

# Br̥hadāraṇyaka, Chāndogya, Kena, Taittirīya, Aitareya, Kaṭha, Īśā, Praśna, Muṇḍaka, Māṇḍūkya Upaniṣads

## SOURCES

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## Key to Transliteration and Pronunciation

S	I	Sounds like	S	I	Sounds like
अ	a	o in son	ड	ḍ	d in <i>do</i>
आ	ā	a in master	ढ	ḍh	dh in <i>godhood</i>
इ	i	i in <i>if</i>	ण	ṇ	n in <i>under</i>
ई	ī	ee in <i>feel</i>	त	t	French t
उ	u	u in <i>full</i>	थ	th	th in <i>thumb</i>
ऊ	ū	oo in <i>boot</i>	द	d	th in <i>then</i>
ऋ	ṛ	between r and ri	ध	dh	theh in <i>breathe here</i>
ए	e	a in <i>evade</i>	न	n	n in <i>nose</i>
ऐ	ai	y in <i>my</i>	प	p	p in <i>put</i>
ओ	o	o in <i>over</i>	फ	ph	ph in <i>loop-hole</i>
औ	au	ow in <i>now</i>	ब	b	b in <i>book</i>
क	k	k in <i>kite</i>	भ	bh	bh in <i>abhor</i>
ख	kh	ckh in <i>blockhead</i>	म	m	m in <i>man</i>
ग	g	g in <i>good</i>	य	y	y in <i>yak</i>
घ	gh	gh in <i>log-hut</i>	र	r	r in <i>run</i>
ङ	ṅ	n in <i>monkey</i>	ल	l	l in <i>lord</i>
च	c	ch (not k) in <i>check</i>	व	v	v in <i>avert</i>
छ	ch	chh in <i>catch him</i>	श	ś	sh in <i>shut</i>
ज	j	j in <i>jar</i>	ष	ṣ	sh in <i>show</i>
झ	jh	dgeh in <i>hedgehog</i>	स	s	s in <i>sit</i>
ञ	ñ	n in <i>lunch</i>	ह	h	h in <i>hard</i>
ट	ṭ	t in <i>touch</i>	ॠ	ṁ	m in <i>hum</i>
ठ	ṭh	th in <i>ant-hill</i>	ऌ	ḥ	half h in <i>oh!</i>

S=Sanskrit. I=International transliteration with diacritical marks.

*Selections from*

## BRHADĀRANYAKA UPANIṢAD

(Part of Yajur-Veda)

OM . . .

Filled full with Brahman are the things we see,  
Filled full with Brahman are the things we see not,  
From out of Brahman floweth all that is:  
From Brahman all—yet is he still the same.

OM . . . Peace—peace—peace.

Lead me from the unreal to the real.  
Lead me from darkness to light.  
Lead me from death to immortality.

### *[1.4] THE CREATION OF THE WORLD FROM THE ĀTMAN*

The world existed first as seed, which as it grew and developed took on names and forms. As a razor in its case or as fire in wood, so dwells the Ātman, the Lord of the universe, in all forms, even to the tips of the fingers. Yet the ignorant do not know him, for behind the names and forms he remains hidden. When one breathes, one knows him as breath; when one speaks, one knows him as speech; when one sees, one knows him as the eye; when one hears, one knows him as the ear; when one thinks, one knows him as the mind. All these are but names related to his acts; and he who worships the Ātman as one or another of them does not know him, for of them he is neither one nor another. Wherefore let a man worship him as the Ātman, and as the Ātman alone. The perfection which is the Ātman is the goal of all beings. For by knowing the Ātman one knows all. He who knows the Ātman is honored of all men and attains to blessedness. [7]

This Ātman, which is nearer to us than anything else, is indeed dearer than a son, dearer than wealth, dearer than all beside. Let a man worship the Ātman alone as dear, for if he worship the Ātman alone as dear, the object of his love will never perish. [8]

This universe, before it was created, existed as Brahman. "I am Brahman": thus did Brahman know himself. Knowing himself, he became the self of all beings. Among the gods, he who awakened to the knowledge of the Ātman became Brahman; and the same was true among the seers. The seer Vāmadeva, realizing Brahman, knew that he himself was the self of mankind as well as of the sun. Therefore, now also, whoever realizes Brahman knows that

he himself is the self in all creatures. Even the gods cannot harm such a man, since he becomes their innermost self.

Now if a man worship Brahman, thinking Brahman is one and he another, he has not the true knowledge. [10]

This universe, before it was created, existed as Brahman. Brahman created out of himself Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras, among both gods and men. [11-13]

Then he created the most excellent Dharma. There is nothing higher than the Dharma. The Dharma is the truth. Therefore it is said that if a man speak the truth he declares the Dharma, and if he declare the Dharma he speaks the truth. The Dharma and the truth are one. [14]

Now if a man depart this life without knowing the kingdom of the Ātman, he, because of that ignorance, does not enjoy the bliss of liberation. He dies without reaching his goal. Nay, even if a man ignorant of the kingdom of the Ātman should do virtuous deeds on earth, he would not arrive through them at everlasting life; for the effects of his deeds would finally be exhausted. Wherefore let him know the kingdom of the Ātman, and that alone. The virtue of him who meditates on the kingdom of the Ātman is never exhausted: for the Ātman is the source from which all virtue springs. [15]

The Ātman, out of which the sun rises, and into which it sets—that alone do the wise make their goal. [23]

## *[2.1] PROGRESSIVE DEFINITION OF BRAHMAN*

Gārgya, son of Balākā, was a good talker, but exceedingly vain. Coming one day into the presence of Ajātaśatru, king of Kāśī, he accosted him with boastful speech.

Gārgya:

I will teach you of Brahman.

Ajātaśatru:

Indeed? Well, just for that kind proposal you should be rewarded with a thousand cows. People nowadays flock to King Janaka to speak and hear of Brahman; I am pleased that you have come to me instead. [1]

Gārgya:

He who is the being in the sun and at the same time the being in the eye; he who, having entered the body through the eye, resides in the heart of man and is the doer and the experiencer—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as transcendental, luminous, supreme. He who meditates upon Brahman as such goes beyond all created beings and becomes the glorious ruler of all. [2]

Gārgya:

The being who is in the moon and at the same time in the mind—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as infinite, clad in purity, blissful, resplendent. He who meditates upon Brahman as such lacks nothing and is forever happy. [3]

Gārgya:

The being who is in the lightning and at the same time in the heart—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as power. He who meditates upon Brahman as such becomes powerful, and his children after him. [4]

Gārgya:

The being who is in the sky and at the same time in the heart—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as all-pervading, changeless. He who meditates upon Brahman as such is blessed with children and with cattle. The thread of his progeny shall never be cut. [5]

Gārgya:

The being who is in the wind and who at the same time is the breath within—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as the Lord, invincible and unconquerable. He who meditates upon Brahman as such becomes himself invincible and unconquerable. [6]

Gārgya:

The being who is in the fire and at the same time in the heart—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as forgiving. He who meditates upon Brahman as such becomes himself forgiving, and his children after him. [7]

Gārgya:

The being who is in the water and at the same time in the heart—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as harmony. He who meditates upon Brahman as such knows only what is harmonious. Of him are born tranquil children. [8]

Gārgya:

The being who is in the mirror—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as effulgent. He who meditates upon Brahman as such becomes himself effulgent, and his children after him. He shines brighter than all who approach him. [9]

Gārgya:

The sound that follows a man as he walks—that I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as the vital force. He who meditates upon Brahman as such reaches his full age in this world; breath does not leave him before his time. [10]

Gārgya:

The being who pervades space—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as a second self, which can never be separated from me. He who meditates upon Brahman as such is never lonely, and his followers never forsake him. [11]

Gārgya:

The being who dwells in the heart as intelligence—him I meditate upon as Brahman.

Ajātaśatru:

Nay, nay! Do not speak thus of Brahman. That being I worship as the lord of will. He who meditates upon Brahman as such achieves self-control, and his children after him.

Gārgya ceased speaking. [13]

Ajātaśatru, continuing, questioned him.

Ajātaśatru:

Is that all that you know of Brahman?

Gārgya (humbly):

That is all that I know.

Ajātaśatru:

By knowing only so much, one cannot profess to know Brahman.

Gārgya (humbly):

Please, sir, accept me as a disciple, and teach me of Brahman. [14]

Ajātaśatru:

It is unnatural that a Brāhmaṇa should approach a Kṣatriya and a king to learn of Brahman. However, I will teach you.

So saying, Ajātaśatru took Gārgya by the hand and rose. Then, as the two walked side by side, they came to a sleeping man.

Ajātaśatru (to the sleeper):

O you great one, clad in white raiment, O Soma, O king!

At first the man did not stir. Then, as Ajātaśatru touched him, he awoke. [15]

Ajātaśatru (to Gārgya):

This man, who is a conscious, intelligent being—where was he when he was thus asleep, and how did he thus wake up?

(Gārgya was silent.) [16]

When this man, who is a conscious, intelligent being, is thus in deep sleep, he enters into the Ātman, within the lotus of the heart, having withdrawn into himself both his senses and his mind. When his senses and his mind are thus withdrawn, he is said to be absorbed in the Ātman. [17]

But when he sleeps, but also dreams, he lives in a world of his own. He may dream that he is a king, or that he is the best of Brāhmaṇas; he may dream that he is an angel, or that he is a beast. As an emperor, having obtained the objects of enjoyment, moves about at will in his dominions, so the sleeper, gathering up the impressions of sense, compounds them into dreams according to his desires. [18]

Again, when one falls sound asleep, he knows nothing; he enters into the seventy-two thousand nerves which go out from the lotus of the heart. Even as a young man, or an emperor, or the best of Brāhmaṇas, when he has experienced the ecstasy of love straightway takes sweet repose, so does a man deep in sleep find rest. [19]

As threads come out of the spider, as little sparks come out of the fire, so all the senses, all the worlds, all the gods, yea, all beings, issue forth from the Ātman. His secret name is Truth of the Truth. [20]

#### *[2.4] CONVERSATION OF YĀJÑAVALKYA AND MAITREYĪ ON THE ABSOLUTE ĀTMAN*

Yājñavalkya (to his wife):

Maitreyī, I am resolved to renounce the world and begin the life of renunciation. I wish therefore to divide my property between you and my other wife, Kātyāyanī. [1]

Maitreyī:

My lord, if this whole earth belonged to me, with all its wealth, should I through its possession attain immortality?

Yājñavalkya:

No. Your life would be like that of the rich. None can possibly hope to attain immortality through wealth. [2]

Maitreyī:

Then what need have I of wealth? Please, my lord, tell me what you know about the way to immortality. [3]

Yājñavalkya:

Dear to me have you always been, Maitreyī, and now you ask to learn of that truth which is nearest my heart. Come, sit by me. I will explain it to you. Meditate on what I say. [4]

It is not for the sake of the husband, my beloved, that the husband is dear, but for the sake of the Ātman.

It is not for the sake of the wife, my beloved, that the wife is dear, but for the sake of the Ātman.

It is not for the sake of the children, my beloved, that the children are dear, but for the sake of the Ātman.

It is not for the sake of wealth, my beloved, that wealth is dear, but for the sake of the Ātman.

It is not for the sake of the Brāhmaṇas, my beloved, that the Brāhmaṇas are held in reverence, but for the sake of the Ātman.

It is not for the sake of the Kṣatriyas, my beloved, that the Kṣatriyas are held in honor, but for the sake of the Ātman.

It is not for the sake of the higher worlds, my beloved, that the higher worlds are desired, but for the sake of the Ātman.

It is not for the sake of the Devas, my beloved, that the Devas are worshiped, but for the sake of the Ātman.

It is not for the sake of the creatures, my beloved, that the creatures are dear, but for the sake of the Ātman.

It is not for the sake of itself, my beloved, that anything whatever is esteemed, but for the sake of the Ātman.

The Ātman, beloved Maitreyī, is to be known. Hear about it, reflect upon it, meditate upon it. By knowing the Ātman, my beloved, through hearing, reflection, and meditation, one comes to know all things. [5]

Let the Brāhmaṇa ignore him who thinks that the Brāhmaṇa is different from the Ātman.

Let the Kṣatriya ignore him who thinks that the Kṣatriya is different from the Ātman.

Let the higher worlds ignore him who thinks that the higher worlds are different from the Ātman.

Let the Devas ignore him who thinks that the Devas are different from the Ātman.

Let all creatures ignore him who thinks that the creatures are different from the Ātman.

Let all ignore him who thinks that anything whatever is different from the Ātman.

The Brāhmaṇa, the Kṣatriya, the higher worlds, the Devas, the creatures, whatsoever things there be—these are the Ātman. [6]



As, when the drum is beaten, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard; [7]

As, when the conch-shell is blown, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard; [8]

As, when the vīṇā is played, its various particular notes are not heard apart from the whole, but in the total sound all its notes are heard—so, through the knowledge of the Ātman, Pure Intelligence, all things and beings are known. There is no existence apart from the Ātman. [9]

As smoke and sparks arise from a lighted fire kindled with damp fuel, even so, Maitreyī, have been breathed forth from the Eternal all knowledge and all wisdom—what we know as the Ṛg-Veda, the Yajur-Veda, and the rest. They are the breath of the Eternal. [10]

As for water the one center is the ocean, as for touch the one center is the skin, as for smell the one center is the nose, as for taste the one center is the tongue, as for form the one center is the eyes, as for sound the one center is the ears, as for thought the one center is the mind, as for divine wisdom the one center is the heart—so for all beings the one center is the Ātman. [11]

As a lump of salt when thrown into water melts away and the lump cannot be taken out, but wherever we taste the water it is salty, even so, O Maitreyī, the individual self, dissolved, is the Eternal—pure consciousness, infinite and transcendent. Individuality arises by identification of the Ātman, through ignorance, with the elements; and with the disappearance of consciousness of the many, in divine illumination, it disappears. Where there is consciousness of the Ātman, individuality is no more.

This it is, O my beloved, that I wanted to tell you. [12]

Maitreyī:

"Where there is consciousness of the Ātman, individuality is no more": this that you say, my lord, confuses me.

Yājñavalkya:

My beloved, let nothing I have said confuse you. But meditate well the truth that I have spoken. [13]

As long as there is duality, one sees the other, one hears the other, one smells the other, one speaks to the other, one thinks of the other, one knows the other; but when for the illumined soul the all is dissolved in the Ātman, who is there to be seen by whom, who is there to be smelt by whom, who is there to be heard by whom, who is there to be spoken to by whom, who is there to be thought of by whom, who is there to be known by whom? Ah, Maitreyī, my beloved, the Intelligence which reveals all—by what shall it be revealed? By whom shall the Knower be known? The Ātman is described as not this, not that. It is incomprehensible, for it cannot be comprehended; undecaying, for it never decays; unattached, for it never attaches itself; unbound, for it is never bound. By whom, O my beloved, shall the Knower be known?

This it is that I teach you, O Maitreyī. This is the truth of immortality.

So saying, Yājñavalkya entered upon the path of renunciation. [14]

*[2.5] COSMIC AND INDIVIDUAL; MADHU-VIDYĀ (HONEY DOCTRINE)*

This earth is honey for all beings, and all beings are honey for this earth. The intelligent, immortal being, the soul of this earth, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [1]

This water is honey for all beings, and all beings are honey for this water. The intelligent, immortal being, the soul of this water, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [2]

This fire is honey for all beings, and all beings are honey for this fire. The intelligent, immortal being, the soul of this fire, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [3]

This air is honey for all beings, and all beings are honey for this air. The intelligent, immortal being, the soul of this air, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [4]

This sun is honey for all beings, and all beings are honey for this sun. The intelligent, immortal being, the soul of this sun, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [5]

This space is honey for all beings, and all beings are honey for this space. The intelligent, immortal being, the soul of this space, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [6]

This moon is honey for all beings, and all beings are honey for this moon. The intelligent, immortal being, the soul of this moon and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [7]

This lightning is honey for all beings, and all beings are honey for this lightning. The intelligent, immortal being, the soul of this lightning, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [8]

This thunder is honey for all beings, and all beings are honey for this thunder. The intelligent, immortal being, the soul of this thunder, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [9]

This ether is honey for all beings, and all beings are honey for this ether. The intelligent, immortal being, the soul of this ether, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [10]

This Dharma is honey for all beings, and all beings are honey for this Dharma. The intelligent, immortal being, the soul of this Dharma, and the intelligent, immortal being, the

soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [11]

This truth is honey for all beings, and all beings are honey for this truth. The intelligent, immortal being, the soul of this truth, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [12]

This human species is honey for all beings, and all beings are honey for this human species. The intelligent, immortal being, the soul of this human species, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [13]

This Ātman is honey for all beings, and all beings are honey for this Ātman. The intelligent, immortal being, the soul of this Ātman, and the intelligent, immortal being, the soul in the individual being—each is honey to the other. Brahman is the soul in each; he indeed is the Ātman in all. He is all. [14]

This Ātman is the lord of all beings, the king of all beings. As the spokes are held together in the hub and in the felly of a wheel, just so all beings, all creatures, all gods, all worlds, all lives, are held together in the Ātman. [15]

He made bodies with two feet, he made bodies with four feet. He entered into all bodies, and because he dwells within the lotus of the heart, he is known as Puruṣa. There is nothing that is not surrounded by him, nothing that is not filled by him. [18]

He assumed all forms. He assumed all forms to reveal himself in all forms. He, the Lord, is revealed in all forms through his Māyā. He is tens, and thousands, many and endless.

This Brahman is without cause, without effect, without inside or outside. This Brahman is the Ātman. [19]

### *[3] YĀJÑAVALKYA ANSWERS QUESTIONS ON SELF*

[3.1] Janaka, King of Videha, on a certain occasion performed a sacrifice and in connection therewith distributed costly gifts. Among those who attended the ceremony were the wise men of Kuru and of Pañcāla. King Janaka observed them and wanted to find out which was the wisest.

Now it happened that the king kept a thousand cows enclosed in a pen, and between the horns of every one of them were fastened ten gold coins. [1]

"Venerable Brāhmaṇas," said King Janaka, "let him who is the wisest among you take these cows home."

The Brāhmaṇas dared not stir, save Yājñavalkya alone.

"My learned son," said Yājñavalkya to his disciple, "drive home my cows."

"Hurrah!" cried the lad, and made after them.

The rest of the Brāhmaṇas were enraged. "How dare he call himself the wisest!" they shouted. At last, Aśvala, priest to King Janaka, accosted Yājñavalkya, saying:

"Yājñavalkya, are you quite sure you are the wisest among us?"

"I bow down," replied Yājñavalkya, "to the wisest. But I want those cows!"

Then Aśvala began to question him. [2]

Aśvala:

Yājñavalkya, since everything connected with sacrificial rites is pervaded by death, and is subject to death, by what means can the worshiper overcome death?

Yājñavalkya:

By the knowledge of the identity between the worshiper, the fire, and the ritual word. For the ritual word is indeed the worshiper, and the ritual word is the fire, and the fire, which is one with Brahman, is the worshiper. This knowledge leads to liberation; this knowledge leads one beyond death. [3]

Aśvala held his peace. [10]

[3.2] But Ārtabhāga asked: [1]

Yājñavalkya, everything is the food of death. Is there any power for which death is food?

Yājñavalkya:

Indeed, yes. Fire devours everything, and fire, again, is the food of water. Similarly there is a death to death. The knower of the truth of Brahman overcomes death. [10]

Ārtabhāga:

Yājñavalkya, when such an one gives up his body, do his perceptive faculties, along with his mind, go out of him, or do they not?

Yājñavalkya:

They do not. They merge in him only. The body lies lifeless, inflated, and swollen. [11]

Ārtabhāga held his peace. [13]

[3.4] Then Uṣasta asked:

Yājñavalkya, what is the ultimate, the immediate Brahman, Brahman himself alone, directly realized as such, the self which dwells within all?

Yājñavalkya (pointing to his heart):

This, your self, which is within all.

Uṣasta:

Which self, O Yājñavalkya, is within all?

Yājñavalkya:

That which breathes in is your self, which is within all. That which breathes down is your self, which is within all. That which diffuses breath is your self, which is within all. That which breathes out is your self, which is within all. Again I reply: This, your self, which is within all. [1]

Uṣasta:

As one might say, in distinguishing a cow from a horse, that the cow is the animal that walks, and the horse is the animal that runs, exactly so simple, so clear, O wise one, has been your teaching about Brahman! But tell me, I ask again, who is the ultimate, the immediate Brahman, Brahman himself alone, directly realized as such, the self which dwells within all?

