

CHAPTER I

REBIRTH AND RELEASE THROUGH KNOWLEDGE

I. *citro ha vai gāṅgyāyanir yakṣyamāna āruṇim vavre; sa ha putram svetaketuram prajighāya yājayeti; tam hābhyāgatam papraccha, gautamasya putrāsti samvrtam loke yasmin mā dhāsyasi, anyatamo vādhvā tasya, mā loke dhāsyasīti; sa hovāca, nāham etad veda, hantācāryam pṛcchānīti: sa ha pitaram āsādyā papraccha itīti mā prākṣit katham pratibravanīti; sa hovāca, aham apy etan na veda, sadasy eva vyaṃ svādhyāyam adhītya harāmahe yan naḥ pare dadati, ehy ubhau gamiṣyāva iti, sa ha samit-pāṇiṣ citram gāṅgyāyanim pratīcākrama upāyanīti: tam hovāca, brahmārḥo'si, gautama, yo na mānam upāgāh, ehi vyeva tvā jñāpayiṣyāmīti.*

I. Citra Gāṅgyāyani, verily, wishing to perform a sacrifice chose Āruṇi. He, then, sent his son Śvetaketu saying, 'you perform the sacrifice.' When he had arrived, he asked of him, O son of Gautama, is there a hidden place in the world in which you will place me? Or is there another way and will you place me in its world? Then he said, 'I know not this. However, let me ask the teacher.' Having approached his father, he asked, 'thus has he asked me, how shall I answer? Then he said, 'I, too, know not this. Let us learn the study of the Veda at his residence and obtain what others give to us. Come, let us both go, 'Then with fuel in hand, he returned to Citra Gāṅgyāyani and said, 'May I come near to you (as a pupil). To him, then, he said, 'you are worthy of the knowledge of Brahman, O Gautama, for you have not gone into conceit. Come, I will make you understand' (clearly).

See B.U. VI. 1; C.U. V. 2.

gāṅgyāyani: v. gārgyāyani.

vavre: chose, varānam cakre.

abhyāgatam: has arrived, v. āsīnam, when he was seated.

putrāsti: v. putro'si, you are the son of Gautama.

samvrtam: hidden place, samyag āvrtam guptam sthānam.

anyatamo: v. anyam aho.

ācāryam: teacher, sarva-jñam, sarva-śāstrārthasya jñātāram anuṣṭhātāram.

Worthy of the knowledge of Brahman: V. *brahmārḥo'si. brahma-grāhyasi:*

* See Belvalkar: *The Paryāṅka Vidyā*, p. 32.

You are to be honoured like *Brahman*, *brahmanavai mānanīyah*.
you have not gone into conceit: you do not affect pride.

ehi: come, āgaccha.

jñāpayisyāmi: will make you understand clearly.

viññāpayisyāmi, spaṣṭam bodhayisyāmi, na tu sandehādikam jana-
yisyāmi.

The reference is to the two ways *deva-yāna* and *pitṛ-yāna*. Those who travel by the former do not return to a new life on earth but attain liberation by gaining a true knowledge of *Brahman*; those who travel by the latter to the world of the fathers return to earth to be born again and again.

In the notes on this Upaniṣad references are to Śaṅkarānanda's *Dīpikā*.

2. *sa hovāca, ye vai ke cāsmāl lokāt prayanti candramasam*
eva te sarve gacchanti, teṣām prāṇāṅ pūrva-pakṣa āpyāyate tām
apara-pakṣena prajānāyati, etad vai svargasya lokasya dvāram,
yac candramās tam yāḥ praty āha tam atisrjate: atha yo na praty
āhā tam iha vṛṣṭir bhūtvā varṣati sa iha kiṭṭho vā, paṅgo vā,
matsyo vā, śakunir vā, sinho vā, varāho vā, paraśvān vā, śārdūlo
vā, puruṣo vā, anyo vā teṣu teṣu sikhāneṣu pratyāyāyate, yathā-
karma yathā-vidyam, tam āgatam prcchati ko'siti, tam pratibrūyāt:
vicakṣaṇād ṛtavo reta ābhṛtam pañcadaśāt prasūtāt pitṛyā-
vataḥ.

tam mā pumsī kartaryerayadhvam pumsā kartrā mātari mā
niṣiñca.

sa jāya upajāyamāno dvādāśa-trayodaśopamāso dvādāśa-trayo-
daśena pitṛāsam tad-vid'ham pratilad-vid'ham, tan ma
ṛtavo martya va ābharadhvam tena satyena tena tapasā ṛtur
asmy ārtavo'smi, ko'si, tvam asmīti, tam atisrjate.

2. Then he said, those who, verily, depart from this world, they all, in truth, go to the moon. In the earlier (bright) half, it (the moon) thrives on their breathing spirits, in the latter (dark) half, it causes them to be born (again). The moon, verily, is the door of the world of heaven. Whoever answers it (properly), him it sets free (to go to the higher worlds). But whoever answers it not, him having become rain, it rains down here. Either as a worm, or as an insect or as a fish or as a bird, or as a lion, or as a boar, or as a snake, or as a tiger, or as a person or as some other in this or that condition he is born again according to his deeds, according to his knowledge; when he comes thither, he asks him; who are you? He should answer. From the far-shining, O ye Seasons, the seed was gathered, produced from the fifteenfold from the home of the fathers

(the ancestors) sent me in a man as an agent and with a man as an agent, placed me in a mother.¹ So was I born, being born in the twelfth or thirteenth month united to a father of twelve or thirteen months; for the knowledge of this was I, for the knowledge of the opposite of this. Therefore, O ye seasons, bring me on to immortality by this truth, by this austerity I am (like) a season. I am connected with the seasons. Who are you? (the sage asks again) 'I am you,' he replies. Then he sets him free.

apara-pakṣena: with the latter half, v. apara pakṣe na in the latter half. causes them to be born again: the moon sends those who do not proceed by deva-yāna (the path of the gods) to brahma-loka, back to life on earth.

We are born in accordance with our conduct and knowledge. *karma-vidyānusāreṇa śubham asubham vyāmiśram ca śarīram bhavati.*

The question 'Who are you?' is asked by the teacher, according to Śaṅkarānanda: *karuṇā-rasa-pūrṇa-hṛdayo vedāntārtha-yāthātmya-vit guru-lakṣaṇa-sampanno guruḥ praśnam karoti.*

upajāyamānaḥ: born or perhaps reborn.

twelve or thirteen months: a year.

There are two kinds of knowledge, unto birth, and unto ignorance. The former takes us to the path of the gods, the latter to the path of the fathers. Heaven and hell are stages on the journey and belong to the world of time, to a succession of births. Knowledge of *Brahman* takes us beyond both.

THE COURSE TO THE BRAHMA-WORLD

3. *sa etam deva-yānam panthānam āpadyāgni-lokam āgacchati,*
sa vāyu-lokam, sa varuṇa-lokam, sa indra-lokam, sa prajā-pati-lok-
am, sa brahma-lokam. tasya ha vā etasya lokasyāro hṛdo muhūrtā
yeṣṭihā vijarā nadītyo vṛkṣaḥ sārajyam samsthānam, aparājitam
āyatanam, indra-prajāpati dvāra-gopau, vibhu-pramitam, vicak-
ṣaṇāsandy amitaṅgaḥ paryāṅkaḥ, priyā ca mānasī, pratirūpā
ca cākṣuṣī, puṣpāny ādayāvayato vai ca jagāny ambās' cām-
bāyaviś cāpsaraso' mbyā nadyaḥ, tam ittham-vid āgacchati, tam
brahmā hābhīdhāvataḥ, mama yaśasā vijarām vā ayam nadīm
prāpan na vā ayam jarayisyatīti.

3. Having entered on this path of the gods, he comes to the

¹ Dr. Belvalkar's rendering of an amended text is this: 'From the illustrious one (the moon), the fifteenfold, the (new) born lord of the world of the manes, O ye seasons, the seed was gathered.'

'Do ye then, send me on into a male progenitor, and with the half of the male agent deposit me into the mother.'

world of Agni, then to the world of Vāyu, then to the world of Varuṇa, then to the world of Indra, then to the world of Prajā-pati, then to the world of Brahmā. This brahmā world, verily, has the lake Āra, the moments *yeṣṭihā*, the river Vijaṛā, the tree Ilya, the city Sālaḥya, the abode Aparājita, the two door-keepers Indra and Prajā-pati, the hall Vibhu, the throne Vicakṣaṇa, the couch Amitaujas, the beloved Mānasī and her counterpart Cakṣuṣī, both of whom taking flowers, verily, weave the worlds, the mothers, the nurses, the nymphs, and the rivers. To it (to such a world) he who knows this comes. To him Brahmā runs (advances towards), and says, 'It is on account of my glory, verily, he has reached the river, Ageless, He, verily, will not grow old.'

After Vāyu-loka, some texts have āditya-loka.

Brahma-loka is hirāṇya-garbha-loka of which an account is given.

The lake āra is the first impediment to entrance into brahma-loka. It is said to be composed of the enemies.

ari: desire, wrath, etc.

muhūrtāḥ: moments which produce desire, wrath, etc., and destroy the sacrifice.

yeṣṭihāḥ: kāma-krodhādi-pravṛtyutpādanena ghnantīti yeṣṭihāḥ: the moments spent in subduing desires.

the river Vijaṛā: ageless, vigata jarā.

the tree Ilya: ilā pṛthivī tad-rūpatvena ilya-iti-nāmā taruh.

the city Sālaḥya: the city is so called because on the bank are bow-strings as large as a sāl tree, a place abounding with water in many forms of rivers, lakes, wells, tanks, etc., and gardens inhabited by many heroes.¹

saṁsthānam: city, aneka-jana-nivāsa-rūpam pāṭṭanam.

aparājitam: unconquerable (city), hirāṇya-garbhasya rāja-mandiram.

pramītam: hall, sabhāsthalam. ahamkāra-svarūpam aham ity eva

sāmānyena pramītam vibhu-pramītam.

the throne Vicakṣaṇā: reason, vicakṣaṇā kuśalā buddhir mahat-tattvam ity ādi śabdābhīdheyā.

āsandī sabhā-madhye vedih.

amitaujāḥ: of unmeasured splendour. amitam aparimītam prāṇa-samī-vādāḍau prasiddham ojo balaṁ yasya so'yam amitaujāḥ.

ambā: the mothers, jagad-jananyāḥ śrūṭayāḥ.

4. tam pañcaśatāny apsarasām pratiyanti, śatam phala-hastāḥ, śatam āṅjana-hastāḥ, śatam mālya-hastāḥ, śatam vāso-hastāḥ, śatam cūrṇa-hastāḥ; tam brahmāṅkārēṇāṅkurvanti, sa brah-

¹ Dr. Belvalkar adopts the variant *sallaja* and renders it as the source of existence *sat*, emergence *ta* and emergence *ja*.

mālāṅkārēṇāṅkṛto brahma-vidvān brahmābhīpraiti; sa āgacchaty āraṁ hradam, tam manasātyeti, tam itvā samprativedo majjanti; sa āgacchati muhūrtān yeṣṭihān te'smād apadravanti, sa āgacchati, vijaṛāṁ nadīm tām manasaivātyeti, tat-sukṛta-duṣkṛte dhunute vā, tasya priyā jñātayāḥ sukṛtam upayanty apriyā duṣkṛtam; tad yathā rathena dhāvayan ratha-cakre paryavekṣetaivam aho-rātre paryavekṣetaivam sukṛta-duṣkṛte sarvāṇi ca dvandvāni, sa eṣa visukṛto viduṣkṛto brahma-vidvān brahmaivā-bhīpraiti.

