

THE UPANISHADS

Taittiriya and Chhāndogya

Translated from the Sanskrit with detailed Introductions and with Notes and Explanations based on the Commentary of Śri Śankarāchārya, the great Eighth-century Philosopher and Saint of India

by

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PREFACE

THE PRESENT volume of the Upanishads contains translations of the *Taittiriya* and the *Chhândogya*. The first volume, containing translations of the *Katha*, *Isa*, *Kena*, and *Mundaka*, was published in New York in 1949; and the second volume, comprising the *Śvetāśvatara*, *Praśna*, and *Māndukya*, was published in New York in 1952. English editions of both volumes appeared in 1951 and 1954, respectively. The third volume of the present series, containing the *Aitareya* and *Bṛihadāranyaka*, was published in New York in 1956. With the publication of the fourth volume, my rather ambitious undertaking to present before the English-reading public the wisdom contained in the eleven major Upanishads is, by God's grace, completed.

Like the other volumes, the fourth contains a faithful English translation of the texts and also notes and explanations based upon the commentary of Śankarāchārya. This latter is the distinctive feature of the present edition, which, it is hoped, will help the reader to fathom the meaning of the profound and sometimes obscure statements of these scriptures.

In the preparation of this volume I have consulted with benefit the English translation edited by F. Max Müller and the Bengali translation by Swami Gambhirananda (Calcutta, The Udbodhan Office). It is a real pleasure to express my indebtedness to them both. As with the three previous volumes, I have received invaluable help in preparing the present translation from the late Mrs. Elizabeth Davidson, and from Brahmachari Yogatmachaitanya and Mr. Joseph Campbell. To all of them I likewise express my gratitude.

As I have explained in the preface to the third volume, the use of capital and small letters in certain words and the question of gender always present difficulties to translators of the Hindu scriptures. No distinction is made in Sanskrit between capital and small letters. For instance, the word *ātman* is written in the same way, whether it denotes the Supreme Self or Soul or the embodied self or soul. The difficulty becomes even greater when the word occurs in both senses in one and the same passage. I have used a capital *s* for self and soul, and a capital *a* for *ātman*, when they denote Brahman, or Ultimate Reality. It has not however been possible to maintain this clear-cut distinction at all times. The same problem arises with gender. I have used the neuter *It* for the words *Brahman* and *Ātman* when they signify Pure Spirit, beyond all distinctions. But I have used the masculine *He* when they refer to the Creator or some similar Being belonging to the realm of phenomena.

I have likewise used capital letters for the words *consciousness* and *intelligence* when they signify Pure Spirit, and small letters when they signify empirical consciousness or intelligence. In the phrase "Knowledge of Brahman," the word *knowledge* is spelt with a capital *k* when it denotes the actual experience of Brahman, and with a small *k* when it denotes a mere intellectual understanding. With reference to the gods, or deities, small letters and the masculine gender (when not otherwise specified) have generally been used. But I have used capitals for Prajāpati, Brahmā, Hiranyagarbha, Sutra, Virāj, and Prāna, which are different names of Saguna Brahman and therefore deserve special honour. But when the word *prāna* is used to denote the sense-organs or the vital breath of the embodied creature, a small letter has been used. I believe that readers will not be much troubled by these difficulties.

The Upanishads, containing the philosophical portion of the Vedas, form the foundation of the Hindu religion and speculative thought. What do they teach?

The Upanishads, called the Brahma-vidyā, or Science of Brahman, and also the Ātma-vidyā, or Science of Ātman, describe the ultimate objective of life, which is the liberation of the self from the bondage of the phenomenal world through knowledge and realization. The Soul, or Ātman, which is one with Brahman and is, by nature, free, birthless, deathless, perfect, and illumined, becomes individualized through identification with matter by the inscrutable power of māyā, which is inherent in the Self, or Brahman. The individual self wanders about in the phenomenal universe, assuming various bodies—from the body of a clump of grass to that of Brahmā, or Hiranyagarbha, the highest manifestation of Brahman in the relative world—in the vain attempt to express through them its true, divine nature. The desire for enjoyment of material objects is turned into longing for the realization of inner peace only when the struggling soul has passed through the gamut of worldly experience. Even the highest worldly happiness is a mere reflection of the supreme Bliss of Brahman.

In spiritual evolution one cannot skip any of the stages. Hence, for those who, prompted by their natural impulses, seek physical pleasures on earth the Upanishads lay down the injunction to discharge various duties and social obligations. For those who seek pleasures in heaven the Upanishads prescribe rituals and meditations by which one can commune with the gods, or higher powers. Gods, men, and subhuman beings, in the tradition of the Upanishads, depend on each other for their welfare. The key to enduring happiness lies in co-operation with all created beings, and not in ruthless competition. Obstructions appear in the path of those who seek the Knowledge of Brahman without first fulfilling their social duties. The doctrine of rebirth is an

important feature of Hindu speculative thought. Birth in various bodies serves a man as a training-ground for ultimate spiritual experience. The insistence on the fulfilment of social obligations, in the Upanishads, explains to a large extent the stability of Hindu society for the past five thousand years, despite the many untoward events in its history. The teachers of the Upanishads are householders. Nowhere is the worldly life despised. Both happiness on earth and enjoyment in heaven are prized. The Upanishads describe sacrifices and meditations by which one may obtain cattle, wealth, health, longevity, children, and grandchildren while living here, and celestial happiness for unending years in heaven after death. The ideals that they teach are not those of pain-hugging, cross-grained ascetics.

But, alas, the happiness on earth and enjoyment in heaven are impermanent. Whatever is won through action is sooner or later lost. The more one enjoys physical pleasures, the more one loses the vigour of the body, senses, and mind. Besides, all the denizens of earth and heaven are mortal. No creature identified with phenomena, governed by the laws of time, space, and causality, can escape death. Even the life of Brahmā, the World Soul, comes to an end at the completion of a cycle.

When, through observation, discrimination, and experience, a man has realized that neither freedom nor immortality can be attained in samsāra, the sphere of ever-recurring birth and death, he comes to a capable teacher seeking deliverance. He is first asked to practise certain physical, ethical, and spiritual disciplines in order to obtain the proper state of body and mind for the understanding and assimilation of the instruction. Then he is told that freedom, peace, and bliss are not to be found in the material objects outside; they are the very essence of the Self, or Ātman. He is therefore asked to cultivate Self-Knowledge. This Knowledge, which is devoid of differentiation, is incompatible with any action based upon the distinction of doer, instrument of action, and result.

Self-Knowledge forms the subject-matter of the Upanishads, which, however, carefully point out that the scriptures by themselves cannot enable one to realize truth. Like the finger pointing out the moon, they only indicate where the truth is to be found. It is within every man and is to be realized through experience based upon reasoning and corroborated by the experience of the illumined seers of the past, as recorded in the scriptures. An aspirant who seeks Liberation while still dwelling in the body embraces the monastic life, after renouncing the longing for offspring, wealth, and the happiness of the heavenly world.

The man endowed with the Knowledge of Ātman attains peace. His bliss knows no bounds. His doubts are destroyed for ever. He is the

embodiment of fearlessness. The pleasure and pain, life and death, and good and evil of the phenomenal world cannot affect his inner serenity. He is unfettered in his actions and beyond the laws of society. When his body drops away, the man illumined by Self-Knowledge merges in the Supreme Brahman and experiences complete peace and freedom.

Thus the Upanishads by no means preach an anti-social or other-worldly gospel. They ask a man to cultivate righteousness (dharma) and to enjoy wealth (artha) and sense pleasures (kāma), and they finally exhort him to realize Freedom (Moksha), in which alone all desires find their fulfilment. They lay the foundation of an enduring society whose welfare depends upon the co-operation of all beings: superhuman, human, and subhuman. They ask all embodied souls seeking material happiness to enter into society, and at last show them the way to transcend it in order to enjoy real peace and freedom.

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LIST OF ABBREVIATIONS

<i>Ai. Up.</i>	<i>Aitareya Upanishad</i>
<i>B. G.</i>	<i>Bhagavad Gitā</i>
<i>Br. Su.</i>	<i>Brahma Sutras</i>
<i>Br. Up.</i>	.	.	.	.	.	<i>Brihadāraṇyaka Upanishad</i>
<i>Chh. Up.</i>	.	.	.	.	.	<i>Chhāndogya Upanishad</i>
<i>Is. Up.</i>	.	.	.	.	.	<i>Īśa Upanishad</i>
<i>Ka. Up.</i>	.	.	.	.	.	<i>Katha Upanishad</i>
<i>Ke. Up.</i>	.	.	.	.	.	<i>Kena Upanishad</i>
<i>Man. Sam.</i>	.	.	.	.	.	<i>Manu Samhitā</i>
<i>Mā. Up.</i>	.	.	.	.	.	<i>Māṇḍūkya Upanishad</i>
<i>Mu. Up.</i>	.	.	.	.	.	<i>Mundaka Upanishad</i>
<i>Pr. Up.</i>	.	.	.	.	.	<i>Praśna Upanishad</i>
<i>Ri.</i>	.	.	.	.	.	<i>Rig-Veda</i>
<i>Svet. Up.</i>	.	.	.	.	.	<i>Śvetāśvatara Upanishad</i>
<i>Tai. Up.</i>	.	.	.	.	.	<i>Taittirīya Upanishad</i>

Note: References to *The Upanishads* Vols. I, II, and III are to the first, second, and third volumes of the present series of translations by Swami Nikhilananda, published in 1949, 1952, and 1956 respectively by Harper & Brothers, New York.

INTRODUCTION

THE *TAITTIRIYA UPANISHAD*, a section of the Krishna or Black Yajur-Veda, forms the seventh, eighth, and ninth parts of the *Taittiriya Aranyaka*, which itself is a section of the *Taittiriya Brāhmana*. The division of the Yajur-Veda into the White and Black recensions has been described elsewhere.¹

Though comparatively short, the *Taittiriya Upanishad* is one of the important Upanishads and is recited in many parts of India, even today, with proper accent and intonation. It is regarded as a source-book of the Vedānta philosophy. The topics discussed in it are arranged methodically, and the commentary written by Śankarāchārya enhances its value.

Śankarāchārya has divided the *Taittiriya Upanishad* into three parts, called *vallis*.

PART ONE

The first part, dealing with śiksha, or pronunciation, consists of twelve chapters, of which the first and last contain prayers to the deities for the removing of obstacles to spiritual wisdom. The second chapter deals with the science of pronunciation. Though the meaning of the text of the Upanishad is most important, yet the text must be chanted correctly in order to obtain its precise meaning. The dire effect of incorrect chanting is shown through an anecdote in the notes at the end of the chapter. The third chapter teaches how to meditate on the combination of the words. A mere recitation of the text may focus the mind only on the letters of the text. Through meditation the pupil will understand its symbolic significance; this understanding makes the mind pure and one-pointed. Meditation produces appropriate results in this world and the next.

For the attainment of the Knowledge of Brahman, one needs a good memory, sound health, and adequate food and clothing. The fourth chapter describes the rituals for their attainment. The fifth chapter teaches the meditation on Brahman through the three vyāhritis, or mystical utterances, which are the symbols of three subordinate divinities.

The sixth chapter describes the heart as the dwelling-place of Brahman, and also the Sushumnā artery, through which lies the path for the attainment of Saguna Brahman. The result of such attainment is the enjoyment of self-rule and peace.

The seventh chapter teaches meditation through the symbol of the

¹ See *The Upanishads* Vol. I, p. 6.

pānktas, or fivefold sets of objects. These objects are both in the outside world and in the body. The two should be contemplated as identical with each other. Together they constitute the universe, which is a manifestation of Brahman.

While the sixth and seventh chapters describe meditation on Brahman through concrete symbols for mediocre and inferior students, the eighth chapter teaches meditation for superior students through the symbol Om. This symbol, used in the Vedic sacrifices as a sign of compliance, makes them fruitful.

A student may attain the Knowledge of Brahman by meditating on Om, but he must not, on that account, neglect the study of the scriptures, the performance of Vedic rituals, the practice of ethical virtues, and compliance with his various social duties. This is described in the ninth chapter.

The tenth chapter contains a statement by an illumined rishi describing his spiritual experience. This should be used as a mantra for daily recitation by a seeker of Self-Knowledge, for acquiring purity, making progress, and finally attaining the Knowledge of Brahman.

At the teacher's house the student studies the Vedas and obtains a theoretical knowledge of the scriptures. But he has yet to acquire the direct Knowledge of Brahman, which is not possible without the prior fulfilment of human aspirations through the discharge of duties and obligations according to one's dharma. The eleventh chapter contains a remarkable exhortation by the teacher to the students returning home, after the completion of their studies, to embrace the householder's life, which is the proper place for the discharge of worldly duties.

The twelfth chapter contains the peace chant at the end of the first part.

PART TWO

The preceding part has presented the knowledge of Ātman conditioned by upādhis and also meditation associated with rituals. But neither of these can destroy ignorance, which is the root of the phenomenal life. Ignorance can be removed only by the Knowledge of Brahman as inculcated in the second part of the Upanishad. The first verse speaks of Brahman as Reality (Satyam), Knowledge (Jnānam), and Infinity (Anantam). Brahman is a man's inmost self. But he is not conscious of It because the Self is hidden by various sheaths, like a sword. These sheaths, created by ignorance, are five in number. They are the sheaths of food or matter (anna), the vital breath (prāna), the mind (manas), the intellect (vijñāna), and bliss (ānanda), and they are arranged in telescopic manner, one inside another, the outer deriving its vitality from the inner. The outermost, described in the first chapter, is the gross

physical sheath produced from food. After extolling the value of food for everyday life, the second chapter describes the second sheath, called the sheath of the vital breath (*prāna*), which pervades the physical sheath. After praising the second sheath, the third chapter describes that of the mind. The fourth chapter describes the sheath of the intellect, and the fifth, that of bliss. Thus the Upanishad speaks of the sheaths which constitute the gross, subtle, and causal bodies of a living creature. Brahman is the innermost reality, untouched by any of them. The five sheaths, though not Brahman, are described as such in a figurative sense so that the ordinary mind may be trained, step by step, to contemplate subtle truths. For facility of meditation each sheath, which resembles a man, is to be regarded as a concrete symbol of Brahman. The sixth chapter asserts that Brahman is real, because the phenomenal universe consisting of entities either endowed with form or without form cannot exist in the absence of a support or cause. The same Brahman dwells in the hearts of all as Consciousness and manifests Itself in all acts of cognition.

The seventh chapter describes Brahman as self-made, which means that It is the material and the efficient cause of the universe. It is the cause *par excellence*, or independent cause, being the cause of everything, but is Itself without a cause. Brahman is the essence of all things, the controller of the vital breath, the non-dual support of the universe, and the source of fearlessness.

The eighth chapter describes the Bliss of Brahman, of which worldly happiness is a mere reflection. Even the highest worldly happiness is produced by external factors and depends upon certain actions on the part of the enjoyer. Worldly happiness admits of varying degrees, as experienced by different beings—from *Brahmā* down to man—in accordance with their action and understanding and the external means at their command. Material happiness increases a hundredfold as one ascends to the different classes of celestial beings. Beyond the highest worldly happiness, enjoyed by *Brahmā*, is the perfect Bliss of Brahman, experienced by those who have realized their identity with the Supreme Spirit. The Bliss of Brahman does not admit of higher or lower degrees.

The ninth chapter reiterates that the knower of Brahman attains fearlessness. He is not tormented by the illusion of good and evil, which is produced by ignorance. When ignorance is destroyed, both good and evil, like all other phenomenal categories, merge in Brahman. Thus the illumined person strips good and evil of their phenomenal nature and realizes them as Brahman.

PART THREE

The third part, through a dialogue between Varuna and his son *Bhrigu*, teaches the Knowledge of Brahman. The first chapter defines

Brahman as the cause of the creation, continuance, and dissolution of the universe, and describes the body and sense-organs as channels for the Knowledge of Brahman. Bhrigu thinks intensely on the statement of the teacher and comes to the conclusion, as described in the second chapter, that the body, or matter, is Brahman, being the cause of the origin, continuance, and dissolution of the universe. But he is not completely satisfied with this solution and is asked to reflect further on the subject.

Chapters three to six describe Brahman as the *prāna*, mind, intellect, and finally as bliss. Chapters seven to nine describe the importance of food. The tenth chapter teaches various forms through which one can meditate on Brahman.

ŚRI ŚANKARĀCHĀRYA'S INTRODUCTION

OM. SALUTATION TO the Supreme Ātman. Om Harih Om.

Salutation to Him who is the very self of Knowledge, from whom the whole universe has become manifest, by whom it is supported, and in whom it merges.

My unceasing salutations to those teachers who, in olden times, expounded the Vedānta scriptures with due regard to words, sentences, and reasoning.

I am undertaking, through the blessings of my own teacher, the explanation of this Upanishad, which is the essence of the Taittiriya section of the Vedas, for the benefit of those who wish to obtain the clear meaning of [the treatise].

Daily obligatory (nitya) work,¹ whose goal is the destruction of sins stored up in past births, and work undertaken with a view to enjoying a desired result (kāmya) have been dealt with in a previous book.² Now the Knowledge of Brahman is expounded so that those who seek Liberation may give up the cause of the performance of action. Desire is the cause of action, because it urges one to action.

Those who have obtained the fruit of all their desires are free from desires; therefore they are established in the Self and cannot feel any urge to action. When one cherishes the desire for the Self, all one's desires are fulfilled. The Self is Brahman. It will be stated later that the knower of Brahman attains the Supreme Goal. Therefore when, after the cessation of ignorance, a person dwells in the Self, he realizes the Supreme Goal. For the scriptures say: "When a man [knows the

¹ Vedānta speaks of various kinds of work: First, kāmya karma, which is optional on the part of the doer and includes various rites and ceremonies performed with a definite motive, such as the attainment of heaven. Second, nishiddha karma, or forbidden work, which brings about such undesired results as worldly afflictions and suffering in hell. Third, nitya karma, or daily obligatory work, such as worship of God, by the performance of which sins accumulated in past births are gradually destroyed and the propensity to new sin is checked. Fourth, naimittika karma, or work performed on special occasions, as for instance the birth of a child. Fifth, prāyaschitta karma, or penances by which grievous sins are expiated. Besides these, upāsana, or meditation on the deities and worship of the Personal God, is also called karma or work; it helps the spiritual seeker to acquire concentration of the mind. The main purpose of the first five kinds of work is to attain inner purification.

² A reference to the Purva-mimāṃsā school of Vedānta, whose chief exponent is Jaimini. This school deals with various sacrificial rites whose aim is to enable their performers to go to heaven after death. According to Jaimini heaven is the highest goal of man. Śankarāchārya, however, holds that the ritualistic portion of the Vedas, emphasized by Jaimini, deals with work related to righteousness or unrighteousness, which belongs to the phenomenal world. Heaven is not the final reality. Brahman alone is the ultimate and eternal Substance. It is the Knowledge of Brahman, discussed in the Upanishads, which leads to final Liberation. This Knowledge destroys ignorance (avidyā), which induces a man to perform action for the enjoyment of a desired result. The essence or conclusion of the Vedas is given in the Upanishads, and not in the section dealing with rituals.

Self] he has then obtained fearlessness" (II. vii. 1); "He . . . attains the *Self* which consists of bliss" (II. viii. 1).

Objection: *Optional and forbidden action being avoided, the fruit of the prārabdha action³ being exhausted through the experience of its results, past sins and the tendency to commit new sins being destroyed by obligatory work, one can without any further effort attain Liberation, which consists in dwelling in one's own Self.⁴*

Or it may be that heaven denotes unsurpassable happiness. Heaven is attained through action [i.e. rituals laid down in the scriptures]. Therefore Liberation results from action.

Reply: *The objection is not valid; for action is multifarious: some action [performed in the past life] has already begun to bear fruit, and some action [performed in previous lives] is still lying dormant. Thus actions performed in many past lives yield contrary results. Hence it is not possible to consume, through experience gained in a single life, all the fruit of the action that has not yet begun to bear results. That is why it is reasonable to admit rebirth for the purpose of reaping the fruit of that portion of action which has not yet been experienced. Many statements of Śruti and Smṛiti affirm that the action which has not yet borne a result remains: "Those whose conduct here [on earth] has been good will quickly attain some good birth" (Chh. Up. V. x. 7); "[The future birth is determined] by the portion of action which has not yet been experienced" (Apastamba Dharmasutra II. ii. 3).*

Objection: *Daily obligatory action renders inoperative the good and bad results of work which have not yet begun to bear fruit.*

Reply: *No, you cannot say that. There are scriptural statements which declare that harm (pratyavāya) follows the non-performance of obligatory work. The word pratyavāya, meaning harm, signifies what one does not wish for. Since it is admitted that the performance of the daily obligatory action wards off future harm, which brings about misery and results from the non-performance of such action, it cannot be said that the purpose of the nitya karma is merely to make ineffective the work which has not yet begun to bear fruit. If, on the other hand, the nitya karma destroys all the actions which will bear fruit in the future, then, too, it can render inoperative only the impure action and not the pure, because there is no conflict between the nitya karma and pure action. No conflict can possibly arise between daily obligatory action and action which produces the desired result; all actions which produce the desired result are by nature pure. A conflict can reasonably be said to exist between pure and impure action.*

Desire is the impelling motive for action. In the absence of Knowledge there

³ Action performed in the past life, the fruit of which is reaped in the present life.

⁴ The objector's theory assumes that all the past karma combines together and gives rise to one birth, and that the fruit of the whole past karma can be exhausted in that one birth alone, without any residual karma's being left to give rise to births in the future.

cannot be cessation of desire. Therefore it is not possible to imagine complete cessation of action [on the part of those who are ignorant of the Self]. Desire is possible only in those who are ignorant of the Self, because it is related to a result distinct from the Self. No desire can possibly be associated with the Self, because the Self always exists [but the result does not exist before it is produced]. It has already been stated that the Self is the Supreme Brahman [in which all desires have been attained].

The non-performance of obligatory action is a negative concept; it cannot produce a positive result such as harm.⁵ The non-performance of the nitya karma merely indicates the evil tendencies resulting from sinful action committed previously. Any other point of view will admit that a positive result can be produced from a non-existing cause, and this is contrary to all reasoning. Therefore the view that, without any further effort, one can remain established in the Self, is untenable.

Your contention that heaven denotes unsurpassable happiness, that heaven is the result of action, and that therefore Liberation is attained by means of action, is also untenable. Liberation is eternal. What is eternal cannot be produced. Whatever is seen to be produced is non-eternal. Therefore Liberation is not the result of action.

Objection: When work is performed together with knowledge [i.e. *upāsana*, or meditation on a deity], it can produce an eternal result.

Reply: We deny that also, because there is a contradiction in the statement that something can be eternal and also have a beginning.

Objection: [It is not true that an eternal entity cannot be produced.] But only what has been destroyed cannot be produced. As non-existence resulting from annihilation can be produced, so also can Liberation.

Reply: No. Liberation is a positive entity [and non-existence is negative]. The one cannot be compared to the other.⁶ Further, it is not possible for non-existence to have a beginning; for non-existence is devoid of any special character-

⁵ An effect is produced from a cause. A positive entity endowed with the power of producing an effect is termed a cause. No effect can be produced from a cause which is non-existent; otherwise the son of a barren woman could produce an effect. That is never seen to happen. Non-performance is something negative. Therefore the non-performance of nitya karma cannot produce a positive, harmful result.

⁶ There is a kind of non-existence (*abhāva*) called annihilation; for instance, a pot does not exist after it is destroyed. According to the opponent, this non-existence (produced on the destruction of the pot) always remains and therefore is eternal. Likewise, Liberation can be produced by action, and can exist for ever after. To this contention Śankarāchārya gives the following reply: Non-existence is absence of existence; it is a negative concept. It cannot be put in the same class as Liberation, which is a positive experience. Whatever is produced invariably ceases to exist. But this does not apply to non-existence. Besides the kind of non-existence that results from the destruction of an object, there are two other kinds of non-existence: one is the non-existence before an entity is produced—for instance, a pot is non-existent before it is made; the other may be described as utter non-existence, like that of the son of a barren woman.

istic. The notion that it can be produced is a mere imagination. Non-existence is negation of existence. [Existence can be limited by conditioning factors.] Existence, though one and the same throughout, is yet differentiated by [such extraneous factors as] a pot or a cloth, and appears diverse. Thus one speaks of an existent pot or an existent cloth. Likewise, non-existence, though devoid of special characteristics, may yet be spoken of as being differentiated, in association with different acts or qualities, as though it were an existing entity [but in reality it is not so]. An existing entity like a lotus can be associated with attributes [like blueness or redness], but not so non-existence. If it could be, then non-existence would be existence.

Objection: The agent of knowledge and action [i.e. the self] is eternal. Therefore Liberation, which is the result of a continuous current of knowledge and action, is also eternal, like the current of the Ganges.

Reply: Not so. Agency is of the nature of pain.⁷

Further, [if the self as the agent be the cause of Liberation], when its agency ceases, Liberation too will cease to exist.

Therefore Liberation consists in dwelling in one's own Self after the destruction of ignorance, which is the cause of desire and action. The Self, in itself, is Brahman. When Brahman is known ignorance is destroyed. Therefore the present Upanishad is begun with a view to teaching the Knowledge of Brahman. The word Upanishad signifies knowledge (vidyā); he who cultivates the knowledge of the Upanishad transcends the misery of lying in a womb, of birth, and of senility. Etymologically, the word also may signify the knowledge which suppresses the evils of birth, old age, etc., or which enables its devotee to realize Brahman, or which embodies Liberation, or the Highest Good. The book, too, is called Upanishad because it serves the same purpose.

⁷ The cessation of agency is followed by misery; but Liberation is of the nature of unceasing bliss.

ON ŚIKSHĀ OR PRONUNCIATION

CHAPTER I

INVOCATION

HARIH OM.

May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vāyu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vāyu, I shall proclaim as the right (ritam). Thee indeed I shall proclaim as the true (satyam).

May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

OM. Peace! Peace! Peace!

MITRA: The deity identified with the prāna and the day; the deity controlling the sun.

PROPIITIOUS: When the deities, or cosmic divinities, are propitious, the student can listen without obstruction to the instruction and retain the knowledge.

VARUNA: The deity identified with the apāna (the downward breath) and the night.

ARYAMAN: The deity identified with the eye and the solar orb.

INDRA: The deity identified with strength.

BRIHASPATI: The deity identified with speech and the intellect.

VISHNU: The deity who pervades the universe and is identified with the feet.

SALUTATION ETC: Praise and salutation are offered to Vāyu (air) by the student seeking the Knowledge of Brahman, so that the obstacles to the attainment of such Knowledge may be removed. All actions and their fruits are under the control of Vāyu, who is identified with the prāna.

BRAHMAN: Here Vāyu is addressed as Brahman.

VISIBLE: Direct and immediate, being nearer than the sense-organs.

RIGHT: The truth as determined by the scriptures, usage, and the discriminative faculty.

TRUE: That which is accomplished by speech and the body. Both truth and

right are under the control of Vāyu, which is known in other aspects as prāna and Hiranyagarbha.

MAY . . . ME: That is to say, by helping the student to acquire knowledge.

MAY . . . TEACHER: By granting the teacher the ability to impart knowledge.

PEACE: The word is uttered thrice in order to ward off three obstacles to the acquisition of knowledge: obstacles arising from one's own self, from other living beings, and from the cosmic divinities.

The first chapter is an invocation to certain deities to remove the obstacles to the acquiring of spiritual wisdom.

*Here ends Chapter One
of Part One of the
Taittiriya Upanishad.*

CHAPTER II

LESSON ON PRONUNCIATION

OM. We will expound śikshā, or the science of pronunciation. [It deals with] sound, pitch, quantity, force, modulation, and combination. Thus is explained the lesson on pronunciation.

WE ETC: The knowledge of the meaning of the texts is, no doubt, the most important element in the Vedic studies. But one must also learn how to recite the texts correctly. Hence a chapter is devoted to the science of pronunciation.

SOUND: That is to say, of the letters, such as *a*.

PITCH: Various pitches are used in the recital of the Vedic mantras. There are three main classifications: high pitch (udāṭṭa), low pitch (anudāṭṭa), and medium pitch (svarit).

QUANTITY: Quantity, or mātrā, is of three kinds. A short vowel consists of one mātrā; a long vowel, of two mātrās; a prolonged vowel, of three mātrās. The last is used when calling a person standing far away, or when singing or weeping.

FORCE: Stress or intensity of effort.

MODULATION: Pronunciation of each sound with a medium tone, that is to say, neither too loud nor too soft.

COMBINATION ETC: Conjunction of several sounds or letters.

There are six works auxiliary to the Vedas: śikshā, or the science of pronunciation; chhandas, or the science of prosody; vyākaraṇa, or the science of grammar; nirukta, or the science of etymology; jyotiṣ, or the science of astronomy; and kalpa, or the science of rituals.

The following story is narrated in the *Taittiriya Samhitā* (II. iv. 12.) to show the adverse result that may follow if the Vedic mantra is not uttered with the right pitch. Tvashtri, the Vulcan of Hindu mythology, had a son who was slain by Indra. He prepared to perform the Soma-sacrifice in order to avenge his son's death, but did not send an invitation to Indra, who wished to come. Therefore Indra interrupted the sacrifice and forcibly drank part of the soma juice. Tvashtri made an oblation with the remaining juice and prayed: "O Fire, grow up into an enemy of Indra (Indra-śatru)." In pronouncing the word *Indra-śatru*, however, he made the mistake of accenting the first instead of last syllable. Whereupon there rose from the fire a person, named Vritra, who soon covered with his body the whole earth, heaven, and mid-region. Tvashtri,

becoming frightened, gave Indra a consecrated weapon with which to kill Vritra. This Indra did, subduing Vritra and finally absorbing him into his own body. Tvashtri had asked for one who would be Indra's destroyer, but as a result of one mispronunciation he defeated his own purpose, and instead of destroying Indra only added to his power.

*Here ends Chapter Two
of Part One of the
Taittiriya Upanishad.*

CHAPTER III

MEDITATION ON THE COMBINATIONS

MAY GLORY come to both of us (teacher and pupil) together! May the light of Brahman shine alike through both of us!

Now we will explain the Upanishad (i.e. the upāsana, or meditation) on the Samhitā (combinations) under five heads: with regard to the worlds, the heavenly lights, knowledge, progeny, and the ātman (body). People call these the great Samhitās.

First, with regard to the worlds: The earth is the first form (i.e. sound) [of the word *Samhitā*], heaven is the last form, the ākāśa is the union, and the air is the medium. Thus with regard to the worlds.

MAY ETC: This is the pupil's prayer, since he has not yet attained the desired goal of the Vedic wisdom. The teacher who is already endowed with the wisdom is not concerned with this prayer.

GLORY: The pupil's glory consists in rightly cultivating the knowledge imparted by the texts, and the teacher's glory, in rightly transmitting that knowledge.

NOW ETC: The Vedas are divided into two sections: Mantra and Brāhmana. The Mantra section is also called the Samhitā (from *sam*, together, and *hita*, united), which means literally, a collection of hymns used in the Vedic sacrifices. Thus the Samhitā comprises prayers and hymns, while the Brāhmana contains the rules for the sacrifices, deals with their accessories, and also reveals the meaning of the Mantra, which otherwise would remain obscure. The word *Samhitā* in the present verse, however, means a conjunction of two letters or words, and the word *Upanishad* means upāsana, or meditation. After the pupil has practised the recitation of the sounds, rhythms, etc. of the text as laid down in the preceding section, he is given instruction as to how to meditate on the combination of the words. On account of his long habit of recitation, his mind might have become fixed on the mere letters of the text. Now through meditation he will understand its symbolic significance, which will gradually make his mind pure and one-pointed, enabling him in the end to grasp the subtle meaning of the Vedas.

GREAT SAMHITĀS: The word *great* signifies that the above-mentioned five subjects are as vast as the worlds and include everything.

EARTH ETC: The words in the text, namely, *earth*, *heaven*, and *ākāśa*, refer to

their respective governing deities. The meaning is that the first letter of the word *samhitā* should be meditated upon as the earth, and the last word as heaven.

MEDIUM: Through which the union between earth and heaven is effected.

The second chapter has dealt with the particular manner in which the text of the Vedas should be recited in order to secure visible and invisible good. The present chapter teaches a certain kind of meditation by which the pupil reaps its fruit in this world and in the world to come.

2

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union, and lightning is the medium. Thus with regard to the heavenly lights.

3

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union, and the [Vedic] recitation is the medium. Thus with regard to knowledge.

MEDIUM: The union between the teacher and the pupil takes place through the Vedic meditations.

4

Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union, and procreation is the medium. Thus with regard to the progeny.

5

Next, with regard to the ātman (body): The lower jaw is the first form, the upper jaw is the second form, speech is the union, and the tongue is the medium. Thus with regard to the ātman.

Result of the meditation on the Samhitā:

6

These are the great Samhitās. He who meditates on these Samhitās,

I.iii.6.]

as here explained, becomes united with progeny, cattle, the light of Brahman, food, and the heavenly world.

THESE: The five meditations described in the foregoing verses.

MEDITATES: The word *Veda* in the text is used to signify meditation (upāsānā), and not mere knowledge. Upāsānā means “a continuous flow of one and the same idea, associated with an object mentioned in the Vedas, unmixed with any foreign ideas.” (*Śankarāchārya.*)

A material result is attained by those whose meditation is not free from worldly motives. But those who are free from such motives obtain, through this meditation, purity of heart, which in the end helps them to realize Brahman.

*Here ends Chapter Three
of Part One of the
Taittiriya Upanishad.*

CHAPTER IV

PRAYER FOR WISDOM AND FORTUNE

MAY HE (Om) who is the bull (i.e. the foremost) of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas—may that Indra (the Lord) cheer me with wisdom (medhā). O God, may I be the possessor of immortality!

May my body be competent [to acquire Self-Knowledge]; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou (Om) art the sheath of Brahman, concealed by [worldly] intelligence. Guard for me what I have learnt.

MAY HE ETC: In this chapter will be taught the recitation of the mantras and the offering of oblations as a means of obtaining wisdom and fortune.

BULL ETC: As the bull (rishavah) is the foremost in a herd of cattle, so is Om foremost among the Vedic chants.

ALL FORMS: Om pervades all words. Compare: "As all leaves are held together by a midrib, so is all speech held together by Om. Om is all this, yea, Om is all this." (*Chh. Up.* II. xxiii. 4-)

WHO HAS SPRUNG ETC: In the beginning, the Lord of the creation meditated with the object of knowing what was the most essential element in all the Vedic and worldly knowledge, and it was revealed to Him that Om is that element. Om is eternal and therefore cannot be produced. What is meant here is that the sacred syllable became revealed.

CHEER: The word may also mean strengthen.

WISDOM: The Sanskrit word *medhā* signifies retentiveness of mind, without which wisdom cannot be acquired.

MAY MY BODY ETC: This is a prayer for physical health and moral vigour.

SHEATH: As the sheath is the resting-place of the sword, so is Om the resting-place of Brahman. Om is the symbol of Brahman.

CONCEALED ETC: Men endowed with worldly intelligence cannot perceive Brahman which is endowed with great power and splendour.

GUARD ETC: That is to say, the Knowledge of Brahman acquired through scriptural study.

A man who does not possess retentiveness of mind cannot acquire the Knowledge of Brahman. Nor can he who, owing to sickness or some other cause, lacks

I.iv.3.]

physical vigour, nor he who suffers from want of food and clothing, devote himself to the study of the scriptures and acquire the Knowledge of Brahman. The present section of the Upanishad shows the way to remove all such obstacles.

The seeker of wealth should offer oblations with the following mantra :

2

Om. Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired, and preserve them long when increased. Svāhā!

May brahmachārins come to me from all directions [for the acquiring of knowledge]! Svāhā!

May brahmachārins come to me variously! Svāhā!

May brahmachārins come to me [according to the scriptural injunctions]! Svāhā!

May brahmachārins practise self-control! Svāhā!

May brahmachārins enjoy peace! Svāhā!

NEXT: After the attainment of wisdom, or retentiveness of mind, as described in the preceding verse.

FORTUNE: Wealth is a source of evil to the ignorant, but not to the wise. There are two kinds of wealth: human and divine. Through human or material wealth one enjoys happiness in this life, and through divine wealth, happiness in the life to come. Hence the prayer for wealth.

WOOL: Refers to such woolly animals as goats and sheep.

CATTLE: Refers to cows and horses.

SVĀHĀ: This word shows that the mantra is used for offering oblations.

BRAHMACHĀRINS: Celibate students who study the Vedas with a teacher and practise austerities, self-control, and other spiritual disciplines.

The teacher longs for disciples who may study the scriptures in order to attain worldly prosperity, happiness in heaven, life in Brahmaloaka, or Liberation. But they must be endowed with self-control, inner peace, and other virtues.

Prayer for fame and leadership :

3

May I become famous among men! Svāhā!

May I become richer than the rich! Svāhā!

O gracious Lord, may I enter into Thee! Svāhā!

May Thou, O gracious Lord, enter into me! Svāhā!

O Lord, I am cleansing [my sins] in that Self of Thine, which is like [a river of] a thousand branches. Svāhā!

O Preserver, as waters flow downward, as the months merge in the year, so may brahmachārins come to me from all directions! Svāhā!

Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely.

MAY . . . MEN: Through the acquisition of qualified students.

MAY . . . RICH: A spiritual aspirant seeks wealth in order to perform the sacrificial rites by means of which the accumulated sins of the past are destroyed, Wisdom shines forth after the destruction of sin.

MAY . . . THEE: Like a sword into its sheath.

MAY . . . ME: May there be complete oneness between the seeker and the Lord, I AM CLEANSING ETC: The implication is that complete absorption in the Lord frees one from all sins.

REFUGE: Such as a rest-house, where one recovers from weariness. Those who take refuge in the Lord are freed from pain and sin.

ACCEPT ME ETC: AS when the metal head of an arrow becomes one with the target. The text exhorts the devotee to worship Om by regarding himself as one with it.

*Here ends Chapter Four
of Part One of the
Taittiriya Upanishad.*

CHAPTER V

FOUR MYSTICAL UTTERANCES

BHUH, BHUVAH, SUVAH—these are, verily, the three utterances (*vyāhritis*). Besides these there is a fourth, called Mahah, which became known to the son of Mahāchamasa. That [Mahah] is Brahman, that is the Self. The other gods are its limbs.

Bhuh is, verily, this world; Bhuvah, the mid-region; Suvah, the world yonder; Mahah, the sun. Through the sun, indeed, do all the worlds become great (*mahiyantē*).

Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah, the moon. By the moon, indeed, do all the heavenly lights become great.

Bhuh is, verily, the Rik-verses; Bhuvah, the Sāman; Suvah, the Yajus; Mahah, Brahman (i.e. Om). By Brahman, indeed, do all the Vedas become great.

Bhuh is, verily, the *prāna* (the upward breath); Bhuvah, the *apāna* (the downward breath); Suvah, the *vyāna* (the diffused breath); Mahah, food. By food, indeed, do all the breaths become great.

They, these four [*vyāhritis*], become fourfold. Four and four are the *vyāhritis*. He who knows these knows Brahman. All the gods bring offerings to him.