Yājñavalkya:

This, your self, which is within all.

Uṣasta:

Which self, O Yājñavalkya, is within all?

Yājñavalkya:

You cannot see the seer of the sight, you cannot hear the hearer of the sound, you cannot think the thinker of the thought, you cannot know the knower of the known. Again I reply: This, your self, which is within all. Anything that is not the self perishes.

Uṣasta held his peace. [2]

[3.5] Kahola asked:

Yājñavalkya, what is the ultimate, the immediate Brahman, Brahman himself alone, directly realized as such, the self which dwells within all?

Yājñavalkya:

This, your self, which is within all.

Kahola:

Which self, O Yājñavalkya, is within all?

Yājñavalkya:

That which is beyond hunger, thirst, grief, delusion, decay, and death. Having realized this Ātman, the sages renounce the craving for progeny, wealth, and existence in the other worlds, and live the life of mendicants. The craving for progeny leads to the craving for wealth, and the craving for wealth to the craving for existence in the other worlds. Thus there are two cravings—craving for a life of enjoyment here, and craving for a life of greater enjoyment hereafter. Therefore should a sage, when he has fully attained the knowledge, desire to live with that knowledge as his only refuge. When he has fully attained the knowledge, and realized it as his only refuge, he should devote himself exclusively to contemplation. He alone is the true knower of Brahman who directs his mind towards the Ātman, and shuns all other thoughts as distractions. How does such a knower of Brahman act and conduct himself? Whatever he may do or howsoever he may conduct himself, he is free from craving, and is forever established in the knowledge of Brahman. Anything that is not the Ātman perishes.

Kahola held his peace. [1]

[3.7] Uddālaka asked:

Yājñavalkya, we live as students in Madra, in the house of Kāpya. His wife was once possessed by a Gandharva, a celestial singer. We asked the Gandharva who he was. He replied that he was Kabandha, and proceeded to question Kāpya thus: "Do you know that

thread whereon this life, the next life, and all beings are strung together?" Kāpya did not know. The Gandharva continued:

"Do you know that inner ruler who controls, from within, this life, the next life, and all beings?" Kāpya did not know. The Gandharva then said: "He who knows that thread and that inner ruler knows Brahman, knows the worlds, knows the gods, knows the Vedas, knows the creatures, knows the Ātman—knows all things." I myself know these things that the Gandharva taught. Yājñavalkya, if you, without knowing that thread and that inner ruler, take the cows that belong only to the wisest, accursed shall you be.

Yājñavalkya:

I know that thread and that inner ruler.

Uddālaka:

Anybody can say, "I know, I know." Tell us what you know. [1]

Yājñavalkya:

The subtle principle of life is that thread whereon this life and the next life and all beings are strung. Hence, when a man dies, they say his limbs are loosed, for while he lives they are held together by that principle of life.

Uddālaka:

That is true, Yājñavalkya. Now speak of the inner ruler. [2]

Yājñavalkya:

He who dwells on earth, but is separate from the earth, whom the earth does not know, whose body the earth is, and who controls the earth from within—he, the Ātman, is the inner ruler, the immortal. [3]

He who dwells in water but is separate from water, whom water does not know, whose body water is, and who controls water from within—he, the Ātman, is the inner ruler, the immortal. [4]

He who dwells in fire but is separate from fire, whom fire does not know, whose body fire is, and who controls fire from within—he, the Ātman, is the inner ruler, the immortal. [5]

He who dwells in the sky, in the air, in heaven, in the four quarters, in the sun, in the moon, in the stars, in ākāsha (ether), in darkness, in light, but is separate from them, whom none of them knows, whose body they are, and who controls them from within—he, the Ātman, is the inner ruler, the immortal. [6-14]

He who dwells in all beings but is separate from all beings, whom no being knows, whose body all beings are, and who controls all beings from within—he, the Ātman, is the inner ruler, the immortal. [15]

He who dwells in odor, speech, sight, hearing, and touch, but is separate from them; whom odor, speech, sight, hearing, and touch do not know; whose body is odor, speech, sight, hearing, and touch; and who controls them all from within—he, the Ātman, is the inner ruler, the immortal.

He who dwells in the mind, but is separate from the mind, whom the mind does not know, whose body the mind is, and who controls the mind from within—he, the Ātman, is the inner ruler, the immortal. [16-21]

He who dwells in the intellect, but is separate from the intellect, whom the intellect does not know, whose body is the intellect, and who controls the intellect from within—he, the Ātman, is the inner ruler, the immortal. [22]

Unseen, but the seer; unheard, but the hearer; unthinkable, but the thinker; unknown, but the knower—there is no other seer but he, there is no other hearer but he, there is no other thinker but he, there is no other knower but he. He, the Ātman, is the inner ruler, the immortal.

Anything that is not the Ātman perishes.

Uddālaka held his peace. [23]

[3.8] Then arose Gārgī, the daughter of Vacaknu, and addressed the sages:

Revered Brāhmaṇas, I shall ask Yājñavalkya two questions. If he is able to answer them, no one among you can ever defeat him. He will be the great expounder of the truth of Brahman.

Yājñavalkya:

Ask, O Gārgī. [1]

Gārgī:

Yājñavalkya, as the son of a warrior from Kāśī or Videha might string his loosened bow and with two deadly arrows in his hand rise to give battle, even so have I risen to fight you with two questions. Answer my questions.

Yājñavalkya:

Ask, O Gārgī. [2]

Gārgī:

Yājñavalkya, that of which they say that it is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be—tell me in what it is woven, warp and woof? [3]

Yājñavalkya:

That of which they say, O Gārgī, that it is above heaven and below the earth, which is between heaven and earth as well, and which was, is, and shall be—that is woven, warp and woof, in the Ākāśa. [4]

Gārgī:

You have answered my first question. I bow to you, O Yājñavalkya. Be ready now to answer my second question.

Yājñavalkya:

Ask, O Gārgī. [5]

Gārgī:

In what is that Ākāśa woven, warp and woof? [6]

Yājñavalkya:

The seers, O Gārgī, call that Akṣara—the changeless reality. He is neither gross nor fine, neither short nor long, neither hot nor cold, neither light nor dark, neither of the nature of air, nor of the nature of ether. He is without relations. He is without taste or smell, without eyes, ears, speech, mind, vigor, breath, mouth; he is without measure; he is without inside or outside. He enjoys nothing; nothing enjoys him. [8]

At the command of that Akṣara, O Gārgī, sun and moon hold their course. At the command of that Akṣara, O Gārgī, heaven and earth keep their position. At the command of that Akṣara, O Gārgī, moments, hours, days and nights, fortnights and months, seasons and years—all follow their path. At the command of that Akṣara, O Gārgī, rivers, issuing from the snowy mountains, flow on, some eastward, some westward, others in other directions. [9]

He, O Gārgī, who in this world, without knowing this Akṣara, offers oblations, performs sacrifices, practices austerities, even though for many thousands of years, gains little: his offerings and practices are perishable. He, O Gārgī, who departs this world without knowing the imperishable, is pitiable. But he, O Gārgī, who departs this world knowing the Akṣara, is wise. [10]

This Akṣara, O Gārgī, is unseen but is the seer, is unheard but is the hearer, is unthinkable but is the thinker, is unknown but is the knower. There is no seer but he, there is no hearer but he, there is no thinker but he, there is no knower but he. In Akṣara, verily, O Gārgī, the Ākāśa is woven, warp and woof. [11]

Gārgī:

Revered Brāhmaṇas, well may you feel blest if you get off with bowing before him! No one will defeat Yājñavalkya, expounder of the truth of Brahman.

Gārgī held her peace. [12]

[3.9] Yājñavalkya addressed the sages:

Revered Brāhmaṇas, ask me questions, if you will—any one of you in the assembly, or all of you. Or if any one of you so desires, I will question him. Or I will question all of you.

But the Brāhmaṇas held their peace. [27]

#### *[4.1-4.2] DESCRIPTIONS OF BRAHMAN; EXISTENCE AFTER LEAVING THE BODY*

[4.1] OM . . .

On a certain occasion, Janaka, king of Videha, having seated himself to give audience, saw the sage Yājñavalkya among his visitors and accosted him.

Janaka:

Yājñavalkya, what brings you here? Do you come for cattle, or for philosophy?

Yājñavalkya:

For both, your majesty. [1]

I wish to hear what your teachers may have taught you.



Janaka:

Jitvan taught me that the word is Brahman.

Yājñavalkya:

As one who from childhood has been instructed adequately, first by his mother, then by his father, and after that has been initiated into the sacred mysteries by a sage—as such an one should teach, so has Jitvan taught you the truth when he said that the word is Brahman. For what could a person achieve without the word? But did he tell you about the abode and support of this word-Brahman?

Janaka:

No, he did not.

Yājñavalkya:

Then you have been only partly taught.

Janaka:

Do you, then, teach me, O Yājñavalkya.

Yājñavalkya:

The organ of speech is its abode, and ether, the primal cause of the universe, is its eternal support. Meditate upon the word as identical with knowledge.

Janaka:

What is knowledge, Yājñavalkya?

Yājñavalkya:

The word is knowledge, your majesty. For through the word a friend is known, and likewise all knowledge, spiritual or otherwise. Through the word is gained knowledge of this world and of the next. Through the word is obtained knowledge of all creatures. The word, your majesty, is the supreme Brahman.

Janaka:

I give you a thousand cows with a bull as big as an elephant for teaching me.

Yājñavalkya:

My father was of the opinion that one should not accept any reward from a disciple without fully instructing him. [2]

I wish to know what anyone else may have taught you.

Janaka:

Udaṅka taught me that primal energy is Brahman. He did not tell me about its abode and support.

Yājñavalkya:

Breath is its abode and ether its support. It should be meditated upon as dear. For life is indeed dear. The primal energy is Brahman. [3]

Tell me what more you have been taught.

Janaka:

Barku taught me that sight is Brahman. But he did not teach me its abode and support.

Yājñavalkya:

The eye is its abode and ether its support. It should be meditated upon as truth. For it is by sight that objects are known. Sight is Brahman. [4]

What more have you learned?

Janaka:

Gardabhīvipīta taught me that hearing is Brahman.

Yājñavalkya:

The ear is its abode and ether its support. It should be meditated upon as limitless. For sound is carried by space, and space is limitless. Hearing is Brahman. [5]

Janaka:

Satyakāma taught me that the mind is Brahman.

Yājñavalkya:

The mind is its abode and ether its support. It should be meditated upon as happiness. For by the mind alone is happiness experienced. Mind is Brahman. [6]

Janaka:

Vidagdha taught me that the heart is Brahman.

Yājñavalkya:

The heart is its abode and ether its support. It should be meditated upon as the resting-place. For all beings find rest in the heart. The heart is Brahman. [7]

[4.2] Janaka (descending from his throne and humbly addressing the sage):

I bow down to you. Yājñavalkya, please teach me.

Yājñavalkya:

Your majesty, as a person wishing to make a long journey furnishes himself with a chariot or a boat, so have you equipped your mind with sacred wisdom. You are honorable and wealthy, and you have studied the Vedas and learned the Upaniṣads. Whither then shall you go when you leave this body?

Janaka:

I do not know, revered sir.

Yājñavalkya:

I will tell you where you will go.

Janaka:

Tell me, please. [1]

Yājñavalkya:

Indha is the Ātman identified with the physical body. [2]

Virāj, the physical world, is his wife, the object of his enjoyment. The space within the heart is their place of union in dream, when the Ātman is identified with the subtle body, or mind. [3]

The Ātman in dreamless sleep is identified with the vital force. Beyond this is the supreme Ātman—he that has been described as not this, not that. He is incomprehensible, for he cannot be comprehended; he is undecaying, for he never decays; he is unattached, for he does not attach himself; he is unfettered, for nothing can fetter him. He is never hurt. You have attained him who is free from fear, O Janaka, and free from birth and death.

Janaka:

May that fearlessness come to you who teach us fearlessness. I bow down to you. Behold this empire of Videha, as well as I myself, at your service. [4]

#### *[4.3-4.4] ĀTMAN AS LIGHT; THE DIFFERENT STATES; TRANSMIGRATION*

[4.3] Once when Yājñavalkya came to the court of King Janaka, the King welcomed him with a question. [1]

Janaka:

Yājñavalkya, what serves as the light for man?

Yājñavalkya:

The light of the sun, your majesty; for by the light of the sun man sits, goes out, does his work, and returns home.

Janaka:

True indeed, Yājñavalkya. [2]

But when the sun has set, what serves then as his light?

Yājñavalkya:

The moon is then his light. [3]

Janaka:

When the sun has set, O Yājñavalkya, and the moon has set, what serves then as his light?

Yājñavalkya:

The fire is then his light. [4]

Janaka:

When the sun has set, O Yājñavalkya, and the moon has set, and the fire has gone out, what serves then as his light?

Yājñavalkya:

Sound is then his light; for with sound alone as his light, man sits, goes out, does his work, and returns home. Even though he cannot see his own hand, yet when he hears a sound he moves towards it.

Janaka:

True indeed, O Yājñavalkya. [5]

When the sun has set, and the moon has set, and the fire has gone out, and no sound is heard, what serves then as his light?

Yājñavalkya:

The Ātman indeed is his light; for by the light of the Ātman man sits, moves about, does his work, and when his work is done, rests. [6]

Janaka:

Who is that Ātman?

Yājñavalkya:

The self-luminous being who dwells within the lotus of the heart, surrounded by the senses and sense organs, and who is the light of the intellect, is that Ātman. Becoming identified with the intellect, he moves to and fro, through birth and death, between this world and the next. Becoming identified with the intellect, the Ātman appears to be thinking, appears to be moving. While the mind is dreaming, the Ātman also appears to be dreaming, and seems to be beyond the next world as well as this. [7]

When man, the individual soul, is born, and assumes relationship with the body and sense organs, he becomes associated with the evils of the world. When at death he gives up the body, he leaves all evils behind. [8]

There are two states for man—the state in this world, and the state in the next; there is also a third state, the state intermediate between these two, which can be likened to dream. While in the intermediate state, a man experiences both the other states, that in this world and that in the next, and the manner thereof is as follows: When he dies, he lives only in the subtle body, on which are left the impressions of his past deeds, and of these impressions he is aware, illumined as they are by the light of the Ātman. The pure light of the Ātman affords him light. Thus it is that in the intermediate state he experiences the first state, or that of life in the world. Again, while in the intermediate state, he foresees both the evils and the blessings that will yet come to him, as these are determined by his conduct, good and bad, upon the earth, and by the character in which this conduct has resulted. Thus it is that in the intermediate state he experiences the second state, or that of life in the world to come. [9]

In the intermediate state, there are no real chariots, nor horses, nor roads; but by the light of the Ātman he creates chariots and horses and roads. There are no real blessings, nor joys, nor pleasures; but he creates blessings and joys and pleasures. There are no real ponds, nor lakes, nor rivers; but he creates ponds and lakes and rivers. He is the creator of all these out of the impressions left by his past deeds. [10]

Regarding the different states of consciousness, it is written:

“While one is in the state of dream, the golden, self-luminous being, the Ātman within, makes the body to sleep, though he himself remains forever awake and watches by his own light the impressions of deeds that have been left upon the mind. Thereafter, associating himself again with the consciousness of the organs of sense, the Ātman causes the body to awake. [11]

While one is in the state of dream, the golden, self-luminous being, the Ātman within, the immortal one, keeps alive the house of flesh with the help of the vital force, but at the same time walks out of this house. The eternal goes wherever he desires. [12]

The self-luminous being assumes manifold forms, high and low, in the world of dreams. He seems to be enjoying the pleasure of love, or to be laughing with friends, or to be looking at terrifying spectacles. [13]

Everyone is aware of the experiences, no one sees the experiencer.”

Some say that dreaming is but another form of waking, for what a man experiences while awake he experiences again in his dreams. Be that as it may, the Ātman, in dreams, shines by his own light.

Janaka:

Revered sir, I offer you a thousand cattle. Instruct me further for the sake of my liberation. [14]

Yājñavalkya:

The Ātman, having in dreams tasted enjoyment, gone hither and thither, experienced both good and evil, attains to the state of dreamless sleep; then again he comes back to dreams. Whatever he may experience in dreams does not affect him, for the true nature of the Ātman remains forever unaffected.

Janaka:

So it is indeed, Yājñavalkya. I offer you another thousand cattle, revered sir. Speak on for the sake of my liberation. [15]

Yājñavalkya:

The Ātman, having in dreams tasted enjoyment, gone hither and thither, experienced good and evil, hastens back to the state of waking from which he started. Whatever he may experience in dreams does not affect him, for the true nature of the Ātman remains forever unaffected.

Janaka:

So it is indeed, Yājñavalkya. Another thousand cattle shall be yours, revered sir. Speak on for the sake of my liberation. [16]

Yājñavalkya:

The Ātman, having in wakefulness enjoyed the pleasures of sense, gone hither and thither, experienced good and evil, hastens back again to his dreams. [17]

As a large fish moves from one bank of a river to the other, so does the Ātman move between dreaming and waking. [18]

As a hawk or a falcon flying in the sky becomes tired, and stretching its wings comes back to its nest, so does the Ātman hasten to that state where, deep in sleep, he desires no more desires, and dreams no more dreams. [19]

Indeed, the Ātman, in his true nature, is free from craving, free from evil, free from fear. As a man in the embrace of his loving wife knows nothing that is without, nothing that is within, so man in union with the Ātman knows nothing that is without, nothing that is

within, for in that state all desires are satisfied. The Ātman is his only desire; he is free from craving, he goes beyond sorrow. [21]

Then father is no father, mother is no mother; worlds disappear, gods disappear, scriptures disappear; the thief is no more, the murderer is no more, Varnas are no more; no more is there monk or hermit. The Ātman is then untouched either by good or by evil, and the sorrows of the heart are turned into joy. [22]

He does not see, nor smell, nor taste, nor speak, nor hear, nor think, nor touch, nor know; for there is nothing separate from him, there is no second. Yet he can see, for sight and he are one; yet he can smell, for smelling and he are one; yet he can taste, for taste and he are one; yet he can speak, for speech and he are one; yet he can hear, for hearing and he are one; yet he can think, for thinking and he are one; yet he can touch, for touching and he are one; yet he can know, for knowing and he are one. Eternal is the light of consciousness; immortal is the Ātman. [23-30]

When there is another, then one sees another, smells another, tastes another, speaks to another, hears another, thinks of another, touches and knows another. [31]

Pure like crystal water is that Ātman, the only seer, the one without a second. He is the kingdom of Brahman, man's highest goal, his supreme treasure, his greatest bliss. Creatures who live within the bonds of ignorance experience but a small portion of his infinite being. [32]

Janaka:

You shall have still another thousand cattle. Speak on, revered sir, for the sake of my liberation. [33]

Yājñavalkya:

The Ātman, having in dreams enjoyed the pleasures of sense, gone hither and thither, experienced good and evil, hastens back to the state of waking from which he started. [34]

As a man passes from dream to wakefulness, so does he pass at death from this life to the next.

When a man is about to die, the subtle body, mounted by the intelligent Ātman, groans—as a heavily laden cart groans under its burden. [35]

When his body becomes thin through old age or disease, the dying man separates himself from his limbs, even as a mango or a fig or a banyan fruit separates itself from its stalk, and by the same way he came he hastens to his new abode, and there assumes another body, in which to begin a new life. [36]

[4.4] When his body grows weak and he becomes apparently unconscious, the dying man gathers his senses about him and completely withdrawing their powers descends into his heart. No more does he see form or color without. [1]

He neither sees, nor smells, nor tastes. He does not speak, he does not hear. He does not think, he does not know. For all the organs, detaching themselves from his physical body, unite with his subtle body. Then the point of his heart, where the nerves join, is lighted by the light of the Ātman, and by that light he departs either through the eye, or through the gate of the skull, or through some other aperture of the body. When he thus departs, life departs; and when life departs, all the functions of the vital principle depart. The Ātman remains

conscious, and, conscious, the dying man goes to his abode. The deeds of this life, and the impressions they leave behind, follow him. [2]

As a leech, having reached the end of a blade of grass, takes hold of another blade and draws itself to it, so the Ātman, having left this body behind it unconscious, takes hold of another body and draws himself to it. [3]

As a goldsmith, taking an old gold ornament, moulds it into another, newer and more beautiful, so the Ātman, having given up the body and left it unconscious, takes on a newer and better form, either that of the manes, or that of the celestial singers, or that of the gods, or that of other beings, heavenly or earthly. [4]

The Ātman is verily Brahman. Through ignorance it identifies itself with what is alien to it, and appears to consist of intellect, understanding, life, sight, hearing, earth, water, air, ether, fire, desire and the absence of desire, anger and the absence of anger, Dharma and the absence of Dharma. It appears to be all things—now one, now another.