4. Five hundred *apsarasas* (nymphs) go towards him, one hundred with fruits in their hands, one hundred with ointments in their hands, one hundred with garlands in their hands, one hundred with garments in their hands, one hundred with powdered perfumes in their hands. They adorn him with the adornment (worthy) of Brahmā. He, having been adorned with the adornment of Brahmā, goes into (advances towards) Brahmā. He comes to the lake Āra and he crosses it with his mind. On coming to it those who know only the immediate present¹ sink. He comes to the moments *yeṣṭihā* and they flee from him. He comes to the river Vijaṛā (Ageless); this he crosses with his mind alone. There he shakes off his good deeds and his evil deeds. His dear relatives succeed to his good deeds and those not dear, to the evil deeds. Then just as one driving a chariot looks at the two wheels (without being touched by them), even so he will look at day and night, at good deeds and evil deeds and on all the pairs of opposites. Thus one, freed from good and freed from evil, the knower of Brahman, goes on to Brahman.

phala: fruits, another reading *phaṇa*: ornaments. *ābharana*.

pairs of opposites: like light and darkness, heat and cold, pleasure and pain, *chāyātapa-śiṭoṣṇa-sukha-duḥkhādīni*. He transcends the limitations of the empirical world.

5. sa āgacchatīyam vrkṣam, tam brahma-gandhaḥ praviśati, sa āgacchati sālaḥyam saṁsthānam, tam brahma-rasaḥ praviśati, sa āgacchati aparājitam āyatanam, tam brahma-tejah praviśati, sa āgacchati indra-prajā-pato dvāra-gopau tāv asmād apadravataḥ, sa āgacchati vibhu-pramītam, tam brahma-yaśaḥ praviśati, sa āgacchati vicakṣaṇam āsandīm brhad-rathantare sāmānī pūrvaupādau, śyāitanaudhase cāparau pādau, vairūpa-vairāje anūcye,

¹ *samvidah*, *pratividah*, accordant and discordant thoughts. Dr. Belvalkar.

śākvara-raivate tiraścī, sā prajñā prajñayā hi vipaśyati, sa āgacchati amitaujasam paryāṅkam, sa prāṇas tasya bhūtaṅ ca bhaviṣyac ca pūrvau pādau, śrīś-cerā cāparau, bhadrāyājñāyājñīye śīrṣaṇye bṛhad-rathantare anūcye, rcaś ca sāmāni ca prācīnātānāni, yajūmṣi tiraścīnāni somāmśava upastaranam udgītho'paraś ca yah śrīr upabarhaṇam, tasmīn brahmāste, tam ittham-vit pādenaivāgra ārohati, tam brahmā pṛcchati ko'sīti, tam prati-brūyāt.

5. He comes to the tree Ilya and the fragrance of Brahmā enters into him. He comes to the city Sālajya; the flavour of Brahmā enters into him. He comes to the abode Aparājita; the radiance of Brahmā enters into him. He comes to the two door-keepers, Indra and *Prajā-pati* and they run away from him. He comes to the hall Vibhu and the glory of Brahmā enters into him. He comes to the throne of Vicakṣaṇa; the *Sāman* verses, *Bṛhad* and *Rathantara*, are its two fore feet, the *Syāita* and the *Naudhasa* the two hind feet, the *Vairūpa* and the *Vairāja*, the two lengthwise sides (pieces) the *Śākvara* and the *Raivata* are the two cross ones. It is wisdom for by wisdom one sees clearly. He comes to the couch Amitaujas. That is the breathing spirit, the past and the future are its two fore feet, prosperity and the earth are the two hind feet, the *Bhadra* and the *Yajñāyājñīya* the two head pieces, the *Bṛhad* and the *Rathantara* the two lengthwise pieces; the *Rg* verses and the *Sāman* chants, the cords stretched lengthwise, the *yajus* formulas the cross ones; the moonbeams the cushion, the *udgītha* the coverlet, prosperity the pillow. On this (couch) Brahmā sits. He who knows this ascends it just with one foot only. Brahmā asks him, 'Who are you?' and he should answer:

sa: He, the devotee, *upāsakah*.

the abode *Aparājita*: *aparājita-nāmakam brahma-grham*.

they run away from him: *prāpta-brahma-gandha-rasa-tejasah brahmaṇa iva darsana-mātreṇa badāhāñjalo parityaktāsanau dvāra-pradeśāt sarabhasam jayajayeti-śabdām uccārayantau apadravatah apasaratah. the throne of Vicakṣaṇa: see Atharva Veda XV. 3. 3-9 for a description of Vratya's seat and Aitareya Brāhmaṇa VIII. 12 for a description of Indra's throne.*

prosperity and the earth: *śrīś ca irā: lakṣmīh dharaṇī ca*.

IDENTITY WITH THE SUPREME SELF

6. *rtur asmy ārtavo'smy ākāśād yoneḥ sambhūto bhāryāyai retah, samvatsarasya tejo, bhūtasya bhūtasyātmā, bhūtasya*

bhūtasya tvam ātmāsi, yas tvam asi so'ham asmi, tam āha ko'ham asmīti, satyam iti, brūyāt, kim tad yat satyam iti, yad anyad devebhyas ca prānebhyas ca tat sad, atha yad devās ca prānās ca tat tyam, tad etayā vācābhivṛyāhriyate satyam iti, etāvad idam sarvam idam sarvam asīty evainam tad āha, tad etac chloke-nābhyyuktam.

6. I am season, I am connected with the seasons. From space as the source I am produced as the seed for a wife, as the light of the year, as the self of every single being. You are the self of every single being. What you are that am I. He says to him, 'Who am I?' He should say, 'The Real.' What is that called the Real? Whatever is different from the gods (sense organs) and the vital breaths that is *sat*, but the gods and the vital breaths are the *tyam*. Therefore this is expressed by the word *satyam*, all this, whatever there is. All this you are. Thus he speaks to him then. This is declared by a *Rg* verse.

yoni: source. *upādāna-kāraṇa*.

bhāryāyai: for a wife; *v. bhāyā*: produced from light.

devebhyah: from the gods, *indriyebhyah*.

7. *yajūdarah sāmāsirā asāvṛimūrtir avyayah*

sa brahmeli vijñeya ṛṣir brahma-mayo mahān

iti, tam āha kena me paumsyāni nāmāny āpnotīti, prāneneti brūyāt, kena napumsakānīti, manaseti, kena strī-nāmānīti, vāceti, kena gandhānīti, prāneneti, kena rūpānīti, cakṣuṣeti, kena śabdān iti, śrotreneti, kenānnarasān iti, jihvayeti, kena karmānīti, hastābhyām iti, kena sukha-duḥkhe iti, śarīreneti, kenānandam ratim prajātim iti; upastheneti, kenetyā iti, pādābhyām iti kena dhiyo vijñātavyam kāmān iti, prajñāyaveti, brūyāt, tam āha āpo vai khalu me loko'yam te'sāv iti, sā yā brahmaṇo jītir yā vyaśṭis tam jītim jayati, tām vyaśṭim vyaśṇute, ya evam veda, ya evam veda.

7. The great seer consisting of the sacred word, whose belly is *Yajus*, whose head is the *Sāman*, whose form is the *Rg*, the imperishable is to be known as Brahmā. He says to him, 'By what do you acquire my masculine names?' He should answer, 'by the vital breath.' 'By what, my neuter ones?' 'By mind.' 'By what, my feminine names?' 'By speech.' 'By what, smells?' 'By the breath.' 'By what, forms?' 'By the eye.' 'By what, sounds?' 'By the ear.' 'By what, the flavours of food?' 'By the tongue.' 'By what, actions?' 'By the two hands.' 'By what, pleasure and pain?' 'By the body.' 'By what, joy, delight and procreation?' 'By the generative organ.' 'By what, movement?'

'By the two feet.' 'By what, thoughts, what is to be known, and desires?' 'By intelligence,' he should say. To him he says, 'The waters, verily, are my world. It is (they are) yours.' Whatever victory is Brahmā's, whatever belongs to him, that victory he wins, that belonging he gets who knows this, yea who knows this.

ityā: movements, *gatiḥ*.

prajñayā: by intelligence, *svayam-prakāśenātma-bodhena*.

In *Brahma-loka*, whatever belongs to the presiding deity Brahmā belongs also to the aspirant who reaches it.

yāvaṭ madīyam tāvaṭ tvadīyam.

Cp. with this account *Satapatha Brāhmaṇa* XI. VI. 1; *Jaiminīya Upaniṣad Brāhmaṇa* I, 17-18; 42-44; 49-50.

CHAPTER II

THE DOCTRINE OF PRĀṆA (LIFE-BREATH)
IDENTITY WITH BRAHMĀ

I. *prāṇo brahmeti ha smāha kauṣītakiḥ: tasya ha vā elasya prāṇasya brahmaṇo manā dūtam, cakṣur goptṛ, śrotram saṁśrāvayitr, vāk pariveṣṭrī; sa yo ha vā elasya prāṇasya brahmaṇo mano dūtam veda dūtavān bhavati, yas cakṣur goptṛ goptṛmān bhavati, yah śrotram saṁśrāvayitr saṁśrāvayitṛmān bhavati, yo vācam pariveṣṭrīm pariveṣṭrīmān bhavati, tasmai vā elasmai prāṇāya brahmaṇa etāḥ sarvā devatā āyācamānāya balim haranti, evaṁ haivāsmāi sarvāni bhūtāny āyācamānāyaiva balim haranti, ya evaṁ veda tasyoṣaṇaṇa na yāced iti, tad yathā grāmam bhikṣitvā'labdhvopaviṣen nāham ato dattam aśnīyām iti, ta evainam upamantrayante ye purastāt pratyācakṣīran, eṣa dharmo'yācato bhavati, annadās tv evainam upamantrayante, dadāma ta iti.*

I. The breathing (living) spirit is Brahmā, thus, indeed, Kauṣītaki used to say. Of this same breathing spirit which is Brahmā, the mind, verily, is the messenger; the eye the protector, the ear the announcer, speech the housekeeper. He who, verily, knows the mind as the messenger of this breathing spirit of Brahmā becomes possessed of a messenger. He who knows the eye as the protector becomes possessed of a protector. He who knows the ear as the announcer becomes possessed of an announcer, he who knows speech as the housekeeper becomes possessed of a housekeeper. To this same breathing spirit as Brahmā, these divinities (mind, eye, ear, speech) bring offering though he does not beg for it; even so, to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), which is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

In Chapter I the devotee, *upāsaka*, approaches the couch Amitaujas which is *prāṇa*, breath, spirit, life. The nature of *prāṇa* as the source of everything, as Brahmā is explained in this chapter. Brahmā with which *prāṇa* is identified is the creator, *jagat-kāraṇam*.

To the life principle as the divine all divinities bring tribute unasked.

Food is the aliment which nourishes body or mind.