SUVAH: The same as Svah.

UTTERANCES: The Sanskrit word *vyāhritis* signifies utterances because these names are uttered in various rituals. There are, in all, seven *vyāhritis*, which are the symbols of the seven planes, namely, Bhuh, Bhuvah, Suvah, Mahah, Jana, Tapah, and Satya. The first three are called the great *vyāhritis*.

THAT [MAHAH] IS BRAHMAN ETC: Mahah is Brahman because both words signify "great"; it is also *Ātman*, because of its all-pervading nature. The other *vyāhritis* (i.e. Bhuh, Buvah, and Suvah), as also the worlds, the gods, the Vedas, and the *prānas*, are reached through Mahah.

OTHER GODS: These include the worlds, the gods, the Vedas, and the *prānas*.

BHUH IS ETC: The *vyāhriti* Mahah is the trunk or middle part, as it were, of Brahman. The trunk of the body contributes to the growth of its limbs and likewise, Mahah, in the form of the sun, contributes to the growth of the worlds.

BY THE MOON ETC: It is only when the moon shines that all the other heavenly luminaries appear to give light.

BRAHMAN: The word here means Om. Since the recitation of all the Vedas is preceded by the utterance of Om, it is said that Om makes the Vedas great.

BY FOOD ETC: When food is eaten all the cravings of the vital breath are satisfied.

THEY, THESE ETC: Each vyāhriti becoming four, the four vyāhritis become sixteen.

The fifth and sixth chapters deal with meditation on Brahman. The fifth teaches of Brahman through meditation on the subordinate divinities, and the sixth treats Brahman as the Supreme Deity. The three vyāhritis Bhuh, Bhuvah, and Suvah are the symbols of the three subordinate divinities.

*Here ends Chapter Five
of Part One of the
Taittiriya Upanishad.*

CHAPTER VI

MEDITATION ON SAGUNA BRAHMAN

THERE IS a space (ākāśa) within the heart; in it lies the Person (Purusha) consisting of mind (manomaya), immortal and luminous.

The Sushumnā passes through the piece of flesh which hangs down like a nipple (i.e. the uvula) between the two palates and ends where the skull splits and the roots of the hair lie apart. That Sushumnā is the path for the realization of Indra (i.e. the Lord, or Saguna Brahman). The soul of the aspirant, passing through the Sushumnā, rests in fire, represented by the vyāhriti Bhuh; he rests in the air, represented by the vyāhriti Bhuvah.

THERE IS ETC: Brahman, as described thus far, may appear to be remote. Now we are told that He is to be realized within the heart.

HEART: In the books of Vedānta and Yoga the heart is described as the abode of the Lord. No doubt He dwells everywhere, in the body and outside it, yet His presence is especially felt in the heart. Many blood-vessels (nāḍis) open into the heart, whose tip hangs downward. (The rishis found this out by observing the dissection of the animals killed for sacrifice.) The heart is of the size of a thumb and contains within it a space which is to be meditated upon as luminous and as a symbol of Brahman.

PERSON: That is to say, Brahman, who is called Purusha because He dwells in the body or because He pervades the universe.

MIND: The incorporeal Brahman consists of consciousness (vijñāna). Or He is called manomaya because He can be realized by the purified mind alone. Mind, or manas, is His most characteristic feature.

SUSHUMNĀ ETC: According to the Yoga scriptures, the Sushumnā goes upward from the heart, passes through the region between the two palates, near the uvula, and ends in the skull where the roots of the hair lie apart. It is called the abode of the Lord because it is the path by which the aspirant attains the goal without coming back to the world for rebirth. The yogi, while he is dying, practises a particular form of prānāyāma, called rechaka, and guides the vital breath through the Sushumnā. Reaching the top of the head, the vital breath goes out through the aperture called Braṅharandhra.

RESTS IN ETC: The illumined soul, after coming out of the body, becomes established in fire—represented by the vyāhriti Bhuh—which is, as it were, a

limb of Brahman. That is to say, he pervades the whole world. Similarly, he is established in the air, which is another limb of Brahman.

It has been said in the preceding chapter that the divinities represented by Bhuh, Bhuvah, and Suvah are the limbs of Brahman, which is represented by Mahah. (Here Brahman signifies Hiranyagarbha, or Saguna Brahman). The present chapter describes the heart as the proper place for the contemplation and realization of that Brahman. The space in the heart is regarded as the symbol of Brahman, and the Sushumnā as the doorway to realization.

2

He (i.e. the illumined soul) rests in the sun, represented by the vyāhriti Suvah; he rests in Brahman, represented by the vyāhriti Mahah.

He attains self-rule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence (vijñāna). Furthermore, he becomes this—he becomes Brahman, whose body is space (ākāśa), whose nature is true, who delights in life (prāna) and rejoices in the mind, who abounds in peace, who is immortal.

Thus do thou, O Prāchinayogya, contemplate.

HE . . . MAHAH: By the contemplation of the three vyāhritis Bhuh, Bhuvah, and Suvah, the illumined person becomes established in fire, the air, and the sun; that is to say, he obtains the powers of these divinities. Having thus purified his heart, he contemplates the fourth vyāhriti, Mahah; he becomes Brahman (i.e. Brahman endowed with attributes, and not Pure Spirit), residing in Satyaloka. He obtains the attributes of Brahman described in the following passage of the present verse.

SELF-RULE: He becomes the Lord of all other divinities, such as fire, air, etc. They offer him tribute. But he does not acquire the power of creating, preserving, and destroying the universe. That power belongs to Brahman alone.

LORDSHIP OF THE MIND ETC: That is to say, of the minds of all beings. Because he is identified with all, he thinks through all minds. Likewise he controls the speech, ears, eyes, and intelligence of all beings. He attains the position of Virāt.

FURTHERMORE: A greater reward awaits him. With the destruction of avidyā, which creates the illusion of individuality, he attains Brahman.

WHOSE BODY ETC: Like the ākāśa, he becomes formless.

WHOSE NATURE ETC: He manifests himself through both gross and subtle matter.

WHO . . . LIFE: He rejoices in all the activities of the prāna, or life; that is to say, he derives the same joy in being born, in living, and in dying. Or the passage may mean that he becomes the support of the prāna.

REJOICES . . . MIND: He does not derive happiness from sense-objects, but only from the contemplation of Brahman.

[I.vi.2.]

ABOUNDS IN PEACE: He is free from mental distractions. His mind is immersed in the bliss of Brahman.

THUS DO ETC: This exhortation of the teacher implies his high regard for the truth he has taught.

The fifth and sixth chapters describe Brahman, or the Cosmic Person, through the symbol of the vyāhritis. His middle part (Ātman) is represented by Mahah, His feet are represented by Bhuh, His arms by Bhuvah, and His head by Suvah. The result of contemplating Him in this way is the attainment of self-rule and peace.

*Here ends Chapter Six
of Part One of the
Taittiriya Upanishad.*

CHAPTER VII

MEDITATION ON THE FIVEFOLD NATURE AND INDIVIDUAL

EARTH, THE MID-REGION, heaven, the [four main] quarters, and the intermediate quarters [constitute the fivefold world]. Agni (fire), Vāyu (air,) Āditya (sun), Chandramā (moon), and the Nakshatras (stars) [constitute the five divinities]. Water, herbs, trees, space (ākāśa), and the body (ātmā) [constitute the five elements]. So much with reference to material objects.

Now with reference to the body: The prāna, vyāna, apāna, udāna, and samāna [constitute the five prānas]; the eye, the ear, the mind, speech, and touch [constitute the five sense-organs]; the skin, flesh, muscle, bone, and marrow [constitute the five ingredients of the physical body].

Having thus ordained [the contemplation of the pānkta, the fivefold], a rishi said: "Whatever exists is fivefold (pānkta)." Through the [inner] fivefold one becomes united with the [outer] fivefold material object.

RISHI: The word may mean either the Vedas or a seer endowed with knowledge of the Vedas.

The previous chapter has taught the student how to contemplate Brahman through the symbol of the vyāhritis. The present chapter teaches the contemplation of Brahman through the symbol of the pānkta, or sets of five objects. The universe consisting of a set of five objects is a pānkta. Brahman manifested as the universe is a pānkta. There is a Vedic metre called pankti, consisting of five feet, or pādas, of eight syllables each. Furthermore, the sacrifice consisting of five factors, namely, the sacrificer, his wife, his son, contemplation, and the materials used in the sacrifice, is a pānkta. Thus the contemplation recommended in this chapter is a form of sacrifice which brings about the result of identity with Brahman. The argument is based on the common feature of five. The sets of five described in the first paragraph of the text refer to external objects. The sets of five described in the second paragraph refer to internal objects, that is to say, to those in the body. The former should be meditated on

as identical with the latter. The two together constitute the whole universe, which is a manifestation of Brahman. A certain Vedic rishi laid down this form of meditation and taught it to his disciples.

*Here ends Chapter Seven
of Part One of the
Taittiriya Upanishad.*

CHAPTER VIII

MEDITATION ON OM

OM IS Brahman. Om is all this. This syllable *Om* is used to indicate compliance. When they (i.e. the priests) are told: "Om, recite," they recite. Uttering Om, they sing the Sāman chants. With "Om, Som," they recite the prayers. Uttering Om, the *adhvaryu* priest gives the response. Uttering Om, the *Brahmā* [priest] gives assent. Uttering Om, [a qualified priest] gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

OM IS BRAHMAN: That is to say, one should meditate on Om as Brahman.

OM IS ALL THIS: The universe consists of names and forms, which are inseparable. A name is but a sound. Om, consisting of the three letters *a*, *u*, and *m*, is the basis of all sounds. (See *The Upanishads* Vol. I, pp. 138-39; *ibid.* Vol. II, pp. 223-25.)

COMPLIANCE: When a person is asked to do something, he indicates his assent by uttering the word *Om*.

ADHVARYU: One of the priests participating in the sacrifice. Such also is the *Brahmā* priest.

The seventh chapter, describing the visible earth etc. as the symbol of Brahman, is meant for inferior students. The sixth chapter, which uses the subtle symbols of the mind and the like, is for mediocre students. The present chapter, suggesting Om as the symbol of Brahman, is meant for superior students. In this meditation the mind of the worshipper is free from all gross upādhis of Brahman, such as the earth and the mind. He simply repeats the word *Om* and meditates on Brahman, which it denotes. Om can be used as the symbol of both the higher and the lower Brahman. The word is no doubt a mere insentient sound and therefore cannot be conscious of the worship offered to it; still, as with worship offered to an image, it is the Lord who in all cases takes note of the act and dispenses its fruit. The gist of the text is that because all undertakings which start with the syllable *Om* become fruitful, one should therefore meditate on Om as Brahman.

*Here ends Chapter Eight
of Part One of the
Taittiriya Upanishad.*

CHAPTER IX

DISCIPLINES

[THE DISCIPLINES ARE] rightness and also the learning and teaching [of the Vedas]; truth and also the learning and teaching [of the Vedas]; austerity and also the learning and teaching [of the Vedas]; self-control and also the learning and teaching [of the Vedas]; tranquillity and also the learning and teaching [of the Vedas]; [the kindling of sacrificial] fires and also the learning and teaching [of the Vedas]; [the performance of] the Agnihotra sacrifice and also the learning and teaching [of the Vedas]; [hospitality to] guests and also the learning and teaching [of the Vedas]; [the performance of] social duties and also the learning and teaching [of the Vedas]; procreation and also the learning and teaching [of the Vedas]; propagation [of the race] and also the learning and teaching [of the Vedas].

[Differing views on the subject:] Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Puruśishti; according to Nāka the son of Mudgalya, the learning and teaching [of the Vedas] alone, for that is austerity.

RIGHTNESS: The word *ritam* in the text here denotes the truth as determined by the scriptures, usage, and one's discriminative faculty.

LEARNING AND TEACHING: The Vedic knowledge can be acquired by reading the text of the Vedas; but that text is retained in one's memory only through daily recitation and teaching. While engaged in various activities, social or personal, the aspirant must not neglect the study and teaching of the Vedas. In order to emphasize this injunction, study and teaching are repeated along with all the disciplines.

TRUTH: The word *satyam* here denotes right action and right speech, the propriety of which has been determined by the scriptures, usage, and one's own discriminative faculty.

AUSTERITY: Penances such as fasting.

SELF-CONTROL: The control of the sense-organs from enjoying forbidden objects of the external world.

TRANQUILLITY: Inner calmness acquired by controlling the mind from thinking forbidden thoughts.

KINDLING ETC: This refers to the sacrificial fires known as Gārhapatya, Āhavaniya, and Dakshina.

AGNIHOTRA: The sacrificial fire in which householders offer oblations every morning and evening.

SOCIAL DUTIES: As determined by particular occasions; special stress is laid on the begetting of children.

PROCREATION: Sexual intercourse with one's wife at the proper time.

PROPAGATION: The race should be preserved through grandchildren. The implication is that one's son should be married.

SATYAVACHAS: So called because he spoke nothing but the truth.

TAPONITYA: So called because of his uninterrupted practice of austerity.

NĀKA: Known by this name because he was always contented with the learning and teaching of the Vedas and never felt any kind of grief.

According to the eighth chapter, the aspirant can attain knowledge of Brahman by meditating on It through the symbol *Om*. Thus one may think that the performance of social duties or rituals is unnecessary. As a safeguard against this possible error, the present chapter lays down the various disciplines for the seeker of knowledge. As long as the seeker is a part of the phenomenal universe, he must not neglect social duties and religious rites. By means of the former he becomes pure in heart, and by means of the latter his mind acquires concentration.

*Here ends Chapter Nine
of Part One of the
Taittiriya Upanishad.*

CHAPTER X

A MANTRA FOR DAILY MEDITATION

I AM the mover of the tree [of the universe]. My fame rises high, like a mountain peak. My root is the Supremely Pure [Brahman]. I am the unstained essence of the Self, like the [nectar of] immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying.

Thus did Trisanku proclaim after the attainment of the Knowledge [of the Self].

I AM . . . TREE: The universe is compared to a tree on account of its perishable nature. As a tree is cut down with an axe, so is the phenomenal universe destroyed with the sword of detachment. The word *mover* implies the inner guide (antaryāmin).

MY FAME ETC: The fame of the liberated man spreads to the regions of the gods, who cannot thwart his wishes.

MY ROOT ETC: Brahman is the supreme purifier; by shining forth through consciousness, it frees men from the rounds of birth and death. When thus purified, a man becomes Brahman, the Pure One, the Primal Source.

SUN: According to the scriptures, the immortal essence is stored up in the sun.

I AM . . . TREASURE: There are two kinds of treasure: human and divine. The rishi says that he is the divine treasure, that is to say, the radiant Brahman. Or the passage may mean that the rishi has realized the radiant treasure which is the Knowledge of Brahman.

I . . . WISDOM: The rishi is endowed with omniscience.

I . . . UNDECAING: Or the passage may mean that the rishi is steeped in the elixir of Immortal Bliss.

THUS ETC: A Vedic rishi named Trisanku realized Brahman. Having attained oneness with Brahman, he made the above statement, as did the rishi Vāmadeva. His words reveal what constitutes Self-realization.

The mantra given in this chapter is meant for daily recitation by the seeker of Self-Knowledge. It is conducive to purity and progress, and finally leads to the Knowledge of Brahman. The aspirant should first create the proper spiritual

mood through the discharge of his various duties and the study of the scriptures, as described in the preceding chapter, and then recite and contemplate the mantra given in the present one.

*Here ends Chapter Ten
of Part One of the
Taittiriya Upanishad.*

CHAPTER XI

EXHORTATION TO THE DEPARTING STUDENT

HAVING TAUGHT the Vedas, the teacher thus instructs the pupil:

Speak the truth. Practise dharma. Do not neglect the study [of the Vedas]. Having brought to the teacher the gift desired by him, [enter the householder's life and see that] the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect [personal] welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

HAVING TAUGHT ETC: The teacher first instructs the pupil in the Vedic texts and then gives him the following exhortation regarding the conduct of life. The pupil should not return home without making an inquiry into the nature of his dharma, or the duties to be performed by him.

TEACHER: The spiritually illumined person who draws near the pupil and teaches him the rituals and knowledge of Brahman contained in the Vedas.

SPEAK ETC: Speaking the truth consists in giving utterance to what is actually perceived, without hypocrisy or intent to injure others.

DHARMA: Prescribed duties, especially ritualistic worship as laid down in the scriptures.

HAVING BROUGHT ETC: The student should give the teacher an acceptable gift in appreciation of what he has been taught.

THE LINE OF ETC: With the permission of the teacher, the student should accept a worthy wife and procreate children so that the continuity of the race may be assured.

DO NOT . . . TRUTH: One must not tell a lie, however trivial, even absent-mindedly.

DO NOT . . . DHARMA: Here the word *dharma* refers to particular duties laid down in the scriptures.

WELFARE: Refers to action which is conducive to self-preservation. Longevity and good health are emphasized.

PROSPERITY: Refers to righteous action by which wealth is earned.

DO NOT ETC: It is again emphasized that the student must neither forget what he has learnt nor abstain from imparting the Vedic knowledge to others.

At the teacher's house the student obtains the theoretical knowledge of the Vedas. He has not yet attained oneness with Brahman, which is the goal of the Vedic wisdom. Prior to this attainment he must fulfil his human aspirations; this is possible only through the proper performance of his duties. Neglect of one's duties accumulates sin. Their performance purifies the heart and ultimately leads to the Highest Good. Thus, prior to the attainment of Knowledge, it is necessary to discharge all one's duties and obligations. Once Self-Knowledge is attained, human aspirations reach their fulfilment. Thereafter one is free from all worldly duties.

2

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed—not others. Whatever good works have been performed by us, those should be performed by you—not others.

GODS: The gods control the various forces of nature and also the thoughts of living beings. They should therefore be propitiated through appropriate rites.

MOTHER: We have received from our parents the human body by means of which we shall ultimately obtain Liberation. They should be the objects of our utmost veneration.

WHATEVER ETC: We should perform only those actions which are free from blame and sanctioned by the practice of the wise, and not those which, though performed by the wise, are open to blame. Likewise, the student should follow the teacher's example only with regard to those deeds which are not contrary to the scriptures and accord with the practice of the wise.

3

Those brāhmins who are superior to us—you should comfort them by giving them seats.

Whatever is to be given should be given with faith, not without faith—according to one's plenty, with modesty, with fear, with sympathy.

BY . . . SEATS: That is to say, to remove their fatigue.

FEAR: That is to say, fear of the scriptures or of sin.

How to decide in matters of doubt:

4

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such

I.xi.4.]

matters as brāhmins would conduct themselves—brāhmins who are competent to judge, who [of their own accord] are devoted [to good deeds] and are not urged [to their performance] by others, and who are not too severe, but are lovers of dharma.

Now, with regard to persons spoken against, you should conduct yourself in such a way as brāhmins would conduct themselves—brāhmins who are competent to judge, who [of their own accord] are devoted [to good deeds] and are not urged [to their performance] by others, and who are not too severe, but are lovers of dharma.

This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command [of God].

This you should observe. This alone should be observed.

ANY DOUBT: Owing to confusion of mind.

NOT TOO SEVERE: Free from anger or fanaticism.

LOVERS OF DHARMA: Working only for the sake of righteousness, and not for profit or honour.

TEACHING: This is the advice a father should give his son.

The following is the gist of the first part: The Upanishad describes, at the outset, certain contemplations (Samhitā) which are not in conflict with ritualistic action. Next is described the contemplation of the vyāhritis, which are symbols of the Brahman with attributes. This leads to self-rule but does not completely destroy ignorance, which is the seed of samsāra. The eleventh chapter prescribes action laid down in the Vedas and the Smritis for the purification of the aspirant's heart, without which Self-Knowledge is impossible. Worldly duties must be performed for the ultimate attainment of the Knowledge of Brahman. If his duties are renounced or neglected, a man incurs sin. The next chapter will give instruction about the attributeless Brahman.

We give here a summary of Śankara's commentary regarding the place of work and knowledge in the attainment of the Highest Good. (It may be noted that the word *work* denotes any activity, including social service and religious rites, in which the doer is conscious of the distinction between himself, as the doer, and the instrument and the fruit of action. After the realization of oneness with Brahman, a man can work without being conscious of the distinction, and such work is not in conflict with the Highest Good.)

Does the Highest Good result purely from work, or from work aided by knowledge, or from work and knowledge combined, or from knowledge aided by work, or from knowledge alone?

Some say that work alone endows one with the Highest Good, because the Vedas teach so; the knower of the Vedas is exhorted to perform work (sacrifices). According to them, the performance of sacrifices is the sole teaching of the Vedas, which otherwise serve no purpose.

This contention is not valid. Liberation, or Moksha, is eternal, whereas the effect of work is non-eternal. If Liberation is the result of work, it too would be a temporary phenomenon. Work is prescribed for those students of the Vedas who

are beginners. Advanced students are asked to reflect on the Vedic teachings.

It may be argued that work aided by knowledge results in Moksha. It is known that a certain thing may, itself, be poison, but when combined with something else may prove extremely beneficial.

This argument, too, is untenable. It has already been pointed out that whatever is produced has a beginning. Anything that has a beginning must have an end. But Liberation, which is an eternal experience, cannot have a beginning. Thus it has no relation to work. It cannot be argued, either, that though work aided by knowledge cannot produce the Knowledge of Brahman, yet it may remove those obstacles which stand in the way of such Knowledge. For work is found to bring about one of the following effects: it may produce a new thing, it may cause a change of condition, it may purify a thing, or it may enable the performer to realize something which he does not possess.

But none of these effects belongs to Brahman, which is eternal, all-pervading, self-existent, stainless, immutable, and indivisible, and is the true nature of the Self.

It cannot be contended that Knowledge and work can co-exist. The Self, or Brahman, is non-dual and admits of no distinction. It is a homogeneous mass of Consciousness. On the other hand, work implies the distinction of doer, instrument, and result. Thus there is a fundamental conflict between the two. The scriptures teach that duality always contains an element of fear; but Brahman is of the nature of fearlessness.

The scriptures prescribe work only for those who cherish desires. But those who have realized the oneness of Ātman and Brahman are free from desires. Therefore Knowledge and work are incompatible.

The scriptures speak of different āśramas, or stages of life, with appropriate duties, because through the performance of duties one gradually acquires purity of mind and is born with a longing for Moksha, or Liberation. When one then pursues such disciplines as chastity, self-control, scriptural study, and concentration, one is finally qualified for the Knowledge of Brahman. This Knowledge, like the effulgent sun, is eternal, but it remains obscured by the cloud of inscrutable ignorance. Through the practice of spiritual discipline, this cloud is removed and the self-luminous Brahman becomes revealed. Action, which belongs to the phenomenal world, has no relation whatsoever to Brahman, or the Absolute.

*Here ends Chapter Eleven
of Part One of the
Taittiriya Upanishad*

CHAPTER XII
THE PEACE CHANT

MAY MITRA be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vāyu! Thou indeed art the visible Brahman. Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true.

That protected me. That protected the teacher. Ay, That protected me, that protected the teacher.

Om. Peace! Peace! Peace!

*Here ends Chapter Twelve
of Part One of the
Taittiriya Upanishad.*

ON BRAHMĀNANDA OR THE BLISS OF BRAHMAN

CHAPTER I

THE SHEATH OF FOOD

OM. MAY Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vāyu! Thou indeed art the visible Brahman. Thee indeed I shall proclaim as the visible Brahman. Thee indeed, O Vāyu, I shall proclaim as the right (ritam)! Thee indeed, I shall proclaim as the true (satyam)!

May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

2

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

PROTECT: By revealing the true nature of Knowledge.

BOTH: The teacher and the disciple.

ILL-FEELING ETC: Owing to unclear instruction on the part of the teacher or imperfect understanding on the part of the disciple. The idea is: May there be no ill-feeling between us on account of any mistake committed by the one or the other, through carelessness or for some other reason.

PEACE: The word is thrice repeated in order to remove the three possible obstacles that both the teacher and the disciple may meet with, namely, physical illness, natural calamity, and injury from harmful animals.

The Supreme Lord is invoked at the commencement and the termination of the study of the Vedas and other scriptures, for the removal of all faults committed intentionally, unintentionally, carelessly, or through excitement, oversight, or non-observance of the proper rules.

3

Om. He who knows Brahman attains the Supreme.

On the above, the following mantra (Rik) is recorded:

“He who knows Brahman which is Reality, Knowledge, and Infinity, hidden in the cave of the heart and in the highest ākāśa—he, being one with the omniscient Brahman, enjoys simultaneously all desires.”

From that Ātman (Brahman) was born ākāśa; from ākāśa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man.

He, that man, verily consists of the essence of food. This indeed is his head, this [right arm] is his right wing, this [left arm] is his left wing, this [trunk] is his body (ātman), this support [below the navel] is his tail.

On the above, there is recorded the following mantra:

HE WHO ETC: The word *Supreme* denotes Brahman Itself. Etymologically, the word *Brahman* means greatest. The knower of Brahman attains Brahman because through knowing a certain thing the knower does not attain something else. Compare: “He who knows the Supreme Brahman verily becomes Brahman.” (*Mu. Up.* III. ii. 9.)

ATTAINS THE SUPREME ETC: It may be asked how, if Brahman is the all-pervading Reality and the inmost essence of all, It can be attained or reached. Only a limited entity can attain another limited entity. The reply is that the word *attains* is here used in a figurative sense. Though the individual soul is one with Brahman, on account of ignorance it identifies itself with the limited physical body and thus regards itself as other than Brahman. Thus, though Brahman is the real self of the embodied creature, It remains, as it were, unattained by him. When, however, his ignorance is destroyed, he discovers that his true nature is Brahman and he is said to have attained Brahman. The text indicates the fruit of the Knowledge of Brahman, which is the destruction of ignorance and the complete cessation of the transmigratory existence. The knower of Brahman goes beyond fear.

WHICH IS REALITY . . . INFINITY: The words “Brahman, which is Reality, Knowledge, and Infinity” give the complete definition of Brahman. The three words *Reality (Satyam)*, *Knowledge (Jñānam)*, *Infinity (Anantam)* are the qualifying adjuncts of the substratum Brahman. These three adjuncts are independent of one another and directly connected with Brahman; that is to say, Brahman is Satyam, Brahman is Jñānam, and Brahman is Anantam.

REALITY: A thing is called real if it always remains the same and never deviates from what has been proved to be its true nature. The real is the opposite of the unreal, which is changeable. Thus an effect is called unreal, for it does not possess an unchanging nature. Although articles made of clay undergo change in regard to name and form, their cause, the clay, remains the same and is therefore called real. From this it follows that Brahman, being the cause, is real.

KNOWLEDGE: If Brahman is the cause, it may be contended, It also is the

agent. Further, being a substance, like clay, It may be material in nature. In order to remove this misapprehension, Brahman is qualified by the word *Jñānam*, which denotes that Brahman is Knowledge, that is to say, absolute awareness or intelligence. It is not the knower or the agent of knowing, but Knowledge itself.

INFINITY: The above position is further strengthened by the qualifying word *Anantam, Infinity*. That is called infinite which is not limited by anything else. A knower is limited by the object of knowledge and the act of knowing. Compare: "Where one sees nothing else, . . . understands nothing else—that is the Infinite. Where one sees something else, . . . understands something else—that is the finite." (*Chh. Up. VII. xxiv. 1.*) Thus the word *Satyam* negates all changes and modifications in Brahman, the word *Jñānam* negates the idea of agency, and the word *Anantam* negates the idea of limitation.

CAVE . . . HEART: That is to say, the buddhi, or intellect, in which lie hidden the categories of knower, knowledge, and knowable. The ends of life, namely, enjoyment of the world and Liberation, also lie hidden in the buddhi.

HIGHEST ĀKĀŚA: That is to say, the unmanifest (*avyākṛita*). The ākāśa in the heart is called the highest because it is an aid to meditation on Brahman and knowledge of It.

ENJOYS . . . DESIRES: The enlightened sage does not, like ordinary mortals, enjoy one desire after another. He enjoys them simultaneously. He becomes Brahman and, like Brahman, experiences all things at the same time. The ignorant man has only partial experience. He puts on different bodies as the result of his past karma, becomes a jīva, and enjoys his desires through the sense-organs.

ĀTMAN: The word refers to Brahman. Compare: "That is the True. That is the Self." (*Chh. Up. VI. viii. 7.*)

WAS BORN: From the standpoint of Brahman, Brahman alone exists. It is changeless, non-dual, neither a cause nor an effect. Therefore it cannot be maintained that anything is really born of Brahman. From the standpoint of Brahman one cannot speak of creation. We speak of creation only from the standpoint of the relative world, which is conjured up by *avidyā*. Therefore *avidyā* alone, which inheres in Brahman as Its creative power, is the cause of creation.

ĀKĀŚA: The first of the five elements, possessing the specific attribute of sound. It is the space in which all corporeal objects exist.

AIR: Air, or *vāyu*, evolves from ākāśa, and is endowed with two attributes: touch, which is its own attribute, and sound, which is derived from ākāśa.

FIRE: Agni, or fire, has three attributes: colour, which is its own attribute, and touch and sound, which it obtains from air and ākāśa.

WATER: *Āpah*, or water, has four attributes. Its specific attribute is taste. The other three attributes are obtained from the three preceding elements.

EARTH: Prithivi, or earth, has five attributes. Its specific attribute is smell. From the other four elements are derived its other attributes. Five elements are spoken of because a man reacts to the physical world in five different ways: through the ear, skin, eye, tongue, and nose.

FROM FOOD: That is to say, from semen, which is a transformation of food.

MAN: Man is specifically mentioned because he is the most important among created beings, he alone being entitled to perform worship and acquire knowl-

edge. Eating, drinking, sleeping, and procreating are activities common to both animals and men.

THIS, INDEED, ETC: The aim of the Upanishads is to teach a man the nature of Brahman, which is his inmost self. But his mind is identified with the various physical objects of the outer world. Without a visible symbol he cannot fix his mind on the transcendental Consciousness. Thus the visible body is described as a symbol of Ātman. In this particular verse, the physical man is pictured as a bird, which resembles a sacrificial fire. This fire—arranged in the form of a hawk, a heron, or some other bird—has a head, two wings, a trunk, and a tail. The *Taittiriya Upanishad* describes all the different sheaths in a like manner.

RIGHT WING: The reader should imagine the bird with its head towards the east.

BODY: That is to say, the middle part.

The following is adapted from Śankarāchārya's commentary:

Meditation (upāsana) which is not in conflict with rituals has been described in the foregoing part. Furthermore, the knowledge of the ātman conditioned by upādhis has been explained through the vyāhritis. But neither rituals nor the knowledge of the conditioned ātman can destroy ignorance, the root of samsāra. The present part, therefore, proceeds to explain the Knowledge of the unconditioned Ātman, which alone can remove ignorance and the suffering which is its fruit. The third verse says: "He who knows Brahman attains the Supreme." The utility of the Knowledge of Brahman is that it destroys ignorance and thus removes the misery of transmigratory existence. It will be said later: "He who knows the Bliss of Brahman is not afraid of anything whatsoever" (II. ix). A man cannot enjoy fearlessness and greatness as long as the seed of samsāra lies in him. The knower of Brahman is not affected by virtue or vice, or by what is done or left undone. Thus a complete cessation of samsāra follows upon the Knowledge of Brahman. The first verse shows the utility of the Knowledge of Brahman. It also shows the bearing of this knowledge upon life. When a man knows about the fruit of the Knowledge of Brahman, he makes efforts to hear about it, comprehend it, practise it, and assimilate it. Compare: "It is the Self that should be . . . heard of, reflected on, and meditated upon." (*Br. Up.* II. iv. 5.)

*Here ends Chapter One
of Part Two of the
Taittiriya Upanishad.*

CHAPTER II

THE SHEATH OF THE VITAL BREATH

“FROM FOOD, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live, and to food, in the end, do they return; for food alone is the eldest of all beings,*and therefore it is called the panacea for all.

“They who worship food as Brahman obtain all food. Food alone is the eldest of all beings, and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten (adyatē) by beings and because it eats (atti) beings, therefore it is called food (anna).”

Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath (prāna). By this the former is filled. This too has the shape of a man. Like the human shape of the former (the sheath of food) is the human shape of the latter (the sheath of the vital breath). Prāna (the upward breath), indeed, is its head; vyāna (the diffused breath) is its right wing; apāna (the downward breath) is its left wing; ākāśa (samāna) is its trunk; the earth is its tail, its support.

On the above there is also the following mantra: (1-2)

FROM FOOD: The word *food* here signifies the seminal fluid, which is the essence of food.

WHATSOEVER: Without any distinction.

BY FOOD ETC: Here the word *food* is used in the more general sense of matter.

RETURN: That is to say, when life comes to a close, they are absorbed in food, or matter.

ELDEST: The first born. Food is the cause of all beings.

PANACEA: The word *sarvaushadham* in the text means, literally, all the herbs which cool the body and slake the thirst.

WORSHIP: The word is used in a metaphorical sense; no actual worship is intended. The purpose of the statement is to enable the ignorant to withdraw their minds gradually from the non-self and direct them to the real Self.

VERILY, DIFFERENT FROM ETC: The first part of the text describes the annamayakośa, or gross physical sheath, the physical man which consists of food.

The use of the word *sheath* (*kośa*) is apposite because the *kośa* resembles a scabbard which holds within it a sword. Four other sheaths will be described, one after another, in order to point out the innermost Self, or *Ātman*, which is identical with Brahman and is beyond the body, the vital breath, the mind, the intellect, and bliss. The Upanishad here follows a process by which the external chaff is removed in order to reveal the innermost kernel. The five sheaths, though not *Ātman*, are described as such, in a figurative sense, from the relative standpoint. They appear to be conscious, like *Ātman*, because of their close proximity to *Ātman*, as iron filings near a magnet appear to be active.

WITHIN IT: The self called the *prānamayakośa* is inside the *annamayakośa*. It is called self because, like the sheath of food, it is falsely identified with the real Self, or *Ātman*.

ANOTHER SELF: The *prānamayakośa*.

VITAL BREATH: The *prāna*, or vital breath, is a modification of *vāyu*, or air.

SHAPE OF A MAN: The *prānamayakośa*, the sheath of the vital breath, is not really in the shape of a man, but is so described because it resembles the sheath of food, which is of human form. There is the example of molten metal, which takes the shape of the crucible into which it is poured. Thus the form of each inner self is described as resembling a human being, after the form of the preceding outer one. The outer self is filled with the inner self.

PRĀNA: That form of the vital breath whose presence is felt in the nostrils.

VYĀNA: The vital breath which pervades the entire body.

SAMĀNA: The vital breath which dwells in the middle of the body and helps nourish all the limbs by means of the food digested in the stomach.

EARTH: That is to say, the deity which controls the earth. But for the support of this deity, the body would go upwards by the action of the *udāna* or drop of its own weight.

*Here ends Chapter Two
of Part Two of the
Taittiriya Upanishad.*

CHAPTER III

THE SHEATH OF THE MIND

“THE GODS breathe after the *prāna*, so also do men and cattle; for the *prāna* is the life of creatures. Therefore it is called the life of all (*sarvāyusham*). Those who worship the *prāna* as Brahman obtain a full life; for the *prāna* is the life of creatures. Therefore it is called the life of all.”

THE GODS ETC: The word *gods* denotes such divinities as the gods of fire, water, etc. *Prāna* signifies *vāyu*, or air. The meaning of the passage is that the gods breathe or become active after being energized by the *prāna*, or air. Or, since the chapter deals with the soul, the word *gods* may mean the senses, and *prāna*, the vital breath. The meaning would then be that the sense-organs become endowed with life through the vital breath.

PRĀNA . . . LIFE OF CREATURES: The passage indicates that even the animals possess life and a soul. They too are endowed with five sheaths, presently to be described—the subtle abiding within the gross, the inner permeating the outer—all of which are conjured up by *avidyā*, or ignorance. The innermost essence behind the sheaths is *Ātman*, eternal and unchanging, which is defined as “Reality, Knowledge, and Infinity,” and which belongs to human beings and animals alike.

LIFE . . . CREATURES: This is why the gods are said to breathe after the *prāna*.

THOSE WHO . . . BRAHMAN: That is to say, those who meditate in the following manner: “I am the *prāna*; I am the *Ātman* of all; I am the source of life.”

FULL LIFE: According to the Vedic tradition, the full life of a man extends to one hundred years.

2

This [sheath of the *prāna*] is the embodied soul of the former (the sheath of food). Verily, different from this [sheath], which consists of the essence of the *prāna*, but within it, is another self, which consists of the mind (*manomayakośa*). By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The *Yajur-Veda* is its head, the *Rig-Veda* is its right wing,

the Sāma-Veda is its left wing, the teaching (ādeśa) is its trunk, the hymns of Atharvā and Angirās are its tail, its support.

On the above there is also the following mantra:

EMBODIED SOUL: That is to say, the sheath of food is the body of the sheath of the prāna. The latter dwells in the former. When one meditates on the sheath of the prāna as the self, one is freed from the idea that the physical body is the self.

MIND: The mind, or manas, is the inner organ whose functions are volition and doubt.

BY THIS . . . FILLED: The sheath of the mind is represented as being of human form for the sake of contemplation. As explained before, the human shape of this sheath follows from that of the sheath of the prāna, after the fashion of molten metal, which assumes the form of whatever mould it is poured into.

YAJUR-VEDA: The Yajus is that class of Vedic mantras which are not subject to any definite rule as to the letters, feet, and endings. It is called the head because of its importance: the oblations are offered with the Yajus hymns. "The representation of the Yajus as the head and other like representations are based entirely on the authority of the scriptures." (*Śankarāchārya.*)

TEACHING: The word *ādeśa* refers to the Brāhmana section of the Vedas.

HYMNS . . . SUPPORT: The hymns revealed to Atharvā and Angirās are called the support because they treat mostly of the rites which promote a man's well-being by giving him peace and strength.

*Here ends Chapter Three
of Part Two of the
Taittiriya Upanishad.*

CHAPTER IV

THE SHEATH OF THE INTELLECT

“HE WHO knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears.”

KNOWS: That is to say, contemplates.

WHENCE ETC: Refers to the sheath of the mind (manomayakośa), and not to the Supreme Brahman. The Upanishad asks the student to contemplate Brahman as limited by the upādhi, or conditioning adjunct, of the mind. The mind is, in essence, one with the Cosmic Mind, or Hiranyagarbha, who is the highest manifestation of Brahman in the relative world. That is why it is said that he who contemplates the sheath of the mind as Brahman has nothing to be afraid of; he attains the World of Hiranyagarbha.

WORDS . . . IT: The true nature of the mind cannot be known either by words or by the mind itself. The mind which seeks to know the mind is only a mental state (vritti). Hence the mind remains unknown to the mind.

NEVER FEARS: That is to say, either here or hereafter. The devotee, realizing his identity with Hiranyagarbha, who is the totality of all, is freed from attachment and aversion, and therefore from fear.

The preceding chapters have taught the contemplation of Brahman as endowed with the upādhis of the sheath of food and the sheath of the prāna. Similarly, the present chapter teaches the contemplation of Brahman as endowed with the upādhi of the sheath of the mind.