As a man acts, so does he become. A man of good deeds becomes good, a man of evil deeds becomes evil. A man becomes pure through pure deeds, impure through impure deeds.

As a man's desire is, so is his destiny. For as his desire is, so is his will; as his will is, so is his deed, and as his deed is, so is his reward, whether good or bad. [5]

A man acts according to the desires to which he clings. After death he goes to the next world, bearing in his mind the subtle impressions of his deeds; and after reaping there the harvest of his deeds, he returns again to this world of action. Thus he who has desire continues subject to rebirth.

But he in whom desire is stilled suffers no rebirth. After death, having attained to the highest, desiring only the Ātman, he goes to no other world. Realizing Brahman, he becomes Brahman. [6]

When all the desires which once entered into his heart have been driven out by divine knowledge, the mortal, attaining to Brahman, becomes immortal.

As the slough of a snake lies cast off on an ant-hill, so lies the body of a man at death; while he, freed from the body, becomes one with the immortal spirit, Brahman, the light eternal.

Janaka:

Sir, again I give you a thousand cows. Speak on, that I may be liberated. [7]

Yājñavalkya:

The path of liberation is subtle, and hard, and long. I myself am walking in it; nay, I have reached the end. By this path alone the wise, the knowers of Brahman, having attained him while living, achieve final liberation at death. [8]

Other worlds there are, joyless, enveloped in darkness. To these worlds, after death, go those who are unwise, who know not the Ātman. [10-11]

When a man has realized the Ātman, the pure, the immortal, the blissful, what craving can be left in him that he should take to himself another body, full of suffering, to satisfy it? [12]

He that has once known the glory of the Ātman within the ephemeral body—that stumbling-block to enlightenment—knows that the Ātman is one with Brahman, lord and creator of all. [13]

Brahman may be realized while yet one dwells in the ephemeral body. To fail to realize him is to live in ignorance, and therefore to be subject to birth and death. The knowers of Brahman are immortal, others, knowing him not, continue in the bonds of grief. [14]

He who with spiritual eye directly perceives the self-effulgent being, the lord of all that was, is, and will be—he indeed is without fear, and causes fear in none. [15]

He who knows Brahman to be the life of life, the eye of the eye, the ear of the ear, the mind of the mind—he indeed comprehends fully the cause of all causes. [18]

By the purified mind alone is Brahman perceived.

In Brahman there is no diversity. He who sees diversity goes from death to death. [19]

Brahman can be apprehended only as knowledge itself—knowledge that is one with reality, inseparable from it. For he is beyond all proof, beyond all instruments of thought. The eternal Brahman is pure, unborn, subtler than the subtlest, greater than the greatest. [20]

Let therefore the wise aspirant, knowing Brahman to be the supreme goal, so shape his life and his conduct that he may attain to him. Let him not seek to know him by arguments, for arguments are idle and vain. [21]

Verily is Brahman the great unborn that dwells within the lotus of the heart, surrounded by the senses. He is the intellect of the intellect, protector of all, lord of all, king of all. Good works do not make him more, nor do evil works make him less. Lord, king, protector of all, he transcends the three worlds.

Devotees seek to know him by study, by sacrifice, by charity, by austerity, by detachment. To know him is to become a seer. Desiring to know him, and him alone, monks renounce the world. Realizing the glory of the Ātman, the sages of old craved not sons nor daughters. "What have we to do with sons and daughters," they asked, "we who have known the Ātman, we who have achieved the supreme goal of existence?" No longer desiring progeny, nor wealth, nor life in other worlds, they entered upon the path of complete renunciation.

Craving for progeny leads to craving for wealth, and craving for wealth leads to craving for life in other worlds. Two cravings there are: the craving for a life of pleasure in this world, and the craving for a life of greater pleasure in other worlds.

The Ātman is to be described as not this, not that. It is incomprehensible, for it cannot be comprehended; undecaying, for it does not decay; unattached, for it never attaches itself; unfettered, for it is never bound. He who knows the Ātman is unaffected, whether by good or by evil. Never do such thoughts come to him as "I have done an evil thing," or "I have done a good thing." Both good and evil he has transcended, and he is therefore troubled no more by what he may or may not have done. [22]

The eternal glory of the knower of Brahman, beginningless and endless, revealed by divine knowledge, is neither increased nor decreased by deeds. Let a man therefore seek to find it, since having found it he can never be touched by evil. Self-controlled is he who knows the Ātman, tranquil, poised, free from desire. Absorbed in meditating upon it, he sees



it within his own soul, and he sees all beings in it. Evil touches him not, troubles him not, for in the fire of his divine knowledge all evil is burnt away.

Freed from evil, freed from desire, freed from doubt, he becomes a knower of Brahman.

This, O king, is the truth of Brahman. Do you attain to it!

Janaka:

Most revered sir, I offer you the empire of Videha, and myself with it, to be your servant. [23]

Yājñavalkya:

The Ātman, the great unborn, the undecaying, the undying, the immortal, the fearless, is, in very truth, Brahman. He who knows Brahman is without fear. He who knows Brahman becomes Brahman! [24]

### *[5.2] THE THREE PRINCIPAL VIRTUES*

Devas, men, and Asuras—all three descendants of Prajāpati—lived with him for a time as students.

Then the Devas said: "Teach us, sir!" In reply Prajāpati uttered one syllable: "Da." Then he said: "Have you understood?" They answered, "Yes, we have understood. You said to us, 'Dāmyata—Be self-controlled.'" "Yes," agreed Prajāpati, "you have understood." [1]

Then the men said. "Teach us, sir." Prajāpati uttered the same syllable: "Da." Then he said: "Have you understood?" They answered, "Yes, we have understood. You said to us, 'Datta—Be charitable.'" "Yes," agreed Prajāpati, "you have understood." [2]

Then the Asuras said: "Teach us, sir." Prajāpati uttered the same syllable: "Da." Then he said: "Have you understood?" They said, "Yes, we have understood. You told us 'Dayadhvam—Be compassionate.'" "Yes," agreed Prajāpati, "you have understood."

The storm cloud thunders: "Da! Da! Da!—Be self-controlled! Be charitable! Be compassionate!" [3]

*Selections from*

## CHĀNDOGYA UPANIṢAD

(Part of Sāma-Veda)

May quietness descend upon my limbs,  
 My speech, my breath, my eyes, my ears;  
 May all my senses wax clear and strong.  
 May Brahman show himself unto me.  
 May I never deny Brahman, nor Brahman me.  
 I with him and he with me—may we abide always together.  
 May there be revealed to me,  
 Who am devoted to Brahman,  
 The holy truth of the Upaniṣads.  
 OM . . . Peace—peace—peace.

### *[2-3] OM, BRAHMAN, AND THE SELF*

[2.23] The requirements of Dharma are three. The first is Yajña, study, alms-giving; the second is austerity; the third is life as a Brahmacārī in the home of a teacher, wholly dedicating himself there for life. Together, these three lead one to the realm of the blest. But he who is firmly established in the knowledge of Brahman achieves immortality. [1]

Prajāpati brooded on the worlds. From them, thus brooded upon, issued forth the threefold knowledge, the three Vedas. He brooded on this. From it, thus brooded upon, issued forth these syllables, Bhūḥ, Bhuvaḥ, Svaḥ. [2]

He brooded on them and from them thus brooded upon, issued forth the syllable Om. As all leaves are held together by a stalk, so is all speech held together by Om. Verily, the syllable Om is all this, yea, the syllable Om is all this. [3]

[3.13] The light that shines above the heavens and above this world, the light that shines in the highest world, beyond which there are no others—that is the light that shines in the hearts of men. [7]

There is this seeing of it, as when, in this body, one perceives the warmth by touch. There is this hearing of it, as when, on closing the ears, one hears as it were a sound, as it were a noise, as of a fire blazing. One should meditate on this that has been seen and heard. One who knows this becomes one beautiful to see and heard of in renown, yea, one who knows this. [8]

[3.14] Truly has this universe come forth from Brahman. In Brahman it lives and has its being. Assuredly, all is Brahman. Let a man, freed from the taint of passion, worship Brahman alone.

A man is, above all, his will. As is his will in this life, so does he become when he departs from it. Therefore should his will be fixed on attaining Brahman. [1]

The Ātman, who is to be realized by the purified mind and the illumined consciousness, whose form is light, whose thoughts are true; who, like the ether, remains pure and unattached; from whom proceed all works, all desires, all odors, all tastes; who pervades all, who is beyond the senses, and in whom there is fullness of joy forever—he is my very self, dwelling within the lotus of my heart. [2]

Smaller than a grain of rice is the Ātman; smaller than a grain of barley, smaller than a mustard seed, smaller than a Śyāmāka seed, yea, smaller even than the kernel of a Śyāmāka seed. Yet again is that Ātman, within the lotus of my heart, greater than the earth, greater than the heavens, yea, greater than all the worlds. [3]

He from whom proceed all works, all desires, all odors, all tastes; who is beyond the senses, and in whom there is fullness of joy forever—he, the heart-enshrined Ātman, is verily Brahman. I, who worship the Ātman within the lotus of my heart, will attain him at death. He who worships him, and puts his trust in him, shall surely attain him. Thus said the seer Śāṇḍilya. [4]

[3.17] At the moment of death a knower of Brahman should meditate on the following truths: "You are imperishable. You are the changeless reality. You are the source of life."

This highest knowledge, the knowledge of Brahman, having drunk of which one never thirsts, did Ghora Āṅgīrasa teach to Kṛṣṇa, the son of Devakī. [6]

#### [4.4-4.9] STORY OF SATYAKĀMA

[4.4] One day the boy Satyakāma came to his mother and said: "Mother, I want to be Brahmacārī. What is my family name?" [1]

"My son," replied his mother, "I do not know. In my youth I was a servant and worked in many places. I do not know who was your father. I am Jābālā, and you are Satyakāma. Call yourself Satyakāma Jābālā." [2]

Thereupon the boy went to Gautama and asked to be accepted as a student. [3]

"Of what family are you, my lad?" inquired the sage. Satyakāma replied: "I asked my mother what my family name was, and she answered: 'I do not know. In my youth I was a servant and worked in many places. I do not know who was your father. I am Jābālā, and you are Satyakāma. Call yourself Satyakāma Jābālā!' I am therefore Satyakāma Jābālā, sir." [4]

Then said the sage:

"None but a true Brāhmaṇa would have spoken thus. Go and fetch fuel, for I will teach you. You have not swerved from the truth."

After initiating Satyakāma, the sage gave him four hundred lean and sickly cattle, saying, "Take good care of these, my lad." The boy promptly drove them toward the forest, vowing to himself that he would not return until they numbered a thousand. He dwelt in the forest for many years, and when the cattle had increased to a thousand, [5]

[4.5] The bull of the herd approached him and said:

"Satyakāma, we have become a herd of one thousand. Do you now lead us to the house of your master. [1]

And I will teach you one foot of Brahman."

"Speak out, please," said Satyakāma.

Then said the bull:

"The east is a part of the Lord, and so is the west; the south is a part of the Lord, and so is the north. The four cardinal points form a foot of Brahman. [2]

[4.6] Fire will teach you another."

On the following day Satyakāma began his journey. Toward evening he lighted a fire, and he sat down facing the east to worship. [1]

He heard a voice from the fire saying, "Satyakāma, [2]

I will teach you one foot of Brahman. This earth is a portion of Brahman. The sky and the heavens are portions of him. The ocean is a portion of him. All these form a foot of Brahman. [3]

[4.7] A swan will teach you another."

Satyakāma continued his journey. On the following evening, when he had lighted his fire and seated himself facing the east to worship, [1]

A swan flew to him and said: [2]

"I have come to teach you one foot of Brahman. This lighted fire before you, O Satyakāma, is a part of Brahman, and likewise the moon; the lightning, too, is a part. All these form a foot of Brahman. [3]

[4.8] A diver-bird will teach you another."

The next evening, as Satyakāma lighted his fire and seated himself facing the east to worship, [1]

A diver-bird came near him and said: [2]

"I will teach you one foot of Brahman. Breath is a part of Brahman, sight is a part of Brahman, hearing is a part of Brahman, mind is a part of Brahman. All these form a foot of Brahman." [3]

[4.9] At last the youth arrived at the home of his master and reverently presented himself before him. As soon as Gautama saw him, he exclaimed: [1]

"My son, your face shines like a knower of Brahman. By whom were you taught?"

"By beings other than men," replied Satyakāma; "but I desire that you too should teach me. [2]

For I have heard from the wise that the knowledge that the Guru imparts will alone lead to the supreme good."

Then the sage taught him that knowledge, and left nothing out. [3]

#### *[4.10-4.15] STORY OF UPAKOSALA*

[4.10] Upakosala dwelt as a student in the house of Satyakāma for twelve years. Though the teacher let other disciples return to their homes after they had been duly taught the way of truth, Upakosala was not allowed to depart. [1]

The wife of Satyakāma entreated her husband to finish teaching him in order that he might go home like the rest, but Satyakāma not only refused to do so but went off on a journey. [2]

At this Upakosala was so sad and sick at heart that he could not eat. The teacher's wife plied him with food, and in everything treated him with tender affection, but to no avail. At last the boy cried out to her: "O mother, my heart is still so impure; I am too unhappy to eat!" [3]

Then a voice from out the fire which he was tending said:

"This life is Brahman. The sky is Brahman. Bliss is Brahman. Know Brahman!" [4]

"I know that life is Brahman," replied Upakosala. "But that the sky is Brahman, or that bliss is Brahman, I do not know."

Again came the voice from out the fire, this time explaining that by sky was meant the lotus of the heart, wherein dwells Brahman, and that by bliss was meant the bliss of Brahman. "Both," said the voice, "refer to Brahman"; and, continuing, it taught Upakosala thus: [5]

[4.11] "Earth, food, fire, sun—all these that you worship—are forms of Brahman. He who is seen in the sun—that one am I. [1]

[4.12] He who dwells in the moon, in the stars, and in water—that one am I. [1]

[4.13] He who dwells in the sky and makes the lightning his home—that one also am I. [1]

Know well the true nature of the world that it may never do you harm." [2]

[4.14] Thereupon the fire, which had been only an earthly fire with which to prepare sacrifices, assumed a new aspect, and became the Lord himself. The earth was transformed; life was transformed; the sun, the moon, the stars, the lightning—everything was transformed, and deified. And thus it was that to Upakosala the true nature of all things was revealed.

In due time Satyakāma returned home. When he saw Upakosala, he said: [1]

"My son, your face shines like one who knows Brahman. Who has taught you?"

"Beings other than men," replied Upakosala. [2]

Then said Satyakāma:

"My son, what you have learned is true. True also is this that I teach you now. Lo, to him who knows it shall no evil cling, even as drops of water cling not to the leaf of the lotus: [3]

[4.15] He who glows in the depths of your eyes—that is Brahman; that is the Ātman of yourself. [1]

He is the Beautiful One, he is the Luminous One. In all the worlds, forever and ever, he shines!" [4]

[6] *UDDĀLA KA TEACHES ŚVETAKETU*

[6.1] When Śvetaketu was twelve years old, his father Uddālaka said to him, "Śvetaketu, you must now go to school and study. None of our family, my child, is ignorant of Brahman." [1]

Thereupon Śvetaketu went to a teacher and studied for twelve years. After committing to memory all the Vedas, he returned home full of pride in his learning.

His father, noticing the young man's conceit, said to him:

"Śvetaketu, have you asked for that knowledge, [2]

By which we hear the unheardable, by which we perceive the unperceivable, by which we know the unknowable?"

"What is that knowledge, sir?" asked Śvetaketu. [3]

"My child, as by knowing one lump of clay, all things made of clay are known, the difference being only in name and arising from speech, and the truth being that all are clay; [4]

As by knowing a nugget of gold, all things made of gold are known, the difference being only in name and arising from speech, and the truth being that all are gold; [5]

Just as, my dear, by one pair of nail scissors all that is made of iron becomes known, the modification being only a name arising from speech while the truth is that it is just iron—exactly so is that knowledge, knowing which we know all." [6]

"But surely those venerable teachers of mine are ignorant of this knowledge; for if they possessed it, they would have taught it to me. Do you therefore, sir, give me that knowledge."

"Be it so," said Uddālaka, and continued thus: [7]

[6.2] "In the beginning there was Existence, One only, without a second. Some say that in the beginning there was non-existence only, and that out of that the universe was born. [1]

But how could such a thing be? How could existence be born of non-existence? No, my son, in the beginning there was Existence alone—One only, without a second. [2]

He, the One, thought to himself: Let me be many, let me grow forth. [3]

[6.3] Thus out of himself he projected the universe: and having projected out of himself the universe, he entered into every being and every thing. [2]

[6.8] All that is has its self in him alone. He is the truth. He is the subtle essence of all. He is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so, my child. [7]

[6.9] As the bees make honey by gathering juices from many flowering plants and trees, [1]

And as these juices reduced to one honey do not know from what flowers they severally come, similarly, my son, all creatures, when they are merged in that one Existence,

whether in dreamless sleep or in death, know nothing of their past or present state, because of the ignorance enveloping them—know not that they are merged in him and that from him they came. [2]

Whatever these creatures are, whether a lion, or a tiger, or a boar, or a worm, or a gnat, or a mosquito. that they remain after they come back from dreamless sleep. [3]

All these have their self in him alone. He is the truth. He is the subtle essence of all. He is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so, my son. [4]

[6.10] The rivers in the east flow eastward, the rivers in the west flow westward, and all enter into the sea. From sea to sea they pass, the clouds lifting them to the sky as vapor and sending them down as rain. And as these rivers, when they are united with the sea, do not know whether they are this or that river, [1]

Likewise all those creatures that I have named, when they have come back from Brahman. know not whence they came. [2]

All those beings have their self in him alone. He is the truth. He is the subtle essence of all. He is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so, my child. [3]

[6.11] If someone were to strike once at the root of this large tree, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at the top, it would bleed, but live. Pervaded by the living self, this tree stands firm, and takes its food; [1]

But if the Ātman were to depart from one of its branches, that branch would wither; if it were to depart from a second, that would wither; if it were to depart from a third, that would wither. If it were to depart from the whole tree, the whole tree would wither.

Likewise, my son, know this: [2]

The body dies when the Ātman leaves it—but the Ātman dies not.

All that is has its self in him alone. He is the truth. He is the subtle essence of all. He is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so. [3]

[6.12] Bring a fruit of that banyan tree."

"Here it is, sir."

"Break it."

"It is broken, sir."

"What do you see?"

"Some seeds, extremely small, sir."

"Break one of them."

"It is broken, sir."

"What do you see?"

"Nothing, sir." [1]

"The subtle essence you do not see; and in that is the whole of the banyan tree. Believe, my son, that [2]

That which is the subtle essence—in that have all things their existence. That is the truth. That is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so. [3]

[6.13] Put this salt in water, and come to me tomorrow morning."

Śvetaketu did as he was bidden. The next morning his father asked him to bring the salt which he had put in the water. But he could not, for it had dissolved. [1]

Then said Uddālaka:

"Sip the water, and tell me how it tastes."

"It is salty, sir."

"In the same way," continued Uddālaka, "though you do not see Brahman in this body, he is indeed here. [2]

That which is the subtle essence—in that have all things their existence. That is the truth. That is the Ātman. And that, Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman." said the youth again.

"Be it so, my child. [3]

[6.14] As a man may be blindfolded, and led away, and left in a strange place; and as, having been so dealt with, he turns in every direction and cries out for someone to remove his bandages and show him the way home; [1]

And as one thus entreated may loose his bandages and give him comfort; and as thereupon he walks from village to village, asking his way as he goes; and as he arrives home at last—just so does a man who meets with an illumined teacher obtain true knowledge. [2]

That which is the subtle essence—in that have all beings their existence. That is the truth. That is the Ātman. And that, O Śvetaketu, THAT YOU ARE."

"Please, sir, tell me more about this Ātman."