2. *prāno brahmeti ha smāha paingyas tasya vā etasya prānasya brahmano vāk parastāc cakṣur ārundhate, cakṣuḥ parastāc chrotram ārundhate, śrotram parastāt mana ārundhate, manaḥ parastāt prāna ārundhate, tasmai vā etasmai prānāya brahmaṇa etāḥ sarvā devatā ayācamānāya balim haranti, evam haivāsmāi sarvāṇi bhūtāny ayācamānāyaiva balim haranti ya evam veda tasyopanīṣan na yāced iti, tad yathā grāmam bhikṣitvā labdhvo-paviṣen nāham ato dattam aśnīyam iti, ta evainam upaman-trayante ye parastāt pratyācakṣīran, eṣa dharmo'yācato bhavati, annadās tv evainam upamantrayante, dadāma ta iti.*

2. The breathing spirit is Brahmā, thus indeed Paingya used to say. Of this same breathing spirit as Brahmā behind the speech the eye is enclosed, behind the eye the ear is enclosed, behind the ear the mind is enclosed, behind the mind the breathing spirit is enclosed. To this same breathing spirit as Brahmā, all these divinities bring offering though he does not beg for it; even so to this same breathing spirit all beings bring offering even though he does not beg for it. For him who knows this, the doctrinal instruction is 'Do not beg.' As a man who has begged through a village and received nothing sits down saying, 'I shall not eat anything given from here,' and then those who formerly refused him invite him (to accept their offerings), such is the nature of him who does not beg. Charitable people, however, invite him and say, 'let us give to you.'

ārundhate: is enclosed, surrounded, enveloped. *V. ārundhe, ārudhyate samantāt āvṛtya tiṣṭhati.*

3. *athāta eka-dhanāvarodhanam: yad eka-dhanam abhidyaāt, paurṇamāsyām vāmāvāsyāyām vā śuddha-pakṣe vā punye nakṣatra eteṣām ekasmin parvaṇy agnim upasamādhāya parisamūhya pari-stīrya paryukṣya dakṣiṇam jānvācyā sruvenājyāhutir juhōti: vān nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: prāno, nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: cakṣur nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: śrotram nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: mana nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā: prajñā nāma devatāvarodhanī sā me'muṣmād idam avarundhyāt tasyai svāhā iti: atha dhūma-gandham prajighrāyājyalepenāngāny*

anuvimrjya vācamyamo'bhīpravrajyārtham brūyād dūtām vā, prahinuyāt labhate haiva.

3. Now next the attainment of the highest treasure. If a man covets the highest treasure, either on the night of a full moon or on the night of a new moon or on the bright half of the moon under an auspicious constellation, at one of these periods, having built up a fire, having swept the ground and having strewn the sacred grass, having sprinkled (water) around, having bent the right knee, with a spoon he offers oblations of melted butter. 'The divinity named speech is the attainer. May it obtain this for me from him. Hail to it.' 'The divinity named breath is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named eye is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named ear is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named mind is the attainer. May it attain this for me from him. Hail to it.' 'The divinity named wisdom is the attainer. May it attain this for me from him. Hail to it.' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, declare his wish or send a messenger. He will, indeed, obtain his wish.

eka-dhana: highest treasure, single treasure, *prānasya nāmadheyam, jagaty asminn eka eva dhana-rūpa eka dhanah.*

paristīrya: having strewn sacred grass, *samantād darbhān avakīrya.*

sruvena: with a spoon; *v. camasena vā kamsena vā*: with a wooden bowl or with a metal cup.

4. *athāto daivaḥ smarō yasya priyo bubhūṣed yasyai vā yeṣām variteṣām evaikasmin parvaṇy etayaivāvṛtāitā ājyāhutir juhōti, vācam te mayi juhomy asau svāhā; prānam te mayi juhomy asau svāhā; cakṣus te mayi juhomy asau svāhā; śrotram te mayi juhomy asau svāhā; manas te mayi juhomy asau svāhā; prajñam te mayi juhomy asau svāhā iti; atha dhūma-gandham prajighrāyājyalepenāngāny anuvimrjya vācamyamo'bhīpravrajya samsparśam jigamiṣed api vātād vā tiṣṭhet sambhāṣamāṇah priyo haiva bhavati smaranti haivāsyā.*

4. Now, next, the longing to be realised by the divine powers. If one desires to become dear to any man or woman or to any men or women, then at one of these same periods (of time mentioned before) he offers, in exactly the same manner, oblations of melted butter, saying, 'your speech I sacrifice in me, hail to you.' 'Your breath I sacrifice in me, hail to you.'

'Your eye I sacrifice in me, hail to you.' 'Your ear I sacrifice in me, hail to you.' 'Your mind I sacrifice in me, hail to you.' 'Your wisdom I sacrifice in me, hail to you.' Then having inhaled the smell of the smoke, having smeared his limbs with the ointment of melted butter, in silence he should go forth, and seek to come to contact or stand speaking from windward (so that the wind may carry his words to the person). He becomes dear indeed and they think of him indeed.

smara: longing, *abhilāṣah.* 'I am the fire in which the fuel of your dislike or indifference is burnt.'

SACRIFICE OF SELF

5. *athātaḥ samyamanam prātardanam āntaram agni-hotram ity ācakṣate, yāvad vai puruṣo bhāṣate na tāvat prānitum śaknoti, prānam tadā vāci juhōti, yāvad vai puruṣaḥ prāniti na tāvad bhāṣitum śaknoti, vācam tadā prāne juhōti, ete anante amṛte āhūtī jāgrac ca svāpan ca santatam juhōti. atha yā anyā āhutayo'ntavatyas tāḥ karmamayyo hi bhavanti taddhasmaitat pūrve vidvāms'o'gnihotram na juhavāñcakruḥ.*

5. Now next self-restraint according to Prātardana or the inner fire sacrifice as they call it. As long, verily, as a man is speaking, so long he is not able to breathe. Then he is sacrificing breath in speech. As long, verily, as a person is breathing, so long he is not able to speak. Then he is sacrificing speech in breath. These two unending immortal oblations, one is offering continuously, whether waking or sleeping. Now whatever other oblations there are, they have an end for they consist of works. Knowing this very thing, verily, the ancients did not offer the agni-hotra sacrifice.

antaram: inner because it is independent of outer aids' *bāhya-sādhana-nirapekṣam.*

PRAISE OF THE UKTHA

6. *uktham brahmeti ha smāha śuṣka-bhrṅgārah, tad ṛg ity upāsīta, sarvāṇi hāsmāi bhūtāni śraīṣṭhyāyābhyarcyante, tad yajur ity upāsīta, sarvāṇi hāsmāi bhūtāni śraīṣṭhyāya yujyante, tat sāmety upāsīta, sarvāṇi hāsmāi bhūtāni śraīṣṭhyāya sannamante, tac chrīr ity upāsīta, tad yaśa ity upāsīta; tat teja ity upāsīta, tad yathaitac chrīmattamam yaśasvitamam tejasvitamam iti śastreṣu bhavati, evam haiva sa sarveṣu bhūteṣu śrīmattamo*

yaśasvitamas tejasvitamo bhavati ya evam veda, tad etad aiṣṭikam karma-mayam ātmānam adhvaryuḥ samṣkaroti, tasmin yajur-mayam pravayati yajur-mayam ṛi-mayam hotā ṛi-maye sāmam udgātā, sa eṣa trayyai vidyāyāḥ atmaīṣa u evaitad indrasyātmā bhavati, ya evam veda.

6. The *uktha* (recitation) is *Brahman*, so *Śuṣka-bhrṅgāra* used to say, let him meditate on it as the *Ṛg* (hymn of praise) unto such a one, indeed, all beings offer praise for his greatness. Let him meditate on it as the *Yajus* (sacrificial formula), unto such a one indeed, all beings get united for his greatness. Let him meditate on it as the *Sāman*. Unto such a one indeed all beings bow down for his greatness. Let him meditate on it as beauty. Let him meditate on it as glory. Let him meditate on it as splendour. As this (the *uktha*) is the most beautiful, the most glorious, the most splendid among the invocations of praise, even so is he who knows this, the most beautiful, the most glorious, the most splendid among all beings. So the *adhvaryu* priest prepares this self which is related to the sacrifice, and which consists of works. In it he weaves what consists of the *Yajus*. In what consists of the *Yajus*, the *hotr* priest weaves what consists of the *Ṛg*. In what consists of the *Ṛg* the *Udgātṛ* priest weaves what consists of the *Sāman*. This is the self of all the threefold knowledge. And thus he who knows this becomes the self of Indra.

DAILY WORSHIP OF THE SUN FOR THE REMOVAL OF SIN

7. *athātaḥ, sarva-jitah kauṣītakes trīny upāsanāni bhavanti, sarva-jiddha sma kauṣītakit udyantam ādityam upatiṣṭhate yajñopavītam kṛtvodakam ānīya trīḥ prasicyodapātram vārgo'si pāpmānam me vṛndhīti, etayaivāvṛtā madhye santam udvargo'si pāpmānam ma udvṛndhīti, etayaivāvṛtāstam yantam samvargo'si pāpmānam me samvṛndhīti, tad yad ahorātrābhyām pāpam akarot sam tad vṛnkte, tatho evaivam vidvān etayaivāvṛtādityam upatiṣṭhate yad ahorātrābhyām pāpam karoti, sam tad vṛnkte,*

7. Now next are the three meditations of the all-conquering *Kauṣītaki*. The all-conquering *Kauṣītaki*, indeed, used to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, 'You are a deliverer; deliver me from my "sin."' In the same manner he (used to worship the sun) when it was in

the middle of the sky saying, 'you are the high deliverer, deliver me highly from sin.' In the same manner he (used to worship the sun) when it was setting saying, 'you are the full deliverer; deliver me fully from sin.' Thus whatever sin he committed by day or by night that he removes fully. And likewise he who knows this worships the sun in the same manner and whatever sin one commits by day or by night, that he removes fully.

yajñopavītam: the sacred thread worn over the left shoulder, for performing sacrifices.

ānīya: having fetched, *v. ācamya*: having sipped.

vargah: deliverer: *sarvaṃ idaṃ jagat ātma-bodhena śṃavad vṛkṭe parityajati*.

vṛndhi: deliver, *varjaya*, *vināśayet*.

ADORATION OF THE NEW MOON FOR PROSPERITY

8. *atha māsi māsy amāvāsyāyām vṛttāyām paścāc candra-masam drśyamānam upatiṣṭhetaitayāvṛtā harita-trṇe vā pratyasyati, yan me susīmam hṛdayam divi candramasi śrītam manye'ham mām tad vidvāmsam māham putryam agham rudam iti, na hy asmāt pūrvāḥ prajāḥ praitīti nu jāta-putrasyā-thājāta-putrasyāpyāyasva sametu te sam te payāmsi sam u yantu vājā yam ādītyā amśumāpyāyayantīti, etās tītra rco japitvā māsamakam prānena prajāyā paśubhir āpyāyayīṣṭhāḥ yo'smān dveṣṭi yam ca vayam dviṣmas tasya prānena prajāyā paśubhir āpyāyaya sva aiindrīm āvṛtam āvarta ādītyasyāvṛtam anvāvarta iti dakṣiṇam bāhum anvāvartate.*

8. Then, month by month at the time of the new moon, when it comes around one should in the same manner worship the moon as it appears in the west or he throws two blades of green grass toward it saying, 'That fair proportioned heart of mine which rests in the moon in the sky, I deem myself the knower thereof. May I not weep for evil concerning my children. Indeed his progeny do not die before him. Thus is it with one to whom a son is already born. Now in the case of one to whom no son is born as yet, 'Increase. May vigour come to thee. May milk and food gather in thee, that ray which the Ādityas gladden.' Having (repeatedly) uttered these three *Rg* verses, he says, 'Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, his offspring, his cattle. Thereupon I turn myself with Indra's turn, I turn myself along

with the turn of the sun.' Thereupon he turns himself toward the right arm.

harita-trṇe vā pratyasyati: he throws two blades of grass toward it; *v. harita-trṇābhyām vāk pratyasyati*: with two blades of grass speech goes toward it.