He who has completely detached himself from the sheath of the mind is now taught about the sheath of the intellect (vijñānamayakośa) so that his mind may penetrate deeper into the true nature of the Self, or Ātman.

2

This [sheath of the mind] is the embodied soul of the former (the sheath of the prāna).

Verily, different from this [sheath], which consists of the essence of the mind, but within it, is another self, which consists of intellect

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(vijñāna). By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Faith (śraddhā) is its head, what is right is its right wing, what is truth is its left wing, absorption (yoga) is its trunk, Mahat (Hiranyagarbha) is its tail, its support.

On the above there is also the following mantra :

THIS . . . FORMER: The sheath of the mind is the self of the sheath of the prāna. The latter is to be regarded as the body of the former. Through meditation on the sheath of the mind one is freed from the idea that one is the prāna. For the view that the prāna is not the Self, see the dialogue between Bālāki and Ajātaśatru in the *Bṛihadāraṇyaka Upanishad* (II. i. 15).

INTELLECT: The word *vijñāna* denotes understanding, or the determinative faculty. It is a function of the inner organ.

FAITH: Faith is compared to the head because it is the primary factor through which all things are done. A person endowed with understanding cherishes faith in the things he has to do.

ABSORPTION: Faith and the other virtues enable a person to acquire the Knowledge of Reality only when he has attained inwardness of mind through the practice of yoga, or concentration.

MAHAT: The first-born cosmic principle, or Hiranyagarbha. Compare: "This great, glorious first-born one" (*Br. Up. V. iv*). Being projected as the first cosmic principle, it is the cause of all that are created after it. Therefore it is called the support, the tail.

*Here ends Chapter Four
of Part Two of the
Taittiriya Upanishad.*

CHAPTER V

THE SHEATH OF BLISS

“THE INTELLECT accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman (i.e. Hiranyagarbha).

“If a man knows the intellect as Brahman, and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires.”

INTELLECT ETC: It is a man of intelligence or understanding who performs the sacrifice with due faith.

ACTIONS: Worldly deeds.

ALL THE GODS ETC: The self consisting of intellect is called Brahman because all actions are accomplished by the intellect (vijñāna).

ELDEST: Because it is Hiranyagarbha, or the first-born, the source of all activities.

IF A MAN ETC: That is to say, if the devotee ceases to regard the Self as consisting of food, prāṇa, and the mind, and dwells constantly on the thought that the Self consists of intellect, or vijñāna, alone.

HE LEAVES ETC: All evils arise from the identification of the Self with the body. By realizing one's identity with Hiranyagarbha, one ceases to identify oneself with the body and therefore leaves behind all evils associated with the body.

ATTAINS ETC: As does Hiranyagarbha.

2

This [sheath of the intellect] is the embodied soul of the former (the sheath of the mind).

Verily, different from this [sheath], which consists of the essence of the intellect, but within it, is another self, which consists of bliss (ānanda). By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Joy (priyam) is its head, delight (moda) is its right wing, great delight (pramoda) is its left wing, bliss is its trunk, Brahman is its tail, its support.

On the above there is also the following mantra:

CONSISTS OF BLISS: The word *ānandamaya* (consisting of bliss) has the same termination (*maya*) as *annamaya* (consisting of food), *prānamaya* (consisting of prāna), etc. Therefore the sheath of bliss is also a change or modification, like the sheaths previously mentioned. It is not Ātman, or Brahman. Secondly, the Upanishad speaks of *attaining* the sheath of bliss. Therefore this sheath is an object and not Brahman. Thirdly, the sheath of bliss is described as being endowed with a head, a right wing, etc. Brahman is utterly devoid of parts. Fourthly, Brahman is described in the scriptures as being devoid of all attributes (*Br. Up.* II. iii. 6; III. viii. 8); but this is not true of the sheath of bliss. Lastly, Brahman is mentioned in the text as the support or tail of this sheath. Therefore the sheath of bliss is an effect, like the other sheaths, and not the Pure Brahman. Ānanda, or bliss, is the fruit of knowledge and action. The sheath of bliss describes Brahman in Its aspect of the enjoyer. Though pure in Itself, Brahman becomes the enjoyer in the phenomenal realm by identifying Itself with the sheath of bliss.

Joy: The feeling of happiness that one experiences at the sight of a son, friends, etc.

DELIGHT: The experience one obtains when a desire is gratified. Ānanda, or Bliss, is the nature of Brahman. The pleasure enjoyed by a man when his senses come in contact with a desired object is a reflection or particle of this Bliss. Sense pleasure is momentary. As the mind becomes purer through the pursuit of knowledge and the practice of austerities, self-control, and chastity, it experiences more and more of the unalloyed Bliss of Brahman. It will be said later: "He who knows this is established in the Bliss of Brahman" (III. vi). Compare: "On a particle of this Bliss other creatures live" (*Br. Up.* IV. iii. 32).

BRAHMAN . . . SUPPORT: Brahman is the ultimate support of the five sheaths. These sheaths have been described in order to demonstrate the transcendental Brahman. Through the contemplation of the sheath of bliss, the aspirant ultimately realizes the Pure Brahman. The example is given of the luminous ray of a gem, which is mistaken for the gem itself, but by following which one ultimately reaches the gem. Beyond the sheath of bliss there exists the Pure Brahman, which transcends all duality and is the substratum of the phenomenal universe.

Verses II. i. 3. to II. v. 2. describe the five sheaths which constitute the embodied creature. They are the sheaths of food or matter, the prāna or vital breath, the mind, the intellect, and bliss—arranged in telescopic manner, one inside another. The outer derives its reality from the inner. Brahman is the innermost reality; It is untouched by any of the sheaths, but is the unrelated ground of all. The physical sheath cannot function without being energized by the sheath of the prāna, or vital breath; the mind directs the prāna, and the intellect controls the mind; the intellect is dependent upon bliss.

*Here ends Chapter Five
of Part Two of the
Taittiriya Upanishad.*

CHAPTER VI

BRAHMAN: THE SOURCE OF ALL

“IF A PERSON knows Brahman as non-existent, he himself becomes non-existent. If he knows Brahman as existent, then [knowers of Brahman] know him as existent.”

This [sheath of bliss] is the embodied soul of the former (the sheath of the intellect).

Thereupon the following questions of the pupil: Does anyone who knows not [Brahman] attain that World after departing this life? Or does he who knows [Brahman] attain that World after departing this life?

[The answer:] He (the Supreme Soul) desired: “May I be many, may I be born. He performed austerities. Having performed austerities, He created all this—whatever there is. Having created all this, He entered into it. Having entered into it, He became both the manifest and the unmanifest, both the defined and the undefined, both the supported and the unsupported, both the intelligent and the non-intelligent, both the real and the unreal. The Satya (the True) became all this: whatever there is. Therefore [the wise] call It (Brahman) Satya (the True).

On the above there is also the following mantra:

IF A PERSON . . . NON-EXISTENT: That is to say, he does not attain to the fulfilment of any human aspirations. He becomes as good as non-existent.

IF HE . . . EXISTENT: Because of his realization that Brahman exists, the knowers of Brahman regard him as one with Brahman. It may be asked whence does the doubt regarding the existence of Brahman arise at all? The reply is that Brahman is beyond the experience of the sense-organs; It cannot be described by words. The ordinary mind is trained to regard as real what is experienced by the senses. A pot is regarded as existent when it is perceived by the senses. Because Brahman is beyond speech and mind, it is natural to doubt Its existence. Or the text may be explained in a different manner: A person who does not believe in the existence of Brahman deviates from the path of righteousness and violates the laws on which society is founded. In contrast to him, the believer in the existence of Brahman follows the path of righteousness and obeys the social laws. The wise call the former unrighteous and the latter righteous. The gist of the text is that one must not doubt the reality of Brahman.

THIS . . . (THE SHEATH OF INTELLECT): The purport of the text is as follows: The projection of ākāśa and the other elements and the various entities (II. i. 3.) has been described with a view to showing the infinity of Brahman; and the five sheaths have been expounded (II. ii. ff.) in order to show that Brahman dwells in the heart. Everywhere it is Brahman alone that is the topic of the text. This Brahman is Reality, Knowledge, and Infinity; It is the inmost Self of all.

THEREUPON ETC: After the pupil has heard the exposition of Brahman from the teacher, he raises the following doubts: Since Brahman is the Self of both the enlightened and the unenlightened, being the same in all, do the unenlightened attain to the World of Brahman after death, or do they not? Do the enlightened attain to the World of Brahman after death, or do they not? Brahman is present in everything. If the enlightened attain to Brahman, then the unenlightened, too, should attain It; if the latter cannot realize Brahman, then the former, too, cannot realize It.

HE DESIRED ETC: In order to answer the questions raised by the pupil, the teacher first seeks to establish the reality of Brahman. It cannot be contended that Brahman is non-existent, because the scriptures describe Brahman as the cause of ākāśa and the other elements and all else in the creation. Nothing that is found to be existent can be born of non-existence. If the creation, comprising all names and forms, were born of non-existence, it would be non-existent and would therefore not be perceived as existent. Hence Brahman exists. If it is contended that Brahman is the cause of the universe as clay is the cause of a pot, then It may be imagined to be non-intelligent like the clay. In answer it is said that Brahman is intelligent, because It cherishes desires. But, it may be further objected, if Brahman cherishes desires, then It, like ordinary mortals, has not attained all the objects of desire. The answer is that Brahman is independent of desires. Its desires do not compel It to action as the desires of mortals compel them. These desires are one with Brahman and therefore they are pure. It creates the universe in accordance with the karma of living beings. According to the Mīmāṃsā school of philosophy, the creation is the sportive action (līlā) of God and therefore God is free from compulsion; or it is His very nature, like the breathing of a living person. The scriptures speak of Brahman's desire as true (satya).

HE DESIRED: The word *desired* does not refer to the attributeless Brahman, but to Saguna Brahman, that is to say, to Brahman associated with māyā, the inscrutable power that inheres in Brahman, in association with which It projects, preserves, and ultimately absorbs the universe into Itself. From the standpoint of Brahman, Brahman alone exists; there is no creation. Only from the relative standpoint does one see the creation and speak of Saguna Brahman as its Creator.

MAY I . . . BORN: The projection of the phenomenal universe from Brahman is unlike the creation of the objects one sees in the relative world. In the latter case, the created objects are quite different from the creator, as the son is from the father. In the former case, Brahman simply manifests the names and forms which lie unmanifest in Itself, that is to say, in Its māyā, which is non-different from Brahman. Just as the waves manifesting themselves in the ocean are not distinct from the ocean, so also name and form, which are not distinct from

Brahman, first remain unmanifest in Brahman, and afterwards become manifest. Remaining one with Brahman in Its essential nature as Existence, name and form become manifest as existent entities. Compare: "All this [universe] was then undifferentiated. It became differentiated by name and form" (*Br. Up. I. iv. 7*). Even during the state of manifestation, name and form do not give up their essential nature as Brahman. They do not exist distinct from Brahman. It is through name and form that Brahman appears to have become many; but from the standpoint of Brahman there exists nothing other than Brahman. Name and form are, in reality, nothing but Brahman. They cannot exist if Brahman does not exist.

AUSTERITIES: The word *tapas* here means the thought of Brahman concerning the creation. It also denotes intense reflection or brooding. Compare: "Whose austerity (*tapas*) consists of knowledge" (*Mu. Up. I. i. 9*). As there is no unfulfilled desire in Brahman, the word *tapas* in this case does not denote physical mortifications, which are practised for the fulfilment of desire.

HAVING . . . THERE IS: After intense thinking, Brahman projected the universe determined by the past karma and desires of the sentient beings of the previous cycle. The nature of the new creation is determined by these desires and actions.

ENTERED: The word *anuprāviśat*, meaning entered, is to be taken not in a literal sense, but figuratively. The Lord projected the universe by His wondrous power, called *māyā*, which is capable of making the impossible possible, and by the same power He entered the universe, as the rope enters the illusory serpent, or the desert the illusory mirage. The following is an adaptation from the commentary of Sāyanāchārya: Brahman cannot enter the universe as Brahman Itself. The same lump of clay which has been transformed into a pot cannot enter the pot again. It cannot be said that Brahman entered the universe in another form, for instance as the *jiva*. For the non-dual Brahman cannot have two forms. Even if that were possible, the entering of Brahman would be absurd, because It has already pervaded the whole universe as the material cause; there is no place without Brahman, where It might enter. It cannot be contended that Brahman's entering may be compared to the sun's being reflected in water; for Brahman is infinite and incorporeal, and there exists no medium for reflection other than Itself, in space. The sun can be reflected in water because both are finite material objects, separate from each other. But as regards Brahman, no object separate from It, in which It might be reflected, can be imagined. Therefore the entering of Brahman into the universe should be explained in the same way as the creation: It is by the power of *māyā* that Brahman created the universe and entered it. The purpose of the text is to inculcate the Knowledge of Brahman. With the same purpose in view, the projection of *ākāśa* and the other elements, and all the various phenomenal objects, has been described. The aim of describing the five sheaths, ending with the sheath of bliss, with Brahman as the tail and support, is to demonstrate that Brahman, the inmost Self of all, lies in the cavity of every creature's heart. The statement regarding the entering of Brahman must be taken in a figurative sense. Here also the purpose is the teaching of the Knowledge of Brahman. The entering of Brahman has also been taught in *Br. Up. I. iv. 7*.

IT BECAME BOTH ETC: All entities, from the Unmanifested (*Avyākṛita*) to the

tangible material bodies, are included in these two classes of objects, one endowed with forms and the other devoid of forms. Prior to the creation they remain in Brahman undifferentiated by name and form; after the creation they become differentiated by the Ātman's dwelling in them. Though thus differentiated and spoken of as endowed with and devoid of form, they nevertheless still remain one with Brahman, as the illusory snake or the illusory stick is always, in reality, one with the rope.

MANIFEST: Endowed with a shape.

DEFINED: That which is distinguished from other classes of objects and from other objects of the same class, and is known as existing at a particular time and place.

WITH SUPPORT: The word *support* means receptacle, as the flower is the support of fragrance and sugar of sweetness. The term *support* is an attribute of objects with form, and the term *without support* is an attribute of formless objects.

NON-INTELLIGENT: Such as stones and trees.

REAL: The word *real* here denotes relative reality, and not Absolute Reality. For instance, a rope is real in relation to the illusory snake imagined in it.

SATYA: The word denotes Brahman.

The chapter implies a doubt regarding the existence or non-existence of Brahman. In answer the Upanishad said: "He desired: 'May I be many . . .'" In accordance with this desire, Brahman projected ākāśa and all other entities, both endowed with form and devoid of form. Then It entered the objects thus created and became many, as the seer, hearer, thinker, knower, etc. The same Brahman dwells in the hearts of all and manifests Itself in all acts of cognition. Therefore the conclusion is that Brahman exists.

*Here ends Chapter Six
of Part Two of the
Taittiriya Upanishad.*

CHAPTER VII

BRAHMAN AS FEARLESSNESS

“IN THE BEGINNING all this (i.e. the manifested universe) was non-existent. From it was born what exists. That (i.e. Brahman described as non-existent) created Itself by Itself; therefore It is called the Self-made (Sukritam).”

That which is Self-made is flavour (*rasa*, or essence); for truly, on obtaining the flavour one becomes blissful.

Who could direct the *prāna* and the *apāna* [to perform their functions] if this Bliss (Brahman) did not exist in the *ākāśa* [of the heart]? Brahman verily exists because It alone bestows bliss.

When a man finds fearless support in That which is invisible, incorporeal, indefinable, and supportless, he has then obtained fearlessness.

If he makes the slightest differentiation in It, there is fear for him. That [Brahman] becomes [the cause of] fear for the knower [of differentiation] who does not reflect.

On the above there is also the following mantra :

IN THE BEGINNING: Prior to the manifestation of names and forms.

NON-EXISTENT: That is to say, the unmanifested Brahman, as distinguished from the universe of manifested names and forms. Before the creation, the universe was Brahman Itself, here spoken of as non-existent.

THAT . . . BY ITSELF: Brahman, described as non-existent, manifested Itself by Itself. Without being impelled by any extraneous cause, It projected Itself as the universe. Brahman projects the universe in association with *māyā*.

SELF-MADE: Brahman is both the material and the efficient cause of the universe. It is the cause *par excellence*, or independent cause, being the cause of everything, but is Itself without a cause. Or the word *Self-made* may mean the embodiment of a meritorious act (*sukritam*), and is then applied to Brahman because It created everything, remaining one with the universe; for this is indeed a meritorious or virtuous (*su*) act (*kritam*).

FLAVOUR: The word *rasa* denotes essence, bliss, or joy, and refers to Brahman. Ordinarily it means that which causes satisfaction. On account of the flavour of Brahman, the physical universe, which in itself is without flavour, makes all joyous.

ONE BECOMES BLISSFUL: A non-existent object is not found to give pleasure.

The knowers of Brahman—all-renouncing monks, for example—possess no external source of happiness; they do not cherish any desire; yet they are full of happiness, as though all their desires have been fulfilled. This is an argument in favour of the existence of Brahman as the source of bliss.

WHO COULD DIRECT ETC: The *prāna* and the *apāna* are two of the modifications of the vital breath; by means of them breathing is performed and unassimilated food is thrown out. The body and senses together carry on various physical activities. According to Hindu philosophy, a combination works always for the benefit of an intelligent being outside it. Thus a house, which is a combination, serves the purpose of the one who dwells in it. As regards the body, which is also a combination, the intelligent being is *Ātman*, who dwells in the heart.

WHEN A MAN ETC: Knowledge of identity with Brahman makes the illumined soul fearless.

FEARLESS SUPPORT: That is to say, when a man realizes that Brahman is his own Self, he attains fearlessness. In that state of experience he sees only oneness. Even though he may see duality, he knows it to be unreal.

INVISIBLE: Brahman is not an object of sense perception.

INDEFINABLE: Brahman is not like a specific object in the phenomenal world.

SUPPORTLESS: The word indicates that Brahman is free of attributes.

IF HE MAKES ETC: This statement refers to the ignorant, who see multiplicity, that is to say, things other than Brahman, and thus become victims of fear. Compare: "Assuredly, it is from a second entity that fear arises" (*Br. Up.* I. iv. 2).

THAT BRAHMAN ETC: Brahman is the cause of fearlessness for the wise. For the ignorant the same Brahman becomes the cause of fear. If, on account of ignorance, a person differentiates his inner self from Brahman by so much as the fraction of a hair, his very self proves a source of fear to him.

The scriptures alone are the final proof of the existence of Brahman. But one can also infer Its existence from the following facts: First, Brahman exists because no creation is possible without an intelligent agent or cause; secondly, because It is the source of all bliss; thirdly, because the body and senses cannot function unless their activities are performed for the experience and enjoyment of another (i.e. the inner Self); fourthly, because there must be a cause of the fearlessness of the wise and the fear of the ignorant.

*Here ends Chapter Seven
of Part Two of the
Taittiriya Upanishad.*

CHAPTER VIII

THE SUPREME BLISS OF BRAHMAN

“FROM FEAR of It (Brahman) the wind blows; from fear of It the sun rises; from fear of It Agni and Indra, and Death, the fifth, run.”

Now this is an inquiry regarding the Bliss [of Brahman].

Suppose there is a young man—a noble young man—versed [in the Vedas], the best of rulers, firm in body, and strong; and suppose the whole world, full of wealth, is his: that is one measure of human bliss.

This human bliss, multiplied one hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long-enduring world, as also of a man versed in the Vedas and free from desires.

The bliss of the Manes who dwell in the long-enduring world, multiplied one hundred times, is one measure of the bliss of the gods born in the Ājāna heaven, as also of a man versed in the Vedas and free from desires.

The bliss of the gods born in the Ājāna heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of [Vedic] sacrifices, as also of a man versed in the Vedas and free from desires.

The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the [thirty-three] gods, as also of a man versed in the Vedas and free from desires.

The bliss of the [thirty-three] gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires.

The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.

The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajāpati, as also of a man versed in the Vedas and free from desires.

The bliss of Prajāpati, multiplied one hundred times, is one measure of the bliss of Brahṃā, as also of a man versed in the Vedas and free from desires.

He who is here in man and he who is in yonder sun—both are one.

He who knows this [as described above], after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.

On the above there is also the following mantra: (1-5)

FROM FEAR ETC: If a person performs meritorious action in this life he will be born as a god in his next life. In that position he reaps the reward of his past good action. But as he has not yet realized his identity with Brahman, he is still a victim of fear. Though extremely powerful and occupying exalted positions, the gods perform their respective tasks out of fear of Brahman, who is the Supreme Ruler. They feel like servants before their master.

DEATH ETC: Death is the fifth god in relation to the four gods already mentioned. He runs about here and there in search of those living beings whose time on earth has come to an end, with a view to taking them to the other world. Since Pure Spirit, transcendental and impersonal, cannot be the cause of fear, the word *Brahman* in the text denotes Saguna Brahman, who, in association with māyā, becomes the Creator and Ruler of the universe.

NOW . . . INQUIRY ETC: The matter to be investigated is this: Is the Supreme Bliss of Brahman like the worldly happiness produced by the contact of the senses with their objects, or is it independent of any outside factor? It will be presently stated that even the highest worldly happiness is produced by external factors and dependent upon certain actions on the part of the enjoyer. Through this happiness which is familiar to us, we may imagine the Bliss of Brahman experienced by a pure mind (i.e. understanding) free from all desires for external objects.

HUMAN BLISS: Even worldly bliss is a part or reflection of the Bliss of Brahman. The latter, coming through the channel of the impure mind attached to the world, is experienced as worldly bliss, which admits of various degrees as experienced by different beings, from Brahṃā down to man, in accordance with their action and understanding and the external means at their command. The same Bliss that is experienced by the knower of Brahman is enjoyed by the man of the world as material happiness, which increases a hundredfold as one ascends to the different classes of celestial beings, because in the latter the veil of ignorance has become thinner and thinner. The culmination of worldly happiness is reached in the bliss enjoyed by Brahṃā, or Hiraṇyagarbha, who also is associated with an extremely thin veil of māyā. Beyond it is the perfect Bliss of Brahman experienced by those alone who have realized their identity

with the Supreme Spirit. The Bliss of Brahman does not admit of higher or lower degrees. The whole world, from Brahmā down to man, enjoys only a fraction of this Bliss, according to the inner purity, detachment, and meritorious action of each.

SUPPOSE THERE . . . HUMAN BLISS: There are many sense pleasures that a child cannot appreciate, and that an old man lacks the capacity to enjoy. So youth is the only period for the enjoyment of sense pleasures. A young man who is ugly and evil-minded cannot enjoy real happiness; hence the qualification "noble." A noble youth lacking in scriptural wisdom is debarred from full happiness; hence the qualification "versed." A man may be versed in the Vedas, but if he has no authority over others he misses much happiness; hence the qualification "best ruler." (Or the word *āśishtha* in the text may refer to one who is prompt in action or is the best eater of food.) Even such a man, if lacking in fortitude, is not completely happy; hence the qualification "firm." Though endowed with firmness, if he is devoid of physical strength, he fails in many undertakings and becomes unhappy; hence the qualification "strong." If a man who has fulfilled all these qualifications, and in addition is the ruler of the earth and controls all its wealth, by means of which he can command the enjoyments of the visible world and also engage in costly sacrifices for attaining heavenly happiness after death, then his bliss represents the full measure of human bliss. Pleasure lower than this is no pleasure at all, for it is mixed with pain.

HUMAN GANDHARVAS: These are a special kind of creatures who have the power of making themselves invisible at will, who have subtle bodies and senses, and who are expert in dancing and music. They possess the power of resisting heat and cold and the other pairs of opposites, and can command all material pleasures. The bliss enjoyed by them is a hundred times superior to human bliss.

VERSED . . . FROM DESIRES: This phrase occurs again and again. It implies that happiness increases in proportion to the decrease of desires. A man freed from passion simply through the renunciation of desires, can enjoy every kind of bliss. He does not have to go to any plane, heavenly or other. A man versed in the Vedic wisdom leads a righteous life and enjoys happiness; if, in addition to the scriptural knowledge, he cultivates dispassion, he experiences greater happiness.

CELESTIAL GANDHARVAS: These are the musicians of heaven and have existed from the beginning of creation.

MANES: These are the denizens of a higher world, which they have attained as a result of performing certain ceremonies, while they lived on earth, for the satisfaction of the souls of their ancestors. They live a life much longer than that of ordinary mortals on earth.

GODS . . . ĀJĀNA HEAVEN: The Ājāna heaven, called the Devaloka or dwelling-place of the gods, lies just above the plane of the Manes. Souls are born in this heaven as a reward for the performance of the social duties prescribed by the Smṛiti.

SACRIFICIAL GODS ETC: These are they who have attained the status of gods through the performance of Vedic rituals. They do not possess the Knowledge of Brahman.

[THIRTY-THREE] GODS: These are the deities, thirty-three in number (the

eight Vasus, the eleven Rudras, the twelve Ādityas, Indra, and Prajāpati), who live on the oblations offered in the sacrificial rites.

INDRA: The lord of the gods.

BRIHASPATI: The teacher of Indra.

PRAJĀPATI: The word here denotes Virāt, whose body is the aggregate of all physical bodies.

BRAHMĀ: That is to say, Hiranyagarbha, the first of embodied beings, the Cosmic Mind, who pervades the whole universe and in whom culminate all the different measures of bliss described above. The bliss enjoyed by Brahmā is the highest in the phenomenal universe. But even this bliss is as nothing compared to the Bliss of Brahman, which is enjoyed only by a pure-minded soul completely free from desires. This is the final conclusion of the inquiry about the Bliss of Brahman.

HE . . . MAN: Refers to the inmost Self, which lies hidden in the cave of the heart and is the support of the five sheaths.

HE . . . SUN: Refers to Saguna Brahman, who, according to the Vedas, dwells in the sun and is the embodiment of the bliss directly experienced by the illumined sage versed in the Vedas and free from desires. The sun represents the highest perfection in the phenomenal world.

BOTH ARE ONE: They are one in the sense that the ākāśa inside a pot is the same as the ākāśa without. When we ignore the limiting adjunct (upādhi) created by avidyā, we find that the bliss which is realized in man is identical with the bliss which is realized in the sun.

HE WHO ETC: The question as to whether Brahman exists or does not exist has been answered. Now a reply will be given to the question as to whether or not the illumined sage attains Brahman.

HE . . . THIS: That is to say, he who knows that he is Brahman, which is Reality, Knowledge, and Infinity.

AFTER DYING TO ETC: That is to say, after having become indifferent to the world.

ATTAINS THE SELF ETC: He does not see any difference between his own physical body and that of Virāt, which is the aggregate of all physical bodies. He loses attachment to his individual self and attains to that Being in whom the physical universe takes its rise, has its being, and in the end attains dissolution. In other words, he gives up attachment to all separate bodies, including his own body, with which he has been identified through ignorance, and thus rises above the exclusive love hitherto shown to children, relatives, and friends. He realizes, likewise, that the self consisting of food is none other than the self consisting of the vital breath, and rises above the former by identifying himself with the latter. Thus, passing to higher and higher selves, he gives up attachment to the lower ones, until he finally attains the fearless Brahman, which is beyond the visible and the invisible.

ON THE ABOVE ETC: The verse referred to also teaches that on realizing the Supreme Self one is not afraid of anything whatsoever.

The following is an adaptation from the explanation given by Śāyanāchārya:

QUESTION: Who is indicated by the words "He who knows this"—the Sup-

reme Self or someone else? It cannot be the Supreme Self, for He is the one to be known and therefore cannot be the knower. Nor can it be someone else; for that would contradict the teaching of non-duality.

ANSWER: The Supreme Self can be both the knower and the known. When conditioned by the upādhis of the physical body, the senses, etc., the Supreme Self becomes the phenomenal jiva and the knower. But free from upādhis, He remains as the Supreme Spirit, the Entity to be known.

QUESTION: What is the meaning of *attains* (*upasamkrāmati*)? Does it refer to conjunction, as we find when a leech firmly takes hold of a blade of grass?

ANSWER: No; the word *attains* here denotes the disappearance of illusion as a result of Knowledge. It is used in a figurative sense. Thus, by the attainment of the self consisting of food the Upanishad means the giving up by the seeker of the illusion on account of which he identifies himself with children, friends, etc. Likewise, the attainment of the self consisting of the vital breath means the giving up by the seeker, as a result of the realization of the self consisting of the vital breath, of the illusion on account of which he identifies himself with the self consisting of food. The rest of the text should be explained in the same manner.

*Here ends Chapter Eight
of Part Two of the
Taittiriya Upanishad.*

CHAPTER IX

THE MERGING OF GOOD AND EVIL IN BRAHMAN

“HE WHO knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It—he is not afraid of anything whatsoever.”

He does not distress himself with the thought: Why did I not do what is good? Why did I do what is evil? Whosoever knows this regards both these (i.e. good and evil) as Ātman [and thus strengthens It]; indeed he cherishes both these as Ātman.

Such, indeed, is the Upanishad (i.e. the secret Knowledge of Brahman).

WHENCE ETC: Refers to the non-dual Brahman, which is indescribable, undefinable, and all bliss.

WORDS: That is to say, designations, which can denote only finite objects.

UNABLE ETC: Words and mind are powerless before Brahman.

NOT AFRAID ETC: He who has realized Brahman, as described in the text, has nothing to be afraid of from any quarter; for him there is no cause of fear. There exists nothing distinct from him of which he might be afraid. It has been stated before that when a person sees the slightest differentiation there is fear in him. Avidyā, or primordial ignorance, is the cause of seeing differentiation. The knower of Brahman has rid himself of avidyā. The same idea about the attainment of fearlessness occurs in II. iv. 1. In the latter, the meaning of the text is that the knower of Brahman never fears; but the present verse states that even the cause of his fear is destroyed.

HE DOES NOT ETC: At the approach of death the ignorant person, afraid of punishment in hell, feels compunction of heart and says to himself: “Why did I not do what is good? Why did I do what is evil?” But such thoughts do not torment the knower of Brahman. The reason is given in the next passage.

WHOSOEVER . . . ĀTMAN: Ātman alone exists, one and without a second. From the standpoint of Ātman neither good nor evil exists. It is only avidyā that projects them. When avidyā is destroyed, both good and evil, like all other phenomenal categories, merge in Ātman. Thus the knower of Ātman strips good and evil of their phenomenal nature and realizes them as Ātman. This realiza-

tion makes good and evil powerless. Furthermore, it reveals their identity with Ātman and thus strengthens Ātman.

INDEED . . . ĀTMAN: That is to say, good and evil realized as Ātman become harmless and cannot lead to further births.

SUCH . . . UPANISHAD: Thus has been revealed in this chapter the supreme wisdom—the supremely secret science of all sciences. This is the consummation of knowledge.

*Here ends Chapter Nine
of Part Two of the
Taittiriya Upanishad.*

REGARDING VARUNA AND BHRIGU

CHAPTER I

DEFINITION OF BRAHMAN

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other! Om. Peace! Peace! Peace!

Harih Om. Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman."

To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech."

To him he said further: "That from which these beings are born, That by which, when born, they live, That into which [at the time of dissolution] they enter, they merge—seek to know That. That is Brahman."

He performed austerities (tapah). Having performed austerities—

BHRIGU: A celebrated sage, mentioned both in the Mantra and in the Brāhmana section of the Vedas.

APPROACHED ETC: After the manner of a disciple. A disciple seeking the Knowledge of Brahman should approach a competent teacher with faith, devotion, purity of mind, and non-attachment to all phenomenal objects. The gist of the statement is that the Knowledge of Brahman can be obtained only from a teacher. Compare: "Only knowledge which is learnt from a teacher leads to the highest good." (*Chh. Up. IV. ix. 3.*)

FOOD . . . SPEECH: These are the gateways or instruments for the realization of Brahman. The word *food* here means the body. The inert body and the organs cannot function without Consciousness, which is the witness of their activity. Thus, from the activities of the body and the senses, one can infer the existence of Brahman, or Consciousness.

THAT FROM WHICH ETC: This is the definition of Brahman. The attributeless Brahman associated with māyā is called Saguna Brahman, or Ívara, and becomes the cause of the origin, continuance, and dissolution of the universe. The universe during its origin, continuance, and dissolution—and at all times—is one with Brahman. The teacher asks the pupil to know Brahman, thus defined, through food, the vital breath, etc. Compare: "They who know the Vital Breath

of the vital breath, the Eye of the eye, the Ear of the ear, the Mind of the mind, have realized the ancient, primordial Brahman." (*Br. Up.* IV. iv. 18.)

AUSTERITIES: The word used in this verse is *tapah*, which in this particular context means intense thinking accompanied by concentration and tranquillity of the inner and outer senses. The implication is that Bhrigu withdrew his mind from all outer objects and concentrated it on what his father taught. Thus he passed through a kind of spiritual travail. Compare: "One-pointedness of the mind and sense-organs is the highest austerity. It is superior to all dharmas; it is the supreme dharma, they say." (*Man. Sam.* XI. 239.)

*Here ends Chapter One
of Part Three of the
Taittiriya Upanishad.*

CHAPTER II

THE BODY AS BRAHMAN

HE REALIZED that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food [at the time of dissolution] do they enter, do they merge.

Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are [the means of knowing] Brahman."

He practised austerities. Having practised austerities—

FOOD: The word means body or matter. In this verse it especially denotes Virāt, the aggregate of all material bodies.

FROM FOOD ETC: The first suggested explanation of the universe is that everything can be explained by matter.

HAVING REALIZED . . . FATHER: Bhṛigu was not pleased with the conclusion. What was the cause of his doubt? Food or matter has both origin and end. Hence it cannot be Brahman, the cause of the universe. It will be seen presently that the vital breath, the mind, and the intellect (vijñāna), when regarded as Brahman, raise the very same doubt. Therefore Bhṛigu again and again asked his father about Brahman, till there was no further room for doubt.

AUSTERITIES: The reiteration of the word *austerities* is intended to impress the student with the fact that concentration of the mind, together with other disciplines, is the most efficient means by which to attain knowledge. Varuna here indicates that as long as the student does not discover that to which the definition of Brahman is fully applicable, and as long as his thirst for further knowledge is not quenched, he should practise inner calmness, detachment from the world, and concentration. Intense thinking is the way to realize Brahman. The student should give up sloth and pursue the inquiry till the Supreme Brahman is known through direct experience, as clearly as a fruit lying on the palm of his hand.

*Here ends Chapter Two
of Part Three of the
Taittiriya Upanishad.*

CHAPTER III

THE PRĀNA AS BRAHMAN

HE REALIZED that the prāna (vital breath) is Brahman; for from the prāna, verily, are these beings born; by the prāna, when born, do they live; into the prāna [at the time of dissolution] do they enter, do they merge.

Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are [the means of knowing] Brahman."

He practised austerities. Having practised austerities—

The prāna, or vital breath, is non-intelligent and therefore cannot be Brahman. So the pupil was dissatisfied with the solution and approached his father, who advised him to concentrate more deeply on the subject.

*Here ends Chapter Three
of Part Three of the
Taittiriya Upanishad.*

CHAPTER IV

THE MIND AS BRAHMAN

HE REALIZED that the mind is Brahman; for from the mind, verily, are these beings born; by the mind, when born, do they live; into the mind [at the time of dissolution] do they enter, do they merge.

Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are [the means of knowing] Brahman."

He practised austerities. Having practised austerities—

The mind creates doubt. Further, it is an organ or instrument, like the eye, ear, etc. Therefore it cannot be Brahman.

*Here ends Chapter Four
of Part Three of the
Taittiriya Upanishad.*

CHAPTER V

THE INTELLECT AS BRAHMAN

HE REALIZED that the intellect (vijñāna) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect [at the time of dissolution] do they enter, do they merge.

Having realized this, he approached his father again and said: "Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are [the means of knowing] Brahman."

He practised austerities. Having practised austerities—

The intellect or understanding is the decisive faculty of the inner organ. Things are accomplished by means of the intellect. By means of the intellect the body is sustained. Therefore Bhrigu thought that the intellect was Brahman. Then the following doubt arose: Such sensations as pain and pleasure are experienced by the intellect or the intelligent agent; hence the intellect cannot be Brahman. Furthermore, the intellectual life is associated with seeking. This must be transcended in order to arrive at the final stage of knowledge. The man endowed with intellect, who uses his body, prāna, and mind to achieve his purpose is certainly greater than these, but since he is not free from inner longing, he has not yet reached the goal, which is peace.

*Here ends Chapter Five
of Part Three of the
Taittiriya Upanishad.*

CHAPTER VI

BLISS AS BRAHMAN

HE REALIZED that bliss (ānanda) is Brahman; for from bliss, verily, are these beings born; by bliss, when born, do they live; into bliss [at the time of dissolution] do they enter, do they merge.

This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the supreme ākāśa [in the heart]. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

BLISS: That is to say, the Bliss of Brahman, which is experienced through the non-duality of existence and is the bestower of Freedom. Bliss is devoid of pain and constitutes man's true end. It is defined thus in the *Chhāndogya Upanishad*: "The Infinite is bliss. There is no bliss in anything finite." (VII. xxiii.) It is from bliss that all phenomena, including ākāśa and the other elements, are born.

IT IS . . . ĀKĀŚA: That is to say, all finite truths, such as matter (food), life (prāna), the mind, and the intellect, find their fulfilment in the bliss experienced through the Knowledge of Brahman dwelling in the heart.

HE WHO ETC: The seeker is exhorted to merge the sheath of food in the sheath of the prāna, the latter into the sheath of the mind, and so on, till his search culminates in the knowledge of the sheath of bliss. The teaching of this part emphasizes the practice of tapas, or austerities. The aspirant should make the mind tranquil by withdrawing it from all the ideas and objects of the phenomenal world and should reflect on Ultimate Reality, or Brahman, alone.

ESTABLISHED . . . BRAHMAN: That is to say, he gradually gives up the five sheaths and attains to the Supreme Support, which is the unconditioned Brahman.

EATER OF FOOD: He acquires great digestive power.

SPIRITUAL RADIANCE: This is the result of the practice of self-control, detachment, etc.

GREAT IN FAME: He is known far and wide as a man of righteous conduct.

The fruit of the knowledge described at the end of this verse does not really affect the knower of Brahman. He may experience these results; but having

realized the unreal nature of the universe, he remains unattached to them. After a man realizes the true nature of a mirage, he may still see the illusory water, but he is not deceived by it.

*Here ends Chapter Six
of Part Three of the
Taittiriya Upanishad.*

CHAPTER VII

THE IMPORTANCE OF FOOD (I)

LET HIM (the knower of Brahman) never condemn food; that is the vow.

The prāna is, verily, food; the body is the eater of food. The body rests on the prāna; the prāna rests on the body. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

LET ETC: This and the following chapters deal with certain concrete meditations for mediocre aspirants. The best aspirant is endowed from the very beginning with one-pointedness of mind. But others, whose minds are restless on account of their attachment to the world, are asked to practise certain simpler meditations in order to acquire concentration of mind. One of these is meditation on Brahman through the symbol of food. Through this discipline the mind gradually become steady.

LET . . . FOOD: Because food is the gateway to Brahman. A monk generally obtains food by begging. If the food thus procured happens to be poor or unclean, he should not abuse it.

