Chant, and gods are linked to it. Gods, therefore, are the best of Prajāpati’s children, for they share in the High Chant of this Sāman chant.

6 When it is past midday but before midafternoon, the sun is the Response (pratihāra), and embryos are linked to it. Embryos, therefore, are confined (pratihrta) and do not fall out, for they share in the Response of this Sāman chant.

7 When it is past midafternoon but before sunset, the sun is the Finale (upadrava), and wild animals are linked to it. When they see a man, therefore, wild animals flee (upadravanti) into a thicket to hide themselves, for they share in the Finale of this Sāman chant.

8 When it has just set, the sun is the Concluding Chant (nidhana), and the ancestors are linked to it. People, therefore, lay their ancestors to rest (nidadhati), for they share in the Concluding Chant of this Sāman chant.

In this way, then, one venerates the sevenfold Sāman chant as the sun up there.
The Early Upaniṣads

अथ खल्वात्मसंसमितात्ममृतम् सत्विनियो सामूपासीत। हिंकार इति ध्याश्चरम्। प्रस्तवः इति ध्याश्चरम्। तत्समसम् ।।

आदिरितत् ध्याश्चरम्। प्रतिहारः इति चतुर्क्षरम्। तत् इहेक्रम्। तत्समसम् ।।

उदीर्थ इति ध्याश्चरमुपद्रवः इति चतुर्क्षरां त्रिमिरित्रिभः संभवति। अहार-मतिशिष्यते ध्याश्चरम्। तत्समसम् ।।

निःसरसमिति ध्याश्चरम्। तत्सममेव भवति। तानि ह वा ऐतनिः ध्याश्चिंतिते-क्षराणि।।।

एकविभत्ताधित्यमाङ्गोऽति। एकविभो वा इतोषाधित्यः। ध्याईश्चो ध्रुवमिरित्रो च।

परमाधित्याङ्गोऽति। तत्स्रक्रम्। तत्सहोक्रम्।।।

आलोक्तीहातिधित्रथः जयम्। परोऽपरोऽपरधिष्ठानं भवति। य एतद्वः विद्वान-नात्मसंसमितात्ममृतम् सत्विनियो सामूपासि सामूपासि।।।

|| इति दशामः खण्डः ||

मनो हिंकारः। वाकस्तवः। चतुरूप्यीयः। श्रोत्रः प्रतिहारः। प्राणो निहाणम्।

एतद्वायथं प्राणेण प्रोतम्।।।

स य एवमेवद्वायथं प्राणेण प्रोते वेदः। प्राणी भवति। सर्वसात्त्वरेति। ज्योम्जीववित।

महान्रजया परमिभिरभवति। महान्क्रीत्या। महाननासः स्पात। तद् प्रतमः।।

|| इति एकादशः। खण्डः ||

अधिमत्विति स हिंकारः। धृतो जायते स प्रेतवः। ज्ञएति स उदीर्थः।

अहारा भवति। स प्रतिहारः। उपशाम्यति तत्रिधनम्। संसाम्यति तत्रिधनम्।

एतद्वायथ्यायमेव प्रोतम्।।।

स य एवमेवद्वायथ्यायमेव प्रोते वेदः। ब्रह्मवर्ज्ञनात्म्भरो॥ भवति। सर्वसात्त्वरेति।

ज्योम्जीववित। महान्रजया परमिभिरभवति। महान्क्रीत्या। न प्रत्येक्ष्यात्मिरित्रो च।

तद् प्रतमः।।

|| इति द्वादशः। खण्डः ||

उपमाणुयते स हिंकारः। धृतयते स प्रेतवः। स्त्रिया सह शोते स उदीर्थः।

प्रति स्वीः सह। शोते स प्रतिहारः। कालं गच्छति तत्रिधनम्। पारं गच्छति

तत्रिधनम्। एतद्वायथं मिदुने प्रोतम्।।।

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Now, then, one should venerate the sevenfold Sāman chant according to its own measure and as leading beyond death. Him-kāra—the Him-interjection—has three syllables. And pra.stā.vā—the Introductory Praise—has three syllables. So they are the same.

2 Ā. di—the Opening—has two syllables. And pra.ti.hā.rā—the Response—has four syllables. Move one syllable from the latter to the former, and then they are the same.

3 Ud.gi.thā—the High Chant—has three syllables. And u.pa.dra.vā—the Finale—has four syllables. With three syllables in each, they are the same. One syllable (a.ksa.rā)—which has three syllables—is left over. So they are the same.

4 Ni.dha.na—the Concluding Chant—has three syllables. So it is the same as those.

So there are here altogether twenty-two syllables. 5 With twenty-one of those one reaches the sun; the sun up there is clearly the twenty-first from here. With the twenty-second one conquers what is beyond the sun. That is the vault of the sky, a place free from sorrow.

6 When a man knows this and venerates the sevenfold Sāman chant according to its own measure and as leading beyond death—he will conquer the sun, and he will even gain a conquest that surpasses the conquest of the sun.

The Him-interjection is the mind; the Introductory Praise is speech; the High Chant is sight; the Response is hearing; and the Concluding Chant is breath. This is the Gāyatrī Sāman woven upon the vital functions (prāṇa).

2 When in this manner a man knows this Gāyatrī Sāman woven upon the vital functions—he comes to have full possession of the vital functions; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should be big-minded—that is his basic rule.

When one churns the fire-drill, it is the Him-interjection. When the smoke rises, it is the Introductory Praise. When it flares up, it is the High Chant. When the coals form, it is the Response. When the fire dies down, it is the Concluding Chant. When the fire is extinguished, it is the Concluding Chant. This is the Rathantarā Sāman woven upon the fire.

When in this manner a man knows this Rathantarā Sāman woven upon the fire—he becomes an eater of food, radiant with the luster of sacred knowledge; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not sip water or spit in the direction of the fire—that is his basic rule.

When he calls, it is the Him-interjection. When he asks, it is the Introductory Praise. When he lies down with the woman, it is the High Chant. When he lies upon (prati) the woman, it is the Response (prati.hāra). When he ejaculates,
The Early Upaniṣads

2.13.1

स य एवमेतद्राजमुद्र्यं मिथुने प्रोतं वेद । मिथुनी भवति । मिथुनानमिथुनात्रजातयते । सर्वमायुरैति । ज्योम्भूरैति । महामायजया पशुभिर्मयति । महान्वित्वां । न कांच्छन परिहरेत् । तदृ ब्रतम् । II.21

II इति चक्रिद्वः क्रण्डः ।

उद्देश्चिहः । उद्दृतं प्रत्यायः । मद्यमदिनः उद्रीथः । अपराहः प्रतिहारः । अस्तेत्य स्तन्धनम् । एतद्वृहवदित्थे प्रोतम् । II.21

स य एवमेतद्वृहवदित्थे प्रोतं वेद । तेजस्वरत्रादो भवति । सर्वमायुरैति । ज्योम्भूरैति । महामायजया पशुभिर्मयति । महान्वित्वां । तपतं न निनदेत् । तदृ ब्रतम् । II.22

II इति चनुर्वः क्रण्डः ।

अभ्राणि संप्रुवन्ते स हिंकारः । मेघो जायते स प्रत्यायः । वर्षित स उद्रीथः । विव्यानतव स्तन्धयति स प्रतिहारः । उद्दृत्तत्त्त तस्मिनम् । एतद्हृष्टः पश्चिमण्डृतं प्रोतम् । II.22

स य एवमेतहृष्टः पर्जच्छे प्रोतं वेद । विरुपस्त्रुप्पुष्टम् सुहृपश्चाद्यनवहृत्ये । सर्वमायुरैति । ज्योम्भूरैति । महामायजया पशुभिर्मयति । महान्वित्वां । वर्षितं न निनदेत् । तदृ ब्रतम् । II.22

II इति चनुर्वः क्रण्डः ।

वसन्तो हिंकारः । श्रीमण: प्रत्यायः । वर्षी उद्रीथः । शरस्त्रतिहारः । हेमन्तो निन्धनम् । एतद्वृहराजमुद्रुपु प्रोतम् । II.22

स य एवमेतहृष्टः सुहृपश्चाद्यनवहृत्ये । सर्वमायुरैति । ज्योम्भूरैति । महामायजया पशुभिर्मयति । महान्वित्वां । अकृष्णन निनदेत् । तदृ ब्रतम् । II.22

II इति चोडः क्रण्डः ।

पृथिवी हिंकारः । अन्तरसिः प्रत्यायः । धीरौवियः । दिशा प्रतिहारः । समुद्रो निन्धनम् । एता: शाक्यां लोकेनु प्रोताः । II.22
it is the Concluding Chant. When he withdraws, it is the Concluding Chant. This is the Vāmadevyā Sāman woven upon sexual intercourse.

2 When in this manner a man knows this Vāmadevyā Sāman woven upon sexual intercourse—he becomes proficient in sexual intercourse and regenerates himself through every sexual intercourse; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not hold back from any woman—that is his basic rule.

14 When the sun is rising, it is the Him-interjection. When it has risen, it is the Introductory Praise. Midday is the High Chant. The afternoon is the Response. When it sets, it is the Concluding Chant. This is the Brhat Sāman woven upon the sun.

2 When in this manner a man knows this Brhat Sāman woven upon the sun—he becomes resplendent and an eater of food; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain against the sun when it scorches—that is his basic rule.

15 When the clouds are gathering, it is the Him-interjection. When the rain-cloud is forming, it is the Introductory Praise. When rain is falling, it is the High Chant. When lightning is striking and thunder is rolling, it is the Response. When the rain stops, it is the Concluding Chant. This is the Vairūpa Sāman woven upon the rain.

2 When in this manner a man knows this Vairūpa Sāman woven upon the rain—he keeps in his corral beautiful livestock of various types; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain when it rains—that is his basic rule.

16 The Him-interjection is the spring; the Introductory Praise is the summer; the High Chant is the rainy season; the Response is the autumn; and the Concluding Chant is the winter. This is the Vairāja Sāman woven upon the Seasons.

2 When in this manner a man knows this Vairāja Sāman woven upon the seasons—he becomes resplendent with children, livestock, and the luster of sacred knowledge; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain against the seasons—that is his basic rule.

17 The Him-interjection is the earth; the Introductory Praise is the intermediate region; the High Chant is the sky; the Response is the quarters; and the Concluding Chant is the ocean. These are the Śakvarī Sāman chants woven upon the worlds.
2.17.2

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स य एवमेता: शक्तयों लोकेषु प्रोता वेद | लोकी भवति | सर्वमायुरेति | 

ज्योमजीवति | महान्म्रजया पशुभिर्मवति | महानकीत्या | लोकान्त्र निन्देत् | तदु 

ब्रतम् ॥२॥

॥ इत्य साहदा: खण्डः ॥

अजा हिंकारः | अवय: प्रस्तावः | गाव उद्रीयः | अथा: प्रतिहारः | पुरुषो 

निधनम् | एतार रेवत्यः पशुसु प्रोता: ॥१॥

स य एवमेता रेवत्यः पशुसु प्रोता वेद | पशुभाम्भवति | सर्वमायुरेति | 

ज्योमजीवति | महान्म्रजया पशुभिर्मवति | महानकीत्या | पशुन्तन निन्देत् | तदु 

ब्रतम् ॥२॥

॥ इत्य अष्ठादशः खण्डः ॥

लोम हिंकारः | त्यक्त्र प्रस्तावः | माँसमुद्रीयः | अति: प्रतिहारः | मज्जा 

निधनम् | एतद्वायजीयः पशुइः प्रोतम् ॥१॥

स य एवमेतवायजीयः पशुइः प्रोतं वेद | अन्नी भवति | नाधेन विहृतिति | 

सर्वमायुरेति | ज्योमजीवति | महान्म्रजया पशुभिर्मवति | महानकीत्या | संवत्सरे 

मज्ज्यो नाश्रीयात् | तदु ब्रतम् | मज्ज्यो नाश्रीयाद्विति वा ॥२॥

॥ इत्य एकोनविशः खण्डः ॥

अभिहिंकारः | वायु: प्रस्तावः | आदित्य उद्रीयः | नक्षत्राणि प्रतिहारः | चन्द्रमा 

निधनम् | एतद्वारजनं देवतायु प्रोतम् ॥१॥

स य एवमेत्वारजनं देवतायु प्रोतं वेद | एतासामेव देवतानां संलोकतां सारिताः 

सायुस्यं गच्छति | सर्वमायुरेति | ज्योमजीवति | महान्म्रजया पशुभिर्मवति | 

महानकीत्या | ब्राह्मणान्त निन्देत् | तदु ब्रतम् ॥२॥

॥ इत्य विंशः खण्डः ॥

रत्थी विधा हिंकारः | त्रय इमे लोकः स प्रस्तावः | अभिभ्रायुरादित्यः स 

उद्रीयः | नक्षत्राणि वयस्सिः मरीचयः स प्रतिहारः | तर्पण गंधवरः: पितरस्तनिधनम् | 

एतासाम सर्वस्मिन्ग्रोतम् ॥१॥

स य एवमेतस्ताम सर्वस्मिन्ग्रोतं वेद सर्वं ह भवति ॥२॥ तदेष श्लोकः ॥
When in this manner a man knows these Sakvari Śāman chants woven upon the worlds—he comes to possess the worlds; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain against the worlds—that is his basic rule.

The Him-interjection is goats; the Introductory Praise is sheep; the High Chant is cows; the Response is horses; and the Concluding Chant is man. These are the Revatī Śāman chants woven upon animals.

When in this manner a man knows these Revatī Śāman chants woven upon animals—he comes to possess animals; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain against animals—that is his basic rule.

The Him-interjection is the body hair; the Introductory Praise is the skin; the High Chant is the flesh; the Response is the bones; and the Concluding Chant is the marrow. This is the Yajñāyajñīya Śāman woven upon bodily parts.

When in this manner a man knows this Yajñāyajñīya Śāman woven upon the bodily parts—he comes to possess all the bodily parts and does not become defective in any bodily part; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not eat marrow for a year—that is his basic rule; or else, he should never eat marrow.

The Him-interjection is the fire; the Introductory Praise is the wind; the High Chant is the sun; the Response is the stars; and the Concluding Chant is the moon. This is the Rājana Śāman woven upon the deities.

When in this manner a man knows this Rājana Śāman woven upon the deities—he obtains residence in the same world as these deities, and equality and union with them; he lives his full life span; he lives a long life; he becomes a big man on account of offspring and livestock; and he becomes a big man on account of his fame. He should not complain against Brahmins—that is his basic rule.

The Him-interjection is the triple Veda; the Introductory Praise is these three worlds; the High Chant is fire, wind, and sun; the Response is the stars, birds, and the glittering specks; and the Concluding Chant is snakes, Gandharvas, and ancestors. This is the Śāman woven upon the Whole.

When in this manner a man knows this Śāman woven upon the Whole—he becomes the Whole. In this connection there is this verse:
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2.21.3

यानि पञ्चव्या श्रीणि श्रीणि¹ तेभ्यो न ज्यायः परमन्यवरिता² ॥ [३]  
यस्तदेव स वेद सर्वे सर्वे दिशो विद्यमाने हरिति ॥

सर्वस्मीयमासीत । तदृब्रतं तदृब्रतम् ॥१॥

|| इति एकविश: खण्ड: ||

विनन्दि साम्रो दृष्टे पश्यामित्यश्रेष्ठीथः । अनन्तरः प्रजापते: । निरहुः सोमस्यः ।  
मूलं श्लक्षं वायोः । श्लक्षं बलवदिन्दृस्यः । क्रोधं बुझ्वते: । अपश्वानं वरुणस्यः ।  
तान्त्रिकोन्वेयसेवते । वारुण: लेव वर्जयत् ॥१॥

अमुलतं देवेन्यमु आगायानीर्वागायेतु । स्वां पितृभ्य आशा मनुष्येऽम्यस्तुष्णोदिकं  
पूजयत:। स्वर्गो लोकं जयमानावालम्बतमन आगायानीर्वेतानि मनसा ध्यायनप्रस्त:  
स्तुविता ॥२॥

सर्वे स्वरा इन्द्रस्यात्मन: । सर्वे उष्मण: प्रजापतेरात्मन: । सर्वे स्वरीं  
देवक्योरात्मन: । तं यदि स्वरेषुपालभेत । इन्द्रे शरणं प्रप्राप्तभुवं स  
tवा प्रतिवक्ष्यतीत्वें बूणात् ॥३॥ अथ यद्वा तुम्मुम्मु मूलभेत । प्रजापतिःशरणं प्रप्राप्तभुवं स  
tवा प्रतिवक्ष्यतीत्वें बूणात् । अथ यथां नसर्पयूपालभेत । मूल्यं शरणं प्रप्राप्तभुवं स  
tवा प्रतिधक्ष्यतीत्वें बूणात् ॥४॥

सर्वे स्वरा घोषवत्तो वक्तया इन्द्रे बलं दत्तंति । सर्वे उष्मणोप्रस्ता  
अनिर्दर्ता विवुक्ता वक्तया: प्रजापतेरात्मां परिवर्तनीति । सर्वे स्वरा लेभोना-  
निनिंनिता¹ वक्तया मुप्योरात्मां परिवर्तनीति ॥५॥

|| इति द्वाविंश: खण्ड: ||

चयो धर्मस्कन्धः: । यहोधययं ददन्तिः प्रथम: । तप एव द्रितीयं: । ब्रह्म-  
चार्यचार्यकुलवासी तृतीयोऽन्तमात्मानमाचार्यकुलेवसादयनः³ । सर्वे एते पुष्पलोका  
भवति । ब्रह्मस्वस्योपस्तव्यृत्वमेव ॥१॥

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There is nothing better, nothing higher, than the fivefold set of threes.

4 A man who knows that knows the Whole; all quarters bring tribute to him.

He should venerate this Sāman with the thought, "I am the Whole!"—that is his basic rule.

22 "I choose the roaring way of singing the Sāman, the singing that resembles the lowing of an animal"—that is the High Chant of the fire. The indistinct way of singing it is the High Chant of Prajāpati; the distinct way of singing it is the High Chant of Soma; the soft and smooth way of singing it is the High Chant of the wind; the smooth and powerful way of singing it is the High Chant of Indra; the way of singing it that sounds like a heron is the High Chant of Bṛhaspati; and the dissonant way of singing it is the High Chant of Varuṇa. One should employ all these ways of singing, except that of Varuṇa, which alone one should avoid.

2 When a person sings to obtain something, he should do so with the thought, "Let me obtain immortality for the gods by my singing." Likewise, he should be careful to keep the following thoughts in his mind as he sings the songs of praise: "Let me obtain by my singing food offerings for the ancestors, the fulfillment of wishes for humans, fodder and water for animals, heaven for the patron of the sacrifice, and food for myself (ātman)."

3 All the vowels are corporeal forms (ātman) of Indra. All the spirants are corporeal forms of Prajāpati. And all the stops are corporeal forms of Death. So, if someone criticizes him for the way he pronounces his vowels, he should tell that man: "I have taken refuge in Indra, and he will rebut you." 4 And if someone criticizes him for the way he pronounces his spirants, he should tell that man: "I have taken refuge in Prajāpati, and he will crush you." And if someone criticizes him for the way he pronounces his stops, he should tell that man: "I have taken refuge in Death, and he will burn you up."

5 One should pronounce all the vowels with resonance and emphasis, thinking, "Let me give strength to Indra." One should pronounce all the spirants without swallowing or ejecting them, and with an open passage between the tongue and the place of articulation, thinking, "Let me surrender myself (ātman) to Prajāpati." One should pronounce all the stops, checking slightly and thus separating them from the following sounds so that they are not absorbed into them, thinking, "Let me save myself from Death."

23 There are three types of persons whose torso is the Law (dharma).

The first is one who pursues sacrifice, vedic recitation, and gift-giving.

The second is one who is devoted solely to austerity.

The third is a celibate student of the Veda living at his teacher’s house—that is, a student who settles himself permanently at his teacher’s house.

All these gain worlds earned by merit.

A person who is steadfast in brahman reaches immortality.
The Early Upaniṣads

2.23.2

In the early Upaniṣads, the theme of liberation is discussed. The text explores the condition of a liberated individual, who is said to be free from the cycle of rebirth. The qualities and characteristics of such a liberated soul are described, along with the experiences and knowledge that they attain.

The text also highlights the importance of the guru-disciple relationship, emphasizing the guidance and wisdom imparted by a spiritual teacher to a student.

Overall, the early Upaniṣads lay the foundation for the development of Hindu philosophy and the concept of moksha, or liberation.
Prajāpati incubated the worlds, and, when they had been incubated, the triple Veda sprang from them. He incubated the triple Veda, and, when it had been incubated, these syllables “bhūr, bhūvas, svar” sprang from it. He incubated these syllables, and, when they had been incubated, the syllable OM sprang from them. As all the leaves are bored through by a pin, so all words are bored through by OM. This whole world is nothing but OM.

Those who articulate formulations of truth (brahman) inquire: “Since the morning pressing of Soma belongs to the Vasus, the midday pressing to the Rudras, and the third pressing to the Ādityas and the All-gods, what world is then left for the patron of the sacrifice?” If a man does not know the answer to this, how can he carry out a sacrifice? So, only a man who knows it should carry it out.

Before the command to recite the morning litany has been issued, the patron sits facing the north behind the householder’s fire and sings the Sāman of the Vasus:

Open the door to the world!
Let us see you—to win
Sovereignty!

Then he puts the offering of ghee in the fire, saying: “Homage to the fire dwelling on the earth, dwelling in the world! Secure that world for me, for the patron—for that is the patron’s world. I will go there after death—I the patron—svāhā! Throw back the bolt!” After saying this, he gets up.

The Vasus present to him the morning pressing.

Before the command to undertake the midday pressing has been issued, the patron sits facing the north behind the Āgnidhriya fire and sings the Sāman of the Rudras:

Open the door to the world!
Let us see you—to win
Broad Sovereignty!

Then he puts the offering of ghee in the fire, saying: “Homage to the wind dwelling in the intermediate world, dwelling in the world! Secure that world for me, for the patron—for that is the patron’s world. I will go there after death—I the patron—svāhā! Throw back the bolt!” After saying this, he gets up.

The Rudras present to him the midday pressing.

Before the command to undertake the third pressing has been issued, the patron sits facing the north behind the offertorial fire and sings the Sāman of the Ādityas and of the All-gods:

Open the door to the world!
Let us see you—to win
Full Sovereignty!

That is the Sāman of the Ādityas. Next, the Sāman of the All-gods:

Open the door to the world!
Let us see you—to win
Absolute Sovereignty!
2.24.14

The Early Upanisads

अथ तुहोति | नम आदिवेशभुवनि विशेषमधुब्ध वेदेवभ्य दिविविसिद्वनि लोकक्षेत्र: 
लोकं मे यजमानाय विन्दति ॥१४॥ एष कै यजमानस्य लोकं: | एतास्यातः यजमान: 
परस्ताद्यपूर्वं: स्वाहा | अपहृत्वं परिघम्ययथावतिस्त्वति ॥१५॥
तस्मा आदिवेशभुवनिष्ठे च देवार्प्यतीत्यसवाम् संध्रष्ट्वति ॥ एष ह कै यज्ञस्य 
मामानं वेदय एवं वेदय एवं वेदय ॥१६॥

॥ इति चतुर्विंशः खण्डः: ॥

॥ इति द्वितीयोद्धारः: ॥

अस्य वा आदिवेश स्वस्मद्व । तस्य चीरौ तिर्थ्रीन्त्वं: । अन्तरिक्षमपूप: । 
मरीयेव: पुष्वा: ॥११॥

तस्य वै प्राचौ रस्मवस्त्रा एवस्म प्राचौ मधुनाद्वः: । ओऽ द एव मधुकुर्त: ।
ऋम्बेद एव पुष्यं ता अमृता आप: । ता वा एता ओऽ: ॥१२॥ एतमः वेदमस्यतपन् ।
तत्सम्भवितस्य यशस्तेज इदिः यीर्मयाण्डेऽर्षोऽर्षात्त्। ॥१३॥ तदववक्षरतः । 
तदवद्वत्वमितीःश्यतूः । तथा एतदेवदात्तस्य रोहिण्डेऽर्षोऽर्षुः ॥१४॥

॥ इति प्रथमः खण्डः: ॥

अथ वेतस्य दक्षिणा रस्मवस्त्रा एवस्म दक्षिणा मधुनाद्वः: । यशस्तेज एव मधुकुर्त: ।
ऋढंदवः एव पुष्यं ता अमृता आप: ॥१५॥ तानिः वा एतानि यशस्तेजः एव मधुस्यतपन् ।
तत्सम्भवितस्य यशस्तेजः इदिः वीर्मयाण्डेऽर्षोऽर्षात्त्। ॥१६॥ तदववक्षरतः । 
तदवद्वत्वमितीःश्यतूः । तथा एतदेवदात्तस्य युःः तुर्षोऽर्षुः ॥१७॥

॥ इति द्वितीयः खण्डः: ॥

अथ वेतस्य प्राचौ रस्मवस्त्रा एवस्म प्राचौ मधुनाद्वः: । सामान्येव ऋथः: 
ऋढंदवः एव पुष्यं ता अमृता आप: ॥१८॥ तानिः वा एतानि सामान्येवते 
सामवदमस्यतपन् । तत्सम्भवितस्य यशस्तेजः इदिः वीर्मयाण्डेऽर्षोऽर्षात्त्। ॥२०॥
तदववक्षरतः । तदवद्वत्वमितीःश्यतूः । तदवा एतदेवदात्तस्य कृष्णेऽर्षोऽर्षुः ॥२१॥

॥ इति तृतीयः खण्डः: ॥

अथ वेदःपूःद्वायो रस्मवस्त्रा एवस्म पूःद्वायो मधुनाद्वः: । अथवाप्रिः एव मधुकुर्त: । 
गौद्यापुराणः पुष्यं ता अमृता आप: ॥१॥

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Then he pours the offering of ghee in the fire, saying: "Homage to the Ādityas and the All-gods dwelling in the sky, dwelling in the world! Secure that world for me, for the patron— for that is the patron’s world. I will go there after death—I the patron—svāhā! Throw back the bolt!" After saying this, he gets up.

The Ādityas and the All-gods present to him the third pressing. A man who knows this undoubtedly knows the full measure of the sacrifice.

**ADHYĀYA 3**

1. The honey of the gods, clearly, is the sun up there. The crossbar for it is the sky itself; the hive is the intermediate region; and the larvae are the glittering specks.

2. Its easterly honey cells are simply the easterly rays of the sun—the bees being the Rg verses, and the flower, the Rgveda, which is also the immortal waters.

   These very Rg verses incubated the Rgveda, and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. All that flowed out and made its way to the sun; and that is what constitutes the red appearance of the sun.

3. Its southerly honey cells are simply the southerly rays of the sun—the bees being the Yaju s formulas, and the flower, the Yajurveda, which is also the immortal waters.

   These very Yaju s formulas incubated the Yajurveda, and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. All that flowed out and made its way to the sun; and that is what constitutes the white appearance of the sun.

4. Its westerly honey cells are simply the westerly rays of the sun—the bees being the Sāman chants, and the flower, the Sāmaveda, which is also the immortal waters.

   These very Sāman chants incubated the Sāmaveda, and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. All that flowed out and made its way to the sun; and that is what constitutes the dark appearance of the sun.

5. Its northerly honey cells are simply the northerly rays of the sun—the bees being the Atharva and Āñgirasa formulas, and the flower, the Collection of Histories and Ancient Tales, which are also the immortal waters.
3.4.2 The Early Upanisads

ते वा एतेवर्तीक्रस्स एतत्विविहासपुराणमभयतपन्। तस्यामितास्य यशस्तेज
इन्द्रयं वीर्यमायां रसोजायत ॥२१।। तद्वक्षरत्। तदादित्यमभिमिताभयतू। तद्वा
एतेवदेशदातित्वस्य प्रकृणीः। पुराम्। ॥३।।
॥ इति चतुर्मः। खण्डः ॥

अथ येस्योऽध्वम् रस्यवस्तरा एवास्योऽध्वम् मधुनारणः। गुहा एवदेशा मधुकुरः।
ब्रह्मैव पुर्यम्। तत अमुता आपः। ॥१।। ते वा एते गुहा आदेशा एतब्रह्माभयतपन्।
तस्यामितास्य यशस्तेज इन्द्रयं वीर्यमायां रसोजायत ॥२।। तद्वक्षरत्।
तदादित्यमभिमिताभयतू। तद्वा एतेवदेशदातित्वस्य मध्ये क्षीभत्व इव। ॥३।। ते वा
एते स्मपृणां रसः। वेदां हि रसाः। तेपामेति रसाः। तानि वा एतान्यमृतानाममुतानिः।
वेदा ह्यमृताः। तेषामेतान्यमृतानिः। ॥४।।
॥ इति पञ्चमः। खण्डः ॥

तदा तपस्वामरतं तदस्व उपजीवन्त्स्यभिः मुखेन। न वै देवा अथर्वनि न पिबनिः।
एतेवामृतं दुःखा तृप्यन्ति। ॥१।। त एतदेव रूपमभिसंविधनः। एतसमादूः रूपादुः
उपादीत। ॥२।। स य एतेवामृतं वेद वृहृत्यामोऽध्वमेव भूतवाश्रीवभिः मुखेनेतदेशमृतं
हृद्धा तृप्यित। स एतदेव रूपमभिसंविधवाः। एतसमादूः रूपादुःदीत। ॥३।। स यावदवत्यः
पुरस्तादुदेशा पश्चादस्तेशामेव वृहृत्यामोऽध्वम मद्याश्चित्वी तावदशिपत्वाः
स्वाराज्यं पर्यंता। ॥४।।
॥ इति षष्ठः। खण्डः ॥

अथ यदूः द्वितीयवमृतं तदूः रूपाः उपजीवन्त्स्यभिः मुखेन। न वै देवा अथर्वनि न
पिबनिः। एतेवामृतं दुःखा तृप्यन्ति। ॥१।। त एतदेव रूपमभिसंविधनः। एतसमादूः
रूपादुःदीत। ॥२।। स य एतेवामृतं वेद रुद्राणमोऽध्वमेव मुखेनेतदेशमृतं
हृद्धा तृप्यित। स एतदेव रूपमभिसंविधनः। एतसमादूः रूपादुःदीत। ॥३।। स यावदव-
त्यः पुरस्तादुदेशा पश्चादस्तेशामेव हिस्तावश्चित्वं उदेशीततत्तस्तेशामेव रुद्राणामेव
तावदशिपत्वाः स्वाराज्यं पर्यंत। ॥४।।
॥ इति सारमः। खण्डः ॥

अथ यदूः कुत्त्वमृतं तदादत्यः उपजीवन्त्वा वरुणेन मुखेन। न वै देवा अथर्वनि न
पिबनिः। एतेवामृतं दुःखा तृप्यन्ति। ॥१।। त एतदेव रूपमभिसंविधनः। एतसमादूः
रूपादुःदीत। ॥२।।
These very Atharva and Āngirasa formulas incubated the Collection of Histories and Ancient Tales and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. All that flowed out and made its way to the sun; and that is what constitutes the very dark appearance of the sun.

Its upward honey cells are simply the upward rays of the sun—the bees being the secret rules of substitution, and the flower, the formulation of truth (brahman), which is also the immortal waters.

These very secret rules of substitution incubated the formulation of truth, and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. All that flowed out and made its way to the sun; and that is the flickering of a sort seen in the middle of the sun.

These, clearly, are the very essence of the essences, for the essences are the Vedas, and these are their essence. These are, moreover, the immortal nectar of nectars, for the nectars are the Vedas, and these are their nectar.

On the first nectar among these the Vasus subsist with fire as their mouth. The gods, of course, neither eat nor drink. They become sated by just looking at this nectar. Into that same [red] appearance they enter, and from that appearance they emerge.

When someone knows this nectar in this way—he becomes one with those very Vasus and, with fire itself as his mouth, becomes sated by just looking at this nectar; he enters into this same appearance and emerges from this appearance; and he will achieve dominion and sovereignty over these very Vasus for as long as the sun shall rise in the east and set in the west.

On the second nectar among these the Rudras subsist with Indra as their mouth. The gods, of course, neither eat nor drink. They become sated by just looking at this nectar. Into that same (white) appearance they enter, and from that appearance they emerge.

When someone knows this nectar in this way—he truly becomes one with those very Rudras and, with Indra himself as his mouth, becomes sated by just looking at this nectar; he enters into this same appearance and emerges from this appearance; and he will achieve dominion and sovereignty over these very Rudras for as long as the sun shall rise in the south and set in the north, which is twice as long as it will rise in the east and set in the west.

On the third nectar among these the Ādityas subsist with Varuṇa as their mouth. The gods, of course, neither eat nor drink. They become sated by just looking at this nectar. Into that same (dark) appearance they enter, and from that appearance they emerge.
3.8.3 The Early Upanisads

स य एतदेवमूलं वेदादित्वानामेवको भूत्वा जणवेद मुखेनतदेवामृतं दृष्टा
तृप्तिः। स एतदेव रूपममविशिष्टत | एतसमादु रूपादृष्टि।।३।। स याददित्यो
दक्षिणात उदेतोत्तरोत्सत्मेता द्विस्तावङ्गनुदेतात पुरात्तादस्मेताद्वित्यानामेव ताव-
दाधिपत्यः स्वाराज्यं पर्यता।।४।।

|| इति अष्टमः क्रिष्णः।

अथ यच्चुर्ध्वमूलं तत्त्वरुत्तक उपजीविता सोमेन मुखेन । न वे देवा अश्रुति न
पिन्नि। एतदेवामृतं दृष्टा तृप्ति।।४।। त एतदेव रूपममविशिष्टत | एतसमादु
रूपादृष्टि।।५।। स य एतदेवमूलं देव महात्मेवाको भूत्वा सोमेव मुखेनंतदेवामृतं
दृष्टा तृप्ति। स एतदेव रूपममविशिष्टत | एतसमादु रूपादृष्टि।।६।। स याददा-
दित्यः पश्चादुदेतात पुरात्तादस्मेताद्विस्तावङ्गुदेतातर उदेता दक्षिणतोत्सत्मेता महात्मेव
तावदाधिपत्यः स्वाराज्यं पर्यता।।७।।

|| इति नवमः क्रिष्णः।

अथ यत्त्वमूलं तत्त्वाध्ययं उपजीविता ब्रह्मणां मुखेन । न वे देवा अश्रुति न
pिन्नि। एतदेवामृतं दृष्टा तृप्ति।।८।। त एतदेव रूपममविशिष्टत | एतसमादु
रूपादृष्टि।।९।। स य एतदेवमूलं देव साधनामानेवाको भूत्वा ब्रह्मणेव मुखेनंतदेवामृतं
दृष्टा तृप्ति | स एतदेव रूपममविशिष्टत | एतसमादु रूपादृष्टि।।१०।। स याददा-
दित्यः उत्तरतर उदेता दक्षिणतोत्सत्मेता द्विस्तावङ्गुदेतार्गंत्मेता । साधना-
नामेव तावदाधिपत्यः स्वाराज्यं पर्यता।।११।।

|| इति दशमः क्रिष्णः।

अथ ततः ऊँच्छ उदेते । नैनोदेतात नास्त्त्वंतेतकल एव मध्ये स्थाता । तदेष
श्लोकः।।१२।।

वे य तन न निमुच्छः। नादियाय कदाचन ।

deवातेनाः सत्येन मा विराधिणि ब्रह्मणेति।।१३।।

ह वा अस्मा उदेति न निमुच्छति। सकृद्धिः । नैवास्मै भवति । य एतामेव ब्रह्मोपनिषदं देव ।।१४।।

तद्वैतब्रह्म प्राप्तत्य उवाच। प्राप्तिर्मने । मनः प्रजायः।

tadद्रव्युदालकायान्ये ज्ञेयः पुनः पिता ब्रह्म प्रोचाच।।१५।।

इदं वाव सत्येश्च युग्माय सतिः पिता ब्रह्म प्रबृत्यात्मायः। वातेनास्माः।।१६।।

नानासः कस्मेचः। वस्मा इमाभिः परिषुः धनस्य पूर्णा ददावेत्वदेव ततो भूयः
इति।।१७।।

|| इति एकादशः क्रिष्णः।
3 When someone knows this nectar in this way—he truly becomes one with those very Ādityas and, with Varuṇa himself as his mouth, becomes sated by just looking at this nectar; he enters into this same appearance and emerges from this appearance; 4 and he will achieve dominion and sovereignty over these very Ādityas for as long as the sun shall rise in the west and set in the east, which is twice as long as it will rise in the south and set in the north.

9 On the fourth nectar among these the Maruts subsist with the moon as their mouth. The gods, of course, neither eat nor drink. They become sated by just looking at this nectar. 2 Into that same (very dark) appearance they enter, and from that appearance they emerge.

3 When someone knows this nectar in this way—he truly becomes one with those very Maruts and, with the moon itself as his mouth, becomes sated by just looking at this nectar; he enters into this same appearance and emerges from this appearance; 4 and he will achieve dominion and sovereignty over these very Maruts for as long as the sun shall rise in the north and set in the south, which is twice as long as it will rise in the west and set in the east.

10 On the fifth nectar among these the Śādhyas subsist with brahman as their mouth. The gods, of course, neither eat nor drink. They become sated by just looking at this nectar. 2 They enter into that same (flickering) appearance, and from that appearance they emerge.

3 When someone knows this nectar in this way—he truly becomes one with those very Śādhyas and, with brahman itself as his mouth, becomes sated by just looking at this nectar; he enters into this same appearance and emerges from this appearance; 4 and he will achieve dominion and sovereignty over these very Śādhyas for as long as the sun shall rise in the zenith and set in the nadir, which is twice as long as it will rise in the north and set in the south.

11 Thereupon, after rising in the zenith, it will never rise or set. All alone, it will remain in the middle. In this connection, there is this verse:

2 There, surely, it has never set,
   nor ever risen.
By this truth, O gods,
   let me not be stripped
   of the formulation of truth (brahman).

3 When someone knows this hidden teaching (upaniṣad) that is the formulation of truth (brahman) in this manner—for him the sun neither rises nor sets, for him it is always day.

4 Brahmā taught this very formulation of truth to Prajāpati, Prajāpati to Manu, and Manu to his children. And his father imparted this very formulation of truth to Uddālaka Āruṇī, his eldest son. 5 So, a father should impart this formulation of truth only to his eldest son or to a worthy pupil, 6 and never to anyone else, even if he were to offer him this earth girded by the waters and filled with wealth, because that formulation is far greater than all that!
गायत्री वा इङ्ग सर्व भूतं यद्दं दिनें किंचि | वावे गायत्री | वावा इङ्ग सर्व भूतं
गायत्रि च त्रायते च ||११||

या वे सा गायत्रियं वाव सा येवं गृहिष्ठि | अस्यं हीं सर्व भूतं प्रतिमितम्
एतमेव नातिशीतोते ||२१|| या वे सा गृहिष्ठीयं वाव सा यविदमस्मितमुरुष्ये शरीरम्
अस्मिन्र्हीमे प्रणः प्रतिमितं | एतदेव नातिशीतयनं ||३१|| यद्भे तत्तुष्ये शरीरमिं दं
वाव तद्यविदमस्मितमः पुरुषे हृदयम् | अस्मिन्र्हीमे प्रणः प्रतिमितं | एतदेव
नातिशीतयनं ||४१|| सेषा चतुष्यदा पहिण्या गायत्री | तदेतदुचाम्यनुभुतम् ||५१||

tावान्त्रम् महिमा ततो ज्यायां श्रृवृृष्यः |
पादौष्यम् सर्व भूतानि त्रिपादस्यामुरूणि दिवीन्ति ||६१||

यद्भे तद्ध्रोत्त्वदं वाव तद्हीरूणं वहिष्ठिः पुरुषादाकाशः | यो वे सा वहिष्ठिः
पुरुषादाकाशः ||७१|| अथं वाव स योजयमतः पुरुष आकाशः | यो वे सोऽजतः पुरुष
आकाशः ||८१|| अथं वाव स योजयमतः हृदयम् आकाशः | तदेतद्वूण्ममद्वति ||९१||

|| इति द्रादशः खण्डः ||

tतस्य ह वा एतस्य हृदयस्य पञ्च देवमण्यः: | स योजस्य पादि | सुपिः स प्राण: ||
tतच्छ्या: | स आदित्यः | तदेतद्वूण्ममवचनोऽविपासीत | तेजस्यार्दोऽभवति य एवं
वेद ||१२|| अथ योजस्य दक्षिणः सुपिः स व्यासः | तच्छ्योऽकम् | स चन्द्रमः | तदेतद्
चन्द्रशय याश्चेर्तुपासीत | श्रीमायद्वाकिभवति य एवं वेद ||१३|| अथ योजस्य प्रतियन्
सुपिः सोऽजपः: | सा वाक् | सोऽजस्य: | तदेतद्वूण्ममभवति य 
एवं वेद ||१४|| अथ योजस्योऽरुः सुपिः स समानः | तन्मनः | स
परजन्: | तदेतद्वूण्ममभवति य एवं वेद ||१५|| अथ योजस्योऽरुः सुपिः स समानः: | तन्मनः: | स
परजन्: | तदेतद्वूण्ममभवति य एवं
वेद ||१६|| अथ योजस्योऽरुः सुपिः स उदानः: | स वावु: | स आकाशः: | तदेतद
द्वूण्ममभवति य एवं वेद ||१७||

ते वा एते पञ्च ब्रह्मपूर्णः स्वर्गस्य लोकस्य द्वारपः: | स य एतानेवं पञ्च ब्रह्म
पुरुषान्तरस्य लोकस्य द्वारपानेवदास्य कुले वीरो जायते || प्रतिपिष्टते स्वर्गी लोकं 
य एतानेवं पञ्च ब्रह्मपूर्णान्तरस्य लोकस्य द्वारपानेवदास्य ||१८||

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Whatever there is, this entire creation—clearly, all that is the Gāyatrī. And the Gāyatrī is speech, for speech sings (gāyati) and protects (trāyati) this entire creation.

Now, take this Gāyatrī—clearly, it is just the same as this earth here, for this entire creation rests upon the earth and never extends beyond its limits.

And take this earth—clearly, it is just the same as this body of a person here, for these vital functions (prāṇa) rest within the body and never extend beyond its limits.

And take this body of a person here—clearly, it is just the same as this heart here within a person, for these vital functions rest within the heart and never extend beyond its limits.

This is the Gāyatrī that consists of four quarters and six types. This is declared in a Rg verse:

6 Such is his greatness—
   Even greater than that is that person.
   One quarter of him are all creatures,
   Three quarters the immortal in heaven.

And take what people call “brahman”—clearly, it is nothing but this space here outside a person. And this space here outside a person—clearly, it is the same as this space here within a person. And this space here within a person—clearly, it is the same as this space here within the heart; it is full and nondepleting. Anyone who knows this obtains full and nondepleting prosperity.

Now, this heart here contains five openings for the deities. As regards its eastern opening—it is the out-breath, it is sight, it is the sun. And one should venerate it as splendor and as foodstuff. Anyone who knows this becomes full of splendor and an eater of food.

As regards its southern opening—it is the inter-breath, it is hearing, it is the moon. And one should venerate it as prosperity and fame. Anyone who knows this becomes prosperous and famous.

As regards its western opening—it is the in-breath, it is speech, it is the fire. And one should venerate it as the luster of sacred knowledge and as foodstuff. Anyone who knows this becomes full of the luster of sacred knowledge and an eater of food.

As regards its northern opening—it is the link-breath, it is the mind, it is the rain. And one should venerate it as renown and beauty. Anyone who knows this becomes renowned and beautiful.

As regards its upper opening—it is the up-breath, it is the wind, it is space. And one should venerate it as vigor and might. Anyone who knows this becomes vigorous and mighty.

These, indeed, are the five courtiers of brahman, the doorkeepers of heaven. When someone knows these five courtiers of brahman, these doorkeepers of heaven, in this way—a hero will be born to his family, and he will go to heaven.
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अथ यदत: परो दिवो ज्योतिर्दीप्ते विभवतःपृष्ठेषु सर्वत्रपृष्ठेषु
सुसमस्मेतत: पुरुषे ज्योति: । तस्येऽपि ।

तदनन्तरनि: । तस्ये श्रुतियेतितत्त्वणिविप्रवृत्त
हनन्दिव मन्त्युरिवाश्रिैः । ज्वलनं उपश्रृंगित: । तदेतदु दृष्ट: च श्रुतं चेतुपासीत: ।
चक्रुष्य: श्रुतो भवति य एवं वेद य एवं वेद ॥८॥

॥ इति अन्योद्वा: खण्डः ॥

सर्व खल्लिकां ब्रह्म तत्जगलंति । शान्त उपासित: । अथ लघु क्रतुमयः पुरुषो
यथाकल्लिकाः स्वेच्छेणके पुरुषो भवति तथेत: प्रेत्य भवति । स क्रतुं कुर्वित ॥१॥

मनोमय: प्रणाशारीरो भारुप: सत्यसुंक्लय आचारणणता सर्वकामः सर्वकामः सर्वगम्यः:
सर्वगम्यः सर्वरस: सर्वभिभमातःवाक्यवादः ॥२॥ एष म आत्मात्त्वत्वदेवोषी: ।
यत्रायणो यद्वा सर्वपालो व्याख्यात: । ज्ञानो ज्ञात: । एष म आत्मात्त्वदेवो
ज्ञानो ज्ञात: । एष म आत्मात्त्वदेवो ज्ञानो ज्ञात: ।

सर्वकामः सर्वकामः सर्वगम्यः सर्वरसः सर्वभिभमातःवाक्यवादः । एष म आत्मात्त्वदेवो ।
एतद्वा । एतमस्त: प्रेत्याभिभिधितास्मिता यस्य व्यायमः न विचिकित्सास्ति ।
इति ह स्माह शार्डिल्यः शार्डिल्यः ॥४॥

॥ इति चुदुद्वा: खण्डः ॥

अतर्किषोदरः कोशो भूमिभुध्रो न जीर्यति ।

दिशो हि अस्य । अस्य । सत्यो चौर्योत्तरं । विलम् ।
सृष्ट्य एष कोशो वसुधान्तसत्सिमिक्रियामिद्य लितम् ॥१॥

तस्य प्राची दिम्बुहर्निम । सहमाना नाम दक्षिणा । राजी नाम प्रतीची । सुमूला
नामादीती । तासं वायुव्यस्त: । स य एतस्य वायुः दिशां वस्ते वेद न पुज्योऽवेद
रोदिति । सोह्मतंवेदेवं वायुः दिशाः वस्ते वेद । मा पुज्योऽवेद ॥२॥

अरिष्टं कोशो प्रपधे अमृतामृतमुना अमृतमु: ।

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7-8 Now, far above here the light that shines from heaven on the backs of everything, on the backs of all things, in the very highest of the high worlds—it is clearly this very same light here within a man. We see it when, on touching the body, we feel the warmth within it. We hear it when, as we press our ears shut, we hear something like the hum and the noise of a blazing fire. One should venerate this light as something seen and heard. Anyone who knows this will become handsome and famous.

14 Brahmā, you see, is this whole world. With inner tranquility, one should venerate it as jalān.

Now, then, man is undoubtedly made of resolve. What a man becomes on departing from here after death is in accordance with his resolve in this world. So he should make this resolve:

2-3 "This self (ātman) of mine that lies deep within my heart—it is made of mind; the vital functions (prāṇa) are its physical form; luminous is its appearance; the real is its intention; space is its essence (ātman); it contains all actions, all desires, all smells, and all tastes; it has captured this whole world; it neither speaks nor pays any heed.

"This self (ātman) of mine that lies deep within my heart—it is smaller than a grain of rice or barley, smaller than a mustard seed, smaller even than a millet grain or a millet kernel; but it is larger than the earth, larger than the intermediate region, larger than the sky, larger even than all these worlds put together.

4 "This self (ātman) of mine that lies deep within my heart—it contains all actions, all desires, all smells, and all tastes; it has captured this whole world; it neither speaks nor pays any heed.

"It is brahman. On departing from here after death, I will become that."

A man who has this resolve is never beset at all with doubts. This is what Śāndiliya used to say.

15 This chest does not decay!
   Its cavity—the intermediate region
   Its bottom—the earth
   Its corners—the quarters
   Its opening above—the sky
   This chest contains wealth.
   In it this whole universe rests.

2 Its eastern quarter is called Offering Ladle. Its southern quarter is called Conquering. Its western quarter is called Royal. Its northern quarter is called Prosperous. The offspring of these quarters is the wind. Anyone who knows that, in this way, the offspring of the quarters is the wind will not mourn the loss of a son.

"I am a man who knows that, in this way, the offspring of the quarters is the wind. So may I not have to mourn the loss of a son.

3 Together with so-and-so, so-and-so, so-and-so,
   I turn to the undecaying chest for protection.
The Early Upaniṣads

3.15.3

प्राणं प्रयोगेनामनामानुपातस्वः प्रयोगेः अनुभवानुपातस्वः
भुवः प्रयोगेनामनामानुपातस्वः स्वः प्रयोगेः अनुभवानुपातस्वः

स यदवचं प्राणं प्रयोगं इति | प्राणो वा इदं सर्वं भूतं यदिं तिचं | तमेव
tतत्रापिति ||४||

अथ यदवचं भू: प्रयोगं इति पृथिवीं प्रयोगेन्तरिकं प्रयोगं विवे प्रयोगं इत्येव
tदवचंम् ||५||

अथ यदवचं भुव: प्रयोगं इत्येव प्रयोगं वायुं प्रयोगं आदित्यं प्रयोगं इत्येव
tदवचंम् ||६||

अथ यदवचं स्वः प्रयोगं इत्येवेदं प्रयोगं यजुवे वेदं प्रयोगं सामवेदं प्रयोगं इत्येव
tदवचं तदवचं ||७||

|| इति पञ्चवद्वः: खण्डः ||

पुश्चो वाव यहः | तस्य यानि चतुर्विंशतिविकृतिः पहः: तत्रात्:सवनम् | चतुर्विंशतः
tत्वक्रसा गायत्रि | गायत्रेः प्रातः:सवनम् | तदस्य वसवोङ्गायतः: | प्राणा वाव वसवः |
एते हीदं सर्वं वासयन्ति ||११ || तें चेदेतस्मिनवयसि किंचिदुपतपेत्स बृयात् | प्राणा
वसव इदं मेप्रातः:सवनं माध्यन्दिनः सवनमुशुसङ्गतुनुतेति माहं प्राणां | वसुनां मध्ये यद्दो
विलोपस्यिते। उद्वेदः २ तत्तत्त्वगदो हृ भवति ||१२||

अथ यानि चतुष्ठत्वरस्तिन्द्र्यवद्वारसे तत्माध्यदिनः सवनम् | चतुष्ठत्वरस्तिन्द्र्यवद्वारसे
t्रिपुरा | कैपुरे माध्यदिनः सवनम् | तदस्य रूपः अन्वायतः | प्राणा वाव रूपः |
एते हीदं सर्वं रोदयन्तिः ||१३ || तें चेदेतस्मिनवयसि किंचिदुपतपेत्स बृयात् | प्राणा
रूपः इदं मेप्राणन्दिनः सवनं तृतीयसवनमुशुसङ्गतुनुतेति माहं प्राणां रूपः मध्ये यद्दो
विलोपस्यिते। उद्वेद तत्तत्त्वगदो हृ भवति ||१४||

अथ यानि अष्ठचत्वरस्तिन्द्र्यवद्वारसे तृतीयसवनम् | अष्ठचत्वरस्तिन्द्र्यवद्वारसे जगती ||
जागतं तृतीयसवनम् | तदस्यादित्वा अन्वायतः | प्राणा वावादित्वा | एते हीदं
sर्वमाध्यदिनः ||१५ || तें चेदेतस्मिनवयसि किंचिदुपतपेत्स बृयात् | प्राणा आदित्या इदं
। तृतीयसवनमायुरुसङ्गतुनुतेति माहं प्राणामादित्वान्नमध्ये यद्दो विलोपस्यिते।
उद्वेद तत्तत्त्वगदो हृ भवति ||१६ ||
Together with so-and-so, so-and-so, so-and-so,
I turn to the breath for protection.
Together with so-and-so, so-and-so, so-and-so,
I turn to bhūr for protection.
Together with so-and-so, so-and-so, so-and-so,
I turn to bhūvas for protection.
Together with so-and-so, so-and-so, so-and-so,
I turn to svar for protection.

4 “The breath is clearly this entire creation, everything there is. So, when I said, ‘I turn to the breath,’ it was to this that I thereby turned for protection.

5 “And when I said, ‘I turn to bhūr for protection,’ what I said thereby was: ‘I turn to the earth for protection. I turn to the intermediate region for protection. I turn to the sky for protection.’

6 “And when I said, ‘I turn to bhūvas for protection,’ what I said thereby was: ‘I turn to the fire for protection. I turn to the wind for protection. I turn to the sun for protection.’

7 “And when I said, ‘I turn to svar for protection,’ what I said thereby was: ‘I turn to the Rgveda for protection. I turn to the Yajurveda for protection. I turn to the Sāmaveda for protection.’”

16 Now, the sacrifice is a man. His first twenty-four years constitute the morning pressing of Soma. The Gāyatrī meter has twenty-four syllables, and so the morning pressing of Soma is carried out with the Gāyatrī. To this, therefore, are linked the Vasus. The Vasus are the breaths, for they make (vāsayaṇī) this whole world dwell securely. 2 If someone happens to be afflicted with any sickness during this period of life, let him say: “O Breaths! O Vasus! May this morning offering of mine continue until the midday offering! May I—the sacrifice—not perish amid the breaths, amid the Vasus!” He is sure to recover from it and become healthy again.

3 And his next forty-four years constitute the midday pressing of Soma. The Tristubh meter has forty-four syllables, and so the midday pressing of Soma is carried out with the Tristubh. To this, therefore, are linked the Rudras. The Rudras are the breaths, for they make this whole world weep (rodayanti). 4 If someone happens to be afflicted with any sickness during this period of life, let him say: “O Breaths! O Rudras! May this midday offering of mine continue until the third offering! May I—the sacrifice—not perish amid the breaths, amid the Rudras!” He is sure to recover from it and become healthy again.

5 And finally, his next forty-eight years constitute the third pressing of Soma. The Jagati meter has forty-eight syllables, and so the third pressing of Soma is carried out with the Jagati. To this, therefore, are linked the Ādityas. The Ādityas are the breaths, for they take back (ādadayanti) this whole world. 6 If someone happens to be afflicted with any sickness during this period of life, let him say: “O Breaths! O Ādityas! May this third offering of mine continue until the end of my full life span! May I—the sacrifice—not perish amid the breaths, amid the Ādityas!” He is sure to recover from it and become healthy again.
The Early Upanisads

3.16.7

एतद्व स्म वै तद्विद्वानाह महिवास ऐतरेयः। स किं म एतुपत्तपससि योहमनेन
न प्रेणात्मिति। स ह योढः वर्षशतमजीववत्। प्र ह योढः वर्षशतं जीवतं य एवं
वेद॥१॥

॥ इति योढः खण्डः॥

स यद्दिशिशिपति यत्पतिति यज्ञरमवः ॥ ॥ ॥ ॥ अथ यद्भ्राति
यस्मिन तदस्मिन यज्ञवादः ॥ ॥ ॥ अथ यद्भ्राति यज्ञवादः ॥ ॥
यस्मिन चरिति स्तुतास्वरूपेऽत्तेऽति ॥ ॥ ॥ अथ यत्तो द्वारमार्जितमहिः
सत्यवचनगति तत्स्वरूपेऽति ॥ ॥

तत्तमादाहुः सोपात्त्सोपेऽति। पुनररत्पादवेदवायुः। तत्तमादाहुः।
मरणवाचवायुः। ॥ ॥

तद्विद्वान घोर अद्वितीयः। क्रृष्णाय देवकीपुराणाॽकावरः।
अपिपास एव स ब्रम्हवः। सोपात्त्सोपेऽति। वर्षशतम सत्यवचनगति
सत्यवचनगति। तत्तेऽति ॥ ॥

आदित्यरूप रेतसः॥

उद्धार्यः तमसर्वपरिव महिः। पश्चात्त उत्तरम् ॥

स्वः पश्चात्त उत्तरम्। देवे देवत्रा सूर्यम्॥

अग्नि ज्योतिःज्ञातस्मिति ज्योतिःज्ञातस्मिति।

॥ इति समद्वा। खण्डः॥

मनो ब्रह्मोत्पालित। इत्थ्यात्तमम्। अघागाधिवेधम्। आकाशो ब्रह्मचर।

इत्युपरिवादः भवत्त्यात्त्मगमयौ। चात्तिदेवतं च। ॥ ॥

तद्विद्वान ब्रह्मचरः। वाक्यादः। प्राणः। पादश्रवः। पादः। श्रोत्रं पादः।

इत्यः नाश्वात्तमम्। अघागाधिवेधम्। अभिः। भ्रातः। पादः। वारः।

इत्युपरिवादः। भवत्त्यात्त्मगमयौ। चात्तिदेवतं च। ॥ ॥

वावेव ब्रह्मचरः। पादः। सोपात्त्सोपेऽति। भातिः। च तपति। च।

भातिः। च तपति। च कीृत्यं यजसा। ब्रह्मवर्त्तमन य एवं वेद॥ ॥

प्राण एव सोपात्त्सोपेऽति। पादः। स यात्त्प्रेणा। भातिः। च तपति। च।

भातिः। च तपति। च कीृत्यं यजसा। ब्रह्मवर्त्तमन य एवं वेद॥ ॥
Chāndogya Upaniṣad

7 Surely it was this that Mahidāsa Aitareya knew when he said: “I am not going to die because of it. So why do you have to afflict me with this?” And he lived to be one hundred and sixteen. Anyone who knows this will also live to be one hundred and sixteen.

17 When a man is hungry, thirsty, and without pleasures—that is his sacrificial consecration; and when he eats, drinks, and enjoys pleasures—by that he performs the preparatory rites; when he laughs, feasts, and has sex—by that he sings the chants and performs the recitations; austerity, generosity, integrity, non-injury, and truthfulness—these are his sacrificial gifts.

5 Therefore, they say: “He will press the Soma! He has pressed the Soma for himself!” That is, indeed, his regeneration. The bath after the sacrifice is simply his death.

6 After Ghora Āṅgirasa had taught the same thing to Kṛṣṇa, the son of Devakī, he continued—he was then altogether free from desires and at the point of death: “one should turn to these three for protection: ‘You are the undecaying! You are the imperishable! You are fortified by breath!’” In this connection, there are these two Rg verses:

7 Then they see the morning light of the primeval seed,  
The light that gleams from beyond the sky.

Far beyond the surrounding darkness,  
We see the highest light!  
We see the highest shine!  
To the god of gods,  
To the supreme light,  
To the sun,  
We have gone!

18 With respect to the bodily sphere (ātman), one should venerate: “Brahman is the mind,” and, with respect to the divine sphere: “Brahman is space.” In this way, substitution is carried out in both spheres—both with respect to the bodily sphere and with respect to the divine sphere.

2 Now, brahman here is four-legged—with respect to the bodily sphere, speech is one leg, breath is another, sight is the third, and hearing is the fourth; and with respect to the divine sphere, the fire is one leg, the wind is another, the sun is the third, and the quarters are the fourth. In this way, substitution is carried out in both spheres—both with respect to the bodily sphere and with respect to the divine sphere.

3 One of brahman’s four legs is speech. With the fire as its light, it gleams and glows. Anyone who knows this gleams and glows with fame, glory, and the luster of sacred knowledge.

4 Another of brahman’s four legs is breath. With the wind as its light, it gleams and glows. Anyone who knows this gleams and glows with fame, glory, and the luster of sacred knowledge.
The Early Upaniṣads

3.18.5  The Early Upaniṣads

चश्चुरेर्व ब्रह्माण्याधुर्य: पादः । स आदित्येन ज्योतिषा भाति च तपति च । भाति च तपति च कीत्याः यदासा ब्रह्मात्मचेन स एवं वेद ॥१॥

श्रोत्रमेव ब्रह्माण्याधुर्य: पादः । स दिमिमिञ्जतिषा भाति च तपति च । भाति च तपति च कीत्याः यदासा ब्रह्मात्मचेन स एवं वेद य एवं वेदः ॥२॥

॥ इति अखेद्वार: खण्डः ॥

आदित्यो ब्रह्मोत्स्तादेशः । तस्योपव्याख्यातम् । अस्वेदेवदमश्रु आसीत । तस्वाचीत । तत्सन्तरुत ।

तत्सम्मवत । तदापि निरक्तेत । तस्तत्संस्तरुत्त मात्रामहायत । तस्तिरभियत । ते 

अप्पकपाते रजसं च सुवर्ण चामवताम् ॥२॥ तददजतः सन्येः पृथ्वी । यतुवर्णः सा 

र्थो: । यज्ञसमृ ते पर्वतेः: । यदुवर्णः सः । मेघो नीहारः: । या धनमयस्ता नदा: ।

यहात्म叙मुदाकः स समुद्रः ॥३॥ अथ यज्ञसम्मवत सोपातादेशः । ते जायमानाः 

धोषा उत्तृणवोरुपतिः सन्ततिः वणिणि च भुतानि सर्वे च कामा: । तस्मात्स्योदयः प्रति 

प्रत्यायनं प्रति धोषा उत्तृणवोरुपतिः सन्ततिः वणिणि च भुतानि सर्वे च ॥४॥

स य एतमेव विद्वानान्तियं ब्रह्मोत्सुपास्ते । अभ्यासोऽह यदेन साध्वो धोषा आ 

च गच्छेयुरुप च निर्मेडेकिर्मिरेडवृ ॥५॥

॥ इति एकोनविंश: खण्डः ॥

॥ इति तृतीयोन्त्वायः ॥

जानयुत्तिः पोतायाण: । ब्रह्माद्यः । बहुदाय बहुपाय अति । स ह सर्वत्र आव- 

स्थानापण्याचेक्र सर्वत एव मेतमात्स्तत्तीति ॥१॥

अथ हंस निदायामातपेतुः । तदेवेण हंसो हृस्मभयावाद हो होहि भवाव 

भवाव पृथ्वी जानुषुः: । पोतायाणस्य सर्वः । दिवा ज्योतिरतां तन्म प्रतासाध्वीत्वा मा 

प्रायातिः ॥२॥ तत्तु ह पर: प्रत्यूता चक्तः । एन्मेतस्ततः सन्युगानमिव 

रैवभाग्यते: । यो नु कथ तस्मातः ॥ इति ॥३॥

यथा कृत्य बिजितायाध्याद् । सयन्येतप्यमेव सर्वै तदभिमेतो धतिच प्रजा: 

साधु कुवर्तनि । यत्त्रदेव यत्स वेद स मगेतुलक इति ॥४॥

तधु ह जानयुतिः । पोतायाण उपसर्गार: । स ह संजीवान एव क्षतायात्वाचानारे 

ह° सन्युगानमिव रैवभाग्यते: । यो नु कथ तस्मातः ॥ इति ॥५॥

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5 The third of brahman’s four legs is sight. With the sun as its light, it gleams and glows. Anyone who knows this gleams and glows with fame, glory, and the luster of sacred knowledge.

6 The fourth of brahman’s four legs is hearing. With the quarters as its light, it gleams and glows. Anyone who knows this gleams and glows with fame, glory, and the luster of sacred knowledge.

19 “Brahman is the sun”—that is the rule of substitution. Here is a further explanation of it.

In the beginning this world was simply what is nonexisting; and what is existing was that. It then developed and formed into an egg. It lay there for a full year and then it hatched, splitting in two, one half becoming silver and the other half gold. 2 The silver half is this earth, while the golden half is the sky. The outer membrane is the mountains; the inner membrane, the clouds and the mist; the veins, the rivers; and the amniotic fluid, the ocean. 3 Now, the hatchling that was born was the sun up there. And as it was being born, cries of joy and loud cheers rose up in celebration, as did all beings and all desires. Therefore, every time the sun rises and every time it returns, cries of joy and loud cheers rise up in celebration, as do all beings and all their hopes.

4 When someone knows this and venerates brahman as the sun, he can certainly expect that the pleasing sound of cheering will reach his ears and delight him.
The Early Upanisads

4.1.6

The Early Upanisads

4.1.6

The Early Upanisads

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6 “‘As the lower throws all go to the one who wins with the highest throw of the dice, so whatever good things people may do, all that goes to him. I say the same of anyone who knows what Raikva knows.’”

7 The steward searched for Raikva and returned, saying: “I didn’t find him.” Jānaśruti told him: “Look for him, my man, in a place where one would search for a non-Brahmin.”

8 The steward respectfully approached a man under a cart scratching his sores and asked: “Sir, are you Raikva, the gatherer?” The man replied: “Yes, I am.” The steward then returned, saying: “I did find him.”

Taking with him six hundred cows, a gold necklace, and a carriage drawn by a she-mule, Jānaśruti Pautrayana went back to Raikva and said to him: 2 “Raikva, here are six hundred cows, a gold necklace, and a carriage drawn by a she-mule. Please, sir, teach me the deity that you venerate.” 3 But Raikva replied: “Hey, you! Drive them back to your place, Śūdra! Keep your goods and your cows!”

Then, taking with him a thousand cows, a gold necklace, a carriage drawn by a she-mule, and his daughter, Jānaśruti Pautrayana went back to him once again 4 and said: “Raikva, here are a thousand cows, a gold necklace, and a carriage drawn by a she-mule, here is a wife, and here is the village where you live. Sir, please teach me.”

5 Lifting up her face, Raikva said: “Hey you! Drive them to my place, Śūdra! With just this face you would have swindled me!”

Now, these villages among the Mahāvrśa called Raikvaparṇa stand where Jānaśruti lived with Raikva. And this is what Raikva told him.

3 “The gatherer, clearly, is the wind. So, when a fire goes out, it is into the wind that it passes; when the sun sets, it is into the wind that it passes; when the moon sets, it is into the wind that it passes; 2 and when water evaporates, it is into the wind that it passes. For it is the wind that gathers all these.”

That was with respect to the divine sphere. 3 Next, with respect to the body (ātman)—

“‘The gatherer, clearly, is the breath. So, when a man sleeps, it is into the breath that his speech passes; it is also into the breath that sight, hearing, and mind pass. For it is the breath that gathers all these.

4 “These, then, are the two gatherers—the wind among the deities and the breath among the vital functions (prāṇa).

5 “Once, while food was being served to Śaunaka Kāpeya and Abhiprātin Kākṣaseni, a vedic student begged for almsfood from them. But they did not give him any. 6 The student then told them:

‘One god has swallowed four mighty ones! Who is he, the guardian of the world? Mortals do not see him, Kāpeya, Though, Abhiprātin, he’s present everywhere!
The Early Upanisads

4.3.6

The Early Upanisads

तदु ह शीनकः कापेयः प्रतिमन्वानः प्रत्येयायः
आत्मा देवानां जनिता प्रजानां हिरण्यदैवत्रो ब्रमसोजन्यरिः।
महान्तत्स्य महिमानमहुर्दयानां यदननेमोऽत्र

इति वै जवयं ब्रह्माधरिशेषुदुम्पसस्महृ दत्तायेऽविभक्तमिति।
तस्माद उ ह वदुः। ते वा एतो प्रजाये पञ्चाये दशा सत्तसत्तकुलम्।
तस्मात् सर्वार्थो विश्वाकर्मो दशा कृलम्। तेषा विराटब्रह्म।
तथेऽद्भवस्यर्थेषु भवति य एवं वेद य एवं वेद।

इति तृतीयः। खण्डः।

सत्यकामी ह जावलो जवालो मातरमामन्त्रयङ्क्रेकः।
ब्रह्मवर्य भवति विव-त्त्यांि त्रिश्चो न्याहमस्मीति।
सा हैनमुवाच। नाहमेतदेव तात यद्रोत्रसः
त्त्यांि। बहुः चर्णी परिचारिणी थीवने त्त्यानः।
साहेमेत्र वेद यद्रोत्रसः
त्त्यांि। जजाला तु नामाहमस्मि। सत्यकामी नाम त्त्यांि।
स सत्यकामा एव जजालो ब्रह्मीर्था। इति।

स ह हारिकुमारः गीतमेत्यावाच। ब्रह्मचर्य भवति वत्त्यांि।
उपेयं भग-वनामिति।

tॅ होवाच किंगोरो नु सोमायसीवः।
स होवाच। नाहमेतदेव भो यद्रोत्रसहस्मि।
अपुः चालो मातम्।
सा मा प्रत्यविधा। बहुः चर्णी परिचारिणी
थीवने त्त्यानः।
साहेमेत्र वेद यद्रोत्रसः
त्त्यांि। जजाला तु नामाहमस्मि।
सत्यकामी नाम त्त्यांसी।
सोः सत्यकामी जजालोस्मि। भो इति।

तॅ होवाच। नेत्त्रब्रह्माणो विवकुमहीति।
समिहं सोमायस्य उप त्ता नेन्ये न
सत्यादगा। इति।
तमोसाय कृष्णादहारां चतुःशास्त्र गा निराकृत्यावाचमाः।
सीमागः उसुः अविश्वासवर्त्या।
ता अभिप्रस्पालयुवाच। पाषाणेशला वत्ते।
स ह वर्गमण्ज्यावाच।
ता यदा सहस्रं संपेदुः।

इति चतुर्थः। खण्डः।

अथ हैनमुफःभःभःभःभःभः चतुःशास्यमाः।
भगवं इति ह प्रतिशुप्राच।
प्रामाः।
सीमागः त्तवकस्य द्रवः।
प्राप्त्यै न आचार्यकुलम्।

ब्रह्मण्डः ते पादं ब्रह्मपीत।
ब्रजीतु मे भगवानीति।
तस्माहोवाच।
You have not given this food,
To a man to whom it’s due!

7 “Then Śaunaka Kāpeya reflected upon it for a while and gave this reply:

‘He’s the self (ātman) of the gods, the father of creatures!
The wise devourer with golden teeth!
They say his greatness is great,
Who eats what’s not food without being eaten!

“ ‘Thus, O student, do we venerate it. Give this man some almsfood!’ So they
gave him some.

“The former five and the latter five make a total of ten. And they are the high-
est throw of the dice. In all the quarters, therefore, ten, the highest throw of the dice,
is just food. It is the Virāj meter, the eater of food. Virāj has sunk its teeth into this
whole world. When someone knows this—he sinks his teeth into the whole world; he
becomes an eater of food.”

One day Satyakāma Jābāla said to his mother Jābālā: “Mother, I want to be-
come a vedic student. So tell me what my lineage is.” She replied: “Son, I
don’t know what your lineage is. I was young when I had you. I was a maid then
and had a lot of relationships. As such, it is impossible for me to say what your line-
age is. But my name is Jābālā, and your name is Satyakāma. So you should simply
say that you are Satyakāma Jābāla.”

3 He went to Haridrumata Gautama then and said: “Sir, I want to live under you
as a vedic student. I come to you, sir, as your student.”

4 Haridrumata asked him: “Son, what is your lineage?” And he replied: “Sir, I
don’t know what my lineage is. When I asked my mother, she replied: ‘I was young
when I had you. I was a maid then and had a lot of relationships. As such, it is im-
possible for me to say what your lineage is. But my name is Jābālā, and your name
is Satyakāma.’ So I am Satyakāma Jābāla, sir.”

5 Haridrumata then told him: “But a Brahmin could speak like that! Fetch
some firewood, son. I will perform your initiation. You have not strayed from the
truth.” So he initiated the boy and, picking out four hundred of the most skinny and
feeble cows, told him: “Son, look after these.” As he was driving them away, Sat-
yakāma answered back: “I will not return without a thousand!” He lived away for a
number of years, and when the cows had increased to a thousand this is what hap-
pened.

The bull called out to him: “Satyakāma!” He responded: “Sir?” The bull said:
“Son, we have reached a thousand. Take us back to the teacher’s house, and I
will tell you one quarter of brahman.”

“Please tell me, sir.”

And the bull told him: “One-sixteenth of it is the eastern quarter; one-sixteenth
is the western quarter; one-sixteenth is the southern quarter; and one-sixteenth is the
4.5.2 The Early Upaniṣads

दिक्कला | प्रतीची दिक्कला | दक्षिणा दिक्कला | उदारीची दिक्कला | एष वे सोम्य चटुङ्गकल: पादो ब्रह्मण: प्रकाशवानामा || ||

स य एतमेवं विद्वाङ्कलणे पादं ब्रह्मण: प्रकाशवानित्युपासे प्रकाशवानसिंहङ्कूळके भवति | प्रकाशवतो ह लोकान्त्यति य एतमेवं विद्वाङ्कलणे पादं ब्रह्मण: प्रकाशवानित्युपासे || ||

|| इति पञ्चम: खण्ड: ||

अश्विनि पादं कवेति | स ह श्रो भूते गा अभिप्रस्थापयांचकार | ता यज्ञाभिषक्यां बमुस्त्रान्त्राभिम्मुससमाधाय गा उपरुच्य समिधामाध्य पश्चाद्वः: प्राणुपोपविवेश || ||

tamprṣṣṛbhuvaṇa satyakāmāḥ śrītāḥ | bhagavār iṣṭaḥ pratiṣṭhānābhir || ||

ब्रह्मण: सोम्य ते पादं ब्रवाणीति | ब्रवीतु मे भवानिति | तस्मी होवाच | पृथिवी कः | अन्तरिंकुळ कः | श्री: कः | समुद्र: कः | एष वे सोम्य चटुङ्गकल: पादो ब्रह्मणोन्नतवानामा || ||

स य एतमेवं विद्वाङ्कलणे पादं ब्रह्मणोन्नतवानित्युपासेऽन्नतवानसिंहङ्कूळके भवति | अन्नवतात ह लोकाज्यति य एतमेवं विद्वाङ्कलणे पादं ब्रह्मणोन्नतवानित्युपासे || ||

|| इति पष्ठ: खण्ड: ||

हृस्तेः पादं कवेति | स ह श्रो भूते गा अभिप्रस्थापयांचकार | ता यज्ञाभिषक्यां बमुस्त्रान्त्राभिम्मुससमाधाय गा उपरुच्य समिधामाध्य पश्चाद्वः: प्राणुपोपविवेश || ||

तेः हृस्तं उपनिवस्याभिम्मुस सत्यकामाः इति | भगव इति प्रतिष्ठानाबिष्ट || ||

ब्रह्मण: सोम्य ते पादं ब्रवाणीति | ब्रवीतु मे भवानिति | तस्मी होवाच | अश्री: कः | सूर्य: कः | चन्द्र: कः | विद्वाङ्कल: एष वे सोम्य चटुङ्गकल: पादो ब्रह्मणो योगित्वानामा || ||

स य एतमेवं विद्वाङ्कलणे पादं ब्रह्मणोऽयोगित्वानित्युपासे योगित्वानासिंहङ्कूळके भवति | योगित्वात ह लोकाज्यति य एतमेवं विद्वाङ्कलणे पादं ब्रह्मणो योगित्वानित्युपासे || ||

|| इति सामस: खण्ड: ||

मदुःलेः पादं कवेति | स ह श्रो भूते गा अभिप्रस्थापयांचकार | ता यज्ञाभिषक्यां बमुस्त्रान्त्राभिम्मुससमाधाय गा उपरुच्य समिधामाध्य पश्चाद्वः: प्राणुपोपविवेश || ||

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northern quarter. Consisting of these four-sixteenths, this quarter of brahman is named Far-flung, my son.

3 “When someone knows this and venerates this quarter of brahman consisting of four-sixteenths as Far-flung, he will become far-flung in this world. A man will win far-flung worlds, when he knows this and venerates this quarter of brahman consisting of four-sixteenths as Far-flung.”

The bull continued: “The fire will tell you another quarter.” The next morning Satyakāma drove the cows on, and at the spot where they happened to be around sunset he built a fire, corralled the cows, fed the fire with wood, and sat down behind the fire facing the east.

2 The fire then called out to him: “Satyakāma!” He responded: “Sir?”

3 “Son, I will tell you a quarter of brahman.”

“Please tell me, sir.”

And the fire told him: “One-sixteenth of it is the earth; one-sixteenth is the intermediate region; one-sixteenth is the sky; and one-sixteenth is the ocean. Consisting of these four-sixteenths, this quarter of brahman is named Limitless, my son.

4 “When someone knows this and venerates the quarter of brahman consisting of these four-sixteenths as Limitless, there will be no limits for him in this world. A man will win limitless worlds, when he knows this and venerates the quarter of brahman consisting of these four-sixteenths as Limitless.”

The fire continued: “A wild goose will tell you another quarter.” The next morning Satyakāma drove the cows on, and at the spot where they happened to be around sunset he built a fire, corralled the cows, fed the fire with wood, and sat down behind the fire facing the east.

2 A wild goose then flew down and called out to him: “Satyakāma!” He responded: “Sir?”

3 “Son, I will tell you a quarter of brahman.”

“Please tell me, sir.”

And the wild goose told him: “One-sixteenth of it is the fire; one-sixteenth is the sun; one-sixteenth is the moon; and one-sixteenth is lightning. Consisting of these four-sixteenths, this quarter of brahman is named Radiant, my son.

4 “When someone knows this and venerates the quarter of brahman consisting of these four-sixteenths as Radiant, he will become radiant in this world. A man will win radiant worlds, when he knows this and venerates the quarter of brahman consisting of these four-sixteenths as Radiant.”

The wild goose continued: “A waterbird will tell you another quarter.” The next morning Satyakāma drove the cows on, and at the spot where they happened to be around sunset he built a fire, corralled the cows, fed the fire with wood, and sat down behind the fire facing the east.
4.8.2 The Early Upanisads

तं मद्युपूर्णनिपत्यास्युवाद सत्यकामश्च इति । भगव इति हु हृतिमुश्राव ॥२॥

ब्रह्मण: संमय ते पादं ब्रह्मणिति । ब्रह्मिति मे भगवानिति । तस्मै होवाच । प्राण:
कला । चित्तु: कला । श्रींत्र कला । मन: कला । एष च सोम्य चुतुक्तलं पादो
ब्रह्मण आयतनवानाम ॥३॥

स य एतमेवं विद्वाण्वतुष्कलं पादं ब्रह्मण आयतनवानितपुपाः आयतनवान-
सिंध्वोके भवति । आयतनवति हृ लोकान्न्यति य एतमेवं विद्वाण्वतुष्कलं पादं
ब्रह्मण आयतनवानितपुपाः ॥४॥

॥ इति अष्टम: खण्डः ॥

प्राण हाँचायकुलम् । तमाचार्योऽस्युवाद सत्यकामश्च इति । भगव इति हु प्रति-
शुभाव ॥१॥ ब्रह्मविदव वे सोम्य भासि । को नु व्यावहारायिति । अन्ये मनुष्ये प्रमा
इति हु प्रतिज्ञे । भगवान्वेवेव मे कामे १ भृयात् ॥२॥ शुरूं होवे मे भगवहृद्वेत
आचार्यदैवित्व विद्वा विदिता साधितु: प्राप्तिती । तस्मै हैतेदवोवाच । अन्त ह न
किंचन वीयायि वीयायि ॥ ३॥

॥ इति नवम: खण्डः ॥

उपकोशलो १ हे वे कामलागन: सत्यकामे जावले ब्रह्मचर्र्युवास । तस्य ह
होता वर्षीण्याग्रीपीरिचार । स ह स्मान्यानोपतासिन: समावतायस्तः । स्मैव न समाव-
तवति ॥१॥ तं जायोवाच तसो ब्रह्मचारी कुशालममभ्रमरिचाराति ् । मा भ्राम्यः
परिप्रवन्नु: । ब्रह्मन्मतिः । इति । तस्मै हाम्रोचेव व्रतालिङ्कः ॥ २॥

स ह व्याधिनानशिंि द्वे । तमाचार्यरायोवाच ब्रह्मचारिरन्नान । किं नु नाह्दा-
सीति । स होवाच बहव इमोसिंमुचुः कामा नानात्यास्माति । व्याधिः प्रतिपूर्णासमति
नाशिकामीति ॥३॥ अथ हाम्रव: समूदिरे । तसो ब्रह्मचारी कुशालं न भृयाती
हन्तस्मै प्रब्रामामीति । तस्मै होचुः । प्राणो ब्रह्म कं ब्रह्मा कं ब्रह्मविदति ॥४॥ स होवाच
विजानन्यां स्वप्राणो ब्रह्म । कं च तु खं च न विजाननामीति । तेहोऽहुः । यश्यां कं
तदेव खम् । योद्वं तदेव कमिति । प्राणं च हाम्रे तदकाशं चोचुः ॥ ५॥

॥ इति दशम: खण्डः ॥

अथ हैै नाग्नपत्योऽनुशासास पृथिव्यश्रित्रामादित्य इति । य एष आदित्वे पुत्राः
हुवते सोक्ष्मस्मि स एवाहास्मस्मि ॥ १॥ सद्य य एतमेवं विद्वाण्वयते । अपहरते

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A waterbird then flew down and called out to him: “Satyakāma!” He responded: “Sir?”

“Son, I will tell you a quarter of brahman.”

“Please tell me, sir.”

And the waterbird told him: “One-sixteenth of it is breath; one-sixteenth is sight; one-sixteenth is hearing; and one-sixteenth is the mind. Consisting of these four-sixteenths, this quarter of brahman is named Abode-possessing, my son.

“When someone knows this and venerates the quarter of brahman consisting of these four-sixteenths as Abode-possessing, he will have an abode in this world. A man will win worlds possessing abodes, when he knows this and venerates the quarter of brahman consisting of these four-sixteenths as Abode-possessing.”

Finally he reached his teacher’s house. The teacher called out to him: “Satyakāma!” He responded: “Sir?”

“So, you have the glow of a man who knows brahman! Tell me—who taught you?”

“Other than human beings,” he acknowledged. “But, if it pleases you, sir, you should teach it to me yourself, for I have heard from people of your eminence that knowledge leads one most securely to the goal only when it is learnt from a teacher.” So he explained it to him, and, indeed, he did so without leaving anything out.

Upakosala Kāmalāyana once lived as a vedic student under Satyakāma Jābāla and tended his fires for twelve years. Now, Satyakāma, although he permitted other students of his to return home, did not permit Upakosala to do so. His wife then told him: “The student has performed his austerities and faithfully tended the fires. Teach him before the fires beat you to it.” But Satyakāma went on a journey without ever teaching him.

Now, Upakosala became so afflicted that he stopped eating. His teacher’s wife told him: “Come on, student, eat. Why have you stopped eating?” He told her: “The desires that lurk within this man are many and bring various dangers. I am overwhelmed by afflictions, and I will not eat.”

The fires then said to each other: “The student has performed his austerities and faithfully tended us. So come, let us teach him.” And they told him: “Brahman is breath. Brahman is joy (ka). Brahman is space (kha).”

He replied: “I can understand that brahman is breath. But I don’t understand how it can be joy or space.”

“Joy is the same as space,” they replied, “and space is the same as joy.” And they explained to him both breath and space.

Thereupon, the householder’s fire instructed him: “Earth, fire, food, and sun—I am the person one sees in the sun; so I am all those.”

“When someone knows this and venerates him in this way—he rids himself of bad actions; he provides himself with a world; he lives long and reaches the full
पापकुत्याम् । लोकी भवति । सर्वमायूरेरि । ज्योग्जीविते । नास्यावसरुषा: क्षीयते ।
उप वर्यं तं भुज्जामोक्षसिंहः लोकेःमुष्मिण्डः । य एतमेवं विद्धानुपातते ॥२॥

॥ इति एकादशः: खण्डः: ॥

अथ हैनमवाहार्यचनोनुशाश्वासपो दिशो नक्षत्राणि चन्द्रमा इति । य एष चन्द्र-
मसि पुरुषो दुस्यते सोषमसमि स एवाहममीति ॥१॥ स य एतमेवं विद्धानुपातते ।
अपहर्ते पापकुत्याम् । लोकी भवति । सर्वमायूरेरि । ज्योग्जीविते । नास्यावसरुषा:
क्षीयते । उप वर्यं तं भुज्जामोक्षसिंहः लोकेःमुष्मिण्डः । य एतमेवं विद्धानुपातते ॥२॥

॥ इति द्वादशः: खण्डः: ॥

अथ हैनमाहार्यनीयोनुशाश्वास प्रण आकाशो चौविष्णुविद्यति । य एष विबृत्तिः पुरुषो
दुस्यते सोषमसमि स एवाहममीति ॥१॥ स य एतमेवं विद्धानुपातते । अपहर्ते
पापकुत्याम् । लोकी भवति । सर्वमायूरेरि । ज्योग्जीविते । नास्यावसरुषा:
क्षीयते । उप वर्यं तं भुज्जामोक्षसिंहः लोकेःमुष्मिण्डः । य एतमेवं विद्धानुपातते ॥२॥

॥ इति त्र्योदशः: खण्डः: ॥

tे हृतुः । उपकोसलः। सोम्य तेसम्महिद्वातविधा ॥ च । आचार्यस्तु ते गतिः
वक्तेति । आजगाम हास्याचारः । तमाचारांभुजवाहसपकोसः ॥३ल। भगव
इति ह प्रतिशूचवान् । ब्रह्मविद इव सोम्य ते मुखं भाति । को न त्वानुशाश्वे
को न मानुषिक्रियो इतीहास्यन्तः । निहूः। इतीगृहा अन्यद्वृहः इतीहास्यमृहः ॥
किं न ते सोम्य किं तेस्यतिः । लोकावाव किं सोम्य तेस्यवचनूः । अहं ते ते
तद्वयामिः यथा शुद्धसत्वाः आयो न स्थिष्यत् एवमेकं बंविदि पापं कर्म न
स्थिष्यत् इति । ब्रह्मतृः मेघवाचनिः । तस्मि होवाच ॥३॥

॥ इति चौद्वर्षः: खण्डः: ॥

य एकोदशिनि । पुरुषो दुस्यत एष आत्मेति होवाच । एतदमृतमभयेतदे ब्रह्मनि
तथास्मिन्नित्वास्मिन्नी गतविदि वचनी एव गच्छति ॥१॥
एतसंयमवं इत्याचुके । एतहि सर्वेणि वामान्यामिसंयति । सर्वाः अ
रामान्यामिसंयति य एवं केवल ॥२॥

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span of his life; and the line of his descendants will not die out. We will serve him in this world and the next—when someone knows this and venerates him in this way.”

12 Then the southern fire instructed him: “The waters, the quarters, the stars, and the moon—I am the person one sees in the moon; so I am all those.”

2 “When someone knows this and venerates him in this way—he rids himself of bad actions; he provides himself with a world; he lives long and reaches the full span of his life; and the line of his descendants will not die out. We will serve him in this world and the next—when someone knows this and venerates him in this way.”

13 Finally, theoffertorial fire instructed him: “Breath, space, sky, and lightning—I am the person one sees in lightning; so I am all those.”

2 “When someone knows this and venerates him in this way—he rids himself of bad actions; he provides himself with a world; he lives long and reaches the full span of his life; and the line of his descendants will not die out. We will serve him in this world and the next—when someone knows this and venerates him in this way.”

14 Then the fires told him: “Upakosala! Son, now you have this knowledge both of ourselves and of the self (ātman). Your teacher, however, will point out the goal to you.”

His teacher finally returned. The teacher called out to him, “Upakosala!” 2 He responded: “Sir?”

“Son, your face glows like that of a man who knows brahman. Tell me—who taught you?”

“Who could possibly have taught me, sir?”—in so saying, he denies it in a way. And alluding to the fires, he continued: “These look like this now, but they were different.”

“What did they tell you, son?”

3 “This,” he acknowledged.

“They did indeed tell you about the worlds, son. But I will tell you that about which it is said: ‘When someone knows it bad actions do not stick to him, just as water does not stick to a lotus leaf.’”

“Sir, please teach me that.”

And this is what he told him.

15 “The person you see here in the eye—he is the self (ātman),” he told him. “He is the immortal free from fear; he is brahman. So, even if someone pours water or ghee in that eye, it just runs to the two borders.

2 “They call him ‘Lovely-uniting’ (saññadvāma), for all lovely things (vāma)
एत म एव वामानीः। एत हि सर्वीणि वामानि नयति। सर्वीणि वामानि नयति य
एवं केद।॥१३॥ एत म एव भामानीः। एत हि सर्वेदु लोकेशु भाति। सर्वेदु लोकेशु
भाति य एवं केद।॥१४॥

अय यदु वैवासिभेवं कुर्वित्त यदि च नारिषप्रेमाभिभिष्मवति। अर्धिष्यधः।
अह आपूर्यमाणपक्षमस्। आपूर्यमाणपक्षाधिकुदम्यार्द्धिति मारस्तान्। मासेभ्यं: संबं-
ज्ञेयम्। संवस्तरावलित्यम्। आदित्यचन्द्रमस्मि। चन्द्रमसो तिरुस्तद्। तलुहु-
पोष्ठमानवः।॥ स एन्नस्वहः। गमयति। एत देवपशो ब्रह्मपशः। एतेन प्रतिपद्यमाना
इम्म भानवमार्फतं नावर्तन्ते: नावर्तते॥१५॥

॥ इति पविवदशः: खण्डः॥

एत ह वै यज्ञो योस्यं पवते। एत ह यज्ञिद्व सर्व पुनाति। यदेव यज्ञिद्व सर्व
पुनाति। तस्मादेष: एव यज्ञः। तस्य मनस्ह वाक्च वर्तनी।॥१६॥

तयोरन्यतं भाषा संस्करोति ब्रह्म। वाचा होताध्ययः ब्रह्मात्यतिर्तरामः। स
यज्ञोपावः प्रातरनुवाके पुरा परिधानीयः ब्रह्मा द्विवदति।॥१७॥

अम्भातमेव: वर्तनीः संस्करोति। हीयतेन्यतरा। स यथेकपापः जनाः रथोऽ
वेकन चक्रेण वर्तमानो रिष्यतेर्वैर्ववस्म्य यज्ञो रिष्यति। यज्ञः रिष्यतेऽज्ञानोऽनु
रिष्यति। स इद्ध यथाधीयमनवति।॥१८॥

अय यज्ञोपावः प्रातरनुवाके न पुरा परिधानीयः ब्रह्मा व्यवदत्त्यभेएव वर्तनी
संस्कृवत्ति। न हीयतेन्यतरा।॥१९॥ स यथोभयपापः जनाः रथोऽ वोभायां चक्राभ्यां
वर्तमानः: प्रतितित्तेवत्वमयः यज्ञः प्रतितित्त्वतं यज्ञानोऽनु
प्रतितित्त्वति। स इद्ध श्रेयाधीयमनवति।॥२०॥

॥ इति पोडः: खण्डः॥

प्रजापितियः कान्तान्मयतपत्। तेषां तथ्यमानाः रसान्नाः रहस्याः। अधिष्ठ पृथिव्यः।
वामुन्तरित्वाः। आदित्यें दिवः।॥२१॥

स एतातिरिक्षेदेवता अभ्यतपत्। ताताः तथ्यमानाः रसान्नाः रहस्याः। अन्नेर्क्षेषः।
वायोर्गृहृपि। सामान्याद्वित्त्वाः।॥२२॥

स एतां जयी विद्यमयतपत्। तथ्यात्मयमानार्थं रसान्नाः रहस्याः। भूरितवान्धः।
भूरितिः यज्ञमयः। स्वरिति साम्भवः।॥२३॥
come in concert (abhisamyanti) to him. All lovely things come in concert also to anyone who knows this.

3‘He is also ‘Lovely-leading’ (vāmanī), for he leads (nī) all lovely things (vāma). Anyone who knows this also leads all lovely things.

4‘He is also ‘Shining’ (bhāmanī), for he shines in all the worlds. Anyone who knows this also shines in all the worlds.

5‘Now, whether they perform a cremation for such a person or not, people like him pass into the flame, from the flame into the day, from the day into the fortnight of the waxing moon, from the fortnight of the waxing moon into the six months when the sun moves north, from these months into the year, from the year into the sun, from the sun into the moon, and from the moon into the lightning. Then a person who is not human—he leads them to brahman. This is the path to the gods, the path to brahman. Those who proceed along this path do not return to this human condition.”

16 The wind that purifies—that is the sacrifice. The wind, as it moves, purifies this whole world. Because it purifies this whole world as it moves (yan), it is the sacrifice (yajña).

Its two tracks are mind and speech. 2 One of those the Brahman priest constructs with his mind, while the Hotr, Adhvaryu, and Udgātr priests construct the other with their speech.

If it happens that the Brahman priest breaks in and speaks after the start of the morning litany and before its concluding verse, 3 he constructs only one of the tracks, while the other is left out. So his sacrifice founders, just like a one-legged man, when he walks, or a cart, when it moves on just one wheel. And when the sacrifice founders, the patron of that sacrifice also founders. He becomes a pauper after offering the sacrifice.

4If, on the other hand, the Brahman priest does not break in and speak after the start of the morning litany and before its concluding verse, the priests construct both the tracks, and neither is left out. 5 So his sacrifice becomes steady, just like a man walking with both feet, or a cart moving on both wheels. And when the sacrifice becomes steady, the patron of the sacrifice also becomes steady. He becomes a rich man after offering the sacrifice.

17 Prajāpati incubated the worlds. And as they were being incubated, he extracted their essences—the fire from the earth, the wind from the intermediate region, and the sun from the sky.

2He incubated these three deities. And as they were being incubated, he extracted their essences—the Rg verses from the fire, the Yajus formulas from the wind, and the Sāman chants from the sun.

3He incubated this triple Veda. And as they were being incubated, he extracted their essences—the word bhūr from the Rg verses, the word bhūvas from the Yajus formulas, and the word svar from the Sāman chants.
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तद्वृत्तं रिषयेद् भूः स्वाहेति गाहिपत्यो जुह्यात् || कश्चामेव तद्रसेनचाँ गीर्यणं यज्ञस्य विरिष्टं संदृश्याति ॥४॥

अथ यदि ज्ञुष्ट्री रिषयेद् भुवः स्वाहेति दक्षिणात्री जुह्यात् || ज्ञुष्ट्रामेव तद्रसेन ज्ञुष्ट्रो गीर्यण ज्ञुष्ट्रो यज्ञस्य विरिष्टं संदृश्याति ॥५॥

अथ यदि सामाता रिषयेत् स्वः स्वाहेत्याह्वनीये जुह्यात् || सामातामेव तद्रसेन सामा गीर्यण सामा यज्ञस्य विरिष्टं संदृश्याति ॥६॥

तद्वभा लवणेन सुवर्णं संदृश्यात् || सुवर्णं रज्जस्त रज्जस्त त्रृणु त्रृणां सीसां सीसां लोहं लोहेन दात्र दात्र चर्म्मणां ॥७॥ एवमेवान लोकानामानसं देवतानामस्वायाज्ञाया विद्याया गीर्यणं यज्ञस्य विरिष्टं संदृश्याति || भेषजक्रुको हव एव एव यज्ञो यज्ञेविविद ब्रह्मा भवति ॥८॥ एव हव उदारक्रणं यज्ञो यज्ञेविविद ब्रह्मा भवति || एवेविवि हव एव एव ब्रह्माण्मनु गायथ ॥

यतो यत् आवर्तते तत्तद्रस्तृति [६] मानवं ॥

ब्रह्मवैक् १ ऋतिविकुंभावभिकृत्व ॥

एवेविवि ॥११॥ वेव ब्रह्मा यसं यज्ञानं सविद्वित्वाभिभिकृति ॥ तस्मादेवविविदमेव ब्रह्माण्म कुर्वित नानेविविद्न नानेविविदम् ॥१०॥

॥ इति सामद्य: खण्डः ॥

॥ इति चनुबहुद्धवायः ॥

तथा हव वेव ज्ञेष्ठा च श्रेष्ठा च बेद ज्ञेष्ठश्च हव वेव श्रेष्ठश्च भवति ॥ प्राणो वाव

ज्ञेष्ठश्च श्रेष्ठश्च ॥११॥

तथा हव वेव वसितः ॥ बेद वसितो हस्मानं भवति ॥ बायाव वसितः ॥१२॥

तथा हव वेव प्रतिस्तान्वेद प्रति ह तिथ्यस्मिता लोकेमुष्टिपुरूः ॥ चक्षुवीवाव

प्रतिवा ॥१३॥

तथा हव वेव संपदं बेद संहस्मानं कामा: पद्मेन्द्रे देवावश्च मानुषाश्च ॥ श्रीमक्षम वाव संपत ॥१४॥

तथा हव वा आयतनं वेदायतनं ह स्वामानं भवति ॥ मनो हृः वा आयतनं ॥१५॥

अथ हव प्राणा अह्मेत्यस्ति बुद्धि ॥ अह्म श्रेयानस्मयं ह स्वायत्मीति ॥१६॥ तेन ह
4 So, if the sacrifice suffers an injury on account of a Rg verse, he should make an offering in the householder’s fire with the words “bhūh svāhā!” This way he binds any injury suffered by the Rg verses and the sacrifice, using the very essence and power of the Rg verses.

5 And if the sacrifice suffers an injury on account of a Yajus formula, he should make an offering in the southern fire with the words “bhuvah svāhā!” This way he binds any injury suffered by the Yajus formulas and the sacrifice, using the very essence and power of the Yajus formulas.

6 And if the sacrifice suffers an injury on account of a Sāman chant, he should make an offering in the offertorial fire with the words “svah svāhā!” This way he binds any injury suffered by the Sāman chants and the sacrifice, using the very essence and power of the Sāman chants.

7 Just as one binds gold with salt, silver with gold, tin with silver, lead with tin, copper with lead, wood with copper, and leather with wood, 8 so by the power of these worlds and of these deities and of this triple Veda he binds an injury done to a sacrifice. When one who knows this becomes the Brahman priest, that sacrifice is equipped with healing medicine. 9–10 And when one who knows this becomes the Brahman priest, that sacrifice inclines toward the north. There is this verse about the Brahman priest who knows this:

   Wherever it turns,
   there a human goes.
   Alone among the priests,
   the Brahman protects,
   Like a mare, the men of Kuru.

A Brahman priest who knows this protects the sacrifice, the patron of the sacrifice, and all the priests. Therefore, a man should select as his Brahman priest only someone who knows this, and never someone who is ignorant of this.

**ADHYĀYA 5**

1 When a man knows the best and the greatest, he becomes the best and the greatest. The best and the greatest is breath.

2 When a man knows the most excellent, he becomes the most excellent among his people. The most excellent is speech.

3 When a man knows the firm base, he stands firm in this world and the next. The firm base is sight.

4 When a man knows the correspondence (sampad), his desires, both divine and human, are fulfilled (sampad-) for him. Correspondence is hearing.

5 When a man knows the refuge, he becomes a refuge for his people. The refuge is the mind.

6 Once the vital functions (prāṇa) were arguing about who among them was the greatest, each claiming, “I am the greatest!” “I am the greatest!” 7 So these vital
प्राणा: प्रजापति पितरमेत्यथोः: भगवानः न: श्रेष्ठ इति। तान्होवाच यस्मिन्
उज्ज्वले पशुः पापिष्ठपरमिव दुःस्थेत स: श्रेष्ठ इति।१७।।
सा ह वामुच्चक्रमः। सा स्वतंत्रः प्रोष्य पर्यत्योवाच कथमशकर्ततः मज्जी-
विनिमिति। यथा कला अवदत: प्राणन्त: प्राणन् पश्यन्तश्रुष्णा श्रुष्णत:। श्रोत्रेण
ध्यायतो मनससेविमिति। प्रविवेश ह वाक्।१८।। चुरुहोऽच्छक्रमः। तत्संवत्सरः प्रोष्य
पर्यत्योवाच कथमशकर्ततः मज्जीविनिमिति। यथादा अपव्यः। प्राणन्त: प्राणन्
वदन्तो वाचा श्रुष्णत:। श्रोत्रेण ध्यायतो मनससेविमिति। प्रविवेश ह चुरुः।१९।। श्रोत्रः
होऽच्छक्रमः। तत्संवत्सरः प्रोष्य पर्यत्योवाच कथमशकर्ततः मज्जीविनिमिति। यथा
बधिरा अशुष्णत:। प्राणन्त: प्राणन् वदन्तो वाचा पश्यन्तश्रुष्णा ध्यायतो मनससेव-
मिति। प्रविवेश ह श्रोत्रम्।१०।। मनो होऽच्छक्रमः। तत्संवत्सरः प्रोष्य पर्यत्योवाच
kथमशकर्ततः मज्जीविनिमिति। यथा बाला अमनस:। प्राणन्त: प्राणन् वदन्तो वाचा
पश्यन्तश्रुष्णा श्रुष्णत:। श्रोत्रेणविनिमिति। प्रविवेश ह मनः।११।।
अथ ह प्राण उच्चक्रमिणम् स यथा सुह्यः। पल्लीक्ष्यकृः संखियेदेविपरिं-
रामाणान्तसमिकतुः। तें हामिसमेत्यथोः। भगवक्रेष्टः। लं न: श्रेष्ठोशिसि। मोक्क्र-
मिरिति।१२।। अथ हेन ह्वामुच्छक्रमः। यदहन: वसिष्ठतोमस्म्। लं न तदहस्तिस्तोशीति। अथ
हेन ह्वामुच्छक्रमः। यदहन: प्रतिप्रास्य लं तद्विधास्तिति। अथ
हेन ह्वामुच्छक्रमः। यदहन संपदस्मि लं तत्संपदस्तीति। अथ हेन ह्वामुच्छक्रमः।
यदहन संपदस्मि लं तद्विधास्तिति। अथ हेन मन उवाच:। यदहमायंतरमहिमि लं तदायतनमस्तीति।१४।। न वे वाचयो न चबूः पि न श्रोत्राणि न मनाः
मत्वाचक्षुरः। प्राणा इत्येवाचक्षुरः। प्राणो इवेतनां सत्विणी भविति।१५।।
१५।। इति प्रथमः। खण्डः।
स होवाच किन में भविष्यति। तत्किशिदिदमा ब्रह्मक्ष आ शकुनिमभविति।
होपुः।। तद्न एतदतस्यातः। अन्य हे वैृ नाम प्रत्यशम्। न ह वा एवविदु किंचि-
नामन्त्र भविति।२१।। स होवाच किन में वालो भविष्यति। अपि इति होपुः।।
तस्मात्। एतदशिष्ठत:। इदानीपरिष्ठत:। परिधिति। लम्भ्यको ह वासो
भविति। अनान्त: ह भविति।१२।।
तद्रैततस्तिकायो जातायो गोऽस्त्यवे वैश्वाप्रायायोकोवाच यद्योऽनुष्ठानः।
स्थापे वृणाजाजायरश्वदारमचास्यः। प्रोहेवः। पलासामीति।१३।।
अथ यदि महत्ज्ञममितत्। अमावास्याः। दीक्षितः। चौषमास्यां रजो अष्टुष्टस्य
मथं दृष्टिमुनोरूपमथं ज्योत्स्य श्रेष्ठाय स्वाहत्वानुभव्यस्य द्वृत्ता। मन्ये संपातम-
वन्येत्।१४।।

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functions went to Prajāpati, their father, and asked: “Sir, who is the greatest among us?” He told them: “The one, after whose departure the body appears to be in the worst shape, is the greatest among you.”

8 So speech departed. After spending a year away, it returned and asked: “How did you manage to live without me?” They replied: “We lived as the dumb would, without speaking, but breathing with the breath, seeing with the eye, hearing with the ear, and reflecting with the mind.” So speech reentered.

9 Then sight departed. After spending a year away, it returned and asked: “How did you manage to live without me?” They replied: “We lived as the blind would, without seeing, but breathing with the breath, speaking with speech, hearing with the ear, and reflecting with the mind.” So sight reentered.

10 Then hearing departed. After spending a year away, it returned and asked: “How did you manage to live without me?” They replied: “We lived as the deaf would, without hearing, but breathing with the breath, speaking with speech, seeing with the eye, and reflecting with the mind.” So hearing reentered.

11 Then the mind departed. After spending a year away, it returned and asked: “How did you manage to live without me?” They replied: “We lived as simpletons would, without reflecting, but breathing with the breath, speaking with speech, seeing with the eye, and hearing with the ear.” So the mind reentered.

12 Then, as breath was setting off, it so jerked all the other vital functions—in the way a fine horse would jerk all the stakes to which it is tethered—that they all gathered around him and implored: “Lord, please stay! You are the greatest among us. Do not depart!”

13 Then speech told him: “As I am the most excellent, so you will be the most excellent.” Sight told him: “As I am the firm base, so you will be the firm base.”

14 Hearing told him: “As I am correspondence, so you will be correspondence.” The mind told him: “As I am the refuge, so you will be the refuge.”

15 Surely, people do not call these “speeches,” or “sights,” or “hearings,” or “minds.” They call them only “breaths” (prāṇa), for only breath becomes all these.

Breath then asked: “What will be my food?” They replied: “Everything that is here, right down to dogs and birds.” So this is how breath (ana) is actually food (anna). Now, its open name is ana. For a man who knows this, there is nothing that is not food.

2 Then he asked: “What will be my clothes?” They replied: “Water.” Therefore, when people are preparing to eat, they surround that [food] with water both before and after. He is thus used to receiving a garment; he does not remain naked.

3 After telling this to Gośruti Vaiyāghrapadya, Satyakāma Jābāla said: “Even if one were to say this to a withered stump, it would sprout new branches and grow new leaves.”

4 Now, if a man is striving to achieve greatness, he should do the following. After undergoing the sacrificial consecration on the night of a new moon day, he should prepare a mixture of every type of herb together with curd and honey on the night of the full moon.
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5.2.4

वसिष्ठायः स्वाहेत्यमावाज्ञस्य हृत्वा मन्ये संपातमवनवेत्। प्रतिष्ठायि स्वाहेत्यमावाज्ञस्य हृत्वा मन्ये संपातमवनवेत्। संपदेय स्वाहेत्यमावाज्ञस्य हृत्वा मन्ये संपातमवनवेत्। आपत्तायि स्वाहेत्यमावाज्ञस्य हृत्वा मन्ये संपातमवनवेत्।

अथः प्रतित्तृप्तायांलोका मनयमाध्याय जयति। अभो नामाः। अमा हि ते वर्णदिव्यम्। स हि ज्येठः त्रेषो राजाधिपतिः। स मा ज्येष्ठं त्रेषः राज्यमाधिपिः। गमयत्। अहमेवेत्ते सर्वसंनामिति।

अथ खल्लेत्यथा पच्चि आचार्यति।

तत्तसवितुर्त्रीषीमह इत्याचार्यति।
वयं देवस्य भोजनमित्याचार्यति।
श्रेष्ठं सर्वधातममित्याचार्यति।
तुरं भगवस धीमहि तस्म चित्ततिः।

निर्गमव कस्म चमसम च पश्वाद्रोः तंविशति। चर्मवच च सप्तिन्दः च वाचवंमोऽप्रसाहः। स यदि स्त्रियं पञ्चेत्तस्तः कर्मविति विघात्।

तदेष भ्लोकः।

यदा कर्मसु कामे भृष्टिः स्वप्रेषु पञ्चिति।
समृद्धि तत्र जानियात्सनिभ्योऽनिर्देशीन तत्समनिध्वा निर्देशीन।

|| इति द्वितीयः खण्डः।

क्रेतकेतुरुक्तवेदं पञ्चालामाः समितिमेयाय। तेन ह प्रवाहायो जैविरवाच। कस्मार्नु नविशिष्टतिमेति। अनु हि भगव इति।

वेत्तथ यद्यतोधिज प्रजा: प्रवाहीति। न ह भगव इति। वेत्तथ यथा पुनरावर्तिनति।

इति। न भगव इति। वेत्तथ यथा पञ्चालैः स्विधिष्ठिष्ठाव च व्यावर्त्ताः। इति। न भगव इति।

वेत्तथ यथासि तोषे भेष न सूचयति। इति। न भगव इति। वेत्तथ यथा पञ्चम्यासा: महानवाप:। पुरुषवंस्य भवन्ति। नेत्र भगव इति।

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He should offer an oblation of ghee in the fire, saying: “To the best! To the greatest, svāhā!” and pour the remainder into the mixture. He should offer an oblation of ghee in the fire, saying: “To the most excellent, svāhā!” and pour the remainder into the mixture. He should offer an oblation of ghee in the fire, saying: “To correspondence, svāhā!” and pour the remainder into the mixture. He should offer an oblation of ghee in the fire, saying: “To the refuge, svāhā!” and pour the remainder into the mixture.

He then slides back stealthily and, taking some of the mixture in his cupped hands, recites softly: “You are power (ama), for this whole world is at your side (ama). For he is the best and greatest, the king and ruler. May he make me foremost! May he lead me to greatness! May he make me a king and ruler! May I become this whole world!”

Then, as he recites this Rg verse, he takes a sip of the mixture at each foot of the verse:

“We choose that [food] of Savitr,”

With that he takes a sip.

“[that] food of the god [Savitr],”

With that he takes a sip.

“the greatest, the best creator of all.”

With that he takes a sip.

“Bhaga’s rich bounty would we create for ourselves.”

With that he drinks the whole of the mixture.

He then cleans the goblet or cup and lies down behind the fire on either a skin or the bare ground, remaining silent and unresistant. If he sees a woman, he should know that his rite has been successful.

In this connection, there is this verse:

When a man sees a woman in his dreams
During a rite to obtain a wish;
He should recognize its success,
In that dream vision.

Śvetaketu, the son of Āruṇi, came one day into the assembly of the land of Pañcāla. Pravāhaṇa Jaivali asked him: “Son, did your father teach you?” Śvetaketu replied: “Yes indeed, my lord.”

“Do you know where people go from here when they die?”

“No, my lord.”

“Do you know how they return again?”

“No, my lord.”

“Do you know how the two paths—the path to the gods and the path to the fathers—take different turns?”

“No, my lord.”

“Do you know how that world up there is not filled up?”

“No, my lord.”

“Do you know how at the fifth offering the water takes on a human voice?”

“Not at all, my lord.”
The Early Upanisads

5.3.4

अथानूः किमनु शिष्टोऽवजना यो हीमानि न विश्वात्। कथे सोमुशिष्टो बुवी-तेतिः। स हायस्तः पितुरधर्मेयाय। ततो होवाचानुशिष्य वाव कित मा भगवान-ब्रह्मीदुष्ट त्वासिम्विति। ॥४॥ पञ्च मा राजन्यवधुः प्राशान्ताक्षीत्। तेपं नैकेनचनास्त्रं विवक्रुमिति। सृहो होवाच यथा मा तं तदेदितानवदो यथाहेषाः। नैकेनचन वेद। यद्यह-मिमानवेबिद्ययं कथे ते नावक्ष्यविति। ॥५॥ स हौतमो राजार्थ्येयाय। तस्मी ह प्रासायाः। चकार। स ह प्रातः समाग उदेयाय। ततो होवाच। मानुषस्य भगवन् हौतम वित्सय वर्षे वृणीया इति। स होवाच तबैव राजसमनुपुरं वित्सय। यामेव कुमारस्याते बाचकमहापाणस्तातेव मे ब्रह्मिति। स हौतमो वकृतिः। ॥६॥ ततो ह चिं भें वसेत्यान्यायांचकार। तत्त होवाच। यथा मा तं हौतमावद। यथेऽः न प्राक्क्ततः। पुरा विद्या ब्रार्थाणि: गच्चितै। तस्मादु कर्षणू लोकेषु क्षत्रस्वयम् प्रशासनमशृद्धिति। तस्मी होवाच। ॥७॥

॥ इति तृतीयः। खण्डः ॥

अत्र वाव लोको हौतमाधिकः। तस्यादित्या एव समितः। रस्यमो धृमः। अहरः। चन्द्रमा अन्तारः। नक्षत्राणि विस्कुलिभ्या। ॥८॥ तस्मिनेतस्मिन्नो देवा: अर्थूः गुज्ञाति। तस्या आहुते: सोमो राजा संभवति। ॥९॥

॥ इति चतुर्थः। खण्डः ॥

पर्वत्या वाव हौतमाधिकः। तस्या वार्षिकै समितः। अर्थ: धृमः। विकुलिभ्या:। अर्थं निहर्गाः। हातुन्यो व्यस्कुलिभ्या। ॥१०॥ तस्मिनेतस्मिन्नो देवा: सोमं राजानं जुञ्ज्यति। तस्या आहुतेष्वरं संभवति। ॥११॥

॥ इति पञ्चमः। खण्डः ॥

पृथ्वीवा वाव हौतमाधिकः। तस्या: संकुत्सर्व: एव समितः। आकाशो धृमः। रात्रिर्यमः। दिलोक्षणाः। अवान्तरदिशो विस्कुलिभ्या। ॥१२॥ तस्मिनेतस्मिन्नो देवा: वर्षि जुञ्ज्यति। तस्या आहुतेष्वरं संभवति। ॥१३॥

॥ इति षष्ठः। खण्डः ॥

पुरुषो वाव हौतमाधिकः। तस्या वाग्येव समितः। प्राणो धृमः। जीवनिभः। चक्षुर-ङ्गाः। श्रीत्रं विस्कुलिभ्या। ॥१४॥ तस्मिनेतस्मिन्नो देवा: अर्थं जुञ्ज्यति। तस्या आहुते रेतं संभवति। ॥१५॥

॥ इति अष्टमः। खण्डः ॥

योषा वाव हौतमाधिकः। तस्या उपस्य एव समितः। युद्धपरम्परते स धृमः।
“Did you not say that you had been educated? Without knowing these things how can anyone call himself educated?”

Deeply hurt, Śvetaketu returned to his father’s house and told him: “Without actually teaching me, I dare say, you told me, sir, that you had taught me! That excuse for a prince asked me five questions, and I couldn’t answer a single one of them.”

The father said: “As you report them to me, son, I do not know the answer to even one of them. If I had known them, how could I have not taught them to you?”

Gautama then came to the king’s place. When he arrived, the king received him with respect. In the morning Gautama went into the assembly hall, and the king said to him: “Gautama, sir, choose a gift of human riches.” Gautama responded: “Keep your human riches, Your Majesty. Tell me exactly what you told my boy.”

The king became worried and ordered him to stay a while longer. Finally he told him: “As you have told me, Gautama, before you this knowledge has never reached Brahmins. In all the worlds, therefore, government has belonged exclusively to royalty.” The king then told him:

4 “A fire—that’s what the region up there is, Gautama. Its firewood is the sun; its smoke is the sunbeams; its flame is the day; its embers are the moon; and its sparks are the constellations. In that very fire gods offer faith, and from that offering springs King Soma.

5 “A fire—that’s what a rain-cloud is, Gautama. Its firewood is the wind; its smoke is the thundercloud; its flame is lightning; its embers are thunder; and its sparks are hail. In that very fire gods offer King Soma, and from that offering springs rain.

6 “A fire—that’s what the earth is, Gautama. Its firewood is the year; its smoke is space; its flame is the night; its embers are the quarters; and its sparks are the intermediate quarters. In that very fire gods offer rain, and from that offering springs food.

7 “A fire—that’s what a man is, Gautama. His firewood is speech; his smoke is breath; his flame is the tongue; his embers are sight; and his sparks are hearing. In that very fire gods offer food, and from that offering springs semen.

8 “A fire—that’s what a woman is, Gautama. Her firewood is the vulva; when she is asked to come close, that is her smoke; her flame is the vagina; when one penetrates her, that is her embers; and her sparks are the climax. In that very fire gods offer semen, and from that offering springs the fetus.
5.8.1 The Early Upanisads

...
“Therefore it is said: ‘at the fifth offering the waters take on a human voice.’
Covered by the placenta, the fetus lies inside the womb for nine or ten months or thereabouts and is then born. Once he is born, he lives his allotted life span. When he has departed, when he has reached his appointed time—they take him to the very fire from which he came, from which he sprang.

“Now, the people who know this, and the people here in the wilderness who venerate thus: ‘Austerity is faith’—they pass into the flame, from the flame into the day, from the day into the fortnight of the waxing moon, from the fortnight of the waxing moon into the six months when the sun moves north, from these months into the year, from the year into the sun, from the sun into the moon, and from the moon into lightning. Then a person who is not human—he leads them to brahman. This is the path leading to the gods.

“The people here in villages, on the other hand, who venerate thus: ‘Gift-giving is offerings to gods and to priests’—they pass into the smoke, from the smoke into the night, from the night into the fortnight of the waning moon, and from the fortnight of the waning moon into the six months when the sun moves south. These do not reach the year but from these months pass into the world of the fathers, and from the world of the fathers into space, and from space into the moon. This is King Soma, the food of the gods, and the gods eat it. They remain there as long as there is a residue, and then they return by the same path they went—first to space, and from space to the wind. After the wind has formed, it turns into smoke; after the smoke has formed, it turns into a thundercloud; after the thundercloud has formed, it turns into a rain-cloud; and after a rain-cloud has formed, it rains down. On earth they spring up as rice and barley, plants and trees, sesame and beans, from which it is extremely difficult to get out. When someone eats that food and deposits the semen, from him one comes into being again.

“Now, people here whose behavior is pleasant can expect to enter a pleasant womb, like that of a woman of the Brahmin, the Kṣatriya, or the Vaiśya class. But people of foul behavior can expect to enter a foul womb, like that of a dog, a pig, or an outcaste woman.

“Then there are those proceeding on neither of these two paths—they become the tiny creatures revolving here ceaselessly. ‘Be born! Die!’—that is a third state.

“As a result, that world up there is not filled up.

“A man should seek to protect himself from that. On this point there is this verse:

A man who steals gold, drinks liquor, and kills a Brahmin;
A man who fornicates with his teacher’s wife—these four will fall.
As also the fifth—he who consorts with them.

“A man who knows these five fires in this way, however, is not tainted with evil even if he associates with such people. Anyone who knows this becomes pure and clean and attains a good world.”
The Early Upaniṣads

5.11.1

प्राचीनशाल ऋषिमन्यव: सत्ययः पौरुषिरिन्द्वधृश्मो भाववेयो जन: शर्कराष्ट्रो
बुरिल आध्यतरस्हिस्ते हैते महाशाला महायोगियो: समेत्य मीरांसा चक्कु:। को नः
आत्मा किं बह्योति।।१।।

tे ह संपादयानंकुः। उद्दालको वे भगवन्तोलयमारणि: संप्रतीममात्मानं वेदाननर मध्येित।
tे ह हन्ताभायाच्छाच्छामेित। तें हाम्याजमु:।।२।।
s ह संपादयानंकार। प्रक्षेति मामि महाशाला महायोगियो:। तेम्यो न
सर्वमिव प्रतिपत्तेि। हन्ताहम्यम्यत्तुमात्माच्छामीित।।३।। तान्होवाच। अत्यन्तिवः
भगवन्तोलय कैकेय: संप्रतीममात्मानं वेदाननरमध्येित।
tे ह हन्ताभायाच्छामेित।
tे हाम्याजमु:।।४।।

tेम्यो ह प्रासेब्य: पुष्पगहििणि कार्ययांचाकार। ते ह प्रात: द्विजिहान उवाच।

न मे स्त्रेनो जनपदे न कदयो न मध्यप:।
नामाहितामर्गिक्षाव्येय स्वरी स्वेंसी कूः।।

यश्यांमाणो वे भगवन्तोलयमारणस्मि। यायाक्षैकसा ऋति जेन दास्यामित तावदनुः
वट्ठो दास्यामि। वस्मु भगवत इति।।५।।

tे होजुः येन हैवार्येन पुरुषर्येताः हैव वदेत्। आत्मामेवेमें वेदानरं संप्रत्याच्छि।
tेमेव नो ब्रह्मीित।।६।।

तान्होवाच प्रातवः प्रतिचक्षाच्छि।
tे ह समित्ताणय: पूवेही प्रतिचक्षामिरे।

tान्हानुपानीवेतुदुवाच।।७।।

॥ इति एकादशा: खङ्ग:।।

驰援मन्यवं कं त्वमात्मानमुपासस इति। दिवसंक भगवो राजग्रहीति होवाच। अष
वे सुतेजः आत्मा वेदानरो यं त्वमात्मानमुपासस। तस्मात्तव सुतं प्रत्यमुसुतं कुंते
दृष्टेि।।८।। अत्यन्त पश्चिम प्रियम्। अत्यन्त पश्चिम प्रियम्। भवत्तय: ब्रह्मवर्गीसं
कुले य एतमेवमात्मानं वेदाननमुपासस। मूर्धा तेष आत्मना इति होवाच। मूर्धा
tे व्यपतिष्ठन्मा नामामित्यां इति।।२।।

॥ इति द्वादशा: खङ्गः।।

अष होवाच सत्यपः पौरुषिरिन्द्वधृश्मो प्राचीनयोगवं कं त्वमात्मानमुपासस इति।

dिवसंक भगवो राजग्रहीति होवाच। अष वे विक्रस्रे आत्मा वेदानरो यं
Prācīnasāla Aupamanyava, Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Śārkaraśya, and Budila Āśvataraśvi—these extremely wealthy and immensely learned householders got together once and began a deep examination of these questions: “What is our self (ātman)? What is brahman?”

And they reached this common conclusion: “Gentlemen, there is this man Uddālaka Ārṇi. At this very moment he is studying this self here, the one common to all men. Come, let’s go and meet him.” So they went to him.

Uddālaka, for his part, concluded: “These extremely wealthy and immensely learned householders are bound to question me, and I will not be able to answer their questions in a complete way. The best thing to do is for me to refer them to someone else.” So he told them: “Gentlemen, there is this man Āśvapati Kaikeya. At this very moment he is studying this self here, the one common to all men. Come, let’s go and meet him.” So they went to him.

When they arrived, Āśvapati saw to it that each of them was received with due honor. Getting up in the morning, he said to them:

“In my kingdom there are
no thieves, no misers, no one who drinks;
no one without learning or a sacred fire,
no lecher, much less a whore!

“Gentlemen, as you can see, I am about to perform a sacrifice. And I will give you a gift equal to what I will give each of the officiating priests. So, gentlemen, please stay here a while.”

But they told him: “Surely, when a man is immersed in a particular topic, it is on that topic that he should speak. Currently it is this self here, the one common to all men, that is the focus of your study. So tell us about it.” He replied: “I’ll give my response tomorrow.”

So the next morning they returned to him carrying firewood in their hands. Without even initiating them as students, he said this to them:

“Aupamanyava, what do you venerate as the self?”

“The sky, Your Majesty,” he replied.

“What you venerate as the self,” Āśvapati told him, “is this brightly shining self here, the one common to all men. As a result we see in your family Soma being pressed ceaselessly and without a break. You eat food and see what is pleasing. Likewise, when someone knows this self here, the one common to all men, in this way—he eats food and sees what is pleasing, and the luster of sacred knowledge arises in his family. This, however,” he said, “is only the head of the self.”

“And if you hadn’t come to me,” he continued, “your head would have shattered apart!”

Then he questioned Satyayajña Pauluṣi: “Prācīnayogya, what do you venerate as the self?”