The three *Rg* verses are *Rg Veda* I. 91. 16; IX. 31; 4; I. 91. 18, *Atharva Veda* VII. 81. 6.

There is throughout an allusion to an implied comparison between the husband as sun or fire and the wife as the moon.

aham somātmikā strī agnyātmakāḥ pumān.

9. *atha paurṇamāsyām purastāc candramasam drśyamānam upatiṣṭheta etayā vāvṛtā, somo rājāsi vicakṣaṇaḥ, pañca-mukho'si prajā-patir brāhmanas ta ekam mukham, tena mukhena rājño'tsi, tena mukhena mām annādam kuru, rājā ta ekam mukham, tena mukhena viśño'tsi, tena mukhena mām annādam kuru, śyenas ta ekam mukham, tena mukhena pakṣiṇo'tsi, tena mukhena mām annādam kuru agniṣṭa ekam mukham, tenenam lokamatsi, tena mukhena mām annādam kuru, tvayi pañcamam mukham, tena mukhena sarvaṇi bhūtāny atsi, tena mukhena mām annādam kuru, māsamakam prānena prajāyā paśubhir avakṣeṣṭhā, yo'smān dveṣṭi yac ca vayam dviṣmas tasya prānena prajāyā paśubhir avakṣiyasveti, daiivīm āvṛtam āvarta ādītyasyāvṛtam anvāvarta iti dakṣiṇam bāhum anvāvartate.*

9. Then, on the night of the full moon one should in the same manner worship the moon as it appears in the east, 'You are King Soma, the wise, the five-mouthed, the lord of creation. The Brāhmaṇa is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat the birds. With that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food. Do not waste away with our vital breath, with our offspring, with our cattle. He who hates us and him whom we hate, you waste away with his vital breath, his offspring, his cattle. Thus I turn myself with the turn of the gods. I turn myself along with the turn of the sun. After (these words) he turns himself toward the right arm.

soma: moon: *umayā viśva-prakṛtyā saha varlamānaḥ priya-darśanaḥ. vicakṣanaḥ*: the wise, *sarva-laukika-vaidika-kārya-kuśalaḥ*.

Here the reference is only to the three classes, the Brāhmaṇa, the Kṣatriya and the common people.

10. *atha sanveśyan jāyāyai hrdayam abhirmṣet, yat te susīme hrdaye śritam antaḥ prajāpatau tenāmṛtatvasyeśāne mā tvam putryam agham nigā iti, na hy asyāḥ pūrvāḥ prajāḥ praitīti.*

10. Now when about to lie down with his wife he should stroke her heart and say, O fair one who has attained immortal joy by that which is placed in your heart by *Prajā-pati*, may you never fall into sorrow about your children. Her children then do not die before her.

See *Āśvalāyana Gṛhya Sūtra* I. 13. 7.
susīme: O fair one: *śobhana-gātre*.

11. *atha prośyāyan putrasya mūrdhānam abhijighret, aṅgād aṅgāt sambhavasī hrdayād adhijāyase, ātmā vai putra nāmāsi sa jīva śaradaḥ śatam asāv iti nāmāsya dadhātyaśmā bhava, paraśur dhava, hiranyam aśṛtam bhava, tejo vai putra nāmāsi sa jīva śaradaḥ śatam asāv iti nāmāsya grhnātyathainam pari-grhnāti, yena prajāpatih prajāḥ paryagrhnāt tad ariṣṭyai tena tvā pari-grhnāmy asāvīti, athāsya dakṣiṇe karṇe japaty asmai prayandhi maghavan rjīṣin itīndra śreṣṭhāni draviṇāni dehīti savye, ma chetthā, mā vyathīṣṭhāh, śatam śarada āyuso jīvasva, putra te nāmnā mūrdhānam abhijighrāmīti, trirasya mūrdhānam abhijighret gavām tvā hinkāreṇābhīhīnkāromīti trir asya mūrdhānam abhīhīnkuryāt.*

11. Now, when one has been away, on returning back he should smell (kiss) his head, saying, 'you are born from every limb of mine, you are born from the heart, you, my son, are my self indeed, may you live a hundred autumns (years).' He gives him his name saying, 'Be you a stone, be you an axe, be you everywhere desired gold, you, my son are light indeed, may you live a hundred autumns (years).' He takes his name. Then he embraces him saying, 'Even as *Prajā-pati* embraced his creatures for their welfare so do I embrace you (pronouncing his name).' Then he mutters in his right ear saying, 'Confer on him, O Maghavan, O onrusher,' and whispers in his left ear, 'O Indra, bestow the most excellent possessions. Do not cut off (the line of our race). Be not afraid, live a hundred autumns of life. I smell (kiss) your head, O son, with your name.' Thrice he should smell (kiss his head). 'I make a lowing over you with

the lowing (sound) of cows.' He should make a lowing over his head thrice.

See *Āśvalāyana Gṛhya Sūtra* I. 15. 3. 9; *Pāraskara* I. 16. 18; *Khādīra* II. 3. 13; *Gobhila* II. 8. 21-22; *Āpastamba* VI. 15. 12.

abhijighret: smell; *v. abhirmṣet*: touch, *kareṇa samspr̥set*.

putra nāma: *v. putra māvilha*. You have saved me, son: *he putra tvam punnāmno. nirayāt mā mām āvilha mama rakṣaṇam kṛtavān*. See *Manu* IX. 38.

aśmā bhava: be a stone, *pāṣāno bhava*. Be healthy and strong: *rogair anupadrutaḥ vajra-sāra-śarīro bhava*.

hiranyam aśṛtam: everywhere desired gold. *aśṛtam aśṛtam sarvataḥ parīṣṭam kanakavat sarva-prajāpriyo bhava*.

tejas: light. *samsāra-vṛkṣa-bijam*.

confer on him: see R.V. III. 36. 10; II. 21. 6.

mā vyathīṣṭhāh: be not afraid, *śarīrendriya-manobhir vyathām mā gāh*. See B.G. XI. 34.

MANIFESTATION OF BRAHMAN

12. *athāto daivah parimara, etad vai brahma dīpyate yad agnir jvalati, athaitan mriyate yan na jvalati, tasyādītyam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad ādītyo dṛśyate 'thaitan mriyate yan na dṛśyate, tasya candramasam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yac candramā dṛśyate 'thaitan mriyate yan na dṛśyate, tasya vidyutam eva tejo gacchati vāyum prāna; etad vai brahma dīpyate yad vidyud vidyotate 'thaitan mriyate yan na vidyotate, tasya dīśa eva tejo gacchati vāyum prānas tā vā etāḥ sarvā devatā vāyum eva praviśya vāyau mṛtvā na mṛcchante: tasmād eva punar udīrata ity adhidai-vatam; athādhyātmam.*

12. Now next the dying around of the gods. This *Brahman* shines forth, indeed, when the fire burns; likewise this dies when it burns not. Its light goes to the sun alone and its vital breath to the wind; this *Brahman* shines forth, indeed, when the sun is seen; likewise this dies when (the sun) is not seen. Its light goes to the moon; its vital breath to the wind; this *Brahman* shines forth, indeed, when the moon is seen; likewise this dies when it is not seen; its light goes to the lightning and its vital breath to the wind; this *Brahman* shines forth, indeed, when the lightning lightens; likewise this dies when it lightens not, its light goes to the regions of space and its vital breath to the wind. All these divinities, verily, having entered into wind, though they die in the wind do not perish (altogether). There-

from, indeed, they come forth again. This, with reference to the divinities: now with reference to the self.

Cp. *Aitareya Brāhmaṇa* VIII. 28.

13. *etad vai brahma dīpyate yad vācā vadati, athaitan mriyate yan na vadati, tasya cakṣur eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yac cakṣuṣā paśyati, athaitan mriyate yan na paśyati. tasya śrotam eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yacchrotrena śṛnoti, athaitan mriyate yan na śṛnoti; tasya mana eva tejo gacchati prāṇam prāṇa, etad vai brahma dīpyate yan manasā dhyāyati, athaitan mriyate yan na dhyāyati; tasya prāṇam eva tejo gacchati prāṇam prāṇas tā vā etāḥ sarvā devatāḥ prāṇam eva praviṣṭya prāṇe mṛtvā na mṛcchante, tasmād eva punar udīrate, tad yadi ha vā evam vidvāmsam ubhau parvatāu abhipravarteyātām dakṣiṇas cottaras ca tustūrsamānau na hainam śṛṅvīyātām atha ya enam dviṣanti yān ca svayam dveṣṭi ta evainam parimriyante.*

13. This *Brahman* shines forth, indeed, when one speaks with speech; likewise it dies when one speaks not, its light goes to the eye; its vital breath to the vital breath. This *Brahman* shines forth indeed when one sees with the eye; likewise this dies when one sees not; its light goes to the ear, its vital breath to the vital breath. This *Brahman* shines forth, indeed, when one hears with the ear; likewise this dies when one hears not, its light goes to the mind, its vital breath to the vital breath. This *Brahman* shines forth, indeed, when one thinks with the mind; likewise this dies when one thinks not; its light goes to the vital breath, its vital breath to the vital breath. All these deities, verily, having entered into the vital breath, though they die in the vital breath, do not perish (altogether). Therefrom, indeed, they come forth again. So indeed on one who knows this, both the mountains, the southern and the northern, should roll themselves forth wishing to crush him, they would not crush him. But those who hate him and those whom he himself hates, these all die around him.

The Southern and the Northern mountains are the Vindhya and the Himālayas respectively.

14. *athāto niḥśreyasādānam, etā ha vai devatā aham-śreyase vivadamānā asmāc charīrād uccakramuḥ tadd hāprāṇat śuṣkam dārubhūtam śiṣye'thainad vāk praviveśa tad vācā vadac chiṣya eva, athainac cakṣuḥ praviveśa tad vācā vadac cakṣuṣā paśyac chiṣya eva, athainac chrotam praviveśa tad vācā vadac, cakṣuṣā*

paśyac chrotrena śṛṅvac chiṣya eva, athainan manah praviveśa tad vācā vadac cakṣuṣā paśyac chrotrena śṛṅvac manasā dhyāyac chiṣya eva, athainat prāṇah praviveśa tat tata eva samuttasthau tā vā etāḥ sarvā devatāḥ prāṇe niḥśreyasam viditvā prāṇam eva prajñātmānam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād uccakramuḥ te vāyu-praviṣṭa akāśātmānah svarīyuh, tatho evaivam vidvān prāṇe niḥśreyasam viditvā prāṇam eva prajñātmānam abhisambhūya sahaiv aitaiḥ sarvair asmāc charīrād utkrāmati, sa vāyu-praviṣṭa akāśātmā svareti, sa tad gacchati yatraite devās tat prāpya yad amṛta devās tad amṛto bhavati ya evam vadam.

