The Early Upanisads

Annotated Text and Translation

Translated and Edited by: Patrick Olivelle

THE EARLY UPANIṢADS

SOUTH ASIA RESEARCH

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Annotated Text and Translation
Patrick Olivelle

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For

Ludo Rocher
and
Richard Gombrich

And in memory of

Thomas Burrow
and
R. C. Zaehner

।। एतेन मे निबन्धेनार्पिता वै गुरुदक्षिणा ।।

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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

of the Upaniṣads should be, this volume will spur further scholarly interest in these important documents of India's religious and cultural history.

The publication of this volume was aided by a University Cooperative Society Subvention Grant awarded by The University of Texas at Austin and a subvention from the Marlene and Morton Meyerson Endowment for South Asian Studies of the University of Texas at Austin.

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 P. O.
April 1998

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Abbreviations

AA	Aitareya Āraṇyaka. Ed. and tr. Keith (1909). Ed. with Sāyaṇa's commentary (AnSS 38, 1959).
AB	Aitareya Brāhmaṇa. Ed. with Sāyaṇ's commentary. 2 vols. (AnSS 32, 1896). Tr. Keith (1920).
ALB	*Adyar Library Bulletin.*
AnSS	Ānandāśrama Sanskrit Series, Poona.
AU	Aitareya Upaniṣad. Ed. with the commentaries of Śaṃkara and Ānandagiri, and Vidyāraṇya (AnSS 11, 1931).
AV	Atharva Veda. Ed. with Sāyaṇ's commentary by Vishva Bandhu. Vishveshvaranand Indological Series 13–17 (Hoshiarpur, 1960–64). Tr. W. D. Whitney (HOS 7–8, 1905).
BhG	Bhagavad Gītā. Ed. and tr. W. G. P. Hill (London: Oxford University Press, 1928).
BKSGW	*Berichte über die Verhandlungen der königlich sächsischen Gesellschaft der Wissenschaften zu Leipzig*, Philologisch-historische Classe.
BR	O. Böhtlingk and R. Roth. *Sanskrit-Wörterbuch.* 7 vols. Reprint of 1855–75. Delhi: Motilal Banarsidass, 1990.
BS	Brahma Sūtras of Bādarāyaṇa. Ed. with Śaṃkara's commentary (Bombay: Nirnaya Sagar Press, 1948). Tr. with Śaṃkara's commentary by G. Thibaut. 2 pts. (SBE 34, 1890; SBE 38, 1896).
BSS	Śaṃkara's commentary on the BS.
BU	Bṛhadāraṇyaka Upaniṣad. Ed. with Śaṃkara's commentary (AnSS 15, 1939).
BU(K)	Bṛhadāraṇyaka Upaniṣad, Kāṇva Recension.
BU(M)	Bṛhadāraṇyaka Upaniṣad, Mādhyandina Recension. Ed. in SB by Weber.
CU	Chāndogya Upaniṣad. Ed. with Śaṃkara's commenary in *Śrīśāṃkaragranthāvaliḥ*, 5 (Śrīraṅgam: n. d.).
EVP	*Études védiques et pāṇininéennes.* Renou 1955–69.
Frenz	Frenz (1967–68).
HOS	Harvard Oriental Series, Cambridge, Mass.
IHQ	*Indian Historical Quarterly.*
IIJ	*Indo-Iranian Journal.*
IndT	*Indologica Taurinensia.*

Int.	Introduction to this volume.
IU	Īśā Upaniṣad. Ed. with the commentaries of Śaṃkara, Ānandagiri, Śaṃkarānanda, etc. (AnSS 5, 1888).
IU(K)	Īśā Upaniṣad, Kāṇva Recension. Variants given in VS.
IU(M)	Īśā Upaniṣad, Mādhyandina Recension in VS.
JAOS	*Journal of the American Oriental Society.*
JB	Jaiminīya Brāhmaṇa. Ed. Raghu Vira and Lokesh Chandra (Nagpur, 1954). Partly tr. Bodewitz (1973).
JIP	*Journal of Indian Philosophy.*
JOIB	*Journal of the Oriental Institute,* Baroda.
JRAS	*Journal of the Royal Asiatic Society.*
JU	Jaiminīya Upaniṣad-Brāhmaṇa. Ed. Limaye and Vadekar (1958). Ed. and tr. Ortel (1896).
KaSU	Kaṭha-Śikṣā-Upaniṣad. Ed. and tr. Witzel (1979).
KaU	Kaṭha Upaniṣad. Ed. with the commentaries of Śaṃkara, Ānandagiri, and Gopālayatīndra (AnSS 7, 1935).
KeU	Kena Upaniṣad. Ed. with the commentaries of Śaṃkara, Ānandagiri, Śaṃkarānanda, and Nārāyaṇa (AnSS 6, 1926).
KS	Kāṭhaka Saṃhitā. Ed. L. von Schroeder. 3 vols. (Leipzig: F. A. Brockhaus, 1900–10).
KsB	Kauṣītaki Brāhmaṇa. Ed. Shreekrishna Sarma. Verzeichnis der Orientalischen Handscriften in Deutschland. Ed. W. Voigt. Supplementband 9,1 (Wiesbaden: Franz Steiner, 1968). Tr. A. B. Keith (HOS 25, 1920).
KS–H	A. Hillebrandt, *Kleiner Schriften*. Ed. R. P. Das (Stuttgart: Franz Steiner, 1987).
KS–O	H. Oertel, *Kleiner Schriften*, 2 vols. Ed. H. Hettrich and T. Oberlies (Stuttgart: Franz Steiner, 1994).
KS–T	P. Thieme, *Kleiner Schriften* (Wiesbaden: Franz Steiner, 1984).
KsU	Kauṣītaki Upaniṣad. Ed. with Śaṃkarānanda's commentary by Cowell (1861).
LU	Les Upanishad. Ed. L. Renou (Paris: Adrien-Maisonneuve, 1943–76).
LV	Limaye, V. P. and Vadekar, R. D. (1958).
MaU	Māṇḍūkya Upaniṣad. Ed. with Gauḍapāda-Kārikā by R. D. Karmarkar. Reprint (Poona: Bhandarkar Oriental Research Institue, 1973).
Mbh	Mahābhārata. Ed. V. Sukthankar et al. 19 vols. (Poona: Bhandarkar Oriental Research Institute, 1927–59). Tr. J. A. B. van Buitenen. 3 vols. [containing Books 1–5] (Chicago: Chicago University Press, 1973–78).
mc	*metri causa*, for the sake of meter.
MS	Maitrāyaṇīya Saṃhitā. Ed. L. von Schroeder. 4 vols. (Leipzig: F. A. Brockhaus, 1881–86).
ms(s)	manuscript(s).
MtU	Maitrāyaṇīya (Maitrī) Upaniṣad. Ed. and tr. J. A. B. van Buitenen (The Hague: Mouton, 1962).
MuU	Muṇḍaka Upaniṣad. Ed. with the commentaries of Śaṃkara, Ānandagiri, and Nārāyaṇa (AnSS 9, 1935).

PU	Praśna Upaniṣad. Ed. with the commentaries of Śaṃkara and Ānandagiri (AnSS 8, 1922).
RV	Ṛgveda. Ed. with Sāyaṇas commentary by F. Max Müller. 6. vols. (London: Wm. H. Allen & co., 1849–74). Tr. K. F. Geldner (HOS 33–6, 1951–57).
SA	Śāṅkhāyana Āraṇyaka. Ed. V. G. Apte (AnSS 90, 1922). Tr. Keith (1908).
SB	Śatapatha Brāhmaṇa. Ed. with extracts from the commentaries of Sāyaṇa and Dvivedagaṅga by A. Weber, 1855. Reprint. Chowkhamba Sanskrit Series 96 (Varanasi: 1964). Tr. J. Eggeling (SBE 12, 26, 41, 43, 44, 1882–1900).
SBE	Sacred Books of the East, Oxford.
SII	*Studien zur Indologie und Iranistik.*
SILP	*Studies in Indian Literature and Philosophy: Collected Articles of J. A. B. van Buitenen*, ed. L. Rocher (American Institute of Indian Studies; Delhi: Motilal Banarsidass, 1988).
SU	Śvetāśvatara Upaniṣad. Ed. with the commentaries of Śaṃkara, Śaṃkarānanda, Nārāyaṇa, and Vijñānabhagavat (AnSS 17, 1966).
TA	Taittirīya Āraṇyaka. Ed. with Sāyaṇa's commentary. 2 vols. (AnSS 36, 1898).
TB	Taittirīya Brāhmaṇa. Ed. with Sāyaṇa's commentary. 3 vols. (AnSS 37, 1898).
TS	Taittirīya Saṃhitā. Ed. with Sāyaṇa's commentary. 9 vols. (AnSS 42, 1900–1908). Tr. Keith (1914).
TU	Taittirīya Upaniṣad. Ed. with the commentaries of Śaṃkara, Ānandagiri, Śaṃkarānanda, and Nārāyaṇa (AnSS 12, 1929).
VaDh	Vāsiṣṭha Dharmasūtra. Ed. A. L. Führer. Bombay Sanskrit and Prakrit Series, 23 (Poona: 1930). Tr. G. Bühler (SBE 2, 1879).
VIJ	*Vishveshvaranand Indological Journal.*
vr	variant reading(s).
VS	Vājaseneyi Saṃhitā of the White Yajurveda. Ed. in the Mādhyandina and the Kāṇva recensions with the commentary of Mahīdhara by Weber (Berlin: Ferd. Dümmler's Verlag, 1852).
Weber	Weber's edition of BU(M).
WZKSA	*Wiener Zeitschrift für die Kunde Südasiens.*
ZDMG	*Zeitschrift der Deutschen Morgenländischen Gesellschaft.*

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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.[1]

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."[2] 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.[3] Later scholars often failed to read Böhtlingk's notes. So, Senart (1930) follows Böhtlingk at CU 1.4.1: *om ity etad akṣaram upāsīta,* 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 *guroḥ karmātiśeṣeṇa.* Böhtlingk (1889b) changes it to *guroḥ karma kṛtvāviśeṣeṇa.* 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."[4]

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

3. In the CU, for example, Böhtlingk makes the following global changes without any manuscript evidence: *aitadātmya* to *etadātmaka, 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 Mādhyandina and Kāṇva versions of the IU, which is part of the Saṃhitā of the VS. What would metrical corrections accomplish in such cases (see Thieme 1965, 98)?

sometimes suspect.[5] 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![6]

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 jānāni*, 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" *kāmabhiḥ* of MuU 3.2 to *karmabhiḥ*, but Salomon (1981, 94) sees it as a nonstandard form found also in Buddhist Sanskrit. Likewise, Hauschild (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 √*cit* but from √*ci* ("to punish") and to translate it as "avenger." And it was the "wrong" pronoun, the neuter *tat* rather than the masculine *saḥ*, 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 *prāpayatīti*, CU 8.6.5 *ūrdhva ākramate*, both probably taken from Böhtlingk's (1889b) conjectures.

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.[7] 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., *diauḥ* for *dyauḥ*, *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*.

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 *daṇḍa* 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 con text. Even though there are significant differences in purpose and content betweenthem, one may, nevertheless, profitably compare the Upaniṣads to the Constitutionof 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

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 upāsāṃ cakrire* (CU 1.2.3) I translate as "Then they venerated the High Chant as speech." In translating the particles *kila* and *khalu*, I generally follow the insightful comments of Emeneau (1968–69) and Daalen (1988). And in translating *iva* I have followed Brereton (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 UPANIṢADS

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Introduction

The Upaniṣads 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 Upaniṣads 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 Upaniṣads. 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 Upaniṣads that have continued to influence the life and thought of the various religious traditions that we have come to call Hindu. Upaniṣads 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 Upaniṣads. 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 Upaniṣads 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 Upaniṣads, including the

Bṛhadāraṇyaka and the Chāndogya, although I will deal with some of the doctrines of the Sāṃkhya and Yoga traditions and with the monotheistic and devotional tendencies that underlie several later Upaniṣads.

In this introduction I have avoided speaking of "the philosophy of the Upaniṣads," 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 Upaniṣads

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 Upaniṣads 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 Upaniṣads, I refer the reader to Brereton 1990.

2. For information about this civilization see B. and F. R. Allchin, *The Rise of Civilisation in India and Pakistan* (Cambridge: Cambridge University Press, 1982); Gregory L. Possehl (ed.), *Ancient Cities of the Indus* (Durham, NC: Carolina Academic Press, 1979); Gregory L. Possehl (ed.), *Harappan Civilization: A Contemporary Perspective* (Delhi: Oxford University Press, 1982).

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 Ṛgvedic 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 Bṛhadāraṇyaka 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 Brahmins; (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 Ṛgveda, 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.

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 an altogether futile enterprise.[6] 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.[7] 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.[8]

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 chiefdom," 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

9. For a summary of how this new urbanization may have affected religious ideas and institutions, see Olivelle 1993, 55–58.

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" (*śākhā*, 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: Ṛgveda, 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" (Saṃhitā) of verses or liturgical formulas[12] and a prose text (Brāhmaṇa) explaining the meaning of the liturgy (see Fig. 1). The Saṃhitā 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 Āraṇyakas (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 Āraṇyakas, while others, such as the Bṛhadāraṇyaka (lit. 'Great Āraṇyaka'), are viewed as both Āraṇyaka and Upaniṣad. Cosmological and metaphysical topics generally occupy a more central position in the Upaniṣads, however, than in the Āraṇyakas, and the Upaniṣads are, by and large, later than the Āraṇyakas. 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. The

10. For a survey of this literature, see M. Winternitz, *A History of Indian Literature*, tr. S. Ketkar, Vol. 1 (New Delhi: Oriental Books Reprint Corp., 1972); J. Gonda, *Vedic Literature* (Wiesbaden: Harrassowitz, 1975). For the social history of these texts, see Witzel 1987, 1989, 1997b, 1997c.

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 Saṃhitā of the Ṛgveda is in verse and contains 1,028 hymns divided into ten books; the Saṃhitā of the Sāmaveda consists mostly of Ṛgvedic verses set to music; and the Saṃhitā of the Yajurveda is in prose and contains formulas that are recited during a sacrifice.

ṚGVEDA	YAJURVEDA			SĀMAVEDA	ATHARVAVEDA
	Black (Kṛṣṇa)		**White** (Śukla)		
Ṛgveda Saṃhitā	Taittirīya Saṃhitā	Kāṭhaka Saṃhitā	Vājasaneyi Saṃhitā	Sāmaveda Saṃhitā	Atharvaveda Saṃhitā (Śaunaka)
Aitareya Brāhmaṇa Kauṣītaki/Śāṅkhāyana Brāhmaṇa	Taittirīya Brāhmaṇa		Śatapatha Brāhmaṇa	Talavakāra (Jaiminīya) Brāhmaṇa	Gopatha Brāhmaṇa Chāndogya Brāhmaṇa
Aitareya Āraṇyaka Śāṅkhānaya Āraṇyaka	Taittirīya Āraṇyaka				
Aitareya Upaniṣad Kauṣītaki Upaniṣad	Taittirīya Upaniṣad Śvetāśvatara Up.	Kaṭha Upaniṣad	Bṛhadāraṇyaka Upaniṣad Īśa Upaniṣad	Chāndogya Upaniṣad Jaiminīya-Upaniṣad-Brāhmaṇa Kena Upaniṣad	Muṇḍaka Upaniṣad Praśna Upaniṣad Māṇḍukya Upaniṣad

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 Vedāntic doctrines is the *Vedāntasūtra* (or *Brahmasūtra*) ascribed to Bādarāyaṇa.[13] 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.[14]

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?[15]

13. See *The Vedānta Sūtras of Bādarāyaṇa with the Commentary by Śaṅkara*. Tr. by G. Thibaut (2 parts; SBE 34, 38; Oxford: 1890–96; repr. New York: Dover Publications, 1962).

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.

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 Bṛhadāraṇyaka, the Chāndogya, and the Kauṣītaki—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 Āruṇi (in the CU), Janaka, Pravāhaṇa Jaivali, Ajātaśatru, Śāṇḍilya, and Satyakāma Jābāla.[17] Many of these are, of course, Brahmins, who were not only priests but also the 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 élite.[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 Bṛhadāraṇyaka 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 Kauṣītaki—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): Śāṇḍilya, 670–640 BCE; Uddālaka Āruṇi 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." *Indologica Taurinensia,* 10 (1981): 29–36) has been supported by Erdosy 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).

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 Upaniṣads 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 Upaniṣads. Of these, the oldest is probably the Kaṭha, followed by Īśā, Śvetāśvatara,[22] 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 Upaniṣads were composed probably in the last few centuries BCE. Finally, we have the two late prose Upaniṣads, the Praśna and the Māṇḍūkya, which cannot be much older than the beginning of the common era.

Geography: The final issue regarding the composition of the Upaniṣads relates to the geographical areas where these documents were composed. The land known to the authors of the Upaniṣads was broadly northern India ranging from the upper Indus Valley to the lower Ganges, and from the Himalayan foothills to the Vindhya 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-Pañcāla 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 Upaniṣads. Several scholars have recently attempted to localize vedic 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 Upaniṣads and the areas in which some of the individual Upaniṣads may have been composed. In general, we find that the early texts of the vedic corpus were composed in the western and northwestern regions, whereas the center of literary activity in the later vedic period shifts further east, mostly to the Kuru-Pañcāla region; some were composed even further east in the region of Videha.

In the case of the two oldest Upaniṣads, 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 vedic period the heartland of Brahmanism was the central region of Kuru-Pañcāla; the Kuru-Pañcāla 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.

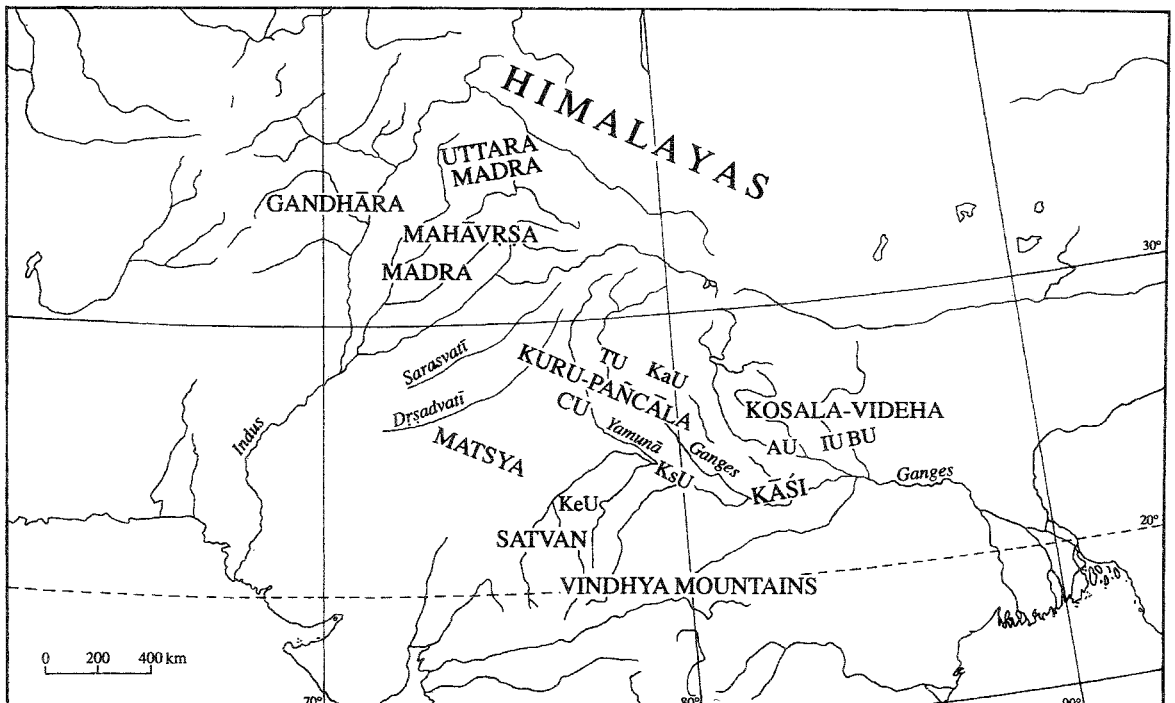


Fig. 2. Map of northern India: The Geography of the Upaniṣads

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,[23] 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 Uddālaka Āruṇi,[24] 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 Kauṣītaki/Śāṅkhāyana branch of the Ṛgveda, to which the KsU belongs, in the western parts of the Kuru-Pañcāla country. There is little evidence internal to the KsU 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 Jaiminīya branch of the Sāmaveda. Although the early literature of the Jaiminīyas 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

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 positionin 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 *dīkṣā* 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 Brahmins 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 Hotṛ 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. Brahmin, Kṣatriya, and Vaiśya, to perform a sacrifice.

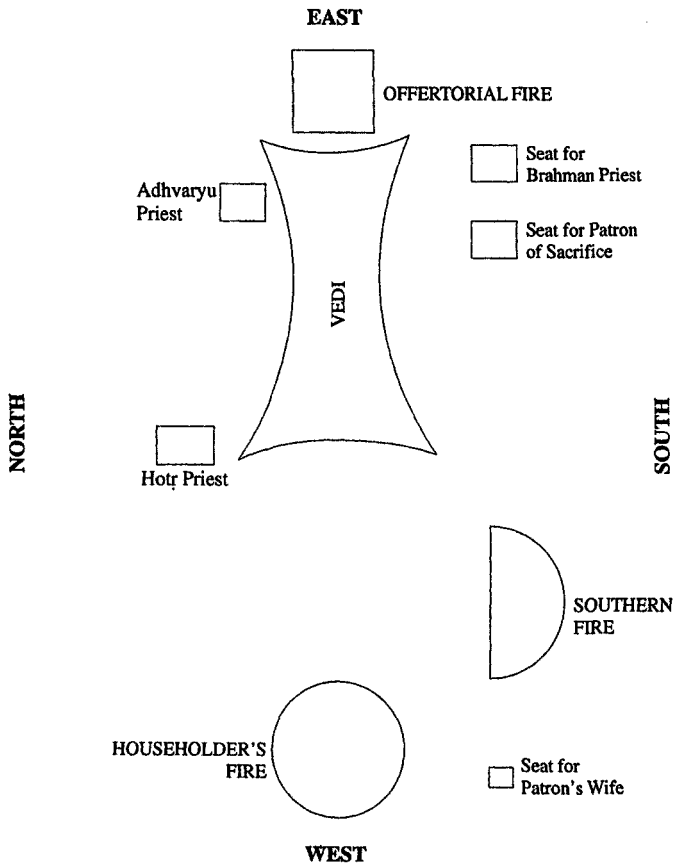


Fig. 3. The Sacrificial Arena

throwing the oblations into the ritual fire. The Udgātṛ is a priest of the Sāmaveda and is responsible for the singing. Each of these chief priests has several assistants. The Upaniṣads mention the Āgnīdhra, an assistant of the Adhvaryu, and Prastotṛ and Pratihartṛ, two assistants of the Udgātṛ. 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 offertorial 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 *agni* 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 (*gārhapatya*), the southern fire (*anvāhāryapacana* or simply *dakṣiṇāgni*), and the offertorial 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 offertorial 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 offertorial 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 Ṛgveda, 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 Brahmins; 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

for discussion in the Upaniṣads: the horse sacrifice and the Soma sacrifice.[26] 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 Saṃhitā 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.

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

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 Upaniṣads, 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 Upaniṣadic 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 Brahman and Ātman, which I will discuss below.

By the time of the later verse Upaniṣads, such as the Śvetāśvatara, new and more theoretical cosmologies had emerged, the most prominent of which is that associated with the Sāṃkhya and Yoga traditions. Since these are some of the oldest documents reflecting Sāṃkhya conceptions of the universe, the precise cosmology underlying them is unclear; that cosmology is certainly different from the classical accounts of Sāṃkhya 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 (*guṇa*): 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 Sāṃkhya, 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.

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 Ṛgveda (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 (*puruṣa*). 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 *akṣan* 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 Āyurveda. 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 Upaniṣads, 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 Upaniṣads. 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 Upaniṣadic 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."[28] *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 *upaniṣad* indicates that it, too, carried a similar meaning: *upaniṣad* means "connection" or "equivalence."[29] In addition, the term implies hierarchy; the Upaniṣadic 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 Upaniṣads themselves, for example, at CU 1.1.10 and 1.13.4. Because of the hidden nature of these connections, the term *upaniṣad* 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 Upaniṣads.

Another extremely common Upaniṣadic 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 *upaniṣad*, 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.

Bṛhaspati, and Ayāsya 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 Ṛc is connected to earth, atmosphere, and heaven, and the Sāman to fire, wind, and sun (BU 1.6); the Ṛc, 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, OṂ. 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 Upaniṣads have been collected by Singh 1994.

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.[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 Brahman 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.[33] Brahman may mean "a formulation of truth,"[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.

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 character as "the sound expression" of truth or reality. The final *upaniṣad* or equation is between Ātman, the essential I, and Brahman, the ultimate real.

Even though this equation played a significant role in later developments of religion 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 important to uncovering the religious history of the period as the passages proclaiming the oneness of Ātman 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!

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ONE

Bṛhadāraṇyaka Upaniṣad

The Bṛhadāraṇyaka 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 Yājñavalkyakāṇḍa ("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 Bṛhadāraṇyaka, 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 Bṛhadāraṇyaka 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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CONCORDANCE OF BU(K) AND BU(M)

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.

BU(K)	BU(M)	SB	BU(K)	BU(M)	SB
1.1.1–2	1.1.1	10.6.4.1	2.1.17	2.1.17–18	14.5.1.17–18
1.2.1–6	1.2.1–6	10.6.5.1–6	2.1.18	2.1.19–20	14.5.1.19–20
1.2.7	1.2.7–8	10.6.5.7–8	2.1.19	2.1.21–22	14.5.1.21–22
1.3.1	1.3.1–2	14.4.1.1–2	2.1.20	2.1.23	14.5.1.23
1.3.2–17	1.3.3–18	14.4.1.3–18	2.2.1	2.2.1–2+	14.5.2.1–2
1.3.18	1.3.19–20	14.4.1.19–20	2.2.2	2.2.2–3	14.5.2.2–3
1.3.19–27	1.3.21–29	14.4.1.21–29	2.2.3	2.2.4–5	14.5.2.4–5
1.3.28	1.3.30–33	14.4.1.30–33	2.2.4	2.2.6	14.5.2.6
1.4.1	1.4.1–2	14.4.2.1–2	2.3.1	2.3.1	14.5.3.1
1.4.2	1.4.3	14.4.2.3	2.3.2	2.3.2–3	14.5.3.2–3
1.4.3	1.4.4–5	14.4.2.4–5	2.3.3	2.3.4–5	14.5.3.4–5
1.4.4	1.4.6–9	14.4.2.6–9	2.3.4	2.3.6–7	14.5.3.6–7
1.4.5	1.4.10	14.4.2.10	2.3.5	2.3.8–9	14.5.3.8–9
1.4.6	1.4.11–14	14.4.2.11–14	2.3.6	2.3.10–11	14.5.3.10–11
1.4.7	1.4.15–18	14.4.2.15–18	2.4.1–7	2.4.1–7	14.5.4.1–7
1.4.8–9	1.4.19–20	14.4.2.19–20	2.4.8	2.4.9	14.5.4.9
1.4.10	1.4.21–22	14.4.2.21–22	2.4.9	2.4.8	14.5.4.8
1.4.11–14	1.4.23–26	14.4.2.23–26	2.4.10–12	2.4.10–12	14.5.4.10–12
1.4.15	1.4.27–28	14.4.2.27–28	2.4.13	2.4.13–14	14.5.4.13–14
1.4.16	1.4.29	14.4.2.29	2.4.14	2.4.15–16	14.5.4.15–16
1.4.17	1.4.30–31	14.4.2.30–31	2.5.1–3	2.5.1–3	14.5.5.1–3
1.5.1	1.5.1	14.4.3.1	2.5.4	2.5.5	14.5.5.5
1.5.2	1.5.2–7	14.4.3.2–7	2.5.5	2.5.6	14.5.5.6
1.5.3	1.5.8–10	14.4.3.8–10	2.5.6	2.5.8	14.5.5.8
1.5.4–12	1.5.11–19	14.4.3.11–19	2.5.7	2.5.7	14.5.5.7
1.5.13	1.5.20–21	14.4.3.20–21	2.5.8	2.5.9	14.5.5.9
1.5.14–16	1.5.22–24	14.4.3.22–24	2.5.9	2.5.10	14.5.5.10
1.5.17	1.5.25–26	14.4.3.25–26	2.5.10	2.5.4	14.5.5.4
1.5.18–20	1.5.27–29	14.4.3.27–29	2.5.11–19	2.5.11–19	14.5.5.11–19
1.5.21	1.5.30–32	14.4.3.30–32	2.6.1–3	2.5.20–22	14.5.5.20–22
1.5.22–23	1.5.33–34	14.4.3.33–34	3.1.1	3.1.1–2+	14.6.1.1–2
1.6.1–3	1.6.1–3	14.4.41–43	3.1.2	3.1.2–4	14.6.1.2–4
2.1.1–9	2.1.1–9	14.5.1.1–9	3.1.3–10	3.1.5–12	14.6.1.5–12
2.1.10	2.1.11	14.5.1.11	3.2.1–2	3.2.1–2	14.6.2.1–2
2.1.11	2.1.10	14.5.1.10	3.2.3	3.2.4	14.6.2.4
2.1.12–16	2.1.12–16	14.5.1.12–16	3.2.4	3.2.3	14.6.2.3

BU(K)	BU(M)	SB
3.2.5–10	3.2.5–10	14.6.2.5–10
3.2.11	3.2.12	14.6.2.12
3.2.12	3.2.11	14.6.2.11
3.2.13	3.2.13–14	14.6.2.13–14
3.3.1–2	3.3.1–2	14.6.3.1–2
3.4.1–2	3.5.1	14.6.5.1
3.5.1	3.4.1	14.6.4.1
3.6.1	3.6.1	14.6.6.1
3.7.1	3.7.1–5	14.6.7.1–5
3.7.2–5	2.7.6–9	14.6.7.6–9
3.7.6		
3.7.7	3.7.11	14.6.7.11
3.7.8		
3.7.9	3.7.12	14.6.7.12
3.7.10	3.7.14	14.6.7.14
3.7.11	3.7.13	14.6.7.13
3.7.12	3.7.10	14.6.7.10
3.7.13	3.7.28	14.6.7.28
3.7.14	3.7.27	14.6.7.27
	3.7.15–19	14.6.7.15–19
3.7.15–21	3.7.20–26	14.6.7.20–26
3.7.22		
3.7.23	3.7.29, 31	14.6.7.29, 31
	3.7.30	14.6.7.30
3.8.1–12	3.8.1–12	14.6.8.1–12
3.9.1	3.9.1–2	14.6.9.1–2
3.9.2–10	3.9.3–11	14.6.9.3–11
3.9.11	3.9.14	14.6.9.14
3.9.12–13	3.9.12–13	14.6.9.12–13
3.9.14	3.9.16	14.6.9.16
3.9.15		
	3.9.15	14.6.9.15
3.9.16–17	3.9.17–18	14.6.9.17–18
3.9.18–25	3.9.19–26	14.6.9.19–26
3.9.26	3.9.27–28	14.6.9.27–28
3.9.27	3.9.29	14.6.9.29
3.9.28	3.9.30–34	14.6.9.30–34
4.1.1	4.1.1^{+}	14.6.10.1
4.1.2	4.1.1, 5–7^{+}	14.6.10.1, 4–7
4.1.3	4.1.7, 2–4^{+}	14.6.10.7, 2–4
4.1.4	4.1.7–10^{+}	14.6.10.7–10
4.1.5	4.1.10–13^{+}	14.6.10.10–13
4.1.6	4.1.13–16^{+}	14.6.10.13–16
4.1.7	4.1.16–19	14.6.10.16–19
4.1.8	4.1.20–21	14.6.10.20–21
4.2.1–2	4.2.1–2	14.6.11.1–2
4.2.3	4.2.3–4	14.6.11.3–4
4.2.4	4.2.5–6	14.6.11.5–6
4.3.1–8	4.3.1–8	14.7.1.1–8
4.3.9	4.3.9–10	14.7.1.9–10
4.3.10–13	4.3.11–14	14.7.1.11–14
4.3.14	4.3.14–16	14.7.1.14–16
4.3.15	(4.3.40^{+})	(14.7.1.40)
4.3.16	4.3.17	14.7.1.17
4.3.17		
4.3.18–19	4.3.18–19	14.7.1.18–19
4.3.20	4.3.20^{+}	14.7.1.20
4.3.21–30	4.3.21–30	14.7.1.21–30
4.3.31		
4.3.32	4.3.31	14.7.1.31
4.3.33	4.3.32–9, 41^{+}	14.7.1.32–39, 41
4.3.34	4.3.40^{+}	14.7.1.40
4.3.35	4.3.42	14.7.1.42
4.3.36	4.3.41^{+}	14.7.1.41
4.3.37–38	4.3.43–44	14.7.1.43–44
4.4.1	4.4.1^{+}	14.7.2.1
4.4.2	4.4.1–3	14.7.2.1–3
4.4.3–4	4.4.4–5	14.7.2.4–5
4.4.5	4.4.6–7	14.7.2.6–7
4.4.6	4.4.8	14.7.2.8
4.4.7	4.4.9–10	14.7.2.9–10
4.4.8–11	4.4.11–14	14.7.2.11–14
4.4.12–13	4.4.16–17	14.7.2.16–17
4.4.14	4.4.15	14.7.2.15
4.4.15	4.4.18	14.7.2.18
4.4.16	4.4.20	14.7.2.20
4.4.17	4.4.19	14.7.2.19
4.4.18–21	4.4.21–23	14.7.2.21–23
4.4.22	4.4.24–27	14.7.2.24–27
4.4.23	4.4.28, 30	14.7.2.28, 30
4.4.24	4.4.29	14.7.2.29
4.4.25	4.4.31	14.7.2.31
4.5.1–8	4.5.1–8	14.7.3.1–8
4.5.9	4.5.10	14.7.3.10
4.5.10	4.5.9	14.7.3.9
4.5.11–13	4.5.11–13	14.7.3.11–13
4.5.14	4.5.14–15	14.7.3.14–15
	4.5.16–23	14.7.3.16–23
4.5.15	4.5.24–25	14.7.3.24–25

BU(K)	BU(M)	SB
4.6.1–3	4.5.26–28	14.7.3.26–28
5.1.1	5.1.1	14.8.1.1
5.2.1	5.2.1–2	14.8.2.1–2
5.2.2–3	5.2.3–4	14.8.2.3–4
5.3.1	5.4.1	14.8.4.1
5.4.1	5.5.1	14.8.5.1
5.5.1	5.6.1–2	14.8.6.1–2
5.5.2–4	5.6.3–5	14.8.6.3–5
5.6.1	5.8.1	14.8.8.1
5.7.1	5.7.1	14.8.7.1
5.8.1	5.9.1	14.8.9.1
5.9.1	5.10.1	14.8.10.1
5.10.1	5.12.1	14.8.12.1
5.11.1	5.11.1	14.8.11.1
5.12.1	5.13.1–3	14.8.13.1–3
5.13.1–4	5.14.1–4	14.8.14.1–4
5.14.1–2	5.15.1–2	14.8.15.1–2
5.14.3	5.15.3–4	14.8.15.3–4
5.14.4	5.15.5–7	14.8.15.5–7
5.14.5–7	5.15.8–10	14.8.15.8–10
5.14.8	5.15.11–12	14.8.15.11–12
5.15.1+	5.3.1	14.8.3.1
6.1–13	6.2.1–3	14.9.2.1–3
6.1.14	6.2.14–15	14.9.2.14–15
6.2.1	6.1.1 14.9.1.1	
6.2.2	6.1.2–4	14.9.1.2–4
6.2.3	6.1.5 14.9.1.5	
6.2.4	6.1.6–8+	14.9.1.6–8
6.2.5–7	6.1.8–11+	14.9.1.8–11
6.2.8–13	6.1.11–16+	14.9.1.11–16
6.2.14–16	6.1.16–19	14.9.1.16–19
6.3.1	6.3.1–3	14.9.3.1–3
6.3.2	6.3.4	14.9.3.4
6.3.3	6.3.8, 7, 6, 5	14.9.3.8, 7, 6, 5
6.3.4–5	6.3.9–10	14.9.3.9–10
6.3.6	6.3.11–14	14.9.3.11–14
6.3.7–12	6.3.15–20	14.9.3.15–20
6.3.13	6.3.21–22	14.9.3.21–22
6.4.1–3	6.4.1–3	14.9.4.1–3
6.4.4	6.4.4–5+	14.9.4.4–5
6.4.5	6.4.5	14.9.4.5
6.4.6	6.4.6–7+	14.9.4.6–7
6.4.7	6.4.7	14.9.4.7
6.4.8		
6.4.9–23	6.4.8–22	14.9.4.8–22
6.4.24	6.4.23–24	14.9.4.23–24
6.4.25–26	6.4.25	14.9.4.25
	6.4.26	14.9.4.26
6.4.27	6.4.28	14.9.4.28
6.4.28	6.4.27, 29	14.9.4.27, 29
6.5.1–4	6.4.29–33	14.9.4.29–33

बृहदारण्यकोपनिषत्

उषा वा अश्वस्य मेध्यस्य शिरः । सूर्यश्चक्षुर्वातः प्राणो व्यात्तमग्निर्वैश्वानरः । संवत्सर आत्माश्वस्य मेध्यस्य । द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यं दिशः पार्श्वे अवान्तर-दिशाः[1] पर्शव ऋतवोऽङ्गानि मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा नक्षत्राण्य-स्थीनि[2] नभो माँसान्यूवध्यँ[3] सिकताः सिन्धवो गुदा यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमानि । उद्यन् पूर्वार्धो निम्लोचञ्जघनार्धः । यद्विजृम्भते तद्विद्योतते । यद्विधूनुते[4] तत्स्तनयति । यन्मेहति तद्वर्षति । वागेवास्य वाक् ॥१॥

अहर्वा अश्वं पुरस्तान्महिमान्वजायत । तस्य पूर्वे समुद्रे योनिः । रात्रिरेनं पश्चान्महिमान्वजायत । तस्यापरे समुद्रे योनिः । एतौ वा अश्वं महिमानावभितः संबभूवतुः । हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरानश्वो मनुष्यान् । समुद्र एवास्य बन्धुः समुद्रो योनिः ॥२॥

॥ इति प्रथमं ब्राह्मणम् ॥

नैवेह किंचनाग्र आसीत् । मृत्युनैवेदमावृतमासीदशनायया । अशनाया हि मृत्युः । तन्मनोऽकुरुतात्मन्वी स्यामिति । सोऽर्चन्नचरत् । तस्यार्चत आपोऽजायन्त । अर्चते वै मे कमभूदिति । तदेवार्कस्यार्कत्वम्[1] । कँ ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं[1] वेद ॥१॥

आपो वा अर्कः । तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत् । तस्याम-श्राम्यत्[1] । तस्य श्रान्तस्य तप्तस्य तेजो रसो[2] निरवर्ततााग्निः ॥२॥

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयम् । स एष प्राणस्त्रेधाविहितः । तस्य प्राची दिक् शिरोऽसौ चासौ चेर्मौ[1] । अथास्य प्रतीची दिक् पुच्छमसौ चासौ च सक्थ्यौ[2] । दक्षिणा चोदीची च पार्श्वे । द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः । स एषोऽप्सु प्रतिष्ठितः । यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥३॥

ADHYĀYA 1

1 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.

2 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.

2 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. 2 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.

3 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.

सोऽकामयत द्वितीयो म आत्मा जायेतेति । स मनसा वाचं मिथुनँ सम-
भवदशनायां[1] मृत्युः । तद्यद्रेत आसीत्स संवत्सरोऽभवत् । न ह पुरा ततः संवत्सर
आस । तमेतावन्तं कालमबिभर्यावान्संवत्सरः[2] । तमेतावतः कालस्य परस्तादसृजत ।
तं जातमभिव्याददात् । स भाणकरोत् । सैव वागभवत् ॥४॥

स ऐक्षत यदि वा इममभिमँस्ये कनीयोऽन्नं करिष्य इति । स तया वाचा तेना-
त्मनेदँ सर्वमसृजत यदिदं किंच ऋचो यजूँषि सामानि छन्दाँसि यज्ञान्प्रजां[1] पशून् । स
यद्यदेवासृजत तत्तदत्तुमध्रियत । सर्वं वा अत्तीति तददितेरदितित्वम् । सर्वस्यैतस्यात्ता[2]
भवति सर्वमस्यान्नं भवति य एवमेतददितेरदितित्वं वेद ॥५॥

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत् । स तपोऽतप्यत ।
तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत् । प्राणा वै यशो वीर्यम् । तत्प्राणेषूत्क्रान्तेषु
शरीरँ श्वयितुमध्रियत । तस्य शरीर एव मन आसीत् ॥६॥

सोऽकामयत मेध्यं म इदं स्यादात्मन्व्यनेन स्यामिति । ततोऽश्वः समभवत् ।
यदश्वत्तन्मेध्यमभूदिति तदेवाश्वमेधस्याश्वमेधत्वम् । एष ह वा अश्वमेधं वेद य एनमेवं
वेद । तमनवरुध्येवामन्यत[1] । तँ संवत्सरस्य परस्तादात्मन आलभत । पशून्देवताभ्यः
प्रत्यौहत् । तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते । एष[2] वा अश्वमेधो य एष
तपति । तस्य संवत्सर आत्मा । अयमग्निरर्कः । तस्येमे लोका आत्मानः ।
तावेतावर्काश्वमेधौ । सो[3] पुनरेकैव देवता भवति मृत्युरेव । अप[4] पुनर्मृत्युं जयति ।
नैनं मृत्युराप्नोति । मृत्युरस्यात्मा भवति[5] । एतासां देवतानामेको भवति[6] ॥७॥

॥ इति द्वितीयं ब्राह्मणम् ॥

द्वया ह प्राजापत्या देवाश्चासुराश्च । ततः कानीयसा एव देवा ज्यायसा असुराः ।
त[1] एषु लोकेष्वस्पर्धन्त[2] । ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥१॥

ते ह वाचमूचुस्त्वं न उद्गायेति । तथेति तेभ्यो वागुदगायत् । यो वाचि भोगस्तं
देवेभ्य आगायत् । यत्कल्याणं वदति तदात्मने । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्य-

4 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, "*Bhāṇ*!" That is what became speech.

5 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, Sāmavedic 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.

6 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.

7 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.

3 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."

2 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 Udgātṛ, they are sure to over-

न्तीति । तमभिद्रुत्य पाप्मनाविध्यन्[1] । स यः स पाप्मा यदेवेदमप्रतिरूपं वदति । स एव स पाप्मा ॥२॥

अथ ह प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः प्राण उदगायत् । यः प्राणे भोगस्तं देवेभ्य आगायत् । यत्कल्याणं जिघ्रति तदात्मने । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति । स एव स पाप्मा ॥३॥

अथ ह चक्षुरूचुस्त्वं न उद्गायेति । तथेति तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत् । यत्कल्याणं पश्यति तदात्मने । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति । स एव स पाप्मा ॥४॥

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति । तथेति तेभ्यः श्रोत्रमुदगायत् । यः श्रोत्रे भोगस्तं देवेभ्य आगायत् । यत्कल्याणँ शृणोति तदात्मने । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपँ शृणोति । स एव स पाप्मा ॥५॥

अथ ह मन ऊचुस्त्वं न उद्गायेति । तथेति तेभ्यो मन उदगायत् । यो मनसि भोगस्तं देवेभ्य आगायत् । यत्कल्याणँ सङ्कल्पयति तदात्मने । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविध्यन् । स यः स पाप्मा यदेवेदमप्रतिरूपँ सङ्कल्पयति । स एव स पाप्मा । एवमु खल्वेता देवताः पाप्मभिरुपासृजन् । एवमेनाः पाप्मनाविध्यन् ॥६॥

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति । तथेति तेभ्य एष प्राण उदगायत् । तेऽविदुरनेन[1] वै न उद्गात्रात्येष्यन्तीति । तमभिद्रुत्य पाप्मनाविव्यत्सन्[2] । स यथाश्मानमृत्वा लोष्टो विध्वँसेतैवँ हैव विध्वँसमाना विष्वञ्चो विनेशुः । ततो देवा अभवन्परासुराः । भवत्यात्मना परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥७॥

ते होचुः क्व नु सोऽभूद्यो न इत्थमसक्तेति । अयमास्येऽन्तरिति । सोऽयास्य आङ्गिरसोऽङ्गानाँ हि रसः ॥८॥ सा वा एषा देवता दूर्नाम । दूरँ ह्यस्या मृत्युः । दूरँ ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥९॥ सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां दिशामन्तस्तद्मयांचकार । तदासां पाप्मनो विन्यदधात् । तस्मान्न जनमियान्नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति ॥१०॥

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना[1] मृत्युमत्यवहत् ॥११॥ स वै वाचमेव प्रथमामत्यवहत् । सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत् ।

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 Udgātṛ, 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 Udgātṛ, 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 Udgātṛ, 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 Udgātṛ, they are sure to overcome us." So they rushed at it and riddled it with evil. That evil is the disagreeable things a person thinks—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 Udgātṛ, 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 Ayāsya, 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 droveout 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

सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥१२॥ अथ प्राणमत्यवहत् । स यदा मृत्युमत्यमुच्यत स वायुरभवत् । सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥१३॥ अथ[1] चक्षुरत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत् । सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥१४॥ अथ श्रोत्रमत्यवहत् । तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन् । ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥१५॥ अथ मनोऽत्यवहत् । तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा[1] अभवत् । सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति । एवँ ह वा एनमेषा देवता मृत्युमतिवहति य एवं वेद ॥१६॥

अथात्मनेऽन्नाद्यमागायत् । यद्धि किंचान्नमद्यतेऽनेनैव तदद्यते । इह प्रतितिष्ठति ॥१७॥ ते देवा अब्रुवन् । एतावद्वा इदँ सर्वं यदन्नम् । तदात्मन आगासीः । अनु नोऽस्मिन्नन्न आभजस्वेति । ते वै माभिसंविशतेति । तथेति तँ समन्तं परिण्यविशन्त[1] । तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति । एवँ ह वा एनँ स्वा अभिसंविशन्ति भर्ता स्वानाँ श्रेष्ठः पुरएता भवत्यन्नादोऽधिपतिर्य एवं वेद । य उ हैवंविदँ स्वेषु प्रतिपतिर्बुभूषति न हैवालं भार्येभ्यो भवति । अथ य एवैतमनु भवति यो वैतमनु भार्यान्बुभूर्षति स हैवालं भार्येभ्यो भवति ॥१८॥

सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः । प्राणो वा अङ्गानाँ रसः । प्राणो हि वा अङ्गानाँ रसः । तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति । एष हि वा अङ्गानाँ रसः ॥१९॥

एष उ एव बृहस्पतिः । वाग्वै बृहती । तस्या एष पतिस्तस्माद्यु बृहस्पतिः ॥२०॥ एष उ एव ब्रह्मणस्पतिः । वाग्वै ब्रह्म । तस्या एष पतिस्तस्माद्यु[1] ब्रह्मणस्पतिः ॥२१॥ एष उ एव साम । वाग्वै सामैष सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण तस्माद्वेव साम । अश्नुते साम्नः सायुज्यँ सलोकतां य एवमेतत्साम वेद ॥२२॥ एष उ वा उद्गीथः । प्राणो वा उत् । प्राणेन हीदँ सर्वमुत्तब्धम् । वागेव गीथा । उच्च गीथा चेति स उद्गीथः ॥२३॥

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच । अयं त्यस्य राजा मूर्धानं विपातयताद्यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति । वाचा च ह्येव स प्राणेन चोदगायदिति ॥२४॥

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम् । तस्य वै स्वर एव स्वम् । तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत । तया वाचा स्वरसम्पन्नयार्त्विज्यं कुर्यात् ।

beyond death, the fire now blazes here. 13 Then it carried breath. And when breath was freed from death, it became wind. So, having gone beyond 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. Bṛhatī, after all, is speech, and it is the lord (*pati*) of speech. So it is Bṛhaspati. 21 And it is also Brahmaṇaspati. *Brahman*, after all, is speech, and it is the lord (*pati*) of speech. So it is Brahmaṇaspati. 22 And it is also the Sāman. The Sāman, after all, is Speech. "It is both she (*sā*) 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 (*udgītha*). The "high" (*ut*) is, after all, breath, for this whole world is held up (*uttabdha*) bybreath. And "chant" (*gītha*) is simply speech. Since it is high (*ut*) and it is chant (*gītha*), it is the High Chant (*udgītha*). 24 This same point was made by Brahmadatta Caikitāneya 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

तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव । अथो यस्य स्वं भवति । भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद ।।२५।।

तस्य हैतस्य साम्नो यः सुवर्ण[1] वेद भवति हास्य[2] सुवर्णम् । तस्य वै स्वर एव सुवर्णम् । भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ।।२६।।

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति । तस्य वै वागेव प्रतिष्ठा । वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते । अन्न इत्यु हैक आहुः ।।२७।।

अथातः पवमानानामेवाभ्यारोहः । स वै खलु प्रस्तोता साम प्रस्तौति । स यत्र प्रस्तुयात्तदेतानि जपेत् ।

असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मामृतं गमयेति ।

स यदाहासतो मा सद्गमयेति । मृत्युर्वा असत्सदमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह । तमसो मा ज्योतिर्गमयेति । मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह । मृत्योर्मामृतं गमयेति । नात्र तिरोहितमिवास्ति । अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत् । तस्माद्यु तेषु वरं वृणीत यं कामं कामयेत्तम् । स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति । तद्धैतल्लोकजिदेव । न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ।।२८।।

।। इति तृतीयं ब्राह्मणम् ।।

आत्मैवेदमग्र आसीत्पुरुषविधः । सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत् । सोऽहमस्मीत्यग्रे व्याहरत् । ततोऽहंनामाभवत् । तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति । स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्तस्मात्पुरुषः । ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ।।१।।

सोऽबिभेत् । तस्मादेकाकी बिभेति । स हायमीक्षांचक्रे यन्मदन्यन्नास्ति कस्मान्नु बिभेमीति । तत एवास्य भयं वीयाय । कस्माद्ध्यभेष्यत् । द्वितीयाद्वै 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 Prastoṭṛ 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 Udgāṭṛ 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

स वै नैव रेमे । तस्मादेकाकी न रमते । स द्वितीयमैच्छत्[1] । स हैतावानास यथा स्त्रीपुमाँसौ संपरिष्वक्तौ । स इममेवात्मानं द्वेधापातयत् । ततः पतिश्च पत्नी चाभवताम् । तस्मादिदमर्धबृगलमिव[2] स्व इति ह स्माह याज्ञवल्क्यः । तस्माद-यमाकाशः स्त्रिया पूर्यत एव । ताँ समभवत् । ततो मनुष्या अजायन्त ।।३।।

सो हेयमीक्षांचक्रे कथं नु मात्मन एव जनयित्वा संभवति । हन्त तिरोऽसानीति । सा गौरभवद् वृषभ[1] इतरः । ताँ समेवाभवत् । ततो गावोऽजायन्त । वडवेतराभव-दश्ववृष[2] इतरः । गर्दभीतरा गर्दभ इतरः । ताँ समेवाभवत् । तत एकशफमजायत । अजेतराभवद् बस्त[3] इतरः । अविरितरा[3] मेष इतरः । ताँ समेवाभवत् । ततोऽजाव-योऽजायन्त । एवमेव यदिदं किंच मिथुनमा पिपीलिकाभ्यस्तत्सर्वमसृजत ।।४।।

सोऽवेदहं वाव सृष्टिरस्म्यहँ हीदँ सर्वमसृक्षीति । ततः सृष्टिरभवत् । सृष्ट्याँ हास्यैतस्यां भवति य एवं वेद ।।५।।

अथेत्यभ्यमन्यत् । स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत । तस्मादेतदुभय-मलोमकमन्तरतः । अलोमका हि योनिरन्तरतः । तद्यदिदमाहुरमुं यजामुं यजेत्येकैकं देवमेतस्यैव सा विसृष्टिः । एष उ ह्येव[1] सर्वे देवाः । अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत । तदु सोमः । एतावद्वा इदँ सर्वमन्न[2] चैवान्नादश्च । सोम एवान्न-मग्निरन्नादः । सैषा ब्रह्मणोऽतिसृष्टिः । यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतान-सृजत तस्मादतिसृष्टिः । अतिसृष्ट्याँ हास्यैतस्यां भवति य एवं वेद ।।६।।

तद्धेदं तर्ह्यव्याकृतमासीत् । तन्नामरूपाभ्यामेव व्याक्रियतासौनामायमिदँरूप[1] इति । तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौनामायमिदँरूप[1] इति । स एष इह प्रविष्ट आ नखाग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः स्याद्विश्वंभरो वा विश्वंभरकुलाये । तं न पश्यन्ति । अकृत्स्नो हि सः । प्राणन्नेव प्राणो नाम भवति वदन्वाक् पश्यँश्चक्षुः शृण्वञ्छ्रोत्रं मन्वानो मनः । तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद । अकृत्स्नो ह्येषोऽत एकैकेन भवति । आत्मेत्येवोपासीत । अत्र ह्येते सर्व एकं

but me?" So his fear left him, for what was he going to be afraid of? One is, after all, afraid of another.

3He 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 (*patnī*). 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. 4She 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.

5It 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.

6Then 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.

7At 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 interms 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

भवन्ति । तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा । अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवं[2] कीर्तिँ श्लोकं विन्दते य एवं वेद ॥७॥

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्प्रियं रोत्स्यतीतीश्वरो ह तथैव स्यात् । आत्मानमेव प्रियमुपासीत । स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥८॥

तदाहुर्यद्ब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते । किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥९॥

ब्रह्म वा इदमग्र आसीत् । तदात्मानमेवावेत् । अहं ब्रह्मास्मीति । तस्मात्तत्सर्वमभवत् । तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत् । तथर्षीणाम् । तथा मनुष्याणाम् । तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवँ सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेदाहं ब्रह्मास्मीति स इदँ सर्वं भवति । तस्य ह न देवाश्चनाभूत्या ईशते । आत्मा ह्येषाँ स भवति । अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद । यथा पशुरेवँ स देवानाम् । यथा ह वै बहवः पशवो मनुष्यं भुञ्ज्युरेवमेकैकः पुरुषो देवान्भुनक्ति । एकस्मिन्नेव पशावादीयमानेऽप्रियं भवति किमु बहुषु । तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः ॥१०॥

ब्रह्म वा इदमग्र आसीदेकमेव । तदेकँ सन्न व्यभवत् । तच्छ्रेयो रूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति । तस्मात्क्षत्रात्परं नास्ति । तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये । क्षत्र एव तद्यशो दधाति । सैषा क्षत्रस्य योनिर्यद्ब्रह्म । तस्माद्यद्यपि[1] राजा परमतां गच्छति ब्रह्मैवान्ततः उपनिश्रयति स्वां योनिम् । य उ एनँ हिनस्ति स्वाँ स योनिमृच्छति । स पापीयान्भवति यथा श्रेयाँसँ हिँसित्वा ॥११॥

स नैव व्यभवत् । स विशमसृजत । यान्येतानि देवजातानि गणश आख्यायन्ते वसवो रुद्रा आदित्या विश्वे देवा मरुत इति ॥१२॥

स नैव व्यभवत् । स शौद्रं वर्णमसृजत पूषणम् । इयँ वै पूषा । इयँ हीदं सर्वं पुष्यति यदिदं किंच ॥१३॥

स नैव व्यभवत् । तच्छ्रेयो रूपमत्यसृजत धर्मम् । तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः । तस्माद्धर्मात्परं नास्ति । अथो अबलीयान्बलीयाँसमाशँसते धर्मेण । यथा राज्ञैवम् । यो

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 (*ātman*)—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 (*ātman*), 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 (*ātman*). 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, Mṛtyu, and Īśāna. 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,

वै स धर्मः सत्यं वै तत् । तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति । धर्मं वा वदन्तँ[1] सत्यं वदतीति । एतद्ध्येवैतदुभयं भवति ॥१४॥

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः । तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो[1] मनुष्येषु क्षत्रियेण क्षत्रियः वैश्येन वैश्यः शूद्रेण शूद्रः । तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु । एताभ्याँ हि रूपाभ्यां ब्रह्माभवत् । अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतम् । यदिह[2] वा अप्यनेवंविन्महत्पुण्यं कर्म करोति तद्धास्यान्ततः क्षीयत एव । आत्मानमेव लोकमुपासीत । स य आत्मानमेव लोकमुपास्ते न हास्य कर्म क्षीयते । अस्मद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥१५॥

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः । स यज्जुहोति[1] यद्यजते तेन देवानां लोकः । अथ यदनुब्रूते तेनर्षीणाम् । अथ यत्पितृभ्यो निपृणाति[2] यत्प्रजामिच्छते[3] तेन पितृणाम् । अथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणाम् । अथ यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनाम् । यदस्य गृहेषु श्वापदा वयाँस्या पिपीलिकाभ्य उपजीवन्ति तेन तेषां लोकः । यथा ह वै स्वाय लोकायारिष्टिमिच्छेदेवँ हैवंविदे[4] सर्वाणि भूतान्यरिष्टिमिच्छन्ति । तद्वा एतद्विदितं मीमाँसितम् ॥१६॥

आत्मैवेदमग्र आसीदेक एव । सोऽकामयत जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । एतावान्वै कामः । नेच्छँश्चनातो भूयो विन्देत् । तस्माद् अप्येतर्ह्येकाकी कामयते जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति । स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते । तस्यो कृत्स्नता । मन एवास्यात्मा । वाग्जाया । प्राणः प्रजा । चक्षुर्मानुषं वित्तम् । चक्षुषा हि तद्विन्दते[1] । श्रोत्रं दैवम् । श्रोत्रेण हि तच्छृणोति । आत्मैवास्य कर्म । आत्मना हि कर्म करोति । स एष पाङ्क्तो यज्ञः । पाङ्क्तः पशुः । पाङ्क्तः पुरुषः । पाङ्क्तमिदँ सर्वं यदिदं किंच । तदिदँ सर्वमाप्नोति[2] य एवं वेद ॥१७॥

॥ इति चतुर्थं ब्राह्मणम् ॥

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 recited 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 (*ātman*) 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 (*ātman*) 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 human 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 anyone who knows this. All this is known and has been thoroughly examined.

17 In the beginning this world was only the self (*ātman*), only one. He had this desire: "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 utterly incomplete. Now, this is his completeness—his mind is himself (*ātman*); his speech is his wife; his breath is his offspring; his sight is his human wealth, for people find wealth with their sight, while his hearing is his divine wealth, for people hear it with their hearing; and his body (*ātman*) 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. Anyone who knows this obtains this whole world.

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्य साधारणं द्वे[1] देवानभाजयत् ।।
त्रीण्यात्मनेऽकुरुत[2] पशुभ्य एकं प्रायच्छत् ।
तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ।।
कस्मात्तानि न क्षीयन्ते अद्यमानानि सर्वदा ।
यो वै तामक्षितिं[3] वेद सोऽन्नमत्ति प्रतीकेन ।।
स देवानपिगच्छति स ऊर्जमुपजीवति ।।

इति श्लोकाः ।।१।।

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति । मेधया हि तपसाजनयत्पिता । एकमस्य साधारणमिति । इदमेवास्य तत्साधारणमन्नं यदिदमद्यते । स य एतदुपास्ते न स पाप्मनो व्यावर्तते । मिश्रँ ह्येतत् । द्वे[1] देवानभाजयदिति । हुतं च प्रहुतं च । तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति । अथो आहुर्दर्शपूर्णमासाविति । तस्मान्नेष्टियाजुकः स्यात् । पशुभ्य एकं प्रायच्छदिति । तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति । तस्मात्कुमारं जातं घृतं वैवाग्रे प्रतिलेहयन्ति[2] स्तनं वानुधापयन्ति । अथ वत्सं जातमाहुरतृणाद इति । तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च नेति । पयसि हीदँ सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न । तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युं[3] जयतीति न तथा विद्यात् । यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान् । सर्वँ हि देवेभ्योऽन्राद्यं प्रयच्छति । कस्मात्तानि न क्षीयन्ते अद्यमानानि सर्वदेति । पुरुषो वा अक्षितिः । स हीदमन्नं पुनः पुनर्जनयते । यो वै तामक्षितिं वेदेति । पुरुषो वा अक्षितिः । स हीदमन्नं धियाधिया जनयते कर्मभिः । यद्धैतन्न कुर्यात्क्षीयेत ह । सोऽन्नमत्ति प्रतीकेनेति । मुखं प्रतीकं मुखेनेत्येतत् । स देवानपिगच्छति[4] स ऊर्जमुपजीवतीति प्रशँसा ।।२।।

त्रीण्यात्मनेऽकुरुतेति[1] । मनो वाचं प्राणम् । तान्यात्मनेऽकुरुत । अन्यत्रमना अभूवं नादर्शमन्यत्रमना अभूवं नाश्रौषमिति मनसा ह्येव पश्यति मनसा शृणोति । कामः

5 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 offersoblations 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,

सङ्कल्पो विचिकित्सा श्रद्धाश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं[2] मन एव । तस्मादपि पृष्ठत उपस्पृष्टो[3] मनसा विजानाति । यः कश्च शब्दो वागेव सा । एषा ह्यन्तम् आयत्तैषा[4] हि न । प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं प्राण एव । एतन्मयो[5] वा अयमात्मा । वाङ्मयो मनोमयः प्राणमयः ॥३॥

त्रयो लोका एत एव । वागेवायं लोको मनोऽन्तरिक्षलोकः प्राणोऽसौ लोकः ॥४॥

त्रयो वेदा एत एव । वागेवर्ग्वेदो मनो यजुर्वेदः प्राणः सामवेदः ॥५॥

देवाः पितरो मनुष्या एत एव । वागेव देवा मनः पितरः प्राणो मनुष्याः ॥६॥

पिता माता प्रजैत एव । मन एव पिता वाङ्माता प्राणः प्रजा ॥७॥

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव । यत्किंच विज्ञातं वाचस्तद्रूपम् । वाग्धि विज्ञाता । वागेनं तद्भूत्वावति ॥८॥ यत्किंच विजिज्ञास्यं मनसस्तद्रूपम् । मनो हि विजिज्ञास्यम् । मन एनं[1] तद्भूत्वावति ॥९॥ यत्किंचाविज्ञातं प्राणस्य तद्रूपम् । प्राणो ह्यविज्ञातः । प्राण एनं[1] तद्भूत्वावति ॥१०॥

तस्यै वाचः पृथिवी शरीरम् । ज्योतीरूपमयमग्निः[1] । तद्यावत्येव वाक्तावती पृथिवी तावानयमग्निः ॥११॥

अथैतस्य मनसो द्यौः शरीरम् । ज्योतीरूपमसावादित्यः[1] । तद्यावदेव मनस्तावती द्यौस्तावानसावादित्यः । तौ मिथुनँ समैताम् । ततः प्राणोऽजायत । स इन्द्रः । स एषोऽसपत्नः । द्वितीयो वै सपत्नः । नास्य सपत्नो भवति य एवं वेद ॥१२॥

अथैतस्य प्राणस्यापः शरीरम् । ज्योतीरूपमसौ[1] चन्द्रः । तद्यावानेव प्राणस्तावत्य आपस्तावानसौ चन्द्रः । त एते सर्व एव समाः सर्वेऽनन्ताः । स यो हैतानन्तवत उपास्तेऽन्तवन्तँ स लोकं जयति । अथ यो हैताननन्तानुपास्तेऽनन्तँ स लोकं जयति ॥१३॥

स एष संवत्सरः प्रजापतिः षोडशकलः[1] । तस्य रात्रय एव पञ्चदश कलाः । ध्रुवैवास्य षोडशी[1] कला । स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते । सोऽमावास्याँ रात्रि-मेतया षोडश्या[1] कलया सर्वमिदं प्राणभृदनुप्रविश्य[2] ततः प्रातर्जायते । तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै ॥१४॥

यो वै स संवत्सरः प्रजापतिः षोडशकलोऽयमेव[1] स योऽयमेवंवित्पुरुषः । तस्य वित्तमेव पञ्चदश कलाः । आत्मैवास्य षोडशी कला । स वित्तेनैवा च पूर्यतेऽप 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 Ṛgveda 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. 9 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. 10 Whatever someone does not know is a form of breath, for breath is what he does not know. By becoming that, breath helps him.

11 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.

12 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.

13 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.

14 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.

15 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

क्षीयते । तदेतन्नभ्यं यदयमात्मा । प्रधिर्वित्तम् । तस्माद्यद्यपि[2] सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनागादित्येवाहुः[3] ॥१५॥

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति । सोऽयं मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणा । कर्मणा पितृलोकः । विद्यया देवलोकः । देवलोको वै लोकानाँ श्रेष्ठः । तस्माद्विद्यां प्रशँसन्ति ॥१६॥

अथातः संप्रत्तिः[1] । यदा प्रैष्यन्मन्यतेऽथ[2] पुत्रमाह त्वं ब्रह्म[3] त्वं यज्ञस्त्वं लोक इति । स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति । यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषाँ सर्वेषां यज्ञ इत्येकता । ये वै के च लोकास्तेषाँ सर्वेषां लोक इत्येकता । एतावद्वा इदँ सर्वम् । एतन्मा सर्वँ सन्नयमितो भुनजदिति[4] । तस्मात्पुत्रमनुशिष्टं[5] लोक्यमाहुः । तस्मादेनमनुशासति । स [6]यदैवंविदस्माल्लोकात्प्रैत्य-थैभिरेव प्राणैः सह पुत्रमाविशति । स यद्यनेन किंचिदक्ष्णयाकृतं भवति तस्मादेनँ सर्वस्मात्पुत्रो मुञ्चति तस्मात्पुत्रो नाम । स पुत्रेणैवास्मिँल्लोके प्रतितिष्ठति । अथैनमेते दैवाः[7] प्राणा अमृता आविशन्ति ॥१७॥

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति । सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति[1] ॥१८॥ दिवश्चैनमादित्याच्च दैवं मन आविशति । तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति ॥१९॥ अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति । स वै दैवः प्राणो यः संचरँश्चासंचरँश्च न व्यथतेऽथो न रिष्यति । स[1] एवंवित्सर्वेषां भूतानामात्मा भवति । यथैषा देवतैवँ सः । यथैतां देवताँ सर्वाणि भूतान्यवन्त्येवँ हैवंविदँ सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति । पुण्यमेवामुं गच्छति । न ह वै देवान्पापं गच्छति ॥२०॥

अथातो व्रतमीमाँसा । प्रजापतिर्ह कर्माणि ससृजे । तानि सृष्टान्यन्योऽन्येनास्पर्धन्त । वदिष्याम्येवाहमिति वाग्दध्रे । द्रक्ष्याम्यहमिति चक्षुः । श्रोष्याम्यहमिति श्रोत्रम् । एव-मन्यानि कर्माणि यथाकर्म । तानि मृत्युः श्रमो भूत्वोपयेमे । तान्याप्नोत् । तान्याप्त्वा मृत्युरवारुन्ध । तस्माच्छ्राम्यत्येव वाक् । श्राम्यति चक्षुः । श्राम्यति श्रोत्रम् । अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः । तानि ज्ञातुं दध्रिरे । अयं वै नः श्रेष्ठो यः संचरँश्चासंचरँश्च न व्यथतेऽथो न रिष्यति । हन्तास्यैव सर्वे रूपमसामेति[1] । त एतस्यैव सर्वे रूपमभवन् । तस्मादेत एतेनाख्यायन्ते प्राणा इति । तेन ह वाव

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. 19From the sky and the sun the divine mind enters him. The divine mind is that which makes a person always happy and never sorrowful. 20From 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.

तत्कुलमाचक्षते[2] यस्मिन्कुले भवति य एवं वेद । य उ हैवंविदा स्पर्धतेऽनुशुष्यति[3] । अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ।।२१।।

अथाधिदैवतम्[1] । ज्वलिष्याम्येवाहमित्यग्निर्दध्रे । तप्स्याम्यहमित्यादित्यः । भास्याम्यहमिति चन्द्रमाः । एवमन्या देवता यथादैवतम्[2] । स यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुः । म्लोचन्ति ह्यन्या देवता न वायुः । सैषानस्तमिता देवता यद्वायुः ।।२२।।

अथैष श्लोको भवति

यतश्चोदेति सूर्यः[1] अस्तं यत्र च गच्छतीति ।
प्राणाद्वा एष उदेति प्राणेऽस्तमेति ।।
तं देवाश्चक्रिरे धर्मँ स एवाद्य स उ श्व इति ।।

यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति । तस्मादेकमेव व्रतं चरेत्प्राण्याच्चैवापान्याच्च । नेन्मा पाप्मा मृत्युराप्नवदिति[2] । यद्यु चरेत्समापिपयिषेत्तेनो[3] एतस्यै देवतायै सायुज्यँ सलोकतां जयति[4] ।।२३।।

।। इति पञ्चमं ब्राह्मणम् ।।

त्रयं वा इदं नाम रूपं कर्म । तेषां नाम्नां वागित्येतदेषामुक्थम् । अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषाँ साम । एतद्धि सर्वैर्नामभिः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि नामानि बिभर्ति ।।१।।

अथ रूपाणां चक्षुरित्येतदेषामुक्थम् । अतो हि सर्वाणि रूपाण्युत्तिष्ठन्ति । एतदेषाँ साम । एतद्धि सर्वै रूपैः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि रूपाणि बिभर्ति ।।२।।

अथ कर्मणामात्मेत्येतदेषामुक्थम् । अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति । एतदेषाँ साम । एतद्धि सर्वैः कर्मभिः समम् । एतदेषां ब्रह्म । एतद्धि सर्वाणि कर्माणि बिभर्ति । तदेतत् त्रयँ सदेकमयमात्मा । आत्मो एकः सन्नेतत् त्रयम् । तदेतदमृतँ सत्येन[1] च्छन्नम् । प्राणो वा अमृतम् । नामरूपे सत्यम् । ताभ्यामयं प्राणश्छन्नः ।।३।।

।। इति षष्ठं ब्राह्मणम् ।।

।। इति प्रथमोऽध्यायः ।।

दृप्तबालाकिर्हानूचानो गार्ग्य आस । स होवाचाजातशत्रुं काश्यं ब्रह्म ते ब्रवाणीति[1] । स होवाचाजातशत्रुः सहस्रमेतस्यां वाचि दद्मो जनको जनक इति वै जना धावन्तीति ।।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*). 22 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.

23 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.

6 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.

2 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.

3 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

1 There was once a learned Gārgya named Dṛpta-Bālāki. He said to Ajātaśatru, the king of Kāśi: "Let me tell you a formulation of truth (*brahman*)." Ajāta-

स होवाच गार्ग्यः । य एवासावादित्ये पुरुष एतमेवाहं[1] ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतमुपास[2] इति । स य एतमेवमुपास्तेऽतिष्ठाः[3] सर्वेषां भूतानां मूर्धा राजा भवति ।।२।।

स होवाच गार्ग्यः । य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । बृहन्पाण्डरवासाः[1] सोमो राजेति वा अहमेतमुपास इति । स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति । नास्यान्नं क्षीयते ।।३।।

स होवाच गार्ग्यः । य एवासौ[1] विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । तेजस्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते तेजस्वी ह भवति । तेजस्विनी हास्य प्रजा भवति ।।४।।

स होवाच गार्ग्यः । य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । पूर्णमप्रवर्तीति वा अहमेतमुपास इति । स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिर्नास्यास्माल्लोकात्प्रजोद्वर्तते ।।५।।

स होवाच गार्ग्यः । य एवायं वायौ पुरुष[1] एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति । स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ।।६।।

स होवाच गार्ग्यः । य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । विषासहिरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते विषासहिर्ह भवति । विषासहिर्हास्य प्रजा भवति ।।७।।

स होवाच गार्ग्यः । य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । प्रतिरूप इति वा अहमेतमुपास इति । स य एतमेवमुपास्ते प्रतिरूपँ हैवैनमुपगच्छति नाप्रतिरूपम् । अथो प्रतिरूपोऽस्माज्जायते ।।८।।

स होवाच गार्ग्यः । य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । रोचिष्णुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते रोचिष्णुर्ह भवति । रोचिष्णुर्हास्य प्रजा भवति । अथो यैः संनिगच्छति सर्वाँस्तानतिरोचते ।।९।।

स[1] होवाच गार्ग्यः । य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं[2] ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । असुरिति वा अहमेतमुपास इति । स य एतमेवमुपास्ते सर्वँ हैवास्मिँल्लोक आयुरेति । नैनं पुरा कालात्प्राणो जहाति ।।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!'"

2 Gārgya then said: "It is the person up there in the sun that I venerate as *brahman*." Ajātaśatru 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."

3 Gārgya then said: "It is the person up there in the moon that I venerate as *brahman*." Ajātaśatru 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."

4 Gārgya then said: "It is the person up there in lightning that I venerate as *brahman*." Ajātaśatru 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."

5 Gārgya then said: "It is the person here in space that I venerate as *brahman*." Ajātaśatru 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."

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

7 Gārgya then said: "It is the person here in the fire that I venerate as *brahman*." Ajātaśatru 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."

8 Gārgya then said: "It is the person here in the waters that I venerate as *brahman*." Ajātaśatru 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."

9 Gārgya then said: "It is the person here in a mirror that I venerate as *brahman*." Ajātaśatru 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."

10 Gārgya then said: "It is the sound drifting behind a man as he walks that I venerate as *brahman*." Ajātaśatru 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."

स होवाच[1] गार्ग्यः । य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । द्वितीयोऽनपग इति वा अहमेतमुपास इति । स य एतमेवमुपास्ते द्वितीयवान्ह भवति । नास्मादूणश्छिद्यते ॥११॥

स होवाच गार्ग्यः । य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । मृत्युरिति वा अहमेतमुपास[1] इति । स य एतमेवमुपास्ते सर्वँ हैवास्मिँल्लोक आयुरेति । नैनं पुरा कालान्मृत्युरागच्छति ॥१२॥

स होवाच गार्ग्यः । य एवायमात्मनि[1] पुरुष एतमेवाहं ब्रह्मोपास इति । स होवाचाजातशत्रुः । मा मैतस्मिन्संवदिष्ठाः । आत्मन्वीति वा अहमेतमुपास इति । स य एतमेवमुपास्त[2] आत्मन्वी ह भवति । आत्मन्विनी[3] हास्य प्रजा भवति । स ह तूष्णीमास गार्ग्यः ॥१३॥

स होवाचाजातशत्रुः । एतावन्नू३ इति[1] । एतावद्धीति । नैतावता विदितं भवतीति । स होवाच गार्ग्यः । उप[2] त्वायानीति ॥१४॥

स होवाचाजातशत्रुः । प्रतिलोमं वै तद्यद्[1] ब्राह्मणः क्षत्रियमुपेयाद्ब्रह्म[2] मे वक्ष्यतीति । व्येव त्वा ज्ञपयिष्यामीति । तं पाणावादायोत्तस्थौ । तौ ह पुरुषँ सुप्तमाजग्मतुः[3] । तमेतैर्नामभिरामन्त्रयांचक्रे बृहन्पाण्डरवासः[4] सोम राजन्निति । स नोत्तस्थौ । तं पाणिनापेषं[5] बोधयांचकार । स होत्तस्थौ ॥१५॥

स होवाचाजातशत्रुः । यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः क्वैष तदाभूत्कुत एतदागादिति । तदु ह न मेने गार्ग्यः ॥१६॥

स होवाचाजातशत्रुः । यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषस्तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय[1] आकाशस्तस्मिञ्छेते । तानि यदा गृह्णात्यथ[2] हैतत्पुरुषः स्वपिति नाम । तदृहीत एव प्राणो भवति । गृहीता वाक् । गृहीतं चक्षुः । गृहीतँ श्रोत्रम् । गृहीतं मनः ॥१७॥ स यत्रैतत्स्वप्न्यया[1] चरति ते हास्य लोकाः । तदुतेव महाराजो भवत्युतेव महाब्राह्मणः[2] । उतेवोच्चावचं निगच्छति । स यथा महाराजो जानपदान् गृहीत्वा स्वे जनपदे यथाकामं परिवर्तेतैवमेवैष एतत्प्राणान् गृहीत्वा[3] स्वे शरीरे यथाकामं परिवर्तते ॥१८॥

अथ यदा सुषुप्तो भवति यदा न कस्यचन वेद हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते ताभिः प्रत्यवसृप्य पुरीतति शेते । स[1] यथा कुमारो वा महाराजो वा[2] महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत । एवमेवैष[3] एतच्छेते ॥१९॥

स यथोर्णवाभिस्तन्तुनोच्चरेद्यथाग्नेः[1] क्षुद्रा विस्फुलिङ्गा[2] व्युच्चरन्त्येवमेवास्मादात्मनः

11 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."

12 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."

13 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.

14 "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.

15 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.

16 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.

17 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. 18 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.

19 "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 Hitā 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.

20 "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 (*upaniṣad*) is 'The real behind

सर्वे प्राणाः सर्वे लोकाः सर्वे देवाः सर्वाणि भूतानि[3] व्युच्चरन्ति । तस्योपनिषत्सत्यस्य सत्यमिति । प्राणा वै सत्यं तेषामेष सत्यम् ॥२०॥

॥ इति प्रथमं ब्राह्मणम् ॥

यो ह वै शिशुँ साधानँ सप्रत्याधानँ सस्थूणँ सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योऽयं मध्यमः प्राणः । तस्येदमेवाधानमिदं प्रत्याधानं प्राणः स्थूणान्नं दाम ॥१॥

तमेताः सप्ताक्षितय उपतिष्ठन्ते । तद्या इमा अक्षन्लोहिन्यो राजयस्ताभिरेनँ रुद्रोऽन्वायत्तः । अथ या अक्षन्नापस्ताभिः पर्जन्यः । या कनीनका तयादित्यः । यत्कृष्णं[1] तेनाग्निः । यच्छुक्लं[2] तेनेन्द्रः । अधरयैनं वर्तन्या पृथिव्यन्वायत्ता द्यौरुत्तरया । नास्यान्नं क्षीयते य एवं वेद ॥२॥

तदेष श्लोको भवति ।

अर्वाग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन्यशो निहितं विश्वरूपम् ।
तस्यासत ऋषयः सप्त तीरे वागष्टमी ब्रह्मणा संविदानेति ॥

अर्वाग्बिलश्चमस ऊर्ध्वबुध्न इतीदं तच्छिर[1] एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः । तस्मिन्यशो निहितं विश्वरूपमिति प्राणा वै यशो[2] विश्वरूपं प्राणानेतदाह । तस्यासत ऋषयः सप्त तीर इति प्राणा वा ऋषयः प्राणानेतदाह । वागष्टमी ब्रह्मणा संविदानेति वाग्ह्यष्टमी ब्रह्मणा संवित्ते[3] ॥३॥

इमावेव गोतमभरद्वाजौ[1] । अयमेव गोतमोऽयं[1] भरद्वाजः । इमावेव विश्वामित्रजमदग्नी[2] । अयमेव विश्वामित्रोऽयं जमदग्निः । इमावेव[3] वसिष्ठकश्यपौ । अयमेव वसिष्ठोऽयं कश्यपः[4] । वागेवात्रिः । वाचा ह्यन्नमद्यते । अत्तिर्ह वै नामैतद्यदत्रिरिति । सर्वस्यात्ता[5] भवति सर्वमस्यान्नं भवति य एवं वेद ॥४॥

॥ इति द्वितीयं ब्राह्मणम् ॥

द्वे वाव ब्रह्मणो रूपे मूर्तं चैवामूर्तं[1] च मर्त्यं चामृतं च स्थितं च यच्च सच्च त्यं च[2] ॥१॥

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च । एतन्मर्त्यम् । एतत् स्थितम् । एतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य[1] स्थितस्यैतस्य सत एष रसो य एष तपति । सतो ह्येष रसः ॥२॥

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,
its 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.

अथामूर्तं वायुश्चान्तरिक्षं च । एतदमृतम् । एतद्यत् । एतत्[1] त्यम्[2] । तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः । त्यस्य ह्येष रसः । इत्यधिदैवतम्[3] ।।३।।

अथाध्यात्मम् । इदमेव मूर्तं यदन्यत्प्राणाच्च यश्चायमन्तरात्मन्नाकाशः । एतन्मर्त्यम् । एतत् स्थितम् । एतत्सत् । तस्यैतस्य मूर्तस्यैतस्य मर्त्यस्यैतस्य स्थितस्यैतस्य सत एष रसो यच्चक्षुः । सतो ह्येष रसः ।।४।।

अथामूर्तं प्राणश्च यश्चायमन्तरात्मन्नाकाशः । एतदमृतम् । एतद्यत् । एतत्त्यम्[1] । तस्यैतस्यामूर्तस्यैतस्यामृतस्यैतस्य यत एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषः । त्यस्य ह्येष रसः ।।५।।

तस्य हैतस्य पुरुषस्य रूपं यथा माहारजनं वासो यथा पाण्ड्वाविकं यथेन्द्रगोपो यथाग्न्यर्चिर्यथा पुण्डरीकं यथा सकृद्विद्युत्तम् । सकृद्विद्युत्तेव[1] ह वा अस्य श्रीर्भवति य एवं वेद । अथात आदेशो नेति नेति । न ह्येतस्मादिति नेत्यन्यत्परमस्ति । अथ नामधेयँ सत्यस्य सत्यमिति । प्राणा वै सत्यम् । तेषामेष सत्यम् ।।६।।

।। इति तृतीयं ब्राह्मणम् ।।

मैत्रेयीति[1] होवाच याज्ञवल्क्यः । उद्यास्यन्वा[2] अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणीति ।।१।।

सा होवाच मैत्रेयी । यन्नु[1] म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्कथं तेनामृता स्यामिति । नेति[2] होवाच याज्ञवल्क्यः । यथैवोपकरणवतां जीवितं तथैव ते जीवितँ स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेनेति ।।२।।

सा[1] होवाच मैत्रेयी । येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान्वेद[2] तदेव मे ब्रूहीति[3] ।।३।।

स होवाच याज्ञवल्क्यः । प्रिया बतारे नः सती प्रियं भाषसे । एह्यास्व[1] । व्याख्यास्यामि ते । व्याचक्षाणस्य तु मे निदिध्यासस्वेति[2] ।।४।।

स होवाच[1] । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति[2] । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः

3 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. 4 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.

5 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.

6 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.

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

2 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."

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

4 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." 5 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

प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामायभूतानि प्रियाणि भवन्ति[3] । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा[4] वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि । आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदँ सर्वं विदितम् ॥५॥

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमानि भूतानीदँ सर्वं यदयमात्मा ॥६॥

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो[1] गृहीतः ॥७॥ स[1] यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥८॥ स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥९॥ स यथार्द्रेधाग्नेरभ्याहितात्[1] पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितम्[2] एतद्यदृग्वेदो[3] यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि । अस्यैवैतानि[4] निश्वसितानि[5] ॥१०॥ स यथा सर्वासामपाँ समुद्र एकायनम् एवँ सर्वेषाँ स्पर्शानां त्वगेकायनम् एवँ सर्वेषां गन्धानां नासिके[1] एकायनम् एवँ सर्वेषाँ रसानां जिह्वैकायनम् एवँ सर्वेषाँ रूपाणां चक्षुरेकायनम् एवँ सर्वेषाँ शब्दानाँ श्रोत्रमेकायनम् एवँ सर्वेषाँ सङ्कल्पानां मन एकायनम् एवँ सर्वासां विद्यानाँ[2] हृदयमेकायनम् एवँ सर्वेषां कर्मणाँ हस्तावेकायनम् एवँ सर्वेषामानन्दानामुपस्थ एकायनम् एवँ सर्वेषां विसर्गाणां पायुरेकायनम् एवँ सर्वेषामध्वनां पादावेकायनम्[3] एवँ सर्वेषां वेदानां[4] वागेकायनम् ॥११॥ स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत न हास्योद्ग्रहणायेव[1] स्याद्यतो यतस्त्वाददीत लवणमेवैवं वा अर इदं महद्भूतमनन्तरमपारं विज्ञानघन एवैतेभ्यः भूतेभ्यः समुत्थाय[2] तान्येवानु विनश्यति । न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच[3] याज्ञवल्क्यः ॥१२॥

सा होवाच मैत्रेयी । अत्रैव मा भगवानमूमुहन्न[1] प्रेत्य संज्ञास्तीति । स होवाच[2] । न वा अरेऽहं मोहं[3] ब्रवीमि । अलं वा अर इदं विज्ञानाय ॥१३॥ यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति[1] तदितर इतरं पश्यति[1] तदितर इतरँ शृणोति[2] तदितर

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 Yājñavalkya 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

इतरमभिवदति[2] तदितर इतरं मनुते तदितर इतरं विजानाति । यत्र वा अस्य[3] सर्वमात्मैवाभूत् तत्केन कं जिघ्रेत्[1] तत्केन कं पश्येत्[1] तत्केन कँ शृणुयात्[2] तत्केन कमभिवदेत्[2] तत्केन कं मन्वीत तत्केन कं विजानीयात् । येनेदँ सर्वं विजानाति तं केन विजानीयात् । विज्ञातारमरे केन विजानीयादिति ।।१४।।

।। इति चतुर्थं ब्राह्मणम् ।।

इयं पृथिवी सर्वेषां भूतानां मधु । अस्यै पृथिव्यै सर्वाणि भूतानि मधु । यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ शारीरस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मा । इदममृतमिदं ब्रह्मेदँ सर्वम् ।।१।। इमा आपः सर्वेषां भूतानां मधु । आसामपाँ सर्वाणि भूतानि मधु । यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ रैतसस्तेजोमयोऽमृतमयः[1] पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।२।। अयमग्निः सर्वेषां भूतानां मधु । अस्याग्नेः सर्वाणि भूतानि मधु । यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।३।। अयं वायुः सर्वेषां भूतानां मधु । अस्य वायोः सर्वाणि भूतानि मधु । यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।४।। अयमादित्यः सर्वेषां भूतानां मधु । अस्यादित्यस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं चाक्षुषस् तेजोमयोऽमृतमयः[1] पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।५।। इमा[1] दिशः सर्वेषां भूतानां मधु । आसां दिशाँ सर्वाणि भूतानि मधु । यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।६।। अयं चन्द्रः सर्वेषां भूतानां मधु । अस्य चन्द्रस्य सर्वाणि भूतानि मधु । यश्चायमस्मिँश्चन्द्रे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।७।। इयं विद्युत्सर्वेषां भूतानां मधु । अस्यै विद्युतः सर्वाणि भूतानि मधु । यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं तैजसस् तेजोमयोऽमृतमयः[1] पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।८।। अयँ स्तनयित्नुः सर्वेषां भूतानां मधु । अस्य स्तनयित्नोः सर्वाणि भूतानि मधु । यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ शाब्दः[1] सौवरस् तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।९।। अयमाकाशः[1] सर्वेषां भूतानां मधु । अस्याकाशस्य सर्वाणि भूतानि मधु । यश्चायम्

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

अस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।१०।।

अयं धर्मः सर्वेषां भूतानां मधु । अस्य धर्मस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।११।।

इदँ सत्यँ सर्वेषां भूतानां मधु । अस्य सत्यस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मँ सात्यस्तेजोमयोऽमृतमयः पुरुषोऽयमेव[1] स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।१२।।

इदं मानुषँ सर्वेषां भूतानां मधु । अस्य मानुषस्य सर्वाणि भूतानि मधु । यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषो यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।१३।।

अयमात्मा सर्वेषां भूतानां मधु । अस्यात्मनः सर्वाणि भूतानि मधु । यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषो यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषोऽयमेव स योऽयमात्मेदममृतमिदं ब्रह्मेदँ सर्वम् ।।१४।।

स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानाँ राजा । तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिता एवमेवास्मिन्नात्मनि सर्वाणि भूतानि सर्वे देवाः सर्वे लोकाः सर्वे प्राणाः[1] सर्व एत आत्मानः समर्पिताः ।।१५।।

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

तद्वां नरा सनये दँस उग्रमाविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ् ह यन्मध्वाथर्वणो वामश्वस्य शीर्ष्णा प्र यदीमुवाचेति ।। १६।।

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

आथर्वणायाश्विना[1] दधीचेऽश्व्यँ[2] शिरः प्रत्यैरयतम्[3] ।
स वां मधु प्र वोचदृतायन्त्वाष्ट्रं यद्दस्रावपिकक्ष्यं[4] वामिति ।।१७।।

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः[1] पुरश्चक्रे[2] चतुष्पदः ।
पुरः स[3] पक्षी भूत्वा पुरः पुरुष आविशदिति ।।

स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः । नैनेन किंचनानावृतम् । नैनेन किंचनासंवृतम् ।।१८।।

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

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 Aśvins. 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 Aśvins. Seeing this, a seer declared:

> You fixed a horse's head, O Aśvins,
> 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 Aśvins. 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 (*puriśaya*) 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 Aśvins. Seeing this, a seer declared:

रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते युक्ता ह्यस्य हरयः शता दशेति ।।
अयं वै हरयोऽयं वै दश च सहस्राणि बहूनि चानन्तानि च । तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम् । अयमात्मा ब्रह्म सर्वानुभूः । इत्यनुशासनम् ।।१९।

।। इति पञ्चमं ब्राह्मणम् ।।

अथ वँशः । पौतिमाष्यो[1] गौपवनात् । गौपवनः पौतिमाष्यात् । पौतिमाष्यो गौपवनात् । गौपवनः कौशिकात् । कौशिकः कौण्डिन्यात् । कौण्डिन्यः शाण्डिल्यात् । शाण्डिल्यः कौशिकाच्च गौतमाच्च । गौतमः ।।१।। आग्निवेश्यात् । आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्चानभिम्लात आनभिम्लातात् । आनभिम्लात आनभिम्लातात् । आनभिम्लातो गौतमात् । गौतमः सैतवप्राचीनयोग्याभ्याम् । सैतवप्राचीनयोग्यौ पाराशर्यात् । पाराशर्यो भारद्वाजात् । भारद्वाजो भारद्वाजाच्च गौतमाच्च । गौतमो भारद्वाजात् । भारद्वाजः पाराशर्यात् । पाराशर्यो वैजवापायनात् । वैजवापायनः कौशिकायनेः । कौशिकायनिः ।।२।। घृतकौशिकात् । घृतकौशिकः पाराशर्यायणात् । पाराशर्यायणः पाराशर्यात् । पाराशर्यो जातूकर्ण्यात् । जातूकर्ण्य आसुरायणाच्च यास्काच्च । आसुरायणस्त्रैवणेः । त्रैवणिरौपजन्धनेः । औपजन्धनिरासुरेः । आसुरिर्भारद्वाजात् । भारद्वाज आत्रेयात् । आत्रेयो माष्टेः । माष्टिर्गौतमात् । गौतमो गौतमात् । गौतमो वात्स्यात् । वात्स्यः शाण्डिल्यात् । शाण्डिल्यः कैशोर्यात्काप्यात् । कैशोर्यः काप्यः कुमारहारितात् । कुमारहारितो गालवात् । गालवो विदर्भीकौण्डिन्यात् । विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात् । वत्सनपाद्बाभ्रवः पथः सौभरात् । पन्थाः सौभरोऽयास्यादाङ्गिरसात् । अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात् । आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात् । विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम् । अश्विनौ दधीच आथर्वणात् । दध्यङ्ङाथर्वणोऽथर्वणो दैवात् । अथर्वा दैवो मृत्योः प्राध्वँसनात् । मृत्युः प्राध्वँसनः प्रध्वँसनात् । प्रध्वँसन एकर्षेः । एकर्षिर्विप्रचित्तेः[1] । विप्रचित्तिर्व्यष्टेः[2] । व्यष्टिः सनारोः । सनारुः सनातनात् । सनातनः सनगात् । सनगः परमेष्ठिनः । परमेष्ठी ब्रह्मणः । ब्रह्म स्वयंभु । ब्रह्मणे नमः ।।३।।

।। इति षष्ठं ब्राह्मणम् ।।

।। इति द्वितीयोऽध्यायः ।।

जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे । तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः । तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव कः स्विदेषां

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.

6 Now the lineage:

Pautimāṣya from Gaupavana; Gaupavana from Pautimāṣya; Pautimāṣya from Gaupavana; Gaupavana from Kauśika; Kauśika from Kauṇḍinya; Kauṇḍinya from Śāṇḍilya; Śāṇḍilya from Kauśika and Gautama; Gautama [2] from Āgniveśya; Āgniveśya from Śāṇḍilya and Ānabhimlāta; Ānabhimlāta from Ānabhimlāta; Ānabhimlāta from Ānabhimlāta; Ānabhimlāta from Gautama; Gautama from Saitava and Prācīnayogya; Saitava and Prācīnayogya from Pārāśarya; Pārāśarya from Bhāradvāja; Bhāradvāja from Bhāradvāja and Gautama; Gautama from Bhāradvāja; Bhāradvāja from Pārāśarya; Pārāśarya from Vaijavāpāyana; Vaijavāpāyana from Kauśikāyani; Kauśikāyani [3] from Ghṛtakauśika; Ghṛtakauśika from Pārāśaryāyaṇa; Pārāśaryāyaṇa from Pārāśarya; Pārāśarya from Jātūkarṇya; Jātūkarṇya from Āsurāyaṇa and Yāska; Āsurāyaṇa from Traivaṇi; Traivaṇi from Aupajandhani; Aupajandhani from Āsuri; Āsuri from Bhāradvāja; Bhāradvāja from Ātreya; Ātreya from Māṇṭi; Māṇṭi from Gautama; Gautama from Gautama; Gautama from Vātsya; Vātsya from Śāṇḍilya; Śāṇḍilya from Kaiśorya Kāpya; Kaiśorya Kāpya from Kumārahārita; Kumārahārita from Gālava; Gālava from Vidarbhīkauṇḍinya; Vidarbhīkauṇḍinya from Vatsanapād Bābhrava; Vatsanapād Bābhrava from Panthāḥ Saubhara; Panthāḥ Saubhara from Ayāsya Āṅgirasa; Ayāsya Āṅgirasa from Ābhūti Tvaṣṭra; Ābhūti Tvaṣṭra from Viśvarūpa Tvaṣṭra; Viśvarūpa Tvaṣṭra from the two Aśvins; the two Aśvins from Dadhyañc Ātharvaṇa; Dadhyañc Ātharvaṇa from Atharvan Daiva; Atharvan Daiva from Mṛtyu Prādhvaṃsana; Mṛtyu Prādhvaṃsana from Pradhvaṃsana; Pradhvaṃsana from Eka Ṛṣi; Eka Ṛṣi from Vipracitti; Vipracitti from Vyaṣṭi; Vyaṣṭi from Sanāru; Sanāru from Sanātana; Sanātana from Sanaga; Sanaga from Parameṣṭhin; and Parameṣṭhin from Brahman. Brahman is self-existent. Homage to Brahman!

ADHYĀYA 3

1 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.

ब्राह्मणानामनूचानतम इति । स ह गवाँ सहस्रमवरुरोध । दशदश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥१॥ तान्होवाच । ब्राह्मणा भगवन्तो यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः । अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच । एताः सोम्योदज सामश्रवा३ इति । ता होदाचकार । ते ह ब्राह्मणाश्चुक्रुधुः कथं[1] नो ब्रह्मिष्ठो ब्रुवीतेति । अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव । स हैनं पप्रच्छ । त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति । स होवाच । नमो वयं ब्रह्मिष्ठाय कुर्मो गोकामा एव वयँ स्म इति । तँ ह तत एव प्रष्टुं दध्रे होताश्वलः ॥२॥

याज्ञवल्क्येति होवाच । यदिदँ सर्वं मृत्युनाप्तँ सर्वं मृत्युनाभिपन्नं केन यजमानो मृत्योरात्तिमतिमुच्यत इति । होत्रर्त्विजाग्निना वाचा । वाग्वै यज्ञस्य होता । तद्येयं वाक्सोऽयमग्निः स होता सा[1] मुक्तिः सातिमुक्तिः ॥३॥

याज्ञवल्क्येति होवाच । यदिदँ सर्वमहोरात्राभ्यामाप्तँ सर्वमहोरात्राभ्यामभिपन्नं केन यजमानोऽहोरात्रयोरात्तिमतिमुच्यत इति । अध्वर्युणर्त्विजा चक्षुषादित्येन । चक्षुर्वै यज्ञस्याध्वर्युः । तद्यदिदं चक्षुः सोऽसावादित्यः सोऽध्वर्युः सा मुक्तिः सातिमुक्तिः ॥४॥

याज्ञवल्क्येति होवाच । यदिदँ सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तँ सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नं केन यजमानः पूर्वपक्षापरपक्षयोरात्तिमतिमुच्यत इति । उद्गात्रर्त्विजा[1] वायुना प्राणेन । प्राणो वै यज्ञस्योद्गाता । तद्योऽयं प्राणः स वायुः स उद्गाता सा मुक्तिः सातिमुक्तिः ॥५॥

याज्ञवल्क्येति होवाच । यदिदमन्तरिक्षमनारम्बणमिव[1] केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति । ब्रह्मणर्त्विजा[2] मनसा चन्द्रेण । मनो वै यज्ञस्य ब्रह्मा । तद्यदिदं मनः सोऽसौ चन्द्रः स ब्रह्मा सा मुक्तिः सातिमुक्तिः । इत्यतिमोक्षाः । अथ संपदः ॥६॥

याज्ञवल्क्येति होवाच । कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति ।

तिसृभिरिति ।

कतमास्तास्तिस्र इति ।

पुरोनुवाक्या च याज्या च शस्यैव तृतीया ।

किं ताभिर्जयतीति ।

यत्किंचेदं प्राणभृदिति[1] ॥७॥

So he corralled a thousand cows; to the horns of each cow were tied ten pieces of gold.

2He then addressed those Brahmins: "Distinguished Brahmins! Let the most learned man among you drive away these cows." But those Brahmins did not dare. So Yājñavalkya 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: "Yājñavalkya, do you really think you are the most learned among us?" Yājñavalkya 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.

3"Yājñavalkya," he said, "tell 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?" Yājñavalkya 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."

4"Yājñavalkya," Aśvala said again, "tell 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?" Yājñavalkya 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."

5"Yājñavalkya," Aśvala said again, "tell 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?" Yājñavalkya replied: "By means of the Udgātṛ priest—that is, by means of the wind, by means of breath. Clearly, the Udgātṛ priest of the sacrifice is breath. So this breath—it is the wind; it is the Udgātṛ priest; it is freedom; it is complete freedom."

6"Yājñavalkya," Aśvala said again, "tell me—when this intermediate region provides no support of any kind, how does the patron of a sacrifice climb up to heaven?" Yājñavalkya 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.

7"Yājñavalkya," Aśvala said again, "tell 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."

याज्ञवल्क्येति होवाच । कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति ।

तिस्र इति ।

कतमास्तास्तिस्र इति ।

या हुता उज्ज्वलन्ति या हुता अतिनेदन्ते[1] या हुता अधिशेरते ।

किं ताभिर्जयतीति ।

या हुता उज्ज्वलन्ति देवलोकमेव ताभिर्जयति । दीप्यत इव हि देवलोकः । या हुता अतिनेदन्ते[1] पितृलोकमेव[2] ताभिर्जयति । अतीव हि पितृलोकः[3] । या हुता अधिशेरते मनुष्यलोकमेव[4] ताभिर्जयति । अध इव हि मनुष्यलोकः[5] ॥८॥

याज्ञवल्क्येति होवाच । कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति[1] । एकयेति ।

कतमा सैकेति ।

मन एवेति । अनन्तं वै मनोऽनन्ता विश्वे देवाः । अनन्तमेव स तेन लोकं जयति ॥९॥

याज्ञवल्क्येति होवाच । कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति । तिस्र इति ।

कतमास्तास्तिस्र इति ।

पुरोनुवाक्या च याज्या च शस्यैव तृतीया[1] ।

कतमास्ता या अध्यात्ममिति ।

प्राण एव पुरोनुवाक्यापानो याज्या व्यानः शस्या ।

किं ताभिर्जयतीति ।

पृथिवीलोकमेव पुरोनुवाक्यया जयत्यन्तरिक्षलोकं याज्यया द्युलोकँ शस्यया[2] । ततो ह होताश्वल उपरराम ॥१०॥

॥ इति प्रथमं ब्राह्मणम् ॥

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ । याज्ञवल्क्येति होवाच । कति ग्रहाः कत्यतिग्रहा इति । अष्टौ ग्रहा अष्टावतिग्रहा इति[1] ।

ये तेऽष्टौ ग्रहा अष्टावतिग्रहाः कतमे त इति ॥१॥

प्राणो वै ग्रहः । सोऽपानेनातिग्राहेण[1] गृहीतः । अपानेन[2] हि गन्धाञ्जिघ्रति ॥२॥

वाग्वै[1] ग्रहः । स नाम्नातिग्राहेण गृहीतः । वाचा हि नामान्यभिवदति ॥३॥

जिह्वा[1] वै ग्रहः । स रसेनातिग्राहेण गृहीतः । जिह्वया हि रसान्विजानाति ॥४॥

चक्षुर्वै ग्रहः । स रूपेणातिग्राहेण गृहीतः । चक्षुषा हि रूपाणि पश्यति ॥५॥

8 "Yājñavalkya," Aśvala 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-śerate*) is the world of men, for, in a way, that world is here below (*adha*).

9 "Yājñavalkya," Aśvala 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," Aśvala 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 Aśvala 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?"

2 "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.

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

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

5 "Sight is a grasper, which is itself grasped by visible appearances, the overgrasper; for one sees visible appearances by means of sight.

श्रोत्रं वै ग्रहः । स शब्देनातिग्राहेण गृहीतः । श्रोत्रेण हि शब्दाञ्शृणोति ।।६।।

मनो वै ग्रहः । स कामेनातिग्राहेण गृहीतः । मनसा हि कामान्कामयते ।।७।।

हस्तौ वै ग्रहः । स कर्मणातिग्राहेण गृहीतः । हस्ताभ्याँ हि कर्म करोति ।।८।।

त्वग्वै ग्रहः । स स्पर्शेनातिग्राहेण गृहीतः । त्वचा हि स्पर्शान्वेदयते । इत्येतेऽष्टौ[1] ग्रहा अष्टावतिग्राहाः ।।९।।

याज्ञवल्क्येति होवाच । यदिदँ सर्वं मृत्योरन्नं का स्वित्सा देवता यस्या मृत्युरन्नमिति । अग्निर्वै मृत्युः । सोऽपामन्नम् । अप पुनर्मृत्युं जयति ।।१०।।

याज्ञवल्क्येति[1] होवाच । यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो३ नेति[2] । नेति होवाच याज्ञवल्क्यः । अत्रैव समवनीयन्ते । स उच्छ्वयति । आध्मायति । आध्मातो मृतः शेते ।।११।।

याज्ञवल्क्येति[1] होवाच । यत्रायं पुरुषो म्रियते किमेनं न जहातीति । नामेति । अनन्तं वै नामानन्ता विश्वे देवाः । अनन्तमेव स तेन लोकं जयति ।।१२।।

याज्ञवल्क्येति होवाच । यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति वातं प्राणश्चक्षुरादित्यं मनश्चन्द्रं दिशः श्रोत्रं पृथिवीँ शरीरमाकाशमात्मौषधीर्लोमानि वनस्पतीन्केशा अप्सु लोहितं च रेतश्च निधीयते क्वायं तदा पुरुषो भवतीति । आहर सोम्य हस्तमार्तभाग[1] । आवामेवैतस्य[2] वेदिष्यावो न नावेतत्सजन इति । तौ होत्क्रम्य मन्त्रयांचक्राते[3] । तौ ह यदूचतुः कर्म हैव तदूचतुः । अथ[4] यत्प्रशशँसतुः कर्म हैव तत्प्रशशँसतुः । पुण्यो वै पुण्येन कर्मणा भवति पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ।।१३।।

।। इति द्वितीयं ब्राह्मणम् ।।

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ । याज्ञवल्क्येति होवाच । मद्रेषु चरकाः पर्यव्रजाम । ते पतञ्चलस्य काप्यस्य गृहानैम । तस्यासीद् दुहिता गन्धर्वगृहीता । तमपृच्छाम कोऽसीति । सोऽब्रवीत्सुधन्वाङ्गिरस इति । तं यदा लोकानामन्तानपृच्छामाथैनमब्रूम[1] क्व पारिक्षिता अभवन्निति[2] क्व पारिक्षिता अभवन् । स[3] त्वा पृच्छामि याज्ञवल्क्य क्व पारिक्षिता अभवन्निति ।।१।।

स होवाच । उवाच वै सः[1] । अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो[2] गच्छन्तीति । क्व न्वश्वमेधयाजिनो गच्छन्तीति । द्वात्रिँशतं वै देवरथाह्यान्ययं लोकः । तँ समन्तं[3] पृथिवी[4] द्विस्तावत्पर्येति । ताँ समन्तं[5] पृथिवीं द्विस्तावत्समुद्रः पर्येति । तद्यावती

6 "Hearing is a grasper, which is itself grasped by sound, the overgrasper; for one hears sounds by means of hearing.

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

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

9 "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."

10 "Yājñavalkya," Ārtabhāga 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."

11 "Yājñavalkya," Ārtabhāga 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."

12 "Yājñavalkya," Ārtabhāga 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."

13 "Yājñavalkya," Ārtabhāga said again, "tell me—when a man has died, 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, Ārtabhāga; 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, Jāratkārava Ārtabhāga fell silent.

3 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 Patañcala 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 Pārikṣitas?' I put the same question to you, Yājñavalkya—where are the Pārikṣitas?"

2 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.

क्षुरस्य धारा यावद्वा मक्षिकायाः पत्रं तावानन्तरेणाकाशस्तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत् । तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति[6] । एवमिव वै स वायुमेव प्रशशँस । तस्माद्वायुरेव व्यष्टिर्वायुः समष्टिः । अप पुनर्मृत्युं जयति[7] य एवं वेद । ततो ह भुज्युर्लाह्यायनिरुपरराम ॥२॥

॥ इति तृतीयं ब्राह्मणम् ॥

अथ[1] हैनमुषस्तश्चाक्रायणः पप्रच्छ । याज्ञवल्क्येति होवाच । यत्साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ।

यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः । योऽपानेनापानीति[2] स त आत्मा सर्वान्तरः । यो व्यानेन व्यानीति[3] स त आत्मा सर्वान्तरः । य उदानेनोदानिति स त आत्मा सर्वान्तरः[4] । एष त आत्मा सर्वान्तरः ॥१॥

स होवाचोषस्तश्चाक्रायणः । यथा विब्रूयादसौ[1] गौरसावश्व इत्येवमेवैतद् व्यपदिष्टं भवति । यदेव साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ।

न दृष्टेर्द्रष्टारं पश्येः । न श्रुतेः श्रोतारँ शृणुयाः । न मतेर्मन्तारं मन्वीथाः । न विज्ञातेर्विज्ञातारं विजानीयाः । एष त आत्मा सर्वान्तरः । अतोऽन्यदार्तम् । ततो होषस्तश्चाक्रायण उपरराम ॥२॥

॥ इति चतुर्थं ब्राह्मणम् ॥

अथ[1] हैनं कहोलः कौषीतकेयः पप्रच्छ । याज्ञवल्क्येति होवाच । यदेव[2] साक्षादपरोक्षाद्ब्रह्म य आत्मा सर्वान्तरस्तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः । कतमो याज्ञवल्क्य सर्वान्तरः ।

योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति । एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा या वित्तैषणा सा लोकैषणा । उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः[3] पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्[4] । बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः । अमौनं च मौनं च निर्विद्याथ ब्राह्मणः । स ब्राह्मणः केन स्याद्येन स्यात्तेनेदृश एव[5] । अतोऽन्यदार्तम्[6] । ततो ह कहोलः कौषीतकेय उपरराम ॥१॥

॥ इति पञ्चमं ब्राह्मणम् ॥

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 Pārikṣitas 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."

2Uṣasta 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 Kauṣītakeya 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 Brahmins 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 Kauṣītakeya fell silent.

अथ हैनं गार्गी वाचक्नवी पप्रच्छ । याज्ञवल्क्येति होवाच । यदिदँ सर्वमप्स्वोतं च प्रोतं च कस्मिन्नु खल्वाप[1] ओताश्च प्रोताश्चेति । वायौ गार्गीति ।

कस्मिन्नु खलु[2] वायुरोतश्च प्रोतश्चेति[3] । अन्तरिक्षलोकेषु गार्गीति ।

कस्मिन्नु खल्वन्तरिक्षलोका[4] ओताश्च प्रोताश्चेति । गन्धर्वलोकेषु[5] गार्गीति ।

कस्मिन्नु खलु[6] गन्धर्वलोका ओताश्च प्रोताश्चेति[7] । आदित्यलोकेषु गार्गीति ।

कस्मिन्नु खल्वादित्यलोका[8] ओताश्च प्रोताश्चेति । चन्द्रलोकेषु गार्गीति ।

कस्मिन्नु खलु[9] चन्द्रलोका ओताश्च प्रोताश्चेति । नक्षत्रलोकेषु गार्गीति ।

कस्मिन्नु खलु[9] नक्षत्रलोका ओताश्च प्रोताश्चेति । देवलोकेषु गार्गीति ।

कस्मिन्नु खलु[9] देवलोका ओताश्च प्रोताश्चेति । इन्द्रलोकेषु[10] गार्गीति ।

कस्मिन्नु खल्विन्द्रलोका[11] ओताश्च प्रोताश्चेति । प्रजापतिलोकेषु गार्गीति ।

कस्मिन्नु खलु[9] प्रजापतिलोका ओताश्च प्रोताश्चेति । ब्रह्मलोकेषु गार्गीति ।

कस्मिन्नु खलु[9] ब्रह्मलोका ओताश्च प्रोताश्चेति ।

स होवाच गार्गि मातिप्राक्षीः । मा ते मूर्धा व्यपप्तत्[12] । अनतिप्रश्न्यां वै देवतामतिपृच्छसि[13] । गार्गि मातिप्राक्षीरिति । ततो ह गार्गी वाचक्नव्युपरराम ॥१॥

॥ इति षष्ठं ब्राह्मणम् ॥

अथ हैनमुद्दालक आरुणिः पप्रच्छ । याज्ञवल्क्येति होवाच । मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः । तस्यासीद्भार्या गन्धर्वगृहीता । तमपृच्छाम कोऽसीति । सोऽब्रवीत्कबन्ध आथर्वण इति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाँश्च वेत्थ नु त्वं काप्य तत्सूत्रं येनायं[1] च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति । सोऽब्रवीत्पतञ्चलः काप्यो नाहं तद्भगवन्वेदेति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाँश्च वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकँ सर्वाणि च भूतानि योऽन्तरो[2] यमयतीति[3] । सोऽब्रवीत्पतञ्चलः काप्यो नाहं तं भगवन्वेदेति । सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकाँश्च यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति[4] स ब्रह्मवित्स लोकवित्स देववित्स वेदवित्स[5] भूतवित्स आत्मवित्स सर्ववित् । इति तेभ्योऽब्रवीत् ।

6 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.

7 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 Patañcala Kāpya. He had a wife possessed by a Gandharva. We asked him who he was, and the Gandharva said that he was Kabandha Ātharvaṇa. He then asked Patañcala 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 Patañcala Kāpya. He then asked Patañcala 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 Patañcala Kāpya. He then told Patañcala 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.

तदहं वेद । तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वाँस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे मूर्धा ते विपतिष्यतीति[6] ।

वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति ।

यो वा इदं कश्चिद् ब्रूयाद्वेद वेदेति यथा वेत्थ तथा ब्रूहीति ।।१।।

स होवाच[1] । वायुर्वै गौतम तत्सूत्रम् । वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति । तस्माद्वै गौतम पुरुषं प्रेतमाहुर्व्यस्रँसिषतास्याङ्गानीति । वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति ।

एवमेवैतद्याज्ञवल्क्य । अन्तर्यामिणं ब्रूहीति ।।२।।

यः पृथिव्यां तिष्ठन्पृथिव्या अन्तरो यं पृथिवी न वेद यस्य पृथिवी शरीरं यः पृथिवीमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।३।।

योऽप्सु तिष्ठन्नद्भ्योऽन्तरो यमापो न विदुर्यस्यापः शरीरं योऽपोऽन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।४।।

योऽग्नौ तिष्ठन्नग्नेरन्तरो यमग्निर्न वेद यस्याग्निः शरीरं योऽग्निमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।५।।

योऽन्तरिक्षे[1] तिष्ठन्नन्तरिक्षादन्तरो यमन्तरिक्षं न वेद यस्यान्तरिक्षँ शरीरं योऽन्तरिक्षमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।।६।।

यो वायौ तिष्ठन्वायोरन्तरो यं वायुर्न वेद यस्य वायुः शरीरं यो वायुमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।७।।

यो[1] दिवि तिष्ठन्दिवोऽन्तरो यं द्यौर्न वेद यस्य द्यौः शरीरं यो दिवमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।।८।।

य आदित्ये तिष्ठन्नादित्यादन्तरो यमादित्यो न वेद यस्यादित्यः शरीरं य आदित्यमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।९।।

यो[1] दिक्षु तिष्ठन्दिग्भ्योऽन्तरो यं दिशो न विदुर्यस्य दिशः शरीरं यो दिशोऽन्तरो यमयत्येष[2] त आत्मान्तर्याम्यमृतः ।।१०।।

यश्चन्द्रतारके[1] तिष्ठँश्चन्द्रतारकादन्तरो यं चन्द्रतारकं न वेद यस्य चन्द्रतारकँ शरीरं यश्चन्द्रतारकमन्तरो यमयत्येष[2] त आत्मान्तर्याम्यमृतः ।।११।।

य[1] आकाशे तिष्ठन्नाकाशादन्तरो यमाकाशो न वेद यस्याकाशः शरीरं य आकाशमन्तरो यमयत्येष[2] त आत्मान्तर्याम्यमृतः[3] ।।१२।।

यस्तमसि[1] तिष्ठँस्तमसोऽन्तरो यं तमो न वेद यस्य तमः शरीरं यस्तमोऽन्तरो यमयत्येष[2] त आत्मान्तर्याम्यमृतः ।।१३।।

"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 waters 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 quarters 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,

यस्तेजसि तिष्ठँस्तेजसोऽन्तरो यं तेजो न वेद यस्य तेजः शरीरं यस्तेजोऽन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।। इत्यधिदैवतम्[3] ।।१४।।

अथाधिभूतम् । यः सर्वेषु भूतेषु तिष्ठन्सर्वेभ्यो भूतेभ्योऽन्तरो यँ सर्वाणि भूतानि न विदुर्यस्य सर्वाणि भूतानि शरीरं यः सर्वाणि भूतान्यन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।। इत्यधिभूतम्[2] ।।१५।।

अथाध्यात्मम् । यः प्राणे तिष्ठन्प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरं यः प्राणमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।१६।।

यो वाचि तिष्ठन्वाचोऽन्तरो यं वाङ् न वेद यस्य वाक्शरीरं यो वाचमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।१७।।

यश्चक्षुषि तिष्ठँश्चक्षुषोऽन्तरो यं चक्षुर्न वेद यस्य चक्षुः शरीरं यश्चक्षुरन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।१८।।

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरो यँ श्रोत्रं न वेद यस्य श्रोत्रँ शरीरं यः श्रोत्रमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।१९।।

यो मनसि तिष्ठन्मनसोऽन्तरो यं मनो न वेद यस्य मनः शरीरं यो मनोऽन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः ।।२०।।

यस्त्वचि तिष्ठँस्त्वचोऽन्तरो यं त्वङ् न वेद यस्य त्वक्शरीरं यस्त्वचमन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः[2] ।।२१।।

यो[1] विज्ञाने तिष्ठन्विज्ञानादन्तरो यं विज्ञानं न वेद यस्य विज्ञानँ शरीरं यो विज्ञानमन्तरो यमयत्येष त आत्मान्तर्याम्यमृतः ।।२२।।

यो रेतसि तिष्ठन्रेतसोऽन्तरो यँ रेतो न वेद यस्य रेतः शरीरं यो रेतोऽन्तरो यमयत्येष[1] त आत्मान्तर्याम्यमृतः[2] ।।

अदृष्टो द्रष्टाश्रुतः श्रोतामतो मन्ताविज्ञातो विज्ञाता । नान्योऽतोऽस्ति[3] द्रष्टा नान्योऽतोऽस्ति[3] श्रोता नान्योऽतोऽस्ति[3] मन्ता नान्योऽतोऽस्ति[3] विज्ञाता । एष त आत्मान्तर्याम्यमृतः । अतोऽन्यदार्तम् । ततो होद्दालक आरुणिरुपरराम ।।२३।।

।। इति सप्तमं ब्राह्मणम् ।।

अथ ह वाचक्नव्युवाच । ब्राह्मणा भगवन्तो हन्ताहमिमं[1] द्वौ प्रश्नौ प्रक्ष्यामि । तौ चेन्मे वक्ष्यति[2] न वै जातु युष्माकमिमं कश्चिद् ब्रह्मोद्यं जेतेति[3] । पृच्छ गार्गीति ।।१।।

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 Āruṇi fell silent.

8 Then (Gārgī) Vācaknavī 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."

सा होवाच । अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं[1] धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ[2] हस्ते कृत्वोपोत्तिष्ठेदेवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम् । तौ मे ब्रूहीति । पृच्छ गार्गीति ।।२।।

सा होवाच । यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिँस्तदोतं च प्रोतं चेति ।।३।।

स होवाच । यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाशे तदोतं च प्रोतं चेति ।।४।।

सा होवाच । नमस्तेऽस्तु[1] याज्ञवल्क्य यो म एतं व्यवोचोऽपरस्मै धारयस्वेति । पृच्छ गार्गीति ।।५।।

सा होवाच । यदूर्ध्वं याज्ञवल्क्य दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते कस्मिँस्तदोतं[1] च प्रोतं चेति ।।६।।

स होवाच । यदूर्ध्वं गार्गि दिवो यदवाक्पृथिव्या यदन्तरा द्यावापृथिवी इमे यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत आकाश एव तदोतं च प्रोतं चेति । कस्मिन्नु खल्वाकाश[1] ओतश्च प्रोतश्चेति ।।७।।

स होवाच । एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्त्यस्थूलमनण्वह्रस्वमदीर्घम-लोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोत्रमवागमनोऽते-जस्कमप्राणममुखमामात्रमनन्तरमबाह्यम्[1] । न तदश्नाति[2] किंचन[3] । न तदश्नाति[2] कश्चन ।।८।।

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः[1] । एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः[1] । एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता[2] अहोरात्राण्यर्धमासा मासा ऋतवः संवत्सरा इति[3] विधृ-तास्तिष्ठन्ति । एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः प्रतीच्योऽन्या यां यां च दिशमनु[4] । एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो[5] मनुष्याः प्रशँसन्ति यजमानं देवा दर्वीं[6] पितरोऽन्वायत्ताः ।।९।।

यो वा एतदक्षरं गार्ग्यविदित्वास्मिँल्लोके[1] जुहोति यजते[2] तपस्तप्यते[3] बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति[4] । यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति[5] स कृपणः । अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ।।१०।।

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्ट्रश्रुतँ श्रोत्रमतं मन्त्रविज्ञातं विज्ञातृ । नान्यदतोऽस्ति[1] द्रष्टृ । नान्यदतोऽस्ति[1] श्रोतृ । नान्यदतोऽस्ति[1] मन्तृ । नान्यदतोऽस्ति[1] विज्ञातृ । एतस्मिन्नु खल्वक्षरे गार्ग्याकाश[2] ओतश्च प्रोतश्चेति ।।११।।

"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 Brahmins 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 मन्येध्वं[1] यदस्मान्नमस्कारेण मुच्येध्वम्[2] । न वै जातु युष्माकमिमं कश्चिद् ब्रह्मोद्यं जेतेति । ततो ह वाचक्नव्युपरराम ।।१२।।

।। इति अष्टमं ब्राह्मणम् ।।

अथ हैनं विदग्धः शाकल्यः पप्रच्छ । कति देवा याज्ञवल्क्येति । स हैतयैव निविदा प्रतिपेदे यावन्तो वैश्वदेवस्य निविद्युच्यन्ते । त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । त्रयस्त्रिँशदिति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । षडिति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । त्रय इति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । द्वाविति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । अध्यर्ध इति ।

ओमिति होवाच । कत्येव देवा याज्ञवल्क्येति । एक इति ।

ओमिति होवाच । कतमे ते त्रयश्च त्री च शता त्रयश्च त्री च सहस्रेति ।।१।।

स होवाच । महिमान एवैषामेते । त्रयस्त्रिँशत्त्वेव देवा इति ।

कतमे ते त्रयस्त्रिँशदिति ।

अष्टौ वसव एकादश रुद्रा द्वादशादित्यास्त एकत्रिँशदिन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिँशाविति ।।२।।

कतमे वसव इति ।

अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः । एतेषु हीदँ सर्वं वसु हितमिति[1] तस्माद्वसव इति ।।३।।

कतमे रुद्रा इति ।

दशेमे पुरुषे प्राणा आत्मैकादशः । ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ[1] रोदयन्ति । तद्यद्रोदयन्ति तस्माद् रुद्रा इति ।।४।।

कतम आदित्या इति ।

द्वादश वै[1] मासाः संवत्सरस्यैत आदित्याः । एते हीदँ सर्वमाददाना यन्ति । ते[2] यदिदँ सर्वमाददाना यन्ति तस्मादादित्या इति ।।५।।

कतम इन्द्रः कतमः प्रजापतिरिति । स्तनयित्नुरेवेन्द्रो यज्ञः प्रजापतिरिति ।

कतमः स्तनयित्नुरिति । अशनिरिति ।

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

12 "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, Vācaknavī fell silent.