“The sun, Your Majesty,” he replied.
The Early Upanisads

त्वमात्रानामपासे। तस्मात्व वहुं विश्रुंतं कुले दुःखते। ॥१॥ प्रवृत्तोश्वतारिको हासी निक्षः। आत्मं नास्ति प्रियम्। अत्यन्तः पस्यति प्रियम् भवत्तस्य ब्रह्मावर्षसं कुले य एतमेवमात्रानेन वैष्णवश्रुपासे। चछुद्रेवदात्मन इति होवाच। अन्धोभविष्यं यन्मां नागमिष्य इति। ॥२॥

॥ इति चयोद्हान् कण्डः ॥

अथ होवाचेन्द्रुय्यं भाष्येयम् वैष्णवप्रथम कं त्वमात्रानामपासे इति। वायुमेव भगवो राजश्रित होवाच। ॥२॥ वैप्रे वृष्णवतामणा कैश्चन्द्रो यं त्वमात्रानामपासे। तस्मात्तवं पृथ्वीस्य आयनः पृथ्वीप्राण्योग्यान्यम्यन्ति। ॥१॥ अत्यन्तः पस्यसि प्रियम्। अत्यन्तः पस्यति प्रियम् भवत्तस्य ब्रह्मावर्षसं कुले य एतमेवमात्रानेन वैष्णवश्रुपासे। प्राणस्वेष आत्मन इति होवाच। प्राणस्त उदकस्मिष्यद्वाम मान नागमिष्य इति। ॥२॥

॥ इति चउद्देशः कण्डः ॥

अथ होवाच जनं शार्कराश्रयम् शार्कराश्रय कं त्वमात्रानामपासे इति। आकाशमेव भगवो राजश्रित होवाच। ॥२॥ वैवहुल हास्य आत्मा कैश्चन्द्रो यं त्वमात्रानामपासे। तस्मात्तवं वहुलोप्सि प्रजया च धनेन च। ॥१॥ अत्यन्तः पस्यसि प्रियम्। अत्यन्तः पस्यति प्रियम् भवत्तस्य ब्रह्मावर्षसं कुले य एतमेवमात्रानेन वैष्णवश्रुपासे। संदेहस्वेष आत्मन इति होवाच। संदेहस्ते व्याधिविचारं नागमिष्य इति। ॥२॥

॥ इति भव्यद्देशः कण्डः ॥

अथ होवाच वुढ़ितमात्रताराध्यम् वैष्णवप्रथम कं त्वमात्रानामपासे इति। अथ एव भगवो राजश्रित होवाच। ॥२॥ वैवहुल हास्य आत्मा कैश्चन्द्रो यं त्वमात्रानामपासे। तस्मात्तवं रथमात्रापुरुष्मानसि। ॥१॥ अत्यन्तः पस्यसि प्रियम्। अत्यन्तः पस्यति प्रियम् भवत्तस्य ब्रह्मावर्षसं कुले य एतमेवमात्रानेन वैष्णवश्रुपासे। बस्तिस्वेष आत्मन इति होवाच। बस्तिस्ते व्याधिविचारं नागमिष्य इति। ॥२॥

॥ इति पौड़ाः कण्डः ॥
“What you venerate as the self,” Asvapati told him, “is this dazzling self here, the one common to all men. As a result we see in your family many a dazzling thing—golden armlet, carriage drawn by a she-mule, slave-girl, golden pendant. You eat food and see what is pleasing. Likewise, when someone knows this self here, the one common to all men, in this way—he eats food and sees what is pleasing, and the luster of sacred knowledge arises in his family. This, however,” he said, “is only the eye of the self.”

“And if you hadn’t come to me,” he continued, “you would have gone blind!”

Then he questioned Indradyumna Bhallaveya: “Vaiyāghrapadya, what do you venerate as the self?”

“The wind, Your Majesty,” he replied.

“What you venerate as the self,” Asvapati told him, “is this self, the one common to all men, which follows diverse paths. As a result tributes come to you from diverse sources, and rows upon rows of chariots fall to your share in diverse ways. You eat food and see what is pleasing. Likewise, when someone knows this self here, the one common to all men, in this way—he eats food and sees what is pleasing, and the luster of sacred knowledge arises in his family. This, however,” he said, “is only the breath of the self.”

“And if you hadn’t come to me,” he continued, “your breath would have left you!”

Then he questioned Jana: “Śārkarākṣya, what do you venerate as the self?”

“Space, Your Majesty,” he replied.

“What you venerate as the self,” Asvapati told him, “is this ample self here, the one common to all men. As a result you have ample children and wealth. You eat food and see what is pleasing. Likewise, when someone knows this self here, the one common to all men, in this way—he eats food and sees what is pleasing, and the luster of sacred knowledge arises in his family. This, however,” he said, “is only the trunk of the self.”

“And if you hadn’t come to me,” he continued, “your trunk would have crumbled to pieces!”

Then he questioned Buḍila Āśvatarāśvi: “Vaiyāghrapadya, what do you venerate as the self?”

“The waters, Your Majesty,” he replied.

“What you venerate as the self,” Asvapati told him, “is this self here, the one common to all men, which is wealth. As a result you are wealthy and prosperous. You eat food and see what is pleasing. Likewise, when someone knows this self here, the one common to all men, in this way—he eats food and sees what is pleasing, and the luster of sacred knowledge arises in his family. This, however,” he said, “is only the bladder of the self.”

“And if you hadn’t come to me,” he continued, “your bladder would have burst!”
5.17.1 The Early Upanisads

The text is in Sanskrit and contains a passage from the Early Upanisads. The text is discussing the nature of reality and the path to understanding it. The passage is written in a poetic form and uses metaphors to convey the concepts. The text is difficult to translate into English due to its religious and philosophical nature.

The text continues with various verses discussing the nature of reality and the path to understanding it. The text uses metaphors and analogies to convey the concepts.
Then he questioned Uddālaka Āruṇi: “Gautama, what do you venerate as
the self?”

“The earth, Your Majesty,” he replied.

“What you venerate as the self,” Asvapati told him, “is this self here, the one
common to all men, which is the firm basis. As a result you have a firm basis in
children and livestock. You eat food and see what is pleasing. Likewise, when
someone knows this self here, the one common to all men, in this way—he eats
food and sees what is pleasing, and the luster of sacred knowledge arises in his
family. This, however,” he said, “is only the feet of the self.”

“And if you hadn’t come to me,” he continued, “your feet would have withered
away!”

Then he said to them: “You who know this self here, the one common to all
men, as somehow distinct—you eat food. But when someone venerates this
self here, the one common to all men, as measuring the size of a span and as beyond
all measure, he eats food within all the worlds, all the beings, and all the selves.

“Now, of this self here, the one common to all men—the brightly shining is
the head; the dazzling is the eye; what follows diverse paths is the breath; the ample
is the trunk; wealth is the bladder; the earth is the feet; the sacrificial enclosure is
the stomach; the sacred grass is the body hair; the householder’s fire is the heart; the
southern fire is the mind; and the offertorial fire is the mouth.

“The first morsels of food that one takes, therefore, are to be offered in sac-
rifice. The first offering he makes, he should offer with the words: ‘To the
out-breath, svāhā!’ Thus the out-breath becomes satisfied. And when the out-breath
is satisfied, the sight becomes satisfied; when the sight is satisfied, the sun becomes
satisfied; when the sun is satisfied, the sky becomes satisfied; when the sky is satis-
fied, whatever the sky and the sun oversee is satisfied. Once these are satisfied, he
himself, possessing children, livestock, a food supply, fame, and the luster of sacred
knowledge, attains satisfaction.

“The second offering he makes, he should offer with the words: ‘To the
inter-breath, svāhā!’ Thus the inter-breath becomes satisfied. And when the inter-breath
is satisfied, the hearing becomes satisfied; when the hearing is satis-
fied, the moon becomes satisfied; when the moon is satisfied, the quarters become
satisfied; when the quarters are satisfied, whatever the quarters and the moon over-
see is satisfied. Once these are satisfied, he himself, possessing children, livestock, a
food supply, fame, and the luster of sacred knowledge, attains satisfaction.

“The third offering he makes, he should offer with the words: ‘To the in-
breath, svāhā!’ Thus the in-breath becomes satisfied. And when the in-
breath is satisfied, the speech becomes satisfied; when the speech is satisfied, the
fire becomes satisfied; when the fire is satisfied, the earth becomes satisfied; when
the earth is satisfied, whatever the earth and the fire oversee is satisfied. Once these
5.21.2

The Early Upaniṣads

पृष्ठियां तृप्तन्त्या यत्किंच पृथिवी चाशिवाश्चादितःष्टतस्तृप्तिति। तस्यातु तुस्मि
तृप्तिति प्रजया पशुभिरभ्राहेण तेजसा ब्रह्मचर्येनेरति। ॥२॥

॥ इति एकविषा: खण्डः ॥

अध यां चतुर्थी जुड़ुहायात्त्या जुड़ुहायात्मानाय स्वाहेति। समानस्तृप्तिः ॥१॥
समाने तृप्तिति मनस्तृप्तिः। मनसि तृप्तिति पर्जन्यात्मृप्तिः। पर्जन्ये तृप्तिति विद्वृत्
तृप्ति। विद्वृति तृप्तिन्यत्यं यत्किंच विद्वृत्य विद्वृत्यायात्मितिष्टतस्तृप्तिः। तस्यातु
तुस्मि तृप्तिति प्रजया पशुभिरभ्राहेण तेजसा ब्रह्मचर्येनेरति। ॥२॥

॥ इति द्विविषा: खण्डः ॥

अध यां पञ्चवर्मी जुड़ुहायात्त्या जुड़ुहायात्मानाय स्वाहेति। उदानस्तृप्तिः ॥१॥
उदाने
तृप्तिः। वायुस्तृप्तिः। वायो तृप्तित्याकाशस्तृप्तिः। आकाशे तृप्तिति यत्किंच
वायुशाकाशादितिष्टतस्तृप्तिः। तस्यातु तुस्मि तृप्तिति प्रजया पशुभिरभ्राहेण
तेजसा। ब्रह्मचर्येनेरति। ॥२॥

॥ इति त्रिविषा: खण्डः ॥

स य इतमविद्वानप्रिहोरं जुहोति कुमारानपोष्य हस्मम जुड़ुहायात्मकत्
स्यात् ॥१॥। अध य एतदैव विद्वानप्रिहोरं जुहोति तस्य सर्वेणु लोकेि तर्वेणु
सर्वभातोमु हुंतम महति। ॥२॥।

तद्विधातुहेतुमहो चतुर्विद्वृत्य चतुर्विद्वृत्यायात्मिति चतुर्विद्वृत्य
हेतुभूतजयोयोच्छिष्टतुतिः। आत्मनि हेतुभूतजयो तद्विधातुहेतुमहो हुंतम स्यादिति। तदेष भ्लोकः। ॥४॥।

येघेव भूजिता वायु मातरं पर्वितापते।
एवं तर्वाणि मूलतानि। अश्रुहोत्रमुपाततव इत्यहोत्रमुपातत इति। ॥५॥।

॥ इति चतुर्विषा: खण्डः ॥

॥ इति पञ्चविषा: खण्डः ॥

श्रेतकेतुहरूस्वेय आस। तैह ह यतो श्रेतकेतो वस ब्रह्मचर्यम्। न वै सोम्योऽसीयस्मकुतुर्वोनानन्त्य ब्रह्मचर्युर्विरावकरीति। ॥१॥।

सह द्विधायात्मिति तुल्लितयो श्वरूपायायो त्वनमहानान्त्य अनूचानान्त्य स्तथ एयाय। ॥२॥।
तैह ह यतो श्रेतकेतो यत्र सोम्योऽसीय सोम्योऽसीय अनूचानान्त्य
are satisfied, he himself, possessing children, livestock, a food supply, fame, and the luster of sacred knowledge, attains satisfaction.

22 “The fourth offering he makes, he should offer with the words: ‘To the link-breath, svāhā!’ Thus the link-breath becomes satisfied. 2 When the link-breath is satisfied, the mind becomes satisfied; when the mind is satisfied, the rain becomes satisfied; when the rain is satisfied, the lightning becomes satisfied; when the lightning is satisfied, whatever the lightning and the rain oversee is satisfied. Once these are satisfied, he himself, possessing children, livestock, a food supply, fame, and the luster of sacred knowledge, attains satisfaction.

23 “The fifth offering he makes, he should offer with the words: ‘To the up-breath, svāhā!’ Thus the up-breath becomes satisfied. 2 When the up-breath is satisfied, the wind becomes satisfied; when the wind is satisfied, space becomes satisfied; when space is satisfied, whatever the wind and space oversee is satisfied. Once these are satisfied, he himself, possessing children, livestock, a food supply, fame, and the luster of sacred knowledge, attains satisfaction.

24 “If someone were to offer the daily fire sacrifice without knowing this, it would be as if he had removed the burning embers and made his offering on the ashes. 2 If, on the other hand, someone were to offer the daily fire sacrifice with this knowledge, that offering of his is made within all the worlds, all the beings, and all the selves.

3 “When someone offers the daily fire sacrifice with this knowledge, all the bad things in him are burnt up like the tip of a reed stuck into a fire. 4 Therefore, even if a man who has this knowledge were to give his leftovers to an outcaste, thereby he would have made an offering in that self of his which is common to all men. On this point there is this verse:

As around their mother here
hungry children gather;
So at the fire sacrifice,
do all the beings gather.”

ADHYĀYA 6

1 There was one Śvetaketu, the son of Āruṇī. One day his father told him: “Śvetaketu, take up the celibate life of a student, for there is no one in our family, my son, who has not studied and is the kind of Brahmin who is so only because of birth.”

2 So he went away to become a student at the age of twelve and, after learning all the Vedas, returned when he was twenty-four, swellheaded, thinking himself to be learned, and arrogant. 3 His father then said to him: “Śvetaketu, here you are, my
6.1.3 The Early Upaniṣads

सदेव सोमयेदम आसीदेमेवाह्वितीयम् । तद्वैक आहुरसदेवदम म आसीदेमेवाह्वितीयम् ।
कुतस्तु खंसु सोमयेव स्वादितिः होताच् । कथमसतं सज्ञायते । सत्वेव सोमयेदम आसीदेमेवाह्वितीयम् ॥१॥

तदः क्षत बहु स्यां प्रजाययेति तत्तेजोगुः जत । ततो ज्ञेत । बहु स्यां प्रजाययेति तत्पोज्युजत ।
तस्मादात्र क्ष शोचति खेदः वा पुरुषोत्साहस्त । तद्धयापि जायते ॥३॥

तता आ ऐश्वं बहुं स्याम प्रजाययेमहिति । तता अत्रमुशंज्ञत । तस्मादात्र क्ष वर्षित तदेव भूतिः
मवति । अद्व्य एव तद्धयापि जायते ॥४॥

तेष्यां खलेषां भूतानां श्रीयेव श्रीजानि । भवन्याण्डजं श्रीवज्जुमुद्रिलिङ्गमिति ॥५॥

सेरं देवतेज्ञत हन्ताहिमाशितस सेरत अनेन जीवेनात्मनानुविविधय नामरूपे
व्यक्तवाणित दुः ॥२॥ तसां श्रीवत्स श्रीवर्तेमेकक करवाणित । सेरं देवलमितिस सेरत अनेन
जीवेनात्मनानुविविध नामरूपे व्यक्तरूत ॥३॥ तसां श्रीवत्स श्रीवर्तेमेककामकरत । यथा दुः ।

तेष्यां श्रीयेव श्रीमातिस श्रीवत्सश्रीवर्तेमेकका । विजनीतिः तत्मे विजनीतिः ॥४॥

तेष्यां तु श्रीयेव श्रीमातिस श्रीवत्सश्रीवर्तेमेकका । विजनीतिः तत्मे विजनीतिः ॥५॥
son, swell-headed, thinking yourself to be learned, and arrogant; so you must have surely asked about that rule of substitution by which one hears what has not been heard of before, thinks of what has not been thought of before, and perceives what has not been perceived before?"

“How indeed does that rule of substitution work, sir?”

“It is like this, son. By means of just one lump of clay one would perceive everything made of clay—the transformation is a verbal handle, a name—while the reality is just this: ‘It’s clay.’

“It is like this, son. By means of just one copper trinket one would perceive everything made of copper—the transformation is a verbal handle, a name—while the reality is just this: ‘It’s copper.’

“It is like this, son. By means of just one nail-cutter one would perceive everything made of iron—the transformation is a verbal handle, a name—while the reality is just this: ‘It’s iron.’

“That, son, is how this rule of substitution works.”

“Surely, those illustrious men did not know this, for had they known, how could they have not told it to me? So, why don’t you, sir, tell me yourself?”

“All right, son,” he replied.

“In the beginning, son, this world was simply what is existent—one only, without a second. Now, on this point some do say: ‘In the beginning this world was simply what is nonexistent—one only, without a second. And from what is nonexistent was born what is existent.’

“But, son, how can that possibly be?” he continued. “How can what is existent be born from what is nonexistent? On the contrary, son, in the beginning this world was simply what is existent—one only, without a second.

“And it thought to itself: ‘Let me become many. Let me propagate myself.’ It emitted heat. The heat thought to itself: ‘Let me become many. Let me propagate myself.’ It emitted water. Whenever it is hot, therefore, a man surely perspires; and thus it is from heat that water is produced. The water thought to itself: ‘Let me become many. Let me propagate myself.’ It emitted food. Whenever it rains, therefore, food becomes abundant; and thus it is from water that foodstuffs are produced.

“There are, as you can see, only three sources from which these creatures here originate: they are born from eggs, from living individuals, or from sprouts.

“Then that same deity thought to itself: ‘Come now, why don’t I establish the distinctions of name and appearance by entering these three deities here with this living self (ātman), and make each of them threefold.’ So, that deity established the distinctions of name and appearance by entering these three deities here with this living self (ātman), and made each of them threefold.

“Learn from me, my son, how each of these three deities becomes threefold.
6.4.1 The Early Upaniṣads

...
4 “The red appearance of a fire is, in fact, the appearance of heat, the white, that of water, and the black, that of food. So vanishes from the fire the character of fire—the transformation is a verbal handle, a name—while the reality is just, ‘It’s the three appearances.’

2 “The red appearance of the sun is, in fact, the appearance of heat, the white, that of water, and the black, that of food. So vanishes from the sun the character of sun—the transformation is a verbal handle, a name—while the reality is just, ‘It’s the three appearances.’

3 “The red appearance of the moon is, in fact, the appearance of heat, the white, that of water, and the black, that of food. So vanishes from the moon the character of moon—the transformation is a verbal handle, a name—while the reality is just, ‘It’s the three appearances.’

4 “The red appearance of lightning is, in fact, the appearance of heat, the white, that of water, and the black, that of food. So vanishes from lightning the character of lightning—the transformation is a verbal handle, a name—while the reality is just, ‘It’s the three appearances.’

5 “It was, indeed, this that they knew, those extremely wealthy and immensely learned householders of old, when they said: ‘Now no one will be able to spring something upon us that we have not heard of or thought of or understood before.’ For they derived that knowledge from these three—when they noticed anything that was reddish, they knew: ‘That is the appearance of heat’; when they noticed anything that was whitish, they knew: ‘That is the appearance of water’; when they noticed anything that was blackish, they knew: ‘That is the appearance of food’; and when they noticed anything that was somehow indistinct, they knew: ‘That is a combination of these same three deities.’

“Learn from me, son, how, when they enter a man, each of these three deities becomes threefold.

5 “When one eats food it breaks down into three parts. The densest becomes feces, the medium becomes flesh, and the finest becomes mind. 2 When one drinks water it breaks down into three parts. The densest becomes urine, the medium becomes blood, and the finest becomes breath. 3 When one eats heat it breaks down into three parts. The densest becomes bones, the medium becomes marrow, and the finest becomes speech. 4 For the mind is made up of food, son; breath, of water; and speech, of heat.”

“Sir, teach me more.”

“Very well, son.”

6 “When one churns curd, its finest part rises to the top and becomes butter. 2 In the same way, son, when one eats food its finest part rises to the top and becomes mind; 3 when one drinks water its finest part rises to the top and becomes breath; 4 and when one eats heat its finest part rises to the top and becomes speech. 5 For the mind is made up of food, son; breath, of water; and speech, of heat.”

“Sir, teach me more.”

“Very well, son.”
6.7.1 The Early Upaniṣads

पोदशाक कः सोम्य पुरुषः। पञ्चदशाहानि मातीः। काममपः पिबः। आपोमयः। प्राणो न पिबतोः । विच्छेद्यस्य इतिः। ॥१॥

ततः पञ्चदशाहानि नासा र। अथ हैमुपसाद किं ब्रजीमो भो इति ः। ऋचः। सोम्य खर्चिप विषयानिः। स हौवाचः न वे मा प्रतिमानिः भो इति ः। ॥२॥

तः हौवाच यथा सोम्य महतोभायित्येकोज्ज्वः। खरोत्तमानः परिशिष्टः। स्थातः। तेन ततोषी न बुध ददेतः। एवं सोम्य ते पोदशानां कलानामेका कलातिशिष्टा स्थातः। तदेयतहि वेदांतानुभवसि। अशानः। अथ में विज्ञायस्येति। ॥३॥

स हासः। अथ हैमुपसादः। तः ह यतिच च प्रर्च्छ सवैः ह इतिहेदे। ॥४॥

तः हौवाचः। यथा सोम्य महतोभायित्येकोज्ज्वः। खरोत्तमानं परिशिष्टं ते तुन्तुपसमाधाय प्राज्ञत्वऽरेतः। तेन ततोषी न बुध ददेतः। ॥५॥ एवं सोम्य ते पोदशानां कलानामेका कलातिशिष्टामुखः। साश्रेष्टसमाधिः। प्राज्ञवाहीतः। तदेयतहि वेदांतानुभवसि। अत्रमयः हि सोम्य मनः। आपोमयः प्राणः। तेजोमयो वायसिः। तद्यथा। विज्ञायिति। विज्ञाविति। ॥६॥

॥ इति साधमः। खण्डः। ॥

उद्गालं हृत्यः। श्रेष्टकेतुः पुञ्चमुवाच स्वप्राणः। सोम्य विज्ञानीहिति। यत्रेतत्तपुषुषः। स्वपिति नाम सता। सोम्य तदा संप्रथा। बन्धिति। स्वमपीतो भवति। तस्मादेनं। स्वपितीत्याचाष्टेः। स्वेः हावीतो भवति। ॥१॥

तथा शकुनि: भूर्नेन प्रवधोंत दिशों। दिशों परित्तवाचनयतनमलवव्या बन्धनेवेत्ये। ॥२॥ एवमेभाष्टुः सोम्य तनस्तनो। दिशों। दिशों परित्तवाचनयतनमलवव्या। प्राणमेव। बन्धप्रयते। ॥३॥ विज्ञानवन्तः हि सोम्य मनः। इति। ॥४॥

अशानापिताः सोम्य विज्ञानीहिति। यत्रेतत्तपुषुषः। विज्ञानीहिति। नामापेक्षा। एव तदनेत्रः नयन्ते। तद्यथा। गोनायोऽश्वनाय। पुण्यनाय। इत्येवं। तद्व आचक्षतेश्यनायेष्ये। ॥५॥ तत्रतत्तपुषुषः। हि सोम्य विज्ञानीहिति। ॥६॥ तथा कमूः व्यवस्थानाय। एवमेव। व्यवस्थाना। शुद्धः। बन्धनामोऽपमितच्छ।। अतः। सोम्य। शुद्धः। तेजोमयोऽपमितच्छ।। तेजासा। सोम्य। शुद्धः। समूलमन्यच्छ।। समूलः। सोम्यः।। सक्षारः। प्रजाः। सदान्तत्तनाः। साधित्तच्छ।। ॥७॥

अथ। तत्रतत्तपुषुषः। प्रणालि। नाम तेजः। एव। तलीविनय। नयन्ते। तद्यथा। गोनायोऽश्वनाय। पुण्यनाय। इत्येवं। तत्ते आचक्षः। ॥८॥ तत्त्रतदेभुः। बन्धनामोऽपमिताय। सोम्य
7 “A man, my son, consists of sixteen parts. Do not eat for fifteen days, but drink water at will. Breath is made of water; so it will not be cut off if one drinks.”

2 Śvetaketū did not eat for fifteen days. Then he came back to his father and said: “What shall I recite, sir?”

“The Ṛg verses, the Yajus formulas, and the Sāman chants.”

“Sir, I just can’t remember them,” he replied. 3 And his father said to him:

“It is like this, son. Out of a huge fire that one has built, if there is left only a single ember the size of a firefly—by means of that the fire thereafter would not burn all that much. Likewise, son, you are left with only one of your sixteen parts; by means of that at present you don’t remember the Vedas.

“Eat, and then you will learn from me.”

4 He ate and then came back to his father. And he answered everything that his father asked.

5 And the father said to him:

“It is like this, son. Out of a huge fire that one has built, if there is left only a single ember the size of a firefly and if one were to cover it with straw and set it ablaze—by means of that, the fire thereafter would burn very much. 6 Likewise, son, you were left with only one of your sixteen parts, and when you covered it with food, it was set ablaze—by means of that you now remember the Vedas, for the mind, son, is made up of food; breath, of water; and speech, of heat.”

And he did, indeed, learn it from him.

8 Uddālaka Āruni said to his son, Śvetaketu: “Son, learn from me the nature of sleep. When one says here: ‘The man is sleeping,’ son, then he is united with the existent; into himself (sva) he has entered (apīta). Therefore, people say with reference to him: ‘He is sleeping’ (svapītī), for then he has entered into himself.

2 “It is like this. Take a bird that is tied with a string. It will fly off in every direction and, when it cannot find a resting place anywhere else, it will alight back upon the very thing to which it is tied. Similarly, son, the mind flies off in every direction and, when it cannot find a resting place anywhere else, it alights back upon the breath itself; for the mind, my son, is tied to the breath.

3 “Son, learn from me about hunger and thirst. When one says here: ‘The man is hungry,’ then the water drives away with what he has eaten. So, just as one calls someone a ‘cattle-driver,’ or a ‘horse-driver,’ or a ‘man-driver,’ similarly one calls water ‘hunger’—the ‘food-driver.’

4 “With regard to this, son, you should recognize this as a bud that has come out. It cannot be without a root, and what could its root be if not food? Likewise, son, with food as the bud, look to water as the root; with water as the bud, look to heat as the root; and with heat as the bud, look to the existent as the root. The existent, my son, is the root of all these creatures—the existent is their resting place, the existent is their foundation.

5 “When, moreover, one says here: ‘The man is thirsty,’ then the heat drives away with what he has drunk. So, just as one calls someone a ‘cattle-driver,’ or a ‘horse-driver,’ or a ‘man-driver,’ similarly one calls heat ‘thirst’—the ‘water-driver.’
विजानीहि नेदमूलं भविष्यतीति। 111 तस्य क्र्म मूलेण स्वादन्त्ररूपः। अद्वितीयः 
सोमय शुद्धिर्ते तेजोमुलमच्छ। तेजसा सोमय शुद्धिर्तेन समूलमच्छ। समूलाः 
सोऽयमणा: सविक्ष: प्रज्ञा: सदायत्वा: सत्तित्वाः। यदा नु खलु सोऽमणमतिसि देवता: 
पुरुषः प्राणं विवृत्तिवृद्धिके कविता तदुच्छ पुरुषादेवं भवित। अत्य सोऽम पुरुषप्राण 
प्रयत्ते वाङ्क्नसी संपथते मनः प्राणेण प्राणस्तेजसि तेजः: परस्यां देवतायाम। 116।।

स य एपोजेन्तदायत्यमेदं सर्वम्। तत्सत्यम्। स आत्मा। तत्त्वसिः श्रेकेतको इति। भूम्य एव मा भगवानिव्रजायतिविति। तथा सोऽमेयति होवाच। 117॥

॥ इति अष्टमः खण्डः॥

यथा सोऽम मधु मधुकृतो निनिनं तत्तत्यायानाः 1 वृक्षाणां सरासंस्थवहार 
मेकतां संस गमयति। 118॥ ते यथा तत्र न विवेकं चमत्तेगुण्यांह वृक्षाय रसोख्य 
मुखाः वृक्षाय रसोख्यीति। एवमेव खलु सोऽमेयमा: सविक्ष: प्रज्ञा: सति संपथद न 
विदु: सति संपथामह इति। 119॥ त इह व्याप्रो वा सिंहो वा बुंको वा वराहो वा कीटो वा 
पतझो वा दैशो वा दशाको वा यथार्थान्ति तद्भववति। 113॥

स य एपोजेन्तदायत्यमेदं सर्वम्। तत्सत्यम्। स आत्मा। तत्त्वसिः श्रेकेतको इति। भूम्य एव मा भगवानिव्रजायतिविति। तथा सोऽमेयति होवाच। 114॥

॥ इति नवमः खण्डः॥

इमाः सोऽम नमः पुरस्तात्त्रायः स्यन्दन्ते पश्चात्त्रीचः। ता समुद्रात्त्वातः 
मेवापिविति। स समुद्र एव भवित। 1। ता यथा तत्र न विदुर्यासममियायमहमम 
मसीति। 11।। एवमेव खलु सोऽमेयमा: सविक्ष: प्रज्ञा: सति आगम्य न विदु: सति 
आगच्छामह इति। त इह व्याप्रो वा सिंहो वा बुंको वा वराहो वा कीटो वा पतझो 
वा दैशो वा दशाको वा यथार्थान्ति तद्भववति। 11।।

स य एपोजेन्तदायत्यमेदं सर्वम्। तत्सत्यम्। स आत्मा। तत्त्वसिः श्रेकेत 
को इति। भूम्य एव मा भगवानिव्रजायतिविति। तथा सोऽमेयति होवाच। 113॥

॥ इति दशमः खण्डः॥

अस्य सोऽम महतो वृक्षाय यो मूलेःभ्यायान्याजीवनस्वाभो मध्येःभ्यायान्याजी 
वनस्वाभो श्रमोस्नायाजीवनस्वाभवत्। स एव जीवनात्मनानाधृत: पघिमानो मोदमा 
निन्त्वति। 11।। अस्य यदेकां शाक्रो जीवो जहात्यथ सा शुष्पति। दूततियां 
जहात्यथ सा शुष्पति। तृतीयां जहात्यथ सा शुष्पति। सवत् जहात्ति सवः 
शुष्पति। 12॥
"With regard to this, son, you should recognize this as a bud that has come out. It cannot be without a root, 6 and what could its root be if not water? Likewise, son, with water as the bud, look to heat as the root; and with heat as the bud, look to the existent as the root. The existent, my son, is the root of all these creatures—the existent is their resting place, the existent is their foundation.

"I have already explained to you, son, how, when they enter a man, each of these three deities become threefold.

"When a man is dying, my son, his speech merges into his mind; his mind, into his breath; his breath, into heat; and heat, into the highest deity.

7 "The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that's how you are, Śvetaketu."

"Sir, teach me more."

"Very well, son.

9 "Now, take the bees, son. They prepare the honey by gathering nectar from a variety of trees and by reducing that nectar to a homogeneous whole. 2 In that state the nectar from each different tree is not able to differentiate: 'I am the nectar of that tree,' and 'I am the nectar of this tree.' In exactly the same way, son, when all these creatures merge into the existent, they are not aware that: 'We are merging into the existent.' 3 No matter what they are in this world—whether it is a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat, or a mosquito—they all merge into that.

4 "The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that's how you are, Śvetaketu."

"Sir, teach me more."

"Very well, son.

10 "Now, take these rivers, son. The easterly ones flow toward the east, and the westerly ones flow toward the west. From the ocean, they merge into the very ocean; they become just the ocean. In that state they are not aware that: 'I am that river,' and 'I am this river.' 2 In exactly the same way, son, when all these creatures reach the existent, they are not aware that: 'We are reaching the existent.' No matter what they are in this world—whether it is a tiger, a lion, a wolf, a boar, a worm, a moth, a gnat, or a mosquito—they all merge into that.

3 "The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that's how you are, Śvetaketu."

"Sir, teach me more."

"Very well, son.

11 "Now, take this huge tree here, son. If someone were to hack it at the bottom, its living sap would flow. Likewise, if someone were to hack it in the middle, its living sap would flow; and if someone were to hack it at the top, its living sap would flow. Pervaded by the living (jīva) essence (ātman), this tree stands here ceaselessly drinking water and flourishing. 2 When, however, life (jīva) leaves one of its branches, that branch withers away. When it leaves a second branch, that
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एवमेव खलु सोम्य विद्वैतिः होवाच। जीवःपते वाव किलेदं प्रियते न जीवोऽप्रियतः इति। स य एपोणिमीतदत्तमिदं सर्वभूतं तत्तत्त्वं। स आत्मा। तत्त्वसिद्धेतकेतो इति। भूय एव मा भगवान्विनिदायतितिः। तथा सोम्येऽति होवाच॥३॥

॥ इति एकादशः। खण्डः॥

न्यग्रान्याधवल्लमात आहरेति। इदं भगवं इति। भिन्नेऽति। भिन्नं भगवं इति। किमत्र नक्षत्रसिद्धीति। अप्पं हवेमा धानं भगवं इति। असामान्यकानन्तः भिन्नेऽति। भिन्नं भगवं इति। किमत्र नक्षत्रसिद्धीति। न किंचनं भगवं इति॥१॥ तं होवाच यं वेस सोम्येऽतसंक्षिप्तं न निमाल्यस एतत्त्वं वेस सोम्येऽतसंक्षिप्तं एवं महान्यग्राहसिद्धिः॥ २॥

स य एपोणिमीतदत्तमिदं सर्वभूतं। तत्तत्त्वं। स आत्मा। तत्त्वसिद्धेत-केतो इति। भूय एव मा भगवान्विनिदायतितिः। तथा सोम्येऽति होवाच॥३॥

॥ इति द्वादशः। खण्डः॥

ल्वणेमेंतदुक्क्षेत्रविधायाय मा प्रातात्पत्तीदशाः इति। स हेतु तथा चकार। तेन होवाच। यद्विषा ल्वणेमेंतदुक्क्षेत्रविधाय अद्भु्ततात्पत्तीदशाः इति। तत्तवामृृः न विवेद।॥१॥ यथा विलीनमेव। अद्भु्तस्यान्तिदायामेव। कथमिति। ल्वणमिति। मध्यादाचार्मेव। कथमिति। ल्वणमिति। अन्तादाचार्मेव। कथमिति। ल्वणमिति। अभिप्रायेतददृष्टं बोधसीदशाः इति। तदं तथा चकार। तत्तत्त्वतस्यांवर्तं। तेन होवाचाय वाव किलू तत्तत्त्वं न निमाल्यसेवं अवक्षिप्त।॥२॥

स य एपोणिमीतदत्तमिदं सर्वभूतं। तत्तत्त्वं। स आत्मा। तत्त्वसिद्धेत-केतो इति। भूय एव मा भगवान्विनिदायतितिः। तथा सोम्येऽति होवाच॥३॥

॥ इति त्रयोदशः। खण्डः॥

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likewise withers away, and when it leaves a third branch, that also withers away. When it leaves the entire tree, the whole tree withers away.

3 "In exactly the same way," he continued, "know that this, of course, dies when it is bereft of life (jīva); but life itself does not die. "The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that's how you are, Śvetaketu.”

"Sir, teach me more.”

"Very well, son.

12 "Bring a banyan fruit.”

"Here it is, sir.”

"Cut it up.”

"I've cut it up, sir.”

"What do you see there?”

"These quite tiny seeds, sir.”

"Now, take one of them and cut it up.”

"I've cut one up, sir.”

"What do you see there?”

"Nothing, sir.”

2 Then he told him: "This finest essence here, son, that you can't even see—look how on account of that finest essence this huge banyan tree stands here.

"Believe, my son: 3 the finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that's how you are, Śvetaketu.”

"Sir, teach me more.”

"Very well, son.

13 "Put this chunk of salt in a container of water and come back tomorrow.”

The son did as he was told, and the father said to him: "The chunk of salt you put in the water last evening—bring it here.” He groped for it but could not find it, 2 as it had dissolved completely.

"Now, take a sip from this corner,” said the father. "How does it taste?”

"Salty.”

"Take a sip from the center.—How does it taste?”

"Salty.”

"Take a sip from that corner.—How does it taste?”

"Salty.”

"Throw it out and come back later.” He did as he was told and found that the salt was always there. The father told him: "You, of course, did not see it there, son; yet it was always right there.

3 "The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that’s how you are, Śvetaketu.”

"Sir, teach me more.”

"Very well, son.
यथा सोम्य पुरुषः गन्धारेयोपनिषदं ग्राह्यमन्त्राक्षरपालियं तं तत्ताविदजनं विसृज्जेत्। स यथा
तत्र प्राणं बोधं वायुः वायुरः वा प्रथमार्थार्धितं स्मार्तान्तरस्मार्तान्तरं विसृज्जेत्। ॥१॥
तत्स्य यथाभिन्नं प्रथममृग्यादिति दिवं गृह्यारं एति दिवं व्रज्जेति। स ग्रामादृश्यं गृह्यं
पञ्चमण्डितों मेधावी गृह्यारंवोपसंपन्देत् इव तवेऽहार्यवानस्वरूपं वेदत। तत्स्य
तावदेव चिरं याचनं विमोक्षेपः संपत्त्यं इति ॥२॥
स य एपोणिषदोक्तांत्ययथेऽस्वरे । तत्स्यात्मा । तत्स्यमतिः भेदकेतो इति। भूयं एव
मा मा भगवानविज्ञायन्तिति । तथा सोम्येऽति होवधाँ ॥३॥
॥ इति चुदुदातः: खण्डः: ॥

पुरुषे सोम्योतप्तपिन्यं ब्राह्म: पपुर्वापसे जानासि मा जानासि मामिति। तस्य
याचन वाङ्गमसं संपन्नते मन: प्राणेऽप्राणस्तेजसिः तेजः परस्य देवतायं तावज्ञानाति। ॥१॥
अथ यदायस्य वाङ्गमसं संपन्नते मन: प्राणेऽप्राणस्तेजसिः तेजः परस्य देवतायमय न
जानाति। ॥२॥
स य एपोणिषदोषालाक्ष्यमिद्व सर्वम् । तत्स्यात्मा । तत्स्यमतिः भेदकेतो इति। भूयं एव
मा मा भगवानविज्ञायन्तिति । तथा सोम्येऽति होवधाँ ॥३॥
॥ इति पञ्चदशः: खण्डः: ॥

पुरुषः सोम्योत हस्तमृहीतमानान्तिः। अपपार्श्विः। स्टेरमकार्णिः पराशृंगमय तपस्तेति।
स यदि तस्य कर्त्तः भवित तत्र एवानृतमानानं कुरुते। सोद्वृत्तस्य
संधिष्ठातन्त्रान्तरान्तरीयं परश्चुं तस्य प्रतिगृह्याति। स दहते। अथ हयते। ॥१॥
अथ यदि तस्याकर्त्ता भविति। तत्र एव सत्यमानानं कुरुते। स सत्याभिसन्धः
सत्यानान्तरान्तरीयं परश्चुं तस्य प्रतिगृह्याति। स न दहते। अथ मृयते। ॥२॥
स यथा तत्र नादाह्यतः। ऐतिहासिकमिद्व सर्वम्। तत्स्यात्मा। स आत्मा।
तत्स्यमतिः भेदकेते इति। तदायस्य विज्ञायन्तिति विज्ञायन्तिः। ॥३॥
॥ इति घोषः: खण्डः: ॥

॥ इति धीरोध्यायः। ॥

अति परी भगव इति होपसरसाद सनत्कृपानं नादाः। तैं होवधां यद्वद्यत्व तेन
मोपसीद। तस्यात ऊस्मं वञ्चामीति। स हृदयाण। ॥१॥

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“Take, for example, son, a man who is brought here blindfolded from the land of Gandhāra and then left in a deserted region. As he was brought blindfolded and left there blindfolded, he would drift about there toward the east, or the north, or the south. Now, if someone were to free him from his blindfold and tell him, ‘Go that way; the land of Gandhāra is in that direction,’ being a learned and wise man, he would go from village to village asking for directions and finally arrive in the land of Gandhāra. In exactly the same way in this world when a man has a teacher, he knows: ‘There is a delay for me here only until I am freed; but then I will arrive!’

“The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that’s how you are, Svetaketu.”

“Sir, teach me more.”

“Very well, son.

“Take, for example, son, a man gravely ill. His relatives gather around him and ask: ‘Do you recognize me?’ ‘Do you recognize me?’ As long as his voice does not merge into his mind; his mind, into his breath; his breath, into heat; and heat, into the highest deity, he recognizes them. When, however, his voice merges into his mind; his mind, into his breath; his breath, into heat; and heat, into the highest deity, then he no longer recognizes them.

“The finest essence here—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that’s how you are, Svetaketu.”

“Sir, teach me more.”

“Very well, son.

“Take, for example, son, a manacled man brought here by people shouting: ‘He’s a thief! He has committed a theft! Heat an ax for him!’ Now, if he is guilty of the crime, then he turns himself into a lie; uttering a lie and covering himself in a lie, he takes hold of the ax and gets burnt, upon which he is executed. If, on the other hand, he is innocent of the crime, then he turns himself into the truth; uttering the truth and covering himself with the truth, he takes hold of the ax and is not burnt, upon which he is released.

“What on that occasion prevents him from being burnt—that constitutes the self of this whole world; that is the truth; that is the self (ātman). And that’s how you are, Svetaketu.”

And he did, indeed, learn it from him.

ADHYĀYA 7

“Sir, teach me,” said Nārada as he came up to Sanatkumāra. He replied: “Come to me with what you know. Then I’ll tell you what more there is to know.”
7.1.1 The Early Upanisads

त्रेश्वेंद्र भगवोऽध्येमि यजुर्वेदः सामवेदमार्थवर्णं चतुर्थमितिहासपुरणं पञ्चमं वेदानं वेदं पिन्थः राशिः देवं निधिः वाकोवाक्यमेकायनं देवविधिः ब्रह्मविधिः मूर्तिविधिः क्षत्रियविधिः नक्षत्रविधिः सप्तदेरजनविधामेतद्द्रगवोऽध्येमि ||११||

सोह्न भगवो मन्त्रविद्वेषस्मि नातमवित्। श्रुतः हृदेः भगवेदः श्रवस्यस्तस्तत्ति शोक-मात्रविनिमित। सोह्न भगवः होचायमि। तेन मा भगवास्तक्स्य पारे तात्त्वतिचति। तेन होवाच यदैं किरतेदद्यगमिषा नामेवैतत्त्त्त। ||१२||

नाम वा त्रेश्वेंद्र यजुर्वेदः सामवेद आध्यवण्यश्रुतः इतिहासपुरणः। पञ्चमोऽवेदः वेदानं वेदं पिन्थः राशिः देवं निधिः वाकोवाक्यमेकायनं देवविधिः ब्रह्मविधिः मूर्तिविधिः क्षत्रियविधिः नक्षत्रविधिः सप्तदेरजनविधाः। नामेवैतत्त्त। नामोपपास्वतेति। ||१३||

स यो नाम ब्रह्मैतुपास्ते। याकाशो गतं तत्रास्त्य यथाकामचारो भवति। यो नाम ब्रह्मैतुपास्तः। अस्ति भगवो नामो भूय इति। नामो वाव भूयोऽस्तीति। तत्मे भगवान्नवीन्तिति। ||१५||

|| इति प्रथम: खण्डः।||

वामवाव नामो भूयस्ति। वामवा त्रेश्वेंद्र विज्ञापयति यजुर्वेदः सामवेदमार्थवर्णं चतुर्थमितिहासपुरणं पञ्चमं वेदानं वेदं पिन्थः राशिः देवं निधिः वाकोवाक्यमेकायनं देवविधिः ब्रह्मविधिः मूर्तिविधिः क्षत्रियविधिः नक्षत्रविधिः सप्तदेरजनविधाः। दिवं च पृथिवीं च वायुं चाकाशं चापृथक्कू तेजस्तेजः देवांश्र मनुष्याः पद्मश्र मनोयसि। तुष्णनश्व-तीस्तापार्द्याकीपस्तापास्तस्य कथा चाध्यस्त च सत्यं चानुङ्ते च साधु चासाधु च हृदयं च चाहृदयण्वं च। यदैः वायुं नामविविधं धर्मं नाद्यम्य व्यापारिज्जात्स्य सत्यं नानुङ्तं न साधु नासाधु न हृदयं च चाहृदयण्वं। यदैः वायुं नामविविधं धर्मं नाद्यम्य व्यापारिज्जात्स्य सत्यं नानुङ्तं न साधु नासाधु न हृदयं च चाहृदयण्वं। नामेवैतर्करुविज्ञापयति वामुपास्वतेति। ||११||

स यो वावं ब्रह्मैतुपास्ते। यावः गतं तत्रास्त्य यथाकामचारो भवति। यो वावं ब्रह्मैतुपास्ते। अस्ति भगवो वावो भूय इति। वावो वाव भूयोऽस्तीति। तत्मे भगवान्नवीन्तिति। ||२२||

|| इति द्वितीय: खण्डः।||

मनो वाव वावो भूयः। यथा वेदः वामवः नामसः मनसस्य भवति। स यदै पिन्थः राशिः देवं निधिः वाको तेजः चेतृछ्विण्। भवत्तवे वावं च नामं च मानोऽभवति। स यदै मनससा मनत्वति मन्त्रान्|| 258
Nārada told him: "I have studied the Rgveda, sir, as also the Yajurveda, the Śāmaveda, the Ātharvāṇa as the fourth, the corpus of histories and ancient tales as the fifth Veda among the Vedas, ancestral rites, mathematics, soothsaying, the art of locating treasures, the dialogues, the monologues, the science of gods, the science of the ritual, the science of spirits, the science of government, the science of heavenly bodies, and the science of serpent beings. All that, sir, I have studied."

And he continued: "Here I am, a man who knows all the vedic formulas but is ignorant of the self. And I have heard it said by your peers that those who know the self pass across sorrow. Here I am, sir, a man full of sorrow. Please, sir, take me across to the other side of sorrow."

Sanatkumāra said to him: "Clearly, all that you have studied is nothing but name. The Rgveda is name, and so are the Yajurveda, the Śāmaveda, the Ātharvāṇa as the fourth, the corpus of histories and ancient tales as the fifth Veda among the Vedas, ancestral rites, mathematics, soothsaying, the art of locating treasures, the dialogues, the monologues, the science of gods, the science of the ritual, the science of spirits, the science of government, the science of heavenly bodies, and the science of serpent beings. All that is nothing but name. So, venerate the name.

"If someone venerates brahman as name—well, a man obtains complete freedom of movement in every place reached by name, if he venerates brahman as name."

"Sir, is there anything greater than name?"

"Yes, there is something greater than name."

"Sir, please tell me that."

"Speech, undoubtedly, is greater than name, for speech makes known the Rgveda, as it does the Yajurveda, the Śāmaveda, the Ātharvāṇa as the fourth, the corpus of histories and ancient tales as the fifth Veda among the Vedas, ancestral rites, mathematics, soothsaying, the art of locating treasures, the dialogues, the monologues, the science of gods, the science of the ritual, the science of spirits, the science of government, the science of heavenly bodies, and the science of serpent beings; and sky, earth, wind, space, water, fire, gods, humans, domestic animals, birds, grasses, trees, and wild beasts down to the very worms, moths, and ants; as well as the right (dharma) and the wrong (adharma), truth and falsehood, good and evil, and the pleasant and the unpleasant. For, if there were no speech, neither the right nor the wrong would be made known, nor even truth or falsehood, good or evil. Speech alone makes all this known. So, venerate speech."

"If someone venerates brahman as speech—well, a man obtains complete freedom of movement in every place reached by speech, if he venerates brahman as speech."

"Sir, is there anything greater than speech?"

"Yes, there is something greater than speech."

"Sir, please tell me that."

"The mind, undoubtedly, is greater than speech, for as a closed fist would envelop a couple of myrobalans or jujubes, or a pair of dice, so indeed does the
7.3.1 The Early Upanisads

अधीयीयेत्वाधीते। कर्मणि कुर्वितेत्यथ क्रुद्धे। पुत्रीश्व पशुपशुष्केऽचेतेऽचे।
इर्वे च लोकमुः चेतेऽचेतेऽचे। मनो ह्रास्मा। मनो हि लोकः। मनो हि
भ्रमः। मन उपास्वेति। ||11

स यो मनो ब्रह्मकुशः। याब्दमनसो गतं तत्रास्य यथाकामचारो भवति। यो
मनो ब्रह्मकुशः। असित भगवो मनसो मूयू इति। मनसो वाव भूयोष्टतिति
तन्मेव भगवानः वीरितिति। ||22

|| इति तृतीयः: खण्डः। ||

साधुस्यो वाव मनसो मूयानुः। यदा वे सङ्क्त्ययेतेऽधाः। मनस्यति। अथ
वाचमीरयति। तामु नामीरयति। नास्ति मन्या एकं भवन्ति। मन्येनुषु कर्मणि। ||11

तानि ह वा एतानि साधुकृष्णोकायानानि सङ्क्त्यत्वायकानि। साधुस्ये प्रतिष्ठितानि ि
समाक्षुपताः। धावापूर्वः। समक्षेताः वायुम्बाकाग्नाः। च। सामक्ष्यत्वानस्त्र्याः। तेजसः।
तेषाः संक्षुप्यैः वर्षी संक्षुप्यः। वर्षस्य संक्षुप्यैः। अः संक्षुप्यः। अःस्य संक्षुप्यः।
प्राणाः। संक्षुप्यः। प्राणाः। संक्षुप्यः। मन्या। संक्षुप्यः। मन्येनाः। संक्षुप्यः। कर्मणि
संक्षुप्यः। कर्मणां संक्षुप्यैः। लोकः। संक्षुप्यः। लोकस्य संक्षुप्यैः। सर्वं संक्षुप्यः। सा
एष साधुः। सङ्क्त्ययमुपास्वेति। ||22

स यो। साधुस्ये ब्रह्मकुशः। क्रुःवः। यो लोकान्वयवाचः। प्रतिष्ठिताश्रितिश्चि
तोष्णकामानानवयमानानोभिषिष्ठति। यावतसाधुस्य गतं तत्रास्य यथाकामचारो
भवति। यो। साधुस्ये ब्रह्मकुशः। असित भगवो साधुस्यमूर्य इति। साधुस्यात्राव
भूयोष्टतिति। तन्मेव भगवानः वीरितिति। ||31

|| इति चतुर्थः: खण्डः। ||

चित् वाव साधुस्यमूर्यः। यदा वे चेतयेतेऽधाः। मनस्यति। अथ वाचमीरयति। तामु
नामीरयति। नास्ति मन्या एकं भवन्ति। मन्येनुषु कर्मणि। ||11

तानि ह वा एतानि चिते कृष्णानानि चितात्मानि। चिते प्रतिष्ठितानि। तस्मादि
वर्यस्य बदुविद्यति। भवति नायम्स्तील्येवचैव। यद्यं वेद यद्वा अयं विद्यः
\[260\]
mind envelop both speech and name. When a man makes up his mind: ‘I should recite the vedic formulas,’ then he undertakes their recitation; or: ‘I should perform the rites,’ then he undertakes their performance; or: ‘I should try to obtain children and livestock,’ then he tries to obtain them; or: ‘I should try to win for myself this world and the next,’ then he tries to win them. For the self (ātman) is the mind, the world is the mind, brahman is the mind! So, venerate the mind.

If someone venerates brahman as the mind—well, a man obtains complete freedom of movement in every place reached by the mind, if he venerates brahman as the mind.”

“Sir, is there anything greater than the mind?”

“Yes, there is something greater than the mind.”

“Sir, please tell me that.”

“Intention, undoubtedly, is greater than the mind, for it is only after a man has formed an intention that he makes up his mind; after that, he vocalizes his speech—and he vocalizes it to articulate a name. The vedic formulas are contained in the name, and rites, in the vedic formulas.

Now, intention (saṃkalpa) is the point of convergence of all these things; intention is their essence (ātman); and on intention they are based. The earth and the sky were patterned through an intention; wind and space were patterned through an intention; water and fire were patterned through an intention. According to their intention (saṃkalpati) was patterned (saṃkalpate) rain; according to the intention of rain was patterned food; according to the intention of food were patterned the vital breaths (prāṇa); according to the intention of the vital breaths were patterned the vedic formulas; according to the intention of the vedic formulas were patterned rites; according to the intention of rites was patterned the world; and according to the intention of the world was patterned the Whole. All that is intention! So, venerate intention.

If someone venerates brahman as intention—well, himself remaining constant, firmly based, and steadfast, a man wins the worlds patterned after his intention, worlds that are constant, firmly based, and steadfast; and he obtains complete freedom of movement in every place reached by intention, if he venerates brahman as intention.”

“Sir, is there anything greater than intention?”

“Yes, there is something greater than intention.”

“Sir, please tell me that.”

“Thought, undoubtedly, is greater than intention, for it is only after a man has given some thought that he forms an intention; after that, he makes up his mind; then he vocalizes his speech—and he vocalizes it to articulate a name. The vedic formulas are contained in the name, and rites, in the vedic formulas.

Now, thought is the point of convergence of all these things; thought is their essence (ātman); and on thought they are based. Therefore, when a man, although very learned, is thoughtless, people say about him: ‘He is good for nothing!’ no
7.5.2 The Early Upanisads

अचितः² स्यादिति । अथ यद्यपविचित्तवान्भवति तस्मा एवोत शुभ्रुपन्ते । चितं ह्वैवामेकात्मकः । चित्मात्मा । चितं प्रतिष्ठा । चित्मुपासवेति ॥२॥

स यशिष्ठं ब्रह्मेतुपास्ते । चितानी स लोकाञ्जुवान्मुः । प्रतिष्ठितानिलित्तोऽध्ययं
थमानान्यथमानोपपितंध्यति । याविविधतः गतं तत्रायाय यथाकामचारो भवति
यशिष्ठं ब्रह्मेतुपास्ते¹ । असि भगवशिष्ठाद्वृृेऽति । चिताद्वार भूसोऽस्तीति । तन्में
भगवान्ज्ञ्ञावीतिति ॥३॥

॥ इति पञ्चमः । खण्डः ॥

ध्यानं वाच चिताद्वृृेऽति । ध्यायविदव पृःवियी । ध्यायविदवधनिकिम् । ध्यायविदव
श्रीः । ध्यायविदवधाः । ध्यायविदव पर्वताः । ध्यायविदव देवमुः । तस्माच इह
मनुष्याणां महत्¹ प्रामुिवित ध्यानापादाँशा² हृदेव ते भवति । अथ येवत्यः कलिंहः
पिशुना उपवासिन्ते । अथ ये प्रभवो ध्यानापादाँशा² हृदेव ते भवति । ध्यान-
मुपासवेति ॥१॥

स यो ध्यानं ब्रह्मेतुपास्ते । याविविधतः गतं तत्रायाय यथाकामचारो भवति¹ यो
ध्यानं ब्रह्मेतुपास्ते । असि भगवो ध्यानाद्वृृेऽति । ध्यानाद्वार भूसोऽस्तीति । तन्में
भगवान्ज्ञावीतिति ॥२॥

॥ इति पञ्चः । खण्डः ॥

विज्ञानं वाच ध्यानाद्वृृेऽति । विज्ञानस्य वा द्रव्येणे विज्ञानति युज्जूप्तें सामवेद-
माध्यं च तृतीयमितिहासपुराणं पञ्चमं वेदानं वेंद श्रव्येन हल्लः वाकोवा-
क्मेकायनं देवविदां ब्रह्मविदां भृत्तिविदां क्रतिविदां नक्त्रविदां सर्पद्वजनविदां दिंदं च
पुरुषोः च वायुं च चाकां च चाण्छः तेजः देवः मनुष्याः परिभृत्त वयांगनि च तृप्यृवन-
स्तीतं च चाण्छः ध्यानं च चाण्छः च च समं च छाण्छः च लोकमुः च विज्ञानेत्रव विज्ञानति । विज्ञा-
मुपासवेति ॥१॥

स यथा विज्ञानं ब्रह्मेतुपास्ते । विज्ञानतोऽसे लोकाञ्ज्ञानतोपपितंध्यति ।
matter what he knows, thinking, 'If he was truly learned, he would not be so thoughtless.' If, on the other hand, a man of little learning is thoughtful, people are going to listen to him, for thought is the point of convergence of all these; thought is their essence; and on thought they are based. So, venerate thought.

3 "If someone venerates brahman as thought—well, himself remaining constant, firmly based, and steadfast, a man wins the worlds that he sets his thought on, worlds that are constant, firmly based, and steadfast; and he obtains complete freedom of movement in every place reached by thought, if he venerates brahman as thought."

"Sir, is there anything greater than thought?"
"Yes, there is something greater than thought."
"Sir, please tell me that."

6 "Deep reflection, undoubtedly, is greater than thought, for the earth in a sense is reflecting deeply; the intermediate region in a sense is reflecting deeply; the sky in a sense is reflecting deeply; the waters in a sense are reflecting deeply; the hills in a sense are reflecting deeply; and gods and men in a sense are reflecting deeply. Therefore, those who achieve eminence among men in this world have, in some sense, received their share of the fruits of deep reflection. Small-minded men are cantankerous, backbiting, and offensive, whereas those who are noble-minded have, in some sense, received their share of the fruits of deep reflection. So, venerate deep reflection.

2 "If someone venerates brahman as deep reflection—well, a man obtains complete freedom of movement in every place reached by deep reflection, if he venerates brahman as deep reflection."

"Sir, is there anything greater than deep reflection?"
"Yes, there is something greater than deep reflection."
"Sir, please tell me that."

7 "Perception, undoubtedly, is greater than deep reflection, for it is through the faculty of perception that one comes to perceive the Rgveda, the Yajurveda, the Sāmaveda, the Atharvaṇa as the fourth, the corpus of histories and ancient tales as the fifth Veda among the Vedas, ancestral rites, mathematics, soothsaying, the art of locating treasures, the dialogues, the monologues, the science of gods, the science of the ritual, the science of spirits, the science of government, the science of heavenly bodies, and the science of serpent beings; and sky, earth, wind, space, water, fire, gods, humans, domestic animals, birds, grasses, trees, and wild beasts down to the very worms, moths, and ants; as well as the right and the wrong, truth and falsehood, good and evil, the pleasant and the unpleasant, food and drink, this world and the next—it is indeed through the faculty of perception that one perceives these. So, venerate perception.

2 "If someone venerates brahman as perception—well, a man wins the worlds possessing perception and knowledge; he obtains complete freedom of movement in every place reached by perception, if he venerates brahman as perception."
The Early Upanisads

7.7.2

वाव्याघ्रानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञान ब्रह्मोद्युपासते। अर्थत् भगवो विज्ञानाद्रूय इति। विज्ञानाद्राव भूयोष्टीति। तत्में भगवानवीतिति।

॥ इति सत्तमः खण्डः ॥

बालं वाव विज्ञानाद्रूयः। अर्थ ह शंतं विज्ञानवतामेको बलवानाकम्प्यते। स यदा बली भवत्योत्पत्ताता भवति। उत्तिष्ठत्मपरिवर्तिता भवति। परिचरण्युपासतत्त्व हर्से। भवति स्रोताभवति मन्ता भवति बोधा भवति कर्ता भवति विज्ञानता भवति। बलेन वै पृथिवी तिष्ठति बलेनान्तरमिलि बलेन दीर्घेन। श्रवता बलेन देवमनुष्या बलेन पदाववध वर्त्तिति क तृषणनांवस्तायः भापदान्याकोटकपत्त्वम्पिपलकम्।

बलेन लोकस्तिष्ठति। बलमुपास्वेति।

॥ इति चत्तमः खण्डः ॥

स यों बलं ब्रह्मोद्युपासते। याव्याघ्रानस्य गतं तत्रास्य यथाकामचारो भवति। अर्थत् भगवो बलाद्रूय इति। बलाद्रव भूयोष्टीति। तत्में भगवानवीतिति।

॥ इति अष्टमः खण्डः ॥

अथं वाव बलाद्रवः। तस्मादवि दश रात्रिनाश्रीयात्तु। यथा ह हीवेतु। अथ-वाद्रष्ट्रोतामन्त्राविदाकारत्विज्ञानता भवति। अद्याग्रस्यायं। इत्यावत। भवति। श्रोता भवति मन्ता भवति बोधा भवति कर्ता भवति विज्ञानता भवति। अभ्र्युपास्वेति।

स यों ब्रह्मोद्युपासते। अन्यतो वै स लोकपाननतोभिषिष्ठति। याव्याघ्रानस्य गतं तत्रास्य यथाकामचारो भवति। यों ब्रह्मोद्युपासते। अर्थत् भगवोज्ज्ञाद्रूय इति। अन्नाद्रव भूयोष्टीति। तत्में भगवानवीतिति।

॥ इति नवमः खण्डः ॥

आपे वाभानाद्रूयस्यः। तस्मादसा वृवृद्धिर्य भवति व्याधीयते। प्राणा अन्त्र कनीयो भविष्यतिति। अथ यदा दुवृवृद्धिर्यमयान्यान्ति। प्राणा भवन्तयां बहु भविष्यतिति। आप एवेमा मूर्ति। वेकै पृथिवी यदन्तीर्षणः यदु दीर्घिचकित्वता यदेवमनुष्या यत्त्वदश्य प्रयत्नेति क तृषणनांवस्तायः भापदान्याकोटकपत्त्वम्पिपलकम्। आप एवेमा मूर्ति। अथ उपास्वेति।

स यों ब्रह्मोद्युपासते। आप्रोति सर्वकामाक्षोट्स्रिमामन्मभवति। यावदयां गतं
"Sir, is there anything greater than perception?"
"Yes, there is something greater than perception."
"Sir, please tell me that."

8 "Strength, undoubtedly, is greater than perception, for one strong man strikes terror into the hearts of even a hundred men of perception. When someone becomes strong, he comes to stand; when he stands, he comes to be one who serves; when he serves, he comes to be a pupil; when he becomes a pupil, he comes to be a man who sees, hears, thinks, discerns, performs rites, and perceives. By strength does the earth persist, by strength also the intermediate region, the sky, the hills, gods, humans, domestic animals, birds, grasses, trees, and wild beasts down to the very worms, moths, and ants. By strength does the world persist. So, venerate strength.

2 "If someone venerates brahman as strength—a man obtains complete freedom of movement in every place reached by strength, if he venerates brahman as strength."

"Sir, is there anything greater than strength?"
"Yes, there is something greater than strength."
"Sir, please tell me that."

9 "Food, undoubtedly, is greater than strength. Therefore, if someone were to abstain from eating even for ten days and should continue to live, he nevertheless becomes unable to see, to hear, to think, to discern, to perform rites, or to perceive. Upon returning to food, on the other hand, he becomes a man who is able to see, to hear, to think, to discern, to perform rites, and to perceive. So, venerate food.

2 "If someone venerates brahman as food—well, a man wins the worlds possessing food and drink; he obtains complete freedom of movement in every place reached by food, if he venerates brahman as food."

"Sir, is there anything greater than food?"
"Yes, there is something greater than food."
"Sir, please tell me that."

10 "Water, undoubtedly, is greater than food. Therefore, when rain is not plentiful, the vital functions (prāṇa) become despondent at the thought, 'Food is going to get scarce.' When, on the other hand, rain becomes plentiful, the vital functions become joyous at the thought, 'There'll be plenty of food.' All these are simply specific forms of water—earth, intermediate region, sky, hills, gods, humans, domestic animals, birds, grasses, trees, and wild beasts down to the very worms, moths, and ants; they are simply specific forms of water. So, venerate water.

2 "If someone venerates brahman as water (āp)—well, a man obtains (āpnoti) all his desires and becomes completely satisfied; he obtains complete freedom of movement in every place reached by water, if he venerates brahman as water."

"Sir, is there anything greater than water?"
7.10.2 The Early Upanisads

तत्त्वं यथाकामचारों भवति यों ब्रह्मत्युपास्ते। असि भगवोऽज्ञों भूय इति।
अद्वैत वाव भूयोऽस्तिति। तन्मेन भगवान्वीविविठिति।॥२॥

॥ इति डाशं: खण्डं: ॥

तेजो वावद्वृशं भूयं। तदा एतद्वायुमाण्डाब्रह्माधिरिवित्ति तदाहुरिन्द्रोऽचित्तैं
नित्यित्ति वर्षिण्यित्ति या इति। तेज एव तत्तृत्वं दर्शित्वित्तियः सृजते। तदेवत-
दुध्विरिवित्ति ४ तिरक्रिमिरिव विद्वृद्धिरहादाधिरिवित्ति ५ तस्मादाहुरिन्द्रोऽहलेत तनयित्ति
वर्षिण्यित्ति या इति। तेज एव तत्तृत्वं दर्शित्वित्तियः सृजते। तेज उपास्वेति।॥३॥

स यस्तेऽजो ब्रह्मत्युपास्ते। तेजस्वी वै स तेजस्वोऽजो लोकाभास्वतोऽपहल-
तमस्कामिनिषिद्धि। यावतेजसो गतं तत्रस्त्य यथाकामचारों भवति। यस्तेऽजो ब्रह्मत्युपास्ते।
असि भगवलेजसो भूय इति। तेजसो वाव भूयोऽस्तिति। तन्मेन भगवान्वीविविठिति।॥४॥

॥ इति एकादशं: खण्डं: ॥

आकाशो वाव तेजसो भूयान्। आकाशो वै सूर्यचन्द्रमाणाः विद्वृद्धिवस्त्राण्यं:।
आकाशोनाहुरिति। आकाशोन शूपोति। आकाशोन प्रतिशुपोति। आकाशो रमते।
आकाशो न रमते। आकाशो जायते। आकाशमिश्रितयः। आकाशमुपास्वेति।॥५॥

स य आकाशं ब्रह्मत्युपास्ते। आकाशावतो वै स लोकप्रकाशावतोऽस्त्राणां गाँ-
श्चतूमिनिषिद्धि। यावत्काशाः गतं तत्रस्त्य यथाकामचारों भवति। य आकाशं
ब्रह्मत्युपास्ते।। असि भगव आकाशाधूय इति। आकाशान्व। भूयोऽस्तिति। तन्मेन
भगवान्वीविविठिति।॥६॥

॥ इति द्वादशं: खण्डं: ॥

स्मरो वावकाशाधूयः।। तस्मादाधूप प्रवह आस्त्र्यस्तरतो नैव ते कंघन
शुषुगृहं मन्नीरस्य विजानीरन्। यदा वाव ते स्मरेयुरस्य शुषुगृहं मन्नीरस्य विजानीरन्।
स्मरेरो वै पुत्राश्च ज्ञानातिः स्मरेर श्नूनो। वस्मराभुमिविविठिति।॥६॥

स य स्मर ब्रह्मत्युपास्ते। यावत्स्त्रायं गतं तत्रस्त्य यथाकामचारों भवति। य स्मर
ब्रह्मत्युपास्ते।। असि भगवः स्मराधूय। इति। स्मराधूय भूयोऽस्तिति। तन्मेन
भगवान्वीविविठिति।॥६॥

॥ इति चत्वरदशं: खण्डं: ॥

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"Yes, there is something greater than water."
"Sir, please tell me that."

11 "Heat, undoubtedly, is greater than water. So, when that holds back the wind and heats up the space, people say: 'It's sizzling! It's a scorcher! It's going to rain.' Consequently, after revealing the heat first, there pours down the water. Then, thunder rolls with lightning streaking upward and across the sky. People, therefore, say: 'Lightning is flashing! Thunder is rolling! It's going to rain.' Consequently, after revealing the heat first, there pours down the water. So, venerate heat.

2 "If someone venerates brahman as heat (tejas)—well, becoming full of radiance (tejasvin), a man wins worlds that are full of radiance, worlds that are bright and free from darkness; he obtains complete freedom of movement in every place reached by heat, if he venerates brahman as heat."

"Sir, is there anything greater than heat?"
"Yes, there is something greater than heat."
"Sir, please tell me that."

12 "Space, undoubtedly, is greater than heat, for both the sun and the moon, as well as lightning, stars, and fire, are found in space. Across space one calls out to someone, across space one hears that call, and across space one answers back. Within space one enjoys pleasure, and throughout space one enjoys pleasure. Within space one is born, and into space one is born. So, venerate space.

2 "If someone venerates brahman as space (ākāśa)—well, a man wins worlds that are spacious (ākāśavat), worlds that are wide open (prakāśa), unconfined, and far-flung; he obtains complete freedom of movement in every place reached by space, if he venerates brahman as space."

"Sir, is there anything greater than space?"
"Yes, there is something greater than space."
"Sir, please tell me that."

13 "Memory, undoubtedly, is greater than space. Therefore, if people should assemble who do not remember—even many such people—they would not be able to hear, consider, or recognize anything. When they do remember, then they would be able to hear, consider, and recognize. Clearly, it is through memory that one recognizes one's children and cattle. So, venerate memory.

2 "If someone venerates brahman as memory—well, a man obtains complete freedom of movement in every place reached by memory, if he venerates brahman as memory."

"Sir, is there anything greater than memory?"
"Yes, there is something greater than memory."
"Sir, please tell me that."
The Early Upaniṣads

7.14.1

आशा वाव स्मरादृश्यसि | आशोऽद्विते स्मरो मन्त्रान्तर्भैः कर्मणि कूर्ते पुनःस्माय परिवर्त्येच्छति इत्यं च चलोकमृ चेच्छते | आशोऽपर्यःस्वति ॥ १॥

स य आशा ब्रह्मेत्युपासते | आशाय सवें कामः समृद्धिः | अमोघा हास्यशिष्यों भवन्ति | यवदायपा गते तत्राय यथाकामचारो भवति य आशा ब्रह्मेत्युपासते । । । असि भगव आशा भूय इति । आशा यह भूयोऽस्तिति । तस्मे भगवान्वीरितिति ॥ ॥

॥ इति चचुवर्तिः खण्डः ॥

प्राणो वावाशया । भूयानु । यथा वा अरा नामी समपिता एवमसिन्नाणि सर्वं समपितम् । प्राणो प्राणेन याति । प्राणो प्राणं ददाति । प्राणाय ददाति । प्राणो हृ पिता । प्राणो माता । प्राणो भ्राता । प्राणो स्वसा । प्राण अचार्यः । प्राणो ब्रह्मणः ॥ ॥

स यदि पितरे वा मातरे वा भ्रातरे वा स्वसारे वाचार्यः वा ब्रह्मणं वा किचिदंशसिमं प्रत्याव । धिकवासितत्वेत्वनमादः । पितृहा वै त्वमसि मातृहा वै त्वमसि स्वसुहा वै त्वमसि स्वसुहायाय वै त्वमसि ब्रह्मणहा वै त्वमसितः ॥ ॥ अथ यथायेनात्मकाण्तप्राणाःकृच्छेन समासः व्यतिसप्तहेतु । नैवेन ब्रुयः पितृहासितिः न मातृहासितिः न ब्राह्मणासितिः न स्वसुहासितिः नाचार्यासितिः न ब्राह्मणासितिः ॥ ॥ प्राणो हृवेततरी सर्वाणि भवति । स वा एष एवं पश्चातें मवान एवं विजनत्रतिवधि भवति । तं चेदु ब्रुयुरतिवधिसिति । अतिवाद्वरतिः ब्रुयात् । नापुहृतिः ॥ ॥

॥ इति पञ्चदशः खण्डः ॥

एष तु वा अतिवदलिः यः सत्यनातिवदलिः । सोहें भगवः सत्यनातिवदानीति । सत्यं तेव विज्ञासितिवमिति । सत्यं भगवो विज्ञास इति ॥ ॥

॥ इति पोष्यः खण्डः ॥

यदा वे विजनानतः सत्यं वदति । नाविजननसत्यं वदति । विजनानेव सत्यं वदति । विज्ञानं तेव विज्ञासितवमिति । भगवो विज्ञास इति ॥ ॥

॥ इति समदशः खण्डः ॥

यदा वे मनुष्यं विजनानिः । नामत्वा विजनानिः । मतैव विजनानिः । मतिस्तु तेव विज्ञासितवमिति । मतिं भगवो विज्ञास इति ॥

॥ इति अष्टदशः खण्डः ॥

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"Hope, undoubtedly, is greater than memory, for only when it is kindled with hope does memory recite Vedic formulas, engage in ritual activities, seek to obtain children and livestock, and aspire to winning this world and the next. So, venerate hope.

2 "If someone venerates brahman as hope—well, by mere hope, all his desires are fulfilled and his prayers are answered; he obtains complete freedom of movement in every place reached by hope, if he venerates brahman as hope."

"Sir, is there anything greater than hope?"

"Yes, there is something greater than hope."

"Sir, please tell me that."

Lifebreath, undoubtedly, is greater than hope, for all this is fixed to lifebreath, as spokes are fixed to the hub. Lifebreath proceeds by means of lifebreath; lifebreath gives lifebreath and gives to lifebreath. The father is lifebreath; the mother is lifebreath; a brother is lifebreath; a sister is lifebreath; a teacher is lifebreath; and a Brahmin is lifebreath.

2 "Now, if someone were to talk back somewhat harshly to his father, mother, brother, sister, or teacher, or to a Brahmin, people are sure to rebuke him, saying: ‘Damn you! You are a patricide! You are a matricide! You are a fratricide! You are a sororicide! You are a teacher-killer! You are a Brahmin-killer!’ 3 When their lifebreath has left them, on the other hand, even if someone were to throw them in a pile with a poker and burn them up completely, no one would say to him: ‘You are a patricide! You are a matricide! You are a fratricide! You are a sororicide! You are a teacher-killer! You are a Brahmin-killer!’—for only lifebreath becomes all these."

A man who sees it this way, thinks about it this way, and perceives it this way becomes a man who outtalks. And if people tell him, ‘You are a man who outtalks,’ he should readily acknowledge, ‘Yes, I am a man who outtalks,’ and not deny it.

Now, a man outtalks only when he outtalks with truth.”

"Yes, sir, I’m going to be a man who outtalks with truth.”

"Then you should seek to perceive the truth.”

"Sir, I do seek to perceive the truth.”

Now, a man must first perceive before he speaks the truth—when one does not perceive, one does not speak the truth; only when one perceives does one speak the truth. So, it is perception that you should seek to understand.”

"Sir, I do seek to understand perception.”

A man must first think before he perceives—when one does not think, one does not perceive; only when one thinks does one perceive. So, it is thinking that you should seek to perceive.”

"Sir, I do seek to perceive thinking.”
The Early Upanisads

7.19.1

The Early Upanisads

7.19.1

The Early Upanisads

7.19.1

The Early Upanisads

7.19.1
"A man must first have faith before he thinks—when one does not have faith, one does not think; only when one has faith does one think. So, it is faith that you should seek to perceive."
"Sir, I do seek to perceive faith."

"A man must first produce before he has faith—when one does not produce, one does not have faith; only when one produces does one have faith. So, it is production that you should seek to perceive."
"Sir, I do seek to perceive production."

"A man must first act before he produces—when one does not act, one does not produce; only when one acts does one produce. So, it is action that you should seek to perceive."
"Sir, I do seek to perceive action."

"A man must first attain well-being before he acts—when one has not attained well-being, one does not act; only when one has attained well-being does one act. So, it is well-being that you should seek to perceive."
"Sir, I do seek to perceive well-being."

"Now, well-being is nothing but plenitude. There is no prosperity in scarcity. Prosperity is indeed plenitude. So, it is plenitude that you should seek to perceive."
"Sir, I do seek to perceive plenitude."

"Where a man sees, hears, or discerns no other thing—that is plenitude. Where one sees, hears, or discerns some other thing—that is scarcity. Now, plenitude is the immortal, while scarcity constitutes what is mortal."
"Sir, on what is plenitude based?"
"On one's own greatness. Or, maybe, it is not based on greatness. Cattle and horses, elephants and gold, slaves and wives, farms and houses—these are what people here call greatness. But I don't consider them that way; no, I don't, for they are all based on each other.

"Plenitude, indeed, is below; plenitude is above; plenitude is in the west; plenitude is in the east; plenitude is in the south; and plenitude is in the north. Indeed, plenitude extends over this whole world.
"Now, the substitution of the word 'I'—'I am, indeed, below; I am above; I am in the west; I am in the east; I am in the south; and I am in the north. Indeed, I extend over this whole world.'
The Early Upaniṣads

अथ आत्मादेवश्च एव। आत्मावासस्तादर्मोपपरिपूर्वात्रम् पश्चात्तमा पुरुषस्ताद्यत्मा दक्षिणत आत्मोत्तरता आत्मवेद्य सर्वमिश्रत। स वा एव एव पञ्चमेव वर्णान एवं विज्ञानविद्वत्तमतिविद्वत्तमेव विज्ञानमिश्रु आत्मा-नद्यः स स्वराज्य भवति। तस्य वर्णेषु लोकेषु कामजातो भवति। अथ चेतन्त्यातो चिदरत्नयात्मस्ते कृष्णलोका भवति। तेषां वर्णेषु लोकेष्वकामताः भवति।॥२॥

॥ इति पञ्चविंशः खण्डः ॥

तस्य ह वा एतस्येवं पश्चात्त एवं मन्वामये विज्ञात आत्मान: प्राण आत्मान: आशात्तुत: स्मर आत्मान: आकाश आत्मातं अन्नमेव कामान: अप आत्मान: आविभावलितिरोभावावत्तेऽन्तत्त्यात्तत: बलमात्तत: विज्ञानमात्ततो ध्यानमात्ततश्चित्तमात्तत: सम्भव्य आत्मान: मन आत्मान: वागात्मान: नामात्तम: मन्वा आत्मान: कर्माचार्यात्तम: एवेक्षए स्वर्णमिश्रत।१॥

तदेषं श्लोकः।

एतत् पञ्चते लोको न रोगं नोत दु:खताम्।

सर्वं ह पञ्च: पश्चात्त सर्वमात्रोत्त सर्वशः।॥ इति ॥

स एकाधा भवति विधा भवति पञ्चाद्व।

सत्त्वा नवदा वैचु पुनर्चक्काद्व। स्मृतः।

शतं वेन दश चैववत शहस्वाणे च विषादः।

आहारशुद्धो सत्त्वशुद्धलक्षणः। सत्त्वशुद्धो ध्रुवा स्मृति:।

समातिश्रमीभि भविष्यति:। तस्मै मृदितक्षणाय तमसस्पारः। मृदित्याति। भगवानसनम्बुरः। तें स्तन्त इत्याचक्षुः।॥२॥

॥ इति षष्ठस्या: खण्डः ॥

॥ इति पञ्चमोध्यायः।

अथ यदिदेशमब्रम्बहुपुरे वहं पुण्डरीकं वैशम दहोमिकन्तराकाशाः। तस्मन: न्यदुस्तद्वेष्टवयं तद्भव विज्ञासितमिश्रत:।॥३॥
"Next, the substitution of self—'The self, indeed, is below; the self is above; the self is in the west; the self is in the east; the self is in the south; and the self is in the north. Indeed, the self extends over this whole world.'

"A man who sees it this way, thinks about it this way, and perceives it this way; a man who finds pleasure in the self, who dallies with the self, who mates with the self, and who attains bliss in the self—he becomes completely his own master; he obtains complete freedom of movement in all the worlds. Those who perceive it otherwise, however, are ruled over by others and obtain perishable worlds; they have no freedom of movement in any of the worlds.

"When, indeed, a man sees it this way, thinks about it this way, and perceives it this way—lifebreath springs from his self; hope springs from his self; space springs from his self; heat springs from his self; water springs from his self; appearance and disappearance spring from his self; food springs from his self; strength springs from his self; perception springs from his self; deep reflection springs from his self; thought springs from his self; intention springs from his self; mind springs from his self; speech springs from his self; name springs from his self; vedic formulas spring from his self; and rites spring from his self. Indeed, this whole world springs from his self."

In this regard there is this verse:

When a man rightly sees,
he sees no death,
no sickness or distress.
When a man rightly sees,
he sees all,
he wins all,
completely.
It is single, it's three- and fivefold.
It's thought to be sevenfold,
nine- or even elevenfold.
One hundred and eleven,
And also twenty thousand.

When one's food is pure, one's being becomes pure; when one's being is pure, one's memory becomes strong; and when one acquires memory, all the knots are cut away. To such a man who has wiped away all stains Lord Sanatkumāra points out the way to cross beyond darkness. It is he whom people refer to as Skanda.

"Now, here in this fort of brahman there is a small lotus, a dwelling place, and within it, a small space. In that space there is something—and that's what you should try to discover, that's what you should seek to perceive."


8.1.2 *The Early Upanisads*

तं चेद्भृयुर्यदिमसिद्धाप्रत्ये दहरं पुण्डरीकेऽवैः दहरोस्मिस्ति स्तराकाष्टः किं
तद्वः विषये यदुवेष्टे यद्वाच विज्ञासितत्वमिति । स ब्रूयातः ॥ २॥

यावानां अयमाकाश्वात्वानेषोंतत्त्वदय आकाषः ।
उभे अस्मिन्द्वावापुर्णिभी अन्तरेव समाहिते ॥
उभावप्रेष्टे वायुप्रसूरोष्ट्रासुभी विद्वृक्षक्षत्रिणि ।
यत्वस्थेहास्ति यज्ञ नासि सर्व तदस्मिन्सामाहितिमिति ॥ ३॥

तं चेद्भृयुर्यसिद्धाप्रत्ये दहरं समाहितः सर्वोऽसि च भूतानि सर्वेऽऽसि च कामा
यदैनज्जरः ॥ वाशीति प्रधासः ते वा किं ततोपितिशिष्यत इति ॥ ४॥ स ब्रूयातः ।

नास्य जात्येतज्जीयत् न वधेनास्य हन्ते ।
एतत्रस्य ब्रह्मभृत्मासः न समाहितः: ॥ ५॥

एतेऽह वात्मापत्तपापा विज्ञेः विमृत्वविविद्वोको विज्ञितस्तोपिपासः सत्यकामः
सत्यसिद्धौ । यथा छोटेप्रथा अन्वाविशिष्टि वथानुसारसममः ॥ यथावतःमिन्द्राकामः
भवति यं जनपदं यं क्षेत्रभागं तं तम्योपकोजीवित ॥ ५॥ तदोहें कर्मिजितोऽऽोकः
क्षीणात् एवेच्छुप्पुप्पुष्यजितोऽऽोकः क्षीणात् । तद् इस्तात्मनमनुसिध्य
ब्रजन्येतान्त्रेषा सत्यान्वामोऽतः सर्वेऽऽसु लोकेष्वकामचार्यो भवति । अव य
इस्तात्मनमनुसिध्य ब्रज-न्येतात्थृतः सत्यान्वामोऽतः सर्वेऽऽसु लोकेष्व नामार्यो
भवति ॥ ६॥

॥ इति प्रथमः खण्डः ॥

स यदि भृशालोककामो भवति । सदिवश्वास्य पितः: समुपिष्टति । तेन
पितुलोकेन सच्छं महीयते ॥ ११॥ अथ यदि भृशालोककामो भवति । सदिवश्वास्य
मातरः समुपिष्टति । तेन मातुलोकेन सच्छं महीयते ॥ २॥ अथ यदि
भृशालोककामो भवति । सदिवश्वास्य प्रातः: समुपिष्टति । तेन भृशालोकेन
सच्छं महीयते ॥ ३॥ अथ यदि स्वृत्वलोककामो भवति । सदिवश्वास्य स्वाधः
समुपिष्टति । तेन स्वृत्वलोकेन सच्छं महीयते ॥ ४॥ अथ यदि स्वृत्वलोककामो
भवति । सदिवश्वास्य स्वाधः: समुपिष्टति । तेन स्वृत्वलोकेन सच्छं मही-
यते ॥ ५॥ अथ यदि स्वृत्वलोककामो भवति । सदिवश्वास्य स्वृत्वलोके
समुपिष्टति । तेन स्वृत्वलोकेन सच्छं महीयते ॥ ६॥ अथ यद्वसापत्तस्तोककामो
भवति । सदिवश्वास्य स्वाधः: समुपिष्टति । तेन स्वृत्वलोकेन सच्छं महीयते ॥ ७॥

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2 If they ask him: "Yes, here in this fort of brahman there is a small lotus, a dwelling place, and within it, a small space. But what is there in that space that we should try to discover, that we should seek to perceive?"—he should reply:

3 "As vast as this space here all around us, is that space within the heart; And in it are contained both earth and sky, Both fire and wind, both the sun and the moon (both lightning and the stars); Both what belongs to it and what does not, in it is contained all that."

4 If they ask him further: "In this fort of brahman is contained the whole world, all beings, and all desires. In that case, when old age overtakes it or when it perishes, what is then left?"—he should reply:

5 "That does not age, as this body grows old; That is not killed, when this body is slain— That is the real fort of brahman, in it are contained all desires.

"That is the self free from evils—free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions become real.

"As the subjects of a king here in this world settle down as instructed, and whatever frontier they covet—whatever region, whatever piece of land—they make a living on it; and as here in this world the possession of a territory won by action comes to an end, so in the hereafter a world won by merit comes to an end.

"So, those here in this world who depart without having discovered the self and these real desires do not obtain complete freedom of movement in any of the worlds, whereas those here in this world who depart after discovering the self and these real desires obtain complete freedom of movement in all the worlds.

2 If such a person desires the world of fathers, by his intention alone fathers rise up. And, securing the world of the fathers, he rejoices.

2 "If such a person desires the world of mothers, by his intention alone mothers rise up. And, securing the world of mothers, he rejoices.

3 "If such a person desires the world of brothers, by his intention alone brothers rise up. And, securing the world of brothers, he rejoices.

4 "If such a person desires the world of sisters, by his intention alone sisters rise up. And, securing the world of sisters, he rejoices.

5 "If such a person desires the world of friends, by his intention alone friends rise up. And, securing the world of friends, he rejoices.

6 "If such a person desires the world of perfumes and garlands, by his intention alone perfumes and garlands rise up. And, securing the world of perfumes and garlands, he rejoices.

7 "If such a person desires the world of food and drink, by his intention alone food and drink rise up. And, securing the world of food and drink, he rejoices.
8.2.8 The Early Upaniṣads

अथ यदि गीतावादितलोककामोऽभवति। सक्त्वपदेवास्य गीतावादितः समुत्तिष्ठतः।
तेन गीतावादितलोकेनः सपनोः महीयते। ॥८॥ अथ यदि स्वीकारकामोऽभवति।
सक्त्वपदेवास्य रित्रेयः समुत्तिष्ठति। तेन स्वीकारकं सपनोः महीयते। ॥९॥
\[यो यमन्तमभिकामोऽभवति। यो कामः कामायते। सोगस्य सक्त्वपदेष्व समुत्तिष्ठति।\]
तेन सपनोः महीयते। ॥१०॥

॥ इति द्वितीयः खण्डः।

त इमे सत्यः कामा अनुतापिष्यातः। तेषाः सत्यानाः सतास्मनुतमपिष्यात। योऽथा श्रवयेतः प्रेति न तत्मह दर्शनायः लभते। ॥१॥ अथ ते चास्येह सीवा ये ये प्रेतार
यच्चान्यददिच्छति लम्बते सर्वं तद्भक्त गत्वा किन्तुते। अथ श्रवयेति सत्यः। कामाः
अनुतापिष्यातः। ॥२॥ तेनाथिपः हिरण्यनिधिः निहितमक्षेत्रश्च। उपर्युपरिः ऊनमचरतोः न विन्देयुः।
एवमेवेमाः सर्वाः प्रजा अहर्वर्णा चन्द्र्य एवं ब्रह्माणदकं न विन्दन्त्युतेन हि
प्रयूः। ॥३॥ तस्य एव एव आत्मा हृदि। तत्त्वेन्द्रेव निरुक्तं हृदयिनिष्ठति तस्माहृदयम्।
अहर्वर्णे एवविविधः लोकमेति। ॥४॥ अथ एव संप्रसादोस्माच्छरीरारत्मः परं
ज्ञोतिरस्पंशं स्वमं रुपेणामिनिष्ठत एव आत्मेयति हियाः। एतदमुत्सभयमेतदुः
ब्रह्मयति। तस्य ह या एतस्य ब्रह्माणोऽन्म सत्यमेवति। ॥५॥ ताते ह या एतानि
वीण्यश्राणि सत्यमेवति। ॥६॥ तद्वत्तायांमुत्तमम्। अथ यदृत् ति तन्मययेव। अथ यदृ
तेनोऽभष्य चछति। यदनेवोऽभष्य चछति। तस्मादाय। अहर्वर्णे एवविविधः लोक-
मेति। ॥७॥

॥ इति तृतीयः। खण्डः।

अथ य आत्मा से से सेन्त्विनिर्मितिरेषा लोकानामसंबंधाय। नैते सेतुवहरारेर तरतो न
जरा न मृत्युर्य शैरोक सुकृतते न दुकृततम्। सर्वं प्रापमानोको निवर्तते। अपहर
त्यामम हृद्यं ब्रह्मालोकः। ॥१॥ तस्मादाद्व्यूः सेतुवीर्यः सत्यमेव। भवति। विद्धः
सर्वबिधो भवति। उपातपी सत्यपुतपी भवति। तस्मादाद्व्यूः सेतुवीर्यः नक्तमहरेवामिनिष्ठते।
सक्रुक्तिमलोऽर्होवेधं ब्रह्मालोकः। ॥२॥ तद्वेती ब्रह्माणोकं
ब्रह्मर्मणामुनिविद्विन्दति तेषामेवेशं ब्रह्मालोकः। तेषाँ वर्तेण लोकेशु कामचारो
भवति। ॥३॥

॥ इति चतुर्थः। खण्डः।

अथ यदृः इत्यादिक्षते। ब्रह्मचर्येवेशं तत्। ब्रह्मचर्येव हृद्य यो ज्ञाता ते विन्ते।
अथ यद्रिद्धमित्याच्छस्ते। ब्रह्मचर्येवेशं। ब्रह्मचर्येव हृदेश्वात्मानमुनिविद्विन्दते। ॥४॥
8 “If such a person desires the world of singing and music, by his intention alone singing and music rise up. And, securing the world of singing and music, he rejoices.

9 “If such a person desires the world of women, by his intention alone women rise up. And, securing the world of women, he rejoices.

10 “Whatever may be the object of his desire, anything that he may desire—by his intention alone it rises up. And, securing it, he rejoices.

3 “Now, these real desires are masked by the unreal. Although they are real, they have the unreal for a mask, for when someone close to him departs from this world, he doesn’t get to see him here. On the other hand, people who are close to him, whether they are alive or dead, as well as anything else that he desires but does not get—all that he finds by going there, for these real desires of his masked by the unreal are located there.

“Take, for example, a hidden treasure of gold. People who do not know the terrain, even when they pass right over it time and again, would not discover it. In exactly the same way, all these creatures, even though they go there every day, do not discover this world of brahman, for they are led astray by the unreal.

3 “Now, this self (ātman) is located in the heart. And this is its etymology—‘in the heart (ḥṛdi) is this (ayam),’ and so it is called ‘heart’ (ḥṛdayam). Anyone who knows this goes to the heavenly world every single day.

4 “This deeply serene one who, after he rises up from this body and reaches the highest light, emerges in his own true appearance—that is the self,” he said, “that is the immortal; that is the one free from fear; that is brahman.”

Now, the name of this brahman is “Real” (satyam). This word has three syllables: sa, ti, and yam. Of these, sat is the immortal, and ti is the mortal, while the syllable yam is what joins those two together. Because the two are joined together (yam) by it, it is called yam. Anyone who knows this goes to the heavenly world every single day.

4 Now, this self is a dike, a divider, to keep these worlds from colliding with each other. Days and nights do not pass across this dike, and neither does old age, death, or sorrow, or even good or bad deeds. All evil things turn back from it, for this world of brahman is free from evil things.

2 Upon passing across this dike, therefore, a blind man turns out not to be blind, a wounded man turns out not to be wounded, and a sick man turns out not to be sick. Upon passing across this dike, therefore, one even passes from night into day, for, indeed, this world of brahman is lit up once and for all.

3 So, only those who find this world of brahman (brahmaloka) by living the life of a celibate student (brahmacarya) come to possess that world, and they obtain complete freedom of movement in all the worlds.

5 Now, what people normally call a sacrifice (yajña) is, in reality, the life of a celibate student, for it is by the life of a celibate student that one finds him who
8.5.1 The Early Upanishads

अथ यतस्तात्याणमित्याचक्षते ब्रह्मचर्ये मेव तस्त्। ब्राह्मचर्येण हृदय सत आसमनस्तात्याणं किदति । अथ र्यमैमित्याचक्षते ब्रह्मचर्ये मेव तस्त्। ब्रह्मचर्येण हृदवात्मनमनुविवसणमे मनुस्ते ॥१॥

अथ यदनास्कायनमित्याचक्षते ब्रह्मचर्ये मेव तस्त्। एव द्वात्मा म न नार्यति यं ब्रह्मचर्यानुविविदते । अथ यदरण्यायनमित्याचक्षते ब्रह्मचर्ये मेव तस्त्। तदस्तद्यं ह वै पृथ्विओ ब्रह्मालोके तृतीयश्यामितो दिवि । तदैवदैवदीय तरम । तदाथ्यवहन: सोम-सवन: । तदहराजित: पूर्वहर: प्रभुविमिति हिरण्यवथ ः लिंगः ॥३॥

तथा एवं वायुसं च प्रयो चरित्सी ब्रह्मालोके ब्रह्मचर्यानुविविदति वेदान्तवैषय ब्रहमलोक: । तथां सर्वे लोके च कामचारो भवति ॥४॥

॥ ईति पञ्चमः खण्डः ॥

अथ या औरत्तु वृहदस्य नाथवस्ते: पिन्धलस्याणेश्वरसिद्धानि । शुक्लस्य नीराध्य मीतुस्य लोहितस्येव च । असी वा आदित्य: क्षितिः एव शुक्ल एव नील एव पीत एव लोहित: ॥१॥ तथा वरण वरण अलतं ऊँचे श्रावः गच्छीः सोऽवभासे । आदित्यस्य रमण: उभी लोकोऽगच्छीः सोऽवभासे ॥ अमुष्मादादिव्यान्त्रितनते तता आहु नार्पिते वृहस: । आभ्यो नादीभय: प्रतायते तेसुमुद्धिमतिते वृहसः ॥२॥

तथा नाविन्तु: समतृत । संप्रसम: । त्र्यवं न विजानति । आसु तदा नार्पिते वृहसे भवति । ते न क्रणान पामा सृजः । तेजसा हि तदा सुभो भवति ॥३॥

अथ येतेतद्वेष्टैः नीलाः । भवति । तस्मिन आश्शर्याः आहुरब्धाः मां जानासि मामिति: । स यावदस्प्राचर्यरुद्रान्तः । भवति । ताज्ञानः ॥४॥ अथ येतेतदस्प्राचर्यरुद्रान्तः । अर्थेतेवेक रश्मिमिरुद्धरामः । स आमाति वा होदा मीतस्य: । स यावदिक्षिनमनस्तवदादिदत्थतः । ऐतत्त्व खः लोकथारे विदुः प्रयदनं निरोधोऽविदुः ॥५॥ तदव: भ्योकः ।

कान्ति चैवैच च वृहदस्य नाथवस्तां मूर्तीमभिभिन्सृत्तैः । तयेद्वेश्वरस्य विष्णुहस्य उक्रमस्य भवत्तुत्कः प्रभवति ॥६॥

॥ ईतिः पञ्चमः खण्डः ॥

य आत्माप्रतिपान् विद्र्यो विमूल्यविभिः को विमूल्यविभिः प्रभुविन्सः सत्यकमः: 278
(yah) is the knower (jñātā). And what people normally call an offering (iṣṭa) is, in reality, the life of a celibate student, for it is by seeking (iṣṭvā) through the life of a celibate student that one finds the self. Further, what people normally call “the embarking on a long sacrifice” (sattrāyana) is, in reality, the life of a celibate student, for it is by the life of a celibate student that one finds protection (trāṇa) for that which is (satt), for the self (atman). And what people normally call a vow of silence (mauna) is, in reality, the life of a celibate student, for it is through the life of a celibate student that one finds the self and then thinks (manute) of it. What people normally call “the embarking on a fast” (anāsakāyana), moreover, is, in reality, the life of a celibate student, for the self one finds by living the life of a celibate student does not perish (na naśyati).

And finally, what people normally call “the embarking to the wilderness” (aranyāyana) is, in reality, the life of a celibate student. Now, Ara and Nya are the two seas in the world of brahman, that is, in the third heaven from here. In that world are also the lake Airammaniya, the banyan tree Somasavana, the fort Aparājita, and brahman’s golden hall Prabhu.

So, only those who, by the life of a celibate student, find these two seas, Ara and Nya, in the world of brahman come to possess that world, and they obtain complete freedom of movement in all the worlds.

Now, these veins of the heart consist of the finest essence of orange, white, blue, yellow, and red. The sun up there, likewise, is orange, white, blue, yellow, and red. Just as a long highway traverses both the villages, the one near by and the one far away, so also these rays of the sun traverse both the worlds, the one down here and the one up above. Extending out from the sun up there, they slip into these veins here, and extending out from these veins here, they slip into the sun up there.

So, when someone is sound asleep here, totally collected and serene, and sees no dreams, he has then slipped into these veins. No evil thing can touch him, for he is then linked with radiance.

Now, when someone here has become extremely infirm, people sit around him and ask: “Do you recognize me?” “Do you recognize me?” As long as he has not departed from the body, he would recognize them. But when he is departing from this body, he rises up along those same rays. He goes up with the sound “OM.” No sooner does he think of it than he reaches the sun. It is the door to the farther world, open to those who have the knowledge but closed to those who do not. In this connection, there is this verse:

One hundred and one, the veins of the heart.
One of them runs up to the crown of the head.
Going up by it, he reaches the immortal.
The rest, in their ascent, spread out in all directions.

“The self (atman) that is free from evils, free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions are real—that is the self that you should try to discover, that is the self that you should
8.7.1 The Early Upanisads

सत्यसंहृत्यं सोज्ञेष्टयं विजिझ्ञासित्वयं। स सर्वाध्य लोकाध्यायित सर्वाध्य कामान्यस्तमात्मानमुनिविविद विनाभावतित। ह प्रजापतिरुवाच। ॥१॥

तदोभयं देवायुरा अनुवृष्ट्ये। ते होच्छुर्वत्तमं तमात्मामसंविश्वच्छमो। यमात्मायं सर्वाध्य लोकाध्यायित सर्वाध्य कामान्य। इन्द्रो हैव। देवानामसंप्रवर्गः विरोचनो। वरुणवारम्। ती हस्तविदानायेव सभिन्त्यानी प्रजापतिसंकाशागामम्भु। ॥२॥

ती ह द्वारिँश्ततं करणी सुस्वर्णयूपमतः। ती ह प्रजापतिरुवाच। किमिध्वन्ताववास्तवित। ती होच्छुर्वत्तमं आत्मात्महःकापन्नवात्मह। प्रजरों विज्ञित्वृविपूर्वृहो। विज्ञित्वृपूण्यां। सत्यकामः सत्यसंहृत्यं सोज्ञेष्टयं विजिझ्ञासित्वयं। स सर्वाध्य लोकाध्यायित सर्वाध्य कामान्यस्तमात्मानमुनिविविद। ॥३॥

ती ह प्रजापतिरुवाच। य एवोद्वितिनः। पुरुषो दृश्यते एव आत्मेभी होवाच। एतद्भूतमचयामेंदु ब्रह्मोत्ति। अथ योयथं भवोद्वितसु परिभाषाये यात्मायाद्वितिः कतमं एव इति। एश उ एवैः सर्वुपन्तेवृ परिभाषात इति होवाच। ॥४॥

इति समसः खण्डः ॥

उद्धराव आत्मानमवेश्यं यदात्मनो न विजानीयस्तमः प्रवृतत्वमिति। ती होच्छुर्वत्तमायेव मायाद्वितित। ती ह प्रजापतिरुवाच कं प्यथः इति। ती होच्छुर्वत्तमायेव मायाध्य आत्मामेंदु प्यथः आ न नक्षेमयं प्रतितुपमिति। ॥१॥

ती ह प्रजापतिरुवाच। साध्वल्लकृत्ती सुवसनी परिश्रृवत्ती भूतवद्वशवेशवेश्यामिति। ती ह साध्वल्लकृत्ती सुवसनी परिश्रृवत्ती भूतवद्वशवेशवेश्यामिति। ती ह प्रजापतिरुवाच। कं प्यथः इति। ॥२॥

ती होच्छुर्वत्तमायेव मायाध्यसंप्रवर्गः। साध्वल्लकृत्ती सुवसनी परिश्रृवत्ती स्व एवोद्विते। भवन्यानित्वमुबः। साध्वल्लकृत्ती सुवसनी परिश्रृवत्ताविति। एश आत्मेभः होवाच। एतद्भूतमचयामेंदु ब्रह्मोत्ति। ती ह शान्त्वह्यं। प्रवृतत्वयं। ॥३॥

ती ह अन्वयेव प्रजापतिरुवाच। अनुपक्ष्यायात्मानमुनिविविद। ब्रजं। यतं एतद्विपिनिषों। भवन्यानित्वः स्वायायं बायुरा वा ते पराभवन्यात्माति। स ह शान्त्वह्यं। एव विरोचनो। अश्वचारद्वार। तेन्यो। हैतामः पन्निनयं। प्रवाच। आत्मेभं महयं। आत्मा। परिवर्तै।। आत्मानेवेह महृद्रात्मानें परिवर्तुभी लोकाध्यायितीमाः। चामुं चेति। ॥४॥

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seek to perceive. When someone discovers that self and perceives it, he obtains all the worlds, and all his desires are fulfilled.” So said Prajāpati.

2 Both the gods and the demons became aware of this, and each side talked it over: “Come, let’s discover that self (ātman) by discovering which one obtains all the worlds, and all one’s desires are fulfilled.” Then Indra set out from among the gods, and Virocana, from among the demons. And going there independently, the two arrived in the presence of Prajāpati carrying firewood in their hands.

3 They lived the life of celibate students for thirty-two years. Then Prajāpati asked them: “Why have you lived here? What do you want?”

They replied: “Sir, people report these words of yours: ‘The self (ātman) that is free from evils, free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions are real—that is the self that you should try to discover, that is the self that you should seek to perceive. When someone discovers that self and perceives it, he obtains all the worlds, and all his desires are fulfilled.’”

“So, you have lived here seeking that self.” 4 Prajāpati then told them: “This person that one sees here in the eye—that is the self (ātman); that is the immortal; that is the one free from fear; that is brahman.”

“But then, sir, who is the one that’s seen here in the water and here in a mirror?”

“It is the same one who is seen in all these surfaces,” replied Prajāpati.

8 “Look at yourselves (ātman) in a pan of water. And let me know if there is anything you do not perceive about yourselves.” So they looked into a pan of water. Prajāpati asked them: “What do you see?”

And they replied: “Sir, we see here our entire body (ātman), a perfect likeness down to the very hairs of the body, down to the very nails.”

2 Prajāpati told them then: “Adorn yourself beautifully, dress well, and spruce yourself up, and then look into a pan of water.” So they adorned themselves beautifully, dressed well, and spruced themselves up, and then looked into a pan of water. Prajāpati asked them: “What do you see?”

3 And they replied: “Sir, as the two of us here are beautifully adorned, well dressed, and all spruced up, in exactly the same way are these, sir, beautifully adorned, well dressed, and all spruced up.”

“That is the self (ātman); that is the immortal; that is the one free from fear; that is brahman,” Prajāpati told them. And the two of them left with contented hearts.

4 Seeing the two depart, Prajāpati observed: “There they go, without learning about the self (ātman), without discovering the self! The side that will hold to this correspondence (upaniṣad), whether it is the gods or the demons, is bound to be vanquished.”

Now, Virocana, his heart totally content, went back to the demons and announced to them this correspondence (upaniṣad): “It is the body (ātman) that one should extol in this world. It is the body that one should care for. When someone extols the body alone in this world, when he cares only for the body, he wins both
8.8.4

The Early Upaniṣads

तत्मादपेहादद्वानमश्रुद्धानमयजमानमाहुरासुरे बर्तति। असुराणां हृद्योपनिषत। छेतस्य शरीरे भिक्षये वसनेनाल्ल्हार्ण पति संस्कृवति। एतेऽन ह्यम्मृ लोके जेपन्नो मन्यते।

॥ ॥

इति अष्टमः खण्डः ॥

अथ हेन्द्रोप्राप्ते देवानेतद्वयं ददृश। यथेव वृत्त्वमसिन्ननापरे सावधनकृते सावधनकृतो भवति सुवसने सुवसने। परिभ्रमेत परिभ्रमृत्तं एवमेवायमस्मिन्नाये ग्रहणे। भवति श्रामे। परिभ्रमके परिभ्रमकः। अस्येव शरीरस्य नाशामन्वेश नक्षतिः। नामस्मृ भोग्यं पस्यामिनी।

॥ ॥

स समितपत्राय तु इह प्रजापतिः वर्ष मधवन्यचान्तन्तुद्य। प्राप्तः। स होवाच यथेव वृत्त्व भगवोपितस्मिन्नापरे सावधनकृते सावधनकृतः भवति सुवसने सुवसने। परिभ्रमेत परिभ्रमृत्तं एवमेवायमस्मिन्नाये ग्रहणे। भवति श्रामे श्रामे। परिभ्रमके परिभ्रमकः। अस्येव शरीरस्य नाशामन्वेश नक्षतिः। नामस्मृ भोग्यं पस्यामिनी।

॥ ॥

एवमेवेष्य मधवाः। निवाच एते त्वेऽ भूषणाववायायाभिः। वसापराणेः। द्रातिंशातः व्यक्तिः। स हारणेः। द्रातिंशातः वर्षपुंवासः। तस्मी होवाच।

॥ ॥

इति नवमः खण्डः।

य एष खण्डे महीयमानश्यत्थोष्य आत्मेति नावाच। एतवद्मूलमभयमेतव ब्रह्माः।

स ह शान्तहद्यः। प्राप्ताः। स हारणेः। देवानेतद्वयं ददृश। तद्धः। भयमग्नः। स भवति यदि ट्रावमभ्रमः। नेविप्रतिवो दोषेऽ दुहृति।

॥ ॥

न वधेन्तोष्य हन्ते। नास्ति साम्येण सामः। श्राव्ये। लोकामें। विचारण्तीव। अपि रोदितीव। नामस्मृ भोग्यं पस्यामिनी।

॥ ॥

स समितपत्रायः पुरुष्याय। तैः ह श्राव्योपिवाच। मर्ववायन्यचान्तन्तुद्यः। प्राप्ताः। किमिच्छनुरारागन्तु। इति। स होवाच तद्धः। भववृत्त्वप्राप्ते। शरीरमचये। श्राव्याय।

॥ ॥

स्मृ भवति यदि साम्येण सामः। नेविप्रतिवो दोषेऽ दुहृति। न वधेन्तोष्य हन्ते। नास्ति साम्येण सामः। श्राव्ये। लोकामें। विचारण्तीव। अपि रोदितीव। नामस्मृ भोग्यं पस्यामिनी। एवमेवेष्य मधवाः। निवाच। एते त्वेऽ
this world and the next." Therefore, even today people here say of a man who gives no gifts, has no faith, and offers no sacrifices: "What a demonic fellow!" This is, indeed, the correspondence (upaniṣad) that demons hold to; they perform the funerary rites for the body of a dead person with offerings of food, garments, and ornaments, for they believe that in this way they will win the next world.

Indra, on the other hand, even before he had reached the gods, saw this danger: "If this is the self—then, just as it becomes beautifully adorned when this body is beautifully adorned, well dressed when this body is well dressed, and spruced up when this body is spruced up, in exactly the same way it is bound to become blind when this body becomes blind, lame when this body becomes lame, and crippled when this body becomes crippled. Upon the death of the body, indeed, it, too, is bound to die. I see nothing worthwhile in this."

So he returned again carrying firewood in his hands. Prajāpāti said to him: "Maghavan, didn't you leave together with Virocana with contented hearts? So, why have you come back? What do you want?"

He replied: "If this is the self—then, sir, just as it becomes beautifully adorned when this body is beautifully adorned, well dressed when this body is well dressed, and spruced up when this body is spruced up, in exactly the same way it is bound to become blind when this body becomes blind, lame when this body becomes lame, and crippled when this body becomes crippled. Upon the death of the body, indeed, it, too, is bound to die. I see nothing worthwhile in this."

Prajāpāti told him: "It is exactly as you say, Maghavan. But I will explain it to you further. Stay here for another thirty-two years."

So he lived there for another thirty-two years, after which Prajāpāti spoke to him:

"The one who goes happily about in a dream—that is the self; that is the immortal; that is the one free from fear; that is brahman."

Indra then left, his heart content. But even before he had reached the gods, he saw this danger: "It is true that this self does not become blind when this body becomes blind, or lame when the body becomes lame. This self is clearly unaffected by the faults of the body—it is not killed when this body is slain or rendered lame when this body becomes lame. Nevertheless, people do in a way kill it and chase after it; it does in a way experience unpleasant things; and in a way it even cries. I see nothing worthwhile in this."

So he returned again carrying firewood in his hands. Prajāpāti said to him: "Maghavan, didn't you leave with a contented heart? So, why have you come back? What do you want?"

He replied: "It is true, sir, that this self does not become blind when this body becomes blind, or lame when the body becomes lame. This self is clearly unaffected by the faults of this body—it is not killed when this body is slain or rendered lame when this body becomes lame. Nevertheless, people do in a way kill it and chase after it; it does in a way experience unpleasant things; and in a way it even cries. I see nothing worthwhile in this."
8.10.4

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ते भूयोनुवाचाय्यास्यामिः | कसापराणि द्वारशीतं वर्ण्यार्थिः | स हापराणि द्वारशीतं वर्णीष्युवासं | तस्मे होवाच ||४||

|| इति दशाम्यः खण्डः ||

तद्वैतत्त्वमः समस्त: संप्रसः स्वप्रेण न विजानात्येष आत्मैति होवाच | एतदमु-
tमभयते द्रोहृति | स ह शांत्वहृदयः प्रवग्राजः | स हप्रायेव देवानेतद्रूयं वद्दर्श। न नाह खल्वयमेव संप्रत्यात्मानं जानात्ययमाहमस्मिति | नो एवेवामि भूतानि | विनाश-
मेवापीतो भवति | नाहमत्र भोग्यं पञ्चामिति ||१||

स समित्याणि: पुनरेत्यायः | तें ह प्रजापतितुवाच मधवन्यच्छान्तहृदयः प्राप्राजीः| क्रिच्चुःपुराणाः" इति | स होवाच नाह खल्वयं भगवं एवं संप्रत्यात्मानं जानात्य-
यगमस्मिति | नो एवेवामि भूतानि | विनाशेवापीतो भवति | नाहमत्र भोग्यं पञ्चामिति ||२||

एवेवेष मधवत्नति होवाच | एतं तेषे ते भूयोनवाचाय्यास्यामिः | नो एवान्य-
वैतसमाः | कसापराणि पञ्च वर्ण्यार्थिः | स हापराणि पञ्च वर्णीष्युवासं | तेन्ये-
कशाः स्मेवः | एतददाहः | एकशाः ह वे वर्णाणि मधवार्जापती ब्रह्मचर्यमुवासं | तस्मे होवाच ||३||

|| इति एकादश: खण्डः ||

मधवन्मर्त्त वा इत्ये शरीरमाण्यः मृत्युः | तद्यामृतस्यशाशरीरस्यात्मनाओऽदिशानाम् | अततो वे सशारीयः प्रियाप्रियाभाम् | न ३ वे सशारीरस्य सत: प्रियाप्रियोपपहतिरति | अशरीरेऽ वाब समते न प्रियाप्रिये स्वस्त: ||१||

अशरीरो वायुः: | अभ्रेव विवुस्तन्यविफुस्थर्शारीराप्रेतानि | तद्यथात्मनुष्कादाकाशा-
तस्मात्या | परेः ज्योरितस्यपरद्वेन ४ रुपेणामिनिष्यधन् ||२|| एवेवेष संप्रसादोऽस्माच्छरीरारस्तामृत्यायः परेः ज्योरितस्यपरद्वेन रुपेणामि निष्यधन्यते | स उसमुरुष: ||

अशरीरो वायुः | अभ्रेव विवुस्तन्यविफुस्थर्शारीराप्रेतानि | तद्यथात्मनुष्कादाकाशा-
tस्मात्या | परेः ज्योरितस्यपरद्वेन ४ रुपेणामि निष्यधन्यते | स उसमुरुष: ||

अथ यथेतदाकाशानुविषयः १ चक्षुः: स चाक्षु: पुरुषो दृश्यमाघ्रणमः | अथ यो वेदेद्र विजाणिति स आत्मा गन्धाय ग्राहमः | अथ यो वेदेद्रभिवाहाराणिति स आत्माभिवाहाराय वाक् | अथ यः वेदेद्र शृणुवाणीति २ स आत्मा अवश्याय

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Prajāpati told him: “It is exactly as you say, Maghavan. But I will explain it to you further. Stay here for another thirty-two years.”

So he lived there for another thirty-two years, after which Prajāpati spoke to him:

11 “When one is fast asleep, totally collected and serene, and sees no dreams—that is the self; that is the immortal; that is the one free from fear; that is brahman.”

Indra then left, his heart content. But even before he had reached the gods, he saw this danger: “But this self as just explained, you see, does not perceive itself fully as, ‘I am this’; it does not even know any of these beings here. It has become completely annihilated. I see nothing worthwhile in this.”

12 So he returned again carrying firewood in his hands. Prajāpati said to him: “Maghavan, didn’t you leave with a contented heart? So, why have you come back? What do you want?”

He replied: “But, sir, this self as just explained, you see, does not perceive itself fully as ‘I am this,’ nor even does it know any of these beings here. It has become completely annihilated. I see nothing worthwhile in this.”

13 Prajāpati told him: “It is exactly as you say, Maghavan. But I will explain it to you further, but only under the following condition—stay here for another five years.”

So he lived there for another five years. Altogether, that makes one hundred and one years. That is why people say: “For one hundred and one years did Maghavan live as a celibate student with Prajāpati.”

Prajāpati then spoke to him:

12 “This body, Maghavan, is mortal; it is in the grip of death. So, it is the abode of this immortal and nonbodily self. One who has a body is in the grip of joy and sorrow, and there is no freedom from joy and sorrow for one who has a body. Joy and sorrow, however, do not affect one who has no body.

2 “The wind is without a body, and so are the rain-cloud, lightning, and thunder. These are without bodies. Now, as these, after they rise up from the space up above and reach the highest light, emerge in their own true appearance, in the very same way, this deeply serene one, after he rises up from this body and reaches the highest light, emerges in his own true appearance. He is the highest person. He roams about there, laughing, playing, and enjoying himself with women, carriages, or relatives, without remembering the appendage that is this body. The lifebreath is yoked to this body, as a draft animal to a cart.

4 “Now, when this sight here gazes into space, that is the seeing person, the faculty of sight enables one to see. The one who is aware: ‘Let me smell this’—that is the self; the faculty of smell enables him to smell. The one who is aware: ‘Let me say this’—that is the self; the faculty of speech enables him to speak. The one who is aware: ‘Let me listen to this’—that is the self; the faculty of hearing enables him to hear. The one who is aware: ‘Let me think about this’—that is the self; the mind
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रोगः । ॥४॥ अथ यो वेदेन्द्र मन्त्रामीतिः स आत्मा । मनोभ्यं देवं चक्षुः । स वा एष एतेन देवेन चक्षुः वामसेताक्षमाम्बन्धनम् रम्यते य एते ब्रह्मालोके ॥५॥

तं वा एतं देवा आत्मामुपासते । तत्सात्तेषां सर्वं च लोका आत्मा:ः । सर्वं च कामा: । स सर्वी लोकानांप्रेति सर्वी च कामान्यस्तमात्मामुनिभविष्य विजानाति ।

इति ह च प्रजापतिरुप्राच प्रजापतिरुपाच ॥६॥

|| इति द्वादश: खण्डः ॥

| य्यामाच्छवले प्रपेशः । शब्दाच्छवांम प्रपेशः । अथ इव रोमाणि विन्यूष पार्थ चन्द्र
| इव राहोर्सुखात्मुच्य धूलवा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभ-|
| वामीति ॥१॥

|| इति चर्योदशः खण्डः ॥

आकाशो वे नाम नामसाययोरिन्यः । ते यद्वन्तर तद् ब्रह्म तदमूर्तैः स आत्मा।

प्रजापति:ः । सभां ब्रह्मभूतां प्रवेशः यशोऽहं भवाभिः ब्रह्माणाः यशो राहस्य यशो विशालः ।

यशोऽहमुपापति: । स हाथे यशसोऽवम: । स्येतमदर्तकमदत्कः ॥ वेलेः ॥ हिंदु ॥

माभिः सहिंदु माभिः ॥१॥

|| इतिचतुर्दशः खण्डः ॥

ततैतिदु ब्रह्मा प्रजापतय: उवाच प्रजापतिर्मतं वेन: प्रजापतिर्मतं वेन: प्रजापतयः । आचार्य-| कुलाध्वदेवमधित्य यथाविधानः मुरो: कर्मितिस्वयोगाभिसमावृत्यः कुमारे ॥ वुचो देशे |
| स्वाध्यायमधित्या धारामान्यविद्धानामि सर्विन्द्रियाणि संप्रतिस्तायाः । य सम्बन्धमेव वर्तमानवादाभुः ब्रह्मालोकमभिसंभवते । न च पुनरावर्तिते |

|| इतिचतुर्दशः खण्डः ॥

|| इति नववेदः ॥

|| इति अष्टवेदः ॥

|| इति छान्दोमयोपनिषः ॥
is his divine faculty of sight. This very self rejoices as it perceives with his mind, with that divine sight, these objects of desire found in the world of brahman.

6 "It is this self that the gods venerate, as a result of which they have obtained all the worlds and have had all their desires fulfilled. Likewise, when someone discovers this self and comes to perceive it, he will obtain all the worlds and have all his desires fulfilled.”

That was what Prajāpati said.

13 From the dark I go into the multicolored, and from the multicolored into the dark. Shaking off evil, like a horse its hair, and freeing myself, like the moon from Rāhu's jaws, I, the perfected self (ātman), cast off the body, the imperfect, and attain the world of brahman.

14 Now, what is called space is that which brings forth name and visible appearance. That within which they are located—that is brahman; that is the immortal; that is the self (ātman).

I go into Prajāpati's assembly hall and dwelling! I am the glory of the Brahmans, the glory of the Kṣatriyas, the glory of the Vaiśyas! I have attained glory! I am the glory of glories! Let me not go to the gray and toothless state, to the toothless, gray, and slobbery state!

15 All this Brahmā told to Prajāpati; Prajāpati to Manu; and Manu to his children.

From the teacher's house—where he learned the Veda in the prescribed manner during his free time after his daily tasks for the teacher—he returns, and then, in his own house, he does his daily vedic recitation in a clean place, rears virtuous children, draws in all his sense organs into himself, and refrains from killing any creature except for a worthy person—someone who lives this way all his life attains the world of brahman, and he does not return again.

The end of the Chāndogya Upaniṣad.
THREE

Taittirīya Upaniṣad

The Taittirīya Upaniṣad constitutes chapters 7, 8, and 9 of the Taittirīya Āraṇyaka, which is itself a supplement added to the Taittirīya Brāhmaṇa of the Black Yajurveda. Varenne (1968) has noted the composite character of the TU. The first chapter of the TU stands apart from the other two and is sometimes recognized as a separate Upaniṣad. Sāyaṇa in his commentary on the TA calls it samhitopaniṣad, while some editions of TU call it siksopaniṣad. Indian editions of TU call this chapter siksadhyaḥ prathama vallī. Beginning with Deussen (1897), most translators have called it siksāvallī, making the title parallel with those of the other two chapters and thus obscuring the traditional view that the first chapter is either a separate Upaniṣad or at least a section standing apart from the other two. Probably combining the two titles, LV calls this chapter siksāvallyadhyāyah. The second chapter is called ānandavalli or brahmavalli (sometimes combined to brahmānandavalli), and the third chapter is entitled bhṛguvalli. Taken together the two last chapters form a distinct text, and Sāyaṇa calls it vārṇyupaniṣad. That he considered it a separate text is also borne out by the fact that he places a couple of maṅgala verses at the beginning of the second chapter. In the Taittirīya Āraṇyaka, these three chapters are followed by the final tenth chapter that comprises the Mahānārāyaṇa Upaniṣad, not included in this collection. Witzel (1977, 1979, 1980) has edited and translated the little-known text Kaṭha-Śiksā-Upaniṣad (KaSU) and compared it to the siksāvallī of the TU, to which it is closely related. I have given the variant readings of the KaSU in the notes.

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तैत्तिरीयोपनिषद्

शं नो निम्न: शं वरुण: शं नो भवत्वर्यमा।
शं न इन्द्रो बृहस्पति: शं नो विष्णुरुक्तम्।

नमो ब्रह्मणे।
नमस्ते वायो।
त्वमेव प्रत्यक्षं ब्रह्मसि।
त्वामेवप्रत्यक्षं ब्रह्म वदिष्यामि।
ञुतं वदिष्यामि।
सत्यं वदिष्यामि।
तन्मामवतु।
तद्वकार्मवतु।
अवतु मामवतु वकारम्।

ॐ शान्ति: शान्ति: शान्ति:।।।।।।।।।।

|| इति प्रथमोजनुवाकः।

ॐ॥ शीशां व्याज्ञायाम्।।वर्णं स्वर:। मात्रा बलम्। साम संतान:। इत्युतः।
शीशाघ्राय:।।।।।।।।।।।।।।

|| इति द्वितीयोजनुवाकः।

सह नो यथा:। सह नो ब्रह्मचर्यम्। अथात्: संहिताया उपनिषदं व्याह्यायां:। पञ्चवस्तिकरणपु:। अधिनिःकंडिङ्गितेशिष्मधिविधमधिप्रजमध्यत्तमस्। तामहासंहिता इत्याचक्षुते। अधिनिःकंडम्। पृथीवी पूर्वरुपम्। दीर्घतरुपम्।
आकाशः सन्धि:। ॥ १ ॥ वायः संधानम्। इत्यधिनिःकंडम्। अधिनिःकंडिः।
अश्रु: पूर्वरुपम्। आदित्य उत्तररुपम्। आप: सन्धि:। वेद्वुत: संधानम्। इत्यधिः-
1 ŚIKṢĀVALLĪ

OM
May Mitra be kind to us!
May Varuṇa, may Aryaman!
May Indra Brhaspati!
And Viṣṇu of long strides!

Homage to brahman!
Homage to you, Wind!
You alone are the visible brahman!

I will proclaim you,
And you alone as the visible brahman!
I will proclaim you as the right!
I will proclaim you as the true!
May it help me.
May it help the teacher.
Yes, may it help me.
And may it help the teacher.

OM
Peace! Peace! Peace!

2 OM! We will now explain phonetics—phoneme, accent, quantity, strength, articulation, and connection. That describes the field of phonetics.

3 May both of us attain fame!
May both of us obtain the luster of sacred knowledge!

Next, we will explain the hidden connection (upaniṣad) of combination with reference to five topics—the worlds, the lights, knowledge, progeny, and the body (ātman). They call these the “large-scale combinations.”

With reference to the worlds—the preceding word is the earth, the following word is the sky, their union is space, and their link is the wind. So it is with reference to the worlds.

With reference to the lights—the preceding word is the fire, the following word is the sun, their union is the waters, and their link is lightning. So it is with reference to the lights.

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1.3.2

व्यूतिषणम् | अथाधिक्रियम् | आचार्य: पूर्वरूपम् || ॥ अन्तरास्तररूपम् | विष्ठा सन्धि: | प्रवचने संधानम् | इत्याधिक्रियम् | अथाधिज्ञावतम् | माता पूर्वरूपम् | पितृ-तररूपम् | प्रजा सन्धि: | प्रजननः संधानम् | इत्याधिज्ञावतम् || ॥ अथाधिज्ञावतम् | अधरा हनु: पूर्वरूपम् | उत्तरा हनुरतररूपम् | वासनिः: | जिध्वा संधानम् | इत्याधिज्ञावतम् | इतीमा महासंहिता: | य एवमेता महासंहिता व्यथ्यतता वेद | संधीयते प्रजया पद्धति: | ब्रह्मचर्यसेतुनासौन वुमर्यं लोकेन ॥ ॥

|| इति तृतीयोक्तावाक: ||

श्वते समस्याम् विश्वरूपः | खण्डोम्योध्यमृतात्संवभूवः |
स मेन्द्रों मेधया सूंवणोऽसुमृतः अभ्यत्त्व देव धाररों भूयासम् || ॥
शोरीरे में विचर्यऽऽ जिध्वा में मधुस्ततमः ॥

कर्मोऽऽ भूरे विश्वरूपः ॥

ब्रह्मणः कोशोऽसिः

मेधया पिनितः:

शृङ्गे में गोपायः

आवहनी विन्यानाः [१] कुर्वाणाचिरमात्मनः

वासितः मम गावश्र अन्नपाने च सर्वदा ॥

ततो में श्रियमावह लोमवां पद्धति: सहः स्वाहा ॥

आ मा यन्तु ब्रह्मचारिणः स्वाहा ।

विो मा यन्तु ब्रह्मचारिणः स्वाहा ।

प्र० मा यन्तु ब्रह्मचारिणः स्वाहा ।

दमायण्तु ब्रह्मचारिणः स्वाहा ।

हामायण्तु ब्रह्मचारिणः स्वाहा ॥ ॥

यद्यो जनेौसानि स्वाहा ।

श्रेयान्वस्तसौसानि स्वाहा ।

तं त्वा भग प्रविशानि स्वाहा ।

स मा भग प्रविश स्वाहा ।

तस्मिन्त्सहायस्ताः नि भगाः त्वथे मृौजे स्वाहा ॥

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With reference to knowledge—the preceding word is the teacher, the following word is the pupil, their union is knowledge, and their link is instruction. So it is with reference to knowledge.