14. Now next the attainment of the highest excellence. All these divinities, verily, disputing among themselves in regard to self excellence went forth from this body. It (the body) lay, not breathing, withered, like a log of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it. It just lay speaking with speech and seeing with the eye. Then the ear entered into it. It just lay, speaking with speech, seeing with the eye and hearing with the ear. Then the mind entered into it. It just lay, speaking with the speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it arose at once. All these divinities, verily, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all these together. They, having entered into the air, having the nature of space went to the heavenly world. Likewise also, he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence goes out of this body with all these. He, having entered into the air, having the nature of space, goes to the heavenly world. He goes to the place where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

See B.U. VI. I. 1-14; C.U. V. I.

niḥśreyasam: highest excellence, *sarvasmād utkarṣa-rūpo guṇo mokṣa-viśeṣaḥ*.

aham-śreyase: in regard to self-excellence, in regard to one who was the most important among them.

uccakramuḥ: went forth, *utkrāmanam cakruḥ*.

śiṣye: lay, *śayanam kṛtavat*.

tata eva: at once, *prāṇa-praveśād eva*.

15. *athātaḥ pitā-putrīyam sampradānam iti cācaksate, pitā putram presyannāhvayati navais tṛnair agāram samstīrya agnim upasamādhāyodakumbham sapātram upanidhāyāhatena vāsasā sampracchannah pitā śeta etya putra upariṣṭād abhinipadyata indriyair indriyāṇi samsprśyāpi vāsmā āsīnāyābhimukhāyaiva sampradadhyād, athāsmāi samprayacchati vācam me tvayi dadhānīti pitā, vācam te mayi dadha iti putrah, prānam me tvayi dadhānīti pitā, prānam te mayi dadha iti putrah, cakṣur me tvayi dadhānīti pitā, cakṣur te mayi dadha iti putrah, śrotam me tvayi dadhānīti pitā, śrotam te mayi dadha iti putrah, anna-rasān me tvayi dadhānīti pitā, anna-rasān te mayi dadha iti putrah, karmāṇi me tvayi dadhānīti pitā, karmāṇi te mayi dadha iti putrah, sukha-duḥkhe me tvayi dadhānīti pitā, sukha-duḥkhe te mayi dadha iti putrah, ānandam ratim prajātim me tvayi dadhānīti pitā, ānandam ratim prajātim te mayi dadha iti putrah, ityām me tvayi dadhānīti pitā, ityām te mayi dadha iti putrah, mano me tvayi dadhānīti pitā, manas te mayi dadha iti putrah, prajñām me tvayi dadhānīti pitā, prajñām te mayi dadha iti putrah, yady u vā apābhigadaḥ syāt samāsenāiva brūyāt, prānān me tvayi dadhānīti pitā, prānān te mayi dadha iti putrah, atha dakṣiṇāvṛd upaniṣkrāmati, taṁ pitānumantrayate, yaśo brahmanvavekṣate pānināntardhāya vasanāntena vā pracchādya, svargān lokān kāmān āpnuhīti, sa yady agadaḥ syāt putrasyaīsvarye pitā vaset pari vā vrajet yady u vai preyāt yadevainaṁ samāpayeyuh, yathā samāpayitavyo bhavati, yathā samāpayitavyo bhavati.*

15. Now next the father and son ceremony or the transmission (of tradition) as they call it. The father, when about to depart, calls his son. Having strewn the house with new (fresh) grass, having built up the fire, having placed near it a vessel of water with a jug (full of rice), himself covered with a fresh garment the father remains lying. The son, having come, approaches him from above, touching his organs with his organs or the father may transmit the tradition to him while he sits before him. Then he delivers over to him (thus): The father: 'Let me place my speech in you.' The son: 'I take your speech in me.' The father: 'Let me place my vital breath in you.' The son: 'I take your vital breath in me.' The father: 'Let me place my eye in you.' The son: 'I take your eye in me.' The father: 'Let me place my ear in you,' The son: 'I take your ear in me.' The father: 'Let me place my tastes of food in you.'

The son: 'I take your tastes of food in me.' The father: 'Let me place my deeds in you.' The son: 'I take your deeds in me.' The father: 'Let me place my pleasure and pain in you.' The son: 'I take your pleasure and pain in me.' The father: 'Let me place my bliss, enjoyment and procreation in you.' The son: 'I take your bliss, enjoyment and procreation in me.' The father: 'Let me place my movement in you.' The son: 'I take your movement in me.' The father: 'Let me place my mind in you.' The son: 'I take your mind in me.' The father: 'Let me place my wisdom in you.' The son: I take your wisdom in me.' If, however, he should be unable to speak much, let the father say comprehensively, 'I place my vital breaths in you,' and the son, 'I take your vital breaths in me.' Then turning to the right he goes forth towards the east. The father calls out after him. 'May fame, spiritual lustre and honour delight in you.' Then the other looks over his left shoulder. Having hidden his face with his hand or having covered it with the hem of his garment, he says, 'May you obtain heavenly worlds and all desires.' If he (father) becomes well (recovers) he should dwell under the authority of his son or wander about (as an ascetic). If, however, he departs, let them furnish him (with obsequies) as he ought to be furnished, as he ought to be furnished.

a vessel of water: nireṇa pūrnam kalaśam vrihi-pūrṇa-pātra-sahitam. covered with a fresh garment: navīnena vastreṇa samvṛtaḥ. pitā śete: father remains lying; v. svayam śyetaḥ; himself in white, śvetaḥ, śita-mālyāmbara-dharaḥ. dadhāni: dhārayāni.

After 'deeds,' in some versions we read, 'śarīram me tvayi dadhānīti pitā, śarīram te mayi dadha iti putrah.' The Father: 'Let me place my body in you.' The son, 'I take your body in me.'

prajñā: wisdom; another reading, 'dhiyo vijñātavyam kāmān me tvayi. May I place my thoughts, my understanding and my desires in you, etc.

upābhigadaḥ: unable to speak much, pratyekam vaktum asamarthaḥ. honour: some versions have also annādyam: food to eat.

CHAPTER III

THE DOCTRINE OF LIFE BREATH

THE GREATEST GIFT IS THE KNOWLEDGE OF INDRA

I. *pratardano ha vai daivodāsīh indrasya priyaṃ dhāmo-pajagāma yuddhena ca pauruṣeṇa ca, tam hendra uvāca, pratardana, varam vṛṇīṣveti, sa hovāca pratardanaḥ, tvam eva me vṛṇīṣva yaṃ tvam manuṣyāya hitatamam manyasa iti, tam hendra uvāca, na vai varo' varasmai vṛṇīte, tvam eva vṛṇīṣveti, avaro vai kila meti, hovāca pratardanaḥ, atho khalv indraḥ satyād eva neyāya satyam hīndraḥ, tam hendra uvāca, mām eva vijānīhy etaḍ evāham manuṣyāya hitatamam manye yan mām vijānīyan triśīrṣānaṃ tvāṣṭram ahanam, arunmukhān yatīn sālāvṛkēbhyaḥ prāyaccham, bahvīḥ sandhā atikramya divi prahlādiyān atṛṇam aham antarikṣe paulomān, pṛthivyām kālakaṅjān, tasya me tatra na loma canāmīyate; sa yo mām veda na ha vai tasya kena cana karmaṇā loko mīyate, na steyena, na brūna-hatyayā, na mātr-vadhena, na pītr-vadhena nāsya pāpam cakṛṣo mukhān nīlam, vetīti.*

I. Pratardana, the son of Divodāsa, verily, by means of fighting and effort, arrived at the beloved abode of Indra. To him then Indra said, 'Pratardana, choose a boon.' Then Pratardana said, 'Do you yourself choose that boon for me which you deem the most beneficial for mankind.' Indra said to him: 'A superior verily, chooses not for an inferior. Do you yourself choose.' 'No boon, verily, is that to me,' said Pratardana. Then, however, Indra did not swerve from the truth for Indra, verily, is truth. To him then Indra said, 'Understand me only. That is what I deem most beneficial for mankind, namely that one should understand me. I slew the three-headed son of Tvaṣṭri. I delivered the arunmukhas, the ascetics, to the wolves. Transgressing many agreements, I killed the people of Prahlāda in the sky, the Paulomas in the atmosphere, the Kālakaṅjas on earth. Of me, such as I was then, not a single hair was injured. So he who knows me thus, by no deed whatsoever of his is his world injured, not by stealing, not by killing an embryo, not by the killing of his mother, not by the killing of his father. If he wishes to commit a sin the dark colour does not depart from his face.

Indra, in this passage, speaks in the name of the Supreme Being.

Vāmadeva does it according to the R.V. IV. 26. 1. The individual self is really one with the Universal Self though unenlightened people are not aware of this unity. Those who know and feel it sometimes speak in the name of the Universal Spirit.

the son of Divodāsa: divodāsasya kāsī-rājasya putro daivodāsīh. 'A superior chooses not for an inferior' or 'no one who chooses, chooses for another,' na vai varah parasmai vṛṇīte anyārtham na vṛṇīte'nyo na prārthayate yata evam atah svārtham varam tvam eva vṛṇīṣveti.

As he is bound by the vow of truth, Indra grants Pratardana his desire, *satya-pāsābhībaddhaḥ*.

For Indra's exploits referred to here, see R.V. X. 8. 89; X. 99. 6; Śatapatha Brāhmaṇa I. 2. 3. 2; XII. 7. 1. 1; Taittirīya Saṃhitā 2. 5. 1. 1 ff.; Aitareya Brāhmaṇa VII. 28.

wolves: wild dogs. aranya-śvabhyah.

atṛṇam: killed, himsitavān.

mīyate: injured, himsyate.

nīlam: dark colour; bloom: mukha-kānti-svarūpam. He does not become pale.

When we attain supreme wisdom and are delivered from the delusion of egotism, our good and evil deeds do not touch us. We have died to the possibility of doing anything evil.

INDRA'S IDENTITY WITH LIFE AND IMMORTALITY

2. *sa hovāca, prāno'smi, prajñātmā tam mām āyur amṛtam ity upāśva, āyuh prāṇah, prāno vā āyuh, yāvadd hy asmin śarīre prāno vasati tāvad āyuh, prānena hu evāsmīn loka'mṛtatvam āpnoti, prajñayā satyaṃ samkalpam, sa yo mām āyur amṛtam ity upāste sarvam āyur asmin loka ety āpnoti amṛtatvam akṣitīm sarge loka; tadd haika āhur ekabhūyaṃ vai prānā gacchantīti, na hi kaścana śaknuyāt sakṛd vācū nāma prajñāpayitum, cakṣuṣā rūpam, śrotrena śabdā, manasā dhyānam, ekabhūyaṃ vai prānā bhūtvaikaikam etāni sarvāni prajñāpayantīti, vācam vadantīm sarve prānā anuvadanti, cakṣuh paśyat sarve prānā anupaśyanti, śrotṛaṃ śṛṇvat sarve prānā anuśṛṇvanti, mano dhyāyat sarve prānā anudhyāyanti, prānaṃ prānantam sarve prānā anuprānanti, evam u haitad iti hendra uvācāsti tv eva prānānām nihsreyasam iti.*

2. Indra then said: 'I am the breathing spirit, meditate on me as the intelligent self, as life, as immortality. Life is breath and breath is life. For as long as breath remains in the body so long is there life. For indeed with the breathing spirit one obtains immortality in this world, by intelligence true conception. So he who meditates on me as life, as immortality he

reaches his full (term of) life in this world and obtains immortality and indestructibility in the heavenly world. Now on this point some say the vital breaths, verily, go into a oneness, (otherwise) no one would be able, at once, to make known a name by speech, a form by the eye, a sound by the ear, a thought by the mind. The vital breaths, after having become one, make known all these one by one. While speech speaks, all the vital breaths speak after it. While the eye sees all, the vital breaths see after it. While the ear hears, all the vital breaths hear after it. When the breath breathes, all the vital breaths breathe after it. Thus is it indeed,' said Indra. 'There is, however (he continued), a superior excellence amongst the vital breaths.'

prajñātmā: the intelligence self, *buddhi-vṛtti-pratiphalita-prajñā-naika-svabhāvaḥ*.