PRĀNA . . . FOOD: Because, like food, it is inside the body. If an object lies within another object, the former becomes the food of the latter.

THE BODY . . . BODY: Just as a pillar within a house supports it, so the prāna dwelling in the body supports the body. Thus the body is the food, and the prāna is the eater.

THUS FOOD . . . FOOD: Because each is set in the other, each of them is the food. Because each of them is the support of the other, each of them is the eater. Therefore both the body and the prāna are the food as well as the eater. This should be the object of the aspirant's contemplation.

This chapter shows the interdependence of food and life. The phenomenal world reveals the existence of an enjoyer (subject) and an enjoyed (object); but this distinction does not exist in Ātman.

*Here ends Chapter Seven
of Part Three of the
Taittirīya Upanishad.*

CHAPTER VIII

THE IMPORTANCE OF FOOD (II)

LET HIM (the knower of Brahman) never abandon food; that is the vow.

Water is, verily, food; fire is the eater. Fire rests on water, and water rests on fire. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

ABANDON FOOD: Even if the food appears to be bad, it should not be abandoned.

WATER . . . FOOD: The water that one drinks is digested by the fire in the stomach.

FIRE RESTS ON WATER: For example, lightning is present in a rain-cloud.

WATER RESTS ON FIRE: For example, one perspires when the body is heated.

*Here ends Chapter Eight
of Part Three of the
Taittiriya Upanishad.*

CHAPTER IX

THE IMPORTANCE OF FOOD (III)

LET HIM (the knower of Brahman) make food plentiful; that is the vow.

The earth is, verily, food; the ākāśa is the eater. The ākāśa rests on the earth, and the earth rests on the ākāśa. Thus food rests on food.

He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance, and great in fame.

PLENTIFUL: The purpose of having plenty of food is to be able to show hospitality to guests and travellers.

ĀKĀŚA . . . EARTH: To ordinary eyes the ākāśa seems to rest on the earth.

EARTH . . . ĀKĀŚA: The earth abides in the ākāśa, which lies both above and below it.

*Here ends Chapter Nine
of Part Three of the
Taittiriya Upanishad.*

CHAPTER X

MEDITATION ON BRAHMAN

LET HIM⁷ not deny ledgings to anyone: this is the vow. Therefore he should procure much food by any means whatsoever. [To guests] he should say: "The food has been prepared for you."

If this food is given first, food comes to the giver first. If this food is given in the middle, food comes to the giver in the middle. If this food is given last, food comes to the giver last.

HIM: Refers to the person who⁷ meditates on the ākāśa and the earth as described in the preceding chapter.

THEREFORE ETC: When lodgings are provided, food also should be provided. Therefore a man must store up food by some means or other.

IF THIS ETC: The text describes the importance of the gift of food.

FIRST: The word *mukhatah* in the text may mean either youth or great respect. The gist of the passage is that in whatever manner or at whatever period of life a person gives food, he reaps the reward in the same manner or at the same period of life. If he gives food in youth and with great respect, he will get ample food, served in the best manner, during youth.

MIDDLE: That is to say, during the middle period of life and with middling courtesy.

LAST: That is to say, during old age and with scant courtesy or with disrespect.

Now the Upanishad proceeds to teach how Brahman should be meditated on:

2

He who knows this [obtains the fruit mentioned above].

[One should meditate on Brahman] as preservation in speech, as acquisition and preservation in the prāna (upward breath) and the apāna (downward breath), as action in the hands, as movement (walking) in the feet, as evacuation in the anus. These are the meditations on Brahman through human actions.

Next [follows the meditation on Brahman] through the gods: [One should meditate on Brahman] as satisfaction in rain, as power in lightning;

HE WHO KNOWS ETC: Refers to the importance of food and the gift of food.

PRESERVATION: That is to say, the preservation of what has been acquired.

ACQUISITION: The word *yoga* in the text means the acquisition of what one did not possess before. A person may seem to acquire something new or preserve what he has acquired, through the agency of the *prāna* and the *apāna*, yet the real source is Brahman. This applies in the other instances also. It is Brahman which is the real power behind the hands, feet, etc. Speech, hands, etc. are symbols of Brahman.

HUMAN ACTIONS: That is to say, relating to the human body.

SATISFACTION IN RAIN: Compare: "From food all creatures are born; from rain food is produced; from sacrifice comes rain; sacrifice is born of action. Know that action arises from the Vedas, and the Vedas from the Imperishable." (B.G. III. 14-15.) Rain gives satisfaction through food; one should meditate on the fact that Brahman dwells in the rain as satisfaction.

3

As fame in cattle, as light in the stars, as procreation, immortality, and joy in the organ of generation, and as everything in the *ākāśa*.

Let him contemplate [Brahman] as the support, and he will be supported; let him contemplate [Brahman] as greatness, and he will become great; let him contemplate [Brahman] as the mind, and he will be endowed with mind.

PROCREATION ETC: One begets children and thus experiences immortality and joy by means of the generative organ. Immortality through offspring is used in a relative sense.

SUPPORTED: That is to say, he will possess all the means of living, such as food and clothing.

GREATNESS: Wealth.

ENDOWED WITH ETC: That is to say, capable of thinking.

Whatever fruit accrues from an object, that fruit is Brahman; and by contemplating Brahman as such, the seeker obtains the fruit.

4

Let him contemplate Brahman as adoration, and all desires will fall down before him in adoration. Let him contemplate Brahman as the Supreme Lord, and he will be endowed with supremacy. Let him contemplate Brahman (i.e. the *ākāśa*) as the destructive agent [of Brahman], and his enemies who hate him and also those who do not hate him will perish.

This he who is in this man, and that he who is in yonder sun, both are one.

DESTRUCTIVE AGENT: Rain, lightning, the moon, the sun, and fire are said to be dissolved in vāyu (*Chh. Up. IV. iii. 1-2*); therefore vāyu is their destructive agent. Vāyu, being the effect of the ākāśa, is one with the ākāśa. Therefore the ākāśa is the destructive agent.

THIS HE WHO ETC: That is to say, the jivātmā, or the ātman (self) in man, is identical with Brahman, which is the ātman in the sun.

The illumined seer attains oneness with all.

5

He who knows this [as described above], after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss. Then he goes up and down these worlds; eating the food he desires, assuming the forms he likes. He sits, singing the chant of the non-duality of Brahman: "Ah! Ah! Ah!"

HE WHO . . . BLISS: See II. viii. 5.

AH! AH! AH!: An expression of extreme wonder. The cause of this wonder is that though the seer is the non-dual Ātman, yet he himself is the food and the eater, that is to say, that he is both the object and the subject.

The knower of Brahman becomes the All. Thus he enjoys all objects of pleasure at one and the same time. None but Brahman is able to do so. How does the knower of Brahman become the All? The Upanishad answers thus: By realizing one and the same Ātman in man and the sun, he dissociates all inferiority and superiority from Ātman. He transcends, one by one, the sheaths of food, the prāna, etc., created by avidyā, and becomes one with Brahman, which has been described as Reality, Knowledge, and Infinity. Having realized this oneness, he eats what food he likes and assumes what form he desires. He is no longer limited by the scriptural injunctions regarding food, drink, or conduct of life. Or the meaning of the text may be that, being convinced of his oneness with all, from Brahmā to the blade of grass, he finds satisfaction in the thought that any movement of any creature whatsoever is his own movement. Furthermore, he sits, singing from the Sāma-Veda the oneness (sama) of Brahman.

All distinctions of food and food-eater, subject and object, are transcended. The following chant proclaims the oneness of the seer with all—subject and object and the principle that unites them:

6

"I am food, I am food, I am food! I am the eater of food, I am the

eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter!

"I am the first-born of the true, prior to the gods, and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him.

"I [as the Supreme Lord] overpower the whole world. I am radiant as the sun."

Whosoever knows this [attains Liberation]. Such, indeed, is the Upanishad.

I AM FOOD . . . EATER OF FOOD: The illumined seer proclaims his oneness with the universe of subject and object. The object is endowed with a name and a form superimposed by avidyā, but its essence is the pure Brahman: Reality, Knowledge, and Infinity. This is also true of the subject. Therefore the seer who has realized his true nature as Brahman is one with both of them. The threefold repetition implies wonder or extreme regard for the knowledge.

UNITER: That is to say, the intelligence that brings about the union of food and the eater of food. Or the word may denote the intelligent agent who brings about the combination of various objects, which have no purpose of their own but serve the purpose of another being, namely the subject or eater of food. Or the sentence in the text may be explained in still another way: that the illumined seer is a poet.

FIRST-BORN: That is to say, Hiranyagarbha.

TRUE: The word *rita* in the text refers to the manifested and unmanifested worlds.

PRIOR . . . GODS: The gods came into existence after the creation of the universe. Compare *Br. Up.* I. iv. 11.

NAVEL OF IMMORTALITY: That is to say, the central point. The liberation of the individual living being consists in his realization of identity with Brahman.

HE WHO . . . PRESERVES ME: Whosoever gives food to the seeker of food preserves it without losing it. Another meaning of the passage is that the teacher who gives instruction regarding Brahman to his disciples preserves the instruction.

HIM . . . EAT: If a person does not give food in proper time to those who seek it, but eats it himself, such a person the Lord, who is food, will eat up at once as one eats food. Compare: "A perfect sinner is he who eats alone" (*Tai. Br.* II. viii. 8); "Wicked men, who cook food only for themselves, verily eat sin." (*B.G.* III. 13.)

OVERPOWER: That is to say, I, as *Īśvara*, destroy the universe at the time of dissolution. Or the word in the text may mean pervade.

I . . . SUN: Because Brahman, like the sun, is self-luminous.

WHOSOEVER KNOWS ETC: He who has controlled his senses and mind, has abstained from all external activities, is endowed with endurance and inner serenity, and has practised, like *Bhrigu*, intense *tapas* or spiritual austerities—

attains the Knowledge of the Supreme Self as described in the two preceding chapters; to him accrues all the fruit there described.

UPANISHAD: That is to say, the secret teaching regarding Brahman.

*Here ends Chapter Ten
of Part Three of the
Taittiriya Upanishad.*

Here ends the Taittiriya Upanishad.

THE PEACE CHANT

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!
Om. Peace! Peace! Peace!

INTRODUCTION

THE SĀMA-VEDA includes among its treasures the *Chhândogya Brâhmana*, consisting of ten parts; of these, the last eight constitute the *Chhândogya Upanishad*. In turn, the eight parts of the Upanishad may be broadly divided into two sections.

The first, consisting of five parts, deals with upāsana, or ritualistic worship with emphasis on meditation. The second section, of three parts, discusses certain fundamental doctrines of the Vedānta philosophy: in the sixth part, the Vedāntic dictum "Tattvamasi," or "That thou art"; in the seventh part, the doctrine of Bhumā, or Infinity; and in the eighth part, the doctrine of Ātman.

The *Bṛihadāranyaka* and the *Chhândogya*, which are the longest of the Upanishads, occupy a superior position among the Upanishads known to us. Discussing profound philosophical truths through numerous anecdotes, they form the basis of the later development of the Vedānta philosophy. Śankarāchārya, in establishing the philosophy of non-dualism, derived support from such statements of the *Chhândogya Upanishad* as: "One only without a second" (VI. xiv. 1), "From It the universe comes forth, into It the universe merges, and in It the universe breathes. Therefore a man should meditate on Brahman with a calm mind" (III. xiv. 1.), and "That is the Self. That thou art" (VI. viii. 7). If a serious student carefully reads the *Chhândogya Upanishad* with the help of Śankarāchārya's commentary, he will come to know all the major topics of the Upanishads and will be directed toward the philosophy of the inscrutable Brahman.

The Vedas can be broadly divided into two sections. The one deals with karma, or ritualistic worship, and the other with Jnāna, or the Knowledge of Brahman. Respectively, they serve the purposes of two types of minds: those seeking happiness through the fulfilment of desires on earth and in heaven after death, and those seeking the Highest Good (also known by such names as Immortality and Freedom) through the Knowledge of Brahman, or Ātman. The former has an important bearing on the ultimate realization of the supreme goal of life. The average man longs for pleasures through the fulfilment of worldly desires. These pleasures range from the enjoyment of gross physical objects to the experience of communion with Brahmā, or Hiranyagarbha, the highest manifestation of the Absolute in the phenomenal universe. In order to attain this objective, he engages in various forms of activity, which are known by the general name of karma or kriyā. It is the aim of the Vedas to guide the attention of a pleasure-seeking person, by slow stages, from

physical enjoyments to the experience of Freedom. That the sudden and blunt imparting of knowledge about the transcendental Brahman, unknown to and unknowable by the senses and the mind, would certainly confuse people still attached to the world was known only too well to the Vedic seers. They therefore did not repudiate or discard ritualistic actions, though these are certainly inferior to the philosophical understanding of Brahman. On the contrary, they have shown in the Upanishads how the aspirant can ultimately attain the Knowledge of Brahman through the rituals prescribed by the scriptures, and what sort of help can be rendered by them for the attainment of Jñāna. This method has been consistently followed in the Vedas.

In discussing various rituals, the Upanishads carefully point out that these, when properly performed, produce their appropriate results and bring happiness to their performers. But they also state in unmistakable terms that an effect, however great, pleasant, enduring, or much sought-after, cannot be everlasting. It comes to an end when the momentum given to it by the cause becomes exhausted. The ritualists, after completing their enjoyment in the vast heaven attained through their meritorious actions, return to this mortal world and go through the round of birth and death. As whatever is achieved here on earth through action ultimately comes to an end, so also does the heavenly world attained through ritualistic worship, and this cessation of enjoyment causes grief to the enjoyer. Furthermore, it is natural for him to feel pain when he sees others enjoying higher pleasures. Thus a reflective person cannot find real satisfaction from the fulfilment of worldly desires. The only source of undying bliss is the Knowledge of Brahman, which cuts at the root of the endless process of birth and death and liberates the soul from the various afflictions of the phenomenal life. The Upanishad says: "By knowing Him alone one transcends death; there is no other way to Liberation." (*Śvet. Up. III. 8.*)

Now, a seeker cannot attain the ultimate goal of Liberation through rituals. Furthermore, the Knowledge of Brahman, which is Liberation, does not reflect itself in the mind rendered restless by desires and impure by attachment to the world. But calmness of mind cannot be acquired unless one has already performed ritualistic worship. Hence the Upanishads have developed a technique of rituals associated with knowledge. This is called upāsana, or meditative ritual, and is different from rituals performed in a mechanical manner without meditation.

Upāsana is the doorway to the Knowledge of Brahman and the Highest Good. The *Chhāndogya Upanishad* devotes five of its eight parts to the discussion of various forms of upāsana; the *Bṛihadāranyaka Upanishad* and the other major Upanishads also deal with it extensively. I therefore deem it necessary to give a detailed explanation of upāsana

and show its place in the evolution of the spiritual disciplines of Hinduism. Unless one knows the implications of upāsana, one cannot enter into the intricate religious and philosophical culture of India.

As indicated above, one may translate the word *upāsana* as meditation or meditative worship, that is to say, ritual associated with meditation. Sadānanda, the author of *Vedāntasāra*, has defined upāsana as a mental activity related to Saguna Brahman. He has given as illustration the Śāndilya doctrine propounded in the *Chhāndogya Upanishad* (III. xiv. 1-4). This definition makes it clear that upāsana is not merely an external activity and that it is, at the same time, different from the unitive Knowledge of Brahman, which is free from all activities.

According to Vidyāranya, the author of *Panchadaśī*, upāsana consists in uninterrupted meditation by the mind on an object of worship learnt from a teacher whose words the aspirant accepts with unquestioning faith. This inclination of the mind must not be disturbed by any thought foreign to what has been taught by the teacher. If the mind is directed in an unbroken trend to the object of upāsana, it acquires such a noble trait that it continues to think of that ideal even in dreams. Upāsana presupposes a distinction between the worshipper and the object of worship. Furthermore, upāsana is based upon faith; reasoning has nothing to do with it. Lastly, the method of upāsana is to be known from a teacher or the scriptures, and should not be created by one's own imagination.

Śankarāchārya, in his introduction to the *Chhāndogya Upanishad*, has said, with reference to upāsana, that its purpose is "to procure a support for the mind approved by the teaching of the scriptures, and make uniform states of the mind flow toward it in such a way that they will not be interrupted by any idea foreign to them." This support, or the object of meditation, can be Saguna Brahman or any other deity approved by the scriptures.

Though both jñāna (knowledge) and upāsana are mental activities, yet there is a difference between them. Upāsana is a mental activity which is dependent upon the will of the agent. But knowledge arises when an object is seen, through valid evidence, independently of the will of the agent. If a tree is seen to exist, by the testimony of the eye, the knowledge of it cannot be denied. When the *Chhāndogya Upanishad* (V. vii. 1; V. viii. 1.) asks one to meditate on a man and woman as fire, it enjoins a mental activity that is dependent upon the will of the agent. This is upāsana. To regard a real fire as fire, however, cannot depend upon the agent's will; for the knowledge of fire must arise when there exists an actual fire seen by the eyes. Such knowledge pertains to any object whose existence is demonstrated by valid proofs. Thus the Knowledge of Brahman, produced by valid evidence, cannot be dependent

upon the agent's will, nor is it an injunction of the scriptures. Upāsanā cannot directly produce the Knowledge of Brahman, or Liberation; but it purifies the heart.

The discipline of upāsanā is easier to pursue than that of knowledge. The discipline of knowledge (jñāna), which requires discrimination between the real and the unreal, and renunciation of the unreal, is extremely difficult; it demands a keen intellect and a stern will. Only a few can practise it; besides one does not even become qualified for it until one's heart has become pure and unselfish through upāsanā. Upāsanā, though inferior to the discipline of knowledge, should not be looked down upon. Indeed, it is particularly efficacious for those seekers who are emotional in temperament. Any sincere seeker can practise upāsanā and follow its discipline. The result is unfailing, though it may take a long time to come. The *Chhāndogya Upanishad* (III. xiv. 1.) says: "Now, verily, a man consists of will. As he wills in this world, so does he become when he has departed hence. Let him [with this knowledge in mind] form his will."

Upāsanā produces two kinds of results: seen and unseen. Certain forms of upāsanā lead to the acquisition of knowledge, and ultimately to Liberation; other forms lead to the knowledge of the deities and the enjoyment of happiness. Although the different forms of upāsanā produce different results, its general result is the attainment of mental concentration. There are also different levels of upāsanā, depending upon the motive of the worshipper; the less selfish it is and the nearer to Brahman, the more conducive it is to the acquisition of concentration. The mind, under the influence of primordial ignorance, is first attracted by external physical objects. But by means of the deep concentration (nididhyāsana) which may be induced by upāsanā, it is withdrawn from such objects and made to keep steady on Ātman. Through meditation on Saguna Brahman one can ultimately realize the Absolute, or Brahman without attributes.

Śankarāchārya, in his introduction to the *Chhāndogya Upanishad*, has divided the varieties of upāsanā into three groups. Some forms of upāsanā are related to sacrifices and their accessories. Thus the present Upanishad begins with the meditation on the Udgitha, a hymn related to the Soma-sacrifice, which produces highly desirable results. But the Vedic sacrifices are now obsolete; and therefore one does not practise such meditation in modern times. The general reader may find this kind of upāsanā recondite and uninteresting, but a study of it is indeed useful to the student of the religious history of India, showing as it does how worshippers communed with the deities at first through various forms of external sacrifice and finally through meditation. The upāsanā of the second group brings about happiness after death, in heaven. That

of the third group is directed towards Saguna Brahman, who is a slight modification of the attributeless Brahman; it produces a result which is very near to Liberation.

According to some Vedic scholars—for instance, Sāyanāchārya—upāsana, or meditation, may be related either to Brahman or to a material symbol called a pratika. The aspirant may meditate upon Brahman Itself as associated with various attributes; or if he cannot thus think of Brahman because of the strong attachment of his mind to physical objects, he may take the help of a material symbol. The symbol may be an accessory of the sacrifice or may be something not connected with it. Worship through a symbol, or pratika, consists in superimposing the idea of Brahman or a deity upon a physical object and meditating on the object as representative of the idea. Thus a stone possessing certain characteristics is often worshipped as Vishnu.

Symbolic meditation (pratika upāsana) associated with a sacrifice has been described in the first part of the *Chhândogya Upanishad* and in the first twenty-two chapters of the second part. One finds the same kind of meditation in the beginning of the *Brihadāranyaka Upanishad*. The symbols unconnected with the sacrifice may be Om (*Ch. Up. II. xxiii. 2.*), or images mentioned in the Purānas, or the mystical diagrams described in Tantra.

In the symbolic meditation the worshipper finds certain similarities between an inferior object and a superior object and employs the former as the symbol of the latter. Thus the mind, with its diverse states, can be used as a symbol of the *Viśve-devas*, who are infinite in number. The result of such meditation is the attainment of an infinite world. This kind of meditation, in which the characteristics of the superior object are emphasized, is called *sampad upāsana*. The meditation on Om given in the opening verse of the *Chhândogya Upanishad* is also an example of *sampad upāsana*. In the symbolic meditation, again, the characteristic of the symbol, or inferior object, may be emphasized; this is called *adhyāsa upāsana*. The following illustration may be given from the *Chhândogya Upanishad*: "One should meditate on the mind as Brahman" (III. xviii. 1); "The sun is Brahman: this is the teaching" (III. xix. 1). In these cases the meditation on Brahman is enjoined without altogether ignoring the mind and the sun as separate entities. The same is true of worshipping the stone called *śalagrāma* as Vishnu. Symbolic worship may also be based on similarity of activities, like the similarity of attributes just mentioned. An illustration may be given from the present *Upanishad* (IV. iii. 1): "Verily, *vāyu* (the air) is the swallower (*samvarga*). For when fire goes out it is indeed swallowed by the air." Thus *vāyu* is used as a symbol of *Prajāpati*, who swallows all things at the time of cosmic dissolution.

Now let us consider meditation on Brahman Itself through attributes (Brahma upāsanā). The *Chhāndogya Upanishad* lays down the meditation on Brahman through the person seen in the eye (I. vii. 5.), who is identical with the person with golden beard and golden hair seen, by the yogis, in the solar orb (I. vi. 6). To be sure, the undifferentiated Brahman is devoid of name, form, and other attributes; and such a Brahman cannot be an object of meditation. But the nameless and formless Brahman assumes, through māyā, the form described above to help the devotees in meditation. Furthermore, the scriptures describe the Brahman that is to be meditated upon by such positive attributes as: "whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this . . ." (III. xiv. 4). Brahman, who is really devoid of any support, has been described for the purpose of meditation as resting in the sun. The warmth and sound referred to in the *Upanishad* (III. xiii. 7.) are to be regarded as symbols of Brahman, who is to be meditated on through them. Another meditation, called ahamgraha upāsanā, asks the devotee to meditate on the identity of Brahman and the embodied soul. The soul dwelling in the luminous space in the heart is identified with Brahman.

As stated above, upāsanā may be practised with a view to obtaining certain material results, or without any such motive. The scriptures mention the results that accrue from different forms of meditation. But meditation without desire for results purifies the mind. It may also be mentioned that a Vedic ritual can produce a result by itself; but a better result is realized when the ritual is accompanied by meditation.

Rituals, with or without meditation, which admit of the diversity of the agent, the instrument of action, and the result, are, according to the non-dualistic Vedānta, incompatible with the Knowledge of Brahman, which is totally free from diversity. Why, then, should the *Upanishads* discuss upāsanā, which is a form of ritual? Why, especially, should they deal with such upāsanā as produces results belonging to the phenomenal universe conjured up by avidyā, or ignorance? It will be apposite to discuss here the relationship between rituals (karma), meditative worship (upāsanā), and the Knowledge of Brahman.

According to Vedānta, the seeker of the Knowledge of Brahman must renounce all actions, because they produce transitory results, and he must cultivate the fourfold virtues. These virtues include discrimination between the real and the unreal; renunciation of the unreal; the practice of control of the sense-organs and mind, withdrawal from the world, the practice of forbearance, concentration, and faith in the words of the teacher and the scriptures; and lastly, the cherishing of an unwavering desire for Liberation. These disciplines should be pursued by one whose mind has already been purified by the performance of rituals followed

by upāsana. Meditative worship is conducive to complete concentration, or samādhi, without which the Knowledge of Brahman is impossible. Thus there is a close relationship between rituals, meditation, and the Knowledge of Brahman.

Furthermore, the very discussion of the results of rituals and upāsana creates in reflective minds a dispassionate attitude toward them. This statement requires elucidation. The result of upāsana is superior to that of rituals unaccompanied by meditation. Śankarāchārya states in his introduction to the *Chhāndogya Upanishad* that rituals unaccompanied by any meditation lead the devotees through the Southern Path to the plane of the Moon, but certain rituals or worship accompanied by meditation lead them through the Northern Path to Brahmaloka. Thus, for instance, those who perform the Horse-sacrifice, or who know the doctrine of the Five Fires, or who worship Hīranyagarbha, or who observe the vow of life-long brahmacharya, or who lead the life of a vānaprasthin, may after death go to Brahmaloka, the exalted plane of Brahmā or Hīranyagarbha (V. x. 1-10; II. xxiii); but they come back to earth in the next cycle of creation. The purpose of the Upanishads in discussing rituals and upāsana is to show the impermanent nature of their results and thus create a distaste for their performance. There are also those who, by means of meditation on certain forms and attributes of Brahman, repair after death to Brahmaloka and thence attain Liberation at the end of the cycle without coming back to earth. But the life in Brahmaloka is trivial in comparison with Liberation, obtained either in this very life or at the moment of death, through the Knowledge of Brahman. Such Liberation is immediate; it does not require any stages. Thus the Upanishads, through the discussion of rituals and upāsana, show how inferior these are to the Knowledge of Brahman and also emphasize that seekers of immediate Liberation should give up the performance of rituals with or without meditation and betake themselves to the acquisition of the Knowledge of Brahman.

That another purpose is served by rituals is admitted in the *Chhāndogya Upanishad* (II. xxiii. 1; IV. xvi; IV. xvii; VIII. xv. 1). The mind of the ritualist is usually directed to the outer world; upāsana, or meditative worship, turns it inward. The introspective mind can then put into practice the disciplines for the realization of Brahman. Thus rituals and upāsana, one following the other, have a definite place in the development of the spiritual life. Therefore the instructions regarding upāsana are not altogether out of place in the Upanishads, whose ultimate goal is the inculcation of the Knowledge of Brahman.

An average person performs selfish action and is attached to gross physical objects. He should be led by gradual stages from the gross to the subtle, from selfish to unselfish action; in this way he can progress in

his spiritual life. Rituals unaccompanied by meditation produce gross results. The *Chhāndogya Upanishad* and other Upanishads give instruction about upāsanā, assuming that the students have already engaged in the rituals approved by the scriptures. Thus the *Chhāndogya Upanishad* begins with the upāsanā associated with rituals. The *Bṛihadāranyaka Upanishad* and the *Taittiriya Upanishad* follow the same method.

No spiritual progress is possible without purity of heart. The attainment of this purity is a gradual process. Common people of dull intellect disobey the scriptures and act whimsically, impelled by their natural impulses, and reap disastrous results. But if the enjoyment of these desires is controlled by certain Vedic rituals, they are gradually sublimated. Therefore the scriptures do not hesitate to permit common people such enjoyment of their gross physical desires. When their minds are somewhat attracted to the scriptures, they are instructed about the sacrifices and other rituals which enable them to enjoy happiness in heaven. Thus, by gradual stages, they come to cultivate faith in the soul, supersensuous deities, subtle worlds, and God as the dispenser of the fruit of action. As this faith deepens they become ready to offer oblations for the propitiation of the deities. They show eagerness to practise charity and other ethical virtues, and cultivate faith in the words of the teacher. Next they are taught to practise meditation with rituals, creating inwardness of the mind. And gradually they learn to worship the deities and Saguna Brahman, and finally to pursue the path of knowledge for the realization of the attributeless Brahman. This is the method followed by the *Chhāndogya* and other Upanishads. The Vedāntic scriptures thus unequivocally accept the necessity of ritualistic worship for the ultimate Knowledge of Brahman.

The Upanishads discuss another aspect of upāsanā. Certain phenomena of life, which are generally bereft of higher significance, can be turned into spiritual disciplines through appropriate meditation. The doctrine of the Five Fires (*Chh. Up. V. iii.*) endows birth and death with religious meaning. The *Bṛihadāranyaka Upanishad* shows how the sexual act, generally performed by men following their natural impulses, may be transformed into a spiritual experience.

Furthermore, the Upanishads tell us how to train our minds, naturally confined to the limited, to comprehend the vast. The first and second parts of the *Chhāndogya Upanishad* teach meditation on the different aspects of the Sāman, and then tell us how to think of it as a whole. The same is true of the "honey-doctrine" and the meditation on the Gāyatri.

The Upanishads remind the student again and again that the path to the realization of Brahman is extremely hard to travel and sharp as a razor's edge (*Ka. Up. I. iii. 14*). The help of a teacher is imperative, and

unflagging effort as well. According to the story in the *Chhândogya Upanishad*, Indra, the king of the gods, had to dwell with his teacher for over one hundred years to gain Self-Knowledge (VIII. vii-xii). Nārada, the sage among the gods, was required to accept the discipleship of Sanatkumāra, as described in the seventh part of the Upanishad. A teacher explains the discipline suited to different students. Without his help they miss the point. There is the instance of Virochana, the king of the demons (VIII. vii-xii).

Most of the upāsana associated with the Vedic rituals, as already stated, has now become obsolete in India. But the principle underlying it has been preserved, nay expanded, in the later scriptures, such as the Āgamas and the Purānas, which deal mostly with bhakti, or love of God, as an effective spiritual discipline. There is no essential difference between bhakti and upāsana. As a matter of fact, the source of the former can be traced to the Vedic upāsana. Both the rishis of the Upanishads and Śankarāchārya acknowledge the importance of bhakti in the attainment of the Knowledge of Brahman (*Śvet. Up.* VI. 23). Bhakti and upāsana have dualistic implications, since they admit of an object of worship. Both emphasize faith instead of reason, and the necessity of stages in spiritual progress. The philosophy of upāsana, which originated in the Vedas, has come down to modern times through the philosophy of bhakti developed in the *Bhāgavata* and the other Purānas. Self-surrender and the destruction of the ego, which form the essence of both bhakti and upāsana, are imperative at every stage of spiritual progress.

Now I shall give a summary of the *Chhândogya Upanishad*, part by part.

PART ONE

The Upanishad begins with a discussion of the Udgitha which continues up to the twenty-second chapter of the second part. The Udgitha is a hymn of the Sāma-Veda sung by the udgātri priest during a sacrifice, as a part of that sacrifice. It begins with Om, which, too, is called the Udgitha. The first chapter describes the greatness and powers of Om, which is the essence of all things. The meditation on Om brings about the fulfilment of all desires. The different priests at the sacrifice use the sacred syllable for different purposes. If the priests who perform the sacrifice know the meaning of Om, they obtain better results than those who perform the sacrifice without knowing its meaning. The second chapter describes, through an anecdote, meditation on Om as the principal prāna, or the vital breath. The anecdote refers to the eternal fight going on inside every man between good and evil desires, one trying to subdue the other, and also emphasizes the pure nature of the vital breath. The third chapter deals with meditation on Om as the sun,

which is the same as the prāna, and also as the vyāna, a modification of the prāna. Further, it states how one should meditate on the letters of the word *Udgitha*. In the fourth chapter we are asked to meditate on Om as fearlessness and immortality. The gods through such meditation became fearless and immortal. The fifth chapter begins with a statement on the identity of Om and the Udgitha. Next it says that by meditating on Om as the sun together with its rays, and as the prāna together with the sense-organs, the worshipper is blessed with many sons. The sixth and seventh chapters lay down another method of meditation on the Udgitha for the attainment of all ends. The golden person, with golden beard and golden hair, seen by the yogis as dwelling in the solar orb is the same as the Udgitha; likewise the person seen in the eye. The former represents the Supreme Self, and the latter, the individual self; they are identical. The gist of the two chapters is that one should meditate on the identity of the Udgitha (Om), the Supreme Self, and the individual self; through this meditation one obtains the fulfilment of all desires.

The syllable *Om* can be meditated upon in many ways. The eighth and ninth chapters introduce a new method of meditation, resulting in the highest happiness, through the story of three theologians, namely, Silaka, Chaikitāyana, and Pravāhana. Silaka identifies the Udgitha, or Om, with the heavenly world, and Chaikitāyana identifies it with this world. But both of these are incomplete descriptions of Om. Pravāhana explains Om as the ākāśa, which is a symbol of the Supreme Self. He who meditates on the Udgitha as the ākāśa enjoys the most excellent life in this world and the other world.

The tenth and eleventh chapters deal with meditation on the Prastāva, the Udgitha, and the Pratihāra. Like the Udgitha, the Prastāva and the Pratihāra are hymns of the Sāma-Veda. Each of these hymns is associated with a particular deity. The deity of the Prastāva is the prāna, the deity of the Udgitha is the sun, and the deity of the Pratihāra is food. If the priests sing these hymns without knowledge of their deities, in the presence of one who knows them, they invite disaster. But meditation accompanied by knowledge of the deities enables worshippers to realize identity with them. All this is explained through the story of Ushasti.

The twelfth chapter contains what is called the "Udgitha of the Dogs," and shows how one can acquire food by propitiating the sun, whose light ripens food. The dogs are symbols of certain deities or rishis, or of the principal prāna and the other sense-organs.

The thirteenth chapter enumerates a number of syllables which outwardly appear to be meaningless. But the Upanishad gives their significance. Śāṅkarāchārya, in his interpretation, calls them symbols and describes the objects signified by them. He who meditates on these syllables becomes both the possessor and the eater of food.

PART TWO

The first part describes the meditation on certain portions of the Sāman, or the Soma-sacrifice. The second part describes the meditation on the whole Sāman. One of the purposes of upāsana is to train the mind to conceive a thing as a whole instead of thinking of it part by part. The first chapter extols the Sāman as endowed with righteousness, or dharma, and the second chapter asks the worshipper to meditate on the five parts of the Sāma chant as the five worlds. Chapters three to nine speak of meditations on the Sāman as rain, water, the seasons, the animals, the senses, speech, and the sun, and also their results. In the tenth chapter we find the meditation on the sevenfold Sāma, which leads one beyond death. After explaining the secret meaning of the whole Sāma-Veda ceremonial, comprehended through meditation only, the Upanishad proceeds to explain, in chapters eleven to twenty, the secret meaning of the same ceremonial, giving to each part its proper name and showing the hidden purport of those names. The twenty-first chapter describes the meditation on all the Sāmans. The twenty-second lays down special instructions for the different rites employed by the udgātri priest in the chanting of the Sāma hymns. The first verse of chapter twenty-three explains the four stages of life. Those seekers belonging to the first three stages meditate on Om as forming a part of the Sāman sacrifice and attain after death relative immortality in heaven. But a monk, who belongs to the fourth stage, meditates on Om independent of rituals and as a symbol of Brahman and, as a result, attains absolute Immortality through the Knowledge of Brahman. Om is described as the essence of all things. Chapter twenty-four speaks of the different planes attained by the sacrificer. Through the morning oblation offered to the Vasus he wins the earth. Through the midday oblation offered to the Rudras he wins the sky, the mid-region that lies between heaven and earth. Through the evening oblation offered to the Ādityas and the Viśve-devas he wins the heavenly world.

PART THREE

The first eleven chapters of the third part, called the Madhu-vidyā or Honey-doctrine, describe the meditation on the sun. The sacrificial rites find their fruition in the sun, which gives enjoyment to various creatures according to the nature of their action. The meditation on the sun, through successive steps, leads to the Highest Good. One should meditate on the sun as the honey, heaven as the cross-beam from which the bee-hive hangs, the mid-region as the hive, the particles of water-vapour as the eggs, the red rays seen at sunrise as the eastern honey-cells, the verses of the Rig-Veda employed in the sacrifice as the

bees, the rites laid down in the Rig-Veda as the flower, and the water of the sacrificial libation as the nectar of the flower. This meditation yields to the worshipper an appropriate result. The second chapter speaks of the southern rays of the sun and describes the verses of the Yajur-Veda as the bees. The third and fourth chapters refer, respectively, to the western rays and the northern rays and to the Sāma-Veda and the Atharva-Veda. The topic continues in the fifth chapter. Chapters six to ten describe the meditations on the various deities who enjoy the honey and state further that he who meditates on these sacrifices enjoys his rewards for certain limited periods of time in different worlds in the company of the deities, and at last reaches Brahman. The eleventh chapter speaks of Brahmaloka, the final destination of the devotee who knows the Honey-doctrine, and ends with the warning that this profound knowledge should be imparted only to an eldest son or worthy disciple.

The Knowledge of Brahman, which leads to the most excellent result, is very subtle; therefore various symbols are suggested for its meditation. The Gāyatri, described in chapter twelve, is one of these symbols. It denotes both the Gāyatri metre used in the Vedas and the Gāyatri mantra, the most sacred of the Vedic hymns. The same Brahman which is meditated upon through the Gāyatri may also be contemplated as the ākāśa or luminous space in the heart. The thirteenth chapter speaks of the various deities who control the door to the heart. When one meditates on them, one obtains easy access to the Lord dwelling in the heart. The chapter ends with the statement that Brahman, which dwells in Its own glory high above heaven, is to be meditated upon as the radiance in the heart.

The fourteenth chapter expounds the well-known Śāṅdilya doctrine, which shows how to meditate on Saguna Brahman without a physical symbol. His various attributes are vividly described, and the devotee is asked to meditate upon Him as the Self within the heart. The knower first attains Brahmaloka and afterwards complete Liberation, without returning to earth. The fifteenth chapter describes the meditation by which one obtains a son who is versed in the Vedas and long-lived. The sixteenth chapter lays down the meditation whereby one can enjoy a long life free from ailments. The seventeenth chapter compares life with a sacrifice. For instance, according to the first verse, the initiatory rites in the Soma-sacrifice require on the part of the sacrificer several acts of penance. The various afflictions of life may be meditated upon as such penances. The eighteenth chapter asks the student to meditate on Brahman through the symbols of the mind and the ākāśa. The presence of Brahman is felt in the mind, that is to say, the heart. The ākāśa is all-pervading. Both are subtle. Therefore they can be regarded as suitable symbols of Brahman. The nineteenth chapter describes the meditation

on Brahman through the symbol of the sun. Brahman is the Creator and Destroyer of the universe. Prior to the creation or manifestation of names and forms, Brahman alone exists; at the end of a cycle all names and forms disappear in Brahman. From the relative standpoint the existence and non-existence of an object depend upon the sun. In the absence of the sun nothing is seen to exist. When the sun shines all objects are seen to exist. It is said in common parlance that in the absence of the king, the capital is as good as non-existent. Therefore the sun is a suitable symbol of Brahman.