With reference to progeny—the preceding word is the mother, the following word is the father, their union is the child, and their link is procreation. So it is with reference to progeny.

4 With reference to the body (ātman)—the preceding word is the lower jaw, the following word is the upper jaw, their union is speech, and their link is the tongue. So it is with reference to the body.

These are the large-scale combinations. When someone knows these large-scale combinations (samādha) as explained here—he will possess offspring, livestock, the luster of sacred knowledge, a food supply, and the heavenly world.

The dazzling bull among vedic hymns,
Sprung from the immortal,
Sprung from vedic hymns—
That is Indra!
May he deliver me with wisdom!

In my memory, O God, may the immortal be fixed!
My body, may it be untrammeled!
My tongue, may it say the sweetest things!
My ears, may they hear the wealth of sacred lore!

You are brahman’s chest,
Covered with wisdom.
Guard what I have heard.

She brings, she extends, quickly she produces,
For herself and always for me—
clothes and cows,
food and drink.
So, bring Prosperity, bring her to me,
rich in sheep and cows.
Svāhā!

Students, may they come to me! Svāhā!
Students, may they flock to me! Svāhā!
Students, may they rush to me! Svāhā!
Students, may they be controlled! Svāhā!
Students, may they be tranquil! Svāhā!

3 May I be famous among men! Svāhā!
More affluent than the very rich! Svāhā!
May I, O Bhaga, enter you! Svāhā!
May you, O Bhaga, enter me! Svāhā!

In you, O Bhaga, branched a thousandfold,
In you I shall be cleansed! Svāhā!
The Early Upaniṣads

1.4.3

यथाप्रवता⁷ यन्ति यथा मासा अहंजरम्।
एवं मा ब्रह्माचारिणो धाताययनु सर्वतः⁸ स्वाहा॥
प्रतिवेशोपसि प्र मा भाहि प्र मा पद्मस्॥३॥

॥ इति चतुर्भौदनुवाकः॥

मूर्ध्यः¹ सुवरिति वा अतासितो व्याहृतयः। तासामु ह स्मैतः चतुर्थाम्।
माहाचमत्वः प्रवेदयते। मह इति। तदु ब्रह्मा स आत्मा। अज्ञान्या देवता:।
भूरिति वा अर्थ लोकः। भूव इत्यत्तिरक्षम्। सुवरित्यसौ लोकः।।।।।
मह इत्यदित्यः। आदित्येन वाव सर्वे लोका महियन्ते। भूरिति वा अर्थः। भूव इति
बायः। सुवरित्यादित्यः। मह इति चन्द्रमा:। चन्द्रमसा वाव सर्वाणि ज्योतिः पि
महियन्ते। भूरिति वा ऋष:। भूव इति सामानि। सुवरिति यूपिः।।॥।
मह इति ब्रह्मा। ब्रह्मणा वाव सर्वे वेदा महियन्ते। भूरिति वै प्राणः। भूव इत्यपानः।
सुवरिति व्यानः। मह इति अन्यम्। अन्येन वाव सर्वे प्राणा महियन्ते।॥ ता वा
एतत्रपतंश्चतुर्भूत्तिः। चतुश्चतस्तस्तो व्याहृतयः। ता यो वेद स वेद ब्रह्मा। सवेक्षें
देवा बलिमावहिति॥३॥

॥ इति णचमोदनुवाकः॥

स य एषोष्टत्तुहृदय आकाशः। तस्मिन्त्र पुरुषो मनोमयः। अनुमो निर्ममयः।
अत्तरेण तालुके। य एष स्तन इवालम्बते। सेद्योधिः। य यतासा केशातो विवर्तिते।
व्यपृष्ठि शिर्षकपाले। भूरित्यश्री प्रतितिष्ठति। भूव इति वायी।।।।।
सुव-रित्यादित्यः। मह इति ब्रह्मणि। आप्रोति स्वाराज्यम्। आप्रोति मनस्यातिम्।
वाक्यपरिश्रुत्तिः। श्रोतपरिविज्ञानपति। एवलतो भवति। आकाशाशरीरं ब्रह्माः
सत्यात्म प्राणारम्भ मननअनन्दम्। शान्तिसमुद्रमूलमृतम्। इति प्राचीनयोग्यो-पास्तः॥२॥

॥ इति षङ्खोजनुवाकः॥

पृथिव्यन्तरिष्ण चौदिशियोवान्तरिदिनः। अमिश्रितपद्याविद्याश्रन्द्वमा नक्षत्रयाणि। आप
ोपधयो बनस्थय आकाश आत्मा। इत्यधिमूलम्।
अध्यात्मम्। प्राणो व्यानोपान उदानः समानः। चातुः श्रोते मनो वाक्वः।
As waters flow down the slope;  
And the months with the passing of the days;  
So, O Creator, from everywhere,  
May students come to me! Svāhā!

You are a neighbor!  
Shine on me!  
Come to me!

5 Bhūr, bhūvas, and suvar: these are the three Calls. Māhācamasya, however, has taught a fourth such utterance, namely, mahas. This last is brahman—it is the body (ātman), while the other deities are the limbs.

This world down here is bhūr, the intermediate region is bhūvas, that world up there is suvar,2 and the sun is mahas, for all the worlds are made joyous (mah-) by the sun. The fire is bhūr, the wind is bhūvas, the sun is suvar, and the moon is mahas, for all the lights are made joyous by the moon. The Rg verses are bhūr, the Śāman chants are bhūvas, the Yajus formulas are suvar,3 and brahman (=OM) is mahas, for all the Vedas are made joyous by brahman. The out-breath is bhūr, the in-breath is bhūvas, the inter-breath is suvar, and food is mahas, for all the breaths are made joyous by food.

So these four are divided in four ways, making four sets of four Calls. Anyone who knows them knows brahman, and all the gods offer tribute to him.

6 In this space here within the heart lies the immortal and golden person consisting of the mind. And this thing that hangs like a nipple between the two palates, it is Indra’s passage. Bursting through the two halves of the skull at the point where the hairs part, he establishes himself in the fire by making the call bhūr, in the wind by making the call bhūvas,2 in the sun by making the call suvar, and in brahman by making the call mahas. He obtains sovereignty and becomes the lord of the mind, the lord of speech, the lord of sight, the lord of hearing, and the lord of perception. And thereafter, this is what he becomes—the brahman whose body is space, whose self is truth, whose pleasure ground is the lifebreath, and whose joy is the mind; the brahman who is completely tranquil and immortal. Prācinayogya, venerate it in this manner.

7 Earth Intermediate Sky Quarters Intermediate
Fire Region Wind Sun Moon Quarters
Waters Plants Trees Space Body (ātman)

That was with respect to beings. Now with respect to the body:
1.7.1 The Early Upanisads

1.7.1: त्यां गोटिकात स्वाध्यायवर्गम्। एतद्विविधाय ऋषितवोचत्। पाण्डुः वा इदं सर्वम्।
पाण्डुः प्रष्ठः स्पृष्टी ॥२॥

॥ इति समवोष्करः ॥

अभिव्यक्तिः ब्रह्म । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।
अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।
अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।
अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।
अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।
अभिव्यक्तिः सर्वम् । अभिव्यक्तिः सर्वम् ।

॥ इति अष्टमोष्करः ॥

ऋतं च स्वाध्यायप्रवचने च। सत्यं च स्वाध्यायप्रवचने च। तपश्च स्वाध्यायप्रवचने च। दमश्च स्वाध्यायप्रवचने च। शामश्च स्वाध्यायप्रवचने च। अंप्रमाणं स्वाध्यायप्रवचने च। अन्तर्भावं स्वाध्यायप्रवचने च। मानुषं च स्वाध्यायप्रवचने च। प्रज्ञा च स्वाध्यायप्रवचने च। प्रज्ञां स्वाध्यायप्रवचने च। प्रजातिः स्वाध्यायप्रवचने च। सत्यमिति सत्यचारा राज्यतः। ततः इति तपोनिवल्पः। शौर्यशिष्टः। स्वाध्यायप्रवचने एव नाको मौनः। ततः तपस्तकिः तपः। ॥१॥

॥ इति नवमोष्करः ॥

अहं वृक्षस्य रेषिवा । कीर्ति: पृथङ्गे मर्यरिव ।
उद्धवोक्षी वासिनीवस्यमुः । अस्मि द्रव्यवेण सर्वसंसूः।
सुमेध्या अमृतोपक्रियः ।
॥ इति त्रिश्रोक्षेत्रःवचनम्। ॥१॥

॥ इति दशमोष्करः ॥

बेदमूच्छायायाःस्ततेवासिनमनुशास्ति। सत्यं वद। धनं चर। स्वाध्यायनमा
प्रमद। आचार्यं प्रियं धनमाहुत्यं प्रजातन्तुं मा व्यव्चछल्ली। सत्यां प्रमदि
तत्त्वम। धनोऽन्त्र प्रमदित्त्वम्। कुशलां प्रमदित्त्वम्। मूत्रे न प्रमदित्त्वम्।
स्वाध्यायप्रवचनमथ्यां न प्रमदित्त्वम्। ॥१॥ देंकिणिकाशिष्टः। न प्रमदित्त्वम्।
After making this analysis, a seer proclaimed: "Clearly, this whole world is fivefold. By means of the fivefold one surely secures the fivefold."

8 Brahman is OM. This whole world is OM. When one says OM, it indicates compliance. Thus, when they are instructed, “O! Make him listen!” they do make him listen. They say OM before singing the Sāman chants; they say OM ŚōM before they recite the hymns of praise; the Adhvaryu priest says OM before giving his response; the Brahmān priest says OM before singing the introductory praise. One says OM in giving one’s permission to conduct the fire sacrifice. When a Brahmin is about to recite the Veda publicly, he first says “OM,” and then, “May I grasp the Veda (brahman).” And he does, indeed, grasp the Veda.

9 The right, yes; but also the private and public recitation of the Veda. The truth, yes; but also the private and public recitation of the Veda. Austerity, yes; but also the private and public recitation of the Veda. Self-control, yes; but also the private and public recitation of the Veda. Tranquillity, yes; but also the private and public recitation of the Veda. The fires, yes; but also the private and public recitation of the Veda. The fire sacrifice, yes; but also the private and public recitation of the Veda. Guests, yes; but also the private and public recitation of the Veda. Children, yes; but also the private and public recitation of the Veda. Procreation, yes; but also the private and public recitation of the Veda. Progeny, yes; but also the private and public recitation of the Veda. “Just the truth”—that was the view of Rāthītara, the Truthful.

“Just austerity”—that was the view of Paurūṣīti, the Ever-Austere.

“Nothing but the private and public recitation of the Veda”—that was the view of Maudgalya the Painless; for that is austerity, that indeed is austerity.

10

I am the shaker of the tree!
My fame is like a mountain peak!
    immaculate up on high,
    immortal wealth of victory,
I am a treasure shining bright!
Undecaying, immortal, and wise!

This was the vedic recitation of Trisāṅku.

11 After the completion of vedic study, the teacher admonishes his resident pupil: “Speak the truth. Follow the Law. Do not neglect your private recitation of the Veda. After you have given a valuable gift to the teacher, do not cut off your family line.

“Do not neglect the truth. Do not neglect the Law. Do not neglect your health. Do not neglect your wealth. Do not neglect your private and public recitation of the Veda. 2 Do not neglect the rites to gods and ancestors.
The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads

1.11.2

The Early Upanisads
“Treat your mother like a god. Treat your father like a god. Treat your teacher like a god. Treat your guests like gods.

“You should perform only those rites that are irreproachable, and never other types of rites. You should hold in high esteem only those good practices you have observed in me, and never other types of practices. You should greet with honor any Brahmin who is superior to us by offering him a seat.

“You should give with faith, and never without faith. You should give with dignity. You should give with modesty. You should give with trepidation. You should give with comprehension.

“Now, if you ever have a doubt regarding a rite or a practice—should there be experienced, qualified, and gentle Brahmins devoted to the Law who are able to make a judgment in that matter, you should observe how they act in that regard and behave likewise. Similarly, with regard to practices subject to criticism—should there be experienced, qualified, and gentle Brahmins devoted to the Law who are able to make a judgment in that matter, you should observe how they act in these matters and behave likewise.

“This is the rule of substitution. This is the teaching. This is the hidden teaching (upanisad) of the Veda. This is the admonition. You should venerate in this way. You should, indeed, venerate this in this way.

May Mitra be kind to us!
May Varuna, may Aryaman!
May Indra Brhaspati!
May Visnu of long strides!
Homage to brahman! Homage to you, Wind!
You alone are the visible brahman!

I have proclaimed you,
And you alone as the visible brahman!
I have proclaimed you as the right!
I have proclaimed you as the true!
It has helped me.
It has helped the teacher.
Yes, it has helped me.
And it has helped the teacher.
OM
Peace! Peace! Peace!

2 BRAHMĀVALLĪ

OM
May it help us both together!
May it foster us both together!
The Early Upaniṣads

2.1.1

सह वीरिः करवावे ||
तेजस्वि नावधीतमस्तु मा विद्विषावावे ||

अः
शान्ति: शान्ति: शान्ति: ||

ब्रह्मविद्वानोति परम् || तदेदार्शका ||

सत्यं² ज्ञातंत्वं³ ब्रह्म यो वेद निहितं गुहायों परमे व्योमन् ||
सोऽश्रुते सर्वनिकामान् सह ब्रह्मणा विपश्चितेति ||

तस्मादएतस्मादात्मन आकाशः संभूतः || आकाशाद्भुतः || वायुर्फळः ||
अण्गेरः || अन्वेशः पृथिवी || पृथिव्या ओषधयः || ओषधीमयोध्रुमः || अन्नातुरुषः || स
वा एष पुरुषोपनसमयः || तस्येदातिष्ठितः || अयं दक्षिणः पशः || अयमुत्तरः पशः ||
अयमात्मा || इदं पुच्छे प्रतिष्ठा || तद्यथेष श्लोको भवति ||

|| इति प्रथमोज्ज्वाकः ||

अन्नातुरुषः¹ प्रजः प्रजायते या: काश्चा पृथिवी स्त्रितः ||
अयो अण्गेरः जीविन्ति अण्गेन्द्रियन्दन्तः ||
अन्न यस्मिन ज्ञेषः तस्मात्सवर्षांधमुच्यते ||
सर्व वे तेत्रादानाः त्रित्वं श्रेष्ठं महोपासते ||
अन्न² यस्मिन ज्ञेषः तस्मात्सवर्षांधमुच्यते ||
अन्नातुरुषः जायते³ जातान्यत्रेतेन वर्धते ||
अयुतेन्तरः च भूतानि तस्मादां तदुच्यते || इति ||

तस्मादएतस्मादात्मनसमयं || अन्नोत्तरः आत्मा प्राणसंयमः || तेनेष पूर्णं || स वा
एष पुरुषविधं एव || तस्य पुरुषविधातामस्तु पुरुषविधः || तस्य प्राण एव शिरः ||
व्यानो दक्षिणः पशः || अपान सर्वः पशः || आकाश आत्मा || पृथिवी पुच्छे
प्रतिष्ठा || तद्यथेष श्लोको भवति ||

|| इति द्वितीयोज्ज्वाकः ||

प्राणं देवा अनुप्राणन्ति¹ मनुष्यः पशवकः ये ||

300
Together let us both act boldly!
May our learning be full of vigor!
May we never dislike each other!

OM

Peace! Peace! Peace!

A man who knows brahman obtains the highest there is. On this we have the following verse:

Truth and knowledge,
The infinite and brahman—
A man who knows them as
hidden in the deepest cavity,
hidden in the highest heaven;
Attains all his desires,
together with the wise brahman.

From this very self (ātman) did space come into being; from space, air; from air, fire; from fire, the waters; from the waters, the earth; from the earth, plants; from plants, food; and from food, man. Now, a man here is formed from the essence of food. This here is his head; this is his right side; this is his left side; this is his torso (ātman); and this is his bottom on which he rests. On this, too, we have the following verse:

From food, surely, are they born;
all creatures that live on earth.
On food alone, once born, they live;
and into food in the end they pass.
For food is the foremost of beings,
so it's called "all herbs."
All the food they'll secure for themselves,
when they worship brahman as food;
For food is the foremost of beings,
so it's called "all herbs."
From food beings come into being;
By food, once born, they grow.
"It is eaten and it eats beings."
Therefore it is called "food."

Different from and lying within this man formed from the essence of food is the self (ātman) consisting of lifebreath, which suffuses that man completely. Now, he has the appearance of a man; so, corresponding to his manlike appearance, the self consisting of lifebreath assumes a manlike appearance. Of this self, the head is simply the out-breath; the right side is the inter-breath; the left side is the in-breath; the torso (ātman) is space; and the bottom on which it rests is the earth. On this, too, we have the following verse:

Lifebreath—gods breathe along with it
as do men and beasts.
प्राणो हि भूतानामायुस्मात्सत्सवैयुष्मयच्यते ॥
सर्वभूतानात्सत्सवैयुष्मात्सवैयुष्मयच्यते ॥ इति ॥

तस्येष एव शारीर आत्मा । यः पूर्वस्य ॥

तस्माद्य एतस्मात्सर्वप्राणियमयात् । अन्योऽस्तर आत्मा मनोमयः । तेनेष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविध्यतात्मन्यं पुरुषविधः । तस्य यजुर्वेद शिरः ।
ऋग्भेष्टिङ्गः पश्चः । सागोऽन्तः पश्चः । आदेशा आत्मा । अवर्भेषिः पुच्छ प्रतिष्ठा ।
तद्यथेष श्लोकोऽन्तः भवति ॥

॥ इति तुतीयोऽन्तः वाकः ॥

यतो वाचो निवर्तन्तेऽप्राणो मनसा सह ।
आनंद ब्रह्मणो विद्वान् विभेति कदाचन ॥ इति ॥

तस्येष एव शारीर आत्मा । यः पूर्वस्य ॥

तस्माद्य एतस्मात्सर्वान्नोमयात् । अन्योऽस्तर आत्मा विज्ञानमयः । तेनेष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविध्यतात्मन्यं पुरुषविधः । तस्य यजुर्वेद शिरः ।
ऋग्भेष देस्तिङ्गः पश्चः । सत्यमुंतः पश्चः । योग आत्मा । मह: पुच्छ प्रतिष्ठा । तद्यथेष
श्लोकोऽन्तः भवति ॥

॥ इति चतुर्थोऽन्तः वाकः ॥

विज्ञानं यद्य ततूद्देश हिंसिणि तमुत्तेऽपि च ।
विज्ञानं देवोऽर्थान्यं विद्वानः विभेति ॥
विज्ञानं ब्रह्म येषस्मि अस्त्रात्मेऽदत्तात्मेऽवादधति ।
शारीरे पाप्मनो हिंवा स्वर्णकामान्तस्किष्तात् ॥ इति ॥

तस्येष एव शारीर आत्मा । यः पूर्वस्य ॥

तस्माद्य एतस्माद्विज्ञानमयात् । अन्योऽस्तर आत्मानन्दस्यः । तेनेष पूर्णः । स वा
एष पुरुषविध एव । तस्य पुरुषविध्यतात्मन्यं पुरुषविधः । तस्य यजुर्वेद शिरः ।

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For lifebreath is the life of beings,
so it's called "all life."
A full life they'll surely live, when they
worship brahman as lifebreath.
For lifebreath is the life of beings,
so it's called "all life."

Of that, this here is the embodied self (ātman); this belongs to the former.
Different from and lying within this self consisting of breath is the self (ātman)
consisting of mind, which suffuses this other self completely. Now, he has the
appearance of a man; so, corresponding to his manlike appearance, the self consisting
of mind assumes a manlike appearance. Of this self, the head is simply the Yajus
formulas; the right side is the Āg verses; the left side is the Sāman chants; the torso
(ātman) is rules of substitution; and the bottom on which it rests is the Atharva-
Āngirases. On this, too, we have the following verse:

Before they reach it, words turn back,
   together with the mind;
One who knows that bliss of brahman,
   he is never afraid.

Of that, this here is the embodied self (ātman); this belongs to the former.
Different from and lying within this self consisting of mind is the self (ātman)
consisting of perception, which suffuses this other self completely. Now, he has the
appearance of a man; so, corresponding to his manlike appearance, the self consisting
of perception assumes a manlike appearance. Of this self, the head is simply
faith; the right side is the truth; the left side is the real; the torso (ātman) is the performance;
and the bottom on which it rests is the celebration. On this, too, we have
the following verse:

It's perception that conducts the sacrifice.
It's perception that performs the rites.
It's perception that all the gods
Venerate as the foremost brahman.
"Brahman is perception"—
   he who knows this,
   and neglects this not,
Leaving the evils behind in his body
He attains all his wishes.

Of that, this here is the embodied self (ātman); this belongs to the former.
Different from and lying within this self consisting of perception is the self
(ātman) consisting of bliss, which suffuses this other self completely. Now, he has
the appearance of a man; so, corresponding to his manlike appearance, the self consisting
of bliss assumes a manlike appearance. Of this self, the head is simply the pleasure; the right side is the delight; the left side is the thrill; the torso (ātman) is
The Early Upanisads

2.5.1

मोदि दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छे प्रतिष्ठा ।

तद्यथा श्लोकों भवति ॥

॥ इति पञ्चमोऽनुवाकः ॥

अस्तैव स भवति असदृ ब्रह्मविति वेद चेतु ।

अस्रू ब्रह्मविति चेदेद्व सत्तेन ततो विद्युः ॥ इति ॥

tतथैव एव शारीर आत्मा । यः पूर्वस्य ॥

अयातोऽनुप्रस्ताःः १ ॥

उत्ताविद्वास्मु शर्करं प्रेत्य कक्षन गच्छति ॥

आहो विद्वास्मु शर्करं प्रेत्य कष्टिनुष्टमेव ॥

सोकामयत । ब्रह्म स्वयः ३ प्रजायेति । स सत्पूजयत । स सत्पूजयत । इंद्र

सवर्भुवत । यदिदं किंच । तसुधा । तदेव आप्रविशत । तदुपतिविशय । सच्च

त्यः विभवत । निःक साधिनुभुं च मित्यान चामित्यान । च जिवान वालिलावन च ।

सत्य चानुभुं च । सत्यभवत । यदिदं किंच । तस्यमित्याचक्षत । तद्यथा

श्लोकों भवति ॥

॥ इति पञ्चमोऽनुवाकः ॥

असद्वा । इदमग्रं आसीतासि च सद्यायत ।

tतदभासः स्वयं कुत्रतत्तपुरस्तु क्षिपते ॥ इति ॥

यदृ तसुधा । रसेव वे स: । रसेव वेय वाय उध्यानन्दी भवति । को वोजान्

प्रायात । यदिदं आकाश आनन्दो न स्नात । एव वोजानन्दयाति । यदा

वोजेत एतदिबद्धायेत किंतु निष्कुटिनमेव । अथ सोभयं गतो

भवति । यदा वोजेत एतदिबद्धार्थम ३ कुतुञ्ज तत् भयं भवति । तत्चेव भयं

विद्वान स्मार्यस्य ४ । तद्यथा श्लोकों भवति ॥

॥ इति पञ्चमोऽनुवाकः ॥

भीषणांकतः पवते भीषा उदेति सूर्यः ।

भीषणायशोऽनुवृत्तेन ब्रमहृत्याति पञ्चमः ॥ इति ॥

सैणन्दस्य मीमांसा भवति । युक्त स्यातायुक्तायः । अमिष्टो दृष्टिहोऽि

विविधः । तर्केयचर्ची सर्वो विद्याय पूर्व भयं स्यात । स एको मानुष आनन्दः ॥

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the bliss; and the bottom on which it rests is the brahman. On this, too, we have the following verse:

6

If a man thinks “Brahman is the nonexistent,”
he becomes himself nonexistent!
If a man thinks “Brahman is the existent,”
people then know him to be existent.

Of that, this here is the embodied self (ātman); this belongs to the former.

Now, the following questions arise from the foregoing:

Does any man who knows this not attain that world when he dies?
Or does any man who knows this attain that world when he dies?

He had this desire: “Let me multiply myself. Let me produce offspring.” So he heated himself up. When he had heated himself up, he emitted this whole world, everything that is here. After emitting it, he entered that very world. And after entering it, he became in turn Sat and Tyat, the distinct and the indistinct, the resting and the never resting, the perceived and the nonperceived, the real (satya) and the unreal (anṛta). He became the real, everything that is here; that is why people call all this Sat. On this, too, we have the following verse:

7

In the beginning this world was the nonexistent,
and from it arose the existent.
By itself it made a body (ātman) for itself;
therefore it is called “well-made.”

And precisely because it is well-made, it is the essence, for only when one has grasped that essence does one attain bliss. Now, who would breathe in, who would breathe out, if that essence were not there in space as bliss, for it is that essence that causes bliss. For when a man finds within that invisible, incorporeal (anātmya), indistinct, and supportless essence, the fearless state on which to rest, then he becomes free from fear. When, on the other hand, a man creates a hollow or a fissure within it, then he experiences fear. Now, this is the fear experienced by a man who thinks that he knows. On this, too, we have the following verse:

8

The fear of it makes the wind blow.
The fear of it makes the sun rise.
The fear of it makes them run—
fire and moon,
and death, the fifth.

Next follows an analysis of bliss.

Take a young man—a good young man who is learned, very quick, solidly built, and extremely strong. And assume that he owns this whole earth filled with wealth. That would constitutes a single measure of human bliss.
ते ये शतं मातुषा आनंदः । स एको मनुष्यगन्धर्वोणामानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतं मनुष्यगन्धर्वोणामानंदः । स एको देवमाधिरोणामानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतं देवमाधिरोणामानंदः । स एकः पितृर्व चिरलोकोकानामानंदः । श्रोत्रियस्य चाकामहतस्य ।
ते ये शतं पितृवं चिरलोकोकानामानंदः । स एकः आजानानाम देवानामानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतमाजानानाम देवानामानंदः । स एकः कर्मदेवानां देवानामानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतं कर्मदेवानां देवानामानंदः । स एको देवानामानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतं देवानामानंदः । स एकः नद्यानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतमिन्द्रानामानंदः । स एकः ब्रह्मस्वरूपानंदः । श्रोत्रियस्य चाकामहतस्य

ते ये शतं ब्रह्मस्वरूपानंदः । स एकः प्रजापतिर्मानंदः । श्रोत्रियस्य चाकाम-हतस्य

ते ये शतं प्रजापतिर्मानंदः । स एकः ब्रह्माणो आनंदः । श्रोत्रियस्य चाकाम-हतस्य

यश्रां नुष यश्रांसावादित्ये । स एकः । स य एवं वितुः । अस्माद्यकातुर्वित्य ।
एतत्रार्मस्यात्मनमुद्यस्य बिस्म्येक्षु मातुषाम् । एत्तै प्राणामात्मनामुपस्य स्त्रृकामिति ।
एतत्राप्रणामात्मानुपस्य स्त्रृकामिति । एतत्रामोन्यामात्मानुपस्य स्त्रृकामिति ।
एत्तै विज्ञानं विस्मात्मानुपस्य स्त्रृकामिति । एत्तै दयानं एवं विस्मात्मानुपस्य स्त्रृकामिति ।
तदचयं श्लोकों भवति ॥

॥ इति अष्टमोजुवाकः ॥

यतो वाचो निवर्तनते अप्राप्य मनसा सह ।
आनंदं ब्रह्माणो विद्वान् बिमेति कुत्तरन ॥ इति ॥
एतत् ह वाच न तथति । किमहूँ साधु नाकरवम् । किमहूँ पापमकरवभिमिति । स
य एवं विद्वाने । आत्मानं स्त्रृणेऽर । उभे हृदयेऽर ॥ आत्मानं स्त्रृणेऽर । य एवं वेद ।
इत्युनिविद्वितूः ॥

॥ इति नवमोजुवाकः ॥

॥ इति ब्रह्मर्प्पः ॥
A single measure of bliss that human Gandharvas enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than human bliss.

A single measure of bliss that divine Gandharvas enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of human Gandharvas.

A single measure of bliss that the forefathers who live in their world for a long time enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of divine Gandharvas.

A single measure of bliss that those who are gods by birth enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of the forefathers who live in their world for a long time.

A single measure of bliss that those who have become gods by performing rites enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of those who are gods by birth.

A single measure of bliss that the gods enjoy—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of those who have become gods by performing rites.

A single measure of bliss that Indra enjoys—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of the gods.

A single measure of bliss that Brhaspati enjoys—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of Indra.

A single measure of bliss that Prajapati enjoys—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of Brhaspati.

A single measure of bliss that brahman enjoys—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of Prajapati.

He who is here in a man and he who is there in the sun—they are one and the same. After a man who knows this departs from this world—he first reaches the self (ātman) that consists of food, then the self that consists of lifebreath, then the self that consists of mind, then the self that consists of perception, and finally the self that consists of bliss. On this, too, we have the following verse:

Before they reach it, words turn back, together with the mind; One who knows that bliss of brahman, he is never afraid.

He does not agonize, thinking: "Why didn’t I do the right thing? Why did I do the wrong thing?" A man who knows this frees himself (ātman) from these two thoughts. From these two thoughts, indeed, a man who knows this frees himself. That is the hidden teaching (upaniṣad).
3.1.1 The Early Upaniṣads

ॐ
dsah nañcetu
sah nī bhūnatu
sah bīrī karvāhē
tējāsī nañcetamastu ma viñāāmäbhē

ॐ
śānti: śānti: śānti: ||

bhūmatē vāraṇē: 
vañcē piñtarmançasār 
adhīhī bhagavō bhūmatē 
tasmā
eñtāroviñcē 
ānūguṇa chakṣu: shōreṇa mano vācaḿati

tē āhōcāh 
yatō va āmnābhī
bhūmatē jañanē 
eyēn jañahnā jīvinī 
yatprāṇyāntrābhirvājanī 
tadhējañcēsākṣ 
tad bhūmatē 
s tāpoñcāpēt 
s tāpañcāva ||

|| etsy praṅmālaṅkāvō: ||

ānūguṇa bhūmatē vañcēnātū 
avrāmakēvēh bhūmānā bhūmatē jañanē 
apāṇa jañahnā jīvinī 
avrāṇa prāṇyāntrābhirvājanī 
tadhējāya 
punrēva vañcē piñtarmançasār 
adīhī bhagavō bhūmatē 
tē āhōcāh 
tapas bhrāh vējēsākṣ 
tōpō bhūmatē 
s tāpoñcāpēt 
s tāpañcāva ||

|| etsy dvītīyāsākō: ||

praṇa bhūmatē vañcēnātū 
apraṇaṅkēvēh bhūmānā bhūmatē jañanē 
apraṇa 
jañahnā jīvinī 
apraṇa prāṇyāntrābhirvājanī 
tadhējāya 
punrēva vañcē piñtar-
mançasār 
adīhī bhagavō bhūmatē 
tē āhōcāh 
tapas bhrāh vējēsākṣ 
tōpō 
bhūmatē 
s tāpoñcāpēt 
s tāpañcāva ||

|| etsy tuṅkēsākō: ||

mano bhūmatē vañcēnātū 
manaṅko ṣekh bhūmānā bhūmatē jañanē 
mana 
jañahnā jīvinī 
man: prāṇyāntrābhirvājanī 
tadhējāya 
punrēva vañcē piñtar-
mançasār 
adīhī bhagavō bhūmatē 
tē āhōcāh 
tapas bhrāh vējēsākṣ 
tōpō 
bhūmatē 
s tāpoñcāpēt 
s tāpañcāva ||

|| etsy chutoṅkō: ||

viṣānā bhūmatē vañcēnātū 
viṣāṇaṅkēvēh bhūmānā bhūmatē jañanē 
viṣāṇaṇa 
jañahnā jīvinī 
viṣānā prāṇyāntrābhirvājanī 
tadhējāya 
punrēva vañcē
OM
May it help us both together!
May it foster us both together!
Together let us both act boldly!
May our learning be full of vigor!
May we never dislike each other!

OM
Peace! Peace! Peace!

Bhṛgu, the son of Varuṇa, once went up to his father, Varuṇa, and said: "Sir, teach me brahman." And Varuṇa told him this: "Food, lifebreath, sight, hearing, mind, speech." He further said: "That from which these beings are born; on which, once born, they live; and into which they pass upon death—seek to perceive that! That is brahman!"

So Bhṛgu practiced austerities. After he had practiced austerities, [2] he perceived: "Brahman is food—for, clearly, it is from food that these beings are born; on food, once born, do they live; and into food do they pass upon death."

After he had perceived this, he went up to his father, Varuṇa, once again and said: "Sir, teach me brahman." Varuṇa told him: "Seek to perceive brahman by means of austerity. Brahman is austerity."

So Bhṛgu practiced austerities. After he had practiced austerities, [3] he perceived: "Brahman is the lifebreath—for, clearly, it is from the lifebreath that these beings are born; through the lifebreath, once born, do they live; and into the lifebreath do they pass upon death."

After he had perceived this, he went up to his father, Varuṇa, once again and said: "Sir, teach me brahman." Varuṇa told him: "Seek to perceive brahman by means of austerity. Brahman is austerity."

So Bhṛgu practiced austerities. After he had practiced austerities, [4] he perceived: "Brahman is the mind—for, clearly, it is from the mind that these beings are born; through the mind, once born, do they live; and into the mind do they pass upon death."

After he had perceived this, he went up to his father, Varuṇa, once again and said: "Sir, teach me brahman." Varuṇa told him: "Seek to perceive brahman by means of austerity. Brahman is austerity."

So Bhṛgu practiced austerities. After he had practiced austerities, [5] he perceived: "Brahman is perception—for, clearly, it is from perception that these beings are born; through perception, once born, do they live; and into perception do they pass upon death."

After he had perceived this, he went up to his father, Varuṇa, once again and said: "Sir, teach me brahman." Varuṇa told him: "Seek to perceive brahman by means of austerity. Brahman is austerity."
3.5.1 The Early Upaniṣads

पितरमुपसार । अधिहि भगवो ब्रह्मि । तैं होवाच । तपसा ब्रह्मा विजिज्ञास्व ।
तपो ब्रह्मि । स तपोतपयत । स तपस्तवाः ॥

॥ इति पञ्चमोऽद्वाकः ॥

आनन्दो ब्रह्मि व्यजानात् । आनन्दव्यजेव खलिमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रसन्नस्यनिविशायनीति । कैशा भार्गवी वारुणी
विद्या । परसे व्योमग्रतिश्रुता । स य एवं वेद प्रतितिष्ठति । अत्रावानाः भवति ।
महान्भवति प्रजया पशुभिमङ्ग्रहवचर्चसेन । महान्कीर्त्याः ॥

॥ इति पञ्चोऽद्वाकः ॥

अलं न निन्यात् । तदुः ब्रह्मृ । प्राणो वा अन्मृ । शरीरस्माद्वारे । प्राणे शरीरं
प्रतिष्ठितम् । शरीरे प्राणं प्रतिष्ठितं । तदेतदभ्रमः प्रतिष्ठितम् । स य एतद्भ्रमः
प्रतिष्ठितं वेद प्रतितिष्ठति । अत्रावानाः भवति । महान्भवति प्रजया पशुभिमङ्ग्रहावर्ष
चर्चसेन । महान्कीर्त्याः ॥

॥ इति सामोऽद्वाकः ॥

अलं न परिचक्षीत् । तदुः ब्रह्मृ । आपो वा अन्मृ । ज्योतिरस्माद्वारे । अपसु
ज्योति: प्रतिष्ठितम् । ज्योतिष्प्रण: प्रतिष्ठिताः । तदेतदभ्रमः प्रतिष्ठितम् । स य एत
द्भ्रमः प्रतिष्ठितं वेद प्रतितिष्ठति । अत्रावानाः भवति । महान्भवति प्रजया पशुभिमङ्ग्रहावर्ष
चर्चसेन । महान्कीर्त्याः ॥

॥ इति अष्टोऽद्वाकः ॥

अलं बहुः कुर्वित् । तदुः ब्रह्मृ । पृथिवी वा अन्मृ । आकारोऽद्वारे । पृथि-
व्याकाराः प्रतिष्ठितं । आकारो पृथिवी प्रतिष्ठिता । तदेतदभ्रमः प्रतिष्ठितम् । स य
एतद्भ्रमः प्रतिष्ठितं वेद प्रतितिष्ठति । अत्रावानाः भवति । महान्भवति प्रजया पशुभिमङ्ग्रह
ावर्षचर्चसेन । महान्कीर्त्याः ॥

॥ इति नवोऽद्वाकः ॥

न कंचन वसतोः प्रत्याचक्षीत् । तदुः ब्रह्मृ । तस्माद्यय कर्म च विधया बहुः
प्रत्यायाः । अराजस्मा अरुभिमावचक्षते । एतद्वै मुखतोऽस्मां राजस्मा । मुखतोऽस्मां अरुः
राध्यते । एतद्वै मध्यतोऽस्मां राजस्मा । मध्यतोऽस्मां अरुः राध्यते । एतद्वै अन्ततोऽस्मां
राजस्मा । अन्ततोऽस्मां अरुः राध्यते ॥१॥ य एवं वेद । क्षेत्रं इतिवाच । योगक्षेमं
इति प्राप्याययोः । कर्मिति हस्तयोः । गतितिरिति पादयोः । विभृतिरिति पायी । इति
मानुषीः समाजः । अथ दैवीः । तृतीयिति कृतोः । वलमिति विचृति ॥२॥ यथा इति
So Bhṛgu practiced austerities. After he had practiced austerities, [6] he perceived: "Brahman is bliss—for, clearly, it is from bliss that these beings are born; through bliss, once born, do they live; and into bliss do they pass upon death."

This is the doctrine of Bhṛgu, the son of Varūṇa. It is firmly established in the highest firmament. When someone comes to know this—he will become firmly established; he will become a man who has food, who eats food; he will become a big man on account of his offspring, livestock, and the luster of sacred knowledge; he will become a big man on account of his fame.

One should not belittle food—that is the rule. The lifebreath is food, and the body is the food-eater. The body is based on the lifebreath, and the lifebreath, on the body. Thus, this food is based on food. When someone knows this food that is based on food—he will become firmly established; he will become a man who has food, who eats food; he will become a big man on account of his offspring, livestock, and the luster of sacred knowledge; he will become a big man on account of his fame.

One should not reject food—that is the rule. Water is food, and fire is the food-eater. Fire is based on water, and water, on fire. Thus, this food is based on food. When someone knows this food that is based on food—he will become firmly established; he will become a man who has food, who eats food; he will become a big man on account of his offspring, livestock, and the luster of sacred knowledge; he will become a big man on account of his fame.

One should prepare a lot of food—that is the rule. The earth is food, and space is the food-eater. Space is based on the earth, and the earth, on space. Thus, this food is based on food. When someone knows this food that is based on food—he will become firmly established; he will become a man who has food, who eats food; he will become a big man on account of his offspring, livestock, and the luster of sacred knowledge; he will become a big man on account of his fame.

One should never turn anyone away from one’s home—that is the rule. Therefore, he should procure a lot of food by every means at his disposal. And people will say of him: "Food is readily available to him." When he makes the food ready during the first portion, food becomes readily available to him during the first portion. When he makes the food ready during the middle portion, food becomes readily available to him during the middle portion. When he makes the food ready during the final portion, food becomes readily available to him during the final portion. And so it is for anyone who knows this.

In speech, as rest; in the out-breath and the in-breath, as activity and rest; in the hands, as action; in the feet, as movement; in the anus, as evacuation—these are its human appellations. Now, its divine appellations—in the rain, as contentment; in
3.10.3 The Early Upanisads

पश्चिम ज्योतिरिति नक्षेत्रश्च | प्रजातिर्रुतमानन्द इत्युपस्थे | सर्ब्मित्याकाशोऽ | तत्रत्रिष्ठयुपासित | प्रतिष्ठावाभवति | तमस्मह इत्युपासित | महान भवति | तमम् इत्युपासित | मानवावाभवति || || तत्रम इत्युपासित | नम्यन्ते नायेव कामः || तद्र ब्रह्मोपासित | ब्रह्मावाभवति | तद्र ब्रह्म: परिमार इत्युपासित | पर्यंत प्रियते निर्विन्दतः | सप्नः: | परि येद्प्रिया भाववच्यः | स यथार्थं पुरुषः | यथार्थसाधित् | स एकः || स य एवंविद्युः | अस्मिन्त्रणस्य अत्मं | एततस्मयमात्मानुपस्यक्रमः | एतप्राणमयमात्मानुपस्यक्रमः | एतं समोमयमात्मानुपस्यक्रमः | एतं विग्नमयमात्मानुपस्यक्रमः | एतमात्मानद्यमात्मानुपस्यक्रमः | इमान्त्रानकामामाश्री कामरूप्यतुमस्वतः | चरनः | एतस्मान गायनारस्ते ||

हारेशु हारेशु हारेशु ||
अहमस्मतमहमतमहमस्म ||
अहमत्रादोहस्मत्रादोहस्मत्रादः ||
अहं श्लोककृर्तवं श्लोककृर्तवं ||
अहस्मस्म प्रथमजा तत्तदाच्य ||
पूर्वे देवभयोभूतस्य नामेवाय ||
यो मा ददाति स इदेव मात्स्यः ||
अहमस्मतमदनत्ममेदिष ||
अहं विविध सुवनमभयोभवेषम ||
सुवर्ण ज्योतिः ||
य एवं वेद || इत्युपनिषत ||

|| इति भूगुवल ||

|| इति तैतिरियोपनिषत ||
lightning, as power; in livestock, as fame; in the stars, as light; in the sexual organ, as procreation, immortality, and bliss; in space, as totality.

Let him venerate it as the foundation, and he will have a foundation. Let him venerate it as might, and he will become mighty. Let him venerate it as mind, and he will have a quick mind. 4 Let him venerate it as bowing in homage, and his desires will bow to his will. Let him venerate it as brahman, and he will possess brahman. Let him venerate it as “dying around of brahman,” and his rivals filled with hate will die around him, and so will his detestable foes.

He who is here in a man and he who is up there in the sun—they are one and the same. 5 After a man who knows this departs from this world—he first reaches the self (ātman) that consists of food, then the self that consists of life-breath, then the self that consists of mind, then the self that consists of perception, and finally the self that consists of bliss; and, eating whatever he likes and assuming whatever appearance he likes, he continues to travel across these worlds and to sing this Sāman chant:

Hā u! Hā u! Hā u!

6 I am food! I am food! I am food!
I eat food! I eat food! I eat food!
I set the rhythm! I set the rhythm! I set the rhythm!

I am the firstborn of truth,
born before the gods,
in the navel of the immortal.

The one who gives me
will indeed eat me.

I am food!
I eat him who eats the food!
I have conquered the whole universe!
I am like the light in the firmament!

[And so will] anyone who knows this. That is the hidden teaching (upaniṣad).

The end of the Taittiriya Upaniṣad.
The Aitareya Upaniṣad consists of chapters 4–6 of the second book of the Aitareya Āraṇyaka, which has altogether five books. The Āraṇyaka itself is part of the Aitareya Brāhmaṇa belonging to the Aitareya school of the Rgveda. The distinction between the Upaniṣad proper and the rest of the Āraṇyaka is somewhat artificial, there being little difference in the topics covered. Indeed, the third book explicitly calls itself Saṃhitā Upaniṣad, and the second book contains speculations on the Rgvedic recitation, Uktha, a subject treated in several Upaniṣads. The native tradition itself considers the Āraṇyaka to contain three Upaniṣads: the first consists of chapters 1–3 of book 2; the second is our Upaniṣad; and the third consists of book 3. On the issue of the Upaniṣads contained in the AA, see Keith (1909, 39–52).

As Schneider (1963–64) has shown, the three chapters of AU deal with disparate subjects: the first presents a cosmogony with the self (atman) as the creator; the second deals with the three births of the self; and the third inquires into its true nature. From a text-historical point of view, according to Schneider, the first chapter constitutes the kernel of the Upaniṣad.

**CONTENTS**

1 Creation of the world by the self
   1 Creation of bodily parts
   2 Bodily parts afflicted with hunger and thirst
   3.1–10 Creation of food
   3.11–12 Self enters the body
   3.13 Brahman as Indra
2

The three births of the self

3

Inquiry concerning the true self
एतरेयोपनिषत्

अत्मा वा इदमेक एवां आसीनायतिकिचन मिष्टम् । स ईक्षत् । लोकाः सृजा
इति ||२१||

स इम्मोऽकानसृजत् । अभ्यो मरीचीर्मरमापः । अदोब्धम् परेश दिवं धीः प्रतिबन्धा
पञ्चित्विक्षत्वं मरीच्ययः पुपिषावी मरो या अधस्तात्ता अयः ॥२२॥

स ईक्षते । नू ॥ लोका लोकपालाः सृजा इति । सोजन्यः एव पुरुषं समुद्धत्या
मृत्युः ॥३१॥

तमण्यंतपनस्याभिमास्य मुखः निरभिन्दत यथार्थं मुखाद्वाम्बोशोऽस्मि । नासिके
निरिक्षेदं नासिकास्यः प्राणः प्राणाद्वायः । अक्ष्णा निरिक्षेदामस्तुष्यः ॥
चक्षुस्वाय स्वाधिन्यैः । कर्णी निरिक्षेदं कर्णायम् श्रोत्रं श्रीव्रद्धिः । त्वः निरिक्षितः तज्जो
लोमानि लोमभ्यः ओषधिविद्यायः । हृदयं निरिक्षितः ॥ हृदयान्यर्मो मनस्तः
नामिनिरिक्षितः नाम्या अपानोऽपानान्मृतः । शिशुः निरिक्षितः शिश्राधेतो रेतस
आयः ॥४१॥

|| इति प्रथमः खण्डः ||

ता एता देवता: सृष्टा असिन्महत्यन्वे प्राप्तं स्तम्भनापिसापा सम्यमधवार्जत् ॥
ता एनमूलवायतं न: प्रजानीहि यस्मिन्त्रित्तित्वा अत्रमद्वार्जति ॥११॥

ताभ्यो गामानयता अव्रुववः वे नोडस्यमलमिति । ताभ्योशमानयता अव्रुववः वे
नोडस्यमलमिति ॥२२॥

ताभ्यः पुरुषमानयता अव्रुववसुक्रृतं बतेति ॥ पुरुषो वाव सुकृतम् । ता अव्रावो
व्रायतं प्रविवशते ॥३१॥

अब्धिवमृत्त्वा मुखः प्रातिविद्यायः प्राणो भूत्वा नासिकेः प्रातिविद्यार्दित्वमुच्छत्वा
क्रिया प्रातिविद्याः श्रोत्रं भूत्वा कर्मो प्रातिविद्यार्दित्वस्य लोमानि भूत्वा

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ADHYĀYA 1

1 In the beginning this world was the self (ātman), one alone, and there was no other being at all that blinked an eye. He thought to himself: "Let me create the worlds."

2 So he created these worlds—the flood, the glittering specks, the mortal, and the waters. Now, the flood is up there beyond the sky, and its foundation is the sky. The glittering specks are the intermediate world. The mortal is the earth, and what is underneath are the waters.

3 He further thought to himself: "Now that these worlds are in place, I had better create their keepers." From those very waters he drew out and gave a definite shape to a man. 4He incubated that man. From that man so incubated—

—A mouth was hatched like an egg; from the mouth sprang speech, and from speech, fire.
—A pair of nostrils was hatched; from the nostrils sprang out-breath, and from out-breath, the wind.
—A pair of eyes was hatched; from the eyes sprang sight, and from sight, the sun.
—A pair of ears was hatched; from the ears sprang hearing, and from hearing, the quarters.
—A skin was hatched; from the skin sprang the body hairs, and from the body hairs, plants and trees.
—A heart was hatched; from the heart sprang the mind, and from the mind, the moon.
—A navel was hatched; from the navel sprang the in-breath, and from the in-breath, death.
—A penis was hatched; from the penis sprang semen, and from semen, the waters.

2 Once these deities were created, they fell into this vast ocean here. It afflicted him with hunger and thirst. Those deities then said to him: "Find us a dwelling in which we can establish ourselves and eat food." 2 So he brought a cow up to them, but they said: "That’s totally inadequate for us." Then he brought a horse up to them, but they said: "That’s totally inadequate for us." 3Finally he brought a man up to them, and they exclaimed: "Now, this is well made!" for man is indeed well made.

Then he told them: "Enter, each into your respective dwelling." 4 So, the fire became speech and entered the mouth; the wind became out-breath and entered the
The Early Upanisads

1.2.4

त्वं प्राविष्टं शन्मुक्तम् मनो भूतवा १ हृदयं प्राविष्टमुस्युर्दानो भूतवा नामि प्राविष्टाद्वारे रेतो भूतवा शिष्यं प्राविष्टं। १४।।

तस्मानात्मापि अथुतामाब्यास्मिश्चवाशीवनीति २ तेत अबन्धवेदात्सबह वा २ देवताः-स्वामज्ञायेतासु भागिन्यं करोमीति। तस्मादस्य कस्ये च देवताये हविगृहस्ते भागिन्यवेवप्रायमात्मानात्मापि सहतः। १५।।

॥ इति द्वितीयः: खण्डः ॥

स ईश्वरेऽ १ नू लोकाश्च लोकपालाश्च नम्भपि: सृज्ञा इति। १६।।

संस्कृतपथपत्तायोपमितास्यौ १ मूर्तिरजायत। या वे सा मूर्तिरजायतां वै तत्तः। १७।।

तद्वैतप्रांतुः १ पराक्षयजित्तिः १ तद्वा चाजित्तिः तत्त्वात्श्रयश्चात्मानोद्वा श्रीतुम् ३। स यद्वैताध्यायं हैव दिश्यं नित्यं हैवार्दमस्यस्तम्। १८।।

तत्त्वात्माननिवार्त्ताश्रयानश्रीतुम्। स यद्वैतनानन्ताश्रयाद्विधिभ्रमण्याप्य हैवार्दमस्यस्तम्। १९।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २०।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २१।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २२।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २३।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २४।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २५।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २६।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २७।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २८।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। २९।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। ३०।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। ३१।।

तत्त्वात्माननिर्विश्वाताश्रयानश्रीतुम्। स यद्वैतनच्छुपाप्रायं हैव दृश्यं हैवार्दमस्यस्तम्। ३२।।
nostrils; the sun became sight and entered the eyes; the quarters became hearing and entered the ears; the plants and trees became body hairs and entered the skin; the moon became mind and entered the heart; death became the in-breath and entered the navel; the waters became semen and entered the penis.

5 Thereupon, hunger and thirst told him: “Find one for us also.” He told them: “I give you a share in what belongs to these very deities, and I make you sharers with them.” As a consequence, to whatever deity one may make an offering, hunger and thirst share it with that deity.

3 He then thought to himself: “Now that these worlds and their keepers are in place, I had better create food for them.” So he incubated the waters. When the waters were incubated, there emerged from them something solid. And the solid thing that emerged was food.

3 No sooner was it created than it sought to escape. He tried to capture it with speech. But he was unable to capture it with speech, for had he captured it with speech, one would satisfy one’s appetite by simply mentioning food.

4 He tried to capture it with the out-breath. But he was unable to capture it with the out-breath, for had he captured it with the out-breath, one would satisfy one’s appetite by simply breathing upon food.

5 He tried to capture it with sight. But he was unable to capture it with sight, for had he captured it with sight, one would satisfy one’s appetite by simply looking at food.

6 He tried to capture it with hearing. But he was unable to capture it with hearing, for had he captured it with hearing, one would satisfy one’s appetite by simply hearing about food.

7 He tried to capture it with the skin. But he was unable to capture it with the skin, for had he captured it with the skin, one would satisfy one’s appetite by simply touching food.

8 He tried to capture it with the mind. But he was unable to capture it with the mind, for had he captured it with the mind, one would satisfy one’s appetite by simply thinking about food.

9 He tried to capture it with the penis. But he was unable to capture it with the penis, for had he captured it with the penis, one would satisfy one’s appetite by simply ejaculating food.

10 Finally, he tried to capture it with the in-breath, and then he managed to consume it. So, the wind is the one that captures food, for the wind (vāyu) is the food-finder (annāyu).

11 Then he thought to himself: “How can this possibly carry on without me?” And he thought: “Through which of these shall I enter?” He thought: “If speaking is done through speech; if breathing out is done through the out-breath; if seeing is done through sight; if hearing is done through hearing; if touching is done through the skin; if thinking is done through the mind; if breathing in is done through the in-breath; and if ejaculating is done through the penis—then who am I?”

12 So he split open the head at the point where the hairs part and entered through that gate. This gate (dvār) has the name “Split” (vidrṭi), and that is the
The Early Upaniṣads

1.3.12

स जातो भूतान्यभिभवेशतः किमिहायं बाविधिन्दिते। स एतत्मेव पुरुषं ब्रह्म तत्ममपश्विदिमदंशिर्मिति। ॥ १३॥

तत्सादिन्द्रो नामेदन्त्रो ह वै नाम तत्मिद्वृतः सन्तमिद्वृतः इत्याचक्षते परोक्षेण। परोक्षप्रिया इव हि देवः परोक्षप्रिया इव हि देवः। ॥ १४॥

॥ इति प्रवभृत्यः खण्डः ॥

॥ इति प्रवलोकयायः ॥

'पुरुषे ह का अयमादितो गम्भीर भविष्यति यदेतदेते।' तद्तदस्तिकथ्याः भृद्ध्यास्तेजः। संभूतात्मात्मेवात्मानं विभिन्नति। तत्रादि स्त्रियाः सिंवेत्यथेनविभवति। तद्वक्य प्रथमं जन्म ॥ १३॥

तत्स्त्रयं आत्मरूपं गच्छति यथा स्वमहः तथा। तत्सादिन्द्र न हिन्नति। सास्त्रात्मात्मानमत्र गते भावति। ॥ १४॥ सा भावियची भावियत्वं भविष्यति। तं स्वी गम्भीर विभिन्नति। सौंश्रोऽव कुमारं जन्मनोश्रृंगशिष्यं भावयति। स यत्कुमारं जन्मनोश्रृंगशिष्यं भावयत्मात्मानेव तद्विवधात्मे स्वाद्वारं तत्त्वं संतत्ता एवं संतत्ता हीमे लोकः। तद्वक्य द्वितीयं जन्म ॥ १५॥

सौंश्रोऽवमात्मा पुरुषेऽवः कर्मभ्य: प्रतिद्वीयते। अनुवादयत्वात् आत्मा कृतकृष्यो वयोगतः प्रेति। स इत: प्रायुक्तेपुरुषाये। तद्वक्य द्वितीयं जन्म ॥ १६॥

तदुक्मूर्तिः

गर्भं न सन्तुः एण्यावेदमेहं देवानां जनिमानिनिनियमः। शतं तत संध सोयस्य ज्ञेनो विद्वद्वात्तत्वं निरतीयम्। इति ॥

गर्भं एवतत्च्यायानि वामेव एवमुवाच ॥ १५॥ स एवं विद्वानसमाच्छर्यसंवेदावधुः। उपद्वामृतस्मिन्भवें लोकेव सर्वनकमानानात्मासृतं जगत्तमवतस्मिन्भवें। ॥ १६॥

॥ इति द्वितीयोक्तयायः ॥

'कोप्यात्मानेऽति' वयमुपासस्महे कतर: स आत्मा। येन वा परम्पित येन वा। तुण्डोति येन वा गम्यानाजिज्ञाति। येन वा वाचं व्याकरोरिति येन वा स्वाद्वार च विजानाति। ॥ १६॥

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heaven of pleasure (*nānanda*). He has three dwellings, three levels of sleep—this is one dwelling, this is another, and this is the third.

13 After he was born, he contemplated the creatures with the thought: “Will anyone declare there to be another here?” But he saw only that man, the *brahman*, the utmost, and he said, “This (*idam*) I have seen (*adarsam*)!” 14 Therefore, he is called “Idandra.” Now, his name is Idandra; but even though he is Idandra, people cryptically call him Indra, because the gods somehow love the cryptic.

**ADHYĀYA 2**

At the outset, this embryo comes into being within a man as semen. This radiance gathered from all the bodily parts he bears in himself (*ātman*) as himself (*ātman*). And when a man deposits it in a woman, he gives birth to it. That is his first birth.

2 It becomes one with the woman’s body (*ātman*), as if it were a part of her own body. As a result, it does not harm her. And she nourishes this self (*ātman*) of his that has entered her. 3 As she nourishes him, so he should nourish her. The woman carries him as the embryo. At the beginning, he nourishes the child even before its birth. When he nourishes the child even before its birth, he thereby nourishes himself (*ātman*) for the continuance of these worlds, for it is in this way that these worlds continue. That is his second birth.

4 And he—this self (*ātman*) of his—is appointed to carry out holy rites, while his other self, after it has done all it has to do, becomes old and dies. As soon as he departs from this world, he is born again. That is his third birth.

5 This very point has been made by a seer:

\[
\begin{align*}
\text{I knew all the births of these gods,} \\
\text{While I was still within the womb.} \\
\text{A hundred iron forts encaged me,} \\
\text{Then the falcon—swiftly I flew away.}
\end{align*}
\]

Vāmadeva spoke this way while he was still lying here within the womb. 6 Knowing this, he went up after the dissolution of this body and, having obtained all his desires in the heavenly world up there, became immortal.

**ADHYĀYA 3**

“What is this self (*ātman*)?”—that is how we venerate.

Which of these is the self? Is it that by which one sees? Or hears? Or smells odors? Or utters speech? Or distinguishes between what is tasty and what is not?
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यदेतद्वृद्धं मननश्रीतत्सन्त्यानमानान्याने विज्ञानं प्रज्ञानं मेधाौ दृष्टिवृद्धितिमितिमितिनीप्राौ
जूतित: स्मृतिः ३ संहल्प: क्रमुरुकु: कामो वशः इति || सौराण्वेतान्ति प्रज्ञानस्य नामदेयानि
भवन्ति ॥२॥

एवं ब्रह्मीयि इत्या एव प्रज्ञापतितेऽपि सर्वेद्वा देवा हुमानि च पञ्चं माहाभूतानि यूथिवी
वायुरकायं आपो ज्योतिरिव्युत्सनानानि च क्षुद्रवमिश्रायीव वीजानीतरणि चेतराणि
चाण्डजानि ४ च जारुजानि ४ च स्वेदजानि चोद्विजानि चाघ्य गावः पुरुषाः हस्तिनो
यतःक्चः प्राणि जन्म च पत्तिः च चच्चच स्थावरं सर्वं तत्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रं लोकः प्रज्ञाप्रतिष्ठा प्रज्ञानं ब्रह्म ॥३॥

स एतेऽपि प्रज्ञानात्मनिस्मात्स्माः शकुत्रक्रमायुपिन्दिन्वर्गे लोके सौराण्वकानास्मात्मातः
समभवन्तमभवतः ॥४॥

॥ इति तृतीयोऽध्वायः ॥

॥ इति ऐतेऽपियोतिनिवबः ॥

3 It is brahman; it is Indra; it is Prajāpati; it is all the gods. It is these five immense beings—earth, wind, space, the waters, and the lights; it is these beings, as well as those that are some sort of mixture of trivial beings, living beings of various sorts—those born from eggs, from wombs, from sweat, and from sprouts. It is horses, cattle, men, and elephants. It is everything that has life—those that move, those that fly, and those that are stationary.

Knowledge is the eye of all that, and on knowledge it is founded. Knowledge is the eye of the world, and knowledge, the foundation. Brahma is knowing.

4 It is with this self consisting of knowledge that he went up from this world and, having obtained all his desire in the heavenly world up there, became immortal.

The end of the Aitareya Upaniṣad.
Kauśitaki Upaniṣad

The Kauśitaki Upaniṣad consists of books 3–6 of the Kauśitaki (also called Śāṅkhāyana) Āraṇyaka, which itself is part of the Kauśitaki Brāhmaṇa of the Ṛgveda. Both the Brāhmaṇa and the Āraṇyaka of the Śāṅkhāyana school are texts that in many ways correspond to the parallel texts of its sister school, the Aitareya, although the latter texts are somewhat earlier than those of the Śāṅkhāyana (for a comparison of the documents of these two schools of the Ṛgveda, see Keith 1909, 26–39). As evident from the numerous variant readings, the transmission of the KsU has been much less faithful than that of any other ancient Upaniṣad; Frenz’s (1968–69) edition and translation have shown that the sequence of passages in the vulgate edition, especially in the first Adhyāya, is probably incorrect. I have followed Frenz’s sequence of the first Adhyāya, but his rearrangement in the second Adhyāya is not as compelling. For reasons spelled out in the Note on the Edition, I have not adopted his reconstituted text, which deletes several passages, places within parentheses dubious passages, and makes several additions.

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CONCORDANCE

The following chart gives a concordance between the text established by Frenz (1968–69) and the text as it appears in manuscripts and in most editions and translations. The sign + after a number indicates that passages from that section have been rearranged by Frenz.

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कौषीतक्यपनिषद्

चित्रो ह वै गाज्जायनियर्मिक्षमाणः आरुणिणि वर्ने । स ह पुत्रं श्रेयतकेतुं प्रजियायः
याज्ञेति ।

तं हसीनेः प्रणच्छ गीतमस्य पुवारसिः संवृतं लोके यस्मिन्मा धार्मिक्षन्यतमोऽ
वाध्या तत्स्य मालोकेः धार्मिक्षीति । स होवाच नाहमेतदेव । हन्ताचार्य पुस्थानीति ।

स ह पितरमासाह । प्रणच्छतीति । मामप्राकीति । कर्तं प्रतिब्रवार्णीति । स
होवाचाहमयत्थत्र वेदं । सदयेव वर्ण स्वाध्यायमक्ष्यतः हरामेहः । यत्रः परे दृढः ।
एहारो गम्ययाव इति।

स ह समित्यार्घ्यं गाज्जायनिः प्रतिचक्रम उपायानीति । तं होवाच
ब्रह्मार्घ्यंगिः गीतमः । यो न मामप्राकाः । एहृ वेव त्वा ज्ञापियानीति ।

स होवाच । ये वै केचास्माकार्ण्यति चन्द्रमसेव । ते सर्वें गच्छन्ति । तेषां
प्राणः वूर्द्धपश्च आप्याते । तानपरस्या प्रज्ञायति । एतदृः स्वर्गिक्ष्य लोकस्य द्वारोऽ
वच्चन्द्रमा । तं यः प्रत्याय तम्यतुस्वते । अथे एतं न प्रत्याय तमिलह वृष्टि-भूता वर्ष्टि।
स इह कीतो वा पटंको वा मस्त्यो वा शकुनिर्मो सिंहो वा बराहो वा
परस्वान्त शाल्दूर्लो वा पुरुषो वान्यो वा तेषु तेषु । स्थानेण प्रत्यायाज्ञते यथाकर्म
यथाविद्माः ।

तमागतं पृच्छति कोशस्ति । तं प्रतिब्रह्मायत् ।

विच्छपणादृतवो रेत आभृतं
पविच्छिन्तं मृतंतितान्याबायतः ।
तम्याः पुस्त पर्वतिय रघुभवः
पुस्तक्ती माति भाधिकारी मार्शिक्षितः ।
Once, when Citra Gāṅgāyāni was preparing to perform a sacrifice, he chose Ārunī as the officiating priest. But Ārunī sent his son, Śvetaketu, instead, telling him: “Go and officiate at his sacrifice.”

After Śvetaketu had taken his seat, Citra questioned him: “Son of Gautama, is there a closed door in the world in which you will place me, or does it have another road? I fear that you will place me in a false world.” Śvetaketu replied: “I don’t know it, but I’ll ask my teacher.”

So he went back to his father and asked him: “Here are the questions he asked me. How should I answer him?” The father told him: “Even I do not know the answer to them. Within the very sacrificial arena let us, after we have performed our vedic recitation, receive what outsiders may give us. Come, let us both go.”

Then, carrying firewood in his hands, Ārunī went up to Citra Gāṅgāyāni and said: “Let me come to you as your pupil.” And Citra said to him: “Gautama, you have proved yourself worthy of the formulation of truth (brahman), since you have not succumbed to pride. Come, I’ll see to it that you perceive it clearly.”

Citra continued: “When people depart from this world, it is to the moon that they all go. By means of their lifebreaths the moon swells up in the fortnight of waxing, and through the fortnight of waning it propels them to new birth. Now, the moon is the door to the heavenly world. It allows those who answer its question to pass. As to those who do not answer its question, after they have become rain, it rains them down here on earth, where they are born again in these various conditions—as a worm, an insect, a fish, a bird, a lion, a boar, a rhinoceros, a tiger, a man, or some other creature—each in accordance with his actions and his knowledge.”

When someone approaches it, the moon asks: “Who are you?” And he should reply:

The semen, O Seasons, is gathered,
    from the radiant one,
    from the one with fifteen parts,
    from the one who is born,
    from the one linked to the fathers.
Then you sent me into a man, the agent;
    and, through that man as the agent,
    you poured me into a mother.
1.2 The Early Upaniṣads

स उपजायः उपजायमानो ।
हादेशन त्रयोदशोपमासः ।
पिता । संतखिदेशं प्रांति तलिदेशं ।
तम्म ऋत्विदामृतयम् आभरधवम् ।।
तैन सत्येन तैन तपसा । ऋतुस्म्यात्त्वोडिक्षम कोडिक्षम् । त्वमस्मिति तमनिः।
जते ।।

स एतं देववां पन्थानावधानश्रीलोकमाण्णर्थिति । स वायुतरं । स वरणालोकं स इन्द्रश्रीलोकं स प्रजापतिश्रीलोकं स ब्रह्मालोकम् । तत्थ ह वा अत्स्थ लोकस्वरे । हयो मुधृता चेतिहाः विज्राः । नदील्या । वृक्षः साधवं । संख्यमर्गाऩर्जितमायतनमित्रः प्रजापति धार्मिको विभुः । प्रसिद्धिः विचक्षणान्वास्मितिजाः पर्यः ।।

स आगच्छत्याण्ं हदम् । सं मनसायेष्यति । तस्मृत्वास्परित्विदो मन्नवै । स आगच्छति मुहृतन्येपिहान् । तेस्मापदविन्ति । स आगच्छति विज्राः । नदीम् । तां मनसेवायेष्यति । तत्सुकृतलुष्कते धनुते । तत्थ प्रियो ज्ञात्य: सुकृतमुपयन्त्यप्रियो दुक्तम् । तथाह रथेन धावयन् । रथयोर पर्यावेवकृतमहरान् । पर्येवप्रक्रत एवं । सुकृतलुष्कते सर्वाणि च द्रुद्धानि । स एष विसुकृताः विदुक्तुतो ब्रह्म विद्वान् । ब्रह्मोन्मित्रिति ।।

प्रियाः । च मानसि प्रतिरूपा च चालुरी पुष्यायास्यायानयतो । च जगति अम्बा काली कैवायास्यास्रसोमिनविद्यायसः । क तमित्यविदाम्बुधचति तेषां । ब्रह्माहिम्मिहावत् मम यथा विज्राः । अर्थां नदीचां प्रपत्रा । अर्थां जरियान्ताः । ते पञ्चशातात्यस्यसा प्रतित्यतित् । शांत मायहत्सा । शांत मायबनहत्सा । शांत चूर्णहत्सा । शांत वासोहत्सा । शांत फलहत्सा । ते ब्रह्माल्लभर्णनाद्वृत्तिः । स ब्रह्माल्लभर्णप्राप्ताद्वृत्तिः ।।

स आगच्छत्याण्ं वुक्षम् । तेष ब्रह्मगन्ध: प्रविष्टति । स आगच्छति सालुज्य । संख्याम् । तेष ब्रह्मरस: प्रविष्टति । स आगच्छत्यपरामन्त्यतनम् । तेष ब्रह्मातोजः ।

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Here I am born, given birth to as an addition,
as the thirteenth, the added month,
by a father of twelve parts.
I recognize it.
I understand it.
So lead me, O Seasons, to immortality.
By that truth, by that austerity—
I am the season!
I am the offspring of the season!
Who am I?
I am you!

The moon lets him pass.

3 He then gets on the path leading to the gods and reaches first the world of fire, then the world of wind, then the world of Varuna, then the world of Indra, then the world of Prajapati, and finally the world of brahman.

Now, in this world are located the lake Āra, the watchmen Muhūrtā, the river Vijarā, the tree Ilya, the plaza Sālajaya, the palace Aparājita, the doorkeepers Indra and Prajāpati, the hall Vibhu, the throne Vicakṣaṇa, and the couch Amitaujas.

4a He first arrives at the lake Āra. He crosses it with his mind, but those who go into it without a complete knowledge drown in it. Then he arrives near the watchmen Muhūrtā, but they flee from him. Then he arrives at the river Vijarā, which he crosses with just his mind. There he shakes off his good and bad deeds, which fall upon his relatives—the good deeds upon the ones he likes and the bad deeds upon the ones he dislikes. It is like this—as a man driving a chariot would look down and observe the two wheels of his chariot, so he looks down and observes the days and nights, the good and bad deeds, and all the pairs of opposites. Freed from his good and bad deeds, this man, who has the knowledge of brahman, goes on to brahman.

4b The beloved Mānasī and her twin Cākṣuṣī have picked flowers and bring them here—so also the two Jagatī, Ambā and Ambālī, and other celestial nymphs such as Ambikā. As the man who knows this is approaching, Brahman tells them: “Run to him with my glory! He has already arrived at the river Vijarā! He will never grow old!” Five hundred celestial nymphs go out to meet him—one hundred carrying garlands, one hundred carrying lotions, one hundred carrying cosmetic powders, one hundred carrying clothes, and one hundred carrying fruits. And they adorn him with the ornaments of brahman. Then, decked with the ornaments of brahman, this man, who has the knowledge of brahman, goes on to brahman.

5 He then arrives at the tree Ilya, and the fragrance of brahman permeates him. Then he arrives at the plaza Sālajaya, and the flavor of brahman permeates him. Then he arrives at the palace Aparājita, and the radiance of brahman permeates
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him. Then he arrives near the doorkeepers, Indra and Prajāpāti, and they flee from him. Then he arrives at the hall Vibhu, and the glory of brahman permeates him.

Then he arrives at the throne Vicaksana. Its two front legs are the Sāman chants Brhat and Rathantara; its two back legs are the Sāman chants Śyaita and Naudhasa; its two lengthwise supports are the Sāman chants Vairūpa and Vairāja; and its two side supports are the Sāman chants Śākvara and Raivata. The throne itself is wisdom, for wisdom enables a man to be discerning.

Then he arrives at the couch Amitaujas. It is lifebreath. Its two front legs are the past and the present; its two back legs are prosperity and nourishment; its two lengthwise supports are the Sāman chants Brhat and Rathantara; its two head supports are the Sāman chants Bhadra and Yajñāyajñīya; the strings stretching lengthwise are the Rg verses and the Sāman chants; those stretching crosswise are the Yajus formulas; the coverlet is the Soma stalks; the second cover is the High Chant; and the pillow is prosperity.

On that couch sits brahman. A man who knows this mounts it, first with his foot. Brahman then asks him: “Who are you?” He should reply—

“I am the season! I am the offspring of the season. I was born from the womb of space as the semen for the wife, as the radiance of the year, as the self (ātman) of every being! You are the self of every being. I am who you are.”

Brahman then asks him: “Who am I?”
And he should reply: “The real.”
“What is the real (satyam)?”

“Sat is whatever is other than the gods and the lifebreaths (prāṇa), while Tyam consists of the gods and the lifebreaths. All of that is comprehended by this word ‘real’ (satyam). That is the full extent of this whole world. And you are this whole world.”

That is what he then said to brahman. This very point has been made in this verse:

6

Yajus is the belly, Sāman, the head;
The Rg is the body of this great seer;
He is imperishable,
He consists of brahman.
“He is brahman”—
So should he be known.

Brahman then asks him: “By what means do you grasp my masculine names?”
He should reply: “With my breath.”
“And my neuter names?”
“With my mind.”
“And my feminine names?”
“With my speech.”
“And my odors?”
“With my sense of smell.”
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केन रूपाणीति \ चक्षुष्णेति ।
केन शब्दानिति \ श्रोत्रेणेति ।
केनात्मकनिति \ जिह्वायेति ।
केन कर्माणि निति \ हस्तांगमिति ।
केन सुखुमः खे इति \ शारीरेणेति ।
केनान्तः रतिः प्रजातिमिति ।
उपस्थेनेति ।
केनेत्या इति \ पादांगमिति ।
केन धियो विज्ञातवें कामानिति \ प्रज्ञेयेवेति ।

तमाह आयो । उषिः महे लोकोऽयो तेससाविति । सा या ब्रह्मणो जितिः
व्यविस्तारिताः जितिः । जयति तां व्ययम् व्यथाते य एवं वेद य एवं वेद ।।

॥ इति प्रथमोद्वायः ॥

प्राणों ब्रह्मोति ह स्माह कौषीतकिः। तस्य ह वा एतस्य प्राणस्य ब्रह्मणो मनो
दूः चक्षुष्णाः० श्रोत्रं संस्कृतस्य वाच्यित्रेष्ठी ।

स० यो ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूः वेद दूरवान्नभवति। यशश्चूर्गाः
गोमृतमांत्वक्यति। यो श्रोत्रं संस्कृतस्य संस्कृतस्य मृतमांत्वक्यति। यो वाच विशेष्टी
परिवेष्टीमांत्वक्यति ५।

तस्मे वा एतस्मै प्राणस्य ब्रह्मण एता: सर्वोऽदवता अवाचामाय बलिः हर्षति।
एवं हैवास्मेऽ ॥ विवेति भूतायामायमायाय बलिः हर्षति य एवं वेद। तस्योपनिषतः
याचेदिति।

तथाया ग्रामं भिक्षुपतालवऽध्वनिपरिप्राचिनाभमेव दत्तमश्रीमांत्वक्यति । त९ एवंमुपम-
न्यर्थः ये पुरस्तात्वतः चक्षुर्वाच्यते । एव धमोऽयाच्यतो । भवत्यः भाक्ष्यात्वेवमुपमायर्थः
ददाम तः इति ॥।

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“And my visible appearances?”
“With my sight.”
“And my sounds?”
“With my hearing.”
“And my tasting of food?”
“With my tongue.”
“And my actions?”
“With my hands.”
“And my pleasure and pain?”
“With my body.”
“And my bliss, delight, and procreation?”
“With my sexual organ.”
“And my movements?”
“With my feet.”
“And my thoughts, objects of perception, and desires?”
“With my intellect.”

Brahman then tells him: “I see that you have truly attained my world. It is yours, so-and-so!” Whatever victory and success belongs to brahman—the same victory he wins, the same success he attains, when a man comes to know this.

ADHYĀYA 2

1 “Brahman is breath”—that is what Kauśitaki used to say. Now, of this breath that is brahman—the messenger is the mind; the guard is sight; the crier is hearing; and the maid is speech.

And, indeed, anyone who knows that the mind is the messenger of this breath that is brahman comes to possess a messenger; anyone who knows that sight is its guard comes to possess a guard; anyone who knows that hearing is its crier comes to possess a crier; and anyone who knows that speech is its maid comes to possess a maid.

And to this very breath that is brahman all these deities bring offerings without its having to ask. All beings, likewise, bring offerings to a man who knows this without his ever having to ask. “He should not ask”—that is his secret instruction (upaniṣad).

It is like this. Take a man who begs in a village and receives nothing. He would sit down, vowing: “I’ll never eat anything given from here.” Thereupon, the very same people who may have previously spurned him offer him invitations.

For one who does not ask, this becomes the rule—the very people who give food invite him, saying: “We’ll give you.”
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2.2

प्राणो ब्रह्मति ह स्माह पैस्व: || तत्सः १ वा एतसः प्राणसः ब्रह्मो वाकपर-स्तावाच्यःस्मारकः २ | चक्षु:परस्ताच्चच्छोट्रामारु: ३ | श्रीतपरस्तामान्य: आरूः ४ | मनःपर-स्तातप्राण: आरूः ५ |

tamē vā etamē praṇāya brahma etā: sarvāṁ devāta ayaścamanaṁ bhūḥ harsit śivaḥ evān vedaṁ tasyoapinaṁ jātāvahetvā ।

tadāya prāmā bhikṣitāsthunāyaṁ jātāvahetvā dhatmahīyaṁhitā ।

tā paṇām dhammaḥṣāyāt । bhavattādārāstvavāṇamujñaṁ dadaṁ tā iti ।

अथ एकधनावरोधनम् । यदैःधनानमछियायात् १ पौर्णमात्रां वामावास्यां वा युक्ताः वा युक्ताः: परिसमयाः २ परिस्तीर्यं पर्युत्स: ३ दक्षिणं जानवाय त्रुवेणाव्याहृतेः ।

वाहः नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा ।

प्राणो नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा ।

चक्षुषाः नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा ।

श्रीतर्नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा ।

मनो नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा ।

प्राङ्ग नाम देवतावरोधनी ६ सा मेकुम्भादिकदमवन्ध्याः ७ तस्येः स्वाहा इति ।

अथ धृतमस्य प्रजिलयाज्ञवल्लोपायानाव्यविग्रहम् १० वाचमोशिप्रज्ञयायः श्रृवादौ ।

दुःत १२ वा प्रहिण्युपाल्मेऽत १३ हेव ।

अथात: देवेऽस्मरः । यत्सः प्रियो बुञ्चेवास्ये वा येषाः वा यासां बैतेशयेवायक-स्मितवाच्यतेवावृत्तीः ।

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“Brahman is breath”—that is what Páṅgya used to say. Now, of this breath that is brahman—the sight is confined behind speech; the hearing is confined behind sight; the mind is confined behind hearing; and the breath is confined behind the mind.

To this very breath that is brahman, indeed, all these deities bring offerings without its having to ask. All beings, likewise, bring offerings to a man who knows this without his ever having to ask. “He should not ask”—that is his secret instruction (upanisad).

It is like this. Take a man who begs in a village and doesn’t receive anything. He would sit down, vowing: “I’ll never eat anything given from here.” Thereupon, the very same people who may have previously spurned him offer him invitations.

For one who does not ask, this becomes the rule—the very people who give food invite him, saying: “We’ll give you.”

Next, the capture of “an identical object of value.” When a person sets his heart on “an identical object of value” [as someone else], this is what he should do. Either on the full moon or on the new moon, or under an auspicious constellation during the bright half of the month, he should put firewood into his sacred fire, sweep around it, spread sacred grass around it, and sprinkle water around it. Then, bending his right knee, he offers the following oblations of ghee with a spoon:

The deity named Speech is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

The deity named Smell is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

The deity named Sight is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

The deity named Hearing is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

The deity named Mind is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

The deity named Intelligence is a captor. May he capture this for me from so-and-so.
To that deity, svāhā!

Then, after he smells the fragrance of the smoke and rubs his body with the ghee, he should go out silently and either make his objective known in person or dispatch a messenger. And so, indeed, he will take possession of it.

Next, divinely secured love. If someone desires to be the favorite of a particular man or woman, or of a group of men or women, he should make the same offerings of ghee in the very same manner on one of the auspicious days given above:
वाचने ते मन्यि जुहोम्सी स्वाहा।
प्राणः³ ते मन्यि जुहोम्सी स्वाहा।
चढूस्ते मन्यि जुहोम्सी स्वाहा।
श्रीरः ते मन्यि जुहोम्सी स्वाहा।
मनस्ते मन्यि जुहोम्सी स्वाहा।
प्राणसे ते मन्यि जुहोम्सी स्वाहेति।

अथ धूमगच्छि प्रजिद्वायाज्ज्द्वेप्पनाः ज्ञानुविमृज्य⁴ वाचयमोभिग्रिन्य संस्करः
झिमिकेदिपि बालाः⁵ तिष्ठेतसम्भाषणः⁶ प्रियो हेप्भवति स्मरिति⁷ हेवास्य⁸। ||४१।।

अथात: संयमः⁰ प्रश्नवदन्तरमः सङ्गीतमिति⁴ चाचश्चृः³। यावः पुरुषो भाष्यते न
tावत्तार्विंधु सक्षोति। प्राणं तदा वाचि जुहोति। यावः पुरुषः प्रणिति न
tावः शृंधुं शक्षोति। वाचं तदा प्राणे जुहोति।

एते अन्ते अम्बरे आहुः⁴ जाग्रत्रथ स्वप्नः सन्ततं⁵ जुहोति। अथ या अन्या
आहूः प्रायोज्यतव्यस्तः कर्मम्यो धि भवन्ति। एतः वै पूृः⁰ विद्वान्सुः सङ्गीतः न
जुहवान्भुः। ||५५।।

उक्षं ब्रह्मीति ह स्माह श्रुत्कभूरः। तदुग्रिन्यपासीत। सङ्गीति हास्ये भूतानि
श्रीज्ञायांभव्यवः¹। तदज्ञातिन्यपासीत। सङ्गीति हास्ये भूतानि श्रीज्ञाय युज्यन्ते।
tतत्सम्यतिन्यपासीत। सङ्गीति हास्ये भूतानि श्रीज्ञाय समर्थनः।
तदान्यीतिन्यपासीत। ताधिक्यः इत्यपासीत। तत्तते इत्यपासीत।³ तद्यातः च्छस्त्वाणां
श्रीमतां यशस्वितम तेजस्वितम भवति ततो एवें विद्वान्स्वायां भूतानां श्रीमतामो
यशस्वितमस्तेजस्वितमो भवति³।

तदेऽदेभिक्षिणः⁴ कर्ममयमात्मानमद्वृत्यः⁵ सङ्करिति तस्मिन्यजुर्मयं प्रबत्तिः यजुर्मयं
ऋक्ष्यो होति⁶ ऋक्ष्यों साममयमुद्रताः⁷। स एस तद्विधैवाह्राय⁸ आत्मेन उ एव तदि
न्द्रस्यातः⁹ भवति य एवं बेद। ||६६।।

अथात: सङ्करेति: कौपितेक्ष्ठीयपासाननि भवति। सिविर्द्वृध स्य कौपितकिर्ममतादित्यमुद्रतात्वः⁴ स्याहोत्त्वते कृत्यवदकमानणि⁵ ति: प्रसिद्धोपपात्रः⁶ वर्गिस्⁷
पापाणे मे कृष्णेऽ। एतदेवयान्नं मध्ये सामायुष्णशिष्य पापाणे म उद्द्वीति।
So-and-so, I offer your speech in me, svāhā!
So-and-so, I offer your smelling in me, svāhā!
So-and-so, I offer your sight in me, svāhā!
So-and-so, I offer your hearing in me, svāhā!
So-and-so, I offer your mind in me, svāhā!
So-and-so, I offer your intelligence in me, svāhā!

Then, after he smells the fragrance of the smoke and rubs his body with ghee, he should go out silently and either seek to come into bodily contact with the person(s) in question or simply stand upwind engaged in conversation with the individual(s) in question. He will, indeed, become their favorite! They will, indeed, love him!

Next, the control of Pratardana, which is also called “the daily fire sacrifice offered internally.” Clearly, a man is unable to breathe while he is speaking. So, during that time he offers his breath in his speech. A man is, likewise, unable to speak while he is breathing. So, during that time he offers his speech in his breath.

One offers these two endless and deathless offerings without interruption, whether one is awake or asleep. All other offerings, on the other hand, are limited, for they consist of ritual activities. It is because they knew this that people in ancient times refrained from offering the daily fire sacrifice.

“Brahman is the Uktha”—that is what Šuṣkaḥṛṅgāra used to say. One should venerate it as the Rg; then, for the sake of his preeminent prosperity, all beings will recite praises (abhī-arc-) for him. One should venerate it as the Yajus; then, for the sake of his preeminent prosperity, all beings will unite (yuj-) with him. One should venerate it as the Śāman; then, for the sake of his preeminent prosperity, all beings will bow down (sam-nam-) to him.

One should venerate it as prosperity; one should venerate it as glory; and one should venerate it as radiance. Then, just as the Uktha is the most prosperous, the most glorious, and the most splendid among the Recitations of Praise, in exactly the same way someone who knows this becomes the most prosperous, the most glorious, and the most splendid of all beings.

Now, this self of the sacrifice, this self consisting of rites—the Adhvaryu priest puts it together and weaves upon it the self consisting of the Yajus formulas; upon the self consisting of the Yajus formulas the Hotṛ priest weaves the self consisting of the Rg verses; and upon the self consisting of the Rg verses the Udgāṛ priest weaves the self consisting of the Śāman chants. Such is the self of the triple Veda—and this becomes, therefore, the self of Indra, [the self of him] who knows this.

Next, there are three modes of veneration of Sarvajit Kuṣṭitaki. Now, this is how Sarvajit Kuṣṭitaki used to venerate the rising sun. Wearing the upper garment in the sacrificial position, he would fetch some water, pour it into the water pot three times, and say: “You are the one who gathers! Gather my sin!” He used to worship the midday sun in exactly the same way, saying: “You are the one who
एत्येवावृत्तां यन्तं संवर्गंशि पापानं में संवृद्ध्वति। तद्वद्वा रात्राम्बं पापम- करोस्तृ तदृ वृहत्ते।

तथो एवंव विद्वानेत्येवावृत्तातीत्यसपतिण्डः यद्वद्वा रात्राम्बं पापं करोति सं तदृ वृहत्ते॥७॥

अथ मासि मात्स्यमावास्यायां¹ पश्चाच चन्द्रमसं दृश्यमानमुपतिष्ठतेत्यवल्लुता हरित- तुष्णे वा² प्रत्यस्यति³।

यन्मे⁴ गुस्तवित्सूद्यमधिः⁵ चन्द्रमसि श्रितम्।
मन्येवां मां तद्वद्वांस माह पुज्यमधं रुदम्⁶। इति॥

न ह्यस्मात्वृवृ ⁷ प्रजा:⁸ प्रेतीति⁹ नृ¹⁰ जातपुज्यस। अयाजातपुज्यस।

आ प्रायस्त समेतु ते।
सं ते पर्यांस समु यदृव वाजा।।
यमादित्या अङ्गुमाप्यायति।

इत्येवतिष्ठि सङ्घचो अविष्ठ्वा मात्स्यम क्राणेऽप्रज्यान् पशुभिराध्यविष्ठा¹¹
योपमाद्वेषि यं च वयं द्विषमस्त्य प्राणेऽप्रज्यान् पशुभिराध्यविष्ठ्वति¹²। ऐन्त्रीमा- वृंदावर्तः¹³ अदित्यस्यावृत्तमानवार्त इति दक्षिणं बाहुमवार्तते॥८॥

अथ पौर्णमासिन पुरस्ताच चन्द्रमसं दृश्यमानमुपतिष्ठतेत्यवल्लुता।

सोमो राजासि विचक्षणः पञ्चमुखोऽसि प्रज्ञापति।}

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gathers up! Gather up my sin!” And he used to worship the setting sun in exactly the same way, saying: “You are the one who gathers completely! Gather my sin completely!” And the sun did gather completely whatever sin he had committed by day or night.

Likewise, when a man knows this and worships the sun in exactly the same way, the sun gathers completely whatever sin he may commit by day or night.

Every month, moreover, on the night of the new moon one should worship the moon as it becomes visible in the west using the very same procedure. Or else one may throw two green blades of grass toward it, saying:

My heart, the fine kindling stick,
is placed within the moon—
this, I do reckon, I know.
So may I not have to weep
for my children’s misfortune!

His children, indeed, will not die before him.

Now, the preceding is for a man who has a son. As for one who does not have a son, on the other hand, he should first recite silently these three Rg verses:

Swell up, O Soma!
May virility
gather in you from all sides!
Be there
at the gathering of power!
May juices and powers,
May virile energies,
gather in you, who crush the enemies;
As you swell, O Soma, to immortality,
you capture in the sky the highest glory.

That tiny drop,
the Ādityas make to swell;
That imperishable drop,
the imperishable ones drink;
With that drop,
may king Varuṇa and Brhaspati,
the guardian gods of the world,
make us swell!

He then says: “Do not swell yourself up by means of our lifebreath, our children, or our livestock. Swell yourself up instead by means of the lifebreath, children, and livestock of the man who hates us and whom we hate.” Then he turns a full circle toward his right, saying: “I turn the way of Indra! I turn the way of the sun!”

On the night of the full moon, furthermore, one should worship the moon as it becomes visible in the east using the very same procedure, saying: “You are King Soma, the radiant! You are Prajāpati, with five mouths!
The Early Upanisads

भ्राह्मणसः एकं मुखं तेन मुखेन राज्योपतिः तेन मुखेन माममः तुरुण् ।
राजा त एकं मुखं तेन मुखेन विशोपतिः तेन मुखेन माममः तुरुण् ।
वेन्द्रसः एकं मुखं तेन मुखेन पश्चिमोपतिः तेन मुखेन माममः तुरुण् ।
अश्रुपर्वं एकं मुखं तेन मुखेन लोकमवतः तेन मुखेन माममः तुरुण् ।
tवधिपल्लवं मुखं तेन मुखेन सर्वं भूतान्यपतिः तेन मुखेन माममः तुरुण् ।

मामक्षः प्राणेन प्रज्ञा पशुभिरपक्षे ध्रुव्याद्रेष्टि यं च वर्यं
दिव्यामसः प्राणेन प्रज्ञा पशुभिरपक्षेऽवेशितः ।

देवीमात्रमातार्थै आदित्यस्यावृत्तमनवार्थै इति दक्षिणेऽन्द्रमनवार्तः ॥११॥

अथ संकेतं क्षज्ञायेऽः हुद्यमभिमुवैतः ।

यतः ॥ दुस्तीमेऽ ॥ हुद्यम ॥ श्रितमतः ॥ प्रजापती ॥

तेनामूत्तवेशेऽनामा त्य युध्यमं मिगा: ॥ इति ॥

न हस्यम्: ॥ पूर्वः ॥ प्रजा: प्रेतीति ॥१०॥

अथ प्रोपायामुत्रश्व मूर्त्तनमभिज्ञेऽतः ।

अश्रुपरः भवतिः हुद्यादधिज्ञयसे ।

आत्मा तं पुत्र माविष्करः स जीव शरदः रत्नम् ॥ इति ॥

नामायः दधिति ॥

अश्मा भव परशुमव हिरण्यमस्तुतः भव ।

तेजः ॥ वे पुत्रनामायः स जीव शरदः रत्नम् ॥ इति ॥

नामायः गृहाधि । अश्म्य परिमृहाधि ।

केसः प्रजापतिः: प्रजा: पर्यमृहातदरिष्टे ।

तेन त्या परिमृहाधि ।

असाधिति ।

अध्याय दक्षिणेऽन्द्रमातार्थै आदित्यस्यावृत्तमनवार्थै इति ॥

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"The Brahmin is one mouth of yours; with that mouth you eat the kings. Make me a food-eater with that mouth.

"The king is one mouth of yours; with that mouth you eat the Vaiśyas. Make me a food-eater with that mouth.

"The falcon is one mouth of yours; with that mouth you eat the birds. Make me a food-eater with that mouth.

"The fire is one mouth of yours; with that mouth you eat this world. Make me a food-eater with that mouth.

"There is a fifth mouth in you; with that mouth you eat all beings. Make me a food-eater with that mouth.

"Do not wane by means of our lifebreath, our children, or our livestock. Wane instead by means of the life, children, and livestock of the man who hates us and whom we hate." Then he turns a full circle toward his right, saying: "I turn the way of the deities! I turn the way of the sun!"

10 Now, when a man is preparing to engage in sexual intercourse with his wife, he should touch her heart, saying:

Your heart, O lady so good to lie on,
rests within Prajāpati.
Therefore, O queen of immortality,
may you not encounter
your children's misfortune!

Her children, indeed, will not die before her.

11 Now, when a man returns from a journey, he should sniff his son's head, saying:

From my body you spring—from every inch!
From my heart you are born!
You're my self, son, you have rescued me!
May you live a hundred years!

With that he confers the name on him.

Be a rock! Be an ax!
Be indestructible gold!
You are the radiance called son!
May you live a hundred years!

With that he pronounces his son's name and then embraces him, saying: "As Prajāpati embraced his children for their safety, so I embrace you, so-and-so!" Then he recites this silently in his son's right ear:

O Indra! O Maghavan! O Rjişin!
Grant him ample wealth,
bestowing all treasures.
O Indra, you with fine cheeks!
Grant him a hundred years to live,
and countless heroic sons.
2.11 The Early Upaniṣads

इन्द्र श्रेष्ठम् इब्बिलिनि श्रेष्ठिति सर्वे ॥

मा छिठ्या मा वयो वधिष्ठा: शतं शरद आयुषो ॥

जीवस्य पुनः ते नाम भृगुनममभिज्ञानम् ॥

असाविति त्रिमूर्तिनममभिज्ञाति ॥

गवां त्वा हिंदूरणामामिहक्रोमिति त्रिमूर्तिविनममिहिकुणोत् ॥ ॥

अथातो देवः परिमरः। एतदेव ब्रह्म दीप्यते यदबिन्नलिति। अथेतत्त्वियते यत्र ज्ञलिति। तस्य दिक्षितेय तेजो गच्छति वायुं प्राणः। एतदेव ब्रह्म दीप्यते यदादित्यो दुस्यते। अथेतत्त्वियते यत्र दुस्यते। तस्य चन्द्रमसेव तेजो गच्छति वायुं प्राणः। 

एतदेव ब्रह्म दीप्यते यवचन्द्रमा दुस्यते। अथेतत्त्वियते यत्र दुस्यते। तस्य विदुष्मवेव तेजो गच्छति वायुं प्राणः। एतदेव ब्रह्म दीप्यते यदिथुद्धिहोते। अथेतत्त्वियते यत्र विद्योतते। तस्य दिद्र ॥ एवं तेजो गच्छति वायुं प्राणः। ता वा एताः सर्वा देवता वायुमेव प्रविष्ठ्य वायो सुमा न मूर्त्ते। तस्मादेव ॥ पुनः दीर्घे ।

इत्थिष्ठेवतम्। अथाध्यायम्। ॥

एतदेव ब्रह्म दीप्यते यदवाचा वदति। अथेतत्त्वियते यत्र वदति। तस्य ॥ चन्द्रेव तेजो गच्छति प्राणं प्राणः। एतदेव ब्रह्म दीप्यते यवचन्द्रमा पवरते। अथेतत्त्वियते यत्र पवरति। तस्य श्रोत्रमेव तेजो गच्छति प्राणं प्राणः। एतदेव ब्रह्म दीप्यते यवचन्द्रमा पवरते। अथेतत्त्वियते यत्र श्रुन्ति। तस्य मने एव तेजो गच्छति प्राणं प्राणः। एतदेव ब्रह्म दीप्यते यवनमनसा ध्यावति। अथेतत्त्वियते यत्र ध्यायति। तस्य प्राणमेव तेजो गच्छति प्राणं प्राणः। ता वा एता: सर्वा देवता: प्राणमेव प्रविष्ठ्य प्राणं सुमा न मूर्त्ते। तस्मादेव ॥ पुनः दीर्घे।

तत्त्वदि ह वा एवं विद्यास्माभि: ॥ पर्वताभिवन्तियाः ॥ दक्षिणश्रोतरश्र तुस्त्तृर्मानी न हैं ॥ स्त्राणवताम्। अथ य एवं द्विष्ठिता वायुं भवेन्हे प्रविष्ठ्य एवं विद्यास्माभि: ॥ ॥

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And in his left ear:

Grant him, O Indra,  
the finest treasures and quickness of mind  
good fortune and increase of wealth,  
bodily safety and sweetness of speech,  
fine weather every day of his life.

Then he sniffs his son’s head three times, saying:  
Be not cut off! Do not weaken!  
O my son, live a life,  
a hundred years long!  
With your name,  
I kiss your head,  
So-and-so!

Then he makes the sound “‘hum’” over his son’s head, saying: “With the same ‘hum’ sound the cows make as they low, I make the ‘hum’ sound upon your head.”

12 Next, the “dying around of the deities.” The brahman shines forth here when the fire is burning; but when the fire stops burning it dies, and its radiance goes to the sun, and its lifebreath to the wind. The brahman shines forth here when the sun is shining; but when the sun stops shining it dies, and its radiance goes to the moon, and its lifebreath to the wind. The brahman shines forth here when the moon is shining; but when the moon stops shining it dies, and its radiance goes to the lightning, and its lifebreath to the wind. The brahman shines forth here when the lightning is flashing; but when the lightning stops flashing it dies, and its radiance goes to the quarters, and its lifebreath to the wind. Now, when they have entered into the wind, when they have crept into the wind, all these deities do not lose their self-identity, but emerge from it once again.

That was with respect to the deities. Next, with respect to the body (ātman):

13 The brahman shines forth here when one is speaking with one’s speech; but when one stops speaking it dies, and its radiance goes to one’s sight, and its lifebreath to one’s breath. The brahman shines forth here when one is seeing with one’s sight; but when one stops seeing it dies, and its radiance goes to one’s hearing, and its lifebreath to one’s breath. The brahman shines forth here when one is hearing with one’s hearing; but when one stops hearing it dies, and its radiance goes to one’s mind, and its lifebreath to one’s breath. The brahman shines forth here when one is thinking with one’s mind; but when one stops thinking it dies, and its radiance goes to one’s breath, and its lifebreath to one’s breath. Now, when they have entered the breath, when they have crept into the breath, all these deities do not lose their self-identity, but emerge from it once again.

And, therefore, when someone knows this, even if both the mountain ranges, the southern and the northern, were to rush at him determined to level him, they would not succeed in leveling him. On the contrary, the people who hate him and the people he himself hates will die around him.
The Early Upaniṣads

अथातः निःश्रेयसादानम् । एता¹ ह वे देवता अहंश्रेयसे विवदमाना अस्माक्षरिरादुच्चक्रमः । तद्विसूतः² शिष्ये ।

अध्येतावः प्रविष्टे । तद्राचा वदिष्टे³ एव ।

अध्येताः प्रविष्टे । तद्राचा वदिष्टे³ पश्यिष्टे⁴ एव ।

अध्येताः प्रविष्टे । तद्राचा वदिष्टे³ पश्यिष्टे⁴ शृणुविष्टे⁵ एव ।

अध्येताः प्रविष्टे । तद्राचा वदिष्टे³ पश्यिष्टे⁴ शृणुविष्टे⁵ एव ।

अध्येताः प्रविष्टे । तत्तत एव समुत्थति ।

ता वा एता: सर्वा देवता:⁷ प्राणे निःश्रेयसं विदिता प्राणमेव प्राणात्मानविनिमूलय सहविष्टे: सर्वंस्माच्छरिरादुच्चक्रमः⁸ । ते वायुविष्टे⁹ आकाशाताम: स्वरीयुः ।

तथो एवेकं विद्वन्नात्रे निःश्रेयसं विदिता प्राणमेव¹⁰ प्राणात्मानमभिनिमूलय सहविष्टे:¹¹ सर्वंस्माच्छरिरादुच्चक्रमः स्वरीयुः स वायुविष्टे¹² आकाशाताम: स्वरीयुः स तदृष्टे¹³ यत्रेते देवा: । तद्रास्थे यदमृता देवस्तदृष्टे भवति¹⁴ य एवं वेद¹⁵ ॥१४॥

अथात: पितापुत्रीयं संप्रदानमिति चाच्छले । पिता पुत्रं प्रेय्यात्माहयति ।

वेषुपर्वशंस्तें संस्तें श्रीगुप्तसमाधिवोदकः¹³ सपातामुनिधाराहते² वाससा संप्रच्छलः

पिताः³ होते । एते⁴ पुत्रं उपरिष्टादभिनिभिःइदन्तेऽदिरिणविष्टेण⁵ संपृश्यः । अधि

वास्तमा आसीनायामभिभुव्यं संप्रदायात्⁶ । अथाते² संप्रच्छलः ।

वाचं मे त्वमिद धािनीति पिता । वाचं ते मधिद इति पुनः ।

प्राणं मे त्वमिद धािनीति पिता । प्राणं ते मधिद इति पुनः ।

चस्मे मे त्वमिद धािनीति पिता । चस्मे मधिद इति पुनः ।

श्रीरं मे त्वमिद धािनीति पिता । श्रीरं ते मधिद इति पुनः ।

अत्रसन्नो त्वमिद धािनीति पिता । अत्रसन्नो मधिद इति पुनः ।

कर्मणं मे त्वमिद धािनीति पिता । कर्मणं ते मधिद इति पुनः⁸ ।

सुखुद्वे मे त्वमिद धािनीति पिता । सुखुद्वे ते मधिद इति पुनः ।

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Next, gaining preeminence. Once these deities, each arguing for its own preeminence, departed from this body, and it lay there like a log.

Then speech entered the body, but, although it spoke with its speech, it still remained there lying prostrate.

After that, sight entered the body, but, although it spoke with its speech and saw with its sight, it still remained there lying prostrate.

After that, hearing entered the body, but, although it spoke with its speech, saw with its sight, and heard with its hearing, it still remained there lying prostrate.

After that, the mind entered the body, but, although it spoke with its speech, saw with its sight, heard with its hearing, and thought with its mind, it still remained there lying prostrate.

Finally, the breath entered the body, and straightway it got up.

After all these deities had recognized the preeminence of breath and united themselves with that very breath, which is the self (ātman) consisting of intelligence, they all departed together from this body, and, entering the wind and with space as their self, went to heaven.

In exactly the same way, a person who knows this, after he has recognized the preeminence of breath and united himself with that very breath, which is the self consisting of intelligence, departs from this body accompanied by all these, and, entering the wind and with space as his self, goes to heaven. He goes to where these gods are. And because the gods are immortal, upon reaching there a man who knows this becomes immortal.

Next, the father-son ceremony, which is also called the rite of transfer. A father, when he is close to death, calls his son. After the house has been strewn with fresh grass, the fire has been kindled, and a pot of water has been set down along with a cup, the father lies down covered in a fresh garment. The son comes and lies on top of him, touching the various organs of the father with his own corresponding organs. Alternatively, the father may execute the transfer with the son sitting and facing him. The father then makes the transfer to the son:

“I will place my speech in you,” says the father. “I place your speech in me,” responds the son.

“I will place my breath in you,” says the father. “I place your breath in me,” responds the son.

“I will place my sight in you,” says the father. “I place your sight in me,” responds the son.

“I will place my hearing in you,” says the father. “I place your hearing in me,” responds the son.

“I will place my tasting of food in you,” says the father. “I place your tasting of food in me,” responds the son.

“I will place my actions in you,” says the father. “I place your actions in me,” responds the son.

“I will place my pleasures and pains in you,” says the father. “I place your pleasures and pains in me,” responds the son.
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आनन्द रति प्रजातिः में त्वाभिग्यानीति पिता। आनन्द रति प्रजातिः ते मयं दश इति पुत्रः।

इत्यः१० में त्वाभिग्यानीति पिता। इत्यास्ते११ मयं दश इति पुत्रः।

मनो में त्वाभिग्यानीति पिता। मनस्ते मयं दश इति पुत्रः।

प्रजां में त्वाभिग्यानीति पिता। प्रजां ते मयं दश इति पुत्रः१२।

यथौ वा उपायिन्द: स्यात्समासेनेव ऋषयान्वणे त्वाभिग्यानीति पिता। प्राणांस्ते मयं दश इति पुत्रः१३।

अयं दक्षिणावृत्तप्रायनिष्ठायितः१४। तं पिताज्ञनायते यसो ब्रह्मवर्षसः१५ कीर्तिसः

त्वा जुपतामिति। अथोध: सत्यमर्वसम्भवेवः१६ पाणिनान्त्या वसनात्तेः१७ वा

प्रजाः स्वर्गाकान्ताकान्ता।

स यथवल: स्यात्सुह्मयस्यैः१८ पिता वसेन्तरि वा प्रजेतु। यथौ वै प्रेयोगवेतस्वः

समाप्येयस्या१९ समाप्येत्वयो भवति। यथा२० समाप्येत्वयो भवति।।१५।।

॥ इति द्वितीयोऽध्याय: ॥

प्रतयत् नो१ वै२ देवोदासिरिद्वस्य प्रियं धामोपजजागम युद्धेन च पौरुषेण च। तं

हेद्यां उवच प्रतयत् वरं बृहीक्षेति३। स होवच प्रतयत्स्वमेव४ मेवॅ बृहीव यं लवं

मुनुष्याय हिततम मन्यस् इति। तं हेद्यां उवच न वै करोजश्वसेवॅ६ वृहीव त्वमेव

बृहीक्षेति। अवरो७ वै८ किल म इत९ होवच प्रतयत्। अधो खलिन्द: सत्यादेव

नेयाय१० सत्यं हीद्या।।

तेन हेद्यां उवच११ मामेव विजानीहि। एतेवटम मुनुष्याय हिततम मन्ये यन्मां।१२

विजानीयः। ब्रिशिर्णां त्वा१३ गामामुनाः। अरुमुशानु। ब्राह्मणोऽक्ष्ये१६ प्रायवः।

वही: सन्धा। अतिक्रम्य दीवि प्रहादीयायांत्रणाम१९ अन्तरिक्षे पौरोमानुष्य१२

कालकार्जान्।। तथे मे तत्र न लोम चनामीयत।।

स यो मां वै२३ न वै तथे केन चन कर्मणा लोमो मीयते। न स्तेयोऽन

भूणाहत्वया न मातृवहेन न पितृवहेन।।

नास्य पाप२६ चक्रोऽ२७ मुखायोऽो व्ये-

तिति।।११।।
“I will place my bliss, delight, and procreation in you,” says the father. “I place your bliss, delight, and procreation in me,” responds the son.

“I will place my movements in you,” says the father. “I place your movements in me,” responds the son.

“I will place my mind in you,” says the father. “I place your mind in me,” responds the son.

“I will place my intelligence in you,” says the father. “I place your intelligence in me,” responds the son.

If he finds it difficult to talk, the father should say very briefly: “I will place my vital functions (prāṇa) in you.” And the son should respond: “I place your vital functions in me.”

Then, as the son, turning around toward his right, goes away toward the east, his father calls out to him: “May glory, the luster of sacred knowledge, and fame attend you!” The son, for his part, looks over his left shoulder, hiding his face with his hand or covering it with the hem of his garment, and responds: “May you gain heavenly worlds and realize your desires!”

If the father recovers his health, he should either live under the authority of his son or live as a wandering ascetic. But if he happens to die, they should perform the appropriate final rites for him.

ADHYĀYA 3

Once Pratardana, the son of Divodāsa, arrived at the favorite residence of Indra as a result of war and valor. And Indra said to him: “Choose a present, Pratardana.” But Pratardana replied: “Why don’t you yourself choose something for me that you consider most beneficial to a human being?” Indra retorted: “Surely, a superior does not choose for someone who is inferior to him. You had better choose yourself.” And Pratardana replied: “Well then, I think I’ll do without the present.” Indra, however, did not deviate from the truth, for Indra is the truth.

And he told Pratardana: “Perceive just me. What I consider to be most beneficial to a human being is that he should perceive me. I killed the three-headed son of Tvastṛ, as well as the Arumukhas. I handed over the Yatis to the hyenas. Breaking numerous agreements, I smashed the Prāhlādiyas in the sky, the Paulomas in the intermediate region, and the Kālakāṇjas on the earth. And I did not lose even a hair of my body in the process.

“When a man perceives me, nothing that he does—whether it is stealing, or performing an abortion, or killing his own father or mother—will ever make him lose a single hair of his body. And when he has committed a sin, his face does not lose its color.”
3.2 The Early Upanisads

स होवाच प्राणोऽसि प्रजात्मा । तं मामायुर्मृतमित्रपास्यः । आयु: प्राण: प्राणो वा आयु: । यावदविचित्तिः ॥ प्राणो वसति तावदायु: । प्राणेन होवासिद्धो-केशुरूपत्वाश्रीः ॥ प्राणा सत्यं सुनुस्यम् ॥ स यो मामायुर्मृतमित्रपास्यं सर्वायुर- सिद्धोऽक्षु एताग्रापूर्वत्वमितिः ॥ वर्गेऽलोके ॥

तदेव आद्वेदेऽसृष्टी वै प्राणा मध्यानाति । न हि ॥ कश्चन शकुन्यालकृष्णा ॥ नाम ग्रजापक्षे । चक्षुः ॥ रूपः श्रोत्रेण शब्दं मनसा ध्यायम् ॥ एकभोर्यं वै प्राणा मृतवेदेऽक्षेतानि ॥ वर्षणि ॥ प्राणायामतीति ॥ बाध्यं बदन्ति ॥ सर्वं प्राणा अनुपयुक्तं ॥ चक्षुः ॥ पस्यस्तवं प्राणा अनुपस्याति । श्रोत्रेऽश्रृवःस्तवं प्राणा अनुसूक्ष्म्याति । मनो ध्यायतस्तवं प्राणा अनुध्यायाति ॥ प्राणः प्राणन्तं सर्वं प्राणा अनुप्राणणति ॥

एवम् हैतदिदत हेन्द्र उवाच ॥ असि त्वेवं प्राणाः ॥ निःश्रेयसमिति ॥

जीवितं वासपति मृकुः शान्तिः पश्याम्: । जीवितं चक्षुः श्रेयोऽन्वायसि ॥ पश्याम्: । जीवितं श्रोत्रेन वदिराशिः पश्याम्: । जीवितं मनोयुपति बलाशिः पश्याम्: । जीवितं ॥ बाहुवृंचोऽजीवः चूःचूः ॥ इस्येऽन्ति ॥ पश्याम् इति ॥

अथ खलु प्राण एव प्रजात्मेऽदशरीरं परिग्रहोत्यथापयति ॥ तस्मातेऽ

dेवोक्ष्म्यमातीति ॥ सैणा प्राणे सर्वसिद्धि: ॥

यो वै प्राण: सा प्रजा ॥ या वै ॥ प्रजा स प्राण: ॥ तस्येवऽसृष्टिरत्विकां ॥ धर्मरत्नपुष्पः ॥ सुसः ॥ स्वपः न कल्सः ॥ पश्चिमप्रस्थिनं प्राण एवेकदया भवत्ति ॥ तदेवे ॥ वाक्सर्वनांमिः सहायति ॥ चक्षुः ॥ सर्वं रूपः सहायति ॥ श्रोत्रेऽर्वः सर्वः शब्दः ॥ सहायति ॥ मन: सर्वाणि: ॥ सहायति ॥ स यदा प्रतिशुच्यते यथोऽश्रृवः ॥ सर्वः द्रिशोऽन्ति ॥ विश्वप्रतिष्ठितेऽसर्वेऽवेतस्मात्मः: ॥ प्राणा यथायतनं विश्वप्रतिष्ठिते

dाश्रोमिः देवा देवभ्यो लोक: ॥

स एष प्राण एव प्रजात्मेऽदशरीरं परिग्रहोत्यथापयति ॥ तस्मातेऽ

dेवोक्ष्म्यमातीति ॥ सैणा प्राणे सर्वसिद्धि: ॥

यो वै प्राण: सा प्रजा ॥ या वै ॥ प्रजा स प्राण: ॥ तस्येवऽसृष्टिरत्विकां ॥ धर्मरत्नपुष्पः ॥ सुसः ॥ स्वपः न कल्सः ॥ पश्चिमप्रस्थिनं प्राण एवेकदया भवत्ति ॥ तदेवे ॥ वाक्सर्वनांमिः सहायति ॥ चक्षुः ॥ सर्वं रूपः सहायति ॥ श्रोत्रेऽर्वः सर्वः शब्दः ॥ सहायति ॥ मन: सर्वाणि: ॥ सहायति ॥ स यदा प्रतिशुच्यते यथोऽश्रृवः ॥ सर्वः द्रिशोऽन्ति ॥ विश्वप्रतिष्ठितेऽसर्वेऽवेतस्मात्मः: ॥ प्राणा यथायतनं विश्वप्रतिष्ठिते

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And Indra continued: "I am breath (prāṇa), the self (ātman) consisting of intelligence. So venerate me as life and immortality. Breath is life. And life is breath, for as long as breath remains in this body, so does life; and hence it is through breath that one attains immortality in this world, and through intelligence, true intentions. Anyone who venerates me as life and immortality gets to live his full life span in this world and wins an immortal and imperishable state in the heavenly world."

"But there are some people who say that the vital functions (prāṇa) come together into a unified whole. For, no one is able to bring himself to perceive separately a name with his speech, a visible appearance with his sight, a sound with his hearing, or a thought with his mind. When the vital functions have become a unified whole, however, they make him perceive all these one by one—as speech speaks, all the vital functions speak along with it; as sight sees, all the vital functions see along with it; as hearing hears, all the vital functions hear along with it; as the mind thinks, all the vital functions think along with it; and as the breath breathes, all the vital functions breathe along with it."

"That's exactly so," said Indra. "But there does exist among the vital functions one that is preeminent."

"A man continues to live after his speech leaves him, for we see people who are dumb. A man continues to live after his sight leaves him, for we see people who are blind. A man continues to live after his hearing leaves him, for we see people who are deaf. A man continues to live after his mind leaves him, for we see people who are imbeciles. And a man continues to live after his arms are cut off and after his legs are cut off, for we see such people.

"But only the breath, you see, is the self consisting of intelligence. When it grasps this body, it enables the body to get up (utthā), and for this reason one should venerate it as the Uktha. This is how one comes to possess the Whole in one's breath.

"Now, breath is intelligence, and intelligence is breath—one comes to see this, one comes to perceive this, in the following way. When a man is fast asleep and sees no dreams at all, then these become unified within this very breath—his speech then merges into it together with all the names; his sight merges into it together with all the visible appearances; his hearing merges into it together with all the sounds; and his mind merges into it together with all the thoughts. And when he awakens these fly off—as from a blazing fire sparks fly off in every direction, so from this self the vital functions (prāṇa) fly off to their respective stations, and from the vital functions, the gods, and from the gods, the worlds.

"When this very breath that is the self consisting of intelligence grasps this body, it enables the body to get up (utthā), and for this reason one should venerate it as the Uktha. This is how one comes to possess the Whole in one's breath.

"Breath is intelligence, and intelligence is breath—one finds the proof of this, one comes to perceive this, in the following way. When a man is sick and about to die, he becomes extremely weak and finally loses consciousness. People then say:
3.3 The Early Upanisads

तत्तः शृणुति न पश्यति न वाचा वदति न ध्यायति। अवासमन्यश्रव्याएवेक्षः भविन्ति। तदेवं वाक्सर्वाभिन्मृत्युः सहायति। चक्षुः सर्वं रूपं सहायति। श्रोत्रं सर्वं: शाब्द: सहायति। मनः सर्वंध्योः सहायति। स यदामाच्छेद्विराहुद्वात्मकतिः सहायतेः सर्वंतितकामति।

वागमातः सर्वं नामायर्मितिविसृज्यते। वाचा सर्वं नामायर्मितिविसृज्यते। ग्राणोऽस्मातः सर्वनान्वायनः। अर्थातः ग्राणोऽस्मातः सर्वनान्वायनः।

अथ खलुः यथाये ग्राणे ग्राणे। सर्वं भूतायेकं भविष्यते।

वागेवायास्या एकमुक्तः। तस्ये नाम परस्ततात्तित्विविहितत:। भूतमानञ:।

प्राणोऽस्मातः सर्वनान्वायनः। ग्राणोऽस्मातः। तस्य गन्धः परस्ततात्तित्विविहिता। भूतमानञ:।

वागेवायास्या एकमुक्तः। तस्य रूपं परस्ततात्तित्विविहिता।

श्रीमेवायास्या एकमुक्तः। तस्य शाब्दः परस्ततात्तित्विविहिता।

श्रीमेवायास्या एकमुक्तः।

उपस्य एवायास्या एकमुक्तः। तस्य योऽकम्यात।

प्राणोऽस्मातः सर्वनान्वायनः। ग्राणोऽस्मातः।

प्राणोऽस्मातः सर्वनान्वायनः।

प्राणोऽस्मातः सर्वनान्वायनः।

प्राणोऽस्मातः सर्वनान्वायनः।

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‘Has his breath, perhaps, already left him?’ At this point, he ceases to hear, he ceases to see, he ceases to speak with his speech, and he ceases to think. Then these become unified within this very breath—his speech merges into it together with all the names; his sight merges into it together with all the visible appearances; his hearing merges into it together with all the sounds; and his mind merges into it together with all the thoughts. And when the breath finally departs from this body, it is together with all these that it departs.

4 “Speech releases from this breath all the names, and through speech one grasps all the names. The sense of smell releases from it all the odors, and through the sense of smell one grasps all the odors. Sight releases from it all the visible appearances, and through sight one grasps all the visible appearances. Hearing releases from it all the sounds, and through hearing one grasps all the sounds. The mind releases from it all the thoughts, and through the mind one grasps all the thoughts. This is how one comes to possess the Whole in one’s breath. Breath is intelligence, and intelligence is breath, for they both live in this body together, and together they depart from it.”

Next, we will explain how, [drawn] from this intelligence, all beings become one.

5 “Speech is one part drawn from it, and name is the particle of being that corresponds externally to speech. The sense of smell is one part drawn from it, and odor is the particle of being that corresponds externally to the sense of smell. Sight is one part drawn from it, and visible appearance is the particle of being that corresponds externally to sight. Hearing is one part drawn from it, and sound is the particle of being that corresponds externally to hearing. The tongue is one part drawn from it, and the taste of food is the particle of being that corresponds externally to the tongue. The hands are one part drawn from it, and action is the particle of being that corresponds externally to the hands. The body is one part drawn from it, and pleasure and pain constitute the particle of being that corresponds externally to the body. The sexual organ is one part drawn from it, and bliss, delight, and procreation constitute the particle of being that corresponds externally to the sexual organ. The feet are one part drawn from it, and movements constitute the particle of being that corresponds externally to the feet. Intelligence is one part drawn from it, and thoughts, objects of perception, and desires constitute the particle of being that corresponds externally to the intelligence.

6 “When someone mounts speech by means of intelligence, he grasps all names through his speech. When someone mounts the sense of smell by means of intelligence, he grasps all odors through his sense of smell. When someone mounts sight by means of intelligence, he grasps all visible appearances through his sight. When someone mounts hearing by means of intelligence, he grasps all sounds through his hearing. When someone mounts the tongue by means of intelligence, he grasps all tastes of food through his tongue. When someone mounts the hands by
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प्राययः शारीरिकं समारूहं शारीरिकं मुखः खे आप्रति । प्रज्ञयपत्रभं समारूहंप्रथननन्दः  
रति प्रज्ञतिमाप्रति । प्राययः पादं समारूहं पादयथा सर्वं इत्या आप्रति । प्रज्ञैव 
धियं समारूहं प्रज्ञैव धियं विज्ञात्वं कामानाप्रति । 

न हि प्रज्ञपेत्ता वाढु नाम किंचि री प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः प्राणः  
गदं कंचन प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः कथूरुः 
किंचि प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः श्रोतृः 
शर्यं कंचन प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः जिद्धाजरसं कंचन प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः हस्ती 
कर्म किंचि प्रज्ञायेर्याताम्  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः श्रीरः 
मुखः खे किंचि प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः उषया 
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः शारीरः 
मुखः खे किंचि प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः 
पादविधि कंचन प्रज्ञायेदृः  
अन्यत्र मे मनोभूदित्यां 
नामेत्तद्राम प्रज्ञासिष्यिने । न हि प्रज्ञपेतः 
सिछेत्र शारीरिकं प्रज्ञात्वं प्रज्ञायेत ।
means of intelligence, he grasps all actions through his hands. When someone mounts the body by means of intelligence, he grasps pleasures and pains through his body. When someone mounts the sexual organ by means of intelligence, he grasps bliss, delight, and procreation through his sexual organ. When someone mounts the feet by means of intelligence, he grasps all movements through his feet. When someone mounts thinking by means of intelligence, he grasps thoughts, objects of perception, and desires through his intelligence.

7 “For without intelligence, speech would not make someone perceive any name. So, one says: ‘My mind was elsewhere. I did not perceive that name.’ For without intelligence, the sense of smell would not make someone perceive any odor. So, one says: ‘My mind was elsewhere. I did not perceive that odor.’ For without intelligence, sight would not make someone perceive any visible appearance. So, one says: ‘My mind was elsewhere. I did not perceive that visible appearance.’ For without intelligence, hearing would not make someone perceive any sound. So, one says: ‘My mind was elsewhere. I did not perceive that sound.’ For without intelligence, the tongue would not make someone perceive the taste of any food. So, one says: ‘My mind was elsewhere. I did not perceive the taste of that food.’ For without intelligence, the hands would not make someone perceive any action. So, one says: ‘My mind was elsewhere. I did not perceive that action.’ For without intelligence, the body would not make someone perceive any pleasure or pain. So, one says: ‘My mind was elsewhere. I did not perceive that pleasure or that pain.’ For without intelligence, the sexual organ would not make someone perceive any bliss, delight, or procreation. So, one says: ‘My mind was elsewhere. I did not perceive that bliss, delight, or procreation.’ For without intelligence, the feet would not make someone perceive any movement. So, one says: ‘My mind was elsewhere. I did not perceive that movement.’ For without intelligence, no thinking could take place, and one would not perceive any object of perception.

8 “It is not the speech that a man should seek to apprehend; rather, he should get to know the one who speaks it. It is not the odor that a man should seek to apprehend; rather, he should get to know the one who smells it. It is not the visible appearance that a man should seek to apprehend; rather, he should get to know the one who sees it. It is not the sound that a man should seek to apprehend; rather, he should get to know the one who hears it. It is not the taste of food that a man should seek to apprehend; rather, he should get to know the one who apprehends the taste of food. It is not the action that a man should seek to apprehend; rather, he should get to know the one who performs it. It is not the pleasure and pain that a man should seek to apprehend; rather, he should get to know the one who apprehends pleasure and pain. It is not the bliss, delight, or procreation that a man should seek to apprehend; rather, he should get to know the one who apprehends bliss, delight, or procreation. It is not the movement that a man should seek to apprehend; rather, he should get to know the one who moves. It is not the mind that a man should seek to apprehend; rather, he should know the one who thinks.
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3.8

ता वा एता दशीव भूतमात्रा अधिप्रियेन दश प्रजामात्रा अधिभूतस्मृ। यद्वतः ४ भूतमात्रा न स्थु प्रजामात्रा: स्थु: । यद्वतः ६ प्रजामात्रा न स्थु भूतमात्रा: स्थु: । न द्वान्यतरती रूपं किंचन सिद्धेत् ।

नो एतन्नान ७। तद्भव रथस्यार्थै: मामिलितात। नाभवस्सर्वतन्त: एवमेवेतित भूतमात्रा: प्रजामात्राविभित्त: प्रजामात्रा: प्रापेक्षित: । स् एष प्राण एवं प्रजातन्त्रान्दोरस्मृतोऽऽ १० न साधुना ११ कर्मणा १२ भूतस्मृवति १३ नो एवासाधुना कनीयान् । एष हृदेऽ १४ साधु कर्म आर्यति तं यमेन्यो लोकह्य उत्सन्निष्ठते । एष उ एवासाधुऽ १६ कर्म कर्मयति तं यमां नुशुसन्ते । एष लोकपाल: । एष लोकधिङ्गति: । एष लोकेशऽ । स म आत्मेनि विद्यात्स म आत्मेनि विद्यात् ।१८॥

॥ इति तुरीयोंध्वयायः।

अष्टः १ ह वेगाः २ वालाकर्तनूचनाः संस्मृतः ३ आस । सोवसदुस्तीनरेणुः ४ सत्वमातस्थेयः ५ कुरुप्पु-चालेशुः ६ काशिविदेशितः । स हाजातरः ७ काशिमालयोवाच । ब्रह्म ते ब्रह्मान्ति । तेन होवाचाहातरः: सहस्त्रं दद्यस्त । इत्येवत्सा १० यवि जनको जनक इति वा उ ११ जना धावान्त: ।१९॥

आदित्यः १ हृदहल्लुच्चमस्य २ विधयुत: तेजः ३ सत्यमीली शब्दो वायरिन्द्रो वैकुण्ठ आकाशौ पूर्णस्मृति विपालदिहित्वपु: सत्यम् ४ इत्यविदेयतम् । अयाध्यात्मम् । आदिरेष प्रतिरुपस्थायायाः हितीयः प्रतिभुतकायामुच्यति: शब्दे मृत्युः । स्वप्ने यमः । शरीर्व प्रजापाविदिन्दुक्षिणिवाच: सङ्केतिणिव सत्यस्य ।२०॥

स होवाच बालाकर्तिय एवेष आदिरेष पुरुषस्मेरवाहमुआपास इति । तेन होवाचाहातरः । मैतसिस्वंसवदिधिचः । । अतिष्ठा: सर्वोत्स मूर्ताना मूर्तिं वा आधमेतमुपास इति । स यो हैतमेवमुपासुशिष्ठ्वः: सर्वोत्स मूर्ताना मूर्तिं भवति ।३१॥

स होवाच बालाकर्तिय एवेष चन्द्रमसिः पुरुषस्मेरवाहमुआपास इति । तेन होवाचा-
"These, then, are the particles of being; there are just ten of them. They exist in correlation to intelligence, just as the ten particles of intelligence exist in correlation to the external elements. For, if the particles of being did not exist, there would be no particles of intelligence, and, inversely, if the particles of intelligence did not exist, there would be no particles of being, because from either of them independently no image would be produced.