Indra is life or the source of life of all creatures, *sarva-prāṇinām jivana-kāraṇam*.

3. *jīvati vāg-āpeto mūkān hi paśyāmaḥ, jīvati cakṣur-āpeto'ndhān hi paśyāmaḥ, jīvati śrotṛāpeto badhirān hi paśyāmaḥ, jīvati mano'peto bālān hi paśyāmaḥ, jīvati bāhuchinno jīvatyūru-chinna ity evaṃ hi paśyāmaḥ iti, alha khalu prāṇa eva prajñātmamedam śarīram pariḡrhyothāpayati, tasmād etad evoktham upāsīteṭi, saisā prāṇe sarvāptir yo vai prāṇaḥ sā prajñā, yā vā prajñā sa prāṇaḥ, tasyaiśaiva dṛṣṭir etad vijñānam, yatrāitat puruṣaḥ sūptāḥ svapnam na kañcana paśyaty athāsmiṇ prāṇa evaikadhā bhavati, tad enam vāk sarvaih nāmbhīḥ sahāpyeṭi, cakṣuḥ sarvaih rūpaih sahāpyeṭi, śrotṛam sarvaih śabdaih sahāpyeṭi, manāḥ sarvaih dhyānaih sahāpyeṭi, sa yadā pratibudhyate yathāgner jvalataḥ sarvādiśo viśphuliṅgā vipraṭiṣṭherann evam evaitasmād ātmanāḥ prāṇā yathāyalanam vipraṭiṣṭhante prāṇebhyo devāḥ, devebhyo lokāḥ, sa eṣa prāṇa eva prajñātmamedam śarīram pariḡrhyothāpayati, tasmād etad evoktham upāsīteṭi, saisā prāṇe sarvāptiḥ, yo vai prāṇaḥ sā prajñā yā vā prajñā sa prāṇaḥ, tasyaiśaiva siddhir etad vijñānam, yatrāitat puruṣa ārto marīṣyanābalyam eṭya sammoham eṭi, tam āhur udakramīṭ cīttam, na śṛṇoṭi, na paśyati, na vācā vadati, na dhyāyati, athāsmiṇ prāṇa evaikadhā bhavati, tad enam vāk sarvaih nāmbhīḥ sahāpyeṭi, cakṣuḥ sarvaih rūpaih sahāpyeṭi, śrotṛam sarvaih śabdaih sahāpyeṭi, manāḥ sarvaih dhyānaih sahāpyeṭi, sa yadāsmāc charīrād utkrāmati sahaivaitaih sarvaih utkrāmati.*

3. One lives deprived of speech for we see the dumb; one

lives deprived of eye for we see the blind; one lives deprived of ear for we see the deaf; one lives deprived of mind for we see the childish; one lives deprived of arms; one lives deprived of legs for thus we see. But now it is the breathing spirit alone, the intelligence self that seizes hold of this body and makes it rise up. This, therefore, one should meditate on as the *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence-self. What is the intelligence-self, that is the breathing spirit. This is the view thereof, this is the understanding thereof. When a person is so asleep that he sees no dream whatever, he becomes one with that breathing spirit alone. Then speech together with all the names goes to him; the eye together with all forms goes to him; the ear together with all sounds goes to him, the mind together with all thoughts goes to him. When he awakes, even as sparks proceed in all directions from a blazing fire, even so from this self the vital breaths proceed to their respective stations, from the vital powers the gods (the sense powers) and from the gods the worlds. This same breathing spirit, the intelligence self seizes hold of the body and makes it rise up. This, therefore, one should meditate on as the *uktha*, it is said. This is the all-obtaining in the breathing spirit. What is the breathing spirit, that is the intelligence self, what is the intelligence self, that is the breathing spirit. This is the proof thereof, this is the understanding. When a sick person about to die gets to such weakness as to fall into a stupor they say of him, his thought has departed, he does not hear, he does not see, he does not speak with speech, he does not think. He becomes one in that breathing spirit alone. Then speech together with all thoughts goes to it. And when he departs from this body, he departs together with all these.

'What is the breathing spirit that is the intelligence self; what is the intelligence self that is the breathing spirit.' In some texts we find also, 'for together they live in this body and together they go out of it.' *saha hy eṭāv asmiṇ śarīre vasataḥ sahotkramataḥ*.

The intelligence self grasps the breath and erects the flesh. Cp. St. Thomas Aquinas: 'The power of the soul which is in the semen through the spirit enclosed therein fashions the body.' *Summa Theo.* III. 32. 1.

vipraṭiṣṭhante: proceed in different directions, *vividham nīrgacchanti*. *marīṣyan*: about to die, *maranam kariṣyan*, *āsanna-marana iti*. *abalyam*: weakness, *abalasya dūrbalasya bhāva abalyam, hasta-pādādy avasatvam*.

udakramīṭ: has departed, *utkramaṇam akarot*.

LIFE-BREATH THE ALL-OBTAINING

4. *vāg evāsmiṃ sarvāṇi nāmāny abhivisrjyante; vācā sarvāṇi nāmāny āpnoti. prāṇa evāsmiṃ sarve gandhā abhivisrjyante, prāṇena sarvān gandhān āpnoti, cakṣur evāsmiṃ sarvāṇi rūpāny abhivisrjyante, cakṣuṣā sarvāṇi rūpāny āpnoti. śrotam evāsmiṃ sarve śabdā abhivisrjyante, śrotreṇa sarvān śabdān āpnoti, mana evāsmiṃ sarvāṇi dhyānāny abhivisrjyante, manasā sarvāṇi dhyānāny āpnoti. saha hy etāvāsmiṃ śarīre vasataḥ sahotkrāmataḥ, atha yathāsyai prajñāyai sarvāṇi bhūtāny ekam bhavanti, tad vyākhyāsyāmah.*

4. Speech gives up to him (who is absorbed in life-breath) all names; by speech he obtains all names. Breath gives up to him all odours; by breath he obtains all odours. The eye gives up to him all forms; by the eye he obtains all forms. The ear gives up to him all sounds, by the ear he obtains all sounds. The mind gives up to him all thoughts; by the mind he obtains all thoughts. Verily, these two together dwell in the body and together they depart. Now we will explain how all beings become one with this intelligence.

abhivisrjyante: v. abhivisrjate: gives up, sarvataḥ parityajati. prāṇa: life; v. ghrāna: nose.

After the account about mind there is the following passage in some texts: *saiśa prāṇe sarvāptir yo vai prāṇaḥ sā prajñā yā vā prajñā sa prāṇaḥ*. This is the all-obtaining in the breathing spirit. And what is the breathing spirit, that is intelligence and what is intelligence, that is the breathing spirit.

The two, the vital and the intellectual, live together and depart together.

CORRELATION OF INDIVIDUAL FUNCTIONS AND OBJECTS OF EXISTENCE

5. *vāg evāsyā ekam āṅgam udūlham, tasyai nāma parastāt prativihitā bhūta-mātrā, prāṇa evāsyā ekam āṅgam udūlham, tasya gandhah, parastāt prativihitā bhūta-mātrā, cakṣur evāsyā ekam āṅgam udūlham, tasya rūpam parastāt prativihitā bhūta-mātrā, śrotam evāsyā ekam āṅgam udūlham, tasya śabdah parastāt prativihitā bhūta-mātrā, jihvaivāsyā ekam āṅgam udūlham, tasyā anna-rasaḥ parastāt prativihitā bhūta-mātrā, hastāv evāsyā ekam āṅgam udūlham, tayoh karma parastāt prativihitā bhūta-mātrā, śarīram evāsyā ekam āṅgam udūlham, tasya sukha-duḥkhe parastāt prativihitā bhūta-mātrā, upastha evāsyā ekam āṅgam*

udūlham, tasyānando ratih prajātiḥ parastāt prativihitā bhūta-mātrā, pādāv evāsyā ekam āṅgam udūlham, tayor ityāḥ parastāt prativihitā bhūta-mātrā, mana evāsyā ekam āṅgam udūlham, tasya dhīḥ kāmāḥ parastāt prativihitā bhūta-mātrā.

5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Order is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain are its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Movements are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

Speech, etc., are parts of intelligence, *prajñāyā vibhāgam*, with objects corresponding to them in the outside world. The objects are described as the external existential elements.

udūlham: taken out, lifted up. Commentator reads adūlham adūduhat. milked.

THE SUPREMACY OF INTELLIGENCE

6. *prajñāyā vācam samāruhya vācā sarvāṇi nāmāny āpnoti prajñāyā prāṇam samāruhya prāṇena sarvān gandhān āpnoti prajñāyā cakṣuḥ samāruhya cakṣuṣā sarvāṇi rūpāny āpnoti, prajñāyā śrotam samāruhya śrotreṇa sarvān śabdān āpnoti, prajñāyā jihvām samāruhya jihvayā sarvān anna-rasān āpnoti, prajñāyā hastau samāruhya hastābhyām sarvāṇi karmāny āpnoti, prajñāyā śarīram samāruhya śarīreṇa sukha-duḥkhe āpnoti, prajñāyā upastham samāruhyopasthenānandam ratim prajātim āpnoti, prajñāyā pādau samāruhya pādābhyām sarvā ityā āpnoti, prajñāyā manaḥ samāruhya manasā sarvāṇi dhyānāny āpnoti.*

6. Having obtained control of speech by intelligence, by speech one obtains all names. Having obtained control of

breath by intelligence, by breath one obtains all odours. Having obtained control of the eye by intelligence, by the eye one obtains all forms. Having obtained control of the ear by intelligence, by the ear one obtains all sounds. Having obtained control of the tongue by intelligence, by the tongue one obtains all tastes of food. Having obtained control of the hands by intelligence, by the hands are obtained all actions. Having obtained control of the body by intelligence, by the body one attains pleasure and pain. Having attained control over the generative organ by intelligence, by the generative organ one obtains bliss, delight and procreation. Having attained control of the two feet by intelligence, by the two feet one obtains all movements. Having obtained control of the mind by intelligence, by the mind one obtains all thoughts.

samāruhya: having attained control. Literally, having mounted on, *samyak ārohanam kṛtvā*.