PART FOUR

The first four chapters of the fourth part, through the story of Jānaśruti and Raikva, describe vāyu and the prāna as symbols of Hiran-yagarbha, or Prajāpati—vāyu from the standpoint of the gods, and the prāna from the standpoint of the individual body. The story also implies that respect for the teacher and gifts to the teacher are necessary for receiving instruction. Raikva, being pleased with the gifts of King Jānaśruti, teaches him that vāyu (air) should be meditated upon as the great swallower, because when the sun and the moon set, and fire goes out, and when water dries up, all are swallowed as it were by air. Likewise, the prāna should be meditated upon as the great swallower, because in deep sleep the organs of speech, sight, and hearing, and also the mind, are swallowed as it were by the prāna. These ten—vāyu, the eater, together with the sun, the moon, air and water, which are its food, and the prāna, the eater, together with the organ of speech, the eye, the ear, and the mind, which are its food—constitute Virāt, or the visible universe, which is the tangible form of Prajāpati.

Chapters four to nine describe the universe as divided into sixteen parts and exhorts the student to regard it as Brahman. This is done through the charming story of Satyakāma. The story emphasizes faith and austerity as effective disciplines for meditation, and also the fact that religious instruction becomes fruitful when it is received from a qualified teacher, and not otherwise. Satyakāma lives in a forest for a long time, tending his teacher's cows. When he is returning to the teacher's house he is taught by deities who speak to him through a bull, fire, a swan, and a diver-bird. The bull teaches him that the east, west, north, and south are four quarters of Brahman and constitute Its first foot. The fire teaches him that the earth, the mid-region, heaven, and the ocean are four quarters of Brahman and constitute the second foot. The swan teaches him that fire, the sun, the moon, and lightning are four quarters of Brahman and constitute the third foot. The diver-bird teaches him that the prāna, the eye, the ear, and the mind are four quarters of Brahman and constitute the fourth foot. Thus Satyakāma is

asked to regard the whole universe consisting of sixteen parts as the visible Brahman. When he returns to the teacher's house, his face shining like that of a knower of Brahman, the teacher gives him the same instruction, because spiritual instruction in order to be fruitful must be received from a teacher.

The next section, comprising chapters ten to fifteen, teaches, through the story of Upakośala, about Brahman as the cause; the same teaching is also given through various other forms. Satyakāma, the teacher of Upakośala, goes away without instructing his pupil. But the latter is taught by the sacrificial fires. First he is told that the *prāna*, on which a person's life depends, is Brahman. Next he is told that the *ākāśa* (*kha*) and joy (*ka*) are also symbols of Brahman. But in order to avoid confusion with the physical *ākāśa*, the *ākāśa* in the text is qualified by joy and denotes the *ākāśa* or luminous space in the heart. Likewise, to avoid confusion with pleasures derived from contact with physical objects, the joy is qualified by the *ākāśa*, and denotes the joy which one experiences while meditating on the luminous space in the heart. The *ākāśa* and joy qualify each other. Then the three fires which constitute the whole sacrificial fire instruct Upakośala separately. The Household Fire teaches him that the earth, fire, food, and the sun are forms of Brahman. He is also told that the person seen in the solar orb is a symbol of Brahman. The Southern Fire teaches him that water, the quarters, the stars, and the moon are forms of Brahman, and also that the person seen in the moon is Its symbol. The Eastern Fire teaches him that the *prāna*, the *ākāśa*, heaven, and lightning are forms of Brahman, and also that the person seen in lightning is Its symbol. The teacher, on returning home, says to Upakośala that the fires have taught him only parts of Brahman, and that he will teach him the whole of Brahman. He says to the disciple that the person seen in the eye, described as the seer of seeing, is Brahman, or the Self. He also teaches him three secret names of Brahman. Finally the disciple is taught about the Northern Path, followed after death by the knower of Saguna Brahman, who attains Brahmāloka and does not return to earth for rebirth.

The sixteenth and seventeenth chapters describe certain technicalities of the sacrifice, especially the duty of the Brahmā, the chief of the four priests who conduct a sacrifice.

PART FIVE

The fifth part describes the different paths followed by souls after death. Some follow the Northern Path, leading to Brahmāloka, some the Southern Path, leading to the world of the Manes, and some, who neither practise meditation nor perform ritualistic worship, suffer miseries in subhuman bodies. The purpose of all this is to stimulate in

the mind of the aspirant the spirit of detachment from the world, without which Liberation is impossible. The first chapter describes the supremacy of the *prāna*, or vital breath, over the various sense-organs. *Hiranyagarbha* is the controlling deity of the *prāna*. The body can live if all the sense-organs depart from it, one by one, but it dies when the *prāna* gives it up. Therefore the *prāna* should be meditated upon as the lord of the organs. The second chapter describes a special rite called the *mantha*, by means of which one attains greatness.

Chapters three to nine describe, through the story of *Śvetaketu* and *Pravāhana*, the doctrine of the Five Fires. *Pravāhana*, a *kshatriya* king, is the teacher, and *Śvetaketu*, a *brāhmin*, the pupil. Heretofore the knowledge of the Five Fires had been confined to the *kshatriya* kings. Between death and rebirth the soul passes through five stages, each of which is designated as a sacrifice with its appropriate fire, fuel, smoke, flame, embers, sparks, and oblation. In the fifth oblation the soul assumes a human body. The cremation of the body after death is also called a sacrifice. The tenth chapter speaks of the various paths followed by souls after death. The knower of the doctrine of the Five Fires, the *vānaprasthins*, and the *brahmachārins* follow the Northern Path, also called the *Devayāna*, or Way of the Gods. This is a luminous path that leads to *Brahmaloka*. After the end of the cycle, some of the dwellers in *Brahmaloka* attain Liberation and some come back to earth. The souls of philanthropists and ritualists follow the Southern Path, also called the *Pitriyāna*, or Way of the Fathers. This path, characterized by darkness, leads to *Chandraloka*, or the world of the Moon. After enjoying there the results of their good deeds, they return to earth. Those whose conduct here on earth, before death, has been good, assume human bodies, and those whose conduct has been evil assume lower bodies. But those unfortunate souls who do not follow either of the two paths are born as insignificant creatures, such as flies and mosquitoes.

Chapters eleven to eighteen describe *Vaiśvānara*, or the Universal Self. *King Aśvapati* is the teacher, and his pupils are all *brāhmins*. He teaches that heaven is the head of the *Vaiśvānara* Self, the sun His eye, the air His *prāna*, the *ākāśa* His trunk, water His bladder, and the earth His feet.

Chapters nineteen to twenty-four tell us that the knower of the *Vaiśvānara* Self propitiates Him, while he eats his food, with certain rituals. The chapter ends with the glorification of the *Agnihotra* sacrifice, which becomes fruitful when performed by a man endowed with the knowledge of the *Vaiśvānara* Self.

PART SIX

The sixth part explains the non-duality of the Self—"Tattvamasi" or

“That thou art”—through the story of Śvetaketu and his father Uddālaka. Uddālaka in the first chapter gives the illustrations of clay, gold, and iron, and their products, to show that there is no essential difference between cause and effect. Names and forms, which differentiate the one from the other, are superimposed to serve a practical purpose in the phenomenal life. The cause alone is present in its effect, as with the clay and the jar. By knowledge of the cause, the nature of the effect is known. The second and third chapters deal with the creation. Prior to the manifestation of names and forms, this visible universe existed as Sat, Pure Being or Brahman. This Sat is the cause of all. The effect, being a modification, is differentiated from the cause by the illusory name and form; if one knows Sat one knows the universe. In the process of creation, Sat projected from Itself, by Its own inscrutable power called māyā, the three elements: fire, water, and earth. After making them gross through a particular method of combination, Pure Being entered into them as the living self, like the reflection of the sun entering into water or a mirror. The fourth chapter shows how the three elements are present in fire, the sun, the moon, and all created objects. Therefore objects, when properly understood, disappear as such and there remains nothing but the three elements, which, in their turn, are the same as Sat. As all things are only modifications of Pure Being, the Knowledge of Pure Being makes them all known. Thus by the knowledge of One all things become known. The fifth and sixth chapters state that the subtlest parts of fire (eaten in the form of fat), water, and food (which is the same as earth), develop into speech, the prāna, and the mind, respectively. The mind, being a product of food, is material in nature. That the mind consists of food is explained by the illustration of a man who on abstaining from food gradually loses his power of thinking, which, however, is again restored when he begins to eat.

In the eighth chapter Uddālaka teaches Śvetaketu the nature of deep sleep, hunger, thirst, and death. Deep sleep is characterized by the cessation of mental activities. In this state the individual soul, detached from the body and senses, becomes united with Sat and enjoys bliss. But this is not the state of Liberation, because in deep sleep there remains a thin veil of ignorance. The character of a man awakened from deep sleep does not change as does that of a person after the attainment of Liberation. Through the explanation of hunger the father says that the body is an offshoot of food, food of water, water of fire, and fire of Sat. Therefore all creatures, movable and immovable, have their root in Sat, they reside in Sat, and in the end they merge in Sat. Likewise, from water as an offshoot, fire is inferred as the root; and from fire as an offshoot, Sat is inferred as the root. At the time of death, the speech of a person merges in his mind, his mind in the prāna, the prāna in heat (fire), and

the heat in Sat, or Pure Being. This Pure Being is the Essence, the Self; and the individual soul is the same as Pure Being.

The ninth chapter explains, by the illustration of honey, how the individual self, ignorant of its identity with the Supreme Self, may become one with Pure Being in deep sleep or at the time of death and yet not attain Liberation. Such an individual self comes back to the phenomenal world. If all creatures have come from Pure Being, why are they not aware of this fact? This is explained in the tenth chapter by the illustration of the river and the sea. The eleventh chapter teaches that the living self does not die with the death of the body: the body alone disintegrates, but the soul is reborn to reap the result of its past action. Svetaketu's next problem is how the vast gross universe can be produced from Pure Being, which is extremely subtle and also nameless and formless. His father speaks to him of the subtle essence which lies inside the tiny seed of a banyan tree. This essence is the cause of the umbrageous tree. Likewise, the tangible universe has been produced from Pure Being. Śvetaketu next asks why Pure Being, if It is the root of all, is not perceived. This is answered in the thirteenth chapter by the illustration of a lump of salt dissolved in water. The lump, after it is dissolved, is not perceived by the eye but can be tasted through the tongue. Likewise, though one does not perceive the presence of Pure Being in the body by means of the sense-organs, nevertheless one can be aware of it by other means. The fourteenth chapter describes the means of perceiving Pure Being. An illumined teacher shows the way, and the student endowed with discrimination attains Knowledge. Does the student attain Liberation in this very body, or after death? In answer, the fifteenth chapter states that though the manner of dying of the ignorant and the illumined person is the same, yet the former returns to this world while the latter obtains Liberation. Why this is so is explained in the sixteenth chapter by the illustration of the heated axe held both by a guilty and by an innocent person in a case of theft. The guilty person is burnt and finally killed, whereas the innocent man is not hurt and is liberated. The former covers himself with falsehood and perishes; the latter covers himself with truth and is released. In the same manner, he who knows the truth regarding the identity of his self with Pure Being, on approaching Pure Being after death, is not repelled by It and sent back to a new existence, whereas he who does not know the truth is sent back into new rounds of birth and death.

PART SEVEN

The seventh part, through a dialogue between Nārada and Sanat-kumāra, explains the various phenomenal objects. Their cause, Pure Being, was discussed in the preceding part, but not the objects them-

selves. If the latter remain unexplained one may think that one's knowledge is not complete. It is further shown that though the knowledge of phenomenal entities produces a relatively good result, Self-Knowledge alone brings about the Highest Good. In the first chapter, Nārada, the disciple, enumerates all the various forms of knowledge he has mastered, but states that he does not know the Self. He is eager to learn Self-Knowledge from Sanatkumāra, who tells him that all that he, the disciple, has learnt is mere words or names. Such knowledge brings about only a limited result. Chapters two to fifteen describe various entities, such as speech, mind, will, etc., and Nārada is asked to meditate on them as symbols of Brahman. In the sixteenth chapter, Nārada expresses the desire to learn the True, which transcends all phenomena and is infinite. Sanatkumāra teaches that truth depends upon understanding (VII. xvii.), understanding upon reflection (VII. xviii.), reflection upon faith (VII. xix.), faith upon single-mindedness (VII. xx.), single-mindedness upon concentration (VII. xxi.), and concentration upon bliss (VII. xxii). The twenty-third chapter declares that the Infinite is bliss. The twenty-fourth chapter differentiates the Infinite from the finite. All experiences in the dual world are finite and mortal. The non-dual alone—where one sees nothing else, hears nothing else, and understands nothing else—is the Infinite. The Infinite, the twenty-fifth chapter teaches, is above, below, before, behind, and everywhere. He who knows It, knows the Self, becomes a self-ruler, and wields unlimited freedom in all the worlds. Others live in perishable worlds, like slaves. The twenty-sixth chapter extols the Knowledge of the Self and suggests the discipline for its attainment.

PART EIGHT

The eighth part forms, as it were, a supplement to the two preceding parts. The sixth and seventh parts have taught that Brahman is non-dual and free from time, space, and attributes. But this concept is too abstruse for ordinary minds, who believe that any entity, to be real, must exist in time and space and be endowed with attributes. For the benefit of such people, the present chapter teaches that Brahman dwells in the heart as the luminous ākāśa (space) and is endowed with a number of attributes. Secondly, it lays down certain disciplines for attaining the Knowledge of Brahman. Thirdly, it describes by gradual stages the realization of Brahman, which otherwise is too difficult for a person to attain while he dwells in the physical body.

The first chapter describes Brahman as the ākāśa in the heart, which is identical with the great ākāśa, a symbol of Brahman, which latter contains heaven and earth, sun and moon, and all phenomenal objects. Brahman, though dwelling in the body, is not affected by such charac-

teristics of the body as old age, disease, and death. Speaking of Its attributes, the Upanishad says that Its desires come true, Its thoughts come true, etc. True freedom is experienced only by those who depart from this world with the Knowledge of Brahman.

The second chapter states that all desires come true for the knower of Brahman. Whatever objects he wants to enjoy, whomsoever he desires to commune with, appear before him by his mere wish. The third chapter explains that though all objects of desire exist in the Self, an ignorant person does not find them because he seeks them in the external world. Furthermore, one becomes united with Brahman in deep sleep, which fact the knower of Brahman knows and thus he feels great bliss in that state. But the ignorant person is denied this bliss. One of the epithets of Brahman is satyam, or true. The fourth chapter speaks of Brahman as a dam which keeps all the different worlds within their proper limits; it also speaks of continence as the principal discipline for Its realization. The fifth chapter extols the virtue of continence. The sixth chapter explains that the soul of a person who has practised continence and other spiritual disciplines, and who meditates on the ākāśa in the heart, goes out, at the time of death, through the crown of the head and attains to Brahmaloaka, and also that this does not happen to a mere ritualist. The heaven gained by the ritualist is quickly lost when the fruit of his meritorious work is exhausted.

Chapters seven to twelve describe, through the story of Prajāpati and Indra, the attainment of Self-Knowledge through the investigation of the three states of waking, dreaming, and deep sleep. We read in the seventh and eighth chapters that both the gods and the demons hear a statement made by Prajāpati, the Creator, to the effect that the Self is free from old age, death, grief, hunger, thirst, and other limitations, and that through Self-Knowledge one obtains all the worlds and all desires. They depute their respective leaders, Indra and Virochana, to obtain this Knowledge from Prajāpati. After these two have practised spiritual disciplines for thirty-two years, they are told by Prajāpati that one's own image which one sees when looking into the eye of another is the Self, and that this is also true of the image seen in water or a mirror. What the teacher means is that the Self dwells in all as the seer of seeing; but the disciples, on account of their limited understanding, regard the Self as a shadow and identify It with the body. This misconception arises if one analyses, for the purpose of Self-Knowledge, only the waking state. Virochana is satisfied with what he thinks to be the import of Prajāpati's instruction; he teaches the demons that the body alone is the Self and that it alone should be gratified with food, clothes, and jewels. Thus even today the atheists, who follow the doctrine of the demons, identify the Self with the body. The ninth chapter speaks of Indra's doubts

regarding the body as the Self. He returns to Prajāpati for further explanation and is asked to practise additional disciplines. In the tenth chapter Prajāpati says to Indra that he who functions in dreams is the Self. But this solution does not satisfy the disciple, for he finds that though the dream self is free from many of the limitations of the waking state experienced by the physical body (regarded as the true Self by the atheistic demons), yet it too is a victim of suffering in various forms. When he presents his difficulties to the teacher, the latter asks him to practise further spiritual disciplines. In the eleventh chapter, Prajāpati teaches that a man in dreamless sleep experiences his true Self. But Indra faces a new difficulty. Though in deep sleep one does not feel any of the limitations of the waking and dream states, yet one then remains totally unconscious. In the absence of any object to be experienced in that state, there cannot be any subject who is the experiencer. So Indra thinks that dreamless sleep represents a state of utter annihilation. Prajāpati realizes that there still remain in Indra's heart some impurities on account of which he cannot perceive the truth, though instructed again and again; so he asks the disciple to practise more spiritual disciplines.

In the twelfth chapter Prajāpati teaches Indra that the Self is incorporeal. As long as It is identified with the body It appears to be mortal. The embodied self experiences pleasure and pain. But the incorporeal Self is free from the experience of all the pairs of opposites. There are three kinds of body used by the Self as Its instruments in the phenomenal world. During the waking state It uses the gross body to experience gross physical objects. During the dream state It uses the dream body to experience subtle objects. During deep sleep It uses the causal body to experience the absence of the subject-object relationship. In reality the Self is unattached. Thus the knower of the Self moves through the three states as the non-attached witness of their experiences. He is totally free from identification with any sort of body—gross, subtle, or causal. He remains as the seer of seeing, the hearer of hearing, the thinker of thinking. The thirteenth chapter contains a mantra for meditation and repetition; the fourteenth chapter, a prayer for eternal life. The fifteenth chapter teaches that he who has discharged his duties relating to the four stages of life reaches Brahmaloka after death and dwells there for the whole cycle, without coming back to earth. It further teaches that those who go to Brahmaloka as a result of worshipping the Lord never come back; by the grace of the Lord, they attain Liberation directly from Brahmaloka.

ŚRI ŚANKARĀCHĀRYA'S INTRODUCTION

OM. SALUTATION to the Supreme Self.

The Chhândogya Upanishad, consisting of eight chapters, commences with the words: "The syllable Om." We begin this short treatise,¹ containing a simple explanation of the book, for the sake of those who wish to know, in brief, the import [of the teachings of the Upanishad].

The relationship between the section [of the Vedas] dealing with work (karma) and the Upanishad is this:²

When work is performed together with a knowledge of such deities as the prāna (vital breath) and agni (fire), it enables the agent to attain Brahman (i.e. Saguna Brahman) by following the path associated with fire, light, etc.³ But [devoid of such knowledge] the agent pursues the path associated with smoke, night, etc. and attains to the Plane of the Moon.⁴ Those, however, who engage in action following their natural impulses, and fall from both paths, reach a lowly position full of suffering.⁵

Through neither of the paths [i.e. those leading to Saguna Brahman and to the plane of the Moon], however, does one attain the supreme objective of human life.⁶ Therefore, with a view to destroying the cause of these three courses which confine one to the phenomenal universe, the Knowledge of the non-dual Ātman, independent of any work, should be taught. [For this purpose] the Upanishad begins its teachings.

Outside the Knowledge of the non-dual Self, the complete attainment of the Highest Good is impossible. It will be said [in the Upanishad]: "Those who think differently from this [i.e. who do not possess the Knowledge of the non-dual Self] have others for their rulers; they live in perishable worlds," whereas the possessor of the contrary knowledge "becomes a self-ruler" (VII. xxv. 2). Just

¹ i.e. the introductory chapter.

² The Upanishad forms the concluding part of the Brāhmana section of the Vedas, which treats mainly of sacrifices and other forms of ritualistic worship. Dealing as it does with the Knowledge of Brahman, the Upanishad has no direct relationship with rituals. But a seeker of Knowledge should first be conversant with the ritualistic portion of the Vedas and then study the Upanishad. The proper performance of rituals purifies the mind and creates the mood for meditation on the truths discussed in the Upanishads. The word *work (karma)* in the Upanishad generally denotes ritualistic action, and sometimes work conducive to social welfare. According to Śankarāchārya, karma is utterly incompatible with Jñāna, or the Knowledge of Brahman.

³ See B.G. VIII. 24.

⁴ See B. G. VIII. 25.

⁵ References to birth as mosquitoes, gnats, and other insects. See *Br. Up.* VI. ii. 16.

⁶ i.e. realization of one's identity with Brahman.

as a thief, catching hold of a heated axe,⁷ becomes burnt and bound, so likewise a person who asserts his faith in the unreal objects of the world of duality becomes a victim of the afflictions of the world. Again, as a person who is not a thief, catching hold of a heated axe, is neither bound nor burnt, so likewise the man who asserts the reality of the non-dual Self becomes free from the afflictions of the world and attains Liberation.

Therefore the Knowledge of the non-dual Self is incompatible with work. For it is unreasonable to think of any other knowledge which will refute the Knowledge denoted by such passages as: "Being (Sat) alone, one only without a second" (VI. ii. 1.) and "The Self is, indeed, all this" (VII. xxv. 2.)—the Knowledge that destroys all distinctions between action, doer, and result.

Objection: It may be contended that the knowledge arising from the injunction to perform action [refutes the Knowledge of Non-duality].

Reply: No, it does not. Work is prescribed only for those who, by their inherent nature, are conscious of the notion of the doer of work and the enjoyer of its fruit and as a consequence are tainted by attachment to and aversion for the result of work [and not for those who have realized Non-duality].

Objection: It may be contended that as long as work has been prescribed for those who have comprehended the meaning of the Vedas in their entirety, the person who has attained to the Knowledge of Non-duality should also engage in action.

Reply: No, he should not. The realization of the import of such passages as: "Being alone, one only without a second" and "The Self is, indeed, all this" destroys the notion of the doer and fruit of action, which is natural for the ignorant, who are entitled to action. Hence action is enjoined only upon those who are stained with ignorance etc., and not upon those who are endowed with the Knowledge of Non-duality. Therefore it will be stated: "All those [who practise these dharmas] attain to the worlds of the virtuous. But one who is established in Brahman obtains Immortality" (II. xxiii. 1).

The section which describes the Knowledge of Non-duality deals with meditations (*upāsanā*) which are means to the enjoyment [of happiness in the various heavenly worlds]; it also deals with such meditations as are indicated by the passage: "He who consists of the mind, whose body is subtle, whose form is light" (III. xiv. 2.), the result of which is very near to Liberation⁸ and whose object is Saguna Brahman, a slight modification [created by *avidyā*] of the attributeless Brahman; furthermore, it describes those meditations which are related to the accessories of rituals and which bring about exalted results; for they⁹ are similar

⁷ The passage refers to the ancient custom of a thief's being asked to prove his innocence by holding in his hand a red-hot axe. If he remained unburnt he was declared innocent.

⁸ The knowledge of Saguna Brahman leads to the realization of the attributeless Brahman.

⁹ i.e. the Knowledge of Non-duality and the meditations described in the text.

as far as their ultimate doctrine is concerned and also because they are states of the mind. As the Knowledge of Non-duality is a state of the mind, so also are the meditations: this is the point of similarity between the two.

Objection: What, then, is the difference between the Knowledge of Non-duality and the meditations?

Reply: Let us explain. The Knowledge of Non-duality does away with the notion of differentiation between doer, action, and result, which [illusory] notion, inherent in the very nature of things, is superimposed on the actionless Ātman, just as the realization of the true nature of the rope, brought about by light, does away with the notion of the snake etc., a notion [falsely] superimposed upon the rope etc. The purpose of meditation is to procure a support for the mind approved by the teachings of the scriptures, and make uniform states of the mind flow towards it in such a way that they will not be interrupted by any idea foreign to them. This is the difference between the Knowledge of Non-duality and meditation.

These meditations help to purify the mind,¹⁰ reveal the true nature of objects, and are conducive to the Knowledge of Non-duality. Furthermore, they can easily be practised on account of their being based upon certain [external] supports. Hence these meditations are described at the beginning [of the Upanishad]. The tendency to action is strong in a man; it is extremely difficult to renounce action and dedicate the mind to meditation. Therefore the Upanishads deal, at the outset, only with the [kind of] meditation which forms a part of ritualistic action.

¹⁰ By suppressing rajas and tamas. For a discussion of the gunas, see *The Upanishads* Vol. I, p. 56.

INVOCATION

Om. May the different limbs of my body, my tongue, prāna, eyes, ears, and my strength, and also all the other sense-organs, be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on the part of Brahman! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Ātman! Yea, may they all belong to me!

Om. Peace! Peace! Peace!

MAY THERE . . . ON MY PART : That is to say, may an eternal relationship be established between Brahman and the pupil.

CHAPTER I

MEDITATION ON OM

THE SYLLABLE *OM*, called the Udgitha, should be meditated upon; for people sing the Udgitha, beginning with Om.

Now follows the [detailed] explanation [of the syllable]:

OM: The syllable *Om* is uttered at the beginning and the end of a hymn. The same Om is a symbol and the dearest name of the Supreme Self. The text describes its symbolic nature. The seeker is asked to use Om as a support for meditation.

UDGITHA: A hymn of the Sāma-Veda. A part of the ritualistic worship laid down in the Sāma-Veda, this hymn is sung at the time of a sacrifice. Om, again, is a part of the Udgitha hymn.

As stated at the end of Śankarāchārya's introduction to the *Chhāndogya Upanishad*, people accustomed to action, through long practice, cannot give it up all at once and meditate with a steady mind. Therefore the Upanishad first describes meditation as an auxiliary to ritualistic work, and not independent of such work. Later it will discuss (I. i. 7-8.) the tangible results of meditation.

2

The essence of [all] these beings is the earth; the essence of the earth is water; the essence of water is plants; the essence of plants is a person; the essence of a person is speech; the essence of speech is the Rig-Veda; the essence of the Rig-Veda is the Sāma-Veda; the essence of the Sāma-Veda is the Udgitha [which is Om].

ESSENCE . . . PERSON: Because a person is produced from the seminal fluid, which is the essence of plants.

SPEECH: The highest faculty of a person.

SĀMA-VEDA: Most of the hymns of the Sāma-Veda are taken from the Rig-Veda.

"The word *rasa* in the text is explained in different ways—as essence, origin, support, end, cause, and effect. *Rasa* means, originally, the sap of trees. That sap may be conceived either as the essence extracted from the tree, or as what gives

vigour and life to a tree. In the former case it might be transferred to the conception of effect, in the latter to that of cause. In our sentence it has sometimes the one, sometimes the other, meaning. Earth is the support of all beings; water pervades the earth; plants arise from water; man lives by plants; speech is the best part of man; the Rik-Veda the best part of speech; the Sāma-Veda the best extract from the Rik; the Udgitha, or the syllable *Om*, the crown of the Sāma-Veda." (*Max Müller.*)

3

That Udgitha (*Om*) is the best of all essences, the supreme, deserving the highest place, the eighth.

SUPREME: Because it represents the Supreme Self.

DESERVING . . . PLACE: On account of its being the object of meditation.

EIGHTH: It is the eighth or last in the series of essences described in verse 2.

4

What, then, is the Rik? What is the Sāman? What is the Udgitha? This is to be considered.

The reply to the questions raised in the foregoing verse:

5

Speech, indeed, is the Rik; the vital breath (*prāna*) is the Sāman; the syllable *Om* is the Udgitha. Speech and the *prāna*, or the Rik and the Sāman, form a couple.

"Since speech and the *prāna* are the sources of the Riks and the Sāmans, speech is therefore said to be the Rik and the *prāna* to be the Sāman. By mentioning speech and the *prāna* as the sources of the Riks and the Sāmans, respectively, all Riks and all Sāmans become included; and by this inclusion of Riks and Sāmans, all actions performed by means of Riks and Sāmans become included; and the inclusion of these covers all desirable ends." (*Śankarāchārya.*) Thus *Om* covers all desirable ends.

6

And that couple become united in the syllable *Om*. When a pair come together they fulfil each other's desire.

COUPLE: Namely, speech and the *prāna*.

BECOME UNITED ETC: The fact that Om consists of speech (sounds) and comes to function through the prāna makes it the place of union. All desires are fulfilled through speech and the prāna. This fulfilment exists in Om.

WHEN A PAIR ETC: When a man and a woman are united they fulfil each other's desire.

Because speech and the prāna become united in the syllable *Om*, it is endowed with the power of fulfilling all desires.

The priest who sings the Udgitha fulfils all the desires of the sacrificer.

7

He who knows this [as stated above] and meditates on the syllable *Om*, the Udgitha, becomes, indeed, a fulfiller of desires.

HE: Referring to the udgātā, the priest who sings the Udgitha hymn from the Sāma-Veda in a sacrifice.

FULLFILLER OF DESIRES: That is to say, of the householder for whose welfare the sacrifice is performed.

The scriptures say that as a person meditates, so he becomes.

Other virtues of Om are enumerated:

8

This syllable *Om* is used to give assent, for wherever one assents to something, one says Om (yes). Now, what is assent is gratification. He who knows this and meditates on the syllable *Om*, the Udgitha, becomes, indeed, a gratifier of desires.

TO GIVE ASSENT: When a person says something to another person, the latter, if he acquiesces in it, indicates his acquiescence by saying simply Om.

WHAT . . . GRATIFICATION: If someone seeks wealth from a rich person, the latter gives his assent by saying Om. Assent is gratification because it is the source of the latter. A person who is fully gratified acquiesces in the gift. Thus the passage means that Om is endowed with the virtue of gratification.

The syllable Om is extolled in order to persuade people to meditate on it:

9

By means of this [syllable] the threefold knowledge proceeds. When the [adhvaryu] priest gives an order [in a sacrifice], he says Om. When

the [hotri] priest recites [the hymn], he says Om. When the [udgātri] priest sings [the Sāman], he says Om. All this is done for the glory of the Imperishable [Ātman] by the greatness of that syllable and by its essence.

THREEFOLD KNOWLEDGE: That is to say, the sacrifices prescribed in the three Vedas, namely, the Rig-Veda, the Sāma-Veda, and the Yajur-Veda. The reference is to the Soma-sacrifice.

IMPERISHABLE: The word *akshara* in the text denotes here the Imperishable Ātman, of which the most effective symbol is Om.

ESSENCE: That is to say, the oblations made with corn, barley, etc.

“These are allusions to sacrificial technicalities, all intended to show the importance of the syllable *Om*, partly as a mere word used at the sacrifices, partly as the mysterious name of the Highest Self. As every priest at the Soma-sacrifice, in which three classes of priests are always engaged, has to begin his part of the ceremonial with Om, therefore the whole sacrifice is said to be dependent on the syllable *Om*, and to be for the glory of that syllable, as an emblem of the Highest Self, a knowledge of whom is the indirect result of all sacrifices. The greatness of Om is explained by the vital breaths of the priest, the sacrificer, and his wife; its essence by rice, corn, etc., which constitute the oblations. Why breath and food are due to the syllable *Om* is explained by the sacrifice, which is dependent upon that syllable, ascending to the sun, the sun sending rain, rain producing food, and food producing breath and life.” (*Max Müller.*)

A doubt is resolved:

10

[It may be contended] that he who knows this [true meaning of the syllable *Om*] and he who does not, perform the same sacrifice [and therefore must reap the same fruit]. But [this is not so]. [The results of] knowledge and ignorance are different. Work that is done with knowledge, faith, and the Upanishad (i.e. meditation on the deities) produces the more powerful fruit.

This is, verily, the [detailed] explanation of the syllable *Om*.

MUST REAP ETC: Because the same action is performed in both cases. “He who knows the quality of the haritaki fruit and he who does not, are purged alike if they take it.” (*Śaṅkarāchārya.*)

KNOWLEDGE . . . DIFFERENT: Rituals without meditation produce quite different results from rituals performed with meditation. If a jeweller and a mere fool each sells a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

He who simply pronounces the syllable *Om* as a part of his recitation at a sacrifice, and he who knows the real meaning of that syllable, both may perform the same sacrifice; but the sacrifice performed by the latter is the more powerful, because knowledge is better than ignorance. One must perform rituals with knowledge arising from meditation on the deity, and not mechanically.

*Here ends Chapter One
of Part One of the
Chhāndogya Upanishad.*

CHAPTER II

MEDITATION ON OM AS THE PRĀNA

WHEN THE GODS and the demons, both offspring of Prajāpati, fought with each other, the gods took hold of the Udgitha, thinking that with this they would vanquish the demons.

GODS AND DEMONS: The Sanskrit word in the text for *god* is *devah*, derived from a root meaning *to illumine*. The gods stand for such functions of the sense-organs as are illumined by the scriptural precepts. The demons, or asuras, as opposed to the gods, stand for such functions of the sense-organs as take delight in all sensuous activities; they are of the nature of darkness.

OFFSPRING: Here denotes the sense-organs.

PRAJĀPATI: The word usually refers to a virtuous person who, as a result of extremely meritorious action performed in the preceding cycle, has attained in the present cycle the exalted position of Prajāpati, or the Lord of creation. In the present verse the word signifies man in general, entitled to perform ritualistic work and pursue knowledge.

FOUGHT: The aim of the fight was to snatch away the wealth belonging to the opposite side. The sense-organs guided by evil inclinations try to suppress the functions of the sense-organs guided by the teachings of the scriptures, and *vice versa*.

TOOK HOLD OF: With a view to obtaining their own victory and the defeat of the demons.

UDGITHA: The word refers to the Jyotishtoma and other Soma-sacrifices which are performed by the udgātri priest with the Udgitha hymns.

The text refers to the perpetual fight going on inside every man between his good and evil desires, the one trying to subdue the other. This fight is described through a story, with a view to explaining the nature of righteousness and unrighteousness, and emphasizing the purity of the prāna, or vital breath. A similar story is given in *Br. Up.* I. iii.

They (i.e. the gods) meditated on the Udgitha (Om) as the prāna, which functions through the nose. But the demons pierced it (i.e. the

prāna) with evil. Therefore with it (i.e. the breath) one smells both what is pleasant-smelling and what is foul-smelling. For the breath is pierced by evil.

MEDITATED . . . NOSE: That is to say, they meditated on Om, designated as the Udgitha, through the olfactory organ, which is a channel for the manifestation of the prāna, or vital breath. It is the prāna alone which, animated by the inner consciousness, acts as the controlling deities of the various sense-organs.

EVIL: A form of attachment which has its root in the demons, that is to say, in unrighteous desires. The nose thought that it smelt only what is good, and became vain about it. This robbed it of its power of discrimination and made it a victim of evil.

3

Then they meditated on the Udgitha as speech. But the demons pierced it with evil. Therefore one speaks both truth and falsehood. For speech is pierced by evil.

4

Then they meditated on the Udgitha as the eye. But the demons pierced it with evil. Therefore one sees both what is sightly and what is unsightly. For the eye is pierced by evil.

5

Then they meditated on the Udgitha as the ear. But the demons pierced it with evil. Therefore one hears both what is worth hearing and what is not worth hearing. For the ear is pierced by evil.

6

Then they meditated on the Udgitha as the mind. But the demons pierced it with evil. Therefore one thinks both proper and improper thoughts. For the mind is pierced by evil.

Though the other sense-organs, namely, the tongue and the skin, are not mentioned, it is to be assumed that the gods used them, too, for the purpose of meditation on the Udgitha. They, too, were pierced by evil.

The purity of the vital breath, which is located in the cavity of the mouth and which sustains life, is shown:

7

Then they meditated on the Udgitha as the principal (mukhya) prāna. But as a clod of earth hitting a stone is scattered, even so the demons were destroyed when they hit it.

PRINCIPAL PRĀNA: The adjective *mukhya* denotes both the principal prāna, which sustains life, and also the prāna that is located in the mouth. Unlike the sense-organs, it is free from attachment and therefore is not subdued by evil. Compare *Br. Up.* I. iii. 7.

8

As a clod of earth is scattered when hitting a stone, thus will he be scattered who wishes evil to one who knows this or who injures him; for he is a solid stone.

THUS ETC: Because of the purity of the principal vital breath, on account of its being unsmitten by evil.

He who, through meditation, knows the vital breath becomes one with it.

9

With this (i.e. the principal vital breath) one does not discern what is pleasant-smelling and what is foul-smelling; for it is unsmitten by evil. Whatever a person eats or drinks with it (the principal vital breath) supports the other prānas. That is why they depart when, at the time of death, it no longer supports them [by eating and drinking]. It opens the mouth at the time of death [as if the dying man wished to eat].

WITH THIS ETC: This shows that the vital breath which sustains life is pure, that is to say, free from the evil of attachment.

WHATEVER ETC: The nose, ear, and other organs are selfish because they gather objects for their own sake; but the principal vital breath supports the organs by what it eats and drinks. Being the unselfish supporter of others, it is pure.

THAT IS WHY ETC: That the principal vital breath is the supporter of others is known at the time of death, when the sense-organs no longer function because they do not obtain support from it.

IT OPENS ETC: Even at the time of death there is a desire for food and drink. Thus the dying man opens his mouth as if asking for food.

It has been stated that the Udgitha should be meditated upon as the principal prāna. The present verse shows that rishis like Angirā, Brihaspati, and Ayāsyā meditated on the same prāna and realized their identity with it:

10-13

Angirā meditated on the Udgitha as the principal prāna. People call it (i.e. the prāna) Angiras, because it is the essence (rasa) of the limbs (anga).

Brihaspati meditated on the Udgitha as the principal prāna. People call it (the prāna) Brihaspati, because speech is great (brihat) and it is the lord (pati) of speech.

Āyāsya meditated on the Udgitha as the principal prāna. People regard it (the prāna) as Āyāsya; because it comes (ayatē) from the mouth (āsyā).

Vaka, the son of Dalbhya, knew it (the prāna); he became the udgātri priest of the sacrificers dwelling in the Naimisha forest. By singing [the Udgitha] he fulfilled all their desires.

ANGIRĀ ETC: Angirā, Brihaspati, and Āyāsya regarded themselves as one with the prāna. Therefore all should regard themselves as one with the prāna and meditate on the Udgitha as the prāna.

14

He who knows this [as described above] and meditates upon the imperishable Udgitha (Om) obtains all his desires by singing [the Udgitha].

So much [for the Udgitha as meditated on] with reference to the body.

HE WHO ETC: It is not only the seers of olden times whose desires were fulfilled through meditation on the Udgitha; such a result is possible even in modern times.

OBTAINS ALL HIS DESIRES: The meditation produces two kinds of results: visible and invisible. The visible result is described in the text. The invisible result is the attainment of identity with the prāna.

WITH . . . BODY: The word *adhyātma* in the text means with reference to the body, not with reference to the self or soul. Having explained the symbolic meaning of Om as applied to the body and the sense-organs, the Upanishad describes in the next chapter the symbolic meaning of Om with reference to the gods.

*Here ends Chapter Two
of Part One of the
Chhāndogya Upanishad.*

CHAPTER III

MEDITATION ON THE UDGITHA AS THE SUN AND THE VYĀNA

NOW [IS DESCRIBED] the meditation on the Udgitha with reference to the gods:

One should meditate on the Udgitha as [the sun] who gives warmth. When he (the sun) rises he sings [the Udgitha] for [the benefit of] all creatures. When he rises he destroys darkness and fear. He who knows this becomes the destroyer of darkness and fear.