"Nevertheless, there is no diversity in all this. As in a chariot the rim is fastened to the spokes, and the spokes, to the hub, in just the same way these particles of being are fastened to the particles of intelligence, and the particles of intelligence are fastened to breath. This very breath is the self consisting of intelligence; it is bliss, unaging, and immortal. It does not become more by good actions or in any way less by bad actions, for it is the one that makes those people perform good actions whom it wants to lead up from these worlds and makes those people perform bad actions whom it wants to push down from these worlds. He is the ruler of the world. He is the sovereign of the world. He is the lord of the world. One should realize: 'He is my self (ātman).’"

ADHYĀYA 4

1 Now, Gārgya Bālāki was a learned and widely traveled man, who had lived in the land of Usinara, in the land of Satvan and Matsya, in the land of Kuru and Pañcāla, and in the land of Kāśi and Videha. Once he visited Ajātaśatru, the king of Kāśi, and said to him: "Let me tell you a formulation of truth (brahman)."

Ajātaśatru replied: "We’ll give you a thousand cows! At a speech such as that, people are sure to rush here, shouting: 'Here’s a Janaka! Here’s a Janaka!'"

2 The great in the sun; the food in the moon; the radiance in lightning; the sound in thunder; Indra Vaikunṭha in the wind; the full in space; the irresistible in the fire; the truth in the waters—that was with respect to the divine sphere. Next, with respect to the body (ātman)—resemblance in a mirror; companion in a shadow; life in an echo; death in a sound; Yama in a dream; Prajāpati in the body; [the essence] of speech in the right eye; [the essence] of truth in the left eye.

3 Bālāki then said: "It is that person in the sun that I venerate." Ajātaśatru replied: "Don’t drag me into a discussion about him! I venerate him only as the most eminent of all beings, as their head. Anyone who venerates him in this way will become the most eminent of all beings, he will become their head."

4 Bālāki then said: "It is that person in the moon that I venerate." Ajātaśatru replied: "Don’t drag me into a discussion about him! I venerate him only as
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4.4

Sūtrā 356


dhaṁ cāni mātisminśaṁvādavyāṣṭaḥ: | bhū豪门anvāḥ: 1 sāmā jāraśī́ atamātētathā 2 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣātātanasāyaṁ bhavat 14 11

S hāvaḥ bālaśākyāṁ evaṁ viśūrūtya pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥa- jātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | tējasā 1 āteśaṁ 2 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt tejasā 1 ātma bhavat 15 11

S hāvaḥ bālaśākyāṁ evaṁ stūnāyāṁ pūrṇasatmavehaṁ upāṣā 1 ēḥit | tēṁ hāvaḥa- jātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | śābāsminśaṁvādavyāṣṭaḥ 2 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt śābāsminśaṁvādavyāṣṭaḥ bhavat 16 11

S 1 hāvaḥ bālaśākyāṁ evaṁ 2 vaśī pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥa- jātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | lāśo vēkūpōprāparaṁjitaṁ 3 sāneśa 2 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt jishūhā 4 va apāraśāvīyaṁśuṣṭaṁśaṁjayaṁ 5 bhavat 17 11

S hāvaḥ bālaśākyāṁ evaṁ āgraśe pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥajā- tashaṅūmāṁ mātisminśaṁvādavyāṣṭaḥ: | pūρṇapraiśaṁ 1 bhruṣtaka 2 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt pūrṇaṁ 3 peṣāvāṁśa 4 brahma-saṁvāṁśa 5 lokeṇa 6 sāvmaṁ- yuśaṁ 2 18 11

S hāvaḥ bālaśākyāṁ evaṁoṣūmnī pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥajātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | viṣayāhīṁ 1 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt viṣayāhīṁ 1 va ahamētamupāṣā ēḥit | 19 11

S hāvaḥ bālaśākyāṁ evaṁoṣūmnī pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥajātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | sātvasāmātētathā 1 va ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt sātvasāyaṁ 2 bhavat | ityādidevataśmaṁ | adāṇyaśaṁ 10 11

S hāvaḥ bālaśākyāṁ evaṁ ādāṁ pūrṇasatmavehaṁ upāṣā ēḥit | tēṁ hāvaḥa- jātaśāñūmāṁ mātisminśaṁvādavyāṣṭaḥ: | prātiṁśup ēḥit | ahamētamupāṣā ēḥit | s yo āhāmētamupāṣāt prātiṁśupā 6 āhāsasya 7 prajāyaśaṁjaṁa 8 9 prātiṁśupā 11 11
Soma, the great king dressed in white, the essence (ātman) of food. Anyone who venerates him in this way will become the essence of food.”

5 Bālāki then said: “It is that person in lightning that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as the essence (ātman) of radiance. Anyone who venerates him in this way will become the essence of radiance.”

6 Bālāki then said: “It is that person in thunder that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as the essence (ātman) of sound. Anyone who venerates him in this way will become the essence of sound.”

7 Bālāki then said: “It is that person in the wind that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as Indra Vaikunṭha, the invincible weapon. Anyone who venerates him in this way will become victorious and invincible, and he will triumph over his adversaries.”

8 Bālāki then said: “It is that person in space that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as the full and nondepleting brahman. Anyone who venerates him in this way will become filled with children and livestock, with fame and the luster of sacred knowledge, and with the heavenly world; he will live his full life span.”

9 Bālāki then said: “It is that person in the fire that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as the irresistible one. Anyone who venerates him in this way will become irresistible among those who are outsiders.”

10 Bālāki then said: “It is that person in the waters that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as the essence (ātman) of truth. Anyone who venerates him in this way will become the essence of truth.”

That was with respect to the divine sphere. Next, with respect to the body (ātman):

11 Bālāki then said: “It is that person in a mirror that I venerate.” Ajātaśatru replied: “Don’t drag me into a discussion about him! I venerate him only as a resemblance. When anyone venerates him in this way, only children who resemble him will be born to him, and none who does not resemble him.”
4.12

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स होवाच बालाकिर्थि एवेष छायाया¹ पुरुषस्तम्भवाहुमुपास इति । तैं होवाचा-
जातशाठुमा मैतस्मिसंसवादविष्णा । द्वितीयोपनिः ² इति वा अहमेतमुपास इति । स
यो हैतमेवमुपासे विन्दते द्वितीयवानि ³ भवति ।।१२।।

स होवाच बालाकिर्थि एवेष प्रतिशुल्काया पुरुषस्तम्भवाहुमुपास ¹ इति । तैं होवाचा-
चाजातशाठुमा मैतस्मिसंसवादविष्णा । असुरिति ² वा अहमेतमुपास इति । स यो
हैतमेवमुपासे न पुरा ³ कालासमोहमेति ।।१३।।

स होवाच बालाकिर्थि एवेष शब्दे ¹ पुरुषस्तम्भवाहुमुपास ² इति । तैं होवाचा-
जातशाठुमा मैतस्मिसंसवादविष्णा । मृतुविरिति वा अहमेतमुपास इति । स यो
हैतमेवमुपासे न पुरा कालाप्रीतिति ³ ।।१४।।

स¹ होवाच बालाकिर्थि एवेष तत्तत्रुपः ² सुपः स्वप्राया ³ चरति तमेवाहुमुपास इति ।
तैं होवाचाचाजातशाठुमा मैतस्मिसंसवादविष्णा । यमो राजेति वा अहमेतमुपास इति । स
यो हैतमेवमुपासे सवः हास्मा इङ्क श्रेष्ठाय यमयेते ।।१५।।

स होवाच बालाकिर्थि एवेष शरीरे ¹ पुरुषस्तम्भवाहुमुपास इति । तैं होवाचा-
जातशाठुमा मैतस्मिसंसवादविष्णा । प्रजापिरिति वा अहमेतमुपास इति । स यो
हैतमेवमुपासे प्रजाये त्रज्या पशुबिंधुशासा ब्रह्मचर्यसेन स्वर्गेन लोकेन ।
सर्वमातृरिति ² ।।१६।।

स होवाच बालाकिर्थि एवेष दक्षिणेक्ष्णि ¹ पुरुषस्तम्भवाहुमुपास इति । तैं होवाचा-
चाजातशाठुमा मैतस्मिसंसवादविष्णा । वायु ² आत्मालिप्रातमा ज्येष्ठेश आत्मेति ³ वा
अहमेतमुपास इति । स यो हैतमेवमुपास एतेषां सर्वावामातमा भवति ।।१७।।

स होवाच बालाकिर्थि एवेष स्वयंक्षेणि ¹ पुरुषस्तम्भवाहुमुपास इति । तैं होवाचा-
जातशाठुमा मैतस्मिसंसवादविष्णा । सत्यस्माता विद्वृत्त आत्मा तेजस ² आत्मेति वा
अहमेतमुपास इति । स यो हैतमेवमुपास एतेषां सर्वावामातमा भवति ³ ।।१८।।

ततु उ ह¹ बालाकिसोष्णीमास । तैं होवाचाचाजातशुरुरेताव्रु बालाकाः इति ² ।
एतावदे ³ होवाच बालाकिर्थि । तैं होवाचाचाजातशुरुणा के खळळ ⁴ मा समवादयित्वा
ब्रह्म ते ब्रजाप्रीति ⁵ । यो वे बालक एतेषां पुरुषाणां कति कस्य वे तत्करम ⁶ स वे
बेदित्यं इति ⁷ ।

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Bālāki then said: “It is that person in a shadow that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as the inseparable companion. Anyone who venerates him in this way will find a companion; he will be a man who has a companion.”

Bālāki then said: “It is that person in an echo that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as life. Anyone who venerates him in this way will not lose consciousness before his appointed time.”

Bālāki then said: “It is that person in a sound that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as death. Anyone who venerates him in this way will not die before his appointed time.”

Bālāki then said: “It is that person who, as one sleeps, roams about in dreams that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as King Yama. When anyone venerates him in this way, this whole world submits itself to his supremacy.”

Bālāki then said: “It is that person in the body that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as Prajāpati. Anyone who venerates him in this way propagates himself through children and livestock, fame and the luster of sacred knowledge, and the heavenly world; he will live his full life span.”

Bālāki then said: “It is that person in the right eye that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as the essence (ātman) of speech, as the essence of fire, as the essence of light. Anyone who venerates him in this way will become the essence of all these.”

Bālāki then said: “It is that person in the left eye that I venerate.” Ajātāsatru replied: “Don’t drag me into a discussion about him! I venerate him only as the essence (ātman) of truth, as the essence of lightning, as the essence of radiance. Anyone who venerates him in this way will become the essence of all these.”

Thereupon, Bālāki fell silent. “Is that all, Bālāki?” asked Ajātāsatru. “That’s all,” replied Bālāki. Ajātāsatru then said to him: “In vain have you dragged me into a discussion with you by saying: ‘Let me tell you a formulation of truth (brahman).’ It is the one who is the maker of the persons you have talked about, Bālāki, whose handiwork they are, that one should seek to know.”
The Early Upanisads

तत उ बालाकि: समित्याणि: 9 प्रतिच्छ्रमः 10 उपायानीति । तै होवाचाजातदाचुः
प्रतिलोमरूपमेव तन्मये 11 वस्तुतियोऽ 12 ब्राह्मणमुपयैत्ते 13 । एहि व्येष त्वा
ज्ञानिन्यामीति 14। तै ह पाणायमिस्त्र प्रव्रहा । तै ह सुभु मुण्याम्भुवः 15। तै
हाजातशुरुरमण्यांचारे बृहस्पतिक्रमः 16 सोम राजगृहि 17। स उ ह शिस्य एव 18।
tतत उ हैऽ यष्टा विचित्रेष् 19। स तत एव समुखस्यो।
तै होवाचाजातदाचुः क्रेष एतदः एलके पुरुषोपसायिष्ट कृत
एतदास्मादिर्दि । तत उ ह बालाकर्मि विज्ञ 21। तै होवाचाजातशुरुर्त्रीष
एतदः एलके पुरुषोपसायिष्ट बृत्तसृष्टि एतदागादिति हिता 22 नाम पुरुषः 23 नाड्यो
हृदयात्मुर्तीतमभ्रमित्वादिति । तद्भवा 24 सहस्रा केषो विपालितस्तावद्वद्वः
मिस्त्रस्याणिः 26 तिष्ठिन्न 27 शुभेच्छ कृपणस्य पीतस्य लोकोत्सव । च तातु 28 तदा
भवति यदा सुः। व्यंग्न न कत्वन 29 पश्चि । 11।

अथास्मिन्द्रामन्वेच्छा भवन्ति । तदेन 2 वाक्यवेन्नमिवः सहाप्तिति । चक्षुः। सर्वे
रूपः सहाय्येति । श्रीवृः सर्वे। श्रावे। सहाय्येति । मन। सर्वेण्यने। 3 सहाप्तिति । स यदा
प्रतिवृद्धये यथाशेष्चर्चः। सर्वप्रदशो विसुतिज्ञा 4 विप्रतिष्ठेत्रेषोवेदमेवत्मादत्तमः। प्रणा
थायातत्त्वं विप्रतिष्ठते प्रणेञ्यो देवा। देवेयो लोकः। 5।
स एष प्रणा एव प्रजातेदः शरीरारत्मानमुप्रि लोम्भय आ नकेभ्यः। 6।
तद्भव शुरः। दृश्याचानोपपहितो 7 विश्वमरो वा विश्वमरकृत्तय एवमेवेष प्रजातेदः
शरीरारत्मानमुप्रि 8 लोम्भय आ नकेभ्यः। तमेतारत्मानेत जाता-
नोत्वावस्तते 10 यथा। श्रेष्ठिन्न 11 स्वः। तद्भव श्रेष्ठि स्वैयुक्ते यथा वा स्वः। श्रेष्ठिन
भूर्धज्ञयेवेत्वैः 12 प्रजातेतैरतृतमभ्रमित्वः 13 एवमेवेत। 14 आत्मन एव्तत्मानं
भूज्ञाति। 15।
स यावत् वा इत्य एतमात्मानं न विज्ञ 16 तावदेनेमु अभिमृत्तैः। त स यदा
विज्ञेऽथ 17 हृदायार्त्तज्ञित्वाय सर्वाः देवाः 18 श्रेष्ठं स्वाराज्यमधिपतिः पर्यैः 19।
tथा 20 एवेवं विस्तारवैन्यामनोपास्य 21 सर्वाः च 22 भूतानां श्रेष्ठां स्वाराज्यमधि-
पत्यं पश्चि त्य एवं वेद य एवं वेद । 20।

॥ इति चतुर्योऽऽथयः ॥

॥ इति कीर्तितचुनुनिपत् ॥
Bālāki then went up to him carrying firewood in his hands and said: “Let me come to you as your pupil.” But Ajātaśatru said to him: “I consider it a total reversal of the norm for a Brahmin to become a pupil of a Kṣatriya. But come, I’ll see to it that you perceive it clearly.” Taking Bālāki by the hand, he went out, and the two went near a sleeping man. Ajātaśatru greeted the man in these words: “O Soma, great king dressed in white!” But he remained lying down. Then he prodded him with a stick. And immediately the man got up.

Ajātaśatru then asked: “Bālāki, where was this person lying down just now? Where was he just now? And from where did he come just now?” Bālāki did not know any of this. So, Ajātaśatru told him: “Now, as to the questions regarding where this person was lying down just now, and where he was just now, and where he came from just now—there are in a person veins called Hitā that extend from the heart to the pericardium. They are as fine as a hair split a thousandfold. They contain the finest fluids of orange, white, black, yellow, and red. When a person is asleep and sees no dreams, he remains within these veins.

20 “Then these become unified within this very breath—his speech then merges into it together with all the names; his sight merges into it together with all the visible appearances; his hearing merges into it together with all the sounds; and his mind merges into it together with all the thoughts. And when he awakens these scatter—as from a blazing fire sparks fly off in every direction, so from this self (ātman) the vital functions (prāṇa) fly off to their respective stations, and from the vital functions, the gods, and from the gods, the worlds.

“This very breath, which is the self (ātman) consisting of intelligence, penetrates this bodily self up to the very hairs of the body, up to the very nails. Just as a razor within a case or a termite within a termite hill, so this self consisting of intelligence penetrates this bodily self up to the very hairs of the body, up to the very nails. To this self (ātman) cling these other selves (ātman), as to a chieftain, his own people. It is like this—just as a chieftain makes use of his own people, and his own people make themselves useful to a chieftain, so this self consisting of intelligence makes use of these other selves, and these other selves make themselves useful to this self.

“For as long as Indra did not understand this self, the demons were prevailing over him. But when he came to know it, he smashed the demons, conquered them, and secured the supremacy, sovereignty, and lordship over all the gods. A man who knows this, likewise, wipes off all evils and secures the supremacy, sovereignty, and lordship over all beings—yes, he does, when a man knows this.”

The end of the Kauśītaki Upaniṣad.
The Kena Upaniṣad, also called the Talavakāra Upaniṣad, belongs to the Talavakāra or the Jaiminiya branch of the Sāmaveda. It appears as part of the Jaiminiya Upaniṣad-Brāhmaṇa (4.18–21). At some point in time, it began to circulate as an independent Upaniṣad and came to be called by its first word, kena ("by whom"), a custom also seen in the case of the Īṣā Upaniṣad. The KeU falls roughly into two parts. The first, consisting of the first two Khaṇḍas, is in verse, except for a brief gloss at the beginning of Khaṇḍa 2, and presents brahman as essentially unknowable and inexpressible. The second, consisting of the final two Khaṇḍas, is in prose and shows how the gods and their powers have proceeded from brahman, here identified as the creator of all.

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1

Brahman is beyond the senses and is the cause of their cognitive powers

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Tadvana: the upaniṣad with regard to brahman

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केनोपनिषत्

केनेषितं पततिः प्रेषितं मनः
केन प्राण: प्रथम: प्रेति युक्तः ।
केनेषितं वाचमिमां वदति
चक्षुः श्रोत्रं क उ देवो युनकिः ॥१॥

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुष्णश्रुद्धरतिमुच्छ्य धीरा:
प्रेत्यास्मात्ति कात्मानो भविन्ति ॥२॥

न तत्र चक्षुर्मुच्छ्यति न वामच्छ्यति नो मनः ।
न विद्रोहः न विजानीमो यथैवदतुविश्वात् ॥३॥

अन्येदेव तद्विदितादयो अविदितादधि ।
इति शुद्धम् पूर्वस्य ये नस्तद्विचार्यः ॥४॥

यद्याचानभूवितं येन वामभूवहं
तदेव ब्रह्म त्वं विद्धि नेदं यद्विद्मुपासते ॥५॥

यम्मनसा न मनुः येनाकुमरं संतमः ।
तदेव ब्रह्म त्वं विद्धि नेदं यद्विद्मुपासते ॥६॥
By whom impelled, by whom compelled,
does the mind soar forth?
By whom enjoined does the breath,
march on as the first?
By whom is this speech impelled,
with which people speak?
And who is the god that joins
the sight and hearing?

That which is the hearing behind hearing,
the thinking behind thinking,
the speech behind speech,
the sight behind sight—
It is also the breathing behind breathing—
Freed completely from these,
the wise become immortal,
when they depart from this world.

Sight does not reach there;
neither does thinking or speech.
We don’t know, we can’t perceive,
how one would point it out.

It is far different from what’s known.
And it is farther than the unknown—
so have we heard from men of old,
who have explained it all to us.

Which one cannot express by speech,
by which speech itself is expressed—
Learn that that alone is brahman,
and not what they here venerate.

Which one cannot grasp with one’s mind,
by which, they say, the mind itself is grasped—
Learn that that alone is brahman,
and not what they here venerate.
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1.7

अच्छूषण न प्रेषित थेन चक्षृणि प्रेषित ।
तदेव ब्रह्म त्वं विद्वि नेदं यदिदमुपासते ॥७॥

अच्छूथिेणन न ॥ श्रुणिति थेन श्रोत्रमिदभुतम् ।
तदेव ब्रह्म त्वं विद्वि नेदं यदिदमुपासते ॥८॥

यत्साधन न प्राणित ॥ थेन प्राणः प्राणीयते ।
तदेव ब्रह्म त्वं विद्वि नेदं यदिदमुपासते ॥९॥

॥ इति प्रथमः खण्डः ॥

यदि मन्यसे सुवेदिेति दहरमधेिा ॥ नूं न्यं त्वं मेत्य ब्रह्मणो रूपं यदस्य त्वं यदस्य
देिेषु । अथ नु मीमांसयमेव ते मन्येवविदितस् ॥१०॥

नाह ॥ मन्यसे सुवेदिेति ॥ नो न वेदिेति वेद च ।
यो नस्तद्वद्व तद्वद्व नो न वेदिेति वेद च ॥११॥

यस्यादत्त तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विज्ञानतां विज्ञातमविज्ञानताम् ॥१२॥

प्रतिवेधिेतित मतममूलतं हि विद्विे ।
आत्मना विद्विे वीर्य विद्या विद्विेमूलम् ॥१३॥

इह ॥ चेदवेदीधय सत्यमसिि ।
न चेदहादेदीमाहृती विनषिे ॥
7 Which one cannot see with one’s sight,
   by which one sees the sight itself—
Learn that that alone is *brahman*,
   and not what they here venerate.

8 Which one cannot hear with one’s hearing,
   by which hearing itself is heard—
Learn that that alone is *brahman*,
   and not what they here venerate.

9 Which one cannot breathe through breathing,
   by which breathing itself is drawn forth—
Learn that that alone is *brahman*,
   and not what they here venerate.

**KHAṆḌA 2**

“If you think ‘I know it well’—perhaps you do know ever so little the visible appearance of *brahman*; there is that part of it you know and there is the part which is among the gods. And so I think what you must do is to reflect on it, on that unknown part of it:

2 I do not think
   that I know it well;
But I know not
   that I do not know.
Who of us knows that,
   he does know that;
But he knows not,
   that he does not know.

3 It’s envisioned by one who envisions it not;
   but one who envisions it knows it not.
And those who perceive it perceive it not;
   but it’s perceived by those who perceive it not.

4 When one awakens to know it,
   one envisions it, for then
   one gains the immortal state.
One gains power by one’s self (*ātman*),
   And by knowledge, the immortal state.

5 If in this world a man comes to know it,
   to him belongs the real.
श्रेष्ठ ह देवेभ्यो विजिष्ये \\
 तस्य ह ब्रह्माणो विजये देवा अमहीयता \\
 त ऐसन्तस्माकेवायं विजयोःस्माकेवायं महिमेति \\
 तद्वैरं विजज्ञो \\
 तम्भो ह प्रादुर्भूमी \\
 तत्र व्यजनत। किमिं द्यक्षमिति \\
 तेजस्मिन्द्रुव्यज्ञातवेद एतद्विज्ञानिहि किमेतत्वक्षमिति \\
 तथेति \\
 तदम्भवत् \\
 तम्भवद्वित्कोस्निति \\
 अभिव्रो अहमस्मीत्यब्रवीज्ञातवेदा वा अहमस्मीति \\
 तस्मिन्नत्विधि किं वीर्यमिति \\
 अपि दं सर्वं देहं यदिं धृपित्यामिति \\
 तस्मि तु तुरं निद्राभेतद्वेदति \\
 तदप्रेयाय सर्वज्ञवेद तत्र शशाक दशशुम । तत्र एव निवब्बुते नैतदशकू। विज्ञाति यदेतत्वक्षमिति \\
 अथ वायुमृतण्यायेवेतत्तद्विज्ञानीहि किमेतत्वक्षमिति \\
 तथेति \\
 तदम्भवत् \\
 तम्भवद्वित्कोस्निति \\
 वायुव्रो अहमस्मीत्यर्वीमात्रिक्षा वा अहमस्मीति \\
 तस्मिन्नत्विधि किं वीर्यमिति \\
 अपि दं सर्वमात्मायं यदिं पृथ्वियामिति \\
 तस्मि तु तुरं निद्राभेतद्वेदति \\
 तदप्रेयाय सर्वज्ञवेद तत्र शशाकायात्मु । तत्र एव निवब्बुते नैतदशकू। विज्ञाति यदेतत्वक्षमिति \\
 अथ वायुमृतण्यायेवेतत्तद्विज्ञानीहि किमेतत्वक्षमिति \\
 तथेति \\
 तदम्भवत् \\
 तस्मात्तिरेतो \\
 स तस्मिन्नत्वाकायो स्त्रियमाज्ञानम बहु शोभामामामूं हैमतिमु \\
 तां होवाच किमेतत्वक्षमिति \\
 इति नूत्त्विति \\
 इति तृतीयः \\
 इति \\
 इति \\
 इति \\
 इति \\
 इति \\
 इति
If in this world a man does not know it,
great is his destruction.
Discerning it among each and every being,
the wise become immortal,
when they depart from this world.

KHAṆḌA 3

*Brahman* won the victory for the gods. Although it was won by *brahman*, the gods were jubilant at the victory, telling themselves: “Ours alone is this victory! Ours alone is this greatness!”

1. *Brahman* read their minds and made itself visible to them. But they did not recognize it, as they wondered, “What is this strange apparition?”

2. So they told Fire, “Jātavedas, find out what this strange apparition is.” He said, “Very well,” and scurried to it. It asked him: “Who are you?” And he replied: “I? Why, I am Fire! I am Jātavedas!”

3. “I see! And what sort of power do you have?”

4. “I can burn up this whole world, yes, everything on earth!”

5. So it placed a blade of grass in front of him and said, “Burn this.” He went at it at full speed but could not burn it.

6. He returned forthwith and said: “I wasn’t able to find out what this strange apparition is.” Then they told Wind, “Wind, find out what this strange apparition is.” He said, “Very well,” and scurried to it. It asked him: “Who are you?” And he replied: “I? Why, I am Wind! I am Mātariśvan!”

7. “I see! And what sort of power do you have?”

8. “I can carry away this whole world, yes, everything on earth!”

9. So it placed a blade of grass in front of him and said, “Carry this away.” He went at it at full speed but could not carry it away.

10. He returned forthwith and said: “I wasn’t able to find out what this strange apparition is.” Then they told Indra, “Maghavan, find out what this strange apparition is.” He said, “Very well,” and scurried to it. But it vanished from his sight.

11. Then, at that very spot in the sky, he came across a woman of great beauty, Umā, the daughter of Himavat. He asked her: “What was that strange apparition?”

KHAṆḌA 4

“*Brahman,*” she replied. “You are jubilant here at the victory won by *brahman.*” Then Indra immediately realized that it was *brahman.*

2. That is why these gods, namely Fire, Wind, and Indra, somehow surpass the other gods, for they came into close contact with it.
तस्मादा इद्भोजितितरामिवान्यान्देवान् । स ह्रान्नेदिष्टो पस्यर्थ स ह्रान्नप्रथमो
विद्वाचकार ब्रह्मीति ||३||

tस्येष आदेशो यदेतदिव्यूतो व्युदरत्वः¹ इतीव्रमिमिष्टवः² इत्यधिदेव-
tमः³ ||४||

अधाभायातम् । यदेतदृश्यतीवः¹ च मनोणनेन चैतदुपरस्वरत्थभीषणः² संकल्पः³ ||५||

tद्व तदनं नाम । तदनामित्यपांसितवः । स य एतदेवं वेदाभि हैं सर्वाणि
भूतानि संवाज्जन्ति¹ ||६||

उपनिषदे भो ब्रह्मीति । उक्ता त उपनिषत् । ब्राह्मी वाव त उपविषदः-
भूमिति ||७||

tस्ये तथो दमः कर्मिति प्रतिष्ठा³ वेदः सर्वाणि² सत्यमायतनम् ||८||

यो¹ वा एतामेवं वेदापहत्य पाण्मानमनते स्वमें लोकेवच्ये² प्रतितिष्ठति
प्रतितिष्ठति ||९||

॥ इति चतुर्दृशः खण्डः ॥

॥ इति केनोपनिषत् ॥
And that is why Indra somehow surpasses the other gods, for he both came into close contact with it and was the first to recognize it as brahman.

4 Here is its rule of substitution: the cry “Ah!” when lightning has flashed, the cry “Ah!” when it made them blink—such it is with respect to the divine sphere.

5 And with respect to the body (ātman)—when something here comes to the mind somehow and through it the imagination suddenly recollects something.

6 Now, its name is Tadvana, and it should be venerated as Tadvana. When someone knows it as such, all beings long for him.

7 [Student:] “Sir, teach me the hidden connection (upanishad).”

[Teacher:] “You have been taught the hidden connection (upanishad)—indeed, we have taught you the hidden connection (upanishad) relating to brahman itself. 8 Of this hidden connection (upanishad)—austerity, self-control, and rites are the foundation, the Vedas are all the limbs, and truth is the abode.”

9 When someone comes to know this hidden connection (upanishad) in this way, he undoubtedly wipes out evil and becomes firmly established in the heavenly world that is endless and invincible.

The end of the Kena Upaniṣad.
The Katha (also called Kathaka) Upanisad belongs at least formally to the Kathaka school of the Black Yajurveda. It is clear, however, that this Upanisad is a late work and did not form an integral part of the Brāhmaṇa of that school. Its relationship to that school, however, is established by the episode of Naciketas and Death (see KU 1.1–4 n.). This episode (together with other sections dealing with the establishment of various ritual fires), in all likelihood, was originally part of the Kathaka Brāhmaṇa, although it is now found in the Taittiriya Brāhmaṇa (3.11.8.1–6) and not in the Kathaka (for a discussion, see Witzel 1977).

In some manuscripts the KaU is divided into two sections, the first comprising the first three Vallis and the second, the last three. The text as we have it clearly does not form a coherent and unified whole. The first two Vallis, containing the dialogue between Naciketas and Yama, provide the old context of the Upanisad, which seeks to give an Upanisadic twist to the three wishes of Naciketas. The last Vallis, especially 4–6 with the repetitive refrain “So, indeed, is that,” are probably an appendix superimposed on that examination of the three wishes. Witzel (1977) has shown that the current KaU was at first probably the second part of a larger Upanisad of the Kathakas, an Upanisad that had the Katha-Śikṣā-Upanisad (see Witzel 1979 and my introduction to the TU) as its first part.

The KaU is a challenging text for any translator. It contains several difficult and unique terms whose meanings are far from clear; its thought is often convoluted and its expressions curt and elliptic; and it has been subject to textual corruptions. Many scholars have attempted to eliminate accretions and to restore the “original” text of the KaU (e.g., Weller 1953); the deep disagreements among scholars as to which verses are later interpolations point to the difficulties inherent in such reconstructions, which are often tainted by the linguistic and philosophical biases of each scholar.
Katha Upanisad

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1

Encounter between Naciketas and Death
   9–19  Death grants Naciketas three wishes
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2

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   12–25  Discourse on the self

3

The path of a wise man: curbing of the senses

4–6

Discourse on the self and brahman
कठोपनिषत्

उदाहरणः वै वाजश्रवः सर्बविद्यं ददीः। तस्य हि निचिकेता नाम पुत्र आस ॥१॥ तेन हि कुमारेण सम्यक्तिस्व दक्षिणास्तु नीयमानास्तु श्रद्धाविवेशं। सोद्धमन्यत् ॥२॥

पीतोदकः जस्थतृष्णा दुःखोद्हा निरिन्दियः।
अनन्दः' नाम तेन लोकःस्तान्स २ गच्छिति तत् ददत् ॥३॥

स होवाच पितां तत्' कस्मेव मां दास्यसीति। द्वितीयं दूर्दययम्। तेन होवाच मृत्युवेच त्वा ददामीति ॥४॥

बहूनामेमि' प्रथमो बहूनामेमि मध्यमः।
किं स्विद्मस्य कर्त्तव्यं यन्मयादां करिष्यति ॥५॥

अनुपस्य यथा पूर्वं प्रतिपत्यं तथापरे।
सस्यमिव मत्यं पच्यते सस्यमिवायते पुनः। ॥६॥

वैश्वानरः प्रविष्टिः। अतिथिर्ब्राह्मणो गृहान्।
तस्येतः शान्ति कुर्विन्ति हर वैवश्वतोदकमः। ॥७॥

आशाप्रतिक्षे संगमः तु सूतुतः २ च
इष्टापूतः पुत्रस्यैः श्रवनः।
एतद्धुः के पुत्रस्याल्पमेधसो
यस्यानुवन्सति ब्राह्मणो गृहे। ॥८॥

तिम्रो रात्रीयद्वात्सीमूहे मे
अन्नान्डहानतिनिम्नंस्यः ॥
Ușan, the son of Vājaśravas, once gave away all his possessions. He had a son named Naciketas. Young as he was, faith took hold of him while the cows presented as sacrificial gifts were being led away, and he reflected:

3 "They've drunk all their water, eaten all their fodder,
   They have been milked dry, they are totally barren—
   'Joyless' are those worlds called,
   to which a man goes
   who gives them as gifts."

4 So he asked his father: "Father, to whom will you give me?" He repeated it for a second time, and again for a third time. His father yelled at him: "I'll give you to Death!"

5 I go as the very first of many.
   I go as the middlemost of many.
   What's it that Yama must do,
   That he will do with me today?

6 Look ahead! See how they have gone,
   those who have gone before us!
Look back! So will they go,
   those who will come after us.
A mortal man ripens like grain,
   And like grain he is born again.

7 A Brahmin guest enters a house
   as the fire in all men.
Bring water, O Vaivasvata,
   that is how they appease him.

8 Hopes and expectations, fellowship and goodwill,
   Children and livestock, rites and gifts—
   all these a Brahmin wrests from the foolish man,
   in whose house he resides without any food.

9 Three nights, O Brahmin, you stayed in my house,
   a guest worthy of homage, without any food;
   Three wishes, therefore, deign to make in return.
The Early Upaniṣads

नमस्तेस्तु ब्रह्मस्वस्तिः  
मेस्तु तस्मातः प्रत्यक्षे  
शान्तसंपुर्णः सुमना यथा स्वादः  
वीतमनुगीतमो माभि नूत्योः  
तव्यत्रपूर्णं माभिवदेशतः 
एतत् त्रयाणां प्रथमं वर्णे  
यथा पुरस्ताद्रविता प्रतिततः  
ओद्याकिरा०शरणमत्पृस्तः  
गुहीः रात्रि: शयिता वीतमनुसु  
त्वाः ददृशवान्न्यामुसात्ममुर्यम्  
स्वगं लोके न भयं किंचनासित  
न तत्र लं न जरया  
उभे तीत्वा अशनायापिसः  
शोकातिगो मोदते स्वर्गिलोके  
स त्वमिं त्वर्यम मध्येषि मूत्यो  
प्रूति हि तैः श्रद्धानाय महाम्  
स्वर्ग्लोको अवतरतव भजन्त  
एतद् द्वितीयेन वृणे वरेन  
प्र ते ब्रह्मि तदु मे निबोध  
स्वर्य मध्यौ नभिकेतः प्रजानन्  
अन्न्तोकाभिमध्यौ प्रतिश्वा  
विविष्ट स्मितेः ननिहितं गुहायाम्  
लोकादिभिः सम्पाच तस्मै  
या इष्टका यावतीवी यथा वा  
स चापि तत्रप्रत्यवदायिककम्  
अथाय्य मूत्युः पुनराहुः  
तम्ब्रब्रह्मिष्यामाऽः महात्मा  
वर्णे तवेहां ददामि भूया:  
तवेव नामां भवितायमाः  
तुष्यां चेस्मान्नेत्वकु ः  
त्रिविचिकेतस्तिचित्रित्य संधिः  
त्रिकर्मकृतार्थति जन्ममूत्यूः  

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So homage to you, O Brahmin!
And may I fare well!

[NACIKETAS] 10 That with his temper cooled, his anger subdued,
    Gautama, O Death, be to me well-disposed.
That he greet me with joy, when by you I’m dismissed—
    this is the first of my three wishes.

[DEATH] 11 He’ll be affable in the future, just as before;
    Auddālaka Ārunī, I have dismissed you.
He’ll have restful nights, his anger subdued,
    seeing you released from the jaws of Death.

[NACIKETAS] 12 In the world of heaven there is no fear;
    there one has no fear of old age or you.
Transcending both these—both hunger and thirst,
    beyond all sorrows, one rejoices in heaven.

13 You, O Death, are studying,
    the fire-altar that leads to heaven;
Explain that to me, a man who has faith;
    People who are in heaven enjoy the immortal state—
    It is this I choose with my second wish.

[DEATH] 14 I shall explain to you—
    and heed this teaching of mine,
    O Naciketas, you who understand—
the fire-altar that leads to heaven,
    to the attainment of an endless world,
and is its very foundation.
    Know that it lies hidden,
In the cave of the heart.

[NARRATOR] 15 He described to him that fire-altar—
    the beginning of the world—
What type the bricks, how many; and how they are to be laid;
    and he repeated it exactly as described.
Delighted at him, then, Death said to him again;
16 Well-pleased, the large-hearted one said to him:

[DEATH] Here I grant you another wish today.
    This fire-altar will bear your very name.
Take also this glittering disk of gold.

17 This is a three-Nāciketa man—
    Uniting with the three, performing the triple rite,
    he crosses over birth and death.
Perceiving the brahman that is being born,
    as the god who is to be adored,
1.17 The Early Upaniṣads

ब्रह्मजां ¹ देवमीखं विदितवा
निवाच्येमाँ शास्तिमत्यत्तमेति ॥१७॥
त्रिणाचिकेरत्रत्रमेत्रहिदितवा ²
य एवं ³ विद्वेशुनुते नाचिकेतम् ।
स मृत्युपाशानुरतः प्रणादः
शोकातिगो मोदते स्वर्गलोके ॥१८॥
एष देवग्निचिकेतः स्वयं ¹
यमवृणीया ² द्वितीयेव ³ वरेण ।
एतमश्रे तवेव ⁴ प्रवक्षयं जनाससु
तुलीयः ⁵ वरं नचिकेतो वृणीय ॥१९॥
येष्य प्रेते विचिकित्सा मुनये
अस्वित्वेके ¹ नायमस्तीति चेके ।
एतहिष्मानुशिष्टस्वयां ²
वराणामेष वरस्तुतीयः ³ ॥२०॥
देवेत्रापि विचिकित्सित पुरा
न हि सुङ्कोयमुणुयेष ¹ धर्मः ।
अन्यं वरं नचिकेतो वृणीयः
गा मोपरोत्तीरति मा ² वृजेनाम् ॥२१॥
देवेत्रापि विचिकित्सितं किले
लं च मृत्यो यत्र ¹ सुङ्कोयमात्वे ² ।
वक्तर चास्य त्वाधिन्यं न ठम्यो
नान्यं वरस्तुत्वेत्स्य कश्चित्तु ॥२२॥
शतायुणः पुनर्पितानवृणीयः
वहूनपूर्वहतिहरिषयमथानू ।
भूमेमहिदायतनां वृणीयः
स्वयं ¹ जीव शरसो यावदिच्छसि ॥२३॥
एतसुत्तचः यदि ¹ मनसे वरं
वृणीयः वितं चिर्जीविकं च ।
महामूलों ² नचिकेतस्तत्वमेधिः
कामानं त्वा कामभाजं करोमि ॥२४॥
ये येका कामा दुर्भाव मत्त्वोऽके
सर्वकामां छोऽदतः प्रार्थयस्व ।
इमा रामः सरथः ³ सतुरयः
न हि हुँसा लम्बनीया मुनये: ॥

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recognizing this disk of gold to be that,
he attains unending peace.

18 This is a three-Nāciketa man—
Knowing these three, and, with that knowledge,
Piling the altar of Nāciketas,
he shoves aside the fetters of death before him,
passes beyond sorrow,
and rejoices in heaven.

19 This, Nāciketas, is your fire that leads to heaven,
which you chose with your second wish.
People will proclaim this your very own fire.
Choose your third wish, O Nāciketas.

[NĀCIKETAS] 20 There is this doubt about a man who is dead.
"He exists," say some, others, "He exists not."
I want to know this, so please teach me.
This is the third of my three wishes.

[DEATH] 21 As to this even the gods of old had doubts,
for it's hard to understand, it's a subtle doctrine.
Make, Nāciketas, another wish.
Do not press me! Release me from this.

[NĀCIKETAS] 22 As to this, we're told, even the gods had doubts;
and you say, O Death, it's hard to understand.
But another like you I can't find to explain it;
and there's no other wish that is equal to it.

[DEATH] 23 Choose sons and grandsons who'd live a hundred years!
Plenty of livestock and elephants, horses and gold!
Choose as your domain a wide expanse of earth!
And you yourself live as many autumns as you wish!

And if you would think this is an equal wish—
You may choose wealth together with a long life;
Achieve prominence, Nāciketas, in this wide world;
And I will make you enjoy your desires at will.

24 You may ask freely for all those desires,
hard to obtain in this mortal world;
Look at these lovely girls, with chariots and lutes,
girls of this sort are unobtainable by men—
1.25

The Early Upaniṣads

आभिम्युर्यक्षताभिः ² परिचारयवः
नचिकेतो मरणं मानुप्रश्यीः ||२५||

श्रोभावः ¹ मर्यम्य यदन्तकेतत
सर्वदृश्यानं जरयन्ति तेजः ||

अपि सर्वं जीवितमल्येव
तङ्गव वाहास्तव नृत्यगीते ||२६||

न वितेन तपस्वियो मनुष्यो
लघुसम्भवे वित्तमद्रास्मः ³ चेत्त्वा ⁴

जीवितः यावदशिश्वसिः ल्वं
वरसू मे वरण्येः स एव ||२७||

अजीयतामृतामुलामुले

रक्षितंकर्तरः कवमांचः ² व्रजानन् ³
अभिधायनवर्णरितिप्रमोदानः
अतिदैव जीविते को रमेऽऽ ||२८||

यस्मिनक्षत्रिबिचिनितस्मित मृत्योऽ
यत्सारायेः ¹ महति दृष्टि हि नस्तत.Configuration failed
I'll give them to you; you'll have them wait on you; but about death don't ask me, Naciketas.

[NACIKETAS] 26 Since the passing days of a mortal, O Death, sap here the energy of all the senses; And even a full life is but a trifle; so keep your horses, your songs and dances!

27 With wealth you cannot make a man content; Will we get to keep wealth, when we have seen you? And we get to live only as long as you will allow! So, this alone is the wish that I'd like to choose.

28 What mortal man with insight, who has met those that do not die or grow old, himself growing old in this wretched and lowly place, looking at its beauties, its pleasures and joys, would delight in a long life?

29 The point on which they have great doubts—what happens at that great transit—tell me that, O Death! This is my wish, probing the mystery deep. Naciketas wishes for nothing other than that.

VALLĪ 2

[DEATH] The good is one thing, the gratifying is quite another; their goals are different, both bind a man. Good things await him who picks the good; by choosing the gratifying, one misses one's goal.

2 Both the good and the gratifying present themselves to a man; The wise assess them, note their difference; and choose the good over the gratifying; But the fool chooses the gratifying rather than what is beneficial.

3 You have looked at and rejected, Naciketas, things people desire, lovely and lovely to look at; This disk of gold, where many a man founders, you have not accepted as a thing of wealth.
The Early Upaniṣads

2.4

The Early Upaniṣads

दूरमेते विपरीते विपूची
अविद्या या च विद्वैतति ज्ञाता ¹।

विद्वाभीषिचं नचिकेतसं मन्ये ²
न त्वा कामा बहुवृत्तोऽशुभ्यते ³।॥४॥

अविद्यायामन्तरे वर्तमानाः
स्वयंशीरा: भिन्नतमन्यामानाः। ¹

देन्यमानाः: परियन्ति मूढा
अन्य्यनेव नीयमाना यथाय:।॥५॥

न सांपर्याः: प्रतितमाति बाले

प्रमाणतं वितमोहेन सूढम्।
अर्थं छोको नासिति परं ¹ इति मानी।

पुनः: पुनर्वशामापदते मे।॥६॥

श्रवणायपि ¹ बहुभिषिचं न लभ्यः

शुच्यतोऽपि बहवो यं न निष्ठु:।

आश्रयोऽवका कुशलोपय लघ्या।

आश्रयो ज्ञाता कुशलानुशिष्ठः।॥७॥

न नरेणवर्णेण प्रोक्त एषः

बुधवित्वाय बहुधा चिन्त्यमानाः।

अनन्यप्रोक्ते गतिरत्र ¹ नासिति।

अपीयाम्-हातकर्षणप्रमाणात् ³।॥८॥

नेषा तर्कं मतिरापनेषा।

प्रोक्तान्येवं सुभाष्याय प्रेषः।॥

यां लघ्याय: सत्यमृत्वितत्वतासि

लघुदूषः नोऽभूतात्विचिन्त्ये: प्रेषः।॥९॥

जानन्तयाः: ज्ञातिशिर्यित्यित्यः

न ह्याः: प्राप्ते हि ध्रुवं तत्।

ततों मया नाचिनेनैव तत्त्वोऽपि

अनिवैद्येऽविश्रृं: प्राप्तानपि नित्यम्।॥१०॥

कामस्य आसि ¹ जगतः: प्रतिष्ठाः

क्रतोन्त्यममत्यभवस्य ² पारस्य।

स्तोतरमहुदेहायं ³ तत्त्वोऽपि दुःखः।

धृत्या ⁴ धीरो ⁵ नाचिनेतैत्यज्ञासि।॥११॥

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Far apart and widely different are these two:
ignorance and what's known as knowledge.
I take Naciketas as one yearning for knowledge;
the many desires do not confound you.

Wallowing in ignorance, but calling themselves wise,
Thinking themselves learned, the fools go around,
 staggering about like a group of blind men,
 led by a man who is himself blind.

This transit lies hidden from a careless fool,
who is deluded by the delusion of wealth.
Thinking "This is the world; there is no other,"
he falls into my power again and again.

Many do not get to hear of that transit;
and even when they hear,
many don't comprehend it.
Rare is the man who teaches it,
lucky is the man who grasps it;
Rare is the man who knows it,
lucky is the man who's taught it.

Though one may think a lot, it is difficult to grasp,
when it is taught by an inferior man.
Yet one cannot gain access to it,
unless someone else teaches it.
For it is smaller than the size of an atom,
a thing beyond the realm of reason.

One can't grasp this notion by argumentation;
Yet it's easy to grasp when taught by another.
You're truly steadfast, dear boy,
you have grasped it!
Would that we have, Naciketas,
one like you to question us!

What you call a treasure, I know to be transient;
for by fleeting things one cannot gain the perennial.
Therefore I've built the fire-altar of Naciketas,
and by things eternal I have gained the eternal.

Satisfying desires is the foundation of the world;
Uninterrupted rites bring ultimate security;
Great and widespread praise is the foundation—
these you have seen, wise Naciketas,
and having seen, firmly rejected.
ते दुर्दैशं गूढमनुप्रविष्टं
शुङ्खाहितं गहोरेषं पुराणम्।
अध्यात्मयोगाधिगमेन देवं
मत्तवं धीरो हर्षशोकीं ज्ञाति ॥१२॥

एतच्छूत्वं संपरिगृहं मत्तवं:
प्रवृत्ता धर्ममन्युगेरमतमाय्।
स मोदते मोदनीयं हि लक्ष्यवा
विवेकं सब्रा नचिकेतसं मन्ये ॥१३॥

अन्यत्र धर्मादन्याध्याध्यामि
अन्यत्रार्थात्कृताकृतात्।
अन्यत्र भूताच्चे भवाच्च वततत्प्राप्तिसं तद्रद ॥१४॥

सर्वं वेदा यत्नदमानन्ति
तपसी सर्वाणि च यद्वदन्ति।
यदिच्छन्तो ब्रह्मार्थं चरन्ति
ततैं पदं संग्रहेण ब्रह्मीमि ॥

ओमित्येतल् ॥१५॥

एतक्रवेशारं ब्रह्म एतक्रवेशारं परम्।
एतक्रवेशारं त्यात्वा यो यदिच्छति तत्स्य तत्। ॥१६॥

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम्।
एतदालम्बनं त्यात्वा ब्रह्मालोके महीयते ॥१७॥

न जायते म्रियते वा विपश्चिन्
नायं कुतक्षित्र बभूव कथित्।
अशो नित्यः शाश्वतोपं पुराणो
न हन्यते हन्यमाने शरीरे ॥१८॥

हन्ता चेन्मन्यते हन्तुं हतश्रेष्ठमयंहतम्।
उभी तीन न विजानन्तो नायं हन्ति न हन्यते ॥१९॥
12 The primeval one who is hard to perceive,
wrapped in mystery, hidden in the cave,
residing within the impenetrable depth—
Regarding him as god, an insight
 gained by inner contemplation,
both sorrow and joy the wise abandon.

13 When a mortal has heard it, understood it;
when he has drawn it out,
and grasped this subtle point of doctrine;
He rejoices, for he has found
something in which he could rejoice.
To him I consider my house
to be open, Naciketas.

[NACIKETAS?] 14 Tell me what you see as—
Different from the right doctrine and from the wrong;
Different from what’s done here and what’s left undone;
Different from what has been and what’s yet to be.

[DEATH?] 15 The word that all the Vedas disclose;
The word that all austerities proclaim;
Seeking which people live student lives;
That word now I will tell you in brief—
It is OM!

16 For this alone is the syllable that’s brahman!
For this alone is the syllable that’s supreme!
When, indeed, one knows this syllable,
he obtains his every wish.

17 This is the support that’s best!
This is the support supreme!
And when one knows this support,
he rejoices in brahman’s world.

[DEATH] 18 The wise one—
he is not born, he does not die;
he has not come from anywhere;
he has not become anyone.
He is unborn and eternal, primeval and everlasting.
And he is not killed, when the body is killed.

[The dialogue between Naciketas and Death appears to end here.]

19 If the killer thinks that he kills;
If the killed thinks that he is killed;
Both of them fail to understand.
He neither kills, nor is he killed.
The Early Upaniṣads

अनोरप्रक्ष्यमाहहतो महीयानुः
आत्माय जन्तौर्मिनिहितो गुहायाम् ।
तमक्रुणा प्रथति वीतशोको
धातुप्रसादान् महिमानमात्मनः। ॥ २०।।

आशीर्म दूरं ब्रजति ज्ञानो याति सर्वते ।
कस्ते मदामदे देवं मदन्यो ज्ञातमहिति ॥ २१।।

अश्रीरस्य जरीरेषु अनवस्येषवस्थितम् ।
महान्तं विश्वमात्मानं मान्यं धीरो न शोचति ॥ २२।।

नायमात्मा प्रवचनेन लभ्यो
न मेघया न बहुता श्रुतेन ।
यमेवेष वृणुते तेन् लभ्यस्
तस्येष आत्मा विवृणुते तेनूः स्वाम् ॥ २३।।

नाविरतो दुहभिर्यतावशात्तो नासमाहिति: ।
नाशान्तमानसो वापि प्रज्ञानेनान्नमानुयात् ॥ २४।।

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युद्योष्टंपचेनं क इत्या वेद यत स: ॥ २५।।

॥ इति द्वितीया वध्री ॥

ऋततं पितव्यो सुकृतस्यः लोके
गुहां प्रविष्टी परमे पराधि ।
छायात्मो ब्रह्मविद्वे वदन्ति
पाद्यमयो ये च त्रिषाचिकता: ॥ १।।
Finer than the finest, larger than the largest, is the self (ātman) that lies here hidden in the heart of a living being. Without desires and free from sorrow, a man perceives by the creator’s grace the grandeur of the self.

Sitting down, he roams afar. Lying down, he goes everywhere. The god ceaselessly exulting—

Who, besides me, is able to know?

When he perceives this immense, all-pervading self, as bodiless within bodies, as stable within unstable beings—

A wise man ceases to grieve.

This self cannot be grasped, by teachings or by intelligence, or even by great learning. Only the man he chooses can grasp him, whose body this self chooses as his own.

Not a man who has not quit his evil ways; Nor a man who is not calm or composed; Nor even a man who is without a tranquil mind; Could ever secure it by his mere wit.

For whom the Brahmin and the Kṣatriya are both like a dish of boiled rice; and death is like the sprinkled sauce; Who truly knows where he is?

Knowers of brahman, men with five fires, and with the three fire-altars of Naciketas, They call these two “Shadow” and “Light,” the two who have entered—

the one into the cave of the heart, the other into the highest region beyond, both drinking the truth in the world of rites rightly performed.
यः सेतुरीज्ञानानन्दकारः । ब्रह्म यत्तरम् ।
अभयः सतीभिः पारं नाविकेि शकेमहि ॥ २॥

आत्माः रघिर्नं विद्ये शरीरं रथ्मेव तु ।
बुद्धं तु सार्थिः विद्ये मनः प्रग्रहेमेव च ॥ ३॥

इन्द्रियाणि हयानाहुविष्णूस्तेषु गोचरानु ।
आत्मेन्द्रियमनोयुक्ते भोकत्वाहुर्मनीपिणि: ॥ ४॥

यस्तविज्ञानवान्मवत्युक्तेन मनसा सदा ।
तत्स्येन्द्रियाणि दुष्टाः इव सार्थे: ॥ ५॥

यस्तु विज्ञानवान्मवति युक्तेन मनसा सदा ।
तत्स्येन्द्रियाणि कस्यानी सदाः इव सार्थे: ॥ ६॥

यस्तविज्ञानवान्मवत्यमनस्कः । सदाशुचि: ।
न स तत्त्वद्वाटां सांसार चाधिष्ठितति ॥ ७॥

यस्तु विज्ञानवान्मवति समनस्कः सदा शुचि: ।
स तु तत्त्वद्वाटां तथ्मादृशयो न जायते: ॥ ८॥

विज्ञानसारार्थेष्टु मनः प्रमहावात: ।
सोडधिन: पराधारोति तद्विष्णो: परमं पदम् ॥ ९॥

इन्द्रियोऽभिः परां द्वारा । अर्थेिश्रय परं मनः ।
मनसस्तु परं बुद्धिविभिरात्मा भावार: ॥ १०॥

महत: परमोऽक्षुमण्डलातुहुष: पर: ।
पुरुषाम परं किंचिद्या काष्ठा सा परा गति: ॥ ११॥
2 May we master the fire-altar of Naciketas, a dike
   for those who have sacrificed; the imperishable, the highest brahman, the farther shore
   for those who wish to cross the danger.

3 Know the self as a rider in a chariot, and the body, as simply the chariot.
   Know the intellect as the charioteer, and the mind, as simply the reins.

4 The senses, they say, are the horses, and sense objects are the paths around them; He who is linked to the body (ātman), senses, and mind, the wise proclaim as the one who enjoys.

5 When a man lacks understanding, and his mind is never controlled; His senses do not obey him, as bad horses, a charioteer.

6 But when a man has understanding, and his mind is ever controlled; His senses do obey him, as good horses, a charioteer.

7 When a man lacks understanding, is unmindful and always impure; He does not reach that final step, but gets on the round of rebirth.

8 But when a man has understanding, is mindful and always pure; He does reach that final step, from which he is not reborn again.

9 When a man’s mind is his reins, intellect, his charioteer; He reaches the end of the road, that highest step of Viṣṇu.

10 Higher than the senses are their objects; Higher than sense objects is the mind; Higher than the mind is the intellect; Higher than the intellect is the immense self;

11 Higher than the immense self is the unmanifest; Higher than the unmanifest is the person;
The Early Upaniṣads

एष सर्वेऽपि भूतेऽपि गृहस्तस्या न प्रकाशते ।
हुस्ये तत्रात्मया बलवा सूक्ष्मया सूक्ष्मद्विविभिन् ॥१२॥
यथेष्ठायांनसी प्राज्ञस्तवयाय्यार्ज्जुन आत्मनि ।
ज्ञानमोक्षमिनि महति नियते ¹ तद्वृत्त्वयान्त्रवो आत्मनि ॥१३॥
उत्तिष्ठत जाग्रतः¹
प्राण्य वरात्रिवोधत ।
क्षुस्त्या धारा निवितात दुरत्ययाः
दुर्ग पथस्तत्कवयो वदन्ति ॥१४॥
अश्वदस्यमस्यमस्यमवययः
तथासं नित्यमण्डलवच्च यतः ।
अनाचानलं महतः परं श्रुवं
निवाय तन्मुन्मुकात्रद्वयते ॥१५॥
नानिकेतनमुण्डायनं मूल्यगौरोऽसनातनम् ।
उक्षा श्रुतिः च मेघावी व्रहलोकोऽमहीतोऽन्तः ॥१६॥
य हि म परं गुहां श्रावयेदं ब्रह्मसंसादि ।
प्रयतः श्रावकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ॥१७॥

॥ इति तृतीया चल्ली ॥

परात्मायनं व्यगतस्वयंभूस्
तस्मात्सृष्टिति नात्मरात्मण् ।
कष्टेष्ठीरः प्रतेष्ठागात्मानमैतस्
आनूष्ठ्वभूतस्वयंभविद्धम् ॥१॥
पराचं कामानुयथिः बालासु
ते मृत्योपनिति वित्तत्वय पाशाम् ।
अयः¹ धीरा अमृततवं विदितवा
धृतमुखविवेष्ठिः² न प्रार्थयते ॥२॥

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Higher than the person there’s nothing at all.  
That is the goal, that’s the highest state.

12 Hidden in all the beings,  
this self is not visibly displayed.  
Yet, people of keen vision see him,  
with eminent and sharp minds.

13 A wise man should curb his speech and mind,  
control them within the intelligent self;  
He should control intelligence within the immense self,  
and the latter, within the tranquil self.

14 Arise! Awake! Pay attention,  
when you’ve obtained your wishes!  
A razor’s sharp edge is hard to cross—  
that, poets say, is the difficulty of the path.

15 It has no sound or touch,  
no appearance, taste, or smell;  
It is without beginning or end,  
undecaying and eternal;  
When a man perceives it,  
fixed and beyond the immense,  
He is freed from the jaws of death.

16 The wise man who hears or tells  
the tale of Naciketas,  
an ancient tale told by Death,  
will rejoice in brahman’s world.

17 If a man, pure and devout, proclaims this great secret  
in a gathering of Brahmans,  
or during a meal for the dead,  
it will lead him to eternal life!

VALLĪ 4

The Self-existent One pierced the apertures outward,  
therefore, one looks out, and not into oneself.  
A certain wise man in search of immortality,  
turned his sight inward and saw the self within.

2 Fools pursue outward desires,  
and enter the trap of death spread wide.  
But the wise know what constitutes the immortal,  
and in unstable things here do not seek the stable.
4.3 The Early Upaniṣads

येन रूपं रसं गन्थं ३ शब्दायन्तरीश्वर मेघुनान् ।
एतेनेव विज्ञानाति किम्च विशिष्टयते ॥

एतदेह तत् ॥३॥

स्वायवन्तं जागरितानं चोभं १ येनानुपस्थति ।
महानं विभुमात्मानं मत्वा धीरो न शोचित ॥४॥

य इमं मध्यं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुग्मस्ते ॥

एतदेह तत् ॥५॥

यः पूर्वं तपसो जातमकः १ पूर्वमजायत ।
गुहां प्रविष्ठ तिष्ठत्वं २ यो भूतभव्यप्रस्थतं ३ ॥

एतदेह तत् ॥६॥

या प्राणेन संभवति १ अद्वितीयतामयी।
गुहां प्रविष्ठ तिष्ठती। ३ या भूतभव्यजायत ॥

एतदेह तत् ॥७॥

अरोपिनिहितो जातवेदा
गर्भं इव सुभृतो गर्भिणीभि: ।
दीवादिव ईड्मो जागृत्विद्विर
gविभवद्विन्नान्योमिस्मिः ।

एतदेह तत् ॥८॥

यतंश्रोदेति सूयों अस्तं १ यत्र च गच्छति ।
तः ॥ देवा: सर्वं अर्थितस्तु नात्थेति कथन ॥

एतदेह तत् ॥९॥

यदेवेह तदमुन्य यदमुन्य तदविवह ।
मृत्यों: स मृत्युमाप्रेति य इह । नानेव पश्चित ॥१०॥
3 Appearance and taste, smell and sounds,
   touches and sexual acts—
   That by which one experiences these,
   by the same one understands—
   what then is here left behind?

   So, indeed, is that!

4 That by which one perceives both
   the states of sleep and of being awake;
   Knowing that it’s the immense, all-pervading self,
   a wise man does not grieve.

5 When a man perceives close at hand
   this living, honey-eating self,
   The lord of what was and what will be—
   it does not seek to hide from him.

   So, indeed, is that!

6 He who was born before heat,
   who before the waters was born,
   who has seen through living beings—
   Entering the cave of the heart,
   [one sees] him abiding there.

   So, indeed, is that!

7 She who comes into being with breath,
   Aditi, who embodies divinity,
   who was born through living beings—
   Entering the cave of the heart,
   [one sees] her abiding there.

   So, indeed, is that!

8 Jātavedas is hidden within the two fire-drills,
   fostered, as a fetus by women with child;
   With offering should men as they awake,
   worship the fire each and every day.

   So, indeed, is that!

9 From which the sun rises,
   and into which it sets;
   In it are fixed all the gods;
   beyond it no one can ever pass.

   So, indeed, is that!

10 Whatever is down here, the same is over there;
    and what is over there is replicated down here.
    From death to death he goes, who sees
    here any kind of diversity.
The Early Upaniṣads

मनसवेदःमाध्यं नेन नानास्तिं किंचन।
मृत्यूः: स मृत्युं गच्छति य इहः नानेव पश्यति।\(11\)

अज्ञानमात्रः पुरुषो ज्ञान आत्मनि तिष्ठति।
ईशानोऽभूतमयस्य न ततो विज्ञुपसते।\(12\)

एतद् तत्।\(13\)

अज्ञानमात्रः पुरुषो ज्ञेयतिरिव अभूमकः।
ईशानोऽभूतमयस्य स एवाय: स उ च।\(14\)

एतद्व तत्।\(15\)

यथोदकं दुःखं वृष्टं पर्वतेशु विधावति।
एवं धर्मापूर्थयक्ष्याँस्तानेवानु विधावति।\(16\)

यथोदकं दुःखं अभूतमात्रं ततोऽभूत स भवति।
एवं मुदानत्वमात्र आत्मा भवति गौतम।\(17\)

॥ इति चतुर्थी वही।॥

पुरुषेकादशःस्मर्जस्यावक्रक्रस्तसः।
अनुभावं न शोचति विमूतकः विमुच्यते।\(18\)

एतद् तत्।\(19\)

हैंसः शुचिपुरुषार्जिकंसदु।
धोता वेदिष्ठतिथिदुर्वृहोणस्त्।\(20\)

नृपदरसदुतस्यस्योमसदु।
अब्ज्या गोजाः त्वत्ताजा अद्रिजा त्वत्तं वृहत्।\(21\)

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11 With your mind alone you must understand it—
there is here no diversity at all!
From death to death he goes, who sees
here any kind of diversity.

12 A person the size of a thumb
resides within the body (ātman);
The lord of what was and what will be—
from him he does not hide himself.

So, indeed, is that!

13 The person the size of a thumb
is like a fire free of smoke;
The lord of what was and what will be;
the same today and tomorrow.

So, indeed, is that!

14 As the rain that falls on rugged terrain,
runs hither and thither along the mountain slopes;
So a man who regards the laws as distinct,
runs hither and thither after those very laws.

15 As pure water poured into pure water
becomes the very same;
So does the self of a discerning sage
become, O Gautama.

VALLĪ 5

The unborn one, free of crooked thoughts,
has a fort with eleven gates;
One who attends to it will not grieve,
but, freed from it, he will be set free.

So, indeed, is that!

2 The goose seated in the light, the Vasu seated in the sky;
The Hotr seated at the altar, the guest seated in the house;
Seated in men, seated in the wide expanse,
Seated in the truth, seated in heaven;
Born from water, born from cows,
Born from the truth, born from rocks;
The great truth!
The Early Upaniṣads

5.3

न प्राणों नापानेन मत्यां जीवित कश्चन ।
इतरण तु जीविन्ति विस्मितेताणुपाधितो ॥५॥

हत त हि ¹ प्रक्षयाभि गृहां ब्रह्म समातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥६॥

योनिमन्येन प्रपत्तं शारीरत्वाय देहिनः ।
स्थापयुमन्येन प्रयत्तिः यथाकर्मं यथाश्रुतम् ॥७॥

य एस² सुप्रेप्तु जाग्यति² कामं कामं पुरुषो निर्मित्वामाणः ।
तदेव शुक्कः तदृ ब्रह्म तदेवामुतुम्यते ।
तस्मिनालोकः श्रीताः सर्वं तदु नात्येति कश्चन ॥

एतद् तत् ॥८॥

अन्नक्षेत्रेऽको भूवं प्रविष्टो
रूपं प्रतिरूपं ब्रह्मव ।
एकस्वथा सर्वभूतान्तरात्मा
रूपं प्रतिरूपं बहिश्च ॥९॥

वायुस्वेत्रेऽको भूवं प्रविष्टो
रूपं प्रतिरूपं ब्रह्मव ।
एकस्वथा सर्वभूतान्तरात्मा
रूपं प्रतिरूपं बहिश्च ॥१०॥

सूर्यः यथा सर्वलोकस्य चाक्षुरः
न तियते चापि चापि भृगुः ॥¹
The out-breath he conducts upward,  
the in-breath he drives backward;  
All the gods worship him,  
the Dwarf seated in the middle.

When this embodied self dwelling in the body  
comes unglued and is freed from the body—  
what then is here left behind?

So, indeed, is that!

Not by the out-breath, not by the in-breath;  
does any mortal live;  
By another do people live, on which those two depend.

Come, I’ll tell you this secret and eternal  
formulation of truth (brahman);  
And what happens to the self (ātman), Gautama,  
when it encounters death.

Some enter a womb by which  
an embodied self obtains a body,  
Others pass into a stationary thing—  
according to what they have done,  
according to what they have learned.

This person, creating every desire,  
who lies awake within those who sleep;  
That alone is the Pure! That is brahman!  
That alone is called the Immortal!  
On it all the worlds rest;  
beyond it no one can ever pass.

So, indeed, is that!

As the single fire, entering living beings,  
adapts its appearance to match that of each;  
So the single self within every being,  
adapts its appearance to match that of each,  
yet remains quite distinct.

As the single wind, entering living beings,  
adapts its appearance to match that of each;  
So the single self within every being,  
adapts its appearance to match that of each,  
yet remains quite distinct.

As the sun, the eye of the whole world,  
is not stained by visual faults external to it;
एकस्तथा सर्वभूतान्तरात्मा
न लिज्यते लोकूँखेन बाह्यः ||१११||
एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
tमातमस्यं येणुपुप्तंति धीरास्
tेषां सुखं शान्तं नेत्रेषाम् ||१२||
नित्यांयनित्यानां चेतनश्रेष्ठनामानाम्
एको बहूनांयो विद्वांति कामान् ।
tमातमस्यं येणुपुप्तंति धीरास्
tेषां शान्तिः शान्तान्ति नेत्रेषाम् ||१३||
तदेरतिदि मन्येनलिवेद्यें च परमं सुखम् ।
कथं नु तद्भजनीयं किमु भाति विभाति ४ वा ||१४||
न तत्र सूर्योऽभाति न चन्द्रतारकं
नेमा विजुऽऽभाति कुलोऽष्टमण्डिः ।
tमेव मानिमें भाति सर्वं
tतथ्यं भासा सर्वमिदं विभाति ||१५||

d इति पञ्चमी वधी ॥

ऊर्ध्रमूलो अवाक्षाः १ एषोऽध्यत्यं सनतनः ।
tदेव शुचं तदूऽ ब्रह्म तदेवमूर्तमुच्यते ।
tसिंहिन्धोका: श्रीता: सर्वं तदूऽ नात्येति कथन ॥
एतद्व तदूऽ ||१६||

ययिदं किंचः जगतस्वर्प्राण एजति निःसूतम् २ ।
महाद्वयं वनयवुद्धं तृतीयमूतस्ते भवति ||२२||
So the single self within every being,
is not stained by the suffering of the world,
being quite distinct from it.

12 The one controller, the self within every being,
who makes manifold his single appearance;
The wise who perceive him as abiding within themselves,
they alone, not others, enjoy eternal happiness.

13 The changeless, among the changing,
the intelligent, among intelligent beings,
the one, who dispenses desires among the many;
The wise who perceive him within themselves;
they alone, not others, enjoy unending peace.

14 “This is that”—so they think, although
the highest bliss can’t be described.
But how should I perceive it?
Does it shine?
Or does it radiate?

15 There the sun does not shine,
nor the moon and stars;
There lightning does not shine,
of this common fire need we speak!
Him alone, as he shines, do all things reflect;
this whole world radiates with his light.

VALLĪ 6

Its roots above, its branches below,
this is the eternal banyan tree.
That alone is the Bright! That is brahman!
That alone is called the Immortal!
On it all the worlds rest;
beyond it no one can ever pass.

So, indeed, is that!

2 All that is here, whatever that lives,
having arisen, moves within the breath;
Great is the fear, the bolt is raised up;
those who know it become immortal.
6.3

The Early Upaniṣads

भयाद्याग्रिन्तपति भयात्मपति सूर्यः।
भयामिन्द्रथ वायुश्च मृत्युभावति पतनम्। ॥३॥

इस चेणशक्त्रोऽहुँ प्राक्तरीरस्य विस्तर:।
ततः सर्गा१ लोकेषु शारीरत्वायूः कल्पते। ॥४॥

यथादृशः तथात्मनि
यथा स्वप्ने तथा पितृलोके।
यथासु परीव दृश्ये
तथा गन्धर्वलोके छायातपोरिव ब्रह्मलोके। ॥५॥

इन्स्त्रयाणां पृथ्मभावमुदयालतमयों च यत्।
पृथ्मुप्सद्याणां मत्वा धीरो न झीरति। ॥६॥

इन्स्त्रयः: परं मनो मनस: सत्त्वमुत्तमम्।
सत्त्वादिधि महानात्मा महतोव्यक्तमुत्तमम्। ॥७॥

अव्यक्तातु परं पुरुषों व्यापकोऽछिद्र्य एव च।
यं जात्वा मुनिःते जन्तुरमृत्तवे च चाच्छिरति। ॥८॥

न संदृशो तिष्ठति ध्यायस्य
न चक्षुषा पश्यति कम्यनेनम्।
हुः द्रवीषा मनसाभिष्ठुहो
य एतहिद्धुरमृतास्ते१ भवन्ति। ॥९॥

यदा पञ्चमविषे जानानि मनसा सह।
बुद्धिः न विचेष्यति१ तां माहु: परमां गतिम्। ॥१०॥

ताः योगमिति मन्वते स्विरामितिबधारणाम्।
अप्रमत्तस्तढत्वा भवन्ति१ योगो हि प्रभवायणी। ॥११॥
3 The fear of it makes the fire burn;
The fear of it makes the sun shine;
The fear of it makes them run—
    Indra and Wind,
    and Death, the fifth.

4 If one were able to realize it here,
   before his body dissolves;
   It will serve him to obtain a body
   within the created worlds.

5 As in a mirror, so in the body (ātman);
   As in a dream, so in the fathers' world;
   As in water a thing becomes somewhat visible,
      so in the Gandharva world;
   Somewhat as in shadows and light,
      so in brahman's world.

6 The separate nature of the senses;
   Their rise and fall as they come
   Separately into being—
      when a wise man knows this,
         he does not grieve.

7 Higher than the senses is the mind;
   Higher than the mind is the essence;
   Higher than the essence is the immense self;
   Higher than the immense is the unmanifest.

8 Higher than the unmanifest is the person,
   pervading all and without any marks.
   Knowing him, a man is freed,
      and attains immortality.

9 His appearance is beyond the range of sight;
   no one can see him with his sight;
   With the heart, with insight, with thought,
      has he been contemplated—
   Those who know this become immortal.

10 When the five perceptions are stilled,
   together with the mind,
   And not even reason bestirs itself;
   they call it the highest state.

11 When senses are firmly reined in,
   that is Yoga, so people think.
   From distractions a man is then free,
      for Yoga is the coming-into-being,
         as well as the ceasing-to-be.
The Early Upaniṣads

6.12

वेञ वाचा न मनसा प्राणुं शक्यो न चक्षुषा
अस्तीति ब्रह्मतोष्णयय कथे तदद्भवते ॥१२॥

अस्तीत्येवोपलब्धः सत्वमावेन चोभयोः
अस्तीत्येवोपलव्यस्य तत्त्वमावः प्रसीदति ॥१३॥

यदा सर्वं प्रमुच्यते क्रमा येष्य हृदि श्रीता:
अथ मत्यांमृतो भववत्र ¹ ब्रह्म समस्ते ॥१४॥

यदा सर्वं प्रभिद्वते हृदयस्येह ग्रन्थयः
अथ मत्यांमृतो भववत्येतावक्षणनुशासनम् ² ॥१५॥

शतं चैका च हृदयस्य नाथस्
तासं मूर्धान्यम्भिनिः सृतेका ³ ।
तयोधर्मियमृतत्वमेति
विष्णुहृत्या उत्क्रमणे भवन्ति ॥१६॥

अहृतस्मावः पुरुषोत्तरतमः
सदा जनानां हृदये ¹ संविवऽः ² ।
तं स्वाच्छरीरत्रुत्वेऽनुभुज्ञादिवेदिकां वेयेण ³ ।
तं विशालाचुक्रमृतं ⁴
तं विशालाचुक्रमृतमिति ॥१७॥

मृत्युप्रोक्तं नचिकेतोऽय लक्ष्या
विशालेतां योगविविषि च कृत्तनम् ।
ब्रह्मप्रासो विरजोभृतिमृत्युरः
अन्योणयेवं यो विदध्यात्मदेव ² ॥१८॥

॥ इतिप्रथी वल्ली ॥

॥ इतिकठोपनिषत् ॥
12 Not by speech, not by the mind, 
not by sight can he be grasped. 

How else can that be perceived, 
other than by saying "He is!"

13 In just two ways can he be perceived: 
by saying that "He is." 
by affirming he’s the real. 

To one who perceives him as "He is." 
it becomes clear that he is real.

14 When they are all banished, 
those desires lurking in one’s heart; 

Then a mortal becomes immortal, 
and attains brahman in this world.

15 When the knots are all cut, 
that bind one’s heart on earth; 

Then a mortal becomes immortal— 
For such is the teaching.

16 One hundred and one, the veins of the heart. 
One of them runs up to the crown of the head. 
Going up by it, he reaches the immortal. 
The rest, in their ascent, spread out in all directions.

17 A person the size of a thumb in the body (atman), 
always resides within the hearts of men; 

One should draw him out of the body with determination, 
like a reed from the grass sheath; 

One should know him 
as immortal and bright. 
One should know him 
as immortal and bright.

18 Then, after Naciketas received this body of knowledge, 
and the entire set of yogic rules taught by Death, 
He attained brahman; he became free from aging and death; 
so will others who know this teaching about the self.

The end of the Kaṭha Upaniṣad.
EIGHT

Īśā Upaniṣad

The Īśā Upaniṣad (also called “Īśāvasya Upaniṣad”) forms the fortieth chapter of the Vājasaneyi Saṃhitā of the White Yajurveda. Just like the Kena Upaniṣad, the IU gets its name from its first word, īśā (“by the Lord”). It is the only Upaniṣad that forms an integral part of a vedic Saṃhitā and is, therefore, also known as the “Saṃhitā Upaniṣad.” Just like the BU, the IU has been preserved in two recensions, the Mādhyandina and the Kāṇva. As a text of the White Yajurveda, the IU shows many similarities in thought and expressions with the BU. Nevertheless, the doctrines and ideas of the IU show that this document belongs broadly to the time and milieu that produced other similar texts with a strong theistic and devotional tendency, such as the SU, MuŪ, and, to a somewhat lesser extent, the KaU. The IU is placed first in all the indigenous collections of Upaniṣads.
ईशोपनिषत्

ईशावास्यमिवः¹ सवैं यर्थं जगत्यां जगत्।
तेऽन त्येकः भुज्जितः मा गृहः कस्य सिद्धनम्।

कुर्वद्वेषेह कर्मांशा जिजीविषेष्टः² समा।
एवं तवधि नायक्षेतोक्ति³ न कर्मं लियते नरेरे।

असुरी¹ नाम ते लोका अन्नेन तमसावृता।
ताँस्ते प्रेत्याभिगच्छन्ति² ये के चात्महनो जनः।

अनेकज्ञक भनसो ज्वियो

नैनेर्वा आम्रुवृक्षमर्षितः।
तद्वधार्यान्यान्यत्यति तिष्ठत्

tस्मिन्न्यो मातरिष्णा जवाति।

तद्वेजति तभैजज्ञति तद्वशे तद्विन्दिके।
तद्वन्द्वस्य सर्वस्य तत्तु सर्वस्यार्ज सावहत्।

यस्तु सर्वां भूतान्यात्माने वानुपद्यति।
सर्वात्मतं स्वत्वं तस्मात् न विजुमुखस्ते।

यस्मिन्न्यां भूतान्यानीवानुमुद्भिजान्त।
तत्र को मोहः को शोक एकतमनुपद्यति।

स पर्यायालूक्रमकायमब्रह्म।
अस्माति बुद्धमपापविज्ञ्य।
कविमनीयी परिभू: त्यथंनृसु
यात्रान्त्यासौन्यविद्याक्ष्यात्तीभ्यः समाभ्यः।

अर्थं तमः प्रविष्टाति येऽविद्यामुपासते।
ततो भूयं हि ते तमो व उ विद्यायां रत्ता।
This whole world is to be dwelt in by the Lord, whatever living being there is in the world. So you should eat what has been abandoned; and do not covet anyone’s wealth.

2 Just performing works in this world, you should desire to live your hundred years. Thus, and not otherwise, in fact, does work not smear off on you.

3 “Demonic” are those worlds called, in blind darkness they are cloaked; Into them after death they go, all those people who kill the self.

4 Although not moving, the one is swifter than the mind; the gods cannot catch it, as it speeds on in front. Standing, it outpaces others who run; within it Mātrārśvan places the waters.

5 It moves—yet it does not move! It’s far away—yet it is near at hand! It is within this whole world—yet it’s also outside this whole world.

6 When a man sees all beings within his very self, and his self within all beings, It will not seek to hide from him.

7 When in the self of a discerning man, his very self has become all beings, What bewilderment, what sorrow can there be, regarding that self of him who sees this oneness.

8 He has reached the seed—without body or wound, without sinews, pure, not riddled by evil. Self-existent and all-encompassing, the wise sage has dispensed objects through endless years.

9 Into blind darkness they enter, people who worship ignorance; And into still blinder darkness, people who delight in learning.
The Early Upanisads

�न्यदेवाहुरिविद्यान्यदाहुरिविद्या।
इति श्रुतं धीराणां ये नस्तद्विभचक्षिरे।

विद्यां च विद्यां च यस्तद्वेदोर्भयं सह।
अविद्या मृत्युं तीत्वां विद्यामृत्मम्बुते।

अन्यदेवाहु: संभवाद्यदाहुसंभवात्।
इति श्रुतं धीराणां ये नस्तद्विभचक्षिरे।

संभृति च विनाशं च यस्तद्वेदोर्भयं सह।
विनाशोन मृत्युं तीत्वां संभृत्मम्बुते।

हिरण्ययोनि पात्रेण सत्यस्यापि हिं सुखम्।
तत्तथं पूर्वन्त्वा वृणि सत्यस्याय दृष्टये।

पूर्वन्त्वा च सम सूर्य श्राधापत्य।
व्रूह रसीन्द्रसूह तेजः।
यते रूपं कल्याणतमं तत्ते।
पश्चाभि योजनास्ति परुशं: सोहमस्मि।

वायुरंनेत्रमृत्मम्बेदं भस्मात्तं श्रीरम्।
ञ्च क्रतु स्मरं क्रतु स्मर क्रतु स्मर क्रतुं स्मर।
It’s far different from knowledge, they say,
Different also from ignorance, we’re told—
so have we heard from wise men,
who have explained it to us.

Knowledge and ignorance—
a man who knows them both together,
Passes beyond death by ignorance,
and by knowledge attains immortality.

Into blind darkness they enter,
people who worship nonbecoming;
And into still blinder darkness,
people who delight in becoming.

It’s far different from coming-into-being, they say,
Different also from not coming-into-being, we’re told—
so have we heard from wise men,
who have explained it all to us.

The becoming and the destruction—
a man who knows them both together;
Passes beyond death by the destruction,
and by the becoming attains immortality.

The face of truth is covered
with a golden dish.
Open it, O Pūṣan, for me,
a man faithful to the truth.
Open it, O Pūṣan, for me to see.

O Pūṣan, sole seer!
Yama! Sun! Son of Prajāpati!
Spread out your rays!
Draw in your light!
I see your fairest form.
That person up there,
I am he!

The never-resting is the wind,
the immortal!
Ashes are this body’s lot.
OM!
Mind, remember the deed!
Remember!
Mind, remember the deed!
Remember!
अन्ने नय सुपथा राये अस्मान्
विश्वानि देव कयुनानि विद्वान्।
युयोध्यासमज्जुहुराणमेनो
भूविष्ठां ते नमर्क्षि विद्येम्॥१८॥

॥ इति ईशोपनिषत् ॥
18 O Fire, you know all coverings;
O god, lead us to riches,
along an easy path.
Keep the sin that angers,
far away from us;
And the highest song of praise,
we shall offer to you!

The end of the Ḫṣā Upaniṣad.
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The Śvetāśvatara Upaniṣad, traditionally ascribed to the Black Yajurveda, is a somewhat late text composed under the influence of both the Sāṃkhya-Yoga tradition and the emerging theistic tendencies. Its thought and vocabulary are close to those of the other famous theistic document, the Bhagavad Gītā. Just like the latter text, the SU appears somewhat chaotic in its presentation because it seeks to integrate numerous and divergent cosmologies and theologies into its religious doctrine. Further, the numerous citations from older vedic texts indicate that the author is attempting to support his doctrines with vedic proof-texts, often presented with new interpretations. It is clear, however, that a major aim of the author is to establish that the God who creates and from whom one expects salvation is one. This point is driven home by the repeated use of the term eka, “one” or “alone.”

This Upaniṣad is named after the teacher of its doctrine, one Śvetāśvatara (lit., “man with a white mule”). In his recent study, Oberlies (1988) argues against the commonly held conception that the SU is a “chaotic accumulation of different text-layers” and attempts to demonstrate that the Upaniṣad is a uniform text presenting a teaching on the god Rudra by amalgamating him with the vedic god Agni.

Departing from my normal practice, I have chosen to translate the SU in prose, even though the text itself is in verse. The technical nature of much of the text and its complex philosophical arguments make it difficult to render into verse while keeping it accurate and readable.
श्रेष्ठत्वतरोपनिषत्त

ब्रह्मवादिनो वदन्ति ।

किकारणः ब्रह्म कुः स्मृत जाता जीवान जस्म कष्ट च संप्रतिष्ठा ।
अधिष्ठिता: केन मुखातेरु वर्त्तमाने ब्रह्मविदो व्यवस्थाम् ॥१॥

काल: स्वभावो नियतियुक्ता धूमानि योक्ति: पुरुषेश्वी चिन्त्यमृ ॥
संयोग एवं न ल्यात्मभावादाल्मानीश् । सुखुःक्षेतोः: ॥२॥

तेस ध्यानयोगानुगतः अपोख्यवबादशाक्ति स्मृतेऽर्णानुमां ॥
यः कारणानि निष्ठेनानि तानि कालात्मकानन्दधितिष्ठत्येकः ॥३॥

तमेकनेक्षे त्रिवृतां योद्वान्तः शतावतः विषाण्ड्रतप्रायः: ।
अष्टकैः प्रविध्यस्पैकपादां विरामभेदं द्विनिविचित्रकोवः: ॥४॥

पञ्चभीरोड़म् पञ्चयोग्युक्तवः पञ्चप्राणीमि पञ्चयुक्तवदसल्लाम् ।
पञ्चवार्ता पञ्चयुक्त:लोधवेगा पञ्चवार्ता: द्रोड़ोवः पञ्चपार्वतिमिश्र: ॥५॥

सर्वजीवे सर्वसंस्थि बुहते अस्मिन्द्वो: भ्राम्यते ब्रह्माक्रे ।
पुरुषात्मानसं प्रेतितावरं च मत्वा जुष्टस्ततत्त्वमृत्त्वमनंति: ॥६॥

उद्वौद्वेदीत्यरमजितु तु ब्रह्म तावस्थिनं स्मृतिष्ठालारः ।
अभावानं ब्रह्मविदोः विदित्वा नीि ब्रह्मण्डि तत्त्वा ऋनिन्मुक्त: ॥७॥

संयुक्तेत्तरसंस्थिनं च श्रवणं भरते विश्वमिश्र: ।
अन्नाश्रमात्मा ब्रह्मयां भोज्यते संयुक्तेत्तरसंस्थिनं देवं मुख्यते सर्वपानी: ॥८॥

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People who make inquiries about brahman say:

What is the cause of brahman? Why were we born? By what do we live? On what are we established? Governed by whom, O you who know brahman, do we live in pleasure and in pain, each in our respective situation?

2 Should we regard it as time, as inherent nature, as necessity, as chance, as the elements, as the source of birth, or as the Person? Or is it a combination of these? But that can’t be, because there is the self (atman). Even the self is not in control, because it is itself subject to pleasure and pain.

3 Those who follow the discipline of meditation have seen God, the self, and the power, all hidden by their own qualities. One alone is he who governs all those causes, from “time” to “self.”

4-5 We study it—

as a wheel that is one-rimmed and threefold, with sixteen tips, fifty spokes, twenty counterspokes, and six sets of eight, whose single rope is of many forms; that divides itself into three different paths; and whose delusion regarding the one springs from two causes.

as a river whose waters are the five sense organs; whose fierce crocodiles are the five sources of birth; whose waves are the five breaths; whose primal source is the five types of perception; which has five whirlpools; whose rapid current is the five types of sorrow; which divides itself in fifty ways; and which has five sections.

6 Within this vast wheel of brahman, on which all subsist and which abides in all, a goose keeps moving around. When he perceives himself (atman) as distinct from the impeller, delighted by that knowledge he goes from there to immortality.

7 This highest brahman, however, has been extolled thus: There is a triad in it—one’self, the foundation, and the imperishable. When those who know brahman have come to know the distinction between them, they become absorbed in and totally intent on brahman and are freed from the womb.

8 This whole world is the perishable and the imperishable, the manifest and the unmanifest joined together—and the Lord bears it, while the self (atman), who is not the Lord, remains bound, because he is the enjoyer. When he comes to know God, he is freed from all fetters.
The Early Upanisads

 formatter

 formatter

 formatter

 formatter

 formatter

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 formatter

 formatter
There are two unborn males—the one knows and the other is ignorant; the one is Lord and the other is not the Lord. There is just one unborn female, who is joined to the enjoyer and the objects of enjoyment. And then there is the self (ātman), limitless and displaying every form, not engaged in any activity. When someone finds these three, he finds this brahman.

The primal source is perishable, while Hara is immortal and imperishable. The one God rules over both the perishable and the self (ātman). By meditating on him, by striving toward him, and, further, in the end by becoming the same reality as him, all illusion disappears.

When one has known God, all the fetters fall off; by the eradication of the blemishes, birth and death come to an end; by meditating on him, one obtains, at the dissolution of the body, a third—sovereignty over all; and in the absolute one's desires are fulfilled.

This can be known, for it abides always within one's body (ātman). Higher than that there is nothing to be known. When the enjoyer discerns the object of enjoyment and the impeller—everything has been taught. That is the threefold brahman.

When a fire is contained within its womb, one cannot see its visible form and yet its essential character is not extinguished; one can grasp the fire once again from its womb by means of tinder. In just the same way, one can grasp both within the body by means of the syllable OM.

When one makes one's own body the bottom slab and the syllable OM the upper drill, by twirling it constantly through meditation one would see God, just as one would the hidden thing.

Like oil in sesame seeds and butter in curds, like water in the riverbed and fire in the fire-drills, so, when one seeks it with truth and austerity, one grasps that self (ātman) in the body (ātman)—that all-pervading self, which is contained [in the body], like butter in milk.

That is brahman, the highest object of the teachings on hidden connections (upaniṣad), an object rooted in austerity and the knowledge of the self.

**ADHYĀYA 2**

Yoking first his mind, and extending then his thoughts, Savitṛ, having recognized the fire as the light, brought it here from the earth.

With minds yoked, we [make the offering] under the stimulus of the god Savitṛ for a heavenly abode, for strength.

Yoking the gods, as they go to heaven with their mind and to the firmament with their thought, may Savitṛ stimulate them to create the lofty light.
The Early Upanisads

दक्षिणते मन उत दक्षिणते धियो विप्रा विप्रस्य बृहतो विप्रितं।
विं होत्रा द्वे वयुनाभिवेशक इन्धनी देवस्य सन्ति: परिमुक्तिः।।

due to the ब्रह्म पूर्वम्¹ नामोभिर्मेव श्लोकात्तिम्² पद्येव³ सूरा:⁴।
शृणुन्ति⁵ विषयेः अंगृहायु पुनरा आ वे धारानि दिव्यानि⁶ तत्स्यू:।।

अन्त्येहागृहितं वानुययानाभिज्ञेय।
सोमो यवात्तिरिच्चे तत्र संजायते मन:।।६।।

सविर्भुत्राप्रसवेन¹ जुडेरं ब्रह्म पूर्वम्²।
तत्³ योनिः कृष्णवसे⁴ न हि ते पूर्तम्।।७।।

विश्रुतं¹ स्थाये सम शारीरे हृदीन्द्रियाजि मनसा संविष्यं²।
ब्रह्मजुडेरे प्रतरेत विद्वानोतासिः सर्वाणि भवावहानि।।८।।

प्राणान्तप्रीवेशः स युक्तचेतः¹ श्रीणे प्राणे नासिक्योपचुभीतं²।
दुःखायुक्तमिव वाहमेंन विद्वान्सोधायेताप्रमत्तः।।९।।

समे शुचि वधारविविव्विविविजितेश्वाब्द्वाश्रयादिभि:¹।
मनोज्जुक्ले न तु चक्षुदीन्द्रणे गुहानिवाताश्रयणे प्रयोजयेत्।।२०।।

नीहात्माकोनिलालानां¹ खुदोत्विन्युक्तमितिकायानाम्²।
एतानि रूपाणि पूरःसराणि ब्रह्मा्मविद्विकःकारणि योगे।।२१।।

पृथ्वीसंजोनिलः¹ समुत्थिते² पञ्चात्मके योगसुन्द्रे प्रवृत्ते।
न तस्य रोगोऽन जरा न दुःखः³ प्राम्यः योगाश्रयमे शरीरमः।।२२।।

लघुत्तमारोग्यमालोष्पितं वर्णप्रसादः¹ स्वरसीवत्च।
गन्धा: शुभो मूर्तपुरिसमलयं योगप्रवृत्ति प्रथमां वद्यति।।३१।।

यथेव विमबं मृदुयोपलिः¹ तेजोमयं भाजते ततुक्षणात्मः²।
तद्रात्मतत्च³ प्रसमीक्ष्य देही एकः कृतायां भवते वीतकोकः।।४४।।

यदात्मतत्स्वने दुः ब्रह्मतत्वं दीपोमेन् हुकः प्रस्थेतु।
अज्ञ दुःखे सत्वस्वर्येविश्वासा हात्या देवेन मुच्यते सर्वपादी।।५५।।

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4 They yoke their minds, they yoke their thoughts, those inspired poets of the lofty poet. That one alone who knows the patterns has apportioned the offerings. Resounding is the praise of the god Savitṛ.

5 I yoke with adorations the ancient formulation (brahman) of you two. The praises spread wide, like the suns on their course. All the sons of the immortal hear them, when they have reached the heavenly abodes.

6 Where the fire is churned, where the wind wafts, where the Soma juice flows over—there the mind is born.

7 By means of Savitṛ and his stimulus let a man take delight in that ancient formulation (brahman). Make there a source of birth for yourself. And the gifts you have given, not even an iota, [would fall] from you [to someone else’s lot].

8 When he keeps his body straight, with the three sections erect, and draws the senses together with the mind into his heart, a wise man shall cross all the frightful rivers with the boat consisting of that formulation (brahman).

9 Compressing his breaths in here and curbing his movements, a man should exhale through one nostril when his breath is exhausted. A wise man should keep his mind vigilantly under control, just as he would that wagon yoked to unruly horses.

10 Level and clean; free of gravel, fire, and sand; near noiseless running waters and the like; pleasing to the mind but not offensive to the eye; provided with a cave or a nook sheltered from the wind—in such a spot should one engage in yogic practice.

11 Mist, smoke, sun, wind, fire, fireflies, lightning, crystal, moon—these are the apparitions that, within yogic practice, precede and pave the way to the full manifestation in brahman.

12 When earth, water, fire, air, and ether have arisen together, and the body made up of these five becomes equipped with the attribute of yoga, that man, obtaining a body tempered by the fire of yoga, will no longer experience sickness, old age, or suffering.

13 Lightness, health, the absence of greed, a bright complexion, a pleasant voice, a sweet smell, and very little feces and urine—that, they say, is the first working of yogic practice.

14 Just as a disk smeared with clay, once it is cleaned well, shines brightly, so also an embodied person, once he has perceived the true nature of the self, becomes solitary, his goal attained and free from sorrow.

15 When, by means of the true nature of the self, which resembles a lamp, a man practicing yogic restraint sees here the true nature of brahman, he is freed from all fetters, because he has known God, unborn, unchanging, and unsullied by all objects.
The Early Upaniṣads

एष है देव: प्रदिशोऽनु सर्वी: पूवीं ह जात: स उ गम्ये अन्तः:।
स एव जातः। स जनिष्यमाण: प्रत्येकु जनातिष्ठति। सर्वजीवेऽकु ।

gohadeva: अमृ1 यो अभुयो नो विष्णु मुनमानविवेश।
गोवीष्णुः नो वनस्पतिःत:सम्औऽ देवाय नमः ।।२७।।

॥ ॥ इति गवीष्णुःथायाण: ॥

य एकोऽ जालवणीशा: ईशानीमिः। सर्वोऽकाकाशा: ईशानीमिः।
य एवैक उद्वेव संभवे च यः एकत्रिदुरमुत्तस्ते भवन्ति ॥१।।

एकोऽ हि रूस्वा न द्वितीयात्य तस्य । इम्मोऽकाकाशा: ईशानीमिः।
प्रत्येकु जनातिष्ठति संचुकोऽकावातः । सम्युज्य विष्णा भवनानि गोपा:।

विष्णुःथायाण: विष्णुःथायाण: विष्णुःथायाण: विष्णुःथायाण:।
सं बाहुम्यां धमति सं द्वैवेशीवामृस्मी जनयवेद एक: ॥३।।

यो देवानां प्रभवोऽक्षरक्षथ विष्णुःथायाण:। रूस्वा महर्षीः।
ह्रिष्णगम्य जनयामास पूर्वः स नो बुद्धा शुभमां संयुक्तः ॥४।।

या ते रूस्वा शिवां तनृथोरापकाशान्ति ।
तथा नस्तनुवा श्रुत्तमां गतिनाथान्ताभिचारण्याश्च हि ॥५।।

यामिन्यें गतिनाथाश्च हस्ते विविधान्तः।
शिवां गतिना तां कुरु मा हिंसां पुरुषं जगत् ॥६।।

ततः परं ब्रह्मपरः। दृष्टन्तं यथान्तिकाः सर्वामृतेऽव गृहम्।
विश्रय एकः परिवेद्विद्याताः सं ज्ञातव्याश्च अमृतस्मातः। भवन्ति ॥७।।

वेदहम्ये वेदहम्ये पुरुषं महान्मादित्यवर्णं तमसं परस्तः।
तमेव विदिश्वास मृत्युमेंति न अन्यः। पन्था विद्वेश्यनात् ॥८।।

यम्मात्यं नापरमेश्वरीकिंचिद्वस्मात्रामीयो न ज्ञातोऽविश्वित्तः।
वृस्तवे सद्यो दिचि तिष्ठेक्षस्तेन्तं पूर्णं गुणेषु सर्वम् ॥९।।

ततो यदुतरतं तदरूपमानस्थं ॥

gohadeva: एकं एकं परिवेद्विद्यातः भवन्ति । अथोऽ दुःखमेवपितां ॥१०।।

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This God does pervade all quarters. He was born the first, yet he remains within the womb. He it is, who was born; he, who will be born. His face everywhere, he stands turning west toward men.

He who abides as God in the fire; who abides in the waters; who has entered every being; who abides in the plants; who abides in the trees—to that God adoration! Adoration!

**ADHYĀYA 3**

Who alone, wielding the net, reigns by his sovereign powers, reigns over all worlds by his sovereign powers; who also alone is present at their rise and birth—those who know this become immortal.

There is only one Rudra; he has not tolerated a second who would reign over these worlds by his sovereign powers. After drawing in all beings, he stands as the protector at the end of time turning west toward men.

Eyes everywhere and face everywhere, arms everywhere and feet everywhere, he forges with his two hands, he forges with the wings, producing the heaven and earth, the one God.

Who, as the source and origin of the gods and the ruler over them all, as the god Rudra, and as the great seer, in the beginning created Hiranyagarbha—may he furnish us with lucid intelligence.

That form of yours, O Rudra, which is benign and not terrifying, which is not sinister-looking—with that most auspicious form of yours, O Mountain-dweller, look upon us.

The arrow, O Mountain-dweller, that you hold in your hand to shoot—make it benign, O Mountain-protector; hurt not man or beast.

Who is higher than that, higher than brahman, the immense one hidden in all beings, in each according to its kind, and who alone encompasses the whole universe—when people know him as the Lord, they become immortal.

I know that immense Person, having the color of the sun and beyond darkness. Only when a man knows him does he pass beyond death; there is no other path for getting there.

This whole world is filled by that Person, beyond whom there is nothing; beneath whom there is nothing; smaller than whom there is nothing; larger than whom there is nothing; and who stands like a tree planted firmly in heaven.

What is higher than that is without visible appearance and free from affliction. Those who know it become immortal; as for the rest, only suffering awaits them.
सर्वाननशिरोमिनीः सर्वभूतगुहायाः।
सर्वर्वा ग्वासंस्मास्यस्वेगतः शिवः ॥ १९॥

महानाथमुखः पुरुषः सत्स्वयं प्रवर्तकः।
सुनिम्नालम्बामा प्रासमीतिः ज्योतिर्विंद्रयः ॥ २०॥

अद्वृष्टमात्रं: पुरुषोऽवतरतमा सदा जननां हृदये संनिविचितः।
हृदया मनीषा नमस्तभिक्रृतो य एतद्विद्दस्ताजस्ते भवन्ति ॥ १३॥

सहस्तशीर्षां पुरुषः सहस्राशा: सहस्रपातः।
स्मुमि विष्ठतो वृद्धा अत्यति श्रद्धाशुलम् ॥ २४॥

पुरुषः एवेदं सर्वं यदृकं यवचं भवयम्।
उतामृततवस्येशानं यद्वेषमातिरिसहः ॥ २५॥

सर्वतःपाणिपादं तत्सर्वोश्चिभिषिरोमुखम्।
सर्वतःश्रुतिमहूऽके सर्वमात्रय तिष्ठन्ति ॥ २६॥

सर्वन्यायानां सर्वन्यायाविविधिजयम्।
सर्वस्य भूमिमीशानं सर्वस्य शारणं बुहतः। ॥ २७॥

नवदरां पुरे देही इंसों लेलायते बहः।
वर्षी सर्वस्य लोकस्य स्थावरस्य चरत्य च ॥ २८॥

अपाणिपादे जवानो ग्रहीता पत्यत्वचक्षुः।
स शृणोपितकरणः।
स वेदिष्य वेदं च तस्यास्ति वेता।
तमाहुस्य पुरुषं महान्तम् ॥ २९॥

अनोरणायहस्तो महायातामा गुहायां महिलाहस्य ज्ञानलो:।
तमकातु विद्यति वीतशोको धातुः।
प्रसादान्तिषिमानमीशाम् ॥ २०॥

वेदाहमेतमहरं पुरुषं सर्वानां सर्वानं विभुत्वात्।
जन्मनिरोध्यं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति नित्यम् ॥ २१॥

॥ इति तृतीयोषध्यायः ॥

य एकोव्रणः । बहुधा शास्त्रवादसातत्त्वनकाशिभिषिताः ॥ दधाति।
वि चेति चात्वे विश्वमादो स देवः ॥ नो बुद्धवा श्रुभया संयुक्तः ॥ २१॥

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11 Who is the face, head, and neck of all, who resides deep in the heart of all beings, and who pervades everything—he is the Blessed One. Therefore, the Benign One is present everywhere.

12 The Person, clearly, is the immense Lord. He is the one who sets in motion the real. The Imperishable One rules over the light, this totally flawless attainment.

13 The Person the size of a thumb abiding within the body (ātman) always resides within the hearts of people. With the heart, with insight, with thought has he been contemplated. Those who know this become immortal.

14 The Person had a thousand heads, a thousand eyes, and a thousand feet. Having encompassed the earth on all sides, he extended ten fingers’ breadth beyond it.

15 This whole world is just the Person, whatever there was and whatever there will be. Even over immortality he rules, when he rises above [the world] through food.

16 With hands and feet everywhere, with eyes, heads, and faces everywhere, and with ears everywhere, that remains encompassing everything in the world—

17 That, which appears to possess the powers of all the senses but is devoid of every sense, which is the lord, the ruler of the whole world, the vast refuge of the whole world.

18 Within the fort with nine gates, the embodied one flutters to the outside like a goose; it is the master of the whole world, of both the immobile and the mobile.

19 He moves swiftly, but he has no feet; he grasps, but he has no hands; he sees, but he has no eyes; he hears, but he has no ears. He knows what is there to know, but there is no one who knows him. They call him the first and immense Person.

20 Finer than the finest, larger than the largest, is the self that lies here hidden in the heart of a living being. A man who, by the creator’s grace, sees that desireless one as the majesty and as the Lord will be free from sorrow.

21 I know that unaging and ancient one as the self in all beings, as present in all because of his pervasiveness; the one, about whom those who inquire after brahman proclaim—he always brings about the cessation of birth.

ADHYĀYA 4

Who alone, himself without color, wielding his power creates variously countless colors, and in whom the universe comes together at the beginning and dissolves in the end—may he furnish us with lucid intelligence.
4.2 The Early Upaniṣads

तदेवामिष्टावादित्यस्तहायुष्टकु चन्द्रमा:।
तदेव शुक्रे तदु ब्रह्म तदापस्तत्रज्ञायति:।।२॥

तं स्त्री त्वः पुरुसाः त्वः कुमार उत्त वा कुमारी।
त्वः जीवो दण्डेन वज्ञसि त्व: जातो भवसि विश्वतोमुख:।।३॥

नील: पतः हरितो लोहिताक्षतिः धृतवः तमुद्यः:।
अनाविद्धकः विभृत्तेन वर्तसे यतो ज्ञातानि भुवनानि विश्वा।।४॥

अजानेकां लोहिताक्षतिण: वहोः: प्रजा: सृजमानोऽसरसा:।
अजी होको जुष्माणाः मुखोऽम्बाधुऽभुतः:।।५॥

हृद: सुपण्याः सञ्जुरस खव्याः समान बृहस्परिपरिवाजाते।
तयोरस्य: पिपलस्त्वाहु अर्पाः अनश्वरन्यो अभि चाक्षरीति।।६॥

समाने वृक्षे पुरुषो निमोः अनीशया शोचतिः सुहुमानः।
जुष्टे यदा पश्यति अन्यमेश्यस्य महिमानमिति कीर्तशोकः।।७॥

उन्न्यो अक्षरे यथे वियोगनमिस्त्वावा अधि विशे निन्दुः।
यस्तत्र वेद किमुर्था कारण्यति य इतर्विद्वृत्त इत्येक समासते।।८॥

छन्दांसि यहा: क्रतो ब्रतानि भूतं मध्य यय्च वेदा वददति।
अस्मानस्याः सृजेति विश्वमेत्तुष्माण्याः मायया संनिहुः।।९॥

मायां तु प्रकृति विद्यामायिन्यं तु महेश्वरम्।
तस्ताव्यवहृतं व्यासं सर्वसंदं जगत्।।१०॥

यो योऽनि योनिमधितिं स्त्रुय्याको स्थितं सं च वि चेति सर्वम्।
तमीशाः सर्वं देवामः निनाश्यां मायामत्तमेति।।११॥

यो देवानां प्रम्पश्रोद्दच्छ विश्वाधिपोः रुद्रो महर्षि:।
हिरश्यगारम वस्त्त: जायमानं स नो बुक्तः शुम्भया संयुनकु।।१२॥

यो देवानामधिपोऽ यस्मिंस्तृको अधश्रिताः।
य ईशो अस्य हिप्यद्वृत्तकं: कस्ये देवाय हविषा विशेषः।।१३॥

सुभाषातिसूक्ष्मे कलितस्य मध्ये विश्व्य लघ्तारमेककरपम्।
विश्व्य एकं परिवेष्टिताः ज्ञाता शिवं शान्तिमत्तमेति।।१४॥
2 The fire is simply that; the sun is that; the wind is that; and the moon is also that! The bright one is simply that; brahman is that; the waters are that; and Prajāpati is that!

3 You are a woman; you are a man; you are a boy or also a girl. As an old man, you totter along with a walking stick. As you are born, you turn your face in every direction.

4 You are the dark blue bird, the green one with red eyes, the rain-cloud, the seasons, and the oceans. You live as one without a beginning because of your pervasiveness, you, from whom all beings have been born.

5 One unborn male [billy goat], burning with passion, covers one unborn female [nanny goat] colored red, white, and black, and giving birth to numerous offspring with the same colors as hers, while another unborn male leaves her as soon as she has finished enjoying the pleasures.

6 Two birds, who are companions and friends, nestle on the very same tree. One of them eats a tasty fig; the other, not eating, looks on.

7 Stuck on the very same tree, one person grieves, deluded by her who is not the Lord. But when he sees the other, the contented Lord—and the Lord’s majesty—his grief disappears.

8 The syllable amidst the Rg, the syllable upon which all the gods are seated in the highest heaven—when a man does not know it, what will he do with a Rg. Seated here together are people who do know it!

9 Meters, sacrifices, rites, religious observances, the past, the future, and what the Vedas proclaim—from that the illusionist creates this whole world, and in it the other remains confined by the illusory power.

10 One should recognize the illusory power as primal matter, and the illusionist, as the great Lord. This whole living world is thus pervaded by things that are parts of him.

11 Who alone presides over womb after womb; in whom this whole world comes together and dissolves—when someone recognizes that Lord who fulfills wishes as the God who is to be adored, he attains this unending peace.

12 Who, as the source and origin of the gods and the ruler over them all, as the god Rudra, and as the great seer, looked on as Hiranyakagāraṁ was being born—may he furnish us with lucid intelligence.

13 Who is the Supreme Lord of the gods; on whom the worlds rest; who rules over the bipeds and the quadrupeds here—to what god shall we offer oblations?

14 Who is finer than the finest, in the midst of disorder; who is the creator of the universe displaying various forms; who, alone, encompasses the universe—when someone recognizes him as the Benign One, he attains unending peace.
The Early Upaniṣads

4.15

स एव काळे भूवनस्य¹ गोपा विश्वाधिपः² सर्वभूतेषु गृहः।
यस्मिन्युक्तः ब्रह्माधिपः³ देवताश्र तमेव ब्राह्मा मृदुपाशक्षिणिनंति। ||१५||

०ुतात्त्वं मण्डिमिवातिसूक्ष्मं ब्राह्मा शिवं सर्वभूतेषु गृहम्।
विश्वस्य एकं¹ परिविष्टतां ब्राह्मण देवं मृद्धं सर्वपालोः। ||१६||

एष देवो विश्वकर्मां महात्मा सदा जनानं हृदयं संन्विष्टः।
हृदा मनिष्या मनसानिमहृद्वय एतं भूतविद्युतस्तते भवन्ति। ||१७||

यदा तमस्तत्र¹ दिव्य न रात्रिः सन्त चासनिधिष्टः एव केवलः।
तदकरी तत्सबिनुवातिक्षणैं प्रको च तत्सत्सभुता दुर्लभी। ||१८||

नैनमूलवः न तिर्य्ज्वं न माध्ये परिषांग्रम्भत।
न तथ्य प्रतिमा अस्ति यस्य नाम महस्मा। ||१९||

न संदृशो तिष्ठति रूपस्य न ब्रह्माण्य पश्चि तथानेनम्।
हृदा हृदिकस्य मनसा य एवमेवं विद्युतस्तस्ते भवन्ति। ||२०||

अजात¹ इत्येवं² कक्षिद्रौः प्रपन्छते³ रूढम्⁴।
यतेन⁵ दक्षिणं मुखं तेन मां पापि नित्ये। ||२१||

मा नस्तोके तनये मा न आयुषण मा नो गोष्ट मा नो अधेष्ठ रीरिषंः।
कीराण्या नो रूढः भामितो वर्धीविष्णुः सदमित्वा¹ हवामहे। ||२२||

॥ इति चतुर्थोऽध्वायः ॥

दे अन्तः ब्रह्माण्ये¹ त्वनन्त विद्याविदो निहिते यत्र गृहे।
क्षरं त्वविद्या ह्यामृतं तु विद्या विद्याविदो ईशाते यत्रु सोव्यः। ||११||

यो योधि योनिमित्तिफङ्गको विश्वाधिपी रूपाणि योनिभिः सविः।
ऋणप्रसूतं¹ कपिले यत्समग्रे ज्ञानविस्मरितं² जायमानं च पश्चिं। ||२१||

एवेकं जातः¹ बहुधा विकुर्वतेः स्मृतेः संहर्त्येषे देवः।
भूयः सुस्मा चतुर्थिम् तथेषा: सवाधिधिपत्यं कुरुते महात्मा। ||३३||

सर्व दिशा उद्भोच्यते तिर्य्ज्वक्रमक्रमाप्श्रवते यदन्हृत्।¹
एवं स देवो भगवानवरेष्यो योनिमृभवानिदिष्टांतः। ||४०||
15 It is he who protects the world at the right time, the lord of the universe hidden in all beings. When someone thus knows him, after whom seers and gods strive, he severs the fetters of death.

16 When someone knows the one who is extremely fine, like the spume on top of the ghee, as the Benign One hidden in all beings; when someone recognizes him, who alone encompasses the universe, as God—he is freed from all fetters.

17 That God, the maker of all, the immense self (ātman), is always residing in the hearts of people. With the heart, with insight, with thought has he been contemplated. Those who know this become immortal.

18 When there was darkness, then there was neither day nor night, neither the existent nor the non-existent—the Benign One alone was there. He was the imperishable, he was “the excellent [glory] of Savitṛ,” and from him has come forth the ancient wisdom.

19 No one will catch hold of him from above, from across, or in the middle. There is no likeness of him, whose name is Immense Glory.

20 His appearance is beyond the range of sight; no one can see him with his sight. Those who know him thus with their hearts—him, who abides in their hearts—and with insight become immortal.

21 “He is the Unborn One!”—so some man, filled with awe, takes refuge with Rudra—“Protect me always with that kindly face of yours!”

22 “Do not hurt us in our offspring or descendants, in our life, in our cattle or horses. Do not slay in anger, O Rudra, our valiant men. Oblations in hand, we invite you to your seat.”

ADHYĀYA 5

Two things, knowledge and ignorance, are set down in the imperishable and infinite fort of brahman, where they lie hidden. Now, ignorance is the perishable and knowledge is the immortal. But the one who rules over both knowledge and ignorance is another—

2 who alone presides over womb after womb, and thus over all visible forms and all the sources of birth; who in the beginning carried this Kapila born of the seer together with his body of knowledge and would look on him as he was being born.

3 Spreading out one net after another in diverse ways within this world, this God gathers them in. After creating it once again, the Lord likewise tears it down. The immense self (ātman) exercises his sovereignty over the whole world.

4 As the draft-ox shines, lighting up all the quarters, above, below, and across, so this God, blessed and adorable, alone rules over wombs and inherent natures.
यच्चं स्वभावं पचति विश्वयोगः: पाच्यांश्च सर्वायोपिनामेवं ।
सर्वमेतत्रिशामधितित्रतेऽगुणांश्च सर्वायोपिनियोजयेदः ॥३३॥

tदेवगुणार्थानिषदं गुणं तद् ब्रह्मा ।
देववे देवदेवं तद्वदुस्ते तन्नया अमृता वै बभुवः ॥३६॥

gुणान्यं व: फलकर्मकर्ता कृतस्य तस्येव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणशिवत्मा प्राणार्थः संसर्गस्तिव भक्तिमिः ॥३७॥

अकुलयान्त्रो रचितत्वः संकल्पास्त्रसमन्वितो यः ।
बुद्धिर्वा नित्यसक्तिमेव च आरामन्यान् हापरोभः ॥३८॥

वाजाएश्वरभागाय शतं भक्तितां च ।
भागो जीवः स विश्वः स चात्मकः कुलः ॥३९॥

नैव स्वी न पुराणेश न चेतायन् नानुक: ।
यद्रक्षरीरमादस्ते तेन तेन स रक्षये ॥३१०॥

संकल्पस्वालकानुवांतिहार्गीर्माक्कुलूक्ष्यान्तमिवृत्तिज्ञानः ।
कर्मेनुगायनुक्रेनेन देही स्वाभेतु रूपायमितसर्पये ॥३११॥

स्थुलानि सूक्ष्माणि बहुनि चैव रूपाणि देही स्वाभेतुः।
क्रियागुणार्थमुणिध्वं तेषा संयोगतेवस्त्रपोष्ठवः ॥३१२॥

अनाथनन्तं कण्ठवस्य मध्ये विश्वस्य सतीरमेकरुपम् ।
विश्वास्य एकं परिवेष्टितां जातवा देवं मुक्तेऽसर्वपाशोः ॥३१३॥

भावानामनीडायख्यं भावाभावकां शिवमृ ।
कलासंगकां देवश्च स विद्भुते जहुतस्तुः ॥३१४॥

॥ इति पालनोऽह्यः ॥

स्वभावमेकं कवयो वदनि कां तथायथे परिमुहायानानः ।
देवस्य एष महिमां तु लोके येन इद्भाष्यते ब्रह्मचक्मः ॥३१५॥
5 Who, as the womb of all, not only ripens by his inherent nature, but also would bring all those in need of ripening to full development, and who would apportion all the qualities—he alone rules over this whole universe.

6 It is hidden in the secret Upaniṣads of the Veda. Recognize it, O Brahmins, as the womb of brahman. The gods of old and the seers who knew it became of one essence with it and so came to be immortal.

7 The one who, in association with the qualities, performs fruitful actions also enjoys the fruits of that very act. Displaying every form, endowed with the three qualities, and along three paths he roams about as the lord of vital breaths together with his own actions.

8 He is as large as a thumb and equal in appearance to the sun when he is equipped with the faculties of imagination and self-consciousness. But one sees also another no larger than the tip of an awl who is equipped only with the quality of intelligence and the quality of the body (ātman).

9 When the tip of a hair is split into a hundred parts, and one of those parts further into a hundred parts—the individual soul (jīva), on the one hand, is the size of one such part, and, on the other, it partakes of infinity.

10 It is neither a woman nor a man, nor even a hermaphrodite; it is ruled over by whichever body it obtains.

11 The birth and growth of the body (ātman) takes place through the offerings of intention, touch, and sight, and by means of food, drink, and impregnation; whereas the embodied self assumes successively in different situations the physical appearances that correspond to its actions.

12 The embodied self assumes numerous physical appearances, both large and small, in accordance with its qualities. One sees also another cause of their union in accordance with the qualities of the actions and the body (ātman).

13 Who is without beginning or end, in the midst of disorder; who is the creator of the universe displaying various forms; who, alone, encompasses the universe—when someone recognizes him as God, he is freed from all fetters.

14 Who is to be grasped with one’s heart, who is called “Without-a-Lord,” who brings about existence and nonexistence, who is the Benign One, and who produces both the creation and its constituent parts—those who know him as God have cast aside their bodies.

ADHYĀYA 6

Some wise men say it is inherent nature, while others say it is time—all totally deluded. It is rather the greatness of God present in the world by means of which this wheel of brahman goes around.
The Early Upaniṣads

6.2

Yenaḥvānti nityamidah hi sarvam jā: kālaṁkaroṁ 1 grūṇiṁ 2 sarvāryaḥ 3

Tetemāhaṁ karmāṁ vinirvataṁ bhūyastatāśya tattvam tattvam sa utyogam 1

Ekaṁ dharmamāṁ vijnirnirvataṁ kāleṁ vāvatām agraśaṁ 2 3

Araṁbhāṁ karmāṇi grūṇāṁvartaṁ bhāvaṁśa sarvāryaṁvartaṁ vajraṁ 1

Tetapāhaṁ kṣīrākaṁ vartaṁ karmāṇaṁ यत्ति स tattvālayam 1 4

Ardhaṁ: स संयोगानितात्त्तेतु: paraśtriṅkaalāṅkałoṣṭपि द्रुष्ट: 1

Tetāṅkhaṁ bhūmuktīṁ vā vā vāvā vā ṛgītaṁ tattvālayam 1 5 6

S dṛṣṭākāla vartaṁ bhūvāṅyo vṛaktapāṇaḥ: panākarteṣaṁ 1

Dharmahāṁ pānpūnd भणेः ज्ञावात्मस्थममूतः vijñānaḥ 1 6

Tatiṣṭhāṇaṁ pāraṁ māheśvarāṁ tāmāvataṁ pāraṁ ch dīvayatmā 1

Patiḥ pātānāṁ pāraṁ pārśvābhinādām dīvayatā bhūvāṅyākādrām 1 7

N tasya kāryaṁ karaṇo ch vadyante n tattvākhyadbhikṣaḥ dūṣyaṁ 1

Praśya saktirvinākṣhepaḥ śṛūyaṁ vāvāḥvāṁvikaḥ jñānavallakriyaḥ 1 8

N tasya kṣīrātātāvartitaṁ khore n vahātaṁ vēchā व tasya vṛkṣirām 1

S karaṇaṁ 1 karaṇādiparādhayaṁ n ca vasya kṣīrātātāvartitaṁ n vādipam 1 9 11

Yastuṁnaṁbhaṁ 1 tanusam: praṇānaṁ: svabhāvataṁ 1
deve ḍve: svamāvētyaṁ 2 तनो द्वात्माकाह्ययः 1 10

Ekō deve: svabhūteṣu grūḍaḥ svabhāvyāḥ svabhūtvatataṁvataṁ 1
karmādhyakṣaḥ svabhūtvatavyābhiḥ: saṁśri chetaṁ 1 kevalo nīrunaṁ 1 11

Ekō deve: vṛkṣikhyanaṁ bhūkāmēkāṁ kījē bhūkṣaṁ y: kṣoreḥ 1
tattvātmaṁ vṛkṣaṁyājianāṇaṁ svahā svahā vā vā vā vā vā 1 12

Nītyaṁ nītyānāṁ vṛkṣiśrūtākṣaṁ bhūkāmēkāṁ sēti bhūkṣaṁ y: vāvāḥvāṁvikaḥ karaṇaṁ 1
tattvāraṁ 2 saṁsvayaṁ parādhyāyaṁ 3 ṛgītaṁ deve: mṛtyoitre svapātī: 1 13
2 Who always encompasses this whole world—the knower, the architect of time, the one without qualities, and the all-knowing one—it is at his command that the work of creation, to be conceived of as earth, water, fire, air, and space, unfolds itself.

3 After completing that work and drawing it back again; after joining himself with the realities one after another—with one, with two, with three, or with eight, as well as with time and with the subtle qualities of the body (ātman);

4 and after undertaking the works endowed with the qualities; he who would apportion all the modes of existence—when they are no more, the work he has produced is destroyed—he carries on, when the work is dissolved, as someone other than those realities.

5–6 One sees him as the beginning, as the basis and cause of the joining, as beyond the three times, and also as without parts. He, from whom the unfolding of the world has come forth, is higher than and different from the time-confined forms of the tree.

After we have first venerated that adorable God displaying every form, the source of all beings, as residing within one’s heart, and then recognized him as the one who bestows righteousness and removes evil, as the Lord of prosperity, as abiding within ourselves (ātman), as the Immortal residing in all beings—

7 we will find this highest Great-Lord among lords, the highest God among gods, the highest master among masters, the God beyond the highest as the adorable Lord of the universe.

8 One cannot find in him either an obligation to act or an organ with which to act; neither can one see anyone equal to him, let alone someone who surpasses him. One hears about his highest and truly diverse power, which is part of his very nature and is the working of his knowledge and strength.

9 There is no one in the world who is his master, nor anyone who rules over him. He has no distinguishing mark. He is the cause, the Overlord over the overlords of the sense organs, and he has neither parent nor overlord.

10 The one God who covers himself with things issuing from the primal source, from his own inherent nature, as a spider, with the threads—may he procure us dissolution in brahman.

11 The one God hidden in all beings, pervading the universe, the inner self of all beings, the overseer of the work, dwelling in all beings, the witness, the avenger, alone, devoid of qualities;

12 the one controller of the many who are inactive, who makes the single seed manifold—the wise who perceive him as abiding within themselves (ātman), they alone, not others, enjoy eternal happiness.

13 The changeless, among the changing, the intelligent, among intelligent beings, the one, who dispenses desires among the many—when a man knows that cause, which
न तत्र सूर्यभातिन च चन्द्रद्वारः के नेमा। विहृतो भातिन कुलोपययम्प्रः।
तमेव भातिनमुभाति स तस्य भासा सर्विन्द्रे विभात। ॥ १४॥
एको हंसो भुवनस्यास्य मध्ये स एवाप्रः सल्लेले चंद्रविष्टः।
tमेव ॥ विदित्वादृः मृत्युम्नेति न अन्यः पन्य वियाते। ॥ १५॥
स विश्वकृतियियविदात्मायोऽनितः कालकारोऽऽुणी सर्वविद्यः।
सर्वयोगावत्तस्वतिरुपेऽवः संसारमोक्षस्थितिजनेर्व्येदः। ॥ १६॥
सः तम्मयोऽऽमृतः ईवासः ईव सर्वभो भुवनस्यास्य गोः।
यः ईव अस्य जगतो नित्यमेव नान्य्यो हेतुविवृत्य ईशानः। ॥ १७॥
योऽऽ ब्रह्माण्य विदाति पूर्व यो वे वेदाङ्ग प्रहिण्याति तस्मे ।
tः ह दव्यादात्मामुक्तिप्रकाशः शुभमुक्तेऽशरणमहः प्रपोः। ॥ १८॥
निष्कं निष्कियं शान्तं निर्वं निरजनम्।
अमृतस्य परं सेतुं द्वेषवध्यन्नमिवानलम्। ॥ १९॥
यदा चर्मंदाकाण्य वेदापिवेदिन्ति गानवः।
तदा देवमविज्ञा दुःखस्यान्तोऽभविष्यति। ॥ २०॥
तपःप्रमावदेवप्रसादाचः ब्रह्म हृत्तापाध्यतयोऽऽव्यानुः।
अत्याश्रिभ: परमे पवित्र प्रावच सम्यगुःसहितुव्ययम्। ॥ २१॥
वेदान्ते परमे गुह्या पुराणायः प्रवेदिदितम्।
नाप्राशान्ताय दात्स्यं नाप्राशायादिशियायः। वा ॥ २२॥
यथे देवे परा भिनस्तिया देवे तथा गुरी।
tसर्वेऽति कथिता हायाः प्रकाशान्ते महात्मन: प्रकाशान्ते महात्मनः। ॥ २३॥

॥ इति षोडःशायाः। ॥

॥ इति षेषत्स्वत्तरापनिषीत्। ॥
is to be comprehended through the application of Sāṁkhya, as God, he is freed from all fetters.