7. *na hi prajñāpetā vān nāma kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etan nāma prajñāsiṣam iti, na hi prajñāpetāḥ prāno gandham kañcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etam gandham prajñāsiṣam iti, na hi prajñāpetam cakṣūrupam kiñcana prajñāpayet, anyatra me mano'bhūd ity āha nāham etad rūpam prajñāsiṣam iti, na hi prajñāpetam śrotam śabdam kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam śabdam prajñāsiṣam iti, na hi prajñāpetā jihvāna-rasam kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam anna-rasam prajñāsiṣam iti, na hi prajñāpetau hastau karma kiñcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etat karma prajñāsiṣam iti, na hi prajñāpetam śarīram sukham na dukkham kiñcana prajñāpayet anyatra me mano'bhūd ity āha nāham etat sukham na dukkham prajñāsiṣam iti, na hi prajñāpetā upastha ānandam na ratim na prajātim kañcana prajñāpayet anyatra me mano'bhūd ity āha nāham etam ānandam na ratim na prajātim prajñāsiṣam iti, na hi prajñāpetau pādāv ityām kañcana prajñāpayetām anyatra me mano'bhūd ity āha nāham etam ityām prajñāsiṣam iti na hi prajñāpetā dhīḥ kācana sidhyen na prajñā-tavyam prajñāyeta.*

7. For verily, without intelligence, speech does not make known (to the self) any name whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that name.' For, verily, without intelligence breath does not make known any odour

whatsoever. 'My mind was elsewhere,' he says. 'I did not cognise that odour.' For verily, without intelligence the eye does not make known any form whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that form.' For, verily, without intelligence the ear does not make known any sound whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that sound.' For verily, without intelligence the tongue does not make known any taste of food whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise that taste of food.' For, verily, without intelligence, the two hands do not make known any action whatsoever. 'Our mind was elsewhere,' they say, 'we did not cognise any act.' For, verily, without intelligence, the body does not make known pleasure or pain whatsoever, 'my mind was elsewhere,' he says, 'I did not cognise that pleasure or pain.' For, verily, without intelligence, the generative organ does not make known bliss, delight and procreation whatsoever. 'My mind was elsewhere,' he says, 'I did not cognise bliss, delight or procreation.' For, verily, without intelligence the two feet do not make known any movement whatsoever. 'Our mind was elsewhere,' they say, 'we did not cognise that movement.' Without intelligence no thought whatsoever would be effective. Nothing that can be cognised would be cognised.

THE SUBJECT OF ALL KNOWLEDGE AND ITS CHIEF OBJECT

8. *na vācam vijijñāsita vaktāram vidyāt, na gandham vijijñāsita ghrātāram vidyāt, na rūpam vijijñāsita draṣṭāram vidyāt, na śabdam vijijñāsita śrotāram vidyāt, nanna-rasam vijijñāsītānnara-sasya vijijñātāram vidyāt, na karma vijijñāsita kārtāram vidyāt, na sukha-duḥkhe vijijñāsita sukha-duḥkhayor vijijñātāram vidyāt, nānandam na ratim na prajātim vijijñāsītānandasya rateḥ prajāter vijijñātāram vidyāt, netyām vijijñāsītātāram vidyāt, na mano vijijñāsita mantāram vidyāt, tāvā etā daśaiva bhūta-mātrā adhiprajñam, daśa prajñā-mātrā adhibhūtā yadd hi bhūta-mātrā na syur na prajñā-mātrāḥ syur, yad vā prajñā-mātrā na syur na bhūta-mātrāḥ syuh, na hy anyatarato rūpam kiñcana sidhyen no etan nānā tad yathā rathasyāreṣu nemir arpitā nābhāv arā arpitā evam evaitā bhūta-mātrāḥ prajñā-mātrāsv arpitāḥ, prajñā-mātrāḥ prāne' rpitāḥ, sa eṣa prāna eva prajñātmanāno' jarō' mṛtaḥ, na sādhanū karmanā bhūyān bhavati no evāsādhunā kanīyān, eṣa hy*

eva sādhu karma kārayati tam yam ebhya lokebhya unniniṣata eṣa u evāsādhu karma kārayati tam yam adho ninīṣate, eṣa lokapāla eṣa lokādhipatiḥ, eṣa lokeśaḥ, sa ma ātmeti vidyāt, sa ma ātmeti vidyāt.

8. Speech is not what one should desire to understand, one should know the speaker. Odour is not what one should desire to understand, one should know him who smells (the odour). Form is not what one should desire to understand, one should know the seer (of form). Sound is not what one should desire to understand, one should know the hearer. Taste of food is not what one should desire to understand, one should know the discerner of the taste of food. The deed is not what one should desire to understand, one should know the doer. Pleasure and pain are not what one should desire to understand, one should know the discerner of pleasure and pain. Bliss, delight and procreation are not what one should desire to understand, one should know the discerner of bliss, delight and procreation. Movement is not what one should desire to understand, one should know the mover. Mind is not what one should desire to understand, one should know the minder (the thinker). These ten existential elements are with reference to intelligence. The ten intelligence elements are with reference to existence. For, truly, if there were no elements of existence, there would be no elements of intelligence. Verily, if there were no elements of intelligence, there would be no elements of existence. For from either alone no form whatsoever would be possible. And this (the self of intelligence) is not many. For as in a chariot the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence and the elements of intelligence are fixed in the breathing spirit. This same breathing spirit is, truly, the intelligent self, bliss, ageless, immortal. He does not become great by good action nor small by evil action. This one, truly, indeed causes him whom he wishes to lead up from these worlds to perform good actions. This one, indeed, also causes him whom he wishes to lead downward, to perform bad action. He is the protector of the world, he is the sovereign of the world, he is the lord of all. He is my self, this one should know; he is my self, this one should know.

We should know the subject as also the object. Knowing and being are correlated. The correlativity of the subjective (*prajñā-mātrā*) and the objective (*bhūta-mātrā*) factors is recognised. Inter-

action between the two gives us the knowledge of the external world. Cp. *Dīgha Nikāya*: 'There must be the organ of sense, the appropriate object and the sense cognition. In the coming together of the three in a single mental operation lies the possibility of sensation.' I, p. 42.

The true subject is the Universal Self. The activity of the individual self is derived from the Supreme. It is not independent of *Īśvara*: *jīvasya kartṛtvam parād eva bhavati, na tu tat īśvara-nirapekṣam*. S.B. II. 3. 41.

CHAPTER IV

A PROGRESSIVE DEFINITION OF BRAHMAN

I. *atha ha vai gārgyo bālākir anūcānaḥ saṁspāṣṭa āsa, so' vasad uśīnareṣu savasan matsyeṣu kurupañcāleṣu kāśivideheṣu iti, sa hājātaśatruṁ kāśyam ābrajyovāca: brahma te bravāntīti, tam hovāca ajātaśatruḥ sahasraṁ dadma iti, etasyām vāci janako janaka iti vā u janā dhāvanīti.*

I. Now then, verily, there was Gārgya Bālāki, famous as learned in the scriptures, for it was said of him that he dwelt among the Uśīnaras, among the Matsyas, among the Kuru-pañcālas, among the Kāśividehas. He, having come to Ajātaśatru of Kāśi, said, Let me declare *Brahman* to you. To him Ajātaśatru, then, said: 'A thousand (cows) we give to you.' At such a speech as this, verily, indeed, people would run about saying, Janaka, Janaka.

See B.U. II. 1.

The breathing spirit associated with prajñā or intelligence was explained in the preceding chapter. Even this, it is now said, is not the highest self.

saṁspāṣṭaḥ: famous, *sarvatra prathīta-kīrtiḥ*.

savasan matsyeṣu: v. satvanmatsyeṣu: among the *satvatmatsyas*.

janaka: father, the name of the king of Mithila, who was famous for his knowledge of *Brahman*: *brahma-vidyāyāḥ sopāyāyāḥ dātā vaktā ca pīṭety evam . . . mithileśvaram eva gacchantī.*

2. *āditye bṛhaç, candramasy annam, vidyuti satyam, stanayitnau śabdo, vāyāv indro vaikunṭha, ākāṣe pūrnam, agnau viṣāsahir iti, apsu teja ity adhidaivatam; athādhyātman: ādarṣe pratirūpaśchāyāyām dvīṭiyāḥ, pratiśrutkāyām asur iti śabde mṛtyuḥ, svapne yamaḥ, śarīre prajāpatiḥ, dakṣiṇe akṣiṇi vācaḥ, saṁyē'kṣiṇi satyasya.*

2. In the sun the great, in the moon food, in lightning truth, in thunder sound, in wind Indra Vaikuṅṭha, in space fullness, in fire the vanquisher, in water light, thus with reference to the divinities. Now with reference to the self: in the mirror the reflection, in the shadow the double, in the echo life, in sound death, in sleep Yama (the lord of death), in the body *Prajā-pati*, in the right eye speech, in the left eye truth.

This passage provides a kind of table of contents for the discussions which follow.

BRAHMAN IN VARIOUS COSMIC PHENOMENA

3. *sa hovāca bālākiḥ, ya evaiṣa āditye puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhā bṛhat-pāṇḍura-vāsā atiṣṭhāḥ sarveṣāṁ bhūtānām mūrdheti vā aham etam upāsa iti, sa yo hailam evam upāste'tiṣṭhāḥ sarveṣāṁ bhūtānām mūrdhā bhavati.*

3. Then Bālāki said, 'The person who is in the sun, on him indeed do I meditate.' To him, then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him who is the great, clad in white raiment, the supreme, the head of all beings. He who meditates on him thus becomes indeed supreme, the head of all beings.'

4. *sa hovāca bālākiḥ, ya evaiṣa candramasi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhā annasyātmēti vā aham etam upāsa iti. sa yo hailam evam upāste 'nnasyātmā bhavati.*

4. Then Bālāki said: 'The person who is in the moon, on him indeed do I meditate.' To him, then, Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of food. He who meditates on him thus becomes, indeed, the self of food.'

Under whatever qualities we meditate on the Supreme we ourselves become possessed of those qualities.

5. *sa hovāca bālākiḥ, ya evaiṣa vidyuti puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhāḥ satyasyātmēti vā aham etam upāsa iti, sa yo hailam evam upāste, satyasyātmā bhavati.*

5. Then Bālāki said, 'The person who is in the lightning on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of truth. He who meditates on him thus becomes, indeed, the self of truth.'

The self of truth; *v. tejasyātmā*: the self of light.

6. *sa hovāca bālākiḥ, ya evaiṣa stanayitnau puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin saṁvādayiṣṭhāḥ, śabdasyātmēti vā aham etam upāsa iti, sa yo hailam evam upāste śabdasyātmā bhavati.*

6. Then Bālāki said, 'The person who is in the thunder, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do

not make me to converse on him. I meditate on him as the self of sound. He who meditates on him thus becomes, indeed, the self of sound.'

7. *sa hovāca bālākih, ya evaiṣa vāyau puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, indro vaikunṭho'parājitā seneti vā aham etam upāsa iti, sa yo haitam evam upāste jīṣṇur ha vā aparājayīṣṇur anyatastyajāyī bhavati.*

7. Then Bālāki said, 'The person who is in the air, on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as Indra Vaikuṅṭha, the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of others.'

jīṣṇuḥ: triumphant, *jayana-śīlah*.

aparājayīṣṇuḥ: unconquerable, *parair jetum aśakya-śīlah*.

8. *sa hovāca bālākih, ya evaiṣa ākāśe puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, pūrṇam apravṛtti brahmeti vā aham etam upāsa iti sa yo haitam evam upāste pūryate prajāyā paśubhir yaśasā brahma-varcasena svargena lokena sarvam āyur eti.*

8. Then Bālāki said, 'The person who is in space on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the full nonactive *Brahman*. He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of Brahma-knowledge and the heavenly world. He reaches the full term of life.'

a-pravṛtti: nonactive, *kriyā-sūnyam*.