9 Then Vidagdha 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 (*ādadānāḥ*) 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."

कतमो यज्ञ इति । पशव इति ।।६।।

कतमे षडिति । अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्चैते षट्[1] । एते हीदँ[2] सर्वँ षडिति ।।७।।

कतमे ते त्रयो देवा इति । इम एव त्रयो लोकाः । एषु हीमे सर्वे देवा इति ।

कतमौ तौ[1] द्वौ देवाविति[2] । अन्नं चैव प्राणश्चेति ।

कतमोऽध्यर्ध इति । योऽयं पवत इति ।।८।। तदाहुर्यदयमेक इवैव[1] पवते । अथ कथमध्यर्ध इति । यदस्मिन्निदँ सर्वमध्यार्ध्नोत्तेनाध्यर्ध इति ।

कतम एको देव इति । प्राण इति[2] । स ब्रह्म त्यदित्याचक्षते ।।९।।

पृथिव्येव यस्यायतनमग्निर्लोको[1] मनो[2] ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायँ शारीरः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । अमृतमिति[3] होवाच ।।१०।।

काम[1] एव यस्यायतनँ हृदयं[2] लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात् सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ । य एवायं काममयः[3] पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । स्त्रिय[4] इति होवाच ।।११।।

रूपाण्येव यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवासावादित्ये पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । सत्यमिति[1] होवाच ।।१२।।

आकाश एव यस्यायतनँ श्रोत्रं[1] लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायँ श्रौत्रः प्रातिश्रुत्कः[2] पुरुषः स एषः ।वदैव शाकल्य तस्य का देवतेति । दिश[3] इति होवाच ।।१३।।

तम[1] एव यस्यायतनँ हृदयं[2] लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

"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 (*adhyardha*) because in him this whole world increases (*adhyardh-*)."

"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, Yājñavalkya."

"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, Yājñavalkya."

"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, Yājñavalkya."

"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, Yājñavalkya."

"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, Yājñavalkya."

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायं छायामयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । मृत्युरिति होवाच ।।१४।।

रूपाण्येव[1] यस्यायतनं चक्षुर्लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायमादर्शे पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । असुरिति होवाच ।।१५।।

आप एव यस्यायतनँ हृदयं[1] लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायमप्सु पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । वरुण इति होवाच ।।१६।।

रेत एव यस्यायतनँ हृदयं[1] लोको मनो ज्योतिर्यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणँ स वै वेदिता स्याद्याज्ञवल्क्य ।

वेद वा अहं तं पुरुषँ सर्वस्यात्मनः परायणं यमात्थ । य एवायं पुत्रमयः पुरुषः स एषः । वदैव शाकल्य तस्य का देवतेति । प्रजापतिरिति होवाच ।।१७।।

शाकल्येति होवाच याज्ञवल्क्यः । त्वाँ स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता३ इति ।।१८।।

याज्ञवल्क्येति होवाच शाकल्यः । यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः किं ब्रह्म विद्वानिति ।

दिशो वेद सदेवाः सप्रतिष्ठा इति । यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ।।१९।।

किंदेवतोऽस्यां प्राच्यां दिश्यसीति । आदित्यदेवत इति ।

स आदित्यः कस्मिन्प्रतिष्ठित इति । चक्षुषीति ।

कस्मिन्नु चक्षुः प्रतिष्ठितमिति[1] । रूपेष्विति । चक्षुषा हि रूपाणि पश्यति ।

कस्मिन्नु रूपाणि प्रतिष्ठितानीति[2] । हृदय इति होवाच[3] । हृदयेन हि रूपाणि जानाति । हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति । एवमेवैतद्याज्ञवल्क्य ।।२०।।

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति । यमदेवत इति ।

स यमः कस्मिन्प्रतिष्ठित इति । यज्ञ इति ।

"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.

15 "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.

16 "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.

17 "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.

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

19 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, 20 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! 21 According to you, who is the god of the southern quarter?"

"Yama."

"And Yama, on what is he founded?"

"On the sacrifice."

कस्मिन्नु यज्ञः प्रतिष्ठित इति[1] । दक्षिणायामिति ।

कस्मिन्नु दक्षिणा प्रतिष्ठितेति[2] । श्रद्धायामिति । यदा ह्येव श्रद्दधात्येऽथ दक्षिणां ददाति । श्रद्धायाँ ह्येव दक्षिणा प्रतिष्ठितेति[2] ।

कस्मिन्नु श्रद्धा प्रतिष्ठितेति[2] । हृदय इति होवाच[3] । हृदयेन हि श्रद्धां जानाति[4] । हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति । एवमेवैतद्याज्ञवल्क्य ।।२१।।

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति । वरुणदेवत इति ।

स वरुणः कस्मिन्प्रतिष्ठित इति । अप्स्विति ।

कस्मिन्नप्सु प्रतिष्ठिता इति[1] । रेतसीति ।

कस्मिन्नु रेतः प्रतिष्ठितमिति[2] । हृदय इति । तस्मादपि प्रतिरूपं जातमाहुर्हृदयादिव सृप्तो हृदयादिव निर्मित इति । हृदये ह्येव रेतः प्रतिष्ठितं भवतीति । एवमेवैतद्याज्ञवल्क्य ।।२२।।

किंदेवतोऽस्यामुदीच्यां दिश्यसीति । सोमदेवत इति ।

स सोमः कस्मिन्प्रतिष्ठित इति । दीक्षायामिति ।

कस्मिन्नु दीक्षा प्रतिष्ठितेति[1] । सत्य इति । तस्मादपि दीक्षितमाहुः सत्यं वदेति । सत्ये ह्येव दीक्षा प्रतिष्ठितेति[1] ।

कस्मिन्नु सत्यं प्रतिष्ठितमिति[2] । हृदय इति होवाच[3] । हृदयेन हि सत्यं जानाति । हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति । एवमेवैतद्याज्ञवल्क्य ।।२३।।

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति । अग्निदेवत इति ।

सोऽग्निः कस्मिन्प्रतिष्ठित इति । वाचीति ।

कस्मिन्नु वाक्प्रतिष्ठितेति[1] । हृदय इति ।

कस्मिन्नु हृदयं प्रतिष्ठितमिति[2] ।।२४।।

अहल्लिकेति होवाच याज्ञवल्क्यः । यत्रैतदन्यत्रास्मन्मन्यासै । यद्ध्येतदन्यत्रास्मत्स्याच्छ्वानो[1] वैनदद्युर्वयाँसि वैनद्विमथ्नीरन्निति ।।२५।।

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति । प्राण इति ।

कस्मिन्नु प्राणः 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! 22 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! 23 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! 24 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."

26 "On what are you and your self (*ātman*) founded?"

"On the out-breath."

"On what is the out-breath founded?"

"On the in-breath."

कस्मिन्न्वपानः प्रतिष्ठित इति । व्यान इति ।

कस्मिन्नु व्यानः प्रतिष्ठित इति । उदान इति ।

कस्मिन्नूदानः प्रतिष्ठित इति । समान इति ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते[1] । न रिष्यति[2] । एतान्यष्टावायतनान्यष्टौ[3] लोका अष्टौ देवा[4] अष्टौ पुरुषाः । स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्[5] तं त्वौपनिषदं पुरुषं पृच्छामि । तं चेन्मे न विवक्ष्यसि मूर्धा ते विपतिष्यतीति ।

तँ ह न मेने शाकल्यः[6] । तस्य ह मूर्धा विपपात । अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः[7] ॥२६॥

अथ होवाच[1] ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु । सर्वे वा मा पृच्छत[2] । यो वः कामयते तं वः पृच्छामि सर्वान्वा वः पृच्छामीति[3] । ते ह ब्राह्मणा न दधृषुः ॥२७॥

तान्हैतैः श्लोकैः पप्रच्छ ।

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।
तस्य लोमानि पर्णानि[1] त्वगस्योत्पाटिका बहिः ॥

त्वच एवास्य रुधिरं प्रस्यन्दि त्वच उत्पटः ।
तस्मात्तदातृण्णात्प्रैति[2] रसो वृक्षादिवाहतात् ॥

माँसान्यस्य शकराणि किनाटँ स्नाव तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि मज्जा[3] मज्जोपमा कृता ॥

यद् वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥

रेतस इति मा वोचत जीवतस्तत्प्रजायते ।
धानारुह इव[4] वै वृक्षोऽञ्जसाप्रेत्य[5] सम्भवः ॥

"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.

यत्समूलमावृहेयुर्वृक्षं[6] न पुनराभवेत् ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ।।

जात एव न जायते को न्वेनं जनयेत्पुनः[7] ।
विज्ञानमानन्दं ब्रह्म रातिर्दातुः[8] परायणं तिष्ठमानस्य तद्विद इति ।।२८।।

।। इति नवमं ब्राह्मणम् ।।

॥ इति तृतीयोऽध्यायः ॥

जनको ह वैदेह आसांचक्रे । अथ ह याज्ञवल्क्य आवव्राज । तँ[1] होवाच[2] याज्ञवल्क्य किमर्थमचारीः पशूनिच्छन्नष्वन्तानिति । उभयमेव सम्राडिति होवाच ।।१।।

यत्ते कश्चिदब्रवीत्तच्छृणवामेति ।

अब्रवीन्मे[1] जित्वा शैलिनिर्वाग्वै[2] ब्रह्मेति ।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छैलिनिरब्रवीद्वाग्वै[3] ब्रह्मेति । अवदतो हि किँ स्यादिति[4] । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

वागेवायतनमाकाशः प्रतिष्ठा प्रज्ञेत्येनदुपासीत ।

का प्रज्ञता याज्ञवल्क्य । वागेव सम्राडिति होवाच । वाचा वै सम्राड् बन्धुः प्रज्ञायते । ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टँ हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि[5] वाचैव सम्राट् प्रज्ञायन्ते । वाग्वै सम्राट् परमं ब्रह्म । नैनं वाग्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वान् एतदुपास्ते ।

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. 2 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. Ṛgveda, 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."

हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः ।

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥२॥ यदेव ते कश्चिदब्रवीत्तच्छृणवामेति[1] ।

अब्रवीन्म उदङ्कः शौल्बायनः प्राणो वै ब्रह्मेति ।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति । अप्राणतो हि किं स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

प्राण[2] एवायतनमाकाशः प्रतिष्ठा प्रियमित्येनदुपासीत ।

का प्रियता याज्ञवल्क्य । प्राण एव सम्राडिति होवाच । प्राणस्य वै सम्राट् कामायायाज्यं याजयत्यप्रतिगृह्यस्य प्रतिगृह्णाति । अपि तत्र वधाशङ्कं[3] भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय । प्राणो वै सम्राट् परमं ब्रह्म । नैनं प्राणो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।

हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः ।

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥३॥ यदेव ते कश्चिदब्रवीत्तच्छृणवामेति[1] ।

अब्रवीन्मे बर्कुर्वार्ष्णश्चक्षुर्वै[2] ब्रह्मेति ।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति । अपश्यतो हि किँ स्यादिति[3] । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

चक्षुरेवायतनमाकाशः प्रतिष्ठा सत्यमित्येनदुपासीत ।

का सत्यता याज्ञवल्क्य । चक्षुरेव सम्राडिति होवाच । चक्षुषा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति स आहाद्राक्षमिति तत्सत्यं भवति । चक्षुर्वै सम्राट् परमं ब्रह्म । नैनं चक्षुर्जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।

हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः ।

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. [3]Let's hear what else they have told you."

"'*Brahman* is breath.' That's what Udaṅka Śaulbāyana told me," said Janaka.

"Śaulbāyana 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, Yājñavalkya?"

"Breath itself is its abode, and space is its foundation. One should venerate it as 'dear.'"

"What constitutes 'dear,' Yājñavalkya?"

"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!"

Yājñavalkya replied: "My father believed that one should never accept a gift before giving instruction. [4]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, Yājñavalkya?"

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

"What constitutes truth, Yājñavalkya?"

"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!"

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥४॥ यदेव ते कश्चिदब्रवीत्तच्छृणवामेति[1] ।

अब्रवीन्मे गर्दभीविपीतो भारद्वाजः श्रोत्रं वै ब्रह्मेति ।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति । अशृण्वतो हि किँ स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

श्रोत्रमेवायतनमाकाशः प्रतिष्ठानन्त इत्येनदुपासीत ।

कानन्तता याज्ञवल्क्य । दिश एव सम्राडिति होवाच । तस्माद्वै सम्राडपि[2] यां कां च दिशं गच्छति नैवास्या अन्तं गच्छति । अनन्ता हि दिशः । दिशो वै सम्राट् श्रोत्रम्[3] । श्रोत्रं वै सम्राट् परमं ब्रह्म । नैनं श्रोत्रं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।

हस्त्यृषभँ सहस्रं[4] ददामीति होवाच जनको वैदेहः ।

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥५॥ यदेव ते कश्चिदब्रवीत्तच्छृणवामेति[1] ।

अब्रवीन्मे सत्यकामो जाबालो मनो वै ब्रह्मेति ।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तज्जाबालोऽब्रवीन्मनो[2] वै ब्रह्मेति । अमनसो हि किँ स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

मन एवायतनमाकाशः प्रतिष्ठानन्द इत्येनदुपासीत ।

कानन्दता याज्ञवल्क्य । मन एव सम्राडिति होवाच । मनसा वै सम्राट् स्त्रिय-मभिहार्यते[3] तस्यां प्रतिरूपः पुत्रो जायते स आनन्दः । मनो वै सम्राट् परमं ब्रह्म । नैनं मनो जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।

हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः ।

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥६॥ यदेव ते कश्चिदब्रवीत्तच्छृणवामेति[1] ।

Yājñavalkya replied: "My father believed that one should never accept a gift before giving instruction. [5]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. [6]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. [7]Let's hear what else they have told you."

अब्रवीन्मे विदग्धः शाकल्यो हृदयं वै ब्रह्मेति।

यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्तथा तच्छाकल्योऽब्रवीद् हृदयं वै ब्रह्मेति । अहृदयस्य हि किँ स्यादिति । अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम् ।

न मेऽब्रवीदिति ।

एकपाद्वा एतत्सम्राडिति ।

स वै नो ब्रूहि याज्ञवल्क्य ।

हृदयमेवायतनमाकाशः प्रतिष्ठा स्थितिरित्येनदुपासीत ।

का स्थितता[2] याज्ञवल्क्य । हृदयमेव सम्राडिति होवाच । हृदयं वै सम्राट् सर्वेषां भूतानामायतनम्[3] । हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा । हृदये ह्येव सम्राट् सर्वाणि भूतानि प्रतिष्ठितानि भवन्ति[4] । हृदयं वै सम्राट् परमं ब्रह्म । नैनँ हृदयं जहाति सर्वाण्येनं भूतान्यभिक्षरन्ति देवो भूत्वा देवानप्येति य एवं विद्वानेतदुपास्ते ।

हस्त्यृषभँ सहस्रं ददामीति होवाच जनको वैदेहः ।

स होवाच याज्ञवल्क्यः पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥७॥

॥ इति प्रथमं ब्राह्मणम् ॥

जनको ह वैदेहः[1] कूर्चादुपावसर्पन्नुवाच नमस्तेऽस्तु[2] याज्ञवल्क्य। अनु मा शाधीति । स होवाच यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीतैवमेवैताभिरुपनिषद्भिः समाहितात्मासि । एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति ।

नाहं तद्भगवन्वेद यत्र गमिष्यामीति ।

अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति ।

ब्रवीतु भगवानिति ॥१॥

इन्धो[1] ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः। तं वा एतमिन्धँ सन्तमिन्द्र इत्याचक्षते परोक्षेणैव । परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥२॥ अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट् । तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः । अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः । अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव। अथैनयोरेषा सृतिः[1] संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति । यथा केशः सहस्रधा भिन्न एवमस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति[2] । एताभिर्वा एतदास्रवदास्रवति[3] । तस्मादेष प्रविविक्ताहारतर इवैव[4] भवत्यस्माच्छारीरादात्मनः ॥३॥

तस्य प्राची[1] दिक्प्राञ्चः प्राणा दक्षिणा दिग्दक्षिणे[2] प्राणाः प्रतीची दिक्प्रत्यञ्चः प्राणा

"'*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."

2 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 expedition, 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."

2 "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. 3 What 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

उदीची दिगुदञ्चः प्राणा ऊर्ध्वा दिगूर्ध्वाः प्राणा अवाची दिगवाञ्चः प्राणाः सर्वा दिशः सर्वे प्राणाः ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते[3] । न रिष्यति[4] । अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः । स होवाच जनको वैदेहोऽभयं त्वा गच्छताद्याज्ञवल्क्य यो[5] नो भगवन्नभयं वेदयसे । नमस्तेऽस्तु[6] । इमे विदेहा अयमहमस्मि[7] ।।४।।

।। इति द्वितीयं ब्राह्मणम् ।।

जनकँ ह वैदेहं याज्ञवल्क्यो जगाम । स मेने न[1] वदिष्य इति । अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते[2] । तस्मै ह याज्ञवल्क्यो वरं ददौ । स ह कामप्रश्नमेव वव्रे । तँ हास्मै ददौ । तँ ह सम्राडेव पूर्वं[2] पप्रच्छ ।।१।।

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच । आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति[1] । एवमेवैतद्याज्ञवल्क्य ।।२।।

अस्तमित आदित्ये याज्ञवल्क्य किंज्योतिरेवायं पुरुष इति । चन्द्रमा एवास्य ज्योतिर्भवतीति[1] । चन्द्रमसैवायं[2] ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति[3] । एवमेवैतद्याज्ञवल्क्य ।।३।।

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इति । अग्निरेवास्य ज्योतिर्भवतीति[1] । अग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति[2] । एवमेवैतद्याज्ञवल्क्य ।।४।।

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति । वागेवास्य ज्योतिर्भवतीति[1] । वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति[2] । तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायतेऽथ यत्र वागुच्चरत्युपैव तत्र न्येतीति[3] । एवमेवैतद्याज्ञवल्क्य ।।५।।

अस्तमित आदित्ये याज्ञवल्क्य चन्द्रमस्यस्तमिते शान्तेऽग्नौ शान्तायां वाचि किंज्योतिरेवायं पुरुष इति । आत्मैवास्य ज्योतिर्भवतीति[1] । आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति[2] ।।६।।

कतम आत्मेति । योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः[1] स समानः सन्नुभौ लोकावनुसंचरति[2] ध्यायतीव लेलायतीव । स हि[3] स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि[4] ।।७।।

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!"

3 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.

2 "Yājñavalkya, 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. 3 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. 4 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. 5 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. 6 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."

7 "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. 8 When

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः सँसृज्यते । स उत्क्रामन्म्रियमाणः पाप्मनो विजहाति[1] ।।८।।

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवत इदं च परलोकस्थानं च । सन्ध्यं तृतीयँ स्वप्नस्थानम् । तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते[1] उभे स्थाने पश्यतीदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्यो-भयान्पाप्मन आनन्दाँश्च पश्यति । स यत्र प्रस्वपित्यस्य लोकस्य सर्वावतो मात्रा-मपादाय स्वयं विहत्य स्वयं निर्माय स्वेन भासा स्वेन ज्योतिषा प्रस्वपिति । अत्रायं पुरुषः स्वयंज्योतिर्भवति ।।९।।

न तत्र रथा न रथयोगा न पन्थानो भवन्ति । अथ रथान् रथयोगान्पथः सृजते । न तत्रानन्दा मुदः प्रमुदो भवन्ति । अथानन्दान्मुदः प्रमुदः सृजते । न तत्र वेशान्ताः पुष्करिण्यः[1] स्रवन्त्यो भवन्ति । अथ वेशान्तान्पुष्करिणीः[2] स्रवन्तीः सृजते । स हि कर्ता ।।१०।।

तदेते[1] श्लोका भवन्ति[2] ।

स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ।
शुक्रमादाय पुनरैति स्थानँ हिरण्मयः पुरुष[3] एकहँसः ।।११।।

प्राणेन रक्षन्नवरं[1] कुलायं बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो[2] यत्रकामँ हिरण्मयः पुरुष[3] एकहँसः ।।१२।।

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ।।१३।।
आराममस्य पश्यन्ति न तं पश्यति कश्चनेति[1] ।

तं नायतं[2] बोधयेदित्याहुः । दुर्भिषज्यँ हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुर्जागरितदेश एवास्यैष इति[3] । यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति । अत्रायं पुरुषः स्वयंज्योतिर्भवति[4] ।

सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षाय[5] ब्रूहीति ।।१४।।

स[1] वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव । स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष 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

एवमेवैतद्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१५॥

स वा एष एतस्मिन्स्वप्ने[1] रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव । स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति । असङ्गो ह्ययं पुरुष इति । एवमेवैतद्याज्ञवल्क्य । सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१६॥

स[1] वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥१७॥

तद्यथा महामत्स्य उभे कूले अनुसंचरति पूर्वं चापरं च । एवमेवायं पुरुष एतावुभावन्तावनुसंचरति[1] स्वप्नान्तं च बुद्धान्तं च ॥१८॥

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः सँहत्य पक्षौ संलयायैव ध्रियते । एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति ॥१९॥ ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना तिष्ठन्ति शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः । अथ यत्रैनं घ्नन्तीव जिनन्तीव हस्तीव विच्छाययति गर्तमिव पतति यदेव जाग्रद्भयं पश्यति तदत्राविद्यया[1] मन्यते । अथ यत्र देव इव[2] राजेवाहमेवेदँ सर्वोऽस्मीति[3] मन्यते सोऽस्य परमो लोकः[4] ॥२०॥

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयँ रूपम्[1] ।

तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् । एवमेवायं पुरुषः[2] प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम् ।

तद्वा अस्यैतदाप्तकाममात्मकाममकामँ रूपँ[3] शोकान्तरम्[4] ॥२१॥

अत्र पितापिता भवति मातामाता लोका अलोका देवा अदेवा वेदा अवेदाः[1] । अत्र स्तेनोऽस्तेनो भवति भ्रूणहाभ्रूणहा चाण्डालोऽचाण्डालः[2] पौल्कसोऽपौल्कसः श्रमणोऽश्रमणस्तापसोऽतापसः । अनन्वागतं[3] पुण्येनानन्वागतं[4] पापेन । तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥२२॥

यद्वै तन्न पश्यति पश्यन्वै तन्न[1] पश्यति । न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽवि-नाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥२३॥

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न[1] जिघ्रति । न हि घ्रातुर्घ्रातेर्विपरिलोपो[2] विद्यतेऽवि-नाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥२४॥

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,

यद्वै तन्न रसयते[1] रसयन्वै[2] तन्न[3] रसयते । न हि रसयितू रसयतेर्विपरिलोपो[4] विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥२५॥

यद्वै तन्न वदति वदन्वै तन्न[1] वदति । न हि वक्तुर्वक्तेर्विपरिलोपो[2] विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥२६॥

यद्वै तन्न शृणोति शृण्वन्वै तन्न[1] शृणोति । न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥२७॥

यद्वै तन्न मनुते मन्वानो वै तन्न[1] मनुते । न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥२८॥

यद्वै तन्न स्पृशति स्पृशन्वै तन्न[1] स्पृशति । न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥२९॥

यद्वै तन्न विजानाति विजानन्वै तन्न[1] विजानाति । न हि विज्ञातुर्विज्ञातेर्विपरिलोपो[2] विद्यतेऽविनाशित्वात् । न तु तद् द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥३०॥

यत्र[1] वा अन्यदिव स्यात्तत्रान्योऽन्यत्पश्येदन्योऽन्यज्जिघ्रेदन्योऽन्यद्रसयेदन्योऽन्यद्वदेदन्योऽन्यच्छृणुयादन्योऽन्यन्मन्वीतान्योऽन्यत्स्पृशेदन्योऽन्यद्विजानीयात् ॥३१॥

सलिल एको द्रष्टाद्वैतो भवति[1] । एष ब्रह्मलोकः सम्राट् । इति हैनमनुशशास[2] याज्ञवल्क्यः । एषास्य परमा गतिः[3] । एषास्य परमा संपत् । एषोऽस्य परमो लोकः । एषोऽस्य परम आनन्दः । एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥३२॥

स यो मनुष्याणां राद्धः समृद्धो भवत्यन्येषामधिपतिः सर्वैर्मानुष्यकैर्भोगैः[1] संपन्नतमः स मनुष्याणां परम आनन्दः । अथ ये शतं मनुष्याणामानन्दाः स एकः पितॄणां जितलोकानामानन्दः । अथ ये शतं पितॄणां जितलोकानामानन्दाः स[2] एको गन्धर्वलोक आनन्दः । अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दो ये कर्मणा देवत्वमभिसंपद्यन्ते । अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः ।

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 that 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

यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः । यश्च श्रोत्रियोऽवृजिनोऽकामहतः । अथैष एव परम आनन्दः[3] । एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः[4] ।

सोऽहं भगवते सहस्रं ददामि । अत ऊर्ध्वं विमोक्षायैव ब्रूहीति[5] ।

अत्र ह याज्ञवल्क्यो बिभयांचकार मेधावी राजा सर्वेभ्यो मान्तेभ्य उदरौत्सीदिति ।।३३।।

स वा एष एतस्मिन्स्वप्नान्ते[1] रत्वा चरित्वा दृष्ट्वैव पुण्यं च पापं च पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ।।३४।।

तद्यथानः[1] सुसमाहितमुत्सर्जद्यायादेवमेवायँ[2] शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति । यत्रैतदूर्ध्वोच्छ्वासी भवति ।।३५।।

स यत्रायमणिमानं न्येति जरया वोपतपता वाणिमानं निगच्छति । तद्यथाम्र[1] वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते । एवमेवायं पुरुष[2] एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ।।३६।।

तद्यथा राजानमायान्तमुग्राः[1] प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्तेऽयमायात्ययमागच्छतीति । एवँ हैवंविदँ सर्वाणि भूतानि प्रतिकल्पन्त इदं ब्रह्मायातीदमागच्छतीति ।।३७।।

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति[1] । एवमेवेममात्मानमन्तकाले[2] सर्वे प्राणा अभिसमायन्ति[3] । यत्रैतदूर्ध्वोच्छ्वासी भवति ।।३८।।

।। इति तृतीयं ब्राह्मणम् ।।

स यत्रायमात्माबल्यं[1] न्येत्य[2] संमोहमिव न्येति । अथैनमेते प्राणा अभिसमायन्ति । स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति । स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्तते । अथारूपज्ञो भवति ।।१।।

एकीभवति न पश्यतीत्याहुः । एकीभवति न जिघ्रतीत्याहुः । एकीभवति न रसयत इत्याहुः[1] । एकीभवति न वदतीत्याहुः । एकीभवति न शृणोतीत्याहुः । एकीभवति न मनुत इत्याहुः । एकीभवति न स्पृशतीत्याहुः । एकीभवति न विजानातीत्याहुः । तस्य हैतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा मूर्ध्नो वान्येभ्यो वा शरीरदेशेभ्यः । तमुत्क्रामन्तं प्राणोऽनूत्क्रामति । प्राणमनूत्क्रामन्तँ सर्वे प्राणा अनूत्क्रामन्ति । सविज्ञानो भवति[2] । सविज्ञानमेवान्ववक्रामति[3] । तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ।।२।।

by gods-by-birth equal a single measure of bliss enjoyed in the world of Prajāpati—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 Prajāpati 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."

34 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.

35 "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. 36 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*).

37 "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.

38 "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."

4 "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. 2 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.

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति[1] । एवमे-वायमात्मेदँ[2] शरीरं निहत्याविद्यां गमयित्वान्यमाक्रममाक्रम्यात्मानमुपसँहरति[3] ।।३।।

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरँ रूपं तनुते । एवमेवायमात्मेदँ[1] शरीरं निहत्याविद्यां गमयित्वान्यन्नवतरं कल्याणतरँ[2] रूपं कुरुते[3] पित्र्यं वा गान्धर्वं वा दैवं[4] वा प्राजापत्यं वा ब्राह्मं[5] वान्येषां वा भूतानाम्[6] ।।४।।

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः[1] प्राणमयश्चक्षुर्मयः श्रोत्रमयः पृथिवीमय[2] आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः[3] काममयोऽकाममयः[4] क्रोधमयोऽक्रोधमयो[5] धर्ममयोऽधर्ममयः सर्वमयः । तद्यदेतदिदंमयोऽदोमय[6] इति । यथाकारी यथाचारी तथा भवति । साधुकारी साधुर्भवति । पापकारी पापो भवति । पुण्यः पुण्येन कर्मणा[7] पापः पापेन[8] । अथो खल्वाहुः काममय एवायं पुरुष इति । स यथाकामो भवति तत्क्रतुर्भवति[9] । यत्क्रतुर्भवति[10] तत्कर्म कुरुते । यत्कर्म कुरुते तदभिसंपद्यते[11] ।।५।।

तदेष श्लोको भवति

तदेव सक्तः सह कर्मणैति लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ।।

इति नु कामयमानः ।

अथाकामयमानो योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति । ब्रह्मैव सन्ब्रह्माप्येति ।।६।।

तदेष श्लोको भवति

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः[1] ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुत इति ।।

तद्यथाहिनिर्ल्वयनी[2] वल्मीके मृता प्रत्यस्ता शयीत । एवमेवेदँ शरीरँ शेते । अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव ।

सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ।।७।।

तदेते श्लोका भवन्ति ।

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 (*ātman*), 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 Prajāpati, 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 (*prāṇa*) do not depart. *Brahman* 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 (*prāṇa*) 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:

अणुः पन्था विततः[1] पुराणो माँ स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः[2] ॥८॥

तस्मिञ्छुक्रमुत नीलमाहुः पिङ्गलँ हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तस्तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च[1] ॥९॥

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते[1] ।
ततो भूय इव ते तमो य उ विद्यायाँ[2] रताः ॥१०॥

अनन्दा[1] नाम ते लोका अन्धेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्त्यविद्वाँसोऽबुधो[2] जनाः ॥११॥

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत्[1] ॥१२॥

यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेह्ये[1] गहने प्रविष्टः ।
स विश्वकृत्स हि सर्वस्य कर्ता तस्य लोकः स उ लोक एव ॥१३॥

इहैव[1] सन्तोऽथ विद्मस्तद्वयं[2] न चेदवेदिर्महती[3] विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्त्यथेतरे दुःखमेवापियन्ति[4] ॥१४॥

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते[1] ॥१५॥

यस्मादर्वाक्संवत्सरोऽहोभिः[1] परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्[2] ॥१६॥

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥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—

प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रं[1] मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ।।१८।।

मनसैवानुद्रष्टव्यं[1] नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ।।१९।।

एकधैवानुद्रष्टव्यमेतदप्रमेयं[1] ध्रुवम् ।
विरजः पर आकाशादज आत्मा महान्ध्रुवः[2] ।।२०।।

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्वाचो विग्लापनँ हि तदिति ।।२१।।

स वा एष महानज आत्मा[1] योऽयं[2] विज्ञानमयः प्राणेषु । य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः[3] स न साधुना कर्मणा भूयान् नो एवासाधुना कनीयान् । एष सर्वेश्वरः[4] । एष भूताधिपतिः[5] । एष भूतपालः[6] । एष[7] सेतुर्विधरण एषां लोकानामसंभेदाय । तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसानाशकेन[8] । एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः[9] प्रव्रजन्ति ।

एतद्ध स्म वै तत्पूर्वे[10] विद्वाँसः प्रजां न कामयन्ते । किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति । ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति । या ह्येव पुत्रैषणा सा वित्तैषणा । या वित्तैषणा सा लोकैषणा । उभे ह्येते एषणे एव भवतः ।

स एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते[11] । न रिष्यति[12] । एतमु हैवैते न तरत इति । अतः पापमकरवमिति । अतः कल्याणमकरवमिति । उभे उ हैवैष[13] एते तरति[14] । नैनं[15] कृताकृते तपतः[16] ।।२२।।

तदेतदृचाभ्युक्तम्

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 Brahmins 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 Ṛgvedic verse:

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा[1] नो कनीयान् ।
तस्यैव स्यात्पदवित्तं विदित्वा न लिप्यते कर्मणा[2] पापकेनेति ।।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो[3] भूत्वात्मन्येवात्मानं पश्यति[4] । सर्वमात्मानं पश्यति । नैनं[5] पाप्मा तरति । सर्वं पाप्मानं तरति । नैनं पाप्मा तपति । सर्वं पाप्मानं तपति । विपापो विरजोऽविचिकित्सो[6] ब्राह्मणो भवति[7] । एष[8] ब्रह्मलोकः सम्राट् । एनं प्रापितोऽसीति[9] होवाच याज्ञवल्क्यः । सोऽहं भगवते विदेहान्ददामि मां चापि सह दास्यायेति ।।२३।।

स वा एष महानज आत्मान्नादो वसुदानः[1] । विन्दते वसु य एवं वेद[2] ।।२४।। स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो[1] ब्रह्म । अभयं वै ब्रह्म । अभयँ हि वै ब्रह्म भवति य एवं वेद ।।२५।।

।। इति चतुर्थं ब्राह्मणम् ।।

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुर्मैत्रेयी च कात्यायनी च । तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव । स्त्रीप्रज्ञैव[1] तर्हि[2] कात्यायनी । अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन्[3] ।।१।।

मैत्रेयीति होवाच याज्ञवल्क्यः[1] । प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि । हन्त तेऽनया कात्यायन्यान्तं करवाणीति ।।२।।

सा होवाच मैत्रेयी यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्स्यां न्वहं तेनामृताहो३ नेति । नेति होवाच याज्ञवल्क्यः । यथैवोपकरणवतां जीवितं तथैव ते जीवितँ स्यात् । अमृतत्वस्य तु नाशास्ति वित्तेनेति ।।३।।

सा होवाच मैत्रेयी येनाहं नामृता स्यां किमहं तेन कुर्याम् । यदेव भगवान्वेद तदेव मे ब्रूहीति ।।४।।

स होवाच याज्ञवल्क्यः प्रिया वै[1] खलु नो भवती सती प्रियमवृधत्[2] । हन्त[3] तर्हि भवत्येतद्व्याख्यास्यामि ते । व्याचक्षाणस्य तु मे निदिध्यासस्वेति ।।५।।

स होवाच[1] । न वा अरे पत्युः कामाय पतिः प्रियो भवत्यात्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवत्यात्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्त्यात्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवत्यात्मनस्तु कामाय वित्तं प्रियं भवति । न[2] वा अरे पशूनां कामाय पशवः प्रिया भवन्त्यात्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवत्यात्मनस्तु कामाय ब्रह्म

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 (*ātman*) in just himself (*ātman*) 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.

5 Now, Yājñavalkya had two wives, Maitreyī and Kātyayanī. Of the two, Maitreyi 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

प्रियं भवति । न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवत्यात्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्त्यात्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्त्यात्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्त्यात्मनस्तु कामाय वेदाः प्रिया भवन्ति[3] । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्त्यात्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवत्यात्मनस्तु कामाय सर्वं प्रियं भवति ।

आत्मा वा अरे[4] द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि । आत्मनि खल्वरे[5] दृष्टे श्रुते मते विज्ञात इदँ सर्वं विदितम् ॥६॥

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद । क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद । लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद । देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद । वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद[1] । भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद । सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद । इदं ब्रह्मेदं क्षत्रमिमे लोका इमे देवा इमे वेदा[2] इमानि भूतानीदँ सर्वं यदयमात्मा ॥७॥

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । दुन्दुभेस्तु ग्रहणेन दुन्दुभ्याघातस्य वा शब्दो गृहीतः ॥८॥ स[1] यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । शङ्खस्य तु ग्रहणेन शङ्खध्मस्य वा शब्दो गृहीतः ॥९॥ स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय । वीणायै तु ग्रहणेन वीणावादस्य वा शब्दो गृहीतः ॥१०॥ स यथार्द्रेधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्त्येवं वा अरेऽस्य महतो भूतस्य निःश्वसितम्[1] एतद्यद्ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं[2] हुतमाशितं पायितमयं च लोकः परश्च लोकः सर्वाणि च भूतानि । अस्यैवैतानि सर्वाणि निश्वसितानि[3] ॥११॥ स यथा सर्वासामपाँ समुद्र एकायनम् । एवँ सर्वेषाँ स्पर्शानां त्वगेकायनम् । एवँ सर्वेषां गन्धानां नासिके एकायनम् । एवँ सर्वेषाँ रसानां जिह्वैकायनम् । एवँ सर्वेषाँ रूपाणां चक्षुरेकायनम् । एवँ सर्वेषाँ शब्दानां श्रोत्रमेकायनम् । एवँ सर्वेषाँ सङ्कल्पानां मन एकायनम् । एवँ सर्वेषाँ विद्यानाँ[1] हृदयमेकायनम् । एवँ सर्वेषां कर्मणाँ हस्तावेकायनम् । एवँ सर्वेषामानन्दानामुपस्थ एकायनम् । एवँ सर्वेषां विसर्गाणां पायुरेकायनम् । एवँ[2] सर्वेषामध्वनां पादावेकायनम् । एवँ सर्वेषां वेदानां[3] वागेकायनम् ॥१२॥ स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव[1] । एवं वा

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 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, Maitreyī—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. 9 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. 10 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.

11 "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.

12 "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.

13 "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

अरेऽयमात्मानन्तरोऽबाह्यः[2] कृत्स्नः प्रज्ञानघन एव । एतेभ्यो भूतेभ्यो समुत्थाय तान्येवानु विनश्यति । न प्रेत्य संज्ञास्तीत्यरे ब्रवीमि । इति होवाच याज्ञवल्क्यः ।।१३।।

सा होवाच मैत्रेयी । अत्रैव मा भगवान्मोहान्तमापीपिपत्[1] । न वा अहमिमं विजानामीति[2] । स होवाच[3] न वा अरेऽहं मोहं ब्रवीमि । अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा[4] ।।१४।।

यत्र[1] हि द्वैतमिव भवति तदितर इतरं पश्यति तदितर इतरं जिघ्रति तदितर इतरँ रसयते तदितर इतरमभिवदति तदितर इतरँ शृणोति तदितर इतरं मनुते तदितर इतरँ स्पृशति तदितर इतरं विजानाति । यत्र त्वस्य सर्वमात्मैवाभूत्तत्केन कं पश्येत्तत्केन कं जिघ्रेत्तत्केन कँ रसयेत्तत्केन कमभिवदेत्तत्केन कँ शृणुयात्तत्केन कं मन्वीत तत्केन कँ स्पृशेत्तत्केन कं विजानीयात् । येनेदँ सर्वं विजानाति तं केन विजानीयात् । स[2] एष नेति नेत्यात्मा । अगृह्यो न हि गृह्यते । अशीर्यो न हि शीर्यते । असङ्गो न हि सज्यते । असितो न व्यथते । न रिष्यति । विज्ञातारमरे केन विजानीयादित्युक्तानुशासनासि मैत्रेयि । एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार[3] ।।१५।।

।। इति पञ्चमं ब्राह्मणम् ।।

अथ वँशः । पौतिमाष्यो[1] गौपवनात् । गौपवनः पौतिमाष्यात् । पौतिमाष्यो गौपवनात् । गौपवनः कौशिकात् । कौशिकः कौण्डिन्यात् । कौण्डिन्यः शाण्डिल्यात् । शाण्डिल्यः कौशिकाच्च गौतमाच्च । गौतमः ।।१।। आग्निवेश्यात् । आग्निवेश्यो गार्ग्यात् । गार्ग्यो गार्ग्यात् । गार्ग्यो गौतमात् । गौतमः सैतवात् । सैतवः पाराशर्यायणात् । पाराशर्यायणो गार्ग्यायणात् । गार्ग्यायण उद्दालकायनात् । उद्दालकायनो जाबालायनात् । जाबालायनो माध्यन्दिनायनात् । माध्यन्दिनायनः सौकरायणात् । सौकरायणः काषायणात् । काषायणः सायकायनात् । सायकायनः कौशिकायनेः । कौशिकायनिः ।।२।। घृतकौशिकात् । घृतकौशिकः पाराशर्यायणात् । पाराशर्यायणः पाराशर्यात् । पाराशर्यो जातूकर्ण्यात् । जातूकर्ण्य आसुरायणाच्च यास्काच्च[1] । आसुरायणस्त्रैवणेः । त्रैवणिरौपजन्धनेः । औपजन्धनिरासुरेः । आसुरिर्भारद्वाजात् । भारद्वाज आत्रेयात् । आत्रेयो माण्टेः । माण्टिर्गौतमात् । गौतमो गौतमात् । गौतमो वात्स्यात् । वात्स्यः शाण्डिल्यात् । शाण्डिल्यः कैशोर्यात्काप्यात् । कैशोर्यः काप्यः कुमारहारितात् । कुमारहारितो गालवात् । गालवो विदर्भीकौण्डिन्यात् । विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात् । वत्सनपाद्बाभ्रवः पथः सौभरात् । पन्थाः सौभरोऽयास्यादाङ्गिरसात् । अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात् । आभूतिस्त्वाष्ट्रो

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 greet 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 greet 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:

Pautimāṣya from Gaupavana; Gaupavana from Pautimāṣya; Pautimāṣya from Gaupavana; Gaupavana from Kauśika; Kauśika from Kauṇḍinya; Kauṇḍinya from Śāṇḍilya; Śāṇḍilya from Kauśika and Gautama; Gautama [2] from Āgniveśya; Āgniveśya from Gārgya; Gārgya from Gārgya; Gārgya from Gautama; Gautama from Saitava; Saitava from Pārāśaryāyaṇa; Pārāśaryāyaṇa from Gārgyāyaṇa; Gārgyāyaṇa from Uddālakāyana; Uddālakāyana from Jābālāyana; Jābālāyana from Mādhyandināyana; Mādhyandināyana from Saukarāyaṇa; Saukarāyaṇa from Kāṣāyaṇa; Kāṣāyaṇa from Sāyakāyana; Sāyakāyana from Kauśikāyani; Kauśikāyani [3]from Ghṛtakauśika; Ghṛtakauśika from Pārāśaryāyaṇa; Pārāśaryāyaṇa from Pārāśarya; Pārāśarya from Jātūkarṇya; Jātūkarṇya from Āsurāyaṇa and Yāska; Āsurāyaṇa from Traivaṇi; Traivaṇi from Aupajandhani; Aupajandhani from Āsuri; Āsuri from Bhāradvāja; Bhāradvāja from Ātreya; Ātreya from Māṇṭi; Māṇṭi from Gautama; Gautama from Gautama; Gautama from Vātsya; Vātsya from Śāṇḍilya; Śāṇḍilya from Kaiśorya Kāpya; Kaiśorya Kāpya from Kumārahārita; Kumārahārita from Gālava; Gālava from Vidarbhīkauṇḍinya; Vidarbhīkauṇḍinya from Vatsanapāt Bābhrava; Vatsanapāt Bābhrava from Pathin Saubhara; Pathin Saubhara from Ayāsya Āṅgirasa; Ayāsya Āṅgirasa from Ābhūti Tvāṣṭra; Ābhūti Tvāṣṭra from Viśvarūpa Tvāṣṭra; Viśvarūpa Tvāṣṭra from the two Aśvins; the two Aśvins from Dadhyañc Ātharvaṇa; Dadhyañc Ātharvaṇa from Atharvan Daiva; Atharvan Daiva

विश्वरूपात्त्वाष्ट्रात् । विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम् । अश्विनौ दधीच आथर्वणात् । दध्यङ्ङाथर्वणोऽथर्वणो दैवात् । अथर्वा दैवो मृत्योः प्राध्वँसनात् । मृत्युः प्राध्वँसनः प्रध्वँसनात् । प्रध्वँसन एकर्षेः । एकर्षिर्विप्रचित्तेः । विप्रचित्तिर्व्यष्टेः[2] । व्यष्टिः सनारोः । सनारुः सनातनात् । सनातनः सनगात् । सनगः परमेष्ठिनः । परमेष्ठी ब्रह्मणः । ब्रह्म स्वयंभु । ब्रह्मणे नमः ॥३॥

॥ इति षष्ठं ब्राह्मणम् ॥

॥ इति चतुर्थोऽध्यायः ॥

पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ खं ब्रह्म । खं पुराणम् । वायुरं खम् । इति ह स्माह कौरव्यायणीपुत्रः । वेदोऽयं ब्राह्मणा विदुः । वेदैनेन यद्वेदितव्यम् ॥१॥

॥ इति प्रथमं ब्राह्मणम् ॥

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुर्देवा मनुष्या असुराः । उषित्वा ब्रह्मचर्यं देवा ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदक्षरमुवाच द इति । व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति होचुः । दाम्यतेति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति ॥१॥

अथ हैनं मनुष्या ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति होचुः । दत्तेति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति ॥२॥

अथ हैनमसुरा ऊचुर्ब्रवीतु नो भवानिति । तेभ्यो हैतदेवाक्षरमुवाच द इति । व्यज्ञासिष्टा३ इति । व्यज्ञासिष्मेति होचुः । दयध्वमिति न आत्थेति । ओमिति होवाच व्यज्ञासिष्टेति । तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति । दाम्यत दत्त दयध्वमिति । तदेतत्त्रयँ शिक्षेद्दमं दानं दयामिति ॥३॥

॥ इति द्वितीयं ब्राह्मणम् ॥

[1]एष प्रजापतिर्यद्धृदयम् । एतद् ब्रह्म । एतत्सर्वम् । तदेतत् त्र्यक्षरँ हृदयमिति । हृ इत्येकमक्षरम् । अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद । द इत्येकमक्षरम् । ददत्यस्मै[2] स्वाश्चान्ये च य एवं वेद । यमित्येकमक्षरम् । एति स्वर्गं लोकं य एवं वेद ॥१॥

॥ इति तृतीयं ब्राह्मणम् ॥

from Mṛtyu Prādhvaṃsana; Mṛtyu Prādhvaṃsana from Pradhvaṃsana; Pradhvaṃsana from Eka Ṛṣi; Eka Ṛṣi from Vipracitti; Vipracitti from Vyaṣṭi; Vyaṣṭi from Sanāru; Sanāru from Sanātana; Sanātana from Sanaga; Sanaga from Parameṣṭhin; Parameṣṭhin 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 Kauravyāyaṇī 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."

[2]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."

[3]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.da.yam* 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.

तद्वै तदेतदेव तदास । सत्यमेव । स यो हैतं महद्यक्षं[1] प्रथमजं वेद सत्यं ब्रह्मेति जयतीमाँल्लोकान् जित इन्वसावसद्य एवमेतन्महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति । सत्यँ ह्येव ब्रह्म ।।१।।

।। इति चतुर्थं ब्राह्मणम् ।।

आप एवेदमग्र आसुः । ता आपः सत्यमसृजन्त । सत्यं ब्रह्म । ब्रह्म[1] प्रजापतिम् । प्रजापतिर्देवान् । ते देवाः सत्यमेवोपासते[2] । तदेतत् त्र्यक्षरँ सत्यमिति[3] । स इत्येकमक्षरम् । तीत्येकमक्षरम् । यमित्येकमक्षरम्[4] । प्रथमोत्तमे अक्षरे सत्यं मध्यतोऽनृतम् । तदेतदनृतमुभयतः[5] सत्येन परिगृहीतं सत्यभूयमेव भवति । नैवंविद्वाँसमनृतँ हिनस्ति ।।१।।

तद्यत्तत्सत्यमसौ स आदित्यः । य एष एतस्मिन्मण्डले पुरुषो यश्चायं दक्षिणेऽक्षन्पुरुषस्तावेतावन्योऽन्यस्मिन्प्रतिष्ठितौ । रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः[1] प्राणैरयममुष्मिन् । स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति । नैनमेते रश्मयः प्रत्यायन्ति ।।२।।

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः । एकँ शिर एकमेतदक्षरम् । भुव इति बाहू । द्वौ बाहू द्वे एते अक्षरे । स्वरिति प्रतिष्ठा । द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहरिति । हन्ति पाप्मानं जहाति च य एवं वेद ।।३।।

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः । एकँ शिर एकमेतदक्षरम् । भुव इति बाहू । द्वौ बाहू द्वे एते अक्षरे । स्वरिति[1] प्रतिष्ठा । द्वे प्रतिष्ठे द्वे एते अक्षरे । तस्योपनिषदहमिति । हन्ति पाप्मानं जहाति च य एवं वेद ।।४।।

।। इति पञ्चमं ब्राह्मणम् ।।

[1]मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये यथा व्रीहिर्वा यवो वा[2] । स एष[3] सर्वस्येशानः सर्वस्याधिपतिः सर्वमिदं प्रशास्ति यदिदं किंच[4] ।।१।।

।। इति षष्ठं ब्राह्मणम् ।।

विद्युद् ब्रह्मेत्याहुः । विदानाद्विद्युत् । विद्यत्येनं[1] पाप्मनो य एवं वेद विद्युद् ब्रह्मेति । विद्युद्ध्येव ब्रह्म ।।१।।

।। इति सप्तमं ब्राह्मणम् ।।

वाचं धेनुमुपासीत । तस्याश्चत्वारः स्तनाः स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः । तस्यै द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च । हन्तकारं मनुष्याः । स्वधाकारं पितरः । तस्याः प्राण ऋषभो मनो वत्सः ।।१।।

।। इति अष्टमं 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 firstborn divine being in this manner conquers these worlds. "*Brahman* is the real (*satyam*)"— a man who knows this immense and firstborn 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 *bhuvas* ("intermediate region") is his arms—there are two arms, and there are two syllables here. The word *svar* (=*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 (*hā-*) 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 *bhuvas* ("intermediate region") is his arms—there are two arms, and there are two syllables here. The word *svar* ("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.

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे येनेदमन्नं पच्यते यदिदमद्यते । तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति । स यदोत्क्रमिष्यन्भवति नैनं[1] घोषँ शृणोति ।।१।।

।। इति नवमं ब्राह्मणम् ।।

यदा[1] वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति । तस्मै स तत्र विजिहीते यथा रथचक्रस्य खम् । तेन स ऊर्ध्व आक्रमते । स आदित्यमागच्छति । तस्मै स तत्र विजिहीते यथा लम्बरस्य[2] खम् । तेन स ऊर्ध्व आक्रमते । स चन्द्रमसमागच्छति । तस्मै स तत्र विजिहीते यथा दुन्दुभेः खम् । तेन स ऊर्ध्व आक्रमते । स लोकमागच्छत्यशोकमहिमम्[3] । तस्मिन्वसति शाश्वतीः समाः ।।१।।

।। इति दशमं ब्राह्मणम् ।।

एतद्वै परमं तपो यद्व्याहितस्तप्यते । परमँ हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमरण्यँ हरन्ति । परमँ हैव लोकं जयति य एवं वेद । एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति । परमँ हैव लोकं जयति य एवं वेद ।।१।।

।। इति एकादशं ब्राह्मणम् ।।

अन्नं ब्रह्मेत्येक आहुः । तन्न तथा । पूयति वा अन्नमृते प्राणात् । प्राणो ब्रह्मेत्येक आहुः । तन्न तथा । शुष्यति वै प्राण ऋतेऽन्नात् । एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः । तद्ध स्माह प्रातृदः पितरम् । किँ स्विदेवैवं विदुषे साधु कुर्या[1] किमेवास्मा असाधु कुर्यामिति[2] । स ह स्माह पाणिना मा प्रातृद । कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति । तस्मा उ हैतदुवाच वीति । अन्नं वै वि । अन्ने हीमानि सर्वाणि भूतानि विष्टानि । रमिति । प्राणो वै रम् । प्राणे हीमानि सर्वाणि भूतानि रमन्ते[3] । सर्वाणि ह वा अस्मिन्भूतानि विशन्ति सर्वाणि भूतानि रमन्ते य एवं वेद ।।१।।

।। इति द्वादशं ब्राह्मणम् ।।

उक्थम् । प्राणो वा उक्थम् । प्राणो हीदँ सर्वमुत्थापयति । उद्धास्मादुक्थविद्वीरस्तिष्ठति[1] । उक्थस्य सायुज्यँ सलोकतां जयति य एवं वेद ।।१।।

यजुः । प्राणो वै यजुः । प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते । युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय यजुषः सायुज्यँ सलोकतां जयति य एवं वेद ।।२।।

साम । प्राणो वै साम । प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि । सम्यञ्चि हास्मै[1] सर्वाणि भूतानि श्रैष्ठ्याय कल्पन्ते साम्नः सायुज्यँ सलोकतां 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 Prātṛda 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, Prātṛda! Who will ever reach preeminence by bringing these two together in himself?" He then said to Prātṛda: "*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* ("Sāmavedic chant"), clearly, is breath, for all these beings are united (*samyañc*) 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.*

क्षत्रम् । प्राणो वै क्षत्रम् । प्राणो हि वै क्षत्रम् । त्रायते हैनं प्राणः क्षणितोः प्र क्षत्रमत्रमाप्नोति[1] क्षत्रस्य सायुज्यँ सलोकतां जयति य एवं वेद ।।४।।

।। इति त्रयोदशं ब्राह्मणम् ।।

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि[1] । अष्टाक्षरँ ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या[2] एतत् । स यावदेषु त्रिषु[3] लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ।।१।।

ऋचो यजूँषि सामानीत्यष्टावक्षराणि । अष्टाक्षरँ ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या[1] एतत् । स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ।।२।।

प्राणोऽपानो व्यान[1] इत्यष्टावक्षराणि । अष्टाक्षरँ ह वा एकं गायत्र्यै पदम् । एतदु हैवास्या एतत् । स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद । अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति । यद्वै चतुर्थं तत्तुरीयम् । दर्शतं पदमिति ददृश इव ह्येषः । परोरजा इति सर्वमु ह्येवैष[2] रज उपर्युपरि तपति । एवँ हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ।।३।।

सैषा गायत्र्येतस्मिँस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता । तद्वै तत्सत्ये प्रतिष्ठितम्[1] । चक्षुर्वै सत्यम् । चक्षुर्हि वै सत्यम् । तस्माद्यदिदानीं द्वौ विवदमानावेयातामहमदर्शम्[2] अहमश्रौषमिति य एवं[3] ब्रूयादहमदर्शमिति[4] तस्मा एव श्रद्दध्याम[5] । तद्वै तत्सत्यं बले प्रतिष्ठितम् । प्राणो वै बलम् । तत्प्राणे प्रतिष्ठितम् । तस्मादाहुर्बलँ सत्यादोगीय[6] इति । एवम्वेषा गायत्र्यध्यात्मं प्रतिष्ठिता । सा हैषा गयाँस्तत्रे । प्राणा वै गयाः । तत्प्राणाँस्तत्रे । तद्यद्गयाँस्तत्रे तस्माद्गायत्री नाम । स यामेवामूँ सावित्रीमन्वाहैषैव[7] सा । स यस्मा अन्वाह तस्य प्राणाँस्त्रायते ।।४।।

ताँ हैतामेके[1] सावित्रीमनुष्टुभमन्वाहुर्वागनुष्टुबेतद्वाचमनुब्रूम इति । न तथा कुर्यात् । गायत्रीमेव सावित्रीमनुब्रूयात्[2] । यदि ह वा अप्येवंविद्बह्विव[3] प्रतिगृह्णाति न हैव तद्गायत्र्या एकंचन पदं प्रति ।।५।।

स य इमाँस्त्रीँल्लोकान्पूर्णान्प्रतिगृह्णीयात्सोऽस्या एतत्प्रथमं पदमाप्नुयात् । अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतद् द्वितीयं पदमाप्नुयात् । अथ

4*Kṣatra*. The *kṣatra* ("ruling power"), clearly, is breath; for the *kṣatra* is, without question, breath, because breath protects (*trā-*) one from injury (*kṣaṇitu*). 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*.

14 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 *ṛ.caḥ* ("Ṛgvedic verses"), *ya.jūṃ.ṣi* ("Yajurvedic formulas"), and *sā.mā.ni* ("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.ṇa* ("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.

4The 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 (*trā-*) 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 (*trā-*) 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. 6If 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

यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्सोऽस्या एतत्तृतीयं पदमाप्नुयात् । अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति नैव केनचनाप्यम् । कुत उ एतावत्प्रति-गृह्णीयात् ॥६॥

तस्या उपस्थानम् । गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पदी । अपदसि न हि पद्यसे । नमस्ते तुरीयाय दर्शताय पदाय परोरजसे । असावदो मा प्रापदिति । यं द्विष्यादसावस्मै कामो मा समृद्धीति[1] वा । न हैवास्मै स कामः समृध्यते यस्मा एवमुपतिष्ठते । अहमदः प्रापमिति वा ॥७॥

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच यन्नु हो तद्गायत्रीविदब्रूथाः । अथ कथँ हस्तीभूतो वहसीति । मुखँ ह्यस्याः सम्राण् न विदांचकारेति होवाच । तस्या अग्निरेव मुखम् । यदि ह वा अपि बह्विवाग्नावभ्यादधति सर्वमेव तत्संदहति । एवँ हैवैवंविद्यद्यपि बह्विव पापं कुरुते[1] सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥८॥

॥ इति चतुर्दशं ब्राह्मणम् ॥

[1]हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥

वायुरनिलममृतमथेदं[2] भस्मान्तँ शरीरम् ।
ॐ क्रतो स्मर कृतँ[3] स्मर क्रतो स्मर कृतँ स्मर[4] ॥

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? [7]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 Buḍila Aśvatarāśvi: "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 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.
OṂ!
Mind, remember the deed!
Remember!
Mind, remember the deed!
Remember!

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ।।१।।

।। इति पञ्चदशं ब्राह्मणम् ।।

॥ इति पञ्चमोऽध्यायः ॥

यो[1] ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति । प्राणो वै ज्येष्ठश्च श्रेष्ठश्च । ज्येष्ठश्च श्रेष्ठश्च स्वानां भवत्यपि च येषां बुभूषति य एवं वेद ।।१।।

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति । वाग्वै वसिष्ठा । वसिष्ठः स्वानां भवत्यपि च येषां बुभूषति[1] य एवं वेद ।।२।।

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे । चक्षुर्वै प्रतिष्ठा । चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति । प्रतितिष्ठति समे प्रतितिष्ठति दुर्गे य एवं वेद ।।३।।

यो ह वै संपदं वेद सँ हास्मै पद्यते यं कामं कामयते । श्रोत्रं वै संपत् । श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः । सँ हास्मै पद्यते यं कामं कामयते य एवं वेद ।।४।।

यो ह वा आयतनं वेदायतनँ स्वानां भवत्यायतनं जनानाम् । मनो वा आयतनम् । आयतनँ स्वानां भवत्यायतनं जनानां य एवं वेद ।।५।।

यो ह वै प्रजातिं वेद प्रजायते ह[1] प्रजया पशुभिः । रेतो वै प्रजातिः । प्रजायते ह[1] प्रजया पशुभिर्य एवं वेद ।।६।।

ते हेमे प्राणा अहँश्रेयसे विवदमाना ब्रह्म जग्मुः । तद्धोचुः[1] को नो वसिष्ठ इति । तद्धोवाच यस्मिन्व उत्क्रान्त इदँ शरीरं पापीयो मन्यते स वो वसिष्ठ इति ।।७।।

वाग्घोच्चक्राम । सा संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा कला[1] अवदन्तो वाचा प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाँसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह वाक् ।।८।।

चक्षुर्होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथान्धा अपश्यन्तश्चक्षुषा प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण विद्वाँसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह चक्षुः ।।९।।

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.

श्रोत्रँ होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा बधिरा अशृण्वन्तः श्रोत्रेण प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा विद्वाँसो मनसा प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह श्रोत्रम् ।।१०।।

मनो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा मुग्धा अविद्वाँसो मनसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण प्रजायमाना रेतसैवमजीविष्मेति । प्रविवेश ह मनः ।।११।।

रेतो होच्चक्राम । तत्संवत्सरं प्रोष्यागत्योवाच कथमशकत मदृते जीवितुमिति । ते होचुः यथा क्लीबा अप्रजायमाना रेतसा प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण विद्वाँसो मनसैवमजीविष्मेति । प्रविवेश ह रेतः ।।१२।।

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशङ्कून्संवृहेदेवँ हैवेमान्प्राणान्संववर्ह । ते होचुर्मा भगव उत्क्रमीः । न वै शक्ष्यामस्त्वदृते जीवितुमिति । तस्यो[1] मे बलिं कुरुतेति । तथेति ।।१३।।

सा ह वागुवाच यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति । यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः[1] । यद्वा अहँ संपदस्मि त्वं तत्संपदसीति श्रोत्रम्[1] । यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः[1] । यद्वा अहं प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः[1] । तस्यो मे किमन्नं किं वास इति । यदिदं किंचा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नमापो वास इति । न ह वा अस्यानन्नं जग्धं भवति नानन्नं प्रतिगृहीतं य एवमेतदनस्यान्नं वेद । तद्विद्वाँसः श्रोत्रिया अशिष्यन्त आचामन्त्यशित्वाचामन्ति । एतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते[2] ।।१४।।

।। इति प्रथमं ब्राह्मणम् ।।

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम । स आजगाम जैवलिं[1] प्रवाहणं परिचारयमाणम् । तमुदीक्ष्याभ्युवाद कुमारा३ इति । स भो३ इति प्रतिशुश्राव । अनुशिष्टो न्वसि पित्रेति । ओमिति होवाच ।।१।।

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति । नेति होवाच । वेत्थो[1] यथेमं लोकं पुनरापद्यन्ता३ इति[2] । नेति हैवोवाच । वेत्थो[1] यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता३ इति[2] । नेति हैवोवाच । वेत्थो[1] यतिथ्यामाहुत्याँ हुतायामापः

10 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.

11 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.

12 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.

13 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.

14 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*).

2 Śvetaketu, the son of Āruṇi, came one day into the assembly of the land of Pañcāla and approached Jaivali Pravāhaṇa while people were waiting upon him. Seeing Śvetaketu, he said: "Son!" Śvetaketu replied: "Sir?" Jaivali asked: "Did your father teach you?" Śvetaketu replied: "Yes."

2 "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.

पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति । नेति हैवोवाच । वेत्थो देवयानस्य वा पथः प्रतिपदं पितृयाणस्य वा यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते पितृयाणं वा । अपि हि न ऋषेर्वचः श्रुतम् ।

द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम्[3] ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं चेति ।।

नाहमत एकंचन वेदेति होवाच ।।२।।

अथैनं[1] वसत्योपमन्त्रयांचक्रे । अनादृत्य वसतिं कुमारः प्रदुद्राव । स आजगाम पितरम् । तँ होवाच इति वाव किल नो भवान्पुरानुशिष्टानवोच[2] इति । कथँ सुमेध इति । पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत् । ततो नैकंचन वेदेति[3] । कतमे त इति । इम इति ह प्रतीकान्युदाजहार ।।३।।

स होवाच तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचम् । प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति । भवानेव गच्छत्विति । स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास । तस्मा आसनमाहृत्योदकमाहारयांचकार[1] । अथ हास्मा अर्घ्यं चकार । तँ[2] होवाच वरं भगवते[3] गौतमाय दद्म इति ।।४।।

स होवाच प्रतिज्ञातो म एष वरः । यां तु कुमारस्यान्ते वाचमभाषथास्तां मे ब्रूहीति ।।५।।

स होवाच दैवेषु वै गौतम तद्वरेषु । मानुषाणां ब्रूहीति ।।६।।

स होवाच विज्ञायते हास्ति हिरण्यस्यापात्तं[1] गोअश्वानां दासीनां प्रवाराणां[2] परिधानस्य[3] । मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति । स वै गौतम तीर्थेनेच्छासा इति । उपैम्यहं भवन्तमिति । वाचा ह स्मैव पूर्वं उपयन्ति । स होपायनकीर्त्योवास[4] ।।७।।

स होवाच[1] तथा नस्त्वं गौतम मापराधास्तव[2] च पितामहा यथेयं विद्येतः पूर्वं न कस्मिँश्चन ब्राह्मण उवास । तां त्वहं तुभ्यं वक्ष्यामि । को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ।।८।।

असौ वै लोकोऽग्निर्गौतम । तस्यादित्य एव समिद्रश्मयो धूमोऽहरर्चिर्दिशोऽङ्गारा अवान्तरदिशो विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुत्यै[1] सोमो राजा संभवति ।।९।।

पर्जन्यो वा अग्निर्गौतम । तस्य संवत्सर एव समिदभ्राणि 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.

3Then 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.

4The 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 Pravāhaṇa 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."

5 Gautama said in reply: "Now that you have promised to grant me a wish, tell me what you told my boy."

6 "But that, Gautama, is in the category of divine wishes," responded Jaivali. "Why don't you make a wish of a human sort?"

7Gautama 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. 8Jaivali 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.

9 "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.

10 "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

विद्युदर्चिरशनिरङ्गारा ह्रादुनयो विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः सोमँ राजानं[1] जुह्वति । तस्या आहुत्यै[2] वृष्टिः संभवति ।।१०।।

अयं वै लोकोऽग्निर्गौतम । तस्य पृथिव्येव समिदग्निर्धूमो[1] रात्रिरर्चिश्चन्द्रमा[2] अङ्गारा नक्षत्राणि[3] विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति । तस्या आहुत्या[4] अन्नँ संभवति ।।११।।

पुरुषो वा अग्निर्गौतम । तस्य व्यात्तमेव समित् प्राणो धूमो वागर्चिश्चक्षुरङ्गाराः श्रोत्रं विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुत्यै[1] रेतः संभवति ।।१२।।

योषा वा अग्निर्गौतम । तस्या उपस्थ एव समिल्लोमानि धूमो योनिरर्चिर्यदन्तः करोति तेऽङ्गारा अभिनन्दा विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुत्यै[1] पुरुषः संभवति[2] । स जीवति यावज्जीवति । अथ यदा म्रियते ।।१३।।

अथैनमग्नये हरन्ति । तस्याग्निरेवाग्निर्भवति समित्समिद्धूमो धूमोऽर्चिरर्चिरङ्गारा अङ्गारा विस्फुलिङ्गा विस्फुलिङ्गाः । तस्मिन्नेतस्मिन्नग्नौ देवाः पुरुषं जुह्वति । तस्या आहुत्यै[1] पुरुषो भास्वरवर्णः संभवति ।।१४।।

ते य एवमेतद्विदुर्ये चामी अरण्ये श्रद्धाँ सत्यमुपासते तेऽर्चिरभिसंभवन्त्यर्चिषोऽहरह्न आपूर्यमाणपक्षमापूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति मासेभ्यो देवलोकं देवलोकादादित्यमादित्याद्वैद्युतम् । तान्वैद्युतान्पुरुषो[1] मानस एत्य ब्रह्मलोकान् गमयति । ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति । तेषां[2] न पुनरावृत्तिः[3] ।।१५।।

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति[1] ते धूममभिसंभवन्ति । धूमाद्रात्रिं रात्रेरपक्षीयमाणपक्षमपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति मासेभ्यः पितृलोकं । पितृलोकाच्चन्द्रम् । ते चन्द्रं प्राप्यान्नं भवन्ति । ताँस्तत्र देवा यथा सोमँ राजानमाप्यायस्वापक्षीयस्वेत्येवमेनाँस्तत्र भक्षयन्ति । तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्त आकाशाद्वायुं वयोर्वृष्टिं वृष्टेः पृथिवीम् । ते पृथिवीं प्राप्यान्नं भवन्ति । ते[2] पुनः पुरुषाग्नौ हूयन्ते ततो योषाग्नौ जायन्ते । लोकान्प्रत्युत्थायिनस्त एवमेवानुपरिवर्तन्ते । अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ।।१६।।

।। इति द्वितीयं ब्राह्मणम् ।।

स यः कामयेत महत्प्राप्नुयामित्युदगयन आपूर्यमाणपक्षस्य[1] पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कँसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमुह्य

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, 14 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

परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताज्यँ[2] सँस्कृत्य पुँसा नक्षत्रेण मन्थँ संनीय जुहोति ।

यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान् ।
तेभ्योऽहं[3] भागधेयं जुहोमि ते मा तृप्ताः सर्वैः[4] कामैस्तर्पयन्तु स्वाहा ।।

या तिरश्ची निपद्यतेऽहं[5] विधरणी इति ।
तां त्वा घृतस्य धारया यजे सँराधनीमहँ स्वाहा ।।१।।

ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । प्राणाय स्वाहा ।

वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । वाचे स्वाहा ।

प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । चक्षुषे स्वाहा ।

संपदे स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । श्रोत्राय स्वाहा ।

आयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । मनसे स्वाहा ।

प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । रेतसे स्वाहा ।

इत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति ।।२।।

अग्नये[1] स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भूः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भुवः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । भूताय स्वाहेत्यग्नौ हुत्वा

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:

मन्थे सँस्रवमवनयति । भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति । प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे सँस्रवमवनयति ।।३।।

अथैनमभिमृशति भ्रमदसि[1] । ज्वलदसि । पूर्णमसि । प्रस्तब्धमसि । एकसभमसि । हिंकृतमसि । हिंक्रियमाणमसि । उद्गीथमसि । उद्गीयमानमसि । श्रावितमसि । प्रत्याश्रावितमसि । आर्द्रे संदीप्तमसि । विभूरसि । प्रभूरसि । अन्नमसि[2] । ज्योतिरसि । निधनमसि । संवर्गोऽसीति ।।४।।

अथैनमुद्यच्छत्यामँस्यामँहि ते महि[1] । स हि राजेशानोऽधिपतिः । स माँ[2] राजेशानोऽधिपतिं करोत्विति ।।५।।

अथैनमाचामति ।

तत्सवितुर्वरेण्यम् ।

मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः ।
माध्वीर्नः सन्त्वोषधीः ।। भूः स्वाहा ।

भर्गो देवस्य धीमहि ।

मधु नक्तमुतोषसो मधुमत्पार्थिवँ रजः ।
मधु द्यौरस्तु नः पिता ।। भुवः स्वाहा ।

धियो यो नः प्रचोदयात् ।।

मधुमान्नो वनस्पतिर्मधुमानस्तु सूर्यः ।
माध्वीर्गावो भवन्तु नः ।। स्वः स्वाहा ।

सर्वां च सावित्रीमन्वाह सर्वाश्च मधुमतीरहमेवेदँ[1] सर्वं भूयासं भूर्भुवः स्वः स्वाहेति । अन्तत आचम्य पाणी[2] प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति । प्रातरादित्यमुपतिष्ठते दिशामेकपुण्डरीकमस्यहं मनुष्याणामेकपुण्डरीकं भूयासमिति । यथेतमेत्य जघनेनाग्निमासीनो वँशं जपति ।।६।।

तँ हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।७।।

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।८।।

एतमु हैव मधुकः पैङ्ग्यश्चूलाय[1] भागवित्तयेऽन्तेवासिन उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।९।।

"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 *hiṃ*, and you are the chanting of *hiṃ*. 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 Savitṛ
Honey the winds, honey the streams
drip on the righteous man.
Honey-filled may the plants be for us.
Earth! Svāhā!

glory of god [Savitṛ] 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 Sāvitrī 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 Vājasaneya Yājñavalkya, Uddālaka Āruṇi 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 Paiṅgya, Vājasaneya 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 Paiṅgya

एतमु हैव चूलो[1] भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।१०।।

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति ।।११।।

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्तोवाच अपि य एनँ शुष्के स्थाणौ निषिञ्चेज्जायेरञ्छाखाः प्ररोहेयुः पलाशानीति । तमेतं नापुत्राय वानन्तेवासिने वा ब्रूयात् ।।१२।।

चतुरौदुम्बरो भवति । औदुम्बरः स्रुव[1] औदुम्बरश्चमस औदुम्बर इध्म औदुम्बर्या उपमन्थन्यौ । दश ग्राम्याणि धान्यानि भवन्ति । व्रीहियवास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च । तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चति[2] । आज्यस्य जुहोति ।।१३।।

।। इति तृतीयं ब्राह्मणम् ।।

एषां वै भूतानां पृथिवी रसः पृथिव्या आप अपामोषधय ओषधीनां पुष्पाणि पुष्पाणां फलानि फलानां पुरुषः पुरुषस्य रेतः ।।१।।

स ह प्रजापतिरीक्षांचक्रे हन्तास्मै प्रतिष्ठां कल्पयानीति । स स्त्रियँ ससृजे । ताँ सृष्ट्वाध उपास्त । तस्मात् स्त्रियमध उपासीत[1] । स एतं प्राञ्चं ग्रावाणमात्मन एव समुदपारयत् । तेनैनामभ्यसृजत् ।।२।।

तस्या वेदिरुपस्थो लोमानि बर्हिश्चर्माधिषवणे समिद्धो मध्यतस्तौ मुष्कौ । स यावान्ह वै वाजपेयेन यजमानस्य लोको भवति तावानस्य लोको भवति । य एवं विद्वानधोपहासं चरत्यासाँ[1] स्त्रीणाँ सुकृतं वृङ्क्ते । अथ य इदमविद्वानधोपहासं चरत्यास्य स्त्रियः सुकृतं वृञ्जते ।।३।।

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराह । एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आह । एतद्ध स्म वै तद्विद्वान्कुमारहारीत आह बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति य इदमविद्वाँसोऽधोपहासं चरन्तीति । बहु वा इदँ सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ।।४।। तदभिमृशेदनु वा मन्त्रयेत

यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीद्यदोषधीरप्यसरद्यदपः ।
इदमहं तद्रेत आददे । पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः ।
पुनरग्निर्धिष्ण्या[1] यथास्थानं कल्पन्ताम् ।

इत्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ 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 Āruṇi exclaim, as also Nāka Maudgalya and Kumārahārita: "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, 5 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.

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत मयि तेज इन्द्रियं यशो द्रविणँ सुकृतमिति ।

श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासाः । तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥६॥ सा चेदस्मै न दद्यात्काममेनामवक्रीणीयात्[1] । सा चेदस्मै नैव दद्यात्काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेदिन्द्रियेण ते यशसा यश आदद इति । अयशा एव भवति ॥७॥ सा[1] चेदस्मै दद्यादिन्द्रियेण ते यशसा यश आदधामीति । यशस्विनावेव भवतः ॥८॥

स यामिच्छेत्कामयेत मेति तस्यामर्थं निष्ठाय[1] मुखेन मुखँ संधायोपस्थमस्या अभिमृश्य जपेत् ।

अङ्गादङ्गात्संभवसि हृदयादधिजायसे ।
स त्वमङ्गकषायोऽसि दिग्धविद्धामिव मादयेमाममूं मयीति[2] ॥९॥

अथ यामिच्छेन्न गर्भं दधीतेति तस्यामर्थं निष्ठाय[1] मुखेन मुखँ संधायाभिप्राण्यापान्यादिन्द्रियेण ते रेतसा रेत आदद इति । अरेता एव भवति ॥१०॥

अथ यामिच्छेद्दधीतेति[1] तस्यामर्थं निष्ठाय[2] मुखेन मुखँ संधायापान्याभिप्राण्यादिन्द्रियेण ते रेतसा रेत आदधामीति । गर्भिण्येव भवति ॥११॥

अथ यस्य जायायै जारः स्यात्तं चेद् द्विष्यादामपात्रेऽग्निमुपसमाधाय प्रतिलोमँ शरबर्हिः स्तीर्त्वा तस्मिन्नेताः[1] शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयात् ।

मम समिद्धेऽहौषीः प्राणापानौ[2] त आददेऽसाविति[3] ।
मम समिद्धेऽहौषीः पुत्रपशूँस्त आददेऽसाविति[3] ।
मम[4] समिद्धेऽहौषीरिष्टासुकृते त आददेऽसाविति ।
मम समिद्धेऽहौषीराशापराकाशौ[2] त आददेऽसाविति[3] ।

स वा एष निरिन्द्रियो विसुकृतोऽस्माल्लोकात्प्रैति[5] यमेवंविद्ब्राह्मणः शपति । तस्मादेवंविच्छ्रोत्रियस्य दारेण[6] नोपहासमिच्छेदुत[7] ह्येवंवित्परो भवति ॥१२॥

अथ यस्य जायामार्तवं विन्देत् त्र्यहं कँसे न पिबेत् । अहतवासाः । नैनां वृषलो न वृषल्युपहन्यात् । त्रिरात्रान्त आप्लुत्य[1] व्रीहीनवघातयेत् ॥१३॥

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

स य इच्छेत् पुत्रो मे शुक्लो[1] जायेत वेदमनुब्रुवीत सर्वमायुरियादिति क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ।।१४।।

अथ य इच्छेत् पुत्रो मे कपिलः पिङ्गलो जायेत द्वौ वेदावनुब्रुवीत सर्वमायुरियादिति दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ।।१५।।

अथ य इच्छेत् पुत्रो मे श्यामो लोहिताक्षो जायेत त्रीन्वेदाननुब्रुवीत सर्वमायुरियादित्युदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ।।१६।।

अथ य इच्छेद् दुहिता मे पण्डिता जायेत सर्वमायुरियादिति तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै ।।१७।।

अथ य इच्छेत् पुत्रो मे पण्डितो विगीतः[1] समितिंगमः शुश्रूषितां वाचं भाषिता जायेत सर्वान्वेदाननुब्रुवीत सर्वमायुरियादिति माँसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम् । ईश्वरौ जनयितवै । औक्षेण[2] वार्षभेण वा ।।१८।।

अथाभिप्रातरेव स्थालीपाकावृताज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोत्यग्नये स्वाहानुमतये स्वाहा देवाय सवित्रे सत्यप्रसवाय स्वाहेति । हुत्वोद्धृत्य प्राश्नाति । प्राश्येतरस्याः प्रयच्छति । प्रक्षाल्य पाणी उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षति ।

उत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्याम्[1] ।
सं जायां पत्या[2] सहेति ।।१९।।

अथैनामभिपद्यते ।

अमोऽहमस्मि सा त्वं सा त्वमस्यमोऽहम् ।
सामाहमस्मि ऋक् त्वं द्यौरहं पृथिवी त्वम्[1] ।।
तावेहि सँरभावहै सह रेतो दधावहै ।
पुँसे पुत्राय वित्तय इति ।।२०।।

अथास्या ऊरू विहापयति विजिहीथां द्यावापृथिवी इति । तस्यामर्थं निष्ठाय[1] मुखेन मुखँ संधाय त्रिरेनामनुलोमामनुमार्ष्टि ।

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिँशतु ।

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.

19Then, 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.

20Then 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 Ṛg verse;
I am the sky, you are the earth.
Come, let us unite,
deposit the seed,
to get a son,
a male child.

21Then 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;

आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ।।
गर्भं धेहि सिनीवालि गर्भं धेहि पृथुष्टुके ।
गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ।।२१।।
हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ[1] ।
तं ते गर्भं हवामहे[2] दशमे मासि सूतये ।।
यथाग्निगर्भा पृथिवी यथा द्यौरिन्द्रेण गर्भिणी ।
वायुर्दिशां यथा गर्भ एवं गर्भं दधामि तेऽसाविति[3] ।।२२।।

सोष्यन्तीमद्भिरभ्युक्षति ।

यथा वायुः पुष्करिणीँ समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु सहावैतु जरायुणा ।।
इन्द्रस्यायं व्रजः कृतः सार्गलः[1] सपरिश्रयः ।
तमिन्द्र निर्जहि गर्भेण सावरीँ[2] सहेति ।।२३।।

जातेऽग्निमुपसमाधायाङ्क आधाय कँसे पृषदाज्यँ संनीय[1] पृषदाज्यस्योपघातं जुहोति ।

अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे[2] ।
अस्योपसन्द्यां[3] मा च्छैत्सीत्प्रजया च पशुभिश्च ।।

स्वाहा । मयि प्राणाँस्त्वयि मनसा जुहोमि स्वाहा ।

यत्कर्मणात्यरीरिचं यद्वा न्यूनमिहाकरम् ।
अग्निष्टत् स्विष्टकृद्विद्वान् स्विष्टँ सुहुतं करोतु नः[4] स्वाहेति ।।२४।।

अथास्य[1] दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिः[2] । अथ दधि मधु घृतँ संनीयानन्तर्हितेन[3] जातरूपेण प्राशयति भूस्ते[4] दधामि भुवस्ते[4] दधामि स्वस्ते[4] दधामि भूर्भुवः स्वः सर्वं त्वयि दधामीति ।।२५।।

May Prajāpati impregnate you,
and Dhātṛ 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!"

अथास्य नाम[1] करोति वेदोऽसीति । तदस्य तदुह्यमेव[2] नाम भवति[3] ॥२६॥
अथैनं[1] मात्रे प्रदाय स्तनं प्रयच्छति ।

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि[2] सरस्वति तमिह धातवे करिति ॥२७॥

अथास्य मातरमभिमन्त्रयते ।

इलासि मैत्रावरुणी वीरे वीरमजीजनत्[1] ।
सा त्वं वीरवती भव यास्मान्वीरवतोऽकरदिति[2] ॥

तं वा एतमाहुरतिपिता बताभूरतिपितामहो बताभूः परमां बत काष्ठां प्राप-च्छ्रिया[3] यशसा ब्रह्मवर्चसेन य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥२८॥

॥ इति चतुर्थं ब्राह्मणम् ॥

अथ वँशः । पौतिमाषीपुत्रः[1] कात्यायनीपुत्रात् । कात्यायनीपुत्रो गौतमीपुत्रात् । गौतमीपुत्रो भारद्वाजीपुत्रात् । भारद्वाजीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्र औप-स्वस्तीपुत्रात् । औपस्वस्तीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्रः कात्यायनीपुत्रात् । कात्यायनीपुत्रः कौशिकीपुत्रात् । कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च । वैयाघ्रपदीपुत्रः काष्वीपुत्राच्च कापीपुत्राच्च । कापीपुत्रः ॥१॥ आत्रेयीपुत्रात् । आत्रेयीपुत्रो गौतमीपुत्रात् । गौतमीपुत्रो भारद्वाजीपुत्रात् । भारद्वाजीपुत्रः पाराश-रीपुत्रात् । पाराशरीपुत्रो वात्सीपुत्रात् । वात्सीपुत्रः पाराशरीपुत्रात् । पाराशरीपुत्रो वार्कारुणीपुत्रात् । वार्कारुणीपुत्रो वार्कारुणीपुत्रात् । वार्कारुणीपुत्र आर्तभागीपुत्रात् । आर्तभागीपुत्रः शौङ्गीपुत्रात् । शौङ्गीपुत्रः सांकृतीपुत्रात् । सांकृतीपुत्र आलम्बायनी-पुत्रात् । आलम्बायनीपुत्र आलम्बीपुत्रात् । आलम्बीपुत्रो जायन्तीपुत्रात् । जायन्ती-पुत्रो माण्डूकायनीपुत्रात् । माण्डूकायनीपुत्रो माण्डूकीपुत्रात् । माण्डूकीपुत्रः शाण्डली-पुत्रात् । शाण्डलीपुत्रो राथीतरीपुत्रात् । राथीतरीपुत्रो भालुकीपुत्रात् । भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम् । क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात् । वैदभृतीपुत्रः कार्शकेयी-पुत्रात् । कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात् । प्राचीनयोगीपुत्रः सांजीवीपुत्रात् । सांजीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः[1] । प्राश्नीपुत्र आसुरायणात् । आसुरायण आसुरेः । आसुरिः ॥२॥ याज्ञवल्क्यात् । याज्ञवल्क्य उद्दालकात् । उद्दालकोऽरुणात् । अरुण उपवेशेः । उपवेशिः कुश्रेः । कुश्रिर्वाजश्रवसः । वाजश्रवा जिह्वावतो बाध्योगात् ।

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 Pautimāṣī from the son of Kātyāyanī; the son of Kātyāyanī from the son of Gautamī; the son of Gautamī from the son of Bhāradvājī; the son of Bhāradvājī from the son of Pārāśarī; the son of Pārāśarī from the son of Aupasvastī;the son of Aupasvastī from the son of Pārāśarī; the son of Pārāśarī from the son of Kātyāyanī; the son of Kātyāyanī from the son of Kauśikī; the son of Kauśikī from the son of Ālambī and from the son of Vaiyāghrapadī; the son of Vaiyāghrapadī from the son of Kāṇvī and the son of Kāpī; the son of Kāpī 2 from the son of Ātreyī; the son of Ātreyī from the son of Gautamī; the son of Gautamī from the son of Bhāradvājī; the son of Bhāradvājī from the son of Pārāśarī; the son of Pārāśarī from the son of Vātsī; the son of Vātsī from the son of Pārāśarī; the son of Pārāśarī from the son of Vārkāruṇī; the son of Vārkāruṇī from the son of Vārkāruṇī; the son of Vārkāruṇī from the son of Ārtabhāgī; the son of Ārtabhāgī from the son of Śauṅgī; the son of Śauṅgī from the son of Sāṃkṛtī; the son of Sāṃkṛtī from the son of Ālambāyanī; the son of Ālambāyanī from the son of Ālambī; the son of Ālambī from the son of Jāyantī; the son of Jāyantī from the son of Māṇḍūkāyanī; the son of Māṇḍūkāyanī from the son of Māṇḍūkī; the son of Māṇḍūkī from the son of Śāṇḍilī; the son of Śāṇḍilī from the son of Rāthītarī; the son of Rāthītarī from the son of Bhālukī; the son of Bhālukī from the two sons of Krauñcikī; the two sons of Krauñcikī from the son of Vaidabhṛtī; the son of Vaidabhṛtī from the son of Kārśakeyī; the son of Kārśakeyī from the son of Prācīnayogī; the son of Prācīnayogī from the son of Sāñjīvī; the son of Sāñjīvī from Āsurivāsin, the son of Prāśnī; the son of Prāśnī from Āsurāyaṇa; Āsurāyaṇa from Āsuri; Āsuri 3 from Yājñavalkya; Yājñavalkya from Uddālaka; Uddālka from Aruṇa; Aruṇa from Upaveśi; Upaveśi from Kuśri; Kuśri from Vājaśravas; Vājaśravas from Jihvāvat Bādhyoga; Jihvāvat

जिह्वावान्बाध्योगोऽसिताद्वार्षगणात् । असितो वार्षगणो हरितात्कश्यपात् । हरितः कश्यपः शिल्पात्कश्यपात् । शिल्पः कश्यपः कश्यपान्नैध्रुवेः । कश्यपो नैध्रुविर्वाचः । वागम्भिण्याः । अम्भिण्यादित्यात् । आदित्यानीमानि शुक्लानि यजूँषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ।।३।। समानमा[1] सांजीवीपुत्रात् । सांजीवीपुत्रो माण्डूकायनेः । माण्डूकायनिर्माण्डव्यात् । माण्डव्यः कौत्सात् । कौत्सो माहित्थेः । माहित्थिर्वामकक्षायणात् । वामकक्षायणः शाण्डिल्यात् । शाण्डिल्यो वात्स्यात् । वात्स्यः कुश्रेः । कुश्रिर्यज्ञवचसो राजस्तम्बायनात् । यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात् । तुरः कावषेयः प्रजापतेः । प्रजापतिर्ब्रह्मणः । ब्रह्म स्वयम्भु । ब्रह्मणे नमः ।।४।।

।। इति पञ्चमं ब्राह्मणम् ।।

॥ इति षष्ठोऽध्यायः ॥

॥ इति बृहदारण्यकोपनिषत् ॥

Bādhyoga 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 Ambhiṇī; Ambhiṇī from Āditya (sun).

These white Yajurvedic formulas coming from the sun have been proclaimed by Vājasaneya Yājñavalkya.

[4]The lineage up to the son of Sāñjīvī is the same.

The son of Sāñjīvī 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 Yajñavacas Rājastambāyana; Yajñavacas Rājastambāyana from Tura Kāvaṣeya; Tura Kāvaṣeya from Prajāpati; Prajāpati from Brahman. Brahman is self-existent. Homage to Brahman!

The end of the Bṛhadāraṇyaka Upaniṣad.

TWO

Chāndogya Upaniṣad

The Chāndogya (the Upaniṣad of "the singers of the Sāmaveda," i.e., the Udgātṛ priest) is a section of the Chāndogya Brāhmaṇa belonging to the Tāṇḍya school of the Sāmaveda. Like the Bṛhadāraṇyaka, the Chāndogya 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 (Udgītha), 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 Ṛgveda speculate on the Uktha (AA 2.3.1, 4), the Ṛgvedic recitation (BU 1.6.1 n.), and the Bṛhadāraṇyaka 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 Bṛhadāraṇyaka 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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1	High Chant identified with OṂ, the essence of all
2	Contest between gods and demons using the High Chant
2.2–14	Breath within the mouth as the true High Chant
3	Cosmic correspondences of the High Chant
4–5	High Chant as OṂ
6–7	Cosmic and bodily correspondences of Ṛg, Sāman, and High Chant

8–9	Dialogue between Pravāhaṇa and two Brahmins on the High Chant
9.1–3	High Chant as Space
10–11	Story of Uṣasti: High Chant identified with breath, sun, and food
12	High Chant of dogs
13	Correspondences of interjections in Sāmans

2

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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
22	Ways of singing and pronouncing a Sāman
23.1	Contrast between Law (*dharma*) and *brahman*
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24	The way to secure the reward of Soma offerings

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1–11	Sun as honey
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6–10	Different classes of gods subsist on parts of that honey
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	6	The veins in the heart
	7–12	Prajāpati instructs Indra and Virocaṇa on the true self
	7–8	Self as physical appearance
	9–10	Self as the person in dream

11	Self as the person in deep sleep
12	The true self
13–15	Glorification of the perfected self

छान्दोग्योपनिषत्

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति[1] । तस्योपव्याख्यानम् ।।१।।

एषां भूतानां पृथिवी रसः । पृथिव्या आपो रसः । अपामोषधयो रसः । ओषधीनां पुरुषो रसः । पुरुषस्य वाग्रसः । वाच ऋग्रसः । ऋचः साम रसः । साम्न उद्गीथो रसः ।।२।। स एष रसानाँ रसतमः परमः परार्ध्योऽष्टमो यदुद्गीथः ।।३।।

कतमा कतमर्क् कतमत्कतमत् साम कतमः कतम उद्गीथ इति विमृष्टं भवति ।।४।। वागेवर्क् । प्राणः साम । ओमित्येतदक्षरमुद्गीथः । तद्वा एतन्मिथुनं यद्वाक् च प्राणश्चर्क् च साम च[1] ।।५।।

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सँसृज्यते । यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ।।६।। आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ।।७।।

तद्वा एतदनुज्ञाक्षरम् । यद्धि किंचानुजानात्योमित्येव तदाह । एषो एव समृद्धिर्यदनुज्ञा । समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ।।८।।

तेनेयं त्रयी विद्या वर्तते । ओमित्याश्रावयति । ओमिति शँसति । ओमित्युद्गायति । एतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ।।९।।

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च । यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवति । इति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ।।१०।।

।। इति प्रथमः खण्डः ।।

देवासुरा ह वै यत्र संयेतिर उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजह्रुरनेनैनानभिभविष्याम इति ।।१।।

ते ह नासिक्यं प्राणमुद्गीथमुपासांचक्रिरे । तँ हासुराः पाप्मना विविधुः । तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च । पाप्मना ह्येष विद्धः ।।२।।

ADHYĀYA 1

1 OṂ—one should venerate the High Chant as this syllable, for one begins the High Chant with OṂ. 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 Ṛg verse; the essence of the Ṛg 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 Ṛg verse? What ultimately is the Sāman chant? What ultimately is the High Chant? These questions have been the subject of critical inquiry.

5 The Ṛg is nothing but speech; the Sāman is breath; and the High Chant is this syllable OṂ. Speech and breath, the Ṛg and the Sāman—each of these sets, clearly, is a pair in coitus.

6 This pair in coitus unites in the syllable OṂ, 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 "OṂ" 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 "OṂ" before he issues a call; the Hotṛ says "OṂ" before he makes an invocation; and the Udgātṛ says "OṂ" 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 ह वाचमुद्गीथमुपासांचक्रिरे । ताँ हासुराः पाप्मना विविधुः । तस्मात्तयोभयं[1] वदति सत्यं चानृतं च । पाप्मना ह्येषा विद्धा ॥३॥

अथ ह चक्षुरुद्गीथमुपासांचक्रिरे । तद्धासुराः पाप्मना विविधुः । तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च । पाप्मना ह्येतद्विद्धम् ॥४॥

अथ ह श्रोत्रमुद्गीथमुपासांचक्रिरे । तद्धासुराः पाप्मना विविधुः । तस्मात्तेनोभयँ शृणोति श्रवणीयं चाश्रवणीयं च । पाप्मना ह्येतद्विद्धम् ॥५॥

अथ ह मन उद्गीथमुपासांचक्रिरे । तद्धासुराः पाप्मना विविधुः । तस्मात्तेनोभयँ सङ्कल्पयते[1] सङ्कल्पनीयं चासङ्कल्पनीयं च । पाप्मना ह्येतद्विद्धम् ॥६॥

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासांचक्रिरे । तँ हासुरा ऋत्वा विदध्वंसुः[1] यथाश्मानमाखणमृत्वा[2] विध्वँसेतैवम् ॥७॥ यथाश्मानमाखणमृत्वा[1] विध्वँसत एवँ हैव स विध्वँसते य एवंविदि पापं कामयते यश्चैनमभिदासति । स एषोऽश्माखणः ॥८॥ नैवैतेन सुरभि न दुर्गन्धि[1] विजानाति । अपहतपाप्मा ह्येषः । तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति । एतमु एवान्ततोऽवित्त्वोत्क्रामति[2] । व्याददात्येवान्तत इति[3] ॥९॥

तँ हाङ्गिरा उद्गीथमुपासांचक्रे । एतमु एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥१०॥ तेन तँ ह बृहस्पतिरुद्गीथमुपासांचक्रे । एतमु एव बृहस्पतिं मन्यन्ते । वाग्धि बृहती तस्या एष पतिः ॥११॥ तेन तँ हायास्य उद्गीथमुपासांचक्रे । एतमु एवायास्यं मन्यन्ते । आस्याद्यदयते ॥१२॥ तेन तँ ह बको दाल्भ्यो विदांचकार । स ह नैमिषीयानामुद्गाता[1] बभूव । स ह स्मैभ्यः कामानागायति ॥१३॥ आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते । इत्यध्यात्मम् ॥१४॥

॥ इति द्वितीयः खण्डः ॥

अथाधिदैवम्[1] । य एवासौ तपति तमुद्गीथमुपासीत । उद्यन्वा एष प्रजाभ्य उद्गायति । उद्यँस्तमो भयमपहन्ति । अपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥१॥

समान उ एवायं चासौ च । उष्णोऽयमुष्णोऽसौ । स्वर इतीममाचक्षते स्वर इति[1] प्रत्यास्वर इत्यमुम्[2] । तस्माद्वा एतमिममुं[3] चोद्गीथमुपासीत ॥२॥

अथ खलु व्यानमेवोद्गीथमुपासीत । यद्वै प्राणिति स प्राणः । यदपानिति सोऽपानः । अथ यः प्राणापानयोः संधिः स व्यानः । यो व्यानः सा वाक् । तस्मादप्राणन्नपानन्नवाचमभिव्याहरति ॥३॥ या वाक् सर्क् । तस्मादप्राणन्नपानन्नृचमभिव्याहरति ।

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. 8 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. 9 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 Aṅgiras venerated the High Chant as that breath. People consider Aṅgiras to be just that, because it is the essence (*rasa*) of the bodily parts (*aṅga*). 11 Bṛhaspati venerated the High Chant as that breath. People consider Bṛhaspati to be just that, because speech is great (*bṛhatī*) and it is the lord (*pati*) of speech. 12 Ayāsya venerated the High Chant as that breath. People consider Ayāsya to be just that, because it proceeds (*ayate*) from the mouth (*āsya*). 13 Then Baka Dālbhya came to know that. He became the Udgātṛ priest of the people of Naimiṣa and secured their desires for them through his singing. 14 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*).

3 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 (*udgāyati*) 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.

2 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.

3 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. 4 Speech is

यर्क् तत्साम । तस्मादप्राणन्नपानन्साम गायति । यत्साम स उद्गीथः । तस्माद् अप्राणन्नपानन्नुद्गायति ॥४॥ अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्नपानँस्तानि करोति । एतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥५॥

अथ खलूद्गीथाक्षराण्युपासीत उद् गी थ इति । प्राण एवोत् । प्राणेन ह्युत्तिष्ठति । वाग् गीः । वाचो ह[1] गिर इत्याचक्षते । अन्नं थम् । अन्ने हीदँ सर्वँ स्थितम् ॥६॥ द्यौरेवोत् । अन्तरिक्षं गीः । पृथिवी थम् । आदित्य एवोत् । वायुर्गीः । अग्निस्थम् । सामवेद एवोत् । यजुर्वेदो गीः । ऋग्वेदस्थम् । दुग्धेऽस्मै वाग्दोहं यो वाचो दोहः । अन्नवानन्नादो भवति । य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद् गी थ इति ॥७॥

अथ खल्वाशीःसमृद्धिः । उपसरणानीत्युपासीत । येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥८॥ यस्यामृचि तामृचं यदार्षेयं तमृषिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥९॥ येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेत् । येन स्तोमेन स्तोष्यमाणः स्यात्तँ स्तोममुपधावेत् ॥१०॥ यां दिशमभिष्टोष्यन्स्यात्तां दिशमुपधावेत् ॥११॥ आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तः । अभ्याशो ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति[1] यत्कामः स्तुवीतेति[1] ॥१२॥

॥ इति तृतीयः खण्डः ॥

ओमित्येतदक्षरमुद्गीथमुपासीत[1] । ओमिति ह्युद्गायति । तस्योपव्याख्यानम् ॥१॥ देवा[1] वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशन् । ते[2] छन्दोभिरच्छादयन् । यदेभिरच्छादयँस्तच्छन्दसां छन्दस्त्वम् ॥२॥ तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यदृचि साम्नि यजुषि । ते नु[1] वित्त्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥३॥ यदा वा ऋचमाप्नोति[1] ओमित्येवातिस्वरति एवँ सामैवं यजुः । एष उ स्वरो यदेतदक्षरमेतदमृतमभयम् । तत्प्रविश्य देवा अमृता अभया अभवन् ॥४॥

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरँ स्वरममृतमभयं प्रविशति । तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥५॥

॥ इति चतुर्थः खण्डः ॥

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति । असौ वा आदित्य उद्गीथ एष प्रणवः[1] । ओमिति ह्येष स्वरन्नेति ॥१॥

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-breath.

[6] Now, then, one should venerate the syllables of the word *udgītha*—High Chant—namely *ud, gī,* and *tha*. The syllable *ud* is simply breath, for people rise up (*ud-sthā-*) by means of breath; the syllable *gī* 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, *gī* is the intermediate region, and *tha* is the earth. And again, the syllable *ud* is the sun, *gī* is the wind, and *tha* is the fire. So also, the syllable *ud* is the Sāmaveda, *gī* 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, gī,* 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 OṂ—one should venerate the High Chant as this syllable, for one begins the High Chant with OṂ. 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 OṂ. 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.

5 So, then, the High Chant is OṂ, and OṂ is the High Chant. The High Chant is the sun up there, and it is also OṂ, for as it moves it makes the sound OṂ.

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच । रश्मींस्त्वं पर्यावर्तयात्[1] । बहवो वै ते भविष्यन्ति[2] । इत्यधिदैवतम् ॥२॥

अथाध्यात्मम् । य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीत । ओमिति ह्येष स्वरन्नेति ॥३॥ एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच । प्राणाँस्त्वं[1] भूमानमभिगायताद्बहवो वै मे[2] भविष्यन्तीति ॥४॥

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति । होतृषदनाद्धैवापि दुरुद्गीतम्[1] अनुसमाहरतीत्यनुसमाहरतीति[2] ॥५॥

॥ इति पञ्चमः खण्डः ॥

इयमेवर्क् । अग्निः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । इयमेव सा । अग्निरमः । तत्साम ॥१॥ अन्तरिक्षमेवर्क् । वायुः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । अन्तरिक्षमेव सा । वायुरमः । तत्साम ॥२॥ द्यौरेवर्क् । आदित्यः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । द्यौरेव सा । आदित्योऽमः । तत्साम ॥३॥ नक्षत्राण्येवर्क् । चन्द्रमाः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । नक्षत्राण्येव सा । चन्द्रमा अमः । तत्साम ॥४॥

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्क् । अथ यन्नीलं परःकृष्णं[1] तत्साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते ॥५॥ अथ यदेवैतदादित्यस्य शुक्लं भाः सैव सा । अथ यन्नीलं परःकृष्णं तदमः । तत्साम । अथ य एषोऽन्तरादित्ये हिरण्मयः पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आ प्रणखात्सर्व एव सुवर्णः ॥६॥ तस्य[1] यथा कप्यासं[2] पुण्डरीकमेवमक्षिणी । तस्योदिति नाम । स एष सर्वेभ्यः पाप्मभ्य उदितः । उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥७॥ तस्यर्क् च साम च गेष्णौ । तस्मादुद्गीथः । तस्मात्त्वेवोद्गाता । एतस्य हि गाता । स एष ये चामुष्मात्पराञ्चो लोकास्तेषां चेष्टे देवकामानां च । इत्यधिदैवतम् ॥८॥

॥ इति षष्ठः खण्डः ॥

अथाध्यात्मम् । वागेवर्क् । प्राणः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । वागेव सा । प्राणोऽमः । तत्साम ॥१॥

चक्षुरेवर्क् । आत्मा साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । चक्षुरेव सा । आत्मामः । तत्साम ॥२॥

2 And this is what Kauṣītaki 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 OṂ. 4 And this is what Kauṣītaki 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 breaths in their multiplicity with the thought, 'I am going to have many children.'"

5 So, then, the High Chant is OṂ, and OṂ is the High Chant. That is why the Hotṛ priest from his seat rectifies a High Chant that has been sung improperly.

6 The Ṛg verse is this earth, and the Sāman chant, the fire. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is this earth, and *ama,* the fire—and that makes "Sāma."

2 The Ṛg verse is the intermediate region, and the Sāman chant, the wind. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is the intermediate region, and *ama,* the wind—and that makes "Sāma."

3 The Ṛg verse is the sky, and the Sāman chant, the sun. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is the sky and *ama,* the sun—and that makes "Sāma."

4 The Ṛg verse is the stars, and the Sāman chant, the moon. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is the stars and *ama,* the moon—and that makes "Sāma."

5 Now, the Ṛg verse is the white luster of the sun, and the Sāman chant, the dark, the pitch-black. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. 6 Now, *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. 7 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. 8 The two songs (*geṣṇa*) of that golden person are the Ṛg and the Sāman. He is therefore the High Chant (*udgītha*), and, because he sings it, also the High Chanter (*udgātṛ*). 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 Ṛg verse is speech, and the Sāman chant, the breath. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *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

श्रोत्रमेवर्क् । मनः साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । श्रोत्रमेव सा । मनोऽमः । तत्साम ॥३॥

अथ यदेतदक्ष्णः शुक्लं भाः सैवर्क् । अथ यन्नीलं परःकृष्णं तत्साम । तदेतदेतस्यामृच्यध्यूढँ साम । तस्मादृच्यध्यूढँ साम गीयते । अथ यदेवैतदक्ष्णः शुक्लं भाः सैव सा । अथ यन्नीलं परःकृष्णं तदमः । तत्साम ॥४॥

अथ य एषोऽन्तरक्षिणि[1] पुरुषो दृष्यते सैवर्क् । तत्साम । तदुक्थम् । तद्यजुः । तद्ब्रह्म । तस्यैतस्य तदेव रूपं यदमुष्य रूपम् । यावमुष्य गेष्णौ तौ गेष्णौ । यन्नाम तन्नाम ॥५॥

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति[1] । तद्य इमे वीणायां गायन्त्येतं ते गायन्ति । तस्मात्ते धनसनयः ॥६॥ अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति । सोऽमुनैव स एष[1] ये चामुष्मात्पराञ्चो लोकास्ताँश्चाप्नोति देवकामाँश्च ॥७॥ अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्ताँश्चाप्नोति मनुष्यकामाँश्च । तस्मादु हैवंविदुद्गाता ब्रूयात् ॥८॥ कं ते काममागायानीति । एष ह्येव कामागानस्येष्टे य[1] एवं विद्वान्साम गायति साम गायति ॥९॥

॥ इति सप्तमः खण्डः ॥

त्रयो होद्गीथे कुशला बभूवुः शिलकः[1] शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति । ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति[2] ॥१॥ तथेति ह समुपविविशुः । स ह प्रवाहणो जैवलिरुवाच । भगवन्तावग्रे वदताम् । ब्राह्मणयोर्वदतोर्वाचँ श्रोष्यामीति ॥२॥

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति । पृच्छेति होवाच ॥३॥

का साम्नो गतिरिति । स्वर इति होवाच । स्वरस्य का गतिरिति । प्राण इति होवाच । प्राणस्य का गतिरिति । अन्नमिति होवाच । अन्नस्य का गतिरिति । आप इति होवाच ॥४॥

अपां का गतिरिति । असौ लोक इति होवाच । अमुष्य लोकस्य का गतिरिति । न स्वर्गं लोकमतिनयेदिति होवाच । स्वर्गं वयं लोकँ सामाभिसँस्थापयामः । स्वर्गसँस्तावँ[1] हि सामेति ॥५॥

thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is sight, and *ama,* the body—and that makes "Sāma."

3 The Ṛg verse is hearing, and the Sāman chant, the mind. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. *Sā* is hearing, and *ama,* the mind—and that makes "Sāma."

4 Now, the Ṛg verse is the white luster of the eye, and the Sāman chant, the dark, the pitch-black. The Sāman is thus overlaid on the Ṛg, and, therefore, one sings the Sāman overlaid on the Ṛg. 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 Ṛg 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, 8 while through the latter he wins the worlds below the sun and the desires of men. Therefore, an Udgātṛ 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."

तँ ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम । यस्त्वेतर्हि[1] ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥६॥

हन्ताहमेतद्भगवतो वेदानीति । विद्धीति होवाच । अमुष्य लोकस्य का गतिरिति । अयं लोक इति होवाच । अस्य लोकस्य का गतिरिति । न प्रतिष्ठां लोकमतिनयेदिति होवाच । प्रतिष्ठां वयं लोकँ सामाभिसँस्थापयामः । प्रतिष्ठासँस्तावँ हि सामेति ॥७॥

तँ ह प्रवाहणो जैवलिरुवाच । अन्तवद्वै किल ते शालावत्य साम । यस्त्वेतर्हि[1] ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति । हन्ताहमेतद्भगवतो[2] वेदानीति । विद्धीति होवाच ॥८॥

॥ इति अष्ठमः खण्डः ॥

अस्य लोकस्य का गतिरिति । आकाश इति होवाच । सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्ते । आकाशं प्रत्यस्तं यन्ति । आकाशो ह्येवैभ्यो ज्यायान् । आकाशः परायणम् ॥१॥

स एष परोवरीयानुद्गीथः । स एषोऽनन्तः । परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं[1] विद्वान्परोवरीयाँसमुद्गीथमुपास्ते ॥२॥

तँ हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच । यावत्त एनं[1] प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिँल्लोके[2] जीवनं भविष्यति ॥३॥ तथामुष्मिँल्लोके लोक इति । स य एतमेवं[1] विद्वानुपास्ते परोवरीय एव हास्यामुष्मिँल्लोके जीवनं भवति तथामुष्मिँल्लोके लोक इति लोके लोक इति ॥४॥

॥ इति नवमः खण्डः ॥

मटचीहतेषु कुरुष्वाटिक्या[1] सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥१॥ स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे । तँ होवाच । नेतोऽन्ये विद्यन्ते यच्चये[1] म इम उपनिहिता इति ॥२॥ एतेषां मे देहीति होवाच । तानस्मै प्रददौ । हन्तानुपानमिति । उच्छिष्टं वै मे पीतँ स्यादिति होवाच ॥३॥ न[1] स्विदेतेऽप्युच्छिष्टा इति । न वा अजीविष्यमिमानखादन्निति होवाच । कामो[2] म उदपानमिति[3] ॥४॥

स ह खादित्वातिशेषाञ्जायाया आजहार । साग्र एव सुभिक्षा बभूव । तान्प्रतिगृह्य निदधौ ॥५॥ स ह प्रातः संजिहान उवाच । यद्वतात्रस्य लभेमहि लभेमहि धनमात्राम्[1] । राजासौ यक्ष्यते । स मा सर्वैरार्त्विज्यैर्वृणीतेति ॥६॥

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, Pravāhaṇa Jaivali 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 Udaraśāṇḍilya, 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, 4 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, Āṭikī, 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,

तं जायोवाच । हन्त पत इम एव कुल्माषा इति । तान्खादित्वामुं यज्ञं विततमेयाय ।।७।। तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश । स ह प्रस्तोतारमुवाच ।।८।। प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ।।९।। एवमेवोद्गातारमुवाच । उद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ।।१०।। एवमेव प्रतिहर्तारमुवाच । प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति । ते ह समारतास्तूष्णीमासांचक्रिरे ।।११।।

।। इति दशमः खण्डः ।।

अथ हैनं यजमान उवाच । भगवन्तं वा अहं विविदिषाणीति[1] । उषस्तिरस्मि चाक्रायण इति होवाच ।।१।।

स होवाच । भगवन्तं वा अहमेभिः सर्वैरार्त्विज्यैः पर्यैषिषम्[1] । भगवतो वा अहमवित्त्यान्यानवृषि[2] ।।२।। भगवाँस्त्वेव[1] मे सर्वैरार्त्विज्यैरिति । तथेति । अथ तर्ह्येत एव समतिसृष्टाः स्तुवताम् । यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति । तथेति ह यजमान उवाच ।।३।।

अथ हैनं प्रस्तोतोपससाद । प्रस्तोतर्या देवता प्रस्तावमन्वायत्ता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत् । कतमा सा देवतेति ।।४।।

प्राण इति होवाच । सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्ति । प्राणमभ्युज्जिहते । सैषा देवता प्रस्तावमन्वायत्ता । तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ।।५।।

अथ हैनमुद्गातोपससाद । उद्गातर्या देवतोद्गीथमन्वायत्ता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत् । कतमा सा देवतेति ।।६।।

आदित्य इति होवाच । सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति । सैषा देवतोद्गीथमन्वायत्ता । तां चेदविद्वानुदगास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ।।७।।

अथ हैनं प्रतिहर्तोपससाद । प्रतिहर्तर्या देवता प्रतिहारमन्वायत्ता तां चेदविद्वान् प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत् । कतमा सा देवतेति ।।८।।

अन्नमिति होवाच । सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति । सैषा देवता प्रतिहारमन्वायत्ता । तां चेदविद्वान्प्रत्यहरिष्यो मूधा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ।।९।।

।। इति एकादशः खण्डः ।।

and he may well choose me to carry out all the priestly functions." 7His 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: 9"Hey Prastotṛ! If you sing the Introductory Praise without knowing the deity that is linked to it, your head will shatter apart!" 10He 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!" 11 And he said the same thing also to the Pratihartṛ priest: "Hey Pratihartṛ! 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.

11 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 Uṣasti 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. 3 But now, sir, you yourself should carry out all the priestly functions for me."

"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."

"All right," said the patron of the sacrifice.

4 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 (*prastāva*) without knowing the deity that is linked to it, your head will shatter apart!' So tell me, who is that deity?"

5 "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."

6 Then the Udgātṛ priest drew close to him and said: "Sir, you said to me, 'Hey Udgātṛ! If you sing the High Chant (*udgītha*) without knowing the deity that is linked to it, your head will shatter apart!' So tell me, who is that deity?"

7 "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."

8 The Pratihartṛ priest then drew close to him and said: "Sir, you said to me, 'Hey Pratihartṛ! 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?"

9 "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."

अथातः शौव उद्गीथः । तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्व्राज ।।१।। तस्मै श्वा श्वेतः प्रादुर्बभूव । तमन्ये श्वान उपसमेत्योचुः । अन्नं नो भगवानागायतु । अशनायाम[1] वा इति ।।२।। तान्होवाचेहैव मा प्रातरुपसमीयातेति[1] । तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयांचकार ।।३।। ते ह यथैवेदं[1] बहिष्पवमानेन स्तोष्यमाणाः सँरब्धाः सर्पन्तीत्येवमाससृपुः[2] । ते ह समुपविश्य हिं चक्रुः ।।४।। ओ३मदा३मों३ पिबा३मों३ देवो वरुणः प्रजापतिः सविता२न्नमिहा२हरदन्नपते३ऽन्नमिहा२हरा२हरो३मिति[1] ।।५।।

।। इति द्वादशः खण्डः ।।

अयं वाव लोको हाउकारः । वायुर्हाइकारः[1] । चन्द्रमा अथकारः । आत्मेहकारः । अग्निरीकारः ।।१।। आदित्य ऊकारः । निहव एकारः । विश्वे देवा औहोइकारः[1] । प्रजापतिर्हिंकारः । प्राणः स्वरः । अन्नं या[2] । वाग्विराट् ।।२।। अनिरुक्तस्त्रयोदशः स्तोभः संचरो हुङ्कारः ।।३।। दुग्धेऽस्मै वाग्दोहं यो वाचो दोहः । अन्नवानन्नादो भवति । य एतामेवँ साम्नामुपनिषदं वेदोपनिषदं वेद[1] ।।४।।

।। इति त्रयोदशः खण्डः ।।

।। इति प्रथमोऽध्यायः ।।

समस्तस्य खलु साम्न उपासनँ साधु । यत्खलु साधु तत्सामेत्याचक्षते । यदसाधु तदसामेति ।।१।।

तदुताप्याहुः । साम्नैनमुपागादिति साधुनैनमुपागादित्येव तदाहुः । असाम्नैनमुपागादित्यसाधुनैनमुपागादित्येव तदाहुः ।।२।।

अथोताप्याहुः । साम नो बतेति यत्साधु भवति साधु बतेत्येव तदाहुः । असाम नो बतेति यदसाधु भवत्यसाधु बतेत्येव तदाहुः ।।३।।

स य एतदेवं विद्वान्साधु सामेत्युपास्तेऽभ्याशो ह यदेनँ साधवो धर्मा आ च गच्छेयुरुप च नमेयुः ।।४।।

।। इति प्रथमः खण्डः ।।

लोकेषु पञ्चविधँ सामोपासीत । पृथिवी हिंकारः । अग्निः प्रस्तावः । अन्तरिक्षमुद्गीथः । आदित्यः प्रतिहारः । द्यौर्निधनम् । इत्यूर्ध्वेषु ।।१।।

12 Next comes the High Chant of dogs. One day, while Baka Dālbhya—or it may have been Glāva Maitreya—was on his way to perform his vedic recitation, [2] 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." [3]And he told them: "Come and meet me at this very spot in the morning." So Baka Dālbhya—or it may have been Glāva Maitreya—kept watch there.

[4]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 Bahiṣpavamāna. They sat down together and made the sound "*huṃ*." [5] They sang: "OṂ! Let's eat! OṂ! Let's drink! OṂ! May the gods Varuṇa, Prajāpati, and Savitṛ bring here food! Lord of food! Bring here food! Bring! Bring! OṂ!"

13 Now, the interjection "*hā u*" is this world; "*hā i*" is the wind; "*atha*" is the moon; "*iha*" is the body (*ātman*); "*ī*" is fire; [2]"*ū*" is the sun; "*e*" is the invocation; "*au ho i*" is the All-gods; "*hiṃ*" is Prajāpati ; "*svara*" ("sound") is breath; "*yā*" is food; and "*virāṭ*" is speech. [3]The thirteenth interjection, that is, the accompanying sound "*huṃ*," is left unexplained.

[4]When a man knows these hidden connections (*upaniṣad*) 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

1 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*)."

[2] 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*)."

[3]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*)!"

[4]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.

2 In the worlds one should venerate the fivefold Sāman chant. First, in an ascending order, the *Hiṃ*-interjection is the earth; the Introductory Praise is the

अथावृत्तेषु । द्यौर्हिंकारः । आदित्यः प्रस्तावः । अन्तरिक्षमुद्गीथः । अग्निः प्रतिहारः । पृथिवी निधनम् ॥२॥

कल्पन्ते हास्मै लोका ऊर्ध्वाश्चावृत्ताश्च य एतदेवं विद्वाँल्लोकेषु पञ्चविधँ सामोपास्ते ॥३॥

॥ इति द्वितीयः खण्डः ॥

वृष्टौ पञ्चविधँ सामोपासीत । पुरोवातो हिंकारः । मेघो जायते स प्रस्तावः । वर्षति स उद्गीथः । विद्योतते स्तनयति स प्रतिहारः । उद्गृह्णाति तन्निधनम् ॥१॥

वर्षति हास्मै वर्षयति ह य एतदेवं विद्वान्वृष्टौ पञ्चविधँ सामोपास्ते ॥२॥

॥ इति तृतीयः खण्डः ॥

सर्वास्वप्सु पञ्चविधँ सामोपासीत । मेघो यत्संप्लवते स हिंकारः । यद्वर्षति स प्रस्तावः । याः प्राच्यः स्यन्दन्ते स उद्गीथः । याः प्रतीच्यः स प्रतिहारः । समुद्रो निधनम् ॥१॥

न हाप्सु प्रैत्यप्सुमान्भवति य एतदेवं विद्वान्सर्वास्वप्सु पञ्चविधँ सामोपास्ते ॥२॥

॥ इति चतुर्थः खण्डः ॥

ऋतुषु पञ्चविधँ सामोपासीत । वसन्तो हिंकारः । ग्रीष्मः प्रस्तावः । वर्षा उद्गीथः । शरत्प्रतिहारः । हेमन्तो निधनम् ॥१॥

कल्पन्ते हास्मा ऋतव ऋतुमान्भवति य एतदेवं विद्वानृतुषु पञ्चविधँ सामोपास्ते ॥२॥

॥ इति पञ्चमः खण्डः ॥

पशुषु पञ्चविधँ सामोपासीत । अजा हिंकारः । अवयः प्रस्तावः । गाव उद्गीथः । अश्वाः प्रतिहारः । पुरुषो निधनम् ॥१॥

भवन्ति हास्य पशवः पशुमान्भवति य एतदेवं विद्वान्पशुषु पञ्चविधँ सामोपास्ते ॥२॥

॥ इति षष्ठः खण्डः ॥

प्राणेषु पञ्चविधं परोवरीयः सामोपासीत । प्राणो हिंकारः । वाक् प्रस्तावः । चक्षुरुद्गीथः । श्रोत्रं प्रतिहारः । मनो निधनम् । परोवरीयाँसि वा 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 *Hiṃ*-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.

3 In rain one should venerate the fivefold Sāman chant. When the wind starts to blow, it is the *Hiṃ*-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.

4 In all the waters one should venerate the fivefold Sāman chant. When clouds gather, it is the *Hiṃ*-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.

2 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.

5 In the seasons one should venerate the fivefold Sāman chant. The *Hiṃ*-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.

2 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.

6 In animals one should venerate the fivefold Sāman chant. The *Hiṃ*-interjection is goats; the Introductory Praise is sheep; the High Chant is cows; the Response is horses; and the Concluding Chant is man.

2 When someone knows this and venerates the fivefold Sāman chant in animals—he will obtain animals, and he will become rich in animals.

7 In the vital functions (*prāṇa*) one should venerate the most extensive fivefold Sāman chant. The *Hiṃ*-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 परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्प्राणेषु पञ्चविधं परोवरीयः सामोपास्ते । इति तु[1] पञ्चविधस्य ॥२॥

॥ इति सप्तमः खण्डः ॥

अथ सप्तविधस्य । वाचि सप्तविधँ सामोपासीत । यत्किंच वाचो हुमिति स हिंकारः । यत्प्रेति स प्रस्तावः । यदेति स आदिः ॥१॥ यदुदिति स उद्गीथः । यत्प्रतीति स प्रतिहारः । यदुपेति स उपद्रवः । यन्नीति तन्निधनम् ॥२॥

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहः । अन्नवानन्नादो भवति । य एतदेवं विद्वान्वाचि सप्तविधँ सामोपास्ते ॥३॥

॥ इति अष्टमः खण्डः ॥

अथ खल्वमुमादित्यँ सप्तविधँ सामोपासीत । सर्वदा समस्तेन साम । मां प्रति मां प्रतीति सर्वेण समस्तेन साम ॥१॥ तस्मिन्निमानि सर्वाणि भूतान्यन्वायत्तानीति विद्यात् । तस्य यत्पुरोदयात्स हिंकारः । तदस्य पशवोऽन्वायत्ताः । तस्मात्ते हिं कुर्वन्ति । हिंकारभाजिनो ह्येतस्य साम्नः ॥२॥

अथ यत्प्रथमोदिते स प्रस्तावः । तदस्य मनुष्या अन्वायत्ताः । तस्मात्ते प्रस्तुतिकामाः प्रशँसाकामाः[1] । प्रस्तावभाजिनो ह्येतस्य साम्नः ॥३॥

अथ यत्संगववेलायाँ स आदिः । तदस्य वयाँस्यन्वायत्तानि । तस्मात्तान्यन्तरिक्षेऽनारम्बणान्यादायात्मानं परिपतन्ति । आदिभाजीनि ह्येतस्य साम्नः ॥४॥

अथ यत्संप्रति मध्यन्दिने स उद्गीथः । तदस्य देवा अन्वायत्ताः । तस्मात्ते सत्तमाः प्राजापत्यानाम् । उद्गीथभाजिनो ह्येतस्य साम्नः ॥५॥

अथ यदूर्ध्वं मध्यन्दिनात्प्रागपराह्णात्स प्रतिहारः । तदस्य गर्भा अन्वायत्ताः । तस्मात्ते प्रतिहृता नावपद्यन्ते । प्रतिहारभाजिनो ह्येतस्य साम्नः ॥६॥

अथ यदूर्ध्वमपराह्णात्प्रागस्तमयात्स उपद्रवः । तदस्यारण्या अन्वायत्ताः । तस्मात्ते पुरुषं दृष्ट्वा कक्षँ श्वभ्रमित्युपद्रवन्ति । उपद्रवभाजिनो ह्येतस्य साम्नः ॥७॥

अथ यत्प्रथमास्तमिते तन्निधनम् । तदस्य पितरोऽन्वायत्ताः । तस्मात्तान्निदधति । निधनभाजिनो ह्येतस्य साम्नः । एवं खल्वमुमादित्यँ सप्तविधँ सामोपास्ते ॥८॥

॥ 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 *huṃ* sound present in speech is the *Hiṃ*-interjection; every *pra* sound is the Introductory Praise (*pra.stāva*); every *ā* sound is the Opening (*ā.di*); [2]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. [2]One should know that all beings here are linked to it.