WHEN HE . . . CREATURES: When the sun rises he sings the Udgitha so that the creatures may obtain food, just as the udgātri priest sings for the food of the sacrificer. If the sun did not rise, the grain would never ripen.

HE . . . FEAR: He who knows that the sun is endowed with the properties stated in the text becomes the destroyer of all fears in the shape of birth and death, and also of their cause, namely, darkness in the shape of ignorance.

There is no real difference between the sun and the prāna.

2

This [prāna] and that [sun] are the same. This is warm and that is warm. This they call svāra (what goes out), and that, pratyāsvāra (what returns). Therefore one should meditate on the Udgitha as this and that.

THIS IS WARM: As long as the vital breath animates the body, the latter remains warm.

SVĀRA: When the vital breath goes out at the time of death, it never returns to the corpse.

PRATYĀSVĀRA: But the sun, after having set, comes back again the next day.

The prāna and the sun are endowed with similar properties. Ultimately they are the same. Therefore one should meditate on the Udgitha as the principal prāna and the sun.

Another method of meditating upon the Udgitha:

3

One should meditate on the Udgitha as the vyāna. That which one breathes out is the prāna, and that which one breathes in is the apāna. That which is the junction of the prāna and the apāna is the vyāna. This vyāna is speech. Therefore when one utters speech one stops the prāna and the apāna.

PRĀNA: A particular function of the prāna, described as the principal prāna in the foregoing verses.

VYĀNA IS SPEECH: The vyāna is the cause of vigorous action. Speech is uttered by means of the vyāna. People neither breathe out nor breathe in when they speak.

4

That which is speech is the Rik. Therefore when a man utters a Rik he neither breathes out nor breathes in. That which is the Rik is the Sāman. Therefore when a man sings a Sāman, he neither breathes out nor breathes in. That which is the Sāman is the Udgitha. Therefore when a man sings the Udgitha he neither breathes out nor breathes in.

A Rik is a Vedic mantra set to fixed melodies. The Sāman (i.e. the Sāma-Veda) is based upon the Rik (i.e. the Rig-Veda). The Udgitha is a part of the Sāman. Therefore they all are similar; they are sung or uttered by means of the vyāna.

5

And other works also which require strength, such as the kindling of fire by rubbing, running a race, and stringing a strong bow, are performed without breathing out or breathing in. Therefore one should meditate on the Udgitha as the vyāna.

RUNNING A RACE: Or the phrase may mean jumping over a fence.

The vyāna is superior to the other functions of the prāna. Therefore one should meditate on the Udgitha as the vyāna. One will thereby obtain a superior result.

6

One should meditate on the letters of the word *Udgitha* (i.e. *ut, gi,* and

tha). *Ut* is the *prāna*, for a man rises (*uttishthati*) by means of the *prāna*. *Gi* is speech, for speeches are called *girah*. *Tha* is food, for all this subsists (*sthita*) on food.

A MAN . . . PRĀNA: A man without breath falls down.

7

Ut is heaven, *gi* the mid-region, and *tha* the earth. *Ut* is the sun, *gi* the air, and *tha* fire. *Ut* is the Sāma-Veda, *gi* the Yajur-Veda, and *tha* the Rig-Veda. [To him who thus meditates] speech yields milk, and milk is speech. He who knows this and meditates on the letters of the Udgitha becomes the possessor of food and the eater of food.

UT ETC: According to Śankarāchārya, *ut* is heaven because it is high, *gi* is the mid-region between heaven and earth because it swallows (*giranāt*), as it were, the worlds, and *tha* is the earth because it is the abode (*sthāna*) of creatures. *Ut* is the sun because it is high, *gi* is the air because it swallows up fire, etc., and *tha* is fire because it is the place of sacrifice. *Ut* is the Sāma-Veda because it is eulogized as heaven, *gi* is the Yajur-Veda because the gods swallow the oblations offered with the Yajur-mantra, and *tha* is the Rig-Veda because the Sāman resides in the Rik.

SPEECH YIELDS MILK: The word *milk* here denotes the ability to recite with ease and freedom the Vedic mantras. The result of this meditation is the attainment of all that is to be accomplished by the recitation of the Rig-Veda etc. This is the reward.

EATER OF FOOD: That is to say, endowed with a good appetite.

Now is described the meditation by which desires are fulfilled:

8

Next follows the fulfilment of prayers. One should thus meditate on the object one wishes to obtain through meditation: he (i.e. the udgātri priest) should meditate on the Sāman with which he is going to chant the praise.

PRAYERS: That is to say, desires.

9

He (the udgātri priest) should meditate on the Rik in which that Sāman occurs, on the rishi to whom it was revealed, and on the deity whom he is going to praise.

The meaning is that the udgātri priest should not chant the Sāman without meditating on the Rik in which it occurs etc.

10

He (the udgātri priest) should meditate on the metre in which he is going to chant the praise; he should meditate on the hymn by which he is going to chant the praise.

11

He (the udgātri priest) should meditate on the quarter of space facing which he is going to chant the praise.

QUARTER OF SPACE: That is to say, the deity which controls that particular quarter or direction.

12

Finally, he (the udgātri priest) should meditate on himself, and then on the object desired, and chant the praise correctly. [Thus] will be quickly fulfilled for him the desire, desiring which he may offer the hymn of praise, yea, desiring which he may offer the hymn of praise.

ON HIMSELF: That is to say, on his name, lineage, caste, stage of life, etc.

CORRECTLY: Without any mistake regarding the accent, pronunciation, etc.

YEA, ETC: The purpose of the repetition is to show reverence for the subject treated of in the chapter.

*Here ends Chapter Three
of Part One of the
Chhāndogya Upanishad.*

CHAPTER IV

MEDITATION ON OM AS FEARLESSNESS AND IMMORTALITY

THE SYLLABLE *OM*, called the Udgitha, should be meditated upon; for people sing the Udgitha, beginning with Om.

Now follows the [detailed] explanation [of this syllable].

2

The gods, afraid of death, entered upon the threefold knowledge. They covered themselves with the metrical hymns. Because they covered (acchādayan) themselves with the hymns, the hymns are called chhandas.

ENTERED UPON ETC: That is to say, engaged in the performance of the sacrifices prescribed in the Rig-Veda, the Sāma-Veda, and the Yajur-Veda.

THEY COVERED ETC: They thought that through their performance of the Vedic sacrifices they would be freed from death.

3

As a fisherman might observe a fish in [shallow] water, so death observed the gods in the Rik, the Yajus, and the Sāman. They too came to know this, rose from the Rik, the Yajus, and the Sāman, and entered the Svāra (Om) alone.

AS . . . FISH: The fisherman knows that he can easily catch the fish in shallow water.

SO DEATH ETC: Because work and its result are transitory, the gods, after reaping the fruit of the sacrifices, would come under the sway of death.

RIK ETC: That is to say, the sacrifices laid down in the three Vedas.

THEY TOO ETC: Because their hearts were purified by the performance of sacrifices.

ROSE ETC: They gave up the performance of sacrifices because they realized that the sacrifices would not liberate them from death.

ENTERED THE SVARA: The word *Svara* means Om. The gods meditated on Om.

Why Om is called the Svara:

4

When a man has mastered the Rig-Veda he loudly utters Om; he does the same when he has mastered the Sāma-Veda and the Yajur Veda. The Svara is the syllable [*Om*]; it is immortal and fearless. The gods, by entering it, became immortal and fearless.

LOUDLY UTTERS: The word in the verse is *atisvarati*. This is why Om is called the Svara.

IT . . . FEARLESS: Because Om is the symbol of Brahman.

BY ENTERING IT: That is to say, by meditating upon it.

5

He who, knowing this, sings the praise of the syllable [*Om*] enters this same syllable, called the Svara, which is immortal and fearless. Having entered it, he becomes immortal as the gods are immortal.

KNOWING THIS: That is to say, the properties of immortality and fearlessness inhering in Om.

SINGS THE PRAISE OF: That is to say, meditates upon.

AS . . . IMMORTAL: Both gods and men who meditate on Om enjoy the same immortality. There is no distinction of superiority or inferiority in the experience of immortality.

*Here ends Chapter Four
of Part One of the
Chhāndogya Upanishad.*

CHAPTER V

MEDITATION ON OM AS THE SUN AND THE PRĀNA

NOW, VERILY, that which is the Udgitha is the Pranava; that which is the Pranava is the Udgitha. Yonder sun is the Udgitha. It is the Pranava, because it moves along uttering Om.

PRANAVA: The syllable *Om* is called the Pranava in the Rig-Veda, and the Udgitha in the Sāma-Veda.

2

Kaushitaki [in olden times] said to his son: "I sang the praise of the sun [regarding it as one with its rays]; therefore you are my only [son]. Meditate [on the rays and the sun as different from each another], and you will have many sons."

So much with reference to the gods.

3

Now with reference to the body:

One should meditate on the Udgitha as the principal prāna, for it (i.e. the prāna) moves [in the body] uttering Om.

PRINCIPAL PRĀNA: It also means, as before, the vital breath that functions in the mouth. They are identical.

The principal or chief vital breath gives its permission, as it were, to the sense-organs to perform their respective tasks by saying Om, just as the sun by saying Om appears to give permission to all living beings to move about. In a dying man, the principal prāna ceases to give its permission; therefore the tongue and the other organs do not function at the time of death.

4

Kaushitaki [in olden times] said to his son: "I sang the praise [of the principal prāna alone]; therefore you are my only [son]. Meditate on the Udgitha as the manifold prāna, and you will have many sons."

MANIFOLD PRĀNA: That is to say, the principal prāna together with the sense-organs. It is the prāna alone that functions as the various sense-organs. (*Br. Up. I. v. 21.*)

YOU . . . SONS: Kaushitaki asked his son to meditate on the Udgitha in that manner.

The sun may be regarded as one, if dissociated from its rays. Likewise, the vital breath may be regarded as one, if dissociated from the sense-organs. The result of such meditation is one son only. But one can meditate on the sun together with its rays, as also on the vital breath together with the sense-organs. The result of such meditation is many sons.

5

Now, verily, that which is the Udgitha is the Pranava; that which is the Pranava is the Udgitha. He (i.e. the udgātri priest) who knows this, rectifies from the seat of the hotri priest any mistake committed by him (the udgātri priest), yea he rectifies it.

FROM . . . HOTRI PRIEST: That is to say, the place from which the hotri priest gives instruction. The real meaning of the passage is "from the duties of the hotri priest rightly performed." The hotri priest offers oblations by reciting hymns from the Rig-Veda.

If the udgātri priest knows the oneness of the Udgitha and the Pranava, and if he makes any mistake while singing the Udgitha, as a result of the above-mentioned knowledge he can gather the fruit from the rightly performed work of the hotri priest and thus rectify his own mistake.

*Here ends Chapter Five
of Part One of the
Chhāndogya Upanishad.*

CHAPTER VI

THE LUMINOUS PERSON IN THE SOLAR ORB

THIS [EARTH] IS the Rik, and fire is the Sāman. This Sāman (i.e. fire) rests on that Rik (i.e. the earth). Therefore the Sāman is sung resting on the Rik. *Sā* is the earth, *ama* is fire; thus they (the earth and fire) are designated as Sāma.

THIS [EARTH] ETC: One should meditate on the Rik as the earth, and on the Sāman as fire. In this way the Rik and the Sāman become purified.

SĀMAN RESTS . . . RIK: The Rik hymns when sung with proper melody become the hymns of the Sāma-Veda. They are not totally different. Likewise fire and the earth are not different; fire rests on the earth.

SĀ . . . SĀMA: The earth is denoted by *Sā*, the first half of the word *Sāma*, and fire by *ama*, the second half of the same word. Thus the two, the earth and fire, being signified by the same word, constitute Sāma. The earth and fire are not totally different, but mutually related like the Rik and the Sāman.

The sixth and seventh chapters lay down another method of meditation on the Udgitha for the attainment of all ends.

2

The mid-region is the Rik, and the air is the Sāman. This Sāman (i.e. the air) rests on that Rik (i.e. the mid-region). Therefore the Sāman is sung, resting on the Rik. *Sā* is the mid-region, *ama* is the air; thus they (the mid-region and the air) are designated as Sāma.

3

Heaven is the Rik, and the sun is the Sāman. This Sāman (i.e. the sun) rests on that Rik (i.e. heaven). Therefore the Sāman is sung, resting on the Rik. *Sā* is heaven, *ama* is the sun; thus they (heaven and the sun) are designated as Sāma.

4

The stars are the Rik, and the moon is the Sāman. This Sāman (i.e. the moon) rests on that Rik (i.e. the stars). Therefore the Sāman is sung, resting on the Rik. *Sā* is the stars, *ama* is the moon; thus they (the stars and the moon) are designated as Sāma.

5

Now, the white radiance of the sun is the Rik, and its blue intense darkness is the Sāman. This Sāman (i.e. the darkness) rests on that Rik (i.e. the radiance). Therefore the Sāman is sung, resting on the Rik.

DARKNESS: This darkness is seen by those who can concentrate their sight on the sun.

6-7

Sā is the white radiance of the sun, *ama* is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sāma.

Now, the golden person who is seen in the sun, who has a golden beard and golden hair, who is golden to the very tips of his nails—his eyes are like a lotus flower, red as the rump of a monkey.

His name is Ut, for he has risen (*udita*) above all evil. He, too, who knows this rises above all evil.

GOLDEN PERSON: The meaning is that the person is effulgent, like gold; the word *golden* should not be taken literally. The word *person* signifies the Supreme Self and not any particular creature.

SEEN: That is to say, by those whose sense-organs have been withdrawn from external activities and whose minds are controlled through the practice of such spiritual disciplines as chastity and non-attachment.

RED AS ETC: A lotus may be red, blue, or white. The eyes are compared to the rump of a monkey to emphasize their red colour.

8

The Rik and the Sāman are his joints, and therefore he is the Udgitha. And therefore [the udgātri priest is called] the udgātā; for he is the singer (*gātā*) of this [person named Ut]. He (i.e. the golden person) is the lord of the worlds beyond that [sun], and of all the wishes of the gods [inhabiting those worlds].

So much with reference to the gods.

THE RIK . . . JOINTS: "As the golden person is the Self of all, as he is the lord of

the desires of all the worlds, high and low, it is only reasonable that he should have the Rik and the Sāman, which are the earth and fire, as his joints. And since he is named Ut and has the Rik and the Sāman as his joints, he is therefore mystically called the Udgitha." (*Śankarāchārya*).

*Here ends Chapter Six
of Part One of the
Chhāndogya Upanishad.*

CHAPTER VII

THE PERSON IN THE EYE

NOW WITH REFERENCE to the body:

Speech is the Rik and the *prāna* is the Sāman. This Sāman (the *prāna*) rests on that Rik (speech). Therefore the Sāman is sung, resting on the Rik. *Sā* is speech, *ama* is the *prāna*; thus they (speech and the *prāna*) are designated as Sāma.

PRĀNA: The word denotes the nose together with the air breathed.

THIS SĀMAN RESTS ON THAT RIK: Because the nose is placed above the mouth.

2

The eye is the Rik and the *ātman* is the Sāman. This Sāman (the *ātman*) rests on that Rik (the eye). Therefore the Sāman is sung, resting on the Rik. *Sā* is the eye, *ama* is the *ātman*; thus they (the eye and the *ātman*) are designated as Sāma.

ĀTMAN: That is to say, the shadow-self or the image thrown upon the eye.

3

The ear is the Rik and the mind is the Sāman. This Sāman (the mind) rests on that Rik (the ear). Therefore the Sāman is sung, resting on the Rik. *Sā* is the ear, *ama* is the mind; thus they (the ear and the mind) are designated as Sāma.

4

Now, the white radiance of the eye is the Rik and its blue intense darkness is the Sāman. This Sāman (darkness) rests on that Rik (radiance). Therefore the Sāman is sung, resting on the Rik. *Sā* is the white radiance of the eye, *ama* is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sāma.

The nature of the object of meditation is described:

5

Now, the person who is seen in the eye is the Rik, he is the Sāman, he is the Uktha, he is the Yajus, he is Brahman. The form of this person [in the eye] is the same as the form of that person [in the sun]. The joints of this person [in the eye] are the same as the joints of that person [in the sun]; the name of this one (Ut) is the same as the name of that one.

SEEN: By the yogis, who have controlled their minds.

UKTHA: A set of hymns to be recited, in contrast to the Sāmans, which are sung.

BRAHMAN: Here the word means the three Vedas.

THAT PERSON: That is to say, the person seen in the sun, who is of a golden colour etc.

Two different persons are not indicated by the present verse and I. vi. 6. The same Supreme Self is indicated by the two verses from the standpoints of the gods and the body. The gist of the passage is that one should meditate on the identity of the Udgitha (Om), the Supreme Self, and the individual self.

6

He is the lord of the worlds which spread beneath that (i.e. the eye) and also of all the wishes of men. Therefore all who sing to the vinā sing of him, and from him they obtain wealth.

HE: The person seen in the eye.

VINĀ: A stringed musical instrument.

The result of the meditation laid down in the sixth and the seventh chapters is described:

7

He who, knowing this (i.e. the Udgitha), sings the Sāman, sings to both. Through that (i.e. the person in the sun) he obtains the world beyond that (i.e. the sun) and the wishes of the gods.

BOTH: That is to say, both the person in the sun and the person in the eye. They are, in reality, identical.

THROUGH THAT: That is to say, through the realization of his identity with the person in the sun.

8-9

Likewise, through this (i.e. the person in the eye), he obtains the worlds that spread beneath that (i.e. the eye) and all the wishes of men.

Therefore an udgātri priest who knows this may say [to the sacrificer for whom he acts as priest]:

“What desire of yours shall I fulfil by singing?”

For he who, knowing this, sings the Sāman is able to fulfil wishes through his singing of the Sāman, yea, through his singing of the Sāman.

*Here ends Chapter Seven
of Part One of the
Chhāndogya Upanishad.*

CHAPTER VIII

THE STORY OF PRAVĀHANA (I)

THERE WERE THREE men versed in the Udgitha: Śilaka the son of Śalāvāt, Chaikitāyana of the line of Dalbhya, and Pravāhana the son of Jivala. They said: "We are indeed versed in the Udgitha. Let us have a discussion of the Udgitha."

VERSED ETC: That is to say, they knew the deeper meaning of the Udgitha, or Om.

LET US ETC: Doubts and mistaken notions are removed and new insight is acquired by means of proper discussion.

The syllable *Om* may be meditated upon in various ways. The Upanishad, in this chapter, introduces a new method of meditation, resulting in the highest happiness.

2

"Let it be so," they said and sat down. Then Pravāhana the son of Jivala said: "Revered Sirs, you speak first, and I shall listen to what the two brāhmins have to say."

PRAVĀHANA: He was a king.

WHAT . . . SAY: The word *vāda* in the text means discussion whose purpose is the ascertainment of truth and not just the refutation of the other person's view or the creation of confusion.

3

Then Śilaka the son of Śalāvāt said to Chaikitāyana of the line of Dalbhya: "Well, may I question you?"

"Do ask," he said.

4-5

"What is the support of the Sāmān?"

"Tone (*svara*)," he replied.

“What is the support of tone?”

“The prāna (vital breath),” he replied.

“What is the support of the prāna?”

“Food,” he replied.

“What is the support of food?”

“Water,” he replied.

“What is the support of water?”

“Yonder world (heaven),” he replied.

“What is the support of yonder world?”

“Let no one carry the Sāman beyond the heavenly world. We place the Sāman in the heavenly world, for the Sāman is praised as heaven.”

SUPPORT: The word *gati* in the text denotes essence, origin, or support.

SĀMAN: The word here means the Udgitha, or Om.

TONE: The Udgitha is sung with the help of a certain tone.

PRĀNA: A tone is produced with the help of the prāna.

FOOD: The prāna rests on food.

WATER: Food originates from water.

YONDER WORLD: Water comes down from heaven.

6

Then Śilaka the son of Śalāvata said to Chaikitāyana of the line of Dālbya: “O Dālbya your Sāman is not firmly established. If at this time anyone [who knew the support of the Sāman] were to say: ‘Your head shall fall off,’ surely your head would fall off.”

YOUR . . . ESTABLISHED: You have not mentioned the final support of the Sāman.

IF ETC: Chaikitāyana’s interpretation of the Sāman was not complete; but he asserted it to be the complete interpretation. Because of this fault, his head would fall off if some knower of the Sāman cursed him, saying that it would.

7

“Well then, revered Sir, let me learn it from you,” said Chaikitāyana.

“Learn it,” replied Śilaka.

“What is the support of that world?”

“This world,” he replied.

“What is the support of this world?”

“Let no one carry the Sāman beyond this world, which is its support. We place the Sāman in this world as its support, for the Sāman is praised as the support (i.e. this world).”

THIS WORLD: The earth supports heaven by means of sacrifices, offerings, etc.

8

Then said Pravāhana the son of Jivala: "O son of Śalāvata, your Sāman (i.e. this earth) has an end. If at this time anyone [who knew the support of the Sāman] were to say: 'Your head shall fall off,' surely your head would fall off."

"Well then, let me learn this from you, revered Sir," said Śilaka.

"Learn it," said Pravāhana.

*Here ends Chapter Eight
of Part One of the
Chhāndogya Upanishad.*

CHAPTER IX

THE STORY OF PRAVĀHANA (II)

“WHAT IS THE support of this world?” asked Śilaka.

“The ākāśa,” said Pravāhana. “For all these beings are created from the ākāśa and return to the ākāśa. The ākāśa is greater than these; therefore the ākāśa is the supreme support.”

ĀKĀŚA: It is a symbol of the Supreme Self. See *Br. Su. I. i. 22*.

RETURN: At the time of universal dissolution.

SUPREME SUPPORT: At all times, namely, during creation, preservation, and destruction.

The theory that the ākāśa is the ultimate ground of the universe is regarded as more satisfactory than the view which traces it to sound, breath, food, water, etc.

2

This is the Udgitha (Om), the most excellent; this is endless.

He who, knowing this, meditates on the Udgitha obtains the most excellent [life] and wins the most excellent worlds.

OBTAINS ETC: This is the visible gain.

WINS ETC: This is the invisible gain.

3-4

Atidhanvan the son of Śunaka, having taught this [Udgitha] to Udaraśāndilya, said: “As long as any of your descendants know this Udgitha, their life shall be the most excellent in this world, and likewise in the other world.”

He who thus knows the Udgitha and meditates on it—his life shall be the most excellent in this world, and likewise in the other world, yea, in the other world.

UDARASĀNDILYA: A disciple of Śunaka.

HE WHO ETC: The result of the meditation on the Udgitha in the way described in this verse will accrue even to people of modern times.

*Here ends Chapter Nine
of Part One of the
Chhāndogya Upanishad.*

CHAPTER X

THE STORY OF USHASTI (I)

WHEN THE CROPS of the Kurus were destroyed by thunderstorms, Ushasti the son of Chakra, with his child-wife, lived in a deplorable condition in the village of a man who owned an elephant.

THUNDERSTORMS: Or the word in the text may mean hailstones.

WHO . . . ELEPHANT: Or the phrase may signify that he was a mahout.

The tenth and eleventh chapters deal with the meditation on the Prastāva, the Udgitha, and the Pratihāra. Like the Udgitha, the Prastāva and the Pratihāra are hymns of the Sāma-Veda. The singer of the Prastāva is called the Prastotā, and that of the Pratihāra, the Pratihartā.

2

He (Ushasti) begged food from the owner of the elephant, who was eating some wretched beans. He (the owner of the elephant) said: "I have nothing but what is set before me."

WHAT IS ETC: That is to say, the beans which were left on the plate after he had eaten and were therefore regarded as impure.

3

Ushasti said: "Give me these."

He gave the beans and said: "Here is some water [left over from my drinking]."

Ushasti said: "If I drink this, I will then be drinking what has been left by another."

LEFT BY ANOTHER: Which was therefore impure.

4

The owner of the elephant said: "Were not those beans also left over [and therefore unclean]?"

Ushasti replied: "I should not have lived if I had not eaten them; but I can get water wherever I like."

If a man endowed with knowledge and fame falls into a deplorable condition and is forced to eat unclean food to save his life, no demerit touches him. But such an action becomes sinful if it is performed when other means of saving one's life are available.

5

Having himself eaten, Ushasti gave his wife what was left. But she, having eaten before, took them (i.e. the beans) and put them away.

6

Next morning, on awaking, he said: "Alas, if I could get even a little to eat, I might earn some money. The king over here is going to perform a sacrifice; he would choose me for all the priestly offices."

7

His wife said to him: "Here, my husband, are the beans." After eating them, he went to the sacrifice that was about to be performed.

8

He saw there the assembled udgātri priests and sat near them in the place where they would sing the hymns. He said to the prastotri priest:

UDGĀTRI PRIESTS: The word here includes also the prastotri priest and the pratihārtri priest.

PRASTOTRI PRIEST: See the note on verse 1.

9

"O prastotri priest, if without knowing the deity that belongs to the Prastāva, you sing the Prastāva, your head will fall off."

In a sacrifice, the priests can sing the hymns either without or with the knowledge of the deities that belong to them. In the former case, the sacrificer travels, after death, by the Southern Path, and in the latter case, by the Northern Path. The priests are not punished for their ignorance. But if they sing the hymns without the knowledge of the deities in the presence of a person who is endowed with such knowledge, then the priests are punished.

10-11

In the same manner he addressed the udgātri priest: "O udgātri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off."

In the same manner he addressed the pratihārtri priest: "O pratihārtri priest, if without knowing the deity that belongs to the Pratihāra, you sing the Pratihāra, your head will fall off."

They all stopped [performing their duties] and sat in silence.

STOPPED ETC: They were ignorant of the deities and therefore afraid of having their heads fall off.

*Here ends Chapter Ten
of Part One of the
Chhāndogya Upanishad.*

CHAPTER XI

THE STORY OF USHASTI (II)

THEN THE SACRIFICER said to him (Ushasti): "I should like to know who you are, revered Sir."

"I am Ushasti the son of Chakra," he replied.

2

He (the sacrificer) said: "Revered Sir, I looked for you to perform all these priestly offices, but not finding you, Sir, I have chosen others."

Evidently the sacrificer already knew of Ushasti's priestly qualifications.

3

"But now, Sir, please take up all the priestly offices."

"So be it," said Ushasti, "but let these [priests], with my permission, sing the hymns of praise. You will, however, give me as much wealth as you give them."

"So be it," said the sacrificer.

4

Thereupon the prastotri priest approached him and said: "Sir, you said to me: 'O prastotri priest, if without knowing the deity that belongs to the Prastāva, you sing the Prastāva, your head will fall off.' Which is that deity?"

5

Ushasti said: "The prāna [is that deity]. For all these beings merge in the prāna alone, and from the prāna alone do they rise. This is the deity which belongs to the Prastāva. If without knowing him you had chanted the Prastāva after having been cursed by me, your head would have fallen off."

MERGE: At the time of cosmic dissolution.

RISE: At the beginning of a cycle.

6

Then the udgātri priest approached him and said: "Sir, you said to me: 'O udgātri priest, if without knowing the deity that belongs to the Udgitha, you sing the Udgitha, your head will fall off.' Which is that deity?"

7

Ushasti said: "The sun [is that deity]. For all these beings praise the sun which is high up. This is the deity which belongs to the Udgitha. If without knowing him you had chanted the Udgitha after having been cursed by me, your head would have fallen off."

8

Then the pratihārtri priest approached him and said: "Sir, you said to me: 'O pratihārtri priest, if without knowing the deity that belongs to the Pratihāra, you sing the Pratihāra, your head will fall off.' Which is that deity?"

9

Ushasti said: "Food [is that deity]. For all these beings take food and live. This is the deity that belongs to the Pratihāra. If without knowing him you had chanted the Pratihāra after having been cursed by me, your head would have fallen off."

TAKE: There are certain etymological similarities between the names of the portions of the Sāma-Veda ceremonial and of the deities with which they are associated. Thus similarities are found between the words *Prastāva* and *prāna* because both begin with *pra*. Āditya is assigned to the Udgitha because the sun is high up (*ut*) and the word *Udgitha* also begins with *ut*. Anna (food) is assigned to the Pratihāra because food is taken (*pratihriyatā*). The tenth and eleventh chapters teach that one should meditate on the Prastāva, the Udgitha, and the Pratihāra hymns of the Sāma-Veda as the prāna, the sun, and food. The result of such meditations is the attainment of identity with those deities.

*Here ends Chapter Eleven
of Part One of the
Chhāndogya Upanishad.*

CHAPTER XII

THE UDGITHA OF THE DOGS

NOW FOLLOWS the Udgitha of the dogs:

One day, Vaka the son of Dalbhya, or as he was also called, Glāva the son of Mitrā, went forth to study the Vedas.

VAKA ETC: Here two names are given for one person.

WENT FORTH ETC: That is to say, went out of the village to a quiet place near a river.

The tenth chapter described the deplorable state into which a man can fall for want of food, when he will eat even impure food to save his life. In order to avoid such a predicament, the present chapter shows how one can acquire food.

2

A white dog appeared before him. Other dogs, gathering around, said to him (i.e. the white dog): "Revered Sir, please sing for us, so that we may obtain food; we are hungry."

One explanation of this anecdote is that a certain deity or a rishi, pleased with Vaka's recitation of the Vedas, appeared before him, together with some other deities or rishis, all assuming the form of dogs. Another, allegorical, explanation suggests that the principal prāna is here symbolically described as the white dog, and the sense-organs as the other dogs. It is under the control of the prāna that the sense-organs obtain their nourishment.

3

He (the white dog) said to them: "Come to me here tomorrow morning." Vaka the son of Dalbhya, or as he was also called, Glāva the son of Mitrā, kept watch.

4

Just as the priests move along, holding to one another, when they are

about to sing praises with the Vahishpavamāna hymn, so did the dogs move along. Then they sat down and uttered [the syllable] *Him*.

JUST AS ETC: An allusion to a ceremony where the priests have to walk in procession, each priest holding to the preceding one.

VAHISHPAVAMĀNA: When the eleventh hymn of the ninth mandala of the Rig-Veda is chanted by the udgātri priest, the prastoti priest, and the pratihārtri priest, it is called the Vahishpavamāna hymn.

HIM: For a further reference to this syllable, see II. ii.

The meaning of the syllable Him:

5

Om. Let us eat! Om. Let us drink! Om. Let the sun, who is the luminous deity (deva), the giver of rain (Varuna), the lord of creatures (Prajāpati), bring food here!

[Now a prayer to the sun:] O lord of food, bring food here, bring it here. Om.

The words *deva*, *Varuna*, and *Prajāpati* are used here as epithets of the sun, Āditya. He is called the lord of food because food ripens through the sunshine.

*Here ends Chapter Twelve
of Part One of the
Chhāndogya Upanishad.*

CHAPTER XIII

THE MYSTICAL MEANING OF THE STOBHA SYLLABLES

THIS EARTH is verily the syllable *hāu*; the air is the syllable *hāi*; the moon is the syllable *atha*; the self is the syllable *iha*; the fire is the syllable *i*.

The "syllables" mentioned in this verse are called stobhas. These are "sounds used in the musical recitation of the Sāma-hymns, probably to fill out the intervals in the music for which there were no words in the hymns." (*Max Müller.*) To ordinary people these syllables are meaningless; but the rishi gives their significance in the text. *Hāu, hāi, atha, iha,* and *i* should be meditated upon as symbols of the earth, air, the moon, the self, and fire. Śankarāchārya, in his commentary, shows certain resemblances between the symbols and the objects signified by them.

2

The sun is the syllable *u*; the invocation is the syllable *e*; the Vīśve-devas are the syllable *au-ho-i*; Prajāpati is the syllable *him*; the prāna is the syllable *svāra*; food is the syllable *yā*; Virāt is the syllable *vāk*.

3

Indefinable is the thirteenth stobha, namely, the variable syllable *hum*.

INDEFINABLE: Refers to the Great Cause, which is naturally indefinable. One cannot say whether it is this or that.

VARIABLE: It takes forms according to the requirements of the different sections of the Vedas.

Hum, the symbol of the Great Cause, is indefinable and should be meditated upon as such.

The result of the meditation on the stobha syllables:

4

To him who knows this secret knowledge of the Sāmans, speech yields milk, and milk is speech. He becomes the possessor of food and the eater of food—he who knows this, yea, he who knows this.

See the notes on I. iii. 7.

*Here ends Chapter Thirteen
of Part One of the
Chhāndogya Upanishad.*

CHAPTER I

MEDITATION ON THE FIVEFOLD SĀMAN (I)

OM. MEDITATION on the whole of the Sāman is good. Whatever is good, people say it is Sāman; and whatever is not good, people say it is not Sāman.

WHATEVER IS NOT . . . SĀMAN: It should not be assumed that the meditations on certain portions of the Sāma-Veda and the Sāma-sacrifice, described in the foregoing part, are bad.

The first part of the Upanishad laid down meditations upon certain portions of the Sāma-Veda. The present part of the Upanishad describes the meditation on the whole of the Sāman.

The differentiation of good and bad:

2

Thus people say: "He approached him with Sāman," that is to say, "He approached him in a becoming manner." Again they say: "He approached him without Sāman," that is to say, "He approached him in an unbecoming manner."

When a person approaches a king and receives a reward, people say that he has approached him with Sāman. But when a person approaches a king and receives punishment, people say that he has approached him without Sāman.

Sāman and good are synonymous.

3

And they also say: "Truly this is Sāman for us," that is to say, "It is good for us," when it is good. Again, they say: "Truly this is not Sāman for us," that is to say, "It is not good for us," when it is not good.

The result of meditation on the entire Sāman :

4

He who, knowing this, meditates on the Sāman as good—all good qualities will approach him quickly, ay, they will accrue to him.

ACCRUE TO HIM: That is to say, good qualities will become objects of his experience and enjoyment.

*Here ends Chapter One
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER II

MEDITATION ON THE FIVEFOLD SĀMAN (II)

ONE SHOULD meditate on the fivefold Sāman as the [five] worlds. The syllable *Him* is the earth, the Prastāva fire, the Udgitha the sky, the Pratihāra the sun, the Nidhana heaven. This is with reference to the ascending order.

SYLLABLE *HIM* ETC: Śaṅkarāchārya in his commentary shows the analogy between different divisions of the Sāman and the symbols by means of which they should be meditated upon.

ASCENDING ORDER: That is to say, with reference to the different planes through which the soul of the departed person rises.

The Sāma-chant is divided into different parts: five and seven. The five parts are known as the *Him*, the Prastāva, the Udgitha, the Pratihāra, and the Nidhana. The Ādi and the Upadrava are added in the sevenfold division of the Sāma-chant.

2

Now with reference to the descending order:

The syllable *Him* is heaven, the Prastāva the sun, the Udgitha the sky, the Pratihāra fire, the Nidhana the earth.

3

The worlds in the ascending and descending orders belong to him who, knowing this, meditates on the fivefold Sāman as the worlds.

BELONG TO HIM: That is to say, become the objects of his enjoyment.

The reasons for the identification of each of the Sāmans with certain objects are as follows: The earth is said to be the *Him* because both always come first.

Agni (fire) is the Prastāva because sacrifices are performed (prastuyantē) in the fire. The sky, also called gagana, is the Udgītha because both words have the letter *g* in common. The sun is the Pratihāra because everyone wishes the sun to come towards him (prati). Heaven is the Nidhana because those who depart from here are placed (nidhiyantē) there.

*Here ends Chapter Two
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER III

MEDITATION ON THE FIVEFOLD SĀMAN AS RAIN

ONE SHOULD meditate on the fivefold Sāman as rain. The syllable *Him* is the wind that blows from the east, the Prastāva is the cloud that forms, the Udgitha is what rains, the Pratihāra is the lightning and the thunder.

Rain is needed for the preservation of the worlds; hence rain is described after the worlds.

2

The Nidhana is the cessation. It rains for him [whenever he desires] and he brings rain for others [even when there is no rain] who, knowing this, meditates on the fivefold Sāman as rain.

*Here ends Chapter Three
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER IV

MEDITATION ON THE FIVEFOLD SĀMAN AS WATER

ONE SHOULD meditate on the fivefold Sāman in all the waters. When the clouds gather, that is the syllable *Him*; when it rains, that is the Prastāva; [the rivers] which flow to the east, these are the Udgitha; [the rivers] which flow to the west, these are the Pratihāra; the ocean is Nidhana.

Rain is followed by the production of water; hence the sequence of the chapters.

2

He does not die in water and he becomes rich in water who, knowing this, meditates on the fivefold Sāman in all the waters.

DOES NOT DIE: That is to say, unless he wishes to die—as, for instance, in the water of the Ganges.

*Here ends Chapter Four
of Part Two of the
Chhândogya Upanishad.*

CHAPTER V

MEDITATION ON THE FIVEFOLD SĀMAN AS THE SEASONS

ONE SHOULD meditate on the fivefold Sāman as the seasons. The syllable *Him* is the spring, the Prastāva the summer, the Udgitha the rainy season, the Pratihāra the autumn, the Nidhana the winter.

The order of the seasons depends upon the excess or scarcity of water. Hence the sequence.

2

The seasons belong to him and he becomes rich in seasons who, knowing this, meditates on the fivefold Sāman as the seasons.

BELONG ETC: That is to say, he becomes rich in the objects of enjoyment afforded by the seasons.

*Here ends Chapter Five
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER VI

MEDITATION ON THE FIVEFOLD SĀMAN IN ANIMALS

ONE SHOULD meditate on the fivefold Sāman in animals. The syllable *Him* is goats, the Prastāva sheep, the Udgitha cows, the Pratihāra horses, the Nidhana man.

NIDHANA ETC: Because the animals depend upon man.

The prosperity of the animals depends upon the right order of the seasons. Hence the sequence.

2

Animals belong to him [as objects of enjoyment] and he becomes rich in animals who, knowing this, meditates on the fivefold Sāman in animals.

*Here ends Chapter Six
of Part Two of the
Chhândogya Upanishad.*

CHAPTER VII

MEDITATION ON THE FIVEFOLD SĀMAN AS THE SENSES

ONE SHOULD meditate on the fivefold Sāman, which is the most excellent, as the prānas (senses). The syllable *Him* is smell (i.e. the nose), the Prastāva speech (the tongue), the Udgitha sight (the eye), the Pratihāra hearing (the ear), the Nidhana the mind. These are each greater than the preceding.

THESE ARE ETC: The nose can smell only what is before it, but the tongue can describe even imperceptible objects. Therefore the tongue is greater than the nose. The eye can reveal a greater number of objects than speech; therefore it is greater than the tongue. The ear is greater than the eye because it hears on all sides. The mind is greater than the ear because it pervades the objects of all the senses and also those which transcend the senses.

2

The most excellent [objects] belong to him, nay, he conquers the most excellent worlds who, knowing this, meditates on the fivefold Sāman, which is the most excellent, as the senses.

*Here ends Chapter Seven
of Part Two of the
Chhândogya Upanishad.*

CHAPTER VIII

MEDITATION ON THE SEVENFOLD SĀMAN IN SPEECH

NOW FOR the sevenfold Sāman:

One should meditate on the sevenfold Sāman in speech. Whenever there is the syllable *Hum* in speech, that is the syllable *Him*; [likewise] *Pra* is the *Prastāva*, *Ā* is the *Ādi*.