14 There the sun does not shine, nor the moon and stars; there lightning does not shine, of this common fire need we speak! Him alone, as he shines, do all things reflect; this whole world radiates with his light.

15 He is the one goose in the middle of this universe. He himself resides as fire within the ocean. Only when a man knows him does he pass beyond death; there is no other path for getting there.

16 He is the creator of all; the knower of all; his own source of birth; the knower; the architect of time; the one without qualities; the one with all knowledge; the Lord of both the primal source and of individual souls; the ruler over the qualities; and the cause of liberation from, remaining within, and bondage to the rebirth cycle.

17 He who is one with him, immortal, abiding as the Lord, the knower, present everywhere, and the protector of this universe—he rules this living world eternally. There is no other cause to becoming the Lord.

18 Who at first created the brahman and delivered to him the Vedas; who manifests himself by his own intelligence—in that God do I, desirous of liberation, seek refuge—

19 in him, who, like a fire whose fuel is spent, is without parts, inactive, tranquil, unblemished, spotless, and the highest dike to immortality.

20 Only when people will be able to roll up the sky like a piece of leather will suffering come to an end, without first knowing God.

21 By the power of his austerities and by the grace of God, the wise Śvetāśvatara first came to know brahman and then proclaimed it to those who had passed beyond their order of life as the highest means of purification that brings delight to the company of seers.

22 This supreme secret was proclaimed during a former age in the Vedānta. One should never disclose it to a person who is not of a tranquil disposition, or who is not one's son or pupil.

23 Only in a man who has the deepest love for God, and who shows the same love toward his teacher as toward God, do these points declared by the Noble One shine forth.

The end of the Śvetāśvatara Upaniṣad.
The Mundaka Upanishad does not form part of a larger Vedic text, although tradition ascribes it to the Atharvaveda. This ascription, however, should not be taken too seriously, because most later Upanishads that did not form part of any other Vedic collection were, almost by default, ascribed to the Atharvaveda.

The title “Mundaka” has been the subject of some discussion. It literally means “shaven” or “shaven-headed.” On the basis of this title, some have suggested that the MuU was composed by and/or intended for shaven-headed ascetics. They have interpreted the “head-vow” (sirovrañā) mentioned at the conclusion of the Upanishad as a reference to the shaving of the head and as another indication that the text was meant for ascetics. Although such an interpretation is plausible, especially in light of the MuU’s antiritual attitude and its use of the terms yati, probably in the sense of ascetic (MuU 3.1.5; 3.2.6), and samnyāsa, in the sense of ascetic renunciation (MuU 3.2.6), I do not think it is certain. The text also uses the term mundaka for “chapter,” clearly an unusual term.

More than any other Upanishad, the MuU engages in a direct and frontal attack against both Vedic ritualism and the Vedic texts that embody the ritual tradition. It establishes a clear distinction between a lower class of religious documents, the old Vedic texts and ancillary literature, and a higher class consisting of texts that teach the imperishable brahman and contain the knowledge passed down in a tradition reaching back to Brahman (here as God) himself. It is this higher knowledge that MuU refers to as “Vedānta” (3.2.6), one of the earliest recorded uses of this significant term.
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मुण्डकोपाननित्तू

ब्रह्मा देवान्तः प्रथमः संबम्भूव  
विश्वस्य कर्ताः भूवनस्य गोपाः ।
सं ब्रह्मविधां सर्वविद्याप्रतिष्ठामः
अथर्वः वे चुष्ठपुनः ग्राहः ॥ ११॥

अथर्वः यां प्रवृद्धं ब्रह्मा  
अथर्वः तां पुरोवाचापिरे ब्रह्मविधाम् ।
सं भारद्वाराय सत्यवहायः  प्राहः
भारद्वाराय विधिरे  परारामः ॥ १२॥

शौनकोऽहे महाशालोकिर्षसं विष्ठिववृपसतः पप्रवचा ।
कस्मिन्त्र भगवो विष्ठाते सर्वमिदं विज्ञातं भवति ॥ १३॥

tस्मे स होवाच । नाथे विष्ठे वेदतये इति ह स्म यदू ब्रह्मविद्वेदो वदन्ति परा  
चेवापरा च ॥ १४॥

tतत्रापरः ऋषभेदो यजुर्वेदः सामवेदो धर्मान्वेदः: शिष्ठा कल्पो व्याकरणो निरुक्तं छन्दो  
अयोगितायः अथ परा यथा तद्वारणमिग्यम्यते ॥ १५॥

यत्वद्वेक्ष्यमप्राचायमगोत्रमवर्णम्
अचक्षुः श्रोचं तद्वान्यिपादम् ।
नित्यं विभुं सर्वगतं हस्तसंहं  
तद्वयं यदूतयोऽन्ति परिप्रेक्ष्यन्ति धीरा: ॥ १६॥

यथोर्णामथः । सृजते गृहलते च  
यथा पूर्ववामोधयः संभवित।
यथा सत: पुरुषात्वेकालोमानि
तथाकरात्मवेदीह विश्वम् । ॥ १७॥

tतपसा चीतते ब्रह्मा ततोऽन्मभिज्ञायते ।

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1. MUNDAKA 1

Brahmā arose as the first among gods,
as the creator of all,
as the guardian of the world.
To Atharvan, his firstborn son, he disclosed
the knowledge of brahman,
of all knowledge the root.

2. The knowledge of brahman,
which Brahmā taught him—
both the higher and the lower—
Atharvan of old disclosed to Aṅgir,
Aṅgir, to Bhāradvāja Satyavāha,
Bhāradvāja, to Aṅgiras.

3. Śaunaka, a wealthy householder, once went up to Aṅgiras in the pre-
scribed manner and asked: “What is it, my lord, by knowing which a man
comes to know this whole world?” 4 This is what Aṅgiras told him.
Two types of knowledge a man should learn—those who know brahman
tell us—the higher and the lower. 5 The lower of the two consists of the Ṛg-
veda, the Yajurveda, the Sāmaveda, the Atharvaveda, phonetics, the ritual sci-
ence, grammar, etymology, metrics, and astronomy; whereas the higher is that
by which one grasps the imperishable.

6. What cannot be seen, what cannot be grasped,
without color, without sight or hearing,
without hands or feet;
What is eternal and all-pervading,
extremely minute, present everywhere—
That is the immutable,
which the wise fully perceive.

7. As a spider spins out threads, then draws them into itself;
As plants sprout out from the earth;
As head and body hair grows from a living man;
So from the imperishable all things here spring.
[Ritualists argue:]

8. Through heat brahman is built up;
thereby food is produced.
The Early Upaniṣads

अनात्मानो मन: सत्यं लोकाः कर्मभु चामृतम्।

य: सर्वव: सर्वविद्वास्य यानमयमं तप:।

tasmādevadbṛhṛṇaḥ nāma rūpamān ch jayate।

|| इति प्रथमः खंडः।

तदेतत्तत्त्त्तम्।

मन्त्रेषु कर्माणि। कवयो यान्यप्रयस्यं।

tātin breṭāyāṁ bhūdha sāntatāni।

तान्याचरथैन यतस्तत्यकाम।

eṣ v: pṛnaya: sukuṭastasya।

लोके।

यदा तेलायते ह्राचि: समिधे हववाहने।

तदायमागावन्तरेणाहुति। प्रतिपाद्येत्।।

यस्यान्त्रिःश्रमदत्तसमाप्यांश्चमासस्म।

अचातुमृतस्यमनामप्रयाणमतिथियविधिर्भिंत। च।

अहुतमवैभवमविधिनां। हुताम।

आसमात्स्य लोकाशिन्तित।।

काली कराली च मनोजवा च।

मुलोहिता या च सुधृष्टवण्ण।

स्युलिङ्गि विन्नुरी। च देवी।

तेलायमाना इति सस्म जिह्वा।।

एतेऽषु ब्रह्मवर्तः भ्राजमानेषु।

यथाकालं चाहुतयो व्राह्यदयन्।

तं नयत्वेता: सूर्यस्य रक्षयो।

यत्र देवानां पतिरेकोधिवाः।।

एकोहीति। तमाहुतयः सुवर्चसः।

सूर्यस्य रक्षभिर्यजमान। वहन्ति।
From food comes breath,
  mind, truth, and worlds,
  and immortality in rites.

9 He is omniscient, he knows all;
  knowledge is his austerity.
From him is born this brahman,
  as also name, appearance, and food.

2 Here is the truth:

The rites that the wise poets
  saw in the vedic formulas,
  are stretched in many ways
  across the three Vedas—
Perform them always,
  you who long for the truth;
That’s your path to the world of those
Who correctly perform the rites.

2 When the flame flickers after the fire is lit,
  let him then make his offerings,
  between the two pourings of ghee.

3 A man’s daily fire sacrifice that remains
  without the new-moon, the full-moon,
  the four-month or harvest sacrifice;
  or without offerings to guests;
That is not performed, or performed
  without an offering to all the gods,
  or without following the rules;
Will rob him of his worlds, up to the very seventh.

4 The Black, the Terrible, the Swift-as-the-mind,
The Blood-red, the Smoke-colored, the Sparkling,
And the glittering Goddess—
These are the seven flickering tongues of flame.

5 When a man moves within these,
  as they are shining bright,
  receiving oblations offered at the proper time;
Then, as sunbeams, these carry him
  to where the king of gods resides,
  the only place to reside.

6 “Come! Come!” say the oblations shining bright,
  As they carry their offerer on the sun’s rays of light,
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प्रियां वाचमभिवदन्त्योऽचर्यान्त्य
एष व: पुष्य: सुकृतो ब्रह्मालोकः: ॥१॥

पृथ्वी हृते अदुः क्रुः पञ्चरुपा
अष्टादशोकावरं यथु परमः ॥
एतच्छेषो वेदभिनन्दनं मूढा
जरामूत्यं ते पुनरेवविषयिन्ति ॥७॥

अविद्यामन्तरे वर्त्तमाना:
स्वयंदीरा: पणितमन्यमाना: ।
जहन्यमाना: परियंतिः मूढा
अनोनेव नीयमाना यथान्या: ॥८॥

अविद्यां बहुधा वर्त्तमाना
वृं १ कृताधों इत्यभिमन्नक्तः २ बाला: ।
यत्कर्मिणो न प्रवेदवन्ति रामात्
लेनादुरा: क्षीणऽलोकाश्रयवतः ॥९॥

इष्टापूर्त भन्यमाना वरिष्ठं नान्यच्छेषो वेदयन्ते प्रमूढा: ।
नाकस्य पृष्ठे ते १ सुकृतेननुभूतवेंम २ लोकं हीनतरं वा विश्वन्ति ३ ॥१०॥

तप:श्रद्धे ये छूँवपात्मयन्ते १
शान्तं विद्वानों भेक्षुवर्या चरन्तः: ।
सूर्यदारेण ते विरज्ज: प्रयान्ति
यत्रमूत: स पुरुषो हृदयायत्मा ॥११॥

परीक्ष्य लोकान्त्यमविनतान्यार्थाणो
निवेदमायात्मात्त्वकृत: कृतेन १
तद्विनायथं स गुरुभवाभिग्लेवे: ॥
समिष्ठाण्य: श्रीग्रन्थं ब्रह्मनिष्ठमृ ॥१२॥

तस्मै स विद्वानपसमाय सम्भकः
प्रशान्तचित्ताय शामान्विताय ।
They praise him, telling him flattering things:
"This is yours, this brahman's world,
Built by good deeds and rites well done."

[The Author replies:]

7 Surely, they are floating unanchored,
these eighteen forms of the sacrifice,
the rites within which are called inferior.
The fools who hail that as the best,
return once more to old age and death.

8 Wallowing in ignorance, but calling themselves wise,
thinking they are learned, the fools go around,
Hurting themselves badly, like a group of blind men,
led by a man who is himself blind.

9 Wallowing in ignorance time and again,
the fools imagine, "We have reached our aim!"
Because of their passion, they do not understand,
these people who are given to rites.
Therefore, they fall, wretched and forlorn,
when their heavenly stay comes to a close.

10 Deeming sacrifices and gifts as the best,
the imbeciles know nothing better.
When they have enjoyed their good work,
atop the firmament,
They return again to this abject world.

11 But those in the wilderness, calm and wise,
who live a life of penance and faith,
as they beg their food;
Through the sun's door they go, spotless,
to where that immortal Person is,
that immutable self.

12 When he perceives the worlds as built with rites,
A Brahmin should acquire a sense of disgust—
"What's made
can't make
what is unmade!"
To understand it he must go, firewood in hand,
to a teacher well versed in the Vedas,
and focused on brahman.

13 To that student of tranquil mind and calm disposition,
who had come to him in the right manner,
that learned man faithfully imparted,
The Early Upaniṣads

1.2.13

येनास्त्र पुरुषं वेद सत्यं
प्रावच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

॥ इति द्वितीयः क्षणः ॥

॥ इति प्रथमं गुणकम् ॥

तदेतत्तत्त्वम्

यथा सुदीमात्सावकाद्विपुलिनिजः
सत्सङ्गः प्रभवन्ति सरुप: ॥
तथाक्षराद्विविधा: सोम्य भावः
प्रज्ञायन्ति तत्र चेतापियचन्ति ॥१॥

दिव्यो ह्यमूर्ति: पुरुषं सबंधाभ्यंतरोऽह्रजः ॥
अप्राणो ह्यमनाः शुभ्रो यज्ञारात्यरत: ॥२॥

एतस्मान्जायते प्राणो मनः सर्वेदन्त्रियाऽणि च ॥
वं वायुज्योतिरिपु: ॥ पृथ्वी विश्वस्य धारिणी ॥३॥

अप्रिमूक्ष्या चक्षुषः चन्द्रसूयी
दिसा: श्रोते वाचिवृत्तात्र वेदः ॥
वायु: प्राणो ह्यद्रयं विश्वमत्स्य
पद्माम पुष्पिका२ हृष्ट सर्वपत्तात्लि ॥४॥

तस्मादविश्व: समिद्धो यस्य सूर्यः
सोमात्पर्यं अधस्यं: पृथिव्याम् ॥
पुमान् रेत: सिद्धति योद्धितायां
वहः: प्रजा: पुरुषात्सामुत्तमा: ॥५॥

तस्मादवृच: सामयज्ज्वल्लिः दीक्षा
यज्ञाथ सर्वे कृत्त्वा दक्षिणाथः
संवत्तरश्र यज्ञमानाद्नूः लोकः:
सोमो यथं पवते यथं सूर्यः ॥६॥

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The knowledge of brahman,
by which he understood that Person—
the true, the imperishable.

MUNDAKA 2

1 Here is the truth:

As from a well-stoked fire sparks fly by the thousands,
all looking just like it,
So from the imperishable issue diverse things,
and into it, my friend, they return.

2 That Person, indeed, is divine,
he has no visible form;
He is both within and without,
unborn, without breath or mind;
He is radiant, and farther than
the farthest imperishable.

3 From him issue breath and mind,
and all the organs,
wind, fire, water, and space,
And the earth that bears everything.

4 His head is the fire, his eyes the sun and moon;
His ears are the quarters; his speech the Vedas disclosed;
His breath is the wind, his heart the universe;
and with his feet he is, indeed,
the inmost self of every being.

5 From him comes the fire whose firewood is the sun;
From the moon comes rain; plants grow upon earth;
And in the woman the man spills his seed—
From the Person have issued many creatures.

6 Rg verses, Sāman chants, Yajus formulas,
As well as sacrificial consecrations:
from him do they spring;
All sacrifices, rites, sacrificial gifts:
from him do they spring;
The year, the sacrificer, and the worlds—
Worlds where the sun and the moon shine—
from him do they spring.
तस्माच्छ देव बहुधा संप्रभृताः
साध्या मनुष्या: पशवी: वयासि।
प्राणापनी व्रीघियो तपश्च
शच्चा सत्यं ब्रह्मचर्यं विधिश् ॥७॥

सस प्राणा: प्रभविन्ति तस्मात्
सार्वविष्णु: समिधा: सस होमा।।
सस इसे¹ लोका वेदः परमस्वति प्राणा
गुहात्त्वा निहिता: सस सस ॥८॥

अतः समुद्रा गिरयश्च सर्वे
अस्मात्त्वन्द्वते² सिद्ध्वा: सर्वरूपाः।।
अतश्च सर्वे ओषध्यो रसश्च
येनेष्वृहृद्विषिष्ठः हान्तस्यात् ॥९॥

पुरुष एवदं³ विषयं कर्म तपो ब्रह्म परामृतम्²।
एतत्त्वेव वेद निहितां गुहायं
लोकविवाहन्तिच विकिरतीह सोम्य ॥१०॥

॥ इति प्रथमः खण्डः।।

आवि:¹ संन्धिहितं गुहाचर्यभागम् महत्यद्वित्तस्मर्तिम्।
एज्ज्ञापणानुसारं यदेतस्यानं² सदस्यद्विषिष्ठम्।
परं विज्ञानायद्विषिष्ठं प्रज्ञानम् ॥१॥

यद्विषिष्ठमदेवतामः च सर्विस्मितोऽक्षिति लोकिनश्च।।
तदेवत्सतयं ब्रह्म स प्राणस्वतः वान्धः।।
तदेवत्सत्² तदध्वरं तदेद्वयं सोम्य विद्धः॥२॥

धनुर्मीहित्वौपनिषदं महास्तं
शरं हुपासा¹ निशितं संध्यीतः।।
आयम्य तदान्तरं चेतसा
लक्ष्यं तदेद्वायं सोम्य विद्धः॥३॥

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Mundaka Upaniṣad

2.2.3

7 Gods, celestial beings, humans, beasts, and birds: from him in diverse ways they spring; In-breath and out-breath, barley and rice, penance, faith, and truth, the chaste life and the rules of rites: from him do they spring.

8 The seven breaths, the seven flames, the seven oblations, the seven pieces of wood: from him do they spring. These seven worlds in which the breaths move as they lay hidden, seven by seven, within the cave: from him do they spring.

9 From him spring all oceans and hills; From him flow rivers of all types; From him spring all plants and the sap by which he abides in things as their inmost self.

10 All this is simply that Person—rites, penance, prayer (brahman), the highest immortal. One who knows this, my friend, hidden within the cave, cuts the knot of ignorance in this world.

Though manifest, it is lodged in the cave, this vast abode named “Aged.” In it are placed this whole world; In it are based what moves or breathes—what moves or breathes, what blinks the eye, what’s most desirable, beyond perception, what people desire most.

2 What is smaller than the smallest and intensely bright, in which rest these worlds and those who live therein— It is the imperishable brahman; It is the breath, it is speech and mind; It is the truth, the immortal. It is what we must strike, my friend. Strike it!

3 Take, my friend, this bow, this great weapon of upaniṣad; Place veneration on it as the whetted arrow; Stretch it with the thought fixed on the nature of that; That very imperishable is the target, my friend. Strike it!
2.2.4 The Early Upanisads

प्रणवो धनुः हारो ह्यात्मा ब्रह्म तत्त्वमयिः।
अप्रमाणपे वेदव्यं शरवतत्मयो भवेत्।

यस्मिन्द्रः पृथ्वीः चान्तरिष्टम्।
ओतं मनः सह प्राणेश्व सर्वेः।
तमेवेकं ज्ञातं आत्मानमन्यः
वाचो विमुच्छया कृतस्य वेत्।

जरा इव रथनामः संहता यत्र नाचः।
स एयोन्नत्वते भूया जायमाणः।
उः इत्येवं ध्यायथ आत्मानं।
स्वस्तिः वः पाराय तमसः परस्तात्।

वः सर्वः । सर्वविद्ययेष्ठ महिमा भुवि।
दिवे ब्रह्मपुरे ध्वेष्ट व्योमवत्त्मा प्रतिष्ठितः।

मनोमयः प्राणशारीरेन्ता
प्रतिष्ठितोऽञु हृदयं समिधाय।
तद्विज्ञानेन परिप्रव्ययित धीरा।
आनन्दरूपममूतं यद्भावति।

भिन्नेत हृदयमन्त्यविष्टित्यत्सर्वसंस्थायाः।
क्षीत्यते चाय कर्माणि तस्मिन्ने परावरे।

हिरण्ये परे कोशे विरजं ब्रह्म निषक्लम्।
तत्त्वस्य ज्योतिष्य ज्योतिष्ठात्वत्वविदं विदुः।

नः तत्र सूर्यो भाति । नः चन्द्रतारकः
नेमः विद्वत्तो भान्ति कुलोऽयमः।
The bow is OM, the arrow's the self,
The target is brahman, they say.
One must strike that undistracted.
He will then be lodged in that,
Like the arrow, in the target,

That alone is the self, you must understand,
On which are woven the earth,
intermediate region, and sky,
the mind, together with all breaths.
Put away other words, for this
is the dike to the immortal.

Where the veins come together,
like spokes on the hub,
In it that one moves, taking
birth in many ways.
"It is OM"—meditate thus on this self;
Good luck to you, as you cross
beyond the darkness!

Who knows all, who observes all,
to whom belongs all greatness on earth—
He is this self in the divine fort of brahman,
having a secure footing in the sky.

Consisting of thought, controller of body and breaths;
he has a secure footing in food,
after having settled in the heart.
By perceiving him the wise see
what becomes visible as the immortal
in the form of bliss.

When one sees him—
both the high and the low;
The knot of one's heart is cut,
all doubts are dispelled;
and his works come to an end.

In that high golden container is brahman,
stainless and partless,
the brilliant light of lights!
This is what they know,
those who know the self.

There the sun does not shine,
nor the moon and the stars;
There lightning does not shine,
of the common fire need we speak!
2.2.10

The Early Upaniṣads

	तमेव भान्तमनुभावित सर्वि
	तस्य भासा सर्वभिमद्विभावति ॥१०॥

ब्रह्मवेदसमूहः¹ पुरस्तादु ब्रह्मापश्रादुः
ब्रह्म² दक्षिणात्योत्तरम् ॥
अष्टश्रोणिं च प्रसुतं³
ब्रह्मवेदं विश्वमिदं वरिष्ठम् ॥११॥

॥ इति द्वितीयं खण्डः ॥

॥ इति द्वितीयं मुष्कयम् ॥

ञ्जा¹ सुपरि यथा सत्त्वा सत्त्वा
समानं ब्रह्मं परिपरध्वजाते ।
तत्योर्ना: सिप्परुः स्वाभु अर्थः²
अन्नब्रह्माण्याः अभिचाक्षुशीति ॥१२॥

समानं ब्रह्मं पुरुषं निम्नोऽर्थः
अनीश्वयः³ शोति मुहुमानः ।
जुरैं यदा पस्त्यतं² अन्यमीपस्मः
अस्य⁴ महिमानमिति वीतशोकः: ॥२२॥

यदा पस्त्य: पस्त्यते रुक्मिवर्णः
कल्लोच्चिन्तः पुरुषं ब्रह्मैयोनिमोऽर्थः ।
तदा विद्वानपुष्पपापे विद्वृयः
निरतजः: परमं साम्यमुचितः¹ ॥३०॥

प्राणो होश यः¹: सर्वभृत्वदित्विभावति
विजाननिविद्वान्य सत्त्वदित्वविद्वाद॥
आत्मक्रीडः आत्मरतिः क्रियावानः³
एक⁴ ब्रह्माविद्वां वरिष्ठः: ॥४२॥

सत्येन तथ्यस्त्यसागरो होश आत्मा
सम्ब्रह्मानेन ब्रह्मचर्यान नित्यम् ॥
Him alone, as he shines, do all things reflect;  
this whole world radiates with his light.

11 Brahman alone here extends to the east;  
brahman, to the west;  
brahman, to the south, to the north,  
brahman extends above and below;  
It is brahman alone that extends  
over this whole universe,  
up to its widest extent.

MUNDAKA 3

Two birds, companions and friends,  
estle on the very same tree.  
One of them eats a tasty fig;  
the other, not eating, looks on.

2 Stuck on the very same tree,  
one person grieves, deluded  
by her who is not the Lord;  
But when he sees the other,  
the contented Lord—and his majesty—  
his grief disappears.

3 When the seer sees that Person,  
the golden-colored, the creator, the Lord,  
as the womb of brahman;  
Then, shaking off the good and the bad,  
the wise man becomes spotless,  
and attains the highest identity.

4 It is breath that is visible in all beings—  
Be a man who perceives, who knows this,  
and thereby a man who outtalks;  
a man who dallies with the self,  
who finds pleasure in the self,  
and thus an active man.  
He is brahman!  
and of those who know brahman,  
He is the best!

5 By truth can this self be grasped—  
by austerity, by right knowledge,  
and by a perpetually chaste life.
3.1.5 The Early Upanishads

अन्तःशरीरे ज्योतिर्मयो हि शुभरो
यं पश्चात्ति यतत्तः क्षीणादोऽहः: ||511||
सत्यमेव जयते 1 नानूत् 2
सत्येन पन्या विततो देवयान: |
वेनाक्रममन्तृषयो 3 ह्याकामाम
यत्र तस्स्थत्यस्य परम् निधानम् ||611||

बृहच्छ तद्विश्वमचिन्त्यरूपं
शुभमाच्छ तत्सुभभतरं विभाति |
दुरारातुदुरैरे तदिन्हतिके च
पश्चात्वेव निषिद्धं गुहायाम् ||711||
न चक्ष्युष गृहते नापि वाचा
नान्धेवदेवसपसा कर्मणा वा |

झ्यानप्रसादेन विशुद्वसत्वसु
तत्स्तु 1 ते पश्ये तीत्रल 2 ध्यायमान: ||811||
एषोऽशुराल्मा चेतसा वेदितव्यो


व्यक्तिरेम व्रस्मोते प्रजानां
व्यस्मिन्विशुद्वे विभवत्येष्य आत्मा ||911||
यं यं लोकं मनसा संविभाति
विशुद्वसत्वं कामयते यंश्र कामान् |
ते ते लोकं जयते तत्श्र कामासु
तस्मादार्तमह हर्षवेद्भूतिकामः ||1011||

|| इति प्रथम: खण्डः ||

स वेदेतात्परमं ब्रह्मायाम 1
यत्र विश्रेत निषिद्ध भाति शुभम् |
उपासते पुरुषं ये ह्यकामासु
ते शुक्रेताविभवत्येः धीरा: ||111||
कामायं: कामयते मन्यमानः
स कामभिर्जयते 2 तत्र तत्र |

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It lies within the body, brilliant and full of light, which ascetics perceive, when their faults are wiped out.

6 The real alone he wins, never the unreal. Along the real runs the path to the gods, On which the seers proceed, their desires fulfilled, To where that highest treasure of the real is found.

7 It is large, heavenly, of inconceivable form; yet it appears more minute than the minute. It is farther than the farthest, yet it is here at hand; It is right here within those who see, hidden within the cave of their heart.

8 Not by sight, not by speech, nor by any other sense; nor by austerities or rites is he grasped. Rather the partless one is seen by a man, as he meditates, when his being has become pure, through the lucidity of knowledge.

9 By thought is this subtle self to be known, into which breath has entered in five ways; By the senses is laced the entire thought of people, in which, when it is pure, this self becomes disclosed.

10 Whatever world a man, whose being is purified, ponders with his mind, and whatever desires he covets; that very world, those very desires, he wins. A man who desires prosperity, therefore, should worship one who knows the self.

He knows this highest abode of brahman, placed in which shines everything bright. The wise men, free from desires, who worship the Person, go beyond what is here bright.

2 One who hankers after desires in his thoughts, is born here and there through his desires. But when one's desires are fulfilled, and one's self is made perfect, all his desires disappear in this very world.

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3.2.2 The Early Upaniṣads

पर्याप्तकामस्य कृतात्मनस्तु
हृदेव सर्वेऽप्रविलीयति कामा: ||२||

नायमात्मा प्रवचनेन लभ्यो

न मेध्या न ब्रह्मण शुभेन ।

यमेश्वर वृणुते तेन लभ्यस्तु

tस्वेष्य आत्मा ¹ विब्रुणुते ² तनून ³ स्वाम् ||३||

नायमात्मा बल्हिनेन लभ्यो

न च प्रमादात्मपत्ती वायुलिङ्गात् ¹

eतेतरुपायेर्यते वस्तु विद्वारस्तु

tस्वेष्य आत्मा विज्ञाते ब्रह्मायाम ||४||

संप्राप्युपिनामां ज्ञानतुस्मा:

कृतात्मानो वीतरामा: प्रशान्ता: ।

tे सर्वं गौरव्यत: प्राप्यं धीरा

युक्तमान: सर्वेऽविज्ञाति ||५||

वेदान्तविद्वारस्तुनिनिरेशितायः:

संयक्षयोगाजरय: वृजःसत्रवः: ।

tे ब्रह्मालोकः पराचाफः

परामृता: परिमुच्यति सर्वे ||६||

गता: कला: पञ्चदश प्रतिष्ठा

deवाश्य सर्वे प्रतिविद्वास्तुः ।

कम्मिभिः विज्ञानमयक्ष्मा आत्मा

परेज्ये च सर्वे एकमुखवति ||७||

यथा नदा: स्यामुनामा: समुद्रे

अस्तं गंधर्नात नामसूरे विहाय ।

तथा विद्वानाममृत्वामपदविषुः

परात्यं पुरुषमुच्यति दिव्यम् ||८||

स यो ह वै तत्परम ब्रह्म वेद ब्रह्मवेद भवति ।

नायमात्मविकृतु: भवति । तरति

शोकं तरति पापमां गुहाग्रन्थित्वेऽविद्वारस्तु भवति ¹ ||९||

tदेवदुव्यायागुः ।

क्रियावन्तः श्रीमान्या ब्रह्मानिः

स्वयं जुहः एकर्षः ¹ ब्रह्मवन्तः: ² ||

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This self cannot be grasped,
by teachings or by intelligence,
or even by great learning.
Only the man he chooses can grasp him,
whose body this self chooses as his own.

This self cannot be grasped,
by a weak man or through carelessness,
by austerity or by one without the marks.
But when a wise man strives by these means,
this self enters his brahman-abode.

The seers, sated with knowledge,
when they have attained him,
become free from passion and tranquil,
and their selves are made perfect.
The wise, their selves controlled,
when they attain him altogether,
he who is present in All,
they enter into that very All.

The ascetics who have firmly determined their goal
through a full knowledge of the Vedânta,
have their being purified
by the discipline of renunciation.
In the worlds of brahman, at the time of the final end,
having become fully immortal,
they will all be fully liberated.

The fifteen parts have retired to their foundations;
And all the senses, to the respective divinities;
Works and the self consisting of knowledge—
all unite in the highest immutable.

As the rivers flow on and enter into the ocean
giving up their names and appearances;
So the knower, freed from name and appearance,
reaches the heavenly Person, beyond the very highest.

When a man comes to know that highest brahman, he himself becomes that very brahman. A man without the knowledge of brahman will not be born in his family. He passes beyond sorrow, he passes beyond evil. Freed from the knots of his heart, he will become immortal. 10 This point has been made in the Rgvedic verse:

Who are versed in the Vedas and perform rites,
Who are grounded in brahman,
Who offer for themselves, with faith in the lone seer,
to these alone let a man teach
3.2.10

The Early Upaniṣads

तेष्यामेवेतो भ्रवित्तीर्योक्तत
शिष्यंग्रंतं विग्रहित्वे श्रीर्मानं ॥ १० ॥

tदेतत्सत्त्यमृपिरपंकिर्य: पुरोबाच । नैतदशीर्णंव्रतोक्त्याते । नमः परमर्ग्लिप्यू । नमः
परमर्ग्लिप्यू ॥ ११ ॥

॥ इति द्वितीय: क्रण्डः ॥

॥ इति तृतीयं मुण्डकम् ॥

॥ इति मुण्डकोपानिष्ट् ॥
this knowledge of *brahman*,
So long as they have duly performed the head-vow.

11 Here is the truth that the seer Aṅgiras proclaimed of old. A man who has not performed the head-vow may not learn it.

   Homage to the highest seers!
   Homage to the highest seers!

The end of the *Mundaka Upaniṣad*. 
The Praśna Upaniṣad consists of the sage Pippalāda’s answers to six questions posed by six learned Brahmins. The title of the Upaniṣad, Praśna ("question"), is derived from these questions, and each of its six chapters is also called a praśna or "question." This setting appears to be borrowed from the similar format in SB 10.6.1 and CU 5.11. Although the questions are diverse, they all focus on the centrality of breath within the cosmology and soteriology of the text.

The Praśna is traditionally ascribed to the Atharvaveda, and the name of the teacher of PU, Pippalāda, connects it to the Paippalāda branch of the Atharvaveda. The PU, nevertheless, has not come down to us as part of a larger Atharvavedic Brāhmaṇa. Just like the earlier verse Upaniṣads, the PU was composed, in all likelihood, as an independent text, possibly with a loose connection to the Atharvavedic tradition. Atharvavedic ascriptions are somewhat suspect because tradition considers almost all late Upaniṣads, beginning with the Muṇḍaka, as belonging to the Atharvaveda.

**CONTENTS**

1.

The origin of creatures: creation of substance and lifebreath by Prajāpati

2.

Superiority of lifebreath over other faculties

3.

How breath travels about within the body
4
Explanation of dream and dreamless sleep

5
Meditation on the syllable OM

6
Sixteen parts of a man
प्रश्नोपनिषत्

सुकेशाः च भारद्वाजः शैवत्रश्र सत्यकामः सीर्यायणीः च गार्यः कौसल्यश्राध्वलायनो भार्गवो वैद्मिः। कबन्धी कायायमेते हैति ब्रह्मपरा बलानिष्ठा। परं ब्रह्मानेवभाषामाः।

एष है वै तत्सवर वलयतीति ते ह स्मित्वाणो भगवन्तं पिपलादमुपसर्वः। ॥१॥

तत्थ स ऋषितृवाच। भूय एव तपसा ब्रह्मचर्येण ब्रह्मयां संवस्तं संवस्त्तयं।

यथाकाम्य प्रश्नान्यचतुः। यदि विद्याप्रांशं सर्वं हो वल्याम इति। ॥२॥

अथ कबन्धी कायायम उपेत्य प्रच्छ। भगवन्द्वतो है वा इमा। प्रजा। प्रजायन्तर इति। ॥३॥

तस्मि त होवाच। प्रजाकामो है प्रजारति। स तपोत्पति। स तपस्ततवा। स मिथुनमुत्पादतः। राधियं च प्राणं चेति। एतो में ब्रह्मया प्रजा। करिष्यत इति। ॥४॥

आदित्यो है वै प्राणो रणिरेव चन्द्रमा। रश्यावो एतंस्तवं यन्तृत्वं चायूर्तवं च।

तस्मान्यूर्तिरव रधिय। ॥५॥

अथादित्य उदयन्यत्तार्थी। दिशं प्रविष्टति तेन प्राच्यान्याणान् रसिम्भु संनिधिते।

यदिष्ठिणां यथातीथिं यथातीथिं यथातीथिं यथातीथिं यथातीथिं यथातीथिं प्रकाशायति। तेन सर्विष्ठाणान् रसिम्भु संनिधिते। ॥६॥ च एष वैश्यानरो विश्रुपः प्राणोपनिष्ठुदयते।

तद्वर्तुवाच्यमुक्तम्। ॥७॥

विश्रुपः हरिणं जातेवन्दे।

परायणं ज्योतिरेकं तपत्तमु।

सहस्तरभिः। शताधिक वर्तमानः।

प्रणः प्रजानामुदयत्वेष सुवृः। ॥८॥

संवस्ततरो है प्रजारति। तस्मातीये दक्षिणं चोतरं च।

तथो है वै तदद्यपूर्वः कृतमित्युपासते ते चान्द्रसमेच लोकमभिजयते। त एष पुलरावर्तते।

तस्मादेत उप्ययः। प्रजाकामो दक्षिणं प्रतिपद्यते। एष है वै रणियं। पितुरुणः। ॥९॥

अथोत्तरेण तपसा ब्रह्मचर्येण ब्रह्मया विद्यायात्मानमन्विद्यादित्यमभिजयते। एतद्वै
PRAŚNA 1

Sukeśa Bhradvaśa, Śaibya Satyakāma, Sauryāyaṇi Gārgya, Kauśalyā Āśvalāyana, Bhārgava Vaidarbi, and Kabandhi Kātyānana—now these were men devoted to brahman, grounded in brahman, and in search of the highest brahman. They went to the Venerable Pippalāda carrying firewood in their hands, thinking: “Surely, he will teach us all that.”

2 The seer told them: “Live here for another year practicing austerity, chastity, and faith. Ask all the questions you want, and, if I know, I will answer them all.”

3 Then Kabandhi Kātyānana came up to him and asked: “Lord, from where do these creatures come?”

4 He told Kabandhi: “The Lord of Creatures [Prajāpati], naturally, has a yearning for creatures. So he heated himself through exertion. When he had heated himself through exertion, he produced a couple—substance and lifebreath—thinking, ‘These two will turn out creatures for me in many different ways.’

5 “Lifebreath is clearly the sun, while the moon is simply substance. And this whole world—both what has form and what is without form—is substance. Substance, therefore, is a form.

6 “Now, when the sun, as it rises, enters the eastern quarter, it thereby gathers the eastern lifebreaths in its rays. Likewise, when it illuminates the southern, the western, and the northern quarters, when it illuminates the nadir, the zenith, and the intermediate directions, when it illumines the whole world, it thereby gathers all the lifebreaths in its rays. 7 Here rises the fire common to all as the dazzling lifebreath and fire! The same thing has been expressed in a Rgvedic verse:

8 Golden, dazzling, fiery;
the light, the highest course,
the one, the glowing—
Here rises the sun with a thousand rays,
moving in a hundred ways,
the lifebreath of created beings.

9 “Prajāpati is the year. It has two courses, the southern and the northern. Now, those who venerate thus: ‘The best action is offerings to gods and priests!’ win only the lunar world. They are the ones who return again. Therefore, the seers here who yearn for children proceed along the southern course. This course of the fathers, clearly, is substance.

10 “Those who seek the self by means of austerity, chastity, faith, and knowledge, on the other hand, proceed by the northern course and win the sun. Clearly, it
ग्राणामायतमेतदमूत्मभयमेततपराणम्। एतस्मात्र पुणरावर्तनं इत्येष निरोधः।।

tदेश्य श्लोकः।।१।१।।

पञ्चपादं पितरं ब्राह्मचक्रति।

दिव आहुः परे अर्थं पुरोविषम्।।

अथें अतं उपरेः विचारणं,

सतंचक्रं षडर आहुरेप्तितमिति।।११।१।।

मासो वै प्रजापति।। कथा कृतस्वप्नः एव रथः।। शुक्लः प्राणः।। तस्मातेत्र ऋषयः,

शुक्ल इति कुर्वन्तीतर इतरसिन्नः।।१२।१।।

अहोरासोऽपि वै प्रजापति।। तत्स्याहरेव प्राणो राष्ट्रेव रथः।। प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्नः संयुज्यते।।

ब्रह्मचर्य्येव पक्षेऽव महृद्रौ रत्नः संयुज्यते।।१३।।

अथ वै प्रजापति।। ततो ह वै तद्वतः।। तस्मादिमः प्रजा।। प्रजायत्त इति।।१४।।

tदोह वै पूर्वजापतिनितं चरन्ति ते मियुमुल्यावतः।।

तेषामेवेव ब्रह्मलोको येषा तथा,

ब्रह्मचर्य्ये येषु सत्यं प्रतिष्ठितम्।।१५।।

तेषामसं विरजो ब्रह्मलोको

न येषु जिह्वामोर्तं न माया चेति।। १६।।

॥ इति प्रथमः प्रशः ॥

अथ हैं भार्गवो वेदभिः प्रवचः।। भगवनक्तेष्वेव देवा प्रजा विधारयतः।। करं

एतत्प्रकाशयते। कः पुनरेऽवर वरिष्ठ इति।।१।।

तस्मी स होवाच।। आकाशोः ह वा एष देवो वायुप्रिरापः पृथिवी वायुनश्च।

श्रोत्रं च।। ते प्रकाश्याभिवद्विन्ति।। वयुप्रकाशमवपत्तम्ये विधारयाम।।।३।।२।।

तात्त्विरिहः प्रणां उवाच।। मा मोहमपश्च।। अहेमेवत्त्वप्यप्राप्तवान् प्रविष्टध्येत्त्वमवपत्तम्ये विधारयामीति।। तेषां देवाना भ्रवुः।।३।।

सोपभानातृपूण्यं मुक्तमतः इव।। तस्मोद्विपानमयेयस्ते सर्व एवोवक्रमन्ते तस्मिन्या

प्रतिष्ठाने।। सर्वं एव प्रातिष्ठाने।। तथा मष्टिका मधुकराजानुमुक्तमाने सर्वं

एवोक्रमन्ते।। तस्मिन्या प्रतिष्ठाने।। सर्वं एव प्रातिष्ठाने।। वायुनश्च।। श्रोत्रं च।।

ते प्रीता।। प्राणं सतुन्नित।।४।।

॥ े॥ े॥
is the abode of lifebreaths; it is the immortal, free from fear; it is the highest course; from it they do not return; and so, it is the final stoppage. On this there is this verse:

11 Some call him—
a father with five feet and twelve parts,
who dwells on the far side of the sky,
at the very source.
But others here call him—
the radiant one on the near side,
hitched to the one with seven wheels
and six spokes.

12 “Prajāpāti is the month. Substance is its dark fortnight, and lifebreath is its bright fortnight. Therefore, people here who are seers perform sacrifices during the bright fortnight, while others do so during the other fortnight.

13 “Prajāpāti is the day and night, of which lifebreath is the day and substance is the night. So those who make love during the day spill their lifebreath, whereas making love during the night is the same as observing chastity.

14 “Prajāpāti is food. From it comes semen; from semen are produced these creatures. So, those who undertake the vow of Prajāpāti produce a couple.

To them belong the world of brahman,
who practice chastity and austerity,
in whom truth is well established.

16 To them belongs that stainless world of brahman
in whom there is no crookedness,
no falsehood or deceit.”

PRAŚNA 2

Then Bhārgava Vaidarbhi asked him: “Lord, just how many deities are there who support a creature? Which of them, thus, become manifest? And which is the most excellent of them?”

2 He told Bhārgava: “Space is such a deity, and so are wind, fire, waters, earth, speech, mind, sight, and hearing. As they become manifest, they say: ‘We are the ones who shore up this reed and support it.’

3 “Lifebreath, the most excellent of them, told them: ‘Don’t delude yourself! It is I who, dividing myself into five parts, shore up this reed and support it.’ But they didn’t believe him. 4 So, out of pride, he started to set off. As he was setting off, then, all the others set off, and as he was settling down, they all settled down. Just as all the bees set off when the queen bee sets off, and settle down when she settles down, so did speech, mind, sight, and hearing. Delighted, then, they praised the lifebreath:
The Early Upanisads

एषोऽद्वङ्गः पत्वे युधी एष पर्जन्यो मधवामे वायुः।
एष पृथिवी रथिदेवः सदसंभवमूतं च यत् ॥ १५॥

अरा हि त्व रथनामी प्राणे सर्वं प्रतिष्ठितम्।
ऋचो यजुर्णि सामानि यजुः क्षत्रं च ३ ब्रह्मा च ॥ १६॥

प्रजापतिः श्रवस्य तस्मि त्वमेव प्रतिज्ञायसे।
तुभ्यं प्राण प्रजापतिः वलं हरिति यः १ प्राणे: प्रतिष्ठितसि ॥ १७॥

देवानामसि १ वहितम्: पितृणां प्रथमा स्वधा।
ऋषीणां चरितं सत्यमथवोऽद्वितीयासमसि ॥ ८॥

इन्द्रस्तं प्राण तेजसा श्रूदृशसि परिरक्षिता।
त्वमन्तरिक्षे चरिसि दूर्यस्तं ज्योतिषा पल्लि: ॥ ९॥

यदा त्वमभिवर्षसि १ अथेमाः प्राण ते प्रजा:।
आनन्दचुर्वितिष्ठति कामायां २ भविष्यतिः ॥ १०॥

प्रात्यस्तं प्राणेक्षणांपिरः १ विश्वस्य सत्यति:।
व्यमायाय दातार: पिता तव मातरिः २ न: ॥ ११॥

या या तन्नूञ्चष प्रतिष्ठिता १ या श्रोत्रे या च चक्षुषि।
या च मनसि संतता शिष्यां तां कुरु मोक्ष्मी: ॥ १२॥

प्राणस्ते ये वहो सर्वं चरिद्वेय यत्प्रतिष्ठितम्।
मातेव पुत्रान् रक्षस्व श्रीवः ३ प्रजा: च विधेहि न इति ॥ १३॥

॥ इति द्वितीयः प्रशः ॥
5 This burns as fire—this as sun;
   This as rain and Maghavan, this as wind;
   This as earth and the divine substance;
       As real and not-real;
   And what is immortal.

6 Rg verses, Yajus formulas, and Sāman chants;
   The sacrifice, the Brahmin and Kṣatriya ranks—
       Everything is fixed on lifebreath,
       As spokes on the hub.

7 You are Prajāpati, you move in the womb;
   it is also you who are born.
   To you, Lifebreath, creatures bring tribute;
       with the senses (prāṇa) you dwell.

8 You are the best bearer of offerings to the gods.
   You are the first oblation to the fathers.
   You are the truth that the seers practiced,
       the Atharvans and the Āṅgirases.

9 O Lifebreath—
   by your radiance you are Indra!
   as the guardian you are Rudra!
   as the sun you move in midspace;
   you are the lord of lights!

10 O Lifebreath—
   when you send down the rains,
   these creatures of yours stand in joy,
   thinking, ‘There’ll be
       as much food as we want!’

11 O Lifebreath—
   you are the Vrātya, you are the lone seer,
   you are the eater of all, the lord of the household!
   we are the ones who give you food;
   you are our father, Mātariśvan!

12 Your form that abides in speech,
   Your form in hearing and in sight,
   Your form extended within the mind,
       Make them all propitious!
   Do not depart from us!

13 In the power of lifebreath is this whole world,
   As also what exists in the third heaven.
   Protect us, as a mother, her sons.
   Grant us prosperity and wisdom.”
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अथ हैं कौसल्यंशाश्वलायनः¹ प्रच्छः | भगवन्मुऽ म सप्राणो जायते ।
कथमायात्यशिष्यंश्च री | आत्मानं वा प्रविभवज्य कर्मं प्रातिष्ठते² | केनोक्रमते | कर्मं बाह्ममिन्धते³ | कथमध्यश्चिमति । ११।।
तस्ये स हीवाच | अति प्रशान्वृच्छिषि | ब्रह्मिषोधसीति | तस्मातसंहं
ब्रजीमि । १२।।
आत्मनं एष प्राणो जायते ।

यथष्ठा पुरुषे छाया एतस्मिनेत्वादात्तं।
मनोकृत्यात्यशिष्यंश्च। १३।।

यथा सम्रादेवात्कृदविनियुङ्कः ऐतानूं भ्रामानेतानूं भ्रामानिधितििष्ठसेति एवमेवेष प्राण इतरान्याप्राणामूःकृत्रेण समिधाते । १४।।
पावश्येकपांच चक्षुःश्रोते मुखनासिकायम्यां प्राणा: स्वयं प्रातिष्ठते।¹ मध्ये तु समान: | एष होतदुःतमं समं नयति । तस्मातेता: सार्थिष्ठो भवति । १५।।
हृदी होष्ठ आत्मा। अतैतेकातां नाहानाम्। तासं शतं शतमेककस्याः। द्वास-
सतित्वदस्मति प्रतिराशाकाशीसहस्त्रणि भवति। आतु व्यावहरति । १६।। अतैतेकवर्धर्मे
उदाना: पुपेन पुपं लोकं नयति पपेन पपमुम्बामेव मनुष्यलोकम्। १७।।
आदिलयं ह वै बाह्य: प्राण उदयतेष्य हों ¹ चाल्यमं प्राणमनुमहान्। पृथिव्यां या
देवता सैषषा पुरुषस्यापानमवष्ट्यत् ² | अन्तरा यदाकाश:³ स समान: |
वायुवचनः। १८।।

तेजो ह वा उदाना: तस्मादपश्चाश्चतेजसः पुपेनमिनियम्य्यंसिः। १९।।
यचिथ्यत्ततेनैषप्राणमायति। प्राणस्तेजसा युक्त: सहात्मान: यथासुसदियत्तं लोकं
नयति। १०।।

य एवं विद्वान्याप्राणं वेद न हास्य प्रजा हीवतोमूतो³ भवति। तदेष श्लोकः। ११।।
उत्पतिमयति। स्यादं विमुऽतं चैव पवच्याः।
अध्यात्मः चैव प्राणस्य विद्वायामृतमेतेषे
विद्वायामृतमेतेषे इति। १२।।

॥ इति तुषीयः प्रशः॥
Then Kausalya Āśvalāyana asked him: “Lord, from what does this lifebreath arise? How does it enter this body? How does it divide itself and settle down? By what path does it set off? How is it designated outside the body (ātman) and how within the body?”

2 He told Kausalya: “You ask too many questions! But since you are a very eminent Brahmin, I will answer you.

3 “The lifebreath here arises from the self (ātman).

As this shadow here, upon a man,
So this mind is stretched upon lifebreath;
And it enters by a path created by the mind.

4 “As only a sovereign king appoints administrators, telling them, ‘You govern these villages, and you govern these other villages,’ in just the same way the lifebreath here assigns the other breaths to their respective places. 5 The in-breath settles in the anus and the sexual organ, while the lifebreath itself settles in sight and hearing through the mouth and nostrils. The link-breath (samāna), on the other hand, settles in the midregion, for it makes the food that has been offered alike (sama). And from it arise these seven flames here.

6 “The self (ātman) resides within the very heart. There are a hundred and one veins here in the body. Each of them branch into a hundred more, and each of these branches into seventy-two thousand more. Along these veins travels the link-breath. 7 Now, the up-breath rises up along one of these and conducts a person to a good world if he has done good deeds, to a bad world if he has done bad deeds, and to the world of men if he has done both.

8 “Now, the sun rises as the external lifebreath, for this conforms to the lifebreath residing within sight. The deity in the earth—that deity is there on account of the in-breath of a person. The space that is in between is the link-breath, and the wind is the inter-breath.

9-10 “The up-breath is fire. Therefore, when one’s fire is extinguished, one returns again to the lifebreath with the faculties uniting in the mind and with whatever thought one then has. United with heat, then, the lifebreath, together with the self, leads him to the world that accords with his conception.

11 “When a man knows this and thus understands the lifebreath, his line of progeny will not be cut off, and he will become immortal. On this there is this verse:

12 The origin, entrance, position,
the fivefold expansion of lifebreath;
how it relates to what’s in the body—
A man who knows this becomes immortal.”
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अथ हैनं सौभाग्यी गार्थः प्रच्छः | भगवत्तमेतस्मनुस्वरे कानि स्वपनि ||
कायप्रमिष्यार्थि | कतः एष देवः स्वप्याप्स्यति || कस्यैतत्तुस्वं भवति || कस्मिनं सर्वं संप्रतिभितसु भवन्तीति ||

tamśe sa hōvāca | yathā gārthā maricchivyapāyaśaśāca gacchati | saroḥ atimāṃśace-joṣomāṇḍalo evaśvivekavati aṣṭa: punaḥpunahṛdayat:1 pṛcchavat evaḥ h eva tatvāṁ pāre devo masyāvato bhavati || teṇa tathātve puṇrśo na śūnyatā na pṛṣṭhāt na jñāṇatvā n rasyatvāh n sṛṣṭāt nāśāvadat nārātyate n visvājate naiyāyate2 svapnitaśvācaśāca ||

प्राणान्त्य एतत्सम्युपरे जायति || गार्थपत्यो ह वा एवधपानो व्यानोवाहाययथवचनो यथाप्रत्यायपीयते प्राणान्त्यादाहनविनी:1 प्राण: ||

yadācchāpīnāśācaśācaśācānāvādhānte saṃ naṣṭātavātī samāna: | maṇaḥ h vāv vajīmaṇa: |
इष्टवते: 3 saḥ eva1 vajīmamaharāśyāva gamanīt ||

अत्रेय:1 देव: स्वप्ने महिमानमनुस्वरति || यदृष्टं दुष्टमनुस्वरति || श्रुतं श्रृतमेवा- श्रमनुस्वरति || देवदिगत्तिरेवं प्रत्युपमृतं पुनःपुनः प्रत्युभवति || दुष्टं चालवृषं च श्रुतं चाश्रुतं चानुमृतं च सच्चासच्छ सर्वः प्रकाशित सर्वं पश्चात्वः पश्चात्वः ||

स यथा तेजसामभिभुतो भवति || अत्रेय: देव: स्वप्नात्व पश्चात्व: || अथ तद्वेतात्मक्षरीर एतत्तुस्वं भवति ||

स यथा सोमयः1 वर्यासि वासोर्वक्सः2 संप्रतिभित्ततते एवं h eva tatvāḥ pr a vānī saṃ pratipatatate ||

पुष्पिवीचं पुष्पिवेशि पुष्पिक्षोपायोधवति च तेजस्व तेजोमान्व च वायुश्च वायुमाता चाकाश्वाकाशाकाशिरहदास्वरमात्रा च चक्षुद्वाय दुष्टवं च श्रोतों च श्रीरत्वं च प्राणं च भ्रातरत्वं च रस्मा रस्मितिज्ञं च तवक्षा म्यार्यत्वं च वक्ष्मं च सर्वस्वं च वाक् च वक्ष्मं च हस्ति चावायत्वं च च वाचायत्वं च चाहक्षाराहुर्वत्वं च चितं च चेतायत्वं च तेजस्व विश्वोत्तित्वं च च च च रागश्च विदार्यत्वं च ||

एष हि द्रष्टा स्वर्गश्रीता द्रष्टात्वा रस्मितवा मन्त्या बोधः कर्तार्व विज्ञावतमा पुरुषः ||

परेक्ष्क्ष्यात्वा आत्मानं संप्रतिभितसु ||

परमेवास्त्रं प्रतिपद्यते || स यो ह eva tadaśaśivaśariramalohitaḥ śuṣṇamक्षरं वेदयते यस्य सोमवः3 सर्वं भवति || तदेष श्लोकः ||

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Then Sauryāyaṇi Gārgya asked him: “Lord, which are the ones that go to sleep within a person here? Which are the ones that keep awake in him? Which of these deities sees dreams? Who experiences this bliss? And which is the one in which all these are established?”

2 He told Sauryāyaṇi: “As, when the sun is setting, all the rays of light gather together within that glowing orb and shoot out again every time it rises, so, Gārgya, all of them gather together within the highest deity—the mind. As a result, a person in that condition does not hear, does not see, does not smell, does not taste, does not feel, does not speak, does not grasp, does not experience sexual pleasure, does not excrete, and does not move about. About him people say: ‘He is asleep.’

3 “It is the fires that are the breaths which keep awake in this fort. Clearly, the householder’s fire is this in-breath here, and the southern fire is the inter-breath. Because of its being taken out (praṇayāna)—since it is taken out of the householder’s fire—the offertorial fire is the out-breath (prāṇa). 4 The link-breath (samāna) gets its name from the fact that it makes these two offerings alike (sama)—the exhalation and the inhalation. The patron of the sacrifice, clearly, is the mind. The very fruit of the sacrifice is the up-breath, and every day it conducts the patron of the sacrifice to brahman.

5 “There, in sleep, this deity experiences his greatness. He sees again whatever he had seen before; he hears again the very things he has heard before; and he experiences over again what he has experienced before in various places and in remote regions. Being himself the whole world, he sees the whole world—things he has seen and things he has not seen, things he has heard and things he has not heard, things he has experienced and things he has not experienced, the real and the unreal.

6 “When, however, he is overpowered by heat, this deity does not see any dreams here. Then, in this body there arises this bliss.

7 “As birds rest on the tree where they nest, so, my friend, all these rest on the highest self (ātman)—earth and the elements of earth; waters and the elements of water; fire and the elements of fire; wind and the elements of wind; space and the elements of space; sight and visible objects; hearing and aural objects; smell and olfactory objects; taste and gustatory objects; touch and tactile objects; speech and the objects of speech; hands and the objects that can be grasped; sexual organ and objects that can be enjoyed; anus and what can be excreted; feet and objects across which one can travel; mind and the objects of the mind; intellect and the objects of the intellect; the perception of ego and the objects falling under that perception; reason and the objects of reason; light and the objects that can be illuminated; lifebreath and what it can support.

9 “This intelligent self, namely, the Person—who is really the one who sees, feels, hears, smells, tastes, thinks, understands, and acts—rests on the highest, that is, the imperishable self, and attains the highest, the imperishable.

“Whoever perceives that shining imperishable devoid of shadow, body, or
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विद्यानामः तह देवेश्वर सर्वेऽ
प्राणा भूतानि संप्रति:खःति यत ।
तद्वकरे वद्यते यस्तु सोम्यः
स सर्वः सर्वमेवाविवेशेति ॥११॥

॥ इति चतुर्थः: प्रशः ॥

अथ हैः श्रीमः सत्यकाम: प्रथ्वच। स यो है वे तद्वकरे नुस्थित श्रुतान्त:भ्रामविविध्यायीत। कठमः वाच स तेन लोकं जयतीति ॥११॥

तस्मै स होवाच। एतदिः सत्यकाम परं चापरं च ब्रह्मा यद्वकरे। तस्मादिः
हानतेनवायतनेनेकतरम्भतति ॥१२॥

स यद्वकरमामरमविविध्यायीत। स तेन्य संवेदितस्तुप्स्मवेव जगत्यामबिमविस्पथि। तमृतो
मनुष्यलोकमुपजनते। स तस्म तपसा ब्रह्मचर्यं श्रद्धा संपन्नो महिमाननमु-भवति ॥१३॥

अथ यदिः द्विमान्येः मनसि संपन्नते सीतान्तरिक्षं वजुर्भिरन्तकीयते। सोमलोकः। स
सोमलोकेद विश्वंतिनमुवृप्तं पुनरावर्तति ॥१४॥

यः पुनरेतिः द्विमान्येः मित्येनवाक्तरे। परं पुरुषविविध्यायीत। स तेजसः सूर्यं
संपक्तः। यथा पादोरस्त्वचा विनिर्मित्युत एवं है वे स पापमा विनिर्मितकः। स
सामस्मिर्निका। ब्रह्मालोकमुः। स एतस्मान्यिववनमंत्ररातपरं नुमियं पुरुषमीक्षते।
तदेतो श्लोकः। भवति। ॥१५॥

तिस्मो मात्रा मुतुम्याः। प्रधुका
अभोन्यस्कां अनवप्रियुकः। ॥
क्रयायु सह्याभ्यन्तरमध्यमाः
समघःप्रस्याः न कमपेते हे ॥१६॥

उक्तमिरिहैं जयुर्भिरन्तकीकः
सामस्मिर्निकाः वद्यते। ॥

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blood—whoever so perceives, my friend—knowing the whole, he becomes the whole world. On this there is this verse:

11 That on which rest the breaths and beings,
   and, with all the deities, the intelligent self;
Whoever knows that, my friend, as the imperishable;
   He, knowing the whole world,
   has entered the whole world indeed.”

PRAŚNA 5

Then Śaibya Satyākāma asked him: “Lord, if some man were to meditate on the syllable OM [= AUM] until his death, what is the world that he would win through that meditation?”

2 He told Śaibya: “Satyākāma, the syllable OM is clearly both the higher and the lower brahman. Either of these two, therefore, can be attained through this same medium by a man who knows it.

3 “If a man meditates on its first phoneme [A], he gets his knowledge just from that; so he comes back to earth very quickly and is led to the human world by the Rg verses. There, possessing a natural propensity for austerity, chastity, and faith, he enjoys greatness.

4 “If, on the other hand, a man becomes mentally absorbed in the first two phonemes [AU], he reaches the intermediate region and is led up to the lunar world by the Yajus formulas. After enjoying sovereign power in the lunar world, he returns.

5 “A man who meditates on that highest person by means of this very syllable OM with all three of its phonemes [AUM], on the contrary, enters into the effulgence in the sun. He becomes released from evil, just like a snake from his slough. He is led to the world of brahman by the Śāman chants and beholds the fort-dwelling person far beyond this entire mass of living beings. On this there are these two verses:

6 The three phonemes lead to the deathless,
   when they are combined,
   joined to one another,
   and not disjointed.
   When they are rightly combined
   in performances external, internal, or in between,
   a man who knows does not tremble.

7 With Rg verses, this world;
With Yajus formulas, the midregions;
With Śāman chants, the place
   which poets proclaim.
तमोद्वरूपितीयायतनेनावेति
विद्वान्यतत्वविद्वात्तमजरममृतमभयं परे चेति ॥७॥

॥ इति पञ्चमः प्रशः ॥

अष्ट हैं तुकेश्वर भारद्वारः प्रच्छ । भगवतनिरपेक्षनाभः कौसल्यो राजपुत्रो मामुपेत्येत् प्रश्रममुच्छत । पोड़शक्तं भारद्वारः पुरुषः वेतः । तमहं कुमारमब्रुवं नाहिमि वेद । यद्यथमममेदिः कथं सं नावक्षयमिति । समूहं वा एष परिवृत्त्यति योज्ञतममिविवर्तित । तस्माताहार्यमयूऽनं वक्तृतुः । स तृणोऽर्थार्य प्रवर्तात् । तं त्वा पृच्छामि क्या शो पुरुषः इति ॥१॥

तस्मा स होवाच । इहैवान्तः शरीरं सोमस्य । स पुरुषो यस्मिनेत्ता: पोड़श कला: प्रभुक्तिति ॥१२॥

स ईशानांके । कस्मजनमहुमङ्कान्त उक्तान्तो भविष्यामि कस्मिन्ना प्रतिष्ठिते प्रतिष्ठायांमीति ॥१३॥

स प्राणमुन्तज । प्राणाच्छुद्दा: सं वायुवर्तिताः: पृथिवीन्द्रियं मनोजनमुन्ताय । 
तथा मनः: कर्म लोकः लोकेवऽु च नाम च ॥१४॥

स यथा नाम: स्वप्नः सं: सुमुद्रवर्षण: समुद्रं प्रायास्तं गच्छ्यन्ति । सिद्धेते तासं नामरूपे । समुद्र इत्येवः प्राच्छविते । एवेनेवस्य परिवृत्तिर्म: पोड़श कला: पुरुषवर्षण: पुरुषः प्रायास्तं गच्छ्यन्ति । सिद्धेते चासं नामरूपे । पुरुष इत्येवः प्राच्छविते । स एषोऽकालोऽमृतः । भविति । तदेष श्लोकः ॥१५॥

अरा इव रथनासोऽकला यस्मिन्ततिविद्धातः ।
तं वेत्ते पुरुषः वेदयथा । मा वो मूलः परिवर्तयः ॥१६॥

तानोऽवाच । एतात्वेवाभिक्षंत्वां ब्रह्म वेद नात: परमस्ततिति ॥१७॥ ते तमर्भवतस्तत्वं ि हि न: पिता योज्ञसमाकक्षविद्या: । परं पारं तारायस्तति । नमः परमज्ञातिः नमः परमज्ञातिः ॥१८॥

॥ इति पञ्चः प्रशः ॥

॥ इति पञ्चोपनिषतः ॥

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By OM alone as the support
Does a man who knows it attain
that which is serene,
beyond old age and death,
free from fear, the supreme.”

PRAŚNA 6

Then Sukēśa Bhāradvāja asked him: “Hiranyanābha, a prince of Kosala, once came to me, Lord, and asked this question: ‘Do you know the person consisting of sixteen parts?’ I told the prince: ‘I don’t know him. If I had known him, how could I have not told you. Up to his very roots, surely, a man withers when he tells a lie. That’s why I can’t tell you a lie.’ He got on to his chariot silently and went away. So I ask you: Who is that person?”

2 He told Sukēśa: “Right here within the body, my friend, is that person in whom the sixteen parts come into being.

3 “That person thought to himself: ‘Who is the one that when he sets off, I will set off and when he settles down, I will settle down?’ He then created the life-breath, and from the lifebreath, faith, space, wind, fire, water, earth, senses, mind, and food; from food, strength, austerity, vedic formulas, rites, and worlds; and in the worlds, name.

5 “Now, take these rivers. They flow toward the ocean and, upon reaching it, merge into the ocean and lose their name and visible appearance; one simply calls it the ocean. In just the same way, these sixteen parts of the person who is the perceiver proceed toward the person and, upon reaching him, merge into that person, losing their names and visible appearances; one simply calls it the person. He then becomes partless and immortal. On this there is this verse:

6 In whom the parts are fixed,
as spokes on a hub—
You should know that person, who is to be known,
so that death may not disturb you.”

7 Pippalāda then said to all of them: “That is everything I know about this highest brahman, higher than which there is nothing.” They praised him, saying: “You are, indeed, our father, for you have taken us to the farthest shore beyond ignorance.”

Homage to the supreme seers! Homage to the supreme seers!

The end of the Praśna Upaniṣad.
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Māṇḍūkyya Upaniṣad

The Māṇḍūkyya Upaniṣad is traditionally assigned to the Atharvaveda, even though several teachers named Māṇḍūkeya are listed in the literature of the Rgveda (e.g., AA 3.1). This small document deals with the sacred syllable OM and identifies it with the whole world, with Brahman, and with the self (atman). The three constituent phonemes of the syllable OM are further identified with the three states of the self—the waking, the dreaming, and deep sleep. The historical importance of the MaU is dependent on the famous gloss, Kārikā (also called Āgamaśāstra), by Gauḍapāda, who is traditionally identified as the teacher of the teacher of Śaṅkara, the great exponent of monistic philosophy (Advaita Vedānta).
माण्डूक्योपनिषत्

ओमित्तेतदक्षरांभिं सर्वम्। तस्योप्यास्यानम्। भूतं भवद्वन्विषयविद्धितं सर्वमोऽहार
एव। यज्ञायन्त्रिकाताृतितं तद्धोऽहार एव॥१॥

सर्वं ह्वेतदुः ब्रह्म। अयमात्मा ब्रह्म। सोयमात्मा चतुष्पात्॥२॥

जागरितस्थानो बहः: प्रजः। समाभं एकोनविशिष्टमिथुः। स्वोऽसुष्कवेशानरः। प्रथमः
पादः॥३॥

स्वप्रस्थानोद्धन्तः प्रजः। समाभं एकोनविशिष्टमिथुः। प्रविविक्तमुक्तेनसो द्वितीयः
पादः॥४॥

यत्र सुप्रो न करं कामं कामयते न करं कर्म पशुति तत्तुस्माद्। सुप्रस्थानः
एकीमूतः। प्रजानमधुजो चतुर्दशन। ह्वानरमुनकः। चेतोमुखः। प्रक्षशस्ति। पादः॥५॥

एष सर्वेषां। एष सर्वं। एषोऽन्तर्यामी। एष योनि। सर्वशः। प्रभवाययो हि
भूतानाम्॥६॥

नान्तः प्रजः। न बहः: प्रजः। नोभतः प्रजः। न प्रजाननम्। न प्रजः। नाप्रजः। अदुष्टम्
अन्यबहारम्याद्यमलक्षणमचिन्तन्तमच्चविप्रदेशेयमितःकार्त्तमित्रं। प्रशंसोपकारम्। शान्ते
शिवमद्वैतं चतुर्यं मन्यते। स आतमः। स विज्ञायः॥७॥

सोयमात्माध्यक्षरोऽहारः। अधिमात्रं पादः। मात्रा। मात्राश्च। पादः। अकारः
उकारों
मकारं इति॥८॥

जागरितस्थानो वैश्वानरोऽकारः। प्रथमः। मात्रामिर्दिमतः। आआः। ति है।
सर्वकामानादिभिभवति॥९॥

स्वप्रस्थानस्तीजस उकारो द्वितीया। मात्रातकर्षुमभवतः। उत्कर्षति है।
स्वाविविकतः॥१०॥ समाभं भवति। नायाब्रह्मविविकः भवति य एवं वेदः॥११॥
OM—this whole world is that syllable! Here is a further explanation of it. The past, the present, and the future—all that is simply OM; and whatever else that is beyond the three times, that also is simply OM for this brahman is the Whole. Brahman is this self (ātman); that brahman is this self (ātman) consisting of four quarters.

3 The first quarter is Vaiśvānara—the Universal One—situated in the waking state, perceiving what is outside, possessing seven limbs and nineteen mouths, and enjoying gross things.

4 The second quarter is Taijasa—the Brilliant One—situated in the state of dream, perceiving what is inside, possessing seven limbs and nineteen mouths, and enjoying refined things.

5 The third quarter is Prajña—the Intelligent One—situated in the state of deep sleep—deep sleep is when a sleeping man entertains no desires or sees no dreams; become one, and thus being a single mass of perception; consisting of bliss, and thus enjoying bliss; and having thought as his mouth. He is the Lord of all; he is the knower of all; he is the inner controller; he is the womb of all—for he is the origin and the dissolution of beings.

7 They consider the fourth quarter as perceiving neither what is inside nor what is outside, nor even both together; not as a mass of perception, neither as perceiving nor as not perceiving; as unseen; as beyond the reach of ordinary transaction; as ungraspable; as without distinguishing marks; as unthinkable; as indescribable; as one whose essence is the perception of itself alone; as the cessation of the visible world; as tranquil; as auspicious; as without a second. That is the self (ātman), and it is that which should be perceived.

8 With respect to syllables, OM is this very self (ātman); whereas with respect to the constituent phonemes of a syllable, it is as follows. The constituent phonemes are the quarters, and the quarters are the constituent phonemes, namely, “a,” “u,” and “m.”

9 The first constituent phoneme—“a”—is Vaiśvānara situated in the waking state, so designated either because of obtaining (āpti) or because of being first (ādimattva). Anyone who knows this is sure to obtain all his desires and to become the first.

10 The second constituent phoneme—“u”—is Taijasa situated in the state of dream, so designated either because of heightening (utkarsa) or because of being intermediate (ubhayatva). Anyone who knows this is sure to heighten the continuity of knowledge and to become common; and a man without the knowledge of brahman will not be born in his lineage.
The Early Upanisads

सुपुस्पतनः प्राङ्गोऽ मकारस्तुतीया मात्रा मितेरपीरवां । मिनोति ह वा इदं
सर्वमपितिश्च भवति य एवं वेद ॥११॥

अमात्रश्र्वतुथौः व्यवहारः प्रपञ्चोपशसः शिवोज्ज्वलः । एवमोह्नार आत्मैव ।
संविश्वत्यात्मनात्मानं य एवं वेद ॥१२॥

॥ इति माण्डक्स्योपनिषत् ॥
11 The third constituent phoneme—"m"—is Prājña situated in the state of deep sleep, so designated either because of construction (mīti) or because of destruction (apīti). Anyone who knows this is sure to construct this whole world and to become also its destruction.

12 The fourth, on the other hand, is without constituent phonemes; beyond the reach of ordinary transaction; the cessation of the visible world; auspicious; and unique.

Accordingly, the very self (ātman) is OM. Anyone who knows this enters the self (ātman) by himself (ātman).

The end of the Māṇḍūkya Upaniṣad.
APPENDIX

NAMES OF GODS, PEOPLE, AND PLACES

For more detailed information about the humans, gods, and sages, as well as the place-names mentioned in the Upaniṣads, the reader may consult the comprehensive index prepared by Macdonell and Keith (1912) and Macdonell’s (1898) survey of vedic mythology. For the location of many of the places, consult the map on p. 14. The reader should consult the index for a complete listing of occurrences of these names in the Upaniṣads. The following list does not include individuals mentioned solely in the long lists of teachers and pupils appended to several Upaniṣads.

Abhipratārin Kāκṣaseni. A person of royal descent among the Kurus who appears in several ancient texts as engaged in theological discussions. The JB (3.156) reports that his sons divided his property while he was still alive.

Aditi. A female deity, the mother of several gods, including Varuṇa and Mitra. In later mythology she is made the mother of gods in general. Sometimes she is identified with the earth. See KaU 4.7; Macdonell 1898, 120–23.

Ādityas. Literally the son(s) of Aditi, the term in the plural refers to a group of gods, including some prominent ones such as Varuṇa, Mitra, and Indra. Early texts give their number as eight, but the Brāhmaṇas already show their number as twelve, which has remained the norm ever since. Together with the Vasus and the Rudras, they constitute the three major classes of gods (see CU 3.16). In the singular, the term Āditya refers to the sun.

Ajātaśatru. A king of Kāśi, not to be confused with a king of the same name, the son of Bindusāra, recorded in the Buddhist texts.

Āṅgirasa. The name of a class of priests closely associated with another group called Atharvan. The name is also used with reference to a group of sundry divine beings and is an epithet to several gods, especially the fire god Agni.

Āruṇi. The patronymic of Uddālaka Āruṇi.

Aśvala. Little is known about him, apart from the fact recorded in BU 3.1.2 that he was the Hotṛ priest of Janaka of Videha.

Aśvapati Kaikeya. Known only from the episode, recorded both in SB 10.6.1.2 and in CU 5.11.4, of his instructing several Brahmins about the self. He was a king of the Kekayas, a people located in the northwestern region.

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**Asvins.** Twin deities described as young, beautiful, fond of honey, and expert in medical knowledge. They are the physicians of the gods.

**Atidhanvan Śaunaka.** A teacher appearing in CU 1.9.3; little else is known about him other than that he was the teacher of Udara Śāṇḍilya.

**Ājiki.** The wife of Uṣasti in CU 1.10.1.

**Bāka Dālbhya.** A Brahmin from the Kuru-Paṇcāla region, who is credited in the JB (1.9.2) with constraining Indra. His only appearance in the Upaniṣads is in the humorous tale of dogs at CU 1.12.

**Bālāki.** See Gārgya Bālāki.

**Barku Vārṣpa.** Appears as a teacher who is at odds with Yājñavalkya. He is portrayed in a poor light both in SB 1.1.1.10 and BU 4.1.4.

**Bhaga.** This word means “dispenser,” and this “dispenser of wealth” is counted among the twelve Ādityas.

**Bhārgava Vaidarbhī.** A learned Brahmin who questioned Pippalāda in the PU 2.

**Bhuju Lāhyāyani.** A Brahmin contemporary of Yājñavalkya; he attended a major sacrifice celebrated by Janaka of Videha (BU 3.3). Little else is known about him.

**Brahmadatta Caikitāneya.** Appears as a teacher in BU 1.3.24; JU 1.37; 1.59. Little else is known about him.

**Brahmaṇaspati.** Lit., “the lord of brahman(s),” the term is an epithet of Brhaspati.

**Brhaspati.** A deity closely linked to the fire god and to sacred speech, who is wise and is the lord of speech and eloquence. He is regarded as the priest of the gods and the source of wisdom. Later tradition identifies him with the planet Jupiter and ascribes to him, now considered a seer, texts of religious law and politics.

**Buḍila Aśvataraśvi.** Also called Vaiyāghrapadya (CU 5.16), he was a rich Brahmin said to have been a contemporary of the kings Janaka of Videha and Aśvapatī Kaikēya, as well as of Uddālaka Āruṇi. He is depicted as somewhat confused and ignorant.

**Caikitāyana Dālbhya.** Both names appear to be patronymics and occur elsewhere in vedic literature with reference to other individuals (see, e.g., Bāka). Dālbhya was a Brahmin who took part in a discussion with and is subsequently instructed by Pravāhaṇa Jaivali on the meaning of the High Chant (CU 1.8–9).

**Citra Gāṅgāyani.** Appears in KsU 1.1 as a king and a contemporary of Śvetaketu and Uddālaka Āruṇi. He teaches the latter a doctrine similar to that taught by Pravāhaṇa Jaivali in BU 6.2 and CU 5.3–10; they are probably versions of the same story with a change of the royal character.

**Cūla Bhaṅgavitti.** Nothing is known about this teacher besides what is found in BU 6.3.9–10.

**Dadhyaṅc Āṭarvya.** A seer who is famous for having revealed to the Aśvins the place of honey (see BU 2.5.17 n.).

**Dhātṛ.** A minor god connected with creation. In later texts, he is identified with the major creator gods Prajāpati and Brahmā.

**Drptabālāki Gārgya.** See Gārgya Bālāki.

**Gandhāra.** A region in the extreme northwest of the Indian subcontinent (see map).

**Gandharva.** In the early vedic literature Gandharvas appear as a class of divine beings alongside the gods and the forefathers. They are associated with the Soma drink and are said to be fond of females. They are often associated with the celestial nymphs, Apsarasas. In later literature, especially the epics, the Gandharvas are depicted as celestial singers and are associated with music.
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Gardabhīvīpta Bhāradvāja. He is a teacher who is said to have told Janaka of Videha that brahman consists of the power of hearing (BU 4.1.5).

Gārgi Vācaknavi. One of the few learned women mentioned in the vedic literature, she went head to head with Yājñavalkya twice (BU 3.5, 8). Her position among the other disputants was strong enough that, once she realized that Yājñavalkya had defeated her, she, in effect, told them to shut up.

Gārgya Bālāki. Also called Drptabālāki (“Bālāki the Proud”), he comes from a distinguished family; Gārgyas are mentioned as teachers of liturgy and grammar. The episode of his attempting to teach King Ajātaśatru of Kāśi, who shows up his ignorance, is recorded both in BU 2.1 and in KsU 4.1–20, where he is depicted as a man who had traveled widely.

Gautama. The same as Uddālaka Āruṇi.

Ghora Aṅgīrāsa. Appears as the teacher ofKrṣṇa Devakīputra in CU 3.17.6. Macdonell and Keith (1912, i, 250–51) regard him as a figure representing the dark side of Atharvavedic magical practice.

Glāva Maitreyā. A Brahmin connected with Bāka Dālbhya in the story of the dogs (CU 1.12).

Gośruti Vaiyāghrapadya. Little is known about him, except that he appears as a pupil of Satyakāma Jābālā in CU 5.2.3 and SA 9.7.

Hāridrumata Gautama. Known only from his appearance in CU 4.4.3 as the teacher of the more famous Satyakāma Jābālā.

Hīmavat. The Himalayan mountains personified; the father of Umā in KeU 3.12.

Hiranyanābha. The name of a prince of Kosala mentioned in PU 6.1.

Ījā. The personification of the milk and ghee offerings poured into the fire, she is said to be the mother of the fire god.

Indra. The most famous of the vedic gods, Indra is called the king of the gods. He is powerful and loves to drink Soma. His claim to fame is his victory over Vṛtra, a combat that is given cosmogonic significance. In the Vedas Indra is closely associated with rain, and prominence is given to his weapon, the Vajra, conceived of as the thunderbolt. In some of the Upaniṣads, Indra comes to be identified with the ultimate self (atman).

Indradyumna Bhāllaveya. One of a group of men who went to receive instruction from Aśvapati Kaikeya about the self (CU 5.11) and about the Vaiśvānara fire (SB 10.6.1.1).

Īśāna. The term means “lord” and is an epithet of various gods, especially of Rudra. Īśāna is also considered an independent god and is counted as one of the Rudras.

Jana Śārkaraḵśya. Mentioned in the same episodes as Indradyumna.

Janaka of Videha. Perhaps the most famous and prominent of the kings mentioned in the Upaniṣads, Janaka appears already as a renowned king of a distant time in the episodes of Ajātaśatru of Kāśi (BU 2.1.1; KsU 4.1). Videha being to the east of the Kuru-Paṇcāla country, the home of the major figures of the Upaniṣads, Janaka represents the growing importance of the eastern regions from which the new religions of Buddhism and Jainism would emerge some centuries later. Janaka is presented in the SB and the BU as very learned and able to debate the most learned of the Kurupaṇcāla Brahmins. Although in the BU he usually learns from Yājñavalkya, in one episode of the SB (11.6.2) he teaches him the meaning of the daily fire sacrifice.

Jānaki Ayasthūpa. Presented as a pupil of Cūla Bhāgavīti in BU 6.3.10.

Jānaśruti Pautrāyaṇa. A rich and pious man, possibly a king, who is taught the doctrine of the gatherer (saṃvargavidya) by Raikva at CU 4.1.

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Jāratkārava Ārtabhāga. One of the Brahmans attending Janaka’s sacrifice who is defeated in debate by Yājñavalkya (BU 3.2), he is also mentioned as a teacher in SA 7.20.

Jātavedas. An epithet of the fire god, Agni.

Jītvan Śailini. He is mentioned in BU 4.1.1 as teaching Janaka that Brahman is speech, a view refuted by Yājñavalkya.

Kabandha Āṭharvaṇa. The name of a Gandharva who possessed a woman in BU 3.7.1. In another version of the story (BU 3.3.1) the Gandharva is identified as Sudhanvan Āṅgiras.

Kabandhi Kātōyāṇa. A learned Brahmin who questioned Pippalāda in the PU 1.1.

Kahola Kauṣītakēya. Mentioned in several texts as a contemporary and rival of Yājñavalkya (SB 2.4.3.1; BU 3.5.1).

Kāśi. The old name of the city later known as Vārānasi (Benares). Kāśi is often connected with the kingdom of Videha.

Kātōyāṇi. One of the two wives of Yājñavalkya and depicted as having only “womanly interests” (BU 2.4.1; 4.5.1–2).

Kauravyāyāṇi. Her son is mentioned at BU 5.1.1.

Kausalya Āśvalāyana. A learned Brahmin who questioned Pippalāda in the PU 3.

Kauṣītaki. Patronymic of a teacher or a line of teachers. The name and the doctrines ascribed to him are prominent in a number of ancient texts (e.g., SA 2.17; 15.1) and two texts, the Kauṣītaki Brāhmaṇa and the KsU, are named after him. A Kauṣītaki is also mentioned in CU 1.5.2, although it is unclear whether it refers to the same individual.

Kosala. The region east of Videha and closely associated with it and corresponding roughly to eastern Uttar Pradesh and western Bihar.

Kṛṣṇa Devakīputra. Mentioned in CU 3.17.6 as a pupil of Ghora Āṅgirasā. Although some have identified this Upaniṣadic figure as the Kṛṣṇa of the epics, the connection between the two is very doubtful.

Kumārāhārīta. Mentioned as a teacher in BU 6.4.4. Nothing else is known about him.

Kuru. The name of a people and a region in the upper reaches of the Yamuna and Sarasvati rivers, what is today eastern Punjab and Haryana. The Kurus are regularly associated with the Pañcālas.

Madhuka Paṅgīya. Mentioned as a teacher in SB 11.7.2.8 and as a pupil of Yājñavalkya in BU 6.3.8.

Madra. A region located toward the west of Kuru-Paṅcāla around the upper tributaries of the Indus (i.e., in today’s Punjab).

Maghavan. Literally “bountiful,” an epithet frequently ascribed to Indra.

Māhācamasya. A teacher mentioned in TU 1.5 and credited with adding mahas to the three Calis (CU 2.23.2 n.).

Māhāyāṣṭa. A region located toward the northwest of Kuru-Paṅcāla in what is today’s Punjab.

Mahidāsa Aitareya. The teacher after whom the Aitareya Brāhmaṇa, Āraṇyaka, and Upaniṣad are named. His longevity is pointed out in CU 3.16.7 and JB 4.2.11, according to which he lived to be 116.

Maitreyi. One of the two wives of Yājñavalkya, who is presented as interested in theological matters. Her conversation with her husband, repeated twice, is one of the more important sections of the BU (BU 2.4.1; 4.5.1–2).

Manu. The first man and the progenitor of all humans, he plays the central role in the
Indian myth of the flood. Later legends make him also the first lawgiver, and an important collection of ancient Indian laws is ascribed to Manu.

Maruts. A group of gods connected with the wind and thunderstorm and thus associated with Indra's exploits. They are called the sons of Rudra and are often referred to in the plural as "the Rudras."

Matsya. A region to the southwest of Kuru-Pañcāla.

Maudgalya. Patronymic of one Nāka mentioned as a teacher in BU 6.4.4 and TU 1.9.1.

Mitra. A solar god regularly associated with Varuṇa.

Mrtyu. Literally "death," he is associated with the god of death, Yama. In the Upaniṣads, the term has a range of meanings: death, Death personified, and the god Mrtyu.

Naciketas. The son of Uśan Vaiṣāḷavas, who gives him over to death. He is the main character in the KaU.

Naimiśa. The name of a specially sacred forest. It may have been located somewhere along the River Sarasvati.

Nāka. See Maudgalya.

Nārada. This ancient seer is mentioned already in the AV. He attains great importance in later times and is regarded as a son of Brahmā, a divine seer (devarṣṭi), and a messenger between gods and men.

Paingya. A famous teacher frequently mentioned in the Kauṣītakī Brāhmaṇa as an authority. His views are cited in KSU 2.2.

Pañcāla. The central region of vedic civilization, around the Yamuna and Ganga rivers, corresponding to the western Uttar Pradesh. The Pañcālas are closely associated with the Kurus.

Pārīkṣitās. The patronymic of Janamejaya, the king of Kurus (AB 7.27, 34; 8.11). In the plural, the name probably refers to him and his brothers, Ugrasena, Bhīmasena, and Śrutasena, and more generally to the royal family of the Kurus. It appears that a serious scandal was associated with them and that they had atoned for it by means of a horse sacrifice. The disappearance of this once famous royal family may be associated with the conquest of the Kurus by the Salvas (Witzel 1989, 236; 1997b). See also Horsch 1966, 253–55.

Parjanya. The god of the rain cloud, his main function is to shed rain. He is therefore associated with fertility, and the earth is said to be his wife.

Patañcāla Kāpya. Mentioned in two similar episodes of BU 3.3 and 3.7 in which his wife or daughter is possessed by a spirit. He taught the sacrifice in the northwestern country of the Madras.

Pauruṣīṣṭi. The patronymic of one Taponitya mentioned in TU 1.9.

Pippalāda. The sage whose answers to six questions comprise the PU. His name connects him to the Paippalāda recension of the Atharvaveda.

Prācinaśāla Aupamanyava. One of the group of Brahmins who received instruction from Aśvapati Kaikṣa (see also Indradyumna).

Prācinayogya. The patronymic of Satyayajña Pauluṣi, although it is applied to a variety of teachers (see TU 1.6.2 and the list of teachers at BU 2.6.2).

Prajāpati. Literally "lord of creatures," he is the creator god par excellence in the Brāhmaṇas and the Upaniṣads. He is the father of the gods and the demons (asura), as well as of all creatures. See Gonda 1986a.

Pratardana Daiwordāśi. Mentioned in the KSU 3.1 as going to Indra's world after his death in battle, his patronymic "descendant of Divodāśa" connects him to the famous Rgvedic king Sudās, the son or descendant of Divodāśa. Pratardana is also mentioned as a king in other vedic texts.
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Prāṭṛda. Mentioned in an episode in BU 5.12.2, where he poses a question to his father. The name is a patronymic of a teacher named Bhāllā in the JB 3.31.4.

Pravāhaṇa Jaivali. King of Pañcāla who appears in BU 6.2 and CU 5.3-10 teaching the famous doctrine of the five fires that explains the process of rebirth and in CU 1.8.1 teaching the meaning of the High Chant.

Pūṣan. Closely associated with the sun god, he is viewed as the one who knows the paths and conducts the dead safely to the world of the fathers.

Raikva. A somewhat comical figure from the northwestern region of Mahāvṛṣa, who sat scratching his itch under a cart when he was discovered. He taught the doctrine of the gatherer to Jānaśrutī at CU 4.1-3.

Rāthitara. The patronymic of one Śatyavacas mentioned in TU 1.9.

Ṛjiṣin. Literally “receiving the residue of Soma,” this is an epithet of Indra.

Rudra. Generally regarded as a storm god, Rudra has an ambivalent personality. He is fierce and feared. He is also a healer, the one who averts the anger of gods. In his benign aspect he is referred to as śiva, “the benign one,” an epithet which becomes the name of the later god Śiva, with whom Rudra is identified.

Rudras. In the plural, the term refers to a group of eleven gods, who, together with the Ādiytas and Vasus, constitute the three classes of gods. The Rudras are associated with the Maruts; both of these groups are ruled by Rudra.

Sādhyas. A group of somewhat ill-defined deities, said to occupy a region above that of the gods.

Śaibya Satyakāma. A learned Brahmin who questioned Pippalāda in the PU 5.

Sāmaśravas. A pupil of Yājñavālakya in BU 3.1.2.

Sanatkumāra. He, together with Sanaka, Sanandana, and Sanātana, are the mind-born sons of the creator god Brahmā. They are reputed for their knowledge and for lifelong celibacy.

Śāṇḍilya. He is one of important teachers of the fire ritual in the SB, to whom is ascribed a famous doctrine bearing his name, “Śāṇḍilya-doctrine” (śāṇḍilyavidyā), in SB 10.6.3 and CU 3.14. There is some confusion, however, in the literature because this patronymic may have belonged to several teachers (see Udaraśāṇḍilya). Although Śāṇḍilya is associated with texts belonging to the eastern regions, Witzel (1989, 204) has pointed out that the Śāṇḍilya tradition may have had its origins further west and spread later to the east.

Sarasvati. The most celebrated river of the vedic age (although its identity in the early period is not altogether certain), it is personified as a goddess. In the Brāhmaṇas she becomes identified with speech and the goddess of speech, and in later mythology Sarasvatī is the goddess of eloquence and wisdom (BU 6.4.27).

Satvan. A region located around the southern tributaries of the Yamunā River and associated with the land of Matsya (KsU 4.1).

Satyakāma Jābāla. In one of the most moving stories of the Upaniṣads, Satyakāma’s mother, Jabālā, confesses to her son that he was born out of wedlock and that she does not know who his father is. She asks him to call himself the “son of Jabālā” (Jābāla), thus adopting a matronymic. This open truthfulness so impresses his teacher, Hāridrumata Gautama, that he initiates him into vedic study (CU 4.4-9). Satyakāma appears as a teacher in several other vedic texts (e.g., BU 4.1.6), and he is said to be a pupil of Jānaki Āyasthūpā in BU 6.3.11.

Satyayajña Pauluṣi. Also called Prācinayogya, he is one of the group of Brahmins who receive instruction from Asvapati Kaikeya (see Indradyumna).

Śaunaka Kāpeya. Śaunaka is a common patronymic applied to a variety of teachers.
Appendix

(MuU 1.1.3). Kāpeya is mentioned in connection with Abhipratārin Kākṣaseni in CU 4.3.5, and the JB (3.1.21; 1.59.2) identifies him as the latter’s domestic priest.


Sāviṭrī. The god associated with the stimulating power of the sun. He is the deity invoked in the most celebrated of vedic verses, the Gāyatrī or the Sāviṭrī (RV 3.62.10).

Śīlaka Śālavatya. Nothing more is known about this teacher except for what is contained in CU 1.8.1, where he is depicted as a contemporary of Pravāhaṇa Jaivali.

Śinivāli. Together with Rākā, she is a goddess associated with the phases of the moon. Rākā is connected with the full moon and Śinivāli with the first day of the new moon.

Śoma. A sacrificial drink pressed from a plant, a drink that apparently had mind-altering qualities. The drink is personified as a god and later identified with the moon. Thus the term often simply means the moon (see BU 1.3.24 n.).

Sudhanvan Aṅgiras. The name of a Gandharva who possessed a woman in BU 3.3.1, while in another version of the story (BU 3.7.1) the Gandharva is identified as Kabandha Atharvana.

Sukesa Bhāradvāja. A learned Brahmin who questioned Pippalāda in the PU 6.

Śuṣkabhṛṅgāra. We know him only from KSU 2.6, where he teaches that brahman is Uktha (BU 1.6.1 n.), indicating that he was possibly a teacher of the Rgvedic tradition.

Śvetaketu Āruneya. Son of the famous teacher Uddālaka Ārūṇi, his dialogue with a king, variously identified as Pravāhaṇa Jaivali (BU 6.2; CU 5.3-10) and Citra Gāṅgāyani (KSU 1.1-2), sets the scene for the exposition of the important doctrine of the five fires and the theory of transmigration. Although he is made a contemporary of Yājñavalkya and Janaka of Videha in SB 11.6.2, this cannot be accepted at face value because his father is also a contemporary of these in BU 3.7. Śvetaketu is often depicted as a haughty young man contrasting sharply with the humility of his father. He is regarded as a wise sage and seer in later literature, but his late date is hinted at in the Āpastamba Dharmasūtra (1.2.5.4–6), which calls him a man of recent times.

Śvetāśvatara. The teacher of the doctrine presented in the SU, after whom the Upaniṣad is named.

Trīśaṅku. A sage mentioned in TU 1.10, identified in later literature as a king of Ayodhya who desired to go to heaven with his body and became the southern cross constellation.

Tvaṣṭr. Described as a skilled workman, he is the father of Indra. He is a guardian of Soma and thus attracts the hostility of his son, who wants to take possession of the drink. Soma is often called the “honey of Tvaṣṭr,” and it is in this capacity that he revealed to Dadhyanc the place of honey, i.e., Soma. This is the basis for the reference at BU 2.5.17.

Udana Śaulbāyaṇa. Mentioned as a teacher already in the TS (7.5.4.2). At BU 4.1.3 he tells Janaka of Videha that brahman is the lifebreath.

Udaraśaṅḍiliya. Little is known about him apart from what is mentioned in CU 1.9.3. He was the pupil of Atidhanva Śunaka.

Uddālaka Ārūṇi. Also bearing the name Gautama, he was a famous teacher from the Kuru-Pañcāla region and the father of the equally famous Śvetaketu. Even though in BU 6.3.7 he is said to have been Yājñavalkya’s teacher, elsewhere Yājñavalkya is presented as an equal of Uddālaka and as defeating Uddālaka in debate (BU 3.7). The entire sixth chapter of the CU is devoted to Uddālaka’s exposition of the “existent” (sat) as the source of all things, where he presents this novel doctrine rejecting the old view that the “existent” emerged from the “nonexistent.”
Appendix

Uma. The daughter of Himavat in KeU 3.12. In later mythology she is also called Pārvati (“daughter of the mountain”) and becomes the wife of Śiva.

Upakosala Kāmalāyana. Said to have been a pupil of Satyakāma Jābāla in CU 4.10.

Uṣān Vājaśravas. The father of Naciketas in KU 1.1. He referred to as Gautama (KaU 1.10), and Naciketas is called the son of Uddālaka Āruṇi at KaU 1.11 (see, however, the note to this). If this is true, then Uṣān is the same as Uddālaka, and Naciketas is the same as, or the brother of, Śvetaketu.

Uṣāsta Cākrāyana. Called Uṣāsti in CU 1.10.1, he is there depicted as a learned but poor Brahmin who managed to outwit the priests of a sacrifice by his superior knowledge of the sacrificial chants. In BU 3.5, he is one of the Kuru-Paṇcāla Brahmins who are defeated in debate by Yājñavalkya.

Uśīnara. The location of this region is uncertain, but it must have been near the heartland of Brahmanism of this period represented by Kuru-Paṇcāla and Kāśi.

Vājaśravas. See Uṣān Vājaśravas.

Vaiyāghrapadya. The patronymic of both Indradyumna Bhāllaveya (CU 5.14) and Budila Āśvatarāśvi (CU 5.16).

Varuṇa. One of the great gods in early vedic literature, he is viewed as the grand sovereign and upholder of the natural and moral order. He becomes increasingly associated with the waters, and his residence comes to be located within the ocean. In the period represented by the Brāhmaṇas and the Upaniṣads, Varuṇa’s cosmic role fades with the emergence of Prajāpati as the supreme creator god.

Vāsus. A group of eight gods distinguished from the Ādityas and Rudras, although their general character and specific identities remain rather vague.

Vidagdha Sākalya. A teacher who, according to the SB (11.6.3.3), volunteered to debate with Yājñavalkya on behalf of the assembled Brahmins (see BU 3.9). He is also reported to have told Janaka of Videha that brahman is the heart (BU 4.1.7).

Videha. A region located northeast of Kāśi and east of Kosala, with which it is closely associated. Corresponds roughly to northern Bihar.

Virocaṇa. The son of Prahlāda, who is viewed in the CU 8.7.2 as occupying a position among demons parallel to that of Indra among the gods. In later mythology both he and his father are viewed as pious and kind demons.

Viṣṇu. The great god of later Hinduism, who is a somewhat minor solar deity in the vedic literature. He is especially associated with his three steps with which he measured the three worlds, his third step being viewed as the highest heaven. These steps are connected in the SB (1.2.5) with Viṣṇu’s assuming the shape of a dwarf and thus tricking a demon, who had conquered the world, into letting him have a small piece of land where he could lie down. Upon being granted the land, Viṣṇu assumed his normal size and strode through the three worlds, securing them for the gods.

Viśvāvasu. A Gandharva who is regarded as fond of women and is a rival of the husband during the first night after the wedding.

Viśvedeva. Literally “All-gods,” the term came to be applied to a class of gods distinct from the Ādityas, Rudras, and Vāsus. Their number is fixed as thirteen, and in later Brahmanical rites offerings to this group occupy a prominent place.

Vṛātya. The term is used in ancient literature to refer to groups of people, at least some of whom appear to have led a wandering or a nomadic life. There is no consensus among scholars regarding the identity of Vṛātya. Falk (1986a) has shown that the Vṛātys were probably “poor, mostly young Brahmins and Kṣatriyas who in search of a “start capital” form a dark, ominous sodality which demands ransom from the local, well-settled grhasthas [householders] and even from the kings” (Witzel 1989, 235–
36). Already in some vedic texts, however, the Vrātya is presented as a mysterious, powerful, and even divine person. In later times the term is used to refer to either mixed-caste people or to Brahmins who have not undergone vedic initiation. See also Horsch 1966, 401–20.

Yājñavalkya. He occupies a central position in the SB as an authority on ritual matters and in the BU as a teacher of esoteric doctrines. Traditionally credited with the composition of the White Yajurveda, his final settlement with his two wives, Kātyāyanī and Maitreyī, and his subsequent departure from home into possibly an ascetic way of life are narrated twice in the BU at 2.4 and 4.5. In the BU he appears as a humorous, sarcastic, and often irreverent figure.

Yama. The Indian god of death from the most ancient period of vedic mythology until contemporary times. In ancient myths he is called king and divine characteristics are ascribed to him, but he comes to be identified with death itself (see Mr̥tyu) and many of the negative aspects of death become associated with Yama. Later myths associate him with judgment and punishment of the dead.
NOTES

The numbers that cue the notes refer to the internal divisions of the text. The textual variants in each division are given first and are cued by endnote reference numbers. Substantive comments are given after the variants and are cued by italicized words of the translation.

1 Bṛhadāraṇyaka Upaniṣad

ADHYĀYA 1

1.1 1. vr in Maue (1976) āvāntara-. — 2. vr in Maue (1976)asthāni. — 3. I have removed the daṇḍa printed texts of the BU(K) generally insert after māṁsāṇi. This daṇḍa is unnecessary and breaks the list of connected items. I have inserted a daṇḍa after vaiśvānarāḥ to indicate the separate treatment I note here between the head and the body. — 4. vr in Maue (1976)vidhunute (for a discussion of this, see Maue 1976, 44-48).

sacrificial horse: regarding the horse sacrifice, see Int., p.19. Here the bodily parts and activities of the sacrificial horse are equated with the diverse elements and phenomena of the universe (Int., p. 24). To understand some of the homologies, we must visualize the horse as standing facing the east (the same is true at BU 1.2.3). The head of the horse is here clearly distinguished from the body, and two sets of cosmic realities are related to elements of the head and the body, respectively. For a parallel, see TS 7.5.25, which concludes the Taittirīya Saṁhitā.

fire common to all men: this fire (vaisvānara) is somewhat ill-defined. It often refers to the sun, but also to the digestive fire in the body (BU 5.9) and to a specific ritual fire. Speculations regarding the identity of this fire (cf. SB 10.6.1) are found in the Brāhmaṇas, and those speculations dovetail into the search for the identity of brahman and the self in the Upaniṣads (cf. CU 5.11).

body: on the uses of the important term ātman, see Int., p. 22. The term frequently, as in this passage, refers to the physical body, here distinguished from the head, or to a living body as distinct from a corpse (BU 1.2.7). Throughout these Upaniṣads the two closely related meanings of “body” and “self” (as the essential core of a human being) are present whenever the term ātman is used, even though the one or the other meaning may occupy the foreground within a particular context (see CU 5.18.2 n.).

stomach contents: on the meaning of the term uvādhyāṃ, see Maue 1976, 43.

1.2 sacrificial cup: the reference is to two special cups used for the Soma drink. Here these cups are identified with the day and the night.
1.2 demons: see BU 1.3.1 n.

counterpart: on the technical meaning of this term (cf. BU 4.1.2), see Int., p. 24.

2 This section deals simultaneously with cosmogony and with the establishment of the horse sacrifice.

2.1 1. BU(M) [but not Böhltingk 1889a], Maue (1976; see also p. 49) arkyasyārkatvam; vr in Maue (1976) -ārkatvam.

In the beginning . . . in this way: this is a passage full of wordplay and phonetic equivalences (see Int., p. 25). The Sanskrit verb arc- may mean "to recite liturgical texts" or "to shine," and it is related to the term arka, whose meanings include liturgical recitation, radiance, and lightning; it is also a technical term for a special sacred fire used in the horse sacrifice. The term ka has several meanings, most important water and pleasure. All these meanings of the terms appear to be implied in this long and intricate wordplay establishing connections among various things. Knowledge of these connections is facilitated by the perceived etymological relations between the words. The Sanskrit abstract nouns used to indicate these relationships imply both how a word originated and the true nature of the thing denoted by that word. I regularly use the somewhat awkward and long expression "gave the name to and discloses the true nature of" to convey the pregnant meaning of the simple Sanskrit abstract nouns in these contexts.

death: as we see in the next section, the creative work of death, here personified as a deity, probably Prajāpati (see SB 10.4.3.1–3), has both a ritual and a sexual dimension. Both involve toil (tapas) and exertion (śrama), two activities connected both with the ritual endeavors of the priests and the creative activities of the gods: see Kaelber 1989; Olivelle 1993, 9–11.

water sprang from him: the water created by death is the cosmic waters, identified in the next section with the waters of the ocean whose foam created the dry land.

2.2 1. vr in Maue (1976) aśrāmat. — 2. LV tejoraso.

his essence: the term rasa can mean semen, and here within the context of Prajāpati's sexual intercourse with the earth (prthivi, feminine) that is probably the meaning.


He divided this body: the body that death received was fire. Of the three parts, one remained as fire (which is left unstated in the passsage), while the other two became the sun and the wind.

the souteast and the northeast: the Sanskrit reads asau cāsauc ca ("that and that") used here deictically to refer to the intermediate quarters, southeast, northeast, etc. Such expressions are common in these texts and testify to their oral character (see BU 1.4.6 n. and "Note on the Translation").

2.4 1. I follow Maue (1976), BU(M); most BU(K) editions read aśanāyā-. — 2. vr in Maue (1976) abhibhar.

So, by means of... with hunger: According to the reading in most BU(K) editions, the translation would be: "... mind, death, that is, hunger, copulated with speech."
bhāy: this term has a double meaning in Sanskrit. It is both the cry of a baby and a verbal root meaning "to speak."

2.5 1. prajāṃ, following Maue (1976), several of his mss. and BU(M); most BU(K) editions and Śaṅkara read prajāḥ. — 2. BU(M), Senart (1934) sarvasyātā.

this whole world: see BU 1.4.9–10 n.

eater of this whole world: food is a central theme in these documents. The metaphor of eater and food is used frequently to indicate the power of one over another. The rich and powerful are often compared to the eater, and the poor and weak to the food: see Rau 1957, 34–35; Geib 1976; Smith 1990. A good example of this metaphor is KsU 2.9. Eating the whole world, thus, means total dominion over the world.

2.7 1. -rudhyevā- following Maue (1976), several of his mss., some mss. of Śaṅkara’s commentary on BU(K), and BU(M); see the note to the translation; most editions of BU(K) read -rudhyaivā-. — 2. Most BU(K) editions add ha; I follow Maue (1976), most of his mss., and BU(M) in omitting ha. — 3. vr in Maue (1976) sa. — 4. Böhtlingk (1889a) nṛṣyur evāpah / punar. — 5. BU(M) adds sarvam āyur eti (see BU 2.1.10, 12). — 6. BU(M) adds ya evam veda.

Because it bloated . . . horse sacrifice: the use of the augment a of the past tense (aśvat), Mehendale (1960–61) points out, may indicate that the etymology points not just at the word but also at a past event signified by the word.

not to be confined in any way: at a horse sacrifice, the sacrificial horse is let loose to wander at will for a year, during which time the king has to guard it without confining it. I follow the emendation suggested by Maue (1976, 58): tam anavarudhyam ivāmanyata (see Brereton 1982, 449).

repeated death: In this sentence, the usual “whoever knows this” is probably implied (see BU 3.2.7; 3.3.2). The meaning of repeated death is not altogether clear, but the implication is that a person subject to this type of death would die a second or third time after his natural death on earth. This idea is important because it probably influenced the development of the pivotal doctrines of later religion: rebirth and karma. This concept does not exist in the early vedic texts, and its use is limited almost exclusively to the late vedic texts. For a discussion of this concept in vedic texts and the possible location of its origin, see Witzel 1989, 201–5. In his recent treatment of this topic, Bodewitz (1996a, 36) claims that the concept of repeated death “introduced together with its solution and with emphasis on this solution, reflects the reaction of the ritualists to attempts made by non-ritualists to devalue the ritualistic claims. These ritualists probably tried to refute the opinion of other circles that ultimately the merits become exhausted in heaven.” For death becoming one’s own body, see SB 10.5.2.23.


gods and demons: in vedic mythology the gods (deva) were viewed as the natural adversaries of the demons (asura). The term “demon” is somewhat misleading because both these classes are divine beings, here said to be the children of the same creator god/father, human beings the third class of his children (BU 5.2.1; CU 1.2.1). Ancient Iranian evidence from the Avesta show that ahura (= asura) was a term applied to high gods. In India, however, the asuras became demoted to a lower level and came to be viewed as demoniac and evil, even though the ancient meaning survives, as when the
epithet *asura* is applied to gods such as Varuna and Mitra. Gods were able to prevail over the demons because of their superior knowledge of the ritual techniques.

*High Chant* (*udgitha*): the central part of a five-part hymn (*stotra*) sung during a Soma sacrifice (see CU 1.1.8–9 n.; 2.2.1 n.). In the Upanisads, the High Chant is often identified with the mystic syllable OM with which the High Chant opens (cf. CU 1.1.1f.). The importance of this chant in the ritual and the Upaniṣadic ritual speculation is evidenced by the frequency of its use in the Upaniṣads, especially the CU. For a study of *udgithavidyā* in the Upaniṣads and in later Vedānta, see Strauss 1931.

3.2–6 1. *te’vidur* (imperfect: Whitney 1889, 237) I follow Maue (1976) and BU(M); editions of BU(K) read *te vidur* (perfect); Maue (1976, 110) notes that the accent *tē* makes the perfect impossible.

*speech*: the reference here, and in parallel passages elsewhere in the Upaniṣads, is not to the external organs such as the eye or the ear but to the faculties of speech, sight, hearing, and thought, and to the power of breathing that gives vitality to all the faculties (Int., p. 22). These vital functions are here and elsewhere personified and are often referred to as “deities” (*deva*): see BU 1.3.9 n. Discussions of the superiority of breath over the other vital functions are frequent: AA 2.1.4; BU 1.5.21; 6.1.1–14; CU 5.1.6–5.2.2; KsU 2.13; 3.3; PU 2.1–4.

*Udgāṭṛ*: see Int., p. 18.

3.7 1. vr in Maue (1976) -nāvidhyatsan, -nāvivyantsan, -nāvidhyantsan, -nāvidhyan.

3.8 *Ayāśya*: this etymological play derives the term for the breath within the mouth (*ayāśya*) from *ayam* (“here”) āśye (“within the mouth”); the term is further seen as related to a well-known seer Ayāśya Āṅgirasa, the latter term being derived from “of the bodily parts” (*āṅga*) “the essence” (*rasa*). Thus breath is seen as what gives life and vitality to the various parts of the body. In the parallel passage at BU 1.3.19, a part of the body from which breath departs is said to wither.

3.9 *this same deity*: i.e., the breath within the mouth. The term *devatā* (and also *deva*: lit., “god” or “deity”) is used in these texts with a broad range of meanings that may appear confusing to the English reader with a restricted notion of divinity. Often, as in this and the following passages (§§ 10–18), the term refers to various vital functions of the body. In other instances, the term is used with reference to cosmic realities, such as the sun, moon, and fire. In a similar way, the phrase “the divine sphere” (*adhidaivam*) refers to these cosmic entities, as opposed to what pertains to the human body (*adhyātman*): see BU 1.5.22.

3.11 1. vr in Maue (1976) -thatā.

3.14 1. vr in Maue (1976) adds *ha*.

3.16 1. vr in Weber *candram*.

3.17 *supply of food*: I translate the somewhat unclear compound *annādyya* as “supply of food” or “foodstuff.” The first term, *anna*, means “food”; the second term may be either *adya* or ādya (Rau 1957, 34) and may mean “fit to be eaten” or simply “food.” What the compounding of these terms specifically means is unclear. Sometimes the compound appears to be synonymous with the simple *anna* (“food”). I think, however, that the expression has the meanings of “the food that is under one’s control” (that is, food that one can consume independently, as opposed to food that one must receive
from others) and "foodstuff" (that is, anything that may be used as food). Since I wrote the above note, the detailed study of the terms anna and annadya by Weber-Brosamer (1988) has come to my attention. His conclusion parallels mine in viewing the two terms as distinct, annadya referring to "Nahrungsmittel." See also Willman-Grabowska 1927-28, 2, 47-50; she concludes that the compound may mean an abundance of food.

3.18 1. Senart (1934) -viśan (without comment; oversight?)
3.19 Ayāśya: see BU 1.3.8 n.; cf. CU 6.11.
3.20 Brhati: a type of meter with thirty-six syllables in a stanza of four lines with eight, eight, twelve, and eight syllables, respectively. The term can also mean "large" or "great".
3.21 1. BU(M) adds ha.

Brahman: the term here means a sacred utterance, especially the ritual formulas contained in the Vedas. In this sense, the term is often used as a synonym of Veda. The transition, however, from this and similar meanings to "formulation of truth" (see BU 2.1.1 n.) and finally to the abstract meaning of the source of reality or the absolute reality is made easily and imperceptibly; often several of these meanings appear to operate at the same time. See Hillebrandt 1926; Gonda 1950; Thieme 1952.

3.22–23 And it is . . . it is the High Chant: see CU 1.6.1–8 for a parallel text.

Śāman: a liturgical text that is sung, as opposed to others, such as Rg and Yajus, that are recited. The Śāmans are contained in the Śāmaveda. See Int., p. 8.

held up: the prefix ut in Sanskrit can indicate several related senses, including up, high, and loud. This allows it to be connected with uttabdha ("held up").

3.24 King Soma: Soma, the drink that was at the heart of the vedic ritual (Int., p. 19), was divinized early in vedic mythology. He is often identified with the moon, and "king" is frequently attached to his name. See Macdonell 1898, 104–15.

make my head shatter apart: this expression has been subject to much discussion. The Sanskrit verb vi-pat can have the meaning "fly off in many directions" or "burst asunder." The expression, as Inslr (1989–90) has pointed out, may have been used metaphorically at first to mean something like our colloquial use "blow your mind" or "go nuts." Thus, when one inquires too much about things better left alone, one may say "you will go crazy if you continue to think about it" (see this usage in BU 3.6.1). The metaphor may have been turned into a threat and a curse with fatal consequences later on, and the myth of the shattering of Śakalya’s head (see BU 3.9.26) may have been the basis of this transformation.

3.25–26 wealth, gold . . . tone: the connection between "wealth" (sva) and "tone" (svara) is established by their phonetic similarity in Sanskrit. In a similar way, "gold" (suvarṇa) is related to tone.

voice, speech: throughout this passage, the translation uses "speech" and "voice" to translate the same Sanskrit word vāc, a word that captures both meanings.

3.28 *purificatory lauds* (*pavamāna* or *bahiṣpavamāna*): a set of ritual formulas sung at a Soma sacrifice (see CU 1.12.4 n.; 2.2.1 n.). The entire ritual is too complex to be described here. For a description (which may be too technical for the ordinary reader), see Kane 1962–75, ii, 1166–70.

*Prastotr:* one of the Sāmavedic priests, the chief among whom is the Udgāṭ. See Int., p. 18.

*Introductory Praise:* the first of the five parts into which a Sāman is divided. For a detailed description, see CU 2.2.1 n.

*world conquest:* the possession of a world or a living space (*loka*) is one of the main objectives of the Vedic religious practice. Proper rituals, ritual knowledge, and a son are all said to assure a person of such a world after death. For extended meanings of this term, see BU 1.4.16. For a detailed discussion, see Gonda 1966.

4.3 1. vr in Maue (1976) *aiprccchat.* — 2. vr in Maue (1976) *-bhrgalam iva, -vrgalam iva.*

*space here:* probably a reference to the space within the heart. There are frequent references to copulation taking place within the heart: SB(M) 10.5.2.11.


4.5 *From this “creation” came into being:* the term “creation” probably refers both to the physical creation and to the term “creation” (BU 1.2.1 n.), highlighting the close association in Vedic thought between an object and its name (see also BU 1.4.1). The same close connection is found in the frequently used expression “name and visible appearance” (*nāmarūpa*) to indicate a distinct physical reality (e.g., BU 1.4.7). This account of creation shows how both things and their names originated.


*churned like this:* this is a good example of the oral nature of these texts. The reciter would have demonstrated, by churning with his palms and blowing with his mouth, exactly what “like this” meant. The reference is to how a fire is produced by using a fire-drill, which consists of a bottom slab with a center depression on which a long stick is twisted either with the hands or using a string wrapped around it. The resultant friction ignited the tinder placed on the slab. The blowing with the mouth would make the fire blaze. The depression on the slab is often compared to a vagina, and the churning stick to a penis. The entire production of fire by this method has highly sexual connotations, as suggested by the rest of this passage dealing with semen. The fire that chars the depression in the slab makes it smooth and without fibrous material (hair), just like the insides of a vagina; the text also points out the original reason why the mouth and palms lost their hair. Here, too, the oral nature is evident, because the text only says: “the inner sides of both these are without hair”; the reciter would then be pointing to his palms and mouth. See Note on the Translation, p. xxi–xxii.

*Food and eater:* see BU 1.2.5 n. For an explanation of how the elements of the universe constitute food and eater of food, see AA 2.3.1.

* gods superior to brahman:* see BU 1.4.11.
4.7 1. Müller (1879–84), Böhtlingk (1889a) asau nāma (for the compound asaunāma).

— 2. vr in Maue (1976) eva.

name and visible appearance: see BU 1.4.5 n. The term rūpa has been traditionally translated as “form.” I believe that this is misleading, especially if we give “form” a philosophical, or even Aristotelian, connotation. Bodewitz (1985) has shown that viśvarūpa (lit., “omniform”), a term used especially with reference to the sun (see, e.g., CU 5.13.1) and gold, actually means having many shining colors, and therefore glittering or dazzling: “Evidence for the interpretation of the -rūpa compounds as referring to color and outward impression (‘glitter’) rather than to form has been adduced from the oldest Vedic literature” (Bodewitz 1985, 16). The term rūpa may refer to more than mere color (e.g., also to shape; see Geldner 1911, 128, n. 694), but it clearly indicates the way something appears to our sight (see BU 1.6.2).

termite: the meaning of the term viśvaṃbhara (also at KsU 4.20), here translated as “termite,” is unclear. Suggested meanings include “fire,” “insect,” and “scorpion”: see Hume’s note to BU 1.4.7 and Frenz’s (1968–69) translation of KsU 4.20. The term may refer not specifically to termites, but to ants and anthills in general.

4.8 it is dearer: on the self as the most dear thing, see BU 2.4.5; 4.5.6.

4.9–10 the Whole: the exact sense of the term sarva, here translated as “the Whole,” has been much debated. As Gonda 1955a has shown, the term in its earliest usage did not mean “everything” but carried the sense of completeness, wholeness, and health. It is, thus, opposed to what is partial, broken, sick, or hurt. In the Upaniṣads the term is used to indicate not all things in the universe but a higher-level totality that encompasses the universe. Gonda (1955a, 64) observes that the phrase sarvaṃ khalv idaṃ brahma at CU 3.14.1 does not mean “‘Brahman is everything here,’ but ‘Brahman is the complete here, this whole (one),’ or: ‘Brahman is what is the whole, complete here, is what is entire, perfect, with no part lacking, what is safe and well etc., i.e. Completeness, Totality, the All seen as the Whole.’” Unless the context dictates otherwise, I translate sarvaṃ throughout as “the Whole” and the phrase idaṃ sarvaṃ as “this whole world.” To the English reader the term “whole” should evoke the senses of totality and completeness (all there is), as well as perfection, soundness, and wholesomeness.


4.11 In the beginning . . . better than him: brahman, the source of the universe, is here connected with both the priestly power and the Brahmin class (see BU 1.4.15), while the ruling power and the Kṣatriya class are connected with the gods. Thus the Brahmin becomes the source or womb (yoni) of the Kṣatriya, even as the Kṣatriya surpasses the Brahmin in power. On a Brahmin prostrating himself before a Kṣatriya, see Rau 1957, 70. Note that here and in the following paragraphs the terms for the power or state of a Brahmin, Kṣatriya, etc. (brahma, kṣatra) can at the same time refer to actual people of these social classes (brāhmaṇa, kṣatriya).

worse [pāpyān], better [sreyān]: these terms should be understood within the context of the class distinctions existing within ancient Indian society. The “worse” are people who are poor and powerless, while the “better” are the rich and the powerful. The two terms frequently refer specifically to the economic standing of a person, as at CU 4.16.3. For a discussion of these terms, see Rau 1957, 32–34.

4.12 Vasus . . . Maruts: on these divine groups, see BU 3.9.2–5; CU 3.16.1 n., 3 n., 5 n.

4.15 1. LV suggest emending brāhmaṇo to brāhmaṇena, and regard kṣatiryeṇa . . . śūdraḥ as an interpolation. — 2. BU(M), Senart (1934). vr in LV yad u ha (Weber reads yadi ha vā but under “various readings” (p. 1180) says: “read: yad u ha vā.”

find a world: see BU 1.3.28 n.

after his death: the Sanskrit term antataḥ may also mean “in the end.” I do not think, however, that the reference here is to the exhaustion of merit in a heavenly world, which, within the context of the rebirth theory, causes a man to be reborn again in this world.

produce whatever he desires: see CU 8.2.


he makes offerings and sacrifices: the words for making offerings and sacrifices (jhuhoti and yajate) are technical terms. The first refers to the pouring of ghee (homa) into the offertorial fire while saying svāhā, while the second is the oblation of various sacrificial materials while saying vaṣat. Together they appear to comprehend all forms of sacrificial acts. Becoming a world here may be a reference to the doctrine of debts: Olivelle 1993, 46–53.

4.17 1. BU(M), Senart (1934), vr in LV vindati. — 2. BU(M) adds yad idam kiṃ ca.

the full extent of desire: see BU 3.5.1; 4.4.22.

hear it with their hearing: the object of hearing is probably the Vedas, which constitute a man’s divine wealth.

fivefold: five was a sacred number. The sacrifice is frequently said to be fivefold, and a variety of reasons are given for this, for example, the five types of vegetable offerings (TS 6.5.11.4). Further, the year consists of the five seasons, the four common ones plus the rainy season. Here the fivefoldness of reality is reduced to the five components of a human being. To obtain five one has to combine sight and hearing, which procure the two types of wealth. The divine wealth one hears is probably the Veda. A man’s completeness is to be found within himself, and not in a wife, son, or ritual. See Olivelle 1993, 54.

5.1 1. Böhtlingk (1889a) due mc. — 2. Böhtlingk (1889a) trīṇi ātma- mc. — 3. LV, vr in Maue (1976) vaiām for vai ūṃ (also at BU 1.5.2).

Why aren’ t they exhausted: the reference is to the seven kinds of food. Horsch (1966, 152) thinks that this half-verse is interpolated.

The man who knows it: i.e., food. This is a difficult passage and the translation is uncertain. The sense appears to be that a man who knows food to be inexhaustible and the reason for its being inexhaustible (i.e., the Person) assures himself of an inexhaustible supply of food.

one should not offer sacrifices endlessly: the meaning of īṣṭiyājuka, which I have translated “offer sacrifices endlessly,” is unclear. Others take īṣṭi as “wish” and translate: “one should not sacrifice to obtain a wish.” But the context favors interpreting īṣṭi as sacrifice. Perhaps the meaning is that the new- and full-moon sacrifices are sufficient, and one should not sacrifice all the time. A similar view is expressed later with reference to the offering of milk during a whole year, the author asserting that one needs to do that just once.

All beings depend . . . that do not: the statement that those who breathe, as well as those that do not, live on milk is unclear. Perhaps those that do not breathe may be fetuses, who live on the mother’s blood (= milk), or plants that live on milky sap.

repeated death: see BU 1.2.7 n.

Person: I regularly translate the Sanskrit term puruṣa as “Person” unless the term refers clearly to a male human being. The term literally means “man,” but in this literature it has cosmological and cosmogonic dimensions and often refers to the creator.


Every sound . . . the latter is not: the phrase “for the former is fixed up to its limit [i.e., on speech], whereas the latter is not [fixed on anything]” is extremely obscure and elliptic. As Brereton (1988, 6) has shown, the meaning probably is that “all sound has a distinct beginning, an end and an identifiable form; therefore, it is limited and structured. Speech, on the other hand, is not always articulated; and therefore it does not always have a limit, a fixed place, or a determined arrangement. All sound is the ‘speech’ of a being or an object . . . but not all speech is heard, and therefore not all speech is sound.”

Out-breath . . . link-breath: on the five types of breath, see Int. p. 23.

5.4 the middle world: the atmosphere, the region where birds fly and the clouds move.

the world above: the sky or heaven, where the sun, moon, and celestial bodies move.

5.7 the father . . . is breath: the order (speech, mind, breath) is here broken. Perhaps, as Limaye and Vadekar (1958, 193) note, we should read “mother, father, and child,” in which case the normal order would be restored.

5.9–10 1. BU(M) eva (but not Böhtlingk 1889a)

5.11–13 1. BU(M), Maue (1976) jyoti rūpaṃ; LV comment: “The sense demands jyoti-rūpaṃ as a compound but the accent requires splitting of the compound into two.” Weber: “The commentary treats these words as a compound, which seems to be demanded also by the sense, but is prohibited by the accent.”

5.12 This pair: the identity of the pair that copulated is unclear. They could be speech and mind (so Deussen 1897), or sun and fire (so Müller 1879–84 and Hume 1931), or sky and earth. Since the sky and sun are identified with the mind, and the earth and fire with speech, in some sense the pair may consist of these two sets of three.

Prajāpati is the year: the year is identified with totality and immortality and, therefore, with the creator god Prajāpati. It is here taken as consisting of lunar months, and Prajāpati is thus identified with the moon. The moon’s fifteen digits are inconstant, as they disappear one by one each night. The sixteenth is the constant part, which never disappears; it is by means of it that the moon reappears after the night of the new moon. On the topic of the sixteen parts, see CU 6.7; KSU 1.2; MU 3.2.7; PU 6; Mirasdar 1987.

any being that sustains life: as Wezler (1992, 406–7) has shown, the term prāṇabhṛt in all likelihood refers not to all living beings (i.e., those who have breath) but to the animals that support human life, that is, animals that are eaten by humans. Regarding Prajāpati or Soma entering this world, see SB 1.6.4.5; 6.2.2.16.