"Be it so, my child. [3]

[6.15] "When a man is fatally ill, his relations gather round him and ask, 'Do you know me? Do you know me?' Now until his speech is merged in his mind, his mind in his breath, his breath in his vital heat, his vital heat in the supreme being, he knows them. [1]

But when his speech is merged in his mind, his mind in his breath, his breath in his vital heat, his vital heat in the supreme being, then he does not know them. [2]

That which is the subtle essence—in that have all beings their existence. That is the truth. That is the Ātman. And that, O Śvetaketu, THAT YOU ARE." [3]



## [7] SANATKUMĀRA'S INSTRUCTION TO NĀRADA

[7.1] Nārada once came to Sanatkumāra and asked to be taught. To Sanatkumāra's question, "What have you already studied?" [1]

Nārada replied that he had studied all the branches of learning—art, science, music, and philosophy, as well as the sacred scriptures. [2]

"But," said he, "I have gained no peace. I have studied all this, but the Ātman I do not know. I have heard from great teachers like you that he who knows the Ātman overcomes grief. Grief is ever my lot. Help me, I pray you, to overcome it."

Sanatkumāra said: "Whatever you have read is only name. [3]

Meditate on name as Brahman." [4]

Nārada asked: "Is there anything higher than name?" [5]

[7.2] "Yes, speech is higher than name. It is through speech that we come to know the many branches of learning, that we come to know what is right and what is wrong, what is true and what is untrue, what is good and what is bad, what is pleasant and what is unpleasant. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us know all this. Meditate on speech as Brahman." [1]

"Sir, is there anything higher than speech?" [2]

[7.3] "Yes, mind is higher than speech. As the closed fist holds two âmalaka fruits or two kola fruits or two aksha fruits, so does mind hold name and speech. For if a man thinks in his mind to study the sacred hymns, he studies them; if he thinks in his mind to do certain deeds, he does them; if he thinks in his mind to gain family and wealth, he gains them; if he thinks in his mind to be happy in this world and the next, he is happy, here and there. Mind is the chief inner organ of the Ātman. Mind is the means to happiness. Meditate on mind as Brahman." [1]

"Sir, is there anything higher than mind?" [2]

[7.4] "Yes, will is higher than mind. For when a man wills, he thinks in his mind; and when he thinks in his mind, he puts forth speech; and when he puts forth speech, he clothes his speech in words. All these, therefore, center in will, consist of will, and abide in will. Meditate on will as Brahman." [1]

"Sir, is there anything higher than will?" [2]

[7.5] "Yes, discriminating will is higher than will.

For when a man discriminates by analyzing his past experiences and considering on the basis of these what may come in the future, he rightly wills in the present. [1]

Meditate on discriminating will as Brahman." [2]

"Sir, is there anything higher than discriminating will?" [3]

[7.6] "Yes, concentration is higher than discriminating will. Those who reach greatness here on earth reach it through concentration. Thus, while small and vulgar people

are always gossiping and quarreling and for lack of concentration abusing one another, great men, possessing it, obtain their reward. Meditate on concentration as Brahman." [1]

"Sir, is there anything higher than concentration?" [2]

[7.7] "Yes, insight is higher than concentration. Through insight we understand all branches of learning, and we understand what is right and what is wrong, what is true and what is false, what is good and what is bad, what is pleasant and what is unpleasant. This world and the other worlds we understand through insight. Meditate on insight as Brahman." [1]

[7.8-7.15] In like manner Sanatkumāra taught Nārada to meditate on Brahman as power, as food, as water, as fire, as ether, and to meditate on him as memory, as hope, and as the principle of life.

[7.16] Then said Sanatkumāra: "But, verily, he is the true knower who knows eternal Truth."

"Revered sir, I wish to be a true knower."

"Then ask to know of that infinite reality."

"Sir, I wish to know of it." [1]

[7.17] "It is only when a man has realized eternal Truth that he declares it. [1]

[7.18] He who reflects upon it realizes it. Without reflection it is not realized. [1]

[7.19] "And only he who has faith and reverence reflects on eternal Truth. [1]

[7.20] "And only he who attends on a Guru gains faith and reverence. [1]

[7.21] "And only he attends on a Guru who struggles to achieve self-control. [1]

[7.22] "And only he achieves self-control who finds joy in it. Ask to know of this joy."

"Sir, I wish to know of it." [1]

[7.23] "The Infinite is the source of joy. There is no joy in the finite. Only in the Infinite is there joy. Ask to know of the Infinite."

"Sir, I wish to know of it." [1]

[7.24] "Where one sees nothing but the One, hears nothing but the One, knows nothing but the One—there is the Infinite. Where one sees another, hears another, knows another—there is the finite. The Infinite is immortal, the finite is mortal."

"In what does the Infinite rest?"

"In its own glory—nay, not even in that. [1]

In the world it is said that cows and horses, elephants and gold, slaves, wives, fields, and houses are man's glory—but these are poor and finite things. How shall the Infinite rest anywhere but in itself?" [2]

[7.25] "The Infinite is below, above, behind, before, to the right, to the left. I am all this. This Infinite is the Ātman. [1]

The Ātman is below, above, behind, before, to the right, to the left. I am all this. One who knows, meditates upon, and realizes the truth of the Ātman—such an one delights in the

Ātman, revels in the Ātman, rejoices in the Ātman. He becomes master of himself, and master of all the worlds. Slaves are they who know not this truth. [2]

[7.26] "He who knows, meditates upon, and realizes this truth of the Ātman, finds that everything— primal energy, ether, fire, water, and all other elements, mind, will, concentration, speech, sacred hymns and scriptures, indeed the whole universe—issues forth from it. [1]

"It is written: He who has realized eternal Truth does not see death, nor illness, nor pain; he sees everything as the Ātman, and obtains all.

"The Ātman is one, and it has become all things.

"When the senses are purified, the heart is purified; when the heart is purified, there is constant and unceasing remembrance of the Ātman; when there is constant and unceasing remembrance of the Ātman, all bonds are loosed and freedom is attained."

Thus the venerable Sanatkumāra taught Nārada, who was pure in heart, how to pass from darkness into light. [2]

#### *[8.1-8.5] CONCERNING THE NATURE OF THE SELF*

[8.1] Within the city of Brahman, which is the body, there is the heart, and within the heart there is a little house. This house has the shape of a lotus, and within it dwells that which is to be sought after, inquired about, and realized. [1]

What then is that which, dwelling within this little house, this lotus of the heart, is to be sought after, inquired about, and realized? [2]

As large as the universe outside, even so large is the universe within the lotus of the heart. Within it are heaven and earth, the sun, the moon, the lightning, and all the stars. What is in the macrocosm is in this microcosm. [3]

All things that exist, all beings and all desires, are in the city of Brahman; what then becomes of them when old age approaches and the body dissolves in death? [4]

Though old age comes to the body, the lotus of the heart does not grow old. At death of the body, it does not die. The lotus of the heart, where Brahman exists in all his glory—that, and not the body, is the true city of Brahman. Brahman, dwelling therein, is untouched by any deed, ageless, deathless, free from grief, free from hunger and from thirst. His desires are right desires, and his desires are fulfilled. [5]

As here on earth all the wealth that one earns is but transitory, so likewise transitory are the heavenly enjoyments acquired by the performance of sacrifices. Therefore those who die without having realized the Ātman and its right desires find no permanent happiness in any world to which they go; while those who have realized the Ātman and its right desires find permanent happiness everywhere. [6]

[8.2] If the sage desires to see his fathers of the spirit-world, lo, his fathers come to meet him. In their company he is happy. [1]

And if he desires to see his mothers of the spirit-world, lo, his mothers come to meet him. In their company he is happy. [2]

And if he desires to see his brothers of the spirit-world, lo, his brothers come to meet him. In their company he is happy. [3]

And if he desires to see his sisters of the spirit-world, lo, his sisters come to meet him. In their company he is happy. [4]

And if he desires to see his friends of the spirit-world, lo, his friends come to meet him. In their company he is happy. [5]

And if he desires heavenly perfumes and garlands, lo, heavenly perfumes and garlands come to him. In their possession he is happy. [6]

And if he desires heavenly food and drink, lo, heavenly food and drink come to him. In their possession he is happy. [7]

And if he desires heavenly song and music, lo, heavenly song and music come to him. In their possession he is happy. [8]

And if he becomes desirous of the world of women, out of his mere thought, women arise. Possessed of that world of women he is happy. [9]

Indeed, whatsoever such a knower of Brahman may desire, straightway it is his; and having obtained it, he is exalted of men. [10]

[8.3] The fulfillment of right desires is within reach of everyone, but a veil of illusion obstructs the ignorant. That is why, though they desire to see their dead, their beloved, they cannot see them. [1]

Do we wish for our beloved, among the living or among the dead, or is there aught else for which we long, yet, for all our longing, do not obtain?—lo, all shall be ours if we but dive deep within, even to the lotus of the heart, where dwells the Lord. Yea, the object of every right desire is within our reach, though unseen, concealed by a veil of illusion.

As one not knowing that a golden treasure lies buried beneath his feet, may walk over it again and again, yet never find it, so all beings live every moment in the city of Brahman, yet never find him, because of the veil of illusion by which he is concealed. [2]

The Ātman resides within the lotus of the heart. Knowing this, consecrated to the Ātman, the sage enters daily that holy sanctuary. [3]

Absorbed in the Ātman, the sage is freed from identity with the body and lives in blissful consciousness. The Ātman is the immortal, the fearless; the Ātman is Brahman. This Brahman is eternal Truth. [4]

[8.4] The Ātman within the heart is like a boundary which divides the world from THAT. Day and night cross not that boundary, nor old age, nor death; neither grief nor pleasure, neither good nor evil deeds. All evil shuns THAT. For THAT is free from impurity: by impurity can it never be touched. [1]

Wherefore he who has crossed that boundary, and has realized the Ātman, if he is blind, ceases to be blind; if he is wounded, ceases to be wounded; if he is afflicted, ceases to be afflicted. When that boundary is crossed, night becomes day; for the world of Brahman is light itself. [2]

And that world of Brahman is reached by those who practice continence. For the knower of eternal truth knows it through continence. [3]

[8.5] And what is known as worship, that also is continence. For a man worships the Lord by continence, and thus attains him. [1]

What people call salvation is really continence. For through continence man is freed from ignorance. And what is known as the vow of silence, that too is really continence. For a man through continence realizes the Ātman and lives in quiet contemplation. [2]

What people call dwelling in the forest, that is really continence.

In the world of Brahman there is a lake whose waters are like nectar, and whosoever tastes thereof is straightway drunk with joy; and beside that lake is a tree which yields the juice of immortality. Into this world they cannot enter who do not practice continence. [3]

For the world of Brahman belongs to those who practice continence. They alone enter that world and drink from that lake of nectar. For them there is freedom in all the worlds. [4]

#### [8.7-8.12] *PRAJĀPATI'S INSTRUCTION TO INDRA*

[8.7] It was said of old:

The Ātman, which is free from impurities, from old age and death, from grief, from hunger and thirst, which desires nothing but what it ought to desire, and resolves nothing but what it ought to resolve, is to be sought after, is to be inquired about, is to be realized. He who learns about the Ātman and realizes it obtains all the worlds and all desires. [1]

The Devas and demons both heard of this truth, and they thought to themselves, "Let us seek after and realize this Ātman, so that we may obtain all the worlds and all desires."

Thereupon Indra from the Devas, and Virocana from the demons, went to Prajāpati, the renowned teacher. [2]

For thirty-two years they lived with him as pupils. Then Prajāpati asked them why they had both lived with him so long.

"We have heard," they replied, "that one who realizes the Ātman obtains all the worlds and all desires. We have lived here because we want to learn of this Ātman." [3]

Then said Prajāpati: "That which is seen in the eye—that is the Ātman. That is immortal, that is fearless, and that is Brahman."

"Sir," inquired the disciples, "is that the Ātman which is seen reflected in the water, or in a mirror?"

"The Ātman is indeed seen reflected in these," was the reply. [4]

[8.8] Then Prajāpati added, "Look at yourselves in the water, and whatever you do not understand, come and tell me about it."

Indra and Virocana gazed on their reflections in the water, and returning to the sage, they said: "Sir, we have seen the Ātman; we have seen even the hair and the nails." [1]

Then Prajāpati bade them don their finest clothes and look again in the water. This they did, and returning to the sage, [2]

They said: "We have seen the Ātman, exactly like ourselves, well adorned and in our finest clothes."

To which Prajāpati rejoined: "The Ātman is indeed seen in these. The Ātman is immortal and fearless, and it is Brahman." And the pupils went away well pleased. [3]

But Prajāpati, looking after them, lamented thus: "Both of them departed without analyzing or discriminating, and without truly comprehending the Ātman. Whosoever follows a false doctrine of the Ātman will perish."

Now Virocana, satisfied for his part that he had found out the Ātman, returned to the demons and began to teach them that the body alone is to be worshiped, that the body alone is to be served, and that he who worships the body and serves the body gains both worlds, this and the next. [4]

Such doctrine is, in very truth, the doctrine of the demons! [5]

[8.9] But Indra, on his way back to the Devas, realized the uselessness of this knowledge. "As this Ātman," he reasoned, "seems to be well adorned when the body is well adorned, well dressed when the body is well dressed, so will it be blind when the body is blind, lame when the body is lame, deformed when the body is deformed. When the body dies, this same Ātman will also die! In such knowledge I can see no good." [1]

So he returned to Prajāpati and asked for further instruction. [2]

Prajāpati required him to live with him for another thirty-two years, after which time he taught him thus: [3]

[8.10] "That which moves about in dreams, enjoying sensuous delights and clothed in glory, that is the Ātman. That is immortal, that is fearless, and that is Brahman."

Pleased with what he had heard, Indra again departed. But before he had reached the other Devas he realized the uselessness of this knowledge also. "True it is," he thought to himself, "that this Ātman is not blind when the body is blind, nor lame or hurt when the body is lame or hurt. [1]

But even in dreams it is conscious of many sufferings. So in this doctrine also I can see no good." [2]

So he went back to Prajāpati for further instruction. [3]

Prajāpati now bade him live with him for another thirty-two years, and when the time had passed taught him, saying, [4]

[8.11] "When a man is sound asleep, free from dreams, and at perfect rest—that is the Ātman. The Ātman is immortal and fearless, and it is Brahman."

Indra went away. But before he had reached his home, he felt the uselessness even of this knowledge. "In reality," thought he, "one does not know oneself as this or as that while asleep. One is not conscious, in fact, of any existence at all. The state of one in deep sleep is next to annihilation. I can see no good in this knowledge either." [1]

So once more Indra went back to Prajāpati, [2]

Who bade him stay with him yet five years, and when the time had passed, made known to him the highest truth of the Ātman, saying: [3]

[8.12] "This body is mortal, always gripped by death, but within it dwells the immortal Ātman. This Ātman, when associated in our consciousness with the body, is subject to pleasure and pain; and so long as this association continues, freedom from pleasure and

pain can no man find. But as this association ceases, there cease also the pleasure and the pain. [1]

"Rising above physical consciousness, [3]

Knowing the Ātman to be distinct from the senses and the mind, [4]

Knowing it in its true light—one rejoices and is free." [5]

The Devas, the luminous ones, meditate on the Ātman, and by so doing obtain all the worlds and all desires. In like manner, whosoever among mortals knows the Ātman, meditates upon it, and realizes it—he too obtains all the worlds and all desires. [6]

## KENA UPANIṢAD

(Part of Sāma Veda)

May quietness descend upon my limbs,  
 My speech, my breath, my eyes, my ears;  
 May all my senses wax clear and strong.  
 May Brahman show himself unto me.  
 Never may I deny Brahman, nor Brahman me.  
 I with him and he with me—may we abide always together.  
 May there be revealed to me,  
 Who am devoted to Brahman,  
 The holy truth of the Upaniṣads.  
 OM . . . Peace—peace—peace.

### *[1] WHO IS THE REAL SUBJECT?*

At whose behest does the mind think? Who bids the body live? Who makes the tongue speak? Who is that effulgent being that directs the eye to form and color and the ear to sound? [1]

The Ātman is ear of the ear, mind of the mind, speech of the speech. He is also breath of the breath, and eye of the eye. Having given up their false identification with the senses and the mind, the wise, on departing this world, become immortal. [2]

Him the eye does not see, nor the tongue express, nor the mind grasp. Him we neither know nor are able to teach. [3]

Different is he from the known, and different is he from the unknown. So have we heard from the wise. [4]

That which cannot be expressed in words, but by which the tongue speaks—know that to be Brahman. Brahman is not the being that is worshiped by men. [5]

That which is not comprehended by the mind, but by which the mind comprehends—know that to be Brahman. Brahman is not the being that is worshiped by men. [6]

That which is not seen by the eye, but by which the eye sees—know that to be Brahman. Brahman is not the being that is worshiped by men. [7]

That which is not heard by the ear, but by which the ear hears—know that to be Brahman. Brahman is not the being that is worshiped by men. [8]

That which is not drawn by the breath, but by which the breath is drawn—know that to be Brahman. Brahman is not the being that is worshiped by men. [9]



*[2] PARADOX AND VALUE OF BRAHMAN-KNOWLEDGE.*

If you think that you know well the truth of Brahman, know that you know little. What you think to be Brahman in your self, or what you think to be Brahman in the Devas—that is not Brahman. What is indeed the truth of Brahman, you must therefore learn. [1]

I cannot say that I know Brahman fully. Nor can I say that I know him not. He among us knows him best who understands the spirit of the words: "Nor do I know that I know him not." [2]

He truly knows Brahman who knows him as beyond knowledge; he who thinks that he knows, knows not. The ignorant think that Brahman is known, but the wise know him to be beyond knowledge. [3]

He who realizes the existence of Brahman behind every activity of his being—whether sensation, perception, or thought—he alone gains immortality. Through knowledge of Brahman comes power. Through knowledge of Brahman comes victory over death. [4]

Blessed is the man who while he yet lives realizes Brahman. The man who realizes him not suffers his greatest loss. When they depart this life, the wise, who have realized Brahman in all beings, become immortal. [5]

*[3] ALLEGORY OF GODS' IGNORANCE.*

Once the Devas won a victory over the demons, and though they had done so only through the power of Brahman, they were exceedingly vain. [1]

They thought to themselves, "It was we who beat our enemies, and the glory is ours." Brahman saw their vanity and appeared before them. But they did not recognize him. [2]

Then the other gods said to the god of fire: "Fire, find out for us who this mysterious spirit is."

"Yes," said the god of fire. [3]

The god of fire approached the spirit. The spirit said to him:

"Who are you?"

"I am the god of fire. As a matter of fact, I am very widely known." [4]

"And what power do you wield?"

"I can burn anything on earth." [5]

"Burn this," said the spirit, placing a straw before him.

The god of fire fell upon it with all his might, but could not consume it. So he ran back to the other gods, and said:

"I cannot discover who this mysterious spirit is." [6]

Then said the other gods to the god of wind: "Wind, do you find out for us who he is."

"Yes," said the god of wind. [7]

The god of wind approached the spirit. The spirit said to him:

"Who are you?"

"I am the god of wind. As a matter of fact, I am very widely known. I fly swiftly through the heavens." [8]

"And what power do you wield?"

"I can blow away anything on earth." [9]

"Blow this away," said the spirit, placing a straw before him.

The god of wind fell upon it with all his might, but was unable to move it. So he ran back to the other gods, and said:

"I cannot discover who this mysterious spirit is." [10]

Then said the other gods to Indra, greatest of them all: "O respected one, find out for us, we pray you, who he is."

"Yes," said Indra, and drew nigh to the spirit. But the spirit vanished. [11]

12. In the spirit's place stood goddess Umā, well adorned and of exceeding beauty. Beholding her, Indra asked:

"Who was the spirit that appeared to us?"

#### *[4] BRAHMAN-KNOWLEDGE IS THE GROUND OF SUPERIORITY.*

"That," answered Umā, "was Brahman. Through him it was, not of yourselves, that you attained your victory and your glory."

Thus did Indra, and the god of fire, and the god of wind, come to recognize Brahman. [1]

The god of fire, the god of wind, and Indra—these excelled other gods, for they approached nearest to Brahman, and were the first to recognize him. [2]

But of all gods, Indra is supreme, for he approached nearest of the three to Brahman, and was the first of the three to recognize him. [3]

This is the truth of Brahman in relation to nature: whether in the flash of the lightning, or in the wink of the eyes, the power that is shown is the power of Brahman. [4]

This is the truth of Brahman in relation to man: in the motions of the mind, the power that is shown is the power of Brahman. For this reason should a man meditate upon Brahman by day and by night. [5]

Brahman is the adorable being in all beings. Meditate upon him as such. He who meditates upon him as such is honored by all other beings. [6]

(A disciple):

Sir, teach me more of the knowledge of Brahman.