9. *sa hovāca bālākih, ya evaiṣo'gnau puruṣas tam evāham upāsa iti tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, viśāsahir iti vā aham etam upāsa iti sa ho haitam evam upāste viśāsahir ha vā anyeṣu bhavati.*

9. Then Bālāki said, 'The person who is in fire on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the irresistible. He then who meditates on him thus, verily, becomes irresistible among others.'

viśāsahīḥ: irresistible, *vividha-sahana-śīlah* or *duḥsahah*.

10. *sa hovāca bālākih, ya evaiṣo'psu puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, tejasa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāste tejasa ātmā bhavati, iti adhidaivatam, athādhyātmam.*

10. Then Bālāki said, 'The person who is in water on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of light. He then who meditates on him thus verily becomes the self of light.' Thus with reference to the divinities. Now with reference to the self.

the self of light: *v. nāmnasya ātmā*, the self of name, its source, *kāraṇam*.

11. *sa hovāca bālākih, ya evaiṣa ādarśe puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, pratirūpa iti vā aham etam upāsa iti, sa yo haitam evam upāste pratirūpo haivāsya prajāyām ajāyate nāpratirūpaḥ.*

11. Then Bālāki said, 'The person who is in the mirror on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the (reflected) likeness. He then who meditates on him thus a very likeness of him is born in his offspring, not an unlikeness.'

pratirūpaḥ: likeness, *sadrśaḥ*.

12. *sa hovāca bālākih, ya evaiṣa chayāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, dvitīyo'napaga iti vā aham etam upāsa iti, sa yo haitam evam upāste vindate dvitīyāt, dvitīyavān hi bhavati.*

12. Then Bālāki said, 'The person who is in the shadow on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the inseparable second. He then who meditates on him thus obtains from his second and becomes possessed of his second.'

anapagaḥ: inseparable, *apagamana-sūnyah*.

from his second: his wife.

possessed of his second: possessed of offspring. *putra-pautrādibhir bhavati*.

13. *sa hovāca bālākih, ya evaiṣa pratiśrutkāyām puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāh, asur iti vā aham etam upāsa iti, sa yo haitam evam upāste na purā kālāt sammohaṃ eti.*

13. Then Bālāki said, 'The person who is in the echo on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as life. He then who meditates on him thus, he does not pass into unconsciousness before his time.'

echo, v. chāyā: shadow.

He does not pass into unconsciousness, does not die before his time: *sammoham maranam.*

14. *sa hovāca bālākih, ya evaiṣa śabde puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ mṛtyur iti vā aham etam upāsa iti, sa yo haitam evam upāste na purā kālāt praitīti.*

14. Then Bālāki said, 'The person who is in sound on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as death. He then who meditates on him thus, does not die before his time.'

15. *sa hovāca bālākih, ya evaitat puruṣaḥ suptaḥ svapnayā carati tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, yamo rājeti vā aham etam upāsa iti, sa yo haitam evam upāste sarvaṁ hāsmā idam śraīṣṭhyāya yamyate.*

15. Then Bālāki said, 'The person, who, while asleep, moves about in a dream on him indeed do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as King Yama. He then who meditates on him thus, all here is subdued for his excellence (welfare).'

śraīṣṭhyāya: for his excellence, adhikavāya.

16. *sa hovāca bālākih, ya evaiṣa śarīre puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, prajāpatiḥ iti vā aham etam upāsa iti, sa yo haitam evam upāste prajāyate prajāyā paśubhir yaśasā brahma-varcasena svargena lokena sarvaṁ āyur eti.*

16. Then Bālāki said, 'The person who is in the body on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as Prajāpati (the lord of creation). He then who meditates on him thus, becomes increased with offspring, cattle, fame, the radiance of sanctity, the heavenly world, he reaches the full term of life.'

prajāyate: becomes increased, vṛddhir bhavati.

17. *sa hovāca bālākih, ya evaiṣa dakṣiṇe'kṣiṇi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, vāca ātmāgner ātmā jyotiṣa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāsta eteṣāṁ sarveṣāṁ ātmā bhavati.*

17. Then Bālāki said, 'The person who is in the right eye on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.'

18. *sa hovāca bālākih, ya evaiṣa savye'kṣiṇi puruṣas tam evāham upāsa iti, tam hovāca ajātaśatruḥ, mā maitasmin samvādayiṣṭhāḥ, satyasyātmā, vidyuta ātmā, tejasa ātmeti vā aham etam upāsa iti, sa yo haitam evam upāsta eteṣāṁ sarveṣāṁ ātmā bhavati.*

18. Then Bālāki said, 'The person who is in the left eye on him, indeed, do I meditate.' To him then Ajātaśatru said, 'Do not make me to converse on him. I meditate on him as the self of truth, the self of lightning, the self of light. He then who meditates on him thus becomes the self of all these.'

THE UNIVERSAL SELF IN THE HEART

19. *tata u ha bālākis tūṣṇīm āsa, tam hovāca ajātaśatruḥ, etāvann u bālākā iti, etāvad iti hovāca bālākih, tam hovāca ajātaśatruḥ, mṛṣā vai khalu mā samvādayiṣṭhā brahma te bravāṇīti, yo vai bālāka eteṣāṁ puruṣānām kartā, yasya vai tat karma, sa vai vedītavya iti: tata u ha bālākih samit pāṇih pratīcākrama upāyānīti, tam hovāca ajātaśatruḥ, pratiloma rūpam eva tan manye yat kṣatriyo brāhmaṇam upanayetaiḥi vyeva, tvā jñāpayiṣyāmīti, tam ha pāṇāv abhipāya pravavrāja tau ha suptam puruṣam ājagmatuḥ, tam hājātaśatruḥ āmantrayāmīcākra, brhat pāṇḍara-vāsaḥ soma-rājann iti, sa u ha śiṣya eva, tata u hainam yaṣṭyāvīcīkṣepa sa tata eva samutlasthau tam hovāca ajātaśatruḥ, kvaiṣa etad bālāke puruṣo'śayiṣṭa, kvaitad abhūt, kuta etad āgād iti, tata u ha bālākir va vijajñe, tam hovāca ajātaśatruḥ, yatraiṣa etad bālāke puruṣo'śayiṣṭa, yatraitad pabhūt, yata etad āgād iti, hitā nāma puruṣasya nādyo hrdayāt urītatam abhipratantvanti, tad yathā sahasradhā keśo vipāṭitas tāvad anvyaḥ pīṅgalasyānimnā tiṣṭhanti, suklasya kṛṣṇasya pītasya lohitasya ca, tāsu tadā bhavati yadā suptaḥ svapnam na kañcana paśyati.*

19. After this Bālāki became silent. Then Ajātaśatru said to him, 'Thus far only (do you know), O Bālāki?' 'Thus far only,' replied Bālāki. To him then Ajātaśatru said, 'In vain indeed did you make me to converse saying, "Let me declare Brahman to you," He, verily, O Bālāki, who is the maker of these persons (whom you have mentioned in succession), he of whom all this is the work, he alone is to be known.' Thereupon Bālāki, with fuel in his hand, approached, saying, 'Receive me as a pupil.' To him then Ajātaśatru said, 'This I deem a form (of conduct) contrary to nature that a Kṣatriya should receive a Brāhmaṇa as a pupil. Come, I shall make you understand.' Then taking him by the hand he went forth. The two then came upon a person asleep. Then Ajātaśatru called him (saying), 'You great one, clad in white raiment, King Soma.' But he just lay silent. Thereupon he pushed him with a stick. He got up at once. To him, then, Ajātaśatru said: 'Where, in this case, O Bālāki, has this person lain, what has become of him here, from where has he returned here?' Thereupon (of this) Bālāki did not know. To him, then, Ajātaśatru said: Where, in this case, O Bālāki, this person has lain, what has become of him here, from where has he returned here, as I asked, is the channels of a person called *hitā* extending from heart to the surrounding body (pericardium). As minute as a hair divided a thousandfold, they consist of a thin essence (fluid) white, black, yellow and red. In these, one remains, while asleep he sees no dream whatsoever.

See B.U. II. 1. 16.

mṛṣā: in vain, *vitatham*.

veditavyah: is to be known, directly apprehended, *sākṣātkāraṇīyah*.

When the Brāhmaṇa became humbled in his pride, the king accepted him as his pupil, *apagata-garvam brāhmaṇam dīnatamām avasthām prāptam*.

śiṣye: lay silent, *śayanam cakre*; *v. śiṣya*: pupil.

avicikṣepa: pushed, *ā samantāt tāditavān*.

ULTIMATE UNITY IN THE SELF

20. *athāsmiṇ prāṇa evaikadhā bhavati, tad enam vāk sarvair nāmabhiḥ sahāpyeti, cakṣuḥ sarvaiḥ rūpaiḥ sahāpyeti, śrotṛaṁ sarvaiḥ śabdaiḥ sahāpyeti, manāḥ sarvair dhyānaiḥ sahāpyeti, sa yadā pratibudhyate yathāgner jvalataḥ sarvā diśo visphulingā vipratīṣṭherann evam evaitasmād ātmanāḥ prāṇā yathāyatanaṁ*

vipratīṣṭhante, prāṇebhyo devā devebhyo lokāḥ, sa eṣa prāṇa eva prajñātmedam śarīram ātmānam anupraviṣṭa ālomabhyā ānakhebhyaḥ, tad yathā kṣurāḥ kṣura-dhāne'vopahito viśvambharo vā viśvambharakulāya evam evaiṣa prajñātmedam śarīram ātmānam anupraviṣṭa ālomabhyā ānakhebhyaḥ, tam etam ātmānam eta ātmano'nvavasyante: yathā śreṣṭhinam svās tad yathā śreṣṭho svair bhunṅkte yathā vā svāḥ śreṣṭhinam bhunṅjanty evam evaiṣa prajñātmitair ātmabhir bhunṅktam evam evaita ātmāna etam ātmānam bhunṅjanti sa yāvād ha vā indra etam ātmanam na vijajñe, tāvad enam asurā abhibabhūvuh, sa yadā vijajñe'tha hatvāsūrān vijitya, sarveśāṁ ca devānām, sarveśāṁ ca bhūtānām śraīṣṭhyam svārājyam, ādhipatyam paryait tatho evaivam vidvān sarvān pāpmano'pahatya sarveśāṁ ca bhūtānām śraīṣṭhyam, svārājyam, ādhipatyam paryeti ya evam veda, ya evam veda.

20. Then in this life-breath alone he becomes one. Then speech together with all names goes to it. The eye together with all forms goes to it. The ear together with all sounds goes to it. The mind together with all thoughts goes to it. And when he awakes, then, as from a blazing fire sparks proceed in all directions, even so from this self the vital breaths proceed to their respective stations; from vital breaths, the sense powers; from the sense powers the worlds. This very life-spirit, even the self of intelligence has entered this bodily self to the very hairs and nails. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self up to the very hairs and nails. On that self these other selves depend as upon a chief his own (men). Just as a chief enjoys his own (men) or as his own (men) are of service to a chief, even so this sense of intelligence enjoys these (other) selves, even so the (other) selves are of service to that self (of intelligence). Verily, as long as Indra did not understand this self, so long did the demons overcome him. When he understood, then (the self) having struck down and overcome the demons, he attained pre-eminence among all gods and all beings, sovereignty and overlordship. So also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings—he who knows this, yea, he who knows this.

viśvambharaḥ: fire, *agniḥ*.

bhunṅkte: enjoys or feeds, *annam atti*.

abhibabhūvuh: overcame, humiliated, *abhibhavam parābhavam cakruḥ*.