Just before sunrise, it is the *Hiṃ*-interjection, and animals are linked to it. Animals, therefore, make the sound *hiṃ*, for they share in the *Hiṃ*-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 (*prastuti*) and acclaim (*praśaṃsā*), for they share in the Introductory Praise of this Sāman chant.

[4]At midmorning, the sun is the Opening (*ādi*), 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 (*pratihṛta*) 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.

अथ खल्वात्मसंमितमतिमृत्यु सप्तविधँ सामोपासीत । हिंकार इति त्र्यक्षरम् । प्रस्ताव इति त्र्यक्षरम् । तत्समम् ।।१।।

आदिरिति द्व्यक्षरम् । प्रतिहार इति चतुरक्षरम् । तत इहैकम् । तत्समम् ।।२।।

उद्गीथ इति त्र्यक्षरमुपद्रव इति चतुरक्षरं त्रिभिस्त्रिभिः समं भवति । अक्षरमतिशिष्यते त्र्यक्षरम् । तत्समम् ।।३।।

निधनमिति त्र्यक्षरम् । तत्सममेव भवति । तानि ह वा एतानि द्वाविँशतिरक्षराणि ।।४।। एकविँशत्यादित्यमाप्नोति । एकविँशो वा इतोऽसावादित्यः । द्वाविँशेन परमादित्याज्जयति । तन्नाकम् । तद्विशोकम् ।।५।।

आप्नोतीहादित्यस्य[1] जयम् । परो हास्यादित्यजयाज्जयो भवति य एतदेवं विद्वानात्मसंमितमतिमृत्यु सप्तविधँ सामोपास्ते सामोपास्ते ।।६।।

।। इति दशमः खण्डः ।।

मनो हिंकारः । वाक्प्रस्तावः । चक्षुरुद्गीथः । श्रोत्रं प्रतिहारः । प्राणो निधनम् । एतद्गायत्रं प्राणेषु प्रोतम् ।।१।।

स य एवमेतद्गायत्रं प्राणेषु प्रोतं वेद । प्राणी भवति । सर्वमायुरेति । ज्योग्जीवति[1] । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । महामनाः स्यात् । तद् व्रतम् ।।२।।

।। इति एकादशः खण्डः ।।

अभिमन्थति स हिंकारः । धूमो जायते स प्रस्तावः । ज्वलति स उद्गीथः । अङ्गारा भवन्ति स प्रतिहारः । उपशाम्यति तन्निधनम् । सँशाम्यति तन्निधनम्[1] । एतद्रथन्तरमग्नौ प्रोतम् ।।१।।

स य एवमेतद्रथन्तरमग्नौ प्रोतं वेद । ब्रह्मवर्चस्यन्नादो[1] भवति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । न प्रत्यङ्ङग्निमाचामेन्न निष्ठीवेत् । तद् व्रतम् ।।२।।

।। इति द्वादशः खण्डः ।।

उपमन्त्रयते स हिंकारः । ज्ञपयते स प्रस्तावः । स्त्रिया सह शेते स उद्गीथः । प्रति स्त्रीँ सह[1] शेते स प्रतिहारः । कालं गच्छति तन्निधनम् । पारं गच्छति तन्निधनम्[2] । एतद्वामदेव्यं मिथुने प्रोतम् ।।१।।

10 Now, then, one should venerate the sevenfold Sāman chant according to its own measure and as leading beyond death. *Hiṃ.kā.ra*—the *Hiṃ*-interjection—has three syllables. And *pra.stā.va*—the Introductory Praise—has three syllables. So they are the same.

2 *Ā.di*—the Opening—has two syllables. And *pra.ti.hā.ra*—the Response—has four syllables. Move one syllable from the latter to the former, and then they are the same.

3 *Ud.gī.tha*—the High Chant—has three syllables. And *u.pa.dra.va*—the Finale—has four syllables. With three syllables in each, they are the same. One syllable (*a.kṣa.ra*)—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.

11 The *Hiṃ*-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 Gāyatra Sāman woven upon the vital functions (*prāṇa*).

2 When in this manner a man knows this Gāyatra 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.

12 When one churns the fire-drill, it is the *Hiṃ*-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 Rathantara Sāman woven upon the fire.

2 When in this manner a man knows this Rathantara 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.

13 When he calls, it is the *Hiṃ*-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,

स य एवमेतद्वामदेव्यं मिथुने प्रोतं वेद । मिथुनी भवति । मिथुनान्मिथुनात्प्रजायते । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । न कांचन परिहरेत् । तद् व्रतम् ॥२॥

॥ इति त्रयोदशः खण्डः ॥

उद्यन्हिंकारः । उदितः प्रस्तावः । मध्यंदिन[1] उद्गीथः । अपराह्णः[2] प्रतिहारः । अस्तं यन्निधनम् । एतद् बृहदादित्ये प्रोतम् ॥१॥

स य एवमेतद् बृहदादित्ये प्रोतं वेद । तेजस्व्यन्नादो भवति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । तपन्तं न निन्देत् । तद् व्रतम् ॥२॥

॥ इति चतुर्दशः खण्डः ॥

अभ्राणि संप्लवन्ते स हिंकारः । मेघो जायते स प्रस्तावः । वर्षति स उद्गीथः । विद्योतते स्तनयति स प्रतिहारः । उद्गृह्णाति तन्निधनम् । एतद्वैरूपं पर्जन्ये प्रोतम् ॥१॥

स य एवमेतद्वैरूपं पर्जन्ये प्रोतं वेद । विरूपाँश्च सुरूपाँश्च पशूनवरुन्धे । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । वर्षन्तं न निन्देत् । तद् व्रतम् ॥२॥

॥ इति पञ्चदशः खण्डः ॥

वसन्तो हिंकारः । ग्रीष्मः प्रस्तावः । वर्षा उद्गीथः । शरत्प्रतिहारः । हेमन्तो निधनम् । एतद्वैराजमृतुषु प्रोतम् ॥१॥

स य एवमेतद्वैराजमृतुषु प्रोतं वेद । विराजति प्रजया पशुभिर्ब्रह्मवर्चसेन । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । ऋतून्न निन्देत् । तद् व्रतम् ॥२॥

॥ इति षोडशः खण्डः ॥

पृथिवी हिंकारः । अन्तरिक्षं प्रस्तावः । द्यौरुद्गीथः । दिशः प्रतिहारः । समुद्रो निधनम् । एताः शक्वर्यो लोकेषु प्रोताः ॥१॥

it is the Concluding Chant. When he withdraws, it is the Concluding Chant. This is the Vāmadevya Sāman woven upon sexual intercourse.

2 When in this manner a man knows this Vāmadevya 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 *Hiṃ*-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 Bṛhat Sāman woven upon the sun.

2 When in this manner a man knows this Bṛhat 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 *Hiṃ*-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 *Hiṃ*-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 *Hiṃ*-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.

स य एवमेताः शक्वर्यो लोकेषु प्रोता वेद । लोकी भवति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । लोकान्न निन्देत् । तद् व्रतम् ॥२॥

॥ इति सप्तदशः खण्डः ॥

अजा हिंकारः । अवयः प्रस्तावः । गाव उद्गीथः । अश्वाः प्रतिहारः । पुरुषो निधनम् । एता रेवत्यः पशुषु प्रोताः ॥१॥

स य एवमेता रेवत्यः पशुषु प्रोता वेद । पशुमान्भवति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । पशून्न निन्देत् । तद् व्रतम् ॥२॥

॥ इति अष्टादशः खण्डः ॥

लोम हिंकारः । त्वक् प्रस्तावः । माँसमुद्गीथः । अस्थि प्रतिहारः । मज्जा निधनम् । एतद्यज्ञायज्ञीयमङ्गेषु प्रोतम् ॥१॥

स य एवमेतद्यज्ञायज्ञीयमङ्गेषु प्रोतं वेद । अङ्गी भवति । नाङ्गेन विहूर्छति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । संवत्सरं मज्ञो नाश्नीयात् । तद् व्रतम् । मज्ञो नाश्नीयादिति वा ॥२॥

॥ इति एकोनविंशः खण्डः ॥

अग्निर्हिंकारः । वायुः प्रस्तावः । आदित्य उद्गीथः । नक्षत्राणि प्रतिहारः । चन्द्रमा निधनम् । एतद्राजनं देवतासु प्रोतम् ॥१॥

स य एवमेतद्राजनं देवतासु प्रोतं वेद । एतासामेव देवतानाँ सलोकताँ सार्ष्टिताँ सायुज्यं गच्छति । सर्वमायुरेति । ज्योग्जीवति । महान्प्रजया पशुभिर्भवति । महान्कीर्त्या । ब्राह्मणान्न निन्देत् । तद् व्रतम् ॥२॥

॥ इति विंशः खण्डः ॥

त्रयी विद्या हिंकारः । त्रय इमे लोकाः स प्रस्तावः । अग्निर्वायुरादित्यः स उद्गीथः । नक्षत्राणि वयाँसि मरीचयः स प्रतिहारः । सर्पा गन्धर्वाः पितरस्तन्निधनम् । एतत्साम सर्वस्मिन्प्रोतम् ॥१॥

स य एवमेतत्साम सर्वस्मिन्प्रोतं वेद सर्वँ ह भवति ॥२॥ तदेष श्लोकः ।

2 When in this manner a man knows these Śakvarī Sāman 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.

18 The *Hiṃ*-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 Sāman chants woven upon animals.

2 When in this manner a man knows these Revatī Sāman 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.

19 The *Hiṃ*-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 Sāman woven upon bodily parts.

2 When in this manner a man knows this Yajñāyajñīya Sāman 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.

20 The *Hiṃ*-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 Sāman woven upon the deities.

2 When in this manner a man knows this Rājana Sāman 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.

21 The *Hiṃ*-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 Sāman woven upon the Whole.

2 When in this manner a man knows this Sāman woven upon the Whole—he becomes the Whole. 3 In this connection there is this verse:

यानि पञ्चधा त्रीणि त्रीणि[1] तेभ्यो न ज्यायः परमन्यदस्ति[2] । [३]
यस्तद्वेद स वेद सर्वँ सर्वा दिशो बलिमस्मै हरन्ति ।।

सर्वमस्मीत्युपासीत । तद् व्रतं तद् व्रतम् ।।४।।

।। इति एकविंशः खण्डः ।।

विनर्दि साम्नो वृणे पशव्यमित्यग्नेरुद्गीथः । अनिरुक्तः प्रजापतेः । निरुक्तः सोमस्य । मृदु श्लक्ष्णं वायोः । श्लक्ष्णं बलवदिन्द्रस्य । क्रौञ्चं बृहस्पतेः । अपध्वान्तं वरुणस्य । तान्सर्वानेवोपसेवेत । वारुणं त्वेव वर्जयेत् ।।१।।

अमृतत्वं देवेभ्य आगायानीत्यागायेत् । स्वधां पितृभ्य आशां मनुष्येभ्यस्तृणोदकं पशुभ्यः स्वर्गं लोकं यजमानायान्नमात्मन आगायानीत्येतानि मनसा ध्यायन्नप्रमत्तः स्तुवीत ।।२।।

सर्वे स्वरा इन्द्रस्यात्मानः । सर्व ऊष्माणः प्रजापतेरात्मानः । सर्वे स्पर्शा मृत्योरात्मानः । तं यदि स्वरेषूपालभेत । इन्द्रँ शरणं प्रपन्नोऽभूवं स त्वा प्रति वक्ष्यतीत्येनं ब्रूयात् ।।३।। अथ यद्येनमूष्मसूपालभेत । प्रजापतिँ शरणं प्रपन्नोऽभूवं स त्वा प्रति पेक्ष्यतीत्येनं ब्रूयात् । अथ यद्येनँ स्पर्शेषूपालभेत । मृत्युँ शरणं प्रपन्नोऽभूवं स त्वा प्रति धक्ष्यतीत्येनं ब्रूयात् ।।४।।

सर्वे स्वरा घोषवन्तो बलवन्तो वक्तव्या इन्द्रे बलं ददानीति । सर्व ऊष्माणोऽग्रस्ता अनिरस्ता विवृता वक्तव्याः प्रजापतेरात्मानं परिददानीति । सर्वे स्पर्शा लेशेनानभिनिहिता[1] वक्तव्या मृत्योरात्मानं परिहराणीति ।।५।।

।। इति द्वाविंशः खण्डः ।।

त्रयो धर्मस्कन्धाः । यज्ञोऽध्ययनं दानमिति प्रथमः । तप एव द्वितीयः । ब्रह्मचार्याचार्यकुलवासी तृतीयोऽत्यन्तमात्मानमाचार्यकुलेऽवसादयन्[1] । सर्व एते पुण्यलोका भवन्ति । ब्रह्मसँस्थोऽमृतत्वमेति ।।१।।

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.

प्रजापतिर्लोकानभ्यतपत् । तेभ्योऽभितप्तेभ्यस्त्रयी विद्या संप्रास्रवत् । तामभ्यतपत् । तस्या अभितप्ताया एतान्यक्षराणि संप्रास्रवन्त[1] भूर्भुवः स्वरिति ।।२।। तान्यभ्यतपत् । तेभ्योऽभितप्तेभ्य ओंकारः संप्रास्रवत् । तद्यथा शङ्कुना सर्वाणि पर्णानि संतृण्णान्येवमोंकारेण सर्वा वाक्संतृण्णा । ओंकार एवेदँ सर्वमोंकार एवेदँ सर्वम् ।।३।।

।। इति त्रयोविंशः खण्डः ।।

ब्रह्मवादिनो वदन्ति । यद्वसूनां प्रातःसवनम् । रुद्राणां माध्यन्दिनँ सवनम् । आदित्यानां च विश्वेषां च देवानां तृतीयसवनम् ।।१।। क्व तर्हि यजमानस्य लोक इति । स यस्तं न विद्यात्कथं कुर्यात् । अथ विद्वान्कुर्यात् ।।२।।

पुरा प्रातरनुवाकस्योपाकरणाज्जघनेन गार्हपत्यस्योदङ्मुख उपविश्य स वासवँ सामाभिगायति ।।३।।

लो३कद्वारमपावा३र्णू३३ । पश्येम त्वा वयँ रा३३३३३
हु३म् आ३३ ज्या३यो३ आ३२१११ इति ।।४।।

अथ जुहोति । नमोऽग्नये पृथिवीक्षिते लोकक्षिते । लोकं मे यजमानाय विन्द । एष वै यजमानस्य लोकः । एतास्मि ।।५।। अत्र यजमानः परस्तादायुषः स्वाहा । अपजहि परिघमित्युक्त्वोत्तिष्ठति । तस्मै वसवः प्रातःसवनँ संप्रयच्छन्ति ।।६।।

पुरा माध्यन्दिनस्य सवनस्योपाकरणाज्जघनेनाग्नीध्रीयस्योदङ्मुख उपविश्य स रौद्रँ सामाभिगायति ।।७।।

लो३कद्वारमपावा३र्णू३३ । पश्येम त्वा वयं वैरा३३३३३
हु३म् आ३३ ज्या३यो३ आ३२१११ इति ।।८।।

अथ जुहोति । नमो वायवेऽन्तरिक्षक्षिते लोकक्षिते । लोकं मे यजमानाय विन्द । एष वै यजमानस्य लोकः । एतास्मि ।।९।। अत्र यजमानः परस्तादायुषः स्वाहा । अपजहि परिघमित्युक्त्वोत्तिष्ठति । तस्मै रुद्रा माध्यन्दिनँ सवनँ संप्रयच्छन्ति ।।१०।।

पुरा तृतीयसवनस्योपाकरणाज्जघनेनाहवनीयस्योदङ्मुख उपविश्य स आदित्यँ स वैश्वदेवँ[1] सामाभिगायति ।।११।।

लो३कद्वारमपावा३र्णू३३ । पश्येम त्वा वयँ स्वारा३३३३३
हु३म् आ३३ ज्या३यो३ आ३२१११ इत्यादित्यम् ।।१२।।

अथ वैश्वदेवम् ।

लो३कद्वारमपावा३र्णू३३ । पश्येम त्वा वयँ साम्रा३३३३३
हु३म् आ३३ ज्या३यो३ आ३२१११ इति ।।१३।।

[2]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, bhuvas, svar*" sprang from it. [3]He incubated these syllables, and, when they had been incubated, the syllable OṂ sprang from them. As all the leaves are bored through by a pin, so all words are bored through by OṂ. This whole world is nothing but OṂ.

24 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, [2] 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.

[3] 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:

[4] Open the door to the world!
Let us see you—to win
Sovereignty!

[5] 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 [6]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.

[7] Before the command to undertake the midday pressing has been issued, the patron sits facing the north behind the Āgnīdhrīya fire and sings the Sāman of the Rudras:

[8] Open the door to the world!
Let us see you—to win
Broad Sovereignty!

[9] 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 [10]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.

[11]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:

[12] Open the door to the world!
Let us see you—to win
Full Sovereignty!

That is the Sāman of the Ādityas. [13]Next, the Sāman of the All-gods:

Open the door to the world!
Let us see you—to win
Absolute Sovereignty!

अथ जुहोति । नम आदित्येभ्यश्च विश्वेभ्यश्च देवेभ्यो दिविक्षिद्भ्यो लोकक्षिद्भ्यः । लोकं मे यजमानाय विन्दत ॥१४॥ एष वै यजमानस्य लोकः । एतास्म्यत्र यजमानः परस्तादायुषः स्वाहा । अपहत परिघमित्युक्त्वोत्तिष्ठति ॥१५॥

तस्मा आदित्याश्च विश्वे च देवास्तृतीयसवनँ[1] संप्रयच्छन्ति । एष ह वै यज्ञस्य मात्रां वेद य एवं वेद य एवं वेद ॥१६॥

॥ इति चतुर्विंशः खण्डः ॥

॥ इति द्वितीयोऽध्यायः ॥

असौ वा आदित्यो देवमधु । तस्य द्यौरेव तिरश्चीनवँशः । अन्तरिक्षमपूपः । मरीचयः पुत्राः ॥१॥

तस्य ये प्राञ्चो रश्मयस्ता एवास्य प्राच्यो मधुनाड्यः । ऋच एव मधुकृतः । ऋग्वेद एव पुष्पं ता अमृता आपः । ता वा एता ऋचः ॥२॥ एतमृग्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥३॥ तद्व्यक्षरत् । तदादित्यमभितोऽश्रयत्[1] । तद्वा एतद्यदेतदादित्यस्य रोहितँ रूपम् ॥४॥

॥ इति प्रथमः खण्डः ॥

अथ येऽस्य दक्षिणा रश्मयस्ता एवास्य दक्षिणा मधुनाड्यः । यजूँष्येव मधुकृतः । यजुर्वेद एव पुष्पं ता अमृता आपः ॥१॥ तानि वा एतानि यजूँष्येतं यजुर्वेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥२॥ तद्व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतद्यदेतदादित्यस्य शुक्लँ रूपम् ॥३॥

॥ इति द्वितीयः खण्डः ॥

अथ येऽस्य प्रत्यञ्चो रश्मयस्ता एवास्य प्रतीच्यो मधुनाड्यः । सामान्येव मधुकृतः । सामवेद एव पुष्पं ता अमृता आपः ॥१॥ तानि वा एतानि सामान्येतँ सामवेदमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥२॥ तद्व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतद्यदेतदादित्यस्य कृष्णँ रूपम् ॥३॥

॥ इति तृतीयः खण्डः ॥

अथ येऽस्योदञ्चो रश्मयस्ता एवास्योदीच्यो मधुनाड्यः । अथर्वाङ्गिरस एव मधुकृतः । इतिहासपुराणं[1] पुष्पं ता अमृता आपः ॥१॥

14 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—15 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.

16 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 Ṛg verses, and the flower, the Ṛgveda, which is also the immortal waters.

These very Ṛg verses 3 incubated the Ṛgveda, and, when it had been incubated, its essence sprang from it in the form of luster, splendor, power, strength, and foodstuff. 4 All that flowed out and made its way to the sun; and that is what constitutes the red appearance of the sun.

2 Its southerly honey cells are simply the southerly rays of the sun—the bees being the Yajus formulas, and the flower, the Yajurveda, which is also the immortal waters.

2 These very Yajus 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. 3 All that flowed out and made its way to the sun; and that is what constitutes the white appearance of the sun.

3 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.

2 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. 3 All that flowed out and made its way to the sun; and that is what constitutes the dark appearance of the sun.

4 Its northerly honey cells are simply the northerly rays of the sun—the bees being the Atharva and Āṅgirasa formulas, and the flower, the Collection of Histories and Ancient Tales, which are also the immortal waters.

ते वा एतेऽथर्वाङ्गिरस एतदितिहासपुराणमभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥२॥ तद्व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतद्यदेतदादित्यस्य पर:कृष्णँ[1] रूपम् ॥३॥

॥ इति चतुर्थः खण्डः ॥

अथ येऽस्योर्ध्वा रश्मयस्ता एवास्योर्ध्वा मधुनाड्यः । गुह्या एवादेशा मधुकृतः । ब्रह्मैव पुष्पम् । ता अमृता आपः ॥१॥ ते वा एते गुह्या आदेशा एतद्ब्रह्माभ्यतपन् । तस्याभितप्तस्य यशस्तेज इन्द्रियं वीर्यमन्नाद्यँ रसोऽजायत ॥२॥ तद्व्यक्षरत् । तदादित्यमभितोऽश्रयत् । तद्वा एतद्यदेतदादित्यस्य मध्ये क्षोभत इव ॥३॥ ते वा एते रसानाँ रसाः । वेदा हि रसाः । तेषामेते रसाः । तानि वा एतान्यमृतानाममृतानि । वेदा ह्यमृताः । तेषामेतान्यमृतानि ॥४॥

॥ इति पञ्चमः खण्डः ॥

तद्यत्प्रथममृतं तद्वसव उपजीवन्त्यग्निना मुखेन । न वै देवा अश्नन्ति न पिबन्ति । एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥ त एतदेव रूपमभिसंविशन्ति । एतस्माद् रूपाद् उद्यन्ति ॥२॥ स य एतदेवममृतं वेद वसूनामेवैको भूत्वाग्निनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति । स एतदेव रूपमभिसंविशति । एतस्माद् रूपादुदेति[1] ॥३॥ स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता वसूनामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥४॥

॥ इति षष्ठः खण्डः ॥

अथ यद् द्वितीयममृतं तद् रुद्रा उपजीवन्तीन्द्रेण मुखेन । न वै देवा अश्नन्ति न पिबन्ति । एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥ त एतदेव रूपमभिसंविशन्ति । एतस्माद् रूपादुद्यन्ति ॥२॥ स य एतदेवममृतं वेद रुद्राणामेवैको भूत्वेन्द्रेणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति । स एतदेव रूपमभिसंविशति । एतस्माद् रूपादुदेति ॥३॥ स यावदादित्यः पुरस्तादुदेता पश्चादस्तमेता द्विस्तावद्दक्षिणत उदेतोत्तरतोऽस्तमेता रुद्राणामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ॥४॥

॥ इति सप्तमः खण्डः ॥

अथ यत्तृतीयममृतं तदादित्या उपजीवन्ति वरुणेन मुखेन । न वै देवा अश्नन्ति न पिबन्ति । एतदेवामृतं दृष्ट्वा तृप्यन्ति ॥१॥ त एतदेव रूपमभिसंविशन्ति । एतस्माद् रूपादुद्यन्ति ॥२॥

[2]These very Atharva and Āṅgirasa 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. [3]All that flowed out and made its way to the sun; and that is what constitutes the very dark appearance of the sun.

5 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.

[2]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. [3] 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.

[4]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.

6 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. [2]Into that same [red] appearance they enter, and from that appearance they emerge.

[3] 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; [4]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.

7 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. [2]Into that same (white) 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 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; [4]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.

8 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. [2]Into that same (dark) appearance they enter, and from that appearance they emerge.

स य एतदेवममृतं वेदादित्यानामेवैको भूत्वा वरुणेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति । स एतदेव रूपमभिसंविशति । एतस्माद् रूपादुदेति ।।३।। स यावदादित्यो दक्षिणत उदेतोत्तरतोऽस्तमेता द्विस्तावत्पश्चादुदेता पुरस्तादस्तमेतादित्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ।।४।।

।। इति अष्टमः खण्डः ।।

अथ यच्चतुर्थममृतं तन्मरुत उपजीवन्ति सोमेन मुखेन । न वै देवा अश्नन्ति न पिबन्ति । एतदेवामृतं दृष्ट्वा तृप्यन्ति ।।१।। त एतदेव रूपमभिसंविशन्ति । एतस्माद् रूपादुद्यन्ति ।।२।। स य एतदेवममृतं वेद मरुतामेवैको भूत्वा सोमेनैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति । स एतदेव रूपमभिसंविशति । एतस्माद् रूपादुदेति ।।३।। स यावदादित्यः पश्चादुदेता पुरस्तादस्तमेता द्विस्तावदुत्तरत उदेता दक्षिणतोऽस्तमेता मरुतामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ।।४।।

।। इति नवमः खण्डः ।।

अथ यत्पञ्चममृतं तत्साध्या उपजीवन्ति ब्रह्मणा मुखेन । न वै देवा अश्नन्ति न पिबन्ति । एतदेवामृतं दृष्ट्वा तृप्यन्ति ।।१।। त एतदेव रूपमभिसंविशन्ति । एतस्माद् रूपादुद्यन्ति ।।२।। स य एतदेवममृतं वेद साध्यानामेवैको भूत्वा ब्रह्मणैव मुखेनैतदेवामृतं दृष्ट्वा तृप्यति । स एतदेव रूपमभिसंविशति । एतस्माद् रूपादुदेति ।।३।। स यावदादित्य उत्तरत उदेता दक्षिणतोऽस्तमेता द्विस्तावदूर्ध्वमुदेतार्वागस्तमेता[1] साध्यानामेव तावदाधिपत्यँ स्वाराज्यं पर्येता ।।४।।

।। इति दशमः खण्डः ।।

अथ तत ऊर्ध्व उदेत्य[1] नैवोदेता नास्तमेतैकल एव मध्ये स्थाता । तदेष श्लोकः ।।१।।

न वै तत्र न निम्रोच[1] नोदियाय कदाचन ।
देवास्तेनाहँ सत्येन मा विराधिषि ब्रह्मणेति ।।२।।

न ह वा अस्मा उदेति न निम्रोचति । सकृद्दिवा[1] हैवास्मै भवति । य एतामेवं[2] ब्रह्मोपनिषदं वेद ।।३।। तद्धैतद्ब्रह्मा प्रजापतय उवाच । प्रजापतिर्मनवे । मनुः प्रजाभ्यः । तद्धैतदुद्दालकायारुणये ज्येष्ठाय पुत्राय पिता ब्रह्म प्रोवाच ।।४।। इदं वाव तज्ज्येष्ठाय पुत्राय पिता ब्रह्म प्रब्रूयात्प्रणाय्याय[1] वान्तेवासिने ।।५।। नान्यस्मै कस्मैचन । यद्यप्यस्मा इमामद्भिः परिगृहीतां धनस्य पूर्णां दद्यादेतदेव ततो भूय इत्येतदेव ततो भूय इति[1] ।।६।।

।। इति एकादशः खण्डः ।।

[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 Sādhyas 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 Sādhyas 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 Sādhyas 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 Āruṇi, 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 इदँ सर्वं भूतं यदिदं किंच । वाग्वै गायत्री । वाग्वा इदँ सर्वं भूतं गायति च त्रायते च ॥१॥

या वै सा गायत्रीयं वाव सा येयं पृथिवी । अस्याँ हीदँ सर्वं भूतं प्रतिष्ठितम् । एतामेव नातिशीयते ॥२॥ या वै सा पृथिवीयं वाव सा यदिदमस्मिन्पुरुषे शरीरम् । अस्मिन्हीमे प्राणाः प्रतिष्ठिताः । एतदेव नातिशीयन्ते ॥३॥ यद्वै तत्पुरुषे शरीरमिदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे हृदयम् । अस्मिन्हीमे प्राणाः प्रतिष्ठिताः । एतदेव नातिशीयन्ते ॥४॥ सैषा चतुष्पदा षड्विधा गायत्री । तदेतदृचाभ्यनूक्तम् ॥५॥

तावानस्य महिमा ततो ज्यायांश्च पूरुषः ।
पादोऽस्य सर्वा भूतानि त्रिपादस्यामृतं दिवीति[1] ॥६॥

यद्वै तद्ब्रह्मेतीदं वाव तद्योऽयं बहिर्धा पुरुषादाकाशः । यो वै स बहिर्धा पुरुषादाकाशः ॥७॥ अयं वाव स योऽयमन्तः पुरुष आकाशः । यो वै सोऽन्तः पुरुष आकाशः ॥८॥ अयं वाव स योऽयमन्तर्हृदय आकाशः । तदेतत्पूर्णमप्रवर्ति । पूर्णम-प्रवर्तिनीँ श्रियं लभते य एवं वेद ॥९॥

॥ इति द्वादशः खण्डः ॥

तस्य ह वा एतस्य हृदयस्य पञ्च देवसुषयः[1] । स योऽस्य प्राङ् सुषिः स प्राणः । तच्चक्षुः । स आदित्यः । तदेतत्तेजोऽन्नाद्यमित्युपासीत । तेजस्व्यन्नादो भवति य एवं वेद ॥१॥ अथ योऽस्य दक्षिणः सुषिः स व्यानः । तच्छ्रोत्रम् । स चन्द्रमाः । तदेत-च्छ्रीश्च यशश्चेत्युपासीत । श्रीमान्यशस्वी भवति य एवं वेद ॥२॥ अथ योऽस्य प्रत्यङ् सुषिः सोऽपानः । सा वाक् । सोऽग्निः । तदेतद्ब्रह्मवर्चसमन्नाद्यमित्युपासीत । ब्रह्मव-र्चस्यन्नादो भवति य एवं वेद ॥३॥ अथ योऽस्योदङ् सुषिः स समानः । तन्मनः । स पर्जन्यः । तदेतत्कीर्तिश्च व्युष्टिश्चेत्युपासीत । कीर्तिमान् व्युष्टिमान् भवति य एवं वेद ॥४॥ अथ योऽस्योर्ध्वः सुषिः स उदानः[1] । स वायुः । स आकाशः । तदेत-दोजश्च महश्चेत्युपासीत । ओजस्वी महस्वान् भवति य एवं वेद ॥५॥

ते वा एते पञ्च ब्रह्मपुरुषाः स्वर्गस्य लोकस्य द्वारपाः । स य एतानेवं पञ्च ब्रह्म-पुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेदास्य कुले वीरो जायते । प्रतिपद्यते स्वर्गं लोकं य एतानेवं पञ्च ब्रह्मपुरुषान्स्वर्गस्य लोकस्य द्वारपान्वेद ॥६॥

12 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.

2 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.

3 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.

4 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.

5 This is the Gāyatrī that consists of four quarters and six types. This is declared in a Ṛg 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.

7 And take what people call "*brahman*"—clearly, it is nothing but this space here outside a person. And this space here outside a person—8 clearly, it is the same as this space here within a person. 9 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.

13 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.

2 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.

3 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.

4 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.

5 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.

6 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.

अथ यदतः परो दिवो ज्योतिर्दीप्यते विश्वतःपृष्ठेषु सर्वतःपृष्ठेष्वनुत्तमेषूत्तमेषु[1] लोकेष्विदं वाव तद्यदिदमस्मिन्नन्तः पुरुषे ज्योतिः । तस्यैषा दृष्टिः[2] ॥७॥ यत्रैतदस्मिञ्छरीरे सँस्पर्शेनोष्णिमानं विजानाति । तस्यैषा श्रुतिर्यत्रैतत्कर्णावपिगृह्य निनदमिव नदथुरिवाग्नेरिव[1] ज्वलत[2] उपशृणोति । तदेतद् दृष्टं च श्रुतं चेत्युपासीत । चक्षुष्यः श्रुतो भवति य एवं वेद य एवं वेद ॥८॥

॥ इति त्रयोदशः खण्डः ॥

सर्वं खल्विदं ब्रह्म तज्जलानिति[1] शान्त उपासीत । अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके पुरुषो भवति तथेतः प्रेत्य भवति । स क्रतुं कुर्वीत ॥१॥

मनोमयः प्राणशरीरो भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः[1] ॥२॥ एष म आत्मान्तर्हृदयेऽणीयान्व्रीहेर्वा यवाद्वा सर्षपाद्वा श्यामाकाद्वा श्यामाकतण्डुलाद्वा । एष म आत्मान्तर्हृदये ज्यायान्पृथिव्या ज्यायानन्तरिक्षाज्ज्यायान्दिवो ज्यायानेभ्यो लोकेभ्यः ॥३॥

सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः[1] । एष म आत्मान्तर्हृदये । एतद्ब्रह्म । एतमितः प्रेत्याभिसंभवितास्मीति यस्य स्यादद्धा न विचिकित्सास्ति । इति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥४॥

॥ इति चतुर्दशः खण्डः ॥

अन्तरिक्षोदरः कोशो भूमिबुध्नो न जीर्यति ।
दिशो हि अस्य[1] सक्तयो द्यौरस्योत्तरं[2] बिलम् ।
स[3] एष कोशो वसुधानस्तस्मिन्विश्वमिदँ श्रितम् ॥१॥

तस्य प्राची दिग्जुहूर्नाम । सहमाना नाम दक्षिणा । राज्ञी नाम प्रतीची । सुभूता नामोदीची । तासां वायुर्वत्सः । स य एतमेवं वायुं दिशां वत्सं वेद न पुत्ररोदँ रोदिति । सोऽहमेतमेवं वायुं दिशां वत्सं वेद । मा पुत्ररोदँ रुदम् ॥२॥

अरिष्टं कोशं प्रपद्ये अमुनामुना अमुना ।

7–8Now, 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

Brahman, you see, is this whole world. With inner tranquillity, 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 Śāṇḍilya 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.

2Its 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.

प्राणं प्रपद्येऽमुनामुनामुना भूः प्रपद्ये अमुनामुनामुना ।
भुवः प्रपद्येऽमुनामुनामुना स्वः प्रपद्ये अमुनामुनामुना ।।३।।

स यदवोचं प्राणं प्रपद्य इति । प्राणो वा इदँ सर्वं भूतं यदिदं किंच । तमेव तत्प्रापत्सि ।।४।।

अथ यदवोचं भूः प्रपद्य इति पृथिवीं प्रपद्येऽन्तरिक्षं प्रपद्ये दिवं प्रपद्य इत्येव तदवोचम् ।।५।।

अथ यदवोचं भुवः प्रपद्य इत्यग्निं प्रपद्ये वायुं प्रपद्य आदित्यं प्रपद्य इत्येव तदवोचम् ।।६।।

अथ यदवोचँ स्वः प्रपद्य इत्यृग्वेदं प्रपद्ये यजुर्वेदं प्रपद्ये सामवेदं प्रपद्य इत्येव तदवोचं तदवोचम् ।।७।।

।। इति पञ्चदशः खण्डः ।।

पुरुषो वाव यज्ञः । तस्य यानि चतुर्विँशतिवर्षाणि[1] तत्प्रातःसवनम् । चतुर्विँशत्यक्षरा गायत्री । गायत्रं प्रातःसवनम् । तदस्य वसवोऽन्वायत्ताः । प्राणा वाव वसवः । एते हीदँ सर्वं वासयन्ति ।।१।। तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात् । प्राणा वसव इदं मे प्रातःसवनं माध्यन्दिनँ सवनमनुसंतनुतेति माहं प्राणानां वसूनां मध्ये यज्ञो विलोप्सीयेति[1] । उद्धैव[2] तत एत्यगदो ह[3] भवति ।।२।।

अथ यानि चतुश्चत्वारिँशद्वर्षाणि तन्माध्यन्दिनँ सवनम् । चतुश्चत्वारिँशदक्षरा त्रिष्टुप् । त्रैष्टुभं माध्यन्दिनँ सवनम् । तदस्य रुद्रा अन्वायत्ताः । प्राणा वाव रुद्राः । एते हीदँ सर्वँ रोदयन्ति ।।३।। तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात् । प्राणा रुद्रा इदं मे माध्यन्दिनँ सवनं तृतीयसवनमनुसंतनुतेति माहं प्राणानाँ रुद्राणां मध्ये यज्ञो विलोप्सीयेति । उद्धैव तत एत्यगदो ह[1] भवति ।।४।।

अथ यान्यष्टाचत्वारिँशद्वर्षाणि तत्तृतीयसवनम् । अष्टाचत्वारिँशदक्षरा जगती । जागतं तृतीयसवनम् । तदस्यादित्या अन्वायत्ताः । प्राणा वावादित्याः । एते हीदँ सर्वमाददते ।।५।। तं चेदेतस्मिन्वयसि किंचिदुपतपेत्स ब्रूयात् । प्राणा आदित्या इदं मे तृतीयसवनमायुरनुसंतनुतेति माहं प्राणानामादित्यानां मध्ये यज्ञो विलोप्सीयेति । उद्धैव तत एत्यगदो हैव भवति ।।६।।

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 *bhuvas* 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 *bhuvas* 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 Ṛgveda 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 (*vāsayanti*) this whole world dwell securely. 2If 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.

3And his next forty-four years constitute the midday pressing of Soma. The Triṣṭubh meter has forty-four syllables, and so the midday pressing of Soma is carried out with the Triṣṭubh. To this, therefore, are linked the Rudras. The Rudras are the breaths, for they make this whole world weep (*rodayanti*). 4If 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 Jagatī meter has forty-eight syllables, and so the third pressing of Soma is carried out with the Jagatī. To this, therefore, are linked the Ādityas. The Ādityas are the breaths, for they take back (*ādadate*) this whole world. 6If 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.

एतद्ध स्म वै तद्विद्वानाह महिदास ऐतरेयः । स किं म एतदुपतपसि[1] योऽहमनेन न प्रेष्यामीति । स ह षोडशं वर्षशतमजीवत् । प्र ह षोडशं वर्षशतं जीवति य एवं वेद ॥७॥

॥ इति षोडशः खण्डः ॥

स यदशिशिषति यत्पिपासति यत्र रमते[1] ता अस्य दीक्षाः ॥१॥ अथ यदश्नाति यत्पिबति यद्रमते तदुपसदैरेति ॥२॥ अथ यद्धसति यज्जक्षति[1] यन्मैथुनं चरति स्तुतशस्त्रैरेव तदेति ॥३॥ अथ यत्तपो दानमार्जवमहिँसा सत्यवचनमिति ता अस्य दक्षिणाः ॥४॥

तस्मादाहुः सोष्यत्यसोष्टेति । पुनरुत्पादनमेवास्य तत् । मरणमेवावभृथः ॥५॥

तद्धैतद् घोर आङ्गिरसः कृष्णाय देवकीपुत्रायोक्त्वोवाच । अपिपास एव स बभूव[1] । सोऽन्तवेलायामेतत्त्रयं प्रतिपद्येताक्षितमस्यच्युतमसि प्राणसँशितमसीति । तत्रैते द्वे ऋचौ भवतः ॥६॥

आदित्यस्य रेतसः[1] ॥
उद्वयं तमसस्परि ज्योतिः पश्यन्त उत्तरम् ।
स्वः[2] पश्यन्त उत्तरं[3] देवं देवत्रा सूर्यम्[4] ।
अगन्म ज्योतिरुत्तममिति ज्योतिरुत्तममिति ॥७॥

॥ इति सप्तदशः खण्डः ॥

मनो ब्रह्मेत्युपासीत । इत्यध्यात्मम् । अथाधिदैवतम् । आकाशो ब्रह्म[1] । इत्युभयमादिष्टं भवत्यध्यात्मं चाधिदैवतं च ॥१॥

तदेतच्चतुष्पाद् ब्रह्म । वाक्पादः प्राणः पादश्चक्षुः पादः श्रोत्रं पादः । इत्यध्यात्मम् । अथाधिदैवतम् । अग्निः पादो वायुः पाद आदित्यः पादो दिशः पादः । इत्युभयमेवादिष्टं[1] भवत्यध्यात्मं चैवाधिदैवतं च ॥२॥

वागेव ब्रह्मणश्चतुर्थः पादः । सोऽग्निना ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥३॥

प्राण एव ब्रह्मणश्चतुर्थः पादः । स वायुना ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ॥४॥

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; 2 and when he eats, drinks, and enjoys pleasures—by that he performs the preparatory rites; 3 when he laughs, feasts, and has sex—by that he sings the chants and performs the recitations; 4 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 Ṛg 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.

चक्षुरेव ब्रह्मणश्चतुर्थः पादः । स आदित्येन ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद ।।५।।

श्रोत्रमेव ब्रह्मणश्चतुर्थः पादः । स दिग्भिर्ज्योतिषा भाति च तपति च । भाति च तपति च कीर्त्या यशसा ब्रह्मवर्चसेन य एवं वेद य एवं वेद[1] ।।६।।

।। इति अष्टादशः खण्डः ।।

आदित्यो ब्रह्मेत्यादेशः । तस्योपव्याख्यानम् । असदेवेदमग्र आसीत् । तत्सदासीत् । तत्समभवत् । तदाण्डं निरवर्तत । तत्संवत्सरस्य मात्रामशयत । तन्निरभिद्यत । ते आण्डकपाले रजतं च सुवर्णं चाभवताम् ।।१।। तद्यद्रजतँ सेयं पृथिवी । यत्सुवर्णँ सा द्यौः । यज्जरायु ते पर्वताः । यदुल्बँ स[1] मेघो नीहारः[2] । या धमनयस्ता नद्यः । यद्वास्तेयमुदकँ स समुद्रः ।।२।। अथ यत्तदजायत सोऽसावादित्यः । तं जायमानं घोषा उलूलवोऽनूदतिष्ठन्त्सर्वाणि च भूतानि सर्वे च कामाः । तस्मात्तस्योदयं प्रति प्रत्यायनं प्रति घोषा उलूलवोऽनूत्तिष्ठन्ति सर्वाणि च भूतानि सर्वे च[1] कामाः ।।३।।

स य एतमेवं विद्वानादित्यं ब्रह्मेत्युपास्ते । अभ्याशो[1] ह यदेनँ साधवो घोषा आ च गच्छेयुरुप च निम्रेडेरन्निम्रेडेरन् ।।४।।

।। इति एकोनविंशः खण्डः ।।

॥ इति तृतीयोऽध्यायः ॥

जानश्रुतिर्ह पौत्रायणः श्रद्धादेयो[1] बहुदायी बहुपाक्य आस । स ह सर्वत आवसथान्मापयांचक्रे सर्वत एव मेऽन्नमत्स्यन्तीति[2] ।।१।।

अथ ह हँसा निशायामतिपेतुः । तद्धैवँ हँसो हँसमभ्युवाद हो होऽयि भल्लाक्ष भल्लाक्ष जानश्रुतेः पौत्रायणस्य समं[1] दिवा ज्योतिराततं तन्मा प्रसाङ्क्षीस्तत्त्वा मा प्रधाक्षीरिति[2] ।।२।। तमु ह परः प्रत्युवाच कम्वर[1] एनमेतत्सन्तँ सयुग्वानमिव[2] रैक्वमात्थेति । यो नु कथँ सयुग्वा[3] रैक्व इति ।।३।।

यथा कृताय विजितायाधरेयाः[1] संयन्त्येवमेनँ सर्वं तदभिसमेति यत्किंच प्रजाः साधु कुर्वन्ति । यस्तद्वेद यत्स वेद स मयैतदुक्त इति ।।४।।

तदु ह जानश्रुतिः पौत्रायण उपशुश्राव । स ह संजिहान एव क्षत्तारमुवाचाङ्गारे ह[1] सयुग्वानमिव रैक्वमात्थेति । यो नु कथँ सयुग्वा[2] रैक्व इति ।।५।।

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.

ADHYĀYA 4

1 There was one Jānaśruti Pautrāyaṇa, a man who was totally devoted to giving and used to give a lot, a man who gave a lot of cooked food. He had hospices built everywhere, thinking: "People will eat food from me everywhere."

2 Now, it so happened that some wild geese were flying overhead at night, and one of them said to another: "Hey, Bright-Eyes! Look out, Bright-Eyes! Look, a light like that of Jānaśruti Pautrāyaṇa has spread out through the sky. Don't touch it, if you don't want to be burnt."

3 The other replied: "Come now! Given who he is, why do you speak of him as if he were Raikva, the gatherer?"

"That man—how is he Raikva, the gatherer?"

4 "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."

5 Now, Jānaśruti Pautrāyaṇa overheard this conversation, and, as soon as he got up in the morning, he said to his steward: "Look, my man! [This is what I heard:]

> " 'Why do you speak of him as if he were Raikva, the gatherer?' 'That man—how is he Raikva, the gatherer?'

यथा कृताय विजितायाधरेऽयाः[1] संयन्त्येवमेनँ सर्वं तदभिसमेति[2] यत्किंच प्रजाः साधु कुर्वन्ति । यस्तद्वेद यत्स वेद स मयैतदुक्त इति ॥६॥

स ह क्षत्तान्विष्य नाविदमिति प्रत्येयाय । तँ होवाच यत्रारे ब्राह्मणस्यान्वेषणा[1] तदेनमर्च्छेति[2] ॥७॥ सोऽधस्ताच्छकटस्य पामानं कषमाणमुपोपविवेश[1] । तँ हाभ्युवाद त्वं नु भगवः सयुग्वा रैक्व इति । अहँ ह्यरा३ इति[2] ह प्रतिजज्ञे । स ह क्षत्ताविदमिति प्रत्येयाय ॥८॥

॥ इति प्रथमः खण्डः ॥

तदु ह जानश्रुतिः पौत्रायणः षट् शतानि गवां निष्कमश्वतरीरथं तदादाय प्रतिचक्रमे । तँ हाभ्युवाद ॥१॥ रैक्वेमानि षट् शतानि गवामयं निष्कोऽयमश्वतरीरथः । अनु म एतां भगवो देवताँ शाधि यां देवतामुपास्स इति ॥२॥ तमु ह परः प्रत्युवाचाहहारेत्वा[1] शूद्र तवैव सह गोभिरस्त्विति । तदु ह पुनरेव जानश्रुतिः पौत्रायणः सहस्रं गवां निष्कमश्वतरीरथं दुहितरं तदादाय प्रतिचक्रमे ॥३॥ तँ हाभ्युवाद । रैक्वेदँ सहस्रं गवामयं निष्कोऽयमश्वतरीरथ इयं जायायं ग्रामो यस्मिन्नास्से अन्वेव मा भगवः शाधीति ॥४॥

तस्या ह मुखमुपोद्गृह्नन्नुवाचाजहारेमाः[1] शूद्रानेनैव मुखेनालापयिष्यथा[2] इति । ते हैते रैक्वपर्णा नाम महावृषेषु यत्रास्मा उवास[3] । तस्मै[4] होवाच ॥५॥

॥ इति द्वितीयः खण्डः ॥

वायुर्वाव संवर्गः । यदा वा अग्निरुद्वायति वायुमेवाप्येति । यदा सूर्योऽस्तमेति वायुमेवाप्येति । यदा चन्द्रोऽस्तमेति वायुमेवाप्येति ॥१॥ यदाप उच्छुष्यन्ति वायुमेवापियन्ति । वायुर्ह्येवैतान्सर्वान्संवृङ्क्ते । इत्यधिदैवतम् ॥२॥

अथाध्यात्मम् । प्राणो वाव संवर्गः । स यदा स्वपिति प्राणमेव वागप्येति । प्राणं चक्षुः । प्राणँ श्रोत्रम् । प्राणं मनः । प्राणो ह्येवैतान्सर्वान्संवृङ्क्त इति[1] ॥३॥

तौ वा एतौ द्वौ संवर्गौ । वायुरेव देवेषु प्राणः प्राणेषु[1] ॥४॥

अथ ह शौनकं च कापेयमभिप्रतारिणं च काक्षसेनिं परिविष्यमाणौ ब्रह्मचारी बिभिक्षे । तस्मा उ ह न ददतुः ॥५॥ स होवाच ।

महात्मनश्चतुरो देव एकः कः स[1] जगार भुवनस्य गोपाः ।
तं कापेय नाभिपश्यन्ति मर्त्या अभिप्रतारिन्बहुधा वसन्तम्[2] ॥

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."

2 Taking with him six hundred cows, a gold necklace, and a carriage drawn by a she-mule, Jānaśruti Pautrāyaṇa 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 Pautrāyaṇa 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 Mahāvṛṣa 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!

यस्मै वा एतदन्नं तस्मा एतन्न दत्तमिति[3] ॥६॥

तदु ह शौनकः कापेयः प्रतिमन्वानः प्रत्येयाय ।

आत्मा देवानां जनिता प्रजानाँ हिरण्यदँष्ट्रो बभसोऽनसूरिः ।
महान्तमस्य महिमानमाहुरनद्यमानो यदनन्नमत्ति ॥

इति वै वयं ब्रह्मचारिन्नेदमुपास्महे[1] दत्तास्मै भिक्षामिति ॥७॥

तस्मा उ ह ददुः । ते वा एते पञ्चान्ये पञ्चान्ये दश सन्तस्तत्कृतम् । तस्मात् सर्वासु दिक्ष्वन्नमेव दश कृतम् । सैषा विराडन्नादी । तयेदँ सर्वं दृष्टम्[1] । सर्वमस्येदं दृष्टं भवत्यन्नादो भवति य एवं वेद य एवं वेद[2] ॥८॥

॥ इति तृतीयः खण्डः ॥

सत्यकामो ह जाबालो जबालां मातरमामन्त्रयांचक्रे । ब्रह्मचर्यं भवति विवत्स्यामि[1] किंगोत्रो न्वहमस्मीति ॥१॥ सा हैनमुवाच । नाहमेतद्वेद तात यद्गोत्रस् त्वमसि । बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साहमेतन्न वेद यद्गोत्रस् त्वमसि । जबाला तु नामाहमस्मि । सत्यकामो नाम त्वमसि । स सत्यकाम एव जाबालो ब्रुवीथा[1] इति ॥२॥

स ह हारिद्रुमतं गौतममेत्योवाच । ब्रह्मचर्यं भगवति वत्स्यामि । उपेयां भगवन्तमिति ॥३॥ तँ होवाच किंगोत्रो नु सोम्यासीति[1] । स होवाच । नाहमेतद्वेद भो यद्गोत्रोऽहमस्मि । अपृच्छं मातरम् । सा मा[2] प्रत्यब्रवीत् बह्वहं चरन्ती परिचारिणी यौवने त्वामलभे । साहमेतन्न वेद यद्गोत्रस्त्वमसि । जबाला तु नामाहमस्मि । सत्यकामो नाम त्वमसीति । सोऽहँ सत्यकामो जाबालोऽस्मि भो इति ॥४॥

तँ होवाच । नैतदब्राह्मणो विवक्तुमर्हति । समिधँ सोम्याहर । उप त्वा नेष्ये न सत्यादगा इति । तमुपनीय कृशानामबलानां चतुःशता गा निराकृत्योवाचेमाः सोम्यानुसंव्रजेति । ता अभिप्रस्थापयन्नुवाच । नासहस्रेणावर्तेयेति । स ह वर्षगणं प्रोवास । ता यदा सहस्रँ संपेदुः ॥५॥

॥ इति चतुर्थः खण्डः ॥

अथ हैनमृषभोऽभ्युवाद सत्यकाम३ इति[1] । भगव इति ह प्रतिशुश्राव । प्राप्ताः सोम्य सहस्रँ स्मः । प्रापय न आचार्यकुलम् ॥१॥

ब्रह्मणश्च ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच । प्राची

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!' 8 So they gave him some.

"The former five and the latter five make a total of ten. And they are the highest 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."

4 One day Satyakāma Jābāla said to his mother Jabālā: "Mother, I want to become a vedic student. So tell me what my lineage is." 2 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 lineage is. But my name is Jabālā, and your name is Satyakāma. So you should simply say that you are Satyakāma Jābāla."

3 He went to Hāridrumata Gautama then and said: "Sir, I want to live under you as a vedic student. I come to you, sir, as your student."

4 Hāridrumata 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 impossible for me to say what your lineage is. But my name is Jabālā, and your name is Satyakāma.' So I am Satyakāma Jābāla, sir."

5 Hāridrumata then told him: "Who 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, Satyakāma 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 happened.

5 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, 2 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

दिक्कला । प्रतीची दिक्कला । दक्षिणा दिक्कला । उदीची दिक्कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणः प्रकाशवान्नाम ।।२।।

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते प्रकाशवानस्मिँल्लोके भवति । प्रकाशवतो ह लोकाञ्जयति य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणः प्रकाशवानित्युपास्ते ।।३।।

।। इति पञ्चमः खण्डः ।।

अग्निष्टे पादं वक्तेति । स ह श्वो भूते गा अभिप्रस्थापयांचकार । ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ।।१।।

तमग्निरभ्युवाद सत्यकाम३ इति । भगव इति ह प्रतिशुश्राव ।।२।। ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच । पृथिवी कला । अन्तरिक्षं कला । द्यौः कला । समुद्रः कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणोऽनन्तवान्नाम ।।३।। स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्तेऽनन्तवानस्मिँल्लोके भवति । अनन्तवतो ह लोकाञ्जयति य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणोऽनन्तवानित्युपास्ते ।।४।।

।। इति षष्ठः खण्डः ।।

हँसस्ते पादं वक्तेति । स ह श्वो भूते गा अभिप्रस्थापयांचकार । ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ।। १।।

तँ हँस उपनिपत्याभ्युवाद सत्यकाम३ इति । भगव इति प्रतिशुश्राव ।।२।। ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच । अग्निः कला । सूर्यः कला । चन्द्रः कला । विद्युत्कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मणो ज्योतिष्मान्नाम ।।३।। स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ज्योतिष्मानस्मिँल्लोके भवति । ज्योतिष्मतो ह लोकाञ्जयति य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मणो ज्योतिष्मानित्युपास्ते ।।४।।

।। इति सप्तमः खण्डः ।।

मद्गुष्टे पादं वक्तेति । स ह श्वो भूते गा अभिप्रस्थापयांचकार । ता यत्राभिसायं बभूवुस्तत्राग्निमुपसमाधाय गा उपरुध्य समिधमाधाय पश्चादग्नेः प्राङुपोपविवेश ।।१।।

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."

6 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."

7 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."

8 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.

तं मद्गुरुपनिपत्याभ्युवाद सत्यकाम३ इति । भगव इति ह प्रतिशुश्राव ।।२।।

ब्रह्मणः सोम्य ते पादं ब्रवाणीति । ब्रवीतु मे भगवानिति । तस्मै होवाच । प्राणः कला। चक्षुः कला । श्रोत्रं कला । मनः कला । एष वै सोम्य चतुष्कलः पादो ब्रह्मण आयतनवान्नाम ।।३।।

स य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्त आयतनवान-स्मिँल्लोके भवति । आयतनवतो ह लोकाञ्जयति य एतमेवं विद्वाँश्चतुष्कलं पादं ब्रह्मण आयतनवानित्युपास्ते ।।४।।

।। इति अष्टमः खण्डः ।।

प्राप हाचार्यकुलम् । तमाचार्योऽभ्युवाद सत्यकाम३ इति । भगव इति ह प्रति-शुश्राव ।।१।। ब्रह्मविदिव वै सोम्य भासि । को नु त्वानुशशासेति । अन्ये मनुष्येभ्य इति ह प्रतिजज्ञे । भगवाँस्त्वेव मे कामे[1] ब्रूयात् ।।२।। श्रुतँ ह्येव मे भगवद्दृशेभ्य आचार्याद्धैव विद्या विदिता साधिष्ठं प्रापतीति[1] । तस्मै हैतदेवोवाच । अत्र ह न किंचन वीयायेति वीयायेति[2] ।।३।।

।। इति नवमः खण्डः ।।

उपकोसलो[1] ह वै कामलायनः सत्यकामे जाबाले ब्रह्मचर्यमुवास । तस्य ह द्वादश वर्षाण्यग्नीन्परिचचार । स ह स्मान्यानन्तेवासिनः समावर्तयँस्तँ ह स्मैव न समा-वर्तयति ।।१।। तं जायोवाच तप्तो ब्रह्मचारी कुशलमग्नीन्परिचचारीत्[1] । मा त्वाग्नयः परिप्रवोचन् । प्रब्रूह्यस्मा इति । तस्मै हाप्रोच्यैव प्रवासांचक्रे[2] ।।२।।

स ह व्याधिनानशितुं दध्रे । तमाचार्यजायोवाच ब्रह्मचारिन्नशान । किं नु नाश्ना-सीति । स होवाच बहव इमेऽस्मिन्पुरुषे कामा नानात्ययाः । व्याधिभिः प्रतिपूर्णोऽस्मि। नाशिष्यामीति ।।३।। अथ हाग्नयः समूदिरे । तप्तो ब्रह्मचारी कुशलं नः पर्यचारीत् । हन्तास्मै प्रब्रवामेति । तस्मै होचुः । प्राणो ब्रह्म कं ब्रह्म खं ब्रह्मेति ।।४।। स होवाच। विजानाम्यहं यत्प्राणो ब्रह्म । कं च तु खं च न विजानामीति । ते होचुः । यद्वाव कं तदेव खम् । यदेव खं तदेव कमिति । प्राणं च हास्मै तदाकाशं चोचुः ।।५।।

।। इति दशमः खण्डः ।।

अथ हैनं गार्हपत्योऽनुशशास पृथिव्यग्निरन्नमादित्य इति । य एष आदित्ये पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति[1] ।।१।। स[1] य एतमेवं विद्वानुपास्ते । अपहते

2 A waterbird 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 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.

4 "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."

9 Finally he reached his teacher's house. The teacher called out to him: "Satyakāma!" He responded: "Sir?" 2 "Son, 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, 3 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.

10 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. 2 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.

3 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."

4 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*)."

5 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.

11 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."

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

पापकृत्याम् । लोकी भवति । सर्वमायुरेति । ज्योग्जीवति[2] । नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च[3] लोकेऽमुष्मिँश्च । य एतमेवं विद्वानुपास्ते ।।२।।

।। इति एकादशः खण्डः ।।

अथ हैनमन्वाहार्यपचनोऽनुशशासापो दिशो नक्षत्राणि चन्द्रमा इति । य एष चन्द्रमसि पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ।।१।। स य एतमेवं विद्वानुपास्ते । अपहते पापकृत्याम् । लोकी भवति । सर्वमायुरेति । ज्योग्जीवति । नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च । य एतमेवं विद्वानुपास्ते ।।२।।

।। इति द्वादशः खण्डः ।।

अथ हैनमाहवनीयोऽनुशशास प्राण आकाशो द्यौर्विद्युदिति । य एष विद्युति पुरुषो दृश्यते सोऽहमस्मि स एवाहमस्मीति ।।१।। स य एतमेवं विद्वानुपास्ते । अपहते पापकृत्याम् । लोकी भवति । सर्वमायुरेति । ज्योग्जीवति । नास्यावरपुरुषाः क्षीयन्ते । उप वयं तं भुञ्जामोऽस्मिँश्च लोकेऽमुष्मिँश्च । य एतमेवं विद्वानुपास्ते ।।२।।

।। इति त्रयोदशः खण्डः ।।

ते होचुः । उपकोसलैषा[1] सोम्य तेऽस्मद्विद्यात्मविद्या[2] च । आचार्यस्तु ते गतिं वक्तेति । आजगाम हास्याचार्यः । तमाचार्योऽभ्युवादोपकोसल३ इति[3] ।।१।। भगव इति ह प्रतिशुश्राव । ब्रह्मविद इव सोम्य ते मुखं भाति । को नु त्वानुशशासेति । को नु मानुशिष्याद्धो इतीहापेव[1] निह्नुते[2] । इमे नूनमीदृशा अन्यादृशा इतीहाग्नीनभ्यूदे[3] । किं नु सोम्य किल तेऽवोचन्निति ।।२।। इदमिति ह प्रतिजज्ञे । लोकान्वाव किल सोम्य तेऽवोचन् । अहं तु ते तद्वक्ष्यामि यथा पुष्करपलाश आपो न श्लिष्यन्त एवमेवंविदि पापं कर्म न श्लिष्यत इति । ब्रवीतु मे भगवानिति । तस्मै होवाच ।।३।।

।। इति चतुर्दशः खण्डः ।।

य एषोऽक्षिणि[1] पुरुषो दृश्यत एष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । तद्यद्यप्यस्मिन्सर्पिर्वोदकं वा सिञ्चति[2] वर्त्मनी एव गच्छति ।।१।।

एतँ संयद्वाम इत्याचक्षते । एतँ हि सर्वाणि वामान्यभिसंयन्ति । सर्वाण्येनं वामान्यभिसंयन्ति य एवं वेद ।।२।।

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, the offertorial 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' (*saṃyadvāma*), for all lovely things (*vāma*)

एष उ एव वामनीः । एष हि सर्वाणि वामानि नयति । सर्वाणि वामानि नयति य एवं वेद ।।३।। एष उ एव भामनीः । एष हि सर्वेषु लोकेषु भाति । सर्वेषु लोकेषु भाति य एवं वेद ।।४।।

अथ यदु चैवास्मिञ्छव्यं कुर्वन्ति यदि च नार्चिषमेवाभिसंभवन्ति[1] । अर्चिषोऽहः । अह्न आपूर्यमाणपक्षम् । आपूर्यमाणपक्षाद्यान्षडुदङ्ङेति मासाँस्तान् । मासेभ्यः संवत्सरम् । संवत्सरादादित्यम् । आदित्याच्चन्द्रमसम् । चन्द्रमसो विद्युतम् । तत्पुरुषोऽमानवः[2] । स एनान्ब्रह्म[3] गमयति । एष देवपथो ब्रह्मपथः । एतेन प्रतिपद्यमाना इमं मानवमावर्तं नावर्तन्ते नावर्तन्ते[4] ।।५।।

।। इति पञ्चदशः खण्डः ।।

एष ह वै यज्ञो योऽयं पवते । एष ह यन्निदँ सर्वं पुनाति । यदेष यन्निदँ सर्वं पुनाति । तस्मादेष एव यज्ञः । तस्य मनश्च वाक्च वर्तनी ।।१।।

तयोरन्यतरां मनसा सँस्करोति ब्रह्मा । वाचा होताध्वर्युरुद्गातान्यतराम् । स यत्रोपाकृते प्रातरनुवाके पुरा परिधानीयाया ब्रह्मा व्यववदति ।।२।।

अन्यतरामेव वर्तनीँ[1] सँस्करोति । हीयतेऽन्यतरा । स यथैकपाद् व्रजन् रथो वैकेन चक्रेण वर्तमानो रिष्यत्येवमस्य यज्ञो रिष्यति । यज्ञँ रिष्यन्तं यजमानोऽनु रिष्यति । स इष्ट्वा पापीयान्भवति ।।३।।

अथ यत्रोपाकृते प्रातरनुवाके न पुरा परिधानीयाया ब्रह्मा व्यववदत्युभे एव वर्तनी सँस्कुर्वन्ति । न हीयतेऽन्यतरा ।।४।। स यथोभयपाद् व्रजन् रथो वोभाभ्यां चक्राभ्यां वर्तमानः प्रतितिष्ठत्येवमस्य यज्ञः प्रतितिष्ठति यज्ञं प्रतितिष्ठन्तं यजमानोऽनु प्रतितिष्ठति । स इष्ट्वा श्रेयान्भवति ।।५।।

।। इति षोडशः खण्डः ।।

प्रजापतिर्लोकानभ्यतपत् । तेषां तप्यमानानाँ रसान्प्रावृहत् । अग्निं पृथिव्याः । वायुमन्तरिक्षात् । आदित्यं दिवः ।।१।।

स एतास्तिस्रो देवता अभ्यतपत् । तासां तप्यमानानाँ रसान्प्रावृहत् । अग्नेर्ऋचः । वायोर्यजूँषि । सामान्यादित्यात् ।।२।।

स एतां त्रयीं विद्यामभ्यतपत् । तस्यास्तप्यमानाया रसान्प्रावृहत् । भूरित्यृग्भ्यः । भुवरिति[1] यजुर्भ्यः । स्वरिति सामभ्यः ।।३।।

come in concert (*abhisaṃyanti*) 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 Hotṛ, Adhvaryu, and Udgātṛ 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. 5So 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 Ṛg 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 Ṛg verses, the word *bhuvas* from the Yajus formulas, and the word *svar* from the Sāman chants.

तद्यद्यृक्तो रिष्येद् भूः स्वाहेति गार्हपत्ये जुहुयात् । ऋचामेव तद्रसेनर्चां वीर्येणर्चां यज्ञस्य विरिष्टँ संदधाति ।।४।।

अथ यदि यजुष्टो रिष्येद् भुवः स्वाहेति दक्षिणाग्नौ जुहुयात् । यजुषामेव तद्रसेन यजुषां वीर्येण यजुषां यज्ञस्य विरिष्टँ संदधाति ।।५।।

अथ यदि सामतो रिष्येत् स्वः स्वाहेत्याहवनीये जुहुयात् । साम्नामेव तद्रसेन साम्नां वीर्येण साम्नां यज्ञस्य विरिष्टँ संदधाति ।।६।।

तद्यथा लवणेन सुवर्णँ संदध्यात् । सुवर्णेन रजतँ रजतेन त्रपु त्रपुणा सीसँ सीसेन लोहं लोहेन दारु दारु चर्मणा[1] ।।७।। एवमेषां लोकानामासां देवतानामस्यास्त्रय्या विद्याया वीर्येण यज्ञस्य विरिष्टँ संदधाति । भेषजकृतो ह वा एष यज्ञो यत्रैवंविद् ब्रह्मा भवति ।।८।। एष ह वा उदक्प्रवणो यज्ञो यत्रैवंविद् ब्रह्मा भवति । एवंविदँ ह वा एषा ब्रह्माणमनु गाथा ।

यतो यत आवर्तते तत्तद्गच्छति [९] मानवः ।
ब्रह्मैवैक[1] ऋत्विक्कुरूनश्चाभिरक्षति[2] ।।

एवंविद्ध[3] वै ब्रह्मा यज्ञं यजमानँ सर्वाँश्चर्त्विजोऽभिरक्षति । तस्मादेवंविदमेव ब्रह्माणं कुर्वीत नानेवंविदं नानेवंविदम् ।।१०।।

।। इति सप्तदशः खण्डः ।।

।। इति चतुर्थोऽध्यायः ।।

यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च ह वै श्रेष्ठश्च भवति । प्राणो वाव ज्येष्ठश्च श्रेष्ठश्च ।।१।।

यो ह वै वसिष्ठं[1] वेद वसिष्ठो ह स्वानां भवति । वाग्वाव वसिष्ठः[2] ।।२।।

यो ह वै प्रतिष्ठां वेद प्रति ह तिष्ठत्यस्मिँश्च लोकेऽमुष्मिँश्च[1] । चक्षुर्वाव प्रतिष्ठा ।।३।।

यो ह वै संपदं वेद सँ हास्मै कामाः पद्यन्ते दैवाश्च मानुषाश्च । श्रोत्रं वाव संपत् ।।४।।

यो ह वा आयतनं वेदायतनँ ह स्वानां भवति । मनो ह[1] वा आयतनम्[2] ।।५।।

अथ ह प्राणा अहँश्रेयसि व्यूदिरे । अहँ श्रेयानस्म्यहँ श्रेयानस्मीति ।।६।। ते ह

4So, if the sacrifice suffers an injury on account of a Ṛg verse, he should make an offering in the householder's fire with the words "*bhūḥ svāhā*!" This way he binds any injury suffered by the Ṛg verses and the sacrifice, using the very essence and power of the Ṛg verses.

5And if the sacrifice suffers an injury on account of a Yajus formula, he should make an offering in the southern fire with the words "*bhuvaḥ 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.

6And if the sacrifice suffers an injury on account of a Sāman chant, he should make an offering in the offertorial fire with the words "*svaḥ 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. 9–10And 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.

2When 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.

4When a man knows the correspondence (*sampad*), his desires, both divine and human, are fulfilled (*sampad-*) for him. Correspondence is hearing.

5When a man knows the refuge, he becomes a refuge for his people. The refuge is the mind.

6Once the vital functions (*prāṇa*) were arguing about who among them was the greatest, each claiming, "I am the greatest!" "I am the greatest!" 7So these vital

प्राणाः प्रजापतिं पितरमेत्योचुः भगवन्को[1] नः श्रेष्ठ इति । तान्होवाच यस्मिन्व उत्क्रान्ते शरीरं पापिष्ठतरमिव दृश्येत स वः श्रेष्ठ इति ॥७॥

सा ह वागुच्चक्राम । सा संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति । यथा कला अवदन्तः प्राणन्तः प्राणेन पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति । प्रविवेश ह वाक् ॥८॥ चक्षुर्होच्चक्राम । तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति । यथान्धा अपश्यन्तः प्राणन्तः प्राणेन वदन्तो वाचा शृण्वन्तः श्रोत्रेण ध्यायन्तो मनसैवमिति । प्रविवेश ह चक्षुः ॥९॥ श्रोत्रँ होच्चक्राम । तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति । यथा बधिरा अशृण्वन्तः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा ध्यायन्तो मनसैवमिति । प्रविवेश ह श्रोत्रम् ॥१०॥ मनो होच्चक्राम । तत्संवत्सरं प्रोष्य पर्येत्योवाच कथमशकतर्ते मज्जीवितुमिति । यथा बाला अमनसः प्राणन्तः प्राणेन वदन्तो वाचा पश्यन्तश्चक्षुषा शृण्वन्तः श्रोत्रेणैवमिति । प्रविवेश ह मनः ॥११॥

अथ ह प्राण उच्चिक्रमिषन् स यथा सुहयः पङ्क्तीशशङ्कून्संखिदेदेवमितरान्प्राणान्समखिदत् । तँ हाभिसमेत्योचुः । भगवन्नेधि[1] । त्वं नः श्रेष्ठोऽसि । मोत्क्रमीरिति ॥१२॥ अथ हैनं वागुवाच यदहं वसिष्ठोऽस्मि[1] त्वं तद्वसिष्ठोऽसीति । अथ हैनं चक्षुरुवाच यदहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठासीति ॥१३॥ अथ हैनँ श्रोत्रमुवाच यदहँ संपदस्मि त्वं तत्संपदसीति । अथ हैनं मन उवाच यदहमायतनमस्मि त्वं तदायतनमसीति ॥१४॥ न वै वाचो न चक्षूँषि न श्रोत्राणि न मनाँसीत्याचक्षते । प्राणा इत्येवाचक्षते । प्राणो ह्येवैतानि सर्वाणि भवति ॥१५॥

॥ इति प्रथमः खण्डः ॥

स होवाच किं मेऽन्नं भविष्यतीति । यत्किंचिदिदमा श्वभ्य आ शकुनिभ्य इति होचुः । तद्वा एतदनस्यान्नम् । अनो ह वै[1] नाम प्रत्यक्षम् । न ह वा एवंविदि किंचनानन्नं भवतीति[2] ॥१॥ स होवाच किं मे वासो भविष्यतीति । आप इति होचुः । तस्माद्वा एतदशिष्यन्तः पुरस्ताच्चोपरिष्टाच्चाद्भिः परिदधति । लम्भुको ह वासो भवति । अनग्नो ह भवति ॥२॥

तद्धैतत्सत्यकामो जाबालो गोश्रुतये वैयाघ्रपद्यायोक्तोवाच यद्यप्येनच्छुष्काय[1] स्थाणवे ब्रूयाज्जायेरन्नेवास्मिञ्छाखाः प्ररोहेयुः पलाशानीति ॥३॥

अथ यदि महज्जिगमिषेत् अमावास्यायां दीक्षित्वा पौर्णमास्याँ रात्रौ सर्वौषधस्य मन्थं दधिमधुनोरुपमथ्य ज्येष्ठाय श्रेष्ठाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥४॥

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.

2 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.

वसिष्ठाय[1] स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । प्रतिष्ठायै स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । संपदे स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् । आयतनाय स्वाहेत्यग्नावाज्यस्य हुत्वा मन्थे संपातमवनयेत् ॥५॥

अथ[1] प्रतिसृप्याञ्जलौ मन्थमाधाय जपति । अमो नामासि । अमा हि ते सर्वमिदम् । स हि ज्येष्ठः श्रेष्ठो राजाधिपतिः । स मा ज्यैष्ठ्यँ श्रैष्ठ्यँ राज्यमाधिपत्यं गमयतु । अहमेवेदँ सर्वमसानीति ॥६॥

अथ खल्वेतयर्चा पच्छ आचामति ।

तत्सवितुर्वृणीमह इत्याचामति ।
वयं देवस्य भोजनमित्याचामति ।
श्रेष्ठँ सर्वधातममित्याचामति ।
तुरं भगस्य धीमहीति सर्वं पिबति[1] ॥७॥

निर्णिज्य कँसं चमसं वा पश्चादग्नेः संविशति । चर्मणि वा स्थण्डिले वा वाचंयमोऽप्रसाहः[1] । स यदि स्त्रियं पश्येत्समृद्धं कर्मेति विद्यात् ॥८॥

तदेष श्लोकः ।

यदा कर्मसु काम्येषु स्त्रियँ स्वप्नेषु पश्यति ।
समृद्धिं तत्र जानीयात्तस्मिन्स्वप्ननिदर्शने तस्मिन्स्वप्ननिदर्शने[1] ॥९॥

॥ इति द्वितीयः खण्डः ॥

श्वेतकेतुर्हारुणेयः पञ्चालानाँ समितिमेयाय । तँ ह प्रवाहणो जैवलिरुवाच । कुमारानु त्वाशिषत्पितेति[1] । अनु हि भगव इति ॥१॥

वेत्थ यदितोऽधि प्रजाः प्रयन्तीति[1] । न भगव इति । वेत्थ यथा पुनरावर्तन्त३ इति[2] । न भगव इति । वेत्थ पथोर्देवयानस्य पितृयाणस्य च व्यावर्तना३ इति[3] । न भगव इति ॥२॥

वेत्थ यथासौ लोको न संपूर्यत३ इति[1] । न भगव इति । वेत्थ यथा पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति[2] । नैव भगव इति ॥३॥

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. [5]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 the firm base, 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.

[6]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 (*amā*). 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!"

[7]Then, as he recites this Ṛg verse, he takes a sip of the mixture at each foot of the verse:

"We choose that [food] of Savitṛ,"

With that he takes a sip.

"[that] food of the god [Savitṛ],"

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.

[8]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. [9]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.

3 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."

[2]"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."

[3]"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."

अथानु[1] किमनु शिष्टोऽवोचथा यो हीमानि न विद्यात् । कथँ सोऽनुशिष्टो ब्रुवीतेति । स हायस्तः पितुरर्धमेयाय । तँ होवाचाननुशिष्य वाव किल मा भगवानब्रवीदनु त्वाशिषमिति ॥४॥ पञ्च मा राजन्यबन्धुः प्रश्नानप्राक्षीत् । तेषां नैकंचनाशकं विवक्तुमिति । स[1] होवाच यथा मा त्वं तदैतानवदो यथाहमेषां[2] नैकंचन वेद । यद्यहमिमानवेदिष्यं कथं ते नावक्ष्यमिति ॥५॥ स ह गौतमो राज्ञोऽर्धमेयाय । तस्मै ह प्राप्तायार्हां[1] चकार । स ह प्रातः सभाग उदेयाय । तँ होवाच । मानुषस्य भगवन् गौतम वित्तस्य वरं वृणीथा इति । स होवाच तवैव राजन्मानुषं वित्तम् । यामेव कुमारस्यान्ते वाचमभाषथास्तामेव मे ब्रूहीति । स ह कृच्छ्री बभूव ॥६॥ तँ ह चिरं वसेत्याज्ञापयांचकार । तँ होवाच । यथा मा त्वं गौतमावदः । यथेयं[1] न प्राक्त्वत्तः[2] पुरा विद्या ब्राह्मणान् गच्छति । तस्मादु सर्वेषु लोकेषु क्षत्रस्यैव प्रशासनमभूदिति । तस्मै होवाच ॥७॥

॥ इति तृतीयः खण्डः ॥

असौ वाव लोको गौतमाग्निः । तस्यादित्य एव समित् । रश्मयो धूमः । अहरर्चिः । चन्द्रमा अङ्गाराः । नक्षत्राणि विस्फुलिङ्गाः ॥१॥ तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति । तस्या आहुतेः सोमो राजा संभवति ॥२॥

॥ इति चतुर्थः खण्डः ॥

पर्जन्यो वाव गौतमाग्निः । तस्य वायुरेव समित् । अभ्रं धूमः । विद्युदर्चिः । अशनिरङ्गाराः । ह्रादुनयो[1] विस्फुलिङ्गाः ॥१॥ तस्मिन्नेतस्मिन्नग्नौ देवाः सोमँ राजानं जुह्वति । तस्या आहुतेर्वर्षँ संभवति ॥२॥

॥ इति पञ्चमः खण्डः ॥

पृथिवी वाव गौतमाग्निः । तस्याः संवत्सर एव समित् । आकाशो धूमः । रात्रिरर्चिः । दिशोऽङ्गाराः । अवान्तरदिशो विस्फुलिङ्गाः ॥१॥ तस्मिन्नेतस्मिन्नग्नौ देवाः वर्षं जुह्वति । तस्या आहुतेरन्नँ संभवति ॥२॥

॥ इति षष्ठः खण्डः ॥

पुरुषो वाव गौतमाग्निः । तस्य वागेव समित् । प्राणो धूमः । जिह्वार्चिः । चक्षुरङ्गाराः । श्रोत्रं विस्फुलिङ्गाः ॥१॥ तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति । तस्या आहुतेरेतः संभवति ॥२॥

॥ इति सप्तमः खण्डः ॥

योषा वाव गौतमाग्निः । तस्या उपस्थ एव समित् । यदुपमन्त्रयते स धूमः ।

4 "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! 5 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?"

6 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 7 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. 2 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. 2 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. 2 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. 2 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. 2 In that very fire gods offer semen, and from that offering springs the fetus.

योनिरर्चिः । यदन्तः करोति तेऽङ्गाराः । अभिनन्दा विस्फुलिङ्गाः ॥१॥ तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति । तस्या आहुतेर्गर्भः संभवति ॥२॥

॥ इति अष्टमः खण्डः ॥

इति तु[1] पञ्चम्यामाहुतावापः पुरुषवचसो भवन्तीति । स उल्बावृतो गर्भो दश वा नव वा मासानन्तः शयित्वा यावद्वाथ जायते ॥१॥ स जातो यावदायुषं जीवति । तं प्रेतं दिष्टमितोऽग्नय[1] एव हरन्ति यत एवेतो यतः संभूतो भवति ॥२॥

॥ इति नवमः खण्डः ॥

तद्य इत्थं विदुः । ये चेमेऽरण्ये श्रद्धा[1] तप इत्युपासते । तेऽर्चिषमभिसंभवन्ति । अर्चिषोऽहः । अह्न आपूर्यमाणपक्षम् । आपूर्यमाणपक्षाद्यान्षडुदङ्डेति मासाँस्तान् ॥१॥ मासेभ्यः संवत्सरम् । संवत्सरादादित्यम् । आदित्याच्चन्द्रमसम् । चन्द्रमसो विद्युतम् । तत्पुरुषोऽमानवः[1] । स[2] एनान्ब्रह्म[3] गमयति । एष देवयानः पन्था[4] इति ॥२॥

अथ य इमे ग्राम इष्टापूर्ते दत्तमित्युपासते । ते धूममभिसंभवन्ति । धूमाद्रात्रिम् । रात्रेरपरपक्षम् । अपरपक्षाद्यान्षड् दक्षिणैति मासाँस्तान् । नैते संवत्सरमभिप्राप्नुवन्ति[1] ॥३॥ मासेभ्यः पितृलोकम् । पितृलोकादाकाशम् । आकाशाच्चन्द्रमसम् । एष सोमो राजा । तद्देवानामन्नम् । तं देवा भक्षयन्ति ॥४॥ तस्मिन्यावत्संपातमुषित्वाथैतमेवाध्वानं पुनर्निवर्तन्ते यथेतम् । आकाशम् । आकाशाद्वायुम् । वायुर्भूत्वा धूमो भवति[1] । धूमो भूत्वाभ्रं भवति[1] ॥५॥ अभ्रं भूत्वा मेघो भवति[1] । मेघो भूत्वा प्रवर्षति[2] । त इह व्रीहियवा ओषधिवनस्पतयस्तिलमाषा इति जायन्ते अतो वै खलु दुर्निष्प्रपतरम्[3] । यो यो ह्यन्नमत्ति यो रेतः सिञ्चति तद्भूय एव भवति ॥६॥

तद्य इह रमणीयचरणा अभ्याशो[1] ह यत्ते रमणीयां योनिमापद्येरन्ब्राह्मणयोनिं वा क्षत्रिययोनिं वा वैश्ययोनिं वा । अथ य इह कपूयचरणा अभ्याशो ह यत्ते कपूयां योनिमापद्येरञ्श्वयोनिं वा सूकरयोनिं[2] वा चण्डालयोनिं[3] वा ॥७॥

अथैतयोः पथोर्न कतरेणचन तानीमानि क्षुद्राण्यसकृदावर्तीनि भूतानि भवन्ति[1] जायस्व म्रियस्वेति । एतत्तृतीयँ स्थानम् । तेनासौ लोको न संपूर्यते[2] । तस्माज्जुगुप्सेत । तदेष श्लोकः ॥८॥

स्तेनो हिरण्यस्य सुरां पिबँश्च गुरोस्तल्पमावसन्ब्रह्महा च ।
एते पतन्ति चत्वारः पञ्चमश्चाचरँस्तैरिति[1] ॥९॥

अथ ह य एतानेवं पञ्चाग्नीन्वेद न सह तैरप्याचरन्पाप्मना लिप्यते । शुद्धः पूतः पुण्यलोको भवति य एवं वेद य एवं वेद[1] ॥१०॥

॥ इति दशमः खण्डः ॥

9 "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. 2 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.

10 "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, 2 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.

3 "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 4but 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. 5They 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; 6after 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.

7 "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.

8 "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:

> 9 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.

10 "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."

प्राचीनशाल औपमन्यवः सत्ययज्ञः पौलुषिरिन्द्रद्युम्नो भाल्लवेयो जनः शार्कराक्ष्यो बुडिल आश्वतराश्विस्ते हैते महाशाला महाश्रोत्रियाः समेत्य मीमाँसां चक्रुः । को न[1] आत्मा किं ब्रह्मेति ।।१।।

ते ह संपादयांचक्रुः । उद्दालको वै भगवन्तोऽयमारुणिः संप्रतीममात्मानं वैश्वानरमध्येति । तँ हन्ताभ्यागच्छामेति । तँ हाभ्याजग्मुः ।।२।।

स ह संपादयांचकार । प्रक्ष्यन्ति मामिमे महाशाला महाश्रोत्रियाः । तेभ्यो न सर्वमिव प्रतिपत्स्ये । हन्ताहमन्यमभ्यनुशासानीति ।। ३।। तान्होवाच । अश्वपतिर्वै भगवन्तोऽयं कैकेयः संप्रतीममात्मानं वैश्वानरमध्येति । तँ हन्ताभ्यागच्छामेति । तँ हाभ्याजग्मुः ।।४।।

तेभ्यो ह प्राप्तेभ्यः पृथगर्हाणि[1] कारयांचकार । स ह प्रातः संजिहान उवाच ।

न मे स्तेनो जनपदे न कदर्यो न मद्यपः ।
नानाहिताग्निर्नाविद्वान्न स्वैरी स्वैरिणी कुतः ।।

यक्ष्यमाणो वै भगवन्तोऽहमस्मि । यावदेकैकस्मा ऋत्विजे धनं दास्यामि तावद्भगवद्भ्यो दास्यामि । वसन्तु भगवन्त इति ।।५।।

ते होचुः येन हैवार्थेन पुरुषश्चरेत्तँ हैव वदेत् । आत्मानमेवेमं वैश्वानरँ संप्रत्यध्येषि । तमेव नो ब्रूहीति ।।६।।

तान्होवाच प्रातर्वः प्रतिवक्तास्मीति । ते ह समित्पाणयः पूर्वाह्णे प्रतिचक्रमिरे । तान्हानुपनीयैवैतदुवाच ।।७।।

।। इति एकादशः खण्डः ।।

औपमन्यव कं त्वमात्मानमुपास्स इति । दिवमेव भगवो राजन्निति होवाच । एष वै सुतेजा[1] आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात्तव सुतं प्रसुतमासुतं कुले दृश्यते ।।१।। अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । मूर्धा त्वेष आत्मन इति होवाच । मूर्धा ते व्यपतिष्यद्यन्मां नागमिष्य इति ।।२।।

।। इति द्वादशः खण्डः ।।

अथ होवाच सत्ययज्ञं पौलुषिम् प्राचीनयोग्य कं त्वमात्मानमुपास्स इति । आदित्यमेव भगवो राजन्निति होवाच । एष वै विश्वरूप आत्मा वैश्वानरो यं

11 Prācīnaśāla Aupamanyava, Satyayajña Pauluṣi, Indradyumna Bhāllaveya, Jana Śārkarākṣya, and Buḍila Āśvatarāśvi—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*?"

2 And they reached this common conclusion: "Gentlemen, there is this man Uddālaka Āruṇi. 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.

3 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." 4 So he told them: "Gentlemen, there is this man Aśvapati 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.

5 When they arrived, Aśvapati 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."

6 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." 7 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:

12 "Aupamanyava, what do you venerate as the self?"

"The sky, Your Majesty," he replied.

"What you venerate as the self," Aśvapati 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. 2 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!"

13 Then he questioned Satyayajña Pauluṣi: "Prācīnayogya, what do you venerate as the self?"

"The sun, Your Majesty," he replied.

त्वमात्मानमुपास्से । तस्मात्तव बहु विश्वरूपं कुले दृश्यते ।।१।। प्रवृत्तोऽश्वतरीरथो दासी निष्कः । अत्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । चक्षुष्ट्वेतदात्मन इति होवाच । अन्धोऽभविष्यो[1] यन्मां नागमिष्य इति ।।२।।

।। इति त्रयोदशः खण्डः ।।

अथ होवाचेन्द्रद्युम्नं भाल्लवेयम् वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति । वायुमेव भगवो राजन्निति होवाच । एष वै पृथग्वर्त्मात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात्त्वां पृथग्बलय आयन्ति[1] पृथग्रथश्रेणयोऽनुयन्ति ।।१।। अत्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । प्राणस्त्वेष आत्मन इति होवाच । प्राणस्त उदक्रमिष्यद्यन्मां नागमिष्य इति ।।२।।

।। इति चतुर्दशः खण्डः ।।

अथ होवाच जनं शार्कराक्ष्यम्[1] शार्कराक्ष्य कं त्वमात्मानमुपास्स इति । आकाशमेव भगवो राजन्निति होवाच । एष वै बहुल आत्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात्त्वं बहुलोऽसि प्रजया च धनेन च ।।१।। अत्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । संदेहस्त्वेष आत्मन इति होवाच । संदेहस्ते व्यशीर्यद्यन्मां[1] नागमिष्य इति ।।२।।

।। इति पञ्चदशः खण्डः ।।

अथ होवाच बुडिलमाश्वतराश्विम् वैयाघ्रपद्य कं त्वमात्मानमुपास्स इति । अप एव भगवो राजन्निति होवाच । एष वै रयिरात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात्त्वँ रयिमान्पुष्टिमानसि ।१।। अत्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । बस्तिस्त्वेष[1] आत्मन इति होवाच । बस्तिस्ते[1] व्यभेत्स्यद्यन्मां[2] नागमिष्य इति ।।२।।

।। इति षोडशः खण्डः ।।

"What you venerate as the self," Aśvapati 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—[2] 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!"

14 Then he questioned Indradyumna Bhāllaveya: "Vaiyāghrapadya, what do you venerate as the self?"

"The wind, Your Majesty," he replied.

"What you venerate as the self," Aśvapati 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. [2] 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!"

15 Then he questioned Jana: "Śārkarākṣya, what do you venerate as the self?"

"Space, Your Majesty," he replied.

"What you venerate as the self," Aśvapati told him, "is this ample self here, the one common to all men. As a result you have ample children and wealth. [2] 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!"

16 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," Aśvapati told him, "is this self here, the one common to all men, which is wealth. As a result you are wealthy and prosperous. [2] 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!"

अथ होवाचोद्दालकमारुणिम् गौतम कं त्वमात्मानमुपास्स इति । पृथिवीमेव भगवो राजन्निति होवाच । एष वै प्रतिष्ठात्मा वैश्वानरो यं त्वमात्मानमुपास्से । तस्मात्त्वं प्रतिष्ठितोऽसि प्रजया च पशुभिश्च ।।१।। अत्स्यन्नं पश्यसि प्रियम् । अत्त्यन्नं पश्यति प्रियम् भवत्यस्य ब्रह्मवर्चसं कुले य एतमेवमात्मानं वैश्वानरमुपास्ते । पादौ त्वेतावात्मन इति होवाच । पादौ ते व्यमृास्येतां यन्मां नागमिष्य इति ।।२।।

।। इति सप्तदशः खण्डः ।।

तान्होवाच एते वै खलु यूयं पृथगिवेममात्मानं वैश्वानरं विद्वाँसोऽन्नमत्थ । यस्त्वेतमेवं[1] प्रादेशमात्रमभिविमानमात्मानं[2] वैश्वानरमुपास्ते स सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मस्वन्नमत्ति ।।१।।

तस्य ह वा एतस्यात्मनो वैश्वानरस्य मूर्धैव सुतेजाः[1] चक्षुर्विश्वरूपः[2] प्राणः[2] पृथग्वर्त्मात्मा[3] संदेहो[2] बहुलो बस्तिरेव रयिः पृथिव्येव पादौ[4] उर एव वेदिः लोमानि[5] बर्हिः हृदयं[5] गार्हपत्यो मनः[5] अन्वाहार्यपचनः आस्यम्[5] आहवनीयः ।।२।।

।। इति अष्टादशः खण्डः ।।

तद्यद्भक्तं प्रथममागच्छेत्तद्धोमीयम् । स यां प्रथमामाहुतिं जुहुयात्तां जुहुयात्प्राणाय स्वाहेति । प्राणस्तृप्यति ।।१।। प्राणे तृप्यति चक्षुस्तृप्यति । चक्षुषि तृप्यत्यादित्यस्तृप्यति । आदित्ये तृप्यति द्यौस्तृप्यति । दिवि तृप्यन्त्यां यत्किंच द्यौश्चादित्यश्चाधितिष्ठतस्तत्तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति[1] ।।२।।

।। इति एकोनविंशः खण्डः ।।

अथ यां द्वितीयां जुहुयात्तां जुहुयाद् व्यानाय स्वाहेति । व्यानस्तृप्यति ।।१।। व्याने तृप्यति श्रोत्रं तृप्यति । श्रोत्रे तृप्यति चन्द्रमास्तृप्यति । चन्द्रमसि तृप्यति दिशस्तृप्यन्ति । दिक्षु तृप्यन्तीषु यत्किंच दिशश्च चन्द्रमाश्चाधितिष्ठन्ति तत्तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति[1] ।।२।।

।। इति विंशः खण्डः ।।

अथ यां तृतीयां जुहुयात्तां जुहुयादपानाय स्वाहेति । अपानस्तृप्यति ।।१।। अपाने तृप्यति वाक्तृप्यति । वाचि तृप्यन्त्यामग्निस्तृप्यति । अग्नौ तृप्यति पृथिवी तृप्यति ।

17 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," Aśvapati 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. 2 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!"

18 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.

2 "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.

19 "The first morsels of food that one takes, therefore, are to be offered in sacrifice. The first offering he makes, he should offer with the words: 'To the out-breath, svāhā!' Thus the out-breath becomes satisfied. 2 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 satisfied, 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.

20 "The second offering he makes, he should offer with the words: 'To the inter-breath, svāhā!' Thus the inter-breath becomes satisfied. 2 And when the inter-breath is satisfied, the hearing becomes satisfied; when the hearing is satisfied, the moon becomes satisfied; when the moon is satisfied, the quarters become satisfied; when the quarters are satisfied, whatever the quarters and the moon oversee is satisfied. Once these are satisfied, he himself, possessing children, livestock, a food supply, fame, and the luster of sacred knowledge, attains satisfaction.

21 "The third offering he makes, he should offer with the words: 'To the in-breath, svāhā!' Thus the in-breath becomes satisfied. 2 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

पृथिव्यां तृप्यन्त्यां यत्किंच पृथिवी चाग्निश्चाधितिष्ठतस्तत्तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति[1] ॥२॥

॥ इति एकविंशः खण्डः ॥

अथ यां चतुर्थीं जुहुयात्तां जुहुयात्समानाय स्वाहेति । समानस्तृप्यति ॥१॥ समाने तृप्यति मनस्तृप्यति । मनसि तृप्यति पर्जन्यस्तृप्यति । पर्जन्ये तृप्यति विद्युत् तृप्यति । विद्युति तृप्यन्त्यां यत्किंच विद्युच्च पर्जन्यश्चाधितिष्ठतस्तत्तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा ब्रह्मवर्चसेनेति[1] ॥२॥

॥ इति द्वाविंशः खण्डः ॥

अथ यां पञ्चमीं जुहुयात्तां जुहुयादुदानाय स्वाहेति । उदानस्तृप्यति ॥१॥ उदाने तृप्यति[1] वायुस्तृप्यति । वायौ तृप्यत्याकाशस्तृप्यति । आकाशे तृप्यति यत्किंच वायुश्चाकाशश्चाधितिष्ठतस्तत्तृप्यति । तस्यानु तृप्तिं तृप्यति प्रजया पशुभिरन्नाद्येन तेजसा[2] ब्रह्मवर्चसेनेति[3] ॥२॥

॥ इति त्रयोविंशः खण्डः ॥

स य इदमविद्वानग्निहोत्रं जुहोति यथाङ्गारानपोह्य भस्मनि जुहुयात्तादृक्तत् स्यात्[1] ॥१॥ अथ य एतदेवं विद्वानग्निहोत्रं जुहोति तस्य सर्वेषु लोकेषु सर्वेषु भूतेषु सर्वेष्वात्मसु हुतं भवति ॥२॥

तद्यथेषीकातूलमग्नौ प्रोतं प्रदूयेतैवँ हास्य सर्वे पाप्मानः प्रदूयन्ते य एतदेवं विद्वानग्निहोत्रं जुहोति ॥३॥ तस्मादु हैवंविद्यद्यपि चण्डालायोच्छिष्टं प्रयच्छेत् । आत्मनि हैवास्य तद्वैश्वानरे हुतँ स्यादिति । तदेष श्लोकः ॥४॥

यथेह क्षुधिता बाला मातरं पर्युपासते ।
एवँ सर्वाणि भूतानि[1] अग्निहोत्रमुपासत इत्यग्निहोत्रमुपासत इति ॥५॥

॥ इति चतुर्विंशः खण्डः ॥

॥ इति पञ्चमोऽध्यायः ॥

श्वेतकेतुर्हारुणेय आस । तँ ह पितोवाच श्वेतकेतो वस ब्रह्मचर्यम् । न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥१॥

स ह द्वादशवर्ष उपेत्य चतुर्विँशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय ॥२॥ तँ ह पितोवाच[1] । श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी

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]And 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] And 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 Āruṇi. 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

स्तब्धोऽसि । उत तमादेशमप्राक्ष्यो[2] येनाश्रुतँ श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति । कथं नु भगवः स आदेशो भवतीति ।।३।।

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातँ स्यात् । वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ।।४।।

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातँ स्यात् । वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ।।५।।

यथा सोम्यैकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातँ स्यात् । वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यम् । एवँ सोम्य स आदेशो भवतीति ।।६।।

न वै नूनं भगवन्तस्त एतदवेदिषुः । यद्ध्येतदवेदिष्यन्कथं मे नावक्ष्यन्निति[1] भगवाँस्त्वेव मे ब्रवीत्विति । तथा सोम्येति होवाच ।।७।।

।। इति प्रथमः खण्डः ।।

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयम् । तस्मादसतः सज्जायत[1] ।।१।।

कुतस्तु खलु सोम्यैवँ स्यादिति होवाच । कथमसतः सज्जायेतेति[1] । सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।।२।। तदैक्षत बहु स्यां प्रजायेयेति । तत्तेजोऽसृजत । तत्तेज ऐक्षत । बहु स्यां प्रजायेयेति । तदपोऽसृजत । तस्माद्यत्र क्व च[1] शोचति स्वेदते वा[2] पुरुषस्तेजस एव तदध्यापो जायन्ते ।।३।। ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति । ता अन्नमसृजन्त । तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवति । अद्भ्य एव तदध्यन्नाद्यं जायते ।।४।।

।। इति द्वितीयः खण्डः ।।

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ।।१।।

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ।।२।। तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति । सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ।।३।। तासां त्रिवृतं त्रिवृतमेकैकामकरोत् । यथा तु[1] खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ।।४।।

।। इति तृतीयः खण्डः ।।

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?"

4 "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.'

5 "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.'

6 "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."

7 "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.

2 "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.'

2 "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.

3 "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. 4The 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.

3 "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.

2 "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*), 3and 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*), 4and made each of them threefold.

"Learn from me, my son, how each of these three deities becomes threefold.

यदग्ने रोहितँ रूपं तेजसस्तद् रूपम् । यच्छुक्लं तदपाम् । यत्कृष्णं तदन्नस्य । अपागादग्नेरग्नित्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥१॥ यदादित्यस्य रोहितँ रूपं तेजसस्तद् रूपम् । यच्छुक्लं तदपाम् । यत्कृष्णं तदन्नस्य । अपागादादित्यादादित्यत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥२॥ यच्चन्द्रमसो रोहितँ रूपं तेजसस्तद् रूपम् । यच्छुक्लं तदपाम् । यत्कृष्णं तदन्नस्य । अपागाच्चन्द्राच्चन्द्रत्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥३॥ यद्विद्युतो रोहितँ रूपं तेजसस्तद् रूपम् । यच्छुक्लं तदपाम् । यत्कृष्णं तदन्नस्य । अपागाद्विद्युतो विद्युत्त्वम् । वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव[1] सत्यम् ॥४॥

एतद्ध स्म वै तद्विद्वाँस आहुः पूर्वे महाशाला महाश्रोत्रियाः । न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यति । इति ह्येभ्यो विदांचक्रुः ॥५॥ यदु रोहितमिवाभूदिति[1] तेजसस्तद् रूपमिति तद्विदांचक्रुः । यदु शुक्लमिवाभूदित्यपाँ[1] रूपमिति तद्विदांचक्रुः । यदु कृष्णमिवाभूदित्यन्नस्य[1] रूपमिति तद्विदांचक्रुः ॥६॥ यद्वविज्ञातम्[1] इवाभूदित्येतासामेव[2] देवतानाँ समास इति तद्विदांचक्रुः । यथा तु[3] खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥७॥

॥ इति चतुर्थः खण्डः ॥

अन्नमशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति । यो मध्यमस्तन्माँसम् । योऽणिष्ठस्तन्मनः ॥१॥ आपः पीतास्त्रेधा विधीयन्ते । तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति । यो मध्यमस्तल्लोहितम् । योऽणिष्ठः स प्राणः ॥२॥ तेजोऽशितं त्रेधा विधीयते । तस्य यः स्थविष्ठो धातुस्तदस्थि भवति । यो मध्यमः स मज्जा । योऽणिष्ठः सा वाक् ॥३॥ अन्नमयँ हि सोम्य मनः । आपोमयः प्राणः । तेजोमयी वागिति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥४॥

॥ इति पञ्चमः खण्डः ॥

दध्नः सोम्य मथ्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति । तत्सर्पिर्भवति ॥१॥ एवमेव खलु सोम्यान्नस्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति । तन्मनो भवति ॥२॥ अपाँ सोम्य पीयमानानां योऽणिमा स ऊर्ध्वः समुदीषति । स प्राणो भवति ॥३॥ तेजसः सोम्याश्यमानस्य योऽणिमा स ऊर्ध्वः समुदीषति । सा वाग् भवति ॥४॥ अन्नमयँ हि सोम्य मनः । आपोमयः प्राणः । तेजोमयी वागिति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥५॥

॥ इति षष्ठः खण्डः ॥

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—6 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'; 7 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.

षोडशकलः सोम्य पुरुषः । पञ्चदशाहानि माशीः । काममपः पिब । आपोमयः प्राणो न पिबतो[1] विच्छेत्स्यत इति ।।१।।

स ह पञ्चदशाहानि नाश ।। अथ हैनमुपससाद किं ब्रवीमि भो इति । ऋचः सोम्य यजूँषि सामानीति । स होवाच न वै मा प्रतिभान्ति भो इति ।।२।।

तँ होवाच यथा सोम्य महतोऽभ्याहितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात् । तेन ततोऽपि न बहु दहेत् । एवँ सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात् । तयैतर्हि वेदान्नानुभवसि । अशान । अथ मे विज्ञास्यसीति ।।३।।

स हाश । अथ हैनमुपससाद । तँ ह यत्किंच पप्रच्छ सर्वँ ह प्रतिपेदे ।।४।।

तँ होवाच[1] । यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्[2] तेन ततोऽपि बहु दहेत् ।।५।। एवँ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत् । सान्नेनोपसमाहिता प्राज्वालीत्[1] । तयैतर्हि वेदाननुभवसि । अन्नमयँ हि सोम्य मनः । आपोमयः प्राणः । तेजोमयी वागिति । तद्धास्य विजज्ञाविति विजज्ञाविति[2] ।।६।।

।। इति सप्तमः खण्डः ।।

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति । यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा संपन्नो भवति । स्वमपीतो भवति । तस्मादेनँ स्वपितीत्याचक्षते । स्वँ ह्यपीतो भवति ।।१।।

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयते[1] । एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते । प्राणबन्धनँ हि सोम्य मन इति ।।२।।

अशनापिपासे[1] मे सोम्य विजानीहीति । यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते । तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति[2] । तत्रैतच्छुङ्गमुत्पतितँ[3] सोम्य विजानीहि[4] । नेदममूलं भविष्यतीति ।।३।। तस्य क्व मूलँ स्यादन्यत्रान्नात् । एवमेव खलु सोम्यान्नेन शुङ्गेनापोमूलमन्विच्छ । अद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ । तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः ।।४।।

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते । तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट[1] उदन्येति । तत्रैतदेव शुङ्गमुत्पतितँ 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 Śvetaketu 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 Uddalāka Āruṇi 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' (*svapiti*), 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.'

"With regard to this, son, you should recognize this as a bud that has come out. It cannot be without a root, 4 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 । नेदममूलं भविष्यतीति ॥५॥ तस्य क्व मूलँ स्यादन्यत्राद्भ्यः । अद्भिः सोम्य शुङ्गेन तेजोमूलमन्विच्छ । तेजसा सोम्य शुङ्गेन सन्मूलमन्विच्छ । सन्मूलाः सोम्येमाः सर्वाः प्रजाः सदायतनाः सत्प्रतिष्ठाः । यथा नु[1] खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं पुरस्तादेव भवति । अस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥६॥

स य एषोऽणिमैतदात्म्यमिदँ[1] सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥७॥

॥ इति अष्टमः खण्डः ॥

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां[1] वृक्षाणाँ रसान्समवहारमेकताँ रसं गमयन्ति ॥१॥ ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीति । एवमेव खलु सोम्येमाः सर्वाः प्रजाः सति संपद्य न विदुः सति संपद्यामह इति ॥२॥ त इह व्याघ्रो वा सिँहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति[1] ॥३॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥४॥

॥ इति नवमः खण्डः ॥

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यः । ताः समुद्रात्समुद्रमेवापियन्ति । स समुद्र एव भवति[1] । ता यथा तत्र न विदुरियमहमस्मीयमहमस्मीति ॥१॥ एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति । त इह व्याघ्रो वा सिँहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥२॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति दशमः खण्डः ॥

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत् । स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥१॥ अस्य यदेकाँ शाखां जीवो जहात्यथ सा शुष्यति । द्वितीयां जहात्यथ सा शुष्यति । तृतीयां जहात्यथ सा शुष्यति । सर्वं जहाति सर्वः शुष्यति ॥२॥

"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

एवमेव खलु सोम्य विद्धीति होवाच । जीवापेतं वाव किलेदं म्रियते न जीवो म्रियत इति । स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति एकादशः खण्डः ॥

न्यग्रोधफलमत आहरेति । इदं भगव इति । भिन्द्धीति । भिन्नं भगव इति । किमत्र पश्यसीति । अण्व्य इवेमा धाना भगव इति । आसामङ्गैकां भिन्द्धीति । भिन्ना भगव इति । किमत्र पश्यसीति । न किंचन भगव इति ॥१॥ तँ होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्यैषोऽणिम्न एवं महान्यग्रोधस्तिष्ठति[1] । श्रद्धत्स्व सोम्येति[2] ॥२॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति द्वादशः खण्डः ॥

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति[1] । स ह[2] तथा चकार । तँ होवाच । यदोषा लवणमुदकेऽवाधा अङ्ग तदाहरेति । तद्धावमृश्य न विवेद ॥१॥ यथा विलीनमेव[1] । अङ्गास्यान्तादाचामेति । कथमिति । लवणमिति । मध्यादाचामेति । कथमिति । लवणमिति । अन्तादाचामेति । कथमिति । लवणमिति । अभिप्रास्यैतदथ[2] मोपसीदथा इति[3] । तद्ध तथा चकार[4] । तच्छश्वत्संवर्तते[5] । तँ होवाचात्र वाव किल तत्सोम्य न निभालयसेऽत्रैव किलेति[6] ॥२॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति त्रयोदशः खण्डः ॥

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 पुरुषं गन्धारेभ्योऽभिनद्धाक्षमानीय तं ततोऽतिजने विसृजेत् । स यथा तत्र प्राङ् वोदङ् वाधराङ् वा[1] प्रध्मायीताभिनद्धाक्ष[2] आनीतोऽभिनद्धाक्षो विसृष्टः ॥१॥ तस्य यथाभिनहनं प्रमुच्य प्रब्रूयादेतां दिशं गन्धारा एतां दिशं व्रजेति । स ग्रामाद् ग्रामं पृच्छन्पण्डितो मेधावी गन्धारानेवोपसंपद्येत । एवमेवेहाचार्यवान्पुरुषो वेद । तस्य तावदेव चिरं यावन्न विमोक्ष्येऽथ संपत्स्य इति ॥२॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति चतुर्दशः खण्डः ॥

पुरुषँ सोम्योतोपतापिनं ज्ञातयः पर्युपासते जानासि मां जानासि मामिति । तस्य यावन्न वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां तावज्जानाति ॥१॥ अथ यदास्य वाङ्मनसि संपद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायामथ न जानाति ॥२॥

स य एषोऽणिमैतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । भूय एव मा भगवान्विज्ञापयत्विति । तथा सोम्येति होवाच ॥३॥

॥ इति पञ्चदशः खण्डः ॥

पुरुषँ सोम्योत हस्तगृहीतमानयन्ति । अपहार्षीत्[1] स्तेयमकार्षीत् परशुमस्मै तपतेति । स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते । सोऽनृताभिसंधोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति । स दह्यते । अथ हन्यते ॥१॥ अथ यदि तस्याकर्ता भवति । तत एव सत्यमात्मानं कुरुते । स सत्याभिसन्धः सत्येनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति । स न दह्यते । अथ मुच्यते ॥२॥

स यथा तत्र नादाह्येत[1] । ऐतदात्म्यमिदँ सर्वम् । तत्सत्यम् । स आत्मा । तत्त्वमसि श्वेतकेतो इति । तद्धास्य विजज्ञाविति विजज्ञाविति[2] ॥३॥

॥ इति षोडशः खण्डः ॥

॥ इति षष्ठोऽध्यायः ॥

अधीहि भगव इति होपससाद सनत्कुमारं[1] नारदः । तँ होवाच यद्वेत्थ तेन मोपसीद । ततस्त ऊर्ध्वं वक्ष्यामीति । स होवाच ॥१॥

14 "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. [2]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!'

[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.

15 "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. [2] 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.

[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.

16 "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. [2]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.

[3] "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, Śvetaketu."

And he did, indeed, learn it from him.

ADHYĀYA 7

1 "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."

ऋग्वेदं भगवोऽध्येमि यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ।।२।।

सोऽहं भगवो मन्त्रविदेवास्मि नात्मवित् । श्रुतँ ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति । सोऽहं भगवः शोचामि । तं मा भगवाञ्छोकस्य पारं तारयत्विति । तँ होवाच यद्वै किंचैतदध्यगीष्ठा नामैवैतत् ।।३।।

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः[1] पञ्चमो[2] वेदानां वेदः पित्र्यो राशिर्दैवो निधिर्वाकोवाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या । नामैवैतत् । नामोपास्स्वेति ।।४।।

स यो नाम ब्रह्मेत्युपास्ते । यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति[1] यो नाम ब्रह्मेत्युपास्ते[2] । अस्ति भगवो नाम्नो भूय इति । नाम्नो वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ।।५।।

।। इति प्रथमः खण्डः ।।

वाग्वाव नाम्नो भूयसी । वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलकं[1] धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं च । यद्वै वाङ् नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न[2] सत्यं नानृतं न साधु नासाधु न हृदयज्ञो नाहृदयज्ञः[3] । वागेवैतत्सर्वं विज्ञापयति वाचमुपास्स्वेति ।।१।।

स यो वाचं ब्रह्मेत्युपास्ते । यावद्वाचो गतं तत्रास्य यथाकामचारो भवति[1] यो वाचं ब्रह्मेत्युपास्ते । अस्ति भगवो वाचो भूय इति । वाचो वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ।।२।।

।। इति द्वितीयः खण्डः ।।

मनो वाव वाचो भूयः । यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मानोऽनुभवति । स यदा मनसा मनस्यति मन्त्रान्

Nārada told him: [2] "I have studied the Ṛgveda, sir, as also the Yajurveda, the Sāmaveda, the Ātharvaṇa as the fourth, the corpus of histories and ancient tales asthe 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." [3] 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. [4] The Ṛgveda is name, and so are the Yajurveda, the Sāmaveda, the Ātharvaṇa 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.

[5] "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."

2 "Speech, undoubtedly, is greater than name, for speech makes known the Ṛgveda, as it does the Yajurveda, the Sāmaveda, the Ātharvaṇa 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."

[2] "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."

3 "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

अधीयीयेत्यथाधीते । कर्माणि कुर्वीतेत्यथ कुरुते । पुत्राँश्च पशूँश्चेच्छेयेत्यथेच्छते । इमं च लोकममुं चेच्छेयेत्यथेच्छते । मनो ह्यात्मा । मनो हि लोकः । मनो हि ब्रह्म । मन उपास्स्वेति ॥१॥

स यो मनो ब्रह्मेत्युपास्ते । यावन्मनसो गतं तत्रास्य यथाकामचारो भवति[1] यो मनो ब्रह्मेत्युपास्ते । अस्ति भगवो मनसो भूय इति । मनसो वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति तृतीयः खण्डः ॥

सङ्कल्पो वाव मनसो भूयान् । यदा वै सङ्कल्पयतेऽथ[1] मनस्यति । अथ वाचमीरयति । तामु नाम्नीरयति । नाम्नि मन्त्रा एकं भवन्ति । मन्त्रेषु कर्माणि ॥१॥

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि[1] सङ्कल्पे प्रतिष्ठितानि । समक्लृपतां[2] द्यावापृथिवी । समकल्पेतां वायुश्चाकाशं[3] च । समकल्पन्तापश्च[4] तेजश्च । तेषाँ संक्लृप्त्यै[5] वर्षँ सङ्कल्पते । वर्षस्य संक्लृप्त्यै[5] अन्नँ सङ्कल्पते । अन्नस्य संक्लृप्त्यै[5] प्राणाः सङ्कल्पन्ते । प्राणानाँ संक्लृप्त्यै[5] मन्त्राः सङ्कल्पन्ते । मन्त्राणाँ संक्लृप्त्यै[5] कर्माणि सङ्कल्पन्ते । कर्मणाँ संक्लृप्त्यै[5] लोकः सङ्कल्पते । लोकस्य संक्लृप्त्यै[5] सर्वँ सङ्कल्पते । स एष सङ्कल्पः । सङ्कल्पमुपास्स्वेति ॥२॥

स यः सङ्कल्पं ब्रह्मेत्युपास्ते । क्लृप्तान्वै[1] स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति । यावत्सङ्कल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं ब्रह्मेत्युपास्ते[2] । अस्ति भगवो सङ्कल्पाद्भूय इति । सङ्कल्पाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥३॥

॥ इति चतुर्थः खण्डः ॥

चित्तं वाव सङ्कल्पाद्भूयः । यदा वै चेतयतेऽथ सङ्कल्पयते[1] । अथ मनस्यति । अथ वाचमीरयति । तामु नाम्नीरयति । नाम्नि मन्त्रा एकं भवन्ति । मन्त्रेषु कर्माणि ॥१॥

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि[1] चित्ते प्रतिष्ठितानि । तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुः । यदयं वेद यद्वा अयं विद्वान्नेत्थम्

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.

2 "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."

4 "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.

2 "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 (*saṃkḷpti*) 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.

3 "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."

5 "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.

2 "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

अचित्तः[2] स्यादिति । अथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते । चित्तँ ह्येवैषामेकायनम् । चित्तमात्मा । चित्तं प्रतिष्ठा । चित्तमुपास्स्वेति ॥२॥

स यश्चित्तं ब्रह्मेत्युपास्ते । चित्तान्वै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति । यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्ते[1] । अस्ति भगवश्चित्ताद्भूय इति । चित्ताद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥३॥

॥ इति पञ्चमः खण्डः ॥

ध्यानं वाव चित्ताद्भूयः । ध्यायतीव पृथिवी । ध्यायतीवान्तरिक्षम् । ध्यायतीव द्यौः । ध्यायन्तीवापः । ध्यायन्तीव पर्वताः । ध्यायन्तीव देवमनुष्याः । तस्माद्य इह मनुष्याणां महत्तां[1] प्राप्नुवन्ति ध्यानापादाँशा[2] इवैव ते भवन्ति । अथ येऽल्पाः कलहिनः पिशुना उपवादिनस्ते । अथ ये प्रभवो ध्यानापादाँशा[2] इवैव ते भवन्ति । ध्यानमुपास्स्वेति ॥१॥

स यो ध्यानं ब्रह्मेत्युपास्ते । यावद्ध्यानस्य गतं तत्रास्य यथाकामचारो भवति[1] यो ध्यानं ब्रह्मेत्युपास्ते । अस्ति भगवो ध्यानाद्भूय इति । ध्यानाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति षष्ठः खण्डः ॥

विज्ञानं वाव ध्यानाद्भूयः । विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदँ सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यँ राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्याँ सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवाँश्च मनुष्याँश्च पशूँश्च वयाँसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति । विज्ञानमुपास्स्वेति ॥१॥

स यो विज्ञानं ब्रह्मेत्युपास्ते । विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति ।

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 Ṛgveda, the Yajurveda, the Sāmaveda, the Ātharvaṇa 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."

यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्ते[1] । अस्ति भगवो विज्ञानाद्भूय इति । विज्ञानाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति सप्तमः खण्डः ॥

बलं वाव विज्ञानाद्भूयः । अपि ह शतं विज्ञानवतामेको बलवानाकम्पयते[1] । स यदा बली भवत्यथोत्थाता भवति । उत्तिष्ठन्परिचरिता[2] भवति । परिचरन्नुपसत्ता भवति । उपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन[3] पर्वता बलेन देवमनुष्या बलेन पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकम् । बलेन लोकस्तिष्ठति[4] । बलमुपास्स्वेति ॥१॥

स यो बलं ब्रह्मेत्युपास्ते । यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति[1] यो बलं ब्रह्मेत्युपास्ते । अस्ति भगवो बलाद्भूय इति । बलाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति अष्टमः खण्डः ॥

अन्नं वाव बलाद्भूयः । तस्माद्यद्यपि दश रात्रीर्नाश्नीयात् । यद्यु ह जीवेत् । [1]अथ-वाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवति । अथान्नस्यायै[2] द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति । अन्नमुपास्स्वेति ॥१॥

स योऽन्नं ब्रह्मेत्युपास्ते । अन्नवतो वै स लोकान्पानवतोऽभिसिध्यति । यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्ते[1] । अस्ति भगवोऽन्नाद्भूय इति । अन्नाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति नवमः खण्डः ॥

आपो वावान्नाद्भूयस्यः[1] । तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीति । अथ यदा सुवृष्टिर्भवत्यानन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीति । आप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद् द्यौर्यत्पर्वता यद्देवमनुष्या यत्पशवश्च वयाँसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकम् । आप एवेमा मूर्ताः । अप उपास्स्वेति ॥१॥

स योऽपो ब्रह्मेत्युपास्ते । आप्नोति सर्वान्कामाँस्तृप्तिमान्भवति । यावदपां 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?"

तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्ते[1] । अस्ति भगवोऽद्भ्यो भूय इति । अद्भ्यो वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति दशमः खण्डः ॥

तेजो वावाद्भ्यो[1] भूयः । तद्वा[2] एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति[3] नितपति वर्षिष्यति वा इति । तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते । तदेत-दूर्ध्वाभिश्च[4] तिरश्चीभिश्च विद्युद्भिराहादाश्चरन्ति[5] तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति । तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते । तेज उपास्स्वेति ॥१॥

स यस्तेजो ब्रह्मेत्युपास्ते । तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहत-तमस्कानभिसिध्यति । यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्ते[1] । अस्ति भगवस्तेजसो भूय इति । तेजसो वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति एकादशः खण्डः ॥

आकाशो वाव तेजसो भूयान् । आकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निः । आकाशेनाह्वयति । आकाशेन शृणोति । आकाशेन प्रतिशृणोति । आकाशे रमते । आकाशे न रमते । आकाशे जायते । आकाशमभिजायते । आकाशमुपा-स्स्वेति ॥१॥

स य आकाशं ब्रह्मेत्युपास्ते । आकाशवतो वै स लोकान्प्रकाशवतोऽसंबाधानुरुगा-यवतोऽभिसिध्यति । यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्ते[1] । अस्ति भगव आकाशाद्भूय इति । आकाशाद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति द्वादशः खण्डः ॥

स्मरो वावाकाशाद्भूयः[1] । तस्माद्यद्यपि बहव आसीरन्नस्मरन्तो नैव ते कंचन शृणुयुर्न मन्वीरन्न विजानीरन्[2] । यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजा-नीरन्[2] । स्मरेण वै पुत्रान्विजानाति स्मरेण पशून् । स्मरमुपास्स्वेति ॥१॥

स यः स्मरं ब्रह्मेत्युपास्ते । यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति[1] यः स्मरं ब्रह्मेत्युपास्ते । अस्ति भगवः स्मराद्भूय इति । स्माराद्वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ॥२॥

॥ इति त्रयोदशः खण्डः ॥

"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."

आशा वाव स्मराद्भूयसी । आशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्राँश्च पशूँश्चेच्छत इमं च लोकममुं चेच्छते । आशामुपास्स्वेति ।।१।।

स य आशां ब्रह्मेत्युपास्ते । आशयास्य सर्वे कामाः समृध्यन्ति । अमोघा हास्याशिषो भवन्ति । यावदाशाया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्ते[1] । अस्ति भगव आशाया भूय इति । आशाया वाव भूयोऽस्तीति । तन्मे भगवान्ब्रवीत्विति ।।२।।

।। इति चतुर्दशः खण्डः ।।

प्राणो वावाशाया[1] भूयान् । यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वँ समर्पितम् । प्राणः प्राणेन याति । प्राणः प्राणं ददाति । प्राणाय ददाति । प्राणो ह पिता । प्राणो माता । प्राणो भ्राता । प्राणः स्वसा । प्राण आचार्यः । प्राणो ब्राह्मणः ।।१।।

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किंचिद्भृशमिव प्रत्याह । धिक्त्वास्त्वित्येवैनमाहुः । पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति[1] ।।२।। अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषंदहेत्[1] । नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ।।३।। प्राणो ह्येवैतानि सर्वाणि भवति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति । तं चेद् ब्रूयुरतिवाद्यसीति । अतिवाद्यस्मीति ब्रूयात् । नापह्नुवीत ।।४।।

।। इति पञ्चदशः खण्डः ।।

एष तु वा अतिवदति यः सत्येनातिवदति[1] । सोऽहं भगवः सत्येनातिवदानीति । सत्यं त्वेव विजिज्ञासितव्यमिति । सत्यं भगवो विजिज्ञास इति ।।१।।

।। इति षोडशः खण्डः ।।

यदा वै विजानात्यथ सत्यं वदति । नाविजानन्सत्यं वदति । विजानन्नेव सत्यं वदति । विज्ञानं त्वेव विजिज्ञासितव्यमिति । विज्ञानं भगवो विजिज्ञास इति ।।१।।

।। इति सप्तदशः खण्डः ।।

यदा वै मनुतेऽथ विजानाति । नामत्वा विजानाति । मत्वैव विजानाति । मतिस् त्वेव विजिज्ञासितव्येति । मतिं भगवो विजिज्ञास इति ।।

।। इति अष्टादशः खण्डः ।।

14 "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."