SEVENFOLD SĀMAN: See note on II. ii. 1.

IN SPEECH: That is to say, regarding the Sāman as speech.

HUM: *Hum*, *Pra*, *Ā*, etc. are the musical syllables used in the chanting of the Sāman hymns.

ĀDI: The word means Om, because Om is the beginning of all. The word *Ādi* means beginning.

2

Ud is the *Udgitha*, *Pra* the *Pratihāra*, *Upa* the *Upadrava*, *Ni* the *Nidhana*.

3

For him speech yields milk, which is the milk of speech, and he becomes rich in food and the eater of food who, knowing this, meditates on the sevenfold Sāman in speech.

*Here ends Chapter Eight
of Part Two of the
Chhândogya Upanishad.*

CHAPTER IX

MEDITATION ON THE SEVENFOLD SĀMAN AS THE SUN

ONE SHOULD meditate on the sevenfold Sāman as yonder sun. The sun is the Sāman because he is always the same (*sama*). He is the Sāman because he makes everyone cherish the same thought: "He faces me," "He faces me."

SAME: That is to say, the sun does not undergo increase or decrease.

HE IS . . . ME: The sun is the Sāman because he produces in the minds of all men the idea: "He faces me," "He faces me." He is looked upon by all men in the same (*sama*) way.

2

One should know that all beings depend upon him (i.e. the sun). What he is before his rising is the syllable *Him*. The animals depend upon it (i.e. *Him*). Therefore the animals say "*Him*" [before the sunrise], for they partake of the syllable *Him* of the Sāman (sun).

3

What he (the sun) is just after he has risen, that is the Prastāva. Men depend upon it. Therefore men love praise (*prastuti*) and eulogy, for they partake of the Prastāva of that Sāman.

4

What he is when the rays go forth, that is the Ādi. Birds depend upon it. Therefore birds hold themselves without support in the sky and fly about, for they partake of the Ādi of that Sāman.

WHEN . . . FORTH: Or the word *sangava* in the text may indicate the time when, after the cows have been milked, they are allowed to be with their calves.

ĀDI: That is to say, the first, or Om.

5

What he is just at midday, that is the Udgitha. The devas (gods) are dependent upon it. Therefore they are the best of the offspring of Prajāpati, for they partake of the Udgitha of that Sāman.

THE DEVAS ETC: The sun is the most brilliant at noon, and the gods, too, are luminous.

6

What he is after midday and before afternoon, that is the Pratihāra. The foetuses depend upon it. Therefore they are held in the womb [after being conceived] and do not fall, for they partake of the Pratihāra of the Sāman.

7

What he is after the afternoon and before sunset, that is the Upadrava. The animals of the forest depend upon it. Therefore they run (upadravanti) to the forest and their caves when they see a man, for they partake of the Upadrava of that Sāman.

RUN ETC: They regard the caves as free from danger.

8

What he is just after the sunset, that is the Nidhana. The Manes depend upon it. Therefore they put them (i.e. the Manes) down (nidadhāti), for they partake of the Nidhana of that Sāman.

Thus a man meditates on the sevenfold Sāman as the sun.

THEY PUT THESE DOWN: Referring to the Śrāddha or after-death ceremony, when the cakes for the Manes are placed on the kuśa grass.

*Here ends Chapter Nine
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER X

MEDITATION ON THE SEVENFOLD SĀMAN THROUGH THE NUMBER OF SYLLABLES

NEXT ONE SHOULD meditate on the sevenfold Sāman which has a uniform number of syllables and which leads beyond death: The word *Himkāra* has three syllables, the word *Prastāva* has three syllables. Hence they are equal (sama).

UNIFORM . . . SYLLABLES: Or the word *ātmasammīta* in the text may mean "equal to the Highest Self."

LEADS ETC: Both Self-Knowledge and meditation on the Sāman are means to transcend death.

SYLLABLES: What is called a syllable is represented in Sanskrit by a letter.

2

The word *Ādi* has two syllables, and the word *Pratihāra* has four syllables. [If we take] one [syllable] from here (i.e. from *Pratihāra*) and join it [to *Ādi*], they become equal (sama).

3-4

The word *Udgītha* has three syllables, and the word *Upadrava* has four syllables. With three and three syllables they should be equal. One syllable being left out, it becomes trisyllabic. Hence the equality (sama).

The word *Nidhana* has three syllables; therefore it is equal. These make twenty-two syllables [of the sevenfold Sāman].

The sevenfold Sāman consists of twenty-two letters or syllables. Each division consists of three letters. Because of this sameness (sama) it is called the Sāman. One syllable is left out. In order to restore the uniformity of the Sāman, a device is laid down. Though one, this syllable becomes trisyllabic. Hence it becomes equal (sama).

5

With twenty-one syllables he reaches the sun; for the sun is the twenty-first from here. With the twenty-second he conquers what is beyond the sun; that [plane] is blessed and free from grief.

FOR THE ETC: "There are twelve months, five seasons (counting the whole winter as one), and three worlds. They make twenty. The sun is the twenty-first." (*Śankarāchārya.*)

FROM HERE: That is to say, from this earth.

BEYOND THE SUN: That is to say, beyond death. The sun is death because it measures the world by means of time in the form of day and night.

6

He obtains here victory over the sun (death); and to him comes a victory higher than the victory over the sun who, knowing this, meditates on the sevenfold Sāman which has a uniform number of syllables, and which leads beyond death, yea, who meditates upon the [sevenfold] Sāman.

*Here ends Chapter Ten
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XI

MEDITATION ON THE GĀYATRA SĀMAN

THE SYLLABLE *Him* is the mind, the Prastāva speech, the Udgitha sight, the Pratihāra hearing, the Nidhana breath (the prāna). This is the Gāyatra Sāman, as interwoven in the [five] prānas.

HIM ETC: The function of the mind comes first, before the functions of the sense-organs. The syllable *Him* is also the first.

PRASTĀVA SPEECH: Because speech comes next to the mind.

UDGITHA SIGHT: Because of the importance of the eye.

PRATIHĀRA HEARING: Because the ears are closed before unpleasant words.

NIDHANA BREATH: Because all the sense-organs are withdrawn into the prāna during sleep.

After having explained the secret meaning of the whole Sāma-Veda ceremonial as it is to be understood through meditation, the Upanishad proceeds to explain the secret meaning of the same ceremonial, giving to each part its proper name in proper succession (Gāyatra, Rathantara, etc.) and showing the hidden purport of those names.

2

He who thus knows this Gāyatra Sāman interwoven in the prānas preserves his sense-organs intact, reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him [who meditates on the Gāyatra Sāman] the injunction is: "Be high-minded."

FULL LENGTH OF LIFE: That is to say, one hundred years.

*Here ends Chapter Eleven
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XII

MEDITATION ON THE RATHANTARA SĀMAN

THE RUBBING [of the fire-sticks] is the syllable *Him*; the rising of the smoke is the *Prastāva*; the burning is the *Udgitha*; the forming of embers is the *Pratihāra*; the going out is the *Nidhana*. This is the *Rathantara Sāman* as interwoven in fire.

The *Rathantara Sāman* is chanted when the fire is being kindled by rubbing one fire-stick against another.

2

He who thus knows this *Rathantara Sāman* as interwoven in fire becomes radiant with the light of Brahman and endowed with a good appetite; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not sip water or spit before the fire."

RADIANT . . . BRAHMAN: This radiance is produced by good character, study, and the knowledge of the Spirit.

*Here ends Chapter Twelve
of Part Two of the
Chhândogya Upanishad.*

CHAPTER XIII

MEDITATION ON THE VĀMADEVYA SĀMAN

A MAN'S beckoning [to a woman] is the syllable *Him*; his gratifying [her] is the *Prastāva*; his lying with her is the *Pratihāra*; his spending time [with her] is the *Nidhana*; and the finishing [of the sexual act] is also the *Nidhana*. This is the *Vāmadevya Sāman* as interwoven in sexual intercourse.

GRATIFYING: That is to say, with fine clothes, jewels, etc.

2

He who thus knows the *Vāmadevya Sāman* as interwoven in sexual intercourse does not suffer from the pang of separation, and procreates from every intercourse; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not reject a woman [who comes to you seeking intercourse]".

The sexual act which is not performed as a meditation, as described in this chapter, is reprehensible.

*Here ends Chapter Thirteen
of Part Two of the
Chhândogya Upanishad.*

CHAPTER XIV

MEDITATION ON THE BRIHAT SĀMAN

THE RISING of the sun is the syllable *Him*; the risen sun is the Prastāva; the midday sun is the Udgitha; the afternoon sun is the Pratihāra; the setting sun is the Nidhana. This is the Brihat Sāman as interwoven in the sun.

The Brihat Sāman has the sun for its deity.

2

He who thus knows the Brihat Sāman as interwoven in the sun becomes radiant and endowed with a good appetite; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the burning sun."

*Here ends Chapter Fourteen
of Part Two of the
Chhândogya Upanishad.*

CHAPTER XV

MEDITATION ON THE VAIRUPA SĀMAN

THE GATHERING of the mists is the syllable *Him*; the forming of clouds is the *Prastāva*; the raining is the *Udgitha*; the flashing and thundering are the *Pratihāra*; the ceasing of the rain is the *Nidhana*. This is the *Vairupa Sāman* as interwoven in the clouds.

2

He who thus knows the *Vairupa Sāman* as interwoven in the clouds obtains cattle of various forms and of beautiful form; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the rain."

*Here ends Chapter Fifteen
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XVI

MEDITATION ON THE VAIRĀJA SĀMAN

THE SYLLABLE *Him* is the spring, the *Prastāva* the summer, the *Udgitha* the rainy season, the *Pratihāra* the autumn, the *Nidhana* the winter. This is the *Vairāja Sāman* as interwoven in the seasons.

2

He who thus knows the *Vairāja Sāman* as interwoven in the seasons shines through children, cattle, and the light of Brahman; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the seasons."

*Here ends Chapter Sixteen
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XVII

MEDITATION ON THE SAKVARI SĀMAN

THE SYLLABLE *Him* is the earth, the Prastāva the sky, the Udgitha heaven, the Pratihāra the quarters, the Nidhana the sea. This is the Sakvari Sāman as interwoven in the worlds.

2

He who thus knows the Sakvari Sāman as interwoven in the worlds becomes the possessor of the worlds; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the worlds."

*Here ends Chapter Seventeen
of Part Two of the
Chhândogya Upanishad.*

CHAPTER XVIII

MEDITATION ON THE REVATI SĀMAN

THE SYLLABLE *Him* is goats, the Prastāva sheep, the Udgitha cows, the Pratihāra horses, the Nidhana man. This is the Revati Sāman as interwoven in animals.

2

He who thus knows these Revati Sāmans as interwoven in animals becomes the possessor of animals; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry animals."

*Here ends Chapter Eighteen
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XIX

MEDITATION ON THE YAJNĀYAJNIYA SĀMAN

THE SYLLABLE *Him* is hair, the Prastāva skin, the Udgitha flesh, the Pratihāra bone, the Nidhana marrow. This is the Yajnāyajniya Sāman as interwoven in the members of the body.

He who thus knows the Yajnāyajniya Sāman as interwoven in the members of the body becomes possessed of limbs; he is not crippled in any limb, he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "For one year do not eat meat" or "Do not eat meat at all."

*Here ends Chapter Nineteen
of Part Two of the
Chhāndogya Upanishad.*



CHAPTER XX

MEDITATION ON THE RĀJANA SĀMAN

THE SYLLABLE *Him* is fire, the Prastāva air, the Udgitha the sun, the Pratihāra the stars, the Nidhana the moon. This is the Rājana Sāman as interwoven in the gods.

2

He who thus knows the Rājana Sāman as interwoven in the gods obtains the same world as the gods, acquires the same prosperity as theirs and realizes union with them; he reaches the full length of life, lives brightly, becomes great in children and cattle, great in fame. For him the injunction is: "Do not decry the brāhmins."

*Here ends Chapter Twenty
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XXI

MEDITATION ON THE SĀMAN AS INTER- WOVEN IN EVERYTHING

THE SYLLABLE *Him* is the three Vedas; the Prastāva is these three worlds; the Udgitha is fire (Agni), air (Vāyu), and the sun (Āditya); the Pratihāra is the stars, the birds, and the rays; the Nidhana is the serpents, the gandharvas, and the Manes. This is the Sāman as interwoven in everything.

THREE VEDAS: The Rig-Veda, the Sāma-Veda, and the Yajur-Veda.

THESE THREE WORLDS: Bhuh (the earth), Bhuvah (the mid-region), Svah (heaven).

2

He who thus knows this Sāman as interwoven in everything becomes everything.

EVERYTHING: That is to say, the lord of everything.

3

On this there is the following verse: "There are the fivefold three. Greater than these or besides these there is nothing."

FIVEFOLD THREE: Namely the three Vedas, the three worlds, etc., described in the preceding verse.

GREATER THAN ETC: Because all things are included in them.

4

He who knows this, knows everything. All regions bring him gifts.

For him the injunction is: "Let him meditate on the Sāman, knowing that he is everything"—yea, this is the injunction for him.

ALL REGIONS: That is to say, the creatures dwelling in all regions.

*Here ends Chapter Twenty-one
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XXII

THE DIFFERENT NOTES EMPLOYED IN THE CHANTING OF THE SĀMAN

[AN UDGĀTRI priest thinks thus:] "I choose the deep-sounding note of the Sāman, which is good for the cattle and which belongs to fire (Agni). The undefined note belongs to Prajāpati, the defined note to Soma (the moon), the soft and smooth note to Vāyu (the air), the smooth and strong note to Indra, the heron-like note to Brihaspati, and the dull note to Varuna." Let a man cultivate all these, avoiding, however, the note of Varuna.

DEEP-SOUNDING: Like the loud voice of a bull.

These are the meditations on the different notes employed in singing the Sāma hymns; their names are: vinardi (deep-sounding), anirukta (undefined), nirukta (defined), mridu (soft), ślakshna (smooth), balavad (strong), krauncha (heron-like), and apadvānta (dull). The present chapter lays down special instructions regarding the different notes employed by the udgātri priest in the chanting of the Sāma hymns.

2

A man should sing, wishing that by his song he may secure immortality for the gods: "May I obtain by my song oblations (svadhā) for the Manes, hope for men, grass and water for cattle, heaven for the sacrificer, and food for myself." Thus reflecting on all these in his mind, he (the udgātri priest) should chant the praises without making mistakes [in pronunciation etc.].

This verse teaches how to meditate at the time of chanting the Udgītha.

The deities controlling the different letters :

3

All vowels belong to the different parts of Indra's body, all sibilants

to Prajāpati, all consonants to Mrityu (death). If someone should reprove him (i.e. the udgātri priest who knows this) regarding [the pronunciation of] vowels, let him say: "I went to Indra for my refuge [when pronouncing my vowels]. He will answer you."

INDRA: That is to say, the prāna.

PRAJĀPATI: The word here means Virāt.

4

And if someone should reprove him for his sibilants, let him say: "I went to Prajāpati for my refuge. He will smash you."

And if someone should reprove him for his consonants, let him say: "I went to Mrityu for my refuge. He will burn you to ashes."

5

All vowels should be pronounced with resonance and strength [and with the thought on the part of the singer]: "May I impart strength to Indra (the prāna)." All the sibilants should be pronounced full—without being swallowed or thrown out [and with the thought]: "May I give myself to Prajāpati." All consonants should be pronounced slowly and without mixing them with the others [and with the thought]: "May I withdraw myself from death."

*Here ends Chapter Twenty-two
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XXIII

PRAISE OF OM UNASSOCIATED WITH ANY RITUAL

THERE ARE three divisions of dharma: Sacrifice, study, and charity form the first. Austerity is the second. Dwelling in the house of the teacher as a brahmachārin, always mortifying the body in the house of the teacher, is the third. All those [who practise these dharmas] attain the worlds of the virtuous. But one who is established in Brahman obtains Immortality.

STUDY: The study of the Vedas according to the rules.

CHARITY: Gifts not associated with a sacrifice.

AUSTERITY: Self-mortification practised by householders during the third stage of life.

BRAHMACHĀRIN: The celibate student who dwells in the teacher's house studying the Vedas and practising continence and other spiritual disciplines.

ALWAYS: Till death. There are two classes of brahmachārin: One, called the upakurvāna, leaves the teacher's house after the completion of his study and becomes a householder. The other, called the naisthika, dwells in the teacher's house till death. The latter is entitled, after death, to the worlds of the virtuous.

BUT ONE ETC: The text by its three divisions describes the four stages of life. The first division refers to the second stage, or the householder's life; the second division to the third stage, that of the vānaprasthin, who retires with his wife to the forest after reaching the age of fifty; and the third, to the first stage, that of the brahmachārin. The last sentence of the verse refers to the sannyāsin, who belongs to the fourth stage. He obtains absolute Immortality and not the relative one. Those who meditate on Om, called the Udgitha, which belongs to the Sāma-Veda, attain to relative immortality. But the sannyāsin meditates on Om independently of rituals and as a symbol of Brahman. Those who belong to the first three stages of life are still identified with the phenomenal world and see the diversity of action, means, result, and doer, which diversity is the result of avidyā. They are not established in Brahman, which reveals the unity of existence. A sannyāsin alone has realized the oneness of the soul, Brahman, and the universe, and gone beyond all the injunctions of the scriptures. Unattached to action, he is always conscious of his oneness with Brahman. He alone is entitled to Immortality. A commentator named Vṛttikāra holds the view

that Immortality can be attained even by a householder, if he is established in Brahman. Sankarāchārya, however, does not accept this view.

The result of meditation on Om as part of the Sāman, described in the foregoing chapter, is the attainment of the planes of the virtuous after death. But meditation on the pure Om unassociated with any rituals or austerities, as practised by all-renouncing monks, leads to Immortality.

The basis of Immortality:

2

Prajāpati brooded on the worlds. From them, thus brooded upon, there was revealed [in His heart] the threefold knowledge. He brooded on it, and from it, thus brooded upon, there issued forth these syllables: *Bhuh*, *Bhuvah*, and *Svah*.

BROODED: The word denotes intense meditation, associated with the practice of austerities. The purpose of His brooding was to realize the essence of the worlds.

THREEFOLD KNOWLEDGE: That is to say, the three Vedas (the Sāma-Veda, Rig-Veda, and Yajur-Veda.)

3

He brooded on them (the three syllables), and from them, thus brooded upon, there issued forth Om. As all leaves are held together by a midrib, so is all speech held together by Om (Brahman). Om is all this, yea, Om is all this.

AS ALL LEAVES . . . MIDRIB: The illustration refers to the midrib which holds together all the different segments of a leaf.

SO IS ETC: Om here is a symbol of the Supreme Brahman.

*Here ends Chapter Twenty-three
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER XXIV

THE DIFFERENT PLANES ATTAINED BY THE SACRIFICER

THE EXPOUNDERS of Brahman (i.e. the Vedas) ask: "Since the morning oblation belongs to the Vasus, the midday oblation to the Rudras, and the third (i.e. evening) oblation to the Ādityas and the Viśve-devas,

"Where, then, is the world of the sacrificer?" He who does not know this, how can he perform the sacrifice? Only he who knows should perform it. (1-2).

MORNING OBLATION ETC: The morning oblation is offered to the eight Vasus, who control the earth.

MIDDAY OBLATION ETC: The midday oblation is offered to the eleven Rudras, who control the worlds between earth and heaven.

THIRD (i.e. EVENING) OBLATION ETC: The evening oblation is offered to the twelve Ādityas and the Viśve-devas, who control heaven.

WHERE, THEN, IS ETC: As earth, heaven, and the mid-region are controlled by different deities, no other world is left for the sacrificer. In that case why should he perform the sacrifice? It is not the purpose of the text to prohibit the ignorant person from performing the sacrifice. Even he who does not know the meaning of the sacrifice may perform it.

Now is explained what is to be known for the performance of sacrifices:

3-4

Before beginning the morning chant, the sacrificer, sitting behind the Gārhapatya Fire and facing the north, sings the Sāman addressed to the Vasus:

"O Fire! Open the door of the earth-world. Let us see thee, that we may rule [this earth].

GĀRHAPATYA FIRE: One of the three sacred fires perpetually maintained by a householder. This fire is transmitted from father to son and never allowed to go out. The fires for the other sacrifices are lighted from the Gārhapatya Fire. The

other two fires maintained by the householder are called the Dakshina and the Āhavanīya.

THAT WE MAY ETC: The earth is under the control of the Vasus. The sacrificer prays to them so that he may enjoy all the pleasant objects obtained here on earth.

5-6

Then the sacrificer offers an oblation, reciting thus: "Adoration to Agni, who dwells in the earth-world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

"I, the sacrificer, will go thither when this life is over. Svāhā!"

[Afterwards the sacrificer chants:] "Cast away the bolt [of the earth-world]." Having said this, he rises. To him the Vasus offer the world connected with the morning oblation.

SVĀHĀ: Uttering this word, the sacrificer offers the oblation.

TO HIM ETC: By the chanting of the Sāman, the offering of the oblation, and the recitation of the mantra, the world connected with the morning oblation is purchased from the Vasus.

After showing how to win this earth, the Upanishad describes the way of winning the world between earth and heaven (antariksha, or the mid-region):

7-8

Before beginning the midday oblation, the sacrificer, sitting behind the Dakshina Fire and facing the north, sings the Sāman addressed to the Rudras:

"O Fire! Open the door of the sky-world. Let us see thee, that we may rule wide [in the sky-world]."

9-10

Then the sacrificer offers an oblation, reciting thus: "Adoration to Vāyu, who dwells in the sky-world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

"I, the sacrificer, will go thither when this life is over. Svāhā!"

[Afterwards the sacrificer chants:] "Cast away the bolt [of the sky-world]." Having said this, he rises. To him the Rudras offer the world connected with the midday oblation.

11-13

Before beginning the third (i.e. evening) oblation, the sacrificer,

sitting behind the Āhavanīya Fire and facing the north, sings the [two] Sāmans addressed to the Ādityas and the Viśve-devas:

“O Fire! Open the door of the heaven-world. Let us see thee, that we may rule supreme [in heaven].” This is addressed to the Ādityas.

Next the Sāman addressed to the Viśve-devas: “O Fire! Open the door of the heaven-world. Let us see thee, that we may rule supreme [in heaven].”

14-15

Then the sacrificer offers an oblation, reciting thus: “Adoration to the Ādityas and the Viśve-devas, who dwell in the heaven-world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

“I, the sacrificer, will go thither when this life is over. Svāhā!”

[Afterwards the sacrificer chants:] “Cast away the bolt [of the heaven-world].” Having said this, he rises.

The chanting of the Sāmans, offering of the oblations, and reciting of the mantras described in this chapter are done by the sacrificer and not by the priest.

16

To him the Ādityas and the Viśve-devas offer the world connected with the third oblation. He (the sacrificer) who knows this knows the full measure of the sacrifice, yea, he knows it.

The sacrificer, that is to say, the householder, having performed the sacrifice with full knowledge of its meaning, obtains its result.

*Here ends Chapter Twenty-four
of Part Two of the
Chhāndogya Upanishad.*

CHAPTER I

THE HONEY-DOCTRINE (RIG-VEDA)

YONDER SUN is, verily, the honey of the gods. Heaven is the cross-beam. The mid-region is the hive. The [particles of] water-vapours [drawn by the sun through its rays] are the eggs.

SUN: The sacrificial rites attain fruition in the sun, which gives enjoyment to various creatures according to the merit of their action. Therefore after the explanation, in the preceding chapter, of the sacrifice consisting of the chanting of the Sâman, offering of oblations, and reciting of the mantras, the worship of the sun will now be described. This, through successive steps, leads to the Highest Good.

YONDER SUN . . . GODS: Because the gods derive pleasure from the sun as one does from honey. The sun embodies the results of all sacrifices.

HEAVEN . . . CROSS-BEAM: Heaven is compared to the cross-beam from which the hive containing the honey-bees hangs.

MID-REGION . . . HIVE: The mid-region is the hive because it hangs, as it were, from the beam of heaven; also because it is the support of the honey in the shape of the sun.

WATER-VAPOURS ETC: Water-vapours are drawn from the earth by the sun's rays. They remain in the rays, which are in the mid-region, that is to say, in the hive. Thus these vapours are compared to the eggs which remain in the cells of the honeycomb.

Part three lays down a meditation on the sun.

2-3

The eastern rays of the sun are the eastern honey-cells. The Rik-verses are the bees. [The ritual laid down in] the Rig-Veda is the flower. The water [of the sacrificial libations] is the nectar [of the flower].

These Riks heated the Rig-Veda. From it, thus heated, issued forth—as its essence—fame, radiance [of the body], [vigour of] the senses, virility, and the food that is eaten.

EASTERN RAYS . . . HONEY-CELLS: Refers to the red rays seen at sunrise.

RIKS: That is to say, the verses of the Rig-Veda employed in the sacrifice.

RIKES . . . FLOWER: "Just as bees produce honey by extracting the nectar from flowers, so do the Riks make their honey (i.e. the result of action) by extracting the nectar from the rituals prescribed in the Rig-Veda." (*Sankarāchārya.*)

THE WATER ETC: The water stands for the soma-juice, butter, milk, etc. which are poured into the sacrificial fire. These, being cooked there, become the nectar because, it is said, they lead to immortality through purification of the mind. The Rik-verses, which extract the essence of the liquid oblation, are like the bees, which take nectar from the flowers.

THESE RIKS ETC: The bees heat the nectar of flowers, as it were, and turn it into honey; likewise the soma-juice, milk, etc. are heated in the sacrificial fire and become transformed into the fruit of the sacrifices, called apurva and also amrita. The former name suggests that the fruit of the sacrifices is still in an invisible form, and the latter suggests that these sacrifices gradually purify the mind and lead it to the Highest Good.

The eastern rays of the sun should be meditated on as the eastern honey-cells, the Rik-verses as the bees, the sacrificial rites laid down in the Rig-Veda as the flower, and the fruit of the sacrifices (invisible at that stage) as the nectar of the flower.

How the fruit of the sacrificial rites goes to the sun:

4

That [essence] flowed forth and went toward the sun, and that forms what is called the red colour [of the rising sun].

THAT: The essence in the form of fame, radiance, etc., mentioned in the preceding verse.

A man performs a sacrifice desiring certain results. He thinks that the result of the sacrifice will remain in the sun in an intangible form and in the course of time become manifest as tangible fame, vigour, strength, etc.

*Here ends Chapter One
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER II

THE HONEY-DOCTRINE (YAJUR-VEDA)

THE SOUTHERN rays of the sun are the southern honey-cells. The Yajus-verses are the bees. [The ritual laid down in] the Yajur-Veda is the flower. The water [of the sacrificial libation] is the nectar [of the flower].

2

These Yajus-verses heated the Yajur-Veda. From it, thus heated, issued forth—as its essence—fame, radiance [of the body], [vigour of] the senses, virility, and the food that is eaten.

3

That [essence] flowed forth and went toward the sun. That forms what is called the white colour of the sun.

*Here ends Chapter Two
of Part Three of the
Chhândogya Upanishad.*

CHAPTER III

THE HONEY-DOCTRINE (SĀMA-VEDA)

THE WESTERN rays of the sun are the western honey-cells. The Sāman-verses are the bees. The Sāma-Veda is the flower. The water is the nectar.

2

The Sāmans heated the Sāma-Veda. From it, thus heated, issued forth—as its essence—fame, radiance, [vigour of] the senses, virility, and the food that is eaten.

3

That flowed forth and went toward the sun. That forms what is called the dark colour of the sun.

*Here ends Chapter Three
of Part Three of the
Chhândogya Upanishad.*

CHAPTER IV

THE HONEY-DOCTRINE (ATHARVA-VEDA)

THE NORTHERN rays of the sun are the northern honey-cells. The [verses of the] Atharvāngirasa are the bees. The Itihāsa-purāna is the flower. The water is the nectar.

ATHARVĀNGIRASA: The Atharva-Veda.

ITIHĀSA-PURĀNA: The books of mythology and ancient lore, which are part of the Vedic literature. Some of them were repeated during the nocturnal rites of the Aśvamedha sacrifice in order to keep the priests from falling asleep. These myths and ancient lore are first mentioned in the Brāhmana section of the Vedas. Later they were embodied in the *Mahābhārata* and the Purānas.

2

These very hymns of the Atharvāngirasa heated the Itihāsa-purāna. From it, thus heated, issued forth—as its essence—fame, radiance, [vigour of] the senses, virility, and the food that is eaten.

3

That flowed forth and went toward the sun. That forms what is called the extremely dark colour of the sun.

*Here ends Chapter Four
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER V

THE HONEY-DOCTRINE (Continued)

NOW, THE UPWARD rays of the sun are the honey-cells above. The secret teachings [of the Upanishads] are the bees. Brahman (Om) is the flower. The water is the nectar.

SECRET TEACHINGS: Teachings such as mentioned in II. xxiv. 4. These also include the various meditations employed in the sacrifice.

WATER: That is to say, the juice or essence extracted from the meditation on Om.

2

These secret teachings [as the bees] heated Brahman (Om). From It, thus heated, issued forth—as Its essence—fame, radiance, [vigour of] the senses, virility, and the food that is eaten.

3

That flowed forth and went towards the sun. That forms what appears to stir in the centre of the sun.

The Vedic sacrifices are eulogized:

4

These [different colours in the sun] are the essences of the essences; for the Vedas are the essences and these [colours] are, again, their essences. These are the nectars of the nectars; for the Vedas are the nectars (i.e. immortal), and of them these [colours in the sun] are the nectars.

VEDAS . . . ESSENCES: That is to say, the best things in the world.

THEIR ESSENCES: The colours etc. are the essences of the Vedas, which assume the form of the sacrifice.

*Here ends Chapter Five
of Part Three of the
Chhândogya Upanishad.*

CHAPTER VI

MEDITATION ON THE VASUS

ON THE FIRST of these nectars the Vasus live, with Agni (fire) at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

FIRST ETC: That is to say, the red colour of the sun which is seen in the early morning. It represents fame, radiance, virility, etc.

VASUS: The presiding deities of the morning.

THEY ARE ETC: They do not actually eat food, like ordinary mortals. They enjoy it, however, without physical contact.

2

They retire into that [red] colour and rise up from that colour.

When the Vasus go to the sun and see that there is as yet no opportunity for enjoying that colour, they remain inactive; but when they see that there is an opportunity, they exert themselves to enjoy it.

The method and the result of meditation :

3

He who thus knows this nectar becomes one of the Vasus, with Agni (fire) at their head; he is satisfied by merely looking at the nectar. He retires into that [red] colour and again rises up from that colour.

BECOMES . . . VASUS: That is to say, becomes identified with the Vasus.

Whoever knows that the bees in the shape of Riks produce honey from the flower in the shape of the sacrificial actions laid down in the Rig-Veda, that the nectar lies in the red colour of the rising sun which will be enjoyed by the Vasus, that the knower of all this becomes one with the Vasus with Agni as their head, and that the Vasus become satisfied by merely looking at the nectar, rising when

the occasion for enjoyment arises and retiring when the opportunity lapses— whoever knows all this enjoys all this, like the Vasus.

The period of enjoyment of one who knows what has been described above :

4

As long as the sun rises in the east and sets in the west, so long does he, like the Vasus, enjoy rulership and sovereignty.

The period of the Vasus' enjoyment is limited. But during that period a Vasu is a free agent. On the other hand, those who go to the Plane of the Moon through the performance of rites unaccompanied by meditation become the objects of enjoyment of the gods.

*Here ends Chapter Six
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER VII

MEDITATION ON THE RUDRAS

ON THE SECOND of these nectars the Rudras live, with Indra at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that [white] colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Rudras, with Indra at their head; he is satisfied by merely looking at the nectar. He retires into that [white] colour and again rises up from that colour.

4

As long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north, and just so long does he, like the Rudras, enjoy rulership and sovereignty.

The period of enjoyment of the Rudras is double that of the Vasus; the same is true of the knower of the second nectar.

*Here ends Chapter Seven
of Part Three of the
Chhândogya Upanishad.*

CHAPTER VIII
MEDITATION ON THE ĀDITYAS

ON THE THIRD of these nectars the Ādityas live, with Varuna at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that [dark] colour and rise up from that colour.

3

He who thus knows this nectar becomes one of the Ādityas, with Varuna at their head; he is satisfied by merely looking at the nectar. He returns into that [dark] colour and again rises up from that colour.

4

As long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east, and just so long does he, like the Ādityas, enjoy rulership and sovereignty.

The period of enjoyment of the Ādityas and of the knower of the third nectar is double that of the Rudras.

*Here ends Chapter Eight
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER IX

MEDITATION ON THE MARUTS

ON THE FOURTH of these nectars the Maruts live, with Soma at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that [extremely dark colour] and rise up from that colour.

3

He who thus knows this nectar becomes one of the Maruts, with Soma at their head; he is satisfied by merely looking at the nectar. He retires into that [extremely dark] colour and again rises up from that colour.

4

As long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south, and just so long does he, like the Maruts, enjoy rulership and sovereignty.

The period of enjoyment of the Maruts and of the knower of the fourth nectar is double that of the Ādityas.

*Here ends Chapter Nine
of Part Three of the
Chhândogya Upanishad.*

CHAPTER X

MEDITATION ON THE SĀDHYAS

ON THE FIFTH of these nectars the Sādhyas live, with Brahmā at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

They retire into that form and rise up from that form.

3

He who thus knows this nectar becomes one of the Sādhyas, with Brahmā at their head; he is satisfied by merely looking at the nectar. He retires into that form and again rises up from that form.

4

As long as the sun rises in the north and sets in the south, twice as long does it rise above and set below, and just so long does he, like the Sādhyas, enjoy rulership and sovereignty.

He who knows or meditates on the sacrifices described in chapters six to ten enjoys his reward in different worlds with the Vasus, Rudras, etc., for certain periods of time, till at last he reaches the true Brahman. Of these periods, each succeeding one is supposed to be double the length of the preceding one. This is expressed by imagining the migration of the sun from east to south, west, north, and the zenith. Each change of the sun marks a new world, and the duration of each successive world is computed as double the duration of the preceding world.

In reality the sun does not rise or set. When the inhabitants of a particular world first see the sun, the sun is then said to rise for that world. When the sun disappears from their eyes, it is then said to set for that world. Its visibility and non-visibility to the people are described as the rising and setting of the sun. If there were no inhabitants in a region, then the sun would neither rise nor set

even though it would be passing through that region. There are four worlds on the four sides of the Mānasa Lake, which is on the top of Mount Meru. For all these regions Meru is to the north. The sun moves around the top. These regions are called the regions of Indra, Yama, Varuna, and Soma. Each succeeding region endures twice as long as the preceding one. Hence the period between the sunrise and the sunset, and also the time of enjoyment in each succeeding region, is twice as long as that of the preceding one. This is how the inhabitants of the different regions regard the time between sunrise and sunset. Though it appears, from the text, that the sun rises from and sets in different directions, in reality this is not so. The inhabitants of all the worlds see one and the same sun rising from the east and setting in the west. The text describes the sunrise and the sunset from the human standpoint. It should also be noted that when the sun is perceived to be at the zenith in the region of Indra (the eastern world), it is seen to be rising in the region of Yama (the southern world). When the sun is at the zenith in the region of Yama, it is seen to be rising in the region of Varuna (the western world). Likewise, what is midday in the region of Varuna is dawn in the region of Soma (the northern world). There is a fifth region, Ilāvrita, which is enclosed by mountains. Its inhabitants see the sun rise above the head and set below the feet, since the light of the sun enters through the opening at the top of the mountains.

*Here ends Chapter Ten
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XI

THE RESULT OF THE MEDITATION ON THE HONEY

NOW, AFTER HAVING risen thence upwards, it (i.e. the sun) rises and sets no more. It remains alone in the centre. And on this there is the following verse:

AFTER HAVING ETC: The sun, through its rising and setting, helps the creatures to experience the effects of their past actions. When these experiences are over, it gathers the creatures within itself. Then it rises within itself, because there are no creatures for whose sake it should rise. Neither rising nor setting, it remains alone.

IN THE CENTRE: Within itself.

A certain illumined seer, as a result of meditation on the honey-doctrine, became one with the Vasus and afterwards meditated on the sun as the self, thus realizing his oneness with the sun. Someone asked him if the sun in Brahmaloaka, through rising and setting, cuts short a creature's life. The answer is given in the following verse:

2

"There (i.e. in Brahmaloaka) the sun neither rises nor sets at any time. O ye gods, if this is true, may I never fall from Brahman!"

O YE ETC: Someone might have said that the seer's assertion about the sun's neither rising nor setting in Brahmaloaka was not correct; he swears, as it were, saying: "O gods, if what I said is not true, may I lose Brahman."

The Upanishad approves the statement of the seer:

3

Verily, for him who thus knows this Brahma-Upanishad, the sun does not rise or set. For him it is day for ever.

BRAHMA-UPANISHAD: That is to say, the secret doctrine of the honey, together with the knowledge of the Vasus and whatever else has been stated above.

IT IS . . . EVER: The meaning is that the knower becomes one with Brahmā, and is not conditioned by time as marked by the rising and setting of the sun.

4

This doctrine Brahmā told to Prajāpati, Prajāpati to Manu, Manu to his offspring. And to Uddālaka Āruni this doctrine of Brahman was narrated by his father.

THIS DOCTRINE: Beginning with III. i. 1.

BRAHMĀ: That is to say, Hiranyagarbha.

PRAJĀPATI: That is to say, Virāt.

OFFSPRING: Ikshvāku and others. The line of teachers is mentioned in order to emphasize the importance of the doctrine.

DOCTRINE OF BRAHMAN: Related to the doctrine of the honey.

5

A father may therefore tell that doctrine of Brahman to his eldest son or to a worthy disciple.

DOCTRINE OF BRAHMAN: That is to say, the doctrine of the honey.

6

It must not be told to anyone else, even if he should offer one the whole sea-girt earth, full of treasure; for this [doctrine] is worth more than that, yea, it is worth more.

*Here ends Chapter Eleven
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XII

MEDITATION ON THE GĀYATRI

THE GĀYATRI is everything, whatever here exists. Speech is verily the Gāyatri, for speech sings forth (gāya-ti) and protects (trāya-tē) everything, whatever here exists.

GĀYATRI: The name of one of the metres of the Vedas. The Gāyatri metre has four feet, with six letters in each foot. All other metres have more than twenty-four letters. Containing the minimum of letters, the Gāyatri metre is present in all other metres; therefore it is the foremost among metres. The word *Gāyatri* also denotes a certain hymn written in the Gāyatri metre, which is regarded as the most sacred hymn in the Vedas. It is an effective symbol of Brahman for the purpose of meditation.

EVERYTHING: Including both animate and inanimate objects.

FOR SPEECH ETC: A thing is known only by its name. One cannot conceive of an object without a name. Therefore name, which is the same as speech, is everything. Thus the Gāyatri and speech are non-different. Etymologically also they are the same. Speech sings forth an object, that is to say, gives it a name. It also protects others from fear by pointing out the name of the object and exhorting them to give up fear. Speech is able to perform these two functions because it is one with the Gāyatri.