(The master):

I have told you the secret knowledge. [7]

Austerity, self-control, performance of duty without attachment—these are the body of that knowledge. The Vedas are its limbs. Truth is its very soul. [8]

He who attains to knowledge of Brahman, being freed from all evil, finds the eternal, the supreme.

OM . . . Peace—peace—peace. [9]

## TAITTIRĪYA UPANIṢAD

(Part of Yajur-Veda)

[1] ŚIKṢĀVALLĪ

[1.1] OM . . .

May Mitra grant us peace!

May Varuṇa grant us peace!

May Aryaman grant us peace!

May Indra and Bṛhaspati grant us peace!

May the all-pervading Viṣṇu grant us peace!

Hail to Brahman!

Hail to you, the source of all power!

You are indeed the manifested Brahman. Of you will I speak. You will I proclaim in my thoughts as true. You will I proclaim on my lips as true.

May truth protect me, may it protect my teacher, may it protect us both. [1]

[1.2] Om! We shall speak of the science of pronunciation. (The things to be learnt are) the alphabet, accent, measure, emphasis, uniformity, juxtaposition. Thus has been spoken the chapter on pronunciation. [1]

[1.3] May glory come to us both. May the light of Brahman shine in us both.

Now, therefore, we shall state the meditation on juxtaposition through five categories —relating to the words, to the shining things, to knowledge, to progeny, and to the body. These they call the great juxtapositions. Now, then, as regards the meditation on the worlds: The earth is the first letter. Heaven is the last letter. The sky is the meeting place. [1]

Air is the link. This is the meditation with regard to the worlds. Then follows the meditation with regard to the shining things. Fire is the first letter. The sun is the last letter. Water is the rallying point. Lightning is the link. This is the meditation with regard to the shining things. Then follows the meditation with regard to knowledge. The teacher is the first letter. [2]

The student is the last letter. Knowledge is the meeting place. Instruction is the link. This is the meditation with regard to knowledge. Then follows the meditation with regard to progeny. The mother is the first letter. The father is the last letter. The progeny is the focal point. Generation is the link. This is the meditation with regard to progeny. [3]

Then follows the meditation with regard to the (individual) body. The lower jaw is the first letter. The upper jaw is the last letter. Speech is the meeting place. The tongue is the link. This is the meditation with regard to the (individual) body. These are the great juxtapositions. Anyone who thus meditates on these great juxtapositions, as they are explained, becomes conjoined with progeny, animals, the splendour of holiness, edible food, and the heavenly world. [4]

[1.4] You are Brahman, one with the syllable OM, which is in all scriptures—the supreme syllable, the mother of all sound. Do you strengthen me with true wisdom. May I, O lord, realize the immortal. May my body be strong and whole; may my tongue be sweet; may my ears hear only praise of you. The syllable OM is verily your image. Through this syllable you may be attained. You are beyond the grasp of the intellect. Vouchsafe that I forget not what I have learned in the scriptures.

You are the source of all happiness and of all prosperity. Do you come to me as the goddess of prosperity and shower your blessings upon me.

May the seekers after truth gather round me, may they come from everywhere, that I may teach them your word. [1-2]

May I be a glory among men. May I be richer than the richest. May I enter into you, O lord; and may you reveal yourself unto me. Purified am I by your touch, O lord of manifold forms.

You are the refuge of those who surrender themselves to you. Reveal yourself to me. Make me your own. I take my refuge in you. [3]

[1.5] Bhūḥ, Bhuvaḥ, Suvaḥ—these three indeed are the Vyāhṛtis. Of them Māhācamasya knew a fourth one—Maha by name. It is Brahman; it is the Ātman. The other gods are the limbs. Bhūḥ indeed is this world. Bhuvaḥ is the intermediate space. Suvaḥ is the other world. Maha is the sun; through the sun, indeed, do all the worlds flourish. Bhūḥ indeed is the fire. Bhuvaḥ is the air. Suvaḥ is the sun. Maha is the moon; through the moon, indeed, all the luminaries flourish. Bhūḥ indeed is the Ṛg-Veda. Bhuvaḥ is the Sāma-Veda. Suvaḥ is the Yajur-Veda. [1-2]

Maha is Brahman (i.e. Om), for by Brahman (Om), indeed, are all the Vedas nourished. Bhūḥ indeed is prāṇa; Bhuvaḥ is apāna; Suvaḥ is vyāna; Maha is food; for by food, indeed, are all the vital forces nourished. These, then, that are four are (each) fourfold. The Vyāhṛtis are divided into four groups of four (each). He who knows these knows Brahman. All the gods carry presents to him. [3]

[1.6] You are the lord, immortal, self-luminous, and of golden effulgence, within the lotus of every heart. Within the heart are you revealed to those that seek you.

He who dwells in you becomes king over himself. He controls his wandering thoughts. He becomes master of his speech and of all his organs of sense. He becomes master of his intellect.

You are Brahman, whose form is invisible, like ether; whose self is truth. You are perfect peace and immortality, the solace of life, the delight of the mind. May I worship you! [1-2]

[1.7] The earth, sky, heaven, the primary quarters, and the intermediate quarters; fire, air, the sun, the moon, and the stars; water, herbs, trees, sky, and Virāt—these relate to natural factors. Then follow the personal ones: Prāṇa, Vyāna, Apāna, Udāna, and Samāna, the eye, the ear, the mind, speech, and the sense of touch; skin, flesh, muscles, bones, and marrow. Having imagined these thus, the seer said, "All this is verily constituted by five factors; one fills up the (outer) fivefold ones by the (individual) fivefold ones." [1]

[1.8] Om is Brahman. Om is all this. Om is well known as a word of imitation (i.e. concurrence). Moreover, they make them recite (to the gods) with the words, 'Om, recite (to

the gods)'. They commence singing Sāmas with Om. Uttering the words 'Om śom' they recite the śāstras. The (priest) Adhvaryu utters the encouraging words with Om. The (priest) Brahmā approves with the word Om. One permits the performance of the Agnihotra sacrifice with the word Om. A Brāhmaṇa, when about to recite the Vedas utters Om under the idea, 'I shall attain Brahman'. He verily attains Brahman. [1]

[1.9] Righteousness and learning and teaching (are to be practiced). Truth and learning and teaching (are to be practiced). Austerity and learning and teaching (are to be resorted to). Control of the outer organs and learning and teaching (are to be practiced). Control of the inner organs and learning and teaching (are to be resorted to). The fires (are to be kept up), and learning and teaching (are to be followed). The Agnihotra (is to be performed), and learning and teaching (are to be carried on). Guests (are to be adored), and learning and teaching (are to be practiced). Social good conduct (is to be adhered to), and learning and teaching (are to be followed). Progeny (is to be begotten), and learning and teaching (are to be carried on). Procreation and learning and teaching (are to be carried on). A grandson (is to be raised), and learning and teaching (are to be practiced). Truth (is the thing)—this is what Satyavacā, of the line of Rathītara, thinks. Austerity (is the thing)—this is what Taponitya, son of Puruṣiṣṭi, thinks. Learning and teaching alone (are the things)—this is what Nāka, son of Mudgala, thinks. For that indeed is the austerity; for that indeed is the austerity. [1]

[1.10] I am the invigorator of the tree (of the world). My fame is high like the ridge of a mountain. My source is the pure (Brahman). I am like that pure reality (of the Ātman) which is in the sun. I am the effulgent wealth. I am possessed of a fine intellect, and am immortal and undecaying. Thus was the statement of Trīṣaṅku after the attainment of realization. [1]

[1.11] Having taught the Vedas, the preceptor imparts this post-instruction to the students: Speak the truth. Practice righteousness. Make no mistake about study. Having offered the desirable wealth to the teacher, do not cut off the line of progeny. There should be no inadvertence about truth. There should be no deviation from righteous activity. There should be no mistake about protection of yourself. Do not neglect propitious activities. Do not be careless about learning and teaching. [1]

There should be no error in the duties towards the gods and manes. Let your mother be a goddess unto you. Let your father be a god unto you. Let your teacher be a god unto you. Let your guest be a god unto you. The works that are not blameworthy are to be resorted to, not the others. Those actions of ours that are commendable are to be followed by you, not the others. You should, by offering seats, remove the fatigue of those Brāhmaṇas who are more praiseworthy among us. An offering should be made with honor; the offering should not be made with dishonor. The offering should be made according to one's prosperity. The offering should be made with modesty. The offering should be made with awe. The offering should be made in a friendly way. Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. Then, as for the accused people, you should behave with regard to them just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit. This is the injunction.

This is the instruction. This is the secret of the Vedas. This is divine behest. (All this) is to be done thus. And (all this) must be done thus. [2-4]

[1.12] Om. May Mitra be propitious to us; may Varuṇa be propitious to us; may Aryaman be propitious to us. May Indra and Bṛhaspati be propitious to us. May Viṣṇu of wide strides be propitious to us. [1]

## [2] *BRAHMĀNANDAVALLĪ*

[2.1] May he protect us both. May he be pleased with us both. May we work together with vigor; may our study make us illumined. May there be no dislike between us. Om, peace, peace, peace.

Om. The knower of Brahman reaches the supreme. As to this the following has been said: He who knows Brahman as the real, as knowledge and as the infinite, placed in the secret place of the heart and in the highest heaven realises all desires along with Brahman, the intelligent.

From this Ātman, verily, ether arose; from ether air; from air fire; from fire water; from water the earth; from the earth herbs; from herbs food; from food the person.

This, verily, is the person that consists of the essence of food. This, indeed, is his head; this the right side, this the left side; this the body; this the lower part, the foundation.

As to that, there is also this verse. [1]

[2.2] All beings that rest on the earth are born verily from food, Besides, they live on food, and at the end, they get merged in food. Food was verily born before all creatures; therefore it is called the medicine for all. Those who worship food as Brahman acquire all the food. Food was verily born before all creatures; therefore it is called the medicine for all. Creatures are born of food; being born, they grow by food. Since it is eaten and it eats the creatures, therefore it is called food.

As compared with this self made of the essence of food, as said before, there is another inner self which is made of air. By that is this one filled. That (self) which is this, is also verily of the human form. Its human form takes after the human form of that (earlier one). Of this, prāṇa is indeed the head, vyāna is the right side, apāna is the left side, space is the self, the earth is the tail that stabilizes. Pertaining to that also is this (following) verse. [1]

[2.3] The senses act by following the vital force in the mouth; all human beings and animals that are there act similarly; since on the vital force depends the life of all creatures, therefore it is called the life of all. Those who worship the vital force as Brahman attain the full span of life. Since on the vital force depends the life of all, it is called the life of all.

Of the preceding (physical) one, this one, indeed, is the embodied self. As compared with this vital body, there is another internal self constituted by the mind. By that one is this one filled up. That self which is this, is also of a human shape. The human shape of this (mental body) takes after the human shape of that (vital body). Of that (mental body), the Yajur-mantras are the head. The Ṛg-mantras are the right side, the Sāma-mantras are the left side, the Brāhmaṇa portion is the self (trunk), the mantras seen by Atharvāṅgiras are the stabilizing tail. Pertaining to this here is a verse. [1]

[2.4] One is not subjected to fear at any time if one knows the bliss that is Brahman, failing to reach which (Brahman, as conditioned by the mind), words, along with the mind, turn back.

Of that preceding (vital) one, this (mental) one is verily the embodied self. As compared with this mental body, there is another internal self constituted by valid knowledge. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him faith is verily the head; righteousness is the right side; truth is the left side; concentration is the self (trunk); (the principle called) Mahat is the stabilizing tail. Pertaining to this, here is a verse. [1]

[2.5] Knowledge actualizes a sacrifice, and it executes the duties as well. All the gods meditate on the first-born Brahmā, conditioned by knowledge. If one knows the knowledge-Brahman, and if one does not err about it, one abandons all sins in the body and fully enjoys all enjoyable things.

Of that preceding (mental) one, this (cognitive) one is verily the embodied self. As compared with this cognitive body, there is another internal self constituted by bliss. By that one is this one filled up. This one, as aforesaid, has verily a human shape. It is humanly shaped in accordance with the human shape of the earlier one. Of him joy is verily the head; enjoyment is the right side; hilarity is the left side; bliss is the self (trunk). Brahman is the tail that stabilizes. Apropos of this, here is a verse. [1]

[2.6] If anyone knows Brahman as non-existing, he himself becomes non-existent. If anyone knows that Brahman does exist, then they consider him as existing by virtue of that (knowledge).

Of that preceding (cognitive) one, this one is the embodied self. Hence hereafter follow these questions: After departing (from here) does any ignorant man go to the other world (or does he not)? Alternatively, does any man of knowledge, after departing (from here) reach the other world, or does he not?

He (the Ātman) wished, "Let me be many, let me be born." He undertook a deliberation. Having deliberated, he created all this that exists. That (Brahman), having created (that), entered into that very thing. And having entered there, it became the formed and the formless, the defined and the undefined, the sustaining and the non-sustaining, the sentient and the insentient, the true and the untrue. Truth became all this that there is. They call that (Brahman) truth. Pertaining to this, here is a verse. [1]

[2.7] In the beginning all this was but the unmanifested (Brahman). From that emerged the manifested. That Brahman created itself by itself. Therefore it is called the self-creator.

That which is known as the self-creator is verily the source of joy; for one becomes happy by coming in contact with that source of joy. Who, indeed, will inhale, and who will exhale, if this bliss be not there in the supreme space (within the heart). This one, indeed, enlivens (people). For whenever an aspirant gets fearlessly established in this unperceivable, bodiless, inexpressible and unsupporting Brahman, he reaches the state of fearlessness. For, whenever the aspirant creates the slightest difference in it, he is smitten with fear. Nevertheless, that very Brahman is a terror to the (so called) learned man who lacks the universal outlook. Illustrative of this here is a verse. [1]



[2.8] Out of his fear the wind blows. Out of fear the sun rises. Out of his fear runs fire, as also Indra, and death, the fifth.

This, then, is an evaluation of that bliss: Suppose there is a young man—in the prime of life, good, learned, most expeditious, most strongly built, and most energetic. Suppose there lies this earth for him filled with wealth. This will be one unit of human joy. If this human joy be multiplied a hundred times, it is one joy of the man-Gandharvas, and so also of a follower of the Vedas unaffected by desires. If this joy of the man-Gandharvas be multiplied a hundred times, it is one joy of the divine-Gandharvas, and so also of a follower of the Vedas unaffected by desire. If the joy of the divine-Gandharvas be increased a hundredfold, it is one joy of the manes whose world is everlasting, and so of a follower of the Vedas untouched by desire. If the joy of the manes that dwell in the everlasting world be increased a hundredfold, it is one joy of those that are born as gods in heaven, and so of a follower of the Vedas untouched by desire. If the joy of those that are born as gods in heaven be multiplied a hundredfold, it is one joy of the gods called the Karma-Devas, who reach the gods through Vedic rites, and so of a follower of the Vedas unaffected by desire. If the joy of the gods, called the Karma-Devas, be multiplied a hundredfold, it is one joy of the gods, and so of a follower of the Vedas untarnished by desire. If the joy of the gods be increased a hundred times, it is one joy of Indra, and so of a follower of the Vedas untouched by desire. If the joy of Indra be multiplied a hundredfold, it is one joy of Bṛhaspati, and so of a follower of the Vedas unaffected by desire. If the joy of Bṛhaspati be increased a hundred times, it is one joy of Virāt, and so of a follower of the Vedas untarnished by desire. If the joy of Virāt be multiplied a hundred times, it is one joy of Hiranyagarbha, and so it is of the follower of the Vedas unsullied by desire. [1-4]

He that is here in the human person, and he that is there in the sun, are one. He who knows thus attains, after desisting from this world, this self made of food, attains this self made of the vital force, attains this self made of mind, attains this self made of intelligence, attains this self made of bliss. Expressive of this there occurs this verse. [5]

[2.9] The enlightened man is not afraid of anything after realizing that bliss of Brahman, failing to reach which, words turn back along with the mind.

Him indeed, this remorse does not afflict: "Why did I not perform good deeds, and why did I perform bad deeds?" He who is thus enlightened strengthens the Ātman with which these two are identical; for it is he, indeed, who knows thus, that can strengthen the Ātman which these two really are. This is the secret teaching. [1]

### [3] *BHṚGUVALLĪ*

[3.1] Bhṛgu, the well-known son of Varuṇa, approached his father Varuṇa with the (formal) request, "O revered sir, teach me Brahman."

To him he (Varuṇa) said this: "Food, vital force, eye, ear, mind, speech— these are the aids to the knowledge of Brahman." To him he (Varuṇa) said: "Crave to know well that from which all these beings take birth, that by which they live after being born, that towards which they move and into which they merge. That is Brahman." He practiced concentration. He, having practiced concentration, [1]

[3.2] (He) realized food (i.e. Virāt, the gross cosmic person) as Brahman. For it is verily from food that all these beings take birth, on food they subsist after being born, and they move towards and merge into food. Having realized that, he again approached his father Varuṇa with the (formal) request. "O revered sir, teach me Brahman." To him he (Varuṇa) said: "Crave to know Brahman well through concentration; concentration is Brahman." He practiced concentration. He, having practiced concentration, [1]

[3.3] (He) knew the vital force as Brahman; for from the vital force, indeed, spring all these beings; having come into being, they live through the vital force; they move towards and enter into the vital force. Having known thus, he again approached his father Varuṇa with the (formal) request, "O revered sir, teach me Brahman." To him he (Varuṇa) said, "Crave to know Brahman well through concentration; concentration is Brahman." He practiced concentration. He, having practiced concentration, [1]

[3.4] (He) knew the mind as Brahman; for from the mind, indeed, spring all these beings; having been born, they are sustained by the mind; and they move towards and merge into the mind. Having known that, he approached his father Varuṇa again and made the (formal) request, "O revered sir, teach me Brahman." To him he (Varuṇa) said, "Crave to know Brahman well through concentration; concentration is Brahman." He practiced concentration. He, having practiced concentration, [1]

[3.5] (He) knew knowledge as Brahman; for from knowledge, indeed, spring all these beings; having been born, they are sustained by knowledge; they move towards and merge in knowledge. Having known that, he approached his father Varuṇa again, with the (formal) request, "O revered sir, teach me Brahman." To him he (Varuṇa) said: "Crave to know Brahman well through concentration; concentration is Brahman." He practiced concentration. He, having practiced concentration, [1]

[3.6] (He) knew bliss as Brahman; for from bliss, indeed, all these beings originate; having been born, they are sustained by bliss; they move towards and merge in bliss. This knowledge realized by Bhṛgu and imparted by Varuṇa (starts from the food-self and) terminates in the supreme (bliss), established in the cavity of the heart. He who knows thus becomes firmly established; he becomes the possessor of food and the eater of food; and he becomes great in progeny, cattle and the lustre of holiness, and great in glory. [1]

[3.7] His vow is that he should not deprecate food. The vital force is verily food, and the body is the eater of food. The body is fixed on the vital force. The vital force is lodged in the body. Thus (the body and vital force are both foods; and) one food is lodged in another. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory. [1]

[3.8] His vow is that he should not discard food. Water indeed is food; fire is the eater of food. Fire is established on water. Water resides in fire. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory. [1]

[3.9] His vow is that he should make food plentiful. Earth is food; space is the eater of food. Space is placed in earth. Earth is placed in space. Thus one food is lodged in another food. He who knows thus that one food is lodged in another, gets firmly established. He

becomes a possessor and an eater of food. He becomes great in progeny, cattle, and the lustre of holiness, and great in glory. [1]

[3.10] His vow is that he should not refuse anyone come for shelter. Therefore one should collect plenty of food by whatsoever means he may. (And one should collect food for the further reason that) they say, "Food is ready for him." Because he offers cooked food in his early age with honor, food falls to his share in the early age with honor. Because he offers food in his middle age with medium courtesy, food falls to his share in his middle age with medium honor. Because he offers food in this old age with scant esteem, food falls to his share in old age with scant consideration. To him who knows thus (comes the result as described).

(Brahman is to be meditated on) as preservation in speech; as acquisition and preservation in exhaling and inhaling; as action in the hands; as movement in the feet; discharge in the anus. These are meditations on the human plane.