5.15 1. vr in Maue (1976) sola-. — 2. Senart (1934) yad yad api (cf. BU 1.4.11 n. 1). — 3. BU(M), Senart (1934), vr in Maue (1976) ity āḥuh; LV observe: “Some interpolate it between eva and āḥuh, which is obviously wrong.”

wheel-plate: the meaning of pradhi here is uncertain. It is generally translated as “rim, felly,” and the grammatical subject of the final saying pradhināgāt (“He went with the rim”) is generally taken to be a man who has lost his wealth. To make any sense of this, then, one has to add (following the commentator Śaṃkara, but I believe unjustifiably) the word “lost” and translate the saying as: “He has come off with the loss of a felly!” (Hume 1931). I think the subject of the saying is not the man who lost the wealth but the robber who plundered it. Thus, if the robbed man is still alive, his friends might breathe a sigh of relief and say, “Thank God! The robber got away with just the wheel-plate [i.e., the external things that can be replaced], but at least you [i.e., the hub] are all right.” This is probably the meaning of this pithy saying. The term pradhi, moreover, probably means not the rim but the section from the hub (wheel-head) to the rim of a wheel, that is, the wheel-plate, and the wheel in question was probably solid rather than made with spokes. The solid wheel-plate, moreover, was made of several sections, and it is possible that pradhi refers to these sections, especially to the half-moon-shaped sections at each end (see examples in Sparreboom 1985). Another interpretation is offered by Joel Brereton (personal communication). If the wheel consisted of many pieces called pradhi, then the meaning could be that the person robbed escaped with just one such piece. This makes sense within the context of a race; even if the entire chariot is destroyed, a man may win the race if he just attaches a piece of the wheel to the horse or bull and crosses the finish line (see, for example, the story of Mudgala in RV 10.102). The expression would then be metaphorical, like our “on a wing and a prayer.” For the metaphor of the wheel, see BU 2.5.15; CU 7.15.1; KSU 3.8; MU 2.2.6; PU 2.6; 6.6; SU 1.4.


rite of transfer: for a detailed study of this rite performed when a person is about to die, and on old age in general, see Sprockhoff 1979; see also Olivelle 1993, 123–26. A version of this rite is given in KSU 2.14. For signs that foretell imminent death, see AA 3.2.4; SA 8.7.
By becoming the Whole . . . from here: this is probably the wish of the father; it is, however, unclear whether it is spoken out loud or expresses merely his thought. On the term “Whole,” see BU 1.4.9–10 n.

son: a common etymology of putra (“son”) derives it from two words put (the name of a hell) and trā (“to rescue”). Thus, a son is “son” because he rescues the father from the Put hell, or, as in this passage, he rescues the father from his sins: see Sprockhoff 1979, 388–89; Olivelle 1993, 46. In the present instance, the author does not use the verb trā- but appears to allude to it by using the synonym muc- (Mehendale 1960–61, 43).

vital functions: the term prāṇa (lit., “breath”) is used frequently in the Upanisads to refer to all or some of the vital functions, including the five senses, the mind and other mental faculties, and the various breaths (see BU 3.9.26). The reason for this is made clear in BU 1.5.21. Here the vital functions are the three mentioned as the three types of food that Prajāpati reserved for himself, that is, mind, speech, and breath (BU 1.5.3).

5.18 1. vr in Maue (1976) tat tad eva bhavati.

5.20 1. BU(M), Senart (1934) adds eṣa; vr in Maue (1976) adds ya.

5.21 1. BU(M), Senart (1934) rūpaṃ bhavāmeti. — 2. BU(M), vr in Maue (1976) ākhya-yate. — 3. BU(M) omits anuśasyati.

compete with each other: on the relative superiority of the vital functions, see BU 1.3.2–6 n. The central breath here appears to be the same as the divine breath at BU 1.5.20; see also BU 2.2.1.

5.22 1. BU(M), Senart (1934) -devatam; vr in Maue (1976) -daivam. — 2. BU(M), Senart (1934), Maue (1976) yathādevatam.

divine sphere: on the use of deva (“divine”) with reference to cosmic entities, see BU 1.3.9 n.

the other deities disappear: the reference is probably to the fact the sun and the moon set, and a fire is extinguished.


From which . . . and tomorrow: see AV 10.8.16; KaU 4.9. The term “law” (dharma) here refers to ritual and moral rules: see KaU 4.14 n.

6.1 visible appearance [rupa]: see BU 1.4.7 n.

Uktha, brahman, Sāman: Uktha is the technical term for Rgvedic verses that are recited during a sacrifice (cf. BU 1.3.22–23 n.). The term brahman (cf. BU 1.3.21 n.) in this passage refers, in all likelihood, to the Yajus formulas. The basis for the triple identification here is again the phonetic similarity of the terms—uktha and uttiṣṭhati (“arises”; cf. BU 5.13.1); sāman and sama (“same”); brahman and bibharti (“bears”). On the cosmic identification of the three types of vedic formulas, see CU 1.6.

6.3 1. vr in Maue (1976) satye.
**Notes**

*body:* the term *ātman* here may have a connotation wider than “body” but is still not the abstract universal “Self” of later philosophy. The term here possibly refers to the concrete individuality of a person that is the basis of all actions, an individuality that includes, but may not be limited to, the bodily existence of the person.

*veiled:* on the veiling of the immortal, see CU 8.3.1–3.

*the real:* here opposed to the immortal, is the manifest world: see BU 2.3.1; 5.5.1.

**ADHYĀYA 2**

1.1 1. vr in Pérez (1994) *brahmavāṇīti.*

_Dṛpta-Bālāki:* this expression can also mean “the proud Bālāki,” and the context appears to show that he was indeed proud. It is unclear whether _dṛpta_ is part of his name or merely an epithet; in Sanskrit folktales, the meaning of a name often indicates the character of the person. For a variant of this story, see KsU 4.1.

*Here’s a Janaka:* the fame of Janaka, an ancient king of Videha, evidently was already widespread when this story about Ajātaśatru was put together.

*formulation of truth:* the term *brahman* here straddles the meanings of “formulation of truth” (Thieme 1952, 117f.; Int., p. 26) and “the ultimate reality”: see also CU 1.7.5. As Thieme (1952, 119, n. 3) has pointed out, the grammar of the sentence makes “brahman” the direct object of “tell” and makes it unlikely that the sentence would mean “Let me tell you about brahman.” In some places, such as CU 3.5.1–2, *brahman* appears to be a body of texts, parallel to other Vedic collections.


_venerate:* see BU 4.1.2 n.

*I venerate . . . and king:* there is an _iti_, the Sanskrit marker for the end of a quotation, after this sentence. Thus, the last sentence here and in the following paragraphs (§§ 3–13) may be an editorial comment rather than a part of the quote ascribed to Ajātaśatru (so Müller 1879–84 and Deussen 1897). I think it more likely that it is part of the quote.


1.4 1. BU(M) *evāyaṃ.*

_radiant:* the Sanskrit _tejasvin_, like the English “brilliant,” carries here the literal meaning of “shining” and “radiant” (lightning), as well as the extended meanings of “distinguished” and “having great talent” (children).

1.5 _nondepleting:* the term _apravartin_ is generally translated as “inactive” or “quiescent”; but _pra-vṛt_- can refer to a vessel that is overturned or spilled and is thus opposed to a vessel that is full (Brereton, personal communication). Space is thus full and always remains full. See also CU 3.12.9.

1.6 1. vr in Pérez (1994) *puruṣam.*

_Vaikunṭha:* the meaning of this term, which later becomes an epithet associated with Viṣṇu, is unclear. Renou (1948, 63) suggests the meaning “not blunted,” i.e., always
sharp. I take the term senā to mean a weapon rather than an army, the reference, as with Vaikunṭha, being to Indra’s weapon.

1.8 resemblance: the reference here is to the reflection that one sees in water (see CU 8.8).

1.10 1. BU(M) transposes 1.10 and 1.11. — 2. BU(M), Pérez (1994), vr in LV ‘nūdality etam evā-. 

1.11 1. vr in Pérez (1994) omits ha.

1.12 1. vr in Pérez (1994) etad for etam.


the space within the heart: see BU 2.3.3; 4.2.3; 4.4.22; CU 8.1.1-3; TU 1.6.1; MuU 2.2.6.


the veins of the heart: see BU 4.2.3; 4.3.20; KsU 4.19.

He slips out of the heart: the reference, in all likelihood, is to the person consisting of perception mentioned in § 17.

height of sexual bliss: I take atighnim ānandasya as referring not just to “the summit of bliss” but to the apparent loss of awareness resulting from orgasmic bliss. Otherwise the comparison makes little sense, since the point the author wishes to make is that in deep sleep a person enjoys bliss but is not conscious of anything. On the etymology and meaning of atighnim, see Mehendale 1962.

1.20 1. vr in LV yathornānābhās-. — 2. BU(M), vr in LV viśphulīṅgā. — 3. BU(M) adds sarva eta ātmāno.

As a spider . . . from a fire: for these images, see MuU 1.1.7; 2.1.1; SU 6.10.

Its hidden name: the phrase “The real behind the real” is called here upaniṣad, which I have translated as “hidden name” following BU 2.3.6, where the same phrase is called the “name.” Renou (1946, 57) takes upaniṣad here to have the primitive meaning of “connection.”

The real behind the real [satyasya satyam]: for this and related formulations, see Oertel 1937 (especially p. 28). Such expressions appear to refer to the essential core of something, here the “truly real” or the quintessence of what is normally perceived as
the real. In other expressions, such as “the sight of sight” or “the hearing of hearing” (cf. BU 4.4.18; SU 1.2; Ortel 1937, 27), the meaning appears to include the power or the entity that is behind the external act of seeing or hearing, i.e., that without which hearing would not take place. In this sense food is said to be the “breath of breath” in TA 3.7.3.

2 This entire section is obscure and full of riddles. Brereton (1991) has attempted with some success to make sense of it, but much still remains unclear. The central point Brereton makes is that throughout this passage the riddles and their explanations refer simultaneously to the human body and the celestial bodies, especially the sun and the seven stars of the Big Dipper. I am indebted to him for the following explanations.

2.1 youngling: the term śisu can refer to a child or the young of an animal (here, possibly a horse), as well as to the fire and the sun.

placement [ādhāna], counterplacement [pratyādhāna]: these terms are obscure. The former can mean a bridle, but is more commonly used with reference to the placing of the sacrificial fire. The latter (a hapax) must mean something that stands counter to or opposite the former. Brereton thinks that the two terms at the cosmic level may refer to the two places of fire, on earth as fire and in the sky as the sun. The explanatory portion identifies the youngling as the central breath, which is located at the navel (BU 1.5.21–22). The placement and counterplacement of that breath are indicated with the repetition of the deictic pronoun idam (“this” or “here”), common in these oral compositions. Many translators, following the commentator Śaṁkara, take the two to mean the head and the body. Brereton thinks that they may refer to the upper and lower halves of the body, on the one hand, and to the earth and sky, on the other.

2.2 1. BU(M), vr in Pérez (1994) yacchuklam. — 2. BU(M), vr in Pérez (1994) yatkrṣṇam.


There is a cup . . . joined to brahman: this verse is adapted from AV 19.49.8; for an analysis see Horsch 1966, 154–55. The cup is probably the sky that appears as a bowl or, more specifically, the northern sky where Ursa Major and the polestar—stars that never set—are visible (Witzel 1996, 539). “Dazzling splendor” may be a reference to the sun. On the meaning of viśvarūpa as dazzling, see BU 1.4.7 n. The seven seers are the seven stars of Ursa Major; their names are given in § 4. The reference to speech in the last line, which is different from the AV reading, as well as the appended commentary, overlays the image of the head upon that of the sky, inviting the reader to see the connections between the two.


Gotama and Bharadvāja . . . with speech: vedic mythology considered the seven stars of Ursa Major as these seven seers; for a detailed account of them see Mitchener 1982. Here these seers/stars are identified with the seven organs located in the head. The Sanskrit, once again, uses deictic pronouns to refer to these organs. In an oral exposition, the teacher would have pointed with his hand to the respective organs as he said “this.” The organs given within brackets follow the explanation of the commentator Śaṁkara; one can, however, never be sure of these identifications (see Brereton, 1991, 2–7).
speech: the Sanskrit term vāc refers to both the function and the organ of speech, and the passage from the first (in § 3) to the second (in § 4) is often imperceptible. Here, speech with which one eats is, of course, the tongue or the entire mouth.

 eater, food: on this metaphor, see BU 1.2.5 n.


Sat, Tyam: these are the component phonemes of the term satyam ("the real"), which is viewed as signifying the totality of the real. The two phonemes refer to the two aspects of this totality, but what each refers to is unclear. Following KsU 1.6, I take Sat (lit., "the existent") to refer to the visible and mortal world, and Tyam to the invisible and the immortal. Other passages analyze this word differently, making Sat the immortal component: see CU 8.3.4–5; this interpretation is followed by Jamison (1986, 167) and Brereton (see ibid., n. 5). For a study of satyam, see van Buitenen 1968.

3.2 1. LV omits martyasyaitasya (oversight?).

That which gives warmth: i.e., the sun.


3.4 this body itself: the original has just the deictic pronoun idam ("this"), which here probably refers to the whole body. The space within the body may be the same as the space within the heart that is the subject of much speculation in the Upaniṣads: see BU 2.1.17 n.

3.5 1. LV tyat.

The person within the right eye: for parallels, see BU 5.5.2; CU 1.7.5; 4.15.1; 8.7.5.

3.6 1. vr in Pérez (1994) -vidyuty eva, -vidyutteha.

red bug: the exact zoological species referred to by the term indragopa ("red bug," taking bug in its colloquial American sense of a tiny creature) is unclear. Lienhard (1978) has shown that the earlier translations as firefly and cochineal are inaccurate, and that the term refers to a tiny velvety red mite (a species of Trombidiidae) that appears in large numbers in India early in the rainy season and is totally harmless.

rule of substitution: I take ādeśa here as a technical term in the grammatical tradition for the rule of substitution, that is, one form of a word that stands as a substitute for another (see Thieme 1968b; Gren-Eklund 1984, 118). It is a general maxim that the substitute behaves like the original (sthānīn). Such rules within the Upaniṣadic tradition are said to be "secret" (e.g., in CU 3.5.1, where it refers to a type of text paralleling the Vedas), thus approximating the meaning of upaniṣad. In the present context, when the self is described in words other than itself, one has to insert the negative particle na ("not"). The phrase neti neti, commonly translated as "not thus, not thus," has been the subject of much discussion both within the indigenous exegetical traditions and among modern scholars. I think the iti here has been overinterpreted; it is merely a device to refer to the preceding word, i.e., "the word na." This is clearly brought out in the other places where the same expression is used, and where it is followed by the use of "not" in a series of phrases. The point, however, is that in referring to the self all
statements must carry the negative particle na. See BU 3.9.26; 4.2.4; 4.4.22; 4.5.15. Hillebrandt (1915, 105–6; and earlier [1897] in his review of Deussen 1897) interprets na in the light of AB 16.20 and SB 1.4.1.30, which state that na for the gods is oṃ (“yes”) and translates neti as “ja, fürwahr.” Although I do not think that this radical interpretation is correct (cf. Böhltingk 1898, 83–84), Hillebrandt is right in pointing out that the translation normally given “not thus” cannot be accurate since that would require iti na rather than neti. For “substitution,” see also CU 3.18.1 n.

the real behind the real: see BU 2.1.20 n. For other enigmatic phrases with reference to the ultimate, see CU 3.14.1 n.

4 For another version of this story with a longer introduction, see BU 4.5. Both versions have been studied in detail by Hanefeld 1976, 71–115. It appears that the BU 4.5 version is later for a variety of reasons, including the fact that it interprets Yājñavalkya’s departure specifically as ascetic renunciation (see BU 4.5.1 n.).


Maitreyi, Kāiyāyani : the two wives of Yājñavalkya.

I am about to depart: the reason for Yājñavalkya’s departure is not stated, but, following the interpretation of the version in BU 4.5.1 (see note to this), it is traditionally assumed that he was leaving home to assume an ascetic form of life. In this version, however, the setting is probably the imminent death of Yājñavalkya, which would necessitate the partitioning of his estate (Sprockhoff 1981, 68–76; cf. BU 1.5.17; KsU 2.15). It is recognized in ancient Indian law that a father can divide his property among his sons while he is still alive. On the issue relating to the partitioning of ancestral property, see Kane 1962–75, iii: 563–72.

settlement: here probably refers to a division of property between the two wives, or at least making some provision for their livelihood.

4.2 1. BU(M) omits nu. — 2. vr in Pérez (1994) adds sa.


4.4 1. BU(M) āśva. — 2. BU(M) adds bravītu bhagavān iti.


One holds a husband dear: there is a nice transition here from the common meaning of “dear” in § 4 to its more sophisticated meaning in § 5, which inquires into the underlying reason why various people and positions are dear to a man. For the same theme, see BU 1.4.8.

love for oneself: I think the text uses ātman as a reflexive pronoun “oneself” or “himself” in the first part, and gradually shifts to a more philosophical sense of the term as “self” toward the end of § 5 and in §§ 6 and 14.

children: the term putra is literally “son,” but here in the plural I think it has a broader meaning of children irrespective of their gender.
priestly power, royal power: the terms brahma and kṣattra indicate the power or essence of the derivative terms brāhmaṇa and kṣatriya. Brereton (1996, 54 n. 29) thinks brahma here "refers to the ability to formulate the truth" (see BU 2.1.1 n.).

4.6 May the priestly power forsake: following Brereton (1996), I take the verb parādāt as an injunctive verb expressing a wish, here amounting to a curse. Others take it as an aorist and translate: "The Brahmin’s position has forsaken anyone."

4.7 1. Weber’s edition of BU(M) adds bhavati; not in Böhtlingk (1889a).

4.7–9 It is like this . . . that lute: for a similar statement, see KsU 3.8.

4.8 1. BU(M) transposes 4.8 and 4.9.

4.10 1. BU(M) -hitasya (cf. BU 4.5.11); Whitney (1890a, 417) thinks the compound ādrāidhāgni is implausible and suggests ārdredhā 'gni (i.e., fire piled with wet fuel).— 2. Weber, LV, Peréz (1994) niśvasitam (see note below).— 3. vr in Pérez (1994) evaitad for etad. — 4. BU(M) adds sarvāni (cf. BU 4.5.11).— 5. Böhtlingk (1889a), Senart (1934), vr in LV, Pérez (1994) niḥsvasitāni (see note below).

Rgveda . . . glosses: regarding this list of traditional vedic learning, see Horsch 1966, 5–45; Paddegon 1926; CU 7.1.2 n. In these lists the terms Rgveda, Yajurveda, and Sāmaveda refer only to the three vedic “collections” (samhitā). Atharva-Aṅgiras probably refers to the texts that are sometimes named simply Atharvan (CU 7.1.2) and later came to be called the Atharvaveda. The “sciences” here probably refer to the various bodies of traditional lore relating to such things as snakes and stars. The difference between “explanation” (anuvyākhyāna) and “gloss” (vyākhyāna) is uncertain, although both refer to exegetical elaborations of a root text. Bronkhorst (1996b) takes anuvyākhyāna as specific explanation of an aphoristic statement (śūtra), whereas vyākhyāna is a more extended commentary.

all these are . . . very Being: as noted in the variants, most editions and manuscripts have regularized the spelling of the two critical terms in this passage as either niḥsvasitam, niḥsvasitāni or niḥsvasitam, niḥsvasitāni. I think that Thieme (1968a, 74) is right in taking the first as niḥsvasitam (paralleling the billowing forth of smoke) and the second as niḥsvasitāni (paralleling the subsequent examples of the convergence of waters, etc.). Taking both as the same word would imply a tautology or at best a repetition (for emphasis?). But the intent of the author appears to be to show that the Immense Being is both the source (niḥsvasitam, “exhalation”) and the final rest (niḥsvasitam, “inhalaation”) of everything in the world.

4.11 1. vr in Pérez (1994) transposes the gandha and rasa phrases.— 2. BU(M) sarvēṣāṃ vedānāṃ; Thieme (1968a, 74; cf. Geldner 1911, 118, n. 627) vedanānam. — 3. In BU(M) this phrase follows immediately after hastāv ekāyanam. — 4. BU(M) sarvāṣāṃ vidyānāṃ.

point of convergence [ekāyana]: see CU 7.1.2 n.; 7.4–5.


When a chunk . . . no awareness: this simile, especially the final statement about the nature, the rise, and the disappearance of the Immense Being, must have caused some problems already to the editor of the version at BU 4.5.13 for him to amend the reading. It has caused problems also to modern scholars, especially with regard to how the
Immense Being could arise out of “these beings” and be destroyed (which is the literal meaning of vināśyati) with them. I have followed Hanefeld’s (1976, 79–81, n. 6) explanation. The meaning is that the Immense Being, here identified with the self, comes into view in this world through the medium of the vital functions (which I take to be the meaning of “these beings”) and disappears with them at death. A detailed explanation of how this happens is given at BU 4.3.19–38; 4.4.1–2. In fact, the simile in this version, with the piece of salt which is visible at one time and invisible at another, is more to the point than the one given at BU 4.5.13.


Look . . . to perceive: I follow Thieme (1968a) in translating the somewhat elliptic final phrase and in taking the deictic idam (“this”) to mean “this body.” This fits with what follows, because duality is based on the body, which houses the vital functions. Others take the phrase to mean that “this,” i.e., what Yājñavalkya had just stated, is capable of being understood.

4.14 1. BU(M) transposes jighratiljighret and paśyatilpaśyet. — 2. BU(M) transposes śrṇotiśṛṇyāt and abhivadatiabhivadet. — 3. BU(M) yatra tv asya.

For when . . . perceive the perceiver: for similar statements, see BU 3.4.2; 4.3.31; 4.5.15. For the reason why the self does not perceive either after death or in deep sleep, see BU 4.3.23–31 n.

5.1 in the case of the body: it is awkward, I understand, to translate ātman as both body and self within the same paragraph (see also §§ 14–15; Int., p. 22). But I think there is a similar shift in emphasis from the body to the self in the original. Unfortunately, in English we cannot use the same word to express both meanings and are forced to make these uncomfortable and awkward selections. The parenthetical insertion of the Sanskrit term is meant to help the English reader see the subtlety of the shift in the original. On the doctrine of honey, see also CU 3.1–11.

5.2 1. vr in Pérez (1994) retasas for raitasas.

5.5 1. vr in Pérez (1994) caksuṣas for cākṣuṣas.

5.6 1. BU(M) transposes 5.6 and 5.7.

5.8 1. vr in Pérez (1994) tejasas for taitajas.

5.9 1. vr in Pérez (1994) śabdaḥ.

5.10 1. BU(M) places 5.10 after 5.3.

5.12 1. Böhtlingk (1889a) omits eva.

5.15 1. BU(M) sarve prāṇāḥ sarve lokāḥ surve devāḥ sarvāṇi bhiṣānī. As all the spokes . . . wheel: on the image of the wheel, see BU 1.5.15 n.

5.16 As thunder . . . to you: RV 1.116.12. Briefly, the story behind this passage is as follows. Dadhyaṇe knew the place where the honey was located but had been forbidden by Indra from revealing it. The Āśvins resorted to the strategy of replacing Dadhyaṇe’s head with that of a horse. Dadhyaṇe then taught it to the Āśvins, and, when Indra carried out his threat, the Āśvins restored Dadhyaṇe’s original head. See Macdonell 1898, 141–42.
The heroes to whom the verse is addressed are the Aśvins, and their wonderful skill is related to the substitution of the horse’s head. In this and the following paragraphs, the author identifies the honey-doctrine given earlier with the mythical teaching imparted by Dadhyaśc to the Aśvins (see the genealogy of teachers at BU 2.6).


You fixed . . . with you: RV 1.17.22.


fort: a metaphor for the body, and especially for the cavity in the heart. See KaU 5.1 (fort with eleven gates); MuU 2.2.7a; SU 1.6; 3.18. Here again we have phonetic equivalences: puruṣa (“Person,” sometimes the soul) is so called because he dwells (śāya) in the fort (pura). According to Mehendale (1960–61), this etymology indicates that a clear distinction between the palatal sibilant s and the retroflex s may not have been made at this time or in this area. The two-footed are humans, and the four-footed are animals. A bird, more often a goose, is a common symbol for the soul and the sun (see Vogel 1962).

5.19 Of every form . . . in many forms: RV 6.47.18.

6.1-3 Corresponds to BU(M) 2.5.20–2. — 1. In place of pautimāṣyo . . . (2) yāskāc ca BU(M) reads: tad idaṁ vayaṁ saurpanāyāḥ chaurpanāyō gautamōd gautamo vāṣyād vātsyo vātsyāc ca pārāsāryāḥ ca pārāsāryaḥ sāṃkṛtyāḥ ca bhāravadvāja ca bhāravadvāja avadavahe ca sāndilyāca ca sāndilyā vaivāpāc ca gautamāc ca gautamo vaijavāpāyanāc ca vaijaṭapureyāc ca vaijaṭapureyāḥ sāndilyāc ca rauhināyanāḥ ca rauhināyanāḥ sāunakāc cātreyāc ca raibhyāc ca raibhyāḥ pautimāṣyāyanāc ca kauṇḍinya-yāyanāḥ ca kauṇḍinya-yāyanāḥ kauṇḍinya-yāyaḥ kauṇḍinya-yāyaḥ kauṇḍinya-yāyaḥ kauṇḍinya-yāyaḥ kaṇugneṣyāc ca || 20 || āgniveṣyāḥ saitavāt / saitavāḥ pārāsāryāt pārāsāryo jātukarṇyāj jātukarṇoḥ bhāravādyāḥ bhāravādyāḥ cāsūryāṇāc ca gautamāc ca gautamo bhāravādyāḥ bhāravādyāḥ vaijavāpāyanāḥ vaijavāpāyanaḥ kauṣikāyāneḥ kauṣikayānitr gṛhtakaṣśikād gṛhtakaṣśikāḥ pārāsāryāyaḥ pārāsāryaḥ pārāsāryo jātukarṇyāj jātukarṇoḥ bhāravādyāḥ bhāravādyāḥ cāsūryāṇāc ca yāskāc ca. — 2. BU(M) viprajasīteḥ. — 3. BU(M) viprajasītī-.
to the horns . . . gold: on the use of gold to decorate the ears and horns of domestic animals, see Rau 1973, 49.

1.2 1. BU(M) adds nu.

1.2–6 Hotṛ, Adhvaryu, Udgātr, Brahmaṇ: they are the four chief officials at a sacrifice. See the Int., p. 16.

1.3 1. Some manuscripts of BU(K) read sa (see LV) here and in the parallel phrases of 1.4–6. See Brereton's (1986) remarks on pronominal syntax given in my note to CU 6.8.7–16.3.

1.5 1. BU(M) transposes udgāṭrartvija . . . satimuktih and (1.6) brahmaṇartvija . . . sāti-
muktih.

1.6 1. BU(M) adds atha. — 2. see note to BU 3.1.5.

intermediate region provides no support of any kind: see CU 2.9.4.

equivalents [sampad]: the reference is probably to things that correspond because they are numerically equivalent.

1.7 1. In place of yat kiṃ . . . iti BU(M) reads prthivilokam . . . śasyayā [as in BU 3.1.10].

The verse recited before . . . verse of praise: the Sanskrit words for these three types of verses, puronuvākyā, yājyā, and śasyā, are the technical terms for three kinds of ritual formulas recited before, during, and after an oblation, respectively.

Whatever supports life: see BU 1.5.14 n.

1.8 1. BU(M) attinedanti. — 2. BU(M) manusyalokam eva. — 3. BU(M) manusyalokah. — 4. BU(M) pitṛlokam eva. — 5. BU(M) pitṛlokah.

The oblations that . . . down when they are offered: these three types of oblations are ghee (blazing up), milk (boiling over), and cakes (lying down in the fire). The connection between the way the offerings behave when they are offered in the fire and the world the offerer wins thereby is largely based on phonetic equivalences.

1.9 1. BU(M) gopāyiyatītī.

All-gods: here probably refers to an unspecified number of gods, or to the innumerable gods in general. Thus it relates to the limitless world the offerer wins. In later mythology All-gods (viśvedeva) is a distinct class of gods.

1.10 1. BU(M) adds [Böhtlingk 1889a ity adhi-] adhidevatam athādhyātman. — 2. In place of prthivilokam . . . śasyayā BU(M) reads: yat kiṃcedam prānabhādv iti [see BU 3.1.7 n.1].

2.1 1. BU(M) omits iti.

grasper [graha], overgrasper [atigraha]: these terms have a double entendre here. Within the ritual, graha refers to a cup used to draw out Soma and atigraha refers to the offering of extra cupfuls of Soma. In the context of the body, graha is a sense organ and atigraha is the sense object grasped by it. The passage attempts to show how the grasper itself is grasped by what it grasps, i.e., the sense object (see KaU 3.10).

2.2 1. BU(M) in Böhtlingk 1889a, Senart (1934), Edgerton (1965), and LV (not Weber) so
gandhenāti--; BU(M) -grahaṇa for -grahaṇa here and in §§ 3-9. — 2. BU(M) in Böhtlingk 1889a, Senart (1934), Edgerton (1965), and LV (not Weber) prāṇena.

The out-breath . . . means of the in-breath: this sentence is somewhat unclear. We should have expected here a statement about the nose rather than the out-breath. Many scholars, following the lead of Böhtlingk, emend the text by substituting “odors” for the first “in-breath” and “out-breath” for the second “in-breath.” The translation would then be: “The out-breath is a grasper, which is itself grasped by the odor, the over-grasper; for one smells odors by means of the out-breath.” Here “out-breath” (prāṇa), however, may refer to the nose.

2.3-4 1. BU(M) transposes 2.3 and 2.4.
2.9 1. BU(M) ity aṣṭau.
2.10 food for Death: see BU 1.2.5.

repeated death: see BU 1.2.7 n. In this sentence, the usual “whoever knows this” (see BU 1.2.7; 3.3.2), although omitted, is probably implied.

2.11-12 1. BU(M) transposes 2.11 and 2.12. — 2. BU(M) āho neti.

physical body, self: a distinction is made here between śarīra (“physical body” or “corpse”) and ātman. The exact meaning of the latter is unclear, but it must be related to the physical elements and the organic powers of the human being, since all the other items fall within those categories. The ātman here may thus refer to the vital aspects of the body, as opposed to the corporeal. A similar distinction between a corpse and a living body is made at BU 1.2.7.

3 For a variant of this story, see BU 3.7.

3.1 1. BU(M) athaitam for athainam (but not Böhtlingk 1889a). — 2. BU(M) places iti after the second abhavan. — 3. BU(M) tat.

Madras: see Fig. 2 and the List of Names.

3.2 1. BU(M) tat. — 2. BU(M) tatra yatra for tad yatra. — 3. BU(M) adds lokam. — 4. BU(M) places pṛthivī after dvisa tāvat. — 5. BU(M) omits. — 6. BU(M) yatra pārīkṣitā abhavann iti. — 7. BU(M) adds sarvam āyur eti.

there is a gap: the narrow gap through which the Pārīkṣitas (see the List of Names) escaped exists at the place where the ocean meets the sky at the horizon. We need to visualize the universe as two inverted bowls, the earth and the sky, which meet at the horizon.


plain and not cryptic: see BU 4.2.2.

Which one is the self within all: this question, repeated at 3.4.2 and 3.5.1, implies that there are many aspects of the human personality that are viewed as “self” (see CU 8.7-12). Uṣastā wants Yājñavalkya to specify which of these constitutes the self within all.
4.2 1. BU(M) yathā vai brūyād asau.

That’s a fine explanation: for a similar dissatisfaction and a sarcastic reply, see BU 3.8.5.

You can’t see the seer: regarding the impossibility of perceiving the perceiver, see BU 2.4.14; 3.7.23.

5.1 1. BU(M) transposes 4.1–2 and 5.1–2. — 2. BU(M) yat sāśā-. — 3. BU(M) paṇḍītabh. — 4. Thieme (1965, 95; 1968a, 64) suggests bālye na tiṣṭhāset. — 5. BU(M) adds bhavati ya evaṃ veda. — 6. BU(M) omits ato’nīyād ārtaṃ.

both are simply desires: what “both” refers to is unclear, since there are altogether three desires listed. The commentator Śāṅkara explains that, even though there are three listed, they fall under the two rubrics of means and end, sons and wealth being means for obtaining a good world.

Therefore, a Brahmin . . . becomes a sage: Thieme (1965, 95), following his emendation given above, translates: “therefore a learned man, having done away with learnedness, should not strive to stay in stupidity. But having done away with stupidity and learnedness—then he becomes a monk.”

He remains just . . . he may live: the syntax of this sentence is very unclear. Taking the phrase ending kena syāt as a question (“How would he become a Brahmin?”: Böhltingk 1889a, Deussen, 1879, Hume 1931, Senart 1934) creates a translation that is at best a tautology. I take kena syāt yena syāt as a variant form of yena kena syāt. The point the author wants to make is that when a person has reached the condition of a Brahmin (here redefined as the highest spiritual state; see also BU 3.8.11), he may live any way he pleases without affecting that state. See the parallel passage at BU 4.4.22.

6 For another version of Gārgī’s questioning, see BU 3.8.


woven back and forth: the terms ota and prota are undoubtedly technical terms borrowed from weaving. They have been traditionally translated as warp and woof. The problem with that translation is that then the third item—that on which the weaving takes place and which is the basis of all the questions—makes little sense, since the warp and the woof are not woven on anything but by themselves form the cloth. We have then to think of the third either as the loom or as a place where the loom is fixed. Rau (1970, 17) has shown that these terms (derived from ā- ‘ve, which is an equivalent of apa- ‘ve, and pra- ‘ve) refer to the back-and-forth movement of the shuttle in the process of weaving. Similar meanings of the prefixes apa and pra are found in the common terms aprāna (“breathing in”) and praṇa (“breathing out”). So both ota and prota refer to the weaving of the woof or weft, the former referring to the movement of the shuttle toward the weaver and the latter to its movement away from the weaver. Then the third item upon which the weaving takes place is clear: it is the warp. Signifi-
cantly, the weaving metaphor is used by Gargi, a woman; weaving was probably an activity carried out mostly by women. A similar weaving metaphor is found in the AV (10.7.42), again associated with women.

6.1 *your head will shatter apart:* see BU 1.3.24 n.

7 Another version of this story is found at BU 3.3.

7.1 1. BU(M) yasminn ayam. — 2. BU(M) bhūtāṇy antaro. — 3. LV omits iti. — 4. BU(M) omits iti. — 5. BU(M) adds sa yajñavīt. — 6. LV omits iti.

*He knows the spirits* [bhūtavid]: this expression may also mean that he knows the beings, but I think the expression has a meaning similar to *bhūtavidyā* ("demonology") listed at CU 7.1.2 (see note to this).

7.2 1. BU(M) omits sa hovāca.

*His bodily parts have come unstrung:* the bodily parts of a dead man fall apart because the string that kept them together, namely, breath (here equated with its macrocosmic counterpart wind), has been cut off. The image appears to be that of a string of beads; the beads fall off when the string is broken.

7.3–5 1. BU(M) sa for ēṣa (vr in Weber ēṣa).

7.6 1. BU(M) omits 7.6 and inserts here 7.12.

7.7 1. BU(M) sa for ēṣa.

7.8 1. BU(M) omits 7.8.

7.9 1. BU(M) sa for ēṣa.

7.10 1. BU(M) transposes 7.10 and 7.11. — 2. BU(M) sa for ēṣa.

7.12 1. BU(M) places 7.12 after 7.5. — 2. BU(M) sa for ēṣa. — 3. BU(M) adds yah vidyutī tiṣṭhan vidyuto 'ntaro yaṁ vidyun na veda yasya vidyuḥ chariṁaṁ yo vidyutam antaro yamayati sa ta ātmāntarāmya amṛtaḥ // 15 // yah stanaṁvatān tiṣṭhan stanaṁvītnor antaro yaṁ stanaṁvītnaṁ na veda yasya sthanāṁvītāṁ śārīraṁ yah stanaṁvītum antaro yamayati sa ta ātmāntarāmya amṛtaḥ //.

7.13 1. BU(M) places 7.13 after 7.21 (see 7.21 n. 2). — 2. BU(M) sa for ēṣa.

7.14 1. BU(M) sa for ēṣa. — 2. BU(M) places yas tejas ... amṛtaḥ after 7.21 (see 7.21 n. 2). — 3. BU(M) ity adhīdevatam / athāḍhilokam. Then BU(M) adds the following passage: yah sarvesu lokēsu tiṣṭhan sarvebhyo lokebho 'ntaro yaṁ sarve lokāḥ śārīram yah sarvāṁ lokāṁ antaro yamayati sa ta ātmāntarāmya amṛtaḥ / ity u evādhilokam / athāḍhivedam // 17 // yah sarvesu vedeṣu tiṣṭhan sarvebhyo vedebhyo 'ntaro yaṁ sarve vedeḥ śārīram yah sarvān vedeṁ antaro yamayati sa ta ātmāntarāmya amṛtaḥ / ity u evādhivedam / athāḍhīyajñam // 18 // yah sarvesu jayīṇesu tiṣṭhan sarvebhyo jayīṇehbo 'ntaro yaṁ sarve jayaṁ na vidur yasya sarve jayāṁ śārīram yah sarvān jayāṁ antaro yamayati sa ta ātmāntarāmya amṛtaḥ / ity u evādhīyajñam /.

7.15 1. BU(M) sa for ēṣa. — 2. BU(M) ity u evādhībhūtam.

7.16–20 1. BU(M) sa for ēṣa.
7.21 1. BU(M) sa for eṣa. — 2. BU(M) places here 7.14 yas tejasī ... -amṛtaḥ and 7.13, in that order.

7.22 1. BU(M) omits the entire passage 7.22.

7.23 1. BU(M) sa for eṣa. — 2. BU(M) adds ya āmanī tisṭhānam āmano 'ntaro yam āmā na veda yasyāṁma šāriram ya āmūnāṁ antaro yamayati sa ta āṁnāntaryāṁy amṛtaḥ. — 3. BU(M) nānyo 'sti.

He sees... no one who perceives: see BU 3.4.2; 3.8.11; 4.3.23–30.

8 Gārgī questioned Yājñavalkya in a similar way at BU 3.6.

8.1 1. BU(M) adds yājñavalkyaṁ. — 2. BU(M) vivakṣyati. — 3. BU(M) adds tau cen me na vivakṣyati mūrdhāṣya vipattisyati.

8.2 1. BU(M) udyam (but not Böhtlingk 1889a). — 2. BU(M) sapatnādhivyādhinau (but not Böhtlingk 1889a).

8.3 woven back and forth: see BU 3.6.1 n.

8.5 1. BU(M) omits aṣṭu.

All honor... up for me: I think that Gārgī’s response is dripping with sarcasm. She is not satisfied at all with the first answer and, in effect, is telling Yājñavalkya: “Get serious!” This, I believe, is the reason why her second question is a repetition of the first. For a similar dissatisfaction at Yājñavalkya’s first attempt at an answer, see BU 3.4.2.

8.6 1. BU(M) kasmin eva tad otam.

8.7 1. BU(M) kasmin nāvākāśa.

8.8 1. BU(M) adds asparsāṁ after āsangam, transposes arasam and agandham, reads anāmagotram for amātram, and before anantaram adds ajaram amaram abhayam amṛtam aravo 'śabdal amvṛtam asamvṛtam aptīrvan anaparam LV agāram for amātram. — 2. BU(M) aśno. — 3. BU(M) kāṃcana.

imperishable: the Sanskrit term akṣara means both “imperishable” and “syllable,” especially the sacred syllable ŌM: see CU 1.1.1. The passage from the one to the other meaning is easy, and often both meanings may be implied. See van Buitenen 1955, 1959.

8.9 1. BU(M) transposes the first and second sentences. — 2. BU(M) omits nimeṣā muhūrtā. — 3. BU(M) omits. — 4. BU(M) omits anu. — 5. BU(M) dadataṁ. — 6. BU(M) darvyaṇ.

stand apart: the meaning is that these entities remain in their assigned positions without coming together or colliding with each other. The orderly functioning of the universe is here ascribed to the power of the Imperishable Being.

snowy mountains: the Himalayas, from which originate most of the major rivers of northern India.

8.10 1. BU(M) places gārgī after aviditvā. — 2. BU(M) dadāti. — 3. BU(M) tapasyat api. — 4. BU(M) antavāṁ evāṣya sa loko bhavati. — 5. BU(M) places gārgī after aviditvā.

offerings, sacrifices: for the distinction, see BU 1.4.16 n.

he... is a Brahmin: on the “true” Brahmin, see also BU 3.5.1.
Notes

8.11 1. BU(M) nānyad asti. — 2. BU(M) etad vai tad aksaraṃ gārgī yasminn ākāśa.

This is . . . that perceives: see the parallels at BU 3.4.2; 3.7.23; 4.3.23–30.

8.12 1. BU(M) manyadhvam. — 2. BU(M) nucyādhvai.

9.1 ritual invocation [nivid]: part of a recitation of praise (śastra) to the All-gods. The invocation gives the number of the gods comprehended by the term “All-gods.” A śastra, which is recited by the Hotr and his assistants (BU 3.1.2–6 n.), is distinguished from stotra, which is sung by the Udgār and his assistants (BU 1.3.28 n.), and always follows the latter. The invocation given in the Śāṅkhāyana Śrautasūtra (8.21) reads: “You who are three and eleven; and three and thirty; and three and three hundred; and three and three thousand.” Our text refers to only the last two numbers.

Yes, of course: in these repeated questions of Vidagdha, I detect the same type of sarcasm I have pointed out above: BU 3.8.5 n.

9.3 1. BU(M) hitam ete hīdam sarvam vāsayaṇe for hitam iti.

this whole treasure: probably a reference to material riches. The earth itself bears the epithet vasuḍhā (“wealth-producing”). The Mādhyandina recension adds “for they provide a dwelling for this whole world.”

9.4 1. BU(M) yad āsmān martyrāc charīrād utkrāmanty atha.

The ten vital functions [prāṇa]: see BU 1.5.17 n. The ten are probably the five breaths (see BU 3.9.26) and the five senses.

9.5 1. BU(M) omits vai. — 2. BU(M) tad.

9.7 1. BU(M) śad iti. — 2. BU(M) hy evedāṃ.

9.8 1. BU(M) omits tau. — 2. LV devā iti.

9.9 1. BU(M) omits iva. — 2. BU(M) omits prāṇa iti.

Tyad: This word is probably related to tyam and is the second phoneme of the word satyam (“true” or “truth”). The phoneme tyad has acquired the meaning of “that” or “the beyond” and is thus used with reference to brahman or the ultimate reality beyond the phenomenal world (see TU 2.6). For a discussion of the meanings ascribed to these phonemes, see BU 2.3.1 n.

9.10 1. BU(M) caṇṣur for agraṇir. — 2. Here and in the following passages BU(M), Śaṅkarā, and LV treat manojoyotih as a bahuṛhi compound. — 3. BU(M) striya iti.

whose world is fire: the term loka here and in the parallel expressions of the following phrases may have a meaning somewhat different from “world.” Böhtlingk (1893) takes loka here to mean “Sehraft.” In BU(M) caṇṣuro loko manojoyotih occurs in every phrase, and there the two expressions can be taken as bahuṛhi compounds qualifying yah, that is, the main subject of the sentence (Böhtlingk 1889b). The translation would then be: “Should a man, with the seeing power of his sight and with the light of his mind, know that final goal of every self, the person whose abode is the earth, he would be a man…” I think that here the Mādhyandina has preserved a better version.

The immortal: I think the commentator Śaṅkarā is right in not taking “immortal” at face value. He interprets it as “the essence of food.” I think that the term probably refers to food, here viewed as the source of immortality. The Mādhyandina version has
“women” in place of “immortal” and omits §11. The person connected with the body and passions, therefore, is concerned with food and women.


9.12 1. BU(M) caksur iti.

9.13 1. BU(M) caksur. — 2. BU(M) vāyau for śrautrah prātiṣṛutaḥ. — 3. BU(M) prāṇa.


9.15 1. BU(M) omits the entire passage 9.15.

9.15–16 person in a mirror, in the waters: the reference is to the reflection of a person in a mirror or in water. See CU 8.7.4; 8.8.1.

9.16 1. BU(M) caksur.

9.17 1. BU(M) caksur.

9.18 Poor . . . cat’s-paw: this sarcastic remark is made by Yājñavalkya at the beginning of the questioning in a version of this story preserved in the SB 11.6.3.3. The remark is more apt in that context, because, after Yājñavalkya had driven away the cow, Śākalya became the spokesman for the assembled Brahmans in their attempt to show up Yājñavalkya’s ignorance. In the BU version, the leader of the group is made to speak last, to be defeated, and to lose his life as a result of opposing Yājñavalkya.

9.19 formulation of truth: see BU 2.1.1 n.

outtalk: see CU 7.15.4 n.

9.20 1. BU(M) pratiṣṭhitam bhavatīti. — 2. BU(M) pratiṣṭhitāni bhavantīti. — 3. BU(M) omits hovāca.

9.21 1. BU(M) omits yajña iti . . . pratiṣṭhita iti. — 2. BU(M) pratiṣṭhitā bhavatīti. — 3. BU(M) omits hovāca. — 4. BU(M) hi śraddhatte.

sacrificial gift [daksīṇā]: the gift or payment made by the patron of a sacrifice to the officiating priests. In priestly thinking, this gift took on great significance, often eclipsing the sacrifice itself as the most important element of a sacrifice; the bigger the gift, the more efficacious the sacrifice. We can thus understand why the sacrifice is said here to be based on the sacrificial gift. Note the play: daksīṇā as south and daksīṇā as sacrificial gift.

9.22 1. BU(M) pratiṣṭhita bhavatīti. — 2. BU(M) pratiṣṭhitam bhavatīti.

9.23 1. BU(M) pratiṣṭhitā bhavatīti. — 2. BU(M) pratiṣṭhitam bhavatīti. — 3. BU(M) omits hovāca.

sacrificial consecration [dikṣā]: a special ritual performed not for the priests but for the person who is about to perform a sacrifice as its patron and beneficiary.

9.24 1. BU(M) pratiṣṭhita bhavatīti / and adds manasīti / kasmin nu manah pratiṣṭhitaṁ bhavatīti. — 2. BU(M) pratiṣṭhitam bhavatīti.
9.25 1. BU(M) yatraitad- for yad dhyetad-.


not— ... injury: see BU 2.3.6 n. Thieme (1968b: 720) thinks that this passage, given as prose in our text, was initially perhaps an octosyllabic verse of five lines.

eight abodes ... eight persons: these are mentioned in §§ 10-17.

providing the hidden connection: the meaning of aupaniṣada (lit., “relating to upaniṣad”) is unclear. I take it as referring to the person who is at the summit in the hierarchical set of equivalences and is the “connecting point” for all the other persons; or the one from whom the others proceed (for such meanings of the term upaniṣad, see Int., p. 24). Traditionally the term has been translated simply as “the person taught in the Upaniṣads.”

your head will shatter apart: see BU 1.3.24 n; parallel in JB 2.76-77 (Oertel 1892, 240).

9.27 1. BU(M) ha yājñavalkya uvāca. — 2. Both BU(M) mss. of Weber read prechathā prēchāta is Weber's conjecture. — 3. BU(M) taṃ vah prēchāṇi sarvān vāḥ prēchāṇīti.

9.28 1. BU(M) parṇānī lomāni. — 2. BU(M) āṭumnāt for āṭyumāt. — 3. Thieme (1968a, 69) majānā. — 4. BU(M) u for iva. — 5. BU(M) anyataḥ for aṇījasā. — 6. BU(M) udvṛheyur for āvṛheyur. — 7. BU(M) places jāta ... punaḥ immediately after retasa ... prajāyate. — 8. BU(M) ratēḥ dātuh.

For the interpretation of these somewhat difficult verses, see Horsch 1966, 155-60. Brereton (1997) has shown how Yājñavalkya's challenge in these verses returns to the theme of the initial question concerning death posed by Asvāla thus marking the boundary of the narrative; this “ring composition” is a feature common to Indo-European poetry. See also the parallel between BU 3.1.2 and BU 3.9.27.

His body hairs: on the seven parts of the body, from the outermost, i.e., hair, to the inmost, i.e., marrow, see Jamison 1986, 167-78.

sapwood: the term śakarāṇī (in the plural) literally means “pieces of wood” or “splinters,” but the context calls for some part of the wood, possibly the soft outer layer, that would resemble and correspond to the flesh of a human body. Further, the comparison of the bones to the inner heartwood (antarato dārūṇi, here, too, in the plural) supports my conjecture.

Do not say ... he dies: this verse is somewhat obscure and has been subject to different interpretations. The previous verse shows that a tree, when it is cut down, sprouts again from its roots. Does a human possess such a root? The poet says that the human root cannot be the semen, which is comparable to the seeds rather than the roots of a tree. In the case of a man and a tree, the seed turns into a baby or a tree immediately (aṇījasā), even before the father or the parent tree has died. So the semen cannot be viewed as the metaphorical root from which a man grows again after death. Unlike many translators, I take aṇījasāpṛetya as containing a Sandhi; so I read apretya (“before dying”) rather than pṛetya (“after death”). The apparent answer to the question, given in the following
verses, is that a man does not possess a root from which he can be reborn after death; he is like a tree that has been uprooted.

ADHYĀYA 4

1.1 1. BU(M) sa. — 2. BU(M) adds janako vaideho.

1.2 1. BU(M) transposes 1.2 and 1.3. — 2. BU(M) saillino vāg vai. — 3. BU(M) tac chatilino 'bra-. — 4. BU(M) omits iti (but not Böhtlingk 1889a). — 5. BU(M) omits īṣṭanī hutam . . . bhūtānī.

What could a person . . . possibly have; another possible translation is: “could it possibly belong to someone who cannot speak?”

one-legged brahman: for this image, see CU 3.18.2–6.

One should venerate: the verb upa ṇās (“to venerate”) in the Upaniṣads has the meaning of “to take as,” that is, take one thing to be the same as another. The term thus establishes equivalences between components of different spheres, e.g., between bodily components and elements of the cosmos. This meaning is thus very similar to that of other technical terms, such as bandhu and upaniṣad: see Int., p. 24.

counterpart [bandhu]: see Int., p. 24.

Ṛgveda . . . glosses: for the enumeration of the sciences, see BU 2.4.10 n.; CU 7.1.2.

a thousand cows . . . elephants: traditionally the expression hastyṛṣāḥḥam sahasram (here and in §§ 3–7) has been translated “a thousand cows with a bull the size of an elephant.” For reasons given by Hillebrandt (1920, 461–62), I take the first compound as “elephants and bulls.” The term sahasram (“thousand”), I think, is a shorthand for gosahasram (“a thousand cows”; see BU 3.1.1; the same shorthand is found below at BU 4.3.14–16, 33).

1.3 1. BU(M) ka eva te kim abravid iti. — 2. BU(M) sa (Böhtlingk 1889a, vr in Weber prāṇa). — 3. BU(M) vadhāsaṅkā.

breath: the Sanskrit term prāṇa has the meaning of both breath and life. Here, “for the love of breath” means for the sake of life. What Yājñavalkya wants to point out is that people do things that they should not do in order to obtain a livelihood and thus preserve their life.

1.4 1. BU(M) ka eva te kim abravid iti. — 2. Böhtlingk 1889a reads bāryṇa for vāryṇa throughout this passage. — 3. BU(M) omits iti (but not Böhtlingk 1889a).

when they ask . . . as the truth: on the superiority of an eyewitness account in determining the truth, see also BU 5.14.4; AB 2.40.

1.5 1. BU(M) ka eva te kim abravid iti. — 2. BU(M) omits api. — 3. BU(M) śrotraṁ hi dīṣaḥ. — 4. Böhtlingk 1889a omits sahasram (oversight?).

1.6 1. BU(M) ka eva te kim abravid iti. — 2. BU(M) tat satyakāmo 'bra-. — 3. BU(M) abhīharyati. LV follow BU(M) reading. — 4. Böhtlingk (1889a) omits sahasram (oversight?).

1.7 1. BU(M) ka eva te kim abravid iti. — 2. BU(M), Radhakrishnan (1953) sthitiā.
Notes

— 3. BU(M) omits hrdayaṃ . . . āyatanaṃ. — 4. BU(M) hrdayena hi sarvāṇi bhūtāni pratitiṣṭhanti.

2.1 1. BU(M) atha ha janako vai dehaḥ. — 2. BU(M) omits astu.

Hidden teachings: the upaniṣads Janaka possessed were the six statements told him by various theologians, statements that established equivalences between brahman and speech, breath, sight, hearing, mind, and heart. Here again I think the term upaniṣad is used in its primitive sense of hierarchical equivalences. See BU 3.9.26 n.

2.2 1. BU(M) before indho adds sa hovāca.

gods in some ways . . . the plain: It was a widespread assumption that gods liked cryptic sayings (see BU 3.4.1; AU 1.3.14); see the detailed note of Keith (1909, 232 n. 13) on this subject. For this expression in other vedic texts, see Mukhopadhyay 1987.

2.2–3 Indha, Virāj: Indha means “one who kindles” (cf. SB 6.1.1.2), and Virāj means the “shining” or “preeminent” one. In the waking state they reside in the eyes, while during sleep they meet in the space within the heart (see BU 2.1.17 n.; 4.3). On the person in the eye, see also BU 2.3.5, and on the Hitā, see BU 2.1.19 n.

2.3 1. BU(M) adds sati. — 2. BU(M) tā vā asyatā hitā nāma nādyo yathā keśaḥ sahasraddhā bhinnah for yathā . . . bhavanti. — 3. BU(M) etam for etad. — 4. BU(M) omits eva.

2.4 1. BU(M) tasya vā etasya puruṣasya prācī. — 2. BU(M) daksināḥ. — 3. BU(M) asaṅgō ’stito na sajayate na vyathate. — 4. BU(M) omits na riṣyatī. — 5. BU(M) vai deho namas te yājñavalkyābhayaḥ tvāgacchātād yo. — 6. BU(M) omits namas te ’stu. — 7. BU(M) adds itī.

this person: probably refers here to the union of Indha and Virāj in the heart. The directions here make sense if we think of the person as facing the east (cf. BU 1.1.1 n.).

not—: see BU 2.3.6 n.

freedom from fear [abhaya]: this is directly linked to the knowledge of brahman at BU 4.3.21; 4.4.25.

These people . . . your service: this idiomatic sentence literally means: “Here are the people of Videha and here am I!” For a more direct statement of the same, see BU 4.4.23.

3 For a detailed study of the philosophical content of this text (BU 4.3–4), see Hanefeld 1976, 20–70.

3.1 1. On the reading see next note. — 2. BU(M) samāduatuḥ. — 2. BU(M) pūrvah.

I won’t tell him: many scholars read sam enena vadiṣye and translate, “I will converse with him.” My translation is based on the reading as sa mene na vadiṣye, and it is supported by the reading of the commentator Śaṅkara (on the accent making this division possible, see Weber, p. 1183; see also Edgerton 1965, 153, n. 2; Hanefeld 1976, 21, n. 1). I think that this reading makes better sense within the context; what would be the purpose of Yājñavalkya’s thinking that he should converse when he was already in Janaka’s presence? Neither can the phrase simply mean, “I will not speak with him” because one would surely not come into the presence of a king and simply refuse to speak. “I won’t tell him” would imply a mental reservation that he will not answer
fully any question that is put to him. Yājñavalkya, like many other teachers of his time (see CU 4.4–14), is portrayed as not wanting to reveal his knowledge. But Janaka exercised the wish Yājñavalkya had granted him. This wish is recorded in the SB 11.6.2.10, where Janaka, after teaching Yājñavalkya the secret meaning of the daily fire sacrifice (agnihotra), extracts from him the promise that Janaka would be permitted to ask any question he wanted. In this light Janaka’s repeated statements, “But you’ll have to tell me more than that to get yourself released” (§§ 14, 15, and 33; KaU 1.21) and Yājñavalkya’s observation, “The king is really sharp! He has flushed me out of every cover” (§ 33), make sense. This also explains why Janaka spoke first, because Yājñavalkya was keeping silent. Yājñavalkya did not want to reveal what he knew, but Janaka made him do it.

3.2 1. BU(M) viparyetīti.

3.3 1. BU(M) candrayotih samrāḍ iti hovāca. — 2. BU(M) candrenaivāyaṃ. — 3. BU(M) viparyetīti.

3.4 1. BU(M) agnijyotih samrāḍ iti hovāca. — 2. BU(M) viparyetīti.

3.5 1. BU(M) vāgyotih samrāḍ iti hovāca. — 2. BU(M) viparyetīti. — 3. BU(M) nyetīti (not Böhtlingk 1889a).

3.6 1. BU(M) āmaiyotih samrāḍ iti hovāca. — 2. BU(M) viparyetīti.

_The self . . . of light:_ Here there appears to be a transition to the states of sleep and dream (what one does when the lights are out at night). This is confirmed by the statements regarding sleep in the next section.

3.7 1. BU(M) places puruṣāḥ after vijnānamayaḥ. — 2. BU(M) lokau samcarati. — 3. BU(M) sadhiḥ. — 4. BU(M) places mṛtyo rūpāṇi at the end of 3.8.

_across both worlds:_ the two worlds are the visible world when we are awake and the world of deep sleep. These two meet (saṃdhya) in the twilight zone, the juncture between night and day, which is the state of dream. On fluttering, see SU 3.18; the term lelāyati evokes the fluttering of a bird, the flickering of a flame, the trembling of a leaf, or the rustling of the wind (see Brereton 1982, 448 n. 30).

3.8 1. See BU 4.3.7 n. 4.

3.9 1. BU(M) omits _ete._

3.10 1. BU(M) transposes puṣkarīnyāḥ and sravantīyaḥ. — 2. BU(M) reads veśāntāḥ and transposes puṣkarinīḥ and sravanīḥ.

3.11 1. BU(M) _tad apy _ete. — 2. BU(M) omits _bhavanti._ — 3. BU(M) _pauruṣāḥ._

3.12 1. BU(M) _aparam._ — 2. BU(M) _iyate amrto._ — 3. BU(M) _pauruṣāḥ._

3.14 1. BU(M) _kaścana pasyaṭāti._ — 2. Böhtlingk (1889a) _tan nāyatam._ — 3. BU(M) omits _iti._ — 4. BU(M) adds _iti evam evaitad yājñavalkya._ — 5. BU(M) _vimoksāyaiva._

_sound asleep:_ the term _āyata_ literally means “stretched out.” Some take this word to mean “suddenly.”

_Now, people . . . own light:_ for a different interpretation of this passage, see Slaje 1993.

_But you’ll have . . . yourself released:_ my translation of this phrase is consistent with my reading of the confrontation between Janaka and Yājñavalkya (see BU 4.3.1 n.).
Most translators see here a reference to final liberation (mokṣa); the phrase would then mean: “Tell me more than that for the sake of liberation.” I do not think this is the correct interpretation, especially because the term mokṣa or vimokṣa is never used in this Upaniṣad with reference to the final liberation from the cycle of rebirth, while the verb muc- is used at BU 1.5.17 for release from a sin, which is often connected with debt and obligation, and at CU 6.16.2 for release of a person charged with a crime.

3.15 1. BU(M) omits the entire passage 3.15.

serene realm: the state of deep sleep.

along the same path: for the paths along which a person travels into the heart during dream time and into the veins of the heart during deep sleep, see BU 2.1.17–19.

nothing sticks to this person: see BU 3.9.26; 4.2.4; 4.4.22; 4.5.15.

3.16 1. BU(M) svapnānte.

3.17 1. BU(M) omits the entire passage 3.17.

3.18 1. BU(M) etā ubhāv-. 

3.20 1. BU(M) adds bhayam. — 2. BU(M) transposes deva iva and rājeva. — 3. BU(M) sarvam asmīti. — 4. BU(M) adds atha yatra supto na kaṃcana kāman kāmayate na kaṃcana svapnaṃ paśyati.

3.21 1. BU(M) asyatad ātmakāman āptakāman akāman. rūpam — 2. BU(M) śārīra ātmā for puruṣaḥ. — 3. BU(M) asyatad aticchando 'pahatapānpābhayaṃ rūpaṃ. — 4. BU(M) aśokā-. 

Now . . . from sorrows: there appears to be a transition here from the description of dream to that of deep and dreamless sleep. The BU(M), in fact, inserts before this passage the sentence “where as he sleeps . . . no dreams” found at the end of § 19.

3.22 1. BU(M) adds yajñā ayajñāḥ. — 2. BU(M) transposes cāṇḍalo 'cāṇḍalah and paulkaso 'paulkasah. — 3. BU(M) -gataḥ. — 4. Bohtlingk (1889a) -gataḥ, Weber’s ed. of BU(M) punyēnānvāgataḥ (oversight?).

recluse [śramaṇa]: in later literature this word becomes a technical term used almost exclusively with reference to non-Brahmanical wandering mendicants. It is unclear, however, whether in this early text the term has the same meaning; it may well refer to Brahmanical religious virtuosī: see Olivelle 1993, 9–16.

ascetic [tāpasa]: refers to those who undertook fierce bodily mortifications. Later literature identifies them with forest hermits.

3.23 1. BU(M) tad draṣṭavyaṃ na for tan na.

3.23–31 Now, he does not see . . . perceive the other: see the parallel passages at BU 2.4.14; 4.5.15. The Sanskrit is pithy and has been subject to different translations. The intent, I believe, is clear. Although a person in deep sleep does not perceive through the senses, the reason for this is not that he has lost his capacity, that is, his real nature. It is like a fire, which always burns (i.e., has the capacity to burn even when latent within the fire-drill), but will not burn when there is nothing near it. Thus, the reason he does not see, for example, is not the same as the reason why a blind man cannot see. The self in deep sleep (and after death, see BU 2.4.12; 4.5.13) does not see because there is nothing to see except himself. See Hanefeld 1976, 31 n. 24.
Notes

3.24 1. BU(M) *tad ghrātavyaṁ na for tan na.* — 2. BU(M) *ghrānād for ghrāter.*


3.27 1. BU(M) *tad vaktavyaṁ na for tan na.* — 2. BU(M) *vāca (Bohtlingk 1889a ukter)* for *vakter,* Weber (p. 1184) comments: "I am at a loss to explain the *vāca* otherwise than by the assumption of its standing instead of *vacaso*"; vr in Weber *na hi kurvato viparīlopo.*

3.28 1. BU(M) *tad mantavyaṁ na for tan na.*

3.29 1. BU(M) *tad sprastavyaṁ na for tan na.*

3.30 1. BU(M) *tad vijñeyyaṁ na for tan na.* — 2. BU(M) *vijñānād for vijnāter.*

3.31 1. BU(M) omits the entire passage 3.31.

3.32 1. Bohtlingk (1889a) places the *danḍa* before *bhavati.* — 2. BU(M) *hainam uvāca.* — 3. BU(M) omits *yājñavalkyaḥ...gathā.*

3.33 1. BU(M) *kāmaḥ for bhogāḥ.* — 2. In place of *sa eko...prajāpatiloka ānandaḥ* BU(M) reads *sa ekā karmadevānām ānandaṁ ye karmanā devatvam abhisampadyante\* / *atha ye sātaṁ karmadevānāṁ ānandaṁ sa eka ājānadevānāṁ ānandaṁ yaś ca śrotriyo 'vrjino 'kāmaḥataḥ / atha ye sātaṁ ājānadevānāṁ ānandaṁ sa eko devalokā ānandaṁ yaś ca śrotriyo 'vrjino 'kāmaḥataḥ / atha ye sātaṁ devalokā ānandaṁ sa eko gandharvalokā ānandaṁ yaś ca śrotriyo 'vrjino 'kāmaḥataḥ / atha ye sātaṁ gandharvalokā ānandaṁ sa ekā prajāpaṭilokā ānandaṁ.* — 3. BU(M) omits *ānandaḥ.* — 4. BU(M) *hainam anusāsaśaṅkād amītyaḥ for hovāca yājñavalkyaḥ* (see BU 4.3.32 n. 2). — 5. BU(M) adds *sa va eṣa etasmin saṃprasadē...vinokṣāyaiva bhūhiṁ (as in BU 4.3.15 except buddhāntaīyaiva for svapnāyaiva, sa yaḥ atra for sa yat tatra).*

Among human...highest bliss: see the parallel passage at TU 2.8.

Yājñavalkya became alarmed: see BU 4.3.1 n. for the possible reason.

3.34 1. BU(M) omits the entire passage 3.34.

3.35 1. BU(M) transposes 3.35 and 3.36. — 2. BU(M) *utsarjad yāti,* Bohtlingk (1889a) *utsarjaṁ yatī* (see Whitney 1890a, 416–17).

3.36 1. BU(M) omits *tad.* — 2. BU(M) *sārira ātmā for puruṣā.*

3.37 1. BU(M) and some mss. of Śaṁkara āyantam.

all beings: the reference is to the vital powers and their corresponding objects: see Edgerton 1965, 159; KsU 3.4–5.

3.38 1. BU(M) *-grāmamya upasamāyanti.* — 2. BU(M) *evaṁ haivaṁvidāṁ for evam...kāle.* — 3. BU(M) *upasamāyanti.*

4.1 1. BU(M) *yatraṁ sārīram ātmā-. — 2. BU(M) *nitya.*

particles of light: the reference here, in all likelihood, is to the vital functions themselves. For this comparison, see KsU 3.3.

4.2 1. BU(M) *rasayatīti āhuḥ.* — 2. BU(M) *sa eva jīnāḥ savijñāno bhavati,* and places this phrase after savī...-krāmāti. — 3. BU(M) *sāvijñāna-.*
**Notes**

sinking: literally the term ekibhavati means “he becomes one.” The meaning here is that the vital functions are collapsing inward and becoming merged into the self or into the single vital breath (prāṇa).

He then descends . . . take hold of him: these two phrases are obscure and the readings of the two recensions diverge substantially. I have used the readings of the Madhyandina recension to emend the Kāṇva by reading saṃjñānam eva for savījñānam eva, and by placing saṃjñānam evānvavakrāṇati before savījñāno bhavati. The commentator Śaṅkara sees here a reference to the passage of the self into a new body. His interpretation is supported by the use of the prefixes niḥ (“away”) and ut (“up”) in the verbs describing the departure of the faculties at death, and by the use of ava (“down”) with reference to the self acquiring awareness. If that is the case, then the descent of the self into a womb is accompanied by a state of simple awareness (saṃjñāna), which develops into full perception (vijñāna), followed thereafter by the learning he had previously acquired, the rites (karma) he had performed, and his memory. Karma here may also refer to the effects of his past deeds: see the verse in § 6. For meaning of “memory,” see CU 7.13.1 n.

4.3 1. BU(M) gatvāmānam upasāmrhari. — 2. BU(M) evam evāyaṇa puruṣa idaṃ. — 3. BU(M) gamayīvāmānam upasāmrhari.

As a caterpillar . . . onto it: Thieme (1968a, 60), on the basis of the Madhyandina recension which omits “Reaches out to a new foothold,” sees here the image of a caterpillar going to the edge of a leaf, building a cocoon around itself, and then emerging from it with a new body.

4.4 1. BU(M) evam evāyaṇa puruṣa idaṃ. — 2. BU(M) omits. — 3. BU(M) tanute. — 4. BU(M) transposes daivaṇ ā and brahmaṇ ā. — 5. BU(M) adds vā mānuṣaṃ. — 6. BU(M) vānyebhyo bhūtebhyaḥ.

As a weaver . . . more attractive: the simile here is taken from weaving, possibly the weaving of tapestry (Thieme 1968a, 60), and not from metallurgy as assumed by many. Rau (1970, 24–27) has shown that peśas refers to colored weaving material rather than to gold.


4.6 Action: the term “action” (karma) in this verse appears to have the technical meaning of “residual effect of past actions” of the karma doctrine.

4.7 1. BU(M) sthitah (but not Böhtlingk 1889a). — 2. Weber (p. 1184) comments: “The original reading may have been nirvīlayani.” This reading is followed by Böhtlingk (1889a), Senart (1934).

When they . . . in this world: this verse occurs also at KaU 6.14.

4.8 1. BU(M) vitaraḥ. — 2. BU(M) pāda d: utkramya svargam lokam ito vimuktāḥ.

4.8–9 path: probably refers to the veins of the heart called Hitā, which also contain fluids with these colors: see BU 4.3.20.
4.9 1. BU(M) brahmavit taijasah puyakrc ca.

4.10 1. BU(M) ye 'saṁbhūtim upāsate. — 2. BU(M) saṁbhūtyāṁ (Bohtlingk [1889a] saṁbhūtiṇīṁ mc).

*Into blind . . . in learning*: this verse occurs also at IU 9. The Madhyandina version reads “nonbecoming” and “becoming” in place of “ignorance” and “learning,” a reading found also at IU 12 and viewed as superior by Horsch 1966, 165–66.

4.11 1. BU(M) asuryā. — 2. BU(M) pretyāpi- for pretyābhi-, and -budhā for -budho.

*“Joyless” . . . wise*: a version of this verse occurs at IU 3.

4.12 1. BU(M) samacaret.

4.13 1. BU(M) saydehe.

4.14 1. BU(M) places this verse immediately after verse 11. — 2. BU(M) tad eva santas tad u tad bhavāno. — 3. BU(M) avedi, Böhtlingk (1889a) avedi; cf. Edgerton 1965, 163, n. 3. — 4. BU(M) evopayanti.

*While . . . awaits them*: cf. KeU 2.5; KaU 6.4.

4.15 1. BU(M) vicitkatsati.


4.16 1. BU(M) transposes verses 16 and 17. — 2. BU(M) hyopāsate-.

4.17 *the various groups of five*: the phrase paṇca paṇcajanāḥ may also mean “the five groups of five,” but I think the repetition of paṇca is meant to indicate an indeterminate number of such groups of five. According to the commentator Śaṅkara, these groups of five may include Gandharvas, ancestors, gods, demons (asura), and evil spirits (rākṣasa), or the four social classes with the Niśadas as the fifth. In AB 3.31 the five are given as gods, men, Gandharvas and Apsarases (together), serpents, and ancestors. See the list given in verse 18, to which food is added in the Madhyandina recension (see BS 1.4.12). For the significance of the number five, see BU 1.4.17 n.

4.18 1. BU(M) adds annasyāṇnam.

*The breathing . . . the ancient*: cf. KeU 1.2. For an examination of this sort of expression, see BU 2.1.20 n.

4.19 1. BU(M) manasaivāptavyaṁ.

*With the mind . . . diversity*: cf. KaU 4.10, 11.

4.20 1. BU(M) manasaivāṇudraṣṭavyaṁ; Radhakrishnan (1953) aprameyaṁ. — 2. BU(M) mahā dhṛtvāḥ (Böhtlingk 1889a, vr in Weber mahān dhṛtvāḥ).

Notes


He does not . . . by bad actions: cf. KsU 3.8.

dike: this term probably refers to the raised earthen boundaries across paddy-fields that both allow one to walk across wet land and mark the boundaries between properties. The image is transferred to the cosmic sphere, where the self is seen as the boundary that keeps the various cosmic entities in their proper places. The term setu has been frequently translated as “bridge” (e.g., Hume 1931), but that is misleading because a bridge spans and connects two pieces of land separated by water, whereas a dike does the opposite; it divides and separates. Thus at CU 8.4.1 a dike is called a “divider.” See CU 8.4 for a longer account of this image; see also MuU 2.2.5; SU 6.19.

did not desire offspring: see BU 3.5.1.

not—: see BU 2.3.6 n.

pass across: this expression here and in § 23, I believe, implicitly recalls the earlier image of the self as a dike. Nothing belonging to this word is permitted to cross beyond that dike. This is more explicitly stated in CU 8.4.1–3.

he is not burnt: the term “burn” (tapati) here and in § 23 has both the literal meaning of setting fire to something and the extended meaning of causing harm, as in the slang use of “burnt.”

Rgvedic verse: here and elsewhere in these Upaniṣads I have translated the term rc as “Rgvedic verse.” Unless otherwise stated, however, these verses are not found in the extant corpus of the Rgveda. The term rc may be a generic reference to “verse,” but I have chosen to interpret it more strictly, especially to distinguish it from the term sloka ("verse") also used in these documents (see BU 1.5.1). This verse occurs also at TB 3.12.9.7–8.

He is . . . greatness: I take the pronoun “he” as referring to the self. Others translate: “This is the eternal greatness” and assume that greatness is the subject of the entire verse.

It’s his trail: on the image of the trail, see BU 1.4.7.

Here, sir . . . your slaves: see BU 4.2.4 n.

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Here, sir . . . your slaves: see BU 4.2.4 n.

4.24 1. BU(M) adds sa yo haivam etam mahāntam ajam ātmānam annādaṁ vasudānaṁ veda. — 2. BU(M) omits ya evam veda.

4.25 1. BU(M) ’bhayo ’nṛto.

Another version of this story is given at BU 2.4, where most of the explanatory notes are given.

5
5.1 1. BU(M) striprajneva. — 2. BU(M) omits. — 3. BU(M) reads so 'nyad vr̥ttam upākarisyamanāḥ for atha...-risyan.

5.2 1. BU(M) places yājñāvalkyah before maitreyiī.

about to go away: this version uses the verb pra-vr̥j for Yājñāvalkya's departure from home in place of the more neutral ud-ya- of BU 2.4.1. The verb pra-vr̥j acquires a technical meaning with reference to the departure of a wandering ascetic from home. This is one further indication (see also BU 2.4.12 n.; 4.5.15 n.) that this version of the story is somewhat later than the one at BU 2.4.

5.5 1. BU(M) omits. — 2. BU(M) avṛtat. — 3. For hanta...-sasveti BU(M) reads hanta khalu bhavati te 'haṁ tad vakṣyāṁi vyākhyāsyāmi te / vācaṁ tu me vyācakṣāṇasya nididhyāsasvete / braviṁ bhagvān iti.

5.6 1. BU(M) adds yājñāvalkyah. — 2. BU(M) omits this phrase. — 3. BU(M) adds na vā are yajñānāṁ kāmāya yajñāḥ priyā bhavanthy ātmanas tu kāmāya yajñāḥ priyā bhavanti. — 4. BU(M) are vā are for vā are. — 5. BU(M) vā are.

5.7 1. BU(M) adds yājñās taṁ parādur yo 'nyatratmano yajñān veda. — 2. BU(M) adds ime yajñā.

5.9 1. BU(M) transposes 5.9 and 5.10.

5.11 1. See BU 2.4.10 n. 2. — 2. BU(M) dattaṁ for iṣṭaṁ. — 3. See BU 2.4.10 n. 5.

all these...very Being: see BU 2.4.10 n.

5.12 1. BU(M) vedānāṁ. — 2. BU(M) places this phrase immediately after hastāv ekā-yanam. — 3. BU(M) vidyānāṁ.

5.13 1. BU(M) adds syāt. — 2. BU(M) evam vā ara idaṁ mahad bhūtān anantam apāraṁ.

As a mass...cognition: see BU 2.4.12 n. regarding the differences between the two versions.

5.14 1. BU(M) āpitapadat. — 2. BU(M) vijñānāmi na pretya samjñāstīti. — 3. BU(M) adds yājñāvalkyah. — 4. BU(M) adds mātrāsāṁśāṅgas tv asya bhavati, and then a long passage that is identical to BU 4.3.23–30 [see there for BU(M) variants].

I cannot perceive this: the reference probably is to the self that Yājñāvalkya had just described. See the variant account at BU 2.4.13.

5.15 1. For yatra...itaraṁ vijñānāti BU(M) reads yatra vā anyad iva syāt tatrāṇyo 'nyat paśyed anyo 'nyaj jighred anyo 'nyad rasayed anyo 'nyad abhivaded anyo 'nyac cṛhyādaḥ anyo 'nyan manvāṇāyaḥ 'nyya spṛṣed anyo 'nyad vijñāyaḥ. — 2. BU(M) omits sa ēṣa neti...risyati. — 3. BU(M) pravavrāja.

About this self...injury: this paragraph (see BU 2.3.6 n.) is clearly not original and is a further example of the editorial emendations inserted into this version (Breerton 1986, 106). This passage is missing in both the version at BU 2.4 and in the Mādhyandina recension of BU 2.5.

6.1–3 1. In place of pautimāya... (3) yāśkāc ca BU(M) reads: tad idaṁ...rauhiṇāyaṇāc ca (as in BU 2.6.1–3 n.1) rauhiṇāyaṇah sātuṣaḥ ca jaivantāyaṇāc ca raihyāc ca raihyāḥ pautimāḥ yāyaṇāc ca kauṇḍinyāyaṇāc ca kauṇḍinyāyaṇāḥ kauṇḍinyābhhyāṁ
kaundinyā aurnāvābhēbhya aurnāvābhah kaundinyāt kaundinyāh kaundinyāt . . . gautamo bhāradvājād [as in BU 6.1–3 n. 1] bhāradvājo valākāausikād valākāausičkāh kāṣyaṇāt kāṣyaṇāḥ saukarāyaṇāt saukarāyanaṁ traivānes traivoṁir aupajandhaner aupajandhanīṁ śāyaḵāyanāt śāyaḵāyanāḥ kāṣikāyānim ghrākāusikād ghrākāusikāḥ pārāśaryāyaṇāt pārāśaryāyanaḥ pārāśaryāt pārāśaryo jātākaryayā jātākaryayo bhāradvājād bhāradvājo bhāradvājāc cāsurāyānāt cā yāskāc ca. — 2. BU(M) viprajitēḥ viprajitīṁ vyāṣṭēḥ.

ADHYĀYA 5

2.3 Dal! Dal! Dal!: for similar enigmatic phrases, see CU 3.14.1 n.

3.1 1. BU(M) places before this the last two verses of BU 5.15, where the BU(M) variants are given. — 2. BU(M) dadanty asmai (but not Bōhtlingk 1889a; see Whitney 1890a, 416).

Hṛdayam: this entire chapter is full of phonetic equivalences used for didactic purposes. The connection between yam and the verbal root ya- is less apparent, but in many verbal forms the root exhibits an initial ya-, as in yanti (“they go”).

4.1 1. BU(M) haivam etan mahat yakṣāṇī.

Clearly, that . . . simply the real: the first sentence of this passage is very elliptical, and its meaning and especially the antecedents of the pronouns “that” and “this” are unclear. I take the meaning to be as follows: that, i.e., brahman, is itself, but it was this, i.e., this world, here called the “real.” The statement that brahman was this world appears to be cosmogonic, implying that the world originated from brahman. See van Buitenen (1968; 55–57) and Gren-Eklund (1978, 96–98) for other attempts to interpret this sentence.

5.1 1. BU(M) omits. — 2. BU(M) satyam ity upāsate. — 3. Bōhtlingk (1889a) satiam iti. — 4. BU(M) am for yam. — 5. BU(M) omits ubhayatāḥ.

In the beginning . . . who knows this: the Sanskrit terms for “real” and “unreal” carry simultaneously the meanings of true/truth, and false/falsehood. See the parallel at CU 8.3.5 with a somewhat different explanation. I follow the Mādhyaṃda reading in eliminating the repetition of brahman, thus taking Prajāpati as in apposition to brahmaṇ. According to the Kāṇḍa reading, the translation is: “the real created brahman, brahman created Prajāpati, and Prajāpati created the gods.” On the three syllables of satyam, see Jamison 1986, 165–67. In the Mādhyaṃda recension, the third syllable reads am. For other interpretations of satyam, see AA 2.1.5; CU 8.3.5; TU 2.6; KsU 1.6.

5.2 1. BU(M) rasmibhir vē eso ’smin pratiṣṭhitāḥ.

The person . . . each other: for parallels, see BU 2.3.5; CU 1.7.5; 4.15.1; 8.7.5.

5.3–4 svar: this word is considered to have two syllables (hence the connection to the two feet) because it is pronounced as su-ar, the semivowel being converted to its corresponding vowel: see Jamison 1986, 161–62.

His hidden name: note the phonetic similarity between ahar (“day”) and aham (“I”). On upaniṣad as hidden name, see BU 2.1.20 n.
5.4 1. Böhtlingk (1889a) suar iti.

6.1 1. BU(M) transposes 6.1 and 7.1. — 2. BU(M) adds evam ayam antarātman puruṣaḥ. — 3. BU(M) adds sarvasya vaśi. — 4. BU(M) adds ya evam veda.

7.1 1. BU(M) adds sarvasmāt.

Lightning, cutting: besides the phonetic similarity between the Sanskrit words, the connection between lightning and cutting may also come from the fact that lightning cuts across the dark cloud.

8.1 Svāhā ... Svadāh: these are ritual exclamations with no linguistic meaning. Svāhā and Vasaṭ are used when oblations are offered to gods, while Svadhā is used in offerings to ancestors. Hanta is a common expression to gain attention in a conversation, meaning something like “look” or “come.” It was probably used in giving gifts to people, and its use is prescribed in the first feeding of a child in Pāraskara Gṛhyaśūtra, 1.19.6.


The fire . . . that noise: the image is stronger in Sanskrit, which uses the same term, pacati, for both cooking and digesting (see BU 1.1.1 n.).


Now . . . or cold: for other descriptions of the passage of a dead person, see BU 6.2; CU 5.3–10. The Sanskrit words for “heat” (soka) and “cold” (hima) could also mean “sorrow” and “snow” (or “frost”).

11.1 To suffer . . . austerity: there is a play here on the verb viṭap, which can mean “to be hot,” “to be tormented,” and “to practice austerities.” Sickness, especially a fever, makes one hot and tormented.

wilderness: the reference here is to the fact that the dead are cremated in a wild area outside a village.

12.1 1. BU(M) kuryāt. — 2. BU(M) kuryād iti. — 3. BU(M) ratāni.

food: the term here possibly has a double meaning: first as the body constituted by food (see CU 6.7; TU 2.1–2), which spoils (rots as a corpse) without the lifebreath, and second as nourishment, without which breath or life withers (see BU 1.3.19 n.).

deities: on the use of this term, see BU 1.3.9 n.

Vi, Ram: the compound vi-vān means “to cease,” “to be quiet,” especially “to stop talking.” The term has been interpreted as a reference to renunciation. I think it is more likely that the reference is to silence. Brahmaṇ is often said to transcend speech (TU 2.4), and Śaṅkara in his commentary on the BS (3.2.17) records the episode of Bādhvā, who asked Bādhva for instruction on brahmaṇ. The latter remained silent. When asked for the third time, Bādhva said, “I am telling you, but you do not understand! The self here is silent.” For similar enigmatic phrases elsewhere, see CU 3.14.1 n.

13.1 1. BU(M) ud dhāśmā uktha-.

The uktha . . . whole world: Mehendale (1960–61) points out that this etymology of uktha from utthā- is based on a middle-indic pronunciation of uktha as uttha.
The τουθά... world as the κσατρά: the terms τουθά, χαγις, and σαμάν refer to the ritual texts comprising the Ῥγβδα, Υάγυρβδα, and Σάμναβδα, all associated with Brahmin priests (see BU 1.3.22–23 n.; 1.6.1 n.), while κσατρά refers to royal power or the condition of a Κσατρίγια (see BU 1.4.11 n.). All these equivalences are based on phonetic correspondences.

1. BU(M) ήασμιν.

1. BU(M) κσατρανάταρμ απνοτί.


Γαύατρι: the name of a vedic meter consisting of three octosyllabic feet. The term also refers (see §4) to the most famous verse set in that meter, the Σάνιτρι verse (see BU 6.3.6 n.). On the syllabic counts here and in BU 5.14.3, see Jamison 1986, 161–64.

1. BU(M) χασύ.

1. Böhtlingk (1889a) ειάνα. — 2. BU(M) hy εσα.

fourth vivid foot: speculation regarding the absent fourth foot of the Γαύατρι is based on the fact that normally vedic meters have four feet.

in some way visible [δαδρσα iva]: another possible translation of this somewhat ambiguous expression is "clearly visible." The SB (11.2.4.1) uses the same expression to compare the full moon and the new moon with the sun.


truth is sight: see BU 4.1.4.

one's breaths: in this context the expression may also refer to the vital functions (see BU 1.5.17 n.).

1. BU(M) ήαικε. — 2. BU(M) omits σανιτρι. — 3. BU(M) omits εβανβιδ.

Anuστρβι: a vedic meter with four octosyllabic feet, opposed to Γαύατρι with three feet.

1. BU(M) σαμαρθιτι.

1. BU(M) καροτί.

1. BU(M) omits the first two verses and places the last two immediately after BU 5.2.3. — 2. BU(M) omits αθεδαμ. — 3. BU(M) κλιβε. — 4. BU(M) omits the repetition; Whitney (1890a, 408) thinks that this is not a verse within BU(M). At least in the BU(K) it appears to be taken as a verse, just as in IU 17.

The face... offer to you: these four verses with slight variations are found at IU 15–18.
(1) The golden dish is the sun's orb. "For me" is not explicitly stated in the original, but it is strongly implied. The dish that covers may refer to the conception of the sun as the door to the heavenly world: see CU 2.24.4 n.; (3) I take anilam ("wind") as breath or the breathing one. The contrast with the body in the next line clearly points to breath as the immortal element in man; (4) "Sin that angers": I take χυχυρα as "angering" (from χρνιτε); others take it as "crooked."

Remember: see CU 7.13.1 n.
BU 6.1–3 corresponds to CU 5.1–10. These sections contain three topics: the relative superiority among the vital functions, the rite to achieve greatness, and the story of Śvetaketu’s visit to Jāivali. The CU gives the sections in that order, naturally connecting the first two sections with similar themes (see Bodewitz 1973, 273–75; parallel passage in SA 9). The BU, on the other hand, inserts the Śvetaketu story between them, thereby breaking the natural sequence. For a comparative study of these sections, see Renou 1955, 96–100.

1 For an analysis of this section, see Bodewitz 1973, 269–73.

1.1 1. BU(M) transposes the first and second brahmaṇas of this chapter, placing the Śvetaketu story at the beginning.

1.2 1. BU(M) omits api ca yeśāṁ bubhūṣatī.

1.4 correspondence: here, I think, the same term, sampad, in its nominal and verbal forms, is used with a dual meaning: correspondence and fulfillment. “Correspondence” refers to the various equivalences between disparate entities and spheres (bandhu or counterpart; see BU 1.1.2 n.) established in this literature, equivalences that are the basis of Upaniṣadic knowledge. The three terms used in §§ 3–5, basis, equivalence, and refuge or abode, are the three ways in which realities of the universe are related to each other: Gonda 1954, 1965, 1969.

1.6 1. BU(M) omits ha.

1.7 1. BU(M) omits tad dhocuh.

1.7-13 Once . . . they replied: for another version of this competition, see BU 1.3.2–6 and the note to this.

speech: the reference is not to uttered speech but to the power or faculty of speech.

eye, ear: although I am forced to translate “seeing with the eye” and “hearing with the ear” to save the prose, the reference is to the powers of sight and hearing (see BU 1.3.2–6 n.).

1.8 1. BU(M) kaśā, LV yathākāla (i.e. yathā akāla).

1.13 1. BU(M) tasya vai.

tribute: the Sanskrit term bali can mean either a tribute that a vassal would offer to a king or more generally a ritual offering: see TU 1.5.3; Bodewitz 1973, 270.

1.14 1. BU(M) places caksuḥ, śrotam, manah, retas at the beginning of the respective sentence before yad vā. — 2. BU(M) adds tasmād evaṃvid asīṣyam ācāmed aśtvācāmed etam eva tād anām aṇam anagāṃ kurute.

that breath is food: literally, the phrase means “the food of breath,” but as Bodewitz (1973, 285 n. 28) has shown, the intent here is to indicate the phonetic/etymological connection between ana (“breath”) and anna (“food”) and, therefore, their ultimate identity.

improper food: the term ananna literally means “nonfood,” but I think that here it is used with reference to items that normally would not be proper food; the reference
may be to food given by unclean people (Bodewitz 1973, 285 n. 28) rather than to a suspension of traditional food taboos. A person who knows this secret equivalence between breath and food does not have to perform the customary expiations when he eats food from impure persons (Rau 1957, 37). For a similar statement, see SB 10.1.4.13.

2 Versions of this story are found in CU 5.3–10 (for a comparison, see Renou 1955, 97–100) and KsU 1.1–2. For a comparative study of the three versions, see Söhnken 1981; Bronkhorst 1996a; Bodewitz 1996a; Olivelle 1999. A close examination of the two versions shows that the CU version attempts to portray Śvetaketu in a far better light than the BU, where he is depicted as a spoiled little brat. For example, in the CU version Śvetaketu always uses the polite bhagavan (“my lord”); that version also omits his disregard of Jaivali’s invitation to stay (BU 6.2.3) and his arrogant reply to his father’s invitation to study under Jaivali (BU 6.2.4). For an analysis of this section, see Bodewitz 1973, 243–53. For other versions of the passage of a dead person, see KsU 1.2–7; JB 1.45–50. The textual tradition of the doctrine of the five fires has been studied by Bodewitz 1973, 110–23, and more recently by Schmithausen 1994.

2.1 1. BU(M) jaivalam.

assembly: this appears to have been a place where the cream of society gathered, where distinguished people spoke on social, political, and theological matters, and where the king gave audience. For an examination of the many terms used for such a place, including sabhā, sanīti, and parisad, see Rau 1957, 75–83.

Yes: the Sanskrit reads “OM”; on the meaning of this term as yes, see CU 1.1.8–9 n.; Parpola 1981, 204.

2.2 1. BU(M) vettha. — 2. Böhtlingk (1889a) yiti, the semivowel being the retained i of the prolated e; a change not found in manuscripts and criticized by Whitney (1890a, 410). — 3. Böhtlingk (1889a) martānām m.

Two paths . . . and sky: this verse is, with a minor variant, RV 10.88.15. “Earth and sky”: literally, the mother and the father, but the reference clearly is to the earth and sky.

2.3 1. BU(M) atha hainam. — 2. Whitney (1890a, 417) notes the anomaly of a verb in the second person (avocas) with bhavā as the subject. — 3. BU(M) adds hovācā.

Well, well . . . educated: this is, of course, not a literal translation, which is nearly impossible in the case of this idiomatic and sarcastic statement. For kila see Daalen 1988.

excuse for a prince: the expression rājanyabandha (lit., “a relative of a king/prince”), I think, is used here pejoratively (cf. CU 6.1.1); see Rau 1957, 68.

2.4 1. BU(M) āhārya for āḥṛṛya. — 2. BU(M) sa. — 3. BU(M) bhavate.

Gautama: this is the lineage (gotra) name of Uddālaka Āruni, the father of Śvetaketu.

2.7 1. LV häṣṭhirāṇya- (həṣṭi for ha asti), and suggest avattam for apāttam. — 2. BU(M) pravarānām. — 3. BU(M) paridhānānām. — 4. BU(M) hopāsanakīrtā uvāca. 

in the correct manner: a ritual ceremony was commonly required for a person to be initiated as a pupil of a teacher. We see a rudimentary description of such a rite at CU 4.4.5. For someone being instructed even without such a ceremony, see CU 5.11.6.
2.8 1. BU(M) omits sa hovāca. — 2. Whitney (1890a, 417) emends -rādhās to -rādhas; see Böhltingk 1889a, 72.

speaks like that: the meaning probably is that he spoke very humbly like a vedic student.

2.9 1. BU(M) āhuteḥ.

2.10 1. BU(M) omits. — 2. BU(M) āhuter.

2.11 1. BU(M) vāyur for agnir. — 2. BU(M) diṣo for candramā. — 3. BU(M) avāntaradiṣo for nakṣatṛāṇī. — 4. BU(M) āhuter.

2.12 1. BU(M) āhute.

2.13 1. BU(M) āhuteḥ. — 2. BU(M) adds sa jāyate.

A fire . . . springs a man: on sex as sacrifice, see BU 6.4.3 n.

2.14 1. BU(M) āhuteḥ.

Of that fire . . . are the sparks: the repetitions here are meant to indicate that in the cremation fire the reality of the fire itself replaces the correspondences noted with regard to the other “fires.”

2.15 1. BU(M) vaidyutāt for vaidyutān. — 2. BU(M) adds iha. — 3. BU(M) adds asti.

2.15–16 The people . . . or snakes: for parallel passages and similar themes, see CU 5.10.1–6; 4.15.5; BU 5.10; KsU 1.2–7; PU 1.9–10; MuU 1.2.7–11.

people there in the wilderness: This statement does not necessarily imply that these people were some type of forest hermits or ascetics, or that they lived permanently in the wilderness. It suggests only that these esoteric doctrines and practices were carried out in secret outside the villages. See Bodewitz 1973, 237.

venerate: the meaning of this term here is the same as at CU 5.10.1–3; these people accept the equality between two concepts, e.g., austerity and faith; truth and faith. Here I think Senart (1930, in his note to CU 5.10.1) is right despite the objections of Bodewitz (1973, 253 n. 24). For this extended meaning of veneration, see BU 4.1.2 n. It appears that “faith” in this context is connected with giving gifts (see CU 4.1.1). It is this meaning of the term that permits the author to contrast the people in the wilderness, who take faith to be something internal (truth here, and austerity in CU 5.10.1), to people in villages, who participate in the external acts of giving. Indeed, in the CU (5.10.3) the contrast is even clearer than in the BU version. The parallel between “faith” and “giving“ is seen in the Kāvyā and the Mādhyanā versions of BU 4.4.22, where the term dānena (“by giving”) of the Kāvyā is replaced by śraddhayā (“by faith”) in the Mādhyanā. Alsdorf (1950, 636) cites the then-unpublished thesis of Köhler (1948; = 1973) and states that “śraddhā here [KāU 1.2]—as in many other vedic passages—means the enthusiastic longing to make pious gifts.” Recent studies by Köhler 1973; Hara 1979, 1992; and Jamison 1996, 176–84, have demonstrated the close link between faith, hospitality, and giving in ancient Indian practice and thought.

King Soma: probably refers to the moon. The increase and the decrease of the moon refer to its waning and waxing, here explained as caused by dead people going there and becoming the food of gods. This appears to be a recasting of the older belief that
the moon contained Soma, the immortal drink of the gods. Coming down to earth as rain, the dead people who were in the moon enter plants, which are eaten by a man, transformed into semen, and deposited in a woman to become a fetus. Further details of the process are given in CU 5.10.3–8.

2.16 1. BU(M) lokam jayanti. — 2. BU(M) omits te punah . . . pratyuthāyinas.

3 See the comments at the beginning of chapter 6. A similar rite is given at KSU 2.3. It appears that this rite is meant for a man of the ruling class who wants to attain sovereignty over others of his class: see Rau 1957, 71; Bodewitz 1973, 287 n. 39.

3.1 1. BU(M) -pakṣe. — 2. BU(M) omits paristīrya. — 3. Böhtlingk (1889a) tebhya aham. — 4. BU(M) omits. — 5. BU(M) nipadyase ‘ham [Böhtlingk (1889a) aham].

Preparatory rites [upasad]: see CU 3.17.1–5 n.

Male constellation: there appears to be no consensus in the Indian traditions about which of the twenty-seven or twenty-eight constellations are masculine and which are feminine: see Kane 1962–75, V: 52 n. 754.

An offering of ghee: that the offering is of ghee, even though ghee is not specified, is made clear by the use of the technical term juhoti (see BU 1.4.16 n.) and by the parallel passage in CU 5.2.4–5, where the ghee is specified.

3.2 To the breath, svāhā: This and the subsequent parallel expressions are lacking in the parallel passages in CU 5.2.5. The reason for this addition, as Deussen (1897) points out, is the editor’s desire to connect these to the parallel passages in BU 6.1.1–6 because the sequence has been interrupted by the insertion of BU 6.2. This is the reason why I have added the phrase “what is meant here is,” which is lacking in the original. Böhtlingk (1897a, 95) acknowledges that Deussen is right and that he erred in his translation (1889b), where he combines prāṇāya svāhā and the parallel expressions with what follows.

3.3 1. BU(M) gives these phrases in the following order: bhūtāya, bhaviṣyate, viśvāya, sarvāya, prthivyai, antarikṣāya, dive, digbhyaḥ, brahmaṇe, kṣātraṇa, bhūḥ, bhuvah, svāḥ, bhūṛbhuvahsvasvāḥ, aṅgaye, somāya, tejase, śriyai, lakṣmyai, savitre, sarasvatyai, viśvebhhyo devebhhyah, prajāpataye.

3.4 1. BU(M) bhram asi. — 2. BU(M) transposes annam asi and jyotir asi.

Hini: on this exclamation, see CU 2.2.1 n.

Call, assent: technically called āśrāvanya and prayāśrāvanya, these terms refer to one priest’s call āśrāvaya (or om āśrāvaya) and the other’s reply astu śrauṣaṭ. See TU 1.8.1 n. For a detailed description, see Kane 1962–75, II: 1054.

Gatherer: see CU 4.3.

3.5 1. BU(M) āmō ‘sy āmaṇi hi te mayi. — 2. BU(M) mā.

You are . . . in me: this sentence is extremely obscure, and the translation is very tentative. I have followed the Maḍhyaandina reading, which is closer to the parallel at CU 5.2.6. The term āma, here translated as “power,” literally means “raw” and may here refer to the raw (uncooked) mixture that is drunk and to raw power. I think the emphasis here is less on the “meaning” than on the alliterated sound.
3.6 1. After madhumatīr BU(M) adds sarvāś ca vyāhṛtīḥ. — 2. BU(M) transposes pañī and praksālya.

On that . . . prayers: the three verses follow each of the three lines of the Sāvitrī verse: “On that excellent glory of god Savitṛ we reflect, that he may stimulate our prayers” (RV 3.62.10). The difference in syntax between English and Sanskrit makes it difficult to divide the lines into meaningful units; hence the bracketed words. See also Gāyatrī, BU 5.14.1 n. The three verses are RV 1.90.6–8.

Honey: see BU 2.5.

Śvāhā: see BU 5.8 n.

lineage: refers to the line of teachers from whom he had received this instruction. Such lineages are appended to the three divisions of the BU (2.6; 4.6; 6.5).

3.9 1. BU(M) cūdāya.

3.10 1. BU(M) cūdo.

3.13 1. BU(M) transposes sruva and camasa. — 2. BU(M) tānt sārdhāṃ piśvādadhnā madhumā ghṛtenopāśīcāti.

4.1 Of these . . . semen: see the parallel passages on essences at CU 1.1.1; 3.1–5. The AA (2.1.3) substitutes “semen” (retas) for “essence” (rasa) with approximately the same meaning: “The semen of Prajāpati is the gods; the semen of the gods is rain; the semen of rain is the plants,” etc.

4.2 1. BU(M) adds śīr hēyēṣā.

had intercourse with her: the expression adha upāsta literally means “venerated from below” (see BU 1.4.11, where the same expression means “to prostrate oneself”). A pun may be intended here, as a man prostrates himself before a woman in having intercourse with her!

4.3 1. BU(M) ā sa.

Her vulva . . . at the center: regarding the comparison between sexual intercourse and sacrifice, see BU 6.2.13; CU 5.8.

4.5 1. BU(M) punar agnayo dhīṣṇīyā.

let the fire . . . its place: the Mādhyaṇḍina recension reads “fires” (agnayāḥ in the plural). I think that reading makes better sense because the fires probably refer to the vital functions. Their return to their proper places, here allegorized as fire-mounds (i.e., the places where the fires are located during a rite), results in the restoration of the man’s strength and virility. The last two lines are variants of AV 7.67.1.

4.6 If . . . in me: I have followed the general interpretation of this paragraph. It remains unclear, however, why a statement about seeing one’s reflection in water should be inserted in a section dealing with semen and sexual intercourse. One possible solution (suggested by Joel Breton in a personal communication) is to take ātmānām (“oneself”, i.e., one’s reflection) as an oblique reference to semen, which was earlier defined as the very essence (rasā) of a man (BU 6.4.1). Then, this paragraph would be a corollary to the preceding, which dealt with what a man must do when he has a seminal discharge on land. This deals with what a man must do if he has a discharge in
water, a situation which makes its impossible to gather the semen and rub it on oneself. Under this interpretation, the translation would be: “If, however, he sees his semen in the water, let him address it thus.”

Surely . . . to have sex: in ancient Indian religious law, a husband was obliged to have sexual intercourse during his wife’s fertile season, that is, soon after her menses.

4.7 1. BU(M) apakriniyat.
4.8 1. BU(M) omits the entire passage 4.8.
4.9 1. BU(M) niṣṭhāpya. — 2. BU(M) omits imām anuṃ mayi.
4.10 1. BU(M) niṣṭhāpya.
4.11 1. BU(M) -ched garam dadhiteti. — 2. BU(M) niṣṭhāpya.
4.12 1. BU(M) tasminn etās tisraḥ. — 2. BU(M) transposes prāṇāpanau and āśāparākāṣau. — 3. BU(M) adds nāma gṛhyāt. — 4. BU(M) omits this phrase. — 5. BU(M) vīṣukṛd asmā-. — 6. BU(M) jāyāyā. — 7. BU(M) upahāsaṇi necchet.

reverse of the normal: the reeds are spread out normally on the eastern side of the sacrificial enclosure, from the south to the north with their tips facing the east. It is unclear whether all or just some elements of this procedure are inverted, i.e., placed on the western side beginning from the north and ending in the south, and with tips toward the west.

4.13 1. BU(M) āplīya.
4.14 1. BU(M) gauro.

I want . . . with ghee: on the relation between this passage and ancient Indian medical practice, see Wezler 1993.

4.18 1. BU(M) vijigitaḥ. — 2. BU(M) auksṇena.
4.19 1. BU(M) prapharyam, Böhtlingk (1889a) prapharviam mc — 2. Böhtlingk (1889a) paitā mc.

the cooking of the pot of milk-rice (sthālipāka): a well-known procedure for cooking rice on the southern fire (see Int., p. 18) generally used in offerings to deceased ancestors. The verse is RV 10.85.22 with variants. This verse reveals the fear that a Gandharva, well-known for their love of women, would take possession of a bride or wife. The AV (4.37) contains charms to keep Gandharvas away from women, and the wedding hymn (AV 14.2.33–35) pleads with Viśvāvasu to leave the bride alone and to go back to his wives, the Apsarases.

4.20 1. As Böhtlingk (1889a) shows, the meter requires the pronunciation: amo aham asmi sā tvāṃ sā tvam asi amo aham | sāṁaḥ asmi rk tuṇaś diaur ahaṃ prthivi tvam ||.

ama, sā: on these terms and their connection to the Rg and Sāman, and to sky and earth, see CU 1.6.1 n. The verse, with variants, is found in TB 3.7.1.9.

4.21 1. BU(M) niṣṭhāpya.
4.21–22 May Viṣṇu . . . tenth month: these three verses are RV 10.184.1–3.

fire-drills: see BU 1.4.6 n.
4.22 1. BU(M) adds devau. — 2. BU(M) dadhāmahe. — 3. BU(M) adds nāma grhṇāti.

4.23 1. BU(M) sārgaḍaḥ. — 2. BU(M) sāvaraṃ.

As from . . . afterbirth: the source of these verses is RV 5.78.7-8.

4.24 1. BU(M) ainīya. — 2. BU(M) svagṛhe; Böhtlingk (1889a) svagṛhe mc. — 3. BU(M) asyopasadyāṇī. — 4. BU(M) omits.


4.26 1. BU(M) nāmadheyaṃ. — 2. BU(M) etad guhyam eva. — 3. BU(M) syāt, and adds the passage: athārāṇi abhinirmāti / aṃā bhava paraśur bhava hiranayam asruṇaṃ bhava / aṃā vai putranāṃsi sa jīva śaradāḥ satmah iti /// (see KS 2.10).

4.27 1. BU(M) transposes 4.27 and 4.28. — 2. Böhtlingk (1889a) vārīṇī mc.

Your refreshing . . . to suck: RV 1.164.49, with lines 2 and 3 reversed.

4.28 1. BU(M) -jijanathāḥ. — 2. Whitney (1890a, 417) suggests akara for akarad. — 3. BU(M) prāpa śrīyā.

5.1 1. In place of pautināśiputraḥ . . . (2) prāśniputrad āsurivāsināḥ BU(M) reads tad idaṃ vayaṃ bhāradvājiputrad bhāradvājiputro vāstamāṇḍaviputrad vāstimāṇḍaviputrah pārāśariṇputrah pārāśariṇputraḥ gārgiputrad gārgiputraḥ pārāśa- rikauṇḍiniputrad pārāśaṅkauṇḍiniputrad gārgiputrad gārgiputrah bālepiṇputrad bālepiṇputraḥ maṇḍikiputraḥ maṇḍikiputrah hārīkauṇḍi- putrah dhārīkauṇḍiputrad bhāradvājiputrad bhāradvājiputraḥ paśčināputraḥ paśčināputraḥ sauvakiputraḥ sauvakiputrah [30] kāsyapibālākāyānāḥpahitputraḥ kāsyapibālākāyā- māḥpariputraḥ kauṭṣiputraḥ kauṭṣiputraḥ bauḍhiputraḥ bauḍhiputraḥ śālākṣayāniṇiputraḥ chālākṣayāniṇiputrad vārāgaṇaṇiputrad vārāganiputraḥ gautamiputraḥ gautamiputraḥ ātreyiputraḥ ātreyiputrad gautamiputrad gautamiputraḥ vāstiputraḥ vāstiputraḥ bhāradvājiputraḥ bhāradvājiputraḥ pārāśariṇputrad pārāśariṇputraḥ vārākaṇḍiputrad vārākaṇḍiputraḥ vārākaṇḍiputraḥ vārākaṇḍiputraḥ vārākaṇḍiputraḥ.

5.3 white Yajurvedic formulas: on the White Yajurveda, see Int., p. 9.

5.4 1. BU(M) omits the entire passage 5.4.

II Chāndogya Upaniṣad

ADHYĀYA 1

The context of the various liturgical recitations, songs, and acts that are the special focus of the first two chapters is a Soma sacrifice (Agniṣṭoma). A sound knowledge of the procedure and the technical vocabulary connected with this sacrifice is a prerequisite for an adequate

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understanding of this Upaniṣad. Within the limits imposed by a publication of this kind, I will attempt to provide explanations of that ritual and vocabulary in the notes. For a detailed account of a typical Soma sacrifice, see Caland and Henry 1906; Kane 1962–75, II: 1133–1212.

1.1 1. Böhtlingk (1889b), Senart (1930) omit hy.

OM — one should . . . of that syllable: this passage is identical with CU 1.4.1. For the meaning of “venerate,” see BU 4.1.2 n. In all likelihood, the person who is expected to venerate thus is the Udgār priest (Thieme 1968a).

High Chant: for its technical meaning as the central and most important section of the five-part Śaṁaṇ, see CU 2.2.1 n. There the High Chant is preceded by the singing of OM. I use the term “High Chant” in translating the term udgītha, taking “high” to mean the chief and most important. It also permits the reader to see how this meaning can blend into the meaning of high as a spatial term. So, the High Chant can be compared to the sun that “rises high” (udeti) at CU 1.3.1.

1.2 The essence . . . High Chant: for parallel passages, see BU 6.4.1 n.

1.5 1. vr in Morgenroth (1958) ceti.

1.8–9 Clearly, this syllable . . . High Chant: the context in which OM is said to mean assent is the ritual. Parpola (1981) discusses the scholarly debate on the meaning and etymology of OM and argues that the Sanskrit term OM is derived from the Dravidian term ām (“yes”) and that the Sanskrit term also indicated assent or approval in ordinary speech as well. Hillebrandt (1897) also argues for a similar meaning. The priests (see BU 3.1.1 n. and Int., p. 16) are not identified in the original Sanskrit; I have included them in the translation to make the meaning clear. On the assent and call of the priests, see BU 6.3.4 n.

1.10 hidden connections: on this meaning of upaniṣad, see BU 3.9.26 n. and Int., p. 24.

2.3 1. Senart (1930) tena-ubhayam.

2.6 1. Böhtlingk (1889b) saṅkalpayati.

2.7 1. vr in Morgenroth (1958) vidadhvasuḥ; Whitney (1890a, 415) suggests vidadhvasire. — 2. Böhtlingk (1889b; 1897a, 80), Senart (1930) add mrṭṇyo (also at CU 1.2.8), which is rightly rejected by Whitney (1890a, 412–13) on the grounds that the word could not have been dropped accidentally twice, here and in the next section; defended by Böhtlingk 1891a, 75; see Ickler 1973, 125.

smashed to bits: although a clod of earth is not specified here in the original Sanskrit, it is doubtless implied, while it is explicitly mentioned in the parallel passage at BU 1.3.7.

2.8 1. See CU 1.2.7 n. 2.

2.9 1. vr in Morgenroth (1958) adds ca. — 2. Deussen (1897) sees an implied āhāram as the object of avīttva; Böhtlingk (1889b; 1897a, 80), Senart (1930), Morgenroth (1958) utkāmanta. — 3. Whitney (1890a) suggests dropping iti.

Therefore . . . vital functions: one may also translate: “Whatever one eats or drinks with that [breath], one nourishes thereby the other vital functions.” I think, however, that the author assumes (rather than states explicitly) that one always eats and drinks (i.e., swallows) by means of the breath within the mouth (see BU 1.3.17). The fact that one
nourishes all faculties by eating and drinking is seen as another indication that breath is superior to all others.

one leaves... wide open: if we follow Böhtlingk's (1889b) emendation (followed by Senart 1930) utkramanti (plural "they depart"), then the subject of the final sentence would be the vital functions. At the end—that is, when one dies—the mouth is left wide open because the vital functions went out through it in an effort to find the breath within the mouth from which they obtain nourishment. The sentence, however, makes sense without the emendation; the one who fails to find it is the same as the one who eats and drinks, that is, the self.

2.10–12 Aṅgiras venerated... from the mouth: for these phonetic etymologies, see BU 1.38 n.

2.13 1. LV naimiṣīyā- (misprint?).

2.14 And, indeed... as this syllable: this parallels CU 1.1.8 and implies the identification of the syllable OM with the breath within the mouth, both of which are identified with the High Chant.

3.1 1. Böhtlingk (1889b) emends here and in every subsequent occurrence to adhidevam (or adhidevatam) for no good reason, as observed by Whitney (1890a, 412).

One should... darkness: see the parallel passage at CU 1.11.7.


This breath... so is that: the text uses just the deictic pronouns “this” and “that” (“This and that are the same”), a feature common in these oral compositions: see BU 1.2.2–3 n.; 1.4.6 n.

shine, shining back: the meanings of the terms svara and pratyāsvara as applied to the sun are unclear. I have taken these two words to be related to the verb śvar “to shine,” although there is clearly a wordplay here (śvara as sound and svara as light). See Böhtlingk’s emendation above.

3.5 churning a fire: see BU 1.4.6 n.

3.6 1. Böhtlingk (1889b; 1897a, 81) suggests hi to parallel the other two statements, followed by Senart (1930), Morgenroth (1958), Ickler (1973, 121). But the lectio difficilior would argue in favor of the traditional reading.

3.7 eat his own food: on the significance of this image, see BU 1.2.5 n.

3.9 supplies the lyrics: Sāman refers to a verse as it is sung; the Rgvedic verses supply the lyrics to nearly all of the Sāmans.

3.10 arrangement [stoma]: refers to the repetitions of the different parts of the verses when they are actually sung. These repetitions number from three to forty-eight and are done in a set of patterns called viṣṭuti. Thus, for example, to increase three verses (x, y, and z) to fifteen there could be three patterns of repetition: 1. x x x y z; 2. x y y y z; 3. x y z z z. See Kane 1962–75, II: 1182–83.

3.12 1. Böhtlingk (1889b), Senart (1930) omit iti both times.

4.1 1. Böhtlingk (1889b), Senart (1930) omit udgitham.
1. Hauschild (1961, 58) thinks this passage is in verse. — 2. Böhtlingk (1889b, 97; 1897a, 81) suggests tām.

covered it: in the original Sanskrit, the verb does not have an object, so it is unclear what or whom they covered. Others translate “they covered themselves,” but this is unlikely because the verb is active (Böhtlingk 1897a, 81). They may have covered the Veda (which consists of words) with meters (chandas), thus giving the name chandas also to the Veda as such. So the statement “gave the name to...true nature of the meters” may mean at the same time: “gave the name to...true nature of the vedic texts” (see BU 1.2.1 n.).

1. Delbrück in Böhtlingk (1889b, 97) tu.

1. Böhtlingk (1889b; 1897a, 81) rcam samāpnōti, followed by Senart (1930); suggested also by LV at least regarding the meaning.

syllable: on its two meanings, see BU 3.8.8 n.

1. Morgenroth (1980-81) takes eṣa praṇavaḥ as a gloss.

it makes the sound OM: the meaning is not altogether clear. It could refer to the ritual acclamations to the rising sun (see CU 1.11.7; 3.19.3); then the sound is actually not made by the sun but only accompanies the rising sun (for the association between OM and the rising sun, see Parpola 1981). In another context, Parpola (1981, 205) suggests that the very upward movement of the sun may have been interpreted as a sign of assent (see CU 1.1.8-9 n.) parallel to the waving of the head or hands, and thus figuratively as OM.

1. Böhtlingk (1889b), Senart (1930) paryāvantayatā; Morgenroth (1958) paryāvantatā. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add iti.


1. Böhtlingk (1889b), Senart (1930), vr in Morgenroth (1958), Shreekrishnadas (1910) durudgītham. — 2. Böhtlingk (1889b), Senart (1930) omit iti both times.

So, then...improperly: the argument here is the following. The Hotṛ priest is not allowed to sing the High Chant; only the Udgāt can sing it. If the High Chant is essentially OM, however, then the Hotṛ priest can rectify the faulty singing of the High Chant by the Udgāt priest, because the Hotṛ can recite OM.

overlaid: the reference is to the Rgvedic lyric set to the Śāman tune, on the one hand, and to the laying of the fire upon the earth, on the other: see CU 1.3.9 n. The same image is carried into the other equivalences in the subsequent paragraphs.

Śāma: the nominative form of the stem sāman is here viewed as a compound of sā and ama. Grammatically, the former is feminine and the latter masculine; there may be a play here on the grammatical genders of the two, Śāman being viewed as a fertile union of the male and the female. See CU 1.1.6.

1. vr in LV paraṁ kṛṣṇāṁ.

the Ṛg verse...pitch-black: for similar connections see CU 1.6.6; 1.7.4; 3.1-4; 6.4.1-6; 8.6.1; Ickler (1973, 101 n).
6.7 1. Whitney (1890a, 414) *yasya.* — 2. Böhtlingk (1889b) suggests *kapilāsānuḥ;* Whitney (1890a, 413) sees no value in this; Böhtlingk (1897b, 127) *kalūsānuḥ.*

6.8 *High Chantar:* i.e., the Udgāṭ priest; see BU 1.3.28 n.

7.5 *Recitation:* *ukttha,* see BU 1.6.1 n.

*formulation of truth* [brahman]; see BU 2.1.1 n.

7.5 1. Böhtlingk (1889b), Senart (1930) *aksāniḥ;* Whitney (1890a, 412) considers *aksiniḥ* a neoterism rather than a misreading.

7.6 1. Böhtlingk (1889b), Senart (1930) omit *iti.*

7.7 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) omit *sa esa.*

7.9 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *etad.*

8.1 1. vr in Morgenroth (1958) *silakah.* — 2. Böhtlingk (1889b), Senart (1930) *vadameti.*

8.5 1. Whitney (1890a, 415) *-saṁsthānam, accepted by Böhtlingk (1891a, 77).*

*for heaven . . . sung: the place from which the Sāman is sung is a special area of the sacrificial enclosure* (see Kane 1962-75, II: 1167), here identified with the heavenly world.

8.6 1. Böhtlingk (1889b; 1897a, 81, following Delbrück), Senart (1930) *yas tvaitarhi.*

*head will shatter apart:* see BU 1.3.24 n.


9.2 1. Morgenroth (1958), Ickler (1973, 70) *etam evaṇi* (see CU 1.9.4 n. 1).


9.4 1. Radhakrishnan (1953), vr in Morgenroth (1958) *etad evaṇi;* LV *etad eva* (typo?); see Ickler 1973, 70.

9.3-4 *world:* on possessing a world, see BU 1.3.28 n.

10.1 1. vr in Morgenroth (1958) *āṭikyaḥ.*

10.2 1. Some editions wrongly (cf. LV) split *yac caye* into *yac ca ye.*

10.3 *leftovers:* what is left on a plate or cup after someone has eaten or drunk off it. Such food and water are considered impure. For an analysis, see Malamoud 1972, 20.

10.4 1. vr in Morgenroth *kim na.* — 2. LV suggest *kāme* (cf. CU 4.9.2) or *kāmāṇi* (cf. CU 6.7.1). — 3. Morgenroth (1958) *udakapāṇam iti,* also suggested by Böhtlingk (1889b, 98).

10.6 1. vr in Morgenroth (1958) *-mātram.*

10.8-11 *Udgāṭ priests:* in the plural, the reference is to the Udgāṭ and his assistants, Prastotṛ and Pratiharṭi; see Int., p. 16.

*area designated for it:* see CU 1.8.5 n.
Notes

Introductory Praise, High Chant, Response: three of the five parts of a Sāman explained at CU 2.2.1 n. The rest of this chapter, and the whole of chapter 2, are devoted to drawing out hidden meanings and connections between the parts of a Sāman and various cosmic and bodily entities. A challenge to officiating priests to test their knowledge appears to have been a common trope in this literature: see SB(M) 10.4.1; KSU 1.1.

11.1 1. Whitney (1890a, 414) vividisāmi, in imitation of the change from imperative to indicative proposed by Böhltingk (1889b) at CU 1.12.2.

11.2 1. Whitney (1890a, 414) paryaśīṣyam, conditional: “I should have searched for”; vr in Morgenroth (1958) paryaśīṣam, paryēśīṣam. — 2. Müller (1879–84) suggests avīnā for avityā, following CU 1.2.9; also given as vr in Böhltingk (1889b, 98); vr in Morgenroth (1958) avidyā.

11.3 1. Böhltingk (1889b) bhagavāns tv astv eva, rejected by Whitney (1890a, 413) saying that if a verb is to be supplied it should be etu and not astu, on the analogy of CU 3.17.2–3.

11.5 all these beings . . . toward breath: this statement is generally translated: “all beings enter [into life] with breath and depart [from life] with breath” (Hume 1931). I think the term abhisamvišanti has more the meaning of entering or gathering around a leader (see BU 1.3.18; CU 3.6–10; TU 3.1). The meaning of abhyujjihate is less clear; I take it as reinforcing the first term rather than implying a contrary meaning. The following two equivalences (between sun and High Chant, and food and Response) are based clearly on the phonetic similarity of the activities with regard to the sun and food. Here the phonetic similarity appears to be with the word prāna (“breath”) itself.

11.7 when the sun . . . sing to it: parallel passage at CU 1.3.1. The singing probably refers to both the liturgical prayers addressed to the rising sun and the noise of people and animals, especially the singing of the birds, that accompany sunrise (see CU 1.5.1 n.).

12.1 High Chant of dogs: for an interpretation see Hillebrandt 1917, 313–14. He thinks that this is not a piece of satire but a piece of ancient ascetic literature containing a begging formula. The dogs are not really dogs but ascetics performing the dog vow.

12.2 1. Böhltingk (1889b), Senart (1930), Morgenroth (1958) aśānāyāmo.

12.3 1. Hoffmann (see Ickler 1973, 62), Morgenroth (1958) upasameyāteti; Böhltingk (1889b), Senart (1930) upasamiyāteti; Śaṅkara also notes the problem of the long “i” but calls it either a vedic form or an erroneous reading.

12.4 1. Śaṅkara appears to read yathaiveha. — 2. Böhltingk (1889b), Senart (1930), Morgenroth (1958) omit iti.

Bahōśpavamāṇa: a special hymn of praise. To sing it the priests, led by the Adhvaryu, proceed stealthily toward the northern part of the sacrificial enclosure one behind the other, their heads bent and each priest holding on to the shoulders of the one in front of him. This manner of walking is expressly stated to be in imitation of deer hunting, the deer in this case being the sacrifice itself. See Kane 1962–75, II: 116–67.

12.5 1. Böhltingk (1889b) annapate2’nnam ihāharā2haro3miti.


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13.2 1. LV anahoyikāraḥ. — 2. Böhtlingk (1889b, 98) suggests yākāraḥ.

13.3 The thirteenth . . . unexplained: this obscure and difficult passage is discussed by Gren-Eklund 1978, 45–49.

13.4 1. vr in Morgenroth vedeti both times.

hidden connections: see BU 3.9.26 n. and Int., p. 24; parallel at CU 1.3.7.

ADHYĀYA 2

1.1 the Sāman chant in its entirety: that is, all five parts of a Sāman: CU 2.2.1 n. Much of the earlier sections of chapter 1 was devoted to just one of those parts, the High Chant. The extensive wordplay in this section is based on the meanings of the several homonyms of sāman and the many contextual meanings of sādhu, both as a substantive and as an adverb.

2.1 fivefold Sāman chant: the Sāman used as a hymn of praise at a Soma sacrifice consists of five parts sung by the three Śāmavedic priests, Udgātṛ, Prastroṭ, and Pratihaṭr. The five parts are: Introductory Praise (prastāva), High Chant (udgitha), Response (pratihāra), Finale (upadrava), and Concluding Chant (nīdana). In the fivefold division given here, however, the initial hin (referred to as the Hīṁ-interjection, even though it is pronounced humming; see CU 2.8.1) of the Introductory Praise is regarded as the first division, and the Finale is assimilated into the Response. Later, at CU 2.8–10, the fivefold Sāman is further subdivided into seven by treating the initial interjection humming, the Response, and the Finale as separate parts, and by considering the OM which opens the High Chant as a distinct part called Opening (ādi). The first verse of the Bahispavamana hymn (BU 1.3.28) reads: upāsmai gāyatā narāḥ pavamāṇāyendaveḥ abhi devān iyaksate (RV 9.11.1). It is sung in five parts (a numeral indicates the length of prolation of the preceding vowel):

Introductory Praise (by Prastroṭ): humming 1 upāsmai gāyatā narom 1
High Chant (by Udgātṛ): om 1 pā(2)vā(2)mānāyendavā(2) abhi devam iyā (1 2 1 2)
Response (by Pratihaṭr): humming a (2)
Finale (by Udgātṛ): kṣāto
Concluding Chant (by all three): sā (3 4 5)t

For further information, see Kane 1962–75, II: 1166–74.

4.1 When the easterly . . . flow westward: the reference here is to the rivers of northern India, most of which flow from the Himalayas either toward the east, e.g., the Ganges, or toward the west, e.g., the Indus.

7.1 most extensive: the exact sense of the Sanskrit term parovariyaḥ is somewhat unclear. It may have simultaneously the meanings of extensive and excellent. For an analysis, see Gren-Eklund 1978, 94–95 (although I think she is reading too much into this term).

7.2 1. Böhtlingk (1889b), Senart (1930) nu.

8.1 sevenfold Sāman: see CU 2.2.1 n.

Hīṁ-interjection: as pointed out earlier (CU 2.2.1 n.), even though the interjection is pronounced humming, it bears the title Hīṁ.
9.3 1. Böhtlingk (1889b, 98), Morgenroth (1958, 1980–81) take \textit{prasāṃsākāmāḥ} as a gloss.

9.5 \textit{gods are linked to it}: on the use of the High Chant by the gods, see BU 1.3.

\textit{Prajāpati’s children}: see BU 1.3.1 n.

9.8 \textit{lay their ancestors to rest}: Böhtlingk (1889b, tr. p. 17, n.) refers to the \textit{Kauśika Sūtra}, 83.1: \textit{piṭṭhā nidhāsyān samābhārān samābharaṭi}; and \textit{Kātyāyana Śrautasūtra}, 21.3.7.

10.3–4 \textit{Ud.gī.tha ... the same as those}: when three syllables are taken from the two to make them equal, one syllable is left over. But the Sanskrit word for “syllable” is \textit{aṅkara}, which word also has three syllables, making the one syllable left over equal to the other two! Since the word \textit{nidhana} also has three syllables, all these terms are equal to each other.

10.5 \textit{With twenty-one ... from sorrow}: “Twenty-one” refers both to the number of syllables in the words and to cosmic phenomena, i.e., 12 months, 5 seasons, 3 regions (earth, intermediate region, sky), and the sun (SB 1.3.5.11). The vault of the sky (\textit{nāka}) is located toward the nocturnal zenith, near the North Pole above the Milky Way (as observed in northern India). Witzel (1984) has described these astronomical features in detail, with maps and graphs.


11.1 \textit{Gayatra}: the names of the Sāmans, such as Gayatra and Rathanthara, mentioned in §§ 11–20 refer to specific Sāmans sung at specific moments during the Soma sacrifice. In a typical Soma sacrifice there are twelve such Sāmans. On the Gayatra, see Fujii 1984.

\textit{woven}: on the weaving metaphor repeatedly encountered here and in subsequent paragraphs, see BU 3.6.1 n.

11.2 1. Morgenroth (1980–81) takes \textit{jyog jīvati} as a gloss.

\textit{big man}: I use this expression here and elsewhere in the sense it has been employed in anthropological literature, that is, a man who has made himself rich, important, and influential in his community not because of birth (ascribed status) but because of his own efforts.