The Knowledge of Brahman leads to the most excellent result. But Brahman is incomprehensible by Itself. Therefore various symbols are used for meditation on It.

2

That Gāyatri is also the earth; for everything that exists here rests on this earth and does not go beyond.

The preceding verse stated that the Gāyatri is everything. We read in the present verse that the earth, too, is everything. Thus the Gāyatri is the earth.

3

In man, that Gāyatri is also the body; for the prānas exist in this body and do not go beyond.

PRĀNAS: The word means both the five vital breaths and the sense-organs. It also means the bhutas, or elements.

The Gāyatri and the body are non-different, because, like the former, the body contains the prānas, or elements.

4

That body, in man, is again the heart within a man; for the prānas exist in it and do not go beyond.

5

That Gāyatri has four feet and is sixfold. The same is also declared by a Rik-verse:

FOUR FEET: That is to say, the four feet or quarters of the Gāyatri metre, each consisting of six letters or syllables.

SIXFOLD: The Gāyatri is identified with all creatures, and with speech, earth, body, heart, and the prānas. It is therefore called sixfold.

RIK-VERSE: See Rig-Veda X. xc. 3.

6

“Such is its greatness (i.e. of Brahman as known through the symbol of the Gāyatri). Greater than it is the Person (Brahman). One of Its feet covers all beings; the immortal three feet are in heaven (i.e. in Itself).”

PERSON: The word here denotes the Pure Brahman, which *fills* all things or which lies *in the body*.

ONE OF ETC: One foot of the Gāyatri Brahman covers the universe; such is its greatness.

IMMORTAL ETC: The word *immortal* here means immutable. That three of Its feet are in heaven denotes that the Pure Brahman is greater than the Gāyatri. Brahman is, in reality, devoid of parts. It is changeless and immortal. The idea that a part of It has become the universe is māyā.

HEAVEN: That is to say, Brahman's glory.

The same Brahman which is meditated upon through the upādhi of the Gāyatri is also meditated upon as dwelling in the heart.

7-9

The Brahman which has been thus described is the same as the [physical] ākāśa outside a person. The ākāśa which is outside a person

is the same as that which is inside a person. The ākāśa which is inside a person is the ākāśa within the heart. The ākāśa which is within the heart is omnipresent and unchanging. He who knows this obtains full and unchanging prosperity.

THUS DESCRIBED: That is to say, described as immortal, with three feet in heaven, and as the Gāyatri.

OMNIPRESENT: This ākāśa is not limited by the heart.

UNCHANGING: Not subject to change, and therefore imperishable.

HE WHO ETC: The indirect fruit of the Knowledge of Brahman is described in the text. The direct and important result is Liberation while dwelling in the body.

The ākāśa is, in reality, one. It is described as threefold on account of the threefold experiences associated with it. During the waking state we see the ākāśa outside us and experience therein pleasure and pain, though the measure of the pain is greater than that of the pleasure. In the dream state we feel pleasure and pain in the ākāśa within the body, but the pleasure exceeds the pain. In dreamless sleep we gather our experience in the ākāśa of the heart. It is an experience of pleasure alone, without pain. Thus the ākāśa within the heart is the best of all the forms of ākāśa, and one should concentrate on it.

*Here ends Chapter Twelve
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XIII

MEDITATION ON THE DOOR-KEEPERS

OF THAT HEART there are five doors controlled by the devas. That which is the eastern door is the prāna—that is the eye, that is Āditya (the sun). One should meditate on that as brightness and the source of food. He who knows this becomes bright and an eater of food.

THAT HEART: As described in the preceding chapter.

DOORS: Through these doors one reaches the Supreme Self, which resides in the heart.

PRĀNA: The vital breath which moves through the nose and the mouth.

THAT IS THE EYE: The eye cannot function without the prāna. The sun, the governing deity of the eye, has its abode in the eye. Therefore the sun, the prāna, and the eye are not different from one another.

SOURCE OF FOOD: From the sun comes rain, and from rain, food. Therefore the sun is the source of food.

HE WHO ETC: This is the indirect result. The direct result is the gratification of the door-keeper and, through his help, the vision of the Supreme Self.

EATER OF FOOD: That is to say, healthy.

After the meditation on the Gāyatri, the meditation on the door-keepers is described. When they are pleased, one has easy access to the King, that is to say, the Lord, who dwells in the heart.

2

That which is the southern gate is the vyāna—that is the ear, that is Chandramā (the moon). One should meditate on that as prosperity and fame. He who knows this becomes prosperous and famous.

VYĀNA: The vital breath by means of which one performs strenuous work, or which functions variously in the different joints.

The organ of hearing is the cause of knowledge gathered through the ear. The moon is the cause of food. Both knowledge and food lead to prosperity, and prosperity leads to fame. Because of its relation with the ear and the moon, the vyāna, too, is endowed with these two attributes.

3

That which is the western gate is the apāna—that is speech, that is Agni (fire). One should meditate on that as the radiance of Brahman and the source of food. He who knows this becomes radiant and an eater of food.

APĀNA: The vital breath by means of which one expels unassimilated food and drink.

RADIANCE OF BRAHMAN: The radiance of countenance obtained from the study of the scriptures and leading of the life of a real brāhmin.

4

That which is the northern gate is the samāna—that is the mind, that is Parjanya (the rain-god). One should meditate on that as fame and beauty. He who knows this becomes famous and beautiful.

SAMĀNA: The vital breath by means of which one digests food and drink.

5

That which is the upper gate is the udāna—that is Vāyu, that is the ākāśa. One should meditate on that as strength and greatness. He who knows this becomes strong and great.

UDĀNA: The vital breath which moves upward from the feet.

6

These are the five servants of Brahman, the door-keepers of the world of heaven. He who thus knows these five servants of Brahman, the door-keepers of the world of heaven—in his family a hero is born. He who thus knows the five servants of Brahman, the door-keepers of the world of heaven, himself attains the world of heaven.

BRAHMAN: Which dwells in the heart. These five sense-organs, called prānas, are the door-keepers of the heaven in the heart.

KNOWS: That is to say, controls through meditation.

HE WHO ETC: When the sense-organs are not under control, but are distracted by attachment to the objects of the external world, the mind does not find rest in Brahman, which dwells in the heart. But when the sense-organs are under control and through meditation one realizes their identity with their governing deities, they help in the realization of Brahman.

Now it is shown how Brahman, which dwells in Its own glory high above heaven, is to be meditated upon as the radiance in the heart:

7-8

Now, the light which shines above this heaven, above all the worlds, above everything, in the highest worlds not excelled by any other worlds, that is the same light which is within man. There is this visible proof [of this light]: when we thus perceive by touch the warmth in the body. And of it we have this audible proof: when we thus hear, by covering the ears, what is like the rumbling of a carriage, or the bellowing of an ox, or the sound of a blazing fire. One should worship [as Brahman] that [inner] light which is seen and heard. He who knows this becomes conspicuous and celebrated, yea, he becomes celebrated.

ABOVE EVERYTHING: Above the universe.

HIGHEST WORLDS ETC: The worlds of Brahmā, Hiranyagarbha, etc. They are nearest to Brahman and are therefore called excellent.

THERE IS THIS VISIBLE PROOF ETC: That warmth must come from something, just as smoke comes from fire; and this something is Brahman. The warmth and the sound referred to in the text are to be regarded as symbols of Brahman, which is to be meditated on through them. It should be noted here that the Upanishad speaks of warmth which is felt by touch as a proof of the visibility of the inner light; the reason is that touch and form always go together.

“The presence of Brahman in the heart of man is not to rest on the testimony of revelation alone, but is here to be established by the evidence of the senses. Childish as the argument may seem to us, it shows at all events how intently the old brāhmīns thought on the problem of the evidence of the invisible.”
(*Max Müller*).

*Here ends Chapter Thirteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XIV

THE ŚĀNDILYA DOCTRINE

ALL THIS is Brahman. From It the universe comes forth, in It the universe merges, and in It the universe breathes. Therefore a man should meditate on Brahman with a calm mind.

Now, verily, a man consists of will. As he wills in this world, so does he become when he has departed hence. Let him [with this knowledge in mind] form his will.

ALL THIS: The visible universe diversified by names and forms.

BRAHMAN: The word *Brahman* here suggests that It is the most ancient.

MERGES: That is to say, becomes identified with It.

BREATHES: During the state of continuance, the universe lives and moves in Brahman.

FROM IT . . . BREATHES: The passage emphasizes that the universe, at all periods of time, remains one with Brahman. It can never exist apart from Brahman. The universe is Brahman Itself, and consequently Brahman is one and without a second.

CALM MIND: As everything is Brahman, one must not cherish attachment and aversion, which distract the mind.

WILL: The word *kratu* denotes determination, which makes one feel that an object can be only a certain thing and nothing else.

AS HE WILLS ETC: Compare *B. G. VIII. 6*.

LET HIM ETC: The meaning is that one should remember that what happens after death is determined by one's will in one's present life.

The present chapter describes the meditation on Saguna Brahman without a physical symbol.

How one should meditate upon Brahman with a single-minded will:

2-3

He who consists of the mind, whose body is subtle, whose form is light, whose thoughts are true, whose nature is like the ākāśa, whose creation

is this universe, who cherishes all [righteous] desires, who contains all [pleasant] odours, who is endowed with all tastes, who embraces all this, who never speaks, and who is without longing—

He is my Self within the heart, smaller than a grain of rice, smaller than a grain of barley, smaller than a mustard seed, smaller than a grain of millet; He is my Self within the heart, greater than the earth, greater than the mid-region, greater than heaven, greater than all these worlds.

MIND: The instrument of thinking. Attachment and detachment are functions of the mind. Associated with the upādhi of the mind, the Lord appears to engage in work and desist from it.

WHOSE BODY IS SUBTLE: The subtle body, endowed with the attribute of knowledge and action.

LIGHT: Consciouness.

WHOSE THOUGHTS ETC: That is to say, whose determination never fails in attaining its object. A determination fails when it is based upon a false foundation.

WHOSE . . . ĀKĀŚA: That is to say, omnipresent, subtle, and formless.

WHO . . . SPEAKS: That is to say, who is without a tongue (which here stands for all the sense-organs).

WITHOUT LONGING: Because His desires are always fulfilled.

SMALLER THAN ETC: All these phrases denote the extremely subtle nature of the Self.

GREATER THAN ETC: These phrases denote the infinity of the Self.

4

He whose creation is this universe, who cherishes all desires, who contains all odours, who is endowed with all tastes, who embraces all this, who never speaks, and who is without longing—He is my Self within the heart, He is that Brahman. When I shall have departed hence I shall certainly reach Him: one who has this faith and has no doubt [will certainly attain to that Godhead]. Thus said Śāndilya, yea, thus he said.

SELF: The word does not indicate the individual self but refers to the Supreme Self.

It is not enough for a worshipper of Saguna Brahman to have the vision of God merely once; he must have that vision at the time of death. Then alone will he attain Brahmaloaka, and afterwards complete Liberation.

*Here ends Chapter Fourteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XV

MEDITATION ON THE UNIVERSE AS A CHEST

THE CHEST [of the universe], with the mid-region for its inside and the earth for its bottom, does not decay. The quarters are its [different] corners, and heaven is its lid, which is above. This chest is the storehouse of treasures. Inside it are all things.

DOES NOT DECAY: Because the chest consists of the universe, which endures for thousands of aeons.

TREASURES: That is to say, the results of the actions of living beings.

ALL THINGS: The results of actions together with the instruments thereof.

The birth of a hero is spoken of in III. xiii. 6. But the mere birth of a hero is not enough for the happiness of the father. He should be versed in the Vedas and long-lived. The present chapter shows the way to longevity.

The quarters are to be meditated upon as the corners of the chest :

2

The eastern quarter is called Juhu, the southern quarter Sahamānā, the western quarter Rājñi, and the northern quarter Subhutā. Vāyu (the air) is their child. He who knows this Vāyu as the child of the quarters never weeps for his sons.

I know the air to be the child of the quarters; may I never weep for my sons.

JUHU: The priest offers libations (juhvatī), turning to the east.

SAHAMĀNĀ: Sinners suffer (sahantē) in the city of Yama, which is in the south.

RĀJÑI: The western quarter is called Rājñi either because it is sacred to King Varuna (Rājan) or on account of the red colour (rāga) of the twilight.

SUBHUTĀ: Wealthy beings (bhutimat) like Kuvēra rule over the north.

NEVER . . . SONS: That is to say, whose sons never die before him.

I KNOW ETC: This statement is made by one who desires a son whose death he will never mourn.

3

I take refuge in the imperishable chest with this one and this one and this one. I take refuge in the prāna with this one and this one and this one. I take refuge in Bhuh with this one and this one and this one. I take refuge in Bhuvah with this one and this one and this one. I take refuge in Svah with this one and this one and this one.

TAKE REFUGE: For the sake of the long life of the sons.

THIS ONE ETC: Here the names of the sons are to be pronounced.

The text, which is a part of the meditation, should be recited.

4

When I said: "I take refuge in the prāna," *prāna* meant everything that exists here—in that I take refuge.

5

When I said: "I take refuge in Bhuh," what I [really] said was: "I take refuge in the earth, the mid-region, and heaven."

6

When I said: "I take refuge in Bhuvah," what I said was: "I take refuge in fire, the air, and the sun."

7

When I said: "I take refuge in Svah," what I said was: "I take refuge in the Rig-Veda, Yajur-Veda, and Sāma-Veda." That is what I said, yea, that is what I said.

*Here ends Chapter Fifteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XVI

MAN AS A SACRIFICE (I)

A PERSON, indeed, is a sacrifice. His [first] twenty-four years constitute the morning libation. The Gāyatri [metre] has twenty-four syllables, and the morning libation is offered with Gāyatri hymns. The Vasus are connected with that part of the sacrifice. The prānas are the Vasus; for, verily, they make everything abide (vāsayantī) in this body.

PERSON: The visible man, consisting of the aggregate of the body, senses, prānas, etc.

A PERSON ETC: One is asked to look upon a man, symbolically, as a sacrifice. Two reasons for the similarity are given.

THE GĀYATRI ETC: This is one point of similarity. The other two parts of a man's life will be presently explained as similar to the other two libations.

THE VASUS ETC: This is the other point of similarity.

ARE CONNECTED: The Vasus are the controlling deities of the morning libation.

PRĀNAS: That is to say, the sense-organs.

FOR, VERILY, ETC: It is only while the prānas abide in the body that all beings continue to live. The prānas are called Vasus because they abide and make others abide.

After describing in the preceding chapter the method of meditation for obtaining a long-lived son, the Upanishad lays down in the present chapter the meditation whereby one can prolong one's own life. It is only when a man lives long that he enjoys the company of his sons and other earthly pleasures.

2

If anything ails him during that period, he should recite [the following mantra]: "O ye prānas, ye Vasus, unite this morning libation with the midday libation. May I, who am a sacrifice, not disappear in the midst of the prānas, who are the Vasus." Thus he rises from his illness and becomes free of it.

ANL: That is to say, if he suffers from a serious illness.

UNITE ETC: That is to say, join together the first period of life with the second period.

NOT DISAPPEAR ETC: That is to say, not die.

THUS ETC: By means of the recitation of the mantra and meditation on it, he becomes free from ailments.

3

His next forty-four years constitute the midday libation. The Tristubh [metre] has forty-four syllables, and the midday libation is offered with Tristubh hymns. The Rudras are connected with that part of the sacrifice. The prānas are the Rudras; for, verily, they make everything weep (rodayantī).

FOR, VERILY, ETC: The word *Rudras* is derived from the root *rud*, which means to cry. Rudra means one who cries or makes others cry. It is generally during middle age that a man becomes cruel. He himself suffers pain and inflicts it upon others.

The day when the Soma-sacrifice is performed is divided into three periods, namely, morning, midday, and evening, and three libations are offered during the three periods. According to the *Aitareya Brāhmana*, the Vasus and Agni (fire) are the controlling deities of the morning libation, the Rudras and Indra of the midday libation, and the Viśve-devas and Ādityas (suns) of the evening libation. In ancient times, Prajāpati divided the libations and the metres for the gods. He assigned the morning libation and the Gāyatri metre to the Vasus and Agni, the midday libation and the Tristubh metre to the Rudras and Indra, and the evening libation and the Jagati metre to the Viśve-devas and the Ādityas.

4

If anything ails him during that [second] period, he should recite [the following mantra]: “O ye prānas, ye Rudras, unite this midday libation with the third libation. May I, who am a sacrifice, not disappear in the midst of the prānas, who are the Rudras.” Thus he rises from his illness and becomes free of it.

5

His next forty-eight years constitute the third oblation. The Jagati [metre] has forty-eight syllables, and the third oblation is offered with Jagati hymns. The Ādityas are connected with that part of the sacrifice. The prānas are the Ādityas; for, verily, they take up (ādadatē) everything.

FOR, VERILY, ETC: The prānas are called the Ādityas. The Ādityas (suns) take up liquids; likewise, the senses-organs take up sound, taste, etc.

6

If anything ails him during that [third] period, he should recite [the following mantra]: “O ye prānas, ye Ādityas, extend this my third libation to the full age. May I, who am a sacrifice, not disappear in the midst of the prānas, who are the Ādityas.” Thus he rises from his illness and becomes free of it.

FULL AGE: The full span of life, as stated in this chapter, is one hundred and sixteen years.

That the teaching described above brings the proper result is shown by an example:

7

Mahidāsa, the son of Itarā, knew this and said [addressing a disease]: “O you [disease]! Why do you afflict me? I shall not die of this [pain]” He lived a hundred and sixteen years. He, too, who knows this lives on to a hundred and sixteen years.

ONE HUNDRED AND SIXTEEN YEARS: This number is obtained by adding twenty-four, forty-four, and forty-eight.

*Here ends Chapter Sixteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XVII

MAN AS A SACRIFICE (II)

WHEN A MAN hungers, thirsts, and abstains from pleasures—these are his initiatory rites.

MAN: He who is the sacrificer.

INITIATORY RITES: He should regard these miseries as initiatory rites.

The initiatory rites in the Soma-sacrifice require several acts of penance on the part of the sacrificer. He should practise self-control, use a hard deer-skin for his seat, live on a diminishing quantity of milk, and confine himself to a particular spot between sunrise and sunset. Thus the initiatory rites are painful. One should look upon the afflictions of life as initiatory rites. The experience of pain is common to both.

2

When he eats, drinks, and enjoys pleasures, he then participates in the Upasadas.

UPASADAS: A ceremony which constitutes a part of the Soma-sacrifice. The sacrificer, in this ceremony, drinks milk, but before the initiatory rites the sacrificer must fast. Thus the former is a happier man. He also knows that the day when he can eat somewhat of a normal meal is not far off. This, too, makes him happy. The enjoyment of happiness is the feature common to ordinary eating etc. and participation in the Upasadas. One is asked to look upon eating, drinking, etc. as the Upasadas. The whole of life is to be regarded as a sacrifice.

3

When a man laughs, eats, and enjoys sexual intercourse—these are the Stuta and Śastra.

STUTA: A class of mantras recited in the sacrifice.

ŚASTRA: A Śastra is a hymn of the Rig-Veda sung with a proper melody and thus turned into a Sāman.

Laughter, etc. are accompanied by sounds. The hymns and recitations are also full of sounds. This is the similarity.

4

Austerity, almsgiving, uprightness, non-violence, and truthfulness—these are the gifts (dakshinā) for the priests.

The similarity between austerity etc. and the gifts for the priests is this: the former enhance the righteousness of a man, and the latter make a religious act fruitful.

5

[Because the life of a man is a sacrifice] therefore they say that his mother will give birth (soshyati) to him, or his mother has given birth (asoshṭā) to him. [The same words are used in the Soma-sacrifice and mean: "He will pour out the Soma-juice" and "He has poured out the Soma-juice."] This is his birth. His death is the Avabhṛitha.

HIS MOTHER ETC: The words *soshyati* and *asoshṭā* are both derived from the root *su*, which means both to give birth and to extract the soma-juice.

THIS IS ETC: The extraction of the soma-juice, in the Soma-sacrifice, and the birth of a person have similarities because of their association with the same root *su*.

AVABHṚITHA: After the completion of the Soma-sacrifice the sacrificer and his wife take a bath called the Avabhṛitha. Then he changes his clothes. Similar ceremonies are performed after death. The corpse is given a bath and dressed in new clothes. On account of this similarity, also, the life of a man is regarded as a sacrifice.

The eulogy of the teaching:

6

Ghōra, of the line of Angirasa, communicated this [teaching] to Krishna, the son of Devaki—and it quenched Krishna's thirst [for any other knowledge]—and said: "When a man approaches death he should take refuge in these three [thoughts]: 'Thou art indestructible (akshata),' 'Thou art unchanging (aprachyuta),' and 'Thou art the subtle prāna.'"

On this subject there are two Rik-verses:

KRISHNA: He is quite different from the famous Krishna of the *Mahābhārata*.
SHOULD . . . REFUGE: That is to say, should recite.

THOU ART: These refer to the passages in the Yajur-Veda.

TWO RIK-VERSES: These verses are for the eulogy of the teaching and not for the purpose of repetition (japam). See *Ri.* VIII. vi. 30. and I. I. 10.

7

“They (i.e. the knowers of Brahman) see everywhere the Supreme Light, which shines in Brahman, which is all-pervading like the light of day, and which belongs to the primeval Seed.

“Perceiving the higher light [in the sun]—which is above the darkness [of ignorance]—as the higher light in the heart, [perceiving] the Supreme Light which is higher than all lights, we have reached the Highest Light, the Sun, the most luminous among the gods, yea, we have reached the Highest Light, the Sun, the most luminous among the gods.”

THEY . . . SEE ETC: That is to say, they realize Brahman as a result of the practice of self-control, continence, and other spiritual disciplines.

HIGHER LIGHT [IN THE SUN]: That is to say, Saguna Brahman, which is indicated by the word *Tat* (*That*) in the Vedic statement “Tattvamasi” (“That thou art.”)

HIGHER LIGHT IN THE HEART: That is to say, the individual self, which is indicated by the word *tvam* (*thou*) in the Vedic statement “Tattvamasi.” “That” and “thou” are identical.

SUPREME LIGHT: The Pure Brahman, which is the ground of identity of both “That” and “thou.”

SUN: That which energizes all things.

*Here ends Chapter Seventeen
of Part Three of the
Chhândogya Upanishad.*

CHAPTER XVIII

THE MIND AND THE ĀKĀŚA AS SYMBOLS OF BRAHMAN

ONE SHOULD meditate on the mind as Brahman—this is said with reference to the body. One should meditate on the ākāśa as Brahman—this is said with reference to the gods. Thus both—the meditation with reference to the body and the meditation with reference to the gods—are being taught.

MIND: Brahman is realized in the pure mind.

ĀKĀŚA: Brahman and the ākāśa are both subtle and all-pervading.

Brahman was described in III. xiv. 2. as the mind and the ākāśa because of the similarity of some of their attributes. Now one is asked to look upon the entire mind and the ākāśa as Brahman.

2

That Brahman has four feet (quarters): speech is one foot, the prāna (the nose) is one foot, the eye is one foot, the ear is one foot—this is said with reference to the body. Now with reference to the gods: Agni (fire) is one foot, Vāyu (air) is one foot, Āditya (the sun) is one foot, and the quarters (diśāh) are one foot. This is the twofold meditation with reference to the body and with reference to the gods.

SPEECH: The organ of speech.

PRĀNA: The word here indicates the organ of breathing.

An animal stands on four legs, which are attached to its belly. Likewise speech, the prāna, the eye, and the ear are attached to Brahman, whose symbol is the mind; and fire, the air, the sun, and the quarters are attached to Brahman, whose symbol is the ākāśa.

3

Speech is, indeed, a fourth foot (quarter) of Brahman [of which the

mind is a symbol]. It shines and warms with the light of fire. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman.

SPEECH ETC: As an animal goes out, with the help of its legs, in search of food, so the mind seeks, with the help of the organ of speech, to express its thought. That is to say, speech is to be regarded as a foot of the Mind-Brahman. The same applies to the other senses.

A FOURTH FOOT: That is to say, in relation to the other three.

IT SHINES ETC: That is to say, one should meditate on fire, the air, the sun, and the quarters as the foundations of speech, the prāna (the nose), the eye, and the ear. Or the passage may mean that the organ of speech obtains its energy from such heat-giving substances as oil, butter, etc.

4

Prāna (the nose) is, indeed, a fourth foot of Brahman. It shines and warms with the light of the air. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman.

AIR: The air stimulates the organ of smell.

5

The eye, indeed, is a fourth foot of Brahman. It shines and warms with the light of the sun. He who knows this shines and warms with fame, with renown, and with the radiance of Brahman.

SUN: The sun stimulates the eye and reveals the objects seen by the eye.

6

The ear, indeed, is a fourth foot of Brahman. It shines and warms with the light of the quarters. With fame, with renown, and with the radiance of Brahman he shines and warms who knows this, yea, who knows this.

QUARTERS: The quarters stimulate the ear and reveal sound.

*Here ends Chapter Eighteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER XIX

MEDITATION ON THE SUN AS BRAHMAN

THE SUN is Brahman: this is the teaching. An explanation thereof follows:

In the beginning this [universe] was non-existent. It became existent. It grew. It turned into an egg. The egg lay for the period of a year. Then it broke open. Of the two halves of the egg-shell, one half was of silver, the other of gold.

THE SUN ETC: The sun has been represented in the preceding chapter as one of the four feet of Brahman. It is now represented as Brahman, and should be meditated upon as such.

IN THE BEGINNING: That is to say, prior to the manifestation of name and form.

NON-EXISTENT: Before the creation there was neither name nor form. It is not that nothing whatever existed at that time; for the manifested universe cannot come out of nothing. Therefore the meaning is that the universe was not differentiated into name and form; it was as if non-existent. From the relative standpoint, the existence and non-existence of an object seem to depend upon the sun. In the absence of the sun, when everything is pitch dark, nothing is seen to exist. When the sun shines, all objects are seen to exist. It is said in common parlance that in the absence of the king, the capital is as good as non-existent. Thus the purpose of the text is to eulogize the sun and not to describe the existence or non-existence of the universe. The sun is to be regarded as Brahman.

IT BECAME EXISTENT: What had been dormant and inert before, became slightly active and mobile.

IT GREW: It showed a slight manifestation of name and form, like the sprouting of a seed. It became further materialized.

LAY: That is to say, continued to exist in the same form.

The whole verse is a eulogy of the sun, which is to be regarded as a symbol of Brahman.

That which was of silver became the earth; that which was of gold, heaven. What was the thick membrane [of the white] became the

mountains; the thin membrane [of the yolk], the mist and the clouds. The veins became the rivers; the fluid in the bladder, the ocean.

THAT . . . SILVER: Refers to the lower half of the egg-shell.

HEAVEN: The upper regions.

THICK MEMBRANE: Which covers the embryo.

VEINS: That is to say, the veins of the embryo.

3

And what was born of it was yonder Āditya, the sun. When it was born shouts of "Hurrah!" arose, together with all beings and all objects of desire. Therefore at its rise and its every return shouts of "Hurrah!" together with all beings and all objects of desire arise.

SHOUTS . . . AROSE: As people shout in joy when the first son of their king is born.

ALL BEINGS: Both animate and inanimate.

THEREFORE ETC: Because the existence of beings and the objects of their desire depend upon the sun.

4

He who, knowing this, meditates on the sun as Brahman—pleasant sounds will quickly approach him and continue to delight him, yea, will continue to delight him.

PLEASANT SOUNDS ETC: This is the tangible result. The intangible result is the attainment of Brahman.

*Here ends Chapter Nineteen
of Part Three of the
Chhāndogya Upanishad.*

CHAPTER I

THE STORY OF JĀNAŚRUTI AND RAIKVA

THERE ONCE lived [a king named] Jānaśruti, who was a great-grandson of Janaśruta. He bestowed his gifts with respect, gave away liberally, and cooked much food [for the hungry]. He built rest-houses everywhere with the thought that people everywhere would eat his food.

THERE ONCE ETC: The story is introduced with a view to making the teaching easily comprehensible. Another purpose is to show that such virtues as generosity and calmness are necessary for the acquiring of knowledge.

It has been previously mentioned that vāyu (the air) and the prāna are feet, or parts, of Brahman. Now they are represented as Brahman Itself, so that they may be meditated upon as such.

2

One night some flamingos were flying along. One flamingo said to another: "Hey! Ho! Short-sighted, Short-sighted! The radiance of Jānaśruti, the great-grandson of Janaśruta, has spread to the sky. Do not touch it, lest it should burn you."

ONE NIGHT ETC: Evidently it was a summer night and Jānaśruti was resting on the terrace of his palace.

FLAMINGOS: According to Śankarāchārya, certain sages or gods, being pleased with the generosity of the king and having assumed the form of flamingos, were flying over the palace and had come within sight of him.

SHORT-SIGHTED: The word is used as a term of reproach.

3

The other replied: "Say, who is this person about whom you have spoken as though he were like Raikva, the man with the cart?"

"What sort of person is this Raikva, the man with the cart?"

SAY, ETC: The implication is as follows: "Oh, this king is a mean fellow, being what he is, and yet you speak of him as highly as if he were Raikva, the man with the cart. When the man is not at all like Raikva, it is certainly not proper to speak of him as if he were Raikva." (*Śankarāchārya*)

4

[The short-sighted flamingo replied:] "As [in a game of dice], when the krita is won, the lower ones also are won, so whatever merits people acquire all accrue to that Raikva. As Raikva I describe him, too, who knows what Raikva knows."

KRITA: A game of dice is played with four dice. They are marked with one, two, three, and four spots and are called, respectively, kali, dvāpara, tretā, and krita. The krita represents the highest number. When a person succeeds in throwing it, he wins the other three dice also. The higher number includes the lower.

ALL ACCRUE TO THAT RAIKVA: Because Raikva was the most virtuous of all. The results of the good deeds performed by him included the results of the good deeds of other living beings.

AS RAIKVA ETC: If anyone knows what Raikva knows, then to such a one also, as to Raikva, belong the results of all the virtuous deeds performed by other living beings.

5-6

Jānaśruti the great-grandson of Jānaśruta overheard this [conversation]. Immediately after getting out of bed, he said to his attendant: "Friend, did you speak of me as though I were Raikva, the man with the cart?"

"What sort of person is Raikva, the man with the cart?"

"As [in a game of dice], when the krita is won, the lower ones also are won, so whatever merits people acquire all accrue to that Raikva. As Raikva I describe him, too, who knows what Raikva knows."

JĀNAŚRUTI ETC: The king, lying on the terrace of his palace, overheard the conversation of the flamingos, deprecating him and praising Raikva, another learned person. Brooding over this, he passed the remaining portion of the night and in the morning was aroused by the eulogistic chants of his bards.

ATTENDANT: The word *kshattā* in the text may mean either a charioteer or a door-keeper. Such a person is born of a kshatriya mother and a śudra father, or of a śudra mother and a kshatriya father.

FRIEND ETC: That is to say, the eulogistic chants sung by the bards were proper only for Raikva, and not for him. Or the passage may mean: "Friend, please tell Raikva, with the cart, that I want to call on him."

AS [IN A GAME OF DICE] ETC: The king repeated the words of the flamingo.

7

The attendant searched for him and returned without finding him. Then the king said to him: "Listen, where a knower of Brahman is to be searched for, look for him there."

WHERE ETC: That is to say, in solitary places, such as a forest or the bank of a river.

8

[After proper search] the attendant came upon a person who, lying underneath his cart, was scratching an itch. [Humbly] he took his seat near him and said: "Revered Sir, are you Raikva, the man with the cart?"

"Oh yes, I am he," he answered.

Then the attendant returned, saying to himself: "I have found him out."

OH YES, ETC: Evidently Raikva was annoyed at being disturbed, and he answered in an off-hand manner.

*Here ends Chapter One
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER II

DIALOGUE OF RAIKVA AND JĀNAŚRUTI (I)

THEN JĀNAŚRUTI the great-grandson of Janaśruta took with him six hundred cows, a necklace, and a chariot with mules, and went to Raikva and said:

“Raikva, here are six hundred cows, a necklace, and a chariot with mules. Pray, revered Sir, teach me the deity whom you worship.” (1-2)

The king had understood from the report of his attendant that Raikva intended to settle down as a householder and needed wealth to defray his household expenses.

3

To him the other said: “Ah, may the necklace and the chariot remain with you, O Śudra, along with the cows.”

Thereupon Jānaśruti the great-grandson of Janaśruta took with him a thousand cows, a chariot with mules, a necklace, and his own daughter, too, and went to Raikva.

ŚUDRA: According to Śankarāchārya, the king did not belong to the śudra caste. “The old teachers have explained this point thus: By addressing him as ‘Śudra,’ the sage Raikva shows that he already knows what is passing in the king’s mind. The word *śudra* means: ‘one who *is melting (dravati)* with sorrow at hearing of the greatness of Raikva as spoken of by the flamingos.’ Or it may be that the king is addressed as ‘Śudra’ because he comes for instruction with an offering of riches, like a śudra, without serving him, like a religious student, with salutations and attendance, as befits a person belonging to a higher caste; the word does not mean that the king is a śudra by caste. Others, however, have explained that Raikva addressed him thus because he was enraged at his offering so little; it is said that wealth is to be accepted when a sufficient amount is offered.” (*Śankarāchārya.*)

4

Jānaśruti said to him: “Raikva, here are a thousand cows, a necklace,

a chariot with mules, this wife, and this village where you shall dwell. Revered Sir, teach me.”

5

Then considering her (the princess) as the door for imparting knowledge, Raikva said: “O Śudra! You brought these [cows and other presents; this is good]. But you will make me speak now only through this means (i.e. the princess).”

These are the villages named Raikvaparna, in the country of Mahāvrihas, where Raikva lived.

Now Raikva said to the king:

ŚUDRA: Raikva was pleased with the gifts the king now offered. The word *sudra* he uses now is only a repetition of what he had said before; no insult was meant.

THESE ARE ETC: The villages which the king gave Raikva as a gift came to be called Raikvaparna.

*Here ends Chapter Two
of Part Four of the
Chhândogya Upanishad.*

CHAPTER III

DIALOGUE OF RAIKVA AND JĀNAŚRUTI (II)

“VERILY, VĀYU (the air) is the swallower (samvarga). For when fire goes out it is indeed swallowed by the air. When the sun sets it is swallowed by the air. When the moon sets it is swallowed by the air.

VĀYU ETC: The word *vāyu* here means the external air, and not the *prāna*, which will be mentioned later. The air should be meditated upon as the great swallower; for it swallows up or absorbs into itself deities like fire, the sun, and the moon. *Vāyu* is a symbol of *Prajāpati*.

SWALLOWED BY ETC: The air makes these cosmic divinities one with itself.

2

“When water dries up it is swallowed by the air. For indeed the air absorbs them all. So much with reference to the gods.

3

“Now with reference to the body: Verily, the *prāna* is the swallower. When a man sleeps, speech goes into the *prāna*, sight goes into the *prāna*, hearing goes into the *prāna*, and the mind goes into the *prāna*. For indeed the *prāna* absorbs them all.

4

“These are the two swallowers: the air among the gods, the *prāna* among the senses.”

With a view to eulogizing the aforesaid swallowers, a story is told:

5

Once Śaunaka of the line of Kapi, and Abhipratārin son the of

Kakshasena, were being waited upon at their meal, when a brahmachārin begged food of them. They did not give him anything.

THEY DID NOT ETC: They understood the religious student to be proud of his knowledge of Brahman, and intended to test him. They wanted to see what he would say to them.

6

He said: "One God, Prajāpati, swallowed the four great ones. He is the Guardian of the world. O descendant of Kapi, O Abhipratārin, mortals do not see Him though he abides in manifold forms. Verily, this food has not been given to Him to whom it belongs."

ONE GOD ETC: Or the passage may be translated as follows: "The God who swallowed four great ones, who is He?"

FOUR GREAT ONES: As vāyu, Prajāpati swallowed fire, the sun, the moon, and water; and as the prāna, He swallowed speech, sight, hearing, and the mind.

MORTALS: Who are devoid of wisdom.

WORLD: The whole universe, consisting of heaven, earth, and the mid-region.

MANY FORMS: That is to say, from the standpoint of the gods and the body.

VERILY, THIS FOOD ETC: The brahmachārin knew his identity with Prajāpati, who, as the prāna, is the real eater. Therefore to deny him food was to deny it to Prajāpati.

7

Śaunaka of the line of Kapi, pondering on those words, went to the brahmachārin [and said]: "He is the self of the gods, the creator of all beings, with unbroken teeth, the eater, the truly wise one. They speak of His magnificence as great, because without being eaten, He eats even what is not [common] food. O brahmachārin, we meditate upon this [Brahman]."

Then he said [to the attendants]: "Give him food."

SELF OF THE GODS: That is to say, of fire, the sun, the moon, and water. Or the passage may mean that, as vāyu, He swallows them at the time of dissolution.

CREATOR OF ALL BEINGS: That is to say, of speech, sight, hearing, and the mind. As the prāna, He swallows them in deep sleep and manifests them at the time of waking. Or the word *beings* may mean all animate and inanimate objects.

UNBROKEN TEETH: That is to say, though He swallows everything, yet He never grows weary.

WE MEDITATE UPON THIS: Or the passage may mean: "We do not meditate upon this Brahman, but on the Supreme Brahman."

The result of this knowledge :

8

They gave [food] to him. Now these five (i.e. the eater vāyu, and fire, the sun, the moon, and water, which are its food) and those five (i.e. the eater prāna, and the organs of speech, the eye, the ear, and the mind, which are its food) make ten. These together constitute the krita (the highest throw in a game of dice). [On account of this similarity of ten,] these ten are the food in the [ten] quarters, and further, they are Virāt, the eater of food, by which all this becomes seen. All this he sees, and the eater of food he becomes, who knows this, yea, who knows this.

KRITA: The krita throw comprises ten: kali (1) + dvāpara (2) + tretā (3) + krita (4). (See IV. i. 4.) It is because the krita represents the highest number that it includes the others. Therefore it is the eater and the others are its food. Thus the krita and its food make ten. Again, vāyu and its food make five, and the prāna and its food make five. Thus the total is ten, which includes both the eater and the food. On account of this similarity, the krita and its food are non-different from vāyu and its food, and also from prāna and its food, because they too make ten.

FOOD: Virāt is described in the Vedas as food. He is also the eater of food.

QUARTERS: There are ten quarters: east, west, north, south, the four subsidiary quarters, and the upper and lower quarters.

*Here ends Chapter Three
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER IV

THE STORY OF SATYAKĀMA

ONCE UPON a time, Satyakāma the son of Jabālā addressed his mother and said: “[Revered] Mother, I wish to become a brahmachārin. Of what ancestry am I?”

I WISH ETC: He wished to lead the life of a religious student at a teacher’s house for the purpose of studying the Vedas.

ANCESTRY: The Sanskrit word *gotra* in the text refers to the remote founders of the family, who are generally holy persons. Their names are recited on such sacred occasions as marriages, initiations, etc.

The universe, or Virāt, consisting of ten