15 "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!' 3When 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!'—4for 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.

16 "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."

17 "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."

18 "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."

यदा वै श्रद्दधात्यथ मनुते । नाश्रद्दधन्मनुते । श्रद्दधदेव मनुते । श्रद्धा त्वेव विजिज्ञासितव्येति । श्रद्धां भगवो विजिज्ञास इति ॥१॥

॥ इति एकोनविंशः खण्डः ॥

यदा वै निस्तिष्ठत्यथ[1] श्रद्दधाति । नानिस्तिष्ठञ्श्रद्दधाति । निस्तिष्ठन्नेव श्रद्दधाति । निष्ठा त्वेव विजिज्ञासितव्येति । निष्ठां भगवो विजिज्ञास इति ॥१॥

॥ इति विंशः खण्डः ॥

यदा वै करोत्यथ निस्तिष्ठति । नाकृत्वा निस्तिष्ठति । कृत्वैव निस्तिष्ठति । कृतिस्त्वेव विजिज्ञासितव्येति । कृतिं भगवो विजिज्ञास इति ।

॥ इति एकविंशः खण्डः ॥

यदा वै सुखं लभतेऽथ करोति । नासुखं लब्ध्वा करोति । सुखमेव लब्ध्वा करोति । सुखं त्वेव विजिज्ञासितव्यमिति । सुखं भगवो विजिज्ञास इति ॥१॥

॥ इति द्वाविंशः खण्डः ॥

यो वै भूमा तत्सुखम् । नाल्पे सुखमस्ति । भूमैव सुखम् । भूमा त्वेव विजिज्ञासितव्य इति । भूमानं भगवो विजिज्ञास इति ॥१॥

॥ इति त्रयोविंशः खण्डः ॥

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स भूमा । अथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति तदल्पम् । यो वै भूमा तदमृतम् । अथ यदल्पं तन्मर्त्यम्[1] । स भगवः कस्मिन्प्रतिष्ठित इति । स्वे महिम्नि यदि वा न महिम्नीति ॥१॥

गोअश्वमिह महिमेत्याचक्षते । हस्तिहिरण्यं दासभार्यं क्षेत्राण्यायतनानीति । नाहमेवं ब्रवीमि[1] । ब्रवीमीति होवाच[2] । अन्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥२॥

॥ इति चतुर्विंशः खण्डः ॥

स एवाधस्तात्स उपरिष्टात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः । स एवेदँ सर्वमिति । अथातोऽहङ्कारादेश एव । अहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदँ सर्वमिति ॥१॥

19 "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."

20 "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."

21 "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."

22 "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."

23 "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."

24 "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. [2]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.

25 "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.'

अथात आत्मादेश एव । आत्मैवाधस्तादात्मोपरिष्टादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेदँ सर्वमिति । स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड् भवति । तस्य सर्वेषु लोकेषु कामचारो भवति । अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति । तेषाँ सर्वेषु लोकेष्वकामचारो भवति ॥२॥

॥ इति पञ्चविंशः खण्डः ॥

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश आत्मतस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो विज्ञानमात्मतो ध्यानमात्मतश्चित्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः कर्माण्यात्मत एवेदँ सर्वमिति ॥१॥

तदेष[1] श्लोकः ।

न पश्यो मृत्युं पश्यति न रोगं नोत दुःखताम् ।
सर्वँ ह पश्यः पश्यति सर्वमाप्नोति सर्वशः ॥ इति ॥

स एकधा[2] भवति त्रिधा भवति पञ्चधा ।
सप्तधा नवधा चैव पुनश्चैकादश[3] स्मृतः ।
शतं च दश चैकश्च सहस्राणि च विँशतिः ॥

आहारशुद्धौ सत्त्वशुद्धिः । सत्त्वशुद्धौ ध्रुवा स्मृतिः । स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षः । तस्मै मृदितकषायाय तमसस्पारं[4] दर्शयति भगवान्सनत्कुमारः[5] । तँ स्कन्द इत्याचक्षते ॥२॥

॥ इति षड्विंशः खण्डः ॥

॥ इति सप्तमोऽध्यायः ॥

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः । तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति[1] ॥१॥

2"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.

26 "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; memory 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."

2In 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.

ADHYĀYA 8

1 "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."

तं चेद् ब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति । स ब्रूयात् ।।२।।

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय आकाशः ।
उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते ।।

उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि ।
यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति[1] ।।३।।

तं चेद् ब्रूयुरस्मिँश्चेदं ब्रह्मपुरे सर्वँ समाहितँ सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरा[1] वाप्नोति प्रध्वँसते वा किं ततोऽतिशिष्यत इति ।।४।। स ब्रूयात् ।

नास्य जरयैतज्जीर्यति न वधेनास्य हन्यते ।
एतत्सत्यं ब्रह्मपुरमस्मिन्कामाः समाहिताः[1] ।।

एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः । यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनम् । यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति[2] ।।५।। तद्यथेह कर्मजितो[1] लोकः क्षीयत एवमेवामुत्र पुण्यजितो[1] लोकः क्षीयते । तद्य इहात्मानमननुविद्य व्रजन्त्येताँश्च सत्यान्कामाँस्तेषाँ सर्वेषु लोकेष्वकामचारो भवति । अथ य इहात्मानमनुविद्य व्रजन्त्येताँश्च सत्यान्कामाँस्तेषाँ सर्वेषु लोकेषु कामचारो भवति ।।६।।

।। इति प्रथमः खण्डः ।।

स यदि पितृलोककामो भवति । सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति । तेन पितृलोकेन संपन्नो महीयते ।।१।। अथ यदि मातृलोककामो भवति । सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति । तेन मातृलोकेन संपन्नो महीयते ।।२।। अथ यदि भ्रातृलोककामो भवति । सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति । तेन भ्रातृलोकेन संपन्नो महीयते ।।३।। अथ यदि स्वसृलोककामो भवति । सङ्कल्पादेवास्य स्वसारः समुत्तिष्ठन्ति । तेन स्वसृलोकेन संपन्नो महीयते ।।४।। अथ यदि सखिलोककामो भवति । सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति । तेन सखिलोकेन संपन्नो महीयते ।।५।। अथ यदि गन्धमाल्यलोककामो भवति । सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतः । तेन गन्धमाल्यलोकेन संपन्नो महीयते ।।६।। अथ यद्यन्नपानलोककामो भवति । सङ्कल्पादेवास्यान्नपाने समुत्तिष्ठतः । तेनान्नपानलोकेन संपन्नो महीयते ।।७।।

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."

4If 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?"—5he should reply:

"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; 6and 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.

अथ यदि गीतवादितलोककामो[1] भवति । सङ्कल्पादेवास्य गीतवादिते[2] समुत्तिष्ठतः । तेन गीतवादितलोकेन[1] संपन्नो महीयते ॥८॥ अथ यदि स्त्रीलोककामो भवति । सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति । तेन स्त्रीलोकेन संपन्नो महीयते ॥९॥

यं यमन्तमभिकामो भवति । यं कामं[1] कामयते । सोऽस्य सङ्कल्पादेव समुत्तिष्ठति । तेन संपन्नो महीयते ॥१०॥

॥ इति द्वितीयः खण्डः ॥

त इमे सत्याः कामा अनृतापिधानाः । तेषाँ सत्यानाँ सतामनृतमपिधानम् । यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥१॥ अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दते । अत्र ह्यस्यैते सत्याः कामा अनृतापिधानाः[1] । तद्यथापि[2] हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुः । एवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः ॥२॥ स वा एष आत्मा हृदि । तस्यैतदेव निरुक्तँ हृद्ययमिति तस्माद्धृदयम् । अहरहर्वा एवंवित्स्वर्गं लोकमेति ॥३॥ अथ य एष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति[1] ॥४॥ तानि ह वा एतानि त्रीण्यक्षराणि सत्तियमिति[1] । तद्यत्सत्तदमृतम् । अथ यत् ति तन्मर्त्यम् । अथ यद्यं तेनोभे यच्छति । यदनेनोभे यच्छति तस्माद्यम् । अहरहर्वा एवंवित्स्वर्गं लोकमेति ॥५॥

॥ इति तृतीयः खण्डः ॥

अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसंभेदाय । नैतँ सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतम् । सर्वे पाप्मानोऽतो निवर्तन्ते । अपहतपाप्मा ह्येष ब्रह्मलोकः ॥१॥ तस्माद्वा एतँ सेतुं तीर्त्वान्धः सन्ननन्धो भवति । विद्धः सन्नविद्धो भवति । उपतापी सन्ननुपतापी भवति । तस्माद्वा एतँ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते । सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥२॥ तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकः । तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥३॥

॥ इति चतुर्थः खण्डः ॥

अथ यद्यज्ञ[1] इत्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दते । अथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥१॥

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. 2 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 (*hṛdi*) is this (*ayam*),' and so it is called 'heart' (*hṛdayam*). 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*). 5 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

अथ यत्सत्त्रायणमित्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दते । अथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तत् । ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते ॥२॥

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तत् । एष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दते । अथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तत् । तदरश्च[1] ह वै प्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि । तदैरंमदीयँ[2] सरः । तदश्वत्थः सोमसवनः । तदपराजिता पूर्ब्रह्मणः प्रभुविमितँ हिरण्मयम् ॥३॥

तद्य एवैतावरं च प्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकः । तेषाँ सर्वेषु लोकेषु कामचारो भवति ॥४॥

॥ इति पञ्चमः खण्डः ॥

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिम्नस्तिष्ठन्ति[1] शुक्लस्य नीलस्य पीतस्य लोहितस्येति । असौ वा आदित्यः पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥१॥ तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता[1] आदित्यस्य रश्मय[2] उभौ लोकौ गच्छन्तीमं चामुं च । अमुष्मादादित्यात्प्रतायन्ते ता[3] आसु नाडीषु सृप्ताः । आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥२॥

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः[1] स्वप्नं न विजानाति । आसु तदा नाडीषु सृप्तो भवति । तं न कश्चन पाप्मा स्पृशति । तेजसा हि तदा संपन्नो भवति ॥३॥

अथ यत्रैतदबलिमानं नीतो[1] भवति । तमभित आसीना आहुर्जानासि मां जानासि मामिति । स यावदस्माच्छरीरादनुत्क्रान्तो भवति । तावज्जानाति ॥४॥ अथ यत्रैतदस्माच्छरीरादुत्क्रामति । अथैतैरेव रश्मिभिरूर्ध्वमाक्रमते[1] । स ओमिति वा होद्वा मीयते[2] । स यावत्क्षिप्येन्मनस्तावदादित्यं[3] गच्छति । एतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥५॥ तदेष श्लोकः ।

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥६॥

॥ इति षष्ठः खण्डः ॥

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः

(*yaḥ*) 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. [2] Further, what people normally call "the embarking on a long sacrifice" (*sattrāyaṇa*) 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 (*sat*), for the self (*ātman*). 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. [3] What people normally call "the embarking on a fast" (*anāśakāyana*), 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" (*araṇyāyana*) is, in reality, the life of a celibate student. Now, Ara and Ṇya are the two seas in the world of *brahman*, that is, in the third heaven from here. In that world are also the lake Airaṃmadīya, the banyan tree Somasavana, the fort Aparājita, and *brahman*'s golden hall Prabhu.

[4] So, only those who, by the life of a celibate student, find these two seas, Ara and Ṇya, in the world of *brahman* come to possess that world, and they obtain complete freedom of movement in all the worlds.

6 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. [2] 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.

[3] 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.

[4] 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. [5] But when he is departing from this body, he rises up along those same rays. He goes up with the sound "OṂ." 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. [6] 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.

7 "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

सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विनाजातीति ह प्रजापतिरुवाच ।।१।।

तद्धोभये देवासुरा अनुबुबुधिरे । ते होचुर्हन्त तमात्मानमन्विच्छामो[1] यमात्मानमन्विष्य सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामानिति । इन्द्रो हैव[2] देवानामभिप्रवव्राज विरोचनोऽसुराणाम् । तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ।।२।।

तौ ह द्वात्रिँशतं वर्षाणि ब्रह्मचर्यमूषतुः । तौ ह प्रजापतिरुवाच । किमिच्छन्तावावास्तमिति[1] । तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः । स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य[2] विजानातीति[3] भगवतो वचो वेदयन्ते । तमिच्छन्तावावास्तमिति[4] ।।३।।

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि[1] पुरुषो दृश्यत एष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । अथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शे कतम एष इति । एष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ।।४।।

।। इति सप्तमः खण्डः ।।

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति । तौ होदशरावेऽवेक्षांचक्राते । तौ ह प्रजापतिरुवाच किं पश्यथ इति । तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्य आ नखेभ्यः प्रतिरूपमिति ।।१।।

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति । तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षांचक्राते । तौ ह प्रजापतिरुवाच किं पश्यथ इति ।।२।।

तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्व एवमेवेमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृताविति । एष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । तौ ह शान्तहृदयौ प्रववव्रजतुः ।।३।।

तौ हान्वीक्ष्य प्रजापतिरुवाच अनुपलभ्यात्मानमननुविद्य व्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति । स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम । तेभ्यो हैतामुपनिषदं प्रोवाच आत्मैवेह महय्य आत्मा परिचर्यः । आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं[1] चामुं चेति ।।४।।

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

तस्मादप्यद्येहाददानमश्रद्दधानमयजमानमाहुरासुरो[1] बतेति । असुराणाँ ह्येषोपनिषत् । प्रेतस्य शरीरं भिक्षया[2] वसनेनालङ्कारेणेति सँस्कुर्वन्ति । एतेन ह्यमुं[3] लोकं जेष्यन्तो मन्यन्ते ।।५।।

।। इति अष्टमः खण्डः ।।

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श । यथैव खल्वयमस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णः । अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं[1] पश्यामीति ।।१।।

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः[1] प्राव्राजीः सार्धं विरोचनेन किमिच्छन्पुनरागम इति । स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति स्रामे स्रामः परिवृक्णे परिवृक्णः । अस्यैव शरीरस्य नाशमन्वेष नश्यति । नाहमत्र भोग्यं पश्यामीति ।।२।।

एवमेवैष मघवन्निति[1] होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिँशतं वर्षाणीति । स हापराणि द्वात्रिँशतं वर्षाण्युवास । तस्मै होवाच ।।३।।

।। इति नवमः खण्डः ।।

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्भयं ददर्श । तद्यद्यपीदँ शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामः । नैवैषोऽस्य दोषेण दुष्यति ।।१।। न वधेनास्य हन्यते । नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्[1] । विच्छादयन्तीव[2] । अप्रियवेत्तेव भवति । अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति ।।२।।

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति । स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि स्राममस्रामः । नैवैषोऽस्य दोषेण दुष्यति ।।३।। न वधेनास्य हन्यते । नास्य स्राम्येण स्रामः । घ्नन्ति त्वेवैनम्[1] । विच्छादयन्तीव[1] । अप्रियवेत्तेव भवति । अपि रोदितीव । नाहमत्र भोग्यं पश्यामीति । एवमेवैष मघवन्निति होवाच । एतं त्वेव

this world and the next." [5] 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.

9 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."

[2] So he returned again carrying firewood in his hands. Prajāpati 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."

[3] 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:

10 "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—[2]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."

[3] 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: "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—[4]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."

ते भूयोऽनुव्याख्यास्यामि । वसापराणि द्वात्रिँशतं वर्षाणीति । स हापराणि द्वात्रिँशतं वर्षाण्युवास । तस्मै होवाच ।।४।।

।। इति दशमः खण्डः ।।

तद्यत्रैतत्सुप्तः समस्तः संप्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाच । एतदमृतमभयमेतद् ब्रह्मेति । स ह शान्तहृदयः प्रवव्राज । स हाप्राप्यैव देवानेतद्भयं ददर्श । नाह खल्वयमेवँ संप्रत्यात्मानं जानात्ययमहमस्मीति । नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ।।१।।

स समित्पाणिः पुनरेयाय । तँ ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम[1] इति । स होवाच नाह खल्वयं भगव एवँ संप्रत्यात्मानं जानात्ययमहमस्मीति । नो एवेमानि भूतानि । विनाशमेवापीतो भवति । नाहमत्र भोग्यं पश्यामीति ।।२।।

एवमेवैष मघवन्निति होवाच । एतं त्वेव ते भूयोऽनुव्याख्यास्यामि । नो एवान्यत्रैतस्मात् । वसापराणि पञ्च वर्षाणीति । स हापराणि पञ्च वर्षाण्युवास । तान्येकशतँ संपेदुः । एतत्तद्यदाहुः । एकशतँ ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास । तस्मै होवाच ।।३।।

।। इति एकादशः खण्डः ।।

मघवन्मर्त्यं वा इदँ शरीरमात्तं मृत्युना । तदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानम् । आत्तो वै सशरीरः प्रियाप्रियाभ्याम् । न[1] वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्ति । अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ।।१।।

अशरीरो वायुः । अभ्रं विद्युत्स्तनयित्नुरशरीराण्येतानि । तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन[1] रूपेणाभिनिष्पद्यन्ते ।।२।। एवमेवैष संप्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसंपद्य स्वेन रूपेणाभिनिष्पद्यते । स उत्तमपुरुषः[1] । स तत्र पर्येति जक्षत्क्रीडन् रममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजनँ स्मरन्निदँ शरीरम् । स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ।।३।।

अथ यत्रैतदाकाशमनुविषण्णं[1] चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुः । अथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणम् । अथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वाक् । अथ यो वेदेदँ शृणवानीति[2] स आत्मा श्रवणाय

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."

2 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."

3 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, 3 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. 5 The one who is aware: 'Let me think about this'—that is the self; the mind

श्रोत्रम् ।।४।। अथ यो वेदेदं मन्वानीति[1] स आत्मा । मनोऽस्य दैवं चक्षुः । स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन् रमते य एते ब्रह्मलोके ।।५।।

तं वा एतं देवा आत्मानमुपासते । तस्मात्तेषाँ सर्वे च लोका आत्ताः[1] सर्वे च कामाः । स सर्वाँश्च लोकानाप्नोति सर्वाँश्च कामान्यस्तमात्मानमनुविद्य विजानाति । इति ह प्रजापतिरुवाच प्रजापतिरुवाच ।।६।।

।। इति द्वादशः खण्डः ।।

स्यामाच्छबलं[1] प्रपद्ये । शबलाच्छ्यामं प्रपद्ये । अश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धूत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसंभवामीत्यभिसंभवामीति[2] ।।१।।

।। इति त्रयोदशः खण्डः ।।

आकाशो वै नाम नामरूपयोर्निर्वहिता । ते यदन्तरा तद् ब्रह्म तदमृतँ स आत्मा । प्रजापतेः[1] सभां वेश्म[2] प्रपद्ये यशोऽहं भवामि ब्राह्मणानां यशो राज्ञां यशो विशाम् । यशोऽहमनुप्रापत्सि । स हाहं यशसां यशः । श्येतमदत्कमदत्कँ[3] श्येतं[3] लिन्दु[4] माभिगां लिन्दु माभिगाम् ।।१।।

।। इति चतुर्दशः खण्डः ।।

तद्धैतद् ब्रह्मा प्रजापतय उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः । आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य[1] कुटुम्बे[2] शुचौ देशे स्वाध्यायमधीयानो धार्मिकान्विदधदात्मनि सर्वेन्द्रियाणि संप्रतिष्ठाप्याहिँसन्सर्वभूतान्यन्यत्र तीर्थेभ्यः । स खल्वेवं वर्तयन्यावदायुषं ब्रह्मलोकमभिसंपद्यते । न च पुनरावर्तते न च पुनरावर्तते ।।१।।

।। इति पञ्चदशः खण्डः ।।

॥ इति अष्टमोऽध्यायः ॥

॥ इति छान्दोग्योपनिषत् ॥

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 Brahmins, 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 *saṃhitopaniṣad*, while some editions of TU call it *sīkṣopaniṣad*. Indian editions of TU call this chapter *śīkṣādhyāyaḥ prathamā vallī*. Beginning with Deussen (1897), most translators have called it *śikṣāvallī*, 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 *śikṣāvallyadhyāyaḥ*. The second chapter is called *ānandavallī* or *brahmavallī* (sometimes combined to *brahmānandavallī*), and the third chapter is entitled *bhṛguvallī*. Taken together the two last chapters form a distinct text, and Sāyaṇa calls it *vāruṇyupaniṣad*. 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-Śikṣā-Upaniṣad (KaSU) and compared it to the *śikṣāvallī* 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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तैत्तिरीयोपनिषत्

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ।।
नमो ब्रह्मणे[1] ।
नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव[2] प्रत्यक्षं ब्रह्म वदिष्यामि ।
ऋतं वदिष्यामि ।
सत्यं वदिष्यामि ।
तन्मामवतु ।
तद्वक्तारमवतु ।
अवतु मामवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ।।१।।

।। इति प्रथमोऽनुवाकः ।।

ॐ[1] शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः । इत्युक्तः शीक्षाध्यायः ।।१।।

।। इति द्वितीयोऽनुवाकः ।।

सह नौ यशः ।सह नौ ब्रह्मवर्चसम् । अथातः सँहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासँहिता इत्याचक्षते । अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः ।। १ ।। वायुः संधानम् । इत्यधिलोकम् । अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः संधानम् । इत्यधि-

1 ŚIKṢĀVALLĪ

1

OṂ
May Mitra be kind to us!
May Varuṇa, may Aryaman!
May Indra Bṛhaspati!
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.

OṂ
Peace! Peace! Peace!

2 OṂ! 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, [2]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.

ज्यौतिषम् । अथाधिविद्यम् । आचार्यः पूर्वरूपम् ।।२।। अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनँ संधानम् । इत्यधिविद्यम् । अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननँ संधानम् । इत्यधिप्रजम् ।।३।। अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तरा हनुरुत्तररूपम् । वाक्सन्धिः । जिह्वा संधानम् । इत्यध्यात्मम् । इतीमा महासँहिताः । य एवमेता महासँहिता व्याख्याता वेद । संधीयते प्रजया पशुभिः । ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ।।४।।

।। इति तृतीयोऽनुवाकः ।।

यश्छन्दसामृषभो विश्वरूपः[1] छन्दोभ्योऽध्यमृतात्संबभूव ।
स मेन्द्रो[2] मेधया स्पृणोतु अमृतस्य देव धारणो[3] भूयासम्[4] ।।
शरीरं मे विचर्षणं[5] जिह्वा[6] मे मधुसत्तमा[7] ।
कर्णाभ्यां भूरि विश्रुवम्[8] ।।

ब्रह्मणः कोशोऽसि[9]
मेधया पिहितः
श्रुतं मे गोपाय ।।

आवहन्ती वितन्वाना [१] कुर्वाणाचीरमात्मनः[1] ।
वासाँसि मम गावश्च अन्नपाने च सर्वदा[2] ।।
ततो मे श्रियमावह लोमशां पशुभिः सह[3] स्वाहा ।।

आ मा यन्तु ब्रह्मचारिणः स्वाहा ।
वि[4] मा यन्तु[5] ब्रह्मचारिणः स्वाहा ।
प्र[6] मा यन्तु[5] ब्रह्मचारिणः स्वाहा ।
दमायन्तु[7] ब्रह्मचारिणः स्वाहा ।
शमायन्तु[7] ब्रह्मचारिणः स्वाहा ।।२।।

यशो[1] जनेऽसानि[2] स्वाहा ।
श्रेयान्वस्यसोऽसानि[3] स्वाहा ।
तं त्वा भग प्रविशानि[4] स्वाहा ।
स मा भग प्रविश स्वाहा ।
तस्मिन्त्सहस्रशाखे[5] नि भगाहं त्वयि[6] मृजे स्वाहा ।

With reference to knowledge—the preceding word is the teacher, [3]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 (*saṃdhā*) as explained here—he will possess (*saṃ-dhā-*) offspring, livestock, the luster of sacred knowledge, a food supply, and the heavenly world.

4

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, [2]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!

यथापः प्रवता[7] यन्ति यथा मासा अहर्जरम् ।
एवं मा ब्रह्मचारिणो धातरायन्तु सर्वतः[8] स्वाहा ।।
प्रतिवेशोऽसि प्र मा भाहि प्र मा पद्यस्व ।।३।।

।। इति चतुर्थोऽनुवाकः ।।

भूर्भुवः[1] सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मैतां चतुर्थीम् । माहाचमस्यः प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः । भूरिति वा अयं लोकः । भुव इत्यन्तरिक्षम् । सुवरित्यसौ लोकः ।।१।। मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते । भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषि महीयन्ते । भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूँषि ।।२।। मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते । भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इति अन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ।। ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहृतयः । ता यो वेद स वेद ब्रह्म । सर्वेऽस्मै देवा बलिमावहन्ति ।।३।।

।। इति पञ्चमोऽनुवाकः ।।

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवालम्बते । सेन्द्रयोनिः । यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले । भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ ।।१।। सुवरित्यादित्ये । मह इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पतिश्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म । सत्यात्म प्राणारामं मनआनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्योपास्व ।।२।।

।। इति षष्ठोऽनुवाकः ।।

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः । अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि । आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ।।

अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः । चक्षुः श्रोत्रं मनो वाक्त्वक् ।

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*, *bhuvas*, 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 *bhuvas*, 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 *bhuvas*, the sun is *suvar*, and the moon is *mahas*, for all the lights are made joyous by the moon. The Ṛg verses are *bhūr*, the Sāman chants are *bhuvas*, the Yajus formulas are *suvar*,[3] and *brahman* (=OṂ) is *mahas*, for all the Vedas are made joyous by *brahman*. The out-breath is *bhūr*, the in-breath is *bhuvas*, 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 *bhuvas*, [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. Prācīnayogya, venerate it in this manner.

7

Earth	Intermediate Region	Sky	Quarters	Intermediate Quarters
Fire	Wind	Sun	Moon	Stars
Waters	Plants	Trees	Space	Body (*ātman*)

That was with respect to beings. Now with respect to the body:

Out-breath	Inter-breath	In-breath	Up-breath	Link-breath
Sight	Hearing	Mind	Speech	Touch
Skin	Flesh	Sinew	Bone	Marrow

चर्म माँसँ स्नावास्थि मज्जा । एतदधिविधाय ऋषिरवोचत् । पाङ्क्तं वा इदँ सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोति ।।१।।

।। इति सप्तमोऽनुवाकः ।।

ओमिति ब्रह्म । ओमितीदँ सर्वम् । ओमित्येतदनुकृतिर्ह[1] स्म वा अप्यो श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओँशोमिति[2] शस्त्राणि शँसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रस्तौति । ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह । ब्रह्मोपाप्नवानीति । ब्रह्मैवोपाप्नोति ।।१।।

।। इति अष्टमोऽनुवाकः ।।

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशिष्टिः । स्वाध्यायप्रवचने एव नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ।।१।।

।। इति नवमोऽनुवाकः ।।

अहं वृक्षस्य रेरिवा[1] कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीवस्वमृतम्[2] अस्मि द्रविणँ सवर्चसम् ।
सुमेधा अमृतोऽक्षितः[3] ।
इति त्रिशङ्कोर्वेदानुवचनम् ।।१।।

।। इति दशमोऽनुवाकः ।।

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति । सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न प्रमदितव्यम्[1] । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम्[2] । स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम् ।।१।। देवपितृकार्याभ्यां[1] न प्रमदितव्यम् ।

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 OṂ. This whole world is OṂ. When one says OṂ, it indicates compliance. Thus, when they are instructed, "O! Make him listen!" they do make him listen. They say OṂ before singing the Sāman chants; they say OṂ ŚOṂ before they recite the hymns of praise; the Adhvaryu priest says OṂ before giving his response; the Brahman priest says OṂ before singing the introductory praise. One says OṂ in giving one's permission to conduct the fire sacrifice. When a Brahmin is about to recite the Veda publicly, he first says "OṂ," 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. Humaneness, 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 Pauruśiṣṭi, 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 Triśaṅku.

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.

मातृदेवो भव । पितृदेवो भव । आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि सेवितव्यानि[2] । नो इतराणि । [3]यान्यस्माकँ सुचरितानि । तानि त्वयोपास्यानि[4] ।।२।। नो इतराणि । ये[1] के चास्मच्छ्रेयाँसो ब्राह्मणाः[2] । तेषां त्वयासनेन प्रश्वसितव्यम्[3] । श्रद्धया देयम् । अश्रद्धयादेयम् । श्रिया देयम्[4] । ह्रिया देयम् । भिया देयम् । संविदा देयम्[5] । अथ यदि ते कर्मविचिकित्सा वा[6] वृत्त-विचिकित्सा[7] वा स्यात् ।।३।। ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा[1] धर्मकामाः[2] स्युः । यथा ते तत्र वर्तेरन् । तथा[3] तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः संमर्शिनः । युक्ता आयुक्ताः । अलूक्षा[1] धर्मकामाः[2] स्युः । यथा ते तषु वर्तेरन् । तथा[3] तेषु वर्तेथाः । एष आदेशः । एष उपदेशः । एषा वेदोपनिषत् । एतदनुशासनम् । एवमुपासितव्यम्[4] । एवमु चैतदुपास्यम्[5] ।।४।।

।। इति एकादशोऽनुवाकः ।।

शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा ।
शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ।।
नमो ब्रह्मणे[1] । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।
ऋतमवादिषम् । सत्यमावदिषम् ।
तन्मामावीत् । तद्वक्तारमावीत् ।
आवीन्माम् । आवीद्वक्तारम् ।
ॐ
शान्तिः शान्तिः शान्तिः ।।१।।

।। इति द्वादशोऽनुवाकः ।।

॥ इति शिक्षाध्यायः प्रथमा वल्ली ॥

ॐ[1]
सह नाववतु ।
सह नौ भुनक्तु ।

"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, [3] 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—[4] 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 (*upaniṣad*) of the Veda. This is the admonition. You should venerate in this way. You should, indeed, venerate this in this way.

12

May Mitra be kind to us!
May Varuṇa, may Aryaman!
May Indra Bṛhaspati!
May Viṣṇu 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.
OṂ
Peace! Peace! Peace!

2 BRAHMAVALLĪ

1

OṂ
May it help us both together!
May it foster us both together!

सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ
शान्तिः शान्तिः शान्तिः ।।

ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता ।

सत्यं[2] ज्ञानमनन्तं[3] ब्रह्म यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान्कामान् सह ब्रह्मणा विपश्चितेति ।।

तस्माद्वा एतस्मादात्मन आकाशः संभूतः । आकाशाद्वायुः । वायोरग्निः । अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधीभ्योऽन्नम् । अन्नात्पुरुषः । स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।

।। इति प्रथमोऽनुवाकः ।।

अन्नाद्वै[1] प्रजाः प्रजायन्ते याः काश्च पृथिवीँ श्रिताः ।
अथो अन्नेनैव जीवन्ति अथैनदपियन्त्यन्ततः ।।
अन्नं हि भूतानां ज्येष्ठं तस्मात्सर्वौषधमुच्यते ।
सर्वं वै तेऽन्नमाप्नुवन्ति येऽन्नं ब्रह्मोपासते ।।
अन्नं[2] हि भूतानां ज्येष्ठं तस्मात्सर्वौषधमुच्यते ।।
अन्नाद्भूतानि जायन्ते[3] जातान्यन्नेन वर्धन्ते ।
अद्यतेऽत्ति च भूतानि तस्मादन्नं तदुच्यते ।। इति ।।

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।

।। इति द्वितीयोऽनुवाकः ।।

प्राणं देवा अनुप्राणन्ति[1] मनुष्याः पशवश्च ये ।

Together let us both act boldly!
May our learning be full of vigor!
May we never dislike each other!

OṂ

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:

2

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:

3

Lifebreath—gods breathe along with it
  as do men and beasts.

प्राणो हि भूतानामायुस्तस्मात्सर्वायुषमुच्यते[2] ।।
सर्वमेव त आयुर्यन्ति[1] ये प्राणं ब्रह्मोपासते ।
प्राणो हि भूतानामायुस्तस्मात्सर्वायुषमुच्यते[2] ।। इति ।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।।

तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग्दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।

।। इति तृतीयोऽनुवाकः ।।

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान्न बिभेति कदाचन ।। इति ।।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।।

तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।

।। इति चतुर्थोऽनुवाकः ।।

विज्ञानं यज्ञं तनुते कर्माणि तनुतेऽपि च ।
विज्ञानं देवाः सर्वे[1] ब्रह्म ज्येष्ठमुपासते ।।
विज्ञानं ब्रह्म चेद्वेद तस्माच्चेन्न प्रमाद्यति ।
शरीरे पाप्मनो हित्वा सर्वान्कामान्त्समश्नुते ।। इति ।।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।।

तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्मानन्दमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधतामन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।

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 Ṛg 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-Āṅgirases. On this, too, we have the following verse:

4

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:

5

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

मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।।

।। इति पञ्चमोऽनुवाकः ।।

असन्नेव स भवति असद् ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद सन्तमेनं ततो विदुः ।। इति ।।

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।।

अथातोऽनुप्रश्नाः[1] ।

उताविद्वानमुं लोकं प्रेत्य कश्चन गच्छती३ ।
आहो विद्वानमुं लोकं प्रेत्य कश्चित्समश्नुता३उ ।।

[2]सोऽकामयत । बहु स्यां[3] प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किंच । तत्सृष्ट्वा । तदेवानुप्राविशत् । तदनुप्रविश्य । सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च निलयनं चानिलयनं च । विज्ञानं चाविज्ञानं च । सत्यं चानृतं च । सत्यमभवत् । यदिदं किंच । तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ।।

।। इति षष्ठोऽनुवाकः ।।

असद्वा[1] इदमग्र आसीत्ततो वा सदजायत ।
तदात्मानँ स्वयमकुरुत तस्मात्तत्सुकृतमुच्यते ।। इति ।।

यद्वै तत्सुकृतम् । रसो वै सः । रसँ ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं[2] प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं[3] कुरुतेऽथ तस्य भयं भवति । तत्त्वेव भयं विदुषो मन्वानस्य[4] । तदप्येष श्लोको भवति ।।

।। इति सप्तमोऽनुवाकः ।।

भीषास्माद्वातः पवते भीषा उदेति सूर्यः ।
भीषास्मादग्निश्चेन्द्रश्च मृत्युर्धावति पञ्चमः ।। इति ।।

सैषानन्दस्य मीमाँसा भवति । युवा स्यात्साधुयुवाध्यायकः[1] । आशिष्ठो दृढिष्ठो[2] बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात् । स एको मानुष आनन्दः ।

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 मानुषा आनन्दाः । स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिरलोकलोकानामानन्दः[3] । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः[3] । स एक आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य ।

ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरानानदः । श्रोत्रियस्य चाकाम-हतस्य ।

ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मणो आनन्दः । श्रोत्रियस्य चाकाम-हतस्य ।

यश्चायं पुरुषे यश्चासावादित्ये । स एकः । स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं प्राणमयमात्मानमुपसंक्रामति । एतं मनोमय-मात्मानमुपसंक्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्दमयमात्मान-मुपसंक्रामति । तदप्येष श्लोको भवति ।।

।। इति अष्टमोऽनुवाकः ।।

यतो वाचो निवर्तन्ते अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान्न बिभेति कुतश्चन ।। इति ।।

एतँ ह वाव न तपति । किमहँ साधु नाकरवम् । किमहं पापमकरवमिति । स य एवं विद्वानेते[1] आत्मानँ स्पृणुते । उभे ह्येवैष एते[1] आत्मानँ स्पृणुते । य एवं वेद । इत्युपनिषत्[2] ।।

।। इति नवमोऽनुवाकः ।।

॥ इति ब्रह्मवल्ली ॥

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 Bṛhaspati 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 Prajāpati enjoys—and also a man versed in the Vedas and free from desires—is a hundred times greater than the bliss of Bṛhaspati.

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 Prajāpati.

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:

9

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*).

ॐ[1]

सह नाववतु । सह नौ भुनक्तु ।
सह वीर्यं करवावहै ।
तेजस्वि नावधीतमस्तु मा विद्विषावहै ।
ॐ
शान्तिः शान्तिः शान्तिः ॥

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा एतत्प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति[2] । तँ होवाच । यतो वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत्प्रयन्त्यभिसंविशन्ति । तद्विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

॥ इति प्रथमोऽनुवाकः ॥

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

॥ इति द्वितीयोऽनुवाकः ॥

प्राणं ब्रह्मेति व्यजानात् । प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते । प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

॥ इति तृतीयोऽनुवाकः ॥

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

॥ इति चतुर्थोऽनुवाकः ॥

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं

3 BHṚGUVALLĪ

1

OṂ
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!

OṂ
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."

पितरमुपससार । अधीहि भगवो ब्रह्मेति । तँ होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ।।

।। इति पञ्चमोऽनुवाकः ।।

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ।।

।। इति षष्ठोऽनुवाकः ।।

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ।।

।। इति सप्तमोऽनुवाकः ।।

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् । अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ।।

।। इति अष्टमोऽनुवाकः ।।

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः । पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति । महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्कीर्त्या ।।

।। इति नवमोऽनुवाकः ।।

न कंचन वसतौ[1] प्रत्याचक्षीत । तद् व्रतम् । तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद्वै मुखतोऽन्नँ राद्धम् । मुखतोऽस्मा अन्नँ राध्यते । एतद्वै मध्यतोऽन्नँ राद्धम् । मध्यतोऽस्मा अन्नँ राध्यते । एतद्वा अन्ततोऽन्नँ राद्धम् । अन्ततोऽस्मा अन्नँ राध्यते ।।१।। य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति ।।२।। यश 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 Varuṇa. 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.

7 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.

8 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.

9 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.

10 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. [2] 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, [3] as contentment; in

पशुषु[1] । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे[1] । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान्भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन[2] इत्युपासीत । मानवान्भवति ।।३।। तन्नम इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान्भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः ।।४।। स य एवंवित् । अस्माल्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रम्य । एतं प्राणमयमात्मानमुपसंक्रम्य । एतं मनोमयमात्मानमुपसंक्रम्य । एतं विज्ञानमयमात्मानमुपसंक्रम्य । एतमानन्दमयमात्मानमुपसंक्रम्य । इमाँल्लोकान्कामान्नी कामरूप्यनुसंचरन् । एतत्साम गायन्नास्ते ।

हा३वु हा३वु हा३वु ।।५।।
अहमन्नमहमन्नमहमन्नम् ।
अहमन्नादो३ऽहमन्नादो३ऽहमन्नादः ।
अहँ श्लोककृदहँ श्लोककृदहँ श्लोककृत् ।
अहमस्मि प्रथमजा ऋता३स्य ।
पूर्वं देवेभ्योऽमृतस्य ना३भायि ।
यो मा ददाति स इदेव मा३वाः ।
अहमन्नमन्नमदन्तमा३द्मि ।
अहं विश्वं भुवनमभ्यभवा३म् ।
सुवर्न ज्योतीः ।

य एवं वेद । इत्युपनिषत् ।।६।।

॥ इति भृगुवल्ली ॥

॥ इति तैत्तिरीयोपनिषत् ॥

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 Taittirīya Upaniṣad.

FOUR

Aitareya 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 Ṛgveda. 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 Ṛgvedic 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 (*ātman*) 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

ऐतरेयोपनिषत्

अत्मा वा इदमेक एवाग्र आसीन्नान्यत्किंचन मिषत् । स ईक्षत[1] । लोकान्नु सृजा इति ।।१।।

स इमाँल्लोकानसृजत । अम्भो मरीचीर्मरमापः[1] । अदोऽम्भः परेण दिवं द्यौः प्रतिष्ठान्तरिक्षं मरीचयः पृथिवी मरो या अधस्तात्ता आपः ।।२।।

स ईक्षतेमे[1] नु[2] लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ।।३।।

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत यथाण्डं मुखाद्वाग्वाचोऽग्निः । नासिके[1] निरभिद्येतां नासिकाभ्यां प्राणः प्राणाद्वायुः । अक्षिणी निरभिद्येतामक्षीभ्यां[2] चक्षुश्चक्षुष आदित्यः । कर्णौ निरभिद्येतां कर्णाभ्यां श्रोत्रं श्रोत्राद्दिशः । त्वङ् निरभिद्यत त्वचो लोमानि लोमभ्य ओषधिवनस्पतयः । हृदयं निरभिद्यत[3] हृदयान्मनो मनसश्चन्द्रमाः । नाभिर्निरभिद्यत नाभ्या अपानोऽपानान्मृत्युः । शिश्नं निरभिद्यत शिश्नाद्रेतो रेतस आपः ।।४।।

।। इति प्रथमः खण्डः ।।

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतँस्तमशनापिपासाभ्यामन्ववार्जत्[1] । ता एनमब्रुवन्नायतनं नः प्रजानीहि[2] यस्मिन्प्रतिष्ठिता अन्नमदामेति ।।१।।

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ।।२।।

ताभ्यः पुरुषमानयत्ता अब्रुवन्सुकृतं बतेति[1] पुरुषो वाव सुकृतम् । ता अब्रवीद्यथायतनं प्रविशतेति ।।३।।

अग्निर्वाग्भूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्चक्षुर्भूत्वाक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कर्णौ प्राविशन्नोषधिवनस्पतयो लोमानि भूत्वा

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. 4 He 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." 3 Finally 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

त्वचं प्राविशँश्चन्द्रमा मनो भूत्वा[1] हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ।।४।।

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति[1] ते अब्रवीदेतास्वेव वां[2] देवता-स्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः ।।५।।

।। इति द्वितीयः खण्डः ।।

स ईक्षतेमे[1] नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ।।१।।

सोऽपोऽभ्यतपत्ताभ्योऽभितप्ताभ्यो[1] मूर्तिरजायत । या वै सा मूर्तिरजायतान्नं वै तत् ।।२।।

तदेनत्सृष्टं[1] पराङत्यजिघांसत्[2] तद्वाचाजिघृक्षत्तन्नाशक्नोद्वाचा ग्रहीतुम्[3] । स यद्धैनद्वाचाग्रहैष्यदभिव्याहृत्य[4] हैवान्नमत्रप्स्यत् ।।३।।

तत्प्राणेनाजिघृक्षत्तन्नाशक्नोत्प्राणेन ग्रहीतुम् । स यद्धैनत्प्राणेनाग्रहैष्यदभिप्राप्य हैवान्नमत्रप्स्यत् ।।४।।

तच्चक्षुषाजिघृक्षत्तन्नाशक्नोच्चक्षुषा ग्रहीतुम् । स यद्धैनच्चक्षुषाग्रहैष्यद् दृष्ट्वा हैवान्नमत्रप्स्यत् ।।५।।

तच्छ्रोत्रेणाजिघृक्षत्तन्नाशक्नोच्छ्रोत्रेण ग्रहीतुम् । स यद्धैनच्छ्रोत्रेणाग्रहैष्यच्छ्रुत्वा[1] हैवान्नमत्रप्स्यत् ।।६।।

तत्त्वचाजिघृक्षत्तन्नाशक्नोत्त्वचा ग्रहीतुम् । स यद्धैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा हैवान्न-मत्रप्स्यत् ।।७।।

तन्मनसाजिघृक्षत्तन्नाशक्नोन्मनसा ग्रहीतुम् । स यद्धैनन्मनसाग्रहैष्यद् ध्यात्वा हैवान्नमत्रप्स्यत् ।।८।।

तच्छिश्नेनाजिघृक्षत्तन्नाशक्नोच्छिश्नेन ग्रहीतुम् । स यद्धैनच्छिश्नेनाग्रहैष्यद्विसृज्य हैवान्नमत्रप्स्यत् ।।९।।

तदपानेनाजिघृक्षत्तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ।।१०।।

स ईक्षत[1] कथं न्विदं मदृते स्यादिति । स ईक्षत[1] कतरेण प्रपद्या इति । स ईक्षत[1] यदि वाचाभिव्याहृतं यदि प्राणेनाभिप्राणितं यदि चक्षुषा दृष्टं यदि श्रोत्रेण श्रुतं यदि त्वचा स्पृष्टं यदि मनसा ध्यातं यद्यपानेनाभ्यपानितं यदि शिश्नेन विसृष्टमथ[2] कोऽहमिति ।।११।।

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम[1] द्वास्तदेतन्नान्द-नम् । तस्य त्रय आवसथास्त्रयः स्वप्ना अयमावसथोऽयमावसथोऽयमावसथ इति ।।१२।।

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.

5Thereupon, 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." 2 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.

4He 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.

5He 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.

6He 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.

8He 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.

10Finally, 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" (*vidṛti*), and that is the

स जातो भूतान्यभिव्यैक्षत्[1] किमिहान्यं वावदिषदिति[2] । स एतमेव पुरुषं ब्रह्म ततममपश्यदिदमदर्शमितीँ३[3] ॥१३॥

तस्मादिन्द्रो नामेदन्द्रो ह वै नाम तमिदन्द्रं सन्तमिन्द्र[1] इत्याचक्षते परोक्षेण । परोक्षप्रिया[2] इव हि देवाः परोक्षप्रिया इव हि देवाः ॥१४॥

॥ इति तृतीयः खण्डः ॥

॥ इति प्रथमोऽध्यायः ॥

[1]पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः[2] । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः[3] संभूतमात्मन्येवात्मानं[4] बिभर्ति । तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति[5] । तदस्य प्रथमं जन्म ॥१॥

तत्स्त्रिया आत्मभूयं गच्छति यथा स्वमङ्गं तथा । तस्मादेनां न हिनस्ति । सास्यैतमात्मानमत्र गतं भावयति ॥२॥ सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति । सोऽग्र एव कुमारं जन्मनोऽग्रेऽधि[1] भावयति । स यत्कुमारं जन्मनोऽग्रेऽधि भावयत्यात्मानमेव तद्भावयत्येषां[2] लोकानां संतत्या एवं संतता हीमे लोकाः । तदस्य द्वितीयं जन्म ॥३॥

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते[1] । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति । स इतः प्रयन्नेव पुनर्जायते । तदस्य तृतीयं जन्म ॥४॥

तदुक्तमृषिणा ।

गर्भे नु सन्नन्[1] एषामवेदमहं[2] देवानां जनिमानि विश्वा ।
शतं मा पुर आयसीररक्षन्नध श्येनो जवसा निरदीयम् ॥ इति ॥

गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥५॥ स एवं विद्वानस्माच्छरीरभेदादूर्ध्व[1] उत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वामृतः समभवत्समभवत् ॥६॥

॥ इति द्वितीयोऽध्यायः ॥

[1]कोऽयमात्मेति[2] वयमुपास्महे कतरः स आत्मा । येन[3] वा[4] पश्यति येन वा[5] शृणोति येन वा गन्धानाजिघ्रति[6] येन वा वाचं व्याकरोति येन वा स्वादु चास्वादु च विजानाति ॥१॥

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 (*adarśam*)!" 14Therefore, 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.

2It 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. 3As 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.

5This very point has been made by a seer:

> I knew all the births of these gods,
> While I was still within the womb.
> A hundred iron forts encaged me,
> Then the falcon—swiftly I flew away.

Vāmadeva spoke this way while he was still lying here within the womb. 6Knowing 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

"Who 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?

यदेतद्धृदयं मनश्चैतत्संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा[1] दृष्टिर्धृतिर्मतिर्मनीषा[2] जूतिः स्मृतिः[3] सङ्कल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति ।।२।।

एष[1] ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च पञ्च माहाभूतानि पृथिवी वायुराकाश आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव बीजानीतराणि चेतराणि[2] चाण्डजानि[3] च जारुजानि[4] च स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो यत्किंचेदं प्राणि जङ्गमं च पतत्रि च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं[5] प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो[6] लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म[7] ।।३।।

स एतेन[1] प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन्स्वर्गे लोके सर्वान्कामानाप्त्वामृतः समभवत्समभवत् ।।४।।

॥ इति तृतीयोऽध्यायः ॥

॥ इति ऐतरेयोपनिषत् ॥

[2] Isit the heart and the mind? Is it awareness? Perception? Discernment? Cognition? Wisdom? Insight? Steadfastness? Thought? Reflection? Drive? Memory? Intention? Purpose? Will? Love? Desire? But these are various designations of cognition.

[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. *Brahman* 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.

FIVE

Kauṣītaki Upaniṣad

The Kauṣītaki Upaniṣad consists of books 3–6 of the Kauṣītaki (also called Śāṅkhāyana) Āraṇyaka, which itself is part of the Kauṣītaki 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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4	Rite to secure someone's love
5	Fire sacrifice offered internally in speech and breath

6 *Brahman* is the Ṛgvedic recitation (Uktha)
7 Three ways of worshiping the sun
8 Rites to secure the welfare of one's children
9 Rite to secure one's welfare
10 Rite during sexual intercourse
11 Greeting the son upon return from a journey
12–13 Explanation of "the dying around of the deities"
14 Gaining preeminence by knowing the superiority of breath over other vital functions
15 Rite of transfer to the son when a father is about to die

3

Indra's instruction to Pratardana
1 On understanding Indra
2 Indra as breath, the self consisting of intelligence
3–4 The superiority of breath over other vital functions
Breath as intelligence
What happens at death?
5–7 Superiority of intelligence over other faculties
8 Intelligence as the self beyond all diversity

4

Dialogue between Ajātaśatru and Bālāki on *brahman*
2–18 Ajātaśatru rejects different identifications of *brahman*
19 Instruction of Bālāki by Ajātaśatru: explanation of sleep
20 Breath as the self consisting of intelligence

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.

Frenz	Mss	Frenz	Mss
1.1	1.1	2.8b	2.10
1.2	1.2	2.8c	2.8+
1.3	1.3+	2.9	2.9
1.4a	1.4+	2.10	2.11
1.4b	1.3+, 1.4+	2.11	2.12
1.5	1.5	2.12	2.13
1.6	1.6	2.13	2.14
1.7	1.7	2.14	2.15
2.1–7	2.1–7	3.1–8	3.1–8
2.8a	2.8+	4.1–20	4.1–20

कौषीतक्युपनिषत्

चित्रो ह वै गाङ्ग्यायनिर्यक्ष्यमाण[1] आरुणिं वव्रे । स ह पुत्रं श्वेतकेतुं प्रजिघाय[2] याजयेति ।

तं हासीनं[3] पप्रच्छ गौतमस्य[4] पुत्रास्ति[5] संवृतं लोके यस्मिन्मा धास्यस्यन्यतमो[6] वाध्वा तस्य मालोके[7] धास्यसीति । स होवाच नाहमेतद्वेद । हन्ताचार्यं पृच्छानीति[8] ।

स ह पितरमासाद्य पप्रच्छेतीति[9] माप्राक्षीत् । कथं प्रतिब्रवाणीति । स होवाचाहमप्येतन्न वेद । सदस्येव वयं स्वाध्यायमधीत्य हरामहे[10] यन्नः परे ददति[11] । एह्युभौ गमिष्याव इति ।

स ह समित्पाणिश्चित्रं गाङ्ग्यायनिं[12] प्रतिचक्रम उपायानीति । तं होवाच ब्रह्मार्घोऽसि[13] गौतम[14] यो न मानमुपागाः[15] । एहि व्येव त्वा ज्ञपयिष्यामीति[16] ॥१॥

स होवाच । ये वै के चास्माल्लोकात्प्रयन्ति चन्द्रमसमेव ते सर्वे गच्छन्ति । तेषां प्राणैः पूर्वपक्ष आप्यायते । तानपरपक्षेण[1] प्रजनयति । एतद्वै स्वर्गस्य लोकस्य द्वारं यच्चन्द्रमाः[2] । तं यः[3] प्रत्याह तमतिसृजते । अथ[4] य एनं न[5] प्रत्याह तमिह वृष्टिर्भूत्वा वर्षति । स इह कीटो वा पतङ्गो वा मत्स्यो वा शकुनिर्वा सिंहो वा वराहो वा परस्वान्वा शार्दूलो वा पुरुषो वान्यो वा तेषु तेषु[6] स्थानेषु प्रत्याजायते यथाकर्म यथाविद्यम्[7] ।

तमागतं पृच्छति कोऽसीति । तं प्रतिब्रूयात् ।

विचक्षणादृतवो रेत आभृतं
पञ्चदशात्प्रसूतात्पित्र्यावतः[8] ।
तन्मा[9] पुँसि कर्तर्येरयध्वं[10]
पुँसा कर्त्रा मातरि मासिषिक्त[11] ॥

ADHYĀYA 1

1 Once, when Citra Gāṅgyāyani was preparing to perform a sacrifice, he chose Āruṇi as the officiating priest. But Āruṇi 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, Āruṇi went up to Citra Gāṅgāyani 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."

2 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.

स उपजाय[12] उपजायमानो
द्वादशेन त्रयोदशोपमासः[13] ।
पित्रा[14] सं तद्विदेऽहं[15] प्रति तद्विदेऽहं
तन्म ऋतवोऽमृत्यव[16] आभरध्वम्[17] ॥
तेन सत्येन तेन तपसा[18] ऋतुरस्म्यार्तवोऽस्मि कोऽस्मि[19] त्वमस्मीति तमतिसृजते ॥२॥

स एतं देवयानं पन्थानमापद्याग्निलोकमागच्छति[1] । स वायुलोकं[2] स वरुणलोकं स इन्द्रलोकं स प्रजापतिलोकं स ब्रह्मलोकम् । तस्य ह वा एतस्य लोकस्यारो[3] ह्रदो मुहूर्ता येष्टिहा[4] विजरा[5] नदील्यो[6] वृक्षः सालज्यं[7] संस्थानमपराजितमायतनमिन्द्रप्रजापती द्वारगोपौ विभु[8] प्रमितं विचक्षणासन्द्यमितौजाः पर्यङ्कः ॥३॥

स आगच्छत्यारं[1] ह्रदम् । तं मनसात्येति[2] । तमृत्वासंप्रतिविदो[3] मज्जन्ति[4] । स आगच्छति मुहूर्तान्येष्टिहान्[5] । तेऽस्मादपद्रवन्ति । स आगच्छति विजरां[6] नदीम् । तां मनसैवात्येति[7] । तत्सुकृतदुष्कृते धुनुते[8] । तस्य प्रिया ज्ञातयः सुकृतमुपयन्त्यप्रिया दुष्कृतम् । तद्यथा रथेन धावयन्[9] रथचक्रे पर्यवेक्षेतैवमहोरात्रे[10] पर्यवेक्षत एवं[11] सुकृतदुष्कृते सर्वाणि च द्वन्द्वानि । स एष विसुकृतो विदुष्कृतो ब्रह्म विद्वान् ब्रह्मैवाभिप्रैति[12] ॥४a॥

प्रिया[1] च मानसी प्रतिरूपा च चाक्षुषी पुष्पाण्यादायानयतो[2] वै च जगती अम्बा चाम्बाली चैवान्याश्चाप्सरसोऽम्बिकादयः[3] । *तमित्थंविदागच्छति तं[4]* ब्रह्माहाभिधावत मम यशसा विजरां[5] वा अयं[6] नदीं प्रापत्र वा[7] अयं जरयिष्यतीति[8] । तं पञ्चशतान्यप्सरसां प्रतियन्ति[9] शतं माल्यहस्ताः[10] शतमाञ्जनहस्ताः शतं चूर्णहस्ताः शतं वासोहस्ताः शतं फलहस्ताः[11] । तं ब्रह्मालङ्कारेणालङ्कुर्वन्ति । स ब्रह्मालङ्कारेणालङ्कृतो ब्रह्म विद्वान्ब्रह्माभिप्रैति[12] ॥४b॥

स आगच्छतील्यं[1] वृक्षम् । तं ब्रह्मगन्धः प्रविशति । स आगच्छति सालज्यं[2] संस्थानम् । तं ब्रह्मरसः प्रविशति । स आगच्छत्यपराजितमायतनम् । तं ब्रह्मतेजः[3]

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 Varuṇa, then the world of Indra, then the world of Prajāpati, and finally the world of *brahman*.

Now, in this world are located the lake Āra, the watchmen Muhūrta, the river Vijarā, the tree Ilya, the plaza Sālajya, 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 Muhūrta, 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 Sālajya, and the flavor of *brahman* permeates him. Then he arrives at the palace Aparājita, and the radiance of *brahman* permeates

प्रविशति । स आगच्छतीन्द्रप्रजापती द्वारगोपौ । तावस्मादपद्रवतः । स आगच्छति विभु प्रमितम् । तं ब्रह्मयशः[4] प्रविशति ।

स आगच्छति विचक्षणामासन्दीम्[5] । बृहद्रथन्तरे सामनी पूर्वौ पादौ श्यैतनौधसे[6] चापरौ पादौ[7] वैरूपवैराजे अनूच्ये[8] शाक्वररैवते तिरश्ची[9] । सा प्रज्ञा प्रज्ञया हि विपश्यति[10] ।

स आगच्छत्यमितौजसं[11] पर्यङ्कम् । स प्राणः[12] । तस्य भूतं च भविष्यच्च पूर्वौ पादौ श्रीश्चेरा चापरौ बृहद्रथन्तरे अनूच्ये[13] भद्रयज्ञायज्ञीये शीर्षण्ये[14] ऋचश्च सामानि च प्राचीनातानानि[15] यजूँषि तिरश्चीनानि सोमाँशव उपस्तरणम् उद्गीथोऽपश्रयः[16] श्रीरुपबर्हणम् ।

तस्मिन्ब्रह्मास्ते । तमित्थंवित्पादेनैवाग्र आरोहति । तं ब्रह्माह[17] कोऽसीति । तं प्रतिब्रूयात् ।।५।।

ऋतुरस्मि । आर्तवोऽस्मि । आकाशाद्योनेः संभूतो भार्यायै रेतः[1] संवत्सरस्य तेजो भूतस्य भूतस्यात्मा[2] । भूतस्य भूतस्य त्वमात्मासि[3] । यस्त्वमसि सोऽहमस्मीति[4] ।

तमाह कोऽहमस्मीति ।

सत्यमिति ब्रूयात् ।

किं तद्यत्सत्यमिति ।

यदन्यद्देवेभ्यश्च प्राणेभ्यश्च तत्सत् । अथ यद्देवाश्च प्राणाश्च तत्त्यम्[5] । तदेतया[6] वाचाभिव्याहियते[7] सत्यमिति । एतावदिदं सर्वमिदं सर्वमसीत्येवैनं[8] तदाह ।

तदेतच्छ्लोकेनाभ्युक्तम्[9] ।।६।।

यजूदरः[1] सामशिरा असावृङ्मूर्तिरव्ययः ।
स ब्रह्मेति[2] विज्ञेय ऋषिर्ब्रह्ममयो महान् ।। इति ।।

तमाह केन मे पौंस्नानि[3] नामान्याप्नोषीति[4] । प्राणेनेति[5] ब्रूयात् ।

केन नपुँसकानीति[6] । मनसेति ।

केन स्त्रीनामानीति । वाचेति ।

केन गन्धानिति । घ्राणेनेति[7] ।

him. Then he arrives near the doorkeepers, Indra and Prajāpati, 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 Vicakṣaṇa. Its two front legs are the Sāman chants Bṛhat 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 Bṛhat and Rathantara; its two head supports are the Sāman chants Bhadra and Yajñāyajñīya; the strings stretching lengthwise are the Ṛg 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—

6 "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:

7 Yajus is the belly, Sāman, the head;
The Ṛg 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."

केन रूपाणीति । चक्षुषेति[8] ।

केन शब्दानिति । श्रोत्रेणेति ।

केनान्नरसानिति[9] । जिह्वयेति ।

केन कर्माणीति । हस्ताभ्यामिति ।

केन सुखदुःखे इति । शरीरेणेति ।

केनानन्दं रतिं प्रजातिमिति[10] । उपस्थेनेति ।

केनेत्या इति । पादाभ्यामिति ।

केन धियो विज्ञातव्यं कामानिति । प्रज्ञयैवेति[11] ब्रूयात्[12] ।

तमाह आपो[13] वै खलु मे लोकोऽयं[14] तेऽसाविति[15] । सा या ब्रह्मणो जितिर्या[16] व्यष्टिस्तां जितिं[16] जयति तां व्यष्टिं[17] व्यश्नुते य एवं वेद य एवं वेद ॥७॥

॥ इति प्रथमोऽध्यायः ॥

प्राणो ब्रह्मेति ह स्माह कौषीतकिः । तस्य ह वा[1] एतस्य प्राणस्य ब्रह्मणो मनो दूतं चक्षुर्गोप्तृ[2] श्रोत्रं संश्रावयितृ वाक्परिवेष्ट्री[3] ।

स[4] यो ह वा एतस्य प्राणस्य ब्रह्मणो मनो दूतं वेद दूतवान्भवति । यश्चक्षुर्गोप्तृ गोप्तृमान्भवति । यः श्रोत्रं संश्रावयितृ संश्रावयितृमान्भवति । यो वाचं परिवेष्ट्रीं परिवेष्ट्रीमान्भवति[5] ।

तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा[6] देवता अयाचमानाय बलिं हरन्ति । एवं हैवास्मै[7] सर्वाणि भूतान्ययाचमानायैव बलिं हरन्ति य एवं वेद । तस्योपनिषन्न याचेदिति ।

तद्यथा ग्रामं भिक्षित्वालब्ध्वोपविशेन्नाहमतो दत्तमश्नीयामिति[8] । त[9] एवैनमुपमन्त्रयन्ते ये पुरस्तात्प्रत्याचक्षीरन् । एष धर्मोऽयाचतो[10] भवत्यन्नदास्त्वेवैनमुपमन्त्रयन्ते[11] ददाम त इति ॥१॥

"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 Kauṣītaki 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."

प्राणो ब्रह्मेति ह स्माह पैङ्ग्यः । तस्य[1] वा एतस्य प्राणस्य ब्रह्मणो वाक्परस्ताच्चक्षुरारुन्द्धे[2] । चक्षुःपरस्ताच्छ्रोत्रमारुन्द्धे[2] । श्रोत्रपरस्तान्मन[2] आरुन्द्धे । मनःपरस्तात्प्राण[2] आरुन्द्धे ।

तस्मै वा एतस्मै प्राणाय ब्रह्मण एताः सर्वा[3] देवता अयाचमानाय बलिं हरन्ति । एवं हैवास्मै[4] सर्वाणि भूतान्ययाचमानायैव बलिं हरन्ति य एवं वेद । तस्योपनिषन्न याचेदिति ।

तद्यथा ग्रामं भिक्षित्वालब्ध्वोपविशेन्नाहमतो दत्तमश्नीयामिति[5] । त[6] एवैनमुपमन्त्रयन्ते ये पुरस्तात्प्रत्याचक्षीरन् ।

एष धर्मोऽयाचतो[7] भवत्यन्नदास्त्वेवैनमुपमन्त्रयन्ते ददाम त इति ॥२॥

अथात एकधनावरोधनम् । यदेकधनमभिध्यायात्[1] पौर्णमास्यां वामावास्यायां वा शुद्धपक्षे वा पुण्ये नक्षत्रेऽग्निमुपसमाधाय[2] परिसमूह्य[3] परिस्तीर्य पर्युक्ष्य[4] दक्षिणं जान्वाच्य स्रुवेणाज्याहुतीर्जुहोति[5] ।

वाङ् नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा ।

घ्राणो[8] नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा ।

चक्षुर्नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा ।

श्रोत्रं नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा ।

मनो[9] नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा ।

प्रज्ञा नाम देवतावरोधनी[6] सा मेऽमुष्मादिदमवरुन्ध्यात्[7] तस्यै स्वाहा इति ।

अथ धूमगन्धं प्रजिघ्रायाज्यलेपेनाङ्गान्यनुविमृज्य[10] वाचंयमोऽभिप्रव्रज्यार्थं ब्रूयाद्[11] दूतं[12] वा प्रहिणुयाल्लुभेते[13] हैव ॥३॥

अथातो दैवः स्मरः[1] । यस्य प्रियो बुभूषेद्यस्यै वा येषां वा यासां वैतेषामेवैकस्मिन्पर्वण्येतयैवावृतैता[2] आज्याहुतीर्जुहोति ।

2 "*Brahman* is breath"—that is what Paiṅgya 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 (*upaniṣad*).

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."

3 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.

4 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:

वाचं ते मयि जुहोम्यसौ स्वाहा ।
घ्राणं[3] ते मयि जुहोम्यसौ स्वाहा ।
चक्षुस्ते मयि जुहोम्यसौ स्वाहा ।
श्रोत्रं ते मयि जुहोम्यसौ स्वाहा ।
मनस्ते मयि जुहोम्यसौ स्वाहा ।
प्रज्ञां ते मयि जुहोम्यसौ स्वाहेति ।

अथ धूमगन्धं प्रजिघ्रायाज्यलेपेनाङ्गान्यनुविमृज्य[4] वाचंयमोऽभिप्रव्रज्य संस्पर्शं जिगमिषेदपि वाताद्वा[5] तिष्ठेत्संभाषमाणः[6] प्रियो हैव भवति स्मरन्ति[7] हैवास्य[8] ।।४।।

अथातः संयमनं[1] प्रातर्दनमान्तरमग्निहोत्रमिति[2] चाचक्षते[3] । यावद्वै पुरुषो भाषते न तावत्प्राणितुं शक्नोति । प्राणं तदा वाचि जुहोति । यावद्वै पुरुषः प्राणिति न तावद्भाषितुं शक्नोति । वाचं तदा प्राणे जुहोति ।

एते अनन्ते अमृते आहुती[4] जाग्रच्च स्वपँश्च सन्ततं[5] जुहोति । अथ या अन्या आहुतयोऽन्तवत्यस्ताः कर्ममय्यो हि भवन्ति । एतद्ध वै पूर्वे[6] विद्वाँसोऽग्निहोत्रं न जुहवाञ्चक्रुः ।।५।।

उक्थं ब्रह्मेति ह स्माह शुष्कभृङ्गारः । तदृगित्युपासीत । सर्वाणि हास्मै भूतानि श्रैष्ठ्यायाभ्यर्चन्ते[1] । तद्यजुरित्युपासीत । सर्वाणि हास्मै भूतानि श्रैष्ठ्याय युज्यन्ते । तत्सामेत्युपासीत । सर्वाणि हास्मै भूतानि श्रैष्ठ्याय सन्नमन्ते ।
तच्छ्रीरित्युपासीत । तद्यश[2] इत्युपासीत । तत्तेज इत्युपासीत । [3]तद्यथैतच्छस्त्राणां श्रीमत्तमं यशस्वितमं तेजस्वितमं भवति तथो एवैवं विद्वान्सर्वेषां भूतानां श्रीमत्तमो यशस्वितमस्तेजस्वितमो भवति[3] ।

तदेतदैष्टिकं[4] कर्ममयमात्मानमध्वर्युः[5] सँस्करोति तस्मिन्यजुर्मयं प्रवयति यजुर्मय ऋङ्मयं होत[6] ऋङ्मये साममयमुद्गाता[7] । स एष त्रय्यै विद्याया[8] आत्मैष उ एवैतदिन्द्रस्यात्मा[9] भवति य एवं वेद ।।६।।

अथातः सर्वजितः कौषीतकेस्त्रीण्युपासनानि भवन्ति । सर्वजिद्ध स्म कौषीतकिरुद्यन्तमादित्यमुपतिष्ठते[1] यज्ञोपवीतं कृत्वोदकमानीय[2] त्रिः प्रसिच्योदपात्रं[3] वर्गोऽसि[4] पाप्मानं मे वृङ्ध्धीति । एतयैवावृता मध्ये सन्तमुद्वर्गोऽसि पाप्मानं म उद्वृङ्ध्धीति ।

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!

5 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.

6 "*Brahman* is the Uktha"—that is what Śuṣkabhṛṅgāra used to say. One should venerate it as the Ṛg; then, for the sake of his preeminent prosperity, all beings will recite praises (*abhi-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 Sāman; 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 Ṛg verses; and upon the self consisting of the Ṛg verses the Udgātṛ priest weaves the self consisting of the Sāman chants. Such is the self of the triple Veda—and this becomes, therefore, the self of Indra, [the self of him] who knows this.

7 Next, there are three modes of veneration of Sarvajit Kauṣītaki. Now, this is how Sarvajit Kauṣītaki 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

एतयैवावृतास्तं यन्तं संवर्गोऽसि पाप्मानं मे संवृङ्धीति । तद्यदहोरात्राभ्यां पापमकरोत्सं[5] तद् वृङ्क्ते ।

तथो एवैवं विद्वानेतयैवावृतादित्यमुपतिष्ठते[6] यदहोरात्राभ्यां पापं करोति सं तद् वृङ्क्ते ॥७॥

अथ मासि मास्यमावास्यायां[1] पश्चाच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतयैवावृता हरितत्तृणे वा[2] प्रत्यस्यति[3] ।

यन्मे[4] सुसमिद्धृदयमधि[5] चन्द्रमसि श्रितम् ।
मन्येऽहं मां तद्विद्वाँसं माहं पुत्र्यमघं रुदम्[6] ॥ इति ॥

न ह्यस्मात्पूर्वा[7] प्रजाः[8] प्रैतीति[9] नु[10] जातपुत्रस्य । अथाजातपुत्रस्य ।

आ प्यायस्व समेतु ते ।
सं ते पयाँसि समु यन्तु वाजाः ।
यमादित्या अँशुमाप्याययन्ति ।

इत्येतास्तिस्र ऋचो जपित्वा मास्माकं प्राणेन प्रजया पशुभिराप्यायियिष्ठा[11] योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तस्य प्राणेन प्रजया पशुभिराप्याययस्वेति[12] । ऐन्द्रीमावृतमावर्त[13] आदित्यस्यावृतमन्वावर्त इति दक्षिणं बाहुमन्वावर्तते ॥८॥

अथ पौर्णमास्यां पुरस्ताच्चन्द्रमसं दृश्यमानमुपतिष्ठेतैतयैवावृता ।

सोमो राजासि विचक्षणः पञ्चमुखोऽसि प्रजापतिः ।

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.

8 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 Ṛg 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 Bṛhaspati,
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!"

9 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!

ब्राह्मणस्त एकं मुखं तेन मुखेन राज्ञोऽत्सि तेन मुखेन मामन्नादं कुरु ।
राजा त एकं मुखं तेन मुखेन विशोऽत्सि तेन मुखेन मामन्नादं कुरु ।
श्येनस्त एकं मुखं तेन मुखेन पक्षिणोऽत्सि तेन मुखेन मामन्नादं कुरु ।
अग्निष्ट एकं मुखं तेन मुखेनेमं[1] लोकमत्सि तेन मुखेन मामन्नादं कुरु ।
त्वयि पञ्चमं मुखं[2] तेन मुखेन सर्वाणि भूतान्यत्सि तेन मुखेन
मामन्नादं कुरु ।
मास्माकं प्राणेन प्रजया पशुभिरपक्षेष्ठा[3] योऽस्मान्द्वेष्टि यं च वयं
द्विष्मस्तस्य प्राणेन प्रजया पशुभिरपक्षीयस्वेति[4] ।

दैवीमावृतमावर्त आदित्यस्यावृतमन्वावर्त इति दक्षिणं बाहुमन्वावर्तते ।।९।।

अथ संवेक्ष्यञ्जायायै[1] हृदयमभिमृशेत् ।

यत्ते[2] सुशीमे[3] हृदयँ[4] श्रितमन्तः[5] प्रजापतौ[6] ।
तेनामृतत्वस्येशाने मा त्वं पुत्र्यमघं निगाः[7] ।। इति ।।

न ह्यस्याः[8] पूर्वा[9] प्रजाः प्रैतीति ।।१०।।

अथ प्रोष्यायन्पुत्रस्य मूर्धानमभिजिघ्रेत्[1] ।

अङ्गादङ्गात्संभवसि हृदयादधिजायसे ।
आत्मा त्वं पुत्र माविथ[2] स जीव शरदः शतम् ।। इति[3] ।।

नामास्य[3] दधाति[4] ।

अश्मा भव परशुर्भव हिरण्यमस्तृतं भव ।
तेजो[5] वै पुत्रनामासि[6] स जीव शरदः शतम् ।। इति[7] ।।

नामास्य[7] गृह्णाति । अथैनं परिगृह्णाति[8] ।

येन[9] प्रजापतिः प्रजाः पर्यगृह्णात्तदरिष्ट्यै[10] ।
तेन त्वा परिगृह्णामि ।
असाविति[11] ।

अथास्य दक्षिणे कर्णे जपत्यस्मै प्रयन्धि मघवन्नृजीषिन्निति ।

"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 Ṛjīṣin!
Grant him ample wealth,
bestowing all treasures.
O Indra, you with fine cheeks!
Grant him a hundred years to live,
and countless heroic sons.

इन्द्र श्रेष्ठानि द्रविणानि धेहीति सव्ये[12] ।

मा छित्था[13] मा[14] व्यथिष्ठाः[15] शतँ शरद आयुषो ।
जीवस्व[16] पुत्र ते नाम्ना मूर्धानमभिजिघ्रामि[17] ।।

असाविति[18] त्रिर्मूर्धानमभिजिघ्रेत्[19] ।

गवां त्वा[20] हिङ्कारेणाभिहिङ्करोमीति त्रिर्मूर्धानमभिहिङ्कुर्यात्[21] ।।११।।

अथातो दैवः परिमरः । एतद्वै ब्रह्म दीप्यते यदग्निर्ज्वलति । अथैतन्म्रियते यन्न ज्वलति । तस्यादित्यमेव तेजो गच्छति वायुं प्राणः । एतद्वै ब्रह्म दीप्यते यदादित्यो दृश्यते । अथैतन्म्रियते यन्न दृश्यते । तस्य चन्द्रमसमेव तेजो गच्छति वायुं प्राणः । एतद्वै ब्रह्म दीप्यते यच्चन्द्रमा दृश्यते । अथैतन्म्रियते यन्न दृश्यते । तस्य विद्युतमेव तेजो गच्छति वायुं प्राणः । एतद्वै ब्रह्म दीप्यते यद्विद्युद्विद्योतते । अथैतन्म्रियते यन्न विद्योतते । तस्य[1] दिश[2] एव तेजो गच्छति वायुं प्राणः । ता वा एताः सर्वा देवता वायुमेव प्रविश्य वायौ सृप्ता न मूर्च्छन्ते[3] । तस्मादेव[4] पुनरुदीरते ।

इत्यधिदैवतम् । अथाध्यात्मम् ।।१२।।

एतद्वै ब्रह्म दीप्यते यद्वाचा वदति । अथैतन्म्रियते यन्न वदति । तस्य[1] चक्षुरेव तेजो गच्छति प्राणं प्राणः । एतद्वै ब्रह्म दीप्यते यच्चक्षुषा पश्यति । अथैतन्म्रियते यन्न पश्यति । तस्य श्रोत्रमेव तेजो गच्छति प्राणं प्राणः । एतद्वै ब्रह्म दीप्यते यच्छ्रोत्रेण शृणोति । अथैतन्म्रियते यन्न शृणोति । तस्य मन एव तेजो गच्छति प्राणं प्राणः । एतद्वै ब्रह्म दीप्यते यन्मनसा ध्यायति । अथैतन्म्रियते यन्न ध्यायति । तस्य प्राणमेव तेजो गच्छति प्राणं प्राणः । ता वा एताः सर्वा देवताः प्राणमेव प्रविश्य प्राणे सृप्ता न मूर्च्छन्ते[2] । तस्मादेव[3] पुनरुदीरते ।

तद्यदि ह वा एवं विद्वाँसमुभौ[4] पर्वतावभिप्रवर्तेयातां[5] दक्षिणश्चोत्तरश्च तुस्तूर्षमानौ न हैनँ[6] स्तृण्वीयाताम्[7] । अथ य एनं द्विषन्ति यांश्च स्वयं द्वेष्टि त एवैनं[8] परिम्रियन्ते ।।१३।।

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 "*huṃ*" over his son's head, saying: "With the same '*huṃ*' sound the cows make as they low, I make the '*huṃ*' 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.

अथातो निःश्रेयसादानम् । एता[1] ह वै देवता अहँश्रेयसे विवदमाना अस्माच्छरीरादुच्चक्रमुः । तद्वारुभूतँ[2] शिश्ये ।

अथैनद्वाक् प्रविवेष । तद्वाचा वदच्छिश्य[3] एव ।

अथैनच्चक्षुः प्रविवेश । तद्वाचा वदच्चक्षुषा[3] पश्यच्छिश्य[4] एव ।

अथैनच्छ्रोत्रं प्रविवेश । तद्वाचा वदच्चक्षुषा[3] पश्यच्छ्रोत्रेण[4] शृण्वच्छिश्य एव ।

अथैनन्मनः[5] प्रविवेश । तद्वाचा वदच्चक्षुषा[3] पश्यच्छ्रोत्रेण[4] शृण्वन्मनसा ध्यायच्छिश्य[6] एव ।

अथैनत्प्राणः प्रविवेश । तत्तत एव समुत्तस्थौ ।

ता वा एताः सर्वा देवताः[7] प्राणे निःश्रेयसं विदित्वा प्राणमेव प्रज्ञात्मानमभिसंभूय सहैवैतैः सर्वैरस्माच्छरीरादुच्चक्रमुः[8] । ते वायुप्रविष्टा[9] आकाशात्मानः स्वरीयुः ।

तथो एवैवं विद्वान्प्राणे निःश्रेयसं विदित्वा प्राणमेव[10] प्रज्ञात्मानमभिसंभूय सहैवैतैः[11] सर्वैरस्माच्छरीरादुत्क्रामति । स वायुप्रविष्ट आकाशात्मा[12] स्वरेति । स तद्गच्छति[13] यत्रैते देवाः । तत्प्राप्य यदमृता देवास्तदमृतो भवति[14] य एवं वेद[15] ॥१४॥

अथातः पितापुत्रीयँ संप्रदानमिति चाचक्षते । पिता पुत्रं प्रेष्यन्नाह्वयति । नवैस्तृणैरगारँ संस्तीर्याग्निमुपसमाधायोदकुम्भँ[1] सपात्रमुपनिधायाहतेन[2] वाससा संप्रच्छन्नः पिता[3] शेते । एत्य[4] पुत्र उपरिष्टादभिनिपद्यत इन्द्रियैरिन्द्रियाणि[5] सँस्पृश्य । अपि वास्मा आसीनायाभिमुखायैव संप्रदद्यात्[6] । अथास्मै[7] संप्रयच्छति ।

वाचं मे त्वयि दधानीति पिता । वाचं ते मयि दध इति पुत्रः ।
प्राणं मे त्वयि दधानीति पिता । प्राणं ते मयि दध इति पुत्रः ।
चक्षुर्मे त्वयि दधानीति पिता । चक्षुस्ते मयि दध इति पुत्रः ।
श्रोत्रं मे त्वयि दधानीति पिता । श्रोत्रं ते मयि दध इति पुत्रः ।
अन्नरसान्मे त्वयि दधानीति पिता । अन्नरसाँस्ते मयि दध इति पुत्रः ।
कर्माणि मे त्वयि दधानीति पिता । कर्माणि ते मयि दध इति पुत्रः[8] ।
सुखदुःखे मे त्वयि दधानीति पिता । सुखदुःखे ते मयि दध इति पुत्रः ।

14 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.

15 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.

आनन्दं रतिं प्रजातिं[9] मे त्वयि दधानीति पिता । आनन्दं रतिं प्रजातिं ते मयि दध इति पुत्रः ।

इत्या[10] मे त्वयि दधानीति पिता । इत्यास्ते[11] मयि दध इति पुत्रः ।

मनो मे त्वयि दधानीति पिता । मनस्ते मयि दध इति पुत्रः ।

प्रज्ञां मे त्वयि दधानीति पिता । प्रज्ञां ते मयि दध इति पुत्रः[12] ।

यद्यु वा उपाभिगदः स्यात्समासेनैव ब्रूयात्प्राणान्मे त्वयि दधानीति पिता । प्राणांस्ते मयि दध इति पुत्रः[13] ।

अथ दक्षिणावृत्प्राङुपनिष्क्रामति[14] । तं पितानुमन्त्रयते यशो ब्रह्मवर्चसं[15] कीर्तिस् त्वा जुषतामिति । अथेतरः सव्यमन्वँसमभ्यवेक्षते[16] पाणिनान्तर्धाय वसनान्तेन[17] वा प्रच्छाद्य स्वर्गाँल्लोकान्कामानाप्नुहीति ।

स यद्यगदः स्यात्पुत्रस्यैश्वर्ये[18] पिता वसेत्परि वा व्रजेत् । यद्यु वै प्रेयात्तथैवैनँ समापयेयुर्यथा[19] समापयितव्यो भवति यथा[20] समापयितव्यो भवति ।।१५।।

॥ इति द्वितीयोऽध्यायः ॥

प्रतर्दनो[1] ह वै[2] दैवोदासिरिन्द्रस्य प्रियं धामोपजगाम युद्धेन च पौरुषेण च । तं हेन्द्र उवाच प्रतर्दन वरं वृणीष्वेति[3] । स होवाच प्रतर्दनस्त्वमेव[4] मे[5] वृणीष्व यं त्वं मनुष्याय हिततमं मन्यस इति । तं हेन्द्र उवाच न वै वरोऽवरस्मै[6] वृणीते त्वमेव वृणीष्वेति । अवरो[7] वै[8] किल म इति[9] होवाच प्रतर्दनः । अथो खल्विन्द्रः सत्यादेव नेयाय[10] सत्यं हीन्द्रः ।

तँ हेन्द्र उवाच[11] मामेव विजानीहि । एतदेवाहं मनुष्याय हिततमं मन्ये यन्मां[12] विजानीयात्[13] । त्रिशीर्षाणं त्वाष्ट्रमहनम्[14] अरुन्मुखान्[15] यतीन्सालावृकेभ्यः[16] प्रायच्छं[17] बह्वीः सन्धा[18] अतिक्रम्य दिवि प्रह्लादीयानतृणहम्[19] अन्तरिक्षे पौलोमान्पृथिव्यां[20] कालकाञ्जान्[21] । तस्य मे तत्र न लोम चनामीयत[22] ।

स यो मां वेद[23] न ह वै तस्य केन चन कर्मणा लोमो मीयते[24] न स्तेयेन न भ्रूणहत्यया न मातृवधेन न पितृवधेन[25] । नास्य पापं[26] चक्रुषो[27] मुखान्नीलं व्येतीति[28] ।।१।।

"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

1 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 Tvaṣṭṛ, as well as the Arunmukhas. I handed over the Yatis to the hyenas. Breaking numerous agreements, I smashed the Prāhlādīyas in the sky, the Paulomas in the intermediate region, and the Kālakāñjas 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."

स होवाच प्राणोऽस्मि प्रज्ञात्मा । तं मामायुरमृतमित्युपास्स्व[1] । आयुः प्राणः प्राणो वा आयुः[2] । यावद्ध्यस्मिञ्छरीरे[3] प्राणो वसति तावदायुः । प्राणेन ह्येवास्मिँल्लोकेऽमृतत्वमाप्नोति[4] प्रज्ञया सत्यँ सङ्कल्पम्[5] । स यो मामायुरमृतमित्युपास्ते[6] सर्वमायुरस्मिँल्लोक एत्याप्नोत्यमृतत्वमक्षितिँ[7] स्वर्गे लोके ।

तद्धैक आहुरेकभूयं वै प्राणा गच्छन्तीति । न हि[8] कश्चन शक्नुयात्सकृद्वाचा[9] नाम प्रज्ञापयितुं[10] चक्षुषा[11] रूपँ श्रोत्रेण शब्दं मनसा ध्यानम्[12] । एकभूयं वै प्राणा भूत्वैकैकमेतानि[13] सर्वाणि[14] प्रज्ञापयन्तीति[15] । वाचं वदन्तीं सर्वे प्राणा अनुवदन्ति । चक्षुः[16] पश्यत्सर्वे प्राणा अनुपश्यन्ति । श्रोत्रँ शृण्वत्सर्वे प्राणा अनुशृण्वन्ति । मनो ध्यायत्सर्वे प्राणा अनुध्यायन्ति । प्राणं प्राणन्तं सर्वे प्राणा अनुप्राणन्ति[17] ।

एवमु हैतदिति हेनद्र उवाच । अस्ति त्वेव[18] प्राणानां[19] निःश्रेयसमिति[20] ॥२॥

जीवति वागपेतो मूखान्हि पश्यामः । जीवति चक्षुरपेतोऽन्धान्हि[1] पश्यामः । जीवति श्रोत्रापेतो बधिरान्हि पश्यामः । जीवति मनोऽपेतो बालान्हि पश्यामः[2] । जीवति[3] बाहुच्छिन्नो जीवत्यूरुच्छिन्न[4] इत्येवँ हि पश्याम इति ।

अथ खलु प्राण एव प्रज्ञात्मेदँ शरीरं परिगृह्योत्थापयति । तस्मादेतदेवोक्थमुपासीतेति[5] । सैषा प्राणे सर्वाग्निः[6] ।

यो वै प्राणः सा प्रज्ञा । या वै[7] प्रज्ञा स प्राणः[8] । तस्यैषैव[9] दृष्टिरेतद्विज्ञानं[10] यत्रैतत्पुरुषः[11] सुप्तः स्वप्नं न कञ्चन[12] पश्यत्यथास्मिन्प्रण एवैकधा भवन्ति[13] । तदेनं[14] वाक्सर्वैर्नामभिः सहाप्येति । चक्षुः सर्वै रूपैः सहाप्येति । श्रोत्रँ सर्वैः शब्दैः सहाप्येति । मनः सर्वैर्ध्यानैः[15] सहाप्येति । स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः सर्वा दिशो[16] विष्फुलिङ्गा[17] विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः[18] प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवा देवेभ्यो लोकाः ।

स एष प्राण एव प्रज्ञात्मेदँ शरीरं परिगृह्योत्थापयति । तस्मादेतदेवोक्थमुपासीतेति । सैषा प्राणे सर्वाग्निः ।

यो वै प्राणः सा प्रज्ञा । या वै[19] प्रज्ञा स प्राणः[20] । तस्यैषैव सिद्धिरेतद्विज्ञानं यत्रैतत्पुरुष आर्तो मरिष्यन्नाबल्यं[21] नीत्य[22] संमोहं न्येति[23] । तदाहुरुदक्रमीच्चित्[24]

2 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."

3 "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:

तन्न[25] शृणोति न पश्यति न वाचा वदति न ध्यायति[26] । अथास्मिन्प्राण एवैकधा भवन्ति[27] । तदेनं[28] वाक्सर्वैर्नामभिः सहाप्येति । चक्षुः सर्वै रूपैः सहाप्येति । श्रोत्रँ सर्वैः शब्दैः सहाप्येति । मनः सर्वैर्ध्यानैः[29] सहाप्येति[30] । स यदास्माच्छरीरादुत्क्रामति सहैवैतैः सर्वैरुत्कामति[31] ॥३॥

वागस्मात्[1] सर्वाणि नामान्यभिविसृजते[2] वाचा सर्वाणि नामान्याप्नोति । घ्राणो[3] ऽस्मात्[1] सर्वान्गन्धान्[4] अभिविसृजते[2] घ्राणेन[3] सर्वान्गन्धानाप्नोति । चक्षुरस्मात्[1] सर्वाणि रूपाण्यभिविसृजते[2] चक्षुषा सर्वाणि रूपाण्याप्नोति । श्रोत्रमस्मात्[1] सर्वाञ्छब्दान्[5] अभिविसृजते[2] श्रोत्रेण सर्वाञ्छब्दानाप्नोति । मनोऽस्मात्[1] सर्वाणि [6]ध्यानान्यभिविसृजते[2] मनसा सर्वाणि ध्यानान्याप्नोति[6] । सैषा प्राणे[7] सर्वाग्निः । यो वै प्राणः सा प्रज्ञा । या वै[8] प्रज्ञा स प्राणः[9] । सह ह्येतावस्मिञ्छरीरे वसतः सहोत्क्रामतः[10] ।

अथ खलु[11] यथास्यै प्रज्ञायै[12] सर्वाणि भूतान्येकं भवन्ति[13] तद्व्याख्यास्यामः ॥४॥

वागेवास्या एकमङ्गमुदूळम्[1] । तस्यै नाम परस्तात्प्रतिविहिता[2] भूतमात्रा । घ्राण[3] एवास्या एकमङ्गमुदूळम्[1] । तस्य गन्धः परस्तात्प्रतिविहिता भूतमात्रा । चक्षुरेवास्या एकमङ्गमुदूळम्[1] । तस्य रूपं परस्तात्प्रतिविहिता भूतमात्रा । श्रोत्रमेवास्या एकमङ्गमुदूळम्[1] । तस्य शब्दः परस्तात्प्रतिविहिता भूतमात्रा । जिह्वैवास्या एकमङ्गमुदूळम्[1] । तस्या अन्नरसः परस्तात्प्रतिविहिता भूतमात्रा । हस्तावेवास्या एकमङ्गमुदूळम्[1] । तयोः कर्म[4] परस्तात्प्रतिविहिता भूतमात्रा । शरीरमेवास्या एकमङ्गमुदूळम्[1] । तस्य सुखदुःखे परस्तात्प्रतिविहिता भूतमात्रा । उपस्थ एवास्या एकमङ्गमुदूळम्[1] । तस्यानन्दो रतिः प्रजातिः परस्तात्प्रतिविहिता भूतमात्रा । पादावेवास्या[5] एकमङ्गमुदूळम्[1] । तयोरित्याः परस्तात्प्रतिविहिता भूतमात्रा । प्रज्ञैवास्या[6] एकमङ्गमुदूळम्[1] । तस्यै धियो[7] विज्ञातव्यं कामाः परस्तात्प्रतिविहिता भूतमात्रा ॥५॥

प्रज्ञया वाचँ समारुह्य वाचा सर्वाणि नामान्याप्नोति । प्रज्ञया घ्राणँ[1] समारुह्य घ्राणेन[1] सर्वान्गन्धानाप्नोति । प्रज्ञया चक्षुः समारुह्य चक्षुषा सर्वाणि रूपाण्याप्नोति । प्रज्ञया श्रोत्रँ समारुह्य श्रोत्रेण सर्वाञ्छब्धानाप्नोति । प्रज्ञया जिह्वाँ समारुह्य जिह्वया[2] सर्वानन्नरसानाप्नोति । प्रज्ञया हस्तौ समारुह्य हस्ताभ्याँ सर्वाणि कर्माण्याप्नोति ।

'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

प्रज्ञया शरीरँ समारुह्य शरीरेण सुखदुःखे आप्नोति । प्रज्ञयोपस्थँ समारुह्योपस्थेनानन्दं[3] रतिं प्रजातिमाप्नोति । प्रज्ञया पादौ समारुह्य पादाभ्याँ सर्वा इत्या आप्नोति । प्रज्ञयैव धियँ समारुह्य प्रज्ञयैव धियो विज्ञातव्यं कामानाप्नोति[4] ॥६॥

न हि प्रज्ञापेता वाङ् नाम किंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतन्नाम प्राज्ञासिषमिति । न हि प्रज्ञापेतः घ्राणो[2] गन्धं कंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतं गन्धं प्राज्ञासिषमिति । न हि प्रज्ञापेतं चक्षू रूपं किंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतदूपं प्राज्ञासिषमिति । न हि प्रज्ञापेतँ श्रोत्रँ शब्दं कंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतँ शब्दं प्राज्ञासिषमिति । न हि प्रज्ञापेता जिह्वान्नरसं कंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतमन्नरसं प्राज्ञासिषमिति । न हि प्रज्ञापेतौ हस्तौ कर्म किंचन प्रज्ञापयेयाताम्[3] अन्यत्र मे मनोऽभूदित्याह नाहमेतत्कर्म प्राज्ञासिषमिति[4] । न हि प्रज्ञापेतँ शरीरं सुखदुःखं[5] किंचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतत्सुखदुःखं[5] प्राज्ञासिषमिति । न हि प्रज्ञापेत उपस्थ आनन्दं रतिं प्रजातिं[6] कांचन प्रज्ञापयेद्[1] अन्यत्र मे मनोऽभूदित्याह नाहमेतमानन्दं न रतिं न प्रजातिं प्राज्ञासिषमिति । न हि प्रज्ञापेतौ पादावित्यां कांचन प्रज्ञापयेयाताम्[3] अन्यत्र मे मनोऽभूदित्याह नाहमेतामित्यां प्राज्ञासिषमिति[7] । न हि प्रज्ञापेता धीः काचन सिध्येन्न प्रज्ञातव्यं प्रज्ञायेत ॥७॥

न वाचं विजिज्ञासीत वक्तारं विद्यात् । न गन्धं विजिज्ञासीत घ्रातारं विद्यात् । न रूपं विजिज्ञासीत द्रष्टारं[1] विद्यात् । न शब्दं विजिज्ञासीत श्रोतारं विद्यात् । नान्नरसं विजिज्ञासीतान्नरसस्य[2] विज्ञातारं विद्यात् । न कर्म विजिज्ञासीत कर्तारं विद्यात् । न सुखदुःखे विजिज्ञासीत सुखदुःखयोर्विज्ञातारं विद्यात् । नानन्दं न रतिं न प्रजातिं[3] विजिज्ञासीतानन्दस्य रतेः प्रजातेर्विज्ञातारं विद्यात् । नेत्यां विजिज्ञासीतैतारं विद्यात् । न मनो विजिज्ञासीत मन्तारं विद्यात् ।

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.

ता वा एता दशैव भूतमात्रा अधिप्रज्ञं दश प्रज्ञामात्रा अधिभूतम् । यद्धि[4] भूतमात्रा न स्युर्न[5] प्रज्ञामात्राः स्युः । यद्वा[6] प्रज्ञामात्रा न स्युर्न भूतमात्राः स्युः । न ह्यन्यतरतो रूपं किंचन सिध्येत् ।

नो एतन्नाना[7] । तद्यथा रथस्यारेषु नेमिरर्पिता[8] नाभावरा अर्पिता एवमेवैता भूतमात्राः प्रज्ञामात्रास्वर्पिताः प्रज्ञामात्राः प्राणेऽर्पिताः । स एष प्राण एव[9] प्रज्ञात्मानन्दोऽजरोऽमृतो[10] न साधुना[11] कर्मणा[12] भूयान्भवति[13] नो एवासाधुना कनीयान् । एष ह्येव[14] साधु कर्म कारयति तं यमेभ्यो लोकेभ्य उन्निनीषते[15] । एष उ एवासाधु[16] कर्म कारयति तं यमधो[17] नुनुत्सते[18] । एष लोकपालः । एष लोकाधिपतिः । एष लोकेशः[19] । स म आत्मेति विद्यात्स म आत्मेति विद्यात् ॥८॥

॥ इति तृतीयोऽध्यायः ।

अथ[1] ह वै गार्ग्यो[2] बालाकिरनूचानः सँस्पृष्ट[3] आस । सोऽवसदुशीनरेषु[4] सत्वन्मत्स्येषु[5] कुरुपञ्चालेषु[6] काशिविदेहेष्विति । स हाजातशत्रुं[7] काश्यमाव्रज्योवाच[8] ब्रह्म ते ब्रवाणीति । तँ होवाचाजातशत्रुः सहस्रं दद्मस्त[9] इत्येतस्यां[10] वाचि जनको जनक इति वा उ[11] जना धावन्तीति ॥१॥

आदित्ये[1] बृहञ्चन्द्रमस्यभ्रे[2] विद्युति तेजः[3] स्तनयित्नौ शब्दो वायाविन्द्रो वैकुण्ठ आकाशे पूर्णमग्नौ विषासहिरित्यप्सु सत्यम्[4] इत्यधिदैवतम् । अथाध्यात्मम् । आदर्शे प्रतिरूपश्छायायां द्वितीयः प्रतिश्रुत्कायामसुरिति शब्दे मृत्युः स्वप्ने यमः शरीरे प्रजापतिर्दक्षिणेऽक्षिणि वाचः सव्येऽक्षिणि सत्यस्य ॥२॥

स होवाच बालाकिर्य एवैष आदित्ये पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः[1] । अतिष्ठाः सर्वेषां भूतानां मूर्धेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा भवति ॥३॥

स होवाच बालाकिर्य एवैष चन्द्रमसि पुरुषस्तमेवाहमुपास इति । तँ 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 Uśinara, 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 Vaikuṇṭha 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

जातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । बृहन्पाण्डरवासाः[1] सोमो राजान्नस्यात्मेति[2] वा अहमेतमुपास इति । स यो हैतमेवमुपास्तेऽन्नस्यात्मा भवति ॥४॥

स होवाच बालाकिर्य एवैष विद्युति पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । तेजस[1] आत्मेति[2] वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते तेजस[1] आत्मा भवति ॥५॥

स होवाच बालाकिर्य एवैष स्तनयित्नौ पुरुषस्तमेवाहमुपास[1] इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । शब्दस्यात्मेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते शब्दस्यात्मा भवति ॥६॥

स[1] होवाच बालाकिर्य एवैष[2] वायौ पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते जिष्णुर्ह वा अपराजयिष्णुरन्यतस्त्यजायी[3] भवति ॥७॥

स होवाच बालाकिर्य एवैष आकाशे पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । पूर्णमप्रवर्ति[1] ब्रह्मेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते पूर्यते प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन सर्वमायुरेति[2] ॥८॥

स होवाच बालाकिर्य एवैषोऽग्नौ पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । विषासहिरिति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते विषासहिर्ह वा अन्येषु[1] भवति[2] ॥९॥

स होवाच बालाकिर्य एवैषोऽप्सु पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । सत्यस्यात्मेति[1] वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते सत्यस्यात्मा[2] भवति । इत्यधिदैवतम् । अथाध्यात्मम् ॥१०॥

स होवाच बालाकिर्य एवैष आदर्शे पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । प्रतिरूप इति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते प्रतिरूपो हैवास्य प्रजायामाजायते[1] नाप्रतिरूपः ॥११॥

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 Vaikuṇṭha, 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."

स होवाच बालाकिर्य एवैष छायायां[1] पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । द्वितीयोऽनपग[2] इति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते विन्दते द्वितीयं[3] द्वितीयवान्हि[4] भवति ।।१२।।

स होवाच बालाकिर्य एवैष प्रतिश्रुत्कायां पुरुषस्तमेवाहमुपास[1] इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । असुरिति[2] वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते न पुरा[3] कालात्संमोहमेति ।।१३।।

स होवाच बालाकिर्य एवैष शब्दे[1] पुरुषस्तमेवाहमुपास[2] इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । मृत्युरिति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते न पुरा कालात्प्रैतीति[3] ।।१४।।

स[1] होवाच बालाकिर्य एवैतत्पुरुषः[2] सुप्तः स्वप्नया[3] चरति तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । यमो राजेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते सर्वं हास्मा इदं श्रैष्ठ्याय यम्यते ।।१५।।

स होवाच बालाकिर्य एवैष शरीरे[1] पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । प्रजापतिरिति वा अहमेतमुपास इति । स यो हैतमेवमुपास्ते प्रजायते प्रजया पशुभिर्यशसा ब्रह्मवर्चसेन स्वर्गेण लोकेन । सर्वमायुरेति[2] ।।१६।।

स होवाच बालाकिर्य एवैष दक्षिणेऽक्षिणि[1] पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । वाच[2] आत्माग्नेरात्मा ज्योतिष आत्मेति[3] वा अहमेतमुपास इति । स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवति ।।१७।।

स होवाच बालाकिर्य एवैष सव्येऽक्षिणि[1] पुरुषस्तमेवाहमुपास इति । तँ होवाचाजातशत्रुर्मा मैतस्मिन्संवादयिष्ठाः । सत्यस्यात्मा विद्युत आत्मा तेजस[2] आत्मेति वा अहमेतमुपास इति । स यो हैतमेवमुपास्त एतेषां सर्वेषामात्मा भवति[3] ।।१८।।

तत उ ह[1] बालाकिस्तूष्णीमास । तँ होवाचाजातशत्रुरेतावन्नु बालाका३ इति[2] । एतावदिति[3] होवाच बालाकिः । तँ होवाचाजातशत्रुर्मृषा वै खलु[4] मा समवादयिष्ठा[5] ब्रह्म ते ब्रवाणीति[6] । यो वै बालाक एतेषां पुरुषाणां कर्ता यस्य वै तत्कर्म[7] स वै वेदितव्य इति[8] ।

12 Bālāki then said: "It is that person in a shadow that I venerate." Ajātaśatru 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."

13 Bālāki then said: "It is that person in an echo that I venerate." Ajātaśatru 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."

14 Bālāki then said: "It is that person in a sound that I venerate." Ajātaśatru 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."

15 Bālāki then said: "It is that person who, as one sleeps, roams about in dreams that I venerate." Ajātaśatru 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."

16 Bālāki then said: "It is that person in the body that I venerate." Ajātaśatru 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."

17 Bālāki then said: "It is that person in the right eye that I venerate." Ajātaśatru 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."

18 Bālāki then said: "It is that person in the left eye that I venerate." Ajātaśatru 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."

19 Thereupon, Bālāki fell silent. "Is that all, Bālāki?" asked Ajātaśatru. "That's all," replied Bālāki. Ajātaśatru then said to him: "In vain have you draged 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."

तत उ बालाकिः समित्पाणिः[9] प्रतिचक्रम[10] उपायानीति । तँ होवाचाजातशत्रुः प्रतिलोमरूपमेव तन्मन्ये[11] यत्क्षत्रियो[12] ब्राह्मणमुपनयेत्[13] । एहि व्येव त्वा ज्ञपयिष्यामीति[14] । तँ ह पाणावभिपद्य प्रवव्राज । तौ ह सुप्तं पुरुषमाजग्मतुः[15] । तँ हाजातशत्रुरामन्त्रयांचक्रे बृहन्पाण्डरवासः[16] सोम राजन्निति[17] । स उ ह शिश्य एव[18] । तत उ हैनं यष्ट्या विचिक्षेप[19] । स तत एव समुत्तस्थौ ।

तँ होवाचाजातशत्रुः क्वैष एतद्बालाके पुरुषोऽशयिष्ट क्वैतदभूत्[20] कुत एतदागा३दिति । तत उ ह बालाकिर्न विजज्ञे[21] । तँ होवाचाजातशत्रुर्यत्रैष एतद्बालाके पुरुषोऽशयिष्ट यत्रैतदभूद्यत एतदागादिति हिता[22] नाम पुरुषस्य[23] नाड्यो हृदयात्पुरीततमभिप्रतन्वन्ति । तद्यथा[24] सहस्रधा केशो विपाटितस्तावदण्व्यः[25] पिङ्गलस्याणिम्ना[26] तिष्ठन्ति[27] शुक्लस्य कृष्णस्य पीतस्य लोहितस्य च तासु[28] तदा भवति यदा सुप्तः स्वप्नं न कंचन[29] पश्यति ॥१९॥

अथास्मिन्प्राण एवैकधा भवन्ति[1] । तदेनं[2] वाक्सर्वैर्नामभिः सहाप्येति । चक्षुः सर्वै रूपैः सहाप्येति । श्रोत्रँ सर्वैः शब्दैः सहाप्येति । मनः सर्वैर्ध्यानैः[3] सहाप्येति । स यदा प्रतिबुध्यते यथाग्नेर्ज्वलतः सर्वा दिशो विस्फुलिङ्गा[4] विप्रतिष्ठेरन्नेवमेवैतस्मादात्मनः प्राणा यथायतनं विप्रतिष्ठन्ते प्राणेभ्यो देवाः देवेभ्यो लोकाः[5] ।

स एष प्राण एव प्रज्ञात्मेदँ शरीरमात्मानमनुप्रविष्ट आ लोमभ्य आ नखेभ्यः[6] । तद्यथा क्षुरः क्षुरधानेऽवोपहितो[7] विश्वम्भरो वा विश्वम्भरकुलाय एवमेवैष प्रज्ञात्मेदँ[8] शरीरमात्मानमनुप्रविष्ट[9] आ लोमभ्य आ नखेभ्यः । तमेतमात्मानमेत आत्मानोऽन्ववस्यन्ते[10] यथा श्रेष्ठिनँ[11] स्वाः । तद्यथा श्रेष्ठी स्वैर्भुङ्क्ते यथा वा स्वाः श्रेष्ठिनं भुञ्जन्त्येवमेवैष[12] प्रज्ञात्मैतैरात्मभिर्भुङ्क्त[13] एवमेवैत[14] आत्मान एतमात्मानं भुञ्जन्ति[15] ।

स यावद्ध वा इन्द्र एतमात्मानं न विजज्ञे[16] तावदेनमसुरा अभिबभूवुः । स यदा विजज्ञेऽथ[17] हत्वासुरान्विजित्य सर्वेषां देवानां[18] श्रैष्ठ्यं स्वाराज्यमाधिपत्यं पर्यैत्[19] । तथो[20] एवैवं विद्वान्सर्वान्पाप्मनोऽपहत्य[21] सर्वेषां च[22] भूतानाँ श्रैष्ठ्यँ स्वाराज्यमाधिपत्यं पर्येति य एवं वेद य एवं वेद ॥२०॥

॥ इति चतुर्थोऽध्यायः ॥

॥ इति कौषीतक्युपनिषत् ॥

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 Kauṣītaki Upaniṣad.

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SIX

Kena Upaniṣad

The Kena Upaniṣad, also called the Talavakāra Upaniṣad, belongs to the Talavakāra or the Jaiminīya branch of the Sāmaveda. It appears as part of the Jaiminīya 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 Īśā 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.

CONTENTS

1

Brahman is beyond the senses and is the cause of their cognitive powers

2

Those who claim to know *brahman* do not know it

3

Brahman is the one who wins the victory for the gods

4

Tadvana: the *upaniṣad* with regard to *brahman*

केनोपनिषत्

केनेषितं[1] पतति प्रेषितं मनः
केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति
चक्षुः श्रोत्रं क उ देवो युनक्ति ।।१।।

श्रोत्रस्य श्रोत्रं मनसो मनो यद्
वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ।।२।।

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनः ।
न विद्मो[1] न विजानीमो[2] यथैतदनुशिष्यात्[3] ।।३।।

अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम[1] पूर्वेषां ये नस्तद्व्याचचक्षिरे ।।४।।

यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।५।।

यन्मनसा न मनुते येनाहुर्मनो[1] मतम्[2] ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।६।।

KHAṆḌA 1

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?

2 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.

3 Sight does not reach there;
neither does thinking or speech.
We don't know, we can't perceive,
how one would point it out.

4 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.

5 Which one cannot express by speech,
by which speech itself is expressed—
Learn that that alone is *brahman*,
and not what they here venerate.

6 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.

यच्चक्षुषा न पश्यति येन चक्षूँषि पश्यति[1] ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।७।।

यच्छ्रोत्रेण न[1] शृणोति येन श्रोत्रमिदँ श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।८।।

यत्प्राणेन न प्राणिति[1] येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ।।९।।

॥ इति प्रथमः खण्डः ॥

यदि मन्यसे सुवेदेति दहरमेवापि[1] नूनं त्वं वेत्थ ब्रह्मणो रूपं यदस्य त्वं यदस्य देवेषु । अथ नु मीमाँस्यमेव ते मन्येऽविदितम्[2] ।।१।।

नाहं[1] मन्ये सुवेदेति[2] नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ।।२।।

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ।।३।।

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ।।४।।

इह[1] चेदवेदीदथ सत्यमस्ति
न चेदिहावेदीन्महती विनष्टिः ।

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.

भूतेषु भूतेषु विचित्य[2] धीराः
प्रेत्यास्माल्लोकादमृता भवन्ति ॥५॥

॥ इति द्वितीयः खण्डः ॥

ब्रह्म ह देवेभ्यो विजिग्ये । तस्य[1] ह ब्रह्मणो विजये देवा अमहीयन्त । त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥१॥

तद्धैषां विजज्ञौ । तेभ्यो ह प्रादुर्बभूव । तन्न व्यजानत[1] किमिदं यक्षमिति ॥२॥

तेऽग्निमब्रुवञ्जातवेद एतद्विजानीहि किमेतद्यक्षमिति । तथेति ॥३॥

तदभ्यद्रवत्[1] । तमभ्यवदत्कोऽसीति । अग्निर्वा[2] अहमस्मीत्यब्रवीज्जातवेदा वा अहमस्मीति ॥४॥

तस्मिँस्त्वयि किं वीर्यमिति । अपीदँ सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

तस्मै तृणं निदधावेतद्दहेति । तदुपप्रेयाय सर्वजवेन । तन्न शशाक दग्धुम् । स तत एव निववृते नैतदशकं[1] विज्ञातुं यदेतद्यक्षमिति ॥६॥

अथ वायुमब्रुवन्वायवेतद्विजानीहि किमेतद्यक्षमिति । तथेति ॥७॥

तदभ्यद्रवत्[1] । तमभ्यवदत्कोऽसीति । वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा वा अहमस्मीति ॥८॥

तस्मिँस्त्वयि किं वीर्यमिति । अपीदँ सर्वमाददीय[1] यदिदं पृथिव्यामिति ॥९॥

तस्मै तृणं निदधावेतदादत्स्वेति । तदुपप्रेयाय सर्वजवेन । तन्न शशाकादातुम् । स तत एव निववृते[1] नैतदशकं[2] विज्ञातुं यदेतद्यक्षमिति ॥१०॥

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति । तथेति । तदभ्यद्रवत्[1] । तस्मात्तिरोदधे[2] ॥११॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहु शोभमानामुमाँ हैमवतीम् । तां होवाच किमेतद्यक्षमिति ॥१२॥

॥ इति तृतीयः खण्डः ॥

ब्रह्मेति[1] होवाच ब्रह्मणो वा एतद्विजये महीयध्व इति[2] । ततो हैव विदांचकार ब्रह्मेति ॥१॥

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रः । ते ह्येनन्नेदिष्ठं[1] पस्पृशुस्ते[2] ह्येनत्प्रथमो[3] विदांचकार ब्रह्मेति ॥२॥

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!"

2 *Brahman* read their minds and made itself visible to them. But they did not recognize it, as they wondered, "What is this strange apparition?"

3 So they told Fire, "Jātavedas, find out what this strange apparition is." He said, "Very well," 4 and scurried to it. It asked him: "Who are you?" And he replied: "I? Why, I am Fire! I am Jātavedas!"

5 "I see! And what sort of power do you have?"

"I can burn up this whole world, yes, everything on earth!"

6 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.

He returned forthwith and said: "I wasn't able to find out what this strange apparition is." 7 Then they told Wind, "Wind, find out what this strange apparition is." He said, "Very well," 8 and scurried to it. It asked him: "Who are you?" And he replied: "I? Why, I am Wind! I am Mātariśvan!"

9 "I see! And what sort of power do you have?"

"I can carry away this whole world, yes, everything on earth!"

10 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.

He returned forthwith and said: "I wasn't able to find out what this strange apparition is." 11 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.

12 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.

तस्माद्वा इन्द्रोऽतितरामिवान्यान्देवान् । स ह्येनन्नेदिष्ठं पस्पर्श स ह्येनत्प्रथमो विदांचकार ब्रह्मेति ॥३॥

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा३[1] इतीन्न्यमीमिषदा३[2] इत्यधिदैवतम्[3] ॥४॥

अथाध्यात्मम् । यदेतद्गच्छतीव[1] च मनोऽनेन चैतदुपस्मरत्यभीक्ष्णं[1] संकल्पः[2] ॥५॥

तद्ध तद्वनं नाम । तद्वनमित्युपासितव्यम् । स य एतदेवं वेदाभि हैनं सर्वाणि भूतानि संवाञ्छन्ति[1] ॥६॥

उपनिषदं भो ब्रूहीति । उक्ता त उपनिषत् । ब्राह्मीं वाव त उपनिषदमब्रूमेति ॥७॥

तस्यै तपो दमः कर्मेति प्रतिष्ठा[1] वेदाः सर्वाङ्गाणि[2] सत्यमायतनम् ॥८॥

यो[1] वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोकेऽज्येये[2] प्रतितिष्ठति प्रतितिष्ठति ॥९॥

॥ इति चतुर्थः खण्डः ॥

॥ इति केनोपनिषत् ॥

3 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 (*upaniṣad*)."

[TEACHER:] "You have been taught the hidden connection (*upaniṣad*)—indeed, we have taught you the hidden connection (*upaniṣad*) relating to *brahman* itself. 8 Of this hidden connection (*upaniṣad*)—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 (*upaniṣad*) 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.

SEVEN

Kaṭha Upaniṣad

The Kaṭha (also called Kāṭhaka) Upaniṣad belongs at least formally to the Kāṭhaka school of the Black Yajurveda. It is clear, however, that this Upaniṣad 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 Kāṭhaka Brāhmaṇa, although it is now found in the Taittirīya Brāhmaṇa (3.11.8.1–6) and not in the Kāṭhaka (for a discussion, see Witzel 1977).

In some manuscripts the KaU is divided into two sections, the first comprising the first three Vallīs and the second, the last three. The text as we have it clearly does not form a coherent and unified whole. The first two Vallīs, containing the dialogue between Naciketas and Yama, provide the old context of the Upaniṣad, which seeks to give an Upaniṣadic twist to the three wishes of Naciketas. The last Vallīs, 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 Upaniṣad of the Kāṭhakas, an Upaniṣad that had the Kaṭha-Śīkṣā-Upaniṣad (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.

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1

Encounter between Naciketas and Death

9–19 Death grants Naciketas three wishes

20–29 The third wish of Naciketas: condition after death

2

1–11 Transient joys are to be abandoned

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

उशन्ह वै वाजश्रवसः सर्ववेदसं ददौ । तस्य ह नचिकेता नाम पुत्र आस ।।१।। तँ ह कुमारँ सन्तं दक्षिणासु नीयमानासु श्रद्धाविवेश । सोऽमन्यत ।।२।।

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा[1] नाम ते लोकास्तान्स[2] गच्छति ता ददत्[3] ।।३।।

स होवाच पितरं तत[1] कस्मै मां दास्यसीति । द्वितीयं तृतीयम् । तँ होवाच मृत्यवे त्वा ददामीति ।।४।।

बहूनामेमि[1] प्रथमो बहूनामेमि मध्यमः[2] ।
किँ स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति[3] ।।५।।

अनुपश्य यथा पूर्वे प्रतिपश्य तथापरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः[1] ।।६।।

वैश्वानरः प्रविशति[1] अतिथिर्ब्राह्मणो गृहान् ।
तस्यैताँ शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ।।७।।

आशाप्रतीक्षे संगतँ[1] सूनृतां[2] च
इष्टापूर्ते[3] पुत्रपशूँश्च सर्वान् ।
एतद् वृङ्क्ते पुरुषस्याल्पमेधसो
यस्यानश्नन्वसति ब्राह्मणो गृहे ।।८।।

तिस्रो रात्रीर्यदवात्सीर्गृहे मे
अनश्नन्ब्रह्मन्नतिथिर्नमस्यः[1] ।

VALLĪ 1

Uśan, the son of Vājaśravas, once gave away all his possessions. He had a son named Naciketas. [2] 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!"

[NACIKETAS *reflects.*] [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?

[A VOICE] [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.

[DEATH] [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.

नमस्तेऽस्तु ब्रह्मन्स्वस्ति[2] मेऽस्तु
तस्मात्प्रति त्रीन्वरान्वृणीष्व[3] ॥९॥

शान्तसङ्कल्पः सुमना यथा स्याद्
वीतमन्युर्गौतमो माभि[1] मृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत
एतत् त्रयाणां प्रथमं वरं वृणे ॥१०॥

यथा पुरस्ताद्भविता प्रतीत
औद्दालकिरारुणिर्मत्प्रसृष्टः[1] ।
सुखँ रात्रीः शयिता वीतमन्युस्
त्वां[2] ददृशिवान्मृत्युमुखात्प्रमुक्तम्[3] ॥११॥

स्वर्गे लोके न भयं किंचनास्ति
न तत्र त्वं न जरया[1] बिभेति ।
उभे तीर्त्वा अशनायापिपासे[2]
शोकातिगो मोदते स्वर्गलोके ॥१२॥

स त्वमग्निँ स्वर्ग्यमध्येषि मृत्यो
प्रब्रूहि तँ[1] श्रद्दधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त
एतद् द्वितीयेन वृणे वरेण ॥१३॥

प्र ते ब्रवीमि तदु मे निबोध
स्वर्ग्यमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां
विद्धि त्वमेतं[1] निहितं गुहायाम् ॥१४॥

लोकादिमग्निं तमुवाच तस्मै
या इष्टका यावतीर्वा यथा वा ।
स चापि तत्प्रत्यवदद्यथोक्तम्
अथास्य मृत्युः पुनराह[1] तुष्टः ॥१५॥

तमब्रवीत्प्रीयमाणो[1] महात्मा
वरं तवेहाद्य ददामि भूयः ।
तवैव नाम्ना भवितायमग्निः
सृङ्कां चेमामनेकरूपां[2] गृहाण ॥१६॥

त्रिणाचिकेतस्त्रिभिरेत्य संधिं
त्रिकर्मकृत्तरति जन्ममृत्यू ।

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 Āruṇi, 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,

ब्रह्मजज्ञं[1] देवमीड्यं विदित्वा
निचाय्येमाँ शान्तिमत्यन्तमेति ।।१७।।
त्रिणाचिकेतस्त्रयमेतद्विदित्वा[1]
य एवं[2] विद्वाँश्चिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य
शोकातिगो मोदते स्वर्गलोके ।।१८।।
एष तेऽग्निर्नचिकेतः स्वर्ग्यो[1]
यमवृणीथा[2] द्वितीयेन[3] वरेण ।
एतमग्निं तवैव[4] प्रवक्ष्यन्ति जनासस्
तृतीयं[5] वरं नचिकेतो वृणीष्व ।।१९।।
येयं प्रेते विचिकित्सा मनुष्ये
अस्तीत्येके[1] नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाहं[2]
वराणामेष वरस्तृतीयः[3] ।।२०।।
देवैरत्रापि विचिकित्सितं पुरा
न हि सुज्ञेयमणुरेष[1] धर्मः ।
अन्यं वरं नचिकेतो वृणीष्व
मा मोपरोत्सीरति मा[2] सृजैनम् ।।२१।।
देवैरत्रापि विचिकित्सितं किल
त्वं च मृत्यो यन्न[1] सुज्ञेयमात्थ[2] ।
वक्ता चास्य त्वादृगन्यो न लभ्यो
नान्यो वरस्तुल्य एतस्य कश्चित् ।।२२।।
शतायुषः पुत्रपौत्रान्वृणीष्व
बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व
स्वयं च[1] जीव शरदो यावदिच्छसि[1] ।।२३।।
एतत्तुल्यं यदि[1] मन्यसे वरं
वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ[2] नचिकेतस्त्वमेधि
कामानां त्वा कामभाजं करोमि ।।२४।।
ये ये कामा दुर्लभा मर्त्यलोके
सर्वान्कामाँश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः[1] सतूर्या
न हीदृशा लम्भनीया मनुष्यैः ।

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 Naciketas,
he shoves aside the fetters of death before him,
passes beyond sorrow,
and rejoices in heaven.

19 This, Naciketas, 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 Naciketas.

[NACIKETAS] 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, Naciketas, another wish.
Do not press me! Release me from this.

[NACIKETAS] 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!

24 And if you would think this is an equal wish—
You may choose wealth together with a long life;
Achieve prominence, Naciketas, in this wide world;
And I will make you enjoy your desires at will.

25 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—

आभिर्मत्प्रत्ताभिः[2] परिचारयस्व
नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

श्वोभावा[1] मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव वाहास्तव नृत्यगीते ॥२६॥

न वित्तेन तर्पणीयो मनुष्यो
लप्स्यामहे वित्तमद्राक्ष्म[1] चेत्त्वा[2] ।
जीविष्यामो यावदीशिष्यसि त्वं
वरस्तु मे वरणीयः स एव ॥२७॥

अजीर्यतामृतानामुपेत्य[1]
जीर्यन्मर्त्यः क्वधःस्थः[2] प्रजानन्[3] ।
अभिध्यायन्वर्णरतिप्रमोदान्[4]
अतिदीर्घे जीविते को रमेत ॥२८॥

यस्मिन्निदं विचिकित्सन्ति मृत्यो
यत्सांपराये[1] महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो
नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

॥ इति प्रथमा वल्ली ॥

अन्यच्छ्रेयो अन्यदुतैव[1] प्रेयस्
ते[2] उभे नानार्थे पुरुषँ सिनीतः ।
तयोः[3] श्रेय आददानस्य साधु भवति[4]
हीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

श्रेयश्च प्रेयश्च मनुष्यमेतस्
तौ[1] संपरीत्य[2] विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि[3] प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्[4] वृणीते ॥२॥

स त्वं प्रियान्प्रियरूपाँश्च कामान्
अभिध्यायन्नचिकेतोऽत्यस्राक्षीः[1] ।
नैताँ सृङ्कां वित्तमयीमवाप्तो[2]
यस्यां मज्जन्ति[3] बहवो मनुष्याः ॥३॥

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.

2Both 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.