\textit{big-minded}: there is a play here on “big” (\textit{mahān}). The expression means both “magnanimous” and “haughty.”

12.1 1. Böhtlingk (1889b), Senart (1930) omit \textit{sāṃsānyati tan nidhanam}, viewed as a gloss by Böhtlingk (1897a, 81) and Morgenroth (1958; 1980–81).

\textit{churns the fire-drill}: see BU 1.4.6 n.

12.2 1. vr in Morgenroth (1958) -\textit{varcasvānādō}.

13.1 1. vr in Morgenroth (1958) \textit{stṛī saha}, accepted by Whitney (1890, 413); Oertel in Morgenroth (1958) \textit{stṛī saha}; Böhtlingk (1889b), Senart (1930) \textit{pratistri ṣete}; my translation follows Böhtlingk’s emendation. Whitney’s objections (see Böhtlingk 1891a, 75) are, I think, invalid, because, contrary to what he thinks, the subject of all the phrases is the man and not the woman (see Hume 1931, 196). — 2. Böhtlingk
(1889b), Senart (1930) omit pāram . . . nidhanam, viewed as gloss by Böhtlingk (1897a, 81) and Morgenroth (1958; 1980–81); cf. CU 2.12.1 n. 1.


19.1 The Him-interjection . . . bodily parts: on these five standard bodily parts, see Jamison 1986, 167–78.

20.1 deities: see BU 1.3.9 n.

21.1 glittering specks: probably the dust particles floating in the air that glitter in the sun.

21.1 the Whole: see BU 1.4.9–10 n.

21.3 1. Whitney (1890a, 415) suggests adding sānti me. — 2. Böhtlingk (1889b), Senart (1930) add iti (they have failed to note that the verse continues, see next note).

21.3–4 There is . . . to him: the manuscript tradition of numbering paragraphs, as well as modern editors and translators, have not recognized that the first two sentences of § 4 form the last two lines of this verse in the unusual meter with 9, 11, 9, 11 syllables in each line (Hauschild 1961, 33–35; Horsch 1966, 173–74). Böhtlingk (1897a, 82) rejects the possibility of a verse because yas tād veda sah is, according to him, a prose formula. The term “Whole” in the verse is the same as “all” (sarvam) and in the original parallels “all the quarters.”

22.1 indistinct way (anirukta): for the meaning of this with specific reference to the Gāyatrasāman, see Fujii 1984.

22.1 with an open passage . . . articulation: the technical term vivṛta refers to the “internal effort,” that is, the manner of articulating vowels and spirants. When the articulator closes the passage between it and the place of articulation, it completely stops the outgoing breath and produces the stops. When, on the other hand, the articulator comes close to the place of articulation but does not actually touch it, creating a passage for outgoing air, it is called vivṛta; this form of articulation is used to create the open sounds of the spirants. There are three spirants in Sanskrit: dental, palatal, and retroflex. They are produced at the same places as the corresponding stops, but when spirants are pronounced the tongue remains close to but does not touch the place of articulation. The text recommends that the spirants should be pronounced in that “open” manner, without making them too weak (“swallowing”) or too strong in their hissing quality (“ejecting”), suggesting that they are pronounced in a smooth and continuous manner.

22.5 1. Böhtlingk (1889b), Senart (1930) leśenābhinihitā.

pronounce all the stops: although the technical term sparśa means a stop, here it probably covers the semivowels as well (the articulator of the latter being called isatsprśta). I follow Śaṅkara and the opinion of George Cardona (private communication) in accepting the reading anabhinihitā, rejecting Böhtlingk’s emendation, already called into question by Whitney (1890a, 413), both because the former is the lectio difficilior and because it makes perfect sense. The meaning is that while pronouncing a consonant one should hold the sound for a split second before pronouncing the following sound so that the two can be heard by the listener as separate sounds. I thank George Cardona and Madhav Deshpande for their insightful and learned comments on this difficult passage.
23.1 1. Böhtlingk (1889b), Senart (1930) triyāh, and omit the rest of the passage; Morgenroth (1958; 1980–81) also takes the last section to be a gloss.

There are three ... immortality: this passage has often been cited as early evidence for the system of the orders of life (āśrama). It is at best, however, only representative of the theological innovations that finally gave rise to that system: see Sprockhoff 1981: 80–82; Olivelle 1993, 106–11. My translation of this passage is based on taking dharma-maskandhā as a possessive compound (bahuvrīhi); this interpretation is supported by the contrast drawn between it and brahmasamsthāḥ, “a person who is steadfast in brahman.” In the vedic literature skandha means either the upper torso (shoulder area of the upper back) or the trunk of a tree. Even in later literature compounds with skandha as the final member regularly refer to a person or tree with a particular type of skandha. Thus, we have dirghaskandha (“tree with a long trunk”) as the name of a particular tree, and simhaskandha (“lion-shouldered”) as a descriptive epithet of a strong man. Traditionally this passage has been translated: “There are three branches of the Law.” For a detailed discussion of this entire passage, see Olivelle 1996b; Tsuchida 1996b.

23.1 that is ... teacher’s house: I think Böhtlingk is right in considering this passage as a gloss, but I keep it in the translation because it is part of the received text of the CU.

worlds earned by merit: the term punya, here translated as “earned by merit,” can also mean “pure” or “pleasant.”

steadfast in brahman: the term brahman here refers to the syllable OM, which is the subject of discussion in the first two chapters of the CU.

23.2 1. Böhtlingk (1889b), Senart (1930) saṃprāsravan.

incubated the worlds: in many cosmogonies the application of heat precedes the emergence of created beings. The image here is undoubtedly borrowed from the hatching of an egg; the creator sits upon the material of creation to incubate it, like a hen upon her eggs. See, for example, AB 5.32; CU 3.1–5; 4.17; AU 1.1.4; 1.3.

bhūr, bhūvas, svar: these syllables, bearing the general name “Calls” (vyāhṛī), are both sacred liturgical sounds and the names for the earth, the intermediate region, and the sky, respectively.

23.3 As all the leaves ... pin: the leaves here probably refer to the leaves of a manuscript. These manuscript leaves were made with a variety of materials, including palm leaves and birch bark. To bind the separate leaves together with a string, one or two holes were bored through them (Thieme 1968a, 17; Ickler 1973, 116; cf. Böhtlingk 1897a, 82). It is this image that the text is using to show how all of speech is penetrated by OM. If this interpretation is right, then it is an important piece of evidence both for writing in India and for the relative age of the final redaction of this Upaniṣad. For a similar image, see JU 1.10.3.

24.1 formulations of truth: see BU 2.1.1 n.

Since the morning ... All-gods: for the relationship between these groups of deities and the three pressings of Soma, see CU 3.16. The “pressing” refers to the crushing of the stems of the Soma plant to obtain the juice that is to be offered in sacrifice.
24.3 the command: is given by the Adhvaryu to the Hotr, who recites the litany sometime before daybreak of the last (normally the fifth) day of the Soma sacrifice, when the Soma is pressed. The number of verses in the litany varies but is generally over a hundred.

the householder’s fire: one of the three main fires used in a vedic sacrifice (see Int., p. 18; Fig. 3, p. 17). It is located on the western side of the sacrificial enclosure; the patron of the sacrifice sits behind (i.e., to the west of) that fire.

24.4 door to the world: this door is identified as the moon (KsU 1.2) and as the sun (CU 8.6.5; IU 15). Witzel (1984, 223, 233) has argued that the door to the heavenly or the “brilliant” world, i.e., the Milky Way of the northern Indian winter–spring nights, is the mouth of the two arms projecting towards the east from the Milky Way (see Int., p. 20). This Sāman and its four subsequent variations are sung with the prolation of certain vowels and the insertion of interjections (see CU 2.2.1 n.).

24.5–16 Vasus, Rudras, Ādityas, All-gods: these deities are probably viewed as presenting to the patron the world connected with the different pressings of Soma. For All-gods, see BU 3.1.9 n.

24.7 Āgnidhrīya fire: is associated with the Āgnidhra priest, an assistant priest responsible for maintaining the sacrificial fires. This fire is kept within his special shed located on the north side, half inside and half outside the sacrificial enclosure.

24.11 1. Ickler (1973, 8, and the note there) takes savaiśvadavam as a compound; the compound avaiśvadavam occurs in MuU 1.2.3.

24.16 1. vr in Morgenroth (1958) trtiyam savanam.

ADHYĀYA 3

1.1 The honey of the gods: Kuiper (1960–61, 39) sees RV 1.154.5–6 as a possible source for the conception of the sun as the honey of the gods.

crossbar: probably refers to the branch on which the bees build their hive. It is difficult to understand completely these images without a knowledge of the apiary culture of the time.

glittering specks: see CU 2.21.1 n.

1.2 which is also the immortal waters: as Kuiper (1960–61) has shown, the pronoun tāh (here and in the subsequent sections) is in the plural in agreement with its predicate āpah even though its antecedent is r̥gveda (singular). The plural tāh has misled most translators (including myself, Olivelle 1996a). For a discussion of this rule of vedic grammar, see CU 6.8.7–16.3 n. Böhtlingk (1897a, 82) prefers to connect tā amṛtā āpah with what follows. The immortal waters may refer to the Milky Way (Witzel 1984), here identified with the R̥gveda. On incubation of waters, see AU 1.3, CU 2.23.2, Kuiper 1960–61.

1.3 incubated: on the cosmogonic aspects of heating, see CU 2.23.2 n. The image here is that of a bee sitting within a flower, which can be compared to a hen sitting on the eggs. The “incubation” by the bee converts the contents of the flower into honey, that is, nectar.
Notes

**essence** [rasa]: the Sanskrit term carries a liquid image, for example, the sap of a tree. This liquid image is important for understanding the imagery in this passage on the honey of the gods.

**foodstuff** [annādyā]: see BU 1.3.17 n.

1.4 1. Whitney (1890a, 415) suggests *śrayata* here and in subsequent khaṇḍas.

**red appearance**: on the meaning of rūpa as visible appearance, see BU 1.4.7 n.

4.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add eva.

4.1–2 *Collections of Histories*: regarding this and the other texts mentioned here, see CU 7.1.2 n.

4.3 1. vr in Morgenroth (1958) parāṃ kṛṣṇam.

5.1 **secret rules of substitution**: see BU 2.3.6 n.

**formulation of truth**: brahman here, in all likelihood, refers to formulations (BU 2.1.1 n.) such as those termed upaniṣad. See also CU 1.7.5.

6.2 **appearance**: the appearances referred to here and in the subsequent passages are the different colors of the sun created by the flow of the essences of the different Vedas.

6.3 1. vr in Morgenroth (1958) udaitī.

6.4 **achieve dominion**: in speaking of the dominion achieved over the three classes of gods, this and the subsequent passages pick up the theme introduced in the question at CU 2.24.1–2.

10.4 1. vr in Morgenroth (1958) -detārvānastametā.

11.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) udītya.

11.2 1. Böhtlingk (1889b), Senart (1930) nimumloca for na nimloca (followed by Morgenroth 1958, Hauschild 1961, 35–36; Horsch 1966, 174, and LV; the latter suggest the transformation from ni nimloca to na nimloca); BR (V, 934) suggests nimimloca, but Hauschild (1961, 37) thinks that this may be a printing error for nimumloca.

**it has never . . . risen**: Hauschild (1961, 36) thinks that the perfect tense here is used with a present meaning: “it never sets nor ever rises.” Böhtlingk (1889b; 1897a, 82) takes the subject to be the man who knows of the preceding paragraph rather than the sun.

11.2–4 **formulation of truth**: this, I think, is the meaning of the term brahman here, especially because it is something that is uttered and taught (see Thieme 1952, 119), although other meanings, especially “the unchanging whole,” may also be present.

11.3 1. On this adverbial compound, see Ickler 1973, 83. — 2. LV etām eva (typo?).

11.5 1. vr in Böhtlingk (1889b) and LV prāṇayāya.

11.6 1. Böhtlingk (1889b), Senart (1930) omit iti both times; but Böhtlingk (1897a, 82) wants to retain it.

12.1 Gāyatri: see BU 5.14.1 n.; 6.3.6 n.
12.5 *six types*: refer probably to creation (beings), speech, earth, body, heart, and vital functions that are identified with Gāyatrī. The four quarters (lit., “feet,” *pāda*) may refer to the four quarters of the cosmic person cited in the subsequent verse.

12.6 1. Böhtlingk (1889b; 1897a, 82), Senart (1930) emend the text following RV 10.90.3: *etāvān for tāvān; ato for tato*. Böhtlingk (1889b) also changes *sarvā* to *visvā*, while Senart (1930) drops the final *iti*. Whitney (1890a, 413–14) reminds us that the CU here follows the Śāmaṇeic version of the verse; Hauschild (1961, 38) and Morgenroth (1958) agree. Hauschild (1961, 38) thinks that the irregular meter of the first *pāda* may have been due to the prolated singing of the second syllable of *tāvān*.

*Such is . . . in heaven:* RV 10.90.3 with variants.

12.9 *full and nondepleting*: see parallel at BU 2.1.5 and the note to this.

13.1 1. On the etymology of *sūṣī*, see Mehendale 1962.

*deities*: here means the senses; see BU 1.3.9 n.

*foodstuff* [annādyā]: here and in § 3, see BU 1.3.17 n.

13.5 1. Deussen (1897) adds here *sā tvak* and suggests dropping *sa ākāśah* (to parallel the other statements; cf. also CU 5.23.2), an emendation approved by LV.

13.7 1. Böhtlingk (1889b, 100), Morgenroth (1958; 1980–81) take *sarvatahprytheṣu* as a gloss. — 2. LV combines 7 and 8 into a single paragraph.


*far above . . . blazing fire*: for a similar image, see BU 5.9.

14.1 1. Böhtlingk (1889b) *taj jānāṇīti*, followed by Hertel in Morgenroth (1958), rejected by Senart (1930); some mss. *tajjanāṇīti*; Morgenroth (1958) *tajjalāṇīti*.

*jalāṇ*: this term is a hapax and, as far as we know, has no meaning. It is also unclear whether the initial *taj (= rat)* should be taken as part of the expression (i.e., *tajjalāṇ*) or as a separate demonstrative pronoun referring back to *brahman*. The commentator Śaṅkara himself could find no meaning for it and construed it as an acronym indicating that everything proceeds from (*ja*), dissolves into (*la*), and lives by (*an*) *brahman*. In all likelihood, as Deussen in his translation has pointed out, this is one of the several “meaningless” expressions relating to the ultimate being that become meaningful only within the esoteric Upaniṣadic doctrines: see *neti* (BU 2.3.6); *dadada* (BU 5.2); *viram* (BU 5.12); *saṃyadvāma* (CU 4.15.2), *idandra* (AU 1.3.14); *tadvanam* (KeU 4.6). In most of these cases the subsequent explanation functions as a commentary and reveals at least part of the meaning. Here, however, no such commentary appears to be provided. The emendation of Böhtlingk, *taj jānāṇi* (“I will get to know”; see Thieme 1968a, 39), is problematic because one fails to see how such a common form could have been corrupted into a meaningless jumble: see also Böhtlingk 1896a, 159–60; 1897a, 83.

*So . . . resolve*: the meaning appears to be that a man should resolve to understand himself in the manner described in the rest of the passage.

14.2–3 *This self... put together:* for parallel descriptions, see BU 5.6; CU 3.13.7; 8.1.3; KaU 2.8, 20; MuU 2.2.9; SU 3.20.

captured this whole world: the term *abhyaṭṭaḥ* does not occur elsewhere in the Vedic literature. Oertel (1931) sees it as a Prākrit form of *abhyaṭṭāḥ* found in the parallel passage in SB 10.6.3.2.


15.1 1. Sandhi dropped *mc* (Böhtlingk 1889b, Hauschild 1961, 38). — 2. Böhtlingk (1889b) *diaur* *mc*; Hauschild (1961, 38–39) *asya uttaram* *mc*. — 3. LV suggest dropping *sa* *mc*, but Hauschild (1961, 38) thinks there may have been a slurring between *sa* and *esa*.

15.3 I follow Hauschild (1961, 39) in identifying this as a verse with one half-verse Anuṣṭubh and two half-verses of Triṣṭubh. The 'a' after *prapadye* is retained *mc* in the second pāda of each half-verse; and sandhi is dropped between the second and third anunā of the second pāda of the Anuṣṭubh.

so-and-so: here the father would state the names of all his sons.

*bhūr, bhuvas, svar:* refer to the earth, intermediate region, and sky; see CU 2.23.2 n.

16.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *caturvimsatir varṣāṇi*.

morning pressing: on the Soma pressing and the Gāyatrī meter, see BU 5.14.1 n. The Vasus are identified with the morning pressing because there are eight Vasus, and there are eight syllables in each of the three feet of the Gāyatrī meter.

To this, therefore, are linked: here and in the subsequent paragraphs, the meaning of this phrase probably is that the Vasus (as the parallel deities in the other paragraphs) are linked to both the pressing and to the corresponding period of a man's life.

16.2 1. Whitney (1890a, 414) suggests emending *vilospīya* (here and in subsequent khan-das) to *vilopsi*, since *mā* with the optative is so rare and anomalous; accepted by Böhtlingk (1891a, 77). — 2. Böhtlingk (1889b) omits *eva*. — 3. Senart (1930), Morgenroth (1958) *haiva*.

16.3 *Triṣṭubh meter:* has four feet with eleven syllables in each (making a total of forty-four), and there are eleven Rudras as well.

16.4 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *haiva*.

16.5 *Jagatī meter:* has four feet with twelve syllables in each (making a total of forty-eight), and there are twelve Ādityas as well.

16.7 1. Böhtlingk (1889b), Senart (1930) *maitād upatapasi*.

17.1 1. LV suggest *yad riṃsate* for *yan na ramate*.

17.1–5 *When a man... his death:* here various aspects of living are equated with central elements of a Soma sacrifice: a man is consecrated (*dikṣā*) prior to undertaking a sacrifice; various preparatory rites (*upasad*) are performed daily between the day of consecration and the day of the Soma pressing; "chants" and "recitations" refer to the singing of the Sāmans by the Udgāṭṛ and his assistants and to the recitations of Rg
verses by the Hotṛ; a sacrifice ends with the distribution of gifts (dakṣinā) to the priests and the final ritual bath (avabhṛtha) by the patron of the sacrifice.

17.3 1. Böhtlingk (1889b), Senart (1930) yaj jaksiti.

17.5 He will press . . . He has pressed: these phrases have the additional meanings of “he will procreate” and “he has procreated” and thus tie in with the statement that the sacrifice is the regeneration of the sacrificer.

17.6 1. Böhtlingk (1889b) suggests apiṇāśa eva so ’bhūt or yo ’pīpāśa eva babhūva; Morgenroth (1980–81) takes the whole phrase as a gloss.

*After Ghora . . . by breath:* on the interpretation of this somewhat difficult passage, see Ickler 1973, 76–78.

17.7 1. Böhtlingk (1889b), Senart (1930) add the two pādas: jyotiḥ paśyanti vāsaram īparo yad idhyate divā l; Whitney (1890a, 413) sees no harm in giving the whole verse, but wants the SV version to be used: jyotiḥ for jyotis, and divi for divā. — 2. Hauschild (1961, 40) suvaḥ mc. — 3. Böhtlingk (1889b), Senart (1930) omit suvaḥ . . . uttaram. Whitney (1890a, 414) objects, saying that the two pādas “stand peacefully together in Lāṭyāyana [ṣrautaśūtra, 2.12.10], and the rejected one is the preferred one in the Vājasaṃyayi-version [VS 20.21].” Hauschild (1961, 40) agrees. — 4. Hauschild (1961, 40) sūriyam mc.

Then they . . . the sky: RV 8.6.30, cited in the original Sanskrit only by the first foot (pratīka).

Far beyond . . . have gone: RV 1.50.10 (= SV 1.2.10) with some modifications.

18.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) brahmety upāśita; Śaṅkara appears to support this reading, but our reading is the lectio difficilior. The phrase ity upāśita is here understood and carried over from the first sentence.

venerate: see BU 4.1.2 n. A comparison with the opening statement of the next section (CU 3.19) shows that “venerate” here must mean something close to “substitute” or “take as an equivalent.”

divine sphere: see BU 1.3.9 n.

substitution: I think the term ādiśta (here and in § 2) is used again in the technical grammatical sense (see Thieme 1968b, 719). The meaning then is that both the individual level (body) and the universal level (divine sphere) are candidates for applying the principle of substitution. It results in the elements of the two levels being equivalent to each other, since they are all equal to brahman. The rule of substitution (see BU 2.3.6 n.), therefore, obliterates the difference between the two spheres, a central goal of Upaniṣadic arguments.

18.2 1. Böhtlingk (1889b), Senart (1930) omit eva.

four-legged: on the four legs of brahman, see BU 4.1.2f.; CU 4.5–8.

18.6 Böhtlingk (1889b), Senart (1930) omit the repetition.

19.1 nonexisting: the exact meaning of asat (“nonexistent”) and its contrast with sat (“existent”) has been much debated. That the “nonexistent” was the primordial state of
the universe prior to the creative process appears to have been an ancient belief (RV 10.72.2; 10.129.4). This view is rejected explicitly by Uddālaka Āruṇī at CU 6.2.1. In the cosmology where the “existent” develops from the “nonexistent,” the latter term, in all likelihood, refers to a state of affairs where the distinct parts of the universe, especially the separation of earth, atmosphere, and sky, had not yet emerged and where the totality was in a state of chaotic confusion. Oertel (1938) gives numerous citations from the Brāhmaṇas, where it is clear that asat means something that is formless, without distinct shape, and not accessible to sensual perception, such as the space between heaven and earth (antarikṣa). The term “existent,” on the other hand, refers to the existent, perceivable universe of distinct forms: see also BU 2.3.1 n. It is, however, anachronistic to hypostatize these terms and to see in them cosmic principles. Hence, I have opted to translate them as “what is nonexisting” and “what is existing.” The second sentence, “and what is existing was that,” is also problematic. I think it may mean something like this: “and that was what the existent was at that time”; that is, the existent then did not have the structure that it now has, as then there was no earth, sky, atmosphere, or sun.


19.3 1. Morgenroth (1958) caiva.

19.4 1. vr in Morgenroth (1958) abhyāso.

秆YĀYA 4

For detailed studies of the episode of Jānaśruti and Raikva (CU 4.1–3), see Lüders 1940a; Hauschild 1968.

1.1 1. Böhtlingk (1889b; 1897a, 85), Senart (1930), śraddhādeva. — 2. Morgenroth (1958), vr in LV me 'tsyaniti. Lüders (1940a, 364) accepts this as the original and thinks that anam has crept into the text from Śaṅkara’s gloss; Böhtlingk (1889b) eva vatsyaniti.

totally devoted to giving: whether we take the expression as śraddhādeyaḥ or adopt the emendation śraddhādevaḥ, the meaning appears to be that he was a man who was totally devoted to the rites of hospitality. In Olivelle 1996a I expressed a preference for śraddhādeyā, citing the Pāli parallel sādhamīyā: Dīgha Nikāya I.5. Jamison’s (1996, 176–84) study has made me rethink this position, but I still see no compelling reason to emend the traditional reading. As Lüders (1940a, 364; cf. Hauschild 1968, 342) has said, it is difficult to see how a common term śraddhādeva could have accidentally become corrupted to śraddhādeya. Regarding the relation of śraddhā (“faith”) to giving gifts, see also BU 6.2.15–16 n.

1.2 1. On the syntax see Lüders 1940a, 367. — 2. Böhtlingk (1889b; 1897a, 85), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) pradhāṣīd iti; LV, Lüders (1940a, 367; cf. Hauschild 1968, 347) suggest the same, supported, as least with regard to the meaning, by Śaṅkara: puruṣāvayatayena mā pradhāṣīd iti. On the change of d to r, see Oertel 1931, 136.
Bright-Eyes: Gren-Eklund (1978, 43, n. 53) suggests that the Sanskrit term bhallākṣa is a bahuvrihi compound: bhallā (= bhadra) “fortunate” (see Morgenroth 1984, 495), andakṣa “dice.” This interpretation suits the gambling vocabulary of the passage. Perhaps, akṣa here is a double-entendre. See also Lüders 1940a, 366; Hauschild 1968, 344.

1.3 1. Böhtlingk (1889b), Senart (1930) katham v ara; Radhakrishnan (1953) kam vara; Morgenroth (1958) kam v ara, see the detailed note by Ickler (1973, 71–72).
   — 2. Böhtlingk (1889b, 101; 1897a, 85) suggests that sayugvan is an euphemistic expression for sapāman ("man with a skin disease"). — 3. Böhtlingk (1889b), Senart (1930) ko nu sayugvā.

why do you . . . the gatherer: I follow the conjecture and interpretation of Ickler 1973, 71; see Lüders 1940a, 368–70.

gatherer [sayugvan]: this is probably a technical term of the dice game referring to the method of gathering up the winnings. The game had four possible throws: Kṛta (4), Tretā (3), Dvāpara (2), and Kali (1). The bet of each of the two players was divided into five equal parts, thus creating ten divisions. Each higher throw would take its own number of divisions, plus those of the ones below it. Thus Kali would get one; Dvāpara would get 2 + 1; Tretā 3 + 2 + 1; and Kṛta, 4 + 3 + 2 + 1. Thus the highest throw, Kṛta, gathers to itself all the lower throws and becomes ten (CU 4.3.8). See Lüders 1907, 61–2; 1940a, 368–70; Falk 1986a, 119.

1.4 1. Böhtlingk (1889b) vijitvarāyādhare 'yāh.

1.5 1. Böhtlingk (1889b), Senart (1930) mām. — 2. Böhtlingk (1889b), Senart (1930) ko nu sayugvā (as in CU 4.1.3).

1.5–6 Jānaśruti . . . Raikva knows: this passage is very unclear. Most translators take the three statements as questions and answers between King Jānaśruti and his steward, paralleling the conversation between the geese. Hauschild (1968, 350–51) has shown the inadequacy of this interpretation. I follow him in accepting this section as a quotation, that is, as a recounting by Jānaśruti of what he had heard (possibly in a dream). Implicit here is the fact that he failed to understand the meaning of what the geese had said. Hauschild, however, thinks that Jānaśruti is asking the steward whether it was the steward who had said these to him (so also Lüders 1940a, 371–72). I find no support for this in the text itself, which clearly states that Jānaśruti had “overheard” the geese; so, he could not have had any doubt about who said it. If a steward was an informal counselor to a king, then the composer of this story must have expected his audience to know why the king recounted what he had heard; he wanted the steward to explain it. That may be the reason why the steward immediately went in search of Raikva.

1.6 1. Böhtlingk (1889b) vijitvarāyād'hare 'yāh (see CU 4.1.4); rejected by Lüders (1940a, 370); LV, Radhakrishnan (1953) -dhareyāḥ. — 2. vr in Morgenroth (1958) -samaityi.

1.7 1. Rau (in Ickler 1973, 82) yatrāre 'brāhmaṇasyaṁveṣaṇā. — 2. Böhtlingk (1889b; 1897a, 85), Senart (1930), Ickler (1973, 82) enaṁ iccheti; Lüders (1940a) suggests accheti; vr in Morgenroth (1958) enaṁ iccheti (the reading preferred by Böhtlingk 1987, 85); cf. Hauschild 1968, 351.

1.7 non-Brahmin: I follow Rau’s emendation.

1.8 1. vr in Morgenroth (1958) karṣmānam (sic). — 2. Böhtlingk (1889b) hy arā 3 i iti.
Notes

2.3 1. Śaṅkara reads *aha hāra itvā (= aha hāre tvā LV)*; Bohtlingk (1889b), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) *ahahāre tvā*; Ickler (1973, 53-55), in a detailed note on this phrase, gives the word division *ahaha are tvā*, but suggests another possibility: *āja hāre tvā* (*ā-aja* as imperative; see CU 4.2.5); see Lüders 1940a, 373.

2.4-5 Raikva, here . . . swindled me: I have followed the conjectures and interpretation of Ickler (1973, 53-55) in translating these obscure exchanges between Jānaśruti and Raikva. Raikva’s final response probably means that Jānaśruti could have cheated him of his knowledge by just giving his daughter; he is relieved not to have been so cheated and to receive the wealth as well.


3.1 gatherer [saṃvarga]: again a technical term from the game of dice (Lüders 1940a, 375-76) with a meaning identical to that of “gatherer” (sayugvan); see CU 4.1.3 n. It is used here with an extended meaning indicating the hierarchy of cosmic and bodily elements, where the superior ones gather up the inferiors.

3.3 1. Bohtlingk (1889b), Senart (1930) omit *iti*.

3.4 1. Hertel in Morgenroth (1958) *prāṇiṣu*.

deities: see BU 1.3.9 n.

3.5 *Once . . . give him any*: on the interpretation of this episode, which is found also in JU 3.2, see Geib 1976, 228-29.

3.6 1. Lüders (1940a, 382), Hauschild (1961, 41) so [cf. JU 3.2; Lüders 1940a, 378]. — 2. JU 3.2.2 (in LV) reads *tam kāpeya na vijānānty eke ’bhīpratārin bhudhā niviṣṭam.* — 3. I follow Hauschild (1961, 43) in taking this as two seven-syllable *pādas*; most editors give it as prose.

*One god . . . mighty ones*: the one god is breath, and the four are the other vital functions, i.e., mind, sight, hearing, and speech. This is clearly a riddle that the student expected the two men to solve. The implication is that, if they were unable to solve it, then the student, being their master, had a right to expect food from them.

3.7 1. Bohtlingk (1889b), Senart (1930), Radhakrishnan (1953) *brahmcarīrin idam upāsmahe*, also supported by Ickler (1973, 91); Śaṅkara reads *brahmacārīn ā idam* (viewed as implausible by Lüders 1940a, 377).

He’s the self: the term “self” (*ātman*) here probably refers to breath rather than to the self or the body (see Geib 1976, 229). The “breath of gods” is the wind.

Thus, O student, do we venerate it: whether one follows Bohtlingk’s emendation or not, the negative *nedam* makes no sense here, unless we take it as referring in a tortuous way to the student’s statement, as proposed by Hauschild (1961, 43; see also Lüders 1940a, 377): “we do not venerate that (*idam*, i.e., what you stated) but in this

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way (iti)." This appears to me highly unlikely (see Ickler 1973, 91). The passage remains unclear, and the reading nedam is the lectio difficilior and hence superior.

3.8 1. Lüders (1940a, 377), Morgenroth (1958) daśtām. — 2. Böhlingk (1889b), Senart (1930) vedeti in both places.

The former five and the latter five: fire, sun, moon, water, and wind; and speech, sight, hearing, mind, and breath. These are then compared to the highest throw of the dice, which is ten (see CU 4.1.3 n.).

Vīrāj: as Falk (1986a, 119–24) has shown, Vīrāj here refers to the Vīrāj meter essentially consisting of ten syllables, which is here identified with the highest throw of the dice, Kṛta, which likewise consists of ten when it takes in the lower throws; see CU 4.1.3 n. The SB (3.5.1.7) states that the Vīrāj meter consists of thirty syllables and by means of the Vīrāj meter the gods obtained a firm footing in this world.

sinks his teeth: I follow Lüders (1940a, 377) in reading daśtām ("bite" or, in an extended sense, "capture a prey by sinking the teeth into it") in place of drśtām ("seen"), which, within this context, makes absolutely no sense.

4–9 For a detailed study of the episode of Satyakāma Jābāla (CU 4.4–9), see Lüders 1940b.

4.1 1. Böhlingk (1889b), Senart (1930). Lüders (1940b, 511) vivatsāmi.

4.2 1. Böhlingk (1889b) bravīthā (rejected by Lüders 1940b, 511).

a lot of relationships: a reference to the many men she had had in her youth (Lüders 1940b, 511; Ickler 1973, 58–59).

Jābāla: is here a matronymic, "son of Jabāla."

4.4 1. Böhlingk (1889b), Senart (1930) saunya for sonya here and in the rest of the Upaniṣad. Whitney (1890a, 412) is critical of this emendation: "the form is grammatically good, and it occurs too often to be plausibly regarded as a mere oversight." See also Morgenroth 1970, 33–34. — 2. vr in Morgenroth (1958) mām.

4.5 Who but a Brahmin: even in literature earlier than the CU we find instances where the status of a Brahmin is defined in terms other than mere birth. A verse found in both the MS (4.8.1) and the KS (30.1) asks: "Why do you inquire about the father or the mother of a Brahmin? When you find learning in someone, that is his father, that is his grandfather."

Fetch some firewood: the purpose is to feed the teacher's sacred fire; this rite signals the placing of oneself under a teacher as a pupil: see BU 6.2.7 n.

5.1 1. Böhlingk (1889b), Morgenroth (1958) -kāmā3 īti.

quarter: the Sanskrit pāda means both leg/foot and quarter. For the image of the four legs (= quarters) of brahman, see also BU 4.1.2 f.; CU 3.18.2.

5.2–3 Far-flung: the Sanskrit term prakāśavān may also mean "shining" or "resplendent." I follow Lüders (1940b, 516) and Thieme (1968a, 7) in taking it as referring to the wide extent of brahman, although there may be a play here on both meanings, especially when a man who knows this is said to be prakāśavān in this world, meaning that his power and fame would extend widely in the world. See CU 7.12.2, where this word is connected with others indicating the vastness of space.
8.3–4 *Abode-possessing*: on the abode and its relationship to the vital functions, see BU 4.1.2–7.

9.2 1. Deussen (1897), *vr* in LV (taken from Deussen?), *kāmaṇṭ*; Böhtlingk (1889b) *evam eko me*, rejected by Deussen (1897) and Senart (1930). Lüders (1940b, 519) proposes *eva me kāmaḥ bṛtyāt*, which is accepted by Morgenroth (1958). The meaning then would be, “It is my wish, Sir, that you tell me that yourself.”

9.3 1. Böhtlingk (1889b), Senart (1930) *prāpayatīti*; *vr* in LV *prāpad iti* and *prāpayatīti*; Morgenroth (1958), Ickler (1973, 110), following Lüders (1940b, 519-21) *sāḍhiṣṭhaṃ-prāpad* as a *bahuviṃhi* compound. — 2. Böhtlingk (1889b), Senart (1930) omit *iti* both times.

10.1 1. *vr* in Morgenroth (1958) *-kośalo*.


10.3 *afflicted*: the Sanskrit says simply that Upakosala stopped eating “because of sickness,” without specifying the ailment. The reference to “desires lurking in the heart” contained in his response to his teacher’s wife may indicate that the sickness had to do with problems of a sexual nature because a student had to be permitted to return home by his teacher before he could get married.

11.1 1. Morgenroth (1958) takes this phrase as a gloss. 

*householder’s fire*: see CU 2.24.3 n.

11.2 1. Hauschild (1961, 59) thinks that this passage here and in the next two khandas is in verse. — 2. Hillebrandt (1921), Morgenroth (1958), Hauschild (1961) take this, here and in the next two khandas, as a gloss. — 3. Böhtlingk (1889b), Senart (1930) *bhuṇjo ‘smims ca*, here and in the next two khaṇḍas; rejected, correctly I think, by Whitney (1890a, 411).

*provides himself with a world*: see BU 1.3.28 n.

12.1 *southern fire*: is located to the south of the other two fires, but closer to the householder’s fire, and is used for cooking rice and, therefore, also called *anvāḥāryapacana* (see Fig. 3, p. 17).

13.1 *offertorial fire*: is the fire in which the sacred oblations are put. See Int., p. 18.


15.1 1. Böhtlingk (1889b), Senart (1930) *eso’ksaṇi* (see CU 1.7.5 n. 1). — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *stuṃcanti*.

*person . . . in the eye*: for parallels, see BU 2.3.5; 5.5.2; CU 1.7.5; 8.7.5.

15.5 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *sambhavati*. — 2. Böhtlingk
16.1 Because it purifies ... the sacrifice: as Mehendale (1960–61) has pointed out, the etymology constructed here derives yajña from the present participle yat (vi) and the syllable na of punāti. The combination gives us yadna (not yajña). Mehendale astutely observes that this gives us an insight into the probable pronunciation of yajña at the time (and in the circles) during which the text was produced. Even today jñā is frequently pronounced as dī or dvan (Mehendale 1960–61, 44, n. 10).

16.2 One of those ... speech: on the four priests, see BU 3.1.2–6 n.

the morning litany: see CU 2.24.3 n. On the Brahman priest remaining silent during the morning litany, see AB 5.33.

16.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) vartaniṇ.  

16.3–5 pauper, rich man: on the opposing categories of pauper (pañjyān) and rich man (śreyān), see Rau 1957, 32–35 and BU 1.4.11 n.

17.1 incubated: see CU 2.23.2 n.

17.2 essences: on the liquid nature of essence, see CU 3.1.3 n.

17.3 1. vr in Morgenroth (1958) bhuv ā i tī. 

bhūr, bhuvas, svar: see CU 2.23.2 n.

17.4 he should make an offering: the person who performs this offering to mend the sacrifice here and in the subsequent paragraphs is the Brahman priest, thus connecting this section to CU 4.16.2–4.

17.7 1. Böhtlingk (1889b), Senart (1930) dāruṇā carma, rejected by Whitney (1890a, 413): “the unlikelihood of mending leather with wood rather than the contrary is enough, I think, to cause the retention of the manuscript reading.”

salt: the meaning of lavana here is uncertain. In general, it means “salt,” but in this context it must refer to some chemical used to mend gold. On this passage and on parallel passages in the Brāhmaṇas, see Rau 1973, 30.

17.9–10 1. Hauschild (1961, 44) brahmā eva eka mc. — 2. Suggested emendations of aśvā: Böhtlingk (1889b) aksṇā; LV āśu. BR (1, 2; but see Böhtlingk 1897a, 88) interprets aśvā as a-śvā = na śvā (i.e., śvā ivā), “like a dog.” This interpretation is accepted by Deussen (1897) and LV, but not by Senart (1930), who leaves here a lacuna. Böhtlingk (1889b), Senart (1930) add itī and concludes section 9 here. Renou (in Horsch 1966, 176) suggests viśvā, and Horsch himself suggests that aśvā may stand for aśvān. He also notes the reading aśvāḥbhūr aksañi, suggested by Ernst Risch, which has the merit of not relying on conjectural readings. The translation would then be: “... the Brahman reaches the Kurus [or the sacrificers] with mares.” On this difficult verse, see Hauschild 1961, 44–51; Horsch 1966, 175–77. — 3. vr in Morgenroth (1958) adds ha.
Notes

Wherever it turns: the meaning probably is “wherever the sacrifice turns.”

the men of Kuru: many translators, including Böhtlingk (1889b) and Horsch (1966, 175) take kuru to be a reference to those who perform sacrifices.

ADHYĀYA 5

1–2 See the parallel passage at BU 6.1, where most of the notes are given.

1.2 1. Böhtlingk (1889b) vasiśṭhām, rejected by Senart (1930) — 2. Böhtlingk (1889b), Senart (1930) vasiśṭhā.

1.3 1. vr in Morgenroth (1958) omits ca.

1.5 1. Morgenroth (1958) omits ha. — 2. Böhtlingk (1889b), Senart (1930) vāvāyatanam.

1.7 1. Böhtlingk (1889b, 103) suggests bhagavaḥ in place of bhagavan.

1.12 1. On bhagavan see preceding note; Böhtlingk (1889b; 1897a, 88), Senart (1930) ehi.

a fine horse . . . tethered: on the precise meaning of this passage, see Wezler 1982. The image is that of a powerful horse tied with ropes to stakes. As it begins to gallop away it would exert a sudden and violent jerk on all the stakes and finally tear them up. It is the initially violent tug that is the point of comparison. The breath had not departed but was just beginning to set off; this caused a violent and sudden tug at the other vital functions, which prompted them to beg the breath not to depart.

1.13 1. Böhtlingk (1889b), Senart (1930), Ickler (1973, 60) vasiśṭhāsmi.

1.15 Surely . . . all these: this passage gives the reason why all the vital functions, including the senses, bear the title prāṇa (lit., “breath”) in Sanskrit: see BU 1.5.17 n.; Ickler 1973, 67–69.

2.1 1. Böhtlingk (1889b), Senart (1930) add prāṇasya. — 2. Böhtlingk (1889b), Senart (1930) omit iti.

nothing that is not food: the meaning of “not food” probably is that nothing is improper and unclean food for him. See the comments at BU 6.1.14 n. On the open name, see BU 3.4.1; 4.2.2. The intent appears to be that āna is the name of breath that makes a clear connection between breath and food (ānna), whereas in its more common name prāṇa the connection is hidden.

2.2 Then he asked . . . remain naked: the reference here is to the ritual practice of sipping some water before and after a meal (see BU 6.1.14). The verb for “surround,” pari-dadhati, also means to wear clothes.

2.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) -etac- for -enac-; Morgenroth (1958) adds iti after enad.

After telling . . . new leaves: see parallels at BU 6.3.7–12.

2.4–9 Now, if . . . dream vision: see the longer parallel passage at BU 6.3.

2.4 sacrificial consecration: see BU 3.9.23 n.

svāhā: see BU 5.8 n.
Notes

2.5 1. Böhtlingk (1889b), Senart (1930) vasiṣṭhāyai.

2.6 1. Hauschild (1961, 51) presents this passage as a verse, 

\textit{slides back stealthily}: see CU 1.12.4 n.

\textit{You are power \ldots your side}: the translation of the sentence is tentative (see Ickler 1973, 91; Bodewitz 1973, 274). In another context the obscure word \textit{ama} is taken as the second part of the word “Sāma”: see CU 1.6.1 n.

2.7 1. I follow Böhtlingk (1889b), Senart (1930), Hume (1931), Müller (1879–84) in ending section 7 here; LV and Saṃkara make 7 and 8 into a single section.

\textit{We choose \ldots for ourselves}: this verse is a variation of the Sāvitrī verse. On the recitation here of the Sāvitrī verse, see BU 6.3.6 n.

2.8 1. Böhtlingk (1889b), Senart (1930) 'mādaḥ.

\textit{unresistant}: may imply that he should let himself fall asleep and not attempt to keep awake. This ties in with what follows, for it is in a dream that he will see a woman.

2.9 1. Böhtlingk (1889b), Senart (1930) add \textit{iti} after \textit{-nidāraśāne} both times.

3–10 See the parallel account of this episode at BU 6.2, where most of the notes are given.

3.1 1. Böhtlingk (1889b), Morgenroth (1958) pitā3 iti.

3.2 1. Böhtlingk (1889b), Morgenroth (1958) prayanti3 iti. — 2. Böhtlingk (1889b) āvartanta3 yiti. — 3. Böhtlingk (1889b) vyāvartana3 yiti; on the inserted \textit{y} see Whitney (1890a, 410); Senart (1930) vyāvartanāni iti.


3.4 1. vr in Morgenroth (1958) athāmi.

3.5 1. Deussen (1897), Senart (1930) think that there is a lacuna before this phrase. — 2. Böhtlingk (1889b), Senart (1930) tvam tātaitān avadāh tathāham eṣāṁ; Geldner (1911, 133, n. 736) tātaitān for tādaitān.

\textit{As you report \ldots to you}: the father’s reply is unclear; the reading is probably corrupt. I follow Böhtlingk’s plausible emendations, which do not make it much clearer.

3.6 1. Böhtlingk (1889b), Senart (1930) -yārahaṇāṁ.

\textit{worried}: the one who became worried/embarassed may be Āruni: Söhnen (1981, 192).

3.7 1. Böhtlingk (1889b), Senart (1930) tatheyāṁ. — 2. vr in Böhtlingk (1889b) tvat tu.

5.1 1. vr in Morgenroth (1958) hrādanayo.

9.1 1. Böhtlingk (1889b), Senart (1930) nu.

9.2 1. Oertel cited by Ickler 1973, 64 (see also 28), Morgenroth (1958) itam agnaya.

\textit{appointed time}: I follow Ickler’s emendation \textit{diśam itam} in place of \textit{diśam itah} in translating: “when he has reached his appointed time.”

10.1 Böhtlingk (1889b) suggests \textit{śraddhāṁ}, rejected by Senart (1930).
10.1–3 *venerate:* see BU 6.2.15–16 n.

10.2 1. Böhtlingk (1889b) *mānasah* for *mānavaḥ,* following BU 6.2.15; see CU 4.15.5 n.

10.3 1. Morgenroth (1980–81) takes this phrase to be a gloss.

   Gift-giving . . . to priests: the meaning probably is that these people equated the virtue of generous giving to the sacrificial offerings to gods and sacrificial fees to priests. This fixation on sacrificial activities among people living in villages is also the theme of the parallel passage in BU 6.2.16 and MuU 1.2.7–10.

10.5 1. Böhtlingk (1889b), Senart (1930) *bhavanti.*

   *residue* (*sampāta*): this term has often been interpreted within the context of the *karma* theory as referring to the residue of merits. It is, however, clear that the term, which generally refers to the residue of a sacrifice, refers here to the residue of Soma/moon as the gods eat it. When it is completely gone, then the people return in the form of rain. This meaning is clear also in the parallel passage at BU 6.2.16, where it is said that the people return after the gods have completed their feeding.

10.6 1. Böhtlingk (1889b), Senart (1930) *bhavanti.* — 2. Böhtlingk (1889b), Senart (1930) *pravāraṇti.* — 3. Böhtlingk (1889b; cf. 1897a, 89) *durnisprapadanam* BR (III, 685) suggests *durnisprapatanam,* followed by Senart (1930); Ickler (1973, 65, following Lüders), Morgenroth (1958) *durnisprapattaram;* Thieme (1968a, 57) *durnisprapattaram;* Śaṅkara detects the drop of a “ta”; the reading should then be *durnisprapattaram* (Deussen 1897, 18, n. 1).

   from him one comes into being again: the meaning and grammar of this phrase are somewhat unclear. The commentator Śaṅkara takes it to mean that the person is born resembling the man who deposited him as semen, i.e., his father.


   As a result: the reference is to the question at CU 5.3.3.

   A man should . . . himself from that: that is, from getting into a “foul womb” by committing crimes specified in the verse (see Thieme 1965, 94).

10.9 1. Whitney (1890a, 415) suggests *tebhiḥ* for *taiḥ* mc; but Hauschild (1961, 53) prefers separating *ca acarams.*

10.10 1. Böhtlingk (1889b), Senart (1930) add *iti* after *veda* both times.

11. A possibly older version of this story is found in SB 10.6.1, and it is the likely source of the CU version. In the SB the topic is the Viśvānara fire, a topic that is recast here as the search for the Viśvānara self.

11.1 1. Böhtlingk (1889b, 104) suggests *nu.*
11.2 *the one common to all men* [vaiśvānara]: here and in the subsequent passages, this Sanskrit term is also the name of a fire (see BU 1.1.1 n.) that is the subject of the SB version of the story. The phrase could also be translated: “studying the self as the Vaiśvānara fire.” I think that the parallel between the self and the Vaiśvānara fire, especially in its reference to the sun, runs through this entire section.

11.5 1. Böhtlingk (1889b), Senart (1930) *arhaṇāṁ*.
   *In my . . . a whore:* this verse occurs in MBh 12.78.8.

11.7 *carrying firewood:* part of the ceremony of initiation as a pupil. See BU 6.2.7 n.

12.1 1. Böhtlingk (1889b; 1897a, 89) *sutejā*.

  *brightly shining self:* there is clearly a phonetic connection between “brightly shining” (*sutejas*) and the ceaseless pressing of Soma (*suta, prasuta, āsuta*). It is unclear, however, whether *sutejas* is a corrupt reading for *sutejatas* (“splendor of Soma”), the reading found in the parallel passage in the SB 10.6.1.8, as assumed by Böhtlingk (1889b); see Senart’s (1930) comments in his note on this passage.

12.2 *You eat food:* here and in the following paragraphs, this expression has a pregnant meaning: he becomes an eater of food (i.e., gains power over others), rather than becoming food that is eaten by another (i.e., becomes subservient to another). On the significance of this image, see BU 1.2.5 n.

  *shattered apart:* see BU 1.3.24 n.

13.1–2 *dazzling* [viśvarūpā]: for this meaning, see BU 1.4.7 n. On this passage, see Bodewitz 1985, 16–17; Rau 1973, 54. I have translated the term *caksuḥ* here and in CU 5.18.2 as “eye,” even though the term generally refers to sight or the visual power (see BU 1.3.2–6 n.). The parallel with the other physical parts of the body makes it clear that here the reference is to the physical eye rather than to the power of seeing. The attribute “brightly shining” or glittering also fits better with the physical eye.

13.2 1. vr in Morgenroth (1958) *bhavisyaḥ, bhavisyaḥ.*

14.1 1. vr in Morgenroth (1958) *āyayanti.*

15.1 1. vr in Morgenroth (1958) omits.

15.2 1. Böhtlingk (1889b), Senart (1930) *vyāsatiṣyata yan māṁ,* rejected by Whiney(1890a, 413) as a form (conditional with long i) not encountered in the literature.


18.1 1. Böhtlingk (1889b), Senart (1930) *eva.* — 2. Böhtlingk (1889b; 1897a, 89), Senart (1930) *abhivimānah for abhivimānah.*

  *beyond all measure:* the meaning of the term *abhivimāna,* which I have translated “beyond all measure” following Böhtlingk’s conjecture *abhivimāna,* is unclear. But the image of the self as both infinitesimally small and unimaginably large is common in this literature: see CU 3.14.1; KaU 4.12–13; 6.17; SU 5.8.

18.2 1. Böhtlingk (1889b) *sutejāḥ for sutejāḥ* (LV takes as haplology for *sutejāḥ*; cf. SB 10.6.1.8); see CU 5.12.1 n. 1. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth
Now, of this self . . . the mouth: this summary of the incomplete identifications of the self made in the preceding paragraphs shows clearly the close association of the two meanings of atman, as body and as self. Even though the translation has to necessarily choose between these two meanings, the original Sanskrit keeps these two dimensions of the term tightly together. See Int., p. 22; BU 1.1.1 n.

householder's fire: on the three fires, see Int., p. 16.

19-24 The first morsels . . . all the beings gather: what is described here is the offering of food in the five breaths of man conceived of as five fires. Thus, this ritual offering is called “the fire sacrifice in the vital breaths” (prāṇāgihotra). For a discussion of this and parallel passages, see Bodewitz 1973, 264–69. For a detailed account of this rite, which becomes especially important in later Brahmanical ascetic traditions, see Bodewitz 1973, 213–343.

svāhā: see BU 5.8.n.

19.2 1. Böhtlingk (1889b), Senart (1930) omit iti.
20.2 1. Böhtlingk (1889b), Senart (1930) omit iti.
21.2 1. Böhtlingk (1889b), Senart (1930) omit iti.
22.2 1. Böhtlingk (1889b), Senart (1930) omit iti.

the up-breath . . . wind becomes satisfied: following the variant reading above, the translation would be: “... the up-breath is satisfied, the skin becomes satisfied; when the skin is satisfied, the wind becomes satisfied.” The section on the skin is also lacking at CU 3.13.

24.1 1. Böhtlingk (1889b, 104) suggests dropping syāt.
24.5 1. Sandhi dropped mc (Hauschild 1961, 54); vulgate bhūtāny agni-.

ADHYĀYA 6

1.1 Āruṇi: the same person as Uddālaka Āruṇi, who appears in somewhat unflattering roles elsewhere in the Upaniṣads: BU 3.7; 6.2; CU 3.11.4; 5.3–10; 5.11; 5.17. This is the place where he appears as the teacher of Upaniṣadic doctrine. On the composition of this Adhyāya, see Bock-Raming 1996.

kind of Brahmin . . . birth: on the expression brahmabandhu (“a Brahmin only by birth”), see BU 6.2.3 n.

1.3 1. LV and Śaṅkarā put this phrase in CU 6.1.2. — 2. Böhtlingk (1889b), Senart (1930) aprākṣih; Speyer apraksyah (see Böhtlingk 1897b, 127; 1898, 84; Hillebrandt 1921, 172; Hamm 1968–69, 150, n. 6; Morgenroth 1970, 34–36).
you must have surely asked: I follow Speyer’s conjecture apraksyah (cf. Ickler 1973, 131–35).

rule of substitution: see BU 2.3.6 n.; Thieme 1968b, 722.

1.4–6 the transformation . . . a name: the nominal phrase vācārāmbhaṇaṁ vikāro nāma-
dheyam has been the subject of much scrutiny and debate. Edgerton (1965) takes the final word as the subject, and translates: “the appellation (of individual manifestations; of any particular product of iron) is a verbal handle, a modification.” I follow those (Böhtlingk 1889b, Hume 1931, Senart 1930, Hamm 1968–69, Hanefeld 1976) who take “modification” as the subject. Thieme (1968a, 44–45) takes the three terms as standing in apposition to an implied subject. Senart and Hanefeld resort to Thieme’s syntax at CU 6.4, where the same phrase occurs, because the context there appears not to favor taking this phrase as an independent sentence. Thieme thinks that in each sentence the referent is the respective example (lump of clay, copper trinket, or nail-cutter); thus the meaning is that when we say something is a nail cutter, that term is merely a verbal handle, the reality being that it is just iron. I think that van Buitenen’s (1955a, 1958) attempt to relate vācārāmbhaṇa to cosmological speculations concerning Speech is a forced overinterpretation. The phrase is more easily explained because ārāmbhaṇa is regularly used in the Upaniṣads with the meaning of support or foothold, especially the lack of such a support in the atmosphere: CU 2.9.4; BU 3.1.6. I think Edgerton (1965) is right when he translates it as “verbal handle.”

1.7 1. Böhtlingk (1889b), Senart (1930) omit iti. illustrious men: the reference is to the former teachers of Śvetaketu; or it may be merely a majestic plural, and the reference may be to his teacher in the singular.

2.1 1. Böhtlingk (1889b), Senart (1930) sad ajāyateti; Morgenroth (1958) saj jāyateti, Edgerton (1965, 171, n. 2) accepts jāyata as unaugmented imperfect. existent, nonexistent: see CU 3.19.1 n. The opposite doctrine is presented at CU 3.19.

2.2 1. Böhtlingk (1889b), Senart (1930) omit iti.

2.3 1. vr in Morgenroth (1958) cana. — 2. Whitney (1890a, 414) suggests vai or eva (so also Edgerton 1915, but prefers to take vā as emphatic: BR 6:875, meaning #4), and Oertel (1931, 137) eva (followed by Morgenroth 1958, 1970), corresponding to the parallel in CU 6.2.4 tad eva bhūyīṣṭham annam bhavati.

It emitted heat: on the meaning of tejas, both fire and heat, see Senart 1930, 78 n.

Whenever it is hot . . . water is produced: see Edgerton 1915; Morgenroth 1970, 36–37. Edgerton (1965) translates: “Therefore, wherever it is hot, a man surely sweats, just because of the heat; on this basis water is produced.” Thieme (1968a, 46) thinks that a phrase, given here in brackets, has been omitted: “Whenever it is hot therefore, [there arises from it rain] or a man perspires.” This interpretation ties in with the rising of food from rain in the next sentence and has a parallel in CU 7.11.1. Following Edgerton (1915) and Hanefeld (1976, 118), I take vā to be emphatic.

3.1 only three sources . . . from sprouts: the references here are to the birth from eggs; live birth from a mother; and the growth of plants from seeds. It appears that these three origins are related to the three primary entities: the hatching of eggs to heat, live birth to water, and sprouting to food. For a longer enumeration, see AU 5.3.
3.2 deity: that is, the “existent” that was there in the beginning.

three deities: I do not think that the three types of creatures born from eggs, etc., are meant here as assumed by Hamm (1968–69, 151, n. 20). The parallel passage at CU 6.4.7 shows that they are heat, water, and food (for the extended meanings of “deity,” see BU 1.3.9 n.).

3.3 make each of them threefold: Edgerton (1965) is right in thinking that the triplication is done by adding to each the other two, thus producing in the concrete the various combinations of all three. Another form of triplication is given in CU 6.5.

3.4 1. vr in Morgenroth (1958) nu.

4.1-4 the character of fire [agnitvam]: indicates both what makes fire fire, i.e., the individual nature of fire and the name “fire” that we ascribe to it (see BU 1.2.1 n.). So, one gets at the reality of fire not by saying, “It’s a fire,” but by saying, “It’s the three appearances.” The same applies to the parallel expressions with reference to the sun, moon, and lightning in the subsequent paragraphs. The effort of van Buitenen (1958, 297) to trace here a cosmology is mistaken, especially because it is founded on assuming agneh to be a genitive when it is, in fact, an ablative, as demonstrated by the parallels ādityāṭ and candrāṭ. He is, however, right to point out that no illusionistic or monistic philosophy is implied here; the fire is not unreal, but its more basic reality is the three appearances. Here again we are dealing with the equivalences and substitutions that are at the heart of Upaniṣadic teaching: see BU 1.1.2 n.; 2.3.6 n.

4.4 1. Böhtlingk (1889b) omits eva.


4.7 1. vr in Morgenroth (1958) yadvajnātam. — 2. Whitney (1890a, 415) suggests omitting īti. — 3. LV, Radhakrishnan (1953), Morgenroth (1958) nu; vr in Morgenroth (1958) khalu nu, vr in Morgenroth (1958) khalu omits nu; my reading follows Böhtlingk (1889b) and Śaṅkara; see CU 6.6.3.4.

indistinct: means something whose color cannot be discerned as red, white, or black.

5.3 eats heat: eating tejas (“heat”) shows the concrete nature of this entity. The implication may well be, as Thieme (1968a) has pointed out, that “heat” is “eaten,” that is, absorbed into the body, through the medium of eating hot food.

7.1 1. LV, following Śaṅkara, read napibato as a compound: “and it will be cut off from one who does not drink.”

seven parts: see BU 1.5.14 n.

7.2 can’t remember them: see CU 7.13.1 n.

7.3 Out of a huge . . . all that much: on the various translations of this difficult passage, see Ickler 1973, 38–39.

7.5 1. Böhtlingk (1889b), Senart (1930), Hume (1931) put this phrase at the end of the previous section. — 2. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953), Morgenroth (1958), Ickler (1973, 39) prajvalayet.
1. LV and many mss prājvāli; Śaṅkara sees the long ō as a vedaic form of the standard short ō, i.e., prājvāli; Morgenroth (1958, 1970, 37) prājvāli (loss of ō before ō).—2. Böhtlingk (1889b), Senart (1930) omit iti after both vijajñau.

And he did . . . from him: this sentence brackets the section that began at CU 6.4.7.

sleeeping: on a somewhat different etymology of “sleeeping” related to vital breaths rather than to the existent, see SB 10.5.2.14.

1. vr in Morgenroth -vopāśrayate.


hunger: here (and in the parallel passage in § 5) the correspondences are based on the word for “hunger,” aśana or aśanāyā. The two final syllables, nāyā (here converted to nāya) can be related to the verb nāyati (“to lead” or “to drive”). Thus, a cattle-driver is gonāya. Hunger, therefore, can be seen as meaning “driver of food” (aśa). Thus the water is both food-driver and hunger, and heat is both water-driver and thirst.

as a bud . . . without a root: the contrast between bud and root is, beyond the image, the contrast between an effect and its cause. What “this” stands for is unclear. Traditionally it has been taken as a deictic pronoun referring to the body. Edgerton (1965) and Hamm (1968–69), however, prefer to take hunger as the referent, hunger being caused by the water carrying away the food. I still prefer the traditional interpretation because in the other the symmetry is broken: the absence of food causes hunger, whereas it is the presence of water, heat, and the existent that produces food, water, and heat, respectively.

1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) ācaksatas.

I have already . . . threefold: here ends the section that began with the last sentence of CU 6.4.5.

highest deity: that is, the existent: see CU 6.3.2 n.

1. Böhtlingk (1889b), Senart (1930), etadātmakam idam here and in the parallel passages below; rejected by Whitney (1890a, 412); cf. Deussen 1897, 157, Morgenroth 1970, 37–39.

8.7–16.3 that’s how you are: in interpreting the famous saying tat tvam asi that has been traditionally translated as “That art thou,” I follow the insightful study by Brereton (1986). He has shown that in the phrase tat tvam asi, according to the rules of vedaic syntax, the neuter pronoun tat (“that”) cannot stand in apposition to a masculine noun or pronoun (here tvam, “you”), even when the antecedent of “that” may be a neuter word. Thus, if the author had wanted to assert the identity between “that” and “you,” he would have used the masculine of “that”; the phrase would then read sa tvam asi. Brereton has convincingly argued that the pronoun tat (“that”) cannot refer either to sat (“existent”) or to aśinam (“fine essence”) and that this entire paragraph has migrated to sections 8–11 and 13–16 from its original place at the end of section 12, thus becoming a refrain. The phrase, therefore, does not establish the identity between the in
dividual and the ultimate being (sattr) but rather shows that Śvetaketu lives in the same
manner as all other creatures, that is, by means of an invisible and subtle essence. It
may also (and here I depart somewhat from Brereton), to some degree, indicate the
cause of his existence, just as at CU 6.12.2 the finest essence of the seed is said to be
the reason for the tree’s existence. In using the term “how” I attempt to capture both
these meanings: that is how you came to be, and that is how (the way) you exist. Bre-
reton (1986, 109) writes: “First, the passage [CU 6.12] establishes that the tree grows
and lives because of an invisible essence. Then, in the refrain, it says that everything,
the whole world, exists by means of such an essence. This essence is the truth, for it is
lasting and real. It is the self, for everything exists with reference to it. Then and fi-
nally, Uddālaka personalizes the teaching. Śvetaketu should look upon himself in the
same way. He, like the tree and the whole world, is pervaded by this essence, which is
his final reality and his true self” (original emphasis). For a similar statement regarding
the sap by means of which the ultimate Person lives in all creatures as their inner self,
see MuU 2.1.9.


9.3 1. Hillebrandt (1921, 173) sad for tad (here and in CU 6.10.2), rejected by Böhtlingk
(1898, 84); cf. Morgenroth 1970, 39.

No matter ... into that: on the various scholarly interpretations of this somewhat diffi-
cult passage, see Ickler 1973, 17–21.

10.1 1. vr in Morgenroth (1958) bhavanti.

The easterly ones ... just the ocean: for the easterly and westerly rivers, see BU 3.8.9;
CU 2.4.1. As Edgerton (1965) has pointed out, rightly I believe, the two oceans are the
heavenly one and the earthly (Indian) ocean. Witzel (1984, 262) interprets it as refer-
ing to the movement of the celestial rivers located in the Milky Way, from the east to
the north and from the west toward the south. As Witzel has shown, the vedic Indians
regarded the Indus and Ganges river systems as connected to the celestial rivers of the
Milky Way.

10.2 when all these ... reaching the Existent: I have followed Edgerton (1965), Thieme
(1968a), and Ickler (1973, 21). Others translate: “although all these creatures have
come from the Existent, they are not aware: ‘We have come from the Existent.’ ”

11.1 its living sap would flow: others translate: “being alive, its sap would flow.” The partic-
iple jīva (“living”) is better viewed as qualifying the implied sap (so Thieme 1968a,
52); it is the sap that gives life to the tree. It is this sap that is then referred to as “the
living essence (or self)” (jīvātman) which pervades the tree and gives it life and as the
“life” that sometimes leaves one of its branches.

11.3 this, of course, dies: the referent of “this” is unclear. It may refer to anything in the
world that is bereft of life (e.g., a branch, a tree, a body); more likely, however, it is a
diectic pronoun referring to the body of the speaker.

12.2 1. Böhtlingk (1889b), Senart (1930), Ickler (1973, 73) evammahān nya- (see the fol-
lowing note). — 2. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953) omit iti;
Böhtlingk (1889b), Senart (1930), Deussen (1897), Hume (1931) put this phrase at the
beginning of section 3.

look how ... stands here: I follow Hamm (1968–69, 157 nn. 65–66) in reading maha-
nyagrodha (as a compound: “huge banyan tree”) and in taking evam (“in this manner”)

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as an adverb of manner qualifying the verb. I think, in the colloquial context of the conversation, it invites the listener to be amazed at how such a large tree is sustained by such a small and invisible essence; hence my translation “look how.” Most translators take the verb tiṣṭhāti (“stand”) to have the meaning of “arise.” The sense of the statement then is that the large banyan tree has grown from a tiny seed. Although this sense is not excluded, I think the focus of Uddālaka’s example is to show what sustains the large tree, what is the ultimate essence of that tree, rather than where it originally came from (Brereton 1986, 105). This meaning also corresponds to the point made by the earlier example that saw the sap as the bearer of life to the tree.


13.2 1. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) evam; Böhtlingk (1889b), Deussen (1897), Senart (1930), Radhakrishnan (1953), Hume (1931), Morgenroth (1958) put this phrase at the end of section 1. — 2. Senart (1930), Radhakrishnan (1953), vr in BR (I, 543) and LV abhiprāṣya for abhiprāśya; Böhtlingk (1889b), Senart (1930), Morgenroth (1958) enad for etad. — 3. Böhtlingk (1889b), Senart (1930) upasideti. — 4. Böhtlingk (1889b) thinks there is a lacuna here. — 5. Böhtlingk (1889b), Senart (1930) add iti; Morgenroth (1980–81; 1984, 498) takes this phrase to be a gloss. — 6. Böhtlingk (1889b), Senart (1930) omit iti.

Throw it out . . . right there: I follow Edgerton (1965) in understanding this passage the following way. The son would throw the salt water on the ground (Edgerton suggests a slab of stone). When the water evaporates, the dissolved salt would become visible again, showing that even though it was invisible, it was all the time present in the water. This assumes the reading to be abhiprāṣya (“throw out”) rather than abhiprāśya (“eat”). All other interpretations, I feel, are forced in comparison and do not support the point Uddālaka wants to make through this example. Cf. Morgenroth 1970, 40–42.

14.1 1. LV, Radhakrishnan (1953) and most vulgate editons add here pratyan vā; Böhtlingk (1889b), Senart (1930) put pratyan vā before adharān vā; I follow Edgerton’s (1915, 243) convincing argument for omitting the western direction; the direction is omitted by Morgenroth (1958) and missing also in many manuscripts noted by him. — 2. Böhtlingk (1889b, 106) pradhāveta for pradhānāvita; Whitney (1890a, 413) prefers the original (cf. Morgenroth 1970, 42; 1984, 496); Böhtlingk (1897b, 128) suggests prahvayita; Böhtlingk (1889b, 106) suggests apinaddha- for abhinaddhā-.

he would drift . . . or the south: I follow Edgerton (1915, 243) in dropping the western direction (see also Morgenroth 1984, 496). The point, of course, is that, Gandhāra being in the west, he would actually end up there if he wanders toward the west! Indeed, that must be the direction pointed out by the man who removed his blindfold.

14.2 There is a delay . . . I will arrive: on the difficulties associated with this statement, see Edgerton 1915, 244–45; Hanefeld 1976, 133 n. 19. In spite of Edgerton’s argument, I think that this sentence is a direct quote reflecting the thought of the pupil. I take the opening tasya (“of this” or “his”) as standing for tasya mana (“for me here”). What he is freed from is not specified, some taking it as the body and others, correctly I believe, as ignorance. The last word sampatsye, if it parallels upasampatsye used with reference to the arrival of the man who had been blindfolded in Gandhāra, would mean “arrive.” But in CU 6.15 the same verb is used with the meaning of uniting or merging.
Both meanings may well be hinted at here. Where he will arrive or into what he will merge is also left unstated; in all likelihood, it is the existent, which is the focus of all these discussions. The meaning appears to be: “This state of affairs will go on for a while before I am released; but then I will arrive!”

15.1 highest deity: see CU 6.8.6 n.

16.1 1. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953) apāhārṣit.

16.1–2 a manacled man . . . he is released: for a discussion of this example, see Edgerton 1915, 245–46. The reference here, clearly one of the oldest in Indian history, is to the fire ordeal for ascertaining the guilt or innocence of the accused.

16.3 1. Böhtlingk (1889b) changes the phrase to sa ya eṣo ’nimā; this phrase is added here in the Benares edition cited by Böhtlingk; Senart (1930) na dāhyeta; LV suggests nā dāhyeta, with nā standing for na, as in RV 10.34.8. — 2. Böhtlingk (1889b), Senart (1930) omit iti after vijajau in both places.

And he did . . . from him: this sentence brackets the section that began at CU 6.8.1. See CU 6.7.6 n.

ADHYĀYA 7

1.1 1. vr in Morgenroth (1958) sanātkumāraṇa.

Come to me with what you know: this must be a play on the fact that normally a pupil approached the teacher with firewood in his hand (see CU 4.4.5 n.). The meaning, of course, is that Sanatkumāra wanted Nārada to tell him what he already knew. For a study of this chapter in relation to the issue of determinism and indeterminism, see Kunst 1976.

1.2 I have studied . . . serpent beings: on this list of “sciences,” see Horsch 1966, 9–42; Faddegon 1926; Ickler 1973, 94. The original meaning of some of these entries is clearly uncertain, and the interpretations of later commentators are often anachronistic. I take vedānāṃ vedam (“Veda of the Vedas”) as appositional to pañcamam (“fifth”). Traditionally this phrase has been taken as a separate item, with the meaning of “grammar.” The meaning of ekāyana (lit., “point of convergence,” see CU 7.5.2) is uncertain (Horsch 1966, 37). The commentator Śaṅkara’s interpretation as “statecraft” (nītīśāstra) is clearly anachronistic. I follow Faddegon (1926, 52) in taking the term as the opposite of vākovākya (“speech and reply” or “dialogue”); it would then mean an uninterrupted speech. “Science of the gods” (devavidya) is again a guess; the term may mean the knowledge of myths. “Science of ritual” (brahmavidyā): here again the meaning is uncertain; brahma may refer to the Veda, Brahmins, the god Brahmā, or the absolute brahman. I take it as related to the vedic ritual, in contradistinction to the science of government (ksatravidyā). “Science of spirits” (bhūtavidyā) probably refers to the science associated with exorcism. “Science of heavenly bodies” (nakṣatravidyā) is the knowledge of the movement of stars and the lunar mansions and would include what we call today astronomy and astrology. “Serpent beings”: I take the compound sarpadevajanavidyā as referring to a single science; others divide it and interpret it as the sciences dealing with snakes and with demonic beings of Indian mythology. In any
case, this science deals with beings who are divine/demonic and conceived of as serpents. For other similar lists, see BU 2.4.10; 4.1.2; 4.5.11.

1.3 *pass across, take me across:* these expressions take up the common image of this world of suffering as a fearsome body of water (river, ocean). Safety and freedom from sorrow lie on the opposite shore, and a person must cross the river to reach them.


*venerate the name:* for a detailed study of Sanatkumāras instruction, see Gren-Eklund 1984; on “venerate,” see BU 4.1.2 n.

1.5 1. Böhtlingk (1889b), Senart (1930) bhavatīti and omit yo . . . upāste. — 2. Morgenroth (1958) upāstā iti here and in the following khaṇḍas.


2.2 1. Böhtlingk (1889b), Senart (1930) bhavatīti and omit yo . . . upāste.

3.2 1. Böhtlingk (1889b), Senart (1930) bhavatīti and omit yo . . . upāste.

4.1 1. Böhtlingk (1889b) saṃkalpayatī atha.

*Intention:* the Sanskrit term saṃkalpa contains a very elusive concept. It refers first to intention, will, or purpose; in a more ritual sense, to the public declaration of one’s intention to perform a rite. Its verbal forms, on the other hand, have a wider range of meanings, including the formation, the ordering, and the coming into being of something. I think this passage is not a metaphysics of intentionality in creation; rather it is another example of the phonetic equivalences we have seen repeatedly in these documents. The use of the same term for the origin of things gives priority to intention over the mind and other functions. This is, nevertheless, an ambivalent passage that is difficult to translate adequately.


*Whole:* for the meaning of this term, see BU 1.4.9–10 n.

4.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) saṃkalptān vai. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add iti.

5.1 1. Böhtlingk (1889b) saṃkalpayati.

5.2 1. Böhtlingk (1889b), Senart (1930) cittātmakāṇi. — 2. Böhtlingk (1889b), Senart (1930) vidyāt for vidvān.

5.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add iti.

6.1 1. Böhtlingk (1889b), Senart (1930) mahatvaṃ, strongly rejected by Whitney (1890a, 412). — 2. Böhtlingk (1889b) dhyānopadāṁśā, but see Senart 1930, 95 n.

6.2 1. Böhtlingk (1889b), Senart (1930) bhavatīti and omit yo . . . upāste.
7.1 *Perception* [vijñāna]: the reference here probably is to the correct perception and insight into things.

7.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.


8.2 1. Böhtlingk (1889b) adds *iti* and omits *yo...upāste*.

9.1 1. Böhtlingk (1889b), Senart (1930) *aṭha vā ādṛṣṭa*. — 2. Böhtlingk (1889b) *athā-nāṣya prāṣya*; Senart (193), Morgenroth (1958), vr in LV and Śaṅkara *athānāṇasyauye*; vr in Śaṅkara *annasīyī*.

9.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.

10.1 1. Morgenroth (1958) *vā annād*.

10.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.


11.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.


*Memory*: Klaus (1992) has shown that here and in other similar contexts *smara* and the verb *smyr* does not mean simply memory (remember) but close mental attention to something, which comes close to the later Pāli Buddhist meaning of *sati*. Indeed, one can see how memory also requires close attention in order to bring to mind knowledge already found within the mind. This is the sense in which the term is used at CU 6.7.2: Śvetaketu could not remember because in his weak condition after the fast he could not concentrate his mind and pay attention to the knowledge of the Veda he had. The “paying attention” is also inherent in the third meaning of *smara* mentioned by Klaus, namely, love (KsU 2.4); here *smara* means keeping someone in the mind and paying close mental (emotional) attention to him/her.

13.2 1. Böhtlingk (1889b), Senart (1930) add *iti* and omit *yo...upāste*.

14.2 1. Böhtlingk (1889b), Senart (1930) add *iti*.

15.1 1. vr in Morgenroth (1958) *vā āśāyā*.

*lifefbreath gives lifefbreath and gives to lifefbreath*: the meaning is not altogether clear. I take it to mean that the one who gives is lifefbreath; what is given (the gift) is lifefbreath; and the one to whom it is given is also lifefbreath. The commentator Śaṅkara is right, I think, in stating that the meaning of this paragraph is that all things, usually distinguished into author, action, result, etc., are nothing but lifefbreath.

15.2 1. vr in Morgenroth (1958) omits *iti*.
15.3 1. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) vyāti-

sandahet.

When their . . . burn them up completely: the reference here is to the cremation of a
dead relative.

15.4 for only lifebreath becomes all these: occurring also at CU 5.1.15, this phrase indicates
the superiority of lifebreath over “these,” namely, all other vital functions.

a man who outtalks: I think the term ativādin (“one who outtalks”) is used here with a
double meaning. In its positive meaning, it refers to a person who is smart enough to
win a debate (used in this sense in BU 3.9.19). Such a person, however, may just be a
fast talker and full of hot air, but in reality not very wise. At MuU 3.1.4 also I think the
term is positive, even though the usual way of reading the text makes it out to be nega-
tive (see my note on this). In this passage, there appears to be a play on these two
meanings. When people say that he is an ativādin (second meaning), he should reply
that he is indeed an ativādin (first meaning, explained in CU 7.16.1). Gren-Eklund
(1984, 113) also recognizes the positive nature of the expression both here and in MuU
3.1.4.

16.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add iti.

20.1 1. Deussen (1897) suggests nitiṣṭhā-

produce: the meaning of nitiṣṭhati, here translated as “produce,” is unclear. The same
term is used at CU 6.9.1 with reference to the production of honey by bees. Perhaps the
meaning is that a man must first have produced wealth before he can have faith be-
cause faith here is not merely something internal but a virtue demonstrated in hospital-
ity rites to human and divine guests (see BU 6.2.15–16 n.), rites that require wealth.

21.1 act: the reference may be to ritual action (so Senart), but in this context the term
probably has a broader meaning because one cannot produce anything without acting.

22.1 well-being [sukha]: the exact meaning of this term here is unclear. It probably includes
prosperity, health, and comfort; in general, what we would call “being comfortably
off.”

23 plenitude: as Gren-Eklund (1984) has shown, the term bhūma (“plenitude,” somewhat
unique term studied in detail by her, pp. 114f.) is rhetorically connected with the
repeated statements earlier about one thing being “greater” (bhūyas) than another. The
SB (3.9.1.17) connects bhūman with the Maruts and with viśāh (clans, people).

24.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add iti.

24.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) omit. — 2. vr in Morgenroth
(1958) ha hovāca.

25.1 Plenitude: the original has a pronoun sah (“he, that”) in place of “plenitude.” I have
used the latter in the translation first to make the antecedent clear (Sanskrit pronouns
are notoriously vague with respect to their antecedents: see Note on the Translation)
and second to indicate some of the force of the repeated pronoun in Sanskrit, parallel-
ling the repetition of “I” and “self” in the subsequent passages.

extends over this whole world: on this translation of sa eva dams sarvaṁ (and its para-

lels in the other two passages), see Brereton’s (1986, 102 n. 13) remark that there ap-
pears to be here an ellipsis of a verb of motion ("extend"), the type of verb found in the similar passage at MuU 2.2.12.

substitution: see BU 2.3.6 n.

the word 'I': the term ahāṃkāra, which I have translated as "the word 'I,'" takes on a more technical meaning in later philosophical traditions, especially Sāṃkhya, where it refers to the principle of psychological individuation (ego) of a person. I doubt whether these early occurrences of the term have any such technical meaning. On this passage, see van Buitenen 1957a, 19–20.

26.1 memory: see CU 7.13.1 n.

appearance and disappearance: this is the one new item in the list. Gren-Eklund (1984) thinks it is a gloss on "water," parallel to mūrtaḥ ("specific forms") in CU 7.10.1.


It is single: the reference is probably to the self. The numbers may have some esoteric meaning, or they may be intended, as Śaṅkara thinks, merely to point out the numerous ways in which the self is manifested within the world (see SU 1.4).

one's being [sattva]: this term takes on a technical meaning in later philosophical traditions, and van Buitenen (1957b, 106) takes it to mean "a person's capacity of [for?] release." I take it to mean something simpler, such as the physical being of a person. When it is nourished by good food, it makes one's intellectual powers and memory sharp (see, for example, CU 6.7.1–5).

Skanda: in later mythology, Skanda is the god of war and a son of Śiva. It is, however, unclear whether the term is used in this sense in this early text.

ADHYĀYA 8

1 The exact antecedents of the numerous pronouns used in this section are very unclear. This problem is examined in detail by Ickler 1973, 80–82. I have followed her interpretation and made the antecedents explicit in the translation itself, for repeating the pronouns alone would make it unintelligible to the reader.

1.1 1. Böhtlingk (1889b), Senart (1930) omit iti.

this fort of brahman: traditionally interpreted as the body; on the image of the body as a fort, see BU 2.5.18 n.

small lotus: the heart. The reference is to the space within the heart: see BU 4.2.2; 4.4.22; 5.6.

1.2 But what is . . . to perceive: given the adversarial nature of the questions posed, it is likely that the question means: "What could there possibly be in such a small space that one should want to discover it?" In other words, the questioner seems to be im-
plying that nothing of great significance could be in such a small space. This explains why the responder immediately shows how that small space is as vast as the universe.

1.3 1. This section has been generally regarded as prose (Renou 1955 in his list of verses in the CU does not include this), but both the text and the parallel with CU 8.1.5, which also begins with sa brîyāt, argue for taking it as verse: see Rau cited by Ickler 1973, 80, 103. To restore the meter: line 1: delete second ākāśaḥ (gloss?); line 2: elide initial a of asmin; line 3: delete vidyut nakṣatṛāṇi (influenced by CU 8.12.1?); line 4: change nāsti to na (is asti a gloss?), and delete tad.

_Both what belongs . . . all that:_ the antecedents of the two _itis_ are unclear. Some have taken the first _iti_ to refer to a man in general (e.g., Hume: “both what one possesses here and what one does not possess”) and by others to be the body (so Thieme 1968a, 41). I think Ickler (1973, 81; see her detailed discussion there) is right in taking the referent of the first to be the space around us, to whose vastness the space within the heart was compared at the beginning of the answer, and of the second to be the space within the heart.

1.4 1. Morgenroth (1958) yadaitajjarā.

_The whole world . . . all desires:_ as Ickler (1973, 82) points out, the three items listed here correspond to the longer list in the previous paragraph: the whole world = earth, sky, fire, etc.; all beings = what belong to the space around us; all desires = what does not belong to space.

1.5 1. Generally this passage has been taken to be prose, but it is clearly a verse (see CU 8.1.3). LV suggest dropping _etaj_ for the sake of meter, and it is placed within parentheses by Ickler (1973, 85), who also takes it as a verse. — 2. Senart (1930) detects a lacuna here containing a principal clause beginning with _yathā_ to correspond to the preceding clause _yathā hy eveha_ . . . _The clause, I think, continues into the next section; see my translation._

1.6 1. vr in Morgenroth (1958) -cito for -jito.

2.8 1. vr in Morgenroth (1958) -vādiyālo-. — 2. vr in Morgenroth (1958) -vāditre.

2.10 1. Böhtlingk (1889b) omits.

3.2 1. vr in Morgenroth (1958) omits. — 2. vr in Morgenroth (1958) omits _api_.

_by going there . . . located there:_ the antecedent of “there” is probably the space within the heart dealt with in CU 8.1.

3.4 1. Böhtlingk (1889b), Senart (1930) sattiyam _iti_.

3.5 1. LV _sa-ti-yam iti_; vr in Morgenroth (1958) _satiyam iti_, _satiyam iti_.

_three syllables:_ the constituent syllables of _satiyam_ are identified as _sa_, _ti_, and _yam_, but in the explanation it becomes clear that they are actually viewed as _sat_, _ti_, and _yam_. The syllable _yam_ is related to “joining” because the verbal root of the latter is _vyam_. For another explanation of the term, see BU 5.5.1.

4.1 _dike:_ on the image of a dike as a divider, see BU 4.4.22 n.

4.2 _one even passes . . . into day:_ I follow Ickler (1973, 42, 85), who has shown that the verb _abhiniṣpadyate_ must mean to pass or to go as in BU 6.2.19. Within this context,
Notes

naktām must be taken as an adverb with an ablative function. Most translators, including myself (Olivelle 1996a), have taken naktām as the subject: “even the night appears just like day.”

5.1 1. LV suggests that the argument of this khanda is based on the etymology of yajña as yo jīnah sa yajña.

5.1–4 Now, what . . . in all the worlds: on the phonetic equivalences in this long passage, see Sprockhoff 1981, 59 n. 118. On the landscape of the world of brahman, see KsU 1.3. Airammadīya probably refers to the abundance of water. Somasavana means that from which Soma is pressed. Aparājīta = invincible; Prabhu = ruler (in KsU the hall is called Vibhū).


6.1 1. Böhtlingk (1889b) anīṃnā for anīmnaṃ.


6.3 1. vr in Morgenroth (1958) sampannāḥ.

sound asleep: on the explanation of dreamless sleep, see BU 2.1.18–19; 4.3.9–20; KsU 4.19.

6.4 1. As Ickler (1973, 107–8) points out, this is the past participle of ni vā and not of ‘vñī; see parallels in BU 4.4.1; KsU 3.3.

Now, when . . . recognize them: for a parallel passage, see CU 6.15.1.

6.5 1. Böhtlingk (1889b), vr in LV ārdhva ākramate. — 2. Deussen (1897; cf. Böhtlingk 1897a, 91) suggests vā ha ārdhvarn iva yate; Böhtlingk (1889b); Senart (1930) vāha ud vā niyate; Geldner (1911, 151, n. 857), Morgenroth (1958) vāho dvāram iva yate; Hillebrandt (1915, 104) vāhah for vā ha; Morgenroth (1980–81) takes this whole phrase to be a gloss. — 3. Böhtlingk (1889b) kṣiyate for kṣipyen; see Senart’s note (1930, 113).

door to the farther world: see CU 2.24.4 n.

6.6 One hundred . . . all directions: also occurs at KaU 6.16. For an analysis of this verse, see Horsch 1966, 182–83.

7.2 1. Böhtlingk (1889b), Senart (1930) anvicchāma. — 2. vr in Morgenroth (1958) ha vai.

gods and the demons: as children of Prajāpati, see BU 1.3.1 n.

carrying firewood: see CU 4.4.5 n.

7.3 1. Böhtlingk (1889b), Senart (1930) avāttam iti; rejected by Whitney (1890a, 413) on grammatical grounds. — 2. vr in Morgenroth (1958) anuvīṣya. — 3. vr in Morgenroth (1958) adds ha. — 4. see the next note.

So, you . . . seeking that self: the vulgate reading (icchantav avāstam) has the verb in the second person dual. This causes a problem if the phrase is spoken by Indra and Vi
rocana, in which case the verb should be in the first person dual. Thieme (1968a, 31) reconstructs the phrase into a first person singular (*icchan avatsam*): “I have lived,” while Böhtlingk (1889b) and Senart (1930) regularize the verb as a first person dual (*avatsva*). I have resolved the difficulty by reading this phrase as Prajāpati’s response to the speech made by the two. The lack of an *iti*, which closes a quotation, at the end of that speech makes my reading somewhat tentative, but it avoids the necessity of textual emendations.

7.4 1. Böhtlingk (1889b), Senart (1930) *kṣaṇi*.

   *person . . . in the eye: see BU 2.3.5 n.*

8.4 1. Böhtlingk (1889b), Senart (1930) *lokāv āpnotiṃaṃ*.

   *correspondence: the term *upaniṣad* is used here with the technical meaning of “correspondence,” that is, a teaching that establishes a hierarchical correlation and identity between two disparate things. See BU 1.1.2 n. and Int., p. 24.*

8.5 1. vr in Morgenroth (1958) *tasmād adyaśāhāda-. — 2. Böhtlingk (1889b) *ānikṣayā.*

   *has no faith: for the connection between śraddhā and generosity, see BU 6.2.15–16n.*

9.1 1. Böhtlingk (1889b), Senart (1930) *bhogaṃ* here and in the following passages; regarded as an unnecessary emendation by Whitney (1890a, 412).

9.2–3 1. Böhtlingk (1889b, 108) prefers *maghavaḥ* for *maghavan*.


   *it is not killed . . . lame: see the parallel at CU 8.1.5, and Ickler’s comments (1973, 48, 85–86).*

   *Nevertheless, . . . even cries: on the experiences in a dream, see BU 4.3.20.*

10.4 1. See notes to CU 8.10.2.

11.1 *perceive itself fully: on the term *samprati* in connection with knowledge, here translated as “fully” (i.e., to know something completely), see KsU 1.4a; AA 2.3.1, 4, 6.*

11.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *kim eveccan-; vr in Morgenroth (1958) *kim ivecchan*.

11.3 *but only under . . . five years: on this difficult phrase, see Ickler 1973, 75; Senart 1930, 118 n. 1.*

12.1 1. vr in Morgenroth (1958) adds *ha*.

12.2 1. Böhtlingk (1889b), Senart (1930) add *svena*.

12.3 1. vr in Morgenroth (1958) *uttamah puruṣah*.

   *this deeply serene . . . person: see the parallel at CU 8.3.4.*

12.5 1. Böhtlingk (1889b), Senart (1930) manavā iti.


13.1 1. Hauschild (1961, 60) thinks this passage is in verse. — 2. Böhtlingk (1889b), Senart (1930) omit iti both times.

*Rāhu’s jaws*: Rāhu is a demon who is regarded as causing the eclipse of the sun and the moon by periodically swallowing them.


*the gray and toothless state*: the reference is to the debilitating effects of old age.

15.1 1. Böhtlingk (1889b) karma kṛtvāviśeṣeṇābhīḥ; but Böhtlingk (1897a, 92) accepts the traditional reading; Senart (1930) karma kṛtvā [atiśeṣena] abhi-. — 2. Böhtlingk (1889b), Senart (1930) add sthītvā.

*All this . . . children*: this is an abbreviated form of the account of the teacher-pupil lineage given extensively elsewhere: see BU 2.6; 4.6; 6.5.

*except for a worthy person*: the phrase anyatra tīrthebhyāḥ is somewhat ambivalent. It has been translated as: “except at sacrifices,” “except at holy places,” and “except in the prescribed manner,” The term tīrtha can mean all these. The hospitality shown to honored guests included the slaughter of a good animal for their food.

III Taittirīya Upaniṣad

VALLĪ I


*May Mitra . . . long strides*: RV 1.90.9. On the three strides of Viṣṇu, see KaU 3.7 n.

*I will proclaim you*: I think that “you” of this sentence is implied in the next two also. Others translate them simply as “I will proclaim the right! I will proclaim the true!”

*teacher* (lit., “speaker”): according to the traditional interpretation, it is the pupil who recites this invocation. So “the speaker” refers to the teacher, and “me” refers to the pupil.

2 1. KaSU omits Anuvākas 2–3.

*quantity*: the length of time required to pronounce a vowel. One unit is the length required to pronounce a short vowel. Three lengths are recognized: the short (one unit), the long (two units), and the prolate (three units).

*strength*: the force with which a particular syllable is articulated.

*articulation*: defined as the recitation of the Veda at a medium speed (madhyā), as opposed to the fast (druta) and the slow (vilambita), the latter being used when a teacher is instructing a pupil.
connection [saṃtāna]: refers to the modifications of sounds in speech or recitation by the influence of contiguous sound or sounds, a process more commonly referred to as sandhi. When a text is so “connected,” that is, presented in the way that it is pronounced, it is called saṃhitā, a term used with regard to the normal arrangement of the vedic texts (see TU 1.3.1 n.).

3 A very similar passage is found in AA 3.1.1.

3.1 hidden connection: on this meaning of upaniṣad, see BU 3.9.26 n.; Int., p. 24.

combination [saṃhitā]: refers both to the modifications of sounds earlier referred to as “connection” (TU 1.2. n.) and to the vedic texts in their normal arrangement incorporating those modifications, that is, the phonetic changes caused by sandhi. In general, the initial sound of a word modifies the final sound of the preceding word. These combinations within the realm of speech are here extended to cosmic and bodily realities, thus establishing connections among various entities. The sexual metaphor inherent in these correspondences is evident in the examples, especially that of the mother, father, and child.

3.4 food supply: see BU 1.3.17 n.


dazzling [viśvarūpa]: see BU 1.4.7 n.

vedic hymns: the term chandas probably include all vedic texts, including the prose liturgical formulas of the Yajurveda. Rau (1981) translates the term as “meter.”

immortal: probably a reference to the Veda itself (Rau 1981, 351, n. 20).

Indra: commentators take this to mean the syllable OM, generally viewed as the essence of the Vedas. But see the other esoteric meanings of Indra in BU 4.2.2; AU 1.3.14; TU 1.6.

deliver: if we adopt Rau’s (1981) reading āśṛṇotu (cf. SB 3.3.4.3–4), the translation would be: “May he draw me to himself with wisdom.”

In my memory . . . fixed: literally, “May I become, O God, a (the) bearer of the immortal (i.e., the Veda).”

You are brahman’s chest: see CU 3.15.1. Rau (1981) takes this and the following phrases as addressed to the tongue. The feminines of these phrases support such an interpretation. Witzel (1979, 26) sees them as references to good luck or fortune.

4.2 1. Some editions read cīram, and KaSU cīram (vṛ varam), for acīram. — 2. KaSU gāvāś cānāpānena vardhaya svāhā, and adds suvarṇām hariṇīṁ lakṣṇīṁ dhanadām aśvapājītām. — 3. LV omits (oversight?). — 4. KaSU sam. — 5. The TA and several editions of TU read māyaṁtu, i.e., mā āyaṁtu (unlikely according to Witzel 1980, 39). — 6. KaSU omits pra . . . śāmāyaṁtu brahmaṁtiṁ bhagavām saṁvāyāṁtu — 7. The two words dāmāyaṁtu and śāmāyaṁtu raise several problems. If they are causatives, then the accent should be dāmāyaṁtu and śāmāyaṁtu. On the possible explanations see Witzel
1980, 39-41, who suggests the possibility of the initial word being in the instrumental case: dāma and śāma. In any case, the meaning of the two phrases appears to be clear from other similar references to dama and śama in the TA (see Witzel 1980, 40).

flock . . . rush to me: the meaning of the phrases vi mā yantu and pra mā yantu is unclear. Sayana takes vi to mean “diverse” (vividhatvam), that is, different types of students desiring cattle, heaven, liberation, and the like, and pra to mean “excellence” (prakarṣa), that is, students of intellectual excellence. Commentators and modern scholars alike have taken mā in these phrases to be the enclitic form of mām, “me,” just as in the first phrase ā mā yantu. Rau (1981), however, takes mā in these two to be the prohibitive particle (and thus different from mā of the first phrase) and translates: “Die Schüler sollen nicht weglauen! Die Schüler sollen nicht sterben!” (Let the students not run away! Let the students not die!) There is thus a break from the first to the second and third phrases, with mā serving merely as a phonetic foil, just as in the last two phrase, damāyantu and samāyantu. Attractive as this interpretation is, I do not think that it is right for a couple of reasons. First, in the accented text of the TA mā is unaccented (anudatta), indicating that it is the unaccented enclitic mā (“me”) rather than the accented prohibitive particle mā. Second, in vedic Sanskrit the prohibitive particle is never used with the imperative (Whitney 1889, 216-18). Sayana (on TA) states that these mantras, except the first, are found in only certain vedic branches.

4.3

5.1
1. KaSU omits Anuvākas 5-10.
other deities: that is, the other Calls: see BU 1.3.9 n.

5.3
four sets of four: the four Calls are divided four ways: worlds, lights, vedic recitations, and breaths, thus giving rise to four sets of four within their cosmic correspondences.

6.1
space here within the heart: see BU 2.1.17 n.

hangs like a nipple: that is, the uvula. It appears that the person within the heart passes through this passage in going from the heart to the crown of the head.

7.1
Skin . . . Marrow: on the five components of the body, see Jamison 1986, 16-78. As Jamison has shown, the Sanskrit word here for skin, carma, is used in the earlier literature to refer to the hide of an animal rather than to the skin of a living being. Its substitution here for the older tvac indicates the lateness of the TU.

fivefold: on the significance of five, see BU 1.4.17 n.

8.1
1. vr in LV anukṛti ha. — 2. BR (2: 2) thinks that śomi (elsewhere śomśava) is derived from śaṇīṣṭ; see LV, 53.
the Adhvaryu priest says OM: the instruction of the Adhvaryu to his assistant, the Āgniṅdhra, takes the form ā śrāvaya or o śrāvaya (sometimes also oṃ śrāvaya). Here the initial o is seen as equivalent to OM: see BU 6.3.4 n.; CU 1.1.8-9 n. The sounds oṃśom are contained in the Hotṛ priest’s call to the Adhvaryu before reciting a hymn of praise (śastra), and the Adhvaryu response (pratigara) to this call also begins with OM. For these technical terms, see Kane 1962-75, II: 1054, 1179-80.

10.1
I am the shaker... and wise: this verse is very obscure. The meaning of the hapax rerivan, here translated as "shaker," is unclear; Śaṅkara's interpretation as "cutting" the tree of transmigratory existence (samsāra) is anachronistic. If we follow Rau's (1981) plausible emendation, the translation would be: "I am like the bird on [of] the tree." This verse occurs in the Baudhāyana Grhyasūtra 2.5.24.

immortal wealth of victory: or "the immortal that is [or confers] wealth." The obscure word is vājinivasu: BR (6:900) "Kraft verleihend," Rau (1981) "gewinnreich." If we follow the commentators, the translation of the sentence would be: "Pure on high like the immortal (nectar) in the sun."


11.1–3 Do not neglect the truth... offering him a seat: in this section the verbs are in the gerundive (literally: "Truth should not be neglected," etc.). Smith (1969) takes this passage as a later commentary on the preceding passage.


11.2–3 You should perform... with comprehension: Smith (1969) takes this passage as a later commentary on the preceding passage.


You should greet... seat: Rau (1981) reads tvayāsane na prāśavitavyam, and translates: "Alle brāhmaṇa, die von höherem Range sind als wir,—[in] deren [Gegenwart] darfst du auf [deinem] Sitze dich nicht verschaffen, [sondern mußt ihnen dauernd in jeder Weise zu Diensten sein]." This appears to me rather contorted, and the KaSU does not support it. Smith (1969) suggests reading aśanena for āśanena (Prākrit s for ś) and prāśavitavyās or prāṣa-āśayitavyāh ("should quickly be caused to eat"): "should be consoled (or refreshed) with food."

faith: on faith and its close connection to hospitality, see BU 6.2.15–16 n.; CU 4.1.1 n.
modesty, trepidation: Rau (1981) suggests the reading hriyā+adeyam, bhīyā+adeyam, in which case the translation would be: "One should not give with timidity (or shyness; Rau: 'Zaudern,' hesitation). One should not give with fear (Rau: 'Zögern,' wavering)."


rule of substitution: see BU 2.3.6 n.
venerate: see BU 4.1.2 n.

12.1 1. KaSU adds namo vāyave.

VALLĪ 2

1. There appears to be a lot of confusion regarding the opening benediction here and at the beginning of the third vallī. LV omits it altogether, and it is left untranslated by
Deussen (1897) and Hume (1931). On the other hand, before om saha nāv avatu some insert the entire benediction found at the beginning of the first vallī (TU 1.1.1), and this is accepted by Rau (1981). The commentary on the TU ascribed to Śaṅkara comments on the latter benediction at the beginning of the second vallī, but the TA (and Śāṇṭiśekha’s commentary on it), as well as most Indian editions, omit this addition. I think it is a later emendation to bring the two sections of the TU into a single whole. As Varenne (1968) has pointed out, the difference in the initial benedictions indicates that the first vallī is a text different from the second and third. — 2. Rau (1981, 369) restores the meter of this verse: satiam jñānam anantaṁ yo veda niḥitaṁ guhaḥ / so aśnute sarvāṁ kāṁśa saha brahmaṇa vipāścitā. He deletes brahmaṇa (gloss on the preceding) and parame vyoman (gloss on guhaṁ), and reads satyam as trisyllabic and brahmaṇa as bisyllabic. The Vedic locative guhaḥ is probably original, replaced by the later form of the locative. — 3. LV suggests ānandam for anantaṁ.

May it help: the Sanskrit (avatu) does not use a pronoun, so it is unclear who or what the subject is. I think Rau (1981) is right in taking it to be the Vedic study in which the teacher and the pupil are engaged.

cavity: (or “cave”) here and elsewhere in these documents refers most commonly to the open space within the heart: see BU 2.1.17 n. On the interpretation of this verse, see Horsch 1966, 160.

together with the wise brahman: the meaning of this phrase is not altogether clear. Rau (1981, 357, n. 36) suggests that this may be an idiomatic expression like “blind darkness” (BU 4.4.10), i.e., darkness that makes one blind. Then the phrase would mean “brahmaṇa that makes one wise.” On the ambiguity of this passage, see Beall 1986.

a man here . . . he rests: the description of a man in this and the subsequent paragraphs relates also to the fire-altar built to resemble a bird with extended wings. Thus the word for sides (pakṣa) also means “wing,” and the word for bottom (puccha) means also “tail.”


From food . . . called “food”: For these three verses see Horsch 1966, 184–86. The first and the last of these verses also occur with variants at MtU 6.11–12.

all herbs: the expression sarvarūṣadham could mean both “all herbs” and “all medicine”; some have translated the expression as “panacea.” See, however, the use of the same expression in SB 7.2.4.14 with the meaning “all herbs.” See the parallel expression “all life” in § 3.

From food . . . they grow: on the way beings come into being through food, see also BU 6.2.9–13 and the parallels cited in BU 6.2 n.

It is eaten . . . food: the Sanskrit word for “food” (anna) is etymologically related to the word for eating (vād).

1. In both cases we must assume a double sandhi to restore the meter: devānā
prañanti, and t’āyur yanti: see Horch 1966, 186; Rau 1981, 370. — 2. Rau (1981, 370) considers these two half-verses to be later additions.

Of that, this here . . . the former: this expression, here and in the following sections, is elliptical, and its meaning is not altogether certain. I take it to mean that the self under discussion (here, the self consisting of breath) is to be regarded as the embodied self vis-à-vis the self previously discussed (here, the self consisting of food); thus the former belongs to, or is contained in, the latter. In other words, a human being is like an onion with five layers. Each outer layer acts as a body to each inner layer, which is the self enclosed by the former.

rules of substitution: see BU 2.3.6 n. Here the expression probably refers to a class of vedic texts or formulas containing such rules.


venerate: see BU 4.1.2 n.


Sat and Tyat: see BU 2.3.1 n.; BU 3.9.9 n.

7 1. Horsch (1966, 189) and Rau (1981, 371) offer the following emendations to restore the meter of this verse: delete vai, or contract agra āsīt to agrāsīt with double sandhi; for svayam akuruta read sv akuruta or svyakuruta (svi + kp); tasmāt sukṛtaṃ ucyate or tasmāt tat sukṛtam iti. — 2. Rau (1981) suggests abhaye, and Śaṅkara suggests abhyām agreeing with pratistām. — 3. Rau (1981) reads etasmin u daram antaram, supported by śīkarapāṭha given in LV. — 4. Most editions read vidūṣo 'manvānasya, and the translation would then be: "... by a man who knows but is unthoughtful."

well-made: on man’s body being “well-made,” see SB 8.6.2.18; AU 1.2.3. Horsch (1966, 189) has noted the wordplay on sukṛta and svayam akuruta (svayaṃkrta).

essence: the Sanskrit term rasa has a wide range of meanings and may mean here pleasure/desire, or even semen virile, which relates to bliss (ananda), a term that always has a sexual and orgasmic connotation in the Upaniṣads (see Olivelle 1997). Rau (1981) renders rasa as “der Lust gewährt.”

a man creates . . . within it: if we follow Rau’s reading, the translation would be: “when a man makes therein even a tiny difference....”

8 1. BR (I: 640), Rau (1981) adhyāyikah (also proposed by LV, 58). — 2. LV draḍḍhiṣṭho according to the Paninian form. — 3. LV omits the first loka.

The fear . . . the fifth: parallel in KaU 6.3. Rau (1981) sees implied references in the case of fire and Indra: “Out of fear of him the Fire (burns), Indra (makes it rain), and Death, the fifth, runs (against life).” But Rau (1971) translates the parallel passage at KaU 6.3 differently.

analysis of bliss: on the gradation of bliss, see BU 4.3.33.


Why didn’t . . . wrong thing?: Another possible translation is: “What good thing have I done? What bad thing have I done?”
1. See TU 2.1 for notes on this passage. — 2. Rau (1981) considers the passage tasmā etat . . . vācam iti as out of place and to be expunged.

practiced austerities: the expression tapo 'tapyata has also the meaning of heating oneself or incubating, especially in cosmogonic contexts: see TU 2.6; CU 2.23.2 n.

1. LV upasasāda (but not in subsequent phrases; typo?).

big man: for the meaning of this expression here and in the following paragraphs, see CU 2.11.2 n.

not belittle food: the rule that one should not belittle food implies that one should eat food and thus parallels the rules given in §§ 8–9. This rule probably contrasts with the teaching of Bhṛgu, whose practice of austerity may have included fasting.

Water is food . . . based on food: the opposition here may be between both water and fire, and the heavenly waters and the heavenly lights, especially the sun.

When he makes . . . final portion: the precise meanings of the expressions that I have translated as “the first portion” (mukhatah), “the middle portion” (madhyatah), and “the final portion” (antatah) are unclear; even the commentators give conflicting interpretations. They may refer to the times of a person’s life (youth, middle age, and old age) or to the time of day when food is prepared for guests (morning, midday, and evening). Śaṅkara takes these expressions to refer to the quality of the place and the time when the food is given, and of the recipient of the gift, mukhatah being the highest and antatah being the lowest.

rest [kṣema]: is associated with people who settle a land and live there; this is contrasted in the Vedas to “activity” (yoga) associated with people (yāyavara) who venture out to conquer new land. Activity is generally viewed as superior to rest: Rau 1957, 14.

In speech . . . as totality: the meaning of these elliptic phrases is far from clear. The meaning probably is that one should venerate (that is, recognize the correspondence) brahman as the various powers resident in speech, etc.

1. Rau (1981) suggests expunging yaśa iti paśu and prajātir . . . upasthe, taking them to be out of place here. — 2. Deussen (1897) emends to māna.

venerate it as brahman: the meaning of brahman here is unclear. It may refer to a “formulation of truth” (see BU 2.1.1 n.) possibly used as an incantation for attaining a wish, such as killing one’s foes mentioned in the next sentence. In this case, “possess brahman” may imply skill in the knowledge and use of such incantations.

dying around of brahman: see AB 8.28 and KSU 2.11–12. Bodewitz (1986b) has shown that the expression parimara does not mean some others dying around brahman (or gods) but the cyclical and repeated dying of brahman or cosmic entities.

I set the rhythm: Rau (1981) takes the phrase to mean: “I am the singer of the praises of food.”

will indeed eat me: I take āvāḥ to be derived from āv “to eat” rather than from āv “to help”; the form possibly stands for āvayāḥ or avayāḥ “will eat” (Joel Brereton, per-
sonal communication). See Renou, EVP 12: 82, where he posits a second root \(\text{av}\), "to eat." Rau (1981) translates: "Wer mich verschenkt, nur der allein hat mich alsbald erworben." See also AU 1.3.10 av\(\tilde{\text{y}}\)at, and Hume 1931, 297, n. 1.

*I am like the light in the firmament:* I read su\(\text{var} \text{na} \text{jyotih} \) and take the lengthening of the final \(i\) as a prolation of the last syllable (the word is \(\text{jyotih}\)). Some commentators (e.g., Sāya\(\text{na} \) on TA 4.40) read su\(\text{var} \text{najyotih} \) ("possessing a golden light").

*anyone who knows this:* this subordinate clause is left dangling without a main clause. I take it with an implied connection to the subject of the preceding section, including the song: a man who knows this will be like the man just described. If one connects this clause with the preceding su\(\text{var} \text{na} \text{jyotih} \), then the translation would be "Anyone who knows this will be like the light in the firmament [or possess a golden light]."

**IV Aitareya Upāniṣad**

Note: The subdivision of Khāndas into numbered paragraphs is found only in the editions of the AU and not in the AA. In general I follow the daṇḍa punctuations in Keith (1909). For an analysis of the AU, see Schneider 1963–64.

**ADHYĀYA 1**

1.1 1. Böhtlingk (1890a, 162) aik\(\text{s}a\)tā.

1.2 1. Böhtlingk (1890a, 163) a\(\text{pa}\)ḥ.

*the flood . . . the waters:* the term amb\(\text{has} \) ("flood" or "water") appears to indicate the celestial waters above the firmament as opposed to a\(\text{pa}\)ḥ, the terrestrial waters. On the "glittering specks," see CU 2.21.1 n.; here they indicate the region between sky and earth where the shining specks of light are seen.

1.3 1. Böhtlingk (1890a, 163) aik\(\text{s}a\)-. — 2. AA (AnSS ed.) omits nu.

1.4 1. Keith (1909) nasike (typing?). — 2. vr in Keith (1909) ak\(\text{shi}bh\)yām. — 3. vr in Keith (1909) nirabhidyeta, nirabhidyetām.

*a mouth was hatched:* on the image of creation as the hatching of an egg (cf. CU 3.19.1) through incubation, see CU 2.23.2 n.

2.1 1. Böhtlingk (1890a, 164), vr in Keith (1909) a\(\text{sa}n\)āyā\(\text{pi}p\)āse, and vr in LV a\(\text{sa}n\)ā\(\text{y}ā\(\text{p}i\)pāsābh\)yām for a\(\text{sa}n\)ā\(\text{p}i\)pāsābh\)yām. — 2. vr in Keith (1909) prajā\(\text{hi}t\)i.

*these deities:* see BU 1.3.9 n.

*It afflicted him:* the antecedents of these pronouns are unclear. The meaning probably is that the ocean afflicted the self with hunger.

2.3 1. Keith (1909) vateti.

*well made:* see TU 2.7.

2.4 1. vr in Keith (1909) omits tvaca\(\text{m} \) . . . bhūtvā.

2.5 1. Böhtlingk (1890a) api and vr in Keith (1909) a\(\text{d}h\)i- for abhi-. — 2. vr in Keith (1909) vā.
Find one for us also: I follow Bohtlingk’s (1890a) reading, which parallels the request of the other deities in § 1; the request here, too, is for a dwelling in which hunger and thirst can eat food.

3.1 1. Bohtlingk (1890a, 166) aikṣa-.

3.2 1. vr in Keith (1909) soma fo r so’po.


sought to escape: I follow Bohtlingk’s (1890a) reading.

3.6 1. vr in Keith (1909) etac for enac.

3.10 consume it: for āvayat see TU 3.10.6 n.


then who am I: this question appears to be a search for the identity of the self (ātman). It is not identified with the functions of any organ, a point made explicit in AU 3.

3.12 1. vr in Keith (1909) vidṛḥtir for vidṛtīr.

So he split . . . that gate: see the parallel at TU 1.6.1. In a similar context, the AA 2.1.4 depicts brahman as entering the body through the tip of the foot.

that is the heaven of pleasure [nāḍana]: the exact meaning is unclear; the antecedent of “that” is probably the name (nāma), and there may be a play on nāma to connect it with nāḍana.

this is one . . . the third: the deictic pronoun “this,” repeated three times here, is, as we have seen, an indicator of the oral nature of the text. The three probably the crown of the head (= deep sleep, the heaven of pleasure), the middle of the body or the navel (= atmosphere, state of dream), and the feet (= earth, the waking state). A similar correlation is found in the creation hymn RV 10.90.14.

3.13 1. I follow Bohtlingk (1890a) and Keith (1909); LV and others abhivyayikhyat. — 2. BR (6, 650) vāvadīṣyat, Bohtlingk (1890a, 169) vāva dīṣet (cites Delbrück’s conjecture vīvadīṣat); Kern (in Bohtlingk 1891b) vīvadīṣat, also suggests anyad vāva dṛṣet; see Hume 1931, 297, n. 5; Schneider 1963–64, 59. — 3. I follow AA; most editions drop the anusāsika; Bohtlingk (1890a, 169) adaraḥāṃ.

that man: the reference is to the cosmic man of AU 1.1.3-4.

utmost: the meaning of tatama is extremely obscure. Śāṅkara takes it as tatatama “most widespread” (cf. Bohtlingk 1897a, 95; Schneider 1963–64, 59). I have taken it to be sort of superlative, indicating the utmost there is.

This I have seen: probably refers back to the very beginning where “this” (idam) refers to the totality of what is here. The meaning is that, seeing the man who is brahman, one has seen all there is here.

3.14 1. vr in Keith (1909) indram. — 2. vr in Keith (1909) pārokaṃ for paroṣa-.
Idandra: derived here from idam (“this”) and the verb adarśam (“I have seen”), which was what the creator, here identified with Indra, spoke (see CU 3.14.1 n.).

gods . . . love the cryptic: see BU 4.2.2 n.; see also BU 3.4.1.

ADHYĀYA 2

1–3 At the outset . . . second birth: for the cycle from death to rebirth, a cycle within which a person passes a period of time as semen, see BU 6.2.8–16; CU 5.4–10. Here, however, we have a much older and a somewhat different concept of a man being born again in the wife through his semen. A similar triple birth of a man is given in SB 11.2.1.1. On this subject and on the connection between a son and the securing of a world, see Olivelle 1993, 41–46. Note the varying, but intertwined, meanings of the term atman in this passage (see BU 1.1.1 n.). The father takes care of the child even before its birth, probably through the sacramental rites (samskāra), several of which are performed during pregnancy.


2 nourishes: the Sanskrit term bhavayati has a broader meaning than merely nourish, and as it is repeated it may reveal different nuances, such as “take care of.”


before its birth: commentators and translators differ on the meaning of the expression janmano ‘gre ‘dhi. Some take it to mean “from birth onward.” Keith (1909) tries to have it both ways by translating: “before its birth and thereafter.”

4 1. vr in Keith (1909) pratīniḍīhyate.

And he . . . holy rites: the reference here is to the son, his very self, who will carry on the ritual activities of the family after the death of the father. The father, after his death, will be reborn (his third birth). This is an interesting combination of the two types of rebirth theories of ancient India: rebirth as the son and rebirth in another life after death.

5 1. Sandhi dropped mc following Böhtlingk (1890a, 172); vr in Keith (1909) nu san ṭk, and nu sann adhaḥ. — 2. LV avedahanā (typo?).

I knew . . . flew away: RV 4.27.1.

6 1. LV ārdhvam.

ADHYĀYA 3

Notes

Who is this... venerate: this initial phrase is rather unclear. Others have taken it as two sentences: “Who is this? We worship him as the self.” If we follow the reading of Müller and Böhtlingk, the translation would be: “Who is he, whom we venerate as the self.” The opening word kah, although generally taken as the interrogative “who,” is also another name for the creator god Prajāpāti. In that case, the translation would be: “‘This self is Prajāpāti’—so it is that we venerate [the self].” A very similar statement occurs at JB 1.18 (Bodewitz 1973, 54), where the word kah explicitly refers to Prajāpāti. The term “venerate” (upa-vās) may indeed have the meaning of correspondence (see BU 4.1.2 n.). Then the question becomes, in fact, a search for things that would correspond to the self.

awareness . . . Desire: the exact meanings of “awareness” and the other mental functions and their distinctions from each other are very unclear. I do, however, attempt to distinguish prajñā, which means knowledge, from prajñāna, which refers to the act of knowing, or cognition. The general point of the passage is that no single aspect of the cognitive powers of man can be viewed as the self. For “memory,” see CU 7.13.1 n.

immense beings [mahābhūtānī]: this term has the technical meaning of primary elements (earth, water, fire, air, and ether) in later philosophies, but here, I think, they refer to the five large and expansive beings, as opposed to the small individual entities.

those born from eggs . . . sprouts: see CU 6.3.1 n.

he went up: according to Śaṅkara, “he” refers to Vāmadeva (AU 2.5–6).

Many manuscripts of the AA and Śāyaṇa’s commentary on the AA (see Keith 1909, 124–26) add another Adhyāya (seventh according to numbering of the AA) containing this mantra: vān me manasi pratiṣṭhīta mano me vācī pratiṣṭhītam āvīr āvīr ma edhi vedaśya ma āṇī sthaḥ śrutam me mā prahāśir anenaḥtiṣṭenaḥtoratrān samadādhamy ātīm vadiśyāmi satyaṁ vadiśyāmi tan mām avatu tad vaktāram avatu mām avatu vaktāram avatu vaktāram // Some editions of the AA place this mantra also at the beginning of the Upaniṣad. See TU 1.1.

V Kauśitaki Upaniṣad

ADHYĀYA 1

Another version of the story of Śvetaketu, with Jaivali Pravāhaṇa as the king, is found at BU 6.2, CU 5.3–10, and JB 1.17–18. For a comparative study of these three versions, see Söhnne 1981. She thinks that the KsU has preserved the oldest version at least of the introductory section of the story.
Notes


Son of... another road: Citra's question is extremely elliptical, possibly an enigmatic question, and the problems of interpretation are compounded by the probability of textual corruption. The translations have varied greatly. I think that, on the whole, the question is directed at the two paths described later. On challenging an officiating priest with regard to his knowledge, see CU.1.10.8–11 n.

closed door: the term samvrātam refers to something closed, for example, the enclosure of a cowpen (Frenz 1968–69, 82 and 105). Here, however, I think that it refers to the closed door represented by the moon (KsU 1.2). See also CU 2.24.4 n. for the association of the door to heaven with the Milky Way.

I fear... false world: this statement is not altogether clear, but I think its thrust is that Citra wants to know whether Śvetaketu is knowledgeable enough, for otherwise he may end up placing Citra in a false world (aloka) through the sacrifice. Others divide mā loke, taking mā as "me"; I follow Frenz (1968–69) in reading aloke and taking mā as the prohibitive particle.

I'll ask my teacher: Śvetaketu is referring here to his father, Uddālaka Āruṇī, whose lineage name is Gautama (see BU 6.2.4 n.).

Even I... give us: the father's reply is unclear and has been subject to various interpretations. I take it to mean that Āruṇī wants to return to the sacrifice that had been suspended and to learn from the "outsider," that is, someone who is not a Brahmin, the answers to the questions. "After we have performed our vedic recitation" may also be a reference to placing themselves as students under Citra.

sacrificial arena [sadas]: a shed erected in the western section of the larger sacrificial enclosure (mahāvedi) during a Soma sacrifice. The seats for several of the priests are located in this shed.

carrying firewood: see CU 4.4.5 n.

Let me... it clearly: parallels to this exchange between a Brahmin and a Kṣatriya are BU 2.1.15; KsU 4.19.

formulation of the truth: see BU 2.1.1 n.

not succumbed to pride: Āruṇī invites his son to come, but, although the text is silent on this point, it is clear that, just as in the parallel narratives in BU and CU, Śvetaketu declined that invitation out of pride, which explains Citra's satisfaction that Āruṇī has not succumbed to pride.
Notes

KsU 1.3


Door to the heavenly world: see Cu 2.24.4 n.

The semen . . . I am you: on these somewhat difficult verses, see the comments of Bodewitz 1973, 54–61. In the JB (1.18), which was probably the original context of these verses, it is the seasons that lead the dead man to immortality, which explains why the verses are addressed to the seasons and not to the moon (see also KsU 1.6). Likewise, at SB 2.6.4.9 the seasons escort a man who has performed the Cāturmāsya (seasonal) sacrifices. The fifteen parts refer to the digits of the moon (see Bu 1.5.14 n.), while the comment “who is born” may refer to the fact that the moon is being born continuously, although the words prasūta (“born”) and prasūta (“pressed,” i.e., Soma) are often connected in these texts (see Renou 1948, 18, n. 19; Bodewitz 1973, 59 n. 20). All these epithets refer to the moon, from whom the semen (in the form of rain) is gathered. The “father of twelve parts” is the year with twelve months. The man considers himself to be born as the thirteenth, or the intercalary month, and the one who gives birth to him is the year, his real divine father, as opposed to the “agent” who is his earthly father. The thirteenth month is often identified with the year and the sun, and therefore with immortality: see Bodewitz 1973, 59–60 nn. 24–25.

in this world . . . Amitaujas: on the term Āra and its possible connection with aranyam (“wilderness”), as well as some of the items located in the world of brahmaṇ, see Cu 8.5.3. Muhūrtas are a division of time, approximately forty-eight minutes. Vijārā means “undecaying” or “ageless,” and the alternate reading virāja means “pure.” The meanings of Ilya and Sālajya are uncertain; if Ilya is connected to ilā, it would mean speech or earth. Aparājita = invincible; Vibhu = extensive (in Cu the hall is called Prabhu); Vicaksanā = radiant or far-shining; Amitaujas = unlimited power.

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Frenz's edition restores the natural continuity of the narrative in 4. In most editions 4b precedes 4a, and the first half of 4b (priyā...jarayiṣyati) form the end of section 3.


As a man... days and nights: days and nights are viewed here as a pair of wheels that turn with the passage of time. As Witzel (1984, 230; see the diagram of the two wheels on p. 277) points out, the wheel of the day has two sides, the one that is bright and seen during the day, and the other that is dark during the night. The night, likewise, has bright and dark sides, seen during the night and day, respectively. When someone is on top of heaven, he sees these two wheels spinning beneath him.

Pairs of opposites: heat and cold, pleasure and pain, and other such pairs.

Thieme (1951–52) treats priyā...‘mbikādayah as an Anuṣṭubh verse with several missing syllables. — 2. LV -ny āvayato; Cowell (1861) -ny ādāyāvayato vr in Frenz -ny āvayatau, -ny ādāyāvayانتy, -ny apacayato yata Thieme (1951–52) adds evam ha mc. — 3. Cowell (1961) vai ca jagānī ambāś cāmbāyavāś cāpsarasā -mbyāya nāyas; the following have the same reading with the variants noted: LV, SA (AnSS ed.) vairājagānī; vr in Frenz jagaty, cāmbāyavāś, cāmbāyavāśās; Keith (1908) jaganti for jagati. — 4. This phrase appears to be corrupt. Frenz solves the problem by dropping tam itthāṃvidāgacchati and changing the final taṇi to tā (= tāh). But this does excessive violence to the text. The reading of the first phrase is also unclear, some taking it as ittāṃvid āgacchati (Thieme), while most Indian editions join the two words (as I have done in the text), leaving the exact reading unclear. Belvalkar (in Frenz 1967–68) offers the emendation itthāṃvidā gacchati, but itthāṃvid appears to be right, given its use later at KsU 1.5 and the use of the similar expression itthāṃ viduḥ within this context in CU 5.10.1. I offer the emendation: tam itthāṃvidam āgacchantam brahmāha, taking the initial phrase as an accusative absolute, but also the implied indirect object of abhidhāvata. The meaning then is that as the man is approaching, Brahmā tells the Apsaras to run to him. My translation follows this emendation, which has the added benefit of doing least (although still too much to my liking!) violence to the text. — 5. vr in Frenz virajāṃ. — 6. vr in Thieme (1951–52) vāyaṃ. — 7. vr in Thieme (1951–52) prāpannavān. — 8. vr in Frenz jīgīṣyātī, janīṣyātī. — 9. vr in Frenz pratidhāvanti. — 10. vr in Frenz jvālāhāra-. — 11. vr in Frenz sataphala-, phaṇa- hastaḥ, kaṇhaḥastaḥ; the order is different in other editions: Cowell (1861), SA (AnSS ed.) phala, ānjanā, mālyā, vāsas, cūṛṇa; LV cūṛṇa, vāsas, phala, ānjanā, mālyā. — 12. vr in Frenz brahmaivābhi-. Frenz takes brahma vidvān brahmābhīrprāti as an interpolation.

The beloved Mānasī... on to brahman: Mānasī means “belonging to the mind,” and Cākṣuṣi means “belonging to sight.” These appear to be personifications of the mental and visual capacities of perception. This is an extremely difficult and possibly corrupt passage; Frenz (1968–69, 107 n. 7) confesses that he does not understand it. Thieme (1951–52) thinks that this passage is set in meter (and he is probably right), and I have
Notes

KsU 1.7

generally followed his emended text. Thieme takes the dual jagati to refer to heaven and earth.


6 Who are you . . . you are this whole world: on the question and the answer, see KsU 1.2. The term satyam is here considered to be composed of sat and tyam. On this explanation of the term satyam, see BU 2.3.1–5 and BU 2.3.1 n.

He consists of brahman: the term brahman may here mean specifically “the formulation of truth”; see BU 2.1.1 n.

By what means . . . feminine names: the reason for the connection between masculine, neuter, and feminine names, and breath, mind, and speech, is the gender (masculine, neuter, and feminine, respectively) of the terms for these in Sanskrit.

I see . . . so-and-so: I follow Frenz’s conjecture me lokam.

ADHYĀYA 2


Kauṣitaki: this person, after whom this Upaniṣad is named, also appears at CU 1.5.2. For a study of the second chapter of KsU, see Bodewitz 1994.

And, indeed . . . a maid: this paragraph is missing in some manuscripts and is relegated to the notes in Limaye and Vadekar’s (1958) edition.

all these deities: the deities who bring offerings are the vital functions (BU 1.3.9 n.), a subject that is described in greater detail at BU 6.1.7–14. The term bāli here probably means offerings given voluntarily, but it can also mean a tribute paid to a king (BU 6.1.13 n.).

He should not ask: a similar set of observances is given in KsB 6.2–9; cf. Tsuchida 1996a.