Then follow the divine ones. (Brahman is to be meditated on) as contentment in rain; as energy in lightning. [1-2]

Brahman is to be worshiped as fame in beasts; as light in the stars; as procreation, immortality, and joy in the generative organ; as everything in space. One should meditate on that Brahman as the support; thereby one becomes supported. One should meditate on that Brahman as great; thereby one becomes great. One should meditate on it as thinking; thereby one becomes able to think. One should meditate on it as bowing down; thereby the enjoyable things bow down to one. One should meditate on it as the most exalted; thereby one becomes exalted. One should meditate on it as Brahman's medium of destruction; thereby the adversaries that envy such a one die, and so do the enemies whom this one dislikes.

He that is here in the human person, and he that is there in the sun, are one. [3-4]

He who knows thus, attains, after desisting from this world, this self made of food. After attaining this self made of food, then, attaining this self made of vital force, then attaining this self made of mind, then attaining this self made of intelligence, then attaining this self made of bliss, and roaming over these worlds with command over food at will and command over all forms at will, he continues singing this Sāma song:

"Oho! Oho! Oho! I am the food, I am the food, I am the food; I am the eater, I am the eater, I am the eater; I am the unifier, I am the unifier, I am the unifier; I am (Hiraṇyagarbha) the first born of this world consisting of the formed and the formless, I (as Virāt) am earlier than the gods. I am the navel of immortality. He who offers me thus (as food), protects me just as I am. I, food as I am, eat him up who eats food without offering. I defeat (i.e. engulf) the entire universe. Our effulgence is like that of the sun. He who knows thus (gets such results). This is the Upaniṣad. [5-6]

## AITAREYA UPANIṢAD

(Part of Ṛg-Veda)

May my speech be one with my mind, and may my mind be one with my speech.  
 O you self-luminous Brahman, remove the veil of ignorance from before me, that I may behold your light.  
 Do you reveal to me the spirit of the scriptures.  
 May the truth of the scriptures be ever present to me.  
 May I seek day and night to realize what I learn from the sages.  
 May I speak the truth of Brahman.  
 May I speak the truth.  
 May it protect me.  
 May it protect my teacher.  
 OM . . . Peace—peace—peace.

### [1] ĀTMAN BECAME MANY INDIVIDUAL BEINGS

[1.1] Before creation, all that existed was the Ātman, the Ātman alone. Nothing else was. Then the Ātman thought: "Let me send forth the worlds." [1]

He sent forth these worlds: *Ambhas*, the highest world, above the sky and upheld by it; *Marīci*, the sky; *Mara*, the mortal world, the earth; and *Āpaḥ*, the world beneath the earth. [2]

He thought: "Behold the worlds. Let me now send forth their guardians." Then he sent forth their guardians. Having gathered up a lump of the human form from *Āpaḥ*, the worlds below, he gave shape to it. [3]

He deliberated with regard to him (i.e. Virāṭ of the human form). As he (i.e. Virāṭ) was being deliberated on, his (i.e. Virāṭ's) mouth parted, just as an egg does. From the mouth emerged speech; from speech came fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came air. The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the herbs and trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out water. [4]

[1.2] These deities, that had been created, fell into this vast ocean. He subjected him (i.e. Virāṭ) to hunger and thirst. They said to him (i.e. to the creator), "Provide an abode for us, staying where we can eat food." [1]

For them he brought a cow. They said, "This one is certainly not adequate for us." For them he brought a horse. They said, "This one is certainly not adequate for us." [2]

For them he brought a man. They said, "This one is well formed; man indeed is a creation of god himself." To them he said, "Enter into your respective abodes." [3]

Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the sun entered into the eyes as the sense of sight; the directions entered into the ears by becoming the sense of hearing; the herbs and trees entered into the skin in the form of hair (i.e. the sense of touch); the moon entered into the heart in the shape of the mind; death entered into the navel in the form of Apāna (i.e. the vital force that presses down); water entered into the limb of generation in the form of semen (i.e. the organ of procreation). [4]

To him hunger and thirst said, "Provide for us (some abode)." To them he said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken up (for being offered) for any deity whichever, hunger and thirst become verily sharers with that deity. [5]

[1.3] He thought: "Behold these worlds and the guardians of these worlds. Let me send forth food for the guardians." [1]

He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food. [2]

This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If he had succeeded in taking it up with the speech, then one would have become contented merely by talking of food. [3]

He tried to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If he had succeeded in grasping it by smelling, then everyone would have become contented merely by smelling food. [4]

He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If he had taken it up with the eye, then everyone would have become satisfied by merely seeing food. [5]

He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If he had taken it up with the ear, then everyone would have become satisfied merely by hearing of food. [6]

He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If he had taken it up with touch, then everyone would have been satisfied merely by touching food. [7]

He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If he had taken it up with the mind, then everyone would have become satisfied by merely thinking of food. [8]

He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If he had taken it up with the procreative organ, then everyone would have become satisfied by merely ejecting food. [9]

He wanted to take it up with Apāna. He took it up. This is the devourer of food. That vital energy which is well known as dependent on food for its subsistence is this vital energy (called Apāna). [10]

He thought: "How shall there be guardians and I have no part in them?"

"If without me, speech utters, breath is drawn, eye sees, ear hears, skin feels, mind thinks, sex organs procreate, then what am I?" [11]

He thought: "Let me enter the guardians." Whereupon, opening the center of their skulls, he entered. The door by which he entered is called the door of bliss.

Of him there are three abodes; all three states—waking, dreaming, and dreamless sleep—are but dreaming. In each of these dwells the Ātman: the eye is his dwelling place while we wake; the mind is his dwelling place while we dream; the lotus of the heart is his dwelling place while we sleep the dreamless sleep. [12]

Having entered into the guardians, he identified himself with them. He became many individual beings. Now, therefore, if an individual awakes from his threefold dream of waking, dreaming, and dreamless sleep, he sees no other than the Ātman. He sees the Ātman dwelling in the lotus of his heart as Brahman, omnipresent, and he declares: "I know Brahman!" [13]

His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names. [14]

## *[2] THREE BIRTHS OF THE SELF*

In man indeed is the soul first conceived. That which is this semen is extracted from all the limbs as their vigor. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth. [1]

That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb). [2]

She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth. [3]

This self of his (viz. the son) is deputed (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties fulfilled and having advanced in age, departs. As soon as he departs, he takes birth again. That is his third birth. [4]

This fact was stated by the seer: "Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of the knowledge of the Ātman." Vāmadeva said this while still lying in the mother's womb. [5]

He who had known thus (had) become identified with the supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Ātman. He became immortal. [6]

### *[3] NATURE OF THE ĀTMAN*

Who is this Ātman whom we desire to worship? Of what nature is this Ātman?

Is he the Ātman by which we see form, hear sound, smell odor, speak words, and taste the sweet or the bitter? [1]

Is he the heart and the mind by which we perceive, command, discriminate, know, think, remember, will, feel, desire, breathe, love, and perform other like acts? [2]

Nay, these are but adjuncts of the Ātman, who is pure consciousness. And this Ātman, who is pure consciousness, is Brahman. He is god, all gods; the five elements—earth, air, fire, water, ether; all beings, great or small, born of eggs, born from the womb, born from heat, born from soil; horses, cows, men, elephants, birds; everything that breathes, the beings that walk and the beings that walk not. The reality behind all these is Brahman, who is pure consciousness.

All these, while they live, and after they have ceased to live, exist in him. [3]

The sage Vāmadeva, having realized Brahman as pure consciousness, departed this life, ascended into heaven, obtained all his desires, and achieved immortality. [4]

## KATĦA UPANIṢAD

(Part of Yajur-Veda)

Om . . .  
 May Brahman protect us,  
 May he guide us,  
 May he give us strength and right understanding.  
 May love and harmony be with us all.  
 OM . . . Peace—peace—peace.

### [1.1] NACIKETĀ AND THREE BOONS

On a certain occasion, Vājaśravā, hoping for divine favor, performed a rite which required that he should give away all his possessions. He was careful, however, to sacrifice only his cattle, and of these only such as were useless—the old, the barren, the blind, and the lame. Observing this niggardliness, Naciketā, his young son, whose heart had received the truth taught in the scriptures, thought to himself: "Surely a worshiper who dares bring such worthless gifts is doomed to utter darkness!". [1-3]

Thus reflecting, he came to his father, and cried:

"Father, I too belong to you: to whom you give *me*?"

His father did not answer; but when Naciketā asked the question again and yet again, he replied impatiently:

"You I give to Death!" [4]

Then Naciketā thought to himself: "Of my father's many sons and disciples, I am indeed the best, or at least of the middle rank, not the worst; but of what good am I to the King of Death?" Yet being determined to keep his father's word, he said: [5]

"Father, do not repent your vow! Consider how it has been with those that have gone before, and how it will be with those that now live. Like corn, a man ripens and falls to the ground; like corn, he springs up again in his season."

Having thus spoken, the boy journeyed to the house of Death.

But the god was not at home, and for three nights, Naciketā waited. When at length the King of Death returned, he was met by his servants, who said to him: [6]

"A Brāhmaṇa, like to a flame of fire, entered your house as guest, and you were not there. Therefore must a peace offering be made to him. With all accustomed rites, O King, you must receive your guest, for if a householder show not due hospitality to a Brāhmaṇa, he will lose what he most desires—the merits of his good deeds, his righteousness, his sons, and his cattle."

Then the King of Death approached Naciketā and welcomed him with courteous words. [7-8]



"O Brāhmaṇa," he said, I salute you. You are indeed a guest worthy of all reverence. Let, I pray you, no harm befall me! Three nights have you passed in my house and hast not received my hospitality; ask of me, therefore, three boons—one for each night." [9]

"O Death," replied Naciketā, "so let it be. And as the first of these boons, I ask that my father be not anxious about me, that his anger be appeased, and that when you send me back to him, he recognize me and welcome me." [10]

"By my will," declared Death, "your father shall recognize you and love you as heretofore; and seeing you again alive, he shall be tranquil of mind, and he shall sleep in peace." [11]

Then said Naciketā: "In heaven there is no fear at all. You, O Death, are not there, nor in that place does the thought of growing old make one tremble. There, free from hunger and from thirst, and far from the reach of sorrow, all rejoice and are glad. You know, O King, the fire sacrifice that leads to heaven. Teach me that sacrifice, for I am full of faith. This is my second wish." [12-13]

(Death said:) "O Naciketā, being well aware of the fire sacrifice that is conducive to heaven, I shall tell you of it. That very thing you understand, with attention, from my words. That fire sacrifice which is the means for the attainment of heaven and which is the support of the world, know it to be established in the intellect of the enlightened ones." [14]

Whereupon, Death taught the boy the fire sacrifice, and all the rites and ceremonies attending it. Naciketā repeated all that he had learned. [15]

Death, well pleased with him, said: "I grant you an extra boon. Henceforth shall this sacrifice be called the Nāciketa sacrifice, after your name. And accept this multi-formed necklace as well. [16]

One who, getting instruction from mother, father, and teacher, piles up the Nāciketa fire thrice, and undertakes sacrifice, study of the Vedas, and charity, crosses over death. Getting knowledge of that omniscient one who is born of Brahmā and is the praiseworthy deity, and realizing him, he attains this peace fully. [17]

One who performs the Nāciketa sacrifice thrice after having known all the rites and ceremonies attending it, and he who having known thus, accomplishes the Nāciketa sacrifice, casts off the snares of death even earlier, and crossing over sorrow rejoices in heaven. [18]

O Naciketā, this is for you the boon about the fire sacrifice that leads to heaven, for which you prayed through the second boon. People will speak of this fire sacrifice as yours indeed. O Naciketā, choose now your third boon." [19]

(And then Naciketā considered within himself and said:)

"When a man dies, there is this doubt: Some say, he is; others say, he is not. Taught by you, I would know the truth. This is my third wish." [20]

"Nay," (replied Death,) "even the gods were once puzzled by this mystery. Subtle indeed is the truth regarding it, not easy to understand. Choose some other boon, O Naciketā." [21]

(But Naciketā would not be denied.)

"You say, O Death, that even the gods were once puzzled by this mystery, and that it is not easy to understand. Surely there is no teacher better able to explain it than you—and there is no other boon equal to this." [22]

(To which, trying Naciketā again, the god replied:)

"Ask for sons and grandsons who shall live a hundred years. Ask for cattle, elephants, horses, gold. Choose for yourself a mighty kingdom. And you yourself live for as many years as you like. Or if you cannot imagine aught better, ask for that—not for sweet pleasures only, but for the power, beyond all thought, to taste their sweetness. Yea, verily, the supreme enjoyer will I make you of every good thing. Celestial maidens, beautiful to behold, such indeed as were not meant for mortals—even these, together with their bright chariots and their musical instruments, will I give unto you, to serve you. But for the secret of death, O Naciketā, do not ask." [23-25]

(But Naciketā stood fast, and said:) "These things endure only till the morrow, O Destroyer of Life, and the pleasures they give wear out the senses. Keep therefore horses and chariots, keep dance and song, for yourself! How shall he desire wealth, O Death, who once has seen your face? Nay, only the boon that I have chosen—that only do I ask. Having found out the society of the imperishable and the immortal, as in knowing you I have done, how shall I, subject to decay and death, and knowing well the vanity of the flesh—how shall I wish for long life? [26-28]

Tell me, O King, the supreme secret regarding which men doubt. No other boon will I ask. [29]

(Whereupon, the King of Death, well pleased at heart, began to teach Naciketā the secret of immortality.)

## [1.2] THE TWO WAYS AND THE ETERNAL ĀTMAN

(King of Death said:) The good is one thing; the pleasant is another. These two, differing in their ends, both prompt to action. Blessed are they that choose the good; they that choose the pleasant miss the goal. [1]

Both the good and the pleasant present themselves to men. The wise, having examined both, distinguish the one from the other. The wise prefer the good to the pleasant; the foolish, driven by fleshly desires, prefer the pleasant to the good. [2]

You, O Naciketā, having looked upon fleshly desires, delightful to the senses, have renounced them all. You have turned from the miry way wherein many a man wallows. [3]

Far from each other, and leading to different ends, are ignorance and knowledge. You, O Naciketā, I regard as one who aspires after knowledge, for a multitude of pleasant objects were unable to tempt you. [4]

Living in the abyss of ignorance yet wise in their own conceit, deluded fools go round and round, the blind led by the blind. [5]

To the thoughtless youth, deceived by the vanity of earthly possessions, the path that leads to the eternal abode is not revealed. *This world alone is real; there is no hereafter*—thinking thus, he falls again and again, birth after birth, into my jaws. [6]

To many, it is not given to hear of the Ātman. Many, though they hear of it, do not understand it. Wonderful is he who speaks of it. Intelligent is he who learns of it. Blessed is he who, taught by a good teacher, is able to understand it. [7]

The truth of the Ātman cannot be fully understood when taught by an ignorant man, for opinion regarding it, not founded in knowledge, vary one from another. Subtler than the subtlest is this Ātman, and beyond all logic. Taught by a teacher who knows the Ātman and Brahman as one, a man leaves vain theory behind and attains to truth. [8]

The awakening which you have known does not come through the intellect, but rather, in fullest measure, from the lips of the wise. Beloved Naciketā, blessed, blessed are you, because you seek the eternal. Would that I had more pupils like you! [9]

Well I know that earthly treasure lasts but till the morrow. For did not I myself, wishing to be King of Death, make sacrifice with fire? But the sacrifice was a fleeting thing, performed with fleeting objects, and small is my reward, seeing that only for a moment will my reign endure. [10]

The goal of worldly desire, the glittering objects for which all men long, the celestial pleasures they hope to gain by religious rites, the most sought after of miraculous powers—all these were within your grasp. But all these, with firm resolve, you have renounced. [11]

The ancient, effulgent being, the indwelling spirit, subtle, deep-hidden in the lotus of the heart, is hard to know. But the wise man, following the path of meditation, knows him, and is freed alike from pleasure and from pain. [12]

The man who has learned that the Ātman is separate from the body, the senses, and the mind, and has fully known him, the soul of truth, the subtle principle—such a man verily attains to him, and is exceeding glad, because he has found the source and dwelling place of all felicity. Truly do I believe, O Naciketā, that for you the gates of joy stand open. [13]

(Naciketā said:) Teach me, O King, I beseech you, whatsoever you know to be beyond right and wrong, beyond cause and effect, beyond past, present, and future. [14]

(King of Death said:) Of that goal which all the Vedas declare, which is implicit in all penances, and in pursuit of which men lead lives of continence and service, of that will I briefly speak.

It is—OM. [15]

This syllable is Brahman. This syllable is indeed supreme. He who knows it, obtains his desire. [16]

It is the strongest support. It is the highest symbol. He who knows it is revered as a knower of Brahman. [17]

The Ātman, whose symbol is OM, is the omniscient lord. He is not born. He does not die. He is neither cause nor effect. This ancient one is unborn, eternal, imperishable; though the body be destroyed, he is not killed. [18]

If the slayer thinks that he slays, if the slain thinks that he is slain, neither of them knows the truth. The Ātman slays not, nor is he slain. [19]

Smaller than the smallest, greater than the greatest, this Ātman forever dwells within the hearts of all. When a man is free from desire, his mind and senses purified, he beholds the glory of the Ātman and is without sorrow. [20]

Though seated, he travels far; though at rest, he moves all things. Who but the purest of the pure can realize this effulgent being, who is joy and who is beyond joy? [21]

Formless is he, though inhabiting form. In the midst of the fleeting, he abides for ever. All-pervading and supreme is the Ātman. The wise man, knowing him in his true nature, transcends all grief. [22]

The Ātman is not known through study of the scriptures, nor through subtlety of the intellect, nor through much learning. But by him who longs for him is he known. Verily unto him does the the Ātman reveal his true being. [23]

By learning, a man cannot know him, if he desist not from evil, if he control not his senses, if he quiet not his mind, and practice not meditation. [24]

To him Brāhmaṇas and Kṣatriyas are but food, and death itself a condiment. [25]

### *[1.3] ĀTMAN AS RIDER OF THE CHARIOT*

Both the individual Ātman and the universal Ātman have entered the cave of the heart, the abode of the most high, but the knowers of Brahman and the householders who perform the fire sacrifices see a difference between them as between sunshine and shadow. [1]

May we perform the Nāciketa sacrifice, which bridges the world of suffering. May we know the imperishable Brahman, who is fearless, and who is the end and refuge of those who seek liberation. [2]

Know that the Ātman is the rider, and the body the chariot; that the intellect is the charioteer, and the mind the reins. [3]

The senses, say the wise, are the horses; the roads they travel are the mazes of desire. The wise call the Ātman the enjoyer when he is united with the body, the senses, and the mind. [4]

When a man lacks discrimination and his mind is uncontrolled, his senses are unmanageable, like the restive horses of a charioteer. [5]

But when a man has discrimination and his mind is controlled, his senses, like the well-broken horses of a charioteer, lightly obey the rein. [6]

He who lacks discrimination, whose mind is unsteady and whose heart is impure, never reaches the goal, but is born again and again. But he who has discrimination, whose mind is steady and whose heart is pure, reaches the goal, and having reached it is born no more. [7-8]

The man who has a sound understanding for charioteer, a controlled mind for reins—he it is that reaches the end of the journey, the supreme abode of Viṣṇu, the all-pervading. [9]

The senses derive from physical objects, physical objects from mind, mind from intellect, intellect from ego, ego from the unmanifested seed, and the unmanifested seed from Brahman—the uncaused cause.

Brahman is the end of the journey. Brahman is the supreme goal. [10-11]

This Brahman, this Ātman, deep-hidden in all beings, is not revealed to all; but to the seers, pure in heart, concentrated in mind—to them is he revealed. [12]

The senses of the wise man obey his mind, his mind obeys his intellect, his intellect obeys his ego, and his ego obeys the Ātman. [13]

Arise! Awake! Approach the feet of the master and know THAT. Like the sharp edge of a razor, the sages say, is the path. Narrow it is, and difficult to tread. [14]

Soundless, formless, intangible, undying, tasteless, odourless, eternal, without beginning, without end, immutable, beyond nature, is the Ātman. Knowing him as such, one is freed from death. [15]

(The Narrator said:) The wise man, having heard and taught the eternal truth revealed by the King of Death to Naciketā, is glorified in the heaven of Brahmā. [16]

He who sings with devotion this supreme secret in the assembly of the Brāhmaṇas, or at the rites in memory of his fathers, is rewarded with rewards immeasurable. [17]

## *[2.1] SHUT OUT EXTERNAL WORLD AND SEE UNITY*

The self-existent made the senses turn outward. Accordingly, man looks toward what is without and sees not what is within. Rare is he who, longing for immortality, shuts his eyes to what is without and beholds the Ātman. [1]

Fools follow the desires of the flesh and fall into the snare of all-encompassing death; but the wise, knowing the Ātman as eternal, seek not the things that pass away. [2]

He through whom man sees, tastes, smells, hears, feels, and enjoys, is the omniscient lord.