दूरमेते विपरीते विषूची
अविद्या या च विद्येति ज्ञाता[1] ।
विद्याभीप्सिनं नचिकेतसं मन्ये[2]
न त्वा कामा बहवोऽलोलुपन्त[3] ॥४॥

अविद्यायामन्तरे वर्तमानाः
स्वयंधीराः पण्डितंमन्यमानाः[1] ।
दन्द्रम्यमाणाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥५॥

न सांपरायः प्रतिभाति बालं
प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर[1] इति मानी[2]
पुनः पुनर्वशमापद्यते मे ॥६॥

श्रवणायापि[1] बहुभिर्यो न लभ्यः
शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो[2] वक्ता कुशलोऽस्य लब्धा[3]
आश्चर्यो ज्ञाता कुशलानुशिष्टः[4] ॥७॥

न नरेणावरेण प्रोक्त एष
सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र[1] नास्ति[2]
अणीयान्ह्यतर्क्यमणुप्रमाणात्[3] ॥८॥

नैषा तर्केण मतिरापनेया[1]
प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ[2] ।
यां त्वमापः सत्यधृतिर्बतासि
त्वादृङ् नो[3] भूयान्नचिकेतः प्रष्टा ॥९॥

जानाम्यहँ शेवधिरित्यनित्यं
न ह्यध्रुवैः प्राप्यते हि ध्रुवं तत् ।
ततो मया नाचिकेतश्चितोऽग्निर्
अनित्यैर्द्रव्यैः[1] प्राप्तवानस्मि नित्यम् ॥१०॥

कामस्य आप्तिं[1] जगतः प्रतिष्ठां
क्रतोरनन्त्यमभयस्य[2] पारम् ।
स्तोममहदुरुगायं[3] प्रतिष्ठां दृष्ट्वा[4]
धृत्या[5] धीरो[6] नचिकेतोऽत्यस्राक्षीः[7] ॥११॥

4 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.

5 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.

6 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.

7 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.

8 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.

9 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!

[NACIKETAS] 10 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.

[DEATH] 11 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.

तं दुर्दर्शं गूढमनुप्रविष्टं
गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं
मत्वा धीरो हर्षशोकौ जहाति ।।१२।।

एतच्छ्रुत्वा संपरिगृह्य मर्त्यः
प्रवृह्य धर्म्यमणुमेतमाप्य[1] ।
स मोदते मोदनीयँ हि लब्ध्वा
विवृतँ सद्म नचिकेतसं मन्ये[2] ।।१३।।

अन्यत्र धर्मादन्यत्राधर्माद्[1] अन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च[2] भव्याच्च यत्तत्पश्यसि तद्वद ।।१४।।

सर्वे वेदा यत्पदमामनन्ति
तपाँसि सर्वाणि च यद्वदन्ति[1] ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति
तत्ते पदँ संग्रहेण ब्रवीमि ।।

ओमित्येतत् ।।१५।।

एतद्ध्येवाक्षरं ब्रह्म एतद्ध्येवाक्षरं परम् ।
एतद्ध्येवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ।।१६।।

एतदालम्बनँ श्रेष्ठमेतदालम्बनं परम् ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ।।१७।।

न जायते म्रियते वा विपश्चिन्
नायं कुतश्चिन्न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।।१८।।

हन्ता चेन्मन्यते हन्तुँ हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतो नायँ 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 OṂ!

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.

अणोरणीयान्महतो महीयान्
आत्मास्य जन्तोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको
धातुप्रसादान्महिमानमात्मनः[1] ॥२०॥

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

अशरीरँ शरीरेषु[1] अनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन[1] लभ्यस्
तस्यैष आत्मा विवृणुते[2] तनूँ[3] स्वाम् ॥२३॥

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः[1] ।
मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥२५॥

॥ इति द्वितीया वल्ली ॥

ऋतं पिबन्तौ सुकृतस्य[1] लोके
गुहां प्रविष्टौ परमे परार्धे ।
छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

[20] 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.

[21] Sitting down, he roams afar.
Lying down, he goes everywhere.
The god ceaselessly exulting—
Who, besides me, is able to know?

[22] When he perceives this immense, all-pervading self,
as bodiless within bodies,
as stable within unstable beings—
A wise man ceases to grieve.

[23] 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.

[24] 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.

[25] 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?

VALLĪ 3

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 सेतुरीजानानामक्षरं[1] ब्रह्म यत्परम् ।
अभयं[2] तितीर्षतां पारं नाचिकेतँ शकेमहि ।।२।।

आत्मानँ रथिनं विद्धि शरीरँ रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ।।३।।

इन्द्रियाणि हयानाहुर्विषयाँस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं[1] भोक्तेत्याहुर्मनीषिणः ।।४।।

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा[1] ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ।।५।।

यस्तु विज्ञानवान्भवति[1] युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ।।६।।

यस्त्वविज्ञानवान्भवत्यमनस्कः[1] सदाशुचिः ।
न स तत्पदमाप्नोति सँसारं चाधिगच्छति ।।७।।

यस्तु विज्ञानवान्भवति[1] समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ।।८।।

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ।।९।।

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु[1] परा बुद्धिर्बुद्धेरात्मा महान्परः ।।१०।।

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किंचित्सा काष्ठा सा परा गतिः ।।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;

एष सर्वेषु भूतेषु गूढोऽत्मा न प्रकाशते ।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ।।१२।।

यच्छेद्वाङ्मनसी प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्[1] तद्यच्छेच्छान्त[2] आत्मनि ।।१३।।

उत्तिष्ठत जाग्रत[1]
प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया
दुर्गं पथस्तत्कवयो वदन्ति ।।१४।।

अशब्दमस्पर्शमरूपमव्ययं
तथारसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं
निचाय्य तन्मृत्युमुखात्प्रमुच्यते ।।१५।।

नाचिकेतमुपाख्यानं मृत्युप्रोक्तँ सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ।।१६।।

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसँसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते ।
तदानन्त्याय कल्पत इति ।।१७।।

॥ इति तृतीया वल्ली ॥

पराञ्चि खानि व्यतृणत्स्वयंभूस्
तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षद्
आवृत्तचक्षुरमृतत्वमिच्छन् ।।१।।

पराचः कामाननुयन्ति बालास्
ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ[1] धीरा अमृतत्वं विदित्वा
ध्रुवमध्रुवेष्विह[2] न प्रार्थयन्ते ।।२।।

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 Brahmins,
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.

येन रूपं रसं गन्धं[1] शब्दान्स्पर्शाँश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते ।।

एतद्वै तत्[2] ।।३।।

स्वप्नान्तं जागरितान्तं चोभौ[1] येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ।।४।।

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते ।।

एतद्वै तत् ।।५।।

यः पूर्वं तपसो जातमद्भ्यः[1] पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं[2] यो भूतेभिर्व्यपश्यत[3] ।।

एतद्वै तत् ।।६।।

या प्राणेन संभवति[1] अदितिर्देवतामयी[2] ।
गुहां प्रविश्य तिष्ठन्तीं[3] या भूतेभिर्व्यजायत ।।

एतद्वै तत् ।।७।।

अरण्योर्निहितो जातवेदा
गर्भ इव सुभृतो गर्भिणीभिः ।
दिवेदिव ईड्यो जागृवद्भिर्
हविष्मद्भिर्मनुष्येभिरग्निः[1] ।।

एतद्वै तत् ।।८।।

यतश्चोदेति सूर्यो अस्तं[1] यत्र च गच्छति ।
तं[2] देवाः सर्वे अर्पितास्तदु नात्येति कश्चन ।।

एतद्वै तत् ।।९।।

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह[1] नानेव पश्यति ।।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.

मनसैवेदमाप्तव्यं नेह नानास्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह[1] नानेव पश्यति ।।११।।

अङ्गुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो[1] भूतभव्यस्य न ततो विजुगुप्सते ।।

एतद्वै तत् ।।१२।।

अङ्गुष्ठमात्रः पुरुषो ज्योतिरिव अधूमकः[1] ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः[2] ।।

एतद्वै तत् ।।१३।।

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक्पश्यँस्तानेवानु विधावति ।।१४।।

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति[1] ।
एवं मुनेर्विजानत आत्मा भवति गौतम ।।१५।।

॥ इति चतुर्थी वल्ली ॥

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते ।।

एतद्वै तत् ।।१।।

हँसः शुचिषद्वसुरन्तरिक्षसद्
धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसद्
अब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ।।२।।

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 Hotṛ 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!

ऊर्ध्वं प्राणमुन्नयति[1] अपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ।।३।।

अस्य विस्रँसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ।।

एतद्वै तत् ।।४।।

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ।।५।।

हन्त त इदं[1] प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ।।६।।

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंयन्ति यथाकर्म यथाश्रुतम् ।।७।।

य एष[1] सुप्तेषु जागर्ति[2] कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।।

एतद्वै तत् ।।८।।

अग्निर्यथैको भुवनं प्रविष्टो
रूपंरूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपंरूपं प्रतिरूपो बहिश्च ।।९।।

वायुर्यथैको भुवनं प्रविष्टो
रूपंरूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा
रूपंरूपं प्रतिरूपो बहिश्च ।।१०।।

सूर्यो यथा सर्वलोकस्य चक्षुर्
न लिप्यते चाक्षुषैर्बाह्यदोषैः[1] ।

[3] The out-breath he conducts upward,
the in-breath he drives backward;
All the gods worship him,
the Dwarf seated in the middle.

[4] 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!

[5] Not by the out-breath, not by the in-breath;
does any mortal live;
By another do people live, on which those two depend.

[6] 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.

[7] 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.

[8] 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!

[9] 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.

[10] 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.

[11] As the sun, the eye of the whole world,
is not stained by visual faults external to it;

एकस्तथा सर्वभूतान्तरात्मा
न लिप्यते लोकदुःखेन बाह्यः ।।११।।

एको वशी सर्वभूतान्तरात्मा
एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्
तेषां सुखँ शाश्वतं नेतरेषाम् ।।१२।।

नित्योऽनित्यानां[1] चेतनश्चेतनानाम्
एको बहूनां यो[2] विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्
तेषां शान्तिः शाश्वती नेतरेषाम् ।।१३।।

तदेतदिति मन्यन्तेऽनिर्देश्यं[1] परमं[2] सुखम् ।
कथं नु तद्विजानीयां[3] किमु भाति विभाति[4] वा ।।१४।।

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो[1] भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनु भाति सर्वं
तस्य भासा सर्वमिदं विभाति ।।१५।।

॥ इति पञ्चमी वल्ली ॥

ऊर्ध्वमूलो अवाक्शाख[1] एषोऽश्वत्थः सनातनः ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन ।।

एतद्वै तत् ।।१।।

यदिदं किंच[1] जगत्सर्वं प्राण एजति निःसृतम्[2] ।
महद्भयं वज्रमुद्यतं[3] य[4] एतद्विदुरमृतास्ते भवन्ति ।।२।।

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.

भयादस्याग्निस्तपति भयात्तपति सूर्यः[1] ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ।।३।।

इह चेदशकद्बोद्धुं प्राक्शरीरस्य विस्रसः ।
ततः सर्गेषु[1] लोकेषु शरीरत्वाय[2] कल्पते ।।४।।

यथादर्शे[1] तथात्मनि
यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे
तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ।।५।।

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ।।६।।

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ।।७।।

अव्यक्तात्तु परः पुरुषो[1] व्यापकोऽलिङ्ग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ।।८।।

न संदृशे तिष्ठति रूपमस्य
न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिक्लृप्तो
य एतद्विदुरमृतास्ते[1] भवन्ति ।।९।।

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति[1] तामाहुः परमां गतिम् ।।१०।।

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति[1] योगो हि प्रभवाप्ययौ ।।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.

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तदुपलभ्यते ।।१२।।

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ।।१३।।

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र[1] ब्रह्म समश्नुते ।।१४।।

यदा सर्वे प्रभिद्यन्ते हृदयस्येह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्ध्यनुशासनम्[1] ।।१५।।

शतं चैका च हृदयस्य नाड्यस्
तासां मूर्धानमभिनिःसृतैका[1] ।
तयोर्ध्वमायन्नमृतत्वमेति
विष्वङ्ङन्या उत्क्रमणे भवन्ति ।।१६।।

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा
सदा जनानां हृदये[1] संनिविष्टः[2] ।
तं स्वाच्छरीरात्प्रवृहेन्मुञ्जादिवेषीकां धैर्येण[3] ।
तं विद्याच्छुक्रममृतं[4]
तं विद्याच्छुक्रममृतमिति ।।१७।।

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा
विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युर्[1]
अन्योऽप्येवं यो विदध्यात्ममेव[2] ।।१८।।

॥ इति षष्ठी वल्ली ॥

॥ इति कठोपनिषत् ॥

[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 (*ātman*),
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.

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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, MuU, and, to a somewhat lesser extent, the KaU. The IU is placed first in all the indigenous collections of Upaniṣads.

ईशोपनिषत्

ईशावास्यमिदँ[1] सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ।।१।।

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतँ[1] समाः ।
एवं त्वयि नान्यथेतोऽस्ति[2] न कर्म लिप्यते नरे[3] ।।२।।

असुर्या[1] नाम ते लोका अन्धेन तमसावृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति[2] ये के चात्महनो जनाः ।।३।।

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन्पूर्वमर्षत्[1] ।
तद्धावतोऽन्यानत्येति तिष्ठत्
तस्मिन्नपो मातरिश्वा दधाति ।।४।।

तदेजति तन्नैजति तद्दूरे तद्वन्तिके[1] ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य[2] बाह्यतः ।।५।।

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति[1] ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते[2] ।।६।।

यस्मिन्सर्वाणि[1] भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ।।७।।

स पर्यगाच्छुक्रमकायमव्रणम्[1]
अस्नाविरँ शुद्धमपापविद्धम् ।
कविर्मनीषी परिभूः स्वयंभूर्
याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः[2] समाभ्यः ।।८।।

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायाँ रताः ।।९।।

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 Mātariśvan 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.

अन्यदेवाहुर्विद्ययान्यदाहुरविद्यया[1] ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ।।१०।।

विद्यां चाविद्यां च[1] यस्तद्वेदोभयँ सह ।
अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते ।।११।।

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते ।
ततो भूय इव ते तमो य उ संभूत्याँ रताः ।।१२।।

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ।।१३।।

संभूतिं च विनाशं च यस्तद्वेदोभयँ सह ।
विनाशेन मृत्युं तीर्त्वा संभूत्यामृतमश्नुते ।।१४।।

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्त्वं[1] पूषन्नपावृणु सत्यधर्माय दृष्टये ।।१५।।

पूषन्नेकर्षे[1] यम सूर्य प्राजापत्य
व्यूह रश्मीन्समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते
पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ।।१६।।

वायुरनिलममृतमथेदं भस्मान्तँ शरीरम् ।
ॐ क्रतो स्मर[1] कृतँ स्मर क्रतो[2] स्मर कृतँ स्मर ।।१७।।

10 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.

11 Knowledge and ignorance—
a man who knows them both together,
Passes beyond death by ignorance,
and by knowledge attains immortality.

12 Into blind darkness they enter,
people who worship nonbecoming;
And into still blinder darkness,
people who delight in becoming.

13 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.

14 The becoming and the destruction—
a man who knows them both together;
Passes beyond death by the destruction,
and by the becoming attains immortality.

15 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.

16 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!

17 The never-resting is the wind,
the immortal!
Ashes are this body's lot.
OṂ!
Mind, remember the deed!
Remember!
Mind, remember the deed!
Remember!

अग्ने नय सुपथा राये अस्मान्
विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो
भूयिष्ठां ते नमउक्तिं विधेम[1] ॥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 Īśā Upaniṣad.

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NINE

Śvetāśvatara Upaniṣad

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.

श्वेताश्वतरोपनिषत्

ब्रह्मवादिनो वदन्ति ।

किंकारणं[1] ब्रह्म कुतः स्म[2] जाता जीवाम[3] केन क्व च संप्रतिष्ठाः[4] ।
अधिष्ठिताः केन सुखेतरेषु वर्तामहे[5] ब्रह्मविदो व्यवस्थाम्[6] ।।१।।

कालः स्वभावो नियतिर्यदृच्छा भूतानि योनिः पुरुषेति[1] चिन्त्यम्[2] ।
संयोग एषां न त्वात्मभावादात्माप्यनीशः[3] सुखदुःखहेतोः ।।२।।

ते ध्यानयोगानुगता[1] अपश्यन्देवात्मशक्तिं स्वगुणैर्निगूढाम्[2] ।
यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः[3] ।।३।।

तमेकनेमिं त्रिवृतं षोडशान्तं शतार्धारं विंशतिप्रत्यराभिः ।
अष्टकैः षड्भिर्विश्वरूपैकपाशं त्रिमार्गभेदं द्विनिमित्तैकमोहम् ।।४।।

पञ्चस्रोतोऽम्बुं पञ्चयोन्युग्रवक्रां[1] पञ्चप्राणोर्मिं पञ्चबुद्ध्यादिमूलाम् ।
पञ्चावर्तां पञ्चदुःखौघवेगां पञ्चाशद्भेदां[2] पञ्चपर्वामधीमः ।।५।।

सर्वाजीवे सर्वसंस्थे बृहन्ते अस्मिन्हंसो[1] भ्राम्यते ब्रह्मचक्रे ।
पृथगात्मानं प्रेरितारं च मत्वा जुष्टस्ततस्तेनामृतत्वमेति ।।६।।

उद्गीतमेतत्परमं तु ब्रह्म तस्मिंस्त्रयं सुप्रतिष्ठाक्षरं[1] च ।
अत्रान्तरं ब्रह्मविदो[2] विदित्वा लीना ब्रह्मणि तत्परा योनिमुक्ताः ।।७।।

संयुक्तमेतत्क्षरमक्षरं च व्यक्ताव्यक्तं भरते विश्वमीशः ।
अनीशश्चात्मा बध्यते[1] भोक्तृभावाज्ज्ञात्वा देवं मुच्यते सर्वपाशैः ।।८।।

ADHYĀYA 1

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 (*ātman*). 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 (*ātman*) 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—oneself, 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 (*ātman*), who is not the Lord, remains bound, because he is the enjoyer. When he comes to know God, he is freed from all fetters.

ज्ञाज्ञौ द्वावजावीशनीशावजा[1] ह्येका भोक्तृभोग्यार्थयुक्ता[2] ।
अनन्तश्चात्मा विश्वरूपो ह्यकर्ता त्रयं यदा विन्दते ब्रह्ममेतत्[3] ।।९।।

क्षरं प्रधानममृताक्षरं हरः क्षरात्मानावीशते देव एकः ।
तस्याभिध्यानाद्योजनात्तत्त्वभावाद्भूयश्चान्ते[1] विश्वमायानिवृत्तिः ।।१०।।

ज्ञात्वा देवं सर्वपाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्युप्रहाणिः ।
तस्याभिध्यानात्तृतीयं देहभेदे विश्वैश्वर्यं[1] केवल आप्तकामः[2] ।।११।।

एतज्ज्ञेयं नित्यमेवात्मसंस्थं नातः परं वेदितव्यं हि किंचित् ।
भोक्ता[1] भोग्यं[2] प्रेरितारं च मत्वा सर्वं प्रोक्तं त्रिविधं ब्रह्ममेतत् ।।१२।।

वह्नेर्यथा योनिगतस्य मूर्तिर्न दृश्यते नैव च लिङ्गनाशः ।
स भूय एवेन्धनयोनिगृह्यस्तद्वोभयं वै प्रणवेन देहे ।।१३।।

स्वदेहमरणिं कृत्वा प्रणवं चोत्तरारणिम् ।
ध्याननिर्मथनाभ्यासाद्देवं पश्येन्निगूढवत् ।।१४।।

तिलेषु तैलं दधिनीव[1] सर्पिरापः स्रोतःस्वरणीषु[2] चाग्निः ।
एवमात्मात्मनि[3] गृह्यतेऽसौ सत्येनैनं तपसा योऽनुपश्यति ।।१५।।

सर्वव्यापिनमात्मानं क्षीरे सर्पिरिवार्पितम् ।
आत्मविद्यातपोमूलं तद् ब्रह्मोपनिषत्परं तद् ब्रह्मोपनिषत्परम् ।।१६।।

॥ इति प्रथमोऽध्यायः ॥

युञ्जानः प्रथमं मनस्तत्वाय[1] सविता धियः ।
अग्नेः[2] ज्योतिर्निचाय्य[3] पृथिव्या अध्याभरत्[4] ।।१।।

युक्तेन मनसा वयं देवस्य सवितुः सवे ।
सुवर्गेयाय[1] शक्त्यै[2] ।।२।।

युक्ताय मनसा देवान्सुवर्यतो धिया दिवम् ।
बृहज्ज्योतिः करिष्यतः सविता प्रसुवाति तान् ।।३।।

9 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*.

10 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.

11 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.

12 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*.

13 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 OṂ.

14 When one makes one's own body the bottom slab and the syllable OṂ the upper drill, by twirling it constantly through meditation one would see God, just as one would the hidden thing.

15–16 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.

2 With minds yoked, we [make the offering] under the stimulus of the god Savitṛ for a heavenly abode, for strength.

3 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.

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्महो देवस्य सवितुः परिष्टुतिः ॥४॥

युजे वां ब्रह्म पूर्व्यं[1] नमोभिर्वि श्लोका यन्ति[2] पथ्येव[3] सूराः[4] ।
शृण्वन्ति[5] विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि[6] तस्थुः ॥५॥

अग्निर्यत्राभिमथ्यते वायुर्यत्राभियुज्यते[1] ।
सोमो यत्रातिरिच्यते तत्र संजायते मनः ॥६॥

सवित्रा प्रसवेन[1] जुषेत ब्रह्म पूर्व्यम्[2] ।
तत्र[3] योनिं कृणवसे[4] न हि ते पूर्तमक्षिपत् ॥७॥

त्रिरुन्नतं[1] स्थाप्य समं शरीरं हृदीन्द्रियाणि मनसा संनिवेश्य[2] ।
ब्रह्मोडुपेन प्रतरेत विद्वान्स्रोतांसि सर्वाणि भयावहानि ॥८॥

प्राणान्प्रपीड्येह स युक्तचेष्टः[1] क्षीणे प्राणे नासिकयोच्छ्वसीत[2] ।
दुष्टाश्वयुक्तमिव वाहमेनं विद्वान्मनो धारयेताप्रमत्तः ॥९॥

समे शुचौ शर्करावह्निवालुकाविवर्जितेऽशब्दजलाश्रयादिभिः[1] ।
मनोऽनुकूले न तु चक्षुपीडने गुहानिवाताश्रयणे प्रयोजयेत् ॥१०॥

नीहारधूमार्कानिलानलानां[1] खद्योतविद्युत्स्फटिकशशीनाम्[2] ।
एतानि रूपाणि पुरःसराणि ब्रह्मण्यभिव्यक्तिकराणि योगे ॥११॥

पृथ्व्यप्तेजोऽनिलखे[1] समुत्थिते[2] पञ्चात्मके योगगुणे प्रवृत्ते ।
न तस्य रोगो न जरा न दुःखं[3] प्राप्तस्य योगाग्निमयं शरीरम् ॥१२॥

लघुत्वमारोग्यमलोलुपत्वं वर्णप्रसादः[1] स्वरसौष्ठवं च ।
गन्धः शुभो मूत्रपुरीषमल्पं योगप्रवृत्तिं प्रथमां वदन्ति ॥१३॥

यथैव बिम्बं मृदयोपलिप्तं[1] तेजोमयं भ्राजते तत्सुधान्तम्[2] ।
तद्वात्मतत्त्वं[3] प्रसमीक्ष्य देही एकः कृतार्थो भवते वीतशोकः[4] ॥१४॥

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपोपमेनेह युक्तः प्रपश्येत् ।
अजं ध्रुवं सर्वतत्त्वैर्विशुद्धं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१५॥

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.

एष ह[1] देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः[2] स जनिष्यमाणः प्रत्यङ् जनांस्तिष्ठति[3] सर्वतोमुखः ।।१६।।

यो देवो अग्नौ[1] यो अप्सु यो विश्वं[2] भुवनमाविवेश ।
य ओषधीषु यो वनस्पतिषु तस्मै देवाय नमो नमः ।।१७।।

॥ इति द्वितीयोऽध्यायः ॥

य एको[1] जालवानीशत[2] ईशनीभिः[3] सर्वाँल्लोकानीशत[2] ईशनीभिः[3] ।
य एवैक उद्भवे संभवे च य[4] एतद्विदुरमृतास्ते भवन्ति ।।१।।

एको[1] हि[2] रुद्रो न द्वितीयाय तस्थे[3] य इमांल्लोकानीशत ईशनीभिः[4] ।
प्रत्यङ् जनांस्तिष्ठति संचुकोचान्तकाले[5] संसृज्य विश्वा भुवनानि गोपाः[6] ।।२।।

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन्देव एकः ।।३।।

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो[1] रुद्रो महर्षिः[2] ।
हिरण्यगर्भं जनयामास पूर्वं स नो बुद्ध्या शुभया संयुनक्तु ।।४।।

या ते रुद्र शिवा तनूरघोरापापकाशिनी ।
तया नस्तनुवा शंतमया गिरिशन्ताभिचाकशीहि ।।५।।

यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे[1] ।
शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ।।६।।

ततः परं ब्रह्मपरं[1] बृहन्तं यथानिकायं सर्वभूतेषु गूढम् ।
विश्वस्य एकं[2] परिवेष्टितारमीशं तं ज्ञात्वा अमृता[2] भवन्ति ।।७।।

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात्[1] ।
तमेव विदित्वाति मृत्युमेति न अन्यः[2] पन्था विद्यतेऽयनाय ।।८।।

यस्मात्परं नापरमस्ति किंचिद्यस्मान्नाणीयो न ज्यायोऽस्ति किंचित्[1] ।
वृक्षेव[2] स्तब्धो दिवि तिष्ठत्येकस्तेनेदं पूर्णं पुरुषेण सर्वम् ।।९।।

ततो यदुत्तरतरं तदरूपमनामयम्[1] ।
य[2] एतद्विदुरमृतास्ते भवन्ति[3] अथेतरे दुःखमेवापियन्ति ।।१०।।

16 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.

17 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.

2 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.

3 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.

4 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 Hiraṇyagarbha—may he furnish us with lucid intelligence.

5 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.

6 The arrow, O Mountain-dweller, that you hold in your hand to shoot—make it benign, O Mountain-protector; hurt not man or beast.

7 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.

8 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.

9 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.

10 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.

सर्वाननशिरोग्रीवः सर्वभूतगुहाशयः ।
सर्वव्यापी स भगवांस्तस्मात्सर्वगतः शिवः ।।११।।

महान्प्रभुर्वै पुरुषः सत्त्वस्यैष प्रवर्तकः ।
सुनिर्मलामिमां प्राप्तिमीशानो[1] ज्योतिरव्ययः ।।१२।।

अङ्गुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये संनिविष्टः[1] ।
हृदा मनीषा[2] मनसाभिक्लृप्तो य[3] एतद्विदुरमृतास्ते भवन्ति ।।१३।।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वा अत्यतिष्ठद्दशाङ्गुलम्[1] ।।१४।।

पुरुष एवेदं सर्वं यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्येशानो यदन्नेनातिरोहति ।।१५।।

सर्वतःपाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतःश्रुतिमल्लोके सर्वमावृत्य तिष्ठति ।।१६।।

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
सर्वस्य प्रभुमीशानं सर्वस्य शरणं बृहत्[1] ।।१७।।

नवद्वारे पुरे देही हंसो लेलायते बहिः ।
वशी सर्वस्य लोकस्य स्थावरस्य चरस्य च ।।१८।।

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता[1] तमाहुरग्र्यं पुरुषं महान्तम् ।।१९।।

अणोरणीयान्महतो महीयानात्मा गुहायां निहितोऽस्य जन्तोः ।
तमक्रतुं पश्यति वीतशोको धातुः[1] प्रसादान्महिमानमीशम् ।।२०।।

वेदाहमेतमजरं पुराणं सर्वात्मानं सर्वगतं विभुत्वात् ।
जन्मनिरोधं प्रवदन्ति यस्य ब्रह्मवादिनो हि प्रवदन्ति[1] नित्यम् ।।२१।।

॥ इति तृतीयोऽध्यायः ॥

य एकोऽवर्णो[1] बहुधा शक्तियोगाद्वर्णाननेकान्निहितार्थो[2] दधाति ।
वि चैति चान्ते विश्वमादौ स देवः[3] स नो बुद्ध्या शुभया संयुनक्तु ।।१।।

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.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म तदापस्तत्प्रजापतिः ॥२॥

त्वं स्त्री त्वं[1] पुमानसि त्वं[1] कुमार उत वा कुमारी ।
त्वं[1] जीर्णो दण्डेन वञ्चसि त्वं[1] जातो भवसि विश्वतोमुखः ॥३॥

नीलः पतङ्गो हरितो लोहिताक्षस्तडिद्गर्भ ऋतवः समुद्राः ।
अनादिमत्त्वं[1] विभुत्वेन वर्तसे यतो जातानि भुवनानि विश्वा ॥४॥

अजामेकां लोहितशुक्लकृष्णां बह्वीः प्रजाः सृजमानां सरूपाः[1] ।
अजो ह्येको जुषमाणोऽनुशेते जहात्येनां भुक्तभोग्यामजोऽन्यः[2] ॥५॥

द्वा[1] सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वु अत्ति[2] अनश्नन्नन्यो अभि चाकशीति ॥६॥

समाने वृक्षे पुरुषो निमग्नो[1] अनीशया[2] शोचति मुह्यमानः ।
जुष्टं यदा पश्यति[3] अन्यमीशमस्य[4] महिमानमिति[5] वीतशोकः ॥७॥

ऋचो अक्षरे परमे वियोमन्यस्मिन्देवा अधि विश्वे निषेदुः ।
यस्तन्न वेद किमृचा करिष्यति य इत्तद्विदुस्त इमे समासते ॥८॥

छन्दांसि यज्ञाः क्रतवो व्रतानि भूतं भव्यं यच्च वेदा वदन्ति ।
अस्मान्मायी सृजते विश्वमेतत्तस्मिंश्चान्यो मायया संनिरुद्धः ॥९॥

मायां तु प्रकृतिं विद्यान्मायिनं तु महेश्वरम् ।
तस्यावयवभूतैस्तु[1] व्याप्तं सर्वमिदं जगत् ॥१०॥

यो योनिं योनिमधितिष्ठत्येको यस्मिन्निदं सं च वि चैति सर्वम् ।
तमीशानं वरदं देवमीड्यं निचाय्येमां शान्तिमत्यन्तमेति ॥११॥

यो देवानां प्रभवश्चोद्भवश्च विश्वाधिपो[1] रुद्रो महर्षिः[2] ।
हिरण्यगर्भं पश्यत[3] जायमानं स नो बुद्ध्या शुभया संयुनक्तु ॥१२॥

यो देवानामधिपो[1] यस्मिंल्लोका अधिश्रिताः ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥१३॥

सूक्ष्मातिसूक्ष्मं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्य एकं[1] परिवेष्टितारं ज्ञात्वा शिवं शान्तिमत्यन्तमेति ॥१४॥

2The 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!

3You 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.

6Two 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.

8The syllable amidst the Ṛg, 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 Ṛg. 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 Hiraṇyagarbha 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.

स एव काले भुवनस्य[1] गोप्ता विश्वाधिपः[2] सर्वभूतेषु गूढः ।
यस्मिन्युक्ता ब्रह्मर्षयो[3] देवताश्च तमेवं ज्ञात्वा मृत्युपाशांश्छिनत्ति ॥१५॥

घृतात्परं मण्डमिवातिसूक्ष्मं ज्ञात्वा शिवं सर्वभूतेषु गूढम् ।
विश्वस्य एकं[1] परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥१६॥

एष देवो विश्वकर्मा महात्मा सदा जनानां हृदये संनिविष्टः ।
हृदा मनीषा मनसाभिक्लृप्तो य[1] एतद्विदुरमृतास्ते भवन्ति ॥१७॥

यदा तमस्तन्न[1] दिवा न रात्रिर्न सन्न चासच्छिव[2] एव केवलः ।
तदक्षरं तत्सवितुर्वरेण्यं प्रज्ञा च तस्मात्प्रसृता पुराणी ॥१८॥

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥१९॥

न संदृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा हृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ॥२०॥

अजात[1] इत्येवं[2] कश्चिद्भीरुः प्रपद्यते[3] रुद्रम्[4] ।
यत्ते[5] दक्षिणं मुखं तेन मां पाहि नित्यम् ॥२१॥

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः ।
वीरान्मा नो रुद्र भामितो वधीर्हविष्मन्तः सदमित्त्वा[1] हवामहे ॥२२॥

॥ इति चतुर्थोऽध्यायः ॥

द्वे अक्षरे ब्रह्मपुरे[1] त्वनन्ते विद्याविद्ये निहिते यत्र गूढे ।
क्षरं त्वविद्या ह्यमृतं तु विद्या विद्याविद्ये ईशते यस्तु सोऽन्यः ॥१॥

यो योनिं योनिमधितिष्ठत्येको विश्वानि रूपाणि योनीश्च सर्वाः ।
ऋषिप्रसूतं[1] कपिलं यस्तमग्रे ज्ञानैर्बिभर्ति[2] जायमानं च पश्येत् ॥२॥

एकैकं जालं[1] बहुधा विकुर्वन्नस्मिन्क्षेत्रे संहरत्येष देवः ।
भूयः सृष्ट्वा पतयति[2] तथेशः सर्वाधिपत्यं कुरुते महात्मा ॥३॥

सर्वा दिश ऊर्ध्वमधश्च तिर्यक्प्रकाशयन्भ्राजते यद्वनड्वान्[1] ।
एवं स देवो भगवान्वरेण्यो योनिस्वभावानधितिष्ठत्येकः ॥४॥

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 nonexistent—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.

यच्च[1] स्वभावं[2] पचति विश्वयोनिः पाच्यांश्च सर्वान्परिणामयेद्यः ।
सर्वमेतद्विश्वमधितिष्ठत्येको गुणांश्च सर्वान्विनियोजयेद्यः ।।५।।

तद्वेदगुह्योपनिषत्सु गूढं तद् ब्रह्मा[1] वेदते[2] ब्रह्मयोनिम् ।
ये पूर्वदेवा[3] ऋषयश्च तद्विदुस्ते तन्मया अमृता वै बभूवुः ।।६।।

गुणान्वयो यः फलकर्मकर्ता कृतस्य तस्यैव स चोपभोक्ता ।
स विश्वरूपस्त्रिगुणस्त्रिवर्त्मा प्राणाधिपः संचरति स्वकर्मभिः ।।७।।

अङ्गुष्ठमात्रो रवितुल्यरूपः संकल्पाहङ्कारसमन्वितो यः ।
बुद्धेर्गुणेनात्मगुणेन चैव आराग्रमात्रो ह्यपरोऽपि[1] दृष्टः ।।८।।

वालाग्रशतभागस्य शतधा कल्पितस्य च[1] ।
भागो जीवः स विज्ञेयः स चानन्त्याय कल्पते[2] ।।९।।

नैव स्त्री न पुमानेष न चैवायं नपुंसकः ।
यद्यच्छरीरमादत्ते तेन तेन स रक्ष्यते[1] ।।१०।।

संकल्पनस्पर्शनदृष्टिहोमैर्ग्रासाम्बुवृष्ट्यात्मविवृद्धिजन्म[1] ।
कर्मानुगान्यनुक्रमेण देही स्थानेषु रूपाण्यभिसंप्रपद्यते ।।११।।

स्थूलानि सूक्ष्माणि बहूनि चैव रूपाणि देही स्वगुणैर्वृणोति ।
क्रियागुणैरात्मगुणैश्च तेषां संयोगहेतुरपरोऽपि दृष्टः ।।१२।।

अनाद्यनन्तं कलिलस्य मध्ये विश्वस्य स्रष्टारमनेकरूपम् ।
विश्वस्य एकं[1] परिवेष्टितारं ज्ञात्वा देवं मुच्यते सर्वपाशैः ।।१३।।

भावग्राह्यमनीडाख्यं भावाभावकरं शिवम् ।
कलासर्गकरं देवं ये विदुस्ते जहुस्तनुम् ।।१४।।

॥ इति पञ्चमोऽध्यायः ॥

स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः ।
देवस्य एष[1] महिमा तु लोके येन इदं[2] भ्राम्यते ब्रह्मचक्रम् ।।१।।

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.

येनावृतं नित्यमिदं हि सर्वं ज्ञः कालकारो[1] गुणी[2] सर्वविद्यः[3] ।
तेनेशितं कर्म विवर्तते ह पृथ्व्याप्यतेजोऽनिलखानि[4] चिन्त्यम्[5] ।।२।।

तत्कर्म कृत्वा विनिवर्त्य भूयस्तत्त्वस्य तत्त्वेन समेत्य योगम् ।
एकेन द्वाभ्यां त्रिभिरष्टभिर्वा कालेन चैवात्मगुणैश्च सूक्ष्मैः ।।३।।

आरभ्य कर्माणि गुणान्वितानि भावांश्च सर्वान्विनियोजयेद्यः[1] ।
तेषामभावे कृतकर्मनाशः कर्मक्षये याति स तत्त्वतोऽन्यः ।।४।।

आदिः स संयोगनिमित्तहेतुः परस्त्रिकालादकलोऽपि दृष्टः ।
तं विश्वरूपं भवभूतमीड्यं देवं स्वचित्तस्थमुपास्य[1] पूर्वम् ।।५।।

स वृक्षकालाकृतिभिः परोऽन्यो यस्मात्प्रपञ्चः परिवर्ततेऽयम् ।
धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थममृतं विश्वधाम ।।६।।

तमीश्वराणां परमं महेश्वरं तं देवतानां परमं च दैवतम् ।
पतिं पतीनां परमं परस्ताद्विदाम देवं भुवनेशमीड्यम् ।।७।।

न तस्य कार्यं करणं च विद्यते न तत्समश्चाभ्यधिकश्च दृश्यते ।
परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च ।। ८।।

न तस्य कश्चित्पतिरस्ति लोके न चेशिता नैव च तस्य लिङ्गम् ।
स कारणं[1] करणाधिपाधिपो न चास्य कश्चिज्जनिता न चाधिपः ।।९।।

यस्तूर्णनाभेव[1] तन्तुभिः प्रधानजैः स्वभावतः ।
देव एकः स्वमावृणोत्[2] स नो दधात्ब्रह्माप्ययम्[3] ।।१०।।

एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा ।
कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता[1] केवलो निर्गुणश्च ।।११।।

एको वशी निष्क्रियाणां बहूनामेकं बीजं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ।।१२।।

नित्यो नित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान्[1] ।
तत्कारणं[2] सांख्ययोगाधिगम्यं[3] ज्ञात्वा देवं मुच्यते सर्वपाशैः ।।१३।।

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 सूर्यो भाति न चन्द्रतारकं नेमा[1] विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।।१४।।

एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
तमेव[1] विदित्वाति मृत्युमेति न अन्यः[2] पन्था विद्यतेऽयनाय ।।१५।।

स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकारो[1] गुणी[2] सर्वविद्यः ।
प्रधानक्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः ।।१६।।

स[1] तन्मयो[2] ह्यमृत[3] ईशसंस्थो ज्ञः सर्वगो भुवनस्यास्य गोप्ता ।
य[1] ईशे अस्य जगतो नित्यमेव नान्यो हेतुर्विद्यत ईशनाय ।।१७।।

यो[1] ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै ।
तं ह देवमात्मबुद्धिप्रकाशं[2] मुमुक्षुर्वै शरणमहं[3] प्रपद्ये ।।१८।।

निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनम् ।
अमृतस्य परं सेतुं दग्धेन्धनमिवानलम् ।।१९।।

यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ।
तदा देवमविज्ञाय दुःखस्यान्तो[1] भविष्यति ।।२०।।

तपःप्रभावाद्देवप्रसादाच्च[1] ब्रह्म ह श्वेताश्वतरोऽथ विद्वान् ।
अत्याश्रमिभ्यः[2] परमं पवित्रं प्रोवाच सम्यगृषिसङ्घजुष्टम् ।।२१।।

वेदान्ते परमं गुह्यं पुराकल्पे[1] प्रचोदितम् ।
नाप्रशान्ताय दातव्यं नापुत्रायाशिष्याय[2] वा[3] पुनः[4] ।।२२।।

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ।
तस्यैते कथिता ह्यर्थाः प्रकाशन्ते महात्मनः प्रकाशन्ते महात्मनः ।।२३।।

॥ इति षष्ठोऽध्यायः ॥

॥ इति श्वेताश्वतरोपनिषत् ॥

is to be comprehended through the application of Sāṃkhya, 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.

TEN

Muṇḍaka Upaniṣad

The Muṇḍaka Upaniṣad 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 Upaniṣads that did not form part of any other vedic collection were, almost by default, ascribed to the Atharvaveda.

The title "Muṇḍaka" 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" (*śirovrata*) mentioned at the conclusion of the Upaniṣad 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 *saṃnyāsa*, in the sense of ascetic renunciation (MuU 3.2.6), I do not think it is certain. The text also uses the term *muṇḍaka* for "chapter," clearly an unusual term.

More than any other Upaniṣad, 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 use of this significant term.

CONTENTS

1

1	1–6	The higher and the lower types of knowledge
	7–9	Path of rites and the path of knowledge
2	1–13	(same topic continued)

2

1	All beings originate from the primeval Person
2	Description of *brahman*

3

1–2	The way one can perceive *brahman*

मुण्डकोपानषित्

ब्रह्मा देवानां प्रथमः संबभूव
विश्वस्य कर्ता भुवनस्य गोप्ता ।
स ब्रह्मविद्यां सर्वविद्याप्रतिष्ठाम्[1]
अथर्वाय[2] ज्येष्ठपुत्राय प्राह ।।१।।

अथर्वणे यां प्रवदेत ब्रह्मा
अथर्वा तां पुरोवाचाङ्गिरे[1] ब्रह्मविद्याम् ।
स[2] भारद्वाजाय सत्यवाहाय[3] प्राह
भारद्वाजोऽङ्गिरसे[4] परावराम् ।।२।।

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ । कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ।।३।।

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो वदन्ति परा चैवापरा च ।।४।।

तत्रापरा[1] ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ।।५।।

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्णम्[1]
अचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं
तदव्ययं यद्भूतयोनिं[2] परिपश्यन्ति धीराः ।।६।।

यथोर्णनाभिः[1] सृजते गृह्णते च
यथा पृथिव्यामोषधयः संभवन्ति ।
यथा सतः[2] पुरुषात्केशलोमानि[3]
तथाक्षरात्संभवतीह विश्वम् ।।७।।

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।

MUṆḌAKA 1

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 prescribed 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 Ṛgveda, the Yajurveda, the Sāmaveda, the Atharvaveda, phonetics, the ritual science, 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.

अन्नात्प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ।।८।।

यः सर्वज्ञः सर्वविद्यस्य[1] ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ।।९।।

।। इति प्रथमः खण्डः ।।

तदेतत्सत्यम् ।

मन्त्रेषु[1] कर्माणि[2] कवयो यान्यपश्यंस्
तानि त्रेतायां बहुधा संततानि ।
तान्याचरथ नियतं सत्यकामा
एष वः पन्थाः सुकृतस्य[3] लोके ।।१।।

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
तदाज्यभागावन्तरेणाहुतीः[1] प्रतिपादयेत्[2] ।।२।।

यस्याग्निहोत्रमदर्शमपौर्णमासम्[1]
अचातुर्मास्यमनाग्रयणमतिथिवर्जितं[2] च ।
अहुतमवैश्वदेवमविधिना[3] हुतम्[4]
आसप्तमांस्तस्य लोकान्हिनस्ति ।।३।।

काली कराली च मनोजवा च
सुलोहिता या च सुधूम्रवर्णा ।
स्फुलिङ्गिनी विश्वरुची[1] च देवी
लेलायमाना इति सप्त जिह्वाः ।।४।।

एतेषु यश्चरते भ्राजमानेषु[1]
यथाकालं चाहुतयो ह्याददायन्[2]
तं नयन्त्येताः सूर्यस्य रश्मयो
यत्र देवानां पतिरेकोऽधिवासः ।।५।।
एह्येहीति[1] तमाहुतयः सुवर्चसः
सूर्यस्य रश्मिभिर्यजमानं[2] 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,

प्रियां वाचमभिवदन्त्योऽर्चयन्त्य
एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

प्लवा ह्येते अदृढा यज्ञरूपा
अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा
जरामृत्युं ते पुनरेवापियन्ति ॥७॥

अविद्यायामन्तरे वर्तमानाः
स्वयंधीराः पण्डितंमन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥८॥

अविद्यायां बहुधा वर्तमाना
वयं[1] कृतार्था इत्यभिमन्यन्ति[2] बालाः ।
यत्कर्मिणो न प्रवेदयन्ति रागात्
तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

इष्टापूर्तं मन्यमाना वरिष्टं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते[1] सुकृतेऽनुभूत्वेमं[2] लोकं हीनतरं वा विशन्ति[3] ॥१०॥

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये[1]
शान्ता विद्वांसो भैक्षचर्यां चरन्तः ।
सूर्यद्वारेण[2] ते विरजाः प्रयान्ति
यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

परीक्ष्य लोकान्कर्मचितान्ब्राह्मणो
निर्वेदमायान्नास्त्यकृतः कृतेन[1] ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत्[2]
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।

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,

येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ।।१३

।। इति द्वितीयः खण्डः ।।

॥ इति प्रथमं मुण्डकम् ॥

तदेतत्सत्यम् ।

यथा सुदीप्तात्पावकाद्विस्फुलिङ्गाः
सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद्विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापियन्ति ।।१।।

दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो[1] ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः[2] परः ।।२।।

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः[1] पृथ्वी विश्वस्य धारिणी ।।३।।

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ
दिशः श्रोत्रे वाग्विवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य
पद्भ्यां पृथिवी[1] ह्येष सर्वभूतान्तरात्मा[2] ।।४।।

तस्मादग्निः समिधो यस्य सूर्यः
सोमात्पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां
बह्वीः प्रजाः पुरुषात्संप्रसूताः ।।५।।

तस्माद्ऋचः सामयजूंषि[1] दीक्षा
यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च[2] लोकाः
सोमो यत्र पवते यत्र सूर्यः ।।६।।

The knowledge of *brahman*,
by which he understood that Person—
the true, the imperishable.

MUṆḌAKA 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 Ṛg 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.

तस्माच्च देवा बहुधा संप्रसूताः
साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ व्रीहियवौ तपश्च
श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

सप्त प्राणाः प्रभवन्ति तस्मात्
सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे[1] लोका येषु चरन्ति प्राणा
गुहाशया निहिताः सप्त सप्त ॥८॥

अतः समुद्रा गिरयश्च सर्वे
अस्मात्स्यन्दन्ते[1] सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसश्च
येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

पुरुष एवेदं[1] विश्वं कर्म तपो ब्रह्म परामृतम्[2] ।
एतद्यो वेद निहितं गुहायां
सोऽविद्याग्रन्थिं विकिरतीह सोम्य ॥१०॥

॥ इति प्रथमः खण्डः ॥

आविः[1] संनिहितं गुहाचरन्नाम महत्पदमत्रैतत्समर्पितम् ।
एजत्प्राणन्निमिषच्च यदेतज्जानथ[2] सदसद्वरेण्यम् ।
परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥१॥

यदर्चिमद्यदणुभ्योऽणु च यस्मिंल्लोका निहिता लोकिनश्च[1] ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः[2] ।
तदेतत्सत्यं[2] तदमृतं तद्वेद्धव्यं सोम्य विद्धि[3] ॥२॥

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासा[1] निशितं संधयीत[2] ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सोम्य विद्धि[3] ॥३॥

[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!

प्रणवो धनुः शरो ह्यात्मा[1] ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्धव्यं शरवत्तन्मयो भवेत् ।।४।।

यस्मिन्द्यौः पृथिवी[1] चान्तरिक्षम्[2]
ओतं मनः सह प्राणैश्च सर्वैः[3] ।
तमेवैकं जानथ[4] आत्मानमन्या
वाचो विमुञ्चथामृतस्यैष सेतुः ।।५।।

अरा इव रथनाभौ[1] संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा[2] जायमानः[3] ।
ॐ इत्येवं ध्यायथ आत्मानं
स्वस्ति[4] वः[5] पाराय तमसः परस्तात् ।।६।।

यः सर्वज्ञः[1] सर्वविद्यस्यैष[2] महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष[3] व्योम्न्यात्मा[4] प्रतिष्ठितः ।।७ a।।[5]

मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं संनिधाय ।
तद्विज्ञानेन परिपश्यन्ति धीरा
आनन्दरूपममृतं यद्विभाति ।।७ b।।

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन्दृष्टे परावरे ।।८।।

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ।।९।।

न[1] तत्र सूर्यो भाति[2] न[3] चन्द्रतारकं
नेमा[4] विद्युतो भान्ति कुतोऽयमग्निः ।

4 The bow is OṂ, 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,

5 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.

6 Where the veins come together,
like spokes on the hub,
In it that one moves, taking
birth in many ways.
"It is OṂ"—meditate thus on this self;
Good luck to you, as you cross
beyond the darkness!

7a 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.

7b 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.

8 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.

9 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.

10 There the sun does not shine,
nor the moon and the stars;
There lightning does not shine,
of the common fire need we speak!

तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ।।१०।।

ब्रह्मैवेदममृतं[1] पुरस्ताद् ब्रह्म पश्चाद्
ब्रह्म[2] दक्षिणतश्चोत्तरेण[3] ।
अधश्चोर्ध्वं च प्रसृतं[4]
ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ।।११।।

।। इति द्वितीयः खण्डः ।।

॥ इति द्वितीयं मुण्डकम् ॥

द्वा[1] सुपर्णा सयुजा सखाया
समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वु अत्ति[2]
अनश्नन्नन्यो अभि चाकशीति ।।१।।

समाने वृक्षे पुरुषो निमग्नो
अनीशया[1] शोचति मुह्यमानः ।
जुष्टं यदा पश्यति[2] अन्यमीषम्
अस्य[3] महिमानमिति वीतशोकः ।।२।।

यदा पश्यः पश्यते रुक्मवर्णं
कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय
निरञ्जनः परमं साम्यमुपैति[1] ।।३।।

प्राणो ह्येष यः[1] सर्वभूतैर्विभाति
विजानन्विद्वान्भव तेनातिवादी[2] ।
आत्मक्रीड आत्मरतिः क्रियावान्[3]
एष[4] ब्रह्मविदां वरिष्ठः ।।४।।

सत्येन लभ्यस्तपसा ह्येष आत्मा
सम्यग्ज्ञानेन ब्रह्मचर्येण 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.

MUṆḌAKA 3

Two birds, companions and friends,
nestle 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.

अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
यं पश्यन्ति यतयः क्षीणदोषाः ।।५।।
सत्यमेव जयते[1] नानृतं[2]
सत्येन पन्था विततो देवयानः ।
येनाक्रमन्त्यृषयो[3] ह्याप्तकामा
यत्र तत्सत्यस्य परमं निधानम् ।।६।।
बृहच्च तद्दिव्यमचिन्त्यरूपं
सूक्ष्माच्च तत्सूक्ष्मतरं विभाति ।
दूरात्सुदूरे तदिहान्तिके च
पश्यत्स्विहैव निहितं गुहायाम् ।।७।।
न चक्षुषा गृह्यते नापि वाचा
नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्
ततस्तु[1] तं पश्यते निष्कलं[2] ध्यायमानः ।।८।।
एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन्प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन्विशुद्धे विभवत्येष आत्मा ।।९।।
यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामांस्
तस्मादात्मज्ञं ह्यर्चयेद्भूतिकामः ।।१०।।

।। इति प्रथमः खण्डः ।।

स वेदैतत्परमं ब्रह्मधाम[1]
यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्
ते शुक्रमेतदतिवर्तन्ति[2] धीराः ।।१।।
कामान्यः कामयते मन्यमानः
स कामभिर्जायते[1] तत्र तत्र ।

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.

पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः ।।२।।
नायमात्मा प्रवचनेन लभ्यो
न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्
तस्यैष आत्मा[1] विवृणुते[2] तनूं[3] स्वाम् ।।३।।
नायमात्मा बलहीनेन लभ्यो
न च प्रमादात्तपसो वाप्यलिङ्गात्[1] ।
एतैरुपायैर्यतते यस्तु विद्वांस्
तस्यैष आत्मा विशते ब्रह्मधाम ।।४।।
संप्राप्यैनमृषयो ज्ञानतृप्ताः
कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा
युक्तात्मानः सर्वमेवाविशन्ति ।।५।।
वेदान्तविज्ञानसुनिश्चितार्थाः
संन्यासयोगाद्यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले
परामृताः परिमुच्यन्ति सर्वे ।।६।।
गताः कलाः पञ्चदश प्रतिष्ठा
देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा
परेऽव्यये सर्व एकीभवन्ति ।।७।।
यथा नद्यः स्यन्दमानाः समुद्रे
अस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान्नामरूपाद्विमुक्तः
परात्परं पुरुषमुपैति दिव्यम् ।।८।।

स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति । नास्याब्रह्मवित्कुले भवति । तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति[1] ।।९।। तदेतदृचाभ्युक्तम् ।

क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत[1] एकर्षिं[2] श्रद्धयन्तः[3] ।

[3] 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.

[4] 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.

[5] 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.

[6] The ascetics who have firmly determined their goal
through a full knowledge of the Vedānta,
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.

[7] 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.

[8] 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.

[9] 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 Ṛgvedic 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

तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद्यैस्तु चीर्णम् ।।१०।।

तदेतत्सत्यमृषिरङ्गिराः पुरोवाच । नैतदचीर्णव्रतोऽधीते[1] । नमः परमऋषिभ्यो[2] नमः परमऋषिभ्यः[2] ।।११।।

।। इति द्वितीयः खण्डः ।।

॥ इति तृतीयं मुण्डकम् ॥

॥ इति मुण्डकोपानषित् ॥

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 Muṇḍaka Upaniṣad.

ELEVEN

Praśna 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 OṂ

6

Sixteen parts of a man

प्रश्नोपनिषत्

सुकेशा[1] च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी[1] च गार्ग्यः कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणाः । एष ह वै तत्सर्वं वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ।।१।।

तान्ह स ऋषिरुवाच । भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं संवत्स्यथ[1] । यथाकामं प्रश्नान्पृच्छत[2] । यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ।।२।।

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ । भगवन्कुतो ह वा इमाः प्रजाः प्रजायन्त इति ।।३।।

तस्मै स होवाच । प्रजाकामो वै प्रजापतिः । स[1] तपोऽतप्यत । स तपस्तप्त्वा स[2] मिथुनमुत्पादयते[3] रयिं च प्राणं चेति । एतौ मे बहुधा प्रजाः करिष्यत इति ।।४।।

आदित्यो ह वै प्राणो रयिरेव चन्द्रमाः । रयिर्वा एतत्सर्वं यन्मूर्तं चामूर्तं च । तस्मान्मूर्तिरेव रयिः ।।५।।

अथादित्य उदयन्यत्प्राचीं[1] दिशं प्रविशति तेन प्राच्यान्प्राणान् रश्मिषु संनिधत्ते । यद्दक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरादिशो यत्सर्वं प्रकाशयति तेन सर्वान्प्राणान् रश्मिषु संनिधत्ते ।।६।। स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ।।७।।

विश्वरूपं हरिणं जातवेदसं
परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः
प्राणः प्रजानामुदयत्येष सूर्यः ।।८।।

संवत्सरो वै प्रजापतिः । तस्यायने दक्षिणं चोत्तरं च । तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते । त एव पुनरावर्तन्ते । तस्मादेत ऋषयः[1] प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृयाणः ।।९।।

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते । एतद्वै

PRAŚNA 1

Sukeśa Bhāradvāja, Śaibya Satyakāma, Sauryāyaṇī Gārgya, Kausalya Āśvalāyana, Bhārgava Vaidarbhi, and Kabandhī 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 Kabandhī Kātyānana came up to him and asked: "Lord, from where do these creatures come?"

4 He told Kabandhī: "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 Ṛgvedic 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

प्राणानामायतनमेतदमृतमभयमेतत्परायणम् । एतस्मान्न पुनरावर्तन्त इत्येष निरोधः । तदेष श्लोकः ।।१०।।

पञ्चपादं पितरं द्वादशाकृतिं
दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे[1] विचक्षणं
सप्तचक्रे षडर आहुरर्पितमिति ।।११।।

मासो वै प्रजापतिः । तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणः । तस्मादेत ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ।।१२।।

अहोरात्रो[1] वै प्रजापतिः । तस्याहरेव प्राणो रात्रिरेव रयिः । प्राणं वा एते प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते । ब्रह्मचर्यमेव[2] तद्यद्रात्रौ रत्या संयुज्यन्ते ।।१३।।

अन्नं वै प्रजापतिः । ततो ह वै तद्रेतः । तस्मादिमाः प्रजाः प्रजायन्त इति ।।१४।। तद्ये ह वै[1] तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

तेषामेवैष[2] ब्रह्मलोको येषां तपो
ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ।।१५।।
तेषामसौ विरजो ब्रह्मलोको
न येषु जिह्ममनृतं न माया चेति[1] ।।१६।।

।। इति प्रथमः प्रश्नः ।।

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन्कत्येव देवाः प्रजां विधारयन्ते[1] । कतर एतत्प्रकाशयन्ते । कः पुनरेषां वरिष्ठ इति ।।१।।

तस्मै स होवाच । आकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च[1] । ते प्रकाश्याभिवदन्ति । वयमेतद्बाणमवष्टभ्य[2] विधारयामः[3] ।।२।।

तान्वरिष्ठः प्राण उवाच । मा मोहमापद्यथ[1] । अहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्बाणमवष्टभ्य[2] विधारयामीति । तेऽश्रद्दधाना बभूवुः ।।३।।

सोऽभिमानादूर्ध्वमुत्क्रमत इव । तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने[1] सर्व एव प्रातिष्ठन्ते[1] । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा[2] एवोत्क्रामन्ते[3] तस्मिंश्च प्रतिष्ठमाने[1] सर्वा एव प्रातिष्ठन्त[1] एवं वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रीताः प्राणं स्तुन्वन्ति ।।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] "Prajāpati 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] "Prajāpati 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] "Prajāpati is food. From it comes semen; from semen are produced these creatures. [15]So, those who undertake the vow of Prajāpati 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:

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ।।५।।

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं च[1] ब्रह्म च ।।६।।

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति यः[1] प्राणैः प्रतितिष्ठसि ।।७।।

देवानामसि[1] वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ।।८।।

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ।।९।।

यदा त्वमभिवर्षसि[1] अथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायान्नं[2] भविष्यतीति[3] ।।१०।।

व्रात्यस्त्वं प्राणैकऋषिरत्ता[1] विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्व[2] नः ।।११।।

या ते तनूर्वाचि प्रतिष्ठिता[1] या श्रोत्रे या च चक्षुषि ।
या च मनसि संतता शिवां तां कुरु मोत्क्रमीः ।।१२।।

प्राणस्येदं वशे सर्वं त्रिदिवे यत्प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च[1] प्रज्ञां च विधेहि न इति ।।१३।।

॥ इति द्वितीयः प्रश्नः ॥

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 Ṛg 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 Aṅgirases.

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."

अथ हैनं कौसल्यश्चाश्वलायनः[1] पप्रच्छ । भगवन्कुत एष प्राणो जायते । कथमायात्यस्मिञ्छरीरे । आत्मानं वा प्रविभज्य कथं प्रातिष्ठते[2] । केनोत्क्रमते । कथं बाह्यमभिधत्ते[3] । कथमध्यात्मिमिति ॥१॥

तस्मै स होवाच । अति प्रश्नान्पृच्छसि । ब्रह्मिष्ठोऽसीति । तस्मात्तेऽहं ब्रवीमि ॥२॥

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छाया एतस्मिन्नेतदाततम् ।
मनोकृतेनायात्यस्मिञ्छरीरे[1] ॥३॥

यथा सम्राडेवाधिकृतान्विनियुङ्क्त एतान् ग्रामानेतान् ग्रामानधितिष्ठस्वेति एवमेवैष प्राण इतरान्प्राणान्पृथक्पृथगेव संनिधत्ते ॥४॥

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते[1] । मध्ये तु समानः । एष ह्येतद्धुतमन्नं समं नयति । तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनाम् । तासां शतं शतमेकैकस्याः । द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्ति । आसु व्यानश्चरति ॥६॥ अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं[1] चाक्षुषं प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्य[2] । अन्तरा यदाकाशः[3] स समानः । वायुर्व्यानः ॥८॥

तेजो ह वा उदानः । तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि[1] संपद्यमानैः ॥९॥

यच्चित्तस्तेनैष[1] प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना[2] यथासङ्कल्पितं लोकं नयति ॥१०॥

य एवं विद्वान्प्राणं वेद न हास्य प्रजा हीयतेऽमृतो[1] भवति । तदेष श्लोकः ॥११॥

उत्पत्तिमायतिं[1] स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥१२॥

॥ इति तृतीयः प्रश्नः ॥

PRAŚNA 3

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."

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन्पुरुषे कानि स्वपन्ति । कान्यस्मिञ्जाग्रति । कतर एष देवः स्वप्नान्पश्यति । कस्यैतत्सुखं भवति । कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥१॥

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिंस्तेजोमण्डल एकीभवन्ति ताः पुनःपुनरुदयतः[1] प्रचरन्ति एवं ह वै तत्सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते नादत्ते नानन्दयते न विसृजते नेयायते[2] स्वपितीत्याचक्षते ॥२॥

प्राणाग्नय एवैतस्मिन्पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात्प्रणीयते प्रणयनादाहवनीयः[1] प्राणः ॥३॥

यदुच्छ्वासनिश्वासावेतावाहुती समं नयतीति समानः । मनो ह वाव यजमानः । इष्टफलमेवोदानः । स एनं[1] यजमानमहरहर्ब्रह्म गमयति ॥४॥

अत्रैष[1] देवः स्वप्ने महिमानमनुभवति । यदृष्टं दृष्टमनुपश्यति । श्रुतं श्रुतमेवार्थमनुशृणोति । देशदिगन्तरैश्च प्रत्यनुभूतं पुनःपुनः प्रत्यनुभवति । दृष्टं चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥५॥

स यदा तेजसाभिभूतो भवति । अत्रैष देवः स्वप्नान्न पश्यति । अथ तदैतस्मिञ्छरीर एतत्सुखं भवति ॥६॥

स यथा सोम्य[1] वयांसि वासोवृक्षं[2] संप्रतिष्ठन्त एवं ह वै तत्सर्वं पर आत्मनि संप्रतिष्ठते[3] ॥७॥

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च रसयितव्यं च त्वक् च स्पर्शयितव्यं च वाक् च वक्तव्यं च हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च पादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥८॥

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि संप्रतिष्ठते ॥९॥

परमेवाक्षरं प्रतिपद्यते । स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य[1] स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥१०॥

PRAŚNA 4

Then Sauryāyaṇī 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?"

2He told Sauryāyaṇī: "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 (*praṇayana*)—since it is taken out of the householder's fire—the offertorial fire is the out-breath (*prāṇa*). 4The 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*)—8 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, 10and attains the highest, the imperishable.

"Whoever perceives that shining imperishable devoid of shadow, body, or

विज्ञानात्मा[1] सह देवैश्च सर्वैः
प्राणा भूतानि संप्रतिष्ठन्ति[2] यत्र ।
तदक्षरं वेदयते यस्तु सोम्य[3]
स सर्वज्ञः सर्वमेवाविवेशेति ॥११॥

॥ इति चतुर्थः प्रश्नः ॥

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव स तेन लोकं जयतीति ॥१॥

तस्मै स होवाच[1] । एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः । तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥२॥

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते । तमृचो मनुष्यलोकमुपनयन्ते । स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महिमानमनुभवति ॥३॥

अथ यदि द्विमात्रेण मनसि संपद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते[1] सोमलोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण[1] परं पुरुषमभिध्यायीत[2] स तेजसि[3] सूर्ये संपन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकम् । स एतस्माज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ श्लोकौ भवतः ॥५॥

तिस्रो मात्रा मृत्युमत्यः[1] प्रयुक्ता
अन्योन्यसक्ता अनविप्रयुक्ताः[2] ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥६॥

ऋग्भिरेतं[1] यजुर्भिरन्तरिक्षं[2]
सामभिर्यत्तत्कवयो वेदयन्ते ।

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 Satyakāma asked him: "Lord, if some man were to meditate on the syllable OṂ [= AUṂ] until his death, what is the world that he would win through that meditation?"

2 He told Śaibya: "Satyakāma, 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 Ṛg 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 OṂ with all three of its phonemes [AUṂ], 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 Sāman 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 Ṛg verses, this world;
With Yajus formulas, the midregions;
With Sāman chants, the place
which poets proclaim.

तमोङ्कारेणैवायतनेनान्वेति
विद्वान्यत्तच्छान्तमजरममृतमभयं परं चेति ॥७॥

॥ इति पञ्चमः प्रश्नः ॥

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन्हिरण्यनाभः कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं भारद्वाज पुरुषं वेत्थ[1] । तमहं कुमारमब्रुवं[2] नाहमिमं वेद । यद्यहमिममवेदिषं[3] कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति योऽनृतमभिवदति । तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥१॥

तस्मै स होवाच । इहैवान्तः शरीरे सोम्य[1] स पुरुषो यस्मिन्नेताः षोडश कलाः प्रभवन्तीति[2] ॥२॥

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥३॥

स प्राणमसृजत । प्राणाच्छ्रद्धां[1] खं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनोऽन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च[2] ॥४॥

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति । भिद्येते तासां नामरूपे । समुद्र इत्येवं[1] प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति । भिद्येते चासां[2] नामरूपे । पुरुष इत्येवं[1] प्रोच्यते । स एषोऽकलोऽमृतो भवति । तदेष श्लोकः ॥५॥

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेदयथा[1] मा वो मृत्युः परिव्यथा[2] इति ॥६॥

तान्होवाच । एतावदेवाहमेतत्परं ब्रह्म वेद नातः परमस्तीति ॥७॥ ते तमर्चयन्तस्त्वं[1] हि नः पिता योऽस्माकमविद्यायाः[2] परं पारं तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः[3] ॥८॥

॥ इति षष्ठः प्रश्नः ॥

॥ इति प्रश्नोपनिषत् ॥

By OṂ 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 Sukeśa Bhāradvāja asked him: "Hiraṇyanābha, 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 Sukeśa: "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?' 4He 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." 8They 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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TWELVE

Māṇḍūkya Upaniṣad

The Māṇḍūkya Upaniṣad is traditionally assigned to the Atharvaveda, even though several teachers named Māṇḍūkeya are listed in the literature of the Ṛgveda (e.g., AA 3.1). This small document deals with the sacred syllable OṂ and identifies it with the whole world, with Brahman, and with the self (*ātman*). The three constituent phonemes of the syllable OṂ 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 Śaṃkara, the great exponent of monistic philosophy (Advaita Vedānta).

माण्डूक्योपनिषत्

ओमित्येतदक्षरमिदं सर्वम् । तस्योपव्याख्यानम् । भूतं भवद्भविष्यदिति सर्वमोङ्कार एव । यच्चान्यत्त्रिकालातीतं तदप्योङ्कार एव ।।१।।

सर्वं ह्येतद् ब्रह्म । अयमात्मा ब्रह्म । सोऽयमात्मा चतुष्पात् ।।२।।

जागरितस्थानो बहिःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः स्थूलभुग्वैश्वानरः प्रथमः पादः ।।३।।

स्वप्नस्थानोऽन्तःप्रज्ञः सप्ताङ्ग एकोनविंशतिमुखः प्रविविक्तभुक्तैजसो द्वितीयः पादः ।।४।।

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तत्सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ।।५।।

एष सर्वेश्वरः । एष सर्वज्ञः । एषोऽन्तर्यामी । एष योनिः सर्वस्य । प्रभवाप्ययौ हि भूतानाम् ।।६।।

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् । अदृष्टम् अव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते । स आत्मा । स विज्ञेयः ।।७।।

सोऽयमात्माध्यक्षरमोङ्कारः । अधिमात्रं पादा मात्रा मात्राश्च पादा अकार उकारो मकार इति ।।८।।

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्राप्तेरादिमत्त्वाद्वा । आप्नोति ह वै सर्वान्कामानादिश्च भवति ।।९।।

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रोत्कर्षादुभयत्वाद्वा । उत्कर्षति ह वै ज्ञानसन्ततिम् । समानश्च भवति । नास्याब्रह्मवित्कुले भवति य एवं वेद ।।१०।।

OṂ—this whole world is that syllable! Here is a further explanation of it. The past, the present, and the future—all that is simply OṂ; and whatever else that is beyond the three times, that also is simply OṂ—[2] 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 Prājña—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. [6] 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, OṂ 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 (*utkarṣa*) 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.

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा मितेरपीरेर्वा । मिनोति ह वा इदं सर्वमपीतिश्च भवति य एवं वेद ।।११।।

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैतः । एवमोङ्कार आत्मैव । संविशत्यात्मनात्मानं य एवं वेद ।।१२।।

॥ इति माण्डूक्योपनिषत् ॥

11 The third constituent phoneme—"m"—is Prājña situated in the state of deep sleep, so designated either because of construction (*miti*) 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 OṂ. 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 Kākṣaseni. 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.

Aśvins. 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.

Āṭikī. The wife of Uṣasti in CU 1.10.1.

Bāka Dālbhya. A Brahmin from the Kuru-Pañcāla 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 Vārṣṇa. 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 Vaidarbhi. 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 Bṛhaspati.

Bṛhaspati. 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 Āśvatarāśvi. Also called Vaiyāghrapadya (CU 5.16), he was a rich Brahmin said to have been a contemporary of the kings Janaka of Videha and Aśvapati Kaikeya, 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 Bhāgavitti. Nothing is known about this teacher besides what is found in BU 6.3.9–10.

Dadhyañc Ātharvṇa. 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.

Dṛptabālāki 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, Apsarases. In later literature, especially the epics, the Gandharvas are depicted as celestial singers and are associated with music.

Gardabhīvipīta 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).

Gārgī Vācaknavī. 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 Dṛptabālāki ("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 Āṅgirasa. Appears as the teacher of Kṛṣṇa Devakīputra in CU 3.17.6. Macdonell and Keith (1912, i. 250–51) regard him as a figment representing the dark side of Atharvavedic magical practice.

Glāva Maitreya. 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 Jābāla 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 Jābāla.

Himavat. The Himalayan mountains personified; the father of Umā in KeU 3.12.

Hiraṇyanābha. The name of a prince of Kosala mentioned in PU 6.1.

Iḷā. 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 (*ātman*).

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 Śārkarākṣya. 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-Pañcāla 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 Kuru-Pañcāla 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 Āyasthūṇa. Presented as a pupil of Cūla Bhāgavitti in BU 6.3.10.

Jānaśruti Pautrāyaṇa. A rich and pious man, possibly a king, who is taught the doctrine of the gatherer (*saṃvargavidyā*) by Raikva at CU 4.1.

Jāratkārava Ārtabhāga. One of the Brahmins 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.

Jitvan Śailini. He is mentioned in BU 4.1.1 as teaching Janaka that Brahman is speech, a view refuted by Yājñavalkya.

Kabandha Ātharvaṇa. 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 Aṅgiras.

Kabandhī Kātyāyana. A learned Brahmin who questioned Pippalāda in the PU 1.1.

Kahola Kauṣītakeya. 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.

Kātyāyanī. One of the two wives of Yājñavalkya and depicted as having only "womanly interests" (BU 2.4.1; 4.5.1–2).

Kauravyāyaṇī. 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 Āṅgirasa. Although some have identified this Upaniṣadic figure as the Kṛṣṇa of the epics, the connection between the two is very doubtful.

Kumārahārīta. 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 Yamunā and Sarasvatī rivers, what is today eastern Punjab and Haryana. The Kurus are regularly associated with the Pañcālas.

Madhuka Paiṅgya. 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-Pañcāla 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 Calls (CU 2.23.2 n.).

Mahāvṛṣa. A region located toward the northwest of Kuru-Pañcāla 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.

Maitreyī. 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.

Mṛtyu. 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 Mṛtyu.

Naciketas. The son of Uśan Vājaśravas, who gives him over to death. He is the main character in the KaU.

Naimiṣa. The name of a specially sacred forest. It may have been located somewhere along the River Sarasvatī.

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 (*devarṣi*), and a messenger between gods and men.

Paiṅgya. A famous teacher frequently mentioned in the Kauṣītaki 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.

Pārikṣitas. 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.

Patañcala 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.

Pauruśiṣṭi. 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.

Prācīnaśāla Aupamanyava. One of the group of Brahmins who received instruction from Aśvapati Kaikeya (*see* also Indradyumna).

Prācīnayogya. 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 Daivodāsi. Mentioned in the KsU 3.1 as going to Indra's world after his death in battle, his patronymic "descendant of Divodāsa" connects him to the famous Ṛgvedic king Sudās, the son or descendant of Divodāsa. Pratardana is also mentioned as a king in other vedic texts.

Prātṛda. 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 Bhālla 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 Jānaśruti at CU 4.1-3.

Rāthītara. The patronymic of one Satyavacas mentioned in TU 1.9.

Ṛjīṣin. 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 Ādityas 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 Yājñavalkya 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.

Sarasvatī. 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 Āyasthūṇa in BU 6.3.11.

Satyayajña Pauluṣi. Also called Prācīnayogya, he is one of the group of Brahmins who receive instruction from Aśvapati Kaikeya (*see* Indradyumna).

Śaunaka Kāpeya. Śaunaka is a common patronymic applied to a variety of teachers

(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.

Sauryāyaṇī Gārgya. A learned Brahmin who questioned Pippalāda in the PU 4.

Savitṛ. 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 Sāvitrī (RV 3.62.10).

Śilaka Śālāvatya. 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.

Sinīvālī. Together with Rākā, she is a goddess associated with the phases of the moon. Rākā is connected with the full moon and Sinīvālī with the first day of the new moon.

Soma. 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 Āṅgiras. 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 Ātharvaṇa.

Sukeśa 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 Ṛgvedic tradition.

Śvetaketu Āruneya. Son of the famous teacher Uddālaka Āruṇi, 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.

Triśaṅku. 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.

Tvaṣṭṛ. 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 Tvaṣṭṛ," and it is in this capacity that he revealed to Dadhyañc the place of honey, i.e., Soma. This is the basis for the reference at BU 2.5.17.

Udaṅka Śaulbāyana. 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.

Udaraśāṇḍilya. Little is known about him apart from what is mentioned in CU 1.9.3. He was the pupil of Atidhanvan Śaunaka.

Uddālaka Āruṇi. 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."

Umā. The daughter of Himavat in KeU 3.12. In later mythology she is also called Pārvatī ("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.

Uśan 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 Uśan is the same as Uddālaka, and Naciketas is the same as, or the brother of, Śvetaketu.

Uṣasta Cākrāyaṇa. Called Uṣasti 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-Pañcāla 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-Pañcāla and Kāśi.

Vājaśravas. *See* Uśan Vājaśravas.

Vaiyāghrapadya. The patronymic of both Indradyumna Bhāllaveya (CU 5.14) and Buḍila 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.

Vasus. A group of eight gods distinguished from the Ādityas and Rudras, although their general character and specific identities remain rather vague.

Vidagdha Śākalya. 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 Vasus. Their number is fixed as thirteen, and in later Brahmanical rites offerings to this group occupy a prominent place.

Vrātya. 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 Vrātya. Falk (1986a) has shown that the Vrātyas 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 *gṛhasthas* [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* Mṛtyu) 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.

I 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 *māṃsāni*. This *daṇḍa* is unnecessary and breaks the list of connected items. I have inserted a *daṇḍa* after *vaiśvānaraḥ* 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 Saṃhitā.

fire common to all men: this fire (*vaiśvānara*) 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 *ūvadhyaṃ*, 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 Böhtlingk 1889a], Maue (1976; see also p. 49) *arkyasyārkatvam*; vr in Maue (1976) *-ārkyatvam*.

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 (*pṛthivī*, feminine) that is probably the meaning.

2.3 1. vr in Maue (1976) *cemau*. — 2. vr in Maue (1976) *sakthnyau*.

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 cāsau 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."

bhāṇ: 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 Śaṃkara read *prajāḥ*. — 2. BU(M), Senart (1934) *sarvasyāttā*.

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 Śaṃkara'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) *mṛtyur evāpaḥ / punar*. — 5. BU(M) adds *sarvam āyur eti* (see BU 2.1.10, 12). — 6. BU(M) adds *ya evaṃ 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.

3.1 1. vr in Maue (1976) *ya*. — 2. vr in Maue (1976) *aspardhata*.

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 Varuṇa and Mitra. Gods were able to prevail over the demons because of their superior knowledge of the ritual techniques.

High Chant (udgītha): 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 Upaniṣads, the High Chant is often identified with the mystic syllable OṂ 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 *udgīthavidyā* 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 *tè* 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.

Udgātṛ: see Int., p. 18.

3.7 1. vr in Maue (1976) *-nāvidhyatsan, -nāvivyantsan, -nāvidhyantsan, -nāvidhyan.*

3.8 *Ayāsya*: this etymological play derives the term for the breath within the mouth (*ayāsya*) from *ayam* ("here") *āsye* ("within the mouth"); the term is further seen as related to a well-known seer Ayāsya Āṅgirasa, the latter term being derived from "of the bodily parts" (*aṅga*) "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 (*adhyātmam*): see BU 1.5.22.

3.11 1. vr in Maue (1976) *-thaitā.*

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 *annādya* 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 *annādya* by Weber-Brosamer (1988) has come to my attention. His conclusion parallels mine in viewing the two terms as distinct, *annādya* 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 *Ayāsya*: see BU 1.3.8 n.; cf. CU 6.11.

3.20 *Bṛhatī*: 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.

Sāman: a liturgical text that is sung, as opposed to others, such as Ṛg and Yajus, that are recited. The Sāmans are contained in the Sāmaveda. 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 Insler (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 Śākalya'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.

3.26 1. vr in Maue (1976) *suvarṇa*. — 2. vr in Maue (1976) *hā*.

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.

Prastotṛ: one of the Sāmavedic priests, the chief among whom is the Udgātṛ. 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) *aipṛcchat*. — 2. vr in Maue (1976) *-bṛgaḷam iva, -vṛgalam 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.

4.4 1. Maue (1976), vr in LV *ṛṣabha*. — 2. Maue (1976) *vaḷave-*; vr in Maue (1976) *valave-*. — 3. vr in Maue (1976) *vasta*. — 4. BU(M), vr in LV *avir itaro* [i.e., *aviritarā u*].

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.

4.6 1. vr in Maue (1976) *hy evaṃ*. — 2. Maue (1976) omits *sarvam*.

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 twirled 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 *asaunāmā*). — 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 *sarvam* throughout as "the Whole" and the phrase *idaṃ sarvam* 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 1. Senart (1934), vr in Maue (1976) *yad yad api*.

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 [pāpīyān], *better* [śreyān]: these terms should be understood within the context of the class distinctions existent 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.

4.14 1. vr in Maue (1976) *vadataṃ*.

4.15 1. LV suggest emending *brāhmaṇo* to *brāhmaṇena*, and regard *kṣatriyeṇa . . . 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.

4.16 1. vr in Maue (1976) *sajjuhoti*. — 2. vr in Maue (1976) *nimṛṇāti, nisṛṇāti*. — 3. BU(M) places *yat prajām icchate* before *yat pitṛbhyo*. — 4. BU(M), Senart (1934) add *sarvadā*.

he makes offerings and sacrifices: the words for making offerings and sacrifices (*juhoti* 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 *vaṣaṭ*. 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 idaṃ 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) *vaitām* for *vai tām* (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.

5.2 1. Böhtlingk (1889a) *due* mc. — 2. Maue (1976) *pralileha-*. — 3. vr in Maue (1976) *apunar-* for *apa punar-*. — 4. vr in Maue (1976) *api na gacchati*.

one should not offer sacrifices endlessly: the meaning of *iṣṭiyājuka*, which I have translated "offer sacrifices endlessly," is unclear. Others take *iṣṭi* as "wish" and translate: "one should not sacrifice to obtain a wish." But the context favors interpreting *iṣṭi* 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.

5.3 1. Böhtlingk (1889a) *trīṇi ātma-* mc. — 2. vr in Maue (1976) *bhīr ety* for *bhīr ity*. — 3. Böhtlingk (1889a) *upasṛṣṭo*. — 4. vr in Weber *hyāntam*. — 5. Senart (1934) *tanmayo*.

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) *jyotī rūpam*; LV comment: "The sense demands *jyotīrūpam* 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.

5.14 1. Maue (1976) *ṣoḷa-*. — 2. vr. Maue (1976) *prāṇamṛd*.

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; MuU 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) *ṣoḷa-*. — 2. Senart (1934) *yad yad api* (cf. BU 1.4.11 n. 1). — 3. BU(M), Senart (1934), vr in Maue (1976) *ity āhuḥ*; LV observe: "Some interpolate *iti* between *eva* and *āhuḥ*, 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.

5.17 1. vr in Maue (1976) *saṃpattiḥ*. — 2. vr in Maue (1976) *preṣyan*. — 3. Maue (1976) *brahmā*. — 4. Most BU(K) editions and Dvivedagaṅga (in Weber) *ito 'bhunajad iti*. I follow BU(M) and Maue (1976). — 5. vr in Maue (1976) *anuviṣṭaṃ*. — 6. vr in Maue (1976) *yadevaṃ-*. — 7. Senart (1934) *devāḥ*.

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 theterm "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 Upaniṣads 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) *ākhyāyate.* — 3. BU(M) omits *anuśuṣyati.*

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.

5.23 1. Böhtlingk (1889a) *sūriyaḥ* mc. — 2. vr in Weber, Maue (1976) *āpnuvad, āptavad*; vr in LV omits *iti.* — 3. vr in Maue (1976) *uccaret* for *u caret.* — 4. BU(M) adds *ya evaṃ veda.*

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* [rūpa]: see BU 1.4.7 n.

Uktha, brahman, Sāman: Uktha is the technical term for Ṛgvedic 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.*

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 of 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.

1.2 1. vr in Pérez (1994) *etvās* for *etam*. — 2. vr in Pérez (1994) *evam* for *etam*. — 3. vr in Pérez (1994) *etam* for *evam*; Senart (1934) *eva* for *evam*.

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.

1.3 1. vr in Pérez (1994) *bṛhat*; vr in Weber, LV *pāṇḍuravāsāḥ*.

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*.

Vaikuṇṭha: 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 Vaikuṇṭha, 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 *'nūdaity etam evā-*.

1.11 1. vr in Pérez (1994) omits *ha*.

1.12 1. vr in Pérez (1994) *etad* for *etam*.

1.13 1. BU(M) *yaś cāyam ātmani*; vr in Pérez (1994) *chāyāmayaḥ* for *ātmani*. — 2. vr in Pérez (1994) *upāste*. — 3. vr in Pérez (1994) *ātmanvī*.

1.14 1. vr in Weber, Pérez (1994) *nū iti*; Senart (1934) *nv iti*. — 2. vr in Pérez (1994) *uṣa*.

1.15 1. I follow Pérez (1994) and BU(M); LV, Śaṃkara, and many editions *caitad* for *vai tad*; vr in Pérez (1994) *ya* for *yad*. — 2. vr in Pérez (1994) *kṣatriyām*. — 3. vr in Pérez (1994) *ājagmutuḥ*. — 4. vr in Pérez (1994) *bṛhat* for *bṛhan*; vr in Weber *pāṇḍura-*. — 5. vr in Pérez (1994) *-nāpaiṣaṃ*.

1.17 1. vr in Weber *-hṛdayam*. — 2. vr in Weber, LV *nigṛhṇāty atha*.

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.

1.18 1. vr in Weber *svapnayā*. — 2. vr in Pérez (1994) *-brāhmaṇā*. — 3. vr in Pérez (1994) *etān* for *etat*.

1.19 1. Senart (1934) omits *sa*. — 2. BU(M) omits *mahārājo vā*. — 3. vr in Pérez (1994) *evamaivaiṣa*.

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 *atighnīm 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 *atighnī*, see Mehendale 1962.

1.20 1. vr in LV *yathorṇanābhis-*. — 2. BU(M), vr in LV *viṣphuliṅgā*. — 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 *śiśu* 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 Śaṃkara, 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) *yacchuklaṃ*. — 2. BU(M), vr in Pérez (1994) *yatkṛṣṇaṃ*.

2.3 1. Senart (1934) *tat śarīraḥ*. — 2. BU(M), Senart (1934), vr in Pérez (1994) add *nihitaṃ* (in LV *vihitaṃ*). — 3. vr in Pérez (1994) *saṃvittā*.

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.

2.4 1. vr in Pérez (1994) *gauta-*. — 2. vr in Pérez (1994) *-agnī3*. — 3. vr in Pérez (1994) *imām eva*. — 4. vr in Pérez (1994) *kāśyapo*. — 5. vr in Pérez (1994) *sarvasyaitasyāttā*.

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 Mitchiner 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 Śaṃkara; 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.

3.1 1. vr in Pérez (1994) *caivārūpaṃ*. — 2. vr in LV and Pérez (1994) *tyac ca* (cf. TU 2.6).

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.

3.3 1. vr in Pérez (1994) *tat*. — 2. vr in LV *tyat* (cf. BU 3.9.9). — 3. BU(M), Senart (1934), vr in LV *-devatam*.

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 (*sthānin*). 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 the radical interpretation is correct (cf. Böhtlingk 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.).

4.1 1. vr in Pérez (1994) *metreyīti*. — 2. Weber suggests *udyāsyannvā*

Maitreyī, Kātyāyanī : 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*.

4.3 1. vr in Pérez (1994) *sa*. — 2. vr in LV *bhagavān vettha*. — 3. vr in LV *vibrūhi*.

4.4 1. BU(M) *āsva*. — 2. BU(M) adds *bravītu bhagavān iti*.

4.5 1. BU(M), vr in Pérez (1994) add *yājñavalkyaḥ*. — 2. vr in Pérez (1994) adds *na vā are paśunaṃ paśavaḥ* [sic] *priyā bhavaṃty ātmanas tu kāmāya paśavaḥ priyā bhavaṃti*. — 3. vr in Pérez (1994) adds *na vā are vedānaṃ* [sic] *kāmāya vedāḥ priyā bhavanti*. — 4. Deussen (1897, 417) suggests transferring the passage *ātmā vā . . . viditam* to the end of BU 2.4.6.

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 *kṣatra* 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 *ārdraidhāgni* 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 *sarvāṇi* (cf. BU 4.5.11). — 5. Böhtlingk (1889a), Senart (1934), vr in LV, Peréz (1994) *niḥśvasitāni* (see note below).

Ṛgveda . . . glosses: regarding this list of traditional vedic learning, see Horsch 1966, 5–45; Faddegon 1926; CU 7.1.2 n. In these lists the terms Ṛgveda, Yajurveda, and Sāmaveda refer only to the three vedic "collections" (*saṃhitā*). 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 (*sūtra*), whereas *vyākyāna* 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 *niḥśvasitam, niḥśvasitāni* or *niśvasitam, niśvasitāni*. I think that Thieme (1968a, 74) is right in taking the first as *niḥśvasitam* (paralleling the billowing forth of smoke) and the second as *niśvasitāni* (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 (*niḥśvasitam*, "exhalation") and the final rest (*niśvasitam*, "inhalation") of everything in the world.

4.11 1. vr in Pérez (1994) transposes the *gandha* and *rasa* phrases. — 2. BU(M) *sarveṣāṃ vedānāṃ*; Thieme (1968a, 74; cf. Geldner 1911, 118, n. 627) *vedanānām*. — 3. In BU(M) this phrase follows immediately after *hastāv ekāyanam*. — 4. BU(M) *sarvāsāṃ vidyānāṃ*.

point of convergence [ekāyana]: see CU 7.1.2 n.; 7.4–5.

4.12 1. BU(M) *nāhāsyodgraha-*[i.e., *na aha asyodgraha-*]; vr in Pérez (1994) *-grahaṇāyaiva*. — 2. vr in Pérez (1994) *samuccāya*. — 3. vr in Pérez (1994) omits *hovāca*.

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 *vinaśyati*) 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.

4.13 1. vr in Pérez (1994) *bhagavan* for *bhagavān*. — 2. BU(M) adds *yājñavalkyo*. — 3. vr in Pérez (1994) omits *mohaṃ*.

Look . . . to perceive: I follow Thieme (1968a) in translating the somewhat elliptic final phrase and in taking the deictic *idaṃ* ("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 *jighrati/jighret* and *paśyati/paśyet*. —2. BU(M) transposes *śṛṇoti/śṛṇuyāt* and *abhivadati/abhivadet*. —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) *cakṣuṣas* for *cākṣuṣas*.

5.6 1. BU(M) transposes 5.6 and 5.7.

5.8 1. vr in Pérez (1994) *tejasas* for *taijasas*.

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 sarve devāḥ sarvāṇi bhūtāni*.

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. Dadhyañc knew the place where the honey was located but had been forbidden by Indra from revealing it. The Aśvins resorted to the strategy of replacing Dadhyañc's head with that of a horse. Dadhyañc then taught it to the Aśvins, and, when Indra carried out his threat, the Aśvins restored Dadhyañc'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 Dadhyañc to the Aśvins (see the genealogy of teachers at BU 2.6).

5.17 1. LV *aśvinau*. — 2. Böhtlingk (1889a) *aśviaṃ* mc. — 3. Böhtlingk (1889a) *prati airayatam* mc. — 4. Böhtlingk (1889a) *-kakṣiaṃ* mc.

You fixed . . . with you: RV 1.117.22.

5.18 1. Böhtlingk (1889a) *duipadaḥ* mc. — 2. vr in Pérez (1994) *paraś cakre*. — 3. vr in Pérez (1994) omits *sa*.

fort: a metaphor for the body, and especially for the cavity in the heart. See KaU 5.1 (fort with eleven gates); MuU 2.2.7*a*; SU 1.6; 3.18. Here again we have phonetic equivalences: *puruṣa* ("Person," sometimes the soul) is so called because he dwells (*śaya*) in the fort (*pura*). According to Mehendale (1960–61), this etymology indicates that a clear distinction between the palatal sibilant *ś* and the retroflex *ṣ* 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 idaṃ vayaṃ saurpaṇāyyāc chaurpaṇāyyo gautamād gautamo vātsyād vātsyo vātsyāc ca pārāśaryāc ca pārāśaryaḥ sāṃkṛtyāc ca bhāradvājāc ca bhāradvāja audavāheś ca śāṇḍilyāc ca śāṇḍilyo vaijavāpāc ca gautamāc ca gautamo vaijavāpāyanāc ca vaiṣṭapureyāc ca vaiṣṭapureyaḥ śāṇḍilyāc ca rauhiṇāyanāc ca rauhiṇāyanaḥ śaunakāc cātreyāc ca raibhyāc ca raibhyaḥ pautimāṣyāyaṇāc ca kauṇḍinyāyanāc ca kauṇḍinyāyanaḥ kauṇḍinyāt kauṇḍinyaḥ kauṇḍinyāt kauṇḍinyaḥ kauṇḍinyāc cāgniveśyāc ca // 20 // āgniveśyaḥ saitavāt / saitavaḥ pārāsaryāt pārāsaryo jātūkarṇyāj jātūkarṇyo bhāradvājād bhāradvājo bhāradvājāc cāsurāyaṇāc ca gautamāc ca gautamo bhāradvājād bhāradvājo vaijavāpāyanād vaijavāpāyanaḥ kauśikāyaneḥ kauśikayanir ghṛtakauśikād ghṛtakauśikaḥ pārāśaryāyaṇāt pārāśaryāyaṇaḥ pārāśaryāt pārāśaryo jātūkarṇyāj jātūkarṇyo bhāradvājād bhāradvājo bhāradvājāc cāsurāyaṇāc ca yāskāc ca*. — 2. BU(M) *viprajitteḥ*. — 3. BU(M) *viprajitti-*.

ADHYĀYA 3

1.1 *Videha, Kuru, Pañcāla*: for the geography of these regions, see Fig. 2 and the List of Names. The Brahmins of the Kuru-Pañcāla region were viewed as the most eminent, and it is likely that many of the Brāhmaṇa texts were composed in that region (see Witzel 1987). The underlying message of this text is that Yājñavalkya had the courage to challenge, the cunning to outwit, and the intelligence to outsmart these eminent Brahmins. If the BU was composed in a region to the east of Kuru-Pañcāla, the heart of old Brahmin culture, then we can detect in this debate elements of a regional rivalry (see Int., p. 13). A version of the confrontation between Yājñavalkya and the Kuru-Pañcāla Brahmins is given in the JB 2.76–77 (Oertel 1892, 238–40). For an analysis of the structure of this verbal contest (*brahmodya*), see Brereton 1997 and also Witzel 1997c, 319–20.

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, Udgātṛ, Brahman*: they are the four chief officiants 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 *udgātrartvijā . . . sātimuktiḥ* and (1.6) *brahmaṇartvijā . . . sātimuktiḥ*.

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 [saṃpad]: 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 *pṛthivīlokam . . . 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) *atinedanti*. — 2. BU(M) *manuṣyalokam eva*. — 3. BU(M) *manuṣyalokaḥ*. — 4. BU(M) *pitṛlokam eva*. — 5. BU(M) *pitṛlokaḥ*.

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) *gopāyiṣyatīti*.

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 athādhyātmaṃ*. — 2. In place of *pṛthivīlokam . . . śasyayā* BU(M) reads: *yat kiṃcedaṃ prāṇabhṛd 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) *-graheṇa* for *-grāheṇa* 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*.

2.13 1. BU(M) *hastam // 13 // ārtabhāgeti hovāca*. — 2. BU(M) *-mevaitad*; vr in Weber *-mevaita*, Weber suggests *-mevaitasya*. —3. BU(M) *cakratuḥ*. — 4. BU(M) adds *ha*.

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 *lokaṃ*. — 4. BU(M) places *pṛthivī* after *dvis tāvat*. — 5. BU(M) omits. — 6. BU(M) *yatra pārikṣitā abhavann iti*. — 7. BU(M) adds *sarvam āyur eti*.

there is a gap: the narrow gap through which the Pārikṣitas (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.

4.1 1. BU(M) transposes 4.1–2 and 5.1–2. — 2. BU(M) *-pāniti*. — 3. BU(M) *vyāniti*. — 4. BU(M) adds *yaḥ samānena samaniti* (vr in Weber *samāniti*) *sa ta ātmā sarvāntaraḥ*.

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). Uṣasta 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 sākṣā-*. — 3. BU(M) *paṇḍitaḥ*. — 4. Thieme (1965, 95; 1968a, 64) suggests *bālye na tiṣṭhāset*. — 5. BU(M) adds *bhavati ya evaṃ veda*. — 6. BU(M) omits *ato'nyad ārtam*.

both are simply desires: what "both" refers to is unclear, since there are altogether three desires listed. The commentator Śaṃkara 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?": Böhtlingk 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.

6.1 1. BU(M) *kasmin nv āpa*. — 2. BU(M) omits. — 3. BU(M) adds *ākāśa eva gārgīti*| *kasmin nv ākāśa otaś ca protaś ceti*. — 4. BU(M) *kasmin nv antar-*. — 5. BU(M) *dyaurloke*, Böhtlingk (1889a) *dyaurlokeṣu*. — 6. BU(M) omits. — 7. BU(M) *dyaurloka otaś ca protaś ceti*, Böhtlingk (1889a) *dyaurlokā otāś c protāś ceti*. — 8. BU(M) *kasmin nv āditya-*. — 9. BU(M) omits. — 10. BU(M) *gandarvalokeṣu*. — 11. BU(M) *nu gandharvalokā*. — 12. Böhtlingk (1889a) *vipaptat*. — 13. BU(M) *anatipraśnyā vai devatā atipṛcchasi*.

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 *apāna* ("breathing in") and *prāṇa* ("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 Gārgī, 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 ayaṃ*. — 2. BU(M) *bhūtāny antaro*. — 3. LV omits *iti*. — 4. BU(M) omits *iti*. — 5. BU(M) adds *sa yajñavit*. — 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 *eṣa* (vr in Weber *eṣa*).

7.6 1. BU(M) omits 7.6 and inserts here 7.12.

7.7 1. BU(M) *sa* for *eṣa*.

7.8 1. BU(M) omits 7.8.

7.9 1. BU(M) *sa* for *eṣa*.

7.10 1. BU(M) transposes 7.10 and 7.11. — 2. BU(M) *sa* for *eṣa*.

7.12 1. BU(M) places 7.12 after 7.5. — 2. BU(M) *sa* for *eṣa*. — 3. BU(M) adds *yaḥ vidyuti tiṣṭhan vidyuto 'ntaro yaṃ vidyun na veda yasya vidyuc charīraṃ yo vidyutam antaro yamayati sa ta ātmāntaryāmy amṛtaḥ // 15 // yaḥ stanayitnau tiṣṭhan stanayitnor antaro yaṃ stanayitnur na veda yasya sthanayitnuḥ śarīraṃ yaḥ stanayitnum antaro yamayati sa ta ātmāntaryāmy amṛtaḥ //*.

7.13 1. BU(M) places 7.13 after 7.21 (see 7.21 n. 2). — 2. BU(M) *sa* for *eṣa*.

7.14 1. BU(M) *sa* for *eṣa*. — 2. BU(M) places *yas tejasi . . . amṛtaḥ* after 7.21 (see 7.21 n. 2). — 3. BU(M) *ity adhidevatam / athādhilokam*. Then BU(M) adds the following passage: *yaḥ sarveṣu lokeṣu tiṣṭhan sarvebhyo lokebho 'ntaro yaṃ sarve lokā na vidur yasya sarve lokāḥ śarīraṃ yaḥ sarvāṃl lokān antaro yamayati sa ta ātmāntaryāmy amṛtaḥ / ity u evādhilokam / athādhivedam // 17 // yaḥ sarveṣu vedeṣu tiṣṭhan sarvebhyo vedebho 'ntaro yaṃ sarve vedā na vidur yasya sarve vedāḥ śarīraṃ yaḥ sarvān vedān antaro yamayati sa ta ātmāntaryāmy amṛtaḥ / ity u evādhivedam / athādhiyajñam // 18 // yaḥ sarveṣu yajñeṣu tiṣṭhan sarvebhyo yajñebho 'ntaro yaṃ sarve yajñā na vidur yasya sarve yajñāḥ śarīraṃ yaḥ sarvān yajñān antaro yamayati sa ta ātmāntaryāmy amṛtaḥ / ity u evādhiyajñam /*.

7.15 1. BU(M) *sa* for *eṣa*. — 2. BU(M) *ity u evādhibhūtam*.

7.16–20 1. BU(M) *sa* for *eṣa*.

7.21 1. BU(M) *sa* for *eṣa*. — 2. BU(M) places here 7.14 *yas tejasi . . . -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 ātmani tiṣṭhann ātmano 'ntaro yam ātmā na veda yasyātmā śarīraṃ ya ātmānam antaro yamayati sa ta ātmāntaryāmy 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 *yājñavalkyaṃ*. — 2. BU(M) *vivakṣyati*. — 3. BU(M) adds *tau cen me na vivakṣyati mūrdhāsya vipatiṣyatīti*.

8.2 1. BU(M) *udyaṃ* (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 *astu*.

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) *kasminn eva tad otaṃ*.

8.7 1. BU(M) *kasmin nv ākāśa*.

8.8 1. BU(M) adds *asparśam* after *āsaṅgam*, transposes *arasam* and *agandham*, reads *anāmagotram* for *amātram*, and before *anantaram* adds *ajaram amaram abhayam amṛtam arajo 'śabdam avivṛtam asaṃvṛtam apūrvam anaparam*; LV *agātram* for *amātram*. — 2. BU(M) *aśnoti*. — 3. BU(M) *kaṃcana*.

imperishable: the Sanskrit term *akṣara* means both "imperishable" and "syllable," especially the sacred syllable OṂ: 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) *dadataṃ*. — 6. BU(M) *darvyaṃ*.

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 *gārgi* after *aviditvā*. — 2. BU(M) *dadāti*. — 3. BU(M) *tapasyaty api*. — 4. BU(M) *antavān evāsya sa loko bhavati*. — 5. BU(M) places *gārgi* 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.

8.11 1. BU(M) *nānyad asti*. — 2. BU(M) *etad vai tad akṣaraṃ gārgi 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) *manyadhvaṃ*. — 2. BU(M) *mucyādhvai*.

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 Hotṛ and his assistants (BU 3.1.2–6 n.), is distinguished from *stotra*, which is sung by the Udgātṛ 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 hīdaṃ sarvaṃ vāsayante* for *hitam iti*.

this whole treasure: probably a reference to material riches. The earth itself bears the epithet *vasudhā* ("wealth-producing"). The Mādhyandina recension adds "for they provide a dwelling for this whole world."

9.4 1. BU(M) *yad asmān martyāc 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) *ṣaḍ iti*. — 2. BU(M) *hy evedaṃ*.

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* ("real" 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) *cakṣur* for *agnir*. — 2. Here and in the following passages BU(M), Śaṃkara, and LV treat *manojyotiḥ* as a *bahuvrīhi* 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 "Sehkraft." In BU(M) *cakṣurloko manojyotiḥ* occurs in every phrase, and there the two expressions can be taken as *bahuvrīhi* compounds qualifying *yaḥ*, 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 Śaṃkara 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.

9.11 1. BU(M) places 9.11 after 9.13. — 2. BU(M) *cakṣur*. — 3. BU(M) *ya evāsau candre*. — 4. BU(M) *mana*.

9.12 1. BU(M) *cakṣur iti*.

9.13 1. BU(M) *cakṣur*. — 2. BU(M) *vāyau* for *śrautraḥ prātiśrutkaḥ*. — 3. BU(M) *prāṇa*.

9.14 1. Before 9.14 BU(M) adds *teja eva yasyāyatanaṃ cakṣurloko manojyotir yo vai taṃ puruṣaṃ vidyāt sarvasyātmanaḥ parāyaṇaṃ sa vai veditā syād yājñavalkya / veda vā ahaṃ taṃ puruṣaṃ sarvasyātmanaḥ parāyaṇaṃ yam āttha / ya evāgnau puruṣaḥ sa eṣaḥ / vadaiva śākalya tasya kā devateti / vāg iti hovāca*. — 2. BU(M) *cakṣur*.

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) *cakṣur*.

9.17 1. BU(M) *cakṣur*.

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 Brahmins 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) *pratiṣṭhitaṃ 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 [dakṣiṇā]: 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: *dakṣiṇā* as south and *dakṣiṇā* as sacrificial gift.

9.22 1. BU(M) *pratiṣṭhitā bhavantīti*. — 2. BU(M) *pratiṣṭhitaṃ bhavatīti*.

9.23 1. BU(M) *pratiṣṭhitā bhavatīti*. — 2. BU(M) *pratiṣṭhitaṃ bhavatīti*. — 3. BU(M) omits *hovāca*.

sacrificial consecration [dīkṣā]: 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) *pratiṣṭhitā bhavatīti* / and adds *manasīti / kasmin nu manaḥ pratiṣṭhitaṃ bhavatīti*. — 2. BU(M) *pratiṣṭhitaṃ bhavatīti*.

9.25 1. BU(M) *yatraitad-* for *yad dhyetad-*.

9.26 1. BU(M) *asaṅgo 'sito na sajyate na vyathate.* — 2. BU(M) omits *na riṣyati.* — 3. BU(M) *ityetany-.* — 4. BU(M) omits *aṣṭau devā.* — 5. BU(M) *puruṣān vyuduhya pratyuhyātyakrāmīt*; Whitney (1890a, 417) suggests *akramīt.* — 6. BU(M) *śākalyo na mene.* — 7. BU(M) *tasya hāpy anyan manyamānāḥ parimoṣiṇo 'sthīny apajahruḥ.*

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 a 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 *pṛcchatha*; *pṛcchata* is Weber's conjecture. — 3. BU(M) *taṃ vaḥ pṛcchāni sarvān vā vaḥ pṛcchānīti.*

9.28 1. BU(M) *parṇāni lomāni.* — 2. BU(M) *ātunnāt* for *ātṛṇṇāt.* — 3. Thieme (1968a, 69) *majnā.* — 4. BU(M) *u* for *iva.* — 5. BU(M) *anyataḥ* for *añjasā.* — 6. BU(M) *udvṛheyur* for *āvṛheyur.* — 7. BU(M) places *jāta . . . punaḥ* immediately after *retasa . . . prajāyate.* — 8. BU(M) *rateḥ dātuḥ.*

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 Aśvala 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 *śakarāṇi* (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 (*añjasā*), 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 *añjasāpretya* as containing a Sandhi; so I read *apretya* ("before dying") rather than *pretya* ("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) *śailino vāg vai.* — 3. BU(M) *tac chailino 'bra-.* — 4. BU(M) omits *iti* (but not Böhtlingk 1889a). — 5. BU(M) omits *iṣṭaṃ hutam . . . bhūtāni.*

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* √*ās* ("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 *hastyṛṣabhaṃ 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 abravīd iti.* — 2. BU(M) *sa* (Böhtlingk 1889a, vr in Weber *prāṇa*). — 3. BU(M) *vadhāśaṅkā.*

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 abravīd iti.* — 2. Böhtlingk 1889a reads *bārṣṇa* for *vārṣṇa* 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 abravīd iti.* — 2. BU(M) omits *api.* — 3. BU(M) *śrotraṃ hi diśaḥ.* — 4. Böhtlingk 1889a omits *sahasraṃ* (oversight?).

1.6 1. BU(M) *ka eva te kim abravīd iti.* — 2. BU(M) *tat satyakāmo 'bra-.* — 3. BU(M) *abhiharyati*, LV follow BU(M) reading. — 4. Böhtlingk (1889a) omits *sahasraṃ* (oversight?).

1.7 1. BU(M) *ka eva te kim abravīd iti.* — 2. BU(M), Radhakrishnan (1953) *sthititā.*

— 3. BU(M) omits *hṛdayaṃ . . . āyatanam.* — 4. BU(M) *hṛdayena hi sarvāṇi bhūtāni pratitiṣṭhanti.*

2.1 1. BU(M) *atha ha janako vaidehaḥ.* — 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 *satī.* — 2. BU(M) *tā vā asyaitā hitā nāma nāḍyo yathā keśaḥ sahasradhā bhinnaḥ* 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) *dakṣiṇāḥ.* — 3. BU(M) *asaṅgo 'sito na sajyate na vyathate.* — 4. BU(M) omits *na riṣyati.* — 5. BU(M) *vaideho namas te yājñavalkyābhayaṃ tvāgacchatād yo.* — 6. BU(M) omits *namas te 'stu.* — 7. BU(M) adds *iti.*

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) *samūdatuḥ.* — 2. BU(M) *pūrvaḥ.*

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 Śaṃkara (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) *candrajyotiḥ samrāḍ iti hovāca.* — 2. BU(M) *candreṇaivāyaṃ.* — 3. BU(M) *viparyetīti.*

3.4 1. BU(M) *agnijyotiḥ samrāḍ iti hovāca.* — 2. BU(M) *viparyetīti.*

3.5 1. BU(M) *vāgyotiḥ samrāḍ iti hovāca.* — 2. BU(M) *viparyetīti.* — 3. BU(M) *ṇyetīti* (not Böhtlingk 1889a).

3.6 1. BU(M) *ātmajyotiḥ 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 *puruṣaḥ* after *vijñānamayaḥ.* — 2. BU(M) *lokau saṃcarati.* — 3. BU(M) *sadhīḥ.* — 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 (*saṃdhyā*) 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 *puṣkariṇyaḥ* and *sravantyaḥ.* — 2. BU(M) reads *veśāntāḥ* and transposes *puṣkariṇīḥ* and *sravantīḥ.*

3.11 1. BU(M) *tad apy ete.* — 2. BU(M) omits *bhavanti.* — 3. BU(M) *pauruṣaḥ.*

3.12 1. BU(M) *aparaṃ.* — 2. BU(M) *īyate amṛto.* — 3. BU(M) *pauruṣaḥ.*

3.14 1. BU(M) *kaścana paśyatīti.* — 2. Böhtlingk (1889a) *tan nāyataṃ.* — 3. BU(M) omits *iti.* — 4. BU(M) adds *iti evaṃ evaitad yājñavalkya.* — 5. BU(M) *vimokṣāyaiva.*

sound asleep: the term *āyata* literally means "stretched out." Some take this word to mean "suddenly."

Now, people . . . own light: for a different interpretion 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 *bhayaṃ*. — 2. BU(M) transponses *deva iva* and *rājeva*. — 3. BU(M) *sarvam asmīti*. — 4. BU(M) adds *atha yatra supto na kaṃcana kāmaṃ kāmayate na kaṃcana svapnaṃ paśyati*.

3.21 1. BU(M) *asyaitad ātmakāmam āptakāmam akāmaṃ. rūpm* — 2. BU(M) *śārīra ātmā* for *puruṣaḥ*. — 3. BU(M) *asyaitad aticchando 'pahatapāpmābhayaṃ 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 *cāṇḍālo 'cāṇḍālaḥ* and *paulkaso 'paulkasaḥ*. — 3. BU(M) *-gataḥ*. — 4. Böhtlingk (1889a) *-gataḥ*, Weber's ed. of BU(M) *puṇyenānvāgataḥ* (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 virtuosi: 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.

3.24 1. BU(M) *tad ghrātavyaṃ na* for *tan na*. — 2. BU(M) *ghrāṇād* for *ghrāter*.

3.25 1. BU(M) *rasayati*. — 2. BU(M) *vijānan vai*. — 3. BU(M) *tad rasaṃ na*. — 4. BU(M) *rasād* for *rasayater*.

3.26 1. BU(M) *tad vaktavyaṃ na* for *tan na*. — 2. BU(M) *vaco* (Böhtlingk 1889a *ukter*) for *vakter*; Weber (p. 1184) comments: "I am at a loss to explain the *vaco* otherwise than by the assumption of its standing instead of *vacaso*"; vr in Weber *na hi kurvato viparilopo*.

3.27 1. BU(M) *tac chrotavyaṃ na* for *tan na*.

3.28 1. BU(M) *tan mantavyaṃ na* for *tan na*.

3.29 1. BU(M) *tad spraṣṭavyaṃ na* for *tan na*.

3.30 1. BU(M) *tad vijñeyaṃ na* for *tan na*. — 2. BU(M) *vijñānād* for *vijñāter*.

3.31 1. BU(M) omits the entire passage 3.31.

3.32 1. Böhtlingk (1889a) places the *daṇḍa* before *bhavati*. — 2. BU(M) *hainam uvāca*. — 3. BU(M) omits *yājñavalkyaḥ . . . gatiḥ*.

3.33 1. BU(M) *kāmaiḥ* for *bhogaiḥ*. — 2. In place of *sa eko . . . prajāpatiloka ānandaḥ* BU(M) reads *sa ekaḥ karmadevānām ānando ye karmaṇā devatvam abhisampadyante / atha ye śataṃ karmadevānām ānandāḥ sa eka ājānadevānām ānando yaś ca śrotriyo 'vṛjino 'kāmahataḥ / atha ye śatam ājānadevānām ānandāḥ sa eko devaloka ānando yaś ca śrotriyo 'vṛjino 'kāmahataḥ / atha ye śatam devaloka ānandāḥ sa eko gandharvaloka ānando yaś ca śrotriyo 'vṛjino 'kāmahataḥ / atha ye śataṃ gandharvaloka ānandāḥ sa ekaḥ prajāpatiloka ānandaḥ*. — 3. BU(M) omits *athaiṣa . . . ānandaḥ*. — 4. BU(M) *hainam anuśaśāsaitad amṛtam* for *hovāca yājñvalkyaḥ* (see BU 4.3.32 n. 2). — 5. BU(M) adds *sa vā eṣa etasmin saṃprasāde . . . vimokṣāyaiva brūhīti* (as in BU 4.3.15 except *buddhāntāyaiva* for *svapnāyaiva*, *sa yad 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*, Böhtlingk (1889a) *utsarjaṃ yāti* (see Whitney 1890a, 416–17).

3.36 1. BU(M) omits *tad*. — 2. BU(M) *śārīra ātmā* for *puruṣa*.

3.37 1. BU(M) and some mss. of Śaṃkara *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) *-grāmaṇya upasamāyanti*. — 2. BU(M) *evaṃ haivaṃvidaṃ* for *evam . . . -kāle*. — 3. BU(M) *upasamāyanti*.

4.1 1. BU(M) *yatrāyaṃ śārīram ātmā-*. — 2. BU(M) *nītya*.

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) *rasayatīty āhuḥ*. — 2. BU(M) *sa eṣa jñaḥ savijñāno bhavati*, and places this phrase after *savi- . . . -krāmati*. — 3. BU(M) *saṃvijñāna-*.

sinking: literally the term *ekībhavati* 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 Mādhyandina recension to emend the Kāṇva by reading *saṃjñānam eva* for *savijñānam eva*, and by placing *saṃjñānam evānvavakrāmati* before *savijñāno bhavati* The commentator Śaṃkara 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) *gatvātmānam upasaṃharati.* — 2. BU(M) *evam evāyaṃ puruṣa idaṃ.* — 3. BU(M) *gamayitvātmānam upasaṃharati.*

As a caterpillar . . . onto it: Thieme (1968a, 60), on the basis of the Mādhyandina 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 evāyaṃ puruṣa idaṃ.* — 2. BU(M) omits. — 3. BU(M) *tanute.* — 4. BU(M) transposes *daivaṃ* and *brāhmaṃ*. — 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.

4.5 1. BU(M) adds *vāṅmayaḥ.* — 2. vr in Weber *pṛthvīmaya.* — 3. BU(M) *śrotramaya ākāśamayo vāyumayas tejomaya āpomayaḥ pṛthivīmayaḥ.* — 4. BU(M) omits *kāmamayo 'kāmamayaḥ*. — 5. BU(M) adds *harṣamayo 'harṣamayo.* — 6. BU(M) *tad yadedammaya 'domaya.* — 7. BU(M) adds *bhavati.* — 8. BU(M) *pāpeneti.* — 9. BU(M) *tathākratur-.* — 10. BU(M) omits *yat kratur bhavati.* — 11. BU(M) *-padyata iti.*

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) *sthitāḥ* (but not Böhtlingk 1889a). — 2. Weber (p. 1184) comments: "The original reading may have been *nirvlayanī.*" 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 svargaṃ 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 taijasaḥ puṇyakṛc ca.*

4.10 1. BU(M) *ye 'saṃbhūtim upāsate.* — 2. BU(M) *saṃbhūtyāṃ* (Böhtlingk [1889a] *saṃbhūtiāṃ* mc).

Into blind . . . in learning: this verse occurs also at IU 9. The Mādhyandina 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) *saṃcaret.*

4.13 1. BU(M) *saṃdehe.*

4.14 1. BU(M) places this verse immediately after verse 11. — 2. BU(M) *tad eva santas tad u tad bhavāmo.* — 3. BU(M) *avedī*, 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) *vicikitsati.*

When a man . . . from him: cf. KaU 4.5, 12; IU 6. The Mādhyandina recension reads: "Then he will not have any doubts." See Thieme 1965, 94.

4.16 1. BU(M) transposes verses 16 and 17. — 2. BU(M) *hyopāsate-.*

4.17 *the various groups of five*: the phrase *pañca pañcajanāḥ* may also mean "the five groups of five," but I think the repetition of *pañca* is meant to indicate an indeterminate number of such groups of five. According to the commentator Śaṃkara, these groups of five may include Gandharvas, ancestors, gods, demons (*asura*), and evil spirits (*rākṣasa*), or the four social classes with the Niṣādas 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 Mādhyandina 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 *annasyānnam.*

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) *manasaivāptavyaṃ.*

With the mind . . . diversity: cf. KaU 4.10, 11.

4.20 1. BU(M) *manasaivānudraṣṭavyam*; Radhakrishnan (1953) *aprameyaṃ.* — 2. BU(M) *mahā dhruvaḥ* (Böhtlingk 1889a, vr in Weber *mahān dhruvaḥ*).

4.22 1. BU(M) *sa vā ayam ātmā.* — 2. BU(M) omits *yo 'yaṃ . . . chete.* — 3. BU(M) adds *sarvam idaṃ praśāsti yad idaṃ kiṃca.* — 4. BU(M) *bhūtādhipatiḥ.* — 5. BU(M) *lokeśvaraḥ.* — 6. BU(M) *lokapālaḥ.* — 7. BU(M) *sa.* — 8. BU(M) *tam etaṃ vedānuvacanena vividiśanti brahmacaryeṇa tapasā śraddhayā yajñenānāśakena ca.* — 9. BU(M) *lokam īpsantaḥ.* — 10. BU(M) adds *brāhmaṇā anūcānā.* — 11. BU(M) *asaṅgo 'sito na sajyate na vyathata iti.* — 12. BU(M) omit *na riṣyati . . . tarata iti.*

— 13. BU(M) *ubhe ubhe hy eṣa.* — 14. BU(M) adds *amṛtaḥ.* — 15. BU(M) *sādhva-sādhunī nainaṃ.* — 16. BU(M) adds *nāsya kenacana karmaṇā loko mīyate.*
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."

4.23 1. BU(M) *karmaṇā vardhate.* — 2. BU(M) *karmaṇā lipyate.* — 3. BU(M) *śraddhāvitto.* — 4. BU(M) *paśyet*, and adds *sarvam enaṃ paśyati sarvo 'syātmā bhavati sarvasyātmā bhavati.* — 5. BU(M) transposes phrases *nainaṃ pāpmā tarati/tapati* and *sarvaṃ pāpmānaṃ tarati/tapati.* — 6. BU(M) *vijaro vijighatso 'pipāso.* — 7. BU(M) adds *ya evaṃ veda* and inserts here 4.24 with the variants noted there. — 8. In place of *eṣa . . . samrāṭ* BU(M) reads *sa vā eṣa mahān aja ātmājaro 'maro 'bhayo 'mṛto brahma.* — 9. BU(M) *abhayaṃ vai janaka prāpto 'sīti.*

Ṛgvedic verse: here and elsewhere in these Upaniṣads I have translated the term *ṛc* as "Ṛgvedic verse." Unless otherwise stated, however, these verses are not found in the extant corpus of the Ṛgveda. The term *ṛc* may be a generic reference to "verse," but I have chosen to interpret it more strictly, especially to distinguish it from the term *śloka* ("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.

4.24 1. BU(M) adds *sa yo haivam etaṃ mahāntam ajam ātmānam annādaṃ vasudānaṃ veda.* — 2. BU(M) omits *ya evaṃ veda.*

4.25 1. BU(M) *'bhayo 'mṛto.*

5 Another version of this story is given at BU 2.4, where most of the explanatory notes are given.

5.1 1. BU(M) *strīprajñeva.* — 2. BU(M) omits. — 3. BU(M) reads *so 'nyad vṛttam upākariṣyamāṇaḥ* for *atha . . . -riṣyan.*

5.2 1. BU(M) places *yājñavalkyaḥ* before *maitreyīti.*

about to go away: this version uses the verb *pra-√vraj* for Yājñavalkya's departure from home in place of the more neutral *ud-yā-* of BU 2.4.1. The verb *pra- √vraj* 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 'haṃ tad vakṣyāmi vyākhyāsyāmi te / vācaṃ tu me vyācakṣāṇasya nididhyāsasveti / bravītu bhagavān iti.*

5.6 1. BU(M) adds *yājñavalkyaḥ.* — 2. BU(M) omits this phrase. — 3. BU(M) adds *na vā are yajñānāṃ kāmāya yajñāḥ priyā bhavanty ātmanas tu kāmāya yajñāḥ priyā bhavanti.* — 4. BU(M) *nv are* for *vā are.* — 5. BU(M) *vā are.*

5.7 1. BU(M) adds *yajñās taṃ parādur yo 'nyatrātmano 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) *dattaṃ* for *iṣṭaṃ.* — 3. See BU 2.4.10 n. 5.

all these . . . very Being: see BU 2.4.10 n.

5.12 1. BU(M) *vedānāṃ.* — 2. BU(M) places this phrase immediately after *hastāv ekāyanam.* — 3. BU(M) *vidyānāṃ.*

5.13 1. BU(M) adds *syāt.* — 2. BU(M) *evaṃ vā ara idaṃ mahad bhūtam anantam apāraṃ.*

As a mass . . . cognition: see BU 2.4.12 n. regarding the differences between the two versions.

5.14 1. BU(M) *āpīpadat.* — 2. BU(M) *vijānāmi na pretya saṃjñāstīti.* — 3. BU(M) adds *yājñavalkyaḥ.* — 4. BU(M) adds *mātrāsaṃsargas 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 Yājñavalkya had just described. See the variant account at BU 2.4.13.

5.15 1. For *yatra . . . itaraṃ vijānāti* BU(M) reads *yatra vā anyad iva syāt tatrānyo 'nyat paśyed anyo 'nyaj jighred anyo 'nyad rasayed anyo 'nyad abhivaded anyo 'nyac chṛṇuyād anyo 'nyan manvītānyo 'nyat spṛśed anyo 'nyad vijānīyāt.* — 2. BU(M) omits *sa eṣa neti . . . riṣyati.* — 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 (Brereton 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 *pautimāṣyo . . .* (3) *yāskāc ca* BU(M) reads: *tad idaṃ . . . rauhiṇāyanāc ca* (as in BU 2.6.1–3 n.1) *rauhiṇāyanaḥ śaunakāc ca jaivantāyanāc ca raibhyāc ca raibhyaḥ pautimāṣyāyaṇāc ca kauṇḍinyāyanāc ca kauṇḍinyāyanaḥ kauṇḍinyābhyāṃ*

kauṇḍinyā aurṇavābhebhya aurṇavābhāḥ kauṇḍinyāt kauṇḍinyaḥ kauṇḍinyāt . . . gautamo bhāradvājād [as in BU 6.1–3 n. 1] *bhāradvājo valākākauśikād valākākauśikaḥ kāṣāyaṇāt kāṣāyaṇaḥ saukarāyaṇāt saukarāyaṇas traivaṇes traivaṇir aupajandhaner aupajandhaniḥ sāyakāyanāt sāyakāyanaḥ kauśikāyaneḥ kauśikāyanir ghṛtakauśikād ghṛtakauśikaḥ pārāśaryāyaṇāt pārāśaryāyaṇaḥ pārāśaryāt pārāśaryo jātūkarṇyāj jātūkarṇyo bhāradvājād bhāradvājo bhāradvājāc cāsurāyaṇāc ca yāskāc ca.* — 2. BU(M) *viprajitteḥ viprajittir vyaṣṭeḥ.*

ADHYĀYA 5

2.3 *Da! Da! Da!*: 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 Böhtlingk 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 √*i* 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 mahad yakṣam.*

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. Böhtlingk (1889a) *satiam iti.* — 4. BU(M) *am* for *yam.* — 5. BU(M) omits *ubhayataḥ.*

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 Mādhyandina reading in eliminating the repetition of *brahman*, thus taking Prajāpati as in apposition to *brahman*. According to the Kāṇva 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 Mādhyandina 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) *raśmibhir vā eṣo 'smin pratiṣṭhitaḥ.*

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 vaśī*. — 4. BU(M) adds *ya evaṃ 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 . . . Svadhā*: these are ritual exclamations with no linguistic meaning. Svāhā and Vaṣaṭ 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 Gṛhyasūtra*, 1.19.6.

9.1 1. Böhtlingk (1889a) *naitaṃ* (cf. Böhtlingk 1896a, 154; *ena* never used as an adjective: cf. Whitney 1889, § 500).

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.).

10.1 1. BUM) transposes 10.1 and 11.1. — 2. BU(M) *yathāḍambarasya*. — 3. Böhtlingk (1889a) *aśokāntaram ahimam*.

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" (*śoka*) and "cold" (*hima*) could also mean "sorrow" and "snow" (or "frost").

11.1 *To suffer . . . austerity*: there is a play here on the verb √*tap*, 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-*√*ram* 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. *Brahman* is often said to transcend speech (TU 2.4), and Śaṃkara in his commentary on the BS (3.2.17) records the episode of Bāṣkali, who asked Bādhva for instruction on *brahman*. 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 dhāsmā 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*.

13.1–4 *The uktha... world as the kṣatra*: the terms *uktha, yajus,* and *sāman* refer to the ritual texts comprising the Ṛgveda, Yajurveda, and Sāmaveda, all associated with Brahmin priests (see BU 1.3.22–23 n.; 1.6.1 n.), while *kṣatra* refers to royal power or the condition of a Kṣatriya (see BU 1.4.11 n.). All these equivalences are based on phonetic correspondences.

13.3 1. BU(M) *hāsmin.*

13.4 1. BU(M) *kṣatramātram āpnoti.*

14.1 1. Böhtlingk (1889a) *diaur.* — 2. BU(M) *hāsyā.* — 3. BU(M) omits.

Gāyatrī: 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 Sāvitrī verse (see BU 6.3.6 n.). On the syllabic counts here and in BU 5.14.3, see Jamison 1986, 161–64.

14.2 1. BU(M) *hāsyā.*

14.3 1. Böhtlingk (1889a) *viāna.* — 2. BU(M) *hy eṣa.*

fourth vivid foot: speculation regarding the absent fourth foot of the Gāyatrī is based on the fact that normally vedic meters have four feet.

in some way visible [dadṛśa 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.

14.4 1. BU(M) *pratiṣṭhitā.* — 2. BU(M) *adrākṣam.* — 3. BU(M) *eva.* — 4. BU(M) *adrākṣam iti.* — 5. BU(M) *śraddadhyāt.* — 6. BU(M) *ojīya.* — 7. BU(M) *sa yām evāmūm anvāha eṣaiva.*

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.).

14.5 1. BU(M) *haike.* — 2. BU(M) omits *sāvitrīm.* — 3. BU(M) omits *evaṃvid.*

Anuṣṭubh: a vedic meter with four octosyllabic feet, opposed to Gāyatrī with three feet.

14.7 1. BU(M) *samardhīti.*

14.8 1. BU(M) *karoti.*

15 1. BU(M) omits the first two verses and places the last two immediately after BU 5.2.3. — 2. BU(M) omits *athedaṃ.* — 3. BU(M) *klībe.* — 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 *juhurāṇa* as "angering" (from *hṛṇīte*); others take it as "crooked."

Remember: see CU 7.13.1 n.

ADHYĀYA 6

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 Jaivali. 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 *brāhmaṇas* of this chapter, placing the Śvetaketu story at the beginning.

1.2 1. BU(M) omits *api ca yeṣāṃ bubhūṣati.*

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 dhocuḥ.*

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) *kaḍā*, LV *yathākalā* (i.e. *yathā akalā*).

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 *cakṣuḥ, śrotram, manah, retas* at the beginning of the respective sentence before *yad vā.* — 2. BU(M) adds *tasmād evaṃvid aśiṣyann ācāmed aśitvācāmed etam eva tad anam anagnaṃ 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 Söhnen 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) *jaivalaṃ*.

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*, *samiti*, and *pariṣad*, see Rau 1957, 75–83.

Yes: the Sanskrit reads "OṂ"; 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) *martiānām* mc.

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 hainaṃ*. — 2. Whitney (1890a, 417) notes the anomaly of a verb in the second person (*avocas*) with *bhavān* as the subject. — 3. BU(M) adds *hovāca*.

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 *rājanyabandhu* (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 *āhṛtya*. — 2. BU(M) *sa*. — 3. BU(M) *bhavate*.

Gautama: this is the lineage (*gotra*) name of Uddālaka Āruṇi, the father of Śvetaketu.

2.7 1. LV *hāstihiraṇya-* (*hāsti* for *ha asti*), and suggest *avattam* for *apāttam*. — 2. BU(M) *pravarāṇāṃ*. — 3. BU(M) *paridhānānāṃ*. — 4. BU(M) *hopāyanakīrtā 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 Böhtlingk 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) *diśo* for *candramā*. — 3. BU(M) *avāntaradiśo* for *nakṣatrāṇi*. — 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 Kāṇva and the Mādhyandina versions of BU 4.4.22, where the term *dānena* ("by giving") of the Kāṇva is replaced by *śraddhayā* ("by faith") in the Mādhyandina. Alsdorf (1950, 636) cites the then-unpublished thesis of Köhler (1948; = 1973) and states that "*śraddhā* here [KaU 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) *lokaṃ jayanti*. — 2. BU(M) omits *te punaḥ . . . pratyutthāyinas*.

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) *tebhyo ahaṃ*. — 4. BU(M) omits. — 5. BU(M) *nipadyase 'haṃ* [Böhtlingk (1889a) *ahaṃ*].

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, pṛthivyai, antarikṣāya, dive, digbhyaḥ, brahmaṇe, kṣatrāya, bhūḥ, bhuvaḥ, svaḥ, bhūrbhuvaḥsvaḥ, agnaye, somāya, tejase, śriyai, lakṣmyai, savitre, sarasvatyai, viśvebhyo devebhyaḥ, prajāpataye*.

3.4 1. BU(M) *bhram asi*. — 2. BU(M) transposes *annam asi* and *jyotir asi*.

hiṃ: on this exclamation, see CU 2.2.1 n.

call, assent: technically called *āśrāvaṇa* and *pratyāśrāvaṇa*, 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) *āmo 'sy āmaṃ 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 Mādhyandina 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 *paṇī* and *prakṣālya*.

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.

Svāhā: 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) *cūḍāya*.

3.10 1. BU(M) *cūḍo*.

3.13 1. BU(M) transposes *sruva* and *camasa*. — 2. BU(M) *tānt sārdhaṃ piṣṭvā dadhnā madhunā ghṛtenopasiñcati*.

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 *śrīr hy eṣā*.

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 dhiṣṇiyā*.

let the fire . . . its place: the Mādhyandina recension reads "fires" (*agnayaḥ* 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 Brereton in a personal communication) is to take *ātmānaṃ* ("oneself", i.e., one's reflection) as an oblique reference to semen, which was earlier defined as the very essence (*rasa*) 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 situaltion 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) *apakrīṇīyāt*.

4.8 1. BU(M) omits the entire passage 4.8.

4.9 1. BU(M) *niṣṭhāpya*. — 2. BU(M) omits *imām amūṃ mayi*.

4.10 1. BU(M) *niṣṭhāpya*.

4.11 1. BU(M) *-cched garbhaṃ dadhīteti*. — 2. BU(M) *niṣṭhāpya*.

4.12 1. BU(M) *tasminn etās tisraḥ*. — 2. BU(M) transposes *prāṇāpanau* and *āśāparākāśau*. — 3. BU(M) adds *nāma gṛhṇāti*. — 4. BU(M) omits this phrase. — 5. BU(M) *visukṛd asmā-*. — 6. BU(M) *jāyāyā*. — 7. BU(M) *upahāsaṃ 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) *āplūya*.

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) *vijigīthaḥ*. — 2. BU(M) *aukṣṇena*.

4.19 1. BU(M) *prapharvyam*, Böhtlingk (1889a) *prapharviam* mc. — 2. Böhtlingk (1889a) *patiā* mc.

the cooking of the pot of milk-rice (sthālīpāka): 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 tvaṃ sā tvam asi amo aham / sāmāham asmi ṛk tuaṃ diaur ahaṃ pṛthivī tvam //*.

ama, sā: on these terms and their connection to the Ṛg 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 gṛhṇāti*.

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) *ānīya*. — 2. BU(M) *svagṛhe*; Böhtlingk (1889a) *suagṛhe* mc. — 3. BU(M) *asyopasadyāṃ*. — 4. BU(M) omits.

4.25 1. BU(M) adds *āyuṣyaṃ karoti*. — 2. BU(M) inserts here the next passage, BU 4.26. — 3. BU(M) *saṃsṛjyānantar-*. — 4. BU(M) *tvayi* for *te*.

4.26 1. BU(M) *nāmadheyaṃ*. — 2. BU(M) *etad guhyam eva*. — 3. BU(M) *syāt*, and adds the passage: *athainam abhimṛśati / aśmā bhava paraśur bhava hiraṇyam asrutaṃ bhava / ātmā vai putranāmāsi sa jīva śaradaḥ śatam iti //* (see KsU 2.10).

4.27 1. BU(M) transposes 4.27 and 4.28. — 2. Böhtlingk (1889a) *vāriāṇi* mc.

Your refreshing . . . to suck: RV 1.164.49, with lines 2 and 3 reversed.

4.28 1. BU(M) *-jījanathāḥ*. — 2. Whitney (1890a, 417) suggests *akaras* for *akarad*. — 3. BU(M) *prāpa śriyā*.

5.1 1. In place of *pautimāṣīputraḥ . . .* (2) *prāśnīputrād āsurivāsinaḥ* BU(M) reads *tad idaṃ vayaṃ bhāradvājīputrād bhāradvājīputro vātsīmāṇḍavīputrād vātsīmāṇḍavīputraḥ pārāśarīputrāt pārāśarīputro gārgīputrād gārgīputraḥ pārāśarīkauṇḍinīputrāt pārāśarīkauṇḍinīputro gārgīputrād gārgīputro gārgīputrād gārgīputro bāḍepīputrād bāḍepīputro mauṣikīputrān mauṣikīputro hārikarṇīputrād dhārikarṇīputro bhāradvājīputrād bhāradvājīputraḥ paiṅgīputrāt paiṅgīputraḥ śaunakīputrāc chaunakīputraḥ //30// kāśyapībālākyāmāṭharīputrāt kāśyapībālākyāmāṭharīputraḥ kautsīputrāt kautsīputro baudhīputrad baudhīputraḥ śālaṅkāyanīputrāc chālaṅkāyanīputro vārṣagaṇīputrād vārṣagaṇīputro gautamīputrād gautamīputra ātreyīputrād ātreyīputro gautamīputrād gautamīputro vātsīputrād vātsīputro bhāradvājīputrād bhāradvājīputraḥ pārāśarīputrāt pārāśarīputro vārkāruṇīputrād vārkāruṇīputra ārtabhāgīputrād ārtabhāgīputraḥ śauṅgīputrāc chauṅgīputraḥ sāṃkṛtīputrāt sāṃkṛtīputraḥ //31// ālambīputrād ālambīputra ālambāyanīputrād ālambāyanīputro jāyantīputrāj jāyantīputro māṇḍūkāyanīputrān māṇḍūkāyanīputro māṇḍūkīputrān māṇḍūkīputraḥ śāṇḍilīputrāc chāṇḍilīputro rāthītarīputrād rāthītarīputraḥ krauñcīputrābhyāṃ krauñcīputrau baidabhṛtīputrād baidabhṛtīputro bhālukīputrād bhālukīputraḥ prācīnayogīputrāt prācīnayogīputraḥ sāṃjīvīputrāt sāṃjīvīputraḥ kārśakeyīputrāt kārśakeyīputraḥ // 32 // prāśnīputrād āsurivāsinaḥ.*

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

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*.

OṂ — 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 Udgātṛ priest (Thieme 1968a).

High Chant: for its technical meaning as the central and most important section of the five-part Sāman, see CU 2.2.1 n. There the High Chant is preceded by the singing of OṂ. 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 OṂ is said to mean assent is the ritual. Parpola (1981) discusses the scholarly debate on the meaning and etymology of OṂ and argues that the Sanskrit term OṂ 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-ubhayaṃ*.

2.6 1. Böhtlingk (1889b) *saṃkalpayati*.

2.7 1. vr in Morgenroth (1958) *vidadhvasuḥ*; Whitney (1890a, 415) suggests *vidadhvasire*. — 2. Böhtlingk (1889b; 1897a, 80), Senart (1930) add *mṛtpiṇḍo* (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 *avittvā*; Böhtlingk (1889b; 1897a, 80), Senart (1930), Morgenroth (1958) *utkrāmanti*. — 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) *utkrāmanti* (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 *naimiśīyā-* (misprint?).

2.14 *And, indeed . . . as this syllable*: this parallels CU 1.1.8 and implies the identification of the syllable OṂ 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.

3.2 1. Böhtlingk (1889b; 1897a, 80), Senart (1930) omit *svara iti*. — 2. Morgenroth (1958; 1980–81) takes *pratyāsvara ity* as a gloss. — 3. Morgenroth (1958) *imaṃ cāmuṃ*.

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 √*svar* "to shine." although there is clearly a wordplay here (*svara* 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 Ṛgvedic 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 *udgītham*.

4.2 1. Hauschild (1961, 58) thinks this passage is in verse. — 2. Böhtlingk (1889b, 97; 1897a, 81) suggests *tāṃ*.

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.).

4.3 1. Delbrück in Böhtlingk (1889b, 97) *tu*.

4.4 1. Böhtlingk (1889b; 1897a, 81) *ṛcaṃ samāpnoti*, followed by Senart (1930); suggested also by LV at least regarding the meaning.

4.4–5 *syllable*: on its two meanings, see BU 3.8.8 n.

5.1 1. Morgenroth (1980–81) takes *eṣa praṇavaḥ* as a gloss.

it makes the sound OṂ: 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 OṂ 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 OṂ.

5.2 1. Böhtlingk (1889b), Senart (1930) *paryāvartayatāt*; Morgenroth (1958) *paryāvartatāt*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.

5.4 1. Senart (1930), vr in LV *prāṇaṃ tvaṃ*. — 2. Böhtlingk (1889b) emends to *te*, to parallel CU 1.5.2, followed by Senart 1930, Morgenroth (1958).

5.5 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 Udgātṛ can sing it. If the High Chant is essentially OṂ, however, then the Hotṛ priest can rectify the faulty singing of the High Chant by the Udgātṛ priest, because the Hotṛ can recite OṂ.

6.1 *overlaid*: the reference is to the Ṛgvedic lyric set to the Sāman 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.

Sāma: 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, Sāman being viewed as a fertile union of the male and the female. See CU 1.1.6.

6.5 1. vr in LV *paraṃ kṛṣṇaṃ*.

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 *kapilāsaṃ*; Whitney (1890a, 413) sees no value in this; Böhtlingk (1897b, 127) *kalmāṣaṃ*.

6.8 *High Chanter*: i.e., the Udgātṛ priest; see BU 1.3.28 n.

7.5 *Recitation*: *uktha*, see BU 1.6.1 n.

formulation of truth [brahman]: see BU 2.1.1 n.

7.5 1. Böhtlingk (1889b), Senart (1930) *akṣaṇi*; Whitney (1890a, 412) considers *akṣiṇi* 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 eṣa*.

7.9 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *etad*.

8.1 1. vr in Morgenroth (1958) *silakaḥ*. — 2. Böhtlingk (1889b), Senart (1930) *vadāmeti*.

8.5 1. Whitney (1890a, 415) *-saṃsthānam*, 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.

8.8 1. See CU 8.6, n. 1. — 2. Böhtlingk (1889b), Senart (1930), vr in Morgenroth (1958) *bhagavatto*; vr in Morgenroth (1958) *bhagavanto*.

9.2 1. Morgenroth (1958), Ickler (1973, 70) *etam evaṃ* (see CU 1.9.4 n. 1).

9.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *etaṃ*. — 2. Senart (1930) *hy ebhyas*.

9.4 1. Radhakrishnan (1953), vr in Morgenroth (1958) *etad evaṃ*; 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 editons 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 *kiṃ na*. — 2. LV suggest *kāme* (cf. CU 4.9.2) or *kāmaṃ* (cf. CU 6.7.1). — 3. Morgenroth (1958) *udakapānam iti*, also suggested by Böhtlingk (1889b, 98).

10.6 1. vr in Morgenroth (1958) *-mātram*.

10.8–11 *Udgātṛ priests*: in the plural, the reference is to the Udgātṛ and his assistants, Prastotṛ and Pratihartṛ: see Int., p. 16.

area designated for it: see CU 1.8.5 n.

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) *vividiṣāmi*, in imitation of the change from imperative to indicative proposed by Böhtlingk (1889b) at CU 1.12.2.

11.2 1. Whitney (1890a, 414) *paryaiṣiṣyam*, conditional: "I should have searched for"; vr in Morgenroth (1958) *paryaiśiṣam, paryeṣiṣam*. — 2. Müller (1879–84) suggests *avitvā* for *avityā*, following CU 1.2.9; also given as vr in Böhtlingk (1889b, 98); vr in Morgenroth (1958) *avidyā*.

11.3 1. Böhtlingk (1889b) *bhagavāṃs 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 *abhisaṃviśanti* 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 *prāṇa* ("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. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *aśanāyāmo*.

12.3 1. Hoffman (see Ickler 1973, 62), Morgenroth (1958) *upasameyāteti*; Böhtlingk (1889b), Senart (1930) *upasamiyāteti*; Śaṃkara also notes the problem of the long "*ī*" but calls it either a vedic form or an erroneous reading.

12.4 1. Śaṃkara appears to read *yathaiveha*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) omit *iti*.

Bahiṣpavamāna: 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. Böhtlingk (1889b) *annapate2'nnam ihāharā2haro3miti*.

13.1 1. Morgenroth (1958) *hāīkāraḥ*.

13.2 1. LV *auhoyikāraḥ*. — 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 Sāmavedic priests, Udgātṛ, Prastotṛ, and Pratihartṛ. The five parts are: Introductory Praise (*prastāva*), High Chant (*udgītha*), Response (*pratihāra*), Finale (*upadrava*), and Concluding Chant (*nidhana*). In the fivefold division given here, however, the initial *hiṃ* (referred to as the *Hiṃ*-interjection, even though it is pronounced *huṃ*; 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 *huṃ*, the Response, and the Finale as separate parts, and by considering the OṂ which opens the High Chant as a distinct part called Opening (*ādi*). The first verse of the Bahiṣpavamāna hymn (BU 1.3.28) reads: *upāsmai gāyatā naraḥ pavamānāyendave | abhi devān iyakṣate* ‖ (RV 9.11.1). It is sung in five parts (a numeral indicates the length of prolation of the preceding vowel):

Introductory Praise (by Prastotṛ): *huṃ | upāsmai gāyatā narom |*
High Chant (by Udgātṛ): *oṃ | pā(2)vā(2)mānāyendavā(2) abhi devam iyā (1 2 1 2)*
Response (by Pratihartṛ): *hum ā (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 *parovarīyas* 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.

Hiṃ-*interjection*: as pointed out earlier (CU 2.2.1 n.), even though the interjection is pronounced *huṃ*, it bears the title *Hiṃ*.

9.3 1. Böhtlingk (1889b, 98), Morgenroth (1958, 1980–81) take *praśaṃsākāmāḥ* as a gloss.

9.5 *gods are linked to it*: on the use of the High Chant by the gods, see BU 1.3.

Prajāpati's children: see BU 1.3.1 n.

9.8 *lay their ancestors to rest*: Böhtlingk (1889b, tr. p. 17, n.) refers to the *Kauśika Sūtra*, 83.1: *pitṝn nidhāsyan saṃbhārān saṃbharati*; and *Kātyāyana Śrautasūtra*, 21.3.7.

10.3–4 *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 *akṣara*, which word also has three syllables, making the one syllable left over equal to the other two! Since the word *nidhana* also has three syllables, all these terms are equal to each other.

10.5 *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 (*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.

10.6 1. Böhtlingk (1889b), Morgenroth (1958) *āpnoti hādityasya*, rejected by Senart (1930).

11.1 *Gāyatra*: the names of the Sāmans, such as Gāyatra 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 Gāyatra, see Fujii 1984.

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 *jyog jīvati* as a gloss.

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.

big-minded: there is a play here on "big" (*mahān*). The expression means both "magnanimous" and "haughty."

12.1 1. Böhtlingk (1889b), Senart (1930) omit *saṃśāmyati tan nidhanam*, viewed as a gloss by Böhtlingk (1897a, 81) and Morgenroth (1958; 1980–81).

churns the fire-drill: see BU 1.4.6 n.

12.2 1. vr in Morgenroth (1958) *-varcasvyannādo*.

13.1 1. vr in Morgenroth (1958) *strī saha*, accepted by Whitney (1890, 413); Oertel in Morgenroth (1958) *strīḥ saha*; Böhtlingk (1889b), Senart (1930) *pratistri śete*; 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 *pāraṃ . . . nidhanam*, viewed as gloss by Böhtlingk (1897a, 81) and Morgenroth (1958; 1980–81); cf. CU 2.12.1 n. 1.

14.1 1. Whitney (1890a, 415) *mādhyaṃdina*. — 2. Whitney (1890a, 415) *āparāhṇaḥ*.

19.1 *The Hiṃ-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.

the Whole: see BU 1.4.9–10 n.

21.3 1. Whitney (1890a, 415) suggests adding *santi* mc. — 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 tad veda saḥ* 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 Gāyatra sāman, see Fujii 1984.

22.5 1. Böhtlingk (1889b), Senart (1930) *leśenābhinihitā*.

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.

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 *īṣatspṛṣṭa*). I follow Śaṃkara and the opinion of George Cardona (private communication) in accepting the reading *anabhinihitāḥ*, 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) *tṛtīyaḥ*, 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 *dharmaskandhāḥ* as a possessive compound (*bahuvrīhi*); this interpretation is supported by the contrast drawn between it and *brahmasaṃsthaḥ*, "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 *dīrghaskandha* (tree "with a long trunk") as the name of a particular tree, and *siṃhaskandha* ("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 *puṇya*, here translated as "earned by merit," can also mean "pure" or "pleasant."

steadfast in brahman: the term *brahman* here refers to the syllable OṂ, 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, bhuvas, svar: these syllables, bearing the general name "Calls" (*vyāhṛti*), 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 OṂ. 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 Hotṛ, 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 *Āgnīdhrīya fire*: is associated with the Āgnīdhra 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 *savaiśvadevaṃ* as a compound; the compound *avaiśvadevam* occurs in MuU 1.2.3.

24.16 1. vr in Morgenroth (1958) *tṛtīyaṃ savanaṃ*.

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 *tāḥ* (here and in the subsequent sections) is in the plural in agreement with its predicate *āpaḥ* even though its antecedent is *ṛgveda* (singular). The plural *tāḥ* 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 āpaḥ* with what follows. The immortal waters may refer to the Milky Way (Witzel 1984), here identified with the Ṛgveda. 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.

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 [annādya]: 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) *paraṃ kṛṣṇaṃ*.

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) *udaiti*.

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) *-detārvāñastametā*.

11.1 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *uditya*.

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 *prāṇayyāya*.

11.6 1. Böhtlingk (1889b), Senart (1930) omit *iti* both times; but Böhtlingk (1897a, 82) wants to retain it.

12.1 *Gāyatrī*: 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," *pada*) 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 *viśvā*, while Senart (1930) drops the final *iti*. Whitney (1890a, 413–14) reminds us that the CU here follows the Sāmavedic 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 *suṣi*, see Mehendale 1962.

deities: here means the senses; see BU 1.3.9 n.

foodstuff [annādya]: here and in § 3, see BU 1.3.17 n.

13.5 1. Deussen (1897) adds here *sā tvak* and suggests dropping *sa ākāśaḥ* (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 *sarvatahpṛṣṭheṣu* as a gloss. — 2. LV combines 7 and 8 into a single paragraph.

13.8 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *nadathum ivā-*. — 2. Morgenroth (1980–81) takes *nadathu-... jvalata* as a gloss.

far above . . . blazing fire: for a similar image, see BU 5.9.

14.1 1. Böhtlingk (1889b) *taj jānānīti*, followed by Hertel in Morgenroth (1958), rejected by Senart (1930); some mss. *tajjanāniti*; Morgenroth (1958) *tajjalānīti*.

jalān: this term is a hapax and, as far as we know, has no meaning. It is also unclear whether the initial *taj* (= *tat*) should be taken as part of the expression (i.e., *tajjalān*) or as a separate demonstrative pronoun referring back to *brahman*. The commentator Śaṃkara 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 jānāni* ("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 1. Oertel (1931, 134) suggests *abhyāptaḥ* for *abhyāttaḥ* here and at CU 3.14.4.

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 *abhyāttaḥ* does not occur elsewhere in the vedic literature. Oertel (1931) sees it as a Prākṛt form of *abhyāptaḥ* found in the parallel passage in SB 10.6.3.2.

14.4 1. See CU 3.14.2 n. 1.

15.1 1. Sandhi dropped mc (Böhtlingk 1889b, Hauschild 1961, 38). — 2. Böhtlingk (1889b) *diaur* mc; Hauschild (1961, 38–39) *asya uttaraṃ* mc. — 3. LV suggest dropping *sa* mc, but Hauschild (1961, 38) thinks there may have been a slurring between *sa* and *eṣa*.

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 *amunā* 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) *caturviṃśatir 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 *vilopsīya* (here and in subsequent khaṇḍas) 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) *maitad upatapasi*.

17.1 1. LV suggest *yad riraṃsate* 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 (*dīkṣā*) 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 Udgātṛ and his assistants and to the recitations of Ṛg

verses by the Hotṛ; a sacrifice ends with the distribution of gifts (*dakṣiṇā*) to the priests and the final ritual bath (*avabhṛtha*) by the patron of the sacrifice.

17.3 1. Böhtlingk (1889b), Senart (1930) *yaj jakṣiti*.

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 *apipāsa eva so 'bhūt* or *yo 'pipāsa 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: *jyotiṣ paśyanti vāsaram | paro yad idhyate divā* ||; Whitney (1890a, 413) sees no harm in giving the whole verse, but wants the SV version to be used: *jyotiḥ* for *jyotiṣ*, and *divi* for *divā*. — 2. Hauschild (1961, 40) *suvaḥ* mc. — 3. Böhtlingk (1889b), Senart (1930) omit *svaḥ . . . uttaram*. Whitney (1890a, 414) objects, saying that the two pādas "stand peacefully together in Lāṭyāyana [śrautasūtra, 2.12.10], and the rejected one is the preferred one in the Vājasenayi-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 upāsīta*; Śaṃkara appears to support this reading, but our reading is the *lectio difficilior*. The phrase *ity upāsīta* 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 *ādiṣṭa* (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 Āruṇi 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.

19.2 1. Some mss omit *sa*; LV (*sa*) *samegho* (typo?). — 2. Morgenroth (1980–81; 1984, 497) takes *nīhāraḥ* as a gloss.

19.3 1. Morgenroth (1958) *caiva.*

19.4 1. vr in Morgenroth (1958) *abhyāso.*

ADHYĀYA 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), *śraddhādevo.* — 2. Morgenroth (1958), vr in LV *me 'tsyantīti.* Lüders (1940a, 364) accepts this as the original and thinks that *annam* has crept into the text from Śaṃkara's gloss; Böhtlingk (1889b) *eva vatsyantīti.*

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 *śraddhādeya*, citing the Pāli parallel *saddhādeyya*: *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) *pradhākṣīd iti*; LV, Lüders (1940a, 367; cf. Hauschild 1968, 347) suggest the same, supported, as least with regard to the meaning, by Śaṃkara: *puruṣavyatyayena mā pradhākṣīd 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 *bahuvrīhi* compound: *bhalla* (= *bhadra*) "fortunate" (see Morgenroth 1984, 495), and *akṣa* "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) *kaṃ vara*; Morgenroth (1958) *kaṃ 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 'yāḥ*.

1.5 1. Böhtlingk (1889b), Senart (1930) *māṃ*. — 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) *vijitvarāyādhare 'yāḥ* (see CU 4.1.4); rejected by Lüders (1940a, 370); LV, Radhakrishnan (1953) *-dhareyāḥ*. — 2. vr in Morgenroth (1958) *-samaiti*.

1.7 1. Rau (in Ickler 1973, 82) *yatrāre 'brāhmaṇasyānveṣaṇā*. — 2. Böhtlingk (1889b; 1897a, 85), Senart (1930), Ickler (1973, 82) *enam iccheti*; Lüders (1940a) suggests *accheti*; vr in Morgenroth (1958) *enam ṛccheti* (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*.

2.3 1. Śaṃkara reads *aha hāra itvā* (= *aha hāretvā* LV); Böhtlingk (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.

2.5 1. Böhtlingk (1889b; cf. 1897a, 85), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) *ahahāra imāḥ*. Whitney (1890a, 426) finds it hard to believe that the exclamation *ahaha* would take an accusative quasi-object; Ickler (1973, 53–55) *āja hāre mā* (see CU 4.2.3). — 2. Böhtlingk (1889b), Senart (1930) *mukhena mālāpayiṣya*; Hillebrandt, Oertel in Morgenroth (1958) *mukhena mālāpayiṣyathā* (on this verbal form see Lüders 1940a, 374; Ickler 1973, 54–55; Morgenroth 1984, 496). — 3. Böhtlingk (1889b), Senart (1930) *uvāca*; Hillebrandt (1917, 313) offers the conjecture *yatrāsmā u vāsa*[*ḥ*]: "wo seine Wohnung war." — 4. vr in Morgenroth (1958) *sa tasmai*.

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. Böhtlingk (1889b), Senart (1930) omit *iti*.

3.4 1. Hertel in Morgenroth (1958) *prāṇīṣu*.

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 *taṃ kāpeya na vijānanty eke 'bhipratārin 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. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953) *brahmcārinn idam upāsmahe*, also supported by Ickler (1973, 91); Śaṃkara reads *brahmacārin 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 Böhtlingk's emendation or not, the negative *nedaṃ* 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

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) *daṣṭam*. — 2. Böhtlingk (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.).

Virāj: as Falk (1986a, 119–24) has shown, Virāj here refers to the Virāj 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 Virāj meter consists of thirty syllables and by means of the Virāj meter the gods obtained a firm footing in this world.

sinks his teeth: I follow Lüders (1940a, 377) in reading *daṣṭam* ("bite" or, in an extended sense, "capture a prey by sinking the teeth into it") in place of *dṛṣṭam* ("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. Böhtlingk (1889b), Senart (1930), Lüders (1940b, 511) *vivatsāmi*.

4.2 1. Böhtlingk (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 Jabālā."

4.4 1. Böhtlingk (1889b), Senart (1930) *saumya* for *somya* 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) *māṃ*.

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. Böhtlingk (1889b), Morgenroth (1958) *-kāmā3 iti*.

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?), *kāmaṃ*; Böhtlingk (1889b) *evam eko me*, rejected by Deussen (1897) and Senart (1930). Lüders (1940b, 519) proposes *eva me kāmo brūyāt*, 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) *sādhiṣṭhaṃ-prapad* as a *bahuvrīhi* compound. — 2. Böhtlingk (1889b), Senart (1930) omit *iti* both times.

10.1 1. vr in Morgenroth (1958) *-kośalo*.

10.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *paryacārīt*. — 2. Böhtlingk (1889b) *pravāsaṃ cakre*.

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 khaṇḍas is in verse. — 2. Hillebrandt (1921), Morgenroth (1958), Hauschild (1961) take this, here and in the next two khaṇḍas, as a gloss. — 3. Böhtlingk (1889b), Senart (1930) *bhuñjmo 'smiṃś 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 *anvāhāryapacana* (see Fig. 3, p. 17).

13.1 *offertorial fire*: is the fire in which the sacred oblations are put. See Int., p. 18.

14.1 1. vr in Morgenroth (1958) *upakośa-*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *te 'smadvidyā cātmavidyā*. — 3. Böhtlingk (1889b) *-kosalā3iti*; vr in Morgenroth (1958) *-kośala3iti*.

14.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *iti hāpeva*. — 2. Böhtlingk (1889b), Senart (1930) *nijuhnuve*. — 3. Böhtlingk (1889b), Morgenroth (1958) *iti hā-*; Senart (1930) *ity hā-* (typo?).

15.1 1. Böhtlingk (1889b), Senart (1930) *eṣo'kṣaṇi* (see CU 1.7.5 n. 1). — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *siñcanti*.

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) *-saṃbhavati*. — 2. Böhtlingk

(1889b) *puruṣo mānavaḥ* (see Ickler 1973, 7); several editors end section 5 here and place the rest in a section 6: Böhtlingk (1889b), Senart (1930), Hume (1931), Müller (1879–84). — 3. For *sa enān* Böhtlingk (1889b) *enaṃ*; Senart (1930), Morgenroth (1958) *sa enaṃ*. — 4. Böhtlingk (1889b), Senart (1930) add *iti*.

whether they . . . human condition: for parallels, see BU 6.2.15–16 n.

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* (√*i*) 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 pronounciation of *yajña* at the time (and in the circles) during which the text was produced. Even today *jñ* is frequently pronounced as *dñ* or *dny* (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) *vartaniṃ*.

16.3–5 *pauper, rich man*: on the opposing categories of pauper (*pāpīyān*) 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) *bhuva iti*.

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 *lavaṇa* 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) *akṣṇā*; LV *āśu*. BR (I, 2; but see Böhtlingk 1897a, 88) interprets *aśvā* as *a-śvā* = *na śvā* (i.e., *śvā iva*), "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 *iti* 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 *aśvābhir akṣati*, 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*.

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 *kurūn* 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) *vasiṣṭhāṃ*, rejected by Senart (1930). — 2. Böhtlingk (1889b), Senart (1930) *vasiṣṭhā*.

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) *vasiṣṭhāsmi*.

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 *ana* is the name of breath that makes a clear connection between breath and food (*anna*), 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," *paridadhati*, 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.

2.5 1. Böhtlingk (1889b), Senart (1930) *vasiṣṭhāyai*.

2.6 1. Hauschild (1961, 51) presents this passage as a verse,

slides back stealthily: see CU 1.12.4 n.

You are power . . . your side: the translation of the sentence is tentative (see Ickler 1973, 91; Bodewitz 1973, 274). In another context the obscure word *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 Śaṃkara make 7 and 8 into a single section.

We choose . . . 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*.

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 *iti* after *-nidarśane* 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) *prayantī3 iti*. — 2. Böhtlingk (1889b) *āvartantā3 yiti*. — 3. Böhtlingk (1889b) *vyāvartanā3 yiti*; on the inserted *y* see Whitney (1890a, 410); Senart (1930) *vyāvartanam iti*.

3.3 1. Böhtlingk (1889b), Morgenroth (1958) *saṃpūryatā3 yiti*. — 2. Böhtlingk (1889b), Morgenroth (1958) *bhavantī3 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) *tvaṃ tātaitān avadaḥ tathāham eṣāṃ*; Geldner (1911, 133, n. 736) *tātaitān* for *tadaitān*.

As you report . . . 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) *-yārhaṇāṃ*.

worried: the one who became worried/embarassed may be Āruṇi: Söhnen (1981, 192).

3.7 1. Böhtlingk (1889b), Senart (1930) *tatheyaṃ*. — 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*.

appointed time: I follow Ickler's emendation *diṣṭam itaṃ* in place of *diṣṭam itaḥ* in translating: "when he has reached his appointed time."

10.1 Böhtlingk (1889b) suggests *śraddhāṃ*, rejected by Senart (1930).

10.1–3 *venerate*: see BU 6.2.15–16 n.

10.2 1. Böhtlingk (1889b) *mānasaḥ* for *'mānavaḥ*, following BU 6.2.15; see CU 4.15.5 n. — 2. Böhtlingk (1889b) omits *sa*. — 3. vr in Morgenroth (1958) *etān*. — 4. Morgenroth (1980–81) takes *panthā* as a gloss.

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) *pravarṣanti*. — 3. Böhtlingk (1889b; cf. 1897a, 89) *durniṣprapadanam*; BR (III, 685) suggests *durniṣprapatanam*, followed by Senart (1930); Ickler (1973, 65, following Lüders), Morgenroth (1958) *durniṣprapattaram*; Thieme (1968a, 57) *durniṣprāpataram*; Śaṃkara detects the drop of a "*ta*"; the reading should then be *durniṣprapatataram* (Deussen 1897, 18, n. 1).

from him one comes into being again: the meaning and grammar of this phrase are somewhat unclear. The commentator Śaṃkara takes it to mean that the person is born resembling the man who deposited him as semen, i.e., his father.

10.7 1. vr in Morgenroth (1958) *abhyāso*. — 2. vr in Morgenroth (1958) *śūkara-*. — 3. vr in Morgenroth (1958) *cāṇḍāla-*.

10.8 1. Böhtlingk (1889b), Senart (1930) *yanti* (cf. Ickler 1973, 10). — 2. Böhtlingk (1889b), Senart (1930) *saṃpūryata iti*.

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 ācaraṃs*.

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 Vaiśvānara fire, a topic that is recast here as the search for the Vaiśvānara 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) *arhaṇāṃ*.

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) *sutatejā*.

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 *sutatejas* ("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* [viśvarūpa]: 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 *cakṣuḥ* 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) *'bhaviṣyad, bhaviṣyad.*

14.1 1. vr in Morgenroth (1958) *āyayanti.*

15.1 1. vr in Morgenroth (1958) omits.

15.2 1. Böhtlingk (1889b), Senart (1930) *vyaśarīṣyata yan māṃ*, rejected by Whitney(1890a, 413) as a form (conditional with long *ī*) not encountered in the literature.

16.2 1. vr in Morgenroth (1958) *vastis.* — 2. Böhtlingk (1889b), Senart (1930) *vyabhetsyata yan māṃ.*

18.1 1. Böhtlingk (1889b), Senart (1930) *eva.* — 2. Böhtlingk (1889b; 1897a, 89), Senart (1930) *ativimānam* for *abhivimānam.*

beyond all measure: the meaning of the term *abhivimāna*, which I have translated "beyond all measure" following Böhtlingk's conjecture *ativimāna*, 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) *sutatejāḥ* for *sutejāh* (LV takes as haplology for *sutatejāḥ*; cf. SB 10.6.1.8); see CU 5.12.1 n. 1. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth

(1958) add *eva* after *cakṣuḥ, prāṇaḥ,* and *saṃdehaḥ*. — 3. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) omit *ātmā*. — 4. For *pṛthivy eva pādau* Böhtlingk (1889b), Senart (1930) *pādāv eva pratiṣṭhā*, Morgenroth (1958) *pratiṣṭhaiva pādau*. — 5. Böhtlingk (1889b), Senart (1930) add *eva*.

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 *ātman*, 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*.

23.2 1. Morgenroth (1958), vr in LV add here: *tvak tṛpyati / tvaci tṛpyantyāṃ*. — 2. Böhtlingk (1889b) omits (oversight?). — 3. 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 Śaṃkara put this phrase in CU 6.1.2. — 2. Böhtlingk (1889b), Senart (1930) *aprākṣīḥ*; Speyer *aprakṣyaḥ* (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 *aprakṣyaḥ* (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 *vācārambhaṇaṃ vikāro nāmadheyam* 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 *vācārambhaṇam* to cosmological speculations concerning Speech is a forced overinterpretation. The phrase is more easily explained because *ārambhaṇa* 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 bhūyiṣṭham annaṃ 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 *agneḥ* to be a genitive when it is, in fact, an ablative, as demonstrated by the parallels *ādityāt* and *candrāt*. 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*.

4.6 1. Whitney (1890a, 415) suggests omitting *iti*. — 2. Senart (1930), Morgenroth (1958) *tejaso rūpam iti*.

4.7 1. vr in Morgenroth (1958) *yadvajñātam*. — 2. Whitney (1890a, 415) suggests omitting *iti*. — 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 Śaṃkara; 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 Śaṃkara, read *napibato* as a compound: "and it will be cut off from one who does not drink."

sixteen 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*.

7.6 1. LV and many mss *prājvālī*; Śaṃkara sees the long *ī* as a vedic form of the standard short *i*, i.e., *prājvāli*; Morgenroth (1958, 1970, 37) *prājvālīt* (loss of *t* before *t*). — 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.

8.1 *sleeping*: on a somewhat different etymology of "sleeping" related to vital breaths rather than to the existent, see SB 10.5.2.14.

8.2 1. vr in Morgenroth *-vopāśrayate*.

8.3 1. Böhtlingk (1889b), Senart (1930) *aśanāyāpipāse*, cf. Morgenroth 1970, 37. — 2. Śaṃkara posits double sandhi here: *aśanāyāḥ + iti ⇒ aśanāyā iti ⇒ aśanāyeti*. — 3. vr in Morgenroth (1958) *tatraitadevaśuṅga-*; (Morgengroth 1970) prefers this reading, paralleling CU 6.8.6. — 4. vr in Morgenroth (1958) adds *iti*.

hunger: here (and in the parallel passage in § 5) the correspondences are based on the word for "hunger," *aśanā* or *aśanāyā*. The two final syllables, *nāyā* (here converted to *nāya*) can be related to the verb *nayati* ("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.

8.5 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *ācakṣata*.

8.6 1. vr in Morgenroth (1958) *tu*.

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.

8.7 1. Böhtlingk (1889b), Senart (1930), *etadātmakam idaṃ* 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 vedic 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 *aṇiman* ("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 (*sat*) 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. Brereton (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 finally, 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.

9.1 1. Hertell in Morgenroth (1958) *nānātyānāṃ*, rejected by Morgenroth (1970, 39).

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 difficult 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 referring 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 participle *jīvan* ("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) *evaṃmahān nya-* (see the following 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 *mahānyagrodha* (as a compound: "huge banyan tree") and in taking *evam* ("in this manner")

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 *tiṣṭhati* ("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.

13.1 1. Böhtlingk (1889b), Senart (1930) *upasīdeti*; on the form see Morgenroth 1970, 39. — 2. vr in Morgenroth (1958) omits *ha*.

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 *abhiprāśya* for *abhiprāsya*; Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *enad* for *etad*. — 3. Böhtlingk (1889b), Senart (1930) *upasīdeti*. — 4. Böhtlingk (1889b) thinks there is a lacuna here. — 5. Böhtlingk (1889b), Senart (1930) add *iti*; Morgenroth (1980–81; 1984, 498) takes this prase 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 *abhiprāsya* ("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 *pratyaṅ vā*; Böhtlingk (1889b), Senart (1930) put *pratyaṅ vā* before *adharāṅ 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 *pradhmāyīta*; Whitney (1890a, 413) prefers the original (cf. Morgenroth 1970, 42; 1984, 496); Böhtlingk (1897b, 128) suggests *prahvayīta*; Böhtlingk (1889b, 106) suggests *apinaddhā-* 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 mama* ("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 *saṃpatsye*, if it parallels *upasaṃpatsye* 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) *apāhārṣīt*.

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 'ṇimā*; this phrase is added here in the Benares edition cited by Böhtlink; Senart (1930) *na dahyeta*; 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) *sanātkumāraṃ*.

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 Śaṃkara's interpretation as "statecraft" (*nītiśāstra*) 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" (*devavidyā*) 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 (*kṣatravidyā*). "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.

1.4 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *-purāṇaṃ*. — 2. Senart (1930) *pañcamaṃ*.

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) *upāsta iti* here and in the following khaṇḍas.

2.1 1. vr in Morgenroth (1958) *-pipīlikaṃ*. — 2. Böhtlingk (1889b), Senart (1930) *vyajñāpayiṣyata na*. — 3. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *na hṛdayajñaṃ nāhṛdayajñam*.

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) *saṃkalpayati 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 metaphysic 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.

4.2 1. Morgenroth (1958) *saṃkalpātmāni*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *samakalpetāṃ*. — 3. Böhtlingk (1889b), Senart (1930) *cākāśaś ca*. — 4. vr in Morgenroth (1958) *saṃkalpantām āpaś ca*. — 5. Böhtlingk (1889b), Senart (1930) *saṃkḷptyā* here and in the following phrases.

Whole: for the meaning of this term, see BU 1.4.9–10 n.

4.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *saṃkḷptān vai*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.

5.1 1. Böhtlingk (1889b) *saṃkalpayati*.

5.2 1. Böhtlingk (1889b), Senart (1930) *cittātmakāni*. — 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) *mahattvaṃ*, strongly rejected by Whitney (1890a, 412). — 2. Böhtlingk (1889b) *dhyānopadāṃśā*, 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*.

8.1 1. Böhtlingk (1889b), Senart (1930) *ākampayeta*. — 2. Böhtlingk (1889b) add *ca* after *uttiṣṭhan*. — 3. vr in Morgenroth (1958) adds *balenāpaḥ*. — 4. vr in Morgenroth (1958) *lokās tiṣṭhanti*.

8.2 1. Böhtlingk (1889b) adds *iti* and omits *yo . . . upāste*.

9.1 1. Böhtlingk (1889b), Senart (1930) *atha vā aḍraṣṭā-*. — 2. Böhtlingk (1889b) *athānnasya prāśya*; Senart (193), Morgenroth (1958), vr in LV and Śaṃkara *athānnasyāye*; vr in Śaṃkara *annasyāyī*.

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*.

11.1 1. Morgenroth (1958) *vā adbhyo*. — 2. Böhtlingk (1889b), Senart (1930) *tasmād vā*. — 3. Morgenroth (1958) *tasmād* for *tad*. — 4. Morgenroth (1958) *tad vā etad*. — 5. Böhtlingk (1889b), Senart (1930) add *saha* after *vidyudbhiḥ*, and this appears to be supported by Śaṃkara.

11.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.

12.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) add *iti*.

13.1 1. Morgenroth (1958) *vā ākā-*; Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *bhūyān*. — 2. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *vijānīyuḥ*.

Memory: Klaus (1992) has shown that here and in other similar contexts *smara* and the verb √*smṛ* 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*.

lifebreath gives lifebreath and gives to lifebreath: the meaning is not altogether clear. I take it to mean that the one who gives is lifebreath; what is given (the gift) is lifebreath; and the one to whom it is given is also lifebreath. The commentator Śaṃkara 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 lifebreath.

15.2 1. vr in Morgenroth (1958) omits *iti*.

15.3 1. Böhtlingk (1889b), Senart (1930), Radhakrishnan (1953), Morgenroth (1958) *vyatisaṃdahet.*

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 negative (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 *nitiṣṭha-*.

produce: the meaning of *nistiṣṭhati*, 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 because faith here is not merely something internal but a virtue demonstrated in hospitality 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 *bhūmā* ("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 *viśaḥ* (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 *saḥ* ("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, paralleling the repetition of "I" and "self" in the subsequent passages.

extends over this whole world: on this translation of *sa evedaṃ sarvam* (and its parallels 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 *ahaṃkāra*, 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 *mūrtāḥ* ("specific forms") in CU 7.10.1.

26.2 1. vr in Morgenroth (1958) *tad apy eṣa*. — 2. Hauschild (1961, 55); Horsch (1966, 182) suggests *ekadhaiva* mc. — 3. Morgenroth (1958) *-daśaḥ*; vr in Morgenroth (1958) *-daśaśaḥ*. — 4. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *tamasaḥ pāraṃ*. — 5. vr in Morgenroth (1958) *sānatkumāraḥ*.

It is single: the reference is probably to the self. The numbers may have some esoteric meaning, or they may be intended, as Śaṃkara 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 brūyāt*, 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 *vidyun nakṣatrāṇi* (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 *its* are unclear. Some have taken the first *it* 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 *tathā* 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) *-vāditralo-*. — 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-tī-yam iti*; vr in Morgenroth (1958) *satīyam iti, satiyam iti*.

three syllables: the constituent syllables of *satyam* 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 √*yam*. 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,

naktam must be taken as an adverb with an ablative function. Most translators, including myself (Olivelle 1996a), have taken *naktam* as the subject: "even the night appears just like day."

5.1 1. LV suggests that the argument of this khaṇḍa is based on the etymology of *yajña* as *yo jñaḥ sa yajñaḥ*.

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. Airaṃmadīya probably refers to the abundance of water. Somasavana means that from which Soma is pressed. Aparājita = invincible; Prabhu = ruler (in KsU the hall is called Vibhu).

5.3 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) omit *tad*. — 2. Senart (1930), Morgenroth (1958; 1980–81) consider *tadairaṃ . . . hiraṇmayam* as a gloss.

6.1 1. Böhtlingk (1889b) *aṇimnā* for *aṇimnas*.

veins of the heart: see BU 4.3.20; 4.4.8–9; KsU 4.19.

6.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *evaita* for *evaitā*. — 2. vr in Morgenroth (1958) *ādityaraśmaya*. — 3. Böhtlingk (1889b), Senart (1930), Morgenroth (1958) *ta*.

6.3 1. vr in Morgenroth (1958) *saṃpannaḥ*.

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* √*i* and not of √*nī*; 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 *ūrdhva ākramate*. — 2. Deussen (1897; cf. Böhtlingk 1897a, 91) suggests *vā ha ūrdhvam īyate*; Böhtlingk (1889b); Senart (1930) *vāha ud vā nīyate*; Geldner (1911, 151, n. 857), Morgenroth (1958) *vāho dvāram īyate*; Hillebrandt (1915, 104) *vāhaḥ* for *vā ha*; Morgenroth (1980–81) takes this whole phrase to be a gloss. — 3. Böhtlingk (1889b) *kṣīyate* 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) *anuviśya*. — 3. vr in Morgenroth (1958) adds *ha*. — 4. see the next note.

So, you . . . seeking that self: the vulgate reading (*icchantāv 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 (*avātsva*). 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 āpnotīmaṃ*.

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 adyāpīhāda-*. — 2. Böhtlingk (1889b) *āmikṣayā*. — 3. vr in Morgenroth (1958) omits *hi*.

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*.

10.2 1. Böhtlingk (1889b), Senart (1930), Morgenroth (1958), Ickler (1973, 48) *iva* for *eva* (rejected by Thieme 1968, 35). — 2. Müller (1879–84), Böhtlingk (1889b), Deussen (1897), Senart (1930), Thieme (1968a, 35); Ickler (1973, 48) *vicchāyayantīva* (cf. BU 4.3.20).

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 *saṃprati* 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 evecchan-*; 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) *uttamaḥ puruṣaḥ*.

this deeply serene . . . person: see the parallel at CU 8.3.4.

12.4 1. Böhtlingk (1889b) *anu niṣaṇṇaṃ*; Morgenroth (1958) *anu viṣaṇṇaṃ*, separating the words. — 2. vr in Morgenroth (1958) *śṛṇvānīti*.

12.5 1. Böhtlingk (1889b), Senart (1930) *manavā iti*.

12.6 1. Böhtlingk (1889b, 108) *āptāḥ*.

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.

14.1 1. Hauschild (1961, 61) thinks that the passage *prajāpateḥ . . . mābhigām* is in verse. — 2. Morgenroth (1980–81) takes *veśma* as a gloss. — 3. Böhtlingk (1889b), Senart (1930), Hauschild (1961, 61) *śvetam* for *śyetam* (but see Renou 1955, 92). — 4. Böhtlingk (1889b), Deussen (1893) *liṅgaṃ*.

the gray and toothless state: the reference is to the debilitating effects of old age.

15.1 1. Böhtlingk (1889b) *karma kṛtvāviśeṣeṇābhi-*; but Böhtlingk (1897a, 92) accepts the traditional reading; Senart (1930) *karma kṛtvā [atiśeṣeṇa] abhi-*. — 2. Böhtlingk (1889b), Senart (1930) add *sthitvā*.

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 tīrthebhyaḥ* 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 1

1 1. KaSU adds *namo vāyave*. — 2. TA and KaSU read *tvam eva* here but *tvām eva* at TU 1.12.1.

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 (*madhya*), 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.

4.1 1. KaSU *viśvavedāś*. — 2. KaSU *mām indro*. — 3. KaSU *vedadhāraṇo* for *deva dhāraṇo*. — 4. To restore the meter Rau (1981, 368) offers the following emendation: *chandobhyo adhy amṛtāt saṃbabhūva / sa mā indro medhayā āspṛṇotu amṛtasyaiva dhāraṇo bhūyāsam*. — 5. KaSU *vicakṣaṇaṃ*. — 6. KaSU *vāṅ*. — 7. KaSU *madhumad duhe* (see Witzel 1980, 30). — 8. KaSU *su śravam*. — 9. KaSU *kośo 'smi*.

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 OṂ, 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 *āspṛṇotu* (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 the 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 *ciram* (vr *varam*), for *acīram*. — 2. KaSU *gāvāś cānnāpānena vardhaya svāhā*, and adds *suvarṇām hariṇīṃ lakṣmīm dhanadām aśvapūjitām*. — 3. LV omits (oversight?). — 4. KaSU *sam*. — 5. The TA and several editions of TU read *māyantu*, i.e., *mā āyantu* (unlikely according to Witzel 1980, 39). — 6. KaSU omits *pra . . . śamāyantu brahmacāriṇaḥ svāhā*. — 7. The two words *dámāyantu* and *śámāyantu* raise several problems. If they are causatives, then the accent should be *damāyántu* and *śamāyántu*. On the possible explanations see Witzel

1980, 39–41, who suggests the possibility of the initial word being in the instrumental case: *dámā* and *śámā*. 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. Sāyaṇa 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 weglaufen! 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 *śamāyantu*. 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 (*anudātta*), indicating that it is the unaccented enclytic *mā* ("me") rather than the accented prohibitive particle *mā́*. Second, in vedic Sanskrit the prohibitive particle is never used with the imperative (Whitney 1889, 216–18). Sāyaṇa (on TA) states that these mantras, except the first, are found in only certain vedic branches.

4.3 1. Before this KaSU adds *tapo yaśo yaśāni svāhā*. — 2. KaSU *jano yaśo yaśāni*. — 3. KaSU *vaso yaśo yaśāni*. — 4. KaSU *praviśāmi*. — 5. KaSU *asmin* for *tasmin*. — 6. KaSU *-śākhe 'raṇyam ahan tvayi*. —7. KaSU *pravaṇā*. — 8. KaSU *sarvaśaḥ*.

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 *śoṃ* (elsewhere *śoṃsāva*) is derived from √*śaṃs*; see LV, 53.

the Adhvaryu priest says OṂ: the instruction of the Adhvaryu to his assistant, the Āgnīdhra, takes the form *ā śrāvaya* or *o śrāvaya* (sometimes also *oṃ śrāvaya*). Here the initial *o* is seen as equivalent to OṂ: 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 OṂ. For these technical terms, see Kane 1962–75, II: 1054, 1179–80.

10.1 1. Rau (1981) emends to *vṛkṣasya ver iva*. — 2. Editions and commentators read *vājinīva svaṃrtam* (see BR 6: 899). — 3. LV, following Śaṃkara, suggests *aṃrta+ukṣitaḥ*.

I am the shaker . . . and wise: this verse is very obscure. The meaning of the hapax *rerivan*, here translated as "shaker," is unclear; Śaṃkara's interpretation as "cutting" the tree of transmigratory existence (*saṃsāra*) 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 Gṛhyasūtra* 2.5.24.

immortal wealth of victory: or "the immortal that is [or confers] wealth." The obscure word is *vājinīvasu*: BR (6:900) "Kraft verleihend," Rau (1981) "gewinnreichter." If we follow the commentators, the translation of the sentence would be: "Pure on high like the immortal (nectar) in the sun."

11.1 1. KaSU adds *yatnān na pramaditavyam.* — 2. KaSU omits this phrase.

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 1. KaSu *yajñād devapitṛkāryebhyo.* — 2. KaSU *tvayā kartavyāni.* — 3. Before *yāṇy* KaSU adds *atha.* — 4. KaSU *tāni tvayā kartavyāni.*

11.2–3 *You should perform . . . with comprehension*: Smith (1969) takes this passage as a later commentary on the preceding passage.

11.3 1. Before *ye* KaSU adds *atha.* — 2. KaSU adds *āgaccheraṃs.* — 3. KaSU *praśravitavyam.* — 4. KaSU *saṃvidā deyam / asaṃvidādeyam.* — 5. KaSu omits this phrase, then adds *vittyai deyam / avittyai deyam / bhūtyai deyam / abhūtyai deyam.* — 6. KaSU omits. — 7. KaSU *vṛtti-* for *vṛtta-*.

You should greet . . . seat: Rau (1981) reads *tvayāsane na praśvasitavyam*, and translates: "Alle *brāhmaṇa*, die von höherem Range sind als wir,—[in] deren [Gegenwart] darfst du auf [deinem] Sitze dich nicht verschnaufen, [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 *āsanena* (Prākṛt *s* for *ś*) and *praśvasitavyās* or *prāsu-āśayitavyāḥ* ("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, bhiyā+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)."

11.4 1. KaSU *arūkṣā* and adds *alubdhā.* — 2. KaSU adds *vā.* — 3. KaSU adds *tvaṃ.* — 4. KaSU *evam utaitad upāsyam.* — 5. KaSU omits the phrase.

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 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 *oṃ 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 Śaṃkara comments on the latter benediction at the beginning of the second *vallī*, but the TA (and Sāyaṇa'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 anantaṃ yo veda nihitaṃ guhā / so aśnute sarvān kāmān saha brahmṇā vipaścitā*. He deletes *brahma* (gloss on the preceding) and *parame vyoman* (gloss on *guhāyām*), and reads *satyam* as trisyllabic and *brahmaṇā* as bisyllabic. The vedic locative *guhā* is probably original, replaced by the later form of the locative. — 3. LV suggests *ānandam* for *anantam*.

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 "*brahman* 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."

2 1. Rau (1981) restores the meter of the first two verses: *annāt prajāḥ prajāyante yāḥ kāś ca pṛthivīṃ śritāḥ / atho annena jīvanti athainad yanti antataḥ // annaṃ hi bhūtānāṃ jyeṣṭhaṃ tasmāt sarvauṣadham iti / sarvaṃ te 'nnam āpnuvanti ye 'nnaṃ brahma upāsate //* — 2. This half-verse is a mere repetition and placed within brackets by LV and Rau (1981, 370). — 3. LV *annād bhavanti bhūtāni*.

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 *sarvauṣadham* 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 (√*ad*).

3 1. In both cases we must assume a double sandhi to restore the meter: *devānu*

prāṇanti, 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.

5 1. Rau (1981) restores the meter: *vijñānaṃ vai devāḥ sarve*.

venerate: see BU 4.1.2 n.

6 1. Rau (1981) suggests *anupraśnau*. — 2. Rau (1981) thinks that there is a lacuna before this passage. — 3. Probably *bahus syām* (i.e., masculine *bahuḥ*, Rau 1981, 371).

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* (*svī* + √*kṛ*); *tasmāt sukṛtam ucyate* or *tasmāt tat sukṛtam iti*.—2. Rau (1981) suggests *abhaye*, and Śaṃkara suggests *abhayām* agreeing with *pratiṣṭhām*. — 3. Rau (1981) reads *etasminn u daram antaram*, supported by *śrīkarapāṭha* given in LV. — 4. Most editions read *viduṣo '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* (*svayaṃkṛta*).

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 (*ānanda*), 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) *adhyāyikaḥ* (also proposed by LV, 58). — 2. LV *draḍhiṣṭho* according to the Paṇinian 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.

9 1. Rau (1981) *etābhyām*. — 2. Some editions repeat here the opening benediction: *saha nāv avatu . . . ma vidviṣāvahai* (see TU 2.1).

Why didn't . . . wrong thing?: Another possible translation is: "What good thing have I done? What bad thing have I done?"

VALLĪ 3

1 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.

2 1. LV *upasasāda* (but not in subsequent phrases; typo?).

6 *big man*: for the meaning of this expression here and in the following paragraphs, see CU 2.11.2 n.

7 *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.

8 *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.

10.1 1. Rau (1981) suggests *vasateḥ*.

When he makes . . . final portion: the precise meanings of the expressions that I have translated as "the first portion" (*mukhataḥ*),"the middle portion" (*madhyataḥ*), and "the final portion" (*antataḥ*) 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). Śaṃkara 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, *mukhataḥ* being the highest and *antataḥ* being the lowest.

10.2 *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 (*yāyāvara*) who venture out to conquer new land. Activity is generally viewed as superior to rest: Rau 1957, 14.

10.2–3 *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.

10.3 1. Rau (1981) suggests expunging *yaśa iti paśuṣu* and *prajātir . . . upasthe*, taking them to be out of place here. — 2. Deussen (1897) emends to *māna*.

10.4 *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.

10.6 *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 √*av* "to eat" rather than from √*av* "to help"; the form possibly stands for *āvayaḥ* or *avayāḥ* "will eat" (Joel Brereton, per-

sonal communication). See Renou, EVP 12: 82, where he posits a second root √*av*, "to eat." Rau (1981) translates: "Wer mich verschenkt, nur der allein hat mich alsbald erworben." See also AU 1.3.10 *avāyat*, and Hume 1931, 297, n. 1.

I am like the light in the firmament: I read *suvar na jyotīḥ* and take the lengthening of the final *ī* as a prolation of the last syllable (the word is *jyotiḥ*). Some commentators (e.g., Sāyaṇa on TA 4.40) read *suvarṇajyotīḥ* ("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 *suvar na jyotīḥ*, then the translation would be "Anyone who knows this will be like the light in the firmament [*or* possess a golden light]."

IV Aitareya Upaniṣad

Note: The subdivision of Khaṇḍas 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) *aikṣata.*

1.2 1. Böhtlingk (1890a, 163) *apaḥ.*

the flood . . . the waters: the term *ambhas* ("flood" or "water") appears to indicate the celestial waters above the firmament as opposed to *āpaḥ*, 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) *aikṣa-*. — 2. AA (AnSS ed.) omits *nu.*

1.4 1. Keith (1909) *nasike* (typo?). — 2. vr in Keith (1909) *akṣibhyāṃ*. — 3. vr in Keith (1909) *nirabhidyeta, nirabhidyetāṃ.*

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) *aśanāyāpipāse*, and vr in LV *aśanāyāpipāsābhyām* for *aśanāpipāsābhyām*. — 2. vr in Keith (1909) *prajāhīti.*

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 *tvacaṃ . . . bhūtvā.*

2.5 1. Böhtlingk (1890a) *api* and vr in Keith (1909) *adhi-* for *abhi-*. — 2. vr in Keith (1909) *vā.*

Find one for us also: I follow Böhtlingk'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. Böhtlingk (1890a, 166) *aikṣa-*.

3.2 1. vr in Keith (1909) *somo* for *so'po*.

3.3 1. vr in Keith (1909) *tad etad abhisṛṣṭaṃ* (some mss. add *nadat*), Böhtlingk (1890a, 167), vr in Keith (1909) *etat* for *enat*, vr in Keith (1909) *tad annaṃ* for *tad enat*; vr in LV *abhisṛṣṭaṃ* (reading preferred by Schneider 1963–64, 59) for *sṛṣṭaṃ*. — 2. Böhtlingk (1890a, 167) followed by Keith (1909) *atyajigāṃsat* (rejected by Schneider 1963–64, 59). — 3. vr in Keith (1909) *gṛhītum*, Böhtlingk (1890a) *agrahīṣyad* for *grahītum* here and in §§ 4–9. — 4. Böhtlingk (1890a, 167) *-grahīṣya-* here and in §§4–9.

sought to escape: I follow Böhtlingk'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.

3.11 1. Böhtlingk (1890a, 169) *aikṣata*. — 2. vr in Keith (1909) *adha*.

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) *vidhṛtir* for *vidṛtir*.

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 [nāndana]: 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 *nāndana*.

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 are 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 Böhtlingk (1890a) and Keith (1909); LV and others *abhivyaikhyat*. — 2. BR (6, 650) *vāvadiśyat*, Böhtlingk (1890a, 169) *vāva diśet* (cites Delbrück's conjecture *vivadiṣat*); Kern (in Böhtlingk 1891b) *vividiṣat*, also suggests *anyad vāva dṛśet*; see Hume 1931, 297, n. 5; Schneider 1963–64, 59. — 3. I follow AA; most editions drop the *anunāsika*; Böhtlingk (1890a, 169) *adarśā3m*.

that man: the reference is to the cosmic man of AU 1.1.3-4.

utmost: the meaning of *tatama* is extremely obscure. Śaṃkara takes it as *tatatama* "most widespread" (cf. Böhtlingk 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) *pārokṣaṃ* for *parokṣa-*.

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 *ātman* in this passage (see BU 1.1.1 n.). The father takes care of the child even before its birth, probably through the sacramentary rites (*saṃskāra*), several of which are performed during pregnancy.

1 1. vr in Keith (1909) begins with *apakrāmantu garbhiṇyaḥ*. — 2. vr in Keith (1909) omits *retaḥ*. — 3. vr in Keith (1909) omits *tad etat*; vr in Keith (1909) *sarvagebhyo* for *sarvebhyo*. — 4. Kern (in Böhtlingk 1891b), vr in Keith (1909) *saṃbhṛtaṃ* for *saṃbhūtaṃ*. — 5. vr in Keith (1909) *athaitaj*, Böhtlingk (1890a, 170) *athainaṃ* for *athainaj*.

2 *nourishes*: the Sanskrit term *bhāvayati* has a broader meaning than merely nourish, and as it is repeated it may reveal different nuances, such as "take care of."

3 1. Böhtlingk (1890a, 171) *janmano 'dhi*. —2. vr in Keith (1909) omits *tad*.

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) *pratinidhīyate*.

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 ṛk*, and *nu sann adhaḥ*. — 2. LV *avedahaṃ* (typo?).

I knew . . . flew away: RV 4.27.1.

6 1. LV *ūrdhvam*.

ADHYĀYA 3

1 1. vr in Keith (1909) begins with *yathāsthānaṃ tu garbhiṇyaḥ*. — 2. Müller (1979–84), Böhtlingk (1890a) *ko yam*. — 3. LV begins the second section here. — 4. vr in Keith (1909) adds *rūpaṃ*. — 5. vr in Keith (1909) add *śabdān* or *śabdaṃ*. — 6. LV *gandhāñ jighrati*.

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 *kaḥ*, although generally taken as the interrogative "who," is also another name for the creator god Prajāpati. In that case, the translation would be: "'This self is Praj‡pati'—so it is that we venerate [the self]." A very similar statement occurs at JB 1.18 (Bodewitz 1973, 54), where the word *kaḥ* explicitly refers to Prajāpati. The term "venerate" (*upa-√ās*) 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.

2 1. vr in Keith (1909) omits. — 2. vr in Keith (1909) *dṛtir* for *dhṛtir*. — 3. vr in Keith (1909) omits.

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.

3 1. vr in Keith (1909) adds *sa*. — 2. vr in Keith (1909) *vījānitarāṇi*. — 3. vr in Keith (1909) *caṇḍajāni*. — 4. vr in Keith (1909) omits *jāru*; Böhtlingk (1890a, 174) *jarāyujāni*. — 5. vr in Keith (1909) omits *prajñānetraṃ*. — 6. vr in Keith (1909) *prajñānetrai*. — 7. vr in Keith (1909) omits *prajñānaṃ brahma*.

immense beings [mahābhūtāni]: 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.

4 1. vr in Keith (1909) *etenaiva*.

he went up: according to Śaṃkara, "he" refers to Vāmadeva (AU 2.5–6).

Many manuscripts of the AA and Sāyaṇa's commentary on the AA (see Keith 1909, 124–26) add another Adhyāya (seventh according to numbering of the AA) containing this mantra: *vāṅ me manasi pratiṣṭhitā mano me vāci pratiṣṭhitam āvir āvir ma edhi vedasya ma āṇī sthaḥ śrutaṃ me mā prahāsīr anenādhītenāhorātrān saṃdadhāmy ṛtaṃ vadiṣyāmi satyaṃ vadiṣyāmi tan mām avatu tad vaktāram avatv avatu mām avatu vaktāram avatu vaktāram* // Some editions of the AU place this mantra also at the beginning of the Upaniṣad. See TU 1.1.

v Kauṣītaki 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 Söhnen 1981. She thinks that the KsU has preserved the oldest version at least of the introductory section of the story.

1 1. LV, vr in Frenz (cf. BU 4.6.2) *gārgyāyaṇir*. — 2. vr in Frenz *prajigāya*. — 3. LV, Cowell (1861), Radhakrishnan (1953) *hābhyāgataṃ*. — 4. vr in Frenz *gotamasya*. —5. Cowell (1861) *putro 'si*; vr in Frenz *putro 'sti,putrāste*; see Böhtlingk (1895, 348; 1897a, 97). — 6. Müller (1879–84) suggests *anyataro*; vr in Frenz *anyam utāho, anyam aho*; — 7. LV, Cowell (1861), Radhakrishnan (1953) *mā loke*; Böhtlingk (1895) *tasmai lokāya* or *tasmiṃl loke*; vr in Frenz *tasya [yasmin?] loke, mā māloke*. — 8. vr in LV *pṛcchāmīti*. — 9. vr in Frenz adds *ha*. — 10. vr in Frenz *havāmahe*. — 11. vr in Frenz *sadasi*. — 12. LV, vr in Frenz *gārgyāyaṇiṃ*. — 13. Cowell (1861) *brahmagrāhyasi*; LV, vr in Frenz *brahmārho 'si*; Deussen (1897, 24) *brahmāgrāṇīr asi*. — 14. vr in Frenz *gotama*. — 15. vr in Böhtlingk (1898, 84) *yo mām upāgāh*, preferred by Söhnen (1981, 182). — 16. vr in Frenz *jñāpayiṣyāmīti*.

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 *saṃvṛtam* 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 Āruṇi, 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 Āruṇi 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: Āruṇi 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 Āruṇi has not succumbed to pride.

2 1. vr in Frenz, Śaṃkarānanda *-pakṣe na*; Müller (1879–84) *-pakṣe*. — 2. vr in Frenz *yaś candramāḥ*. — 3. vr in Frenz *yat*. — 4. vr in Frenz omits. — 5. Cowell (1861) *yo na*. — 6. LV, vr in Frenz *sa iha kīṭo vā patańgo vā śakunir vā śārdūlo vā siṃho vā matsyo vā paraśvā vā puruṣo vānyo vaiteṣu*. — 7. Frenz takes as interpolation: *yathākarma yathāvidyam*. — 8. Windisch (1907) *pañcadaśāhaṃ* for *pañcadaśāt*; vr in Frenz *pitryavataḥ*. — 9. vr in Frenz *tasmāt*. — 10. vr in Frenz *kartari merayadhvaṃ*; Deussen (1897, 25) *airayadhvaṃ*. — 11. LV *mā niṣikta*; Cowell (1861), Geldner (1911, 142, n. 809), SA (AnSS ed.) *mā niṣiñca*; vr in Frenz *mātari siṣikta*; *mātari śiṣikta, mā niṣiktam*; Böhtlingk (1890b, 202) *mā niṣiñcata*; Keith (1908) *māsiṣiñca*. — 12. LV, Cowell (1861), Böhtlingk (1890b, 202) *jāya*; vr in Frenz *jāyam*, Keith (1908), vr in Frenz *jāyamāna*; vr in Frenz, SA (AnSS ed.) omits. — 13. LV, Cowell (1861), Böhtlingk (1890b, 202), Keith (1908), SA (AnSS ed.) *dvādaśatrayodaśa* [Cowell, Keith *-daśopamāso*, SA *-daśo māso*] *upamāso dvādaśatrayodaśena*. — 14. Frenz takes as interpolation mc; Cowell (1861), SA (AnSS) *pitrāsaṃ*. — 15. LV, SA (AnSS ed.) omit *'haṃ*. — 16. Keith (1908) *tan martavo*; vr in Frenz *amartyava, martyava*. — 17. vr in Frenz *ārabhadhvam*. — 18. Cowell (1861), LV, Böhtlingk (1890b, 202) *tapasā*. — 19. Böhtlingk (1890b, 202) omits *ko 'smi*; Cowell (1861) *ko 'si*; Thieme (1951–52) adds *ko 'si*.

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 *prasuta* ("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.

3 1. vr in Frenz *āsādya* for *āpadya*. — 2. LV, vr in SA (AnSS ed.) adds *sa ādityalokam*. — 3. vr in Frenz omits *ha*; omits *ha vā etasya lokasya*; LV, vr in Frenz *brahmaloka-*. — 4. vr in Frenz *yaṣṭihā, muhūrtā 'nveṣṭihā*; Thieme (1951–52) *muhūrtāny eṣṭihā*. — 5. vr in Frenz *virajā*. — 6. vr in Frenz *nadī tilyo*. — 7. vr in Frenz *sāllajuṃ, sāllajaṃ*; Thieme (1951–52) *sāṃrājyam*; vr in Thieme (1951–52) *sāyujyam*. — 8. vr in Frenz *vibhuṃ*.

in this world . . . Amitaujas: on the term Āra and its possible connection with *araṇya* ("wilderness"), as well as some of the items located in the world of *brahman*, see CU 8.5.3. Muhūrtas are a division of time, approximately forty-eight minutes. Vijarā means "undecaying" or "ageless," and the alternate reading *viraja* 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); Vicakṣaṇa = radiant or far-shining; Amitaujas = unlimited power.

4a 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 . . . jarayiṣyatīti*) form the end of section 3.

1. vr in Frenz *araṃ*. — 2. vr in Frenz *manasāpyeti*. — 3. LV, Cowell (1861) *tam itvā saṃpra-*; Thieme (1951–52) *tam ṛtvā saṃ pra-*. — 4. Thieme (1951–52; 1968a, 59) *madanti*. — 5. vr in Frenz *yaṣṭihān*, *yeṣṭihās*; Thieme (1951–52) *eṣṭihāṃs*. — 6. vr in Frenz *virajāṃ*. — 7. vr in Frenz *-vāpyeti*. — 8. Cowell (1861) adds *vā*, Keith (1908) *dhunvāte*, vr in Frenz *dhanuvate, dhunvate, dhunuvāte, dhūnute*. — 9. vr in Frenz *dhāvan*. — 10. vr in Frenz *pratyave-*, *-vekṣata evam-*. — 11. Cowell (1861) *-vekṣe-taivaṃ*. — 12 vr in Frenz *brahmābhi-*.

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.

4b 1. Thieme (1951–52) treats *priyā . . . 'mbikādayaḥ* as an Anuṣṭubh verse with several missing syllables. — 2. LV *-ṇy āvayato*; Cowell (1861) *-ṇy ādāyāvayato*; vr in Frenz *-ṇy āvayatau, -ṇy ādāyāvayanti, -ṇy apacayato yata*; Thieme (1951–52) adds *evaṃ ha* mc. — 3. Cowell (1861) *vai ca jagāny ambāś cāmbāyavīś cāpsaraso 'mbayā nadyas*; the following have the same reading with the variants noted: LV, SA (AnSS ed.) *vairājagāny*; vr in Frenz *jagaty, cāmbāyavāś, cāmbāvayas*āś; Keith (1908) *jaganti* for *jagatī*. — 4. This phrase appears to be corrupt. Frenz solves the problem by dropping *tam itthaṃvidāgacchati* and changing the final *taṃ* to *tā* (= *tāḥ*). But this does excessive violence to the text. The reading of the first phrase is also unclear, some taking it as *ittaṃvid 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 *itthaṃvidhā gacchanti*, but *itthaṃvid* appears to be right, given its use later at KsU 1.5 and the use of the similar expression *itthaṃ viduḥ* within this context in CU 5.10.1. I offer the emendation: *tam itthaṃvidam āgacchantaṃ 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 Apsarases 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 *jigiṣyatīti, janiṣyatīti*. — 9. vr in Frenz *pratidhāvanti*. — 10. vr in Frenz *jvālāhas-*. — 11. vr in Frenz *śataphala-*, *phaṇahastāḥ*, *kaṇāhastāḥ*; the order is different in other editions: Cowell (1861), SA (AnSS ed.) *phala, āñjana, mālya, vāsas, cūrṇa*; LV *cūrṇa, vāsas, phala, āñjana, mālya*. — 12. vr in Frenz *brahmaivābhi-*; Frenz takes *brahma vidvān brahmābhipraiti* as an interpolation.

The beloved Mānasī . . . on to brahman: Mānasī means "belonging to the mind," and Cākṣuṣī 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

generally followed his emended text. Thieme takes the dual *jagatī* to refer to heaven and earth.

5 1. vr in Frenz *-cchatīlpaṃ, -cchati tilyaṃ*. — 2. Thieme (1951–52) *sāṃrājyaṃ*; SA (AnSS ed.) *sāllajuṃ*; vr in Frenz *sāllajaṃ*, vr in (Thieme (1951–52) *sāyujyaṃ*. — 3. SA (AnSS ed.) *brahmayaśaḥ*; vr in Frenz *brahmarasaḥ*. — 4. SA (AnSS ed.) *brahmatejaḥ*. — 5. vr in Frenz adds *sā*. — 6. SA (AnSS ed.) *śyeta-*. — 7. LV, SA (AnSS ed.) omits. — 8. vr in Thieme (1951–52) *anūcyate*, omits *anūcye*. —9. Keith (1908) *tiraścye*. — 10. Thieme (1951–52), Frenz take this phrase to be an interpolation. — 11. SA (AnSS ed.) adds *saṃ*. — 12. Thieme (1951–52), Frenz take this phrase as an interpolation. — 13. *bṛhadrathantare anūcye*: Thieme (1951–52) takes as an interpolation; SA (AnSS ed.), Cowell (1861) place after *śīrṣaṇye*. — 14. vr in Frenz *śīrṣaṇyam*. — 15. Cowell (1861), Thieme (1951–52) *prācīnātānaṃ*; vr in Frenz *prācīmātānāni, prācīnātataṃ*. — 16. Cowell (1861), SA (AnSS ed.) *udgītho 'paraś ca yaḥ*; Keith (1908) *udgīthoparaśrayaḥ*; vr in Frenz *udgītha upaśrīḥ* (LV); *udgītho 'paraśrayaḥ*. — 17. LV, Cowell (1861), SA (AnSS ed.) *brahmā* [vr adds *ha*]*pṛcchati*.

the throne Vicakṣaṇa . . . pillow is prosperity: the names given to various parts of the throne and the couch are the names of different Sāman chants used during the Soma sacrifice: see CU 2.11–21 and the note to this; cf. AB 8.12.. There is a similar connection established between the throne of Indra and the ritual texts at AB 8.12 and AV 15.3. On the High Chant, see BU 1.3.1 n. On the throne and the couch and their construction, see Rau 1957, 125–26. On the construction of the throne at a king's anointing, see AB 8.5. On the "second cover" I follow the reading of Rau: *aparaś cayaḥ*. The man coming to the couch is said to mount it "first with his foot." The meaning may be that he climbs placing one foot (right?) on the couch first. The AB 8.6 says that the king mounts the throne with the right knee first, and then the left. Cf. also MBh 2.7-11.

5–6 *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.

6 1. vr in Frenz *bhāyā etat* (LV), *bhāryā etat*. — 2. LV, vr in Frenz places *ātmā* after final *bhūtasya*; omits *bhūtasya bhūtasyātmā*. — 3. vr in Frenz omits *tvam*. — 4. Cowell (1861), SA (AnSS ed.) omit *iti*. — 5. SA (AnSS ed.) *taptaṃ*; vr in Frenz *tat satyaṃ*. — 6. SA (AnSS ed.) *ekayā*. — 7. vr in Frenz *-bhivyavahriyate*. — 8. SA (AnSS ed.) *sarvam asmī-*. — 9. SA (AnSS ed.), LV *tad etad ṛkśloke-*; vr in Frenz *-kenāpyuktam*; vr in LV omits the entire phrase.

7 1. *yajūdaraḥ*, haplology for *yajurudaraḥ*, Renou 1948, 28; Horsch 1966, 191. Horsch thinks that this verse is an interpolation, and LV states that some mss drop it. — 2. Horsch (1966, 191 mc), vr in Frenz (1968–69) add *hi*; LV add *sa*; Renou (1948, 28) adds *sa* mc; however, the meter can be restored by reading *brahma iti*. — 3. vr in Frenz, LV *pauṃsyāni, pauṃstāni*. — 4. vr in Frenz *āpnotīti*. — 5. vr in LV adds *eva*. — 6. LV, vr in Frenz transpose the *napuṃsakāni* phrase and the *strīnāmāni* phrase. — 7. Cowell (1861) *prāṇeneti*; LV, vr in Frenz *prāṇenety eva brūyāt*. — 8. Śaṃkarānanda appears to add *kena sparśān iti tvaceti*. — 9. vr in Frenz *kena rasān iti*. — 10. SA (AnSS ed.) *prajām iti*. — 11. LV, vr in Frenz *prajñayeti*. — 12. vr in Frenz *prabrūyāt*. — 13. SA (AnSS ed.) *yo*. — 14. LV, vr in Frenz *hy asāv ayaṃ*; Frenz conjectures *lokam ayaṃ*, which I follow. — 15. LV, vr in Frenz *te loka iti*; Śaṃkara (on BS 4.4.21) *tam āhāpo vai khalu mīyante loko 'sāv iti*, possibly a citation of this passage. — 16. vr in Frenz *citir, citiṃ*. — 17. vr in Cowell (1861) *vyuṣṭim*., Frenz *yaṣṭim*.

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

1 1. SA (AnSS ed.) omits *ha vā*. — 2. LV, vr in Frenz *gotram*. — 3. LV, vr in Frenz put this phrase immediately after *dūtaṃ*. — 4. LV, vr in Frenz omit *sa yo ha . . . pariveṣṭrīmān bhavati*. — 5. SA (AnSS ed.) *pariveṣṭṛ pariveṣṭṛmān bhavati*. — 6. SA (AnSS ed.) omits. — 7. LV, vr in Frenz *tatho evāsmai*. — 8. SA (AnSS ed.) *ato 'dattam*. — 9. LV, vr in Frenz read *ya evainaṃ purastāt pratyācakṣīraṃs ta evainam upamantrayante dadāma ta ity eṣa dharmo*. — 10. SA (AnSS ed.), vr in Frenz, in Cowell (1861) *dharmo yācito*. — 11. LV, vr in Cowell (1861) *anyatas* for *annadās*; vr in Frenz *anyadās* for *annadās*.

Kauṣītaki: 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 *bali* 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, Śaṃkarānanda add *ha*. — 2. All editions present *vāk parastāt, cakṣuḥ parastāt, śrotraṃ parastāt, manaḥ parastāt* as uncompounded words; I follow Frenz in taking them as compounds; the only emendation required for this is *śrotra-* for *śrotraṃ*, which is minimal. Śaṃkarānanda, 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 evainaṃ purastāt pratyācakṣīraṃs ta evainam upamantrayante dadāma ta ity eṣa dharmo*. — 7. SA (AnSS ed.), vr in Frenz *dharmo yācito*.

3 1. SA (AnSS ed.) *ya eka-*; vr in LV adds *eteṣām ekasmin parvaṇi*. — 2. SA (AnSS ed.), Cowell (1861) *nakṣatra eteṣām ekasmin parvaṇy agnim upa-*. — 3. SA (AnSS ed.), LV *parisamuhya*. — 4. LV, vr in Frenz *paryukṣyotpūya*. — 5. LV, vr in Frenz *sruveṇa vā camasena vā kaṃsena vaitā ājyā-*. — 6. SA (AnSS ed.), LV, vr in Frenz *avarodhinī*. — 7. LV, vr in Frenz *avarundhāṃ*. — 8. SA (AnSS ed.), Cowell (1861), LV *prāṇo*. — 9. SA (AnSS ed.) omits the whole phrase *mano . . . svāhā*. — 10. SA (AnSS ed.) *prajighāyā-*. — 11. LV, vr in Frenz *bruvīta*. — 12. vr in Frenz *drūtaṃ*. — 13. SA (AnSS ed.), Cowell (1861), LV *labhate*.

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.

4 1. SA (AnSS ed.) *daivasmaraḥ*. — 2. vr in Frenz *yasyai vā eṣāṃ vai teṣām evaikasmin*; LV *yāsāṃ vā ekasmin*; vr in Frenz *evaitasmin*; LV, vr in Frenz *parvaṇy agnim upasamādhāyaitayaivāvṛtaitā*. — 3. SA (AnSS ed.), Cowell (1861), LV *prāṇaṃ*. — 4. SA (AnSS ed.) *prajighāyā-*; LV *prajighrāyā-* corrected to *pratighrāyā-*. — 5. SA (AnSS ed.) *abhivātād* for *api vātād*. — 6. LV, vr in Frenz *saṃbhāṣamāṇas tiṣṭhet*. — 7. SA (AnSS ed.) *smarante*. — 8. vr in Frenz *haivāsyāt*.

divinely secured love: means love secured through the ritual offerings to the vital functions as described in the previous section.

5 1. LV, vr in Frenz *sāṃyamanaṃ*. — 2. vr in SA (AnSS ed.) *prātardaśam*; LV *āgni-*. — 3. SA (AnSS ed.), Cowell (1861), vr in Frenz *ityācakṣate*. — 4. LV, vr in Frenz *amṛtāhutī*. — 5. LV, vr in Frenz add *avyavacchinnaṃ*. — 6. SA (AnSS ed.), Cowell (1861) *tad dha smaitat pūrve*.

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 (*prāṇāgnihotra*). It is unclear why this correspondence between breathing/speaking and the fire sacrifice is called "the control of Pratardana" (*saṃyamanaṃ* [or *sāṃyamanam*] *prātardanam*). Bodewitz, taking a cue from Sāyaṇa's commentary on AA 3.2.6, suggests the reading *sāyaṃtanaṃ prātastanam* ("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.

6 1. SA (AnSS ed.), vr in LV *-bhyarcyante*; Cowell (1861) *-bhyarcyanta*. — 2. SA (AnSS ed.), vr in Frenz omit this phrase. — 3. SA (AnSS ed.), Cowell (1861) *tad yathaitac chrīmattamaṃ yaśasvitamaṃ tejasvitamam iti śastreṣu bhavaty evaṃ haiva sa sarveṣu bhūteṣu śrīmattamo yaśasvitamas tejasvitamo bhavati ya evaṃ veda*. — 4. LV, vr in Frenz *tam etam aiṣṭikaṃ*. — 5. SA (AnSS ed.), vr in Frenz *karma yam ātmā-*. — 6. LV, Cowell (1861) *hotā*. — 7. SA (AnSS ed.) adds [*sāmamaye*] within brackets. — 8. vr in Cowell (1861) *eṣa sarvasyai trayyai*; LV, vr in Frenz *eṣa sarvasyai trayīvidyāyā*; Cowell (1861) *vidyāyāḥ*. — 9. vr in Frenz *evāsyātmā*; LV, vr in Cowell (1861) *evāsyātmā / etadātmā*.

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 Ṛg (= ṛc), 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.

7 1. LV, vr in Frenz omit *sarva- . . . upatiṣṭhate.* — 2. SA (AnSS ed.), vr in Frenz *dhṛt-voda-*. — 3. SA (AnSS ed.), vr in Frenz *-cyodakapātraṃ*. — 4. LV, vr in Frenz *kṛtvāpa ācamya trir udapātraṃ prasicyodyantam ādityam upatiṣṭheta vargo 'si.* — 5. SA (AnSS ed.), vr in Frenz *karoti* for *akarot*.; Frenz adds *sma.* — 6. LV, vr in Frenz omit *tad yad ahorātrābhyāṃ . . . upatiṣṭhate*; Frenz conjecture *upatiṣṭheta.*

Sarvajit: this epithet means "all-conquering."

Wearing . . . position: I take the term *yajñopavīta* 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.

8 1. SA (AnSS ed.), Cowell (1861), vr in Frenz add *vṛttāyāṃ*. — 2. LV, vr in Frenz *-tṛṇābhyāṃ vāk*, vr in Cowell (1861) *vācam*. — 3. SA (AnSS ed.) *pratyasya*. — 4. LV, vr in Frenz *yat te* (cf. KsU 2.10). — 5. LV, Cowell (1861), vr in Frenz *susīmaṃ* [LV *susīma*] *hṛdayam*; vr in Frenz *susīmaṃ tad dhṛdayam*; Deussen (1897) *suṣīme* for *susamid*; vr in LV *hṛdaye* for *hṛdayam*; Cowell (1861), SA (AnSS ed.) *divi* for *adhi*. — 6. *pādas* cd: LV, vr in Frenz *tenāmṛtatvasyeśāne māhaṃ pautram aghaṃ rudam*. — 7. LV, vr in Frenz *hāsmāt*; SA (AnSS ed.), Cowell (1861), vr in Frenz *pūrvāḥ*. — 8. Keith (1908) *prajā*. — 9. Frenz conjecture adds *iti* and inserts here the paragraph KsU 2.10 (see the concordance in my introduction to the KsU). — 10. SA (AnSS ed.) omits. — 11. Frenz conjecture *āpyāyiṣṭhā* (grammatical form). — 12. Frenz conjecture *āpyāyasveti*. — 13. LV, vr in Frenz *daivīm āvṛ-*.

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 *adhiśrita* ("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 (*pratīka*), 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.

9 1. Cowell (1861) *tenemaṃ*. — 2. SA (AnSS ed.), vr Frenz *tvai . . .* [lacuna] *pañca-mukhaṃ*. — 3. vr in LV, in Frenz *avakṣeṣṭhā*. — 4. vr in Frenz *avakṣī-*.

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.

10 1. SA (AnSS ed.), vr in Frenz *saṃvekṣya jāyā-*; Cowell (1861), vr in Frenz *saṃveśyañ jāyā-*; Keith (1908) *saṃviśyañ jāyā-*. — 2. vr in LV *yan me*. — 3. LV, Cowell (1861), vr in Frenz *susīme*; vr in LV *susīmaṃ*. — 4. LV, Cowell (1861), vr in Frenz *hṛdaye*. — 5. LV, vr in Frenz *hitam antaḥ*. — 6. *pāda* b: vr in LV *divi candramasi śritam*. — 7. *pāda* cd (cf. KsU 2.8): LV, vr in Frenz *manye 'haṃ māṃ tadvidvāṃsaṃ tena māhaṃ pautram aghaṃ rudam*. — 8. LV *hāsmāt*. — 9. SA (AnSS ed.), Cowell (1861) *pūrvāḥ*.

11 1. LV, vr in Frenz, Śaṃkarānanda *abhimṛśet*. — 2. SA (AnSS ed.), Cowell (1861), vr in LV *ātmā vai putra nāmāsi*. — 3. LV, vr in Frenz *asāv iti nāmāsya*. — 4. LV, vr in Frenz *gṛhṇāti*. — 5. SA (AnSS ed.), vr in Frenz *vedo*. — 6. Frenz *putra nāmāsi* (uncompounded, although he translates as a compound). — 7. LV, vr in Frenz *asāv iti nāmāsya*. — 8. LV, vr in Frenz omit *athainaṃ parigṛhṇāti*; SA (AnSS ed.) *athainat pari-*. — 9. vr in Frenz *ye*. — 10. LV, vr in Frenz omit *tad*. — 11. vr in Frenz omits *tena tvā parigṛhṇāmi*; LV, vr in Frenz add *nāmāsya gṛhṇāti*. — 12. vr in Frenz omits *athāsya dakṣiṇe . . . savye*. — 13. SA (AnSS ed.), vr in Cowell (1861) *bhetthā*; Cowell (1861) *cetthā*; vr in Frenz *cchetsyā*, *chettā*. — 14. vr in Frenz *māṃ*. — 15. vr in Frenz *vyatiṣṭhāḥ*; vr in LV *vyadhiṣṭhāḥ*. — 16. Frenz, Renou (1948) *jīva*; I opt for *jīvasva* also mc. — 17. LV, vr in Frenz *avajighrā-*; vr in LV *abhijighret*. — 18. SA (AnSS ed.), Cowell (1861) omits *asāv*. — 19. SA (AnSS ed.), Cowell (1861) *trir asya mūrdhā-*; vr in Frenz *trir avamūrdhā-*. — 20. SA (AnSS ed.), vr. SA (AnSS ed.), Cowell (1861) *tvāṃ*. — 21. SA (AnSS ed.), Cowell (1861) *trir asya mūrdhā-*.

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 "*huṃ*" just like a cow over her calf (see CU 2.2.1 n.). A similar rite is described in several Gṛhya Sūtras: *Āśvalāyana*, 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 Gṛhya Sūtras, translates: "You are my self bearing 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 huṃ: within the Soma ritual this sound is technically called *hiṃ* (CU 2.1.1 n.), and here it is compared with the low of a cow.

12 1. SA (AnSS ed.), Cowell (1861) *tasyā*. — 2. LV, vr in Frenz *vāyum*. — 3. SA (AnSS ed.), vr in Cowell (1861) *vāyau mṛtvānnam ṛcchante*; Cowell (1861) *vāyau mṛtvā na mṛcchante*; vr in Frenz, in Cowell (1861) *vāyau mṛtā na mṛcchante, vāyau mṛtvān na mṛcchante, vāyau mṛtān na mṛcchante*; Shreekrishnadas (1910), Frenz record the reading *sṛptā na mūrchante*. — 4. LV, vr in Frenz add *u*.

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.

13 1. Deussen (1897) *tasyās*. — 2. For variants see KsU 2.12 n. 3. — 3. LV, vr in Frenz add *u*. — 4. vr in Frenz *vidvāṃsa ubhau*. — 5. vr in Frenz *-vartayātāṃ*. — 6. LV, vr in Frenz *haivainaṃ*. — 7. SA (AnSS ed.), vr in Frenz *sṃvīyātām*. — 8. LV, vr in Frenz *ta enaṃ sarve*.

all these deities: see BU 1.3.9 n.

both the mountain ranges: the southern is the Vindhyas, and the northern is the Himalayas.

14 1. LV, vr in Frenz *sarvā*. — 2. Cowell (1861) *tad dhāprāṇat śuṣkaṃ dāru-* [vr *dhāprāṇataḥ, tad vākṇataḥ*], Frenz also give this reading but places the addition within brackets as an interpolation; SA (AnSS ed.), vr in Frenz *tad vāk papāta śuṣkaṃ dāru-*; adopted reading found in LV, Shreekrishnadas (1910). — 3. SA (AnSS ed.), vr in Frenz *vācāvada-*; here and elsewhere Frenz reads *śiṣye* for *śiśye*. — 4. SA (AnSS ed.), vr in Frenz *cakṣuṣāpaśya-*. — 5. SA (AnSS ed.), vr in Frenz *athaitan*, LV has *eta-* in all 5 phrases. — 6. SA (AnSS), vr in Frenz *manasādhyā-*. — 7. LV, vr in Frenz *samuttasthau te devāḥ*. — 8. LV, vr in Frenz *sahaitaiḥ sarvair asmāl lokād ucca-*; Frenz conjecture *sahaivaite sarve 'smāc charī-*, I follow this in my translation. — 9. LV, vr in Frenz *-pratiṣṭhā*; Shreekrishnadas (1910), *-pratiṣṭhākāśā-*. — 10. LV, vr in Frenz *evaivaṃ vidvān sarveṣāṃ bhūtānāṃ prāṇam eva*. — 11. LV, vr in Frenz *sahaitaiḥ*. — 12. LV, vr in Frenz *-pratiṣtha ākā-*; Shree-krishnadas (1910), *pratiṣṭhākā-*. — 13. vr in Frenz *sa tūdgacchati*; LV, Shreekrishnadas (1910), vr in Frenz *tad bhavati*. — 14. LV, Shreekrishnadas (1910), vr in Frenz *tat prāpya tadaṃrto bhavati yadaṃrtā devāḥ*. — 15. Cowell (1861) *vedaṃ*.

arguing for its own preeminence: on the relative superiority of the vital functions, see BU 1.3.2–6 n.

15 1. SA (AnSS ed.), vr in Frenz *-gnim upa smādhāyoda-*. — 2. vr in Cowell (1861) *-tram upaninīyāha-*. — 3. LV, vr in Frenz, Śaṃkarānanda *svayaṃ*; Shreekrishnadas (1910) omits. — 4. LV, Shreekrishnadas (1910) *śyeta etya*; the sandhi makes the form unclear; Frenz takes *syeta* as *śayīta*, but Śaṃkarānanda explains it as *śyetaḥ śvetaḥ*. — 5. LV, Shreekrishnadas (1910) *indriyair asyendri-*. — 6. Cowell (1861), SA (AnSS ed.) *-dadhyāt*. — 7. vr in Frenz *api vāsyābhimukhata evāsītāthāsmā āsīnāyābhi-*, LV, Shreekrishnadas (1910) *api vāsyābhimukhata evāsītāthāsmai*. — 8. vr in Cowell (1861) adds *śarīraṃ me tvayi dadhānīti pitā śarīraṃ te mayi dadha iti putraḥ*. — 9. vr in Cowell (1861) *prajātir*. — 10. SA (AnSS ed.), Cowell (1861), Shreekrishnadas (1910) *ityāṃ*. — 11. SA (AnSS ed.), Cowell (1861), Shreekrishnadas (1910) *ityāṃ te*. — 12. In place of the preceding four phrases on *manas* and *prajñā* LV, Shreekrishnadas (1910) read *dhiyo vijñātavyaṃ kāmān me tvayi dadhānīti pitā dhiyo vijñātavyaṃ kāmāṃs te mayi dadha iti putraḥ*. — 13. LV, Shreekrishnadas (1910) omit *yady u . . . iti putraḥ*. — 14. SA (AnSS ed.), Cowell (1861), Shreekrishnadas (1910) omit *prāṅ*. — 15. LV adds *annādyaṃ*. — 16. LV, Shreekrishnadas (1910) *savyam aṃsam anvavekṣate*; vr in SA (AnSS ed.) *abhyavekṣeta*. — 17. vr in Frenz *vastrāntena*. — 18. Cowell (1861) *-aiścarye*. — 19. LV, Shreekrishnadas (1910) *preyād yad evainaṃ samāpayati tathā*; vr in Frenz *samāpayed yathā*; — 20. LV, Shreekrishnadas (1910) *tathā*.

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-√vraj* ("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 1. vr in Frenz *oṃ bhadraṃ no api vātaya manaḥ pratardano.* — 2. LV, vr in Frenz omits. — 3. LV, vr in Frenz *dadānīti*; vr in Frenz *te dadāmīti, te dadānīti.* — 4. vr in LV omits *pratardanas.* — 5. SA (AnSS ed.) omits *me*; vr in Frenz adds *varaṃ.* — 6. Frenz *paro 'parasmai*; LV, Shreekrishnadas (1910), vr in Frenz *varaṃ parasmai* (the reading preferred by Böhtlingk 1899); Keith (1908) *varo 'parasmai*; vr in Frenz *varaṃ paraḥ parasmai, varaḥ parasmai, varaṃ parasmai, varam avarasmai.* — 7. LV, vr in Frenz *evam avaro*; 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 Śaṃkarānanda); vr in Cowell (1861) *sa hendra uvāca.* — 12. vr in Frenz *yo māṃ.* — 13. vr in Frenz *vijānīyāṃ, vijānīyās*; Shreekrishnadas (1910) *vijānīthāḥ.*— 14. SA (AnSS ed.), vr in Frenz *ahanad.* — 15. Shreekrishnadas (1910), vr in Frenz *avāṅmukhān*; SA (AnSS ed.), LV, vr in Frenz *arurmukhān*; Frenz here adds *ahanaṃ* (I follow his intent—one should not connect *arunmukhān* to *yatīn*— but the first *ahanam* may extend to *arunmukhān*, just as *atṛṇaham* later in the passage). — 16. vr in Cowell (1861) *śālā-.* — 17. SA (AnSS ed.), vr in Frenz *prāyacchan.* — 18. vr in Frenz *santthā.* — 19. SA (AnSS ed.) *prahlādīyām*; vr in Frenz *prahlādādīyān, prahrādīn, prahlādīn, prāhlādīn*; SA (AnSS ed.), Cowell (1861), LV, Shreekrishnadas (1910), *atṛṇam aham* (but Frenz is right in taking *atṛṇaham* as the first singular imperfect of *√tṛh* [seventh class]; *aham* is not found anywere else in the passage. — 20. SA (AnSS ed.) *paulāmān.* — 21. Shreekrishnadas (1910), vr in Frenz *kālakāśyāṃs*; SA (AnSS ed.), LV *kālakhañjān*; vr in Frenz *kālakhāñjān, kālakāñjyān, kālakañjyān.* — 22. vr in Frenz *na loma ca mā mīyate.* — 23. LV, vr in Frenz *vijānīyān* for *veda.* — 24. SA (AnSS ed.) *kena ca karmaṇā loko mīyate*; LV, vr in Frenz *nāsya kena ca karmaṇā loko mīyate* for *na ha . . . mīyate*; 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 bhrūṇahatyayā.* — 26. LV, vr in Frenz add *cana.* — 27. vr in Keith (1908) *cakṣuśo.* — 28. Cowell (1861), Shreekrishnadas (1910) *vetīti*; SA (AnSS ed.) *nīle vetīti*; vr in Frenz *mukhaṃ nīlaṃ vetīti*; (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 (*varaṃ 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. Böhtlingk's interpretation is also the one given by Śaṃkarānanda, who accepts the reading *varo*, but glosses it as *varaṃ*. 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. Tvaṣṭṛ was Indra's father, whom he slayed after drinking Soma (Macdonell 1898, 57). The killing of the Arunmukhas 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 Kālakāñjas 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.

2 1. Cowell (1861) *prajñātmānaṃ mām*; Cowell (1861), Shreekrishnadas (1910) *upāsva*. — 2. vr in Cowell (1861) *upāsvāyuḥ sa prāṇāḥ prāṇaḥ u vā amṛtaṃ*; vr in Frenz *vā āyuḥ prāṇo vā amṛtaṃ*; LV, vr in Frenz *vā āyuḥ prāṇa evāmṛtaṃ*. — 3. SA (AnSS ed.), vr in Frenz *yāvad yasmiñ charīre*. — 4. vr in Cowell (1861) *hy evānuṣmin*. — 5. vr in Frenz *satyasaṅkalpaṃ*, adds *eti*. — 6. vr in Frenz *mamāyur*; vr in Cowell (1861) *ma āyur*. — 7. vr in Frenz *evāpno-*; *-tatvam akaraṃ*. — 8. vr in Frenz omits. — 9. SA (AnSS ed.), vr in Frenz *śaknuyāt tad vācā*. — 10. vr in Frenz *prajñapayituṃ*; Frenz suggests *prajñām arpayituṃ*. — 11. SA (AnSS ed.), vr in Frenz *cakṣasā*. — 12. SA (AnSS ed.), vr in Frenz *dhyātaṃ*; LV, vr in Frenz *dhyātum ity*; vr in Frenz *dhyātum ity ekakālam*. — 13. LV, vr in Frenz omit *bhūtvā*. — 14. vr in Cowell (1861) *sarvāṇy etāni*; LV, vr in Frenz *sarvāṇy eva*. — 15. LV, vr in Frenz *prajñapayanti*. — 16. vr in Frenz *cakṣuṣā*. — 17. LV, vr in Frenz add *iti*. — 18. vr in LV *astitve ca*. — 19. Müller (1879–84) suggests *prāṇasya*. — 20. SA (AnSS ed.), vr in Frenz *niḥśreyasādānam iti*.

attains immortality in this world: the meaning probably is that when breath is present it keeps death away in this world.

3 1. vr in Frenz *cakṣuṣāpeto*. — 2. Śaṃkarānanda, vr in Cowell (1861) omit this entire phrase. — 3. vr in Cowell (1861) adds *atha khalu* before *jīvati*. — 4. vr in Frenz *uraśchinna*. — 5. vr in Frenz omits *iti*. — 6. LV, vr in Frenz omits *iti saiṣā prāṇe sarvāptiḥ*; Frenz considers *idaṃ śarīraṃ . . . sarvāptiḥ* as an interpolation. — 7. SA (AnSS ed.), LV, Cowell (1861) *vā*. — 8. LV, vr in Frenz add *saha hy etāv asmin śarīre vasataḥ sahotkrāmataḥ*. — 9. vr in Frenz *tasyaiva*. — 10. vr in Frenz *etad vijānāti*. — 11. BSS (1.3.30), vr in LV *yadā* for *yatraitat puruṣaḥ*. — 12. vr in Frenz *kathaṃcana*. — 13. Following Frenz's conjecture (also parallel phrase below); all mss. *bhavati*; see parallel at the beginning of KsU 4.20. — 14. LV, vr in Frenz *tadainaṃ*. — 15. vr in Frenz *dhyātaiḥ*. — 16. vr in Frenz omits *sarvā diśo*. — 17. vr in LV, in Frenz *visphuliṅgāḥ*. — 18. BSS (1.3.30) adds *sarve*. — 19. SA (AnSS ed.), Cowell (1861) *vā*. — 20. LV, vr in Frenz omit *sa eṣa prāṇa . . . prajñā sa prāṇaḥ*. — 21. vr in LV *abalyaṃ*. — 22. SA (AnSS ed.), Cowell (1861) *etya*; LV, vr in Frenz *nyetya*; vr in Frenz *nyeti*. — 23. SA (AnSS ed.), Cowell (1861) *eti*. — 24. SA (AnSS ed.), Cowell (1861), *tam* for *tad*; Frenz conjecture adds *iti*. — 25. LV, Cowell (1861), SA (AnSS ed.) *udakramīc cittaṃ na*; vr in Frenz *udakramīc citraṃ na*. — 26. vr in Frenz omits *na dhyāyati*. — 27. For *bhavanti* see KsU 3.3, n. 13. — 28. LV, vr in Frenz *tadainaṃ*.

— 29. vr in Frenz *dhyātaiḥ*. — 30. vr in Frenz adds *yadā pratibudhyate yathāgner jvalato visphuliṅgā vipratiṣṭherann evam evaitasmād ātmanaḥ prāṇā yathāyatanaṃ vipratiṣṭhante prāṇebhyo devā devebhyo lokāḥ*, and ends the third section here. — 31. LV places here the addition in the preceding note, except the readings *sa yadā* and *viṣphuliṅgā*.

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.

4 1. SA (AnSS ed.), LV *evāsmin* for *asmāt*. — 2. SA (AnSS ed.), LV *abhivisṛjyante*; Hillebrandt (1921, 174) *abhiviśṛjante*. — 3. SA (AnSS ed.), Cowell (1861), LV *prāṇo* and *prāṇena* (cf. KsU 1.7). — 4. SA (AnSS ed.), LV *sarve gandhā*. — 5. SA (AnSS ed.), LV *sarve śabdā*. — 6. SA (AnSS ed.), vr in Frenz *dhyātāny*. — 7. vr in Frenz *prāṇena*. — 8. LV, vr in Frenz *vā*. — 9. SA (AnSS ed.), Cowell (1861) omit *saiṣā prāṇe . . . sa prāṇaḥ*. — 10. vr in Frenz adds *iti*. — 11. SA (AnSS ed.), Cowell (1861) omit. — 12. vr in Frenz *yathā prajñāyāṃ*. — 13. vr in Frenz *ekībhavanti*; SA (AnSS ed.) adds *iti*.

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.

5 1. numerous vr *adūhlaṃ, adūlhaṃ, udūhaṃ, udūḍhaṃ, adūḍhaṃ, udūhlaṃ, udūlhaṃ*; Keith (1908) *adūduhat*. — 2. vr in Frenz *purastāt*. — 3. LV, Cowell (1861), vr in Frenz *prāṇa*; vr in Frenz *prāṇam, ghrāṇam*. — 4. vr in Frenz *karmāṇi*. — 5. SA (AnSS ed.) *pādā evāsyā*. — 6. SA (AnSS ed.), Cowell (1861), *mana evāsyā*. — 7. SA (AnSS ed.), Cowell (1861) *tasya dhīḥ kāmāḥ*.

particle of being [bhūtamātra]: this term should perhaps be understood within the line of thought that developed into the Sāṃkhya cosmology with its doctrine of subtle elements (*tanmātra*).

6 1. SA (AnSS ed.), Cowell (1861), LV *prāṇaṃ* and *prāṇena*. — 2. vr in Frenz adds *hi*. — 3. vr in Frenz omits *śarīreṇa . . . prajñayopastham samāruhya*; vr in Frenz *ānandiṃ*. — 4. SA (AnSS ed.), Cowell (1861) *prajñayā manaḥ samāruhya manasā sarvāṇi dhyānany āpnoti*.

7 1. SA (AnSS ed.) *prajñapayed*. — 2. SA (AnSS ed.), Cowell (1861), LV *prāṇo*. — 3. SA (AnSS ed.) *prajñapayetām*; LV *prajñāpayetām*. — 4. SA (AnSS ed.), Cowell

(1861) *anyatra nau mano 'bhūd ity āhatur nāvām etat karma prājñāsiṣva iti* [SA *-siṣveti*]. — 5. for *sukhaduḥkhaṃ*: SA (AnSS ed.) *na sukhaṃ na duḥkhaṃ*; Cowell (1861) *sukhaṃ na duḥkhaṃ*; LV, vr in Frenz *sukhaṃ duḥkhaṃ*; vr in Frenz *sukha- duḥkhe*. — 6. SA (AnSS ed.), Cowell (1861), LV *na ratiṃ na prajātiṃ*. — 7. SA (AnSS ed.), Cowell (1861) *anyatra nau mano 'bhūd ity āhatur nāvām etām ityāṃ prājñāsiṣva iti* [SA *-siṣveti*].

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.

8 1. LV, vr in Frenz *rūpavidyaṃ*; vr in Frenz *rūpavidaṃ, rūpaṃ vidvāṃsaṃ*. — 2. vr in Frenz *-rasa*. — 3. vr in Cowell (1861) *prajāpatiṃ*. — 4. vr in Frenz *yadi*. — 5. vr in Frenz transposes *na* after *prajñāmātrāḥ*. — 6. vr in Frenz *yadi*. — 7. vr in Frenz *evaitan nānā*. — 8. Cowell (1861), LV *arpito*. — 9. vr in Frenz *sa eva prāṇa*. — 10. SA (AnSS ed.), vr in Frenz *prajñātmānanto 'ja-, prajñātmānto 'ja-, prajña ātmānando 'ja-*.— 11. vr in Frenz *sādhu*. — 12. LV, vr in Frenz omits. — 13. LV, vr in Cowell (1861), Śaṃkarānanda omit *bhavati*. — 14. LV, vr in Cowell (1861) and Frenz add *enaṃ*. — 15. vr in Cowell (1861) *taṃ yam anvānuneṣati*. — 16. LV, vr in Cowell (1861) and Frenz *evainam asādhu*. — 17. vr in Cowell (1861) *taṃ yam ebhyo lokebhyo*. — 18. LV, SA (AnSS ed.), Cowell (1861) *ninīṣate*. —19. LV, vr in Frenz *sarveṣaḥ*.

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

1 1. vr in Cowell (1861) omits. — 2. LV, vr in Cowell (1861) and Frenz *atha gārgyo ha vai*. — 3. Cowell (1861) *saṃspaṣṭa*. — 4. vr in Frenz *āsata* for *āsa so 'vasad*. — 5. SA (AnSS ed.) *sa vasanmatsyeṣu*; Cowell (1861) *savasanmatsyeṣu*; LV, Renou (1948) *savaśamatsyeṣu*. — 6. vr in Frenz *-pāñcāleṣu*. — 7. vr in Frenz *hovācājātaśatruṃ*. — 8. LV, vr in Frenz *kāśyam etyovāca*. — 9. SA (AnSS ed.) *dadmi ta*; Cowell (1861) omits *ta*. — 10. vr in Frenz *dadma etasyāṃ*. — 11. vr in Frenz *anu*.

Gārgya Bālāki . . . widely traveled man: for a variant of this story, see BU 2.1 and the notes to this. The term *saṃspṛṣṭa* (variant *saṃspaṣṭa*) 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 Śaṃkarānanda and is omitted in LV and many manuscripts. Frenz places it within brackets. — 2. SA (AnSS ed.), Cowell (1861) *bṛhac candra-*. — 3. Conjecture following Frenz; cf. KsU 4.10; all *satyam*. — 4. SA (AnSS ed.), Cowell (1861) *satyaṃ*.

3 1. vr in Cowell (1861), Śaṃkarānanda *samavādayiṣṭhāḥ* (also in the subsequent paragraphs); SA (AnSS ed.), LV add *bṛhan pāṇḍaravāsā*; Cowell (1861) adds *bṛhat pāṇḍuravāsā*; cf. BU 2.1.2.

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*.

4 1. LV, vr in Frenz omit *bṛhan pāṇḍaravāsāḥ*. — 2. SA (AnSS ed.), Cowell (1861) omit *bṛhan . . . somo rājā*.

5 1. SA (AnSS ed.), Cowell (1861) *satyasya*; vr in Frenz *tejasasya*. — 2. vr in Frenz *tejasvīti*.

6 1. vr in Frenz *evāhaṃ brahmopāsa*.

7 1. LV and Śaṃkarānanda transpose paragraphs 7 and 8. — 2. SA (AnSS ed.) omits *eva*. — 3. vr in Frenz *vāparaja-*; SA (AnSS ed.) *aparājiṣṇur anya-*; vr in Frenz *anyatas tajjyāyān*.

8 1. Cowell (1861) *apravṛtti*. — 2. In place of *yaśasā . . . eti* LV, Śaṃkarānanda read *no eva svayaṃ nāsya prajā purā kālāt pravartate*; cf. BU 2.1.7.

9 1. LV, Śaṃkarānanda *viṣāsahir haivānv eṣa*; vr in Frenz *viṣāsahir haivaiṣa*. — 2. vr in Frenz repeats *bhavati*.

10 1. SA (AnSS ed.), Cowell (1861) *tejasa ātmeti*; LV, vr in Frenz *nāmna ātmeti*, vr in Frenz *nāmnasyātmeti*, *nāmnas tv ātmeti*. — 2. 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 1. vr in Frenz *prajājāyate*, *prajā svayam ājāyate*.

12 1. LV, vr in Frenz *pratiśrutkāyāṃ*. — 2. vr in Frenz *'navaga*, *'napagama*. — 3. SA (AnSS ed.) *dvitīyān*; LV, Cowell (1861) *dvitīyāt*; vr in Frenz *dvitīyāṃ*. — 4. LV om *hi*.

13 1. LV, vr in Frenz *evaiṣa śabdaḥ puruṣam anveti tam evā-*. — 2. vr in LV *āyur iti*. — 3. LV, vr in Frenz *no eva svayaṃ nāsya prajā purā* for *na purā*.

14 1. vr in Frenz *chāyāyāṃ*. — 2. LV, vr in Frenz *evaiṣa chāyāpuruṣas tamevā-*.—3. LV, vr in Frenz *no eva svayaṃ nāsya prajā purā kālāt pramīyate* for *na . . . praitīti*.

15 1. LV transposes paragraphs 15 and 16. — 2. SA (AnSS ed.) *bālākir yenaitat-*; LV, vr in Frenz *evaiṣa prājña ātmā yenaitat puruṣaḥ*. — 3. SA (AnSS ed.), LV *svapnyayā*; vr in Frenz *svapnāyā*.

16 1. LV, vr in Frenz *śārīraḥ*. — 2. LV, vr in Frenz omit *yaśasā . . . 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 1. LV, vr in Frenz *dakṣiṇe 'kṣan*. — 2. LV, vr in Frenz *nāmna*. — 3. vr in Frenz *ātmāgnir ātmā jyotiṣṭa ātmeti*.

18 1. LV, vr in Frenz *savye 'kṣan*. — 2. vr in Frenz *jyotiṣa*. — 3. vr in Frenz adds (see KsU 4.2) *āditye bṛhan pāṇḍaravāsāś candramasi somo rājā vidyuti tejasi stanayitnau śabdasyākāśe pūrṇaṃ vāyāv indro 'gnau viṣāsahir apsu nāmnasyādarśe*(?) *pratirūpaḥ pratiśrutkāyāṃ dvitīyaḥ śabdo 'sus chāyāyāṃ mṛtyuḥ śarīraḥ prajāpatiḥ prājo* [sic] *yamo rājā dakṣiṇe 'kṣan nāmnaḥ savye 'kṣan satyasya*.

19 1. vr in Frenz *tato ha.* — 2. LV, vr in Frenz *bālākā3i iti*; vr in Frenz *bālāka iti.* — 3. LV, vr in Frenz *etāvad dhīti.* — 4. LV, vr in Frenz *kila.* — 5. Cowell (1861), SA (AnSS ed.) *saṃvādayiṣṭhā;* vr in Frenz *saṃvadiṣṭhā.* — 6. LV, vr in Frenz add *sa hovāca*; vr in Frenz *taṃ sa hovāca.* — 7. SA (AnSS ed.), LV *vaitatkarma.* — 8. SA (AnSS ed.), vr in Frenz omits. — 9. vr in Frenz *samitpāṇiṃ.* — 10. vr in Frenz *praticakrāma.* — 11. LV, vr in Frenz *-rūpam eva tat syād*; SA (AnSS ed.), vr in Frenz *-rūpam etan manye*; vr in Frenz *-rūpam eva syād.* — 12. vr in Frenz *kṣatriyaṃ.* — 13. Cowell (1861) *upanayetaihi*; SA (AnSS ed.) *upanayate hi.* — 14. vr in Frenz *upanayīta / ehi jñāpa-.* — 15. vr in Frenz *puruṣam īyatuḥ, puruṣaṃ kañcid īyatuḥ.* — 16. SA (AnSS ed.), Cowell (1861) *bṛhat.* — 17. SA (AnSS ed.) *somarājann iti.* — 18. vr in Frenz *ha tūṣṇīm eva śiśye.* — 19. vr in Frenz *cikṣepa.* — 20. vr in Frenz *kvaiṣa tadābhūt; kva vā etad abhūt,* SA (AnSS ed.), vr in Frenz *kva caitad abhūt.* — 21. vr in Frenz *vijajñau.* — 22. vr in LV *hirā.* — 23. LV, vr in Frenz *hṛdayasya.* — 24. vr in Frenz *abhipratiṣṭhanti yathā.* — 25. vr in Frenz *keśasyāpi pātaḥ tā-*; vr in Frenz *vipatitas tā-.* — 26. SA (AnSS ed.) *-lasyāṇimnyas*; vr in Frenz *-lasyāṇimnās, -lasyāṇimnyās.* — 27. vr in Frenz *tiṣṭhante.* — 28. LV, vr in Frenz *lohitasyeti tāsu.* — 29. vr in Frenz *kathaṃcana.*

In vain: it may also mean under false pretext.

carrying firewood: see CU 4.4.5 n.

20 1. For the conjecture *bhavanti* see KsU 3.3, n. 13; all mss. *bhavati.* — 2. LV, vr in Frenz *tadainaṃ.* — 3. SA (AnSS ed.), vr in Frenz *dhyātaiḥ.* — 4. vr in Frenz *yathāgner visphu-, yathāgner jvalato visphu-.* — 5. LV ends paragraph 19 here. — 6. LV, vr in Frenz omit *sa eṣa . . . nakhebhyaḥ.* — 7. vr in Frenz *kṣurādhāre*; LV, vr in Frenz *'vahitaḥ syād*; vr in Frenz adds *syād.* — 8. LV *prājña ātmedaṃ*; vr in Frenz *prajñā ātmedaṃ.* — 9. vr in Frenz omits *ātmānam.* — 10. LV, vr in Frenz *-syanti.* — 11. vr in Frenz *śraiṣṭhinaṃ.* — 12. LV *vā śreṣṭhinaṃ svā bhuñ-*; vr in Frenz *vā śreṣṭhinaṃ svā bhuñjata evam evaiṣa, vā svāh svaiḥ śreṣṭhinaṃ bhuñ-.* — 13. vr in Frenz *prājña ātmai-*; LV adds *yathā śreṣṭhī svaiḥ.* — 14. vr in Frenz *evaiṣa.* — 15. LV, vr in Frenz *bhuṅkte yathā śreṣṭhī svair evaṃ vaitam ātmānam eta ātmāno 'nvavasyanti yathā śreṣṭhinaṃ svāḥ*; vr in Frenz *bhuṅkta evaṃ vaitam ātmānam eta ātmāno bhuñjanti, bhuṅkte yathā śeṣṭhī svair evaṃ vā etam ātmāno 'nvavasyanti.* — 16. vr in Frenz *vijajñau.* — 17. vr in Frenz *vijajñau atha, vijajñan hy atha.* — 18. Cowell (1861) *sarveṣāñ ca devānāṃ sarveṣāñ ca bhūtānāṃ.* — 19. LV, vr in Frenz *parīyāya.* — 20. vr in Frenz omits. — 21. vr in Frenz omits *sarvān . . . -hatya.* — 22. LV, vr in Frenz omits.

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

KHAṆḌA 1

1 1. Before *keneṣitaṃ* some editions add the following mantra: *saha nāv avatu saha nau bhunaktu saha vīryaṃ karavāvahe / tejasvi nāv adhītam astu mā vidviṣāvahai / oṃ*

śāntiḥ śāntiḥ śāntiḥ / āpyāyantu mamāṅgāni vāk prāṇaś cakṣuḥ śrotam atho balam indriyāṇi ca sarvāṇi sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarod anirākaraṇam astv anirākaraṇaṃ me 'stu tad ātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu / oṃ 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.

3 1. Oertel (1896), Fujii (1996; also Grantha mss of JU) *vidma*, vr in Oertel (1896) *viduma*, JU Malayalm mss in Fujii (1996) *vitma*. — 2. JU mss in Fujii (1996), vr in Oertel (1896) *-nīma*. — 3. vr in Oertel (1896) *yathā vaitad*; JU mss in Fujii (1996) vr in Oertel (1896) *anuśiṃṣyāt*.

4 1. vr in Oertel (1896) *śuśrūma*.

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) *prāṇīti*.

KHAṆḌA 2

1 1. For *daharam* Radhakrishnan (1953), vr in KeU (AnSS ed.) and in LV *dabhram*, Oertel (1896), Fujii (1996), vr in LV *dahram*. — 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*, and*rūpam*, and before*deveṣu* 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.

5 1. Oertel (1896) gives this as a prose passage. — 2. Oertel (1896) *vivicya*; vr in LV *vicintya*; JU Malayalam mss in Fujii (1996) *vicintya*, *vicittya*; JU Grantha mss in Fujii (1996) *vicitya*, *vivicya*, *vicicya*.

KHAṆḌA 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 *nainad* for *naitad*.

8 1. vr in Oertel (1896) *tam* for *tad*.

9 1. vr in KeU (AnSS ed.) and in LV *ādadīyam*.

10 1. vr in Oertel (1896) *nivavṛṅta*. — 2. Oertel (1896), all JU mss in Fujii (1996) *nainad* for *naitad*.

11 1. vr in Oertel (1896) *tam* for *tad*. — 2. Oertel (1896), Fujii (1996) *tiro 'dadhe*.

KHAṆḌA 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 Śaṃkara's commentary. — 2. I follow Oertel (1896), Fujii (1996); most editions of KeU read *mahīyadhvam iti*, vr in LV *amahīyadhvam iti*.

2 1. vr in Oertel (1896) *vediṣmā, nediṣum*. — 2. vr in LV *pasparśuḥ*; Oertel (1896), Fujii (1996) *sa* for *te*, although JU mss in Fujii (1996) and vr in Oertel (1896) read *te*; on the phrase *te . . . brahmeti*, see the following note. — 3. vr in Oertel (1896) *anat* for *enat*.

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" (*prathamaḥ*) is in the singular and the verb "recognize" (*vidāṃcakāra*) 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.

4 1. vr in Oertel (1896) *vidyu-*. — 2. Oertel (1896) *iti nya-*; JU mss in Fujii (1996) *itī3n nya-*; Oertel (1896), vr in LV *nyamiṣad* (see Geldner 1911, 149, n. 837). — 3. Oertel (1896), JU mss in Fujii (1996) *-devatam*.

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!"

5 1. Oertel (1896), JU mss in Fujii (1996) *enad* for *etad*. — 2. vr in Oertel (1896) *sukalpaḥ*.

recollects something: recollection is here a flash of intuition, see CU 7.13.1 n.

6 1. vr in Oertel (1896) *samvaṃkṣanti*.

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 √*vāñc* ("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.

8 1. vr in Oertel (1896) *pratiṣṭho*. — 2. Following Oertel (1896), Fujii (1996). Most KeU editions read *sarvāṅgāni*.

9 1. vr in Oertel (1896) *ye*. — 2. LV, KeU (AnSS ed.) *jyeye* 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 *agnir 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; Helfer 1968, 352. Helfer'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.

3 1. Charpentier (1928–29) *ānandā*. — 2. Böhtlingk (1890a, 129) suggests *ye* for *te*, or *yān* for *tān*; Rau (1971, 173) *yān* for *tān*. — 3. Böhtlingk (1890a, 129) thinks there is an *iti* missing.

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; 1968*a*, 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.

5 1. Böhtlingk (1890a, 130) takes *emi* as *aimi* ("come"), followed by Charpentier (1928–29). — 2. Charpentier (1928–29) *madhye*. — 3. vr in KaU (ĀnSS ed.), Böhtlingk (1890a, 130) *kariṣyatīti*.

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 *sasyeva* for *sasyam iva*, while Alsdorf himself, following Wackernagel, prefers *sasyaṃ 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.

7 1. Sandhi dropped mc following Böhtlingk (1890a, 130) and Alsdorf (1950, 623); vulgate reads *praviśaty 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 Vaiśvānara (BU 1.1.1 n.). The first half-verse occurs in VaDh 11.13. Charpentier (1928) ascribes this and the next verse to Naciketas.

8 1. Whitney (1890a, 93), Alsdorf (1950, 630) see the word as problematic. — 2. Böhtlingk (1890a, 130), Alsdorf (1950, 623) *sūnṛtaṃ*. — 3. Sandhi dropped mc following Alsdorf (1950, 623); vulgate *ceṣṭā-*.

9 1. Vulgate *me 'naśnan*, sandhi dropped mc following Alsdorf (1950, 623). — 2. Böhtlingk (1890a, 131) *suasti* mc, followed by Charpentier (1928–29); Whitney (1890a, 94) suggests *namas te astu svasti me 'stu tasmāt prati trīn varān brāhmaṇa vṛṇīṣva*. — 3. Charpentier (1928–29), Alsdorf (1950, 630), Rau (1971, 173) *trīn u varān* mc.

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.).

10 1. vr in KaU (AnSS ed.) *mamābhi*.

11 1. Böhtlingk (1890a, 131) *uddālaka*; Böhtlingk (1890a, 132; cf. 1897a, 95), Geldner (1911, 157), Renou (1943b), vr in LV *matprasṛṣṭe*; Whitney (1890a, 94), vr in LV *matpṛṣṭam*. — 2. vr in KaU (AnSS ed.) *tvā*. — 3. Whitney (1890a, 94), Kern (in Böhtlingk 1891b), Charpentier (1928–29), Alsdorf (1950, 627) *dadṛśvān* mc; LV *darśivān* mc.

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 *prasṛṣṭaḥ* to *prasṛṣṭe*. The translation would then be: "Auddālaka Āruṇi will be affable in the future, just as before, toward you dismissed by me."

12 1. Böhtlingk (1890a, 132), LV *jarāyā* for grammar; Alsdorf (1950, 637), Rau (1971, 173) *tvan* (= *tvat*) *na jarāyā*, which I follow in my translation. — 2. *tīrtvā aśa-* sandhi dropped mc following Böhtlingk (1890a, 132), Alsdorf (1950, 624).

13 1. *taṃ* following Böhtlingk (1890a, 132), Rau (1971, 173), vr in Raṅgarāmānuja and Bhāskara (see LV), and vr in Śaṃkara's commentary (see KaU AnSS ed., p. 15, n. 5); vulgates read *tvaṃ*.

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 Naciketas has is in the efficacy of the sacrificial ritual.

14 1. Böhtlingk (1890a, 132), Rau (1971, 173) *enaṃ*.

15 1. I follow (mc) Raṅgarāmānuja (in LV), vr in KaU (AnSS ed.), Kern (in Böhtlingk 1891b), Alsdorf (1950, 629), Rau (1971, 173); Śaṃkara 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.

16 1. Many scholars think vv. 16–18 are interpolations; Charpentier (1928–29) disagrees. — 2. Whitney (1890a, 95) *cemām ekarūpām* mc; Alsdorf (1950, 630), Rau (1971, 173) *naikarūpāṃ* mc.

glittering: on the meaning of *anekarūpa* (lit., "of many forms") as "glittering" (or dazzling), see BU 1.4.7 n.

disk of gold: the meaning of *sṛṅkā*, 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.

17 1. vr in LV (Nimbārka) *brahmayajñaṃ*; Böhtlingk (1890a, 134) *brahmayajñe*.

three-Nāciketa man: the term *triṇāciketaḥ* 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 vedic 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 *brahman*, 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 jajña* (= *jajñāna*) 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).

18 1. Alsdorf (1950, 630), Rau (1971, 173) *naciketas* for *triṇāciketas* mc (influence of the first word in previous verse); vr in KaU (AnSS ed.) *svayam* for *trayam*. — 2. Alsdorf (1950, 624) suggests a secondary contraction *yaivaṃ* mc.

19 1. Read *suvargyo* mc, Alsdorf (1950, 624). — 2. vr in Böhtlingk (1890a, 134) *svargyo 'yam*; Rau (1971, 173) *avariṣṭhā*. — 3. Charpentier (1928–29), Alsdorf (1950, 627) suggest *dvityena* (or *dvityenā*) mc. — 4. Müller (1879–84), Böhtlingk (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 *agniṃ* and *eva*. — 5. Charpentier (1928–29), Alsdorf (1950, 627) suggest *tṛtyaṃ* mc (see n. 3).

20 1. Sandhi dropped mc following Alsdorf (1950, 623); vulgate *manuṣye 'stī-*; Alsdorf (1950, 624) reads *astīti eke* mc. — 2. Böhtlingk (1890a, 135) *vidyam* for *vidyām*. — 3. To restore the meter Charpentier (1928–29) suggests *eṣa me*, but Alsdorf (1950, 624) suggests instead the disyllabic pronunciation of the long vowel: *varāṇaām*.

a man who is dead: the exact meaning of *prete* 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.

21 1. vr in KaU (AnSS ed.), Böhtlingk (1890a, 135) *suvijñeyam*. — 2. Böhtlingk (1890a, 135) *me*.

22 1. Whitney (1890a, 96) drops *yat* mc; Kern (in Böhtlingk 1891b) *tan na*. — 2. vr in KaU (AnSS ed.), Böhtlingk (1890a, 135) *suvijñeyam*.

23 1. Charpentier (1928–29) drops *ca* and reads *iccheḥ* mc; Alsdorf (1950, 630) thinks simply dropping *ca* would restore the meter, and even that is unnecessary as we have here a Jagatī meter of the type 5/8.

24 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 bhūmau* (rejected by Charpentier 1928–29); Fris (1955, 8) *mahābhūmā* (or *mahobhūmau*); on the reading see Weller (1953, 23).

25 1. The meter appears irregular. Whitney (1890a, 97) thinks *sarathāḥ* to be the candidate but offers no solution; Alsdorf (1950, 631) finds the meter acceptable (4/6 type) but suggests *yā imāḥ* 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."

26 1. Whitney (1890a, 97), Hillebrandt (1921, 174), Charpentier (1928–29), Rau (1971, 173) *śvo 'bhāvā* (cf. Weller 1953, 24).

27 1. Geldner (1911, 159) prefers *-mahe 'vittam*; Charpentier (1928–29) suggests *aprākṣma*. — 2. vr in KaU (AnSS ed.) *cettvām*.

And we get . . . will allow: Others translate it as a question: "Shall we live, so long as you shall rule?" See Weller (1953, 26).

28 1. Müller (1879–84) *ajāryatām*; Whitney (1890a, 97) suggests *ajuryatā* or *ajūryatā*. — 2. Kern (in Böhtlingk 1891b) *sadhasthaṃ*; Hillebrandt (1914, 579–80) *kvavasthaḥ*; Geldner (1911, 160; cf. Böhtlingk 1890a, 138), Rangarāmānuja in LV *kva tadāsthaḥ*; Rau (1971, 173) *ko adhaḥsthaḥ*; Alsdorf (1950, 624) *kuvadhaḥsthaḥ* mc; Renou (1943b) suggests contraction of *kustha* + *adhaḥstha*; cf. Whitney (1890a, 97). — 3 Hillebrandt (1914, 579–80) *prajñānam*. — 4. Hillebrandt (1914, 579–80) *varga* for *varṇa*; Charpentier (1928–29) *-pramohān*; Roth (in Böhtlingk 1891b) emends the verse: *jiryan martyaḥ kaḥ sadhasthaṃ prajānan / abhidhyāyañ jīrṇarati-*.

What . . . long life: here, as at 1.14, *prajānan* is used without a direct object (so accepted by Rau); Hillebrandt (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?"

29 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).

VALLĪ 2

1 1. Sandhi dropped mc following Alsdorf (1950, 624); vulgate *chreyo 'nyad.* — 2. Kern (in Böhtlingk 1891b), Charpentier (1928–29), Alsdorf (1950, 628), Rau (1971, 173) delete *te* mc. — 3. Alsdorf (1950, 628), Rau (1971, 173) delete mc; Alsdorf calls both *te* and *tayoḥ* pleonastic. — 4. Böhtlingk (1890a, 139), Charpentier (1928–29) delete mc; but Alsdorf prefers to delete *tayoḥ* and would read here *bhoti* (cf. KaU 3.5 n. 1).

2 1. Böhtlingk (1890a, 139), Rau (1971, 173) *te* for *tau*, rejected by Renou (1943b). — 2. Böhtlingk (1890a, 139) *saṃparīṣya.* — 3. Whitney (1890a), Charpentier (1928–29), Johnston (1939, 124), Alsdorf (1950, 628), Rau (1971, 173) delete *'bhi* mc. — 4. Geldner (1911, 160) *yogakṣemān.*

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 synomym 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 1. Johnston (1939, 125) *atyasṛkṣaḥ* mc (see KaU 2.11). — 2. Böhtlingk (1890a, 139; 1897a, 95) *avāpnoḥ*; Rau (1971, 173) *avāpo.* — 3. Geldner (1911, 160), Charpentier (1928–29), Renou (1943b) *sajjanti*, rejected by Bodewitz (1985, 26, n. 68); Wüst (1959, 258) sees *majjanti* as the *lectio difficilior.*

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 1. Problematic meter: Böhtlingk (1890a, 140) *jñāte*; Charpentier (1928–29) *avidyā yā (yā) ca vidyeti jātā.* Alsdorf (1950, 625) finds all solutions less then perfect but suggests the pronunciations *avidiyā* or *janātā* (for *jñātā* in imitation of the vedic *yajana* for *yajña*). — 2. Alsdorf (1950, 631) *naciketa manye*; Rau (1971, 173) *naciketaḥ saṃmanye.* — 3. vr in Müller (1879–84) *lolupante, lolupanti*; Müller suggests *lolupyante, lolupati*; Böhtlingk (1890a, 140) *lolupantaḥ* (suggests *'lobhayanta*); Whitney (1890a, 98) *lolupante* (for grammatically correct *lolupyante* or *lolupati*); Rau (1971, 173) *'lūlubhanta.*

5 1. Böhtlingk (1890a, 140) *paṇḍitā manya-.*

Wallowing . . . blind: parallel in MuU 1.2.8.

6 1. LV suggests *pareti* mc. — 2. LV suggests *itimānī.*

transit: see KaU 1.29 n.

7 1. Alsdorf (1950, 632), Rau (1971, 173) deletes *api* mc. — 2. This is the earliest occurrence of the obscure term *āścarya*. For a discussion see Kuiper 1961. — 3. Sandhi dropped mc following Alsdorf (1950, 623); vulgate *labdhāścaryo*. — 4. Whitney (1890a, 99), Rau (1971, 173) *kuśalo 'nuśiṣṭaḥ* (but rejected by Charpentier 1928–29).

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 'nuśiṣṭaḥ* for *kuśalānuśiṣṭaḥ* ("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 (*ātman*), 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" (*sāmparāya*) 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 *nāsty*. — 3. Some editions read *anupra-*.

For it is . . . reason: there appears to be a play on words here. The term *aṇu* can mean both fine/subtle (see KaU 2.13, 20) and an atom, while *pramāṇa* 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) *āpanīyā*. — 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.

11 1. Sandhi dropped mc following Alsdorf (1950, 624), vulgate *kāmasyāptiṃ*; Kern (in Böhtlingk 1891b) *kāmasyāvāptim*. — 2. LV, Böhtlingk (1890a, 142) *ānantyam* (but see Rau 1971, 174, re. KaU 3.17). — 3. The reading is quite problematic; Rau (1971, 165, n. 18, suggesting *stomaṃ*) calls it incomprehensible; vr in KaU (AnSS ed.) *stomaṃ*; Böhtlingk (1890a, 142) *stobhyaṃ* for *stoma*. — 4. Böhtlingk (1890a, 142) deletes mc, followed by Charpentier (1928–29); Alsdorf (1950, 628) rejects. — 5. LV deletes mc. — 6. Alsdorf (1950, 628), thinks it is a gloss on *dṛtyā*; Rau (1971, 174) deletes mc (cf. Johnston 1939, 126). — 7. Johnston (1939, 125) *atyasṛkṣaḥ* mc (see KaU 2.3).

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 saṃmanye* (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, *aṇu*) at KaU 1.21 and from its usage in the next verse, KaU 2.14.

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 *bhūtabhavyāc ca* parallel to *bhūtabhavyasya* of KaU 4.5, 12, 13.

15 1. Böhtlingk (1890a, 143) omits *yad* (oversight?); cf. Alsdorf (1950, 629).

18 *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.

20 1. vr in LV, in KaU (AnSS ed.), in Böhtlingk (1890a, 144) *dhātuḥ 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.

21 *ceaselessly exulting*: others translated "who is joy and not-joy": Geldner (1911), Hillebrandt (1921), Charpentier (1928–29).

22 1. Sandhi dropped mc following Alsdorf (1950, 623); vulgate *śarīreṣv ana-*.

23 1. Charpentier (1928–29) deletes. — 2. Böhtlingk (1890a, 145), Alsdorf (1950, 629), Rau (1971, 174) *vṛṇute*, which I follow in my translation; cf. MuU 3.2.3 n., and Johnston 1939, 127. — 3. Böhtlingk (1890a, 145) *tanuṃ*.

25 1. Böhtlingk (1890a, 146) *odanam*.

VALLĪ 3

1 1. Böhtlingk (1890a, 146), Rau (1971, 174) *svakṛtasya*, supported by Śaṃkara, who glosses *svayaṃkṛtasya*; rejected by Kern (in Böhtlingk 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.

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.

2 1. Read *ījānānaām* mc, cf. KaU 1.20 n. 3. — 2. Alsdorf (1950, 634), Rau (1971, 174) *bhayaṃ*. Charpentier (1928–29) takes this entire verse to be an interpolation.

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.

4 1. Böhtlingk (1890a, 147) *-yuktaḥ*, endorsed by Kern (in Böhtlingk 1891b); Charpentier (1928–29) *yukto*.

5 1. To restore the meter Alsdorf (1950, 626, 634) suggests dissolving the sandhi between *pādas* a and b, and reading *ayuktamanasā* (*ayuktena* may have been influenced by the following verse); further, following Kern (in Böhtlingk 1891b), he suggests that *bhavati* 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 ayuktamanasā sadā*. On this prakritism, see Weller (1953, 42).

6 1. Alsdorf (1950, 626) *bhavati* = *bhoti* (cf. KaU 3.5 n. 1).

7 1. Alsdorf (1950, 626) suggests *bhavati* (=*bhoti*) *amanaskaḥ* (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 *saṃsāra* in the early Upaniṣads. It occurs again in SU 6.16.

8 1. 1. Alsdorf (1950, 626) *bhavati* = *bhoti* (cf. KaU 3.5 n. 1).

10 1. vr in KaU (AnSS ed.) *manasaś ca*.

11 *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 Sāṃkhya 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 Sāṃkhya, 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*.

13 1. Böhtlingk (1890a, 148), Alsdorf (1950, 629), Rau (1971, 174) delete *niyacchet* mc. — 2. Böhtlingk (1890a, 148) suggests *taṃ* for *tad*.

14 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*.

15 *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 *prayata*, 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.

VALLĪ 4

2 1. vr in KaU (AnSS ed.) *atho*. — 2. Charpentier (1928–29), Alsdorf (1950, 634), Rau (1971, 174) delete *iha* mc.

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 Uparisṭād-Bṛhatī (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 (*jāgrita*).

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 1. Whitney (1890a, 105), Kern (in Böhtlingk 1891b), Charpentier (1928–29) *jātaḥ* for *jātam*. — 2. Charpentier (1928–29) wants a nominative here. — 3. Whitney (1890a, 105), Charpentier (1928–29) *vyapaśyat* or *vyadṛśyata* for grammatical reasons.

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 *tiṣṭhantam* and *tiṣṭhantīm*. "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 adi-*. — 2. Kern (in Böhtlingk 1891b) suggests: *tāṃ prāṇena saṃbhavantīm aditiṃ devatāmayīṃ*. — 3. Charpentier (1928–29) *tiṣṭhantī*.

8 1. The verse is RV 3.29.2; Alsdorf (1950, 624) reads mc *araṇiyor, īḍiyo*, and *manuṣiyebhir*; the syllabic value of the semivowels *v* and *y* is common in Upaniṣadic verses.

9–11 *From which . . . diversity*: the meaning is that the sun rises from and sets into the ritual fire. Thus the ritual sphere down here is identified with the cosmic sphere up above. When one understands this correspondence (see Int., p. 24), one sees the unity behind the apparent diversity in the world. For verse 9, see BU 1.5.23; for the last two lines of verse 10 and the first two of 11, see BU 4.4.19.

9 1. Read *sūriyo astaṃ* mc, following Alsdorf (1950, 624); vulgte *sūryo 'staṃ*. — 2. Böhtlingk (1890a, 152) *tasmin*, considered "too violent" by Charpentier (1928–29).

10 1. Alsdorf (1950, 624) suggests a secondary contraction *yeha* mc. Cf. BU 4.4.19.

12 1. LV, vr in KaU (AnSS ed.) *īśānaṃ*.

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).

13 1. Sandhi dissoved mc following Charpentier (1928–29). — 2. Read *śuvaḥ* mc, Charpentier (1928–29), Alsdorf (1950, 624).

14 *laws*: the term for "laws" 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 *yathāsiktaṃ śuddhe śuddhaṃ tādṛg evodakaṃ 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 *āsiktaṃ bhoti* (cf. KaU 3.5 n. 1) *tādṛśaṃ* 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; Hotṛ (see BU 3.1.2–6 n.) and guest = ritual fire.

3 1. Sandhi dropped mc following Alsdorf (1950, 624); vulgate *unnayaty apānaṃ*.

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 *tedaṃ* mc.

8 1. Alsdorf (1950, 624) suggests a secondary contraction *yaiṣa* mc. — 2. Charpentier (1928) adds *kāmaṃ* 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.

11 1. Rau (1971, 174) *bāhyo* for *bāhya*.

12 *The one . . . happiness*: cf. SU 6.12.

13 1. vr in KaU (AnSS ed.), LV, Whitney (1890a, 109), Charpentier (1928–29) *nityo nityānāṃ*: cf. SU 6.13. To restore the meter, Alsdorf (1950, 634) suggests *anityānāṃ cetanaś cetanānām eko bahūnāṃ yo dadhāti kāmān* ("The one spirit who creates the kāmas of the many perishable spirits"). — 2. Rau (1971, 174) suggests deleting *yo* mc.

14 1. Sandhi dropped by Böhtlingk (1890a, 157) *manyante anirdeśyaṃ*; Whitney (1890a, 109) reads *nirdeśyaṃ* and translates "definable," saying "the reading of the text

might be *'nirdeśyaṃ* '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) *paraṃ*. — 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 *imāḥ* ("these").

There the sun . . . light: = MuU 2.2.10; SU 6.14.

VALLĪ 6

1 1. Sandhi dropped mc following Alsdorf (1950, 624); vulgate *-mūlo 'vākśākha*.

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.

2 1. Charpentier (1928–29), Alsdorf (1950, 635), Rau (1971, 174) delete *kiṃ* mc. — 2. Böhtlingk (1890a, 158) *niḥsṛte*; Kern (in Böhtlingk 1891b) *niśritam*. — 3. Böhtlingk (1890a, 158) *vajra udyate*; Alsdorf (1950, 635) suggests *vajiram udyataṃ yad* (*yad* being omitted because of the following *ya*) mc. — 4. Alsdorf (1950, 624) suggests a secondary contraction *yaitad* mc.

3 1. Read *sūriyaḥ* mc, Alsdorf (1950, 624).

Indra and . . . fifth: for an alternate interpretation see TU 2.8.1 n.

4 1. Geldner (1911, 167) *sarveṣu* or *svargeṣu;* Böhtlingk (1890a, 158; 1897a, 96), Charpentier (1928–29), Rau (1971, 174) *svargeṣu*. — 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 Śaṃkara, 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 *sargeṣu* to *svargeṣu*, 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 *pāda* b, and thinks *parīva dadṛśe* 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. "Intellect" (*buddhi*) of that passage is replaced by "essence" (*sattva*) here. It is unclear whether the latter is another term for the former (in Sāṃkhya cosmology the intellect is constituted predominantly by the quality of *sattva* or goodness/light), or a new category that replaces it.

8 1. Alsdorf (1950, 626) expects the pronunciation *purṣo* (or rather *pūrṣo*) mc, which was the common source of the Sanskrit *puruṣa*, Prakrit *purisa*, and Pāli *posa*.

9 1. Geldner (1911), Renou (1943b) *enaṃ* 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.

10 1. Böhtlingk (1890a, 160), vr in KaU (AnSS ed.) *viceṣṭate*.

11 1. Alsdorf (1950, 626) *bhavati* = *bhoti* (cf. KaU 3.5 n. 1).

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),"

14 1. Alsdorf (1950, 626) *bhavati* (= *bhoti*) *atra* mc (cf. KaU 3.5 n. 1).

15 1. Alsdorf (1950, 626) *bhavati* (= *bhoti*) *etāvad* mc (cf. KaU 3.5 n. 1); vr in KaU (AnSS ed.), Böhtlingk (1890a, 160) *etāvad anu-*.

16 1. KaU (AnSS ed.) *atiniḥ-*.

17 1. Kern (in Böhtlingk 1891b) *hṛdi*. — 2. Charpentier (1928–29), Alsdorf (1950, 635), Rau (1971, 174) delete *saṃ-* mc. — 3. Alsdorf (1950, 636) offers this conjecture of the half-verse: *taṃ svāc charīrāt pravṛhen manīṣī muñjād iva iṣīkāṃ dhairiyeṇa*. — 4. Böhtlingk (1890a, 161) considers this *pāda* to be an interpolation.

18 1. 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 evaṃvid* for *evaṃ yo vid*, or suggests dropping *yaḥ*; Rau (1971, 174) *yo 'ved adhyā-*; after this verse manuscripts insert the mantra: *saha nāv avatu / saha nau bhunaktu / saha vīryaṃ karavāvahai / tejasvi nāv adhītam astu / mā vidviṣāvahai / oṃ śāntiḥ śāntiḥ śāntiḥ* // cf. TU 2.1.

VIII Īśā 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 1. LV, Weber in VS *īśā vāsyaṃ*; Thieme (1965) *īśā+āvāsyam*.

to be dwelt in: the derivation of *āvāsyam* is unclear. Thieme (1965) considers the three roots √*vas* "to put on clothes," "to pervade by odor", and "to dwell," and settles for the last. Hillebrandt (1921, 175, n. 162) prefers *ava+*√*as* and translated "Was immer in der Welt sich regt, das übergib 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.

2 1. LV suggests *jijīviṣeḥ śataṃ* 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 *jijīviṣa+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.

3 1. LV suggest *asūryā*. — 2. IU(M) *apigacchanti*; so also BU(M) at BU 4.4.11.

Demonic: it is tempting to read *asūryāḥ* ("sunless") in place of *asuryāḥ* ("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 *ātmahanaḥ* 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.

4 1. IU(M) *arśat*: Thieme (1965) notes, "ignorant orthography reflecting wrong pronunciation of *ṣ* as *ś*."

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).

Mātariśvan: generally identified with the wind. See PU 2.11 n.; Thieme 1965, 93–94.

5 1. LV suggest *tad u antike* mc. — 2. Thieme (1965) suggests dropping either *u* or *asya* mc.

6 1. 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).

8 1. Hillebrandt (1915, 194–95) *paryahāt* for *paryagāt*. — 2. Thieme (1965), LV suggest dropping *yāthātathyato* as a gloss mc.

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 *yathātathyataḥ* 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 avidyāyāḥ*; 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: *vidiyāṃ cāvidiyāṃ ca.*

12 *nonbecoming, becoming*: the exact meanings of "becoming" (*sambhūti*) and "nonbecoming" (*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 puruṣaḥ 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 *oṃ khaṃ brahma.*

IX Śvetāśvatara Upaniṣad

ADHYĀYA 1

The first chapter of the SU has been edited by Oberlies (1995) giving variants from editions and two manuscripts.

1 1. Most editions *kiṃ kāraṇaṃ*. — 2. Böhtlingk (1891c, 92) *smo*. — 3. *jīvāma* is the reading of Śaṃkara (that the missing *visarga* is not a scribal error is clear in the sandhi *jīvvāmeti*) and, as the subjunctive, the *lectio difficilior* (followed by Rau 1964, 44); Böhtlingk (1891c, 92), LV, Hauschild (1927) *jīvāmaḥ*. — 4. SU (AnSS ed.) *saṃpratiṣṭhā*, 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 haplology of many forms of *prati+sthā*, see Salomon (1991, 65–70), Röer (in Hauschild 1927) *saṃpratiṣṭhitāḥ* (attempt at grammatical correction?). — 5. Schrader (1932, 148) *vandāmahe*. — 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.

2 1. Double sandhi mc following Hauschild (1927), Oberlies (1995), LV; vulgate *puruṣa iti* (cf. Böhtlingk 1897a, 99). — 2. *cintyam* following LV, Rau (1964, 44), Oberlies (1995); SU (AnSS ed.) and Śaṃkara (who glosses with *cintyam*) *cintyā*; Böhtlingk (1891c, 93), Hauschild (1927) *cintyāḥ* (agreeing with *kāraṇāni*, but then it should be *cintyāni*). — 3. Böhtlingk (1891c, 94; 1897a, 99), Hauschild (1927) *nanu* for *na tv* (mc; but see Rau 1964, 44); Oberlies (1995) *na $t_{u}v$* mc; Oberlies (1995) *ātmā hy* for *ātmāpy*.

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 (*puruṣa*, probably in the Sāṃkhya 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."

3 1. vr in Oberlies (1995) *-yogā anugatā.* — 2. vr in Oberlies (1995) *nirūḍhām.* — 3. Oberlies (1995) *-tiṣṭhat' ekaḥ.*

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 *svaguṇaiḥ* ("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 *devātmaśakti* 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 (*guṇa*) 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 *Sāṃkhyakārikā*, 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 (*ahaṃkāra*), 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, Yakṣas, Rākṣasas, Ancestors, and Piśācas; (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 Sāṃkhya 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," *avidyānadī*, Johnston 1930, 862); I follow Johnston's (1930, 863) emendation *-nakrām* ("crocodile") for *-vakrām*; five sources of birth: traditionally viewed as the five elements [see Johnston's (1930, 864–72) long excursus], 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.) *-cakrāṃ*; Johnston (1930, 863–64) *-nakrāṃ* (paleographic confusion between *n* and *v*; see Rau 1964, 44), highly plausible and followed in the translation; Oberlies (1995) *-vaktrāṃ*. — 2. Hauschild (1927) *pañcakleśabhedāṃ*, Śaṃkara's commentary (*pañca kleśabhedāḥ*) appears to support this, but there *kleśa* may be merely a gloss on *pañca* and the *pāda* gets 13 syllables (Müller 1879–84, II: 234, n. 1). Johnston (1930, 873–74) suggests *pañcabhedāṃ* (but changes to *pañca-sadbhedāṃ* 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, *saṃsāra*), or of God (SU 6.15).

keeps moving around: Oberlies (1988, 48) takes *bhrāmyate* as the passive of the causative and translates "veranlaßt 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.

7 1. Rau (1964, 44) suggests *svaḥ* for *su*; Oberlies (1995) and vr there *sva* for *su*; vr in Oberlies (1995) *supratiṣṭhaṃ kṣaraṃ*. — 2. vr in LV, Müller (1879–84, 235, n. 2), Oberlies (1995) *vedavido*.

oneself, the foundation: I follow Rau's (1964, 44) conjecture. "Oneself" (*svaḥ*) is the *ātman* or individual self; "foundation" is *prakṛti*; and "imperishable" is God.

from the womb: that is, from repeated births.

8 1. vr in LV, Hauschild (1927) *budhyate*.

9 1. Hauschild (1927) *duav* mc; Oberlies (1995) $d_{u}au\ aj_{a}āv$; Rau (1964, 44) *īśānānīśānāv* mc. — 2. LV, vr in SU (AnSS ed.) *bhoga-* for *bhogya-*. — 3. Nārāyaṇa (in SU AnSS ed.) *brahma hy etat*.

the one is Lord and the other is not the Lord: "Lord" and "not the Lord" of this expression here and elsewhere in this Upaniṣad have also the meanings of "powerful/free"

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 luminescent 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.

10 1. vr in Hauschild (1927) *abhidhānād* for *abhidhyānād*, preferred by Smith (1975, 323).

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 *śukra* ("bright") of SU 4.2.

11 1. Oberlies (1995) *viśvaiśvarꣳyaṃ* mc. — 2. Hillebrandt (1921, 176, n. 177) *āptaḥ kāmaḥ*.

blemishes [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 (*kevalaḥ*, so Hauschild 1927) rather than a locative (*kevale*), both being possible according to the rules of sandhi.

12 1. Hauschild (1927) *bhoktāraṃ*, followed by Smith (1975, 324); unnecessary conjecture, see Rau (1964, 44). Müller (1879–84), Hume (1931), Radhakrishnan (1953) translate as if the word is in the accusative; Müller suggests *bhoktrā*. — 2. Oberlies (1995) *bhoktābhogyaṃ* as compound and translates "wenn man Genießer das Genußobject und Antreiber erkannt hat."

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 "threefold *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*.

13 *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 1. LV suggests *dadhanīva* as the grammatically correct form, followed by Oberlies (1988, 43, and 1995). — 2. Hauschild (1927), Oberlies (1988, 43) *srotaḥsu ara-* mc. — 3. Hauschild (1927) *ātmā ātmani* mc, likewise Oberlies (1995) *ātm$_a$ātmani*.

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 Adhvaryu 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 Śaṃkara reads, glossing *tattvajñānāya*), 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) *nicāyiya* (which is the better reading). — 4. Hauschild (1927) *adhi ābharat* mc.

recognized the fire as the light: I follow Hauschild's (1927) reading and see the term "recognize" (*nicāyiya*) 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 *svargyāya*; Hauschild (1927), Silburn (1948) *suvargiyāya* (mc = *svargyāya*) . — 2. *śaktyai* following Müller (1879–84), Hauschild (1927), vr in LV, and TS reading; SU (AnSS ed.), LV *śaktyā* (also Śaṃkara's reading); LV suggests *śaktiā* and Hauschild (1927) *śaktiyai* mc; Hauschild (1927) thinks that there is a *pāda* 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; *svargeyāya* (like Hauschild's reading) could well have been the result of an added syllable mc.

4 *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."

5 1. Hauschild (1927), Oberlies (1988, 56) *pūrviyaṃ* mc. — 2. SU (AnSS ed.) *śloka etu* (following VS; also Śaṃkara's reading); vr in LV *sūrā* for *ślokā*. — 3. Hauschild (1927), Oberlies (1988, 56) *pathiyeva* mc. — 4. SU (AnSS ed.), LV, Oberlies (1988, 56) *sūreḥ* (following VS). — 5. SU (AnSS) *śṛṇvantu* (following RV). — 6. Hauschild (1927), Oberlies (1988, 56) *diviyāni* mc.

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.

6 1. 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 *adhirudhyate* (apparently also Śaṃkara); Rau (1964, 44) *abhivyajyate* (or *abhivyanyate*; 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.

7 1. Hauschild (1927) adds *ca* mc (I follow this reading in the translation). — 2. Hauschild (1927) *pūrviyaṃ* mc. — 3. Hauschild (1927) *tatrā* (following RV). — 4. Röer (in Hauschild 1927), Shreekrishnadas (1910) *kṛṇvase*; Sadhale (1940–41) *kṛṇvate*.

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.

8 1. Śaṃkara (on BS 2.1.3) *tryunnataṃ*. — 2. LV, Rau (1964, 44), Oberlies (1988, 46) drop *saṃ-* mc.

keeps his . . . 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.

9 1. SU (AnSS ed.), Hauschild (1927) *saṃyukta-* (also Śaṃkara) for *sa yukta-*; the latter reading is found in LV, Sadhale (1940–41), Shreekrishnadas (1910), and given as emendation by Rau (1964, 44). — 2. LV suggest *nāsikayoḥ śvasīta*.

in here: used deictically to refer to the chest or the body.

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.

10 1. All editions read *śabda-*, without the *avagraha*. I follow Johnston (1930, 877–78; cf. MBh 1.3.115 for a similar expression) in reading *aśabda* (see Rau 1964, 44), and this minor correction to the text is justified. Johnston also suggests *śāda-* or *śaṣpa-* for *śabda*, a much less attractive alternative. Hauschild (1927) *-jalāśayā-*.

11 1. LV, Oberlies (1988, 48), vr. in SU (AnSS ed.) *-mārkānalānilānāṃ*. — 2. LV suggests *-sphaṭikā-* mc; Hauschild (1927) *-śaśinām*.

12 1. Shreekrishnadas (1910), Rau (1964, 44), vr in SU (AnSS ed.) *pṛthvyāpyatejo-*; Hauschild (1927) *-tejyoanila-*. — 2. Hauschild (1927) *-khasamutthite*. — 3. Variant *mṛtyuḥ*. There is support for both readings: for *duḥkhaṃ* Śaṃkarānanda's commentary, Müller (1879–84), Rau (1964, 44), vr in SU (AnSS ed.) and in LV; for *mṛtyuḥ* LV, SU (AnSS ed.), Hauschild (1927), Śaṃkara.

13 1. SU (AnSS ed.), Śaṃkarānanda *prasādaṃ*; Röer (in Hauschild 1927) *prasādāḥ*.

14 1. Böhtlingk (1901, 10) suggests changing *mṛdayā* to *mṛdā* and adding *yad* as the correlative of *tad* in *pāda* b: the reading then is *yad mṛdopaliptaṃ*. — 2. *sudhāntam* is the reading in Śaṃkara (who explains it as *chāndasa* for *sudhautam*, rejected by Böhtlingk 1901, 10) and Śaṃkarānanda; 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 v ātma-* (see Rau 1964, 44); Böhtlingk (1901, 10) *tad vatsa tattvaṃ*. — 4. Böhtlingk (1901, 10) *bhaved vītaśokaḥ*.

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 Sāṃkhya.

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 Sāṃkhya cosmology.

16 1. vr in SU (AnSS ed.) and in Müller (1879–84) *eṣo ha eṣa hi*. — 2. Müller (1879–84), Röer (in Hauschild 1927)*sa vijātaḥ*. — 3. LV, vr in Müller (1879–84) *janās* for *janāṃs* (following VS); also at 3.2.

This God . . . toward men: = VS 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.

17 1. vr in Müller (1879–84) *yo rudro yo 'gnau*. — 2. Hauschild (1927) *viśuvaṃ* mc.

He who . . . Adoration: = TS 5.5.9.3, with variants.

ADHYĀYA 3

1 1. Hauschild (1927), Jansen (1994) *yaiko* (double sandhi mc). — 2. vr in Hauschild (1927) *īśita*, followed by Smith (1975, 325). — 3. Hauschild (1927) *īśinībhiḥ*. — 4. *yaitad*? mc (cf. KaU 6.2 n. 4) or should we read *bhonti* for *bhavanti*; cf. SU 3.10, 13; 4.17.

2 1. Hauschild (1927) emends the first pāda: *ekaiva rudro 'vatasthe na dvitīyo*, but see TS 1.8.6.1. — 2. Rau (1964, 44) omits. — 3. SU (AnSS), Śaṃkara, and most editions *tasthur*; but *tasthe* is the reading of LV and Śaṃkarānanda, also supported by TS.

— 4. Hauschild (1927) *īśinībhiḥ*. — 5. This pāda is corrupt and cannot be reconstructed without a major emendation. I follow Rau (1964, 44) in simply dropping *saṃcukoca*. Hauschild (1927) *pratyaṅ janān saṃcukocāntakāle*; LV suggests dropping *antakāle*; SU (AnSS ed.) *saṃcukopa* for *saṃcukoca* (but Śaṃkarānanda and Nārāyaṇa has the latter). — 6. Hauschild (1927), Śaṃkarānanda, vr in LV and SU (AnSS) *goptā*.

he stands . . . toward men: I follow Rau's (1964, 44) emendation: *pratyaṅ janāṃs tiṣṭhaty antakāle*.

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.

4 1. Śaṃkarānanda, Nārāyaṇa, vr in SU (AnSS ed.) *viśvādhiko*; Rau (1964, 44) adds *devo* mc, which I follow in the translation. — 2. Hauschild (1927) *mahaṛṣiḥ*; vr in LV *mahāṅ̐ ṛṣiḥ*.

Who, as . . . intelligence: cf. SU 4.12. Hiraṇyagarbha, lit., "golden germ," is viewed as a universal egg from which the entire creation hatched.

5–6 *That form . . . or beast*: = TS 4.5.1.1–2.

6 1. Hauschild (1927) *bibharṣi astave* mc.

7 1. Hauschild (1927). LV *brahma paraṃ*. — 2. Sandhi dropped mc following Hauschild (1927); vulgates *viśvasaikaṃ* and *jñātvāmṛtā*.

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 *vṛkṣa 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 *bhavanty 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 *śāntim* for *prāptim*.

real, attainment: these two terms here, according to Rau (1964, 34), have the technical Sāṃkhya meanings of the "quality of goodness" (*sattvaguṇa*) and "yogic attainment" (*siddhi*, i.e., extraordinary powers), respectively.

13 1. Rau (1964, 45) omits *saṃ-*. — 2. SU (AnSS ed.) *manvīśo*. — 3. cf. SU 3.1 n. 4.

the size of a thumb: see KaU 4.12; 6.17.

13–14 *The Person . . . beyond it*: cf. SU 4.17; KaU 6.9.

14 1. Sandhi dropped mc, following Hauschild (1927); vulgate *vṛtvātya-*.

14–15 *The Person . . . through food*: these are the opening two verses of the famous hymn of creation, Puruṣasūkta, 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.) *suhṛt*.

That, which . . . every sense: = BhG 13.14.

18 *fort with nine gates*: see KaU 5.1 n.

goose: 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 *anekān* mc (cf. KaU 1.16). — 3. This *pāda*, as already noted by Müller (1879–84), is corrupt. Böhtlingk (1901, 11–12) suggests *cāti caiti* for *caiti cānte* and translates "Der Gott durchschreitet und überschreitet das All im Beginn"; Rau (1964, 45) emends *saṃ cādāv eti vi cānte sa devaḥ*; Joel Brereton (private communication): *vi cānta 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) *tuvaṃ* mc.

You are a woman . . . direction: = AV 10.8.27.

4 1. LV, Hauschild (1927) *anādimāṃs tvaṃ* (see Rau 1964, 45).

5 1. Röer (in Hauschild 1927) *sarūpām.* — 2. LV, SU (AnSS) *bhogām* for *bhogyām.*

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 (*guṇa*) of *prakṛti*: goodness (*sattva*), energy (*rajas*), and darkness (*tamas*). The unborn male who leaves his partner refers to the liberated soul.

6 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.

7 1. Rau (1964, 45) suggests *puruṣo 'valagno.* — 2. Sandhi dropped mc; vulgate *nimagno 'nīśayā.* — 3. Sandhi dropped mc; vulgate *paśyaty.* — 4. Hauschild (1927) *tan* for *asya* (cf. MuU 3.1.2). — 5. Smith (1975, 329) *eti* for *iti.*

8 1. Hauschild (1927) *viyoman* mc.

The syllable . . . do know it: = RV 1.164.39. The term *akṣara* means both "imperishable" and "syllable," especially the sacred syllable OṂ. Often, as here, there is a play on this double meaning. "Ṛg" in the singular here may refer to the class of sacred verses included within the Ṛgveda.

9 *Meters* [chandāṃsi]: 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.

10 1. vr in SU (AnSS ed.) *asya* for *tasya.*

11 *Who alone . . . unending peace*: cf. KaU 1.17 (Bodewitz 1985, 14 n. 24); SU 4.1.

12 1. Oberlies (1988, 45), vr in SU (AnSS ed.) *-dhiko*; Rau (1964, 45) adds *devo* mc (cf. SU 3.4). — 2. Hauschild (1927) *maharṣiḥ* mc. — 3. Rau (1964, 45), Oberlies (1988, 45) *paśyati*, which I follow in the translation.

Who, as the source . . . intelligence: cf. SU 3.4 and the note to this.

13 1. Oberlies (1988, 46) *devā„nām* mc; Hauschild (1927) *adhipatir* mc.

14 1. Sandhi dropped mc; vulgate *viśvasyaikaṃ.*

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.

15 1. Hauschild (1927 *bhuvanasyāsya* mc, but unnecessary (see Rau 1964, 45). — 2. Hauschild (1927) *-dhipo.* — 3. LV and Rau (1964, 45) suggest *yuktā ṛṣayo* mc, which I follow in the translation. The qualifier *brahma* is probably a gloss.

16 1. Sandhi dropped mc; cf. SU 3.1 n. 3.

17 1. cf. SU 3.1 n. 4.

That God . . . immortal: cf. SU 3.13.

maker of all: this may also be a reference to the god Viśvakarman (cf. SU 3.3 n).

18 1. Böhtlingk (1899, 39), Hauschild (1927) *yad ā tamas*; LV, SU (AnSS ed.) *yadātamas*. — 2. SU (AnSS ed.) *cāsañ śiva* (cf. Böhtlingk 1899, 40).

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" (*tama āsīt 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 *śivaḥ* 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 Savitṛ: these are the first words of the Sāvitrī verse (RV 3.62.10; see BU 6.3.6 n.).

19 *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.

20 *His appearance . . . immortal*: cf. KaU 6.9.

21 1. As divided in the vulgate editions, this verse has an impossible meter. I have followed Rau's (1964, 45) brilliant suggestion. Vulage reads *ajāta ity evaṃ kaścid bhīruḥ prapadyate / rudra yat te dakṣiṇaṃ mukhaṃ tena māṃ pāhi nityam //* — 2. Hauschild (1927) *iti evaṃ* 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 *dakṣiṇaṃ* be pronounced *dak(a)ṣiṇaṃ* just as the final *nityam* (*nitiyam*)?

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."

22 1. Röer (in Hauschild 1927), Hauschild (1927) *sadasi tvā*; see J. Hertel, *The Panchatantra*, HOS 11 (Cambridge, Mass.: 1908), p. xli.

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 1. SU (AnSS ed.), Śaṃkara, Śaṃkarānanda *brahmapare*; but Nārāyaṇa reads *brahmapure* and glosses *dehe* (cf. Böhtlingk 1897b, 132).

fort: see BU 2.5.18 n.

2 1. Reading follows Hillebrandt (1920, 462–63; 1921, 176, n. 181), Hauschild (1927), vr in LV; vulgate generally *ṛṣiṃ prasūtaṃ*. — 2. Hillebrandt (1920, 462–63; 1921, 176, n. 181), Hauschild (1927) *piparti*.

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 Sāṃkhya 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 1. Böhtlingk (1897b, 133), Hauschild (1927) *jātaṃ* (rejected by Rau 1964, 45). — 2. Reading follows Rau's (1964, 45) emendation; vulgate *patayas*; Böhtlingk (1897b, 133), Hauschild (1927) *yas 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.

4 1. Rau (1964, 45) *yadvānaḍvān* (cf. SU 1.13; 2.14).

draftox: 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 1. Smith (1975, 331) rearranges the *pādas*, placing *pāda* c first and emending it *sa sarvam etad adhitiṣṭhaty 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 1. 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.) *vindate*; 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.) *pūrvaṃ 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

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*.

9 1. vr in LV *tu*. — 2. Hauschild (1927) following BR (2: 168) *kalpyate*.

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.

11 1. *-homair* following Rau (1964, 45), vr in SU (AnSS ed.), supported also by Śaṃkarānanda and Nārāyaṇa; LV, SU (AnSS ed), Hauschild (1927), Śaṃkara *-mohair*; SU (AnSS ed.), LV *-vṛṣṭyā cātma-*; Hillebrandt (1921, 176, n. 184) *ātta* for *ātma*, *janmā* for *janma*.

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 *vṛṣṭi* 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 *viśvasyaikaṃ*; cf. SU 4.16 n. 1.

Who is without . . . fetters: cf. SU 4.14.

14 *who is called "Without-a-Lord"*: I have taken *anīḍ-* in the compound *anīḍākhyam* 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 *yenedaṃ*.

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*.

2 1. vr in SU (AnSS ed.) *kālo guṇī*; LV, Śaṃkarānanda, Nārāyaṇa *kālakālo* (cf. SU 6.16). — 2. Rau (1964, 45) suggests *'guṇī* (=*aguṇī*). — 3. LV, Hauschild (1927) suggests *sarvavid yaḥ*. — 4. My reading follows SU (AnSS ed.) and Rau (1964, 45); LV *pṛthivyaptejo-*; Hauschild (1927), vr. in SU (AnSS ed.) *pṛthvyaptejoanila-*. — 5. Smith (1975, 334) *cintya*.

without qualities: I follow Rau's (1964, 45) emendation *'guṇī*.

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 Sāṃkhya 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) *viniyojayitvā*.

5 1. On the function of *upāsya*, see Salomon 1991, 61.

5–6 *One sees . . . all beings*: I follow the logical rearrangement of these two verses by Rau (1964, 41): first verse = 5ab, 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 Jagatī pādas (first hypermetric), and a third with eight syllables. I have followed Rau's (1964, 46) convincing argument for taking the verse as an Anuṣṭubh. — 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 Śaṃkara), vr in SU (AnSS ed.) *yas tūrṇanābheva*; LV, SU (AnSS ed.), Śaṃkarānanda, Vijñānabhagavat *yas tantunābheva*. — 2. vr in SU (AnSS ed.) *samāvṛṇot*; LV *-vṛṇoti*. — 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*.

overseer: 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 *cetā* as derived from the verbal root √*ci*, "to punish or avenge".

12 *the one controller . . . happiness*: cf. KaU 5.12.

13 1. See KaU 5.13 for Alsdorf's emendation; Śaṃkarānanda and Nārāyaṇa adds: *tam ātmastham ye 'nupaśyanti dhīrās teṣāṃ śāntiḥ śāśvatī netareṣām / tad etad iti manyante 'nirdeśyaṃ paramaṃ sukham / kathaṃ nu tad vijānīyāṃ kim u bhāti na bhāti vā* // [= KaU 5.13–4]. — 2. vr in LV, Schrader (in Hauschild 1927) *taṃ* for *tat*. — 3. vr in LV *abhipannaṃ* for *abhigamyaṃ*.

The changeless, among the changing: this half-verse occurs in KaU 5.13. I follow the KaU in reading *nityo 'nityānāṃ*. 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 . . . Sāṃkhya: the expression *sāṃkhyayogādhigamyam* may also be translated: "to be comprehended through Sāṃkhya 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 *sāṃkhyayoga* as a *dvandva* compound here and elsewhere in SU (1.3; 4.1).

14 1. Alsdorf (1950, 635), Rau (1964, 46), Oberlies (1988, 46) *na* for *nemā* mc.

There the sun . . . his light: = KaU 5.15; MuU 2.2.10 (see these for vr and emendations).

15 1. Rau (1964, 46) *tam evaṃ* (cf. 4.20; but he does not make this emendation at SU 3.8). — 2. Sandhi dropped mc; vulgate *nānyaḥ*.

goose: see SU 1.6 n. The second half of the verse is SU 3.8.

16 1. LV, Śaṃkarānanda, Nārāyaṇa, vr in SU (AnSS ed.) *kālakālo*. — 2. Rau (1964, 45) suggests *'guṇī* (= *aguṇī*): cf. SU 6.2.

individual souls: the expression *kṣetrajña* 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."

17 1. Rau (1964, 46) transposes *sa* and *ya*. — 2. Hillebrandt (1921, 176, n. 187) *tanmātramayo*. — 3. Smith (1975, 336) omits *hy*.

He who . . . becoming the Lord: I follow Rau's (1964, 46) emendation. The last sentence imitates SU 3.8; 6.15.

18 1. Hauschild (1927) adds *vai* mc. — 2. Deussen (1897), vr in LV *-prasādaṃ*. — 3. Jansen (1994, 68) *śaraṇāhaṃ* mc.

19 *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."

20 1. Hauschild (1927) *-āntaṃ*.

21 1. Deussen (1897) *veda* for *deva*. — 2. Nārāyaṇa *antyāśra-*.

to those . . . order of life: many scholars have assumed, I believe mistakenly, that the expression *atyāśramibhyaḥ* ("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.

22 1. vr in SU (AnSS ed.) *-kalpapraco-*. — 2. vr in SU (AnSS ed.) *nāputrāya nāśiṣyāya*. — 3. vr in SU (AnSS ed.), Śaṃkarānanda, *vai*. — 4. Hauschild (1927) omits mc, which I follow in the translation.

23 *Noble One* [mahātman]: the reference here is probably to Śvetāśvatara.

X Muṇḍaka Upaniṣad

MUṆḌAKA 1

1.1 1. Raṅgarāmānuja (LV) *-variṣṭhām* for *-pratiṣṭhām*. — 2. Smith (1976) *ātharvāya*.

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.

1.2 1. Hertel (1924) *brahmā atharvā tāṃ purāṅgire* (*uvāca* deleted as gloss); I follow Hertel in dissolving vulgate sandhi between pādas a and b; Smith (1976) omits *atharvā*, and divides *puro vācā aṅgire*. — 2. Smith (1976) omits *sa*. — 3. LV, vulgate *satyavahāya* (but Raṅgarāmānuja in LV *satyavāhāya*). — 4. Hertel (1924) dissolves sandhi (*-jo aṅgi-*) mc.

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 Aṅgiras. 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 Dharmaśāstras and the Purāṇas. The text itself does not contain any indication that it is really a dialogue.

1.5 1. On the sandhi, see Salomon 1981, 91–92; 1991, 50–51.

Ṛgveda . . . astronomy: on these texts and sciences, see CU 7.1.2 n.

1.6 1. On *adreśyam* 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 *avarṇaṃ*, through a misunderstanding of the latter word as referring to social classes rather than to color; Smith (1976) emends *pāda* a: *adreśiaṃ yat tad agrāhyavarṇaṃ*. — 2. Hertel (1924) omits *yad bhūtayoniṃ* ("souce of beings") as a gloss (also suggested by LV); my translation follows Hertel. Smith (1976) omits *avyayaṃ yad* mc.

1.7 1. LV suggests *ūrṇavābhiḥ* (cf. BU 2.1.20). — 2. Böhtlingk (1890a,158) *svataḥ*. — 3. Smith (1976) *-lomā* 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 *saruajñaḥ*.

appearance [rūpa]: see BU 1.4.7 n.

2.1 1. Hertel (1924) omits as gloss on *tretāyām*. — 2. Smith (1976) *karmā* mc. — 3. Hertel

(1924) raises the possibility of *svakṛtasya*, which appears to be the basis of Śaṃkara's commentary.

2.2 1. LV suggest dropping *tad* mc, but unnecessary with sandhi *antarenāhutīḥ*. — 2. Radhakrishnan (1953) and some editions add *śraddayā hutam*, unsupported by either meter or Śaṃkara'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.

2.3 1. Hertel (1924) *adarśapaurṇamāsam*. — 2. Hertel (1924), Smith (1976) omit *anāgrayaṇam* as a gloss. — 3. Hertel (1924); Smith (1976) omits *ahutam*; vr in LV *aśraddhayā* for *avidhinā*. — 4. Hertel (1924) *hutaṃ ca*.

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 *viśvrūpī* (also vr *viśvarūpā*); my translation follows this reading.

glittering: see BU 1.4.7 n.

2.5 1. Smith (1976) *bhrājamāne* mc. — 2. Smith (1976) *cāhutayo dadāyan*.

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) *raśmī* for *raśmibhir*.

"Come! . . . oblations: an etymology of *āhuti* ("oblation") appears to be hinted at here. The imperative *ehi* ("come") recalls the verb *ā-√hū* ("to call," "to invite"), to which the author connects *āhuti* (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 Saṃhitā, 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.

2.9 1. Hertel (1924) omits *vayaṃ*. — 2. Smith (1976) *kṛtārthety* with double sandhi.

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) *-nubhūte imaṃ*; LV *-nubhūtvā imaṃ*. — 3. Hertel (1924) *cāviśanti*.

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 wilderness. I follow Hertel's (1924) emendation *cāviśanti* (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 jugupsām 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 Aṅgiras.

MUṆḌAKA 2

1.2 1. Smith (1976) suggests *abāhyā-*. — 2. Smith (1976) omits *hy*.

1.3 1. Hertel (1924) *āpaś ca*.

1.4 1. Hertel (1924) omits; my translation follows Hertel. — 2. Smith (1976) emends: *hṛdayam asya pṛthvī viśvaṃ hy eṣa 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 allusion to the etymology of *puruṣa* in *pumān* (pu) *retaḥ* (ru) *siñcati* (ṣa): "the man spills his seed."

1.6 1. My reading follows Rau (1965, 221); Hertel (1924), LV, vulgate *sāma yajūṃṣi*; Smith (1976) transposes verses 6 and 7. — 2. Smith (1976) *yajamānasya*.

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 Brahmā). 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 mc; vulgate reads *sarve 'smāt.*

the sap . . . self: for the image of the sap by which a plant lives, see CU 6.8.7–16.3 n.; 6.12.2 n.

1.10 1. Hertel (1924) *puruṣaivedaṃ.* — 2. Hertel (1924) thinks there is one Anuṣṭubh half-verse and one Triṣṭubh half-verse missing here (i.e., *pādas* cd of this, and *pādas* 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 pādas 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: *āviḥ san nihitaṃ guhā jaran nāma mahat padam / tatredaṃ sarvam ārpitam ejat prāṇat pratiṣṭhitam //* (first two pādas missing) *ejat prāṇan nimiṣac ca vareṇyaṃ / paraṃ vijñānād yad variṣṭhaṃ prajānām //* Smith (1976) proposes: *āviḥ saṃnihitaṃ nāma guhā caran mahat padam / atra etat samarpitam ejat prāṇan miṣac ca yat //.* — 2. Smith 1976) suggests *jānītha* (cf. MuU 2.2.5 n.).

2.2 1. Hertel (1924) restores the meter: *. . . aṇubhyo 'nu yasmin ime lokā ....* — 2. Hertel (1924) omits *vāṅmanaḥ* and *tad etat satyam* and combines the two half-verses into a single half-verse, converting the entire verse into a Triṣṭubh. It may, however, do less violence to the text to drop the *tad* before *amṛtaṃ* and make these two half-verses into an Anuṣṭubh verse preceded by a truncated Triṣṭubh half-verse. — 3. Smith (1976) transposes *pādas* e and f, and reads *amṛtaṃ* for *tad amṛtam.*

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 √*vid*, "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 Śaṃkara's commentary read *upāsāniśitaṃ*. It is easy to lose an *anusvāra* 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) *saṃnidhāya*, Radhakrishnan (1953) *saṃdadhīta* (also suggested by LV), Hertel (1924) gives *saṃdhīyata* mistakenly as Śaṃkara's reading when it should be *saṃdhayīta* (on the verbal form *saṃdhayīta*, see Salomon 1981, 95). — 3. LV takes this as √*vid*, "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 OṂ; so OṂ must be viewed here as showing the hidden connection between *brahman* and the self (see Int., p. 25).

2.3 *veneration*: for the meaning, see BU 4.1.2 n.

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 1. Hertel (1924) *dyāvāpṛthivī*. — 2. vr in LV *cāntarīkṣam*. — 3. Smith (1976) *setuḥ*. — 4. Hertel (1924) restores the meter by inserting the sandhi *jānathātmānam*; Smith (1976) reorders *tam eva jānīthaikam*; on the form *jānatha* see Hertel (1924, 36); Salomon (1981, 92, 96).

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 1. Smith (1976) *areva nābhau* mc. — 2. Smith (1976) omits mc. — 3 Hertel (1924) restores the meter by deleting *rathanābhau* and *carate* and reads *eko* for *eṣo*. — 4. Smith (1976) *dhyāyathātmānam asya svasti* mc; Hertel (1924) *dhyāyathātmānam astu svasti* mc; see MuU 2.5, n. 1. — 5. Smith (1976) omits mc.

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 1. Hertel (1924) *saruajñaḥ* mc. — 2. Smith (1976) *sarvavidyo* mc. — 3. Smith (1976) omits *hy*. — 4. Hertel (1924), Smith (1976) *vyomni ātmā* mc. — 5. Vulgate gives 7a and 7b as a single verse; LV numbers them 7 and 8, and changes the following numbers accordingly.

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 1. Smith (1976) omits mc and transposes this verse immediately before verse 7b. — 2. Hertel (1924) omits mc. — 3. Hertel (1924) adds *ca*. — 4. Rau's (1965, 223) translation requires *na* for *nemā* (see KaU 5.15; SU 6.14).

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

and context make this reading compelling. — 2. Hertel (1924) reads *tad eva* for *brahma* mc; Smith (1976) omits mc. — 3. Smith (1976) *dakṣiṇāc cottareṇa* mc. — 4. Hertel (1924) adds *tad eva* mc. Would it not be better to add *brahma* (see MU 3.1.4 n. 4), whose omission is more easily explained through haplology? Smith (1976) adds *brahma eva*.

Brahman alone . . . widest extent: on the interpretation of the verse, see Brereton 1986, 102 n. 13; cf. CU 7.25.1.

MUṆḌAKA 3

1.1 1. Hertel (1924), Smith (1976) *duā* mc. — 2. Sandhi droppe mc; vulgate *svādv atti*.

Two birds . . . looks on: = RV 1.164.20. This and the next verse are also in SU 4.6–7.

1.2 1. Sandhi dropped mc; vulgate *nimagno 'nīśayā*. — 2. Sandhi dropped mc; vulgate *paśyaty*. — 3. Hertel (1924) *tan* for *asya* mc (cf. SU 4.7).

by her who is not the Lord [anīśayā]: 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 *yaḥ* mc; so also Böhtlingk (1901, 10); Smith (1976) drops *eṣa* mc. — 2. I follow Rau's (1965, 224) emendation; all editions read *bhavate nātivādī*; Böhtlingk (1901, 9) suggests *bhavati* for *bhavate*, parallel to CU 7.15.4, and drops *vidvān*. — 3. vr in LV *ātmaratikriyāvān*.. — 4. Hertel (1924) adds *brahma*, which I follow in the translation (see MU 2.2.11 n. 4); Böhtlingk (1901, 10) *evaṃ vidvān* for *eṣa*; LV thinks Śaṃkara may have read *brahmaniṣṭhaḥ* for *eṣaḥ*.

thereby a man who outtalks: my reading *bhava tenātivādī* 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 *tatas tu* mc. — 2. Hertel (1924) omits mc as gloss on *taṃ*, but glosses normally follow the word immediately.

2.1 1. Vulgate, LV *brahma dhāma*. — 2. vr in LV *te 'śukram* for *te śukram*.

what is here bright [śukram etat]: the meaning of *śukram* is unclear, since it can mean both "bright" and "semen." The term clearly relates to *śubhram* (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 *kāmabhir*, which is irregular (cf. LV), but also the *lectio 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.

2.3 1. Hertel (1924) *tasyaiṣātmā*. — 2. Following Rau (1965, 225), I read here *vṛṇute* ("choose") in place of *vivṛṇute* ("disclose"), which also restores the meter without Hertel's emendation (cf. Hertel 1924, 45). See KaU 2.23 n. 2. — 3. MuU (AnSS ed.) *tanuṃ*.

2.4 1. Johnston (1930, 863) *nāpy* for *vāpy* (paleographic confusion between *n* and *v*).

by one without the marks: the term *aliṅga* 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 aliṅgāt*, which makes better sense than taking *aliṅgāt* 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 *saṃnyāsa*, 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 'staṃ*.

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 nāsya abrahmavit kule / sa pāpmānaṃ tarati śokam amṛto, bhoti guhā granthibhio vimuktaḥ //*

2.10 1. Hertel (1924) *juhvate*. — 2. vr in MuU (AnSS ed.) *ekaṛṣiṃ*; Smith (1976) *juhvataikarṣiṃ*. — 3. On this form see Salomon 1981, 95.

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 nācīṛṇavrato adhīte*. LV also present these two phrases as a verse. — 2. LV, Hertel (1924) *paramaṛṣibhyaḥ*; on the sandhi (cf. PU 6.8), see Salomon 1981, 92; 1991, 51.

XI Praśna Upaniṣad

PRAŚNA 1

1 1. On these anamolous nominatives, see Salomon 1991, 51; Böhtlingk 1890a, 175.

carrying firewood: see CU 4.4.5 n.

2 1. Böhtlingk (1890a, 176) *saṃvasata atha*. — 2. vr *pṛcchatha, pṛcchati* (Böhtlingk 1890a, 176; see Salomon 1991, 53).

4 1. Böhtlingk (1890a, 176) omits. — 2. Böhtlingk (1890a, 176) *taptvātha*. — 3. Böhtlingk (1890a, 176) *udapādayata*.

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.

6 1. Böhtlingk (1890a, 177) *udyan* (but see Salomon 1991, 56).

7 *fire common to all* [vaiśvānara]: 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.

9 1. Hillebrandt (1914, 581–82) suggests deleting *ṛṣayaḥ*.

two courses: on the two courses of the sun, and on this passage in general, see BU 6.2.15–16; CU 5.10.

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* [nirodha]: 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 *vratacaryam 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").

2 1. Böhtlingk (1890a, 181) expects here *iti.* — 2. Böhtlingk (1890a, 181) *vayam etam asmadvāsam avaṣṭabhya*; Kern (in Böhtlingk 1891b) *vayam etat prāṇam avaṣṭabhya.* — 3. Kern (in Böhtlingk 1891b) *vidhārayāma.*

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 yathāham evaitat.* — 2. Böhtlingk (1890a, 182) *pravibhajyaitam asmadvāsam avaṣṭabhya*; Kern (in Böhtlingk 1891b) deletes *etad bāṇam.*

Don't delude yourself: on the debate about the relative superiority of the vital functions, see BU 1.3.2–6 n.

dividing myself into five parts: see BU 1.5.3 n.

4 1. Probably haplology for *prati+tiṣṭha-*; see Salomon 1991, 53, 65–70; Böhtlingk (1890a, 182) changes to *pratitiṣṭhamāne, pratitiṣṭhante*. — 2. Böhtlingk (1890a, 182) *sarva* (oversight?). — 3. Böhtlingk (1890a, 182) *evānūtkrāmanti*.

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."

6 1. Most editions drop *ca*, but it is found in Śaṃkara and restores the meter; Böhtlingk (1890a, 183).

7 1. LV omits.

8 1. vr in Böhtlingk (1890a, 183) *tvaṃ* for *asi*.

10 1. Böhtlingk (1890a, 184; 1897a, 96) *ati* 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 *iti*.

11 1. Absence of sandhi in *prāṇaikaṛṣiḥ*, see Salomon 1981, 91–92; 1991, 50; Böhtlingk (1890a, 184) reads *prāṇaika ṛṣiḥ*. — 2. Anamolous vocative, see Salomon 1991, 51; Böhtlingk (1890a, 184; 1897a, 96) reads *mātariśvanaḥ* 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 1. Böhtlingk (1890a, 184) *sthitā* mc.

13. 1. On the accusative plural *śrīḥ*, see Salomon 1991, 52.

PRAŚNA 3

1 1. Böhtlingk (1890a, 185) *kausalya āśvalāyanaḥ*. — 2. Böhtlingk (1890a, 185) *pratitiṣṭhate* (cf. PU 2. 4 n. 1). — 3. Böhtlingk (1890a, 185) *adhi-* for *abhi-*.

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.

3 1. Böhtlingk (1890a, 185) *ātataṃ manaḥ / tenāya-*; Hillebrandt (1914, 582) *manodūtena* (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) *pratitiṣṭhate* (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.

8 1. Böhtlingk (1890a, 186) *hy etaṃ*. — 2. Böhtlingk (1890a, 187) *avaṣṭabhnoti*. — 3. Böhtlingk (1890a, 187) *ya ākāśaḥ*.

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 *āyāti* ("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.

10 1. Böhtlingk (1890a, 187) drops *eṣa*. — 2. Böhtlingk (1890a, 187) *mahātmanainaṃ*.

11 1. vr in Böhtlingk (1890a, 187) *hīyante*.

12 1. Böhtlingk (1890a, 187) *āyātiṃ*.

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.

3 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.

4 1. Böhtlingk (1890a, 189) *etaṃ*.

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-√nī* ("to lead up"), inferred on the basis of *brahma gamayati* ("conducts . . . to *brahman*").

5 1. Böhtlingk (1890a, 189) *atraiva* (oversight?).

5–6 *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.

7. 1. Böhtlingk (1890a, 190) *saumya*. — 2. On the anamolous *vāsas*, see Salomon 1991, 52; Böhtlingk (1890a, 190) *vāsāya vṛkṣaṃ*. — 3. See PU 2.4, n. 1.

9–11 *This intelligent . . . world indeed*: the prose passages and the verse alike pose many difficulties: see Salomon 1991, 59–60; Horsch 1966, 194.

10 1. Böhtlingk (1890a, 191) drops *yas tu somya* as an interpolation taken from the following verse.

11 1. Horsch (1966, 194) suggests *vijñānātmanā* mc. — 2. See PU 2.4, n. 1. — 3. Böhtlingk (1890a, 191) *saumya*.

PRAŚNA 5

2 1. LV puts this phrase in § 1.

4 1. vr in Böhtlingk (1890a, 193) adds *sa*.

5 1. Böhtlingk (1890a, 193) *-mātreṇaivom-*. — 2. Böhtlingk (1890a, 193) *-dhyāyati*. — 3. Böhtlingk (1890a, 193) *tejasā*.

6 1. All separate *mātrā mṛtyumatyaḥ*; I follow Horsch (1966, 195) in seeing here a double sandhi: *mātrā+amṛtyumatyaḥ*. — 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.

7 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 oṃkāreṇaivanueti* [or *-aiva anveti*] *vidvān / yat tac chāntam ajaram amṛtaṃ ca* // Here *āyatanena* is regarded as a gloss on *oṃkāreṇa*. He offers an alternative reconstruction: *tam oṃkāreṇāyatatenānveti / vidvān tac chāntam ajaram amṛtam* // In both the final *abhayaṃ 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*.

PRAŚNA 6

1 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.

2 1. Böhtlingk (1890a,195) *saumya.* — 2. Böhtlingk (1890a, 195) drops *iti.*

3 *Who is the one . . . settle down*: see PU 2.3–4.

4 1. Böhtlingk (1890a, 195; 1897a, 97) *-chraddhā.* — 2. Böhtlingk (1890a, 195) drops *ca.*

5 1. Böhtlingk (1890a, 196) *ityeva,* approved by Kern (in Böhtlingk 1891b). — 2. Böhtlingk (1890a, 196) *tāsāṃ.*

Now, take . . . the ocean: on this simile, see MuU 3.2.8; CU 6.10.1.

6 1. 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) *taṃ puruṣaṃ vedayadhvam.* — 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.

8. 1. Böhtlingk (1890a, 196) *tam ārcayan tvaṃ.* — 2. Böhtlingk (1890a, 197) *'smān* for *'smākam.* — 3. Absence of sandhi in *paramaṛṣibhyaḥ* (cf. MU 3.2.11), see Salomon 1981, 91–92; 1991, 50.

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 Śaṃkara 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 *ubhayatva* (lit., "state of being both").

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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 Brahmins, 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 such 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, bhuvas, 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.

Abhiprātin Kākṣaseni **CU** 4.3.5–6
Ābhūti Tvaṣṭra **BU** 2.6.3; 4.6.3
abode **BU** 3.9.10–17,26; 4.1.2–7; **CU** 4.8.3–4; 8.12.1; **KeU** 4.8; **MuU** 2.2.1; **PU** 1.10
abortionist **BU** 4.3.22; **KsU** 3.1
accent **TU** 1.2.1
action **BU** 1.6.1,3; 2.4.11; 3.2.8,13; 4.4.5–6,23; 4.5.12; 5.15.1; **CU** 3.14.2–3; 7.21.1; 7.22.1; **TU** 3.10.2; **KsU** 1.2,7; 2.15; 3.5–8; **KaU** 5.7; **IU** 2; **SU** 1.9; 5.7,11–12; 6.8; **MuU** 1.2.6; 2.2.8; 3.2.7; **PU** 1.9; 3.7; 4.9
Aditi **BU** 1.2.5; **KaU** 4.7
Ādityas **BU** 1.4.12; 3.9.2,5; **CU** 2.24.1,11–16; 3.8.1–4; 3.16.5–6; **KsU** 2.8
Āgniveśya **BU** 2.6.2; 4.6.2
air, *see* wind
Airaṃmadīya **CU** 8.5.3
Ajātaśatru **BU** 2.1.1–17; **KsU** 4.1–20
Ālambāyanī **BU** 6.5.2
Ālambī **BU** 6.5.1–2
All-gods **BU** 1.4.12; 3.1.9(n); 3.2.12; 3.9.1; **CU** 1.13.2; 2.24.1,11–16
Ambā **KsU** 1.4*b*
Ambālī **KsU** 1.4*b*
Ambhiṇī **BU** 6.5.3
Ambikā **KsU** 1.4*b*
Amitaujas **KsU** 1.5
Ānabhimlāta **BU** 2.6.2
ancestors **BU** 1.4.16; 1.5.6; 3.8.9; 4.3.33; 4.4.4; 5.8.1; 6.2.8; **CU** 2.9.8; 2.21.1; **TU** 2.8; **KsU** 1.2; **PU** 1.9; *see also under* world
  offering to **BU** 3.8.9; **CU** 2.22.2; 7.1.2,4; 7.2.1; 7.7.1; **TU** 1.11.2; **KaU** 3.17; **PU** 2.8
ancient tales **BU** 2.4.10; 4.1.2; 4.5.11; **CU** 3.4.1–2; 7.1.2,4; 7.2.1; 7.7.1; **KaU** 3.16
anger **KaU** 1.10–11; **IU** 18
Aṅgir **MuU** 1.1.2
Aṅgiras **CU** 1.2.10; **MuU** 1.1.2–4; 3.2.11; **PU** 2.8
animals **BU** 1.2.5,7; 1.5.1–2; **CU** 2.6.1–2; 2.9.2; 2.18.1–2; 2.22.1–2; **TU** 2.3; **SU** 3.6; **MuU** 2.1.7
  domestic **CU** 7.2.1; 7.7.1; 7.8.1; 7.10.1
  draft **CU** 8.12.3
  one-hoofed **BU** 1.4.4;
  wild **BU** 1.4.16; **CU** 2.9.7; 7.2.1; 7.7.1; 7.8.1; 7.10.1
anger **BU** 4.4.5; 5.15.1; **SU** 4.22
ant **BU** 1.4.4,16; **CU** 7.2.1; 7.7.1; 7.8.1; 7.10.1
anthill **BU** 4.4.7
Anuṣṭubh **BU** 5.4.5(n)
Aparājita **CU** 8.5.3; **KsU** 1.5
Ara, Āra **CU** 8.5.3–4; **KsU** 1.4*a*
armlet **CU** 5.13.2
arrow **BU** 3.8.2; **SU** 3.6; **MuU** 2.2.3–4; *see also* bow
Ārtabhāgī **BU** 6.5.2
Aruṇa **BU** 6.5.3
Āruṇi, *see* Uddālaka Āruṇi
Arunmukha **KsU** 3.1
Aryaman **TU** 1.1.1; 1.12.1
ascetic **BU** 4.3.22; 4.4.22; **KsU** 2.15; **MuU** 3.1.5; 3.2.6; *see also* recluse
ash **BU** 5.15.1; **CU** 5.24.1; **IU** 17
Asita Vārṣagaṇa **BU** 6.5.3

assembly, *see under* king
assent **BU** 6.3.4; 6.4.19; **CU** 1.1.8
astronomy **MuU** 1.1.5
Āsurāyaṇa **BU** 2.6.3; 4.6.3; 6.5.2
Āsuri **BU** 2.6.3; 4.6.3; 6.5.2
Āsurivāsin **BU** 6.5.2
Aśvala **BU** 3.1.2–10
Aśvapati Kaikeya **CU** 5.11.3–5
Aśvins **BU** 2.5.16–19; 2.6.3; 4.6.3; 6.4.21–2
Atharva-Āṅgirasa, *see under* Veda
Atharvan **MuU** 1.1.1–2; **PU** 2.8
Atharvan Daiva **BU** 2.6.3; 4.6.3
Atidhanvan Śaunaka **CU** 1.9.3
Āṭikī **CU** 1.10.1
Ātreya **BU** 2.6.3; 4.6.3
Ātreyī **BU** 6.5.2
Aupajandhani **BU** 2.6.3; 4.6.3
Aupasvastī **BU** 6.5.1
auspicious **BU** 6.3.1; 6.4.6; **KsU** 2.3–4
austerity **BU** 3.8.10; 4.4.22; 5.11.1; 6.2.16; **CU** 2.23.1; 3.17.4; 4.10.2,4; 5.10.1; **TU** 1.9.1; 3.1–5; **KsU** 1.2; **KeU** 4.8; **KaU** 2.15; **SU** 1.15–16; 6.21; **MuU** 1.1.9,11; 2.1.7,10; 3.1.5,8; 3.2.4; **PU** 1.2,10,15; 6.4
awl **SU** 5.9
ax **CU** 6.16.1; **KsU** 2.11
Ayāsya Āṅgirasa **BU** 1.3.8,19,24; 2.6.3; 4.6.3; **CU** 1.2.12

bad, *see under* good
Baka Dālbhya **CU** 1.2.13; 1.12.1–3
Bālāki **BU** 2.1.1; **KsU** 4.1–20; *see also* Gārgya
banyan **CU** 6.12.1–2; 8.5.3; **KaU** 6.1
Barku Vārṣṇa **BU** 4.1.4
barley, *see under* grain
barren **KaU** 1.3
bath **BU** 6.4.13; **CU** 3.17.5
bee **CU** 3.1-5; **PU** 2.4
  bee hive **CU** 3.1-5
  larvae **CU** 3.1.1
  queen **PU** 2.4
begging **CU** 1.10.2; 4.3.5; **KsU** 2.1–2; **MuU** 1.2.11
being **BU** 2.4.5–6,12; 2.5.1–15; 3.7.1–2,15; 4.1.2–7; 4.3.37; 4.5.6–7,11; 5.12.1–3; 6.4.1; **CU** 1.1.2; 1.9.1; 1.11.5,7,9; 2.9.2; 3.19.3; 5.18.1; 5.24.2–4; 8.1.4; 8.11.1–2; **TU** 1.7.1; 2.2–3; 3.1; **KsU** 1.6; 2.1–2,6,9; 3.5; 4.3; **KeU** 2.5; 4.6; **KaU** 3.12; 4.6; 5.9–13; **IU** 6–7; **SU** 2.17; 3.2,7,11,21; 4.4,15–16; 6.5–6,11; **MuU** 2.1.4; 3.1.4; **PU** 4.11; **MaU** 6
  immense **BU** 2.4.10,12; 4.5.11; 5.4.1; **AU** 3.3
  living beings **BU** 5.14.3,6; **IU** 1; **SU** 3.20; **PU** 5.5
  particle of **KsU** 3.5,8
  three sources of **CU** 6.3.1
berry **BU** 4.3.36
Bhaga **CU** 5.2.7; **TU** 1.4.3
Bhālukī **BU** 6.5.2
Bharadvāja **BU** 2.2.4
Bhāradvāja **BU** 2.6.2–3; 4.6.3
Bhāradvāja Satyavāha **MuU** 1.1.2
Bhāradvājī **BU** 6.5.1–2
Bhārgava Vaidarbhi **PU** 1.1; 2.1–2
Bhṛgu **TU** 3.1–6
Bhujyu Lāhyāyani **BU** 3.3.1–2
big man **CU** 2.11.2(n); 2.11–20; **TU** 3.6–9
bird **BU** 1.4.16; 2.5.18; 3.3.2; 3.9.25; **CU** 2.9.4; 2.21.1; 5.2.1; 6.8.2; 7.2.1; 7.7.1; 7.8.1; 7.10.1; **KsU** 1.2; 2.9; **SU** 4.4,6; **MuU** 2.1.7; 3.1.1; **PU** 4.7; *see also* goose
birth **BU** 3.9.28; 4.3.9; 6.2.16; **CU** 5.9.1–2; 5.10.8; 7.12.1; **AU** 1.3.13; 2.3–5; **KsU** 1.2,6; 2.11; **KaU** 1.17; 2.18; **SU** 1.1–2,11; 2.16; 3.21; 4.3–5,12; 5.2,11; 6.16; **MuU** 1.1.9; 2.2.6; **PU** 2.7; *see also* death, pregnancy, rebirth
  afterbirth **BU** 6.4.23
  naming ceremony **BU** 6.4.26
  rites at **BU** 6.4.24–8
  sources of **CU** 6.3.1(n); **AU** 3.3; **SU** 1.2, 4–5; 2.7; 5.2
  unborn **BU** 4.4.20,22,24–25; **KaU** 5.1; **SU** 1.9; 2.15; 4.5,21; **MuU** 2.1.2
blind **BU** 4.4.10–11; 6.1.9; **CU** 5.1.9; 5.13.2; 8.4.2; 8.9.1–2; 8.10.1,3; **KsU** 3.3; **KaU** 2.5; **IU** 3,9,12; **MuU** 1.2.8; *see also* sight *under* vital functions
blindfolded **CU** 6.14.1–2
bliss **BU** 2.1.19; 3.9.28; 4.1.6; 4.3.32–33; **TU** 2.5–9; 3.6; 3.10.3,5; **KsU** 1.7; 2.15; 3.5–8; **KaU** 5.13–14; **MuU** 2.2.7b; **PU** 4.1,6; **MaU** 5
boar **CU** 6.10.2; **KsU** 1.2
boat **SU** 2.8; *see also* ship
body **BU** 1.5.12–13,15; 2.2.13; 3.2.11; 3.7.3–23; 4.3.9; **KsU** 1.7; 2.3,11; **IU** 8; **SU** 1.11,13; 2.14; 5.14; **MuU** 3.2.3
  as *ātman* **BU** 1.1.1(n); 1.2.1–7; 1.4.1,3–4,17; 1.5.21; 1.6.2; 2.1.13; 2.3.4; 2.5.14–15; 3.2.13(n); **CU** 1.7.2; 1.13.1; 2.22.3; 8.8.1,4; **TU** 1.3.1,4; 1.5.1; 1.7.1; 2.7; **AU** 2.2; **KaU** 3.4; **KaU** 4.12; 6.5,17; **SU** 1.12,15–16; 3.13;

5.8,11–12; 6.3; *see also* self
corpse **BU** 1.2.6–7; 3.2.11; 4.4.7
physical (*śarīra*) **BU** 2.1.18; 2.5.1; 3.2.13(n); 3.9.4,10; 4.2.3; 4.3.35; 4.4.3–4,12–13; 5.15.1; 6.1.7; 6.4.9; **CU** 3.12.3–4; 3.13.7; 3.14.2–3; 5.1.7; 8.3.4; 8.6.4; 8.9.1–2; 8.10.1–4; 8.12.1–3; ; 8.13.1; **TU** 1.4.1; 1.6.2; 2.3–6; 3.7; **AU** 2.6; **KsU** 1.7; 2.14; 3.2–7; 4.2,16,20; **KaU** 2.18,22; 3.3; 5.4,7; 6.4,17; **IU** 17; **SU** 2.8,12; 5.10; **MuU** 2.2.7*b*; 3.1.5; **PU** 3.1; 4.6,10; 6.2
body, parts of **BU** 1.3.8,19; 3.6.2; 4.3.36; **CU** 1.2.10; 2.19.1–2; **TU** 1.5.1; **AU** 2.1–2
abdomen **BU** 1.1.1; 1.2.3
anus **BU** 2.4.11; 4.5.12; **TU** 3.10.2; **SU** 3.3; **PU** 3.5; 4.8
arms **BU** 5.5.3–4; **KsU** 3.3
back **BU** 1.1.1; 1.2.3
beard **CU** 1.6.6
belly **KsU** 1.7
underbelly **BU** 1.1.1
bladder **CU** 5.16.2; 5.18.2
blood **BU** 3.2.13; 3.8.8; 3.9.28; **CU** 6.5.2; **PU** 4.10
bones **BU** 1.1.1; 3.9.26,28; **CU** 2.19.1; 6.5.3; **TU** 1.7.1
bottom **TU** 2.1–5;
breast **BU** 1.5.2; 6.4.5,27
brow **BU** 6.4.5
chest **BU** 1.2.3
ear **BU** 2.2.4; 5.9.1; **CU** 3.13.7; 1.4.1; **AU** 1.1.4; 1.2.4; **KsU** 2.11; **SU** 3.16,18; **MuU** 2.1.4; *see also* hearing *under* vital functions
left **BU** 2.2.4
right **BU** 2.2.4; 6.4.25
eye **BU** 2.2.2,4; 2.3.4; 4.4.2; **CU** 1.6.7; 1.7.4; 4.15.1; 5.15.1; 5.18.2; **AU** 1.1.1,4; 1.2.4; 3.3; 4.2; **SU** 3.3,14,16,18; 4.4; **MuU** 2.1.4; 2.2.1; *see also* sight *under* vital functions
eyelashes **BU** 2.2.2
iris **BU** 2.2.2
left **BU** 2.2.; 4.2.3
person within **BU** 2.3.5; 4.2.2–3; 5.5.2,4; **CU** 1.7.5–6; 4.15.1; 8.7.4; **KsU** 4.17–18
pupil **BU** 2.2.2
reddish **BU** 6.5.16
right **BU** 2.2.4; 2.3.5; 4.2.2; 5.5.2,4
tears **BU** 2.2.2
tawny **BU** 6.4.15;
face **CU** 4.14.2; **KsU** 2.15; 3.1; **IU** 15; **SU** 2.16; 3.3,11,16; 4.21
fat **BU** 3.8.8
feet **BU** 1.1.1; 2.4.11; 4.5.12; 5.5.3–4; **CU** 4.16.5; 5.17.2; 5.18.2; **TU** 3.10.2; **KsU** 1.5,7; 3.5–7; **SU** 3.3,14,16,19; **MuU** 1.1.6; 2.1.4; **PU** 1.11; 4.8
biped **SU** 4.13
quadruped **SU** 4.13
finger **SU** 3.14
ring finger **BU** 6.4.5
thumb **BU** 6.4.5; **KaU** 4.12–13; 6.17; **SU** 3.13; 5.8
fist **CU** 7.3.1
flanks **BU** 1.1.1
flesh **BU** 1.1.1; 3.9.28; **CU** 2.19.1; 6.5.1; **TU** 1.7.1
hair **SU** 5.9
of body **BU** 1.1.1; 1.4.6; 3.2.13; 3.9.28; 4.3.20; 6.4.21; **CU** 2.19.1; 5.18.2; 8.8.1; 8.13.1; **AU** 1.1.4; 1.2.4; **KsU** 3.1; 4.20; **MuU** 1.1.7
of head **BU** 3.2.13; 4.2.3; **CU** 1.6.6; **TU** 1.6.1; **AU** 1.3.12; **KsU** 4.19; **MuU** 1.1.7
pubic **BU** 6.2.13; 6.4.3
hands **BU** 1.4.6; 2.4.11; 3.2.8; 4.2.5; 4.5.12; 6.3.6; 6.4.19; **TU** 3.10.2; **KsU** 1.7; 2.15; 3.5–7; **SU** 3.3,16,18; **MuU** 1.1.6; **PU** 4.8
head **BU** 1.1.1; 1.2.3; 4.4.2; 5.5.3–4; 6.3.6; **CU** 5.12.2; 5.18.2; 8.6.6; **TU** 2.1–5; **AU** 1.3.12; **KsU** 1.7; 2.11; 4.3; **KaU** 6.16; **SU** 3.11,14,16; **MuU** 2.1.4
shattering of **BU** 1.3.24(n); 3.6.1; 3.7.1; 3.9.26; **CU** 1.8.6,8; 1.10.9–11; 1.11.4–9; 5.12.2; **AU** 1.3.12
three-headed **KsU** 3.1
vow **MuU** 3.2.10(n),11
heart **BU** 2.4.11; 3.9.11,14,16–17,20–24; 4.1.7; 4.2.3; 4.3.7,22; 4.4.1,7; 4.5.12;5.3.1; 5.6.1; 6.4.9; **CU** 3.12.4; 3.13.1–7; 3.14.2–4; 5.18.2; 8.3.3; **AU** 1.1.4; 2.4; 3.2; **KsU** 2.8,10; **KaU** 2.20; 6.8–9, 14–17; **SU** 2.8; 3.11,13,20; 4.17,20; 5.14; 6.5–6; **MuU** 2.1.4; 2.2.7*b*,8; 3.2.9; **PU** 3.6
openings of **CU** 13.1–5
pericardium **BU** 2.1.18; **KsU** 4.19
space within (cave) **BU** 2.1.17; 2.3.4–5; 2.5.10; 4.2.3; 4.4.22; **CU** 3.12.9; 8.1.3; **TU** 1.6.1; **KaU** 1.14; 3.1; 4.6–7; **MuU** 3.1.7
veins of (Hitā) **BU** 2.1.19; 4.2.3; 4.3.20;

veins (*contd.*)
CU 8.6.1–3,6; **KsU** 4.19; **KaU** 6.16; **MuU** 2.2.6; **PU** 3.6
horn **BU** 3.1.1
intestine **BU** 1.1.1
jaw **CU** 8.13.1; **TU** 1.3.4; **KaU** 1.11; 3.15
joints **BU** 1.1.1
knee **KsU** 2.3
leg **BU** 4.1.2–7; **CU** 3.18.2–6; 4.16.3; **KsU** 3.3
limb **BU** 1.1.1
liver **BU** 1.1.1
lung **BU** 1.1.1
marrow **BU** 3.9.28; **CU** 2.19.1; 6.5.3; **TU** 1.7.1
mouth **BU** 1.1.1; 1.3.8; 1.4.6; 1.5.2; 3.8.8; 5.14.8; 6.2.12; 6.4.9–11,21,25; **CU** 1.2.7,9,12; 3.6–10; 5.18.2; **AU** 1.1.4; 1.2.4; **KsU** 2.9; **PU** 3.5; **MaU** 3–5
breath within: *see under* vital functions
nail **BU** 1.4.7; **CU** 1.6.6; 8.8.1; **KsU** 4.20
nail-cutter **CU** 6.1.6
navel **TU** 3.10.6; **AU** 1.1.4; 1.2.4
neck **SU** 3.11
nostril **BU** 2.2.4; 2.4.11; 4.5.12; **CU** 1.2.2; **AU** 1.1.4; 1.2.4; **SU** 2.9; **PU** 3.5; *see also* smelling *under* vital functions
palate **TU** 1.6.1
penis **BU** 6.4.9–11,21; **AU** 1.1.4; 1.2.4; 1.3.9,11
rib **BU** 1.1.1
semen (seed) **BU** 1.2.4; 1.4.6; 2.5.2; 3.2.13; 3.7.23; 3.9.17,22, 28; 6.1.8–14; 6.2.12–13; 6.3.2; 6.4.1–2,4–5,10–11,20; **CU** 3.17.7; 5.7.1; 5.8.1; 5.10.6; **AU** 1.1.4; 1.2.4; 2.1; **KsU** 1.2,6; **MuU** 2.1.5; **PU** 1.14
sexual organ **BU** 2.4.11; 4.5.12; **TU** 3.10.3; **KsU** 1.7; 3.5–7; **PU** 3.5; 4.8
shoulder **KsU** 2.15
sinew **BU** 3.9.28; **TU** 1.7.1; **IU** 8
skin **BU** 2.4.11; 3.2.9; 3.7.21; 3.9.28; 4.5.12; **CU** 2.19.1; 5.2.8; **TU** 1.7.1; **AU** 1.1.4; 1.2.4; 1.3.7,11; *see also* touch *under* vital functions
skull **TU** 1.6.1
stomach **BU** 1.1.1; **CU** 5.18.2
tail **BU** 1.2.3
teeth **CU** 4.3.7
thigh **BU** 6.4.21
tongue **BU** 2.4.11; 3.2.4; 4.5.12; **CU** 2.22.5; 5.7.1; **TU** 1.3.4; 1.4.1; **KsU** 1.7; 3.5–7; *see also* tasting *under* vital functions
trunk (torso) **CU** 5.15.2; 5.18.2; **TU** 2.1–5
uvula **TU** 1.6.1(n)
vagina **BU** 1.4.6; 6.2.13; 6.4.9; **CU** 5.8.1
labia major **BU** 6.4.3
labia minora **BU** 6.4.3
vulva **BU** 6.2.13; 6.4.3; **CU** 5.8.1
wing **SU** 3.3
womb **BU** 1.1.2; 1.4.11; 6.4.21; **CU** 5.9.1; 5.10.7; **AU** 2.5; 3.3; **KsU** 1.6; **KaU** 5.7; **SU** 1.7,13; 2.16; 4.11; 5.2,4–6; **MuU** 3.1.3; **PU** 2.7; **MaU** 6
bow **BU** 3.8.2; **CU** 1.3.5; **MuU** 2.2.3–4; *see also* arrow
Brahmadatta Caikitāneya **BU** 1.3.24;
brahman **BU** 1.3.21(n); 1.4.6,9–12,15; 1.5.17; 1.6.1(n),2–3; 2.1.1–15; 2.2.3–4; 2.5.1–19; 2.6.3; 3.4.1–2; 3.5.1; 3.6.1; 3.7.1; 3.9.9,28; 3.1.2–7; 4.3.32,37; 4.4.4–9,17–18,23–5; 4.6.3; 5.1.1; 5.3-5; 5.7.1; 5.12.1; 6.1.7; 6.2.15; 6.5.4; **CU** 2.23.1; 3.10.1,3; 3.12.7; 3.13.6; 3.14.1,4; 3.18.1–6; 3.19.1,4; 4.5-15; 5.10.2; 5.11.1; 7.1.5; 7.2.2; 7.3.1–2; 7.4.3; 7.5.3; 7.6.2; 7.7.2; 7.8.2; 7.9.2; 7.10.2; 7.11.2; 7.12.2; 7.13.2; 7.14.2; 8.1.1–5; 8.3.2–4; 8.5.3; 8.7.4; 8.8.3; 8.10.1; 8.11.1; 8.14.1; **TU** 1.1.1; 1.4.1; 1.5.1,3; 1.6.2; 1.8.1; 1.12.1; 2.1–6; 2.8–9; 3.1–6; 3.10.4; **AU** 1.3.13; 3.3; **KsU** 1.1,3–7; 2.1–2; 4.8; **KeU** 1.4–8; 2.1; 3.1–2; 4.1–7; **KaU** 1.17; 2.16–17; 3.1–2; 5.6,8; 6.1,14,18; **SU** 1.1,6–7,9,12,15–16; 2.5,7–8,11,15; 3.7,21; 4.2; 5.1,6; 6.1,10,18,21; **MuU** 1.1.1–2,4,8–9; 1.2.12–13; 2.1.10; 2.2.2,4,7*a*,9,11; 3.1.3–4; 3.2.1,4,6,9–10; **PU** 1.1,15–16; 4.4; 5.2,5; 6.7; **MaU** 2,10; *see also under* world
Brahmā **CU** 3.11.4; 8.15.1; **MuU** 1.1.1(n),2
dying around **TU** 3.10.4; *see also under* god
formulation of truth **BU** 2.1.1(n); 3.9.19; **CU** 1.7.5; 2.24.1; 3.5.1–2; 3.11.2–6; **KsU** 4.1,19; **KaU** 5.6
legs of **BU** 4.1.2–7; **CU** 3.18.2–6
path to **CU** 4.15.5
visible appearance of **BU** 2.3.1–6
Brahmaṇaspati **BU** 1.3.21
Bṛhaspati **BU** 1.3.20; **CU** 1.2.11; 2.22.1; **TU** 1.1.1; 1.12.1; 2.8; **KsU** 2.8
Bṛhatī **BU** 1.3.20(n)
brick **KaU** 1.15
brother **CU** 7.15.1–2; 8.2.3

killer of **CU** 7.15.2–3
bud **CU** 6.8.3(n),4–6
Buḍila Aśvatrāśvi **BU** 5.14.8; 5.11.1; 5.16.1
bull, *see under* cattle
butter **CU** 6.6.1; **SU** 1.15–16

Caikitāyana Dālbhya **CU** 1.8.1–6
Cākṣuṣī **KsU** 1.4b(n)
Calls **TU** 1.5.1–3(n)
bhūr **BU** 5.5.3–4; **CU** 2.23.2; 3.15.3,5; 4.17.3–4; **TU** 1.5.1–3; 1.6.1
bhuvas **BU** 5.5.3–4; **CU** 2.23.2; 3.15.3,6; 4.17.3,5; **TU** 1.5.1–3; 1.6.1
mahas **TU** 1.5.1–3; 1.6.2
svar **BU** 5.5.3–4; **CU** 2.23.2; 3.15.3,7; 4.17.3,6; **TU** 1.5.1–3; 1.6.2
carriage, *see* chariot
cart **BU** 4.3.35; **CU** 4.1.8; 4.16.3,5; 8.12.3; *see also* chariot
caste, *see also* social classes:
low-caste **BU** 6.4.13
outcaste **BU** 4.3.22; **CU** 5.10.7; 5.24.4
caterpillar **BU** 4.4.3(n)
cat's-paw **BU** 3.9.18
cattle **BU** 1.4.4; **CU** 6.8.3–5; 7.13.1; 7.24.2; **TU** 1.4.2; **AU** 3.3; **SU** 4.22; *see also* livestock
bull **BU** 1.4.4; 4.1.2–7; 5.8.1; 6.4.18; **CU** 4.5.1–2; 4.6.1; **TU** 1.4.1
calf **BU** 1.5.2; 5.8.1
cow **BU** 1.4.4; 2.1.1; 3.1.1–2; 3.4.2; 3.7.1; 4.1.1–7; 4.3.14–16,33; 4.4.7; 5.8.1; 6.2.7; 6.3.6; **CU** 2.6.1; 2.19.1; 4.2.1–4; 4.4.5; 4.6.1; 4.7.1; 4.8.1; **TU** 1.4.2; **AU** 1.2.2; **KsU** 4.1; **KaU** 1.2–3; 5.2
teats of **BU** 5.8.1
dung **BU** 6.3.1
ox **SU** 5.4
tracks of **BU** 1.4.7;
cause **SU** 1.1,3–5; 5.12; 6.5–6,9,13,17
cave **KaU** 1.14; 2.12; 3.1; 4.6–7; **SU** 2.10; **MuU** 2.1.8,10; 2.2.1; 3.1.7; *see also under* heart
celibacy **CU** 2.23.1; 8.4.3; 8.5.1–4; 8.7.3; 8.11.3; **MuU** 2.1.7; 3.1.5; **PU** 1.2,10,13,15
chance **SU** 1.2
chariot **BU** 3.3.2; 4.2.1; 4.3.9; 4.2.1–4; **CU** 5.13.2; 5.14.1; 8.12.3; **KsU** 1.4a; 3.8; **KaU** 1.25; 3.3; **SU** 2.9; **PU** 6.1; *see also* cart
charioteer **KaU** 3.3–6,9
rider of **KaU** 3.3
chastity, *see* celibacy
chest **CU** 3.15.1,3; **TU** 1.4.1
child **BU** 1.5.2,7; 2.1.4–5,7–9,13; 2.4.5; 3.5.1; 4.5.6; **CU** 1.5.2–4; 3.11.4; 5.15.1; 5.17.1; 5.19-23; 5.24.4; 7.3.1; 7.13.1; 7.14.1; 8.15.1; **TU** 1.3.3; 1.9.1; **AU** 2.3; **KsU** 2.8–11; 4.8,11,16; **KaU** 1.8; **PU** 1.9; *see also* daughter, son
Citra Gāṅgāyani **KsU** 1.1–2
clay **CU** 6.1.4; **SU** 2.14; *see also* earth
cloth **BU** 2.3.6
clothes **BU** 4.2.3; 6.1.14; 6.2.7; 6.4.6,13; **CU** 5.2.2; 8.8.5; **TU** 1.4.2; **KsU** 1.4*b*; 2.15
cloud **BU** 1.1.1; 6.3.4; **CU** 2.3.1; 2.4.1; 2.15.1; 3.19.2; *see also under* rain, thunder
rain cloud **BU** 6.2.10; 2.15.1; **CU** 5.5.1; 5.10.6; 8.12.2; **SU** 4.4
thunder cloud **BU** 6.2.10; **CU** 5.5.1; 5.10.6
cold **BU** 5.10.1
color **BU** 4.4.4; 6.2.14; **CU** 8.13.1; **SU** 3.8; 4.1,5; **MuU** 1.1.6; *see also* gold
black **CU** 6.4.1–5; **KsU** 4.19; **SU** 4.5
blue **BU** 4.3.20; 4.4.9; **CU** 1.6.7; 8.6.1; **SU** 4.4
dark **BU** 6.4.16
fair complexion **BU** 6.4.14
green **BU** 4.3.20; 4.4.9; **SU** 4.4
orange **BU** 4.3.20; 4.4.9; **CU** 8.6.1; **KsU** 4.19
red **BU** 4.3.20; 4.4.9; **CU** 6.4.1–5; 8.6.1; **KsU** 4.19; **SU** 4.4–5
ruddy **BU** 6.4.15
white **BU** 4.3.20; 4.4.9; **CU** 1.12.2; 6.4.1–5;8.6.1; **KsU** 4.4,19; **SU** 4.5
yellow **CU** 8.6.1; **KsU** 4.19
combination **TU** 1.3.1,4
companion **BU** 2.1.11; **KsU** 4.2,12; **SU** 4.6; **MuU** 3.1.1; *see also* friend
conch **BU** 2.4.8; 4.5.9
constellations **BU** 6.2.11; **CU** 5.4.1; **KsU** 2.3; *see also* stars
male **BU** 6.3.1(n)
copper **CU** 4.17.7; 6.1.5
corpse, *see under* body
correspondence **BU** 6.1.4(n),14; 6.3.2; **CU** 5.1.4,14; 5.2.5
couch **KsU** 1.5(n)
counterpart **BU** 1.1.2(n); 4.1.2
cow, *see under* cattle
creation **BU** 1.2.1–7; 1.4.1–17; 1.5.21; 4.3.10; 5.5.1; 6.4.2; **AU** 1.1.1–2; 1.2.1; 1.3.1
creator **SU** 3.20; 4.14; 5.13; 6.16; **MuU** 1.1.1; 3.1.3
cremation **BU** 5.11.1; 6.2.14–16; **CU** 4.15.5; 5.9.2; 7.15.3; *see also* funeral
cripple **CU** 8.9.1–2; *see also* lame

crocodiles **SU** 1.4–5
crying, *see* weeping
cryptic **BU** 3.4.1–2; 3.5.1; 4.2.2; **AU** 1.3.14
crystal **SU** 2.11
Cūla Bhāgavitti **BU** 6.3.9–10
cultivated **BU** 6.3.13
curd **BU** 6.3.13; 6.4.15,24–5; **CU** 5.2.4; 6.6.1; **SU** 1.15–16
curse **BU** 6.4.12

Dadhyañc Ātharvaṇa **BU** 2.5.16(n),17–19; 2.6.3; 4.6.3
dance **KaU** 1.26
danger, *see* fear
darkness **BU** 1.3.28; 3.7.13; 3.8.8; 3.9.14; 4.4.10–11; **CU** 1.3.1; 3.17.7; 7.11.2; 7.26.2; 8.13.1; **IU** 3,9,12; **SU** 3.8; 4.18; **MuU** 2.2.6
dart **BU** 6.4.9
daughter **BU** 3.3.1; 6.4.17; **CU** 4.2.3; **KeU** 3.12
deaf **BU** 6.1.10; **CU** 5.1.10; **KsU** 3.3; *see also* hearing *under* vital functions
dear **BU** 1.4.8; 2.4.4–5; 4.1.3; 4.5.5–6
death (Death) **BU** 1.2.1–7; 1.3.9–16,28; 1.4.11,15; 1.5.21,23; 2.1.12; 2.4.12–13; 3.1.3; 3.2.10–13; 3.5.1; 3.6.2; 3.9.4,14,28; 4.3.7–8,35–8; 4.4.1–4,11,19; 4.5.13; 5.5.2; 5.9-11; 5.14.8; 6.2.2,13–16; 6.4.4,12; **CU** 1.2.9; 1.4.2–5; 1.10.4; 2.10.1,6; 2.22.3–4; 2.24.6,10,15; 3.14.1,4; 3.15.2; 3.16.7; 3.17.5–6; 5.3.2; 5.9.2; 5.10.8; 6.11.3; 7.26.2; 8.1.5–6; 8.3.1–2; 8.4.1; 8.6.4–5; 8.7.1–3; 8.8.5; 8.9.1–2; 8.12.1; **TU** 2.6; 2.8; 3.1–6; 3.10.4–5; **AU** 1.1.4; 1.2.4; 2.4,6; **KsU** 1.2; 2.8, 10, 12–15; 3.3; 4.2,14; **KeU** 1.2; 2.5; **KaU** 1.4–29; 2.18,25; 3.15–16; 4.2,10–11; 5.6; 6.3,18; **IU** 3,11,14; **SU** 1.11; 3.8; 4.15; 6.15; **MuU** 1.2.7; **PU** 5.1,7; 6.6; *see also* birth, cremation, funeral, rebirth, Yama
  repeated death **BU** 1.2.7(n); 1.5.2; 3.2.10; 3.3.2; **KaU** 4.10–11
  rites before **BU** 1.5.17; **KsU** 2.15
deeds, *see* action
deity, *see* god
delusion **BU** 3.5.1; **KaU** 2.6; **SU** 1.4–5; 6.1; **MuU** 3.1.2
demon **BU** 1.1.2; 1.3.1(n),2–7; 5.2.3; **CU** 8.7.2; 8.8.4–5; **KsU** 4.20; **IU** 3
  competing with gods **BU** 1.3.1; **CU** 1.2.1–7
  offspring of Prajāpati **BU** 1.3.1; 5.2.1; **CU** 1.2.1
descendant **CU** 1.9.3; 4.11.2; 4.12.2; 4.13.2; **SU** 4.22
desire **BU** 1.2.4–7; 1.4.15–17; 1.5.3; 3.2.7; 3.5.1; 4.3.21; 4.4.5–7; 4.4.22; 5.14.7; 6.1.4; 6.3.1; **CU** 1.1.6–8; 1.2.13–14; 1.6.8; 1.7.6–9; 3.14.2–4; 3.17.6; 3.19.3; 4.10.3; 5.1.4; 7.10.1; 7.14.2; 7.16.1; 8.1.4–6; 8.2.10; 8.3.1–2; 8.7.1–3; 8.12.5–6; **TU** 2.1; 2.6; 2.8; 3.10.4; **AU** 2.6; 3.2,4; **KsU** 1.7; 2.15; 3.5–6; **KaU** 1.24–25; 2.3–4; 2.11,20; 4.2; 5.8,13; 6.14; **IU** 2; **SU** 1.11; 3.20; 6.13; **MuU** 2.2.1; 3.1.6,10; 3.2.1–2; **MaU** 9
Devakī **CU** 3.17.6
Dhāṭṛ **BU** 6.4.21
dice **CU** 4.1.4–6; 4.3.8; 7.3.1
dike **BU** 4.4.22(n); **CU** 8.4.1–2; **KaU** 3.2; **SU** 6.19; **MuU** 2.2.5
directions, *see* quarters
dish **BU** 5.15.1; 6.3.1; **IU** 15
disk **KaU** 1.16(n),17; 2.1; **SU** 2.14
diversity **BU** 4.4.19; **KsU** 3.8; **KaU** 4.10–11
Divodāsa **KsU** 3.1
dog **BU** 3.9.25; 6.1.14; **CU** 1.12.1–4; 5.2.1; 5.10.7
donkey **BU** 1.4.4
donor **BU** 3.8.9
door **CU** 2.24.4(n),8,12; 8.6.5; **KsU** 1.1–2; **KaU** 5.1(n); **SU** 3.18; **MuU** 1.2.11
  bolt **CU** 2.24.6,10,14
  doorkeeper **CU** 3.13.6; **KsU** 1.5
doubt **BU** 1.5.3; 4.4.23; **CU** 3.14.4; **TU** 1.11.3; **KaU** 1.21–22,29; **MuU** 2.2.8
dream, *see under* sleep
drinking **BU** 4.1.2; 4.3.37; 4.5.11; 6.4.13; **CU** 1.2.9; 1.10.3–4; 1.12.5; 3.6-10; 3.17.2; 5.2.7; 6.5.2; 6.6.3; 6.7.1; 6.11.1; 7.7.1; 8.2.7; **TU** 1.4.2; **KsU** 2.8; **KaU** 3.1; **SU** 5.11
drowning **CU** 1.4.2; **KsU** 1.4*a*
Dṛptabālāki, *see* Bālāki
drum **BU** 2.4.7; 4.5.8; 5.10.1
duality **BU** 2.4.14; 4.5.15
dumb **BU** 6.1.8; **CU** 5.1.8; *see also* speech *under* vital functions
Dur **BU** 1.3.9
Dwarf **KaU** 5.3

eagle **BU** 4.3.19
earth **BU** 1.1.1; 1.2.2–3; 1.4.13; 1.5.11,18; 2.2.2; 2.5.1; 3.2.13; 3.3.2; 3.7.3; 3.8.3–7,9; 3.9.3,7,10; 4.4.5; 5.14.1;

6.2.2,11,16; 6.3.3,6; 6.4.1,5,20–22,25; **CU** 1.1.2; 1.3.7; 2.2.1–2; 2.17.1; 2.24.5; 3.11.6; 3.12.2–3; 3.14.2–3; 3.15.1,5; 3.19.2; 4.6.3; 4.11.1; 4.17.1; 5.6.1; 5.17.1; 5.21.2; 7.2.1; 7.4.2; 7.6.1; 7.7.1; 7.8.1; 7.10.1; 8.1.3; **TU** 1.3.1; 1.7.1; 2.1–2; 2.8; 3.9; **AU** 1.1.2; 3.3; **KsU** 1.2; 3.1; **KeU** 3.5,9; **KaU** 1.23; **SU** 2.1,12; 3.3,14; 6.2; **MuU** 1.1.7; 2.1.3,5; 2.2.5,7*a*; **PU** 2.2,5; 3.8; 4.8; 6.4; *see also* clay
clod of **CU** 1.2.7–8; 1.6.1
ends of **BU** 1.3.10
person in **BU** 2.5.1
eating **BU** 3.8.8; 4.2.3; 5.14.8; 6.1.14; **CU** 1.2.9; 1.10.2, 4–5; 1.12.5; 3.6–10; 3.17.2–3; 4.10.3; 5.2.2; 6.5.3; 6.7.1–4; **TU** 2.2; 3.10.5; **KsU** 2.1–2,9; **IU** 1; **SU** 4.6; **MuU** 3.1.1; **PU** 2.11; *see also* food, taste, *and* tasting *under* vital functions
echo **BU** 3.9.13; **KsU** 4.2,13
egg **CU** 3.19.1–3; 6.3.1; **AU** 1.1.4; 3.3
Eka Ṛṣi **BU** 2.6.3; 4.6.3;
elements **SU** 1.2; **PU** 4.8
elephant **BU** 1.3.22; 4.1.2–7; 4.3.20; 5.14.8; **CU** 7.24.2; **AU** 3.3; **KaU** 1.23
embryo, *see* fetus
enemy **BU** 1.3.7; 2.1.6; 2.2.1; 3.8.2; 5.14.7; 6.4.12; **TU** 3.10.4; **KsU** 2.8,9,13; 4.7
equerry **BU** 4.3.37–8
essence **BU** 6.4.1; **CU** 1.1.2,9; 1.2.10; 3.1.3(n); 3.2.2; 3.3.2; 3.4.2; 3.5.1,4; 4.17.1–6; 6.8.7; 6.9.4; 6.10.3; 6.11.1,3; 6.12.2–3; 6.13.3; 6.14.3; 6.15.3; 7.4.2; 7.5.2; 8.6.1; **TU** 2.1–2; 2.7; **KsU** 4.4–6,10,17–18
eternal **KaU** 3.15; 5.6; **MuU** 1.1.6
ether **SU** 1.12
etymology **CU** 8.3.3; **MuU** 1.1.5
evil, *see under* good
excretion **BU** 2.4.11; 4.5.12; **TU** 3.10.2; **PU** 4.2
execution **CU** 6.16.1
existent **CU** 3.19.1(n); 6.2.1–2; 6.8.1,4–6; 6.10.2; **TU** 2.6–7; **SU** 4.18; 5.14
non-existent **CU** 3.19.1(n); 6.2.1–1; **TU** 2.6–7; **SU** 4.18

faith **BU** 1.5.3; 3.9.21; 6.2.9,15; **CU** 1.1.10; 5.4.1; 5.10.1; 7.19.1; 7.20.1; 8.8.5; **TU** 1.11.3–4; **KaU** 1.2,13; **MuU** 1.2.11; 2.1.7; **PU** 1.2,10; 6.4
falcon **AU** 2.5; **KsU** 2.9
falsehood, *see under* truth
fame **BU** 1.4.7; 4.14.3; 6.4.6,18,28; **CU** 2.11-20; 3.13.2; 3.18.3–6; 5.19-23; **TU** 1.3.1; 1.4.3; 1.10.1; 3.6–9; 3.10.3; **KsU** 2.15; 4.8,16; *see also* glory
family **BU** 1.5.21; **CU** 3.13.6; 5.12-17; 6.1.1; **MuU** 3.2.9
fasting **BU** 4.4.22; **CU** 6.7.1–2; 7.9.1; 8.5.3
father **BU** 1.5.7; 4.1.2–7; 4.3.22; 5.12.1; 6.2.1–4; 6.4.28; **CU** 3.11.4–5; 4.3.7; 5.1.7; 5.3.1,4; 6.1.1; 7.15.1–2; 8.2.1; **TU** 1.3.3; 1.11.2; **KsU** 1.1; 2.15; **KaU** 1.4; **SU** 6.9; **PU** 1.11; 2.11; 6.7
grandfather **BU** 6.4.28
killer of **CU** 7.15.2–3; **KsU** 3.1
fear (danger) **BU** 1.4.2; 1.5.3; 3.9.26; 4.2.4; 4.3.20; 4.4.22; 4.5.15; **CU** 1.3.1; 8.9.1; 8.10.1; 8.11.1; **TU** 2.4; 2.7–8; **KaU** 3.2; 6.2–3
freedom from **BU** 4.2.4; 4.3.21,25; **CU** 1.4.4–5; 4.15.1; 8.3.4; 8.7.4; 8.8.3; 8.10.1; 8.11.1; **TU** 2.7; 2.9; **KaU** 1.12; **PU** 1.10; 5.7
feces **CU** 6.5.1; **SU** 2.13
female, *see* woman
fence **BU** 6.4.23
fetus **BU** 6.4.21–23; **CU** 2.9.6; 5.8.1; 5.9.1; **AU** 2.1–3; **KaU** 4.8
fibers **BU** 3.9.28
fig **BU** 4.3.36; **SU** 4.6; **MuU** 3.1.1
fig-wood **BU** 6.3.1,13
fire (Fire) **BU** 1.2.2,7; 1.3.12; 1.4.6,15; 1.5.11,18,22; 2.2.2; 2.5.3; 3.1.3; 3.2.10,13; 3.7.5; 3.9.3,7,10,24; 4.3.4–6; 4.5.11; 5.11.1; 5.14.8; 5.15.1; 6.2.11,14,16; 6.3.1–3,6; 6.4.3,5,12,19,22,24; **CU** 1.3.7; 1.6.1; 1.13.1; 2.2.1–2; 2.12.1–2; 2.20.1; 2.21.1; 2.22.1; 2.24.5,9,14; 3.6.1–3; 3.13.3,7; 3.15.6; 3.18.2,3; 4.3.1; 4.6.1–3; 4.7.1,3; 4.8.1; 4.10-14; 4.17.1–2; 5.2.4–5,8; 5.4-10; 5.11.5; 5.21.2; 5.24.3; 6.4.1; 6.7.3,5; 7.2.1; 7.4.2; 7.7.1; 7.12.1; 8.1.3; **TU** 1.3.2; 1.5.2; 1.6.1; 1.7.1; 1.9.1; 2.1; 2.8; 3.8; **AU** 1.1.4; 1.2.4; **KsU** 1.3; 2.3,9,12,15; 3.3; 4.2,17,20; **KeU** 3.3–4; 4.2; **KaU** 1.19; 4.8,13; 5.9,15; 6.3; **IU** 18; **SU** 1.13–16; 2.1,6,10–12,17; 3.2; 6.2,14–15,19; **MuU** 1.2.2; 2.1.1,3–5; 2.2.10; **PU** 1.6; 2.2,5; 3.9–10; 4.3,8; 6.4
Āgnīdhrīya **CU** 2.24.7(n)
churning **BU** 1.4.6; **CU** 1.3.5; 2.12.1; **SU** 2.6

fire (*contd.*)
common to all men **BU** 1.1.1(n); 5.9.1; **KaU** 1.7; **PU** 1.7
embers **BU** 6.2.9–14; **CU** 2.12.1; 5.4–8; 5.24.1; 6.7.3,5
fire-altar **KaU** 1.13(n),14–19; 2.10; 3.1–2
fire-drills **BU** 6.4.22; **CU** 2.12.1; **KaU** 4.8; **SU** 1.13–16
fire-mound **BU** 6.4.5
firewood **BU** 6.2.9–14; **CU** 4.4.5; 5.4-8; 5.11.6; 8.7.2; 8.9.2; 8.10.3; 8.11.2; **KsU** 1.1; 2.3,8; 4.19; **MuU** 1.2.12; 2.1.5,8; **PU** 1.1
five fires **BU** 1.4.6(n); 6.2.6–13; **CU** 5.4-8; 5.10.10; **KaU** 3.1
flame **BU** 2.3.6; 6.2.9–15; **CU** 2.12.1; 4.15.5; 5.4-8; 5.10.1; **MuU** 1.2.2,4; 2.1.8; **PU** 3.5
householder's **CU** 2.24.3; 4.10.1; 4.17.4; **PU** 4.3
Jātavedas **KeU** 3.3–4; **KaU** 4.8
offertorial **CU** 2.24.11; 4.13.1(n); 4.17.6; **PU** 4.3
person in **BU** 2.1.7; 2.5.3; **KsU** 4.9
smoke **BU** 2.4.10; 4.5.11; 6.2.9–14,16; **CU** 2.12.1; 5.4-8; 5.10.3,5; **KsU** 2.3–4; **KaU** 4.13; **SU** 2.11
southern fire **CU** 4.12.1(n); 4.17.5; **PU** 4.3
sparks **BU** 2.1.20; 6.2.9–14; **CU** 5.4-8; **KsU** 3.3; 4.20; **MuU** 2.1.1
tinder **SU** 1.13
firefly **CU** 6.7.3,5
fish **BU** 4.3.18; **CU** 1.4.3; **KsU** 1.2
flavor, *see* taste
flower **BU** 6.4.1; **CU** 3.1.2; 3.2.1; 3.3.1; 3.4.1; 3.5.1; **KsU** 1.4*b*
flies **BU** 6.1.14
flood **AU** 1.1.2
flying **CU** 2.9.4; 4.1.2; 4.7.2; 6.8.2; **AU** 2.5; 3.3
fodder **CU** 2.22.2; **KaU** 1.3
food **BU** 1.2.5; 1.3.17–18,27; 1.4.6,16; 1.5.1–2; 2.1.3; 2.2.1–2; 3.2.10; 3.9.8; 4.1.2; 4.2.3; 4.3.37; 4.4.24; 4.5.11; 5.11.1; 6.1.14; 6.2.11–12,16; 6.3.4; **CU** 1.3.6–7; 1.8.4; 1.10.1–7; 1.11.9; 1.12.5; 1.13.2; 2.8.3; 2.12.2; 2.14.1; 4.1.1; 4.3.5–8; 4.11.1; 5.2.1,7; 5.6.1; 5.7.1; 5.10.4,6; 5.12-19; 6.2.4; 6.4.1–5; 6.5.1,4; 6.6.2,5; 6.7.6; 6.8.3–4; 7.4.2; 7.7.1; 7.9.1–2; 7.10.1; 7.26.1–2; 8.2.7; 8.8.5; **TU** 1.4.2; 1.5.3; 2.1; 2.2; 2.8; 3.1–2, 6–10; **AU** 1.2.1; 1.3.1–10; **KsU** 1.7; 2.1–2,9; 3.5–8; 4.2,4; **KaU** 1.8–9; **SU** 3.15; 5.11; **MuU** 1.1.8–9,11; 2.2.7*b*; **PU** 1.14; 2.10–11; 3.5; 6.4; *see also* eating, taste
digestion **BU** 5.9.1
eating of **BU** 1.2.5; 1.4.6; 2.2.4; 4.4.24; **CU** 1.3.7; 1.13.4; 2.8.3; 2.12.2; 2.14.2; 3.13.1,3; 4.3.7–8; 5.10.6; 5.12-18; **TU** 3.6–9; **AU** 1.2.1; **KsU** 2.9
foodstuff (-supply) **BU** 1.3.17(n),28; 1.5.2; ; **CU** 3.1.3; 3.2.2; 3.3.2; 3.4.2; 3.5.1; 3.13.1,3; 5.19-23; 6.2.4; **TU** 1.3.4
improper **BU** 6.1.14; **CU** 2.19.2
procuring by singing **BU** 1.3.17–18,28; **CU** 2.22.2
seven kinds **BU** 1.4.17;
whole world as **BU** 1.3.18; 1.4.6; 2.2.4
fool **KaU** 2.2,5–6; **MuU** 1.2.7–10
foot (of verse) **BU** 5.14.1–7
forefathers, *see* ancestors
foreigner **BU** 1.3.10
fort **BU** 2.5.18(n); **CU** 8.1.1–5; 8.5.3; **AU** 2.5; **KaU** 5.1(n); **SU** 3.18; 5.1; **MuU** 2.2.7*a*; **PU** 4.3; 5.5
foundation **BU** 3.9.19; 4.1.2–7; **CU** 1.8.6–7; 6.8.4–6; **TU** 3.10.3; **AU** 1.1.2; 3.3; **KeU** 4.8; **KaU** 1.14; 2.11; **SU** 1.7; **MuU** 3.2.7
freedom **BU** 3.1.3–6; 4.2.4; **CU** 8.13.1; **KaU** 6.8; **SU** 1.8; 2.15; 4.16; 5.13; 6.13,16,18; **MuU** 3.2.6
of movement **CU** 7.1-14; 7.25.2; 8.1.6; 8.4.3; 8.5.4
friend **CU** 8.2.5; **SU** 4.6; **MuU** 3.1.1; *see also* companion
frontier regions **BU** 1.3.10
fruit **BU** 6.3.1; 6.4.1; **CU** 6.12.1; **KsU** 1.4b
funeral **CU** 8.8.5; **KsU** 2.15; *see also* cremation, death