2. 1. LV, vr in Frenz, Śaṅkarāṇanda add ha. — 2. All editions present vāk parastāt, caṅṣhaḥ parastāt, śrōtraṃ parastāt, manuḥ parastāt as uncompounded words; I follow Frenz in taking them as compounds; the only emendation required for this is śrōtra- for śrōtraṃ, which is minimal. Śaṅkarāṇanda, moreover, explains each term with the ablative, thus recognizing the compound: vāk vāgindriyāt, etc. — 3. SA (AnSS ed.) omits. — 4. LV, vr in Frenz tatho evāsmai. — 5. SA (AnSS ed.) ato ‘dattam. — 6. LV, vr in Frenz read ya evaināṃ purastāt pratyācākṣīrṇāṃ ta evaināṃ upamantrayante dadāma ta ity eṣa dharma. — 7. SA (AnSS ed.), vr in Frenz dharmo yācito.

the capture of “an identical object of value”: for a similar ritual for obtaining a wish, see BU 6.3. The meaning of ekadhana is not altogether certain. It may mean an exceptionally valuable thing, a particular object of value, or even a valuable object belonging to a particular person. Since the rite involves the capture of an object from another person, I take it to mean the same valuable thing that two people have set their hearts on, which both are trying to obtain.

svāhā: see BU 5.8 n.


divinelly secured love: means love secured through the ritual offerings to the vital functions as described in the previous section.


the control of Pratardana: Bodewitz (1973, 239–40) is right in rejecting any connection between this and either yogic exercises or the rite of offering in one’s breath (prāṇāṅghotra). It is unclear why this correspondence between breathing/speaking and the fire sacrifice is called “the control of Pratardana” (sāmyamanan or sāmyamanam prātardanam). Bodewitz, taking a cue from Śāvyāṇa’s commentary on AA 3.2.6, suggests the reading sāyāntam prāṭatanam (“morning and evening”), although Bodewitz himself acknowledges that this does not solve all the problems, because this sacrifice takes place all the time and not just in the morning and the evening. Pratardana appears again at KsU 3.1.

he offers his breath in his speech: on breathing and speaking as a fire sacrifice, see JB 1.20; 2.50; AA 3.2.6.


Uktha: see BU 1.6.1 n.

One should venerate . . . bow down to him: on “venerate,” see BU 4.1.2 n. Note here the phonetic connections established between Rg (= re), Yajus, and Sāman and the corresponding activities of all beings.

Recitations of Praise: see BU 3.9.1 n.
Adhvaryu priest: on the three types of priests, see Int., p. 16.

weaves upon it: on the weaving metaphor, see BU 3.6.1 n.


Sarvajit: this epithet means “all-conquering.”

Wearing ... position: I take the term yajnopavlṭa to mean the manner of wearing the upper garment, actually a shawl or cincture. I doubt that the custom of always wearing a sacred string, a common and obligatory practice in later Brahmanism, had come into practice during the period of the composition of this text (see Kane 1962-75, II: 287–91). In the “sacrificial position,” i.e., during sacrifices to the gods, the garment is worn as a loop from the left shoulder to the right waist, whereas during offerings to ancestors it is worn from the right shoulder to the left waist.

one who gathers: on the doctrine of “gatherer,” see CU 4.3.1–4 and 4.3.1 n.


My heart ... misfortune: the heart is here compared to a good piece of firewood, and in this context it appears clear that the moon is implicitly compared to a fire. The term adhiṣṭita (“placed”) is used frequently in the technical sense of putting wood or other offerings into a fire.

Swell up ... highest glory: these two verses are RV 1.91.16, 18.

That tiny drop ... make us swell: TS 2.3.5.3 (= TS 2.4.14.1). The Sanskrit text cites only the opening lines of these three verses (pratikā), a common practice in Brahmanical literature where the readers/listeners are expected to know these verses by heart; unable to presuppose such knowledge in my reader, I have chosen to give the entire translation of the verses. In the original context these verses are addressed to the Soma drink, but here Soma is identified with the moon (see KsU 2.9). On the moon swelling by meaning of the lifebreaths of people, see KsU 1.2.


eat the kings: “king” refers to the Kṣatriya class. On the classes of ancient Indian society, see Int., p. 5. On the metaphor of food and eater, see BU 1.2.5 n.
Do not waste away: the reference is to the waning of the moon, in the manner opposite to the swelling described in the previous section.


sniff his son's head: kissing the son's head here is done in a manner similar to what an animal does to its young, and refers especially to sniffing and to the breathing upon (hissing) the calf (see Hopkins 1907). This action breathes life into the person or thing that is kissed (Jamison 1991, 116-24). This is the intent of the final statement that the father makes the sound "hum" just like a cow over her calf (see CU 2.2.1 n.). A similar rite is described in several Grhya Sutras: Asvalayana, 1.15.9 and the parallels given in Oldenberg 1886-92, II, 302.

From my body: see BU 6.4.9.

You're my self: a variant reading, found also in the Grhya Sutras, translates: “You are my name the name 'son'.”

O Indra . . . sons: RV 3.36.10, with the reading asme (“for us”) in place of asmai (“for him”). This and the next two verses are cited in the original Sanskrit by their first lines only.

Grant him . . . of his life: RV 2.21.6. Here, too, I have replaced asme with asmai, following the pattern of the previous verse.

the sound hum: within the Soma ritual this sound is technically called him (CU 2.1.1 n.), and here it is compared with the low of a cow.
Notes

dying around of the deities: the dying around of brahman is described in AB 8.28; see also TU 3.10.4 and the note to that; Bodewitz 1986b.


all these deities: see BU 1.3.9 n.

both the mountain ranges: the southern is the Vindhayas, and the northern is the Himalayas.


arguing for its own preeminence: on the relative superiority of the vital functions, see BU 1.3.2–6 n.


father–son ceremony: for another version of this rite, see BU 1.5.17 and the note to this.
bliss, delight, and procreation: the reference is to sexual activity; see TU 3.10.3; KsU 1.7; 3.5–8.

live as a wandering ascetic: the verb pari-vraja (“to wander about”) is used here probably as a technical term for living the life of a wandering ascetic (see BU 4.5.2 n.).

ADHYĀYA 3

1. vr in Frenz on bhadrāmaṇḍo api vātaya maṇḍaḥ pratardanaḥ. — 2. LV, vr in Frenz omits. — 3. LV, vr in Frenz dadāṇīti; vr in Frenz te dadāṇīti, te dadāṇīti. — 4. vr in LV omits pratardanan. — 5. SA (AnSS ed.) omits me; vr in Frenz adds varaṃ. — 6. Frenz paro ‘parasmai; LV, Shreekrishnadas (1910), vr in Frenz varaṇ parasmai (the reading preferred by Böhtlingk 1899); Keith (1908) varo ‘parasmai; vr in Frenz varaṇaḥ paraḥ parasmai, varaḥ parasmai, varaṇaḥ parasmai, varaṃ avarasmai. — 7. LV, vr in Frenz evam avaraḥ; vr in Frenz aparo. — 8. Shreekrishnadas (1910), Böhtlingk (1899, 38), vr in Frenz add tarhi. — 9. Cowell (1861) meti; Böhtlingk (1899, 38) conjectures sa iti. — 10. vr in Frenz teyāya. — 11. LV, vr in Frenz sa hovāca (probably the reading of Śanākarāṇaṇa); vr in Cowell (1861) sa hendra uvāca. — 12. vr in Frenz yo mām. — 13. vr in Frenz vijāniyāṃ, vijāniyāḥ; Shreekrishnadas (1910) vijāniyāḥ. — 14. SA (AnSS ed.) prahlādīyāṃ; vr in Frenz avaroḥ. — 15. Shreekrishnadas (1910), vr in Frenz avāṁmukhān; SA (AnSS ed.), LV, vr in Frenz arumukhān; Frenz here adds ahaṇaṇ (I follow his intent—one should not connect arumukhān to yātin—but the first ahaṇam may extend to arumukhān, just as atṛṇaham later in the passage). — 16. vr in Cowell (1861) sālā-. — 17. SA (AnSS ed.), vr in Frenz prāyacchan. — 18. vr in Frenz sanṭṭhā. — 19. SA (AnSS ed.) prahlādīyāṃ; vr in Frenz prahlādīyāṃ, prahrādāṃ, prahlādāṃ; SA (AnSS ed.), Cowell (1861), LV, Shreekrishnadas (1910), atṛṇam aham (but Frenz is right in taking atṛṇaham as the first singular imperfect of Vṛtha [seventh class]; aham is not found anywhere else in the passage). — 20. SA (AnSS ed.) paulamān. — 21. Shreekrishnadas (1910), vr in Frenz kālakāśyāṃ; SA (AnSS ed.), LV kālakāḥjanān; vr in Frenz kālakāḥjanān, kālakāḥjyān, kālakaḥjyān. — 22. vr in Frenz na loma ca mā miyate. — 23. LV, vr in Frenz vijāniyāṇaḥ for veda. — 24. SA (AnSS ed.) kena ca karaṇā loko mātitye; LV, vr in Frenz nāṣya kena ca karmāṇaḥ loko mātitye for na ha . . . mātitye; Frenz loma for loko (I follow this conjecture, which makes good sense within the context; one can see how loma could have been changed to loko through the influence of the karma theology). — 25. LV, vr in Frenz na mātṛvadhena na pitṛvadhena na steyena na bhṛṣṇahatyavāḥ. — 26. LV, vr in Frenz add cana. — 27. vr in Keith (1908) caḵṣušo. — 28. Cowell (1861), Shreekrishnadas (1910) veṭṭi; SA (AnSS ed.) nile veṭṭi; vr in Frenz nukhaṃ nilaṃ veṭṭi; (see Renou 1948, 51; TS 3.1.1.2).

as a result of war and valor: it is part of the ancient Indian warrior ethic that death in battle assures a warrior a place in heaven. That is how Pratardana got to Indra’s abode.

Surely, a superior . . . without the present: The reading here is unclear. My choice, following SA and Cowell (1861), fits the context full of wordplay: vara as “boon” and “more eminent” and avara as “less eminent” and (in Pratardana’s reply) “one who is without a boon” or more likely (given the genitive me) “nonboon.” My interpretation is found also in Hillebrandt 1921, 109. Böhtlingk (1899, 38) thinks that the dialogue is straightforward without any wordplay, but I think he is mistaken. The reading he adopts (varaṇaṃ parasmai) is straightforward but gives up the lectio difficilior for an
easy and grammatically straightforward one. If that were the case, it is difficult to see how the readings became so diverse and often corrupt. Böhltingk’s interpretation is also the one given by Śaṅkaraṇānda, who accepts the reading varo, but glosses it as varan. The dialogue appears to fit into the common pattern of a teacher testing a student before imparting instruction.

I killed . . . in the process: the exploits about which Indra boasts here are part of his mythic history. These episodes came to be viewed in later times negatively as the sins of Indra. Tvāṣṭṛ was Indra’s father, whom he slayed after drinking Soma (Maedonell 1898, 57). The killing of the Arunmukha and the episode of throwing the Yatis (by some, mistakenly I believe, identified as ascetics) to hyenas are recorded in AB 7.28; for a detailed study and a convincing new interpretation of this myth, see Jamison 1991, 45–130. Prāhlādīyas, Paulomas, and Kālakājās are types of demons. This passage takes a different slant and shows why these sins did not taint Indra. Hillebrandt (1921, 109, 174, n. 130) thinks that this passage is an interpolation.

attains immortality in this world: the meaning probably is that when breath is present it keeps death away in this world.
Notes

KsU 3.7

— 29. vr in Frenz dhyātiḥ. — 30. vr in Frenz adds yadā pratibudhyate yathāgner jvalato visphulingā vipratisṛṛtherām evam evaitasmād ātmānaḥ prāṇāḥ yathāyataṇāṁ vipratisṛṛthante prāṇeḥbhyaḥ devā devoḥbhyaḥ lokāḥ, and ends the third section here. — 31. LV places here the addition in the preceding note, except the readings sa yadā and visphulingā.

But only the breath: on the preeminence of breath, see BU 1.3.2–6 n.

Uktha: see BU 1.6.1 n.

Whole: see BU 1.4.9–10 n.

When a man is sick . . . that it departs: for the example of a sleeping man, see KsU 4.19–20; PU 4; and for the dying man, see BU 4.4.1; CU 6.15.1. The relation of speech to names, corresponding to the senses and their objects, must be seen within the broader category of “name and visible appearance,” which comprehends physical realities: see BU 1.4.7.

Speech releases . . . depart from it: the previous passage shows how, becoming unconscious, the various vital functions merge into breath. This passage indicates what happens when a person regains consciousness. Each vital function “releases from this,” that is, from breath, the corresponding object, and the awakened man is able to perceive those objects through the vital functions.

Next . . . become one: this sentence is an introduction to the following passages, which intend to show how all beings “become one,” that is, become united in intelligence as their source.

particle of being [bhūtāmātra]: this term should perhaps be understood within the line of thought that developed into the Sāṃkhya cosmology with its doctrine of subtle elements (tanmātras).


For without intelligence . . . any name: the connection between “intelligence” (prajñā) and “perceiving” (pra-jñā-) is clearer in Sanskrit because of the identity of the terms. “Perceiving” here has the sense of making someone aware of a sensory perception.


It is not the speech . . . the one who thinks: on perceiving the subject rather than the external products, see BU 2.4.7–9; 4.5.8–10.

visible appearance: see BU 1.4.7 n.

It does not become more . . . from these worlds: on being unaffected by action, see BU 4.4.22.

ADHYĀYA 4


Gārgya Bālāki . . . widely traveled man: for a variant of this story, see BU 2.1 and the notes to this. The term samspaṣṭa (variant samspaṣta) is obscure; my translation “widely traveled” follows Frenz and is a conjecture based on the context. For the names of the regions, see the List of Names and Fig. 2.

2 1. This entire paragraph is probably a later addition containing a list of the topics dealt with in the subsequent paragraphs. It is not commented on by Śaṅkarānanda and is omitted in LV and many manuscripts. Frenz places it within brackets. — 2. SA (AnSS ed.), Cowell (1861) brhac candra-. — 3. Conjecture following Frenz; cf. KsU 4.10; all satyam. — 4. SA (AnSS ed.), Cowell (1861) satyam.

3 1. vr in Cowell (1861), Śaṅkarānanda samavādayāṣṭhāḥ (also in the subsequent paragraphs); SA (AnSS ed.), LV add bhun pāṇḍaravāśā; Cowell (1861) adds brhat pāṇḍuravāśā; cf. BU 2.1.2.

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It is that person in the sun: here and in the subsequent passages it is clearly implied that Bālāki venerates (see BU 4.1.2 n.) these items as brahman.

1. LV, vr in Frenz omit byhan pāṇḍaravāsāḥ. — 2. SA (AnSS ed.), Cowell (1861) omit byhan . . . somo rājā.

2. SA (AnSS ed.), Cowell (1861) satyasya; vr in Frenz tejasasya. — 2. vr in Frenz tejasvīti.

3. In Frenz evāham brahmopāsa.


5. Cowell (1861) apravṛtti. — 2. In place of yaśasā . . . eti LV, Śaṃkarānanda read no eva svayaṁ nāsya prajā purā kālāt pravartate; cf. BU 2.1.7.

6. LV, Śaṃkarānanda viṣāsahīr hāivāvēesa; vr in Frenz viṣāsahīr hāivaisa. — 2. vr in Frenz repeats bhavai.

7. LV, Śaṃkarānanda satyasya; vr in Frenz tejasasya. — 2. vr in Frenz tejasvīti.

8. LV om hi.

9. In Frenz repeats bhavai.

10. For variants see note 1.

essence of truth: a variant here reads “the essence of radiance (tejas).”

divine sphere: see BU 1.3.9 n.

11. In Frenz repeats bhavai.


13. LV, vr in Frenz evaiśa śābdah āṃrāvam anveti tam evā. — 2. vr in Frenz āyur iti. — 3. LV, vr in Frenz no eva svayaṁ nāsya prajā purā for na purā.


15. LV, vr in Frenz śārīraḥ. — 2. LV, vr in Frenz omit yaśasa . . . āyur eti.

propagates himself: here probably has a spectrum of meanings, including “getting a new life” through his children and heaven and “becoming prosperous/famous” through livestock, wealth, and fame.


17. LV, vr in Frenz savye ‘ksan. — 2. vr in Frenz jyotiśa. — 3. vr in Frenz adds (see KSU 4.2) ādiyetye byhan pāṇḍaravāsāś candramasā somo rājā vidyuti tejasī stānayīnāu śabdasyākāśe pūrṇaṁ vāyav indro ‘gnau viṣāsahīr āpuḥ nāmasyādārśe(?) pratiśrūṭaḥ pratiśrūṭkāyeśa dvitiyāḥ śabdāḥ ‘susāḥ śārīraḥ prajāpatiḥ prājo [sic] yamo rājā daksine ‘ksan nāmnaḥ savye ‘ksan satyasya.

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In vain: it may also mean under false pretext.

carrying firewood: see CU 4.4.5 n.

Then these become . . . the worlds: see the parallel passages at KsU 3.3 and BU 1.4.7 for notes.

these other selves: probably refer to the vital functions.

For as long as . . . all the gods: for the allusion to the knowledge of Indra and of the gods, see CU 8.7–14; 1.2; BU 1.3.

vi Kena Upaniṣad

KHANDA 1

1. Before kenesitam some editions add the following mantra: saha nāv avattu saha na bhunakta saha viryaṁ karavāvhe | tejasvi nāv adhitam astu mā vidiṣāvahai / on
śāntiḥ śāntiḥ śāntiḥ / āpyāyantu mamāṅgāṇi vāk prāṇaś ca kṣuṇḥ śrotam atha balam indriyāṇi ca sarvāṇi sarvaḥ brahmaupaniṣadādāmn māhaḥ brahma nirākuryāṁ mā mā brahma nirākaroś anirākaraṇam astv anirākaraṇam me ’stu tad ātmani nirate ya upaniṣadāste mayi santu te mayi santu / om śāntiḥ śāntiḥ śāntiḥ /

Geldner (1911, 147) translated the section from āpyāyantu.

2 That which . . . from this world: see the parallel verse in BU 4.4.18. For an examination of this sort of expression, see BU 2.1.20 n.


4 1. vr in Oertel (1896) śuṣrūma.

so have we heard . . . to us: this refrain occurs also in IU 10 and 13.

5 venerate: in the refrain here and in subsequent verses, see BU 4.1.2 n.

6 1. vr in Oertel (1896) manyo. — 2. vr in Oertel (1896) matem.

7 1. Raṅgarāmānuja (in LV) paśyanti.

8 1. vr in Oertel (1896) naś.

9. 1. vr in Oertel (1896) prājūti.

KHANDA 2

1 1. For daharam Radhakrishnan (1953), vr in KeU (AnSS ed.) and in LV dabhram, Oertel (1896), Fujii (1996), vr in LV dabhram. — 2. I read aviditam with Oertel (1896), Fujii (1996), and vr in LV; most editions read viditam. JU mss in Fujii (1996) have daṇḍas after vedeti, nūnam, andṛūpam, and beforedevesu and eva.

1–5 If you think . . . from this world: this entire section appears to be a discourse. Some think that it is a dialogue between a teacher and a pupil. The syntactic problems and general obscurity of the first few paragraphs (they almost look like riddles) make it difficult to demarcate the sections spoken by the two or even to conclude that it is in fact a dialogue. These obscurities make any translation very tentative, and mine assumes that the entire section is a discourse by a teacher to a pupil.

2 1. vr in LV nāha. — 2. Fujii (1996) su vedeti

I do not . . . not know: this verse is elliptic and obscure. In general, the meaning appears to be that we do know the visible appearance of brahman in this world. This appears to be the meaning of “Who of us knows that, he does know that.” But there is a deeper aspect of brahman (the part among the gods?) that is so far beyond human perception that we do not even know that we do not know it.

KHANDA 3

1 1. Before tasya Raṅgarāmānuja (in LV) adds atha.

_victory_: the reference is to the victory of the gods over the demons (see BU 1.3).

2 1. Oertel (1896), _vr_ in LV vyajānanta.

_Brahman_:: although at some level personified, _brahman_ is presented as both grammatically neuter and in some ways a principle or a truth (see BU 2.1.1 n.), rather than a person. Hence, I use the pronoun “it” with reference to _brahman_.

4 1. _vr_ in Oertel (1896) _tam_ for _tad_. — 2. _vr_ in Oertel (1896) _vāham_ for _vā aham_.

6 1. Oertel (1896), all JU mss in Fujii (1996), _vr_ in LV _nairad_ for _naitad_.

8 1. _vr_ in Oertel (1896) _tam_ for _tad_.

9 1. _vr_ in KeU (AnSS ed.) and in LV _ādadiyam_.


KHANDA 4

1 1. Before _brahmeti_ most editions and many manuscripts add _sā_, but it is absent in Oertel (1896), Fujii (1996), and in many manuscripts of KeU (AnSS). It may have entered the text from the gloss in Śaṅkara’s commentary. — 2. I follow Oertel (1896), Fujii (1996); most editions of KeU read _mahiyadhvam iti_, _vr_ in LV _amahiyadhvam iti_.


_close contact with it_: all editions and manuscripts add: “for they were the first to recognize it as _brahman_.” I think this phrase has been copied from § 3, where it fits the context. Here, on the other hand, the phrase is completely out of place, because Fire and Wind did not recognize it as _brahman_. Further evidence for its migration from § 3 is provided by the fact that in the Sanskrit the word “first” (prathamah) is in the singular and the verb “recognize” (vidāṇcakaśa) is in the third person singular (as in § 3 with reference to Indra), while the subject has been changed to the plural “they” (_te_, although Oertel has changed it to _sa_ probably to save the grammar, because his manuscripts has the reading _te_), creating an anacoluthon. For these reasons, I have omitted the phrase from the translation. Omitted also by Geldner (1911, 148).

3 _for he both . . . contact with it and_: Geldner (1911, 148) places this phrase within brackets. Just as the phrase in § 2 (discussed in the previous note) migrated there from § 3, so this phrase apparently migrated here from § 2.


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Here is its... blink: this is a somewhat obscure passage (see Thieme 1968b, 721–22; Klaus 1992, 82–83). The intent appears to be to show phenomena in the cosmic and the individual spheres that can represent (be substitutes for) brahman. On substitution, see BU 2.3.6 n. On the flash of lightning, see BU 2.3.6. The sudden flash of recognition in the mind is here likened to a flash of lightning that makes people exclaim "Ah!"


recollects something: recollection is here a flash of intuition, see CU 7.13.1 n.

1. vr in Oertel (1896) samvāṁkṣanti.

Tadvana: the meaning of this expression is quite unclear. If vana means "wood," then the meaning is "the wood (i.e., material) of that (i.e., brahman)" (see Klaus 1992, 83). Geldner (1911, 149, n. 838) explains the word: "Als Geheimwort für das Brahman." Others take vana as "desire" or "love." Then the meaning is "one who has love for that." The latter appears to be the intention of the author when he concludes that when someone knows this name people will "long for" him.—vana is here connected with the verbal root ṛāṅic ("to desire or long for"). I am inclined to think that this, too, is an esoteric term without a specific semantic meaning: see CU 3.14.1 n.


1. vr in Oertel (1896) ye.—2. LV, KeU (AnSS ed.) jyeya without avagraha (I follow Oertel).

VII Kaṭha Upaniṣad

VALLĪ 1

1–4 The three prose passages (§§ 1, 2, 4) of this section are taken verbatim from TB 3.11.8.1. The episode of Naciketas is narrated in the TB (3.11.8.1–6) to teach the origin and significance of a special fire-altar bearing the name Naciketas. Bodewitz (1985, 8–10) has demonstrated that the expression aṅgir nāciketaḥ (lit., "Naciketas-fire") refers not to a type of ritual fire, but to a special type of fire-altar that is constructed during a sacrifice. The story, as told in TB, begins with a sacrifice offered by the father of Naciketas at which all the father’s possessions were given away as sacrificial gifts. The boy, assuming that he, too, is to be given away, irritated his father by asking three times: "To whom will you give me?" The father, in exasperation, says: "To death." He could not take back his words but tells Naciketas that when he goes to Death’s residence, the latter will be away and that Naciketas will remain there without food for three days (here Death is both death and the god of death, who has many names and epithets, including Yama and Vaivasvata). It is, of course, a great discourtesy to let a Brahmin guest remain in one’s house without food. The father instructs the boy on what to say when Death returns. When, after returning home, Death asks him how many days he has been there, Naciketas replies: "Three." Death: "What did you eat the first night?" Naciketas: "Your children." Death: "What did you eat the second night?" Naciketas: "Your livestock." Death: "What did you eat the third night?" Naciketas: "Your good works." To redeem himself, Death grants Naciketas three
wishes. His first wish is that Death should return him to his father's house alive; the second, that he be taught how sacrifices and good works can be made not to decay; and the third, that he be taught how to ward off repeated death (see BU 1.2.7 n.). The answer to the last two is the construction of the Naciketas fire-altar. The KaU expands on this story, but its main focus is on the second and the third wishes of Naciketas. On the parallel to this story in RV 10. 135, see Velankar 1968. On the meaning of Naciketas, see Whitney 1890a, 91; Hefler 1968, 352. Hefler's argument that the first chapter of the KaU reflects an initiatory structure is quite unconvincing.

1–2 Uśan . . . led away: Following Renou (1943b), I take Uśan as the personal name of Vājaśravas. Others take it to mean “desirous” and have to assume an implied object of his desire, either heaven (Rau 1971) or the fruit of the sacrifice (Edgerton 1965) or giving gifts to priests (Whitney 1890a). The ritual giving of all one’s possessions took place at the conclusion of a specific sacrifice called “Sacrifice of All” (sarvamedha). This explains the reference to the cows given as sacrificial gifts to the priests who assisted at this sacrifice. On the connection between “faith” and giving gifts (i.e., generosity), see BU 6.2.15–16 n; Köhler 1973; Hara 1979, 1992.


They've drunk . . . as gifts: the significance of this statement is not altogether clear. I take it as a sarcastic remark, meant both to indicate the uselessness of such sacrificial gifts and to hint at the hypocrisy of people who gave the worst of their flock as gifts; see the parallel at MBh 13.76.5. I take the term nirindriya as a reference to sterility (following its usage in TS 2.5.6.4; TB 1.5.3.3; BU 6.4.4), although it can refer more generally to bodily weakness. Whitney (1886, cv), however, thinks that Śvetaketu wanted his father to give him away also as part of his “giving away all his possessions.” On joyless worlds, see BU 4.4.11 (cf. also IU 3), Johnston 1939, 123. Thieme (1965, 93; 1968a, 79) has, I think, totally misunderstood the import of this verse (see Rau 1971, 160, n. 11). Charpentier’s (1928–29) view that barren cows were the suitable gift for priests, a gift that assures blissful worlds, tests our credulity, and his attempt to see here a positive rather than a sarcastic comment is misplaced.

4 1. vr in Böhtlingk (1890a, 129) tāta.

His father yelled: on the interpretation of the reasons for the father’s anger, see Alsdorf 1950, 636–37. Charpentier (1928) thinks that there is no anger here but merely an acquiescence to the son’s request.


Naciketas reflects: the identities of the different speakers here and in the subsequent passages are not specified in the Sanskrit text. Although these identities are not always certain, I have given the probable ones within brackets in the translation. On the interpretation of this verse, see Alsdorf 1950, 637.

6 1. To restore the meter in both pādas, Roth (in Alsdorf 1950, 625) suggests sasye va for sasyam iva, while Alsdorf himself, following Wackernagel, prefers sasyam va (middle Indian usage).
Look ahead . . . after us: the Sanskrit is very succinct, and the translation is somewhat free. In the previous verse Naciketas says that he is the first of many, i.e., of those who will die after him, and the middlemost of many, i.e., of those who have died before him. Here, the voice says in effect that all men must die and be born again, like seeds of grain. Charpentier (1928–29) thinks this verse is spoken by Death.

1. Sandhi dropped mc following Böhtlingk (1890a, 130) and Alsdorf (1950, 623); vulgate reads pravrśatya ati-.

A Brahmin guest . . . appease him: the reference here is to Naciketas, who has come to Death’s house as a guest. “Fire in all men” is Agni Vaisvānara (BU 1.1.1 n.). The first half-verse occurs in VaDh 11.13. Charpentier (1928) ascribes this and the next verse to Naciketas.

Three nights . . . any food: Death comes home and finds that Naciketas has been there for three nights. This verse presupposes the questions and answers found in the TB narrative (see KaU 1.1–4 n.).

Auddālaka Āruṇi: this reference has caused some problems. I take it (with Edgerton 1965 and Rau 1971) as a separate sentence and Auddālaka Āruṇi (“son of Uddālaka Āruṇi”) as a reference to Naciketas. Others (e.g., Renou 1943b) take this line to be syntactically connected to the first and Auddālaka Āruṇi as a reference to the father of Naciketas. They emend the final word prasṛṣṭah to prasṛṣṭe. The translation would then be: “Auddālaka Āruṇi will be affable in the future, just as before, toward you dismissed by me.”

1. Sandhi dropped mc following Böhtlingk (1890a, 130) and Alsdorf (1950, 623); vulgate reads pravrśatya ati-.

2. tīrṭvā asa- sandhi dropped mc following Böhtlingk (1890a, 132), Alsdorf (1950, 624).

3. tvam following Böhtlingk (1890a, 132), Rau (1971, 173), vr in Raṅgarāmānūja and Bhāskara (see LV), and vr in Śaṅkara’s commentary (see KaU AnSS ed., p. 15, n. 5); vulgates read tvam.

studying: the implication is that Death is an expert in this knowledge, an expression used also elsewhere: CU 5.11.4–6.

fire-altar: the Sanskrit agni (“fire”) here and in what follows has the meaning of “fire-
altar” (see KaU 1.15), a structure that is built with bricks during a particular sacrifice called Agnicayana (Bodewitz 1985, 8–10, 25).

Who has faith: the faith that Nāciketas has is in the efficacy of the sacrificial ritual.


1 I follow (mc) Raṅgarāmānuja (in LV), vr in KaU (AnSS ed.), Kern (in Böhltlingk 1891b), Alsdorf (1950, 629), Rau (1971, 173); Śāmkara and vulgate punar evāha.

The beginning of the world: the meaning appears to be that the fire-altar ritually builds the entrance to the heavenly world for the sacrificer.

1 Many scholars think vv. 16–18 are interpolations; Charpentier (1928–29) disagrees.

— 2. Whitney (1890a, 95) cemān ekārūpān mc; Alsdorf (1950, 630), Rau (1971, 173) naikarūpān mc.

Glittering: on the meaning of anekārūpa (lit., “of many forms”) as “glittering” (or dazzling), see BU 1.4.7 n.

disk of gold: the meaning of śrīkā, a term found only in the KaU, is unclear. It is undoubtedly something precious, probably made of gold. Some have taken it to be a necklace or a chain. I think the argument of Bodewitz (1985) for taking it as a gold plate or disk that could be worn on the breast is convincing. Its connection with the orb of the sun is clear, and it appears to have been an object deposited under the fire-altar during its construction.

1. vr in LV (Nimbārka) brahmāyaṅjīn; Böhltlingk (1890a, 134) brahmāyaṅjīne.

Three-Nāciketa man: the term trīṇāciketaḥ has been interpreted as one who has kindled or is equipped with the three Nāciketa fires. I have taken it as an epithet of a man connected with the three Nāciketa fire-altars. Bodewitz (1985, 13–14) has shown that the fire connected with the Nāciketa fire-altars is just one and not the three usual vedić fires. So the “three” here probably refers to the fact that a person who truly understands the Nāciketa fire-altar constructs it in its three dimensions: the ritual, the macrocosmic, and within the individual (“in the cave of the heart”).

Perceiving . . . unending peace: this passage poses serious difficulties. I follow Bodewitz (1985, 24). The point appears to be that the man sees the ritual identity between the disk of gold to be deposited and the brahmaṇ, who is the god to be adored in the form of the sun as it is being born, i.e., rises in the east. The expression brahma jājīna (= jājī-na) is a reference to the ritual formula at AV 4.1.1 (Rau 1971, 162), which is recited at the construction of the fire-altar. On this verse see also Hillebrandt (1914, 580–81).


1 Read svargyo mc, Alsdorf (1950, 624). — 2. vr in Böhltlingk (1890a, 134) svargyo ’yam; Rau (1971, 173) avaristhā. — 3. Charpentier (1928–29), Alsdorf (1950, 627) suggest dvityena (or dvityenaḥ) mc. — 4. Müller (1879–84), Böhltlingk (1890a, 134), Charpentier (1928–29) take tavaiva to be an interpolation distorting the meter, but this is rejected by Alsdorf (1950, 627, and Garbe cited there); Alsdorf, followed by Rau (1971, 173), drops agnīnaḥ and eva. — 5. Charpentier (1928–29), Alsdorf (1950, 627) suggest tṛtyaṇ mc (see n. 3).

*a man who is dead*: the exact meaning of prate has been disputed. Sharma (1984) takes it to mean a man who is liberated; the question then is whether a liberated man exists or not. This is also the interpretation of the commentator Madhva (Heimann 1922, 12), and Charpentier (1928–29) appears to agree with it. It seems to me highly unlikely that a word with such a commonly accepted meaning would be used to ask about a liberated man. The use of the term in CU 3.14.1, 4, cited by Sharma, does not support such a meaning.

1. vr in KaU (AnSS ed.), Böhtlingk (1890a, 135) suvijneyam. — 2. Böhtlingk (1890a, 135) me.

1. Whitney (1890a, 96) drops yat mc; Kern (in Böhtlingk 1891b) tan na. — 2. vr in KaU (AnSS ed.), Böhtlingk (1890a, 135) suvijneyam.

1. Charpentier (1928–29) drops ca and reads iccheh mc; Alsdorf (1950, 630) thinks simply dropping ca would restore the meter, and even that is unnecessary as we have here a Jagati meter of the type 5/8.

1. Kern (in Böhtlingk 1891b) adds vā mc; viewed as unnecessary by Alsdorf (1950, 631). — 2. Müller (1879–84), Böhtlingk (1890a, 136), Whitney (1890a, 96), Geldner (1911, 159), Rau (1971, 173) mahān bhūnau (rejected by Charpentier 1928–29); Fris (1955, 8) mahābhūnā (or mahabhūnau); on the reading see Weller (1953, 23).

The meter appears irregular. Whitney (1890a, 97) thinks sarathah to be the candidate but offers no solution; Alsdorf (1950, 631) finds the meter acceptable (4/6 type) but suggests yā ināḥ parallel to ye ye kāmā. — 2. Whitney (1890a, 97), Alsdorf (1950, 631), Rau (1971, 173) drop mat mc; Charpentier (1928–29) also thinks mat “is metrically superfluous, but cannot well be left out.”

you’ll . . . on you: Charpentier (1928–29), following Kern (in Böhtlingk 1891b) who cites Pāli parallels, translates: “do thou play with them.”


*And we get . . . will allow:* Others translate it as a question: “Shall we live, so long as you shall rule?” See Weller (1953, 26).

What . . . long life: here, as at 1.14, *prajānan* is used without a direct object (so accepted by Rau); Hildebrandt (1914, 580) translates following his emendations: "Wie möchte en alternder Mensch in übler Lage, der zur Kenntnis der nicht alternden Götter gekommen ist, noch an die Freuden des Trivarga denken und an einem überlangen Leben Gefallen finden?"

1. Alsdorf (1950, 631) suggests dropping *yat* mc and because unnecessary.

*transit*: that is, the passage from this world to the next at death, which is the focus of the third wish of Naciketas. Others take this to be a reference to final liberation: Charpentier (1928–29).

**VALLI 2**


2. 


*what is beneficial*: As Charpentier (1928) and Johnston (1939, 124) have noted, the term yogakṣema of this *pāda* parallels *śreyas* of the previous and is probably used as a synonym of the latter. Johnston shows that yogakṣema is used commonly in the Buddhist literature as a synonym of the highest good. See also BhG 11.22.

3. 


*You have looked . . . wealth*: the meaning, as Bodewitz (1985, 20–21) has pointed out, is that even though Naciketas accepted the gold disk, he did so not to get wealth but as an item to be used in the ritual of constructing the fire-altar.

4. 


5. Böhtlingk (1890a, 140) *pāṇḍitā manya*.— 6. LV suggests *pareti* mc. — 2. LV suggests *itīmāni*.

*transit*: see KaU 1.29 n.
Notes

KaU 2.13


Many do not . . . taught it: I follow the emendations suggested by Alsdorf (1950, 632) and Rau (1971, 173): dropping api (“even”) in the first line, and the reading kuśalo 'nusīstah for kuśalamānusīstah (“taught by a skillful man”). The antecedent of “it” here and in the next verse is unclear. Many take the reference to mean the true self (atman), while Rau (1971, 164 n. 16) takes it to be the doctrine (dharma) regarding what happens to a man who dies, given in KaU 1.21. Rau is on the right track, but it is not necessary to go back all that way, since the “transit” (sāṃparāyā) from this world to the next is mentioned in the preceding verse. I have made this reference explicit in the translation.

8 1. vr in LV -prokte 'gatir. — 2. Sandhi dropped mc following Alsdorf (1950, 623); vulgate nästy. — 3. Some editions read anupra-. For it is . . . reason: there appears to be a play on words here. The term apu can mean both fine/subtle (see KaU 2.13, 20) and an atom, while pramāna means both size and a means of valid knowledge, such as perception or inference. So, the phrase may also mean “more subtle than subtle means of knowledge.” The intent, in any case, is to show that reasoning alone cannot reveal the path of the dead.

9 1. Müller (1879–84), Böhtlingk (1890a, 141), Rau (1971, 173) āpanāya; Whitney (1890a, 99) āpanīya. — 2. Alsdorf (1950, 624) suggests prayiṣṭha and dropping either eva or su- mc. — 3. Charpentier (1928–29) takes no as na u and translates “May I not get another questioner like thee.”

10 1. Alsdorf (1950, 632–34), Rau (1971, 173) nityair for anityair mc, which I follow. What you . . . the eternal: Geldner (1911) and Charpentier (1928–29) think that this verse is spoken by Yama.

by things eternal . . . the eternal: Alsdorf’s arguments for the textual emendation are convincing. All other solutions given by scholars to this difficult verse are artificial and improbable. See Johnston 1939, 122.


13 1. Böhtlingk (1890a, 143) dharmam for dharmyam, followed by Charpentier (1928–29), Renou (1943b). — 2. Böhtlingk (1890a, 143), Whitney (1890a, 100) naciketase manye; Alsdorf (1950, 631) naciketa manye (cf. KaU 2.4); Geldner (1911, 161), followed by Hillebrandt (1921, 175), Charpentier (1928–29), Renou (1943b), Rau (1971, 174) naciketaḥ saṁmanye (cf. KaU 2.4), which I follow.
drawn it out: see KaU 6.17.

point of doctrine: the meaning of dharmyam, which I translate as “point of doctrine,” is unclear, but it cannot be very different from the meaning of the term dharma (also said to be subtle, anu) at KaU 1.21 and from its usage in the next verse, KaU 2.14.

1. Whitney (1890a, 100), Alsdorf (1950, 629), Rau (1971, 174) dharmād adharmād mc. — 2. Whitney (1890a, 100) suggests dropping ca mc; Alsdorf (1950, 629) suggests bhūtabhavyaḥ ca parallel to bhūtabhavyasya of KaU 4.5, 12, 13.


14 The wise one . . . is killed: the wise one is the self (ātman). From here the discussion shifts to the nature of the self insofar as it is different from the body and survives death. As Rau (1971, 166) has pointed out, the older part of the text containing the dialogue between Naciketas and Yama ends here, although it appears that the later editors intended to place what follows also in the mouth of Death (see, for example, 4.15). On this and the following verse, see the parallels in BhG 2.19–20.

15 1. Bohtlingk (1890a, 144) dhātuh pra- (adopted by Renou 1943b; Charpentier 1928–29; Rau, 1971, 174); I follow this reading in the translation

Finer than . . . the self: see the parallels in SU 3.20.

18 ceaselessly exulting: others translated “who is joy and not-joy”: Geldner (1911), Hillebrandt (1921), Charpentier (1928–29).

20 1. vr in LV, in KaU (AnSS ed.), in Böhtlingk (1890a, 144) dhatuh pra- (adopted by Renou 1943b; Charpentier 1928–29; Rau, 1971, 174); I follow this reading in the translation

VALLĪ 3

1. Böhtlingk (1890a, 146), Rau (1971, 174) svakṛtasya, supported by Śaṅkara, who glosses svayamkṛtasya; rejected by Kern (in Bohtlingk 1891b), Charpentier (1928–29).

five fires: see Int. p. 18.

Shadow and Light: “shadow” refers to the person in the heart, and “light” to the person in the firmament. The intent is to show the correspondence between the cave of the heart and the highest heaven.

21 in the world . . . performed: if we accept the reading svakṛtasya, the translation would be: “(each) in the world of his own rites,” i.e., in the world each has won according to the rites (deeds) each has performed.


dike: see BU 4.4.22 n.
danger: with Alsdorf (1950, 634) I read bhayam ("danger" or "fear") in place of abhayam ("fearless") because it makes better sense and restores the meter.

1. Böhtlingk (1890a, 147) -yuktah, endorsed by Kern (in Böhtlingk 1891b); Charpentier (1928–29) yukto.

1. To restore the meter Alsdorf (1950, 626, 634) suggests dissolving the sandhi between pādas a and b, and reading ayuktamanasa (ayuktena may have been influenced by the following verse); further, following Kern (in Böhtlingk 1891b), he suggests that bhavatī here, as in other places of the KaU, perhaps had the prakritic pronunciation bhoti. The reading, which restores the meter, would then be: yas tv avijñānavān bhoti ayuktamanasa sadā. On this prakritis, see Weller (1953, 42).

1. Alsdorf (1950, 626) bhavatī = bhoti (cf. KaU 3.5 n. 1).

1. Alsdorf (1950, 626) suggests bhavatī (=bhoti) amanaskah (cf. KaU 3.5 n. 1).

final step: here refers to the highest step of Viṣṇu referred to in verse 9. The three steps of Viṣṇu are a recurrent theme in the Vedas. His third and highest step is in the farthest heaven, the most desirable place for gods and men. The three steps are in some way related to the movement of the sun through the three regions of the universe. To these three steps is connected the myth of the dwarf Viṣṇu in the Brāhmaṇas (see SB 1.2.5). The gods having been defeated, the demons (asura) were in the process of dividing the earth. The gods went there to get themselves a share, and the demons allowed them the area Viṣṇu would lie on. In later versions of the myth Viṣṇu is allowed as much territory as he could encompass in three steps. The dwarf Viṣṇu assumes his normal size, placing one step on earth, a second in the intermediate region, and the third in the highest heaven, thus winning the entire universe for the gods.

round of rebirth: this is the earliest usage of the significant term samsāra in the early Upaniṣads. It occurs again in SU 6.16.

1. 1. Alsdorf (1950, 626) bhavatī = bhoti (cf. KaU 3.5 n. 1).

1. vr in KaU (AnSS ed.) manasaś ca.

immense self: may correspond to the mahat, which is the first product evolved out of prakṛti. Thus in verse 15 the ultimate state is said to be beyond this mahat ("immense").

the unmanifest: the reference is probably to the Śāṁkhyā cosmological principle of primal nature or prakṛti, from which all material objects evolve. The ideas and terminology of this section of the KaU bear some resemblance to Śāṁkhyā, although not in its classical form (see Horsch 1968, 475).

person: opposed to the material nature and entrapped by its products is the spiritual "person" or puruṣa.


2. Böhtlingk (1890a, 148) suggests taṁi for tad.

1. Böhtlingk (1890a, 149) suggests jāgṛta as the grammatically correct form; both he and Alsdorf (1950, 627) think that it was pronounced with four syllables mc; Fris (1955, 9) jāgarata.

no appearance: see BU 1.4.7 n.
16–17 *The wise man... eternal life*: these two verses appear to be a later addition to praise the importance of this text and to show the rewards for its recitation.

17 *pure and devout*: a somewhat long translation of the difficult term *prayāta*, of which this is one of the earliest occurrences. Although is is generally translated as “pure,” Gonda (1960–61) has shown that this term is not a simple synonym of *suci* and has a wider connotation, including the state of being mentally and physically prepared for an action, especially a ritual action.

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**VALLĪ 4**


3 1. Böhtlingk (1890a, 151) *gandhān*. — 2. Sieg (in Charpentier 1928–29) thinks *etad vai tat* to be part of the last *pāda* creating an Upāriśād-Brāhatī (three *pādas* of eight syllables followed by a *pāda* of twelve syllables) verse.

> *what then is here left behind*: see KaU 5.4.

4 1. Alsdorf (1950, 623, 627) suggests mc dropping *sandhi* (*ca ubhau*) and reading *jāgarita*- with three syllables (*jāgrīta*).

5 *it does not seek*: the antecedent of “it” appears to be the self (KaU 4.12). Cf. BU 4.4.15; IU 6.


6–7 *He who was... abiding there*: these two verses are very obscure and possibly corrupt (Whitney 1890a, 105). Rau (1971, 168) leaves them untranslated, calling them untranslatable and corrupt. My translation is, of course, very tentative. I follow Whitney’s reading *jātaḥ* (which parallels the nominatives of verse 7) and posit an implied “one sees” demanded by the accusatives *tisṭhantam* and *tisṭhantīm*. “Heat” and “the waters” refer to the primordial cosmic forces that were part of the cosmogonic process.

7 1. Sandhi dropped mc following Alsdorf (1950, 623); vulgate *saṃbhavaty adhi*-.

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Notes

1. LV, vr in KaU (AnSS ed.) *isinam*.

*A person . . . himself:* the meaning is that the “person,” that is the ultimate self, does not hide himself from a man who knows him close at hand (see KaU 4.5).


14 laws: the term for “lacks” is *dharma* (here in the plural). Many have considered this evidence of Buddhist influence on the KaU. But as Horsch (1968, 472–75) has shown, the term here refers to the diversity of ritual and moral rules that govern a Brahmin’s life. The term is used in a very similar way at BU 1.5.23.

15 1. This *pāda* has been long recognized as corrupt. Böhtlingk (1890a, 153) cites Delbrück’s conjecture *yathāsiktam* sūddhe sūdham tādṛg evodakam bhavet; Charpentier (1928–29) calls it too violent and suggests dropping *eva*; Alsdorf (1950, 634) rightly observes that this is a new verse, not an emendation, and suggests *āsiktaṁ bhoti* (cf. KaU 3.5 n. 1) *tādṛśanī* but admits it is guesswork; Rau (1971, 174) tat for bhavati.

**VALLĪ 5**

1 *fort with eleven gates:* the fort is the body (see BU 2.5.18), and the eleven gates are the two eyes, two nostrils, two ears, mouth, anus, urinal opening, navel, and the cranial opening (see TU 1.6.1; AU 1.3.13). The fort is said to have nine gates when the last two are omitted (see SU 3.18).

2 *The goose . . . truth:* RV 4.40.5 with minor variants. According to its explanation in SB 6.7.3.11, the reference is to the various aspects of fire: e.g., goose = sun (see BU 2.5.18 n.); Vasu = wind; Hotr (see BU 3.1.2–6 n.) and guest = ritual fire.

3 1. Sandhi dropped mc following Alsdorf (1950, 624); vulgate unnayaty apānaṁ.

*Dwarf:* see the characterization of the self as the size of a thumb at KaU 4.13.

6 1. Alsdorf (1950, 624) suggests a secondary contraction *tedāṁ* mc.

8 1. Alsdorf (1950, 624) suggests a secondary contraction *yaiṣa* mc. — 2. Charpentier (1928) adds *kānaṁ* mc. — 3. Böhtlingk (1890a, 155) thinks that *pādas* e and f are a late addition parallel to KaU 4.9; 6.1.

9–10 *As the single . . . of each:* the fire that enters living beings is either the digestive fire or the fire that keeps the body warm, while the wind is the breathing of living beings.


12 *The one . . . happiness:* cf. SU 6.12.


14 1. Sandhi dropped by Böhtlingk (1890a, 157) manyante anirdeśyām; Whitney (1890a, 109) reads *nirdeśyām* and translates “definable,” saying “the reading of the text
might be 'nirdeśyam ‘and indefinable’; but the meter opposes this’; Charpentier (1928–29) fails to see why the meter should be against this reading. — 2. Kern (in Böhtlingk 1891b) param. — 3. vr in Charpentier (1928–29) vijānīyāt. — 4. Geldner (1911, 167), Renou (1943b) na bhāti.

15 1. Alsdorf (1950, 635), Rau (1971, 174) na vidyuto mc, which reading I follow in the translation. As Alsdorf points out, lightning cannot be referred to as imāh (“these”).

There the sun . . . light: = MuU 2.2.10; SU 6.14.

VALLĪ 6

1. Sandhi dropped mc following Alsdorf (1950, 624); vulgate -mūla ‘vāksākha.

Its roots . . . ever pass: cf. KaU 5.8. The image of the inverted tree with its roots above and branches below may refer to the night sky, the belief being that at night the netherworld becomes inverted and located up in the night sky: Witzel 1996, 533.


3. 1. Read sūriyāḥ mc, Alsdorf (1950, 624).

Indra and . . . fifth: for an alternate interpretation see TU 2.8.1 n.

4. 1. Geldner (1911, 167) sarvesu or svargēsu; Böhtlingk (1890a, 158; 1897a, 96), Charpentier (1928–29), Rau (1971, 174) svargēsu. — 2. Fris (1955, 9) śrīratvāya.

If one . . . worlds: this verse has created difficulties to both ancient commentators and to modern translators. For a discussion of them, see Rocher 1973. The difficulties stem from the assumption that the knowledge of brahman in this world should not lead to another body but to liberation. Müller (1879–84), following the lead of Śāmkara, suggests reading iha cen nāśakad for this reason, which is accepted by Renou (1943b). One may, however, question whether such an assumption can be made with regard to the Upaniṣads (see, for example, KaU 5.7). If we follow the emendation sargēsu to svargēsu, the translation would be: “within the heavenly worlds.”

5. 1. Alsdorf (1950, 635) recognizes this verse as hopelessly corrupt; Charpentier (1928–29) suggests tathaiva in pāḍa b, and thinks parīva dadrēśe looks suspicious but cannot offer an emendation.

6. The separate nature: the meaning is that a wise man should recognize that the senses are different from the self both in their nature and in their coming into being at birth and their ceasing to be at death.

7. Higher than the senses . . . unmanifest: see the parallel at KaU 3.10. “Intelect” (buddhi) of that passage is replaced by “essence” (sattva) here. It is unclear whether the latter is another term for the former (in Śāmkhya cosmology the intellect is constituted predominantly by the quality of sattva or goodness/light), or a new category that replaces it.
Notes

1. Alsdorf (1950, 626) expects the pronunciation purṣo (or rather pūrṣo) mc, which was the common source of the Sanskrit puroṣa, Prakrit pūrissa, and Pāli posa.

2. Geldner (1911), Renou (1943b) enam for etad, rejected by Charpentier (1928–29). His appearance . . . immortal: the meaning is that one becomes capable of knowing him only with one’s heart, spirit, and thought. See SU 3.13; 4.20.


5. for Yoga . . . ceasing-to-be: the meaning is not altogether clear. Charpentier (1928–29) thinks that it is “the origin and the absorption (into Brahman),”

6. Alsdorf (1950, 626) bhavati (= bhoti) atra mc (cf. KaU 3.5 n. 1).

7. Alsdorf (1950, 626) bhavati (= bhoti) etāvad mc (cf. KaU 3.5 n. 1); vr in KaU (AnSS ed.), Böhtlingk (1890a, 160) etāvad anu-.

8. KaU (AnSS ed.) atinih-.


10. Müller (1879–84), Böhtlingk (1890a, 161), Charpentier (1928–29), Renou (1943b), Rau (1971, 174) vijaro for virajo, which I follow in the translation. — 2. Whitney (1890a, 112) ya evanvid for evam yo vid, or suggests dropping yah; Rau (1971, 174) yo ‘ved adhyā-; after this verse manuscripts insert the mantra: saha nāv avatu / saha nau bhunaktu / saha viryaṁ karavāvahai / tejasvi nāv adhitam astu / mā vidviśāvahai / om śāntih śāntih śāntih | cf. TU 2.1.

11. VIII Īśa Upaniṣad

In his detailed study of the first fourteen verses of the IU, Thieme (1965) has attempted to demonstrate that the text consists of four separate discussions (I = 1–3; II = 4–6; III = 7–11; IV = 12–14) carried out by two adversaries with opposing views, with statements of principle, objections, and answers. I give here the identities of the speakers of each verse, according to Thieme: I : 1 = statement, 2 = objection, 3 = answer; II: 4–5 = objection, 6 = answer; III: 7–8 = statement, 9–10 = objection, 11 = answer; IV: 12–13 = objection, 14 = answer. Although Thieme’s suggestion is intriguing (the text may, indeed, present some views that the author goes on to refute), I am not convinced that this little text intends to present such a complicated argument. Regarding the first verses of the IU, see also Sharma and Young 1990.

1. LV, Weber in VS Īśa vāsyam; Thieme (1965) Īśa+āvāsyam.

2. to be dwelt in: the derivation of āvāsyam is unclear. Thieme (1965) considers the three roots ṣv as “to put on clothes,” “to pervade by odor”, and “to dwell,” and settles for the last. Hillebrandt (1921, 175, n. 162) prefers āva+vas and translated “Was immer in der Welt sich regt, das übergibt dem Herren.”
So you... abandoned: some take this to mean that one can eat, or more generally enjoy or use, what has been abandoned by the Lord, namely, what is without life or is dead. Under this interpretation, the statement amounts to an injunction not to kill living beings for food (Thieme 1965). Others, including Thieme, think that the injunction refers to ascetics who must eat what has been given (i.e., abandoned) to them by others.

1. LV suggests jīṉīvīśeḥ ṣataṁ to correspond to the second person in pāda c, which is also the interpretation of Mahīdhara on VS (puruṣavyatiyayaḥ); Thieme (1965) suggests, rightly I believe, that the reading here is jīṉīvīṣa+it. — 2. LV suggests dropping asti mc. — 3. Thieme (1965) suggests dropping nare as a possible gloss mc; his arguments are cogent and I follow him in the translation.

Just performing... on you: the meaning appears to be that one should perform works, especially rites, because one is obliged to do so and not out of any desire for their results. This is the major point of the discussion on renunciation in the BhG. “Hundred years” is the standard expression for the full life span of a human being. So the meaning is that a man should desire to live his full life devoted to performing his duties. I follow Thieme (1965, 90) in dropping the final nare of this verse and in interpreting asti (“he/it is”) as an idiomatic expression indicating that the statement made is, indeed, a fact.

1. LV suggest asūryā. — 2. IU(M) apiγacchanti; so also BU(M) at BU 4.4.11.

Demonic: it is tempting to read asūryāḥ (“sunless”) in place of asūryāḥ (“demonic”). Given that the demons are often connected with the night and gods with the day, both expressions may suit this context. See the parallel verse in BU 4.4.11.

who kill the self: the expression ātmahanah has caused much controversy (see Sharma and Young 1990) and has been interpreted differently depending on the value given to the term ātma-. If we exclude the allegorical interpretation of some commentators, who take the expression to mean “those who do not know the self,” two major interpretations have been offered. Some see this as referring to suicide (“who kill themselves”), taking the latter term to be a reflexive pronoun. Others (Thieme 1965) take it as a reference to killing living beings; here ātman would refer to a living body and, thus, to a living being (see BU 1.1.1 n.). My translation deliberately leaves open both possibilities.

1. IU(M) arṣat: Thieme (1965) notes, “ignorant orthography reflecting wrong pronunciation of ś as š.”

the one: compare the repeated use of the term “one” (eka) in the SU. The pronouns used here and in the subsequent verses are neuter and may refer to brahman, although the exact meaning of that term in this context is far from clear (see the use of this term in the SU).

Mūtariśvan: generally identified with the wind. See PU 2.11 n.; Thieme 1965, 93–94.

1. LV suggest tad u antike mc. — 2. Thieme (1965) suggests dropping either u or asya mc.

vr in LV ātmany evā-. — 2. IU(M) vicikitsati; Hillebrandt (1921, 175, n. 165) follows IU(M) but reads vicikitsate; Thieme (1965) considers the IU(K) reading superior.
When a man . . . from him: cf. BU 4.4.23; KaU 4.5. “It will not hide”: i.e., the self, hereviewed as the universal self present in oneself and in others, will not hide itself from such a man.

7 1. IU(M) yasmint sarvāṇi.

When . . . oneness: I take the antecedent of the correlatives yasmin (“in which”) and tatra (“regarding that”) as the self (ātman) also used similarly in the locative in the previous verse. On the translation of this difficult verse, see Thieme (1965, 94–95).


He has reached: the antecedent of “he” is unclear; it probably refers back to the “self.”

*seed*: (or semen: śukram) probably refers to the germ of creation; the term could also mean “bright.”

*riddled by evil*: see BU 1.3.1–18.

*through endless years*: following Thieme (1965, 95), I take out the expression yathātathyaṭah from the last line. With it, the sentence would translate: “. . . objects as they are in reality through endless years.”

9 Into blind . . . learning: = BU 4.4.10.

9–14 My edition follows the IU(K) numbering, which differs from IU(M): vv. 9, 10, 11 = IU(M) vv. 12, 13, 14; and vv. 12, 13, 14 = IU(M) vv. 9, 10, 11.

10 1. IU(M) vidyāyā anyad āhur avidyayah; Thieme (1965) notes that the IU(K) reading is both the lectio difficilior and the only one metrically correct.

*It’s far different*: the antecedent of “it” (neuter) is unclear; it probably refers back to the “one” in verse 4.

11 1. For meter we have to pronounce: vidyāṁ cāvidiyāṁ ca.

12 nonbecoming, becoming: the exact meanings of “becoming” (sambhūti) and “non-becoming” (asambhūti) are unclear. The use of the term “destruction” (vināśa) in verse 14 as a synonym of “nonbecoming,” however, points in the direction of the belief that after death there is no further existence. In that case, the opposite, i.e., “becoming,” must mean the belief in the continued existence after death, probably in the sense of rebirth.

15–18 The face . . . offer to you: these verses are found at BU 5.15, where notes are given.

15 = IU(M) 17. — 1. IU(M) has a different second half-verse: yo ’sāv āditye puruṣah so ’sāv aham (cf. IU 16; MtU 6.35).

16 1. This verse is omitted in IU(M).

17 = IU(M) 15. — 1. IU(M) adds klibe smara. — 2. IU(M) omits the repetition.

18 = IU(M) 16. — 1. In the VS both recensions add as the conclusion om kham brahma.
The first chapter of the SU has been edited by Oberlies (1995) giving variants from editions and two manuscripts.

1. Most editions *kim kāraṇaṁ*. — 2. Böhtlingk (1891c, 92) *smo*. — 3. *jīvāma* is the reading of Śaṅkara (that the missing visarga is not a scribal error is clear in the sandhi *jīvāneti*) and, as the subjunctive, the *lectio difficilior* (followed by Rau 1964, 44); Böhtlingk (1891c, 92), LV, Hauschild (1927) *jīvāmaḥ*. — 4. SU (AnSS ed.) *sapratiṣṭhāḥ*, Böhtlingk (1891c, 92) *pratiṣṭhāmaḥ*, Hillebrandt (1920, 462) in response to Böhtlingk suggests *sapratiṣṭhāḥ* (also followed by Rau 1964, 44; although grammatically more “correct,” the *lectio difficilior* is the traditional reading; on haplography of many forms of *prati+stha*, see Salomon (1991, 65-70), Röer (in Hauschild 1927) *sapratiṣṭhātih* (attempt at grammatical correction?). — 5. Schrader (1932, 148) *vandāmaḥ*. — 6. vr in Hauschild (1927) *vyasyām*.

*What is the cause of brahman:* others translate this question as: “What is the cause? Brahman?” The assumption there is that *brahman* is a possible answer to the first question. I think, however, that the first verse contains only questions, and the second, possible answers. So the first question relates to the cause of *brahman*, here probably taken as the totality of the world (see verses 6, 12) or Primal Matter (*prakṛti*, see Int., p. 21), rather than to a cause in the abstract.

*Why were we born:* the question is about the reason or cause rather than the purpose of our birth; the term could also mean “whence” or “from where.”

*Governed by . . . situation:* this question refers to the one who governs the process of rebirth in which people are born in different situations, some pleasant and others painful.


*Should we . . . and pain:* the author here gives several answers to the questions posed in verse 1, possibly answers that were given in various contemporary schools of thought (for his own answer on the cause, see SU 6.9). “Source of birth” (lit. “womb”) probably refers to the different wombs a person may enter during the rebirth process (see verse 5), which will determine the way he is at present. This, and the next answer, i.e., the person (*purusa*, probably in the Śaṅkhya sense of the conscious and spiritual principle in a human being), may be answers to the last question. The last sentence may also be translated: “Even the self has no power over what causes pleasure and pain.”
Those who ... self: this succinct verse has been subject to various interpretations. I follow Rau’s (1964), which is closer to the syntax and fits with what follows. The term sva- (“own”) in the compound svagunaih (“by own qualities”) is a reflective and can only refer back to the subject of the sentence, the anonymous “those,” and not to “God,” as assumed by some. Some also interpret the compound devāmasakti as “the self-power (or inherent power) of God.” Rau’s interpretation assumes that the compound refers to the three cosmic principles—God, self (i.e., the individual soul), and power (i.e., the material principle called prakṛti in Sāṃkhya cosmology)—which are the subject of discussion later in the chapter (see, e.g., verses 6–12). The final statement refers to the theistic assumption of the document, namely, that it is God alone who oversees every cause that operates within the universe. From “time” to “self” refers back to the list of causes given in verse 2.

4–5 We study it ... five sections: see Johnston 1930 for a detailed study of these two verses. On the term “study,” with reference to those who have expertise in something, see KaU 1.13 n.; CU 5.11.2. The terms “wheel” and “river” are not given in the text but are strongly implied by the adjectives; note also the expression “wheel of brahman” in verse 6. I give here the traditional understanding of these numbers: one rim = primal nature or prakṛti; threefold = the three qualities (guna) of Sāṃkhya, i.e., goodness (sattva), energy (rajas), and darkness (tamas); sixteen tips = five elements, five organs of perception, five organs of action, and the mind; fifty spokes = the fifty dispositions (bhāva) of Sāṃkhya listed in the Śaṁkhya-kārika, 47; twenty counterspokes = ten organs of perception and action and their respective objects, or, according to Johnston (1930, 858), the five elements, five objects of perception, and the ten organs of perception and action; six sets of eight = (1) five elements, intellect, ego (ahamkāra), and mind; (2) eight elements of the body: outer skin, inner skin, blood, flesh, fat, bone, marrow, and semen; (3) eight yogic powers: the power to become extremely small, extremely large, or extremely light, power to obtain anything, total freedom of will, power to subdue all to one’s will, lordship, and power of suppressing desire (eight different results of yoga are listed at SU 2.13); (4) eight dispositions: righteousness and unrighteousness, knowledge and ignorance, detachment and nondetachment, superhuman power and lack of such power; (5) eight divine beings: Brahmā, Prajāpati, Devas, Gandharvas, Yaksas, Rākṣasas, Ancestors, and Piśacas; (6) eight virtues: compassion, forbearance, lack of jealousy, purity, ease, generosity, auspiciousness, and absence of desire. One rope = desire “[of many forms” (viśvarūpa): although in general this term means “glittering” (see BU 1.4.7 n.), in this context it probably means the multiple ways in which the single rope of desire manifests itself (see SU 1.9 n.); this interpretation of the rope image is challenged by Johnston (1930, 859); three paths = righteousness, unrighteousness, and knowledge, though Johnston (1930, 859–60) views the paths as referring to the three ways to liberation, i.e., knowledge, yoga, and devotion (bhakti); two causes = good and sinful actions [the delusion regarding the “one” refers back to the “one” (verse 3) who governs all the causes; Johnston (1930, 860–61) sees here a reference to the Śaṁkhya ignorance where the self regards the two, puruṣa and prakṛti, as just one]; five sense organs: following Rau (1964, 28), I take srotas as “sense organ,” but the term literally means a stream, and both meanings are probably intertwined here (this and the following adjectives are feminine and probably the im-
plied referent is the "river of ignorance," *avidyānadi*, Johnston 1930, 862); I follow Johnston's (1930, 863) emendation *-nakṛām* ("crocodile") for *-vakṛām*; five sources of birth: traditionally viewed as the five elements [see Johnston's (1930, 864–72) long excursion], but they may be the types of births that a person may have during the rebirth process (cf. SU 1.2; BU 4.4.17 n.); five types of perception = those arising from the five senses; five whirlpools: the term may also mean "back-currents" and refer to the path of rebirth, which has five stages (BU 6.2.9–13; Rau 1964, 28) [traditionally, however, the five are viewed as the five objects of the senses]; five types of sorrow = suffering associated with residence in the womb, delivery, old age, sickness, and death; Johnston (1930, 872–73) takes them to be the five sense objects; fifty ways may be the same as the fifty spokes of verse 4, but the reading here may be corrupt (see the variant readings); five sections = ignorance, sense of ego, love, hate, and attachment.

5 1. *vr* in SU (AnSS ed.) -cakram; Johnston (1930, 863–64) -nakṛām (paleographic confusion between *n* and *v*; see Rau 1964, 44), highly plausible and followed in the translation; Oberlies (1995) -vakṛām. — 2. Hauschild (1927) paṇcaklesaḥbhedaṁ, Śāmkara's commentary (paṇcā klesābhedaḥ) appears to support this, but there klesā may be merely a gloss on paṇca and the pāda gets 13 syllables (Müller 1879–84, II: 234, n. 1). Johnston (1930, 873–74) suggests paṇcaśadvadṛṣṭam (but changes to paṇca-sadbhedaṁ in Johnston 1936, II: 168, with *sat* = sattva; see Rau 1964, 44).

6 1. *LV*, Oberlies (1988, 48) and *vr* there *tasmin* for *asmin.*

goose: here and elsewhere in the SU is a symbol either of the individual soul (see BU 2.5.18 n.) that circles around (i.e., is reborn repeatedly) in the wheel of brahman (i.e., existence subject to rebirth, samsāra), or of God (SU 6.15).

*keeps moving around:* Oberlies (1988, 48) takes bhrāmyate as the passive of the causative and translates "veranläB t herumzuirren. " So interpreted, it is the Lord as the impeller who makes the swan (soul) wander in the wheel of brahman.

*impeller:* refers to God who sets the wheel in motion.

*from there:* that is, from the wheel of brahman.

*to immortality:* the concluding statement here and in verses 7–11 refers to the liberation of the self.


*oneself, the foundation:* I follow Rau's (1964, 44) conjecture. "Oneself" (*svah*) is the ātman or individual self; "foundation" is prakrti; and "imperishable" is God.

*from the womb:* that is, from repeated births.


*the one is Lord and the other is not the Lord:* "Lord" and "not the Lord" of this expression here and elsewhere in this Upanisad have also the meanings of "powerful/free"
Notes

SU 1.13

and “impotent/not free.” These two refer to God and the individual self (ātman), respectively.

unborn female: that is, prakṛti (see SU 4.5). In the original Sanskrit “female” and “male” are expressed merely by the grammatical gender of the term “unborn.”

displaying every form: I have previously translated the term viśvarūpa: (see BU 1.4.7 n.) as “dazzling.” In later texts such as the SU, however, the term probably has the meaning “displaying every form.” This is demonstrated well in the famous transfiguration of Kṛṣṇa in the BhG (chapter 11), where all the forms, i.e., all beings, are seen in the body of Kṛṣṇa. I still think that the term continues to refer to the luminous conception of the self in its relationship to the sun (see, e.g., SU 5.8, where the Lord is compared to the sun; Bodewitz 1985, 17).

he finds: these words are not in the Sanskrit but are strongly implied.

primal source [pradhāna]: this is another term for primal matter or prakṛti.

Hara: the meaning of this term is unclear. In later times, it is an epithet of Śiva. Rau (1964, 29) takes it to mean “glow” (Glut) and refers to sukrā (“bright”) of SU 4.2.

bleishes [kleśa]: are five in number: ignorance, sense of ego, love, hate, and attachment.

in the absolute . . . fulfilled: an alternative translation is: “He becomes isolated [i.e., liberated] and his desires are fulfilled,” if we take kevala as a nominative (kevalah, so Hauschild 1927) rather than a locative (kevale), both being possible according to the rules of sandhi.

This: the reference is to the three (God, self, and prakṛti) that was discussed in SU 1.3, 7, 9–10, and is called at the end “threelfold brahman.”

within one’s body: I take ātman here as a reference to one’s body in light of the statements in the subsequent verses (see BU 1.1.1 n.).

When the enjoyer: here I follow Rau’s (1964, 44) emendation bhoktā for bhoktāram. In the next verse, indeed, it is the self that perceives “both,” i.e., God and objects of enjoyment, prakṛti.

When a fire . . . tinder: the image here is the production of fire by using a fire-drill (see BU 1.4.6 n.; KaU 4.8). The womb is the depression on the lower slab into which the drill is inserted and twirled to produce fire. “Essential character” (liṅga) appears to refer to the essential element of fire, which remains within the fire-drill even when its
visible form is extinguished. In later thought the term liṅga has the technical meaning of “subtle form.”

_**one can grasp both:** that is, God and prakṛti mentioned is the previous verse.

14 _**the hidden thing:** probably the fire hidden in its source, the fire-drill.


15–16 _**water in the riverbed:** the reference probably is to water hidden under a dried-up riverbed. The point of all these images is that in every case one has to engage in a strenuous activity (crushing the sesame seeds, churning the curds, or digging up the riverbed) to obtain what is hidden therein.

_**one grasps that self:** here “self” refers to God, who was the subject of discussion in the preceding verses.

**ADHYĀYA 2**

Verses 1–5 are, with some variants, TS 4.1.1.1–2 (where vv. 2 and 3 are transposed). In that context these verses are part of a group of eight verses recited while the Adhvarṣu priest makes an offering of eight parts. The references to yoking in these verses probably reflect the actions that follow immediately, namely, the yoking of a horse to bring freshly dug clay to construct the fire-altar. Verses 4–5 are also RV 5.81.1 and 10.13.1, respectively. For a study of these five verses and their Vedic precedents, see Oberlies 1988, 55–57.

1 1. SU (AnSS ed.) tattvāya (that is how Śaṅkara reads, glossing tatvajñānāya), but see the parallel yuktvāya in v. 3. — 2. agnim following Hauschild (1927), vr in LV, and the reading of TS; while SU (AnSS ed.), LV read agner. — 3. Hauschild (1927) nicāyīya (which is the better reading). — 4. Hauschild (1927) adhi ābharat mc.

**recognized the light as the light:** I follow Hauschild’s (1927) reading and see the term “recognize” (nicāyīya) as referring to the perception of the identity between two things (see its use at SU 4.11; Bodewitz 1985, 24). “Light” (see verse 3) here may refer to the heavenly light (sun?), which is identified with the earthy fire. According to another interpretation, one could translate: “having recognized its light, brought the fire here from the earth.”

2 1. Müller (1879–84) suggests svargaṛṣaya; Hauschild (1927), Silburn (1948) svargyṛṣaya (mc = svargṛṣaya). — 2. śaktīai following Müller (1879–84), Hauschild (1927), vr in LV, and TS reading; SU (AnSS ed.), LV śaktīd (also Śaṅkara’s reading); LV suggests śaktīd and Hauschild (1927) śaktīd mc; Hauschild (1927) thinks that there is a pada missing after this.

**With minds . . . heavenly abode:** this verse lacks a verb, but given the context of offering oblations, “make the offering” must be implied here. I follow Müller and Hauschild; svargṛṣaya (like Hauschild’s reading) could well have been the result of an added syllable mc.
knows the patterns: the term vayunāvid is obscure. By “patterns” I mean the way things are ordered, patterns that are normally hidden: see BU 5.15. Rau (1964, 31) “Verhüllungen.”


formulation: the exact meaning of this term (brahman: see BU 2.1.1 n.) here and in verses 7–8 is unclear. It probably refers to some type of verbal formulation, and especially in verse 8 may refer to the syllable OṂ.

The vulgate is difficult to determine. Shreekrishnadas (1910) and Sadhale (1940–41), both of whom follow traditional readings, give abhiyujyate, which is given also by Hauschild (1927); Röer (in Hauschild 1927) abhiyuñjate; SU (AnSS ed.), LV adhiruddhyate (apparently also Śaṅkara); Rau (1964, 44) abhīvyajyate (or abhīvyanyate; cf. KS 29.6: 37.14).

Where the fire . . . born: the fire is churned by twirling the fire-drill (BU 1.4.6 n.) and by blowing on it. This blowing must be intended by “wafts” (I follow Rau’s emendation). The reference is clearly to a Soma sacrifice.

By means . . . else’s lot: this is a very obscure verse (see parallel at RV 6.16.17–18) and the translation is tentative. I follow Hauschild (in Rau 1964, 31) in translating the last sentence, which is elliptic.

By means . . . the three sections erect: literally, “keeps his body triply erect.” The triple in this context probably refers to the three parts of the body, namely, head, neck, and chest (see BhG 6.13). For an analysis of the expression trirunnata and its use in the ritual, see Oberlies 1988, 49–51.

that wagon yoked to unruly horses: for this simile see KaU 3.3–6; the expression “that wagon” may indeed be a reference to this well-known simile.

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All editions read śabda-, without the avagraha. I follow Johnston (1930, 877–78; cf. MBh 1.3.115 for a similar expression) in reading asabda (see Rau 1964, 44), and this minor correction to the text is justified. Johnston also suggests śāda- or śaspa- for šabda, a much less attractive alternative. Hauschild (1927) -jālāśaya-.

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Notes


1. SU (AnSS ed.), Śaṃkarāṇanda prasādāya; Röer (in Hauschild 1927) prasadāh.

1. BOHTLINGK (1901, 10) suggests changing mṛdayā to mṛdā and adding yad as the correlative of tad in pāda b: the reading then is yad mydopaliptam. — 2. sudhāntam is the reading in Śaṃkara (who explains it as chāṇḍasa for sudhautam, rejected by Böhtlingk 1901, 10) and Śaṃkarāṇanda; but I accept it as the lectio difficilior; LV, Hauschild (1927), Silburn (1948) sudhautam; vr in LV, BR (7: 1066) sudhāta. — 3. Hauschild (1927) tad vāṁsa (see Rau 1964, 44); Böhtlingk (1901, 10) tad vātis tattvan. — 4. Böhtlingk (1901, 10) bhaved utāsokah.

Just as a disk . . . from sorrow: the Sanskrit term bimba, here translated as “disk,” probably refers to a round metal disk of some sort that may have served as a mirror. The Sanskrit term here translated tentatively as “cleaned well” is unclear, with readings sudhāta, sudhānta, and sudhauta. The meaning of “solitary” (eka, lit., “one”) is unclear; it may refer to the liberated condition viewed as “solitary” (kevala) within Śāmkhya.

15 sees here: the term “here” may refer either to this world or to the body of the yogin.

objects [tattva]: the reference here may be to the material principles of Śāmkhya cosmology.

1. vr in SU (AnSS ed.) and in Müller (1879–84) eso ha esa hi. — 2. Müller (1879–84), Röer (in Hauschild 1927) sa vijātaḥ. — 3. LV, vr in Müller (1879–84) janāṇas for janāṇa (following VS); also at 3.2.

This God . . . toward men: = TS 32.4.

face everywhere: this and the similar expressions regarding eyes, hands, and feet in SU 3.3 indicate that God’s powers are present everywhere, or extend in every direction (see SU 3.14, 16). These expressions do not necessarily indicate the presence at this early time of the later iconographic representation of such powers in gods with multiple heads, hands, and feet.


he stands . . . toward men: I follow Rau’s (1964, 44) emendation: *pratyan janāṁs tīṣhathy antakale.*

3  *Eyes . . . one God:* = RV 10.81.3, where the god creating the world is Viśvakarman (“All-maker”), the divine smith. The image is that of a smith who uses his two hands to work the metal and fans the fire with “wings,” which were probably some sort of fans made with feathers.


5–6  *That form . . . or beast:* = TS 4.5.1.1–2.


7  1. Hauschild (1927). LV *brahma param.* — 2. Sandhi dropped mc following Hauschild (1927); vulgates *viśvasaṅkaṁ* and *jñātvāṃtā.*

*higher than that:* the meaning appears to be that God is higher than the parts of the world described above, the totality of which constitutes *brahman.*

8  1. vr in LV *tamasas tu pāre* (cf. TA 3.12.7). — 2. Sandhi dropped mc, following Hauschild (1927); all editions *nānyaḥ.*

*I know . . . getting there:* = VS 31.18; cf. SU 6.15.

9  1. SU (AnSS ed.) *kaścit.* — 2. Double sandhi mc, following Hauschild (1927), Alsdorf (1950, 624); vulgates *vyāṣa iva.*

*This whole . . . in heaven:* = TA 10.10.3.

10  1. LV *yad for tad.* — 2. cf. SU 3.1 n. 4. — 3. Sandhi dropped mc, following Hauschild (1927); vulgates *bhavanant athetare.*

*What is . . . awaits them:* cf. BU 4.4.14. “Higher than that”: see SU. 3.7 n.

11  *Benign One:* that is, Śiva, but the term *śiva* is at this time probably just an epithet rather than another name for Rudra. Salomon (1986), however, thinks that this is a reference to Śiva and considers the SU as “an apology for Śaivism.”

12  1. vr in SU (AnSS ed.) and in LV *sāntim for prāptim.*

*real, attainment:* these two terms here, according to Rau (1964, 34), have the technical Sāṃkhya meanings of the “quality of goodness” (*sattvaguna*) and “yogic attainment” (*siddhi,* i.e., extraordinary powers), respectively.

the size of a thumb: see KaU 4.12; 6.17.


14 1. Sandhi dropped mc, following Hauschild (1927); vulgate vṛtvāya-.

14–15 The Person . . . through food: these are the opening two verses of the famous hymn of creation, Puruṣasukta, RV 10.90.1–2. The last sentence of verse 15 is elliptic and has been subject to diverse interpretations.

16 With hands . . . world: = BhG 13.13. There is a shift in the subject of the sentence here from the masculine to a neuter pronoun (tat, “it”). Within the BhG the reference is to brahman.

17 1. LV, vr in SU (AnSS ed.) suḥṛt.

That, which . . . every sense: = BhG 13.14.

18 fort with nine gates: see KaU 5.1 n.

geese: see BU 2.5.18 n.

19 1. Rau (1964, 45) tasya vettā mc.

20 1. LV dhātu.

Finer than . . . from sorrow: see KaU 2.20. “Heart” is here literally “cavity,” which is a synonym for the heart; see TU 2.1 n.

21 1. Hauschild (1927) -dino ’bhivadanti.

the one . . . of birth: this half of the verse is elliptic and obscure. My translation is tentative and follows Rau’s (1964, 35) interpretation.

ADHYĀYA 4

1 1. vr in LV eko varṇo. — 2. Alsdorf (1950, 630) suggests naikān for anēkān mc (cf. KaU 1.16). — 3. This pāda, as already noted by Müller (1879–84), is corrupt. Böhtlingk (1901, 11–12) suggests cāti caitī for caitī cānte and translates “Der Gott durchschreitet und überschreitet das All im Beginn”; Rau (1964, 45) emends saṃ cādāv eti vi cānte sa devañ; Joel Brereton (private communication): vi cānte eti viśvam ādau saṃ caiva (see the parallel at SU 4.11).

in whom . . . the end: I have followed the reading suggested by Brereton. The expression clearly refers to the fact that God is the origin and the final dissolution of all beings (see SU 4.11–12).

2 The fire . . . Prajāpati is that: = VS 32.1 with variants. Even though the use of the neuter pronoun tat (“that”) in apposition to masculine nouns violates Vedic syntax (see CU 6.8.7–16.3 n.), I think in this late text they are used in apposition, especially because the following verses also seek to establish identities.

3 1. Hauschild (1927) tuvaṁ mc.

You are a woman . . . direction: = AV 10.8.27.

4 1. LV, Hauschild (1927) anādīmāms tuvaṁ (see Rau 1964, 45).

One unborn...pleasures: this verse plays on the double entendre of the masculine aja ("unborn" and billy goat) and the feminine ajā ("unborn" and nanny goat): see SU 1.9. The sexual metaphor is explicit. In its cosmological meaning, the "unborn male" is the soul and the "unborn female" is prakṛti. The three colors are standard references to the three qualities (guna) of prakṛti: goodness (sattva), energy (rajas), and darkness (tāmas). The unborn male who leaves his partner refers to the liberated soul.

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1. Hauschild (1927) duā mc. — 2. Sandhi dropped mc; vulgate svādv atty anna-.

6–7 Two birds...disappears: these two verses are MuU 3.1.1–2, to which notes are given. The first verse is RV 1.164.20.


8 1. Hauschild (1927) viyoman mc.

The syllable...do know it: = RV 1.164.39. The term aksara means both "imperishable" and "syllable," especially the sacred syllable OM. Often, as here, there is a play on this double meaning. "Rg" in the singular here may refer to the class of sacred verses included within the Rgveda.

Meters [chandāmsi]: this may also be a more general reference to vedic hymns.

illusory power [māyā]: this is an early use of this term as a cosmic category, although it probably means here more a "trick" or "magic" than cosmic illusion as in later philosophies that denied the existence of the world. This magic is used by the "illusionist" (i.e., the Lord as magician) to create the world in which "the other" (i.e., individual souls) are trapped.

Who alone...unending peace: cf. SU 3.4 and the note to this.


14 1. Sandhi dropped mc; vulgate viśvasyaikāmaṁ.

disorder: the reference is possibly to the primordial waters (Rau 1964, 37).

displaying various forms [anekarūpa]: see SU 1.9 n.

Benign One: see SU 3.11 n.


1. Sandhi dropped mc; cf. SU 3.1 n. 3.

maker of all: this may also be a reference to the god Viśvakarman (cf. SU 3.3 n).

When there was darkness: I think the reading yad ā tamas ("when there was semi-darkness") is unnecessary. Darkness refers to the primordial time without the celestial lights. That darkness is different from night; the distinction between day and night is not based on the opposition between light and darkness but between the daytime sky dominated by the sun and the night sky with the moon and the stars, especially the Milky Way (see the image of the two wheels of a cart applied to day and night in KsU 1.4a and the note to this). When nothing of the present universe was in existence, the Benign One (cf. SU 3.1 n.) alone existed. Salomon (1986) has drawn attention to the connection between this verse and RV 10.129.1–3, where also it is said that prior to creation there was "darkness covered over by darkness" (tāma āśīt tamasā gūḷham). Rau (1964, 37) also follows Böhtlingk and translates ā tamas as "Dämmerung."

Benign One: the reference may well be to the god Śiva, as Salomon (1986) has argued. But the evidence, I believe, is not totally conclusive. My translation leaves all possibilities open; using Śiva in the translation closes the door to them.

He was: Salomon (1986, 174) argues that the neuter pronouns here indicate a shift in gender, from the masculine śivah to the neuter supreme spirit. It is clear, however, that the gender of the pronouns here, as in CU 6.8.7f (see my note to it), follows the vedic pattern of agreeing with the predicates (Brereton 1986).

the excellent [glory] of Savitr: these are the first words of the Sāvitri verse (RV 3.62.10; see BU 6.3.6 n.).

likeness: this is the only occurrence of the term pratimā ("likeness") in the Upaniṣads. The meaning is that it is not possible to create an image or portrait of him, especially in the light of what is said in the very next verse.


As divided in the vulgate editions, this verse has an impossible meter. I have followed Rau's (1964, 45) brilliant suggestion. Vulgate reads ajāta ity evaṁ kaścid bhūruḥ pratipadyate / rudra yat te daksīṇam mukham tena māṁ pāḥ nityam // — 2. Hauschild (1927) iti evaṁ mc. — 3. Hauschild (1927) pratipadyate. — 4. Vulgate and all editions read rudra and place it at the beginning of pāda c; I follow Rau. The loss of an anusvāra (at the beginning of pāda c) can easily be explained. — 5. Rau (1964, 45) yat tava mc; but could not daksīṇam be pronounced dakaśīṇam just as the final nityam (nityam)?

He is . . . face of yours: I follow the emendations suggested by Rau (1964, 45). The author probably refers to himself, or includes himself, in the phrase "some man."

Do not hurt . . . your seat: = RV 1.114.8 with a variant. In taking sadam as “seat” I follow Rau 1964, 38. Most translate it as “always” (BR 7:604): “. . . we invoke you always.”

ADHYĀYA 5

1. SU (AnSS ed.), Śaṃkara, Śaṃkarānanda brahmāparā; but Nārāyaṇa reads brahma-pure and glosses dehe (cf. Böhtlingk 1897b, 132).

fort: see BU 2.5.18 n.


womb after womb: see SU 1.7 n.

carried this Kapila: possibly a reference to the seer who is traditionally viewed as the founder of the Śaṃkhya tradition, and this is supported by Böhtlingk (1897b, 131), Hopkins (1901). The “carrying” implies that he is pregnant with Kapila. In light of the next verses, the term kapila (“reddish”) may also refer to the sun. Cf. RV 1.164.4; 4.27.1.

3. Böhtlingk (1897b, 133), Hauschild (1927) jātām (rejected by Rau 1964, 45). — 2. Reading follows Rau’s (1964, 45) emendation; vulgate patayas; Böhtlingk (1897b, 133), Hauschild (1927) yaṣ tu patis.

Spreading . . . the whole world: the net may refer to the rays of the sun, which are spread out in the morning and gathered in at night.


draftōx: an epithet of the sun.

wombs and inherent natures: a reference to the putative causes listed earlier at SU 1.2 (cf. SU 6.1), and the plural may merely indicate that the many items in that list are here included.

5. Smith (1975, 331) rearranges the pādas, placing pāda c first and emending it sa sarvam etad adhiṣṭhāt eko. — 2. Rau (1964, 45) svabhāvāt.

by his inherent nature: I follow Rau’s emendation.

qualities: the three qualities (guṇa) of prakṛti (see SU 4.5 n.), which the creator distributes among the created objects.

6. vr in SU (AnSS) brahma; Rau (1964, 45) brāhmaṇā; Smith (1975, 332) detects a haplology and adds brahma before brahmā. — 2. Nārāyaṇa, vr in SU (AnSS ed.) vin-date; should we read vedata (second imperative active) of this irregularly conjugated verb (as first class; see Jansen 1994, 93)? Śaṃkarānanda glosses vedate as vetti, thus taking it as a present. — 3. LV, vr in SU (AnSS ed.) pūrvam devā.

It is hidden . . . immortal: I follow Rau’s (1964, 45) emendation brāhmaṇā for brahmā because it fits the context and restores the meter. In a late text such as the SU, the term
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upaniṣad (in the plural) probably refers to the vedic texts of that name (see Int., p. 24).

7 Displaying every form: see SU 1.9 n.

three paths: see SU 1.4–5 n. The reference here is to the migration of the self from one existence to another.

8 1. LV hy avaro 'pi; Hauschild (1927) 'py aparo 'pi; Smith (1975, 332) mātro aparo 'pi.


10 1. LV, vr in SU (AnSS ed.) yujyate.

It is neither . . . obtains: the meaning is that the self acquires the gender of the body to which it becomes attached.


The birth . . . its actions: “offerings” is a reference to the doctrine of the five fires in BU 6.2 and CU 5.3–10. The first part concerns the birth of the body caused by sexual activity (this must be the meaning of the three offerings: intending to have sex, touching, and seeing the woman) and its growth through food and drink. The term vrṣṭī literally means “rain” and may refer to the rain as one step in the transmigratory process. I take it as “impregnation” because in this section the discussion is not about transmigration (the focus of the second part) but about the birth and growth of the body.

12 their union: that is, the union with another body during the process of rebirth.

13 1. Sandri dropped mc; vulgate viśvasyaikam; cf. SU 4.16 n. 1.


14 who is called “Without-a-Lord”: I have taken anid- in the compound anidākhyam to mean “one who has no Lord,” i.e., one who rules over all but has no one to rule over him (Rau 1964, 40; see SU 6.9). As anīḍa it would mean “without a nest [abode]”; and as anīḍā, “one who is without praise,” i.e., one who cannot be adequately praised.

ADHYĀYA 6

1 1. Sandhi dropped mc; vulgate devasyaiṣa. — 2. Sandhi dropped mc; vulgate yene-
dam.

Some wise . . . around: this refers back to SU 1.2 that discussed the cause of the universe or, as the SU calls it, the wheel of brahman.


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without qualities: I follow Rau’s (1964, 45) emendation ‘guni’.

work of creation: the term karma (“work”) here and in the subsequent verses refers to the creation viewed as the handiwork of God.

3–4 After completing . . . those realities: these two verses are a mess with an impossible syntax. I think Rau (1964, 40) is right in taking the two as a syntactic whole. I do not follow his textual emendation, however. The general meaning is that when God has created and then withdrawn the entire creation into himself, one sees that he is distinct from all the created “realities,” which term here refers to the constituents of the world. The meaning of the numbers is unclear, but they most certainly derive from early Śaṅkhya speculation. “One” may be either the Person (puruṣa) or Primal Matter (prakṛti). “Two” is traditionally viewed as the world and the unmanifest. “Three” is the qualities. “Eight” probably refers to the first eight evolutes of prakṛti, namely, intellect, ego, mind, and the five elements.

4 1. Rau (1964, 45) viniyoyajitvā.


5–6 One sees . . . all beings: I follow the logical rearrangement of these two verses by Rau (1964, 41): first verse = 5a,b, 6ab; second verse = 5cd, 6cd. The second verse, as rearranged, is syntactically connected with verse 7. “Tree” here refers to the manifest universe: cf. SU 3.9; 4.6.

9 1. Rau (1964, 45) adds sa mc.

overlords of the sense organs: the reference could be to the breaths or to the individual souls.

10 This verse is probably corrupt and has an impossible meter. Hauschild (1927), Jansen (1994, 66) assume two Jagāti pādas (first hypermetric), and a third with eight syllables. I have followed Rau’s (1964, 46) convincing argument for taking the verse as an Anu-ṣṭubbh. — 1. This has the most variety of readings and causes the greatest problem for meter. Rau (1964, 46) suggests y’ūrṇanābheva; Hauschild (1927), Nārāyaṇa (and possibly Śaṅkara), vr in SU (AnSS ed.) yas tūrṇanābheva; LV, SU (AnSS ed.), Śaṅka-rāṇanda, Vījñānabhagavat yas tantunābheva. — 2. vr in SU (AnSS ed.) samāvṛṇot; LV -vrṇoti. — 3. vr in SU (AnSS ed.) brahmāvyayam.

10 primal source: see SU 1.10 n.

11 1. Hauschild (1927), Hume (1931), vr in LV cettā.

everseer: can mean supervisor and/or eyewitness.

work: here refers to the creation (see SU 6.2 n.).

avenger: I follow Rau’s (1964, 46) interpretation of cettā as derived from the verbal root ṭeti, “to punish or avenge”.

12 the one controller . . . happiness: cf. KaU 5.12.

The changeless, among the changing: this half-verse occurs in KaU 5.13. I follow the KaU in reading nityo ‘nityānām. Hume (1931) and Radhakrishnan (1953) translate as I do without comment regarding the textual difficulty (see Müller 1979–84, II: 264, n. 4). If we follow the edition, the translation would be: “The changeless among the changeless” (so Rau 1964, 42), which is how the commentators understand the text.

*to be comprehended . . . Sāṅkhyā: the expression sāṅkhīyayogādhiṣayam may also be translated: “to be comprehended through Sāṅkhyā and Yoga (or Sāṃkhya-Yoga)” or “to be comprehended through the application of analysis.” It is unclear whether the terms Sāṃkhya and Yoga had at this time the technical meaning of a system of thought. See Hopkins 1901, 382. Böhtlingk (1897b, 131) argues, rightly I think, against taking sāṃkhīyayoga as a dvandva compound here and elsewhere in SU (1.3; 4.1).*


*Math, the sun . . . his light: = KaU 5.15; MuU 2.2.10 (see these for vr and emendations).*

1. Rau (1964, 46) tam evam (cf. 4.20; but he does not make this emendation at SU 3.8). — 2. Sandhi dropped mc; vulgate nānyah.

*goose: see SU 1.6 n. The second half of the verse is SU 3.8.*


*individual souls: the expression kṣetra-jña literally means “knower of the field,” i.e., the soul as the one who is conscious of the unconscious products of primal matter, here viewed as a “field.”*


*He who . . . becoming the Lord: I follow Rau’s (1964, 46) emendation. The last sentence imitates SU 3.8; 6.15.*


*dike: see BU 4.4.22 n. It may well be that in a late text such as this the term setu may have already acquired the meaning of “bridge.”*

1. Hauschild (1927) -āntaṁ.

1. Deussen (1897) vedā for deva. — 2. Nārāyaṇa antyaśra-.

*to those . . . order of life: many scholars have assumed, I believe mistakenly, that the expression antyaśramabhiyaḥ (“to those who had passed beyond their order of life”) refers to those who had passed beyond the four stage of life known as the āśramas. The term āśrama here means just the householder’s life, and the expression refers to ascetics who have moved beyond the household life. See Olivelle 1993, 23.*


23 *Noble One [mahātman]: the reference here is probably to Śvetāśvatara.*
Not

Mu U 1.2.1

µﬀduka Upaniṣad

MUNḌAKA 1


Brahmā arose: a distinction appears to be made here between Brahmā (a masculine noun), the first of the gods, and brahman (a neuter noun), the knowledge of which Brahmā taught, a knowledge that leads to immortality. The neuter brahman may refer to “the formulation of truth” (see BU 2.1.1 n.) and/or to the absolute reality. What relation, if any, this brahman has to Brahmā is unclear.


1.3 prescribed manner: refers to the ritual accompanying a pupil’s placing himself under the guidance of a teacher: see BU 6.2.7 n.

1.4 The rest of the Upaniṣad is presented as the answer of Āṅgiras. I have not placed the entire text within quotation marks, however, because in these verse Upaniṣads the initial dialogue is merely a literary device to present the text as the teaching of a divine or sage-being—a practice common in later works such as the Dharmasastra-s and the Purāṇas. The text itself does not contain any indication that it is really a dialogue.


Ṛgveda . . . astronomy: on these texts and sciences, see CU 7.1.2 n.

1.6  1. On adrešyaṁ see Bhattacharya 1941 and Salomon 1981, 98. Hertel (1924) omits agotram. My translation follows Hertel. As he points out, agotram (“without a lineage”) was probably a gloss on avarṇam, through a misunderstanding of the latter word as referring to social classes rather than to color; Smith (1976) emends pāḍa a: adreśiṁ yat tad agrāḥyavārṇam. — 2. Hertel (1924) omits yad bhūtayoniṁ (“source of beings”) as a gloss (also suggested by LV); my translation follows Hertel. Smith (1976) omits avyayaṁ yad mc.


As a spider . . . living man: for similar images, see BU 2.1.20.

1.8 Through heat . . . : here begins, I think, an argument (extending up to verse 2.6) for the efficacy and superiority of ritual activity. This opinion is rejected by the author at MU 1.2.7. The term tapas may mean both heat and austerity: see TU 3.1 n.

1.9  1. Smith (1976) sarvavidyo yasya mc; but the meter scans with saruajñāḥ.

appearance [rupa]; see BU 1.4.7 n.

(1924) raises the possibility of svakṛtasya, which appears to be the basis of Śaṅkara’s commentary.

2.2 1. LV suggest dropping tad mc, but unnecessary with sandhi antareṇaḥuṭīḥ. — 2. Radhakrishnan (1953) and some editions add śraddayā ṭutam, unsupported by either meter or Śaṅkara’s commentary.

When the flame . . . ghee: the main offering at some major sacrifices, such as the new-moon sacrifice, is offered between two pourings of ghee into the fire, technically called ājyabhāga. After the ghee is poured, the flame of the fire blazes, and it is into this blazing fire that the main offering is made.


four-month sacrifice: is one offered after every four months, that is, at the beginning of each season (spring, rains, autumn).

offering to all the gods [vaiśvadeva]: is part of every sacrifice (see BU 3.1.9 n.). I follow Hertel (1924) in deleting the ahutam before avaiśvadevam.

2.4 1. Hertel (1924) and vr in LV viśvṛūpī (also vr viśvarūpā); my translation follows this reading.

glittering: see BU 1.4.7 n.


When a man . . . reside: the context is the death of a man. He has been brought to the funeral pyre and is surrounded by the seven flames of fire. These flames, in the form of the rays of the sun, carry the dead man to the world of brahman. On the participle ādadāyan, see Salomon 1981, 94–95.

2.6 1. Hertel (1924) omits iti; Smith (1976) suggests deleting either ehy or iti. — 2. Smith (1976) raśnīt for raśnimbhir.

“Come! . . . oblations: an etymology of āḥutī (“oblation”) appears to be hinted at here. The imperative ehi (“come”) recalls the verb ā-vhit (“to call,” “to invite”), to which the author connects āḥutī (Mehendale 1960–61).

2.7 Surely, they are . . . : here begins the author’s reply to the ritualist’s arguments, which began at MuU 1.1.8.

eighteen forms: it is unclear what these eighteen forms are. Some take them as texts in which the sacrificial doctrine is spelled out, and identify them with the Saṁhitā, Brāhmaṇa, and the ritual sūtra of the four Vedas (= twelve), plus the six ancillary sciences (see MuU 1.1.5). It seems more likely, however, that the reference is to types of sacrifice, such as the new-moon and the full-moon sacrifices mentioned earlier in verse 2, and not to ritual texts.

2.8 Wallowing . . . blind: see KaU 2.5.


Wallowing . . . to a close: their stay in heaven comes to a close when the ritual merit
that took them there becomes exhausted. The aim of this entire section is to show the
temporary nature of any happiness won through ritual activities.

2.10 1. LV suggests dropping te mc. — 2. Hertel (1924) -nubhûte imaṃ; LV -nubhûtvā
imaṃ. — 3. Hertel (1924) cāviṣānti.

2.10–11 Deeming... immutable self: a more detailed version of this contrast between people
given to rites, who live in villages, and those given to ascetic practices, who live in the
wilderness, is given in BU 6.2.15–16 and CU 5.10. “Gifts” (pūrta) refer especially to
the gifts to officiating priests at a sacrifice (see CU 5.10.3). “Sacrifices and gifts” of
ordinary people are contrasted here with “penance and faith” of those in the wilder-
ness. I follow Hertel’s (1924) emendation cāviṣānti (cf. Rau 1965).

2.11 Smith (1976) uposanty for upavasanty, the Prakritic form mc. — 2. Smith (1976)
dvārā mc.

2.12 1. Smith (1976) emends mc: karmacitān fugupsām brāhmaṇo āyād nāsty akṛtaḥ
kṛtena. — 2. Hertel (1924) apigacchet for abhigacchet.

What’s made... unmade: the pithy saying nāsty akṛtaḥ kṛtena literally means “There is
no unmade through made.” The term kṛta can mean “made,” “done,” or “created” and
can refer to both normal and ritual action (karma). Thus “unmade” (akṛta) can also
mean what is not subject to or produced through rites. The worlds that one obtains
through rites are kṛta, while the immortal self in akṛta.

firewood in hand: see CU 4.4.5 n.

2.13 To that... imperishable: this concluding verse may refer back to MuU 1.1.3. Then the
student is Śaunaka and the teacher is Āṅgirās.

MUNḌĀKA 2


1.3 1. Hertel (1924) āpaś ca.

1.4 1. Hertel (1924) omits; my translation follows Hertel. — 2. Smith (1976) emends:
ḥṛdayam asya prthvī viśvaṃ hy ēṣa sarva-.

His head... every being: this verse echoes the creation hymn of RV 10.90. This entire
chapter appears to be a reinterpretation of that ancient hymn of creation.

1.5 From him comes... creatures: this is a very brief statement of the doctrine of the five
fires, explained in detail in BU 6.2.9–14; CU 5.4–9. Mehendale (1960–61) see an allu-
sion to the etymology of puruṣa in pumān (pu) retaḥ (ru) siṁcati (ṣa): “the man spills
his seed.”

1.6 1. My reading follows Rau (1965, 221); Hertel (1924), LV, vulgate sāna yajũṃṣi;

1.8 1. Hertel (1924) sapteme; LV suggest dropping ime mc.

The seven breaths... spring: the seven flames are mentioned in MuU 1.2.4; see also
PU 3.5. The seven worlds probably refer to the ancient three (earth, intermediate
region, and sky), to which were added in later mythology four others: Mahas, Janas, Tapas, and Satya (identified with the world of Brahma). The identities of the other sets of seven are less clear. For the cave or space within the heart, see BU 2.1.17 n.

1.9 1. I follow Hertel (1924) in dissolving sandhi me; vulgate reads *sarve 'smāt.*

1.10 1. Hertel (1924) *puṟuṣaivedaṁ.* — 2. Hertel (1924) thinks there is one Anuṣṭubh half-verse and one Tristubh half-verse missing here (i.e., *pādās* cd of this, and *pādās* ab of the next; see Rau 1965, 221).

All this... Person: the words of this verse recalls the opening words of RV 10.90.

2.1 1. This verse is hopelessly corrupt. Hertel (1924) has attempted to reconstruct it as two verses, the first being AV 10.8.6; the first two *pādās* of the second are missing, possibly because its third *pāda* has collapsed into the last *pāda* of the first verse. Here is Hertel’s reconstruction, which I follow in my translation: *āvīḥ san niḥitaṁ guhā jaran nāma mahat padam / tatredam sarvam ār̥t̤am ejat prāṇat pratiṣṭhitam // (first two *pādās* missing) ejat prāṇaṁ nimiṣac ca vareṇyaṁ / param vijñānād yad varjiṣṭhaṁ praḥānām // Smith (1976) proposes: *āvīḥ saṁniḥitaṁ nāma guhā caran mahat padam / atra etat samarpitam ejat prāṇan niṣac ca yat //.* — 2. Smith (1976) suggests *jāniṭha* (cf. MuU 2.2.5 n.).

2.2 1. Hertel (1924) restores the meter: ... *anuḥbhyo 'nu yasmin ime lokā .... — 2. Hertel (1924) omits *vāṁmanah* and *tad etat satyaṁ* and combines the two half-verses into a single half-verse, converting the entire verse into a Tristubh. It may, however, do less violence to the text to drop the *tad* before *amṛtaṁ* and make these two half-verses into an Anuṣṭubh verse preceded by a truncated Tristubh half-verse. — 3. Smith (1976) transposes *pādās* e and f, and reads *amṛtaṁ* for *tad anṛtaḥ*.

Strike it: the imperative *viddhi* here and in the following verse is not the standard imperative form of the verb *vyadh.* Salomon (1981, 96) suggests that the verb is *vīd, “to know,” but admits that there may be a pun on the two words here. Bhattacharya (1941) thinks that the two verbs are confounded (conflated?).

2.3 1. I follow Hertel (1924); vulgate and Śaṅkara’s commentary read *upāsāniśitaṁ.* It is easy to lose an anusvara before a nasal. The contrast between bow = *upaniṣad,* and arrow = *upāsā* (both words in their early meaning of connection) is compelling (see also the parallel in the next verse). — 2. Hertel (1924) *saṁnidhāya,* Radhakrishnan (1953) *saṁdadhīta* (also suggested by LV), Hertel (1924) gives *saṁdhiyata* mistakenly as Śaṅkara’s reading when it should be *saṁdhyāṭā* (on the verbal form *saṁdhyāṭa,* see Salomon 1981, 95). — 3. LV takes this as *vīd, “to know.”

weapon of *upaniṣad:* the precise meaning of the term *aupaniṣada* (lit., “relating to or derived from *upaniṣad*”) is unclear. The following verse identifies the weapon as OM; so OM must be viewed here as showing the hidden connection between *brahman* and the self (see Int., p. 25).

2.4 1. Smith (1976) omits *hy.*
He will . . . the target: my translation is somewhat free. The pithy Sanskrit literally means: “Like the arrow, he will be made of that (or same as that).” The meaning appears to be that as the arrow embedded within the target becomes lodged within it and thus becomes one with it, so the person enters into brahman and becomes the same as brahman.

2.5

woven: see BU 3.6.1 n.

breaths: here the term may have the meaning of “senses” (see BU 1.5.17 n.).

dike: see BU 4.4.22 n.

2.6

Where the veins come together: the reference is to the space within the heart; see BU 2.1.19 n.

like spokes on the hub: for this image, see BU 2.5.15; PU 2.6; 6.6.

2.7a

fort: see BU 2.5.18 n.

2.7b
Breaths: meaning the senses; see MuU 2.5.

2.8
the high and the low: the reference is to the two abodes of the self, in the city of brahman in the sky and in the heart. Works here refer especially to ritual actions, although they are possibly not limited to them.

The knot of one’s heart: see KaU 6.15.

2.9
In that . . . of lights: the high golden container or bucket may be a reference to the area around the polestar (see BU 2.2.3 n.). This may also be a reference to the “city of brahman” in the sky in verse 7a. Brahman thus would refer to the polestar fixed firmly in the sky and shining brightly without changing, “Partless” would then refer to the fact that this star does not wax and wane like the moon (Rau 1965, 223).

2.10

2.10 There the sun . . . with his light: see KaU 5.15; SU 6.14.

2.11
1. Hertel (1924) omits amṛtaṃ as a gloss; I follow Hertel in the translation. The meter

*Brahman alone . . . widest extent*: on the interpretation of the verse, see Brereton 1986, 102 n. 13; cf. CU 7.25.1.

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**MUḌĀKA 3**

1.1 1. Hertel (1924), Smith (1976) *duā* mc. — 2. Sandhi dropped mc; vulgate *svādv atti*.

_Two birds . . . looks on:* = RV 1.164.20. This and the next verse are also in SU 4.6–7.


_by her who is not the Lord* [aniśayā]: this expression probably refers to the female cosmic power, that is, _prakṛti_, which is distinct from the Lord and which is the cause of human ignorance. The opposition between the two principles is more pronounced in the SU.

1.3 1. Smith (1976) _eti* or _aiti* mc.

_highest identity:_ the expression may also mean “identity with the highest” (Rau 1965, 224). There may also be a play here on the term _sāmya_, which, besides identity, can also mean calmness in the yogic sense (see BhG 5.19; 6.33).

1.4 1. LV suggests dropping _yah_ mc; so also Böhtlingk (1901, 10); Smith (1976) drops _esa_ mc. — 2. I follow Rau’s (1965, 224) emendation; all editions read _bhavate ṇāṭivāḍi_; Böhtlingk (1901, 9) suggests _bhavati_ for _bhavate_, parallel to CU 7.15.4, and drops _vidvān_. — 3. _vr_ in LV _ātmaraṇatīrṇāvān_. — 4. Hertel (1924) adds _brahma_, which I follow in the translation (see MU 2.2.11 n. 4); Böhtlingk (1901, 10) _evaṇi vidvān_ for _esa_; LV thinks Śaṅkara may have read _brahmaniṣṭhaḥ_ for _esaḥ_.

_thereby a man who outtalks:_ my reading _bhava tenāṭivāḍi_ makes this as a positive rather than a negative sentence. On “outtalking” as a virtue, see CU 7.15.4 n.

_active man_: refers to one who engages in ritual and other activities, but this man performs these acts by his dallying with the self (_ātman_).

1.6 1. LV and vulgate _jayati_, but _jayate_ is supported by mss. _vr_ (in LV) and parallel at MU 3.1.10. — 2. Hertel (1924) adds _sa_ mc (haplology). — 3. Hertel (1924) -_manti ṛṣayo_ mc.

_The real . . . the unreal:_ Many translate: “Truth alone conquers, not untruth.” That this cannot be the meaning is demonstrated by Mehendale (1961).

1.8 1. LV suggests dropping _atast tu_ mc. — 2. Hertel (1924) omits mc as gloss on _tāṃ_, but glosses normally follow the word immediately.

2.1 1. Vulgate, LV _brahma dhāma_. — 2. _vr_ in LV _te 'ṣukram_ for _te ṣukram_.

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what is here bright [ṣukram etat]: the meaning of ṣukram is unclear, since it can mean both “bright” and “semen.” The term clearly relates to ṣubhram (also meaning “bright”) of the second line. The meaning could be that wise men go beyond the celestial lights or, according to the traditional explanation, that they go beyond the semen, i.e., they are not reborn.

2.2 1. Hertel (1924) karmabhir for kāmbhir, which is irregular (cf. LV), but also the lection difficilior (Salomon 1981, 94).

One who hankers . . . very world: here, too, actions refer primarily to ritual actions (see MuU 2.2.8 n.). On the lack and fulfillment of desires, see BU 4.4.6.


2.4 1. Johnston (1930, 863) nāpy for vāpy (paleographic confusion between n and v).

by one without the marks: the term alinga is probably used here in a technical sense to indicate the proper marks of an ascetic (Johnston 1930, 863). I follow Johnston’s emendation nāpy alingāt, which makes better sense than taking alingāt as qualifying tapasaḥ.

by these means: that is, through strength, careful attention, and austerity undertaken properly.

brahman-abode: that is, the cavity in the heart of the man who knows. The abode of the heart here corresponds to the heavenly abode of brahman noted at MuU 2.2.7a, 9.

2.5 All: = “Whole”; see BU 1.4.9–10 n.

2.6 Vedānta: the reference here is probably to the Upaniṣads, which by the time of the MuU probably constituted a body of literature distinct from the earlier collections dealing with the ritual (cf. MuU 1.1.5).

renunciation: the Sanskrit is samnyāsa, one of the earliest occurrences of this term with this technical meaning (see Olivelle 1991).

2.7 fifteen parts: the reference is to the fifteen functions of a person, possibly the five senses, the five breaths, and the five organs of action; see BU 1.5.14 n.

all the senses . . . divinities: the senses (here called “divinities”; see BU 1.3.9 n.) return to the cosmic entities to which they correspond (see BU 3.2.13).

2.8 1. Sandhi dropped mc; vulgate smudre ‘stam.

As the rivers . . . highest: see CU 6.10.1; PU 6.5.

2.9 1. Smith (1976) presents this as a verse with the following emendations: sa yo ha vai tat paramam brahma veda, brahmaiva bhoti nāsyā abrahmavit kule / sa pāpmāṇam tarati śokam anṛto, bhoti guhā granthibhibh vimuktah //

offer for themselves: that is, people who offer sacrifices for their own benefit but do not act as hired priests at sacrifices performed by other patrons.

lone seer: his identity is unclear. He is identified with breath in PU 2.11 and with Pūṣan in IU 16. If it is breath, then “offering for themselves” may refer to the offering of food in the breath (prāṇāgnihotra).

head-vow: this may refer to the shaving of the head (muṇḍana) hinted at by the title of the Upaniṣad.

2.11 1. Smith (1976) gives as verse: tad etat satyam ṛṣir aṅgirāḥ purā uvāca nācirṇavrato adhīte. LV also present these two phrases as a verse. — 2. LV, Hertel (1924) parama-ṛṣibhyah; on the sandhi (cf. PU 6.8), see Salomon 1981, 92; 1991, 51.

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PRAŚNA 1

1. On these anomalous nominatives, see Salomon 1991, 51; Böhtlingk 1890a, 175.

carrying firewood: see CU 4.4.5 n.


he heated himself: on the significance of heat in creation and its relation to austerity, see BU 1.2.6; CU 2.23.2 n.; TU 3.1 n.

couple: this term has clear sexual connotations here, the Sanskrit terms for substance (rayi) and lifebreath (prāṇa) being feminine and masculine nouns, respectively. It is their union that produces creatures. The term rayi generally means wealth or property, but in its usage here as a cosmological category it appears to have a wider significance. Many have translated the term as “matter.” In adopting the translation “substance” (without any Aristotelian connotations) I am attempting to capture both the meanings of this term: matter and wealth.


7. fire common to all [vaśvānara]: see BU 1.1.1 n.

dazzling [viśvarūpa]: see BU 1.4.7 n.

8. Golden . . . created beings: the syntax and grammar of this verse are far from clear, with the first two lines (pāda) either connected with a phrase outside this verse or connected with the last two with “broken syntax” (Salomon 1991, 58). Grammatical irregularities, studied by Salomon (1991), are a common feature of this Upaniṣad.


two courses: on the two courses of the sun, and on this passage in general, see BU 6.2.15–16; CU 5.10.

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**PU 2.3**

*best action:* the meaning of *kṛtam,* here translated as “best action,” is unclear. It may mean ritual action and evoke also the winning throw of the dice (see CU 4.1.3 n.). This term is substituted here for *dattam* (“gift”) of CU 5.10.3. Read differently, the phrase also may mean: “those who venerate offerings to gods and priests, thinking ‘That’s enough!’”

10 *stoppage* [nīrodha]: a technical term in Yoga—the cessation of mental activities that marks the liberated state. The term is also related to *nirvāṇa,* which in Buddhism signifies the final cessation of phenomenal existence that marks the liberated state.

11 1. LV, Bousquet (1948), *u pare* (see Horsch 1966, 192).

*Some call . . . six spokes:* this rather obscure verse is taken from RV 1.164.12, a hymn full of enigmas and riddles. The one on the far side may refer to the sun, and the one on the near side to the moon or possibly to the sacrifice, at least within the context of the PU. Five and twelve forms probably refer to the five seasons and the twelve months. The reference of the seven wheels and six spokes is unclear; this may be a reference to the chariot of the sun or to some aspect of the sacrifice. See Horsch 1966, 192–93.

13 1. vr in Böhtlingk (1890a, 179) *ahorātre.* — 2. Hillebrandt (1914, 581) suggests *vratacāryam eva* (cf. PU 1.15 *prajāpativrataṃ*).

14 *Prajāpati . . . creatures:* on the sequence food, semen, and creatures, see BU 6.2 n.

15 1. vr in Böhtlingk (1890a, 180) omits. — 2. I follow Böhtlingk (1890a, 180) in presenting this as a verse, even though the meter is erratic.

16. 1. Böhtlingk (1890a, 180) omits *iti.*

PRAŚNA 2

1 1. Böhtlingk (1890a, 181) *-yanti.*

deities: as vital faculties, see BU 1.3.9 n.

*become manifest:* I take *prakāśayante* (causative: “they illuminate”) to be used irregularly for the simple verb *prakāsante* (“they become manifest”).


*reed:* here refers to the body. This image works well with the view that the body is kept alive by the passage of wind (breath) through its inner tubes. Böhtlingk’s reconstruction does violence to the text and is quite unnecessary.

3 1. On the form *āpadyatha,* see Salomon 1991, 52; Böhtlingk (1890a, 182) reconstructs connecting it to what follows: *āpaddhvam yatāham evaitat.* — 2. Böhtlingk (1890a, 182) *pravibhajyaitam asmadvāsam avaṣṭabhyā;* Kern (in Böhtlingk 1891b) deletes *etad bānam.*

*Don’t delude yourself:* on the debate about the relative superiority of the vital functions, see BU 1.3.2–6 n.

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dividing myself into five parts: see BU 1.5.3 n.


he started to set off: many translators take the particle *iva* here to mean that breath was pretending to or acting as if he were about to set off. No pretense is, however, intended (see Brereton’s [1982] essay on *iva*); the meaning appears to be that breath actually took off but did not completely depart from the body, just as a queen bee would rise above the hive, hover there, and settle down again in the hive.

settled down: on the irregular formation here of the verb *prātiṣṭhante,* see Salomon 1991, 65–70.

queen bee: ancient Indians thought the queen to be a male, and hence the Sanskrit calls it a “king bee.”

1. Most editions drop *ca,* but it is found in Śaṅkara and restores the meter; Böhtlingk (1890a, 183).

7. LV omits.

8. vr in Böhtlingk (1890a, 183) *tvam* for *asi.*

10. Böhtlingk (1890a, 184; 1897a, 96) *aṅi* for *abhi-,* rejected by Kern (in Böhtlingk 1891b); sandhi dropped *mc,* many editions read *-varṣasy.* — 2. Delbrück in Böhtlingk (1890a, 184) *anne.* — 3. Böhtlingk (1890a, 184) drops *īti.*

11. Absence of sandhi in *prāṇaikaṁśiḥ,* see Salomon 1981, 91–92; 1991, 50; Böhtlingk (1890a, 184) reads *prāṇaikaṁśiḥ.* — 2. Anamolous vocative, see Salomon 1991, 51; Böhtlingk (1890a, 184; 1897a, 96) reads *mātariśvānāḥ* as genitive.

lone seer: see MuU 3.2.10.

you are the eater . . . household: read differently, this phrase may be translated: “you are the eater, the true lord of all,” or “you are the eater of all, the true lord.”

you are our father, Mātariśvan: this may also be translated: “you are the father of Mātariśvan” (see Salomon 1991, 51 n. 10 and parallel in AV 11.4.15). In earlier mythology Mātariśvan is identified with fire, but later came to be viewed as wind.

12. Böhtlingk (1890a, 184) *sthūta mc.*


PRAŚNA 3


Lord, from what . . . within the body: the last question relates to the names that life-breath receives when it exists as entities outside the body, for example, as the sun, earth, and wind (see PU 3.8), and as different breaths within the body (see PU 3.4). Question 1 is answered in § 3 (sentence 1); question 2 in § 3 (verse); question 3 in §§ 4–5; question 4 in §§ 6–7; and question 5 in § 8.
1. Böhtlingk (1890a, 185) ātatam manah / tenāya-; Hillebrandt (1914, 582) manodātena (cf. KsU 2.1); for the nonstandard sandhi of manokṛ-, see Salomon 1991, 51.

As this . . . by the mind: this verse (often taken as prose) is rather obscure and has been subject to diverse interpretations. Mine is an interpretation rather than a literal translation. The traditional interpretation is that the lifebreath, within the process of rebirth, enters another body "by a path created by the mind," that is, in accordance with a person’s past deliberate actions. On the verse and on the problematic word manokṛtena, see Salomon 1982, 51.

5 1. Böhtlingk (1890a, 186) pratitishthate (cf. PU 2.4 n. 1).

In-breath [apāna]: in earlier literature this breath was viewed as inhalation. It is now identified as the breath in the lower parts of the belly responsible for evacuation and ejaculation.

Lifebreath itself: here prāṇa as “out-breath” is identified with prāṇa as the undifferentiated lifebreath.

Link-breath: in this phonetic etymology, this breath “makes alike” the food that is eaten, that is, homogenizes the different foods in the digestive process, just as fire burns everything to ashes (see also PU 4.4).

Seven flames: see MuU 1.2.4; 2.1.8.


The sun . . . within sight: when the sun rises one can see, and in this the author detects the fact that the sun and sight are two forms of breath. Böhtlingk (1890a; 1897a, 96) divides the sentence differently and takes bāhyaḥ prāṇaḥ as the subject.

9 1. Böhtlingk (1890a, 187) punarbhava indri-.

9-10 The up-breath . . . conception: this passage, I think, has been misunderstood by the native interpretive tradition; hence, the misleading numbering of the paragraphs. I have assumed that the term bhavam in the expression punarbhavam is a later gloss interpreting the term punar as referring to rebirth. I take punar ("again") as qualifying the verb āyati ("comes" or "returns") and the whole statement as referring to the dying person’s entry into the lifebreath at the moment of death. The lifebreath then leads the dead person to his next birth.


11 1. vr in Böhtlingk (1890a, 187) hiyante.

12 1. Böhtlingk (1890a, 187) āyātim.

Entrance: I take āyati as standing for āyāti; see the second question at PU 3.1 (Horsch 1966, 193–94; Salomon 1991, 52). This verse recapitulates the opening questions of this chapter.

PRAŚNA 4

2 1. Böhtlingk (1890a, 188) udyataḥ (cf. PU 1.6 n. 1). — 2. On this verbal form (īyāyate or iyāyate), see Salomon 1991, 53.
1. Böhtlingk (1890a, 189) takes praṇayanād to be an interpolation.

fort: see BU 2.5.18 n.

householder’s fire: on the three vedic fires, see CU 2.24.3 n.; Fig. 3, p. 17.

1. Böhtlingk (1890a, 189) etam.

link-breath: on the etymology see also PU 3.5 n.

up-breath . . . brahman: the etymology of udāna is here left to be inferred. Mehendale (1960–61) points to ud-ṃ ("to lead up"), inferred on the basis of brahma gamayati ("conduits . . . to brahman").

1. Böhtlingk (1890a, 189) atrāiva (oversight?).

this deity: probably refers to the mind (see § 2). When the mind becomes overpowered by heat or fire, that is, by the up-breath which is equated with fire (PU 3.9), it sees no dreams.


This intelligent . . . world indeed: the prose passages and the verse alike pose many difficulties: see Salomon 1991, 59–60; Horsch 1966, 194.

1. Böhtlingk (1890a, 191) drops yas tu somya as an interpolation taken from the following verse.


PRAŚNA 5

1. LV puts this phrase in § 1.

1. vr in Böhtlingk (1890a, 193) adds sa.


1. All separate mātṛa mṛtyumayath; I follow Horsch (1966, 195) in seeing here a double sandhi: mātṛa+mṛtyumayath. — 2. Böhtlingk (1890a, 193; cf. 1897a, 97) anu vipra-. Horsch (1966, 195) anaviprayuktāḥ = aviprayuktāḥ.

The three . . . not tremble: I follow the above emendation suggested by Horsch. The meaning of “external, internal, or in between” is unclear; they may refer to the way the phonemes are pronounced: loud, soft, and medium. If that is the meaning, then “performances” would mean the pronunciation of the syllable.

1. This verse appears to be corrupt. Horsch (1966, 196) attempts to restore the meter as follows; drops tat in pāda b; pādas c and d: tam onkāreṇaivaveti [or -aiva anvēti] vidvān / yat tac chāntam ajaram amṛtam ca // Here āyatanena is regarded as a gloss on onkāreṇa. He offers an alternative reconstruction: tam onkāreṇāyatatenāvēti / vidvān tac chāntam ajaram amṛtam // In both the final abhayam paraṃ are considered prose elements that found their way into the verse; so also Böhtlingk (1890a, 194). — 2. vr in Böhtlingk (1890a, 194) adds sa.

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Notes

PRAŚNA 6

1. Böhtlingk (1890a, 194) adds iti. — 2. Kern (in Böhtlingk 1891b) abravam.
   — 3. Böhtlingk (1890a, 194) avediṣyam.

sixteen parts: listed in PU 6.4; see also BU 1.5.14 n.


3. Who is the one . . . settle down: see PU 2.3–4.

4. Böhtlingk (1890a, 195; 1897a, 97) -chṛddhā. — 2. Böhtlingk (1890a, 195) drops ca.


Now, take . . . the ocean: on this simile, see MuU 3.2.8; CU 6.10.1.

6. LV and Bousquet (1948) veda yathā. To restore the meter, two syllables have to be eliminated. Horsch (1966, 197) suggests eliminating vedyam as a gloss; or deleting the final yathā and reading either veda or vettha; Böhtlingk (1890a, 196) tam puruṣaṁ vedayadhvan. — 2. On this verbal form, see Salomon 1991, 54–56; Böhtlingk (1890a, 196) parivyathat.

In whom . . . disturb you: on the interpretation of this verse, see Horsch 1966, 196–97; Salomon 1991, 54–56.


xii Māṇḍūkya Upaniṣad

1. OṂ . . . simply OṂ: see the parallels in CU 1.1.1; 1.4.1.

2. four quarters: see BU 4.1.2–7; CU 3.18; 4.5–8.

Whole: see BU 1.4.9–10 n.

3. The first . . . gross things: on these states of awareness, see BU 4.2–4. The meanings of "seven limbs" and "nineteen mouths" are uncertain. The commentator Śaṁkara refers to CU 5.18.2 with reference to the seven limbs, but there a total of eleven parts are enumerated. He identifies the nineteen mouths as the five organs of perception, the five organs of action, five breaths, together with mind, reason (buddhi), ego-sense, and intellect (citta).

9–11 The first . . . destruction: on the use of phonetic etymologies, see BU 1.2.1 n.

10. The second . . . lineage: the meaning appears to be that he will bring to a heightened level the lineage of knowledge (i.e., the line of men of learning into which he is born). The meaning of "common" is less clear; it may mean that he will enjoy inclusion among both (opposing?) parties or that he will act as a mediator between them, which would accord with ubhayaṭva (lit., "state of being both").

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The bibliography of the principal vedic texts is given in the Abbreviations, pp. xi–xiii.


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INDEX

In several significant areas, this index groups related terms under a single broad topic. Accordingly, all parts of a human or animal body are listed under body, parts of; all classes of society, such as Brahmans, under social classes; all colors, under color; all the ritual fires and terms relating to fire, under fire; all grains such as rice and barley, under grain; all numbers, under number; all the various priests, under priest; all the directions as north and south, under quarters; terms relating to the sacrifice, under sacrifice; all terms relating to the Sāman chants, under Sāman; all divisions of time such as day, month, and year, under time; all divisions of the Veda, under Veda; all vital powers such as breathing, sight, and hearing, under vital functions; all the various worlds, under world. Plurals are listed under the corresponding singulars. The four sacred sounds, bhūr, bhūvas, mahas, and svar, are listed under Call. The sign (n) after a reference indicates that the term is explained in the note to that passage. The numbers refer to the internal divisions of the Upaniṣads.

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