He, verily, is the immortal Ātman. Knowing him, one knows all things. [3]

He through whom man experiences the sleeping or waking states is the all-pervading Ātman. Knowing him, one grieves no more. [4]

He who knows that the individual soul, enjoyer of the fruits of action, is the Ātman—ever present within, lord of time, past and future—casts out all fear. For this Ātman is the immortal Ātman. [5]

He who sees the first-born (Hiraṇyagarbha or Brahman associated with Māyā)—born of the mind of Brahmā, born before the creation of waters—and sees him inhabiting the lotus of the heart, living among physical elements, sees Brahman indeed. For this first-born is the immortal Ātman. [6]

That being who is the power of all powers, and is born as such, who embodies himself in the elements and in them exists, and who has entered the lotus of the heart, is the immortal Ātman. [7]

Agni (fire god), the all-seeing, who lies hidden in fire sticks, like a child well guarded in the womb, who is worshiped day by day by awakened souls, and by those who offer oblations in sacrificial fire—he is the immortal Ātman. [8]

That in which the sun rises and in which it sets, that which is the source of all the powers of nature and of the senses, that which nothing can transcend—that is the immortal Ātman. [9]

What is within us is also without. What is without is also within. He who sees difference between what is within and what is without goes evermore from death to death. [10]

By the purified mind alone is the indivisible Brahman to be attained. Brahman alone is—nothing else is. He who sees the manifold universe, and not the one reality, goes evermore from death to death. [11]

That being, of the size of a thumb, dwells deep within the heart. He is the lord of time, past and future. Having attained him, one fears no more. He, verily, is the immortal Ātman. [12]

That being, of the size of a thumb, is like a flame without smoke. He is the lord of time, past and future, the same today and tomorrow. He, verily, is the immortal Ātman. [13]

As rain, fallen on a hill, streams down its side, so runs he after many births who sees manifoldness in the Ātman. [14]

As pure water poured into pure water remains pure, so does the Ātman remain pure, O Naciketā, uniting with Brahman. [15]

## *[2.2] ĀTMAN HAS ASSUMED VARIOUS FORMS*

To the birthless, the light of whose consciousness forever shines, belongs the city of eleven gates—the body. He who meditates on the ruler of that city knows no more sorrow. He attains liberation, and for him there can no longer be birth or death. For the ruler of that city is the immortal Ātman. [1]

The immortal Ātman is the sun shining in the sky, he is the breeze blowing in space, he is the fire burning on the altar, he is the guest dwelling in the house; he is in all men, he is in the gods, he is in the ether, he is wherever there is truth; he is the fish that is born in water, he is the plant that grows in the soil, he is the river that gushes from the mountain—he, the changeless reality, the illimitable! [2]

He, the adorable one, seated in the heart, is the power that gives breath. Unto him all the senses do homage. [3]

What can remain when the dweller in this body leaves the outgrown shell, since he is, verily, the immortal Ātman? [4]

Man does not live by breath alone, but by him in whom is the power of breath. [5]

And now, O Naciketā, will I tell you of the unseen, the eternal Brahman, and of what befalls the Ātman after death. [6]

Of those ignorant of the Ātman, some enter into beings possessed of wombs, others enter into plants—according to their deeds and the growth of their intelligence. [7]

That which is awake in us even while we sleep, shaping in dream the objects of our desire—that indeed is pure, that is Brahman, and that verily is called the immortal. All the worlds have their being in that, and none can transcend it. That is the Ātman. [8]

As fire, though one, takes the shape of every object which it consumes, so the Ātman, though one, takes the shape of every object in which it dwells. [9]

As air, though one, takes the shape of every object which it enters, so the Ātman, though one, takes the shape of every object in which it dwells. [10]

As the sun, revealer of all objects to the seer, is not harmed by the sinful eye, nor by the impurities of the objects it gazes on, so the one Ātman, dwelling in all, is not touched by the evils of the world. For he transcends all. [11]

He is one, the lord and innermost Ātman of all; of one form, he makes of himself many forms. To him who sees the Ātman revealed in his own heart belongs eternal bliss—to none else, to none else! [12]

Intelligence of the intelligent, eternal among the transient, he, though one, makes possible the desires of many. To him who sees the Ātman revealed in his own heart belongs eternal peace—to none else, to none else! [13]

(Naciketā said:)

How, O King, shall I find that blissful Ātman, supreme, ineffable, who is attained by the wise? Does he shine by himself, or does he reflect another's light? [14]

(King of Death said:)

Him the sun does not illumine, nor the moon, nor the stars, nor the lightning—nor, verily, fires kindled upon earth. He is the one light that gives light to all. He shining, everything shines. [15]

### *[2.3] WORLD-TREE ROOTED IN BRAHMAN*

This universe is a tree eternally existing, its roots aloft, its branches spread below. The pure root of the tree is Brahman, the immortal, in whom the three worlds have their being, whom none can transcend, who is verily the Ātman. [1]

The whole universe came forth from Brahman, moves in Brahman. Mighty and awful is he, like to a thunderbolt crashing loud through the heavens. For those who attain him, death has no terror. [2]

In fear of him fire burns, the sun shines, the rains fall, the winds blow, and death kills. [3]

If a man fails to attain Brahman before he casts off his body, he must again put on a body in the world of created things. [4]

In one's own soul Brahman is realized clearly, as if seen in a mirror. In the heaven of Brahmā also is Brahman realized clearly, as one distinguishes light from darkness. In the world of the fathers, he is beheld as in a dream. In the world of angels, he appears as if reflected in water. [5]

The senses have separate origin in their several objects. They may be active, as in the waking state, or they may be inactive, as in sleep. He who knows them to be distinct from the changeless Ātman grieves no more. [6]

Above the senses is the mind. Above the mind is the intellect. Above the intellect is the ego. Above the ego is the unmanifested seed, the primal cause. [7]

And verily beyond the unmanifested seed is Brahman, the all-pervading spirit, the unconditioned, knowing whom one attains to freedom and achieves immortality. [8]

None beholds him with the eyes, for he is without visible form. Yet in the heart is he revealed through self-control and meditation. Those who know him become immortal. [9]

When all the senses are stilled, when the mind is at rest, when the intellect wavers not—that, say the wise, is the highest state. [10]

This calm of the senses and the mind has been defined as yoga. He who attains it is freed from delusion. [11]

In one not freed from delusion, this calm is uncertain, unreal: it comes and goes. Brahman, words cannot reveal, mind cannot reach, eyes cannot see. How then, save through those who know him, can he be known? [12]

There are two selves, the apparent self and the real self. Of these, it is the real self, and he alone who must be felt as truly existing. To the man who has felt him as truly existing, he reveals his innermost nature. [13]

The mortal in whose heart desire is dead becomes immortal. The mortal in whose heart the knots of ignorance are untied becomes immortal. These are the highest truths taught in the scriptures. [14-15]

Radiating from the lotus of the heart there are a hundred and one nerves. One of these ascends toward the thousand-petaled lotus in the brain. If, when a man comes to die, his vital force passes upward and out through this nerve, he attains immortality; but if his vital force passes out through another nerve, he goes to one or another plane of mortal existence, and remains subject to birth and death. [16]

The supreme person, of the size of a thumb, the innermost Ātman, dwells for ever in the hearts of all beings. As one draws the pith from a reed, so must the aspirant after truth, with great perseverance, separate the Ātman from the body. Know the Ātman to be pure and immortal—yea, pure and immortal. [17]

(The Narrator said:)

Naciketā, having learned from the god this knowledge and the whole process of yoga, was freed from impurities and from death, and was united with Brahman. Thus will it be with another also if he know the innermost Ātman. [18]

Om . . .

May Brahman protect us,

May he guide us,

May he give us strength and right understanding.

May love and harmony be with us all.

OM . . . Peace—peace—peace. [19]



## ĪŚĀ UPANIṢAD

(Part of Yajur Veda)

OM.

Filled full with Brahman are the things we see,  
Filled full with Brahman are the things we see not,  
From out of Brahman floweth all that is:  
From Brahman all—yet is he still the same.  
OM . . . . . Peace—peace—peace.

In the heart of all things, of whatever there is in the universe, dwells the lord. He alone is the reality. Wherefore, renouncing vain appearances, rejoice in him. Covet no man's wealth. [1]

Well may he be content to live a hundred years who acts without attachment—who works his work with earnestness, but without desire, not yearning for its fruits—he, and he alone. [2]

Worlds there are without suns, covered up with darkness. To these after death go the ignorant, slayers of the Ātman. [3]

The Ātman is one. Unmoving, it moves swifter than thought. The senses do not overtake it, for always it goes before. Remaining still, it outstrips all that run. Without the Ātman, there is no life. [4]

To the ignorant the Ātman appears to move—yet it moves not. From the ignorant it is far distant—yet it is near. It is within all, and it is without all. [5]

He who sees all beings in the Ātman, and the Ātman in all beings, hates none. [6]

To the illumined soul, the Ātman is all. For him who sees everywhere oneness, how can there be delusion or grief? [7]

The Ātman is everywhere. Bright is he, bodiless, without scar of imperfection, without bone, without flesh, pure, untouched by evil. The seer, the thinker, the one who is above all, the self-existent—he it is that has established perfect order among objects and beings from beginningless time. [8]

To darkness are they doomed who devote themselves only to life in the world, and to a greater darkness they who devote themselves only to meditation. [9]

Life in the world alone leads to one result, meditation alone leads to another. So have we heard from the wise. [10]

They who devote themselves both to life in the world and to meditation, by life in the world overcome death, and by meditation achieve immortality. [11]

To darkness are they doomed who worship only the body, and to greater darkness they who worship only the spirit. [12]

Worship of the body alone leads to one result, worship of the spirit leads to another. So have we heard from the wise. [13]

They who worship both the body and the spirit, by the body overcome death, and by the spirit achieve immortality. [14]

The face of truth is hidden by your golden orb, O Sun. That do you remove, in order that I who am devoted to truth may behold its glory. [15]

O nourisher, only seer, controller of all—O illumining Sun, fountain of life for all creatures—withhold your light, gather together your rays. May I behold through your grace your most blessed form. The being that dwells therein—even that being am I. [16]

Let my life now merge in the all-pervading life. Ashes are my body's end. OM . . . O mind, remember Brahman. O mind, remember your past deeds. Remember Brahman. Remember your past deeds. [17]

O god Agni, lead us to felicity. You know all our deeds. Preserve us from the deceitful attraction of sin. To you we offer our salutations, again and yet again! [18]

## PRAŚNA UPANIṢAD

(Part of Atharva-Veda)

OM . . .

With our ears may we hear what is good.

With our eyes may we behold your righteousness.

Tranquil in body, may we who worship you find rest.

OM . . . Peace—peace—peace.

OM . . . Hail to the supreme Ātman!

### [1] SOURCE OF ALL BEINGS

Sukeśā, Satyakāma, Gārgya, Kausalya, Bhārgava, and Kabandhī, devotees and seekers after the truth of the supreme Brahman, with faith and humility approached the sage Pippalāda. [1]

Said the sage: Practice austerity, continence, faith for a year; then ask what questions you wish. If I can, I will answer. [2]

After a year Kabandhī approached the teacher and asked:

"Sir, how did the creatures come into being?" [3]

"The Lord of beings," replied the sage, "meditated and produced Prāṇa, the primal energy, and Rayi, the giver of form, desiring that they, male and female, should in manifold ways produce creatures for him. [4]

Prāṇa, the primal energy, is the sun; and Rayi, the form-giving substance is the moon.

Be it known that all this universe, that which is gross and that which is subtle, is one with Rayi. Therefore is Rayi omnipresent. [5]

In like manner is the universe one with Prāṇa. The rising sun pervades the east, and fills with energy all beings that there inhabit; and likewise when his rays fall on the south, the west, the north, the zenith, the nadir, and the intermediate regions, to all beings that there inhabit he gives life. [6]

Prāṇa is the soul of the universe, assuming all forms; he is the light that animates and illumines all: even as it is written: [7]

*'The wise know him who assumes all forms, who is radiant, who is all-knowing, who is the one light that gives light to all. He rises as the sun of a thousand rays, and abides in infinite places'.* [8]

Prāṇa and Rayi, uniting, divide the year. Two are the paths of the sun—two are the paths that men travel after death. These are the southern and the northern.

Those who desire offspring and are devoted to almsgiving and rituals, considering these the highest accomplishment, attain the world of the moon and are born again on earth.

They travel by the southern path, which is the path of the fathers, and is indeed Rayi, the maker of forms. [9]

But those who are devoted to the worship of the Ātman, by means of austerity, continence, faith and knowledge, go by the northern path and attain the world of the sun. The sun, the light, is indeed the source of all energy. It is immortal, beyond fear; it is the supreme goal. For him who goes to the sun, there is no more birth nor death. The sun ends birth and death. Pertaining to this here is a verse: [10]

*'Some talk of this sun as possessed of five feet, as the father, as constituted by twelve limbs, and as full of water in the high place above the sky. But there are these others who call him the omniscient and say that on him, as possessed of seven wheels and six spokes, is fixed the whole universe'.* [11]

Prāṇa and Rayi, uniting, form the month. Its dark fortnight is Rayi and its bright fortnight is Prāṇa. Sages perform their devotional rites in the light, with knowledge; fools, in the dark, in ignorance. [12]

Day and night are verily the lord of all creatures. Day is surely his Prāṇa and night is certainly the food. Those who indulge in passion during the day, waste away Prāṇa. That they give play to passion at night is as good as continence. [13]

Food is Prāṇa and Rayi. From food is produced seed, and from seed, in turn, are born all creatures. [14]

Those who worship the world of creation produce children; but those alone attain the world of Brahman who are steadfast in continence, meditation, and truthfulness. [15]

The pure world of Brahman is attainable by those only who are neither deceitful, nor wicked, nor false." [16]

## [2] SUPPORTING POWERS

Then Bhārgava approached the teacher and asked:

"Holy sir, how many several powers hold together this body? Which of them are most manifest in it? And which is the greatest?" [1]

"The powers," replied the sage, "are ether, air, fire, water, earth—these being the five elements which compose the body; and, besides these, speech, mind, eye, ear, and the rest of the sense organs. Once these powers made the boastful assertion: 'We hold the body together and support it,' whereupon Prāṇa, the primal energy, supreme over them all, said to them: 'Do not deceive yourselves. It is I alone, dividing myself fivefold, who hold together this body and support it.' But they would not believe him. [2-3]

Prāṇa, to justify himself, made as if he intended to leave. But as he rose and appeared to be going, all the rest realized that if he went they also would have to depart with him; and as Prāṇa again seated himself, the rest found their respective places. As bees go out when their queen goes out, and return when she returns, so was it with speech, mind, vision, hearing, and the rest. Convinced of their error, the powers now praised Prāṇa, saying: [4]

'As fire, Prāṇa burns; as the sun, he shines; as cloud, he rains; as Indra, he rules the gods; as wind, he blows; as the moon, he nourishes all. He is that which is visible and also that which is invisible. He is immortal life. [5]

As spokes in the nave of a wheel, so is everything made fast in Prāṇa—the Ṛks, the Yajus, the Sāmas, sacrifice, Kṣatriyas, and Brāhmaṇa. [6]

O Prāṇa, lord of creation, you move in the womb, and are born again. To you who, as breath, dwell in the body, all creatures bring offerings. [7]

You, as fire, carry oblations to the gods; and through you, the fathers receive their offerings. To every organ of sense, you give its function. [8]

Prāṇa, you are the creator; you are the destroyer by your prowess; and you are the protector. You move in the sky as the sun, and lord of lights are you. [9]

Prāṇa, when you shower down rain, your creatures rejoice, hoping that they will find food, as much as they desire. [10]

You are purity itself, you are the master of all that exists, you are fire, the eater of offerings. We, the organs of sense, offer to you your food—to you, the father of all. [11]

That power of yours which dwells in speech, in the ear, and in the eye, and which pervades the heart—make that propitious, and forsake us not. [12]

Whatsoever exists in the universe is dependent on you, O Prāṇa. Protect us as a mother protects her children. Grant us prosperity and grant us wisdom'. [13]

### [3] LIFE OF A PERSON

And when it was the turn of Kausalya, he put this question:

"Master, of what is Prāṇa born; how does he enter the body; how does he live there after dividing himself; how does he go out; how does he experience what is outside; and how does he hold together the body, the senses, and the mind?" [1]

To which the sage replied:

"Kausalya, you ask very difficult questions; but since you are a sincere seeker after the truth of Brahman, I must answer. [2]

Prāṇa is born of the Ātman. Like a man and his shadow, the Ātman and Prāṇa are inseparable. Prāṇa enters the body at birth, that the desires of the mind, continuing from past lives, may be fulfilled. [3]

As a king employs officials to rule over different portions of his kingdom, so Prāṇa associates with himself four other Prāṇas, each a portion of himself and each assigned a separate function. [4]

The *Prāṇa* himself dwells in eye, ear, mouth, and nose; the *Apāna*, which is the second Prāṇa, rules the organs of excretion and generation; the *Samāna*, which is the third Prāṇa, inhabits the navel, and governs digestion and assimilation. [5]

The Ātman dwells in the lotus of the heart, whence radiate a hundred and one nerves. From each of these proceed one hundred others, which are smaller, and from each of these,

again, seventy-two thousand others, which are smaller still. In all these moves *Vyāna*, which is the fourth *Prāṇa*. [6]

And then at the moment of death, through the nerve in the center of the spine, the *Udāna*, which is the fifth *Prāṇa*, leads the virtuous man upward to higher birth, the sinful man downward to lower birth, and the man who is both virtuous and sinful to rebirth in the world of men. [7]

The sun is the *Prāṇa* of the universe. It rises to help the *Prāṇa* in the eye of man to see. The power of earth maintains the *Apāna* in man. The ether between the sun and the earth is the *Samāna*, and the all-pervading air is the *Vyāna*. The *Udāna* is fire, and therefore, he whose bodily heat has gone out dies, after which his senses are absorbed in the mind, and he is born again. [8-9]

Whatever his thought at the moment of death, this it is that unites a man with *Prāṇa*, who in turn, uniting himself with *Udāna* and with the *Ātman*, leads the man to be reborn in the world he merits. [10]

The progeny of him who knows *Prāṇa* as I have revealed him to you is never cut off; and he himself becomes immortal. It was said of old: [11]

*'One who knows the Prāṇa—whence he has his source, how he enters the body, how he lives thereafter dividing himself fivefold, what are his inner workings—such an one attains to immortality, yea, even to immortality'.*" [12]

#### [4] SLEEP AND THE BASIS OF THINGS

Gārgya then asked:

"Master, when a man's body sleeps, who is it within that sleeps, and who is awake, and who is dreaming? Who then experiences happiness, and with whom are all the sense organs united?" [1]

"As the rays of the sun, O Gārgya, when he sets," replied the sage, "gather themselves up in his disk of light, to come out again when he rises, so the senses gather themselves up in the mind, the highest of them all. Therefore, when a man does not hear, see, smell, taste, touch, speak, grasp, enjoy, we say that he sleeps. [2]

Only the *Prāṇas* are then awake in the body, and the mind is led nearer to the *Ātman*.