Gālava **BU** 2.6.3; 4.6.3
Gandhāra **CU** 6.14.1–2
Gandharva **BU** 1.1.2; 3.3.1–2; 3.6.1; 3.7.1; 4.3.33; 4.4.4; **CU** 2.21.1; **TU** 2.8; **KaU** 6.5
Gardabhīvipīta Bhāradvāja **BU** 4.1.5
Gārgī Vācaknavī **BU** 3.6.1; 3.8.1–12
Gārgya **BU** 2.1.1–16; 4.6.2; **KsU** 4.1
Gārgyāyaṇa **BU** 4.6.2
garland **CU** 8.2.6; **KsU** 1.4*b*
garment, *see* clothes
gate, *see* door
gatherer **BU** 6.3.4; **CU** 4.1.3(n); 4.1-3; **KsU** 2.7
Gaupavana **BU** 2.6.1; 4.6.1

Gautama **BU** 2.6.1–3; 3.7.2; 4.6.1–3; 6.2.4–13; **CU** 5.3-8; 5.17.1; **KsU** 1.1; **KaU** 1.10; 4.15; 5.6
Gautamī **BU** 6.5.1–2
Gāyatrī **BU** 5.14.1(n),2–8; **CU** 3.12.1–5; 3.16.1
  Sāvitrī **BU** 5.14.4–5; 6.3.6
ghee **BU** 1.5.2; 6.3.1–3,13; 6.4.12–19,25; **CU** 2.24.5,9,14; 5.15.1; 5.2.4–5; **KsU** 2.3–4; **SU** 4.16; **MuU** 1.2.2
Ghora Āṅgirasa **CU** 3.17.6
Ghṛtakauśika **BU** 2.6.3; 4.6.3
gift **BU** 3.9.28; 4.1.2–7; 4.4.22; 5.3.1; 5.14.5–6; 6.2.16; 6.4.27; **CU** 2.23.1; 8.8.5; **KaU** 1.8; 2.7; **MuU** 1.2.10
  accepting **BU** 4.1.3
  giving **CU** 4.1.1; 5.10.3; **TU** 1.11.3
  of all possessions **KaU** 1.1
girl **KaU** 1.25; **SU** 4.3; *see also* woman
Glāva Maitreya **CU** 1.12.1–3
glittering specks **CU** 2.21.1(n); 3.1.1; **AU** 1.1.2
glory **BU** 1.4.7; **CU** 8.14.1; *see also* fame
gnat **BU** 1.3.22; 3.3.2; **CU** 6.10.2
goat **BU** 1.4.4; **CU** 2.6.1; 2.19.1; **SU** 4.5; *see also* livestock
god **BU** 1.1.2; 1.2.7; 1.3.1(n),2–8,9(n); 1.4.6,10–16; 1.4.17; 1.5.1–2,6,20,23; 2.1.20; 2.4.5–6; 2.5.15; 3.1.9; 3.7.1; 3.8.9; 3.9.1–26; 4.2.2; 4.3.13,20,22,33; 4.4.4,15–16; 4.5.6–7; 5.2.1; 5.5.1; 5.8.1; 6.3.1,4; **CU** 1.3.9; 1.10.9–11; 1.11.4–9; 2.9.5; 2.20.1–2; 2.22.2; 3.1.1; 3.6-10; 3.11.2; 3.13.1; 3.17.7; 4.3.4–7; 4.17.2,8; 5.2.7; 5.4-8; 5.10.3–4; 6.3.2–3; 6.8.6; 6.15.1–2; 7.2.1; 7.6.1; 7.7.1; 7.8.1; 7.10.1; 8.7.2; 8.8.4; 8.9.1; 8.10.1; 8.11.1; 8.12.6; **TU** 1.4.1; 1.5.3; 1.11.2; 2.3; 2.5; 2.8; 3.10.6; **AU** 1.2.1,5; 1.3.14; 2.5; 3.3; **KsU** 1.6; 2.1–2,9,12–14; 3.3; 4.20; **KeU** 1.1; 2.1; 3.1–12; 4.2–3; **KaU** 1.17,21–2; 2.12,21; 4.9; 5.3; **IU** 4; **SU** 1.3,8,10–11,14; 2.2–4,15–17; 3.3–4; 4.8,11–13,15–17; 5.3–4,6,13–14; 6.1,5–7,10–11,13,18,20–3; **MuU** 1.1.1; 1.2.3,5; 2.1.7; **PU** 1.9; 2.1–2,8; *see also under* path, world
  becoming a god **BU** 4.1.2–7
  defeating death **CU** 1.4.2–4
  demons, competition with **BU** 1.3.1; **CU** 1.2.1–7
  desires of **CU** 1.6.8; 1.7.7
  dying around **KsU** 2.12; *see also under brahman*
  number of **BU** 3.9.1–9
  offspring of Prajāpati **BU** 1.3.1; 5.2.1; 5.5.1; **CU** 1.2.1; 2.9.4
gold **BU** 1.3.26; 3.1.1; 4.3.11–12; 5.15.1; 6.2.7; 6.4.22,25; **CU** 1.6.6–8; 3.19.1–2; 4.2.1–4; 4.3.7; 4.17.7; 5.13.2; 7.24.2; 8.3.2; 8.5.3; **TU** 1.6.1; **KsU** 2.10; **KaU** 1.23; **IU** 15; **MuU** 2.2.9; 3.1.3; **PU** 1.8
  disk of **KaU** 1.16–17; 2.3
  stealing **CU** 5.10.9
good **BU** 1.5.20; 3.2.13; 4.3.15–17,21–2,34; 4.4.5,9,22; 5.12.1; **CU** 2.1.1–4; 7.2.1; 7.7.1; 8.4.1; **KsU** 1.4*a*; 3.8; **KaU** 2.1–2; **MuU** 3.1.3; **PU** 3.7
  bad **BU** 1.5.20; 3.2.13; 4.3.8–9,15–17,21–22,34; 4.4.5,22; 5.12.1; 5.14.8; **CU** 4.11.2; 4.12.2; 4.13.2; 4.14.3; 5.24.3; 8.4.1; **KsU** 1.4*a*; 3.8; **MuU** 3.1.3; **PU** 3.7
  evil **BU** 1.3.2–7; 1.5.2; 4.4.23; 5.5.3–4; 5.7.1; **CU** 1.2.3–9; 1.6.7; 5.10.10; 7.2.1; 7.7.1; 8.6.3; 8.7.1–3; 8.13.1; **TU** 2.5; **KsU** 4.20; **KeU** 4.9; **IU** 8; **SU** 6.5–6; **MuU** 3.2.9; **PU** 5.5
goose **BU** 4.3.11–12; **CU** 4.1.2; 4.7.1–3; 4.8.1; **KaU** 5.2; **SU** 1.6(n); 3.18; 6.15; *see also* bird
Gośruti Vaiyāghrapadya **CU** 5.2.3
Gotama **BU** 2.2.4
grain **BU** 6.3.13; **KaU** 1.6
  barley **BU** 6.3.13; **CU** 3.14.2–3; 5.10.6; **MuU** 2.1.7
  bean **BU** 6.3.13; **CU** 5.10.6
  legume **BU** 6.3.13
  lentil **BU** 6.3.13
  millet **BU** 6.3.13; **CU** 3.14.2–3
  mustard **BU** 6.3.13; **CU** 3.14.2–3
  rice **BU** 5.6.1; 6.3.13; 6.4.13–19; **CU** 3.14.2–3; 5.10.6; **KaU** 2.25; **MuU** 2.1.7
  sesame **BU** 6.3.13; 6.4.17; **CU** 5.10.6; **SU** 1.15–16
  wheat **BU** 6.3.13
grammar **MuU** 1.1.5
grasper **BU** 3.2.1(n),2–9
grass **BU** 1.5.2; 4.4.3; 6.3.1; 6.4.3; **CU** 7.2.1; 7.7.1; 7.8.1; 7.10.1; **KsU** 2.3,8,15; **KeU** 3.6,10; **KaU** 6.17
groats **CU** 1.10.2,7
guest **TU** 1.9.1; 1.11.2; 3.10.1; **KaU** 1.7,9; 5.2; **MuU** 1.2.3

hail **BU** 6.2.10; **CU** 5.5.1; 8.5.3

Hanta **BU** 5.8.1
Hara **SU** 1.10
Hāridrumata Gautama **CU** 4.4.3–5
Harita Kaśyapa **BU** 6.5.3
hatching **CU** 3.19.1
hate **BU** 5.14.7; 6.4.12
hawk **BU** 4.3.19
health **TU** 1.11.1; **KsU** 2.15; **SU** 2.13
heat **BU** 1.2.2,6; 5.10.1; **CU** 6.2.3; 6.4.1–5; 6.5.3–4; 6.6.4–5; 6.7.6; 6.8.4–6; 6.15.1–2; 7.11.1–2; 7.12.1; 7.26.1; **TU** 2.6; **KaU** 4.6; **MuU** 1.1.8; **PU** 1.4; 3.9–10; 4.6
herb **BU** 6.3.1; **CU** 5.2.4; **TU** 2.2; *see also* plant, tree
hermaphrodite **SU** 5.10
hero **BU** 6.4.28; **CU** 3.13.6
heron **CU** 2.22.1
High Chant, *see under* Sāman
hill **BU** 1.1.1; **CU** 7.6.1; 7.8.1; 7.10.1; **MuU** 2.1.9; *see also* mountain
hiṃ, *see under* Sāman
Himavat **KeU** 3.12
Himalayas **BU** 3.8.9; **KeU** 3.12
Hiraṇyagarbha **SU** 3.4; 4.12
Hiraṇyanābha **PU** 6.1
histories **BU** 2.4.10; 4.1.2; 4.5.11; **CU** 3.4.1–2; 7.1.2,4; 7.2.1; 7.7.1
homage **BU** 1.4.11; 2.6.3; 4.2.1,4; 4.6.3; 5.14.7; 6.5.4; **CU** 2.24.5,9,14; **TU** 1.1.1; 1.12.1; 3.10.4; **KaU** 1.9
honey **BU** 2.5.1–19; 6.3.6,13; 6.4.25; **CU** 3.1-5; 5.2.4; **KaU** 4.5
hope **BU** 6.4.12; **CU** 3.19.3; 7.14.1–2; 7.15.1; 7.26.1; **KaU** 1.8
horse **BU** 2.5.17,19; 3.4.2; 6.2.7; **CU** 2.6.1; 2.19.1; 5.1.12; 6.8.3–5; 7.24.2; 8.13.1; **AU** 1.2.3; 3.3; **KaU** 1.23,26; 3.4–6; **SU** 2.9; 4.22
  Indus **BU** 6.1.13
  mare **BU** 1.4.4; **CU** 4.17.9–10
  reins **KaU** 3.3,9
  sacrificial **BU** 1.1.1–2; 1.2.7
  stallion **BU** 1.4.4;
hospices **CU** 4.1.1
hospitality **BU** 6.2.4
house **BU** 1.4.16; 6.4.24; **CU** 7.24.2; 8.15.1; **KsU** 2.15; **KaU** 1.7–9; 2.13; 5.2; **PU** 2.11
householder **MuU** 1.1.3
human being **BU** 1.1.2; 1.2.5; 1.4.3,10,15–16; 1.5.6; 3.9.28; 4.3.33; 5.2.1–2; 5.8.1; **CU** 2.9.3; 2.22.2; 4.9.2; 4.17.9–10; 7.2.1; 7.7.1; 7.8.1; 7.10.1; **KsU** 3.1; **MuU** 2.1.7; *see also* man, woman
  as fivefold **BU** 1.4.17(n);
  offspring of Prajāpati **BU** 5.2.1
humanity **BU** 2.5.13
hunger **BU** 1.2.1,4; 3.5.1; **CU** 1.12.2; 3.17.1; 6.8.3(n),4; 8.1.5; 8.7.1–3; **AU** 1.2.1; 1.2.5; **KaU** 1.12
husband **BU** 1.4.3; 2.4.5; 4.5.6; 6.4.19; *see also* man, wife
hyena **KsU** 3.1

ignorance, *see under* knowledge
Ilā **BU** 6.4.28
illusion **SU** 4.9–10(n)
Ilyā **KsU** 1.5
imbecile **KsU** 3.3
immortal **BU** 1.3.28; 1.4.6; 1.6.3; 2.3.1–5; 2.4.2–3; 2.5.1–14; 3.7.3–23; 3.9.10; 4.3.12; 4.4.7,14,16–17,25; 4.5.3–4,15; 5.15.1; **CU** 1.4.4–4; 2.10.1,6; 2.22.2; 2.23.1; 3.1-5; 3.12.6; 4.15.1; 7.24.1; 8.3.4–5; 8.6.6; 8.7.4; 8.8.3; 8.10.1; 8.11.1; 8.12.1; 8.14.1; **TU** 1.4.1; 1.6.1–2; 1.10.1; 3.10.3,6; **AU** 2.6; 3.4; **KsU** 1.2; 2.8, 10,14; 3.2,8; **KeU** 1.2; 2.4–5; **KaU** 1.13,28; 4.1–2; 5.8; 6.1–2,8–9,14–18; **IU** 11,14,17; **SU** 1.6,10; 2.5; 3.1,7,10,13,15; 4.17,20; 5.1,6; 6.5–6,17,19; **MuU** 1.1.8; 1.2.11; 2.1.10; 2.2.2,5,7b; 3.2.6,9; **PU** 1.10; 2.5; 3.11–12; 5.6; 6.5
  mortal **BU** 1.4.6; 2.3.1–5; 3.9.4,28; 4.4.7; 6.2.2; 6.4.4; **CU** 4.3.6; 7.24.1; 8.3.5; 8.12.1; **AU** 1.1.2; **KaU** 1.6,25–6,28; 2.13; 5.5; 6.14–15
imperishable **BU** 3.8.8–11; 4.5.14; **CU** 3.17.6
impotent **BU** 6.1.12; *see also* virility
incubation **CU** 2.23.2(n),3; 3.1.3; 3.2.2; 3.3.2; 3.4.2; 3.5.1; 4.17.1–3; **TU** 2.6; **AU** 1.1.4; 1.3.2
Indha **BU** 4.2.2
Indra **BU** 1.4.11; 1.5.12; 2.2.2; 2.5.19; 3.3.2; 3.6.1; 3.9.2,6; 4.2.2; 6.4.23; **CU** 2.22.1,3,5; 3.7.1–3; 8.7-12; **TU** 1.1.1; 1.4.1; 1.6.1; 1.12.1; 2.8; **AU** 1.3.14; 3.3; **KsU** 1.3,5; 2.6,8,11; 3.1–2; 4.2,7,20; **KeU** 3.11; 4.1–3; **KaU** 6.3; **PU** 1.9
  as Idandra **AU** 1.3.13–14
  Maghavan **CU** 8.9-12; **KsU** 2.11; **KeU** 3.11; **PU** 2.5
  Ṛjīṣin **KsU** 2.11
  Vaikuṇṭha **BU** 2.1.6(n); **KsU** 4.2,7
Indradyumna Bhāllaveya **CU** 5.11.1; 5.14.1

Indus **BU** 6.1.13
infirmity, *see* sickness
injury **BU** 3.9.26; 4.2.4; 4.4.22; 4.5.15; 5.5.1; 5.13.4; **CU** 4.17.4–8
  non-injury **CU** 3.17.4
inner controller **BU** 3.7.1–23
insect **BU** 6.1.14; 6.2.16; **KsU** 1.2
intention **CU** 7.4.1–3; 7.5.1; 7.26.1; 8.1.5; 8.2.1–10; 8.7.1–3; **AU** 3.2; **KsU** 3.2
intermediate region, *see under* world
iron **AU** 2.5
Īśāna **BU** 1.4.11

Jabālā **CU** 3.4.1–4
Jābālāyana **BU** 4.6.2
Jagatī **CU** 3.16.5(n); **KsU** 1.4b
Jaivali Pravāhaṇa, *see* Pravāhaṇa
jalān **CU** 3.14.1(n)
Jamadagni **BU** 2.2.4
Jana Śārkarākṣya **CU** 5.11.1; 5.15.1
Janaka **BU** 2.1.1; 3.1.1–2; 4.1-4; 5.14.8; **KsU** 4.1
Jānaki Āyasthūṇa **BU** 6.3.10–11
Jānaśruti Pautrāyaṇa **CU** 4.1-2
Jāratkārava Ārtabhāga **BU** 3.2.1–13
Jātavedas, *see under* fire
Jātūkarṇya **BU** 2.6.3; 4.6.3
Jāyantī **BU** 6.5.2
Jihvāvat Vādhyoga **BU** 6.5.3
Jitvan Śailini **BU** 4.1.2
journey **CU** 4.10.2; **KsU** 2.11
joy **BU** 4.3.9; **CU** 4.10.4–5; 8.12.1; **TU** 1.6.2; **KaU** 1.10,28; 2.12
  joyless **BU** 4.4.11; **KaU** 1.3
  rejoicing **CU** 8.12.3,5
jujube **CU** 7.3.1

Kabandha Ātharvaṇa **BU** 3.7.1
Kabandhī Kātyāyana **PU** 1.1,3–4
Kahola Kauṣītakeya **BU** 3.5.1
Kaiśorya Kāpya **BU** 2.6.3; 4.6.3
Kālakāñja **KsU** 3.1
Kāṇvī **BU** 6.5.1
Kāpī **BU** 6.5.1
Kapila **SU** 5.2(n)
Kārṣakeyī **BU** 6.5.2
Kāṣāyaṇa **BU** 4.6.2
Kāśi **BU** 2.1.1; 3.8.2; **KsU** 4.1
Kaśyapa **BU** 2.2.4
Kaśyapa Naidhruvi **BU** 6.5.3
Kātyāyanī **BU** 2.4.1; 4.5.1–2; 6.5.1
Kauṇḍinya **BU** 2.6.1; 4.6.1
Kauravyāyaṇī **BU** 5.1.1
Kausalya Āśvalāyana **PU** 1.1; 3.1–2
Kauśika **BU** 2.6.1; 4.6.1
Kauśikāyani **BU** 2.6.2; 4.6.2
Kauśikī **BU** 6.5.1
Kauśītaki **CU** 1.5.2–4; **KsU** 2.1,7
Kautsa **BU** 6.5.4
killing **BU** 4.1.3; 4.3.20; **CU** 5.10.9; 8.1.4; 8.10.2–4; 8.15.1; **KsU** 3.1; **KaU** 2.18–19; **IU** 3
king **BU** 1.4.11,14; 2.1.2–3,15,18–19; 2.5.15; 4.2.1; 4.3.1,20,33,37–38; 6.2.3; 6.3.5; **CU** 1.10.6; 5.2.6,6–7; 8.1.5; **KsU** 2.9; 4.4,19; **PU** 3.4; *see also* Kṣatriya *under* social classes, sovereignty
  anointing of **BU** 1.4.11
  assembly **BU** 6.2.1(n); 6.4.18; **CU** 5.3.1,6; 8.14.1
  domain of **BU** 2.1.18; **CU** 5.11.1
  government, science of **CU** 7.1.1–2; 7.2.1; 7.7.1
  subjects of **BU** 2.1.18; **CU** 8.1.5
knot **CU** 7.26.2; **KaU** 6.15; **MuU** 2.1.10; 2.2.8; 3.2.9
knowledge **BU** 1.5.8–10,16,21; 3.9.28; 4.1.2; 4.3.21,35; 4.4.17; 6.2.8; 6.4.12,28; **CU** 1.1.10; 1.7.7–9; 1.9.3–4; 2.12.2; 2.16.2; 3.13.3; 3.18.3–6; 4.9.3; 4.14.1; 5.3.7; 5.12-17; 5.19-23; 8.6.5; **TU** 1.3.1–4; 2.1; 2.6; 3.6–9; **AU** 3.3–4; **KsU** 1.1–2; 1.4*a*; 2.15; 4.8,16; **KeU** 2.1–5; **KaU** 1.18; 2.4; 6.18; **IU** 10–11; **SU** 1.6,9,15–16; 5.1–2; 6.8,16; **MuU** 1.1.1–5,9; 3.1.8; 3.2.5–7,10; **PU** 1.10; **MaU** 10
  ignorance **BU** 4.4.10; **CU** 1.1.10; **KaU** 2.4–5; **IU** 9–11; **SU** 1.9; 5.1; **MuU** 1.2.8–9; 2.1.10; **PU** 6.7
  learning **BU** 4.4.2,10; 6.4.17–18; **CU** 5.11.1,3,5; 6.1.2–3; 6.4.5; 7.5.2; **TU** 2.8; **KsU** 4.1; **KaU** 2.5,23; 5.7; **IU** 9; **MuU** 1.2.8; 3.2.3
Kosala **PU** 6.1
Kṛṣṇa **CU** 3.17.6
Kruñcikī **BU** 6.5.2
Kumārahārita **BU** 2.6.3; 4.6.3; 6.4.4
Kuru **BU** 3.1.1; 3.9.19; **CU** 1.10.1; 4.17.9–10; **KsU** 4.1
Kuśri **BU** 6.5.3–4

lake **CU** 8.5.3; **KsU** 1.4; *see also* pond, pool
lame **CU** 8.9.1–2; 8.10.1–4; *see also* cripple
lamp **SU** 2.15
laughing **BU** 4.3.13; **CU** 3.16.3; 8.12.3
law (*dharma*) **BU** 1.4.14; 1.5.23; 2.5.11; **CU** 2.23.1; **TU** 1.11.1,4; **KaU** 4.14(n)
lead **CU** 4.17.7

learning, *see under* knowledge
leather **CU** 4.17.7; **SU** 6.20
leaves **BU** 3.9.28; **CU** 2.23.3; 5.2.3
lecher **CU** 5.11.5
leftovers **CU** 1.10.3–4; 5.24.4
liberation, *see* freedom
life **KsU** 3.2; 4.2,13; **SU** 4.22
  life span **BU** 2.1.10,12; 6.4.14–18; **CU** 2.11-20; 3.16.6; 4.11.2; 4.12.2; 4.13.2; 5.9.2; **KsU** 3.2; 4.8,16
  long **CU** 2.11-20; 3.16.7; 4.11.2; 4.12.2; 4.13.2; **KsU** 2.11; **KaU** 1.23–8; **IU** 2
  periods of **CU** 3.16.1–6
light **BU** 1.3.28; 3.7.14; 3.9.10–17; 4.3.2–7,9,14; 4.4.1; 4.4.5,9,16; 5.6.1; 6.3.4; **CU** 3.13.7; 3.17.7; 3.18.3–6; 8.3.4; 8.12.2; **TU** 1.3.1–2; 1.5.2; 3.10.3; **AU** 3.3; **KsU** 4.17; **KaU** 3.1; 5.2,15; 6.5; **IU** 16; **SU** 2.1,2; 3.12; 6.14; **MuU** 2.2.9–10; 3.1.5; **PU** 1.8; 2.9; 4.8
lightning **BU** 1.1.1; 2.3.6; 2.5.8; 5.7.1; 6.2.10,15; 6.3.4; **CU** 2.3.1; 2.15.1; 4.7.3; 4.13.1; 4.15.5; 5.5.1; 5.10.2; 5.22.2; 6.4.4; 7.11.1; 7.12.1; 8.1.3; 8.12.2; **TU** 1.3.2; **KsU** 2.12; 4.2,18; **KeU** 4.4; **KaU** 5.15; **SU** 2.11; 6.14; 2.2.10; *see also* thunder
  person in **BU** 2.1.4; 2.5.8; **CU** 4.13.1; **TU** 3.10.3; **KsU** 4.5
lineage **BU** 2.6.1; 4.6.1; 6.3.6; 6.5.1; **CU** 4.4.1–4; **MaU** 10
lion **CU** 6.10.2; **KsU** 1.2
liquor **CU** 5.10.9; 5.11.5
livestock **BU** 1.4.10,16; 2.1.5; 4.5.6; 6.1.6; 6.4.12,24; **CU** 2.11-20; 5.17.1; 5.19-23; 7.3.1; 7.14.1; **TU** 1.3.4; 3.6–9; 3.10.3; **KsU** 2.8,9; 4.8,16; **KaU** 1.8,23; *see also* cattle, goat
lizard **BU** 1.5.14
lock **BU** 6.4.23
locust **CU** 1.10.1
lord **BU** 4.4.15,22; 5.6.1; 6.3.4–5; **CU** 1.2.11; **TU** 1.6.2; **KsU** 3.8; 4.20; **KaU** 4.5,12–13; **IU** 1; **SU** 1.8–9; 3.7,12,17,20; 4.7,10–11,13,15; 5.3,7,14; 6.5–9,16–17; **MuU** 3.1.2–3; **MaU** 6
lotus **BU** 2.3.6; 6.3.6; 6.4.21,23; **CU** 1.6.7; 4.14.3; 8.1.1–2
lowing **CU** 2.22.1
lute **BU** 2.4.9; 4.5.10; **CU** 1.7.6; **KaU** 1.25

Madhuka Paiṅgya **BU** 6.3.8–9
Mādhyandināyana **BU** 4.6.2
Madra **BU** 3.3.1; 3.7.1
Maghavan, *see under* Indra
magistrate **BU** 4.3.37–8
Māhācamasya **TU** 1.5.1
Mahāvṛṣa **CU** 4.2.5
Mahidāsa Aitareya **CU** 3.16.7
Māhitthi **BU** 6.5.4
Maitreyī **BU** 2.4.1–13; 4.5.1–15
man **BU** 1.4.1; 6.2.12–14,16; 6.4.1; **CU** 1.1.2; 2.6.1; 2.19.1; 5.2.9; 5.7.1; 6.4.5; 6.7.1; 6.8.3–6; 7.6.1; **TU** 2.1–2; 2.2–5; 2.8; 3.10.4; **AU** 1.1.3–4; 1.2.4; 1.3.13; 2.1; 3.3; **KsU** 1.2; 2.4; **KaU** 5.2; **SU** 1.9; 2.16; 3.2,6; 4.3; 5.10; **MuU** 1.1.7; 2.1.5; **PU** 3.3; *see also* human being, husband, woman
  complete in wife **BU** 1.4.17
  periods of life **CU** 3.16.1–6
  as sacrifice **CU** 3.16.1–6
Mānasī **KsU** 1.4*b*(n)
Māṇḍavya **BU** 6.5.4
Māṇḍūkī **BU** 6.5.2
Māṇḍūkāyanī **BU** 6.5.2,4
mango **BU** 4.3.36
Māṇṭi **BU** 2.6.3; 4.6.3
Manu **BU** 1.4.10; 3.11.4; **CU** 8.15.1
Maruts **BU** 1.4.12; **CU** 3.9.1–4
mask **CU** 8.3.1–2
mathematics **CU** 7.1.2,4; 7.2.1; 7.7.1
Matsya **KsU** 4.1
Maudgalya **TU** 1.9.1
meat **BU** 6.4.18
medicine **CU** 4.17.8
meditation **SU** 1.10–11,14; **MuU** 3.1.8; **PU** 5.1,3–5
memory **BU** 4.4.2; 5.15.1; **CU** 6.7.2–3; 7.13.1–2; 7.14.1; 7.26.1–2; **AU** 3.2; **IU** 17
mendicant life **BU** 3.5.1; 4.4.22
  almsfood **CU** 1.10.5; 4.3.5–7; *see also* food
menstruation **BU** 6.4.6,13
merit **BU** 6.4.3–4,6; **CU** 2.23.1; 8.1.6
metal **BU** 6.3.1; 6.4.13,24
meter **BU** 1.2.5; **CU** 1.3.10; 3.16.1–5; 4.3.8; **SU** 4.9; **MuU** 1.1.5
milk **BU** 1.5.2; 6.4.14,24; **CU** 1.3.7; 1.13.4; 2.8.3; **KaU** 1.3; **SU** 1.15–16
milk-rice **BU** 6.4.19
mirror **BU** 2.1.9; **CU** 8.7.4; **KsU** 4.2; **KaU** 6.5
  person in **BU** 3.9.15(n); **KsU** 4.11
miser **CU** 5.11.5
mist **CU** 3.19.2; **SU** 2.11
Mitra **BU** 6.4.28; **TU** 1.1.1; 1.12.1
mixture **BU** 6.3.1–12; **CU** 5.2.4–7

money **CU** 1.10.6; 1.11.3
moon **BU** 1.3.16; 1.5.13,20,22; 2.5.7; 3.1.5–6; 3.2.13; 3.6.1; 3.7.11; 3.8.9; 3.9.3,23; 4.3.2; 5.10.1; 6.2.11,16; 6.3.6; 6.4.22; **CU** 1.6.4; 1.13.1; 2.20.1; 3.9.1,3; 3.13.2; 4.7.3; 4.12.1; 4.15.5; 5.4.1; 5.10.2,4; 5.20.2; 6.4.3; 7.12.1; 8.1.3; 8.13.1; **TU** 1.5.2; 1.7.1; 2.8; **AU** 1.1.4; 1.2.4; **KsU** 1.2; 2.8,9,12; 4.2; **KaU** 5.15; **SU** 2.11; 4.2; 6.14; **MuU** 2.1.4–6; 2.2.10; **PU** 1.5,9; 5.4
  full moon **BU** 1.5.2; **CU** 5.2.4; **KsU** 2.3
  new moon **BU** 1.5.2,14; **CU** 5.2.4; **KsU** 2.3,8,9
  person in **BU** 2.1.3; 2.5.7; **CU** 4.12.1; **KsU** 4.4
  setting of **BU** 4.3.4–6; **CU** 4.3.1
  waning **BU** 6.2.16; **CU** 5.10.3; **KsU** 1.2
  waxing **BU** 6.2.15; 6.3.1; **CU** 4.15.5; 5.10.1; **KsU** 1.2
mortal, *see under* immortal
mortification, *see* austerity
mosquito **BU** 1.3.22; **CU** 6.10.2
moth **CU** 6.10.2; 7.2.1; 7.7.1; 7.8.1; 7.10.1
mother **BU** 1.5.7; 4.1.2–7; 4.3.22; 6.4.27–8; **CU** 4.4.1–4;5.24.4; 7.15.1–2; 8.2.2; **TU** 1.3.3; 1.11.2; **KsU** 1.2; **PU** 2.13
  killer of **CU** 7.15.2–3; **KsU** 3.1
mountain **BU** 3.8.9; **CU** 3.19.2; **TU** 1.10.1; **KsU** 2.13; **KaU** 4.14; **SU** 3.5–6; *see also* hill
movement **TU** 3.10.2; **AU** 3.3; **KsU** 1.7; 2.15; 3.5–8; **IU** 4–5; **SU** 2.9; **PU** 4.2
  freedom of **CU** 7.1-14; 7.25.2; 8.1.6; 8.4.3; 8.5.4
Mṛtyu Prādhvaṃsana **BU** 2.6.3; 4.6.3
Muhūrta **KsU** 1.4*a*(n)
music **CU** 8.2.8
mule **CU** 4.2.1–4; 5.13.2
myrobalan **CU** 7.3.1

Naciketas **KaU** 1.1–26(n); 2.3–14; 3.1–2,16; 6.18
Naimiṣa **CU** 1.2.13
Nāka Maudgalya **BU** 6.4.4
naked **BU** 6.1.14; **CU** 5.2.2
name **BU** 1.4.7; 1.6.1,3; 3.2.12; **CU** 6.1.4–6; 6.3.2–3; 6.4.1–4; 7.1.3–5; 7.2.1; 7.3.1; 7.4.1; 7.5.1; 7.26.1; 8.14.1; **KsU** 1.7; 2.11; 3.2–7; 4.20; **KeU** 4.6; **MuU** 1.1.9; 3.2.8; **PU** 6.4–5
  naming a child **BU** 6.4.26
Nārada **CU** 7.1.1
nature **SU** 1.2; 5.4–5; 6.1,10
necklace **CU** 4.2.1–4
nectar **CU** 3.5-10
nest **BU** 4.3.12,19; **PU** 4.7
net **SU** 3.1; 5.3
non-injury **BU** 1.5.14
numbers (*arranged in ascending order*)
  one **BU** 3.9.1,9; **CU** 4.3.7; 6.2.1–2; 7.26.2; **SU** 1.4–5; 6.3
  two **BU** 3.9.1,8; **CU** 2.10.2; **SU** 1.4–5; 6.3
  three **BU** 3.9.1,8; 6.4.13,19,21; **CU** 2.10.2–4; 2.21.3; 2.24.1,11,16; 3.16.4–6; 4.17.2; 6.3.2–4; 6.4.1–5; 6.5.1–4; 6.8.6; 7.26.2; **KsU** 2.7,11; **KaU** 1.4,9–10,17–18–20; **SU** 1.4–5,7,9,12; 5.7; 6.3; **MuU** 1.2.1; **PU** 2.13; 5.5–6
  four **BU** 5.14.3–4,6; **CU** 2.10.2–3; 3.12.5; 4.3.7; 7.1.2,4; 7.2.1; 7.7.1; **TU** 1.5.1,3
  five **BU** 1.4.17(n); 4.4.17; 6.2.3; **CU** 2.21.3; 3.6–10; 3.13.6; 4.3.8; 5.3.3,5; 5.9.1; 5.10.9–10; 5.19-23; 7.1.2,4; 7.2.1; 7.7.1; 7.26.2; 8.11.3; **TU** 1.7.1; 2.8; **AU** 3.3; **KsU** 2.9; **KaU** 3.1; 6.3,10; **SU** 1.4–5; 2.12; **MuU** 3.1.9; **PU** 1.11; 2.3; 3.12
  six **BU** 3.9.1,7; 6.2.15–16; **CU** 3.12.5; 5.10.1,3; **SU** 1.4–5; **PU** 1.11
  seven **BU** 1.5.1–2; **CU** 2.8–10; 7.26.2; **MuU** 1.2.3; 2.1.8; **PU** 1.11; 3.5; **MaU** 3–4
  eight **BU** 3.9.2; **CU** 1.1.3; **SU** 1.4–5; 6.3
  nine **CU** 5.9.1; 7.26.2; **SU** 3.18
  ten **BU** 6.3.13; 6.4.22; **CU** 4.3.8; 5.9.1; 7.9.1; **KsU** 3.8; **SU** 3.14
  eleven **BU** 3.9.2,4; **CU** 7.26.2; **KaU** 4.1
  twelve **BU** 3.9.2,5; 6.3.1; **CU** 4.10.1; 6.1.2; **KsU** 1.2; **PU** 1.11
  thirteen **CU** 1.13.3; **KsU** 1.2
  fifteen **BU** 1.5.14–15; **CU** 6.7.1–2; **KsU** 1.2; **MuU** 3.2.7
  sixteen **BU** 1.5.14–15; **CU** 6.7.1,3,6; **SU** 1.4–5; **PU** 6.1–2,5
  eighteen **MuU** 1.2.7
  nineteen **MaU** 3–4
  twenty **SU** 1.4–5
  twenty-one **CU** 2.10.5(n)
  twenty-two **CU** 2.10.4
  twenty-four **CU** 3.16.1; 6.1.2
  thirty-two **CU** 8.7.3; 8.9.3; 8.10.4
  thirty-three **BU** 3.9.1–2
  forty-four **CU** 3.16.3
  forty-eight **CU** 3.16.5
  fifty **SU** 1.4–5
  hundred **BU** 4.3.33; **TU** 2.8; **AU** 2.5; **KsU** 1.4b; 2.11; **KaU** 1.23; **IU** 2; **SU** 5.9; **PU** 1.8; 3.6

numbers (*contd.*)
hundred and one **CU** *8.6.6*; *8.11.3*; **KaU** 6.16; **PU** 3.6
hundred and eleven **CU** 7.26.2
hundred and sixteen **CU** 3.16.7
four hundred **CU** 4.4.5
five hundred **KsU** 1.4b
six hundred **CU** 4.2.1–2
thousand **BU** 3.1.1; 3.8.10; 3.9.1; 4.3.14–16,33; 4.4.7,24; **CU** 4.2.3–4; 4.4.5; *4.5.1*; **TU** 1.4.3; **KsU** 4.1,19; **SU** 3.14; **MuU** 2.1.1; **PU** 1.8
twenty thousand **CU** 7.26.2
seventy-two thousand **PU** *3.6*
Ṇya **CU** 8.5.3–4
nymph **KsU** 1.4b

observances **BU** 1.5.21–23
ocean **BU** 2.4.11; 3.3.2; 4.3.32; 4.5.12; **CU** 2.4.1; *2.17.1*; 3.19.2; *4.6.3*; *6.10.1*; **AU** 1.2.1; **SU** 4.4; 6.15; **MuU** 2.1.9; 3.2.8; **PU** 6.5; *see also* sea
odor **BU** *2.4.11*; 3.2.2; *4.5.12*; **CU** *1.2.2,9*; **AU** 3.2; **KsU** 1.7; 3.4–8; **KaU** 3.15; 4.3; **SU** 2.13; *see also* smelling *under* vital *functions*
offspring **BU** 1.4.16–17; 4.4.22; 6.1.6; 6.4.24; **CU** 2.11-20; 3.15.2; **TU** 1.3.1,3–4; *1.9.1*; *1.11.1*; *2.6*; *3.6–9*; **KsU** *1.6*; **SU** 4.5,22; **PU** 3.11; *see also* child
oil **SU** 1.15–16
old age **BU** 3.5.1; 4.3.36; **CU** *8.1.4–5*; *8.4.1*; 8.7.1–3; 8.14.1; **AU** 2.4; **KsU** 1.4b; **KaU** 1.12,28; 6.18; **SU** 2.12; 4.3; **MuU** 1.2.7; **PU** 5.7
unaging **BU** 2.4.25; 5.14.8; **KsU** *1.4b*; 3.8; **SU** 3.21
OṂ **BU** *5.15.1*; **CU** *1.1.1–10*; *1.4.1–5*; *1.5.1–5*; 1.12.5; 2.23.3; 8.6.5; **TU** 1.1.1; 1.2.1; 1.8.1; 1.12.1; **KaU** 2.15; **IU** 17; **SU** 1.13–14; **MuU** 2.2.4,6; **PU** *5.1–7*; **MaU** 1–2,8–12
omniscience **MuU** 1.1.9; *2.2.7a*; **MaU** 6
opposites, pairs of **KsU** *1.4a*
orator **BU** 6.4.18
ordeal **CU** 6.16.1–2
order of life **SU** *6.21*
ornament **CU** 8.8.2–3,5; 8.9.1–2; **KsU** *1.4b*
out-talk **BU** 3.9.19; **CU** 7.15.4(n); 7.16.1; **MuU** 3.1.4
pain **KsU** 1.7; 2.15; 3.5–8; **SU** 1.1–2
Paiṅgya **KsU** 2.2
palace **KsU** 1.5
Pañcāla **BU** 3.1.1; 3.9.19; 6.2.1; **CU** 5.3.1; **KsU** 4.1
Panthāḥ Saubhara **BU** 2.6.3
Parameṣṭhin **BU** 2.6.3; 4.6.3
Pārāśarī **BU** 6.5.1–2
Pārāśarya **BU** 2.6.2–3; 4.6.3
Pārāśaryāyaṇa **BU** 2.6.3; 4.6.2–3
pariah **BU** 4.3.22
Pārikṣita **BU** 3.3.1–2
Parjanya **BU** 1.4.11
Patañcala Kāpya **BU** 3.3.1; 3.7.1
path **BU** *4.2.3*; *4.3.15–16,34,36*; *4.4.8–9*; 5.15.1; **CU** 5.10.8; **KaU** 3.4,14; **SU** 1.4–5; 3.8; 5.7; 6.15; **MuU** 1.2.1; **PU** 3.1,3
of ancestors **BU** 6.2.2,15–16; **CU** 5.3.2; **PU** 1.9
of gods **BU** *6.2.2,15–16*; **CU** *4.15.5*; 5.3.2; 5.10.2; **KsU** 1.3; **MuU** 3.1.6; **PU** 1.10
Pathin Saubhara **BU** 4.6.3
Pauloma **KsU** 3.1
Pauruśiṣṭi **TU** 1.9.1
Pautimāṣī **BU** 6.5.1
Pautimāṣya **BU** *2.6.1*; *4.6.1*
peace **TU** 1.1.1; 1.12.1; **KaU** 1.17; **SU** 4.11,13
penance, *see* austerity
pendant **CU** *5.13.2*
perfume **CU** 8.2.6
person **BU** 1.5.2; 2.1.2–19; 2.5.1–14,18; 3.2.13; 3.9.10–17,26; 4.2.2–4; 4.3.1–34; 4.4.1; 5.6.1; 5.9.1; 5.10.1; 6.2.15; **CU** 1.6.6–8; 1.7.5–8; 3.12.3–9; 4.15.5; 5.10.2; 8.7.4; 8.12.3–4; **TU** 1.6.1; **KsU** 4.3–19; **KaU** 3.11; 4.12–13; 5.8; 6.8,17; **IU** 16; **SU** 1.2; 3.8–9,12–15,19; **MuU** 1.2.11,13; 2.1.2,5,10; 3.1.3; 3.2.1,8; **PU** 4.9; 5.5; 6.1–6
perspiration **BU** 5.1.1; 6.3.4; **CU** 6.2.3
phoneme **TU** 1.2.1; **PU** *5.3–6*; **MaU** 8–12
phonetics **TU** 1.2.1; **MuU** 1.1.5
pig **CU** 5.10.7
pin **CU** 2.23.3
Pippalāda **PU** 1.1; 6.7
pit **BU** 4.3.20
pith **BU** *3.9.28*; *6.4.9*
placenta **CU** 5.9.1
plant **BU** 1.1.1; 3.2.13; 6.3.6; 6.4.1,5; **CU** 1.1.2; *5.10.6*; **TU** 1.7.1; 2.1; **AU** 1.1.4; 1.2.4; **SU** 2.17; **MuU** 1.1.7; 2.1.5,9; *see also* herb, tree
plaza **KsU** 1.5
pleasure **BU** 1.4.3; 2.4.11; 4.3.9,33; 4.5.12; **CU** 3.17.1–2; 7.12.1; **TU** 2.5; **AU** 1.3.12; **KsU** 1.7; 2.15; 3.5–8; **KaU** 1.28; **SU** 1.1–2; 4.5

pleasure ground **BU** 4.3.14; **TU** 1.6.2
plenitude **CU** 7.23-25
poison **BU** 6.4.9
pond **BU** 4.3.9; *see also* lake, pool
lotus pond **BU** 6.4.23
pool **BU** 4.3.9; *see also* lake, pond
poor, *see under* rich
pot **BU** 6.4.19; **KsU** 2.7,15
unbaked **BU** 6.4.12
Prabhu **CU** 8.5.3
Prācīnayogī **BU** 6.5.2
Prācīnayogya **BU** 2.6.2; **CU** 5.13.1; **TU** 1.6.2
Prācīnaśāla Āupamanyava **CU** 5.11.1; 5.12.1
Pradhvaṃsana **BU** 2.6.3; 4.6.3
Prāhlādīya **KsU** 3.1
praise **BU** 1.5.16; 3.1.7,10; 3.2.13; 3.3.2; 5.15.1; **CU** 1.3.8–12; 1.5.2–4; 1.10.8; 1.11.3; 1.12.4; 2.9.3; 2.22.2; **TU** 1.8.1; **KsU** 2.6; **IU** 18; **SU** 2.4–5; **MuU** 1.2.6
Prajāpati **BU** 1.2.7; 1.5.14,15(n),21; 3.6.1; 3.9.2,6,17,33; 4.4.4; 5.3.1; 5.5.1; 6.3.3; 6.4.2,21; 6.5.4; **CU** 1.12.5; 1.13.2; 2.22.1,3–5; 2.23.2; 3.11.4; 4.17.1; 5.1.7; 8.7-15; **TU** 2.8; **AU** 3.3; **KsU** 1.3,5; 2.8–11; 4.2,16; **IU** 16; **SU** 4.2; **PU** 1.4,9,12–15; 2.7
offspring of **BU** 1.3.1(n); 5.2.1; 5.15.1; **CU** 1.2.1; 2.9.4; 5.1.7
Prājña **MaU** 5,11
Prāśnī **BU** 6.5.2
Pratardana **KsU** 2.5; 3.1
Prātṛda **BU** 5.12.1
Pravāhaṇa Jaivali **BU** 6.2.1–8; **CU** 1.8.1–2,8; 5.3.1
pregnancy **BU** 6.4.10–11; **KaU** 4.8; *see also* birth
delivery **BU** 6.4.22–22
impregnation **BU** 6.4.21
pride **CU** 6.1.2–3; **KsU** 1.1; **PU** 2.3
priest **BU** 1.3.25; 3.1.1; 6.3.4; **CU** 1.10.6; 1.11.2–3; 1.12.4; 4.16.4; 4.17.9–10; 5.10.3; 5.11.5; **KsU** 1.1; **PU** 1.9; *see also* Brahmin *under* social classes
Adhvaryu **BU** 3.1.4,8; **CU** 1.1.9; 4.16.2; **TU** 1.8.1; **KsU** 2.6
Brahman **BU** 3.1.6,9; **CU** 4.16.2–4; 4.17.8–10; **TU** 1.8.1
Hotṛ **BU** 3.1.2–3,7,10; **CU** 1.1.9; 1.5.5; 4.16.2; **KsU** 2.6; **KaU** 5.2
Prastotṛ **BU** 1.3.28(n); **CU** 1.10.8–9; 1.11.4
Pratihartṛ **CU** 1.10.11; 1.11.8
Udgātṛ **BU** 1.3.2–7,28; 3.1.5,10; **CU** 1.1.9; 1.2.13; 1.6.8; 1.7.8; 1.10.8,10; 1.11.6; 4.16.2; **KsU** 2.6
primal matter **SU** 4.10; 6.10,16
procreation **BU** 4.1.6; 6.1.8–12; 6.4.19; **CU** 6.2.3; **TU** 1.3.3; 1.9.1; 3.10.3; **KsU** 1.7; 2.15; 3.5–8
progeny, *see* offspring
pundit **BU** 3.5.1
pupil **BU** 6.2.7; 6.3.7–12; **CU** 3.11.5; 7.8.1; **TU** 1.3.3; 1.11.1; **KsU** 1.1; 4.19; **SU** 6.22; *see also* student
initiation of **BU** 2.1.14–15; 6.2.7; **KsU** 1.1
Pūṣan **BU** 1.4.13; 5.15.1; **IU** 15–16

qualities **SU** 1.3; 5.5–6,8,12; 6.2–4,11,16
quarters (cardinal points) **BU** 1.1.1; 1.3.15; 2.5.6; 3.2.13; 3.7.10; 3.9.13,19; 4.1.5; 6.2.9; 6.4.22; **CU** 1.3.11; 2.17.1; 2.21.4; 3.15.1–3; 3.18.2; 4.3.8; 4.12.1; 5.6.1; 5.20.2; **TU** 1.7.1; **AU** 1.1.4; 1.2.4; **KsU** 2.12; **SU** 2.16; 4.3; 5.4; **MuU** 2.1.4
east **BU** 1.2.3; 3.8.9; 3.9.20; 4.2.4; 6.3.6; **CU** 2.4.1; 3.1.2; 3.6.4; 3.7.4; 3.8.4; 3.9.4; 3.10.4; 3.13.1; 3.15.2; 4.5.2; 4.6.1; 4.7.1; 4.8.1; 6.10.1; 6.14.1; 7.25.1–2; **KsU** 2.9,15; **MuU** 2.2.11; **PU** 1.6
intermediate quarters **BU** 1.1.1; 1.2.3; 6.2.9; **CU** 5.6.1; **TU** 1.7.1; **PU** 1.6
nadir **BU** 4.2.4; 3.10.4; **PU** 1.6
north **BU** 1.2.3; 3.9.23; 4.2.4; **CU** 2.24.3,7,11; 3.4.1; 3.7.4; 3.8.4; 3.9.4; 3.10.4; 3.13.4; 3.15.2; 4.5.2; 4.17.7; 6.14.1; 7.25.1–2; **KsU** 2.13; **MuU** 2.2.11; **PU** 1.6
person in **BU** 2.1.11; 2.5.6
south **BU** 1.2.3; 3.9.21; 4.2.4; **CU** 3.2.1; 3.7.4; 3.8.4; 3.9.4; 3.10.4; 3.13.2; 3.15.2; 4.5.2; 6.14.1; 7.25.1–2; **KsU** 2.13; **MuU** 2.2.11; **PU** 1.6
west **BU** 1.2.3; 3.8.9; 3.9.22; 4.2.4; **CU** 2.4.1; 3.3.1; 3.13.3; 3.15.2; 4.5.2; 6.10.1; 7.25.1–2; **KsU** 2.8; **SU** 2.16; 3.2; **MuU** 2.2.10; **PU** 1.6
zenith **BU** 3.9.24; 4.2.4; 3.10.4; 3.11.1; **PU** 1.6

race **CU** 1.3.5
Rāhu **CU** 8.13.1(n)
Raikva **CU** 4.1-2
Raikvaparṇa **CU** 4.2.5
rain **BU** 1.1.1; 2.2.2; 6.2.10–11,16; 6.4.22; **CU** 2.3.1–2; 2.4.1; 2.15.1–2; 3.13.4; 5.5.1; 5.6.1; 5.10.6; 5.22.2; 6.2.4; 7.4.2;

rain (*contd.*)
7.10.1; 7.11.1; **TU** 3.10.2; **KsU** 1.2; **KaU** 4.14; **MuU** 2.1.5; **PU** 2.5,10; *see also* cloud
Rāthītara **TU** 1.9.1
Rāthītarī **BU** 6.5.2
razor **BU** 1.4.7; 3.3.2; **KsU** 4.20; **KaU** 3.14
real **BU** 1.3.28; 1.6.3; 2.1.20; 2.3.6; 5.4.1; 5.5.1–2; **CU** 3.14.2–3; 8.3.1–5; 8.7.1–3; **TU** 2.4; 2.6; **KsU** 1.6; **KeU** 2.5; **KaU** 6.13; **SU** 3.12; **MuU** 3.1.6; **PU** 2.5; 4.5
unreal **BU** 1.3.28; 5.5.1; **CU** 8.3.1–2; **TU** 2.6; **MuU** 3.1.6; **PU** 2.5; 4.5
rebirth **BU** 4.4.5–6; 6.2.2,9–16; **CU** 4.15.5; 5.3.2; 5.10.5; 8.15.1; **AU** 2.4; **KsU** 1.2; **KaU** 1.6; 3.7–8; 5.7; **SU** 6.16; **MuU** 1.2.7–10; 3.2.2; **PU** 1.9; 5.3–4; *see also* birth, death
recluse **BU** 4.3.22(n); *see also* ascetic
reed **BU** 6.4.12; **CU** 5.24.3; **KaU** 6.17; **PU** 2.2(n),3
reflection **BU** 6.4.6
refuge **BU** 6.1.5,14; 6.3.2; **CU** 5.1.5,14; 5.2.5
relatives **CU** 6.15.1; 8.12.3; **KsU** 1.4*a*
renunciation **MuU** 3.2.6
resemblance **BU** 2.1.8; **KsU** 4.2,11
resolve **CU** 3.14.1–4
rhinoceros **KsU** 1.2
rice, *see under* grain
rich **BU** 4.2.1; 4.3.33; **CU** 1.10.1–2; 4.16.5; **TU** 1.4.3
poor **CU** 1.10.1; 4.16.3
rites **BU** 1.4.15,17; 1.5.2,16; 4.4.2; **CU** 1.1.10; 5.2.8–9; 7.3.1; 7.8.1; 7.9.1; 7.14.1; 7.26.1; **TU** 1.11.2; 2.5; 2.8; **AU** 2.4; **KsU** 2.5–6; **KeU** 4.8; **KaU** 1.8; 2.11; 3.1; **SU** 4.9; **MuU** 1.1.8; 1.2.1,6–7,9,12; 2.1.6–7,10; 3.1.8; 3.2.10; **PU** 6.4; *see also* sacrifice
ritual science **CU** 7.4.1–2; 7.5.1; 7.7.1; **MuU** 1.1.5
rival, *see* enemy
river **BU** 1.1.1; 3.8.9; 4.3.9; 6.3.6; **CU** 2.4.1; 3.19.2; 6.10.1; **KsU** 1.4*a–b*; **SU** 1.4–5; 2.8; **MuU** 2.1.9; 3.2.8; **PU** 6.5
bank **BU** 4.3.18
bed **SU** 1.15–16
road **BU** 4.3.9; **CU** 8.6.2; **KsU** 1.1; *see also* path
robbers **BU** 3.9.26
rock **CU** 1.2.7–8; **KsU** 2.11; **KaU** 5.2
root **BU** 3.9.28; **CU** 6.8.3–6; **KaU** 6.1; **PU** 6.1
Rudra **BU** 1.4.11; 2.2.2; **SU** 3.2,4–5; 4.12,21–22; **PU** 2.9
Rudras **BU** 1.4.12; 3.9.2,4; **CU** 2.24.1,7,10; 3.7.1–4; 3.16.3–4

sacrifice **BU** 1.2.5–7; 1.3.1,25; 1.4.6,16; 1.5.2,17; 3.1.1,7–10; 3.7.1; 3.8.10; 3.9.6,21; 4.4.22; 4.5.11; 6.2.16; 6.4.12; **CU** 1.10.6–7; 2.23.1; 2.24.2,16; 3.16.1–6; 4.16.1–5; 4.17.4–10; 5.11.5; 8.5.1–2; 8.8.5; **TU** 2.5; **KsU** 1.1; 2.6; **KaU** 3.2; **SU** 4.9; **MuU** 1.2.10; 2.1.6; **PU** 1.12; 2.6; *see also* rites
arena **BU** 6.4.3; **KsU** 1.1; **KaU** 5.2
bath after **CU** 3.17.5
in breaths **CU** 5.19-24
eighteen forms **MuU** 1.2.7(n)
fire sacrifice **BU** 4.3.1; **CU** 5.24.1–3; **TU** 1.8.1; 1.9.1; **KsU** 2.5; **MuU** 1.2.3
fivefold **BU** 1.4.17
four-month **MuU** 1.2.3(n)
full-moon **BU** 1.5.2; **MuU** 1.2.3
horse sacrifice **BU** 1.2.7; 3.3.2
internal **KsU** 2.5
new-moon **BU** 1.5.2; **MuU** 1.2.3
officiating at **BU** 4.1.3
patron of **BU** 1.3.28; 3.1.3–6; 3.8.9; **CU** 1.11.1; 2.22.2; 2.24.2–15; 4.16.3–5; 4.17.9–10; **MuU** 2.1.6; **PU** 4.4
preparatory rites **BU** 6.3.1
sacrificial animal **BU** 1.4.17; 3.9.6
sacrificial consecration **BU** 3.9.23(n); **CU** 3.17.1; 5.2.4; **MuU** 2.1.6
sacrificial cup **BU** 1.1.2
sacrificial gifts **BU** 3.1.1–2; 3.9.21(n); **CU** 3.17.4; 5.11.5; **KaU** 1.2–3; **MuU** 2.1.6
Sādhyas **CU** 3.10.1–4
sage **BU** 3.5.1; 4.4.22
Śaibya Satyakāma **PU** 1.1; 5.1–2
Saitava **BU** 2.6.2; 4.6.2
Śākalya, *see* Vidagdha
Sālajya **KsU** 1.5
salt **BU** 2.4.12; 4.5.13; **CU** 4.17.7(n); 6.13.1–2
Sāman **BU** 1.2.5; 1.3.22–3(n),24–8; 1.6.1–3; 5.13.3; 5.14.2; 6.4.20; **CU** 1.1.2–5; 1.3.4,8; 1.4.3–4; 1.6.1–8; 1.7.1–9; 1.8.4–8; 1.13.4; 2.1-22; 2.24.3,7,11; 3.3.1–2; 4.17.2–3,6; 6.7.2; **TU** 1.5.2; 1.8.1; 2.3; 3.10.5; **KsU** 1.5,7; 2.6; **MuU** 2.1.6; **PU** 2.6; 5.5,7
Bahiṣpavamāna **CU** 1.12.4(n)
Bhadra **KsU** 1.5
Bṛhat **CU** 2.14.1–2; **KsU** 1.5
Concluding Chant **CU** 2.2.1(n); 2.2-21
Finale **CU** 2.2.1(n); 2.8-10

fivefold **CU** 2.2-7
Gāyatra **CU** 2.11.1–2
High Chant **BU** 1.3.1(n),2–7; 1.3.23; 6.3.4; **CU** 1.1-13; 2.2.1(n); 2.2-22; **KsU** 1.5
hiṃ **BU** 6.3.4; **CU** 2.2.1(n); 2.2–21
Huṃ **CU** 1.12.4; 1.13.3; 2.2.1(n); 2.8.1; **KsU** 2.11
interjection **CU** 1.13.1–3; 2.2–21
Introductory Praise **BU** 1.3.28; **CU** 1.10.9; 1.11.4–5; 2.2.1(n); 2.2-21; **TU** 1.8.1
manner of singing **CU** 2.22.1
Naudhasa **KsU** 1.5
Opening **CU** 2.8-10
Raivata **KsU** 1.5
Rājana **CU** 2.20.1–2
Rathantara **CU** 2.12.1–2; **KsU** 1.5
Response **CU** 1.10.11; 1.11.8–9; 2.2.1(n); 2.2-21; **TU** 1.8.1
Revatī **CU** 2.18.1–2
as *sā* and *ama* **BU** 6.4.20
Śakvarī **CU** 2.17.1–2; **KsU** 1.5
sevenfold **CU** 2.8-10
Śyaita **KsU** 1.5
Vairāja **CU** 2.16.1–2; **KsU** 1.5
Vairūpa **CU** 2.15.1–2; **KsU** 1.5
Vāmadevya **CU** 2.13.1–2
Yajñāyajñīya **CU** 2.19.1–2; **KsU** 1.5
Sāmaśravas **BU** 3.1.2
Sāṃkhya **SU** 6.13
Sāṃkṛtī **BU** 6.5.2
Sanaga **BU** 2.6.3; 4.6.3
Sanāru **BU** 2.6.3; 4.6.3
Sanātana **BU** 2.6.3; 4.6.3
Sanatkumāra **CU** 7.1.1–3; 7.26.2
sand **BU** 1.1.1; **SU** 2.10
Śāṇḍilī **BU** 6.5.2
Śāṇḍilya **BU** 2.6.1–3; 4.6.1,3; 6.5.4; **CU** 3.14.4
Sāñjīvī **BU** 6.5.2,4
sap **BU** 3.9.28; 4.3.2; **CU** 6.11.1; **MuU** 2.1.9
Sarasvatī **BU** 6.4.27
Sarvajit Kauṣītaki **KsU** 2.7
Sat **BU** 2.3.1(n),2–4; **TU** 2.6; **KsU** 1.6
sand **BU** 1.1.1
Satvan **KsU** 4.1
Satyakāma Jābāla **BU** 3.1.6; 6.3.11–12; **CU** 4.4-10; 4.14.1–3; 5.2.3
Satyayajña Pauluṣi **CU** 5.11.1; 5.13.1
Saukarāyaṇa **BU** 4.6.2
Śaunaka **MuU** 1.1.3
Śaunaka Kāpeya **CU** 4.3.5–7
Śauṅgī **BU** 6.5.2
Sauryāyaṇī Gārgya **PU** 1.1; 4.1–2
Savitṛ **BU** 6.3.6; 6.4.19; **CU** 1.12.5; 5.2.7; **SU** 2.1–4,7; 4.18
Sāvitrī, *see under* Gāyatrī
Sāyakāyana **BU** 4.6.2
sciences **BU** 2.4.10(n),11; 4.1.2; 4.5.11–12
sea **BU** 1.1.2; **CU** 8.5.3–4; *see also* ocean
seat **BU** 4.2.1; 6.2.4; **TU** 1.11.3; **KsU** 1.1; **SU** 4.22
secret **KaU** 3.17; **SU** 6.22
seed **BU** 3.9.28; **CU** 6.12.1; *see also* semen
seer **BU** 1.4.10,16; 2.2.3–4; 2.5.16–19; 4.3.32; 5.15.1; 6.2.2; **CU** 1.3.9; **TU** 1.7.1; **AU** 2.5; **KsU** 1.7; **IU** 16; **SU** 3.4; 4.12,15; 5.2,6; 6.21; **MuU** 3.1.3,6; 3.2.5,10–11; **PU** 1.2,9,12; 2.8,11; 6.7
self (*ātman*) **BU** 1.4.7–8,15–17; 1.5.3,20; 1.6.3; 2.1.20; 2.4.5–14; 2.5.1–15,19; 3.4.1–2; 3.5.1; 3.7.1–23; 3.9.4,10–17,25–6; 4.2.4; 4.3.6–7,21,35,38; 4.4.1–5,12–25; 4.5.6–15; **CU** 3.14.2–4; 4.3.7; 4.14.1; 4.15.1; 5.11-18; 5.24.2; 6.3.4; 6.8.7; 6.9.4; 6.10.3; 6.11.3; 6.12.3; 6.13.3; 6.14.3; 6.15.3; 6.16.3; 7.1.3; 7.3.1; 7.25.2; 7.26.1; 8.1.5–6; 8.3.3–4; 8.4.1; 8.5.2–3; 8.7-14; **TU** 1.6.2; 2.1–6; 2.8; 3.10.5; **AU** 1.1.1; 2.2,4; 3.1–4; **KsU** 1.6; 2.6,11,14; 3.2–3,8; 4.20; **KeU** 2.4; **KaU** 2.20–3; 3.3,10–13; 4.1,4–5; 5.4,6–13; 6.7,18; **IU** 3,6–7; **SU** 1.2–3,8–10,15–16; 2.14–15; 3.20–1; 4.17; 5.3; 6.11–12; **MuU** 1.2.11; 2.1.4,9; 2.2.4–7*a*,9; 3.1.4–5,9–10; 3.2.2–5,7; **PU** 1.10; 3.3,6,9–10; 4.7,9,11; **MaU** 2–8,12; *see also* body, essence
  size of **CU** 5.18.1; **KaU** 4.12–13; 6.17; **SU** 3.13; 5.8–9
senses (*indriya*) **KaU** 3.4–6,10; 4.1; 6.6–7,11; **SU** 1.4–5; 2.8; 3.17; 6.9; **MuU** 2.1.3; 3.2.7; **PU** 6.4; *see also under* vital functions
    sense objects **KaU** 3.4,10; **PU** 4.8
servant **CU** 4.1.5,8
sexual intercourse **BU** 1.2.4; 1.4.3–4; 1.5.12; 2.1.19; 4.3.21; 6.4.2–11; **CU** 2.13.1–2; 3.17.3; **KsU** 2.10; **KaU** 4.3; **SU** 5.11; **PU** 1.13; 4.2; *see also* bliss
  bribing woman **BU** 6.4.7
  climax **BU** 6.2.13; **CU** 5.8.1
  consent of woman **BU** 6.4.7–8
  ejaculation **CU** 2.13.1; **AU** 1.3.9,11
  by force **BU** 6.4.7
  pair in coitus **CU** 1.1.5–6
  as sacrifice **BU** 6.2.9–16; 6.4.2–3; **CU** 2.13.1–2

shadow **BU** 3.8.8; 3.9.14; **KsU** 4.2; **KaU** 3.1; 6.5; **PU** 3.3; 4.10
person in **BU** 2.1.12; **KsU** 4.12
sheep **BU** 1.4.4; 2.6.1; 2.19.1; **TU** 1.4.2; *see also* goat, livestock,
ewe **BU** 1.4.4;
ram **BU** 1.4.4;
ship **BU** 4.2.1; *see also* boat
sickness **BU** 4.3.36; 5.11.1; **CU** 3.16.2,4,6; 4.10.3; 6.15.1; 7.26.2; 8.4.2; 8.6.4; **KsU** 3.3; **SU** 2.12
Śilaka Śālāvatya **CU** 1.8.1–8
silence **CU** 5.2.8; 8.5.2; **KsU** 2.3–4; **PU** 6.1
Śilpa Kaśyapa **BU** 6.5.3
silver **CU** 3.19.1–2; 4.17.7
simpleton **BU** 6.1.11; **CU** 5.1.11
sin **BU** 5.15.1; **KsU** 2.7; 3.1; **IU** 18
singing **BU** 1.3.2–7; **CU** 1.3.1,4,12; 1.5.2–5; 1.6.1–8; 1.7.1–9; 1.8.5; 1.10.9–11; 1.11.3–9; 2.22.1–2; 2.24.3,7,11; 3.12.1; 3.17.3; 8.2.8; **KaU** 1.26
procuring desires **CU** 1.2.13–14; 1.7.6–9; 2.22.2
procuring food **BU** 1.3.17–18,28; **CU** 1.12.2,5; 2.22.2
Sinīvāli **BU** 6.4.21
sipping **BU** 6.1.14; 6.3.6; **CU** 2.12.2; 5.2.7
sister **CU** 7.15.1–2; 8.2.4
killer of **CU** 7.15.2–3
Skanda **CU** 7.26.2
sky **BU** 1.1.1; 1.2.3; 1.5.12,19; 2.2.2; 3.7.8; 3.8.3–7,9; 3.9.3,7; 4.3.19; 5.14.1,3–4; 5.6–7; 6.2.2,16; 6.3.3,6; 6.4.20–22,25; **CU** 1.3.7; 1.6.3; 2.2.1–2; 2.10.5; 2.17.1; 2.24.14; 3.1.1; 3.14.2–3; 3.15.1,5; 3.17.7; 3.19.2; 4.1.2; 4.6.3; 4.13.1; 3.17.1; 5.12.1; 5.19.2; 7.2.1; 7.4.2; 7.6.1; 7.7.1; 7.8.1; 7.10.1; 7.11.1; 8.1.3; **TU** 1.3.1; 1.7.1; **AU** 1.1.2; **KsU** 2.8; 3.1; **KeU** 3.12; **KaU** 5.2; **SU** 6.20; **MuU** 2.2.5,7*a*; **PU** 1.11
slave **BU** 4.4.23; **CU** 7.24.2
slave girl **BU** 6.2.7; **CU** 5.13.2
sleep **BU** 4.3.8–38; 6.4.4; **CU** 4.3.3; 6.8.1; **AU** 1.3.12; **KsU** 2.5; 4.15,19; **KaU** 4.4; 5.8; **PU** 4.1–2,5; **MaU** 5; *see also* waking
dream **BU** 2.1.18; 4.3.9–38; **CU** 5.2.8; 8.10.1; 8.11.1; **KsU** 3.3; 4.2,15,19; **KaU** 6.5; **PU** 4.1,6; **MaU** 4–5,10
dreamless **BU** 2.1.19; 4.3.14; **CU** 8.6.3; 8.11.1; **KsU** 3.3; **MaU** 5,11
explanation of **BU** 2.1.15–20
sliding stealthily **CU** 1.12.4; 5.2.6
slough **BU** 4.4.7; **PU** 5.5
smell, *see* odor; *see also under* vital functions
smoke, *see under* fire
snake **BU** 4.4.7; 6.2.16; **CU** 2.21.1; 7.1.2,4; 7.2.1; 7.7.1; **PU** 5.5
sniff **KsU** 2.11(n)
social classes:
Brahmin **BU** 1.4.11,15; 2.1.15,18–19; 3.1.1–2; 3.5.1; 3.7.1; 3.8.1,8,10,12; 3.9.18–19,27; 4.4.21–23; 5.1.1; 6.2.8; 6.4.4,12,28; **CU** 1.8.2; 2.20.2; 4.1.7; 4.4.5; 5.3.7; 5.10.9; 6.1.1; 7.15.1–2; 8.14.1; **TU** 1.8.1; 1.11.3; 1.11.4; **KsU** 2.9; 4.19; **KaU** 1.7–9; 2.25; 3.17; **MuU** 1.1.12; **PU** 2.6; 3.2; *see also* priest
killing **CU** 5.10.9; 7.15.2–3
priestly power **BU** 1.4.11,15; 2.4.5,6(n); 4.5.6–7; 6.3.3
Kṣatriya **BU** 1.4.11,15; **CU** 5.10.9; 8.14.1; **KaU** 2.25; **PU** 2.6; *see also* king, sovereignty
royal power **BU** 1.4.11,14–15; 2.4.5,6(n); 4.5.6–7; 5.13.4; 6.3.3; **CU** 5.3.7
teaching Brahmins **BU** 2.1.15; 6.2.4–16; **KsU** 4.19
Śūdra **BU** 1.4.13,15; **CU** 4.2.3,5
Vaiśya **BU** 1.4.12,15; **CU** 5.10.9; 8.14.1; **KsU** 2.9
soldier **BU** 4.3.37–8
ŚOṂ **TU** 1.8.1
Soma **BU** 1.3.24(n); 1.4.6,11; 2.1.3,15; 6.2.9–10,16; 6.3.3; 6.4.3; **CU** 2.22.1; 2.24.1; 3.16.1–5; 3.17.5; 5.4.1; 5.5.1; 5.10.4; 5.12.1; **KsU** 1.5; 2.8,9; 4.4,19; **SU** 2.6
stone for pressing **BU** 6.4.2–3
Somasavana **CU** 8.5.3
son **BU** 1.4.8; 1.5.16,17(n); 3.5.1; 3.9.17,22; 4.1.6; 4.4.22; 6.3.12; 6.4.12–16, 17,20,24,28; **CU** 1.5.2–4; 3.15.2; **KsU** 2.8,11,15; **KaU** 1.1,23; **SU** 2.5; 6.22; **MuU** 1.1.1; **PU** 2.13; *see also* child
education of **BU** 1.5.17
eldest **CU** 3.11.4–5
grandson **KaU** 1.23
soothsaying **CU** 7.1.2,4; 7.2.1; 7.7.1
sorrow **BU** 3.5.1; 4.3.21–2; **CU** 2.10.5; 7.1.3; 8.1.5; 8.4.1; 8.7.1–3; 8.12.1; **KaU** 1.12,18; 2.12,20; **IU** 7; **SU** 1.4–5; 2.14; 3.20; **MuU** 3.2.9; *see also* suffering
soul **SU** 5.9; 6.16
sound **BU** 1.5.3; 2.4.11; 2.5.9; 3.2.6; 4.5.8–10,12; **CU** 1.4.3–5; 1.5.1,3; 1.8.4; **KsU** 1.7; 3.2–8; 4.2,6,14,20; **KaU** 3.15; 4.3

sovereignty **CU** 2.24.4,8,12; 3.6.4; 3.7.4; 3.8.4; 3.9.4; 3.10.4; **TU** 1.6.2; **KsU** 3.8; 4.20; **SU** 1.11; 3.1–2; 5.3; **PU** 3.4; 5.4; *see also* king
space **BU** 2.5.10; 3.2.13; 3.7.12; 3.8.4,7–8,11; 3.9.13; 4.1.2–7; 4.4.5,17,20; 5.1.1; **CU** 1.9.1; 3.12.7–9; 3.13.5; 3.14.2–3; 3.18.1; 4.10.4–5; 4.13.1; 5.6.1; 5.10.4–5; 5.15.1; 5.23.2; 7.2.1; 7.4.2; 7.7.1; 7.11.1; 7.12.1–2; 7.13.1; 7.26.1; 8.1.3; 8.12.2; 8.12.4; 8.14.1; **TU** 1.3.1; 1.6.2; 1.7.1; 2.1–2; 2.7; 3.9; 3.10.3; **AU** 3.3; **KsU** 1.6; 2.14; 4.2; 6.2; **MuU** 2.1.3; **PU** 2.2; 3.8; 4.8; 6.4
  person in **BU** 2.1.5; 2.5.10; **KsU** 4.8
span **CU** 5.18.1
spider **BU** 2.1.20; **SU** 6.10; **MuU** 1.1.7
spirants **CU** 2.22.3–5
spitting **CU** 2.12.2
splendor **BU** 1.2.6; 2.2.3; 2.3.6; 5.14.3; 6.4.7–8; **CU** 3.1-5; 3.13.1
sprout **CU** 6.3.1; **AU** 3.3
stability **BU** 4.1.7
stall **BU** 6.4.23
stars **BU** 1.1.1; 3.6.1; 3.9.3; **CU** 1.6.4; 2.20.1; 2.21.1; 4.12.1; 7.12.1; 8.1.3; **TU** 1.7.1; 3.10.3; **KaU** 5.15; **SU** 6.14; **MuU** 2.2.10; *see also* constellations
stealing **BU** 3.9.26; **CU** 5.10.9; **KsU** 3.1
stem **BU** 4.3.36
stops **CU** 2.22.3–5
straw **CU** 6.7.5
stream, *see* river
strength **BU** 5.14.4; **CU** 1.3.5; 3.1-5; 7.8.1–2; 7.9.1; 7.26.1; **TU** 2.8; **SU** 6.8; **PU** 6.4
string **BU** 3.7.1–2; **CU** 6.8.2
student **BU** 3.7.1; 5.2.1; 6.2.4; **CU** 2.23.1; 4.3.5–7; 4.4.1–5; 4.10.1–4; 6.1.1–2; 8.4.3; 8.5.1–4; 8.7.3; 8.11.3; **TU** 1.4.2–3; **KaU** 2.15; **MuU** 1.2.13; *see also* pupil
  itinerant **BU** 3.3.1
  return home **CU** 4.10.1; 8.15.1
  rite of studentship **BU** 6.2.7; **CU** 4.4.5; 5.11.6
substitution, rule of **BU** 2.3.6(n); **CU** 3.5.1–2; 3.18.1(n),2; 3.19.1; 6.1.3–6; 7.25.1–2; **TU** 1.11.4; 2.3; **KeU** 4.4
Sudhanvan Āṅgirasa **BU** 3.3.1
suffering **BU** 4.4.14; **SU** 2.12; 3.10; 6.20; *see also* sorrow
suicide **IU** 3(n)
Sukeśa Bharadvāja **PU** 1.1; 6.1–2
sun **BU** 1.1.1; 1.2.3,7; 1.3.14; 1.4.10; 1.5.12,19,22–22; 2.2.2; 2.5.5; 3.1.4; 3.2.13; 3.6.1; 3.7.9; 3.8.9; 3.9.3,7,12,20; 4.3.2; 5.5.2; 5.10.1; 5.14.3,6; 5.15.1; 6.2.9,15; 6.3.6; 6.5.3; **CU** 1.3.1–2,7; 1.5.1–2; 1.6.3,5,8; 1.7.6–8; 1.11.7; 1.13.2; 2.2.1–2; 2.9.1–8; 2.10.5–6; 2.14.1–2; 2.20.1; 2.21.1; 3.1-5; 3.13.1; 3.15.6; 3.17.7; 3.18.2,5; 3.19.1–4; 4.7.3; 4.11.1; 4.15.5; 4.17.1–2; 5.4.1; 5.10.2; 5.13.1; 5.19.2; 6.4.2; 7.12.1; 8.1.3; 8.6.2,5; **TU** 1.3.2; 1.5.2; 1.6.2; 1.7.1; 2.8; **AU** 1.1.4; 1.2.4; **KsU** 2.7,8,9,12; 4.2; **KaU** 4.9; 5.11,15; 6.3; **IU** 16; **SU** 2.5,11; 3.8; 4.2; 5.8; 6.14; **MuU** 2.1.4–6; 2.2.10; **PU** 1.5–8,10; 2.5,9; 5.5
  chariot of **BU** 3.3.2
  as door **CU** 8.6.5; **MuU** 1.2.11
  northern passage **BU** 6.2.15; 6.3.1; **CU** 4.15.5; 5.10.1; **PU** 1.9–10
  person in **BU** 2.1.2; 2.3.2–3; 2.5.5; 5.5.2–3; 5.15.1; **CU** 1.6.6–8; 1.7.5–8; 4.11.1; **TU** 2.8; 3.10.4; **KsU** 4.3
  rays **BU** 5.5.2; 5.15.1; 6.2.9; **CU** 1.5.2; 3.1-5; 5.4.1; 8.6.2,5; **IU** 16; **MuU** 1.2.5–6; **PU** 1.6,8; 4.2
  southern passage **BU** 6.2.16; **CU** 5.10.3; **PU** 1.9
  sunrise **BU** 1.1.1; **CU** 1.3.1; 2.9.2; 2.14.1; 3.6.4; 3.7.4; 3.8.4; 3.9.4; 3.10.4; 3.11.1–3; 3.19.3; **TU** 2.8; **KsU** 2.7; **KaU** 4.9; **PU** 1.6; 3.8; 4.2
  sunset **BU** 1.1.1; 4.3.3–6; 2.9.8; 2.14.1; 3.6.4; 3.7.4; 3.8.4; 3.9.4; 3.10.4; 3.11.1–3; 4.3.1; 4.6.1; 4.7.1; 4.8.1; **KsU** 2.7; **KaU** 4.9; **PU** 4.2
  worship **BU** 6.3.6
Śuṣkabhṛṅgāra **KsU** 2.6
Svadhā **BU** 5.8.1(n)
Svāhā **BU** 5.8.1(n); 6.3.1–6; 6.4.19,24; **CU** 2.24.6,10,14; 4.17.4–6; 5.2.5; **TU** 1.4.2–3
Śvetaketu **BU** 6.2.1; **CU** 5.3.1–4; 6.1-16; **KsU** 1.1
Śvetāśvatara **SU** 6.21
sweat **AU** 3.3
sweeping **BU** 6.3.1
syllable **BU** 5.3.1; 5.5.1–4; 5.14.1–3; **CU** 1.1.5–10; 1.3.6–7; 1.4.1–5; 2.10.1–4; 2.23.2–3; 3.16.1–5; **KaU** 2.16; **SU** 4.8; **MaU** 1,8

Tadvana **KeU** 4.6(n)
Taijasa **MaU** 3,10
tales, *see* ancient tales

tandem **BU** 4.3.9
target **CU** 1.2.7–8; **MuU** 2.2.3–4
taste **BU** 2.4.11; 3.2.4; 4.5.12,13; **AU** 3.2; **KsU** 1.7; 3.5–8; **KaU** 3.15; 4.3; *see also* tasting *under* vital functions
teacher **BU** 4.1.2–7; 6.2.7; **CU** 2.23.1; 4.5.1; 4.9.1,3; 4.14.1; 6.14.2; 7.15.1–2; 8.15.1; **TU** 1.3.2; 1.11.1–2; 1.12.1; **KsU** 1.1; **SU** 6.23; **MuU** 1.2.12
  gift to **TU** 1.11.1
  killer of **CU** 7.15.2–3
  teaching **BU** 4.1.2–7; 4.2.1; 4.3.32; 6.2.1–4; 4.9.2; 4.10.2–4; 4.14.2; **CU** 5.3.4; 7.1.1; **TU** 1.11.4; **KeU** 4.7–8; **KaU** 1.14; 2.7–9,23; 6.18; **MuU** 3.2.3,10; **PU** 1.1
  wife of **CU** 4.10.2–3; 5.10.9
termite **BU** 1.4.7; **KsU** 4.20
testimony **BU** 4.1.4; 5.14.4
theological debate **BU** 3.8.1,12; 4.5.1
thief **BU** 4.3.22; **CU** 5.11.5; 6.16.1
tiger **CU** 6.10.2; **KsU** 1.2
thirst **BU** 3.5.1; **CU** 3.17.1; 6.8.3–5; 8.1.5; 8.7.1–3; **AU** 1.2.1,5; **KaU** 1.12
throne **KsU** 1.5(n)
thunder **BU** 1.1.1; 2.5.9; 3.9.6; 5.2.3; 6.2.10; **CU** 2.3.1; 2.15.1; 5.5.1; 7.11.1; 8.12.2; **KsU** 4.2; *see also* cloud, lightning, rain
  person in **BU** 2.5.9; **KsU** 4.6
  thunderbolt **BU** 3.9.6; **KaU** 6.2
time **SU** 1.2–3; 3.2; 6.1–3,5–6,16; **MaU** 1
  afternoon **CU** 2.9.6–7; 2.14.1
  appointed **CU** 5.9.2; **KsU** 4.13–14
  day **BU** 1.1.1–2; 3.1.4; 3.3.2; 3.8.9; 4.4.16; 5.5.3; 6.2.9,15; 6.3.1; 6.4.13; **CU** 3.11.3; 4.15.5; 5.10.1; 7.9.1; 8.3.3,5; 8.4.1–2; **TU** 1.4.3; **KsU** 1.4a; 2.7; **SU** 4.18; **PU** 1.13
  dawn **BU** 1.1.1
  fortnight **BU** 1.1.1; 3.1.5; 3.8.9; 6.2.15–16; 6.3.1; **CU** 4.15.5; 5.10.1,3; **KsU** 1.2; 2.3; **PU** 1.12
  future **BU** 3.8.3–7; 6.3.3; **KaU** 2.14; **SU** 3.15; 4.9; **MaU** 1
  hour **BU** 3.8.9
  midday **CU** 2.9.5–6; 2.14.1; 2.24.1,7,10; 3.16.2–4; **KsU** 2.7
  month **BU** 1.1.1; 3.8.9; 3.9.5; 6.2.15–16; **CU** 5.9.1; 5.10.1–4; **TU** 1.4.3; **KsU** 1.2; 2.3,8; **PU** 1.12
  morning **BU** 1.5.14; 6.3.6; 6.4.19; **CU** 1.10.6; 1.12.3; 2.9.4; 2.24.1,3,6; 3.16.1–2; 3.17.7; 4.1.5; 4.6.1; 4.7.1; 4.8.1; 4.16.2,4; 5.3.6; 5.11.5–6
  night **BU** 1.1.1–2; 1.5.14; 3.1.4; 3.8.9; 6.2.11,16; 6.3.6; **CU** 4.1.2; 5.2.4; 5.6.1; 5.10.3; 8.4.1–2; **KsU** 1.4a; 2.7,8,9; **KaU** 1.9,11; **SU** 4.18; **PU** 1.13
  past **BU** 3.8.3–7; 6.3.3; **KsU** 1.5; **KaU** 2.14; **SU** 3.15; 4.9; **MaU** 1
  present **BU** 3.8.3–7; **KsU** 1.5; **MaU** 1
  season **BU** 1.1.1; 3.8.9; **CU** 2.5.1–2; 2.16.1–2; **KsU** 1.2,6; **SU** 4.4
  autumn **CU** 2.5.1; 2.16.1; **KaU** 1.23
  rainy **CU** 2.5.1; 2.16.1
  spring **CU** 2.5.1; 2.16.1
  summer **CU** 2.5.1; 2.16.1
  winter **CU** 2.5.1; 2.16.1
  second **BU** 3.8.9
  year **BU** 1.1.1; 1.2.4,7; 1.5.14,15(n); 3.8.9–10; 3.9.5; 4.4.16; 6.1.8–12; 6.2.10; **CU** 3.16.1–6; 3.18.1; 4.4.5; 4.10.1; 4.15.5; 5.1.8–11; 5.6.1; 5.10.2–3; 8.7.3; 8.9.3; 8.10.4; 8.11.3; **KsU** 1.6; 2.11; **KaU** 1.23; **IU** 2,8; **MuU** 2.1.6; **PU** 1.2,9
tin **CU** 4.17.7
toil **BU** 1.2.2,6; 1.5.1–2;
tone **BU** 1.3.25–6; 2.5.9
trail **BU** 4.4.23
Traivaṇi **BU** 2.6.3; 4.6.3
transfer, rite of **BU** 1.5.17(n); **KsU** 2.15
tranquillity **CU** 3.14.1; **TU** 1.6.2; 1.9.1
transformation **CU** 6.1.4–6; 6.4.1–4
trap **KaU** 4.2
travel **BU** 2.4.11; 4.1.3,5; 4.2.3; 4.3.7,13,15,34; 4.5.12; **TU** 3.10.5; **KsU** 4.1
tree **BU** 1.1.1; 3.2.13; 3.9.28; 6.3.6; **CU** 5.10.6; 6.11.1–2; 6.12.2; 7.2.1; 7.7.1; 7.8.1; 7.10.1; **TU** 1.7.1; 1.10.1; **AU** 1.1.4; 1.2.4; **KsU** 1.5; **SU** 2.17; 3.9; 4.6–7; 6.5–6; **MuU** 3.1.1–2; **PU** 4.7; *see also* herb, plant, root
  bark **BU** 3.9.28
  branch **CU** 6.11.2; **KaU** 6.1
  stump **BU** 6.3.7–12; **CU** 5.2.3
tribute **BU** 6.1.13(n); **CU** 2.21.4; 5.14.1; **TU** 1.5.3; **KsU** 2.1–2; **PU** 2.7
Triśaṅku **TU** 1.10.1
Triṣṭubh **CU** 3.16.3
truth **BU** 1.4.14; 2.5.12; 3.9.12,23,28; 4.1.4; 5.14.4; 5.15.1; 6.2.15; **CU** 1.2.3; 3.17.4; 4.4.5; 6.8.7; 6.9.4; 6.10.3; 6.11.3; 6.12.3; 6.13.3; 6.14.3; 6.15.3; 6.16.2–3; 7.2.1; 7.7.1; 7.16.1; 7.17.1; **TU** 1.1.1; 1.6.2; 1.9.1; 1.11.1; 1.12.1; 2.1; 2.4; 3.10.6; **KsU** 1.2; 3.1–2; 4.2,10,18; **KeU** 4.8; **KaU** 3.1; 5.2;

IU 15; **SU** 1.15–16; **MuU** 1.1.8; 1.2.1; 2.1.7; 3.1.5; 3.2.11; **PU** 1.15; 2.8
falsehood **CU** 1.2.3; 1.16.1; 7.2.1; 7.7.1; **PU** 1.16; 6.1
Tura Kāvaṣeya **BU** 6.5.4
Tvaṣṭṛ **BU** 2.5.17; 6.4.21; **KsU** 3.1
Tyad **BU** 3.9.9(n); **TU** 2.6
Tyam **BU** 2.3.1(n),2–5; **KsU** 1.6

Udaṅka Śaulbāyana **BU** 4.1.3
Udaraśāṇḍilya **CU** 1.9.4
Uddālaka Āruṇi **BU** 3.7.1–23; 6.2.1–13; 6.3.7; 6.4.4; 6.5.3; **CU** 3.11.4; 5.3.1; 5.11.2–2; 5.17.1; 6.1-16; **KsU** 1.1; **KaU** 1.11
Uddālakāyana **BU** 4.6.2
Uktha, *see under* Veda
Umā **KeU** 3.12
unborn, *see under* birth
unconscious **BU** 4.4.1–4
universe, *see* world
unmanifest **KaU** 3.11(n); 6.7–8; **SU** 1.8
Upakosala Kāmalāyana **CU** 4.10.1–3; 4.14.1
upaniṣad **BU** 2.1.20(n); 2.4.10; 3.9.26(n); 4.1.2; 4.2.1(n); 4.5.11; 5.5.3–4; **CU** 1.1.10; 1.13.4; 3.11.3; 8.8.4–5; **TU** 1.3.1; 1.11.4; 2.9; 3.10.6; **KsU** 2.1–2; 4.7–9; **SU** 1.15–16; 5.6; **MuU** 2.2.3
Upaveśi **BU** 6.5.3
urine **BU** 1.1.1; **CU** 6.5.2; **SU** 2.13
Uśan **KaU** 1.1
Uṣasta (-ti) Cākrāyaṇa **BU** 3.4.1–2; **CU** 1.10.1–8; 1.11.1
Uśinara **KsU** 4.1

Vaidabhṛtī **BU** 6.5.2
Vaijavāpāyana **BU** 2.6.2
Vaikuṇṭha, *see under* Indra
Vaiśvānara **MaU** 3,9
Vaiyāghrapadī **BU** 6.5.1
Vaiyāghrapadya **CU** 5.14.1; 5.16.1
Vājasaneya, *see* Yājñavalkya
Vājaśravas **BU** 6.5.3; **KaU** 1.1
valor **KsU** 3.1
Vāmadeva **BU** 1.4.10; **AU** 2.5
Vāmakakṣāyaṇa **BU** 6.5.4
Vārkāruṇī **BU** 6.5.2
Varuṇa **BU** 1.4.11; 3.9.16,22; 6.4.28; **CU** 1.12.5; 2.22.1; 3.8.1,3; **TU** 1.1.1; 1.12.1; 3.1–6; **KsU** 1.3; 2.8
Vaṣaṭ **BU** 5.8.1
Vasiṣṭha **BU** 2.2.4
Vasus **BU** 1.4.12; 3.9.2–3; **CU** 2.24.1,3,6; 3.6.1–4; 3.16.1–2
Vatsanapād Bābhrava **BU** 2.6.3; 4.6.3
Vātsī **BU** 6.5.2
Vātsya **BU** 2.6.3; 4.6.3; 6.5.4
Veda **BU** 1.4.15–16; 1.5.17; 2.4.11; 3.1.1; 3.7.1; 4.2.1; 4.3.33; 4.5.6–7,12; 5.1.1; 6.1.4; 6.4.14–16,26; **CU** 3.5.4; 6.7.3,6; 8.15.1; **TU** 1.4.1; 1.5.3; 1.8.1; 1.11.4; 2.8; **KeU** 4.8; **KaU** 2.15; **SU** 4.9; 5.6; 6.18; **MuU** 1.2.12; 2.1.4; 3.2.10
Atharva-Āṅgirasa **BU** 2.4.10(n); 4.1.2; 4.5.11; **CU** 3.4.1–2; **TU** 2.3
Atharvaṇa **CU** 7.1.2,4; 7.2.1; 7.7.1
Atharvaveda **MuU** 1.1.5
recitation of **BU** 4.4.22; **CU** 1.12.1; 2.23.1; 7.3.1; 8.15.1; **TU** 1.8.1; 1.9.1; 1.11.1; **KsU** 1.1
Ṛgveda **BU** 1.5.5; 2.4.10; 4.1.2; 4.3.22; 4.5.11; **CU** 1.3.7; 3.1.2–3; 3.15.7; 7.1.2,4; 7.2.1; 7.7.1; **MuU** 1.1.5
Ṛg verses **BU** 1.2.5; 4.4.23; 5.14.2; 6.4.20; **CU** 1.1.2–5; 1.3.4,9; 1.4.3–4; 1.6.1–8; 1.7.1–5; 3.1.2; 3.12.5; 3.17.6; 4.17.2–4; 5.2.7; 6.7.2; **TU** 1.5.2; 2.3; **KsU** 1.5,7; 2.6,8; **SU** 4.8; **MuU** 2.1.6; 3.2.10; **PU** 1.7; 2.6; 5.3,7
Sāmaveda **BU** 1.5.5; 2.4.10; 4.1.2; 4.5.11; **CU** 1.3.7; 3.3.1–2; 3.15.7; 7.1.2,4; 7.2.1; 7.7.1; **MuU** 1.1.5; *see also* Sāman
study of **TU** 1.11.1
three **BU** 1.5.5; 5.14.2,6; 6.4.16; **CU** 1.1.9; 1.4.2; 2.21.1; 2.23.2; 4.17.3,8; **KsU** 2.6; **MuU** 1.2.1
Uktha **BU** 1.6.1(n),2–3; 5.13.1; **CU** 1.7.5; **KsU** 2.5; 3.3
vedic formulas (*mantra*) **CU** 7.1.3; 7.3.1; 7.4.1–2; 7.5.1; 7.14.1; 7.26.1; **PU** 6.4
Yajurveda **BU** 1.5.5; 2.4.10; 4.1.2; 4.5.11; **CU** 1.3.7; 3.2.1–2; 3.15.7; 7.1.2,4; 7.2.1; 7.7.1; **MuU** 1.1.5
Yajus formulas **BU** 1.2.5; **BU** 5.13.2; 5.14.2; 6.5.3; **CU** 1.4.3–4; 1.7.5; 3.2.1–2; 4.17.2–3,5; 6.7.2; **TU** 1.5.2; 2.3; **KsU** 1.5,7; 2.6; **MuU** 2.1.6; **PU** 2.6; 5.4,7
Vedānta **SU** 6.22; **MuU** 3.2.6(n)
veins **CU** 3.19.2
veneration **BU** 1.4.15; 1.5.13; 2.1.2–13; 4.1.2(n),3–7; 5.8.1; 6.2.15; **CU** 1.1.7–8; 1.2.2–14; 1.3.2–3,6–8; 1.5.3; 1.9.2–3; 2.1-10; 2.21.4; 3.13.1–7; 3.14.1; 3.18.1; 3.19.4; 4.3.7; 4.5.3; 4.6.4; 4.7.4; 4.8.4; 4.11.2; 4.12.2; 4.13.2;5.10.1,3; 5.12-18; 7.1.4–5; 7.2.1–2; 7.3.1–2; 7.4.2–3; 7.5.2–3;

veneration (*contd.*)
7.6.1–2; 7.7.1–2; 7.8.1–2; 7.9.1–2; 7.10.1–2; 7.11.1–2; 7.12.1–2; 7.13.1–2; 7.14.1–2; 8.12.6; **TU** 1.6.2; 1.11.4; 2.5; 3.10.3–4; **AU** 3.1; **KsU** 2.6–7; 3.2–3; 4.2–18; **KeU** 1.4–8; 4.6; **SU** 6.5–6; **MuU** 2.2.3; **PU** 1.9
Vibhu **KsU** 1.5
Vicakṣaṇa **KsU** 1.5
Vidagdha Śākalya **BU** 3.9.1–26; 4.1.7
Vidarbhīkauṇḍinya **BU** 2.6.3; 4.6.3
Videha **BU** 3.1.1–2; 3.8.2; 4.1-4; 5.14.8; **KsU** 4.1
Vijarā **KsU** 1.4*a–b*

village **BU** 4.3.37; **CU** 1.10.1; 4.2.4–5; 5.10.3; 6.14.2; 8.6.2; **KsU** 2.1–2; **PU** 3.4
headman **BU** 4.3.37–38
Vipracitti **BU** 2.6.3; 4.6.3
Virāj **BU** 4.2.3; **CU** 4.3.8(n)
virility **BU** 6.4.4–8,10–12; **KsU** 2.8; *see also* impotent
Virocana **CU** 8.7.2; 8.8.4; 8.9.2
visible appearance **BU** 1.4.7(n); 1.6.1–3; 2.3.1; 2.4.11; 3.2.5; 3.9.12,15,20; 4.5.12; **CU** 3.6-10; 3.14.2–3; 6.3.2–3; 6.4.1–5; 8.14.1; **TU** 3.10.5; **KsU** 1.7; 3.2–8; 4.20; **KeU** 2.1; **KaU** 3.15; 4.3; 5.9–12; 6.9; **SU** 1.13; 3.10; 4.20; 5.2,11–12; **MuU** 1.1.9; 2.1.2; 3.2.8; **PU** 6.5
Viṣṇu **BU** 6.4.21; **TU** 1.1.1; 1.12.1
highest step **KaU** 3.7(n),8–9
Viśvāmitra **BU** 2.2.4
Viśvarūpa Tvaṣṭra **BU** 2.6.3; 4.6.3
Viśvāvasu **BU** 6.4.19
vital functions **BU** 1.5.17(n),21–22; 2.1.17,20; 2.2.3; 2.3.6; 3.9.4; 4.2.4; 4.3.7,38; 4.4.1,22; 5.5.2; **CU** 1.2.9; 2.7.1–2; 2.11.1–2; 3.12.3–4; 3.14.2–3; 4.3.4; 5.1.6; 7.4.2; 7.10.1; **KsU** 2.15; 3.2–3; 4.20; **MuU** 3.1.9; **PU** 2.7; *see also* senses
breath, lifebreath **BU** 1.1.1; 1.2.3(n),6; 1.3.3,13,19,23–24,27; 1.4.7,17; 1.5.3–13,20,23; 1.6.3; 2.1.10,17; 2.2.1; 2.3.4–5; 2.5.4,15; 3.1.5; 3.2.11,13; 3.7.16; 3.8.8; 3.9.8–9,15; 4.1.3; 4.3.12; 4.4.5,7,18; 5.8.1; 5.11.1; 5.13.1–4; 5.14.4; 6.1.1,8–14; 6.2.12; 6.3.2; 6.4.10–11,24; **CU** 1.1.5; 2.1.2; 1.3.6; 1.5.4; 1.7.1; 1.8.4; 1.11.5; 1.13.2; 2.7.1; 2.11.1; 3.15.3–4; 3.16.1–6; 3.17.6; 3.18.2,4; 4,3,3–4; 4.8.3; 4.10.4–5; 4.13.1; 5.1.1–15; 5.7.1; 5.14.2; 5.18.2; 6.5.2,4; 6.6.3,5; 6.7.1,6; 6.8.2; 6.15.1–2; 7.4.2; 7.15.1–4; 7.26.1; 8.12.3; **TU** 1.5.3; 1.6.2; 2.2–3; 2.8; 3.1,3; 3.7; 3.10.5; **AU** 1.1.4; 1.2.4; **KsU** 1.2,5–7; 2.1–2,5,8,9,12–15; 3.2–4,8; 4.20; **KeU** 1.1–2,8; **KaU** 4.7; 6.2; **SU** 2.9; 5.7; **MuU** 1.1.8; 2.1.2–4,8; 2.2.1–2,5,7*b*; 3.1.4,9; **PU** 1.4–8,10,12–13; 2.3–13; 3.1–11; 4.3,11; 6.4
central **BU** 1.5.21–22; 2.2.1
five **BU** 1.5.3; **SU** 1.4–5; **MuU** 3.1.9; **PU** 3.12
in-breath **BU** 1.5.3; 3.1.10; 3.2.2; 3.4.1; 3.9.25; 5.14.3; 6.4.12; **CU** 1.3.3–5; 3.13.3; 5.21.1–2; **TU** 1.5.3; 1.7.1; 2.2; 2.7; 3.10.2; **AU** 1.1.4; 1.2.4; 1.3.10,11; **KaU** 5.3,5; **MuU** 2.1.7; **PU** 3.5(n),8; 4.3
inter-breath **BU** 1.5.3; 3.1.10; 3.4.1; 3.9.25; 5.14.3; **CU** 1.3.3–5; 3.13.2; 5.20.1–2; **TU** 1.5.3; 1.7.1; 2.2; **PU** 3.8; 4.3
link-breath **BU** 1.5.3; 3.9.25; **CU** 3.13.4; 5.22.1–2; **TU** 1.7.1; **PU** 3.5–6,8; 4.4
out-breath **BU** 1.5.3; 3.1.10; 3.2.2; 3.4.1; 3.9.25; 5.14.3; 6.4.12; **CU** 1.3.3–5; 3.13.1; 5.19.1–2; **TU** 1.5.3; 1.7.1; 2.2; 2.7; 3.10.2; **AU** 1.3.4,11; **KaU** 5.3,5; **MuU** 2.1.7; **PU** 4.3
seven **MuU** 2.1.8
up-breath **BU** 1.5.3; 3.4.1; 3.9.25; **CU** 3.13.5; 5.23.1–2; **TU** 1.7.1; **PU** 3.7,9–10; 4.3
within the mouth **BU** 1.3.7–27; **CU** 1.2.7–12; 1.3.2; 1.5.3–4
competition among **BU** 1.5.21; 6.1.7–14; **CU** 5.1.6–15; 5.2.1–2; **KsU** 2.14; 3.3
hearing **BU** 1.3.5(n),15; 1.4.7,17,21; 2.1.17; 2.4.11,14; 2.5.6; 3.2.6,13; 3.4.2; 3.7.19,23; 3.8.8,11; 3.9.13; 4.1.5; 4.3.27,31; 4.4.2,5,18; 4.5.12,15; 5.14.4; 6.1.4,8–14; 6.2.12; 6.3.2; **CU** 1.2.5; 1.7.3; 2.7.1; 2.11.1; 3.13.2; 3.18.2,6; 4.3.3; 4.8.3; 5.1.4–15; 5.7.1; 5.20.2; 6.1.3; 6.4.5; 7.8.1; 7.9.1; 7.12.1; 7.13.1; 8.12.4; **TU** 1.6.2; 1.7.1; 3.1; **AU** 1.1.4; 1.2.4; 1.3.6,11; 3.2; **KsU** 1.7; 2.1–4,13–15; 3.2–8; 4.20; **KeU** 1.1–2,7; **MuU** 1.1.6; **PU** 2.2,4,12; 3.5; 4.2,8–9; *see also* deaf, ear *under* body
intelligence **KsU** 2.14–15; 3.2–8; 4.20; **KaU** 2.23; 3.13; **SU** 3.4; 3.1; 4.12; 5.8; 6.18; **MuU** 3.2.3
intellect **KsU** 1.7; 2.15; **KaU** 3.3,9–10;

PU 4.8
mind **BU** 1.3.6(n),16; 1.4.7,17; 1.5.3–13,19; 2.1.17; 2.4.11; 2.5.7; 3.1.6,9; 3.2.7,13; 3.7.20; 3.8.8; 3.9.10–17; 4.1.6; 4.4.5–6,19; 4.5.12; 5.8.1; 5.15.1; 6.1.5,8–14; 6.2.15; 6.3.2; 6.4.24; **CU** 1.2.6; 1.7.3; 2.7.1; 2.11.1; 3.13.4; 3.14.2–3; 3.18.1; 4.3.3; 4.8.3; 4.16.1–2; 5.1.5–15; 5.18.2; 5.22.2; 6.5.1,4;6.6.2,5; 6.7.6; 6.8.2; 6.15.1–2; 7.3.1–2; 7.4.1; 7.5.1; 7.26.1; 8.12.5; **TU** 1.6.1–2; 1.7.1; 2.3–4; 2.8–9; 3.1,4; 3.10.3,5; **AU** 1.1.4; 1.2.4; 1.3.8,11; 3.2; **KsU** 1.4a,7; 2.1–4,13–15; 3.2–4,7–8; 4.20; **KeU** 1.1,5; **KaU** 2.24; 3.3–13; 4.11; 6.7,10,12; **IU** 4,17; **SU** 2.1–4,6,8–10; **MuU** 1.1.8; 2.1.2–3; 2.2.5; 3.1.10; **PU** 2.2,4,12; 3.3,9–10; 4.2,4,8; 6.4
perception **BU** 2.4.12–14; 3.4.2; 3.7.22–3; 3.8.11; 4.3.7; 4.3.30–31; 4.4.2,5,22; 4.5.15; **CU** 6.1.3–6; 7.7.1–2; 7.8.1; 7.9.1; 7.17.1; 7.18.1; 7.26.1; 8.1.1–2; 8.7.1–3; 8.11.1–2; 8.12.5–6; **TU** 1.6.2; 2.4–6; 2.8; 3.5; 3.10.5; **AU** 3.2; **KsU** 3.7; **KeU** 2.3; **KaU** 6.10; **SU** 1.4–5; **MuU** 2.2.1; **PU** 4.8; **MaU** 5,7
reflection **CU** 7.6.1–2; 7.7.1; 7.26.1; **AU** 3.2
sight, seeing **BU** 1.1.1; 1.3.4(n),14; 1.4.7,17,21; 1.6.2; 2.1.17; 2.4.11,14; 2.5.5; 3.1.4; 3.2.5,13; 3.4.2; 3.7.18,23; 3.8.8,11; 3.9.12,15,20; 4.1.4; 4.3.23,31; 4.4.2,18; 4.5.12,15; 5.14.4; 6.1.3,8–14; 6.2.12; 6.3.2; **CU** 1.2.4; 1.7.2; 2.7.1; 2.11.1; 3.13.1; 3.18.2,5; 4.3.3; 4.8.3; 5.1.3–15; 5.7.1; 5.19.2; 7.8.1; 7.9.1; 8.12.4–5; **TU** 1.6.2; 1.7.1; 3.1; **AU** 1.1.4; 1.2.4; 1.3.5,11; 3.2; **KsU** 1.7; 2.1–4,13–15; 3.2–8; 4.20; **KeU** 1.1–3,6; **KaU** 5.11; 6.9,12; **SU** 4.18; 5.11; **MuU** 1.1.6; 3.1.8; **PU** 2.2,4,12; 3.5,8; 4.2,8–9; *see also* blind, eye *under* body
smelling **BU** 2.4.14; 3.2.2; 3.8.8; 4.3.24,31; 4.4.2,5; 4.5.15; **CU** 3.14.2–4; 8.12.4; **AU** 3.2; **KsU** 1.7; 2.3–4; 3.4–8; **PU** 4.2,8–9; *see also* odor, nostril *under* body
speech (voice) **BU** 1.1.1; 1.2.4–5; 1.3.2(n); 1.3.12,20–24,27; 1.4.7,17; 1.5.3–13,18,21; 1.6.1; 2.1.17; 2.2.3–4; 2.4.11; 2.5.3; 3.1.3; 3.2.3,13; 3.7.17; 3.8.8; 3.9.24; 4.1.2; 4.3.5–6,26,31; 4.4.2,21; 4.5.12; 5.8.1; 5.14.5; 6.1.2; 6.1.8–14; 6.2.12; 6.3.2; 6.4.25; 6.5.3; **CU** 1.1.2,5; 1.2.3,11; 1.3.3–7; 1.7.1; 1.13.2,4; 2.7.1; 2.8.1,3; 2.11.1; 3.12.1; 3.13.3; 3.18.2–3; 4.16.1–2; 5.1.2–15; 5.7.1; 5.21.2; 6.5.3–4; 6.6.4–5; 6.7.6; 6.15.1–2; 7.2.1–2; 7.3.1; 7.4.1; 7.5.1; 7.26.1; 8.12.4; **TU** 1.3.4; 1.6.2; 1.7.1; 3.1; 3.10.2; **AU** 1.1.4; 1.2.4; 1.3.3,11; 3.2; **KsU** 1.7; 2.1–5,13–15; 3.2–8; 4.2,17,20; **KeU** 1.1–4; **KaU** 3.13; 6.12; **SU** 2.10; **MuU** 2.1.4; 3.1.8; **PU** 2.2,4,12; 4.2,8; *see also* dumb
tasting **BU** 3.2.4; 3.8.8; 4.3.25,31; 4.4.2; 4.5.15; **CU** 3.14.2–4; **AU** 3.2; **KsU** 2.15; 3.5–8; **PU** 4.2,8–9; *see also* eating, food, taste
thinking (thought) **BU** 1.3.6; 1.4.7; 2.4.14; 3.4.2; 3.7.23; 3.8.11; 4.3.28,31; 4.4.2,18; 4.5.15; **CU** 6.1.3; 6.4.5; 7.5.1–3; 7.6.1; 7.8.1; 7.9.1; 7.18.1; 7.19.1; 7.26.1; 1.3.8,11; **KsU** 3.2–8; 4.20; **KeU** 1.2; **KaU** 6.9; **SU** 2.1–4; **MuU** 2.2.7*b*; **PU** 4.9; **MaU** 5
touch **BU** 2.4.11; 3.2.9; 4.3.29,31; 4.4.2; 4.5.12; 4.5.15; 8.12.5; **TU** 1.7.1; **AU** 1.3.7,11; **KaU** 3.15; 4.3; **SU** 5.11; **PU** 4.8–9; *see also* skin *under* body
vowels **CU** 2.22.3,5
Vrātya **PU** 2.11
Vyaṣṭi **BU** 2.6.3; 4.6.3

wagon, *see* chariot
waking, state of **BU** 4.3.11–38; 6.4.4; **KsU** 2.5; 3.3; **KaU** 4.4; 5.8; **PU** 4.1,3; **MaU** 3,9; *see also* sleep
wandering **BU** 4.4.22
war **KsU** 3.1
washing **BU** 6.3.6; 6.4.19
watchmen **KsU** 1.4*a*
water **BU** 1.2.1–3; 1.5.13,20; 2.4.11–12; 2.5.2; 3.2.10,13; 3.6.1; 3.7.4; 3.9.16,22; 4.4.5; 4.5.12; 6.1.14; 6.2.2,4; 6.3.6; 6.4.1,5–6,16,19,23; **CU** 1.1.2; 1.4.3; 1.8.4; 1.10.4; 2.4.1–2; 2.22.2; 3.1-5; 3.11.6; 4.3.2; 4.12.1; 4.14.3; 4.15.1; 5.2.2; 5.3.3; 5.9.1; 5.16.1; 6.2.3–4; 6.4.1–5; 6.5.2,4; 6.6.3,5; 6.7.1,6; 6.8.3–6; 6.11.1; 6.13.1; 7.2.1; 7.4.2; 7.6.1; 7.7.1; 7.10.1–2; 7.11.1; 7.11.1; 7.26.1; 8.7.4; 8.8.1–2; **TU** 1.3.2; 1.4.3; 1.7.1; 2.1; 3.8; **AU** 1.1.2,4; 1.2.4; 1.3.2; 3.3; **KsU** 2.3,7,15; 4.2; **KaU** 1.3; 4.6,15; 5.2; 6.5; **IU** 4; **SU** 1.4–5,15–16; 2.10,12,17; 4.2; 6.2; **MuU** 2.1.3;

water (*contd.*)
PU 2.2; 4.8; 6.4
person in **BU** 2.1.8; 2.5.2; 3.9.16(n); **KsU** 4.10
water-bird **CU** 4.8.1–3; *see also* bird
wave **SU** 1.4–5

weaving **BU** 3.6.1(n); 3.8.3–7,11; 4.4.4; **CU** 2.11-21; **KsU** 2.6; **MuU** 2.2.5
wealth **BU** 1.3.25; 1.4.8,17; 1.5.15; 2.4.2,5; 3.5.1; 4.4.22,24; 4.5.3,6; 5.14.4; 5.15.1; 6.4.6,27; **CU** 1.7.6; 2.1.1–3; 3.11.6; 3.15.1; 5.11.1,3; 5.15.1; 5.16.1; 6.4.5; **TU** 1.11.1; 2.8; **KsU** 2.11; **KaU** 1.24,27; 2.3,6; **IU** 1,18; **MuU** 1.1.3
weapon **KsU** 4.7; **MuU** 2.2.3
weeping **BU** 3.9.4; **CU** 3.16.3; 8.10.2,4; **KsU** 2.8
wheel **BU** 2.5.15; 5.10.1; **CU** 4.16.3,5; **KsU** 1.4*a*(n); **SU** 4–6; 6.1; **PU** 1.11; *see also* chariot
hub **BU** 1.5.15; **CU** 7.15.1; **KsU** 3.8; **PU** 2.6; 6.6
rim **BU** 1.5.15; **KsU** 3.8; **SU** 1.4–5
spokes **BU** 1.5.15; **CU** 7.15.1; **KsU** 3.8; **SU** 1.4–5; **MuU** 2.2.6; **PU** 1.11; 2.6; 6.6
wheel-head **BU** 1.5.15(n)
wheel-plate **BU** 1.5.15(n)
whirlpool **SU** 1.4–5
Whole **BU** 1.4.9–10(n); 1.5.17; 2.4.5–6; 2.5.1–14; 4.5.6–7,15; 5.3.1; 6.3.3; 6.4.25; **CU** 2.21.1–3; 7.4.2; **KsU** 3.3–4; **MaU** 2
whore **CU** 5.11.5
wife **BU** 1.4.3,17; 2.4.5; 3.7.1; 4.5.1,6; 6.4.13–28; **CU** 1.10.1,5–7; 4.2.4; 4.10.2–3; 7.24.2; **KsU** 1.6; 2.10; *see also* husband, woman, *and under* teacher
flirting with another's **BU** 6.4.12
rite against lover of **BU** 6.4.12
wilderness **BU** 5.11.1; 6.2.15; **CU** 5.10.1; 8.5.3; **MuU** 1.2.11
wind **BU** 1.2.3; 1.3.13; 1.5.22; 2.3.1–3; 2.6.4; 3.1.5; 3.2.13; 3.3.2; 3.6.1; 3.7.2; 3.7.7; 3.8.8; 3.9.3,7–9; 4.4.5; 5.1.1; 5.10.1; 5.15.1; 6.2.16; 6.3.6; 6.4.22–23; **CU** 1.3.7; 1.6.2; 1.13.1; 2.3.1; 2.20.1; 2.21.1; 2.22.1; 2.24.9; 3.13.5; 3.15.2,6; 3.18.2,4; 4.3.1–4; 4.16.1; 4.17.1–2; 5.5.1; 5.10.5; 5.14.1; 5.23.2; 7.2.1; 7.4.2; 7.7.1; 7.11.1; 8.1.3; 8.12.2; **TU** 1.3.2; 1.5.2; 1.6.1; 1.7.1; 1.12.1; 2.1; 2.8; **AU** 1.1.4; 1.2.4; 1.3.10; 3.3; **KsU** 1.3; 2.12,14; 4.2; **KeU** 3.7–8; 4.2; **KaU** 5.10; 6.3; **IU** 17; **SU** 2.6,10–12; 4.2; 6.2; **MuU** 2.1.3–4; 3.1.10; **PU** 2.2,5; 3.8–10; 4.8; 6.4
Mātariśvan **KeU** 3.7–8; **IU** 4(n); **PU** 2.11
person in **BU** 2.1.6; 2.5.4; **KsU** 4.7
wishes **BU** 4.3.1; 6.2.4–7; 6.3.1; 6.4.14–18; **CU** 1.3.8–12; 5.2.8; **TU** 2.5; **KaU** 1.9–10,13,16,19–29; 2.16; 3.14; **SU** 4.11
wolf **CU** 6.10.2
woman **BU** 1.4.3; 1.9.11; 4.1.6; 4.3.13,21; 4.5.1; 6.2.13,16; 6.4.2–28; **CU** 2.13.2; 5.2.8–9; 5.8.1; 8.2.9; 8.12.3; **AU** 2.1–3; **KsU** 2.4; **KeU** 3.12; **SU** 1.9; 4.3; 5.10; **MuU** 2.1.5; *see also* girl, human being, husband, man, wife
securing love of **BU** 6.4.9
wood **CU** 4.17.7
wool **BU** 2.3.6
word **BU** 3.2.3; **TU** 2.4; 2.9; **KaU** 2.15; **MuU** 2.2.5
works, *see* action
world **BU** 1.4.15–16; 1.5.13,17; 2.1.18,20; 2.2.4; 2.4.2,5; 2.5.15; 3.1.10; 3.5.1; 3.6.1; 3.7.1–2; 3.9.10–17,26; 4.3.7–9,22; 4.4.13,22; 4.5.3,6–7; 5.4.1; 5.10.1; 5.13.1–4; 6.4.3; **CU** 2.2.1,3; 2.7.2; 2.17.1–2; 2.23.1–2; 2.24.2,5,9,14; 4.3.6; 4.5.3; 4.6.4; 4.7.4; 4.8.4; 4.11.2; 4.12.2; 4.13.2; 4.14.3; 4.15.4; 4.17.1,8; 5.3.7; 5.10.10; 5.18.1; 5.24.2; 7.4.2–3; 7.5.3; 7.8.1; 7.11.2; 7.12.2; 7.25.2; 8.1.4,6; 8.2.1–10; 8.4.1,3; 8.5.4; 8.7.1–3; 8.12.6; **TU** 1.3.1–2; 1.5.2; 3.10.5; **AU** 1.1.1–3; 1.3.1;2.3; **KsU** 1.3; 2.8; 3.3,8; 4.15,20; **KaU** 1.3,15,24–5; 2.11; 3.1; 5.8,11; 6.1,4; **IU** 3; **SU** 3.1–2,7; 4.13–15; 5.5,13; 6.5–7,14–15,17; **MuU** 1.1.1,3,8; 1.2.1,3,12; 2.1.4,6; 2.2.2,11; **PU** 1.6,16; 3.7; 4.10–11; 5.1; 6.4; **MaU** 1
of ancestors **BU** 1.5.16; 3.1.8; 4.3.33; 6.2.16; **CU** 5.10.4; 8.2.1–2; **KaU** 6.5
of *brahman* **BU** 3.6.1; 4.3.32–33; 6.2.15; **CU** 8.3.2; 8.4.1–3; 8.5.3–4; 8.12.5; 8.13.1; 8.15.1; **KsU** 1.3,7; **KaU** 2.17; 3.16; 6.5; **MuU** 1.2.6; 3.2.1,4,6; **PU** 4.5
door of **CU** 2.24.4(n),8,12; 8.6.5; **KsU** 1.1–2; **MuU** 1.2.11
ends of **BU** 3.3.1
false **KsU** 1.1
as food **BU** 1.3.18; 1.4.6
of Gandharvas **BU** 3.6.1; 4.3.33; **KaU** 6.5

of gods **BU** 1.5.16; 3.1.8; 3.6.1; 6.2.15; **CU** **2.20.2**
heavenly world **BU** 1.5.4; 3.1.6,10; 4.4.8; 5.3.1; 6.2.16; **CU** 1.8.5–7; 2.22.2; 3.12.6; 3.13.6; 8.3.3,5; 8.5.3; 8.6.2,5; **TU** 1.3.4; 2.1; 2.6; **AU** 2.6; 3.4; **KsU** 1.2; 2.14–15; 3.2; 4.8,16; **KeU** 4.9; **KaU** 1.12–14,18–19; 5.2; **SU** 2.2,5; 3.3,9; 4.8; **MuU** 1.2.9; **PU** 2.13
highest **BU** 4.3.20,32; 5.11.1; **CU** 3.13.7
intermediate **BU** 1.1.1; 1.5.4; 2.3.2–3; 3.1.6,10; 3.6.1; 3.7.6; 3.9.3,7; 5.14.1; 6.3.3,6; 6.4.25; **CU** 1.3.7; 1.6.2; 2.2.1–2; 2.9.4; 2.17.1; 2.24.9; 3.1.1; 3.14.2–3; 3.15.1,5; 4.6.3; 4.17.1; 7.6.1; 7.8.1; 7.10.1; **TU** 1.5.1; 1.7.1; **AU** 1.1.2; **KsU** 3.1; **MuU** 2.2.5; **PU** 5.4
limitless **BU** 3.1.9; 3.2.12; **CU** 1.9.2–4
of men **BU** 1.5.16; 3.1.8; **PU** 5.3
of moon **PU** 1.9; 5.4
next world **BU** 3.7.1–2; 4.1.2; 4.3.9; 4.5.11; 5.1.1; 6.2.2,9; **CU** 1.9.4; 5.1.3; 5.3.3; 5.10.8; 7.3.1; 7.7.1; 7.14.1; 8.1.6; 8.8.4–5; **TU** 1.5.1
of Prajāpati **BU** 4.3.33
seven **MuU** 1.2.3; 2.1.8
beyond and below sun **CU** 1.6.8; 1.7.6–8; 2.10.5
this world **BU** 1.2.5,7; 1.4.1,7; 1.5.4; 1.6.1; 3.1.3–5,7; 3.2.10; 3.6.1; 3.7.1; 3.9.5,7,9; 4.1.2; 4.2.1; 4.3.8–9,20; 4.4.6–7; 4.5.11; 5.1.1; 5.6.1; 5.13.1; 6.2.2,11; 6.3.6; 6.4.12; **CU** 1.3.6; 1.8.7; 1.9.1; 1.13.1; 2.23.3; 3.14.1–4; 3.15.1; 3.16.1–5; 3.19.1; 4.3.8; 4.16.1; 5.1.3; 5.2.6; 6.2.1; 6.8.7; 6.9.4; 6.10.2–3; 6.11.3; 6.12.3; 6.13.3; 6.14.2–3; 6.15.3; 6.16.3; 7.3.1; 7.7.1; 7.14.1; 7.25.1–2; 7.26.1; 8.1.5–6; 8.3.1; 8.6.2; 8.8.4; **TU** 1.5.1; 1.7.1; 1.8.1; 2.6–8; **AU** 1.1.1; 3.4; **KsU** 1.2,6; 2.9; 3.2; **KeU** 1.2; 2.5; 3.5,9; **KaU** 2.6; 5.15; 6.14; **IU** 1,5; **SU** 1.8; 3.9,15–18; 4.9–11; 5.3; 6.2; **MuU** 1.2.10; 2.1.10; 2.2.1,10; 3.2.2; **PU** 1.5; 2.13; 5.7; **MaU** 11
three **BU** 1.3.22; 1.5.4,16; 3.9.8; 5.14.1,6; **CU** 2.21.1
worm **BU** 6.1.14; 6.2.16; **CU** 6.10.2; 7.2.1; 7.7.1; 7.8.1; 7.10.1; **KsU** 1.2
wound **CU** 8.4.2; **IU** 8

Yajñavacas Rājastambāyana **BU** 6.5.4
Yājñavalkya **BU** 1.4.3; 2.4.1–14; 3.1-9; 4.1-5; 6.3.7–8; 6.5.3
Yajurveda, *see under* Veda
Yama **BU** 1.4.11; 3.9.21; 5.15.1; **KsU** 4.2,15; **KaU** 1.5; **IU** 16; *see also* death
Vaivasvata **KaU** 1.7
yarn **BU** 4.4.4
Yāska **BU** 2.6.3; 4.6.3
Yati **KsU** 3.1
yoga **KaU** 6.11,18; **SU** 2.10–13,15
young **BU** 2.2.1; **TU** 2.8; **KaU** 1.2