That which is this *Apāna* really resembles the sacrificial fire called *Gārhapatya*. *Vyāna* resembles the sacrificial fire called *Anvāhāryapacana*. Since the sacrificial fire called *Āhavanīya* is obtained from *Gārhapatya* which is the (former's) source of extraction, therefore *Prāṇa* conforms to *Āhavanīya* because of its issuing out of *Apāna*. [3]

That *Samāna* is the priest called *Hotā*, because it strikes a balance between exhalation and inhalation which are but (comparable to) two oblations. The mind is verily the sacrificer. The desired fruit is *Udāna*, which leads this sacrificer every day to Brahman. [4]

While in dream, the mind revives its past impressions. Whatever it has seen, it sees again; whatever it has heard, it hears again; whatever it has enjoyed in various countries and various quarters of the earth, it enjoys again. What has been seen and not seen, heard and not heard, enjoyed and not enjoyed, both the real and the unreal, it sees; yea, it sees all. [5]

When the mind is overpowered by deep slumber, it dreams no more. It rests happily in the body. [6]

As birds, my friend, fly to the tree for rest, even so do all these things fly to the Ātman: earth and its peculiar essence, water and its peculiar essence, fire and its peculiar essence, air and its peculiar essence, ether and its peculiar essence, the eye and what it sees, the ear and what it hears, the nose and what it smells, the tongue and what it tastes, the skin and what it touches, the voice and what it speaks, the hands and what they grasp, the sex organ and what it enjoys, the organ of excretion and what it excretes, the feet and what they walk on, the mind and what it perceives, the intellect and what it understands, the ego and what it appropriates, the heart and what it loves, light and what it illumines, energy and what it binds together. [7-8]

For verily it is the Ātman that sees, hears, smells, tastes, thinks, knows, acts. He is Brahman, whose essence is knowledge. He is the immutable Ātman, the supreme. [9]

He who knows the immutable, the pure, the shadowless, the bodiless, the colorless, attains to Brahman, O my friend. Such an one becomes all-knowing, and he dwells in all beings. Of him it is written: [10]

*'He who knows that immutable Ātman, wherein live the mind, the senses, the Prāṇas, the elements—verily such an one knows all things, and realizes the Ātman in all.'* [11]

#### [5] EFFECT OF MEDITATING ON OM

Whereupon, Satyakāma, coming near to the master, said:

"Venerable sir, if a man meditate upon the syllable OM all his life, what shall be his reward after death?"

And the master answered him thus: [1]

"Satyakāma, OM is Brahman—both the conditioned and the unconditioned, the personal and the impersonal. By meditating upon it, the wise man may attain either the one or the other. [2]

If he meditate upon OM with but little knowledge of its meaning, but nevertheless is enlightened thereby, upon his death he will be immediately born again on this earth, and during his new life he will be devoted to austerity, continence, and faith, and will attain to spiritual greatness. [3]

If, again, he meditate upon OM with a greater knowledge of its meaning, upon his death he will ascend to the lunar heaven, and after he has partaken of its pleasures, will return again to earth. [4]

But if he meditate upon OM in the full consciousness that it is one with god, upon his death he will be united with the light that is in the sun, he will be freed from evil, even as a snake is freed from its slough, and he will ascend to god's dwelling place. There he will realize Brahman, who evermore abides in the heart of all beings—Brahman supreme!

Concerning the sacred syllable OM it is written: [5]

*'The syllable OM, when it is not fully understood, does not lead beyond mortality. When it is fully understood, and meditation is therefore rightly directed, a man is freed from*

*fear, whether he be awake, dreaming, or sleeping the dreamless sleep, and attains to Brahman'. [6]*

By virtue of a little understanding of OM a man returns to earth after death. By virtue of a greater understanding, he attains to the celestial sphere. By virtue of a complete understanding, he learns what is known only to the seers. The sage, with the help of OM, reaches Brahman, the fearless, the undecaying, the immortal." [7]

#### [6] PERSON WITH SIXTEEN PARTS

Lastly, Sukeśā approached the sage and said:

"Holy sir, Hiraṇyanābha, prince of Kosala, once asked me this question, 'Sukeśā, do you know the Ātman and his sixteen parts?' I replied, 'I do not. Surely, if I knew them, I would have taught them to you. I will not lie, for he who lies perishes, root and all.' The prince silently mounted his chariot and went away. So now I ask of you, Where is the Ātman?" [1]

The sage replied:

"My child, within this body dwells the Ātman, from whom sprang the sixteen parts of the universe; and in this manner they came into being: [2]

'If, creating, I enter my creation,' the Ātman reflected, 'what is there to bind me to it; what is there to go out from it when I go out, to stay within it when I stay?' Pondering thus, and in answer to his thought, he made Prāṇa; and from Prāṇa he made desire; and from desire he made ether, air, fire water, earth, the senses, the mind, and food; and from food he made vigor, penance, the Vedas, the sacrificial rites, and all the worlds. Thereafter, in the worlds, he created names. And the number of the elements he thus created was sixteen. [3-4]

As the flowing rivers, whose destination is the sea, having reached it disappear in it, losing their names and forms, and men speak only of the sea; so these sixteen parts created from out his own being by the Ātman, the eternal seer, having returned to him from whom they came, disappear in him, their destination, losing their names and forms, and people speak only of the Ātman. Then for man the sixteen parts are no more, and he attains to immortality.

Thus was it said of old: [5]

*'The sixteen parts are spokes projecting from the Ātman, who is the hub of the wheel. The Ātman is the goal of knowledge. Know him and go beyond death'.*" [6]

The sage concluded, saying:

"What I have told you is all that can be said about the Ātman, the supreme Brahman. Beyond this there is naught." [7]

The disciples worshiped the sage, and said:

"You are indeed our father. You have led us beyond the sea of ignorance.

We bow down to all the great seers!

Obeisance to the great seers!"

OM . . . Peace—peace—peace. [8]





## MUNDAKA UPANIṢAD

(Part of Atharva-Veda)

OM . . .

With our ears may we hear what is good.

With our eyes may we behold your righteousness.

Tranquil in body, may we who worship you find rest.

OM . . . Peace—peace—peace.

### [1.1] SOURCE OF THE UNIVERSE

Out of the infinite ocean of existence arose Brahmā, first-born and foremost among the gods. From him sprang the universe, and he became its protector. The knowledge of Brahman, the foundation of all knowledge, he revealed to his first-born son Atharvā. [1]

In turn, Atharvā taught this same knowledge of Brahman to Aṅgir. Aṅgir, again, taught it to Satyavaha, who revealed it to Aṅgiras. [2]

To Aṅgiras came upon a time Śaunaka, the famous householder, and asked respectfully:

"Holy sir, what is that by which all else is known?" [3]

"Those who know Brahman," replied Aṅgiras, "say that there are two kinds of knowledge, the higher and the lower. [4]

The lower is knowledge of the Vedas (the Ṛk, the Sāma, the Yajur, and the Atharva), and also of phonetics, ceremonials, grammar, etymology, metre, and astronomy. The higher is knowledge of that by which one knows the changeless reality. [5]

By this (the higher knowledge) is fully revealed to the wise that which transcends the senses, which is uncaused, which is indefinable, which has neither eyes nor ears, neither hands nor feet, which is all-pervading, subtler than the subtlest—the everlasting, the source of all. [6]

As the web comes out of the spider and is withdrawn, as plants grow from the soil and hair from the body of man, so springs the universe from the eternal Brahman. [7]

Brahman willed that it should be so, and brought forth out of himself the material cause of the universe; from this came the primal energy, and from the primal energy mind, from mind the subtle elements, from the subtle elements the many worlds, and from the acts performed by beings in the many worlds the chain of cause and effect—the reward and punishment of works. [8]

Brahman sees all, knows all; he is knowledge itself. Of him are born cosmic intelligence, name, form, and the material cause of all created beings and things. [9]

## [1.2] CEREMONIAL RELIGION

That thing that is such is true.

The karmas that the wise discovered in the mantras are accomplished variously (in the context of the sacrifice) where the three Vedic duties get united. You perform them for ever with desire for the true results. This is your path leading to the fruits of karma acquired by yourselves. [1]

When, the fire being set ablaze, the flame shoots up, one should offer the oblations into that part that is in between the right and the left. [2]

It (i.e., the Agnihotra) destroys the seven worlds of that man whose Agnihotra (sacrifice) is without Darśa and Paurṇamāsa (rites), devoid of Cāturmāsya, bereft of Āgrayaṇa, unblest with guests, goes unperformed, is unaccompanied by Vaiśvadeva (rite), and is performed perfunctorily. [3]

Kālī, Karālī, Manojavā, and Sulohitā and that which is Sudhūmravarṇā, as also Sphulī ṅgini, and the shining Viśvaruci—these are the seven flaming tongues. [4]

These oblations turn into the rays of the sun and taking him up they lead him, who performs the rites in these shining flames at the proper time, to where the single lord of the gods presides over all. [5]

Saying, 'Come, come', uttering pleasing words such as, 'This is your well-earned, virtuous path which leads to heaven', and offering him adoration, the scintillating oblations carry the sacrificer along the rays of the sun. [6]

Finite and transient are the fruits of sacrificial rites. The deluded, who regard them as the highest good, remain subject to birth and death. [7]

Living in the abyss of ignorance, yet wise in their own conceit, the deluded go round and round, like the blind led by the blind. [8]

Living in the abyss of ignorance, the deluded think themselves blest. Attached to works, they know not. Works lead them only to heaven, whence, to their sorrow, their rewards quickly exhausted, they are flung back to earth. [9]

Considering religion to be observance of rituals and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals. [10]

But wise, self-controlled, and tranquil souls—who are contented in spirit, and who practice austerity and meditation in solitude and silence—are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Ātman. [11]

Let a man devoted to spiritual life examine carefully the ephemeral nature of such enjoyment, whether here or hereafter, as may be won by good works, and so realize that it is not by works that one gains the eternal. Let him give no thought to transient things, but absorbed in meditation, let him renounce the world. To know the eternal, let him humbly approach a Guru devoted to Brahman and well-versed in the scriptures. [12]

To a disciple who approaches reverently, who is tranquil and self-controlled, the wise teacher gives that knowledge, faithfully and without stint, by which is known the truly existing, the changeless Ātman. [13]

### *[2.1] DOCTRINE OF BRAHMAN-ĀTMAN*

The imperishable is the real. As sparks innumerable fly upward from a blazing fire, so from the depths of the imperishable arise all things. To the depths of the imperishable they again descend. [1]

Self-luminous is that being, and formless. He dwells within all and without all. He is unborn, pure, greater than the greatest, without breath, without mind. [2]

From him are born breath, mind, the organs of sense, ether, air, fire, water, and the earth, and he binds all these together. [3]

Heaven is his head, the sun and moon his eyes, the four quarters his ears, the revealed scriptures his voice, the air his breath, the universe his heart. From his feet came the earth. He is the innermost Ātman of all. [4]

From him arises the sun-illuminated sky, from the sky the rain, from the rain food, and from food the seed in man which he gives to woman.

Thus do all creatures descend from him. [5]

From him are born hymns, devotional chants, scriptures, rites, sacrifices, oblations, divisions of time, the doer and the deed, and all the worlds lighted by the sun and purified by the moon. [6]

From him are born gods of diverse descent. From him are born angels, men, beasts, birds; from him vitality, and food to sustain it; from him austerity and meditation, faith, truth, continence, and law. [7]

From him spring the organs of sense, their activities, and their objects, together with their awareness of these objects. All these things, parts of man's nature, spring from him. [8]

In him the seas and the mountains have their source; from him spring the rivers, and from him the herbs and other life-sustaining elements, by the aid of which the subtle body of man subsists in the physical body. [9]

Thus Brahman is all in all. He is action, knowledge, goodness supreme. To know him, hidden in the lotus of the heart, is to untie the knot of ignorance. [10]

### *[2.2] THE SELF-LUMINOUS BRAHMAN*

Self-luminous is Brahman, ever present in the hearts of all. He is the refuge of all, he is the supreme goal. In him exists all that moves and breathes. In him exists all that is. He is both that which is gross and that which is subtle. Adorable is he. Beyond the ken of the senses is he. Supreme is he. Attain him! [1]

He, the self-luminous, subtler than the subtlest, in whom exist all the worlds and all those that live therein—he is the imperishable Brahman. He is the principle of life. He is speech, and he is mind. He is real. He is immortal. Attain him, O my friend, the one goal to be attained! [2]

Affix to the Upaniṣad, the bow incomparable, the sharp arrow of devotional worship; then, with the mind absorbed and heart melted in love, draw the arrow and hit the mark—the imperishable Brahman. [3]

OM is the bow, the arrow is the individual being, and Brahman is the target. With a tranquil heart, take aim. Lose yourself in him, even as the arrow is lost in the target. [4]

In him are woven heaven, earth, and sky, together with the mind and all the senses. Know him, the Ātman alone. Give up vain talk. He is the bridge of immortality. [5]

Within the lotus of the heart he dwells, where, like the spokes of a wheel, the nerves meet. Meditate on him as OM. Easily may you cross the sea of darkness. [6]

This Ātman, who understands all, who knows all, and whose glory is manifest in the universe, lives within the lotus of the heart, the bright throne of Brahman.

By the pure in heart is he known. The Ātman exists in man, within the lotus of the heart, and is the master of his life and of his body. With mind illumined by the power of meditation, the wise know him, the blissful, the immortal. [7]

The knot of the heart, which is ignorance, is loosed, all doubts are dissolved, all evil effects of deeds are destroyed, when he who is both personal and impersonal is realized. [8]

In the effulgent lotus of the heart dwells Brahman, who is passionless and indivisible. He is pure, he is the light of lights. Him the knowers of the Ātman attain. [9]

Him the sun does not illumine, nor the moon, nor the stars, nor the lightning—nor, verily, fires kindled upon earth. He is the one light that gives light to all. He shining, everything shines. [10]

This immortal Brahman is before, this immortal Brahman is behind, this immortal Brahman extends to the right and to the left, above and below. Verily, all is Brahman, and Brahman is supreme. [11]

### *[3.1] RECOGNITION OF THE IMMORTAL ĀTMAN*

Like two birds of golden plumage, inseparable companions, the individual self and the immortal Ātman are perched on the branches of the selfsame tree. The former tastes of the sweet and bitter fruits of the tree; the latter, tasting of neither, calmly observes. [1]

The individual self, deluded by forgetfulness of his identity with the divine Ātman, bewildered by his ego, grieves and is sad. But when he recognizes the worshipful lord as his own true self, and beholds his glory, he grieves no more. [2]

When the seer beholds the effulgent one, the lord, the supreme being, then, transcending both good and evil, and freed from impurities, he unites himself with him. [3]

The lord is the one life shining forth from every creature. Seeing him present in all, the wise man is humble, puts not himself forward. His delight is in the Ātman, his joy is in the Ātman, he serves the lord in all. Such as he, indeed, are the true knowers of Brahman. [4]

This Effulgent Ātman is to be realized within the lotus of the heart by continence, by steadfastness in truth and meditation, and by superconscious vision. Their impurities washed away, the seers realize him. [5]

Truth alone succeeds, not untruth. By truthfulness the path of felicity is opened up, the path which is taken by the sages, freed from cravings, and which leads them to truth's eternal abode. [6]

Brahman is supreme; he is self-luminous, he is beyond all thought. Subtler than the subtlest is he, farther than the farthest, nearer than the nearest. He resides in the lotus of the heart of every being. [7]

The eyes do not see him, speech cannot utter him, the senses cannot reach him. He is to be attained neither by austerity nor by sacrificial rites. When through discrimination the heart has become pure, then, in meditation, the impersonal Ātman is revealed. [8]

The subtle Ātman within the living and breathing body is realized in that pure consciousness wherein there is no duality—that consciousness by which the heart beats and the senses perform their office. [9]

Whether of heaven, or of heavenly enjoyments, whether of desires, or of objects of desire, whatever thought arises in the heart of the sage is fulfilled. Therefore let him who seeks his own good revere and worship the sage. [10]

### *[3.2] CAUSE AND NATURE OF LIBERATION*

The sage knows Brahman, the support of all, the pure effulgent being in whom is contained the universe. They who worship the sage, and do so without thought of self, cross the boundary of birth and death. [1]

He who brooding upon sense objects, comes to yearn for them, is born here and there, again and again, driven by his desire. But he who has realized the Ātman, and thus satisfied all hunger, attains to liberation even in this life. [2]

The Ātman is not to be known through study of the scriptures, nor through subtlety of the intellect, nor through much learning. But by him who longs for him is he known. Verily unto him does the Ātman reveal his true being. [3]

The Ātman is not to be known by the weak, nor by the thoughtless, nor by those who do not rightly meditate. But by the rightly meditative, the thoughtful, and the strong, he is fully known. [4]

Having known the Ātman, the sages are filled with joy. Blessed are they, tranquil of mind, free from passion. Realizing everywhere the all-pervading Brahman, deeply absorbed in contemplation of his being, they enter into him, the Ātman of all. [5]

Having fully ascertained and realized the truth of Vedānta, having established themselves in purity of conduct by following the yoga of renunciation, these great ones attain to immortality in this very life; and when their bodies fall away from them at death, they attain to liberation. [6]

When death overtakes the body, the vital energy enters the cosmic source, the senses dissolve in their cause, and karmas and the individual soul are lost in Brahman, the pure, the changeless, the infinite. [7]

As rivers flow into the sea and in so doing lose name and form, even so the wise man, freed from name and form, attains the supreme being, the self-luminous, the infinite. [8]

He who knows Brahman becomes Brahman. No one ignorant of Brahman is ever born in his family. He passes beyond all sorrow. He overcomes evil. Freed from the fetters of ignorance, he becomes immortal. [9]

Let the truth of Brahman be taught only to those who obey his law, who are devoted to him, and who are pure in heart. To the impure let it never be taught. [10]

Hail to the sages! Hail to the illumined souls!

This truth of Brahman was taught in ancient times to Śaunaka by Aṅgiras. Hail to the sages! Hail to the illumined souls!

OM . . . Peace—peace—peace. [11]

## MĀṆḌŪKYA UPANIṢAD

(Part of Atharva Veda)

OM . . .

With our ears may we hear what is good.

With our eyes may we behold your righteousness.

Tranquil in body, may we who worship you find rest.

OM . . . Peace—peace—peace.

The syllable OM, which is the imperishable Brahman, is the universe. Whatsoever has existed, whatsoever exists, whatsoever shall exist hereafter, is OM. And whatsoever transcends past, present, and future, that also is OM. [1]

All this that we see without is Brahman. This Ātman that is within is Brahman.

This Ātman, which is one with OM, has three aspects, and beyond these three, different from them and indefinable—the fourth. [2]

The first aspect of the Ātman is the universal person, the collective symbol of created beings, in his physical nature—Vaiśvānara. He is awake, and is conscious only of external objects. He has seven members. The heavens are his head, the sun his eyes, air his breath, fire his heart, water his belly, earth his feet, and space his body. He has nineteen instruments of knowledge: five organs of sense, five organs of action, five functions of the breath, together with mind, intellect, heart, and ego. He is the enjoyer of the pleasures of sense. [3]

The second aspect of the Ātman is the universal person in his mental nature—Taijasa. He has seven members and nineteen instruments of knowledge. He is dreaming, and is conscious only of his dreams. In this state he is the enjoyer of the subtle impressions in the mind of the deeds he has done in the past. [4]

The third aspect of the Ātman is the universal person in dreamless sleep—Prājña. He dreams not. He is without desire. As the darkness of night covers the day, and the visible world seems to disappear, so in dreamless sleep the veil of consciousness envelops his thought and knowledge, and the subtle impressions of his mind apparently vanish. Since he experiences neither strife nor anxiety, he is said to be blissful, and the experiencer of bliss. [5]

Prājña is the lord of all. He knows all things. He is the dweller in the hearts of all. He is the origin of all. He is the end of all. [6]

The fourth, say the wise, is not subjective experience, nor objective experience, nor experience intermediate between these two, nor is it a negative condition which is neither consciousness nor unconsciousness. It is not the knowledge of the senses, nor is it relative knowledge, nor yet inferential knowledge. Beyond the senses, beyond the understanding, beyond all expression, is the fourth. It is pure unitary consciousness, wherein awareness of the world and of multiplicity is completely obliterated. It is ineffable peace. It is the supreme good. It is one without a second. It is the Ātman. Know it alone! [7]



This Ātman, beyond all words, is the syllable OM. This syllable, though indivisible, consists of three letters—A-U-M. [8]

Vaiśvānara, the Ātman as the universal person in his physical being, corresponds to the first letter—A. Whosoever knows Vaiśvānara obtains what he desires, and becomes the first among men. [9]

Taijasa, the Ātman as the universal person in his mental being, corresponds to the second letter—U. Taijasa and the letter U both stand in dream, between waking and sleeping. Whosoever knows Taijasa grows in wisdom, and is highly honored. [10]

Prājña, the Ātman as the universal person in dreamless sleep, corresponds to the third letter—M. He is the origin and the end of all. Whosoever knows Prājña knows all things. [11]

The fourth, the Ātman, is OM, the indivisible syllable. This syllable is unutterable, and beyond mind. In it the manifold universe disappears. It is the supreme good—One without a second. Whosoever knows OM, the Ātman, becomes the Ātman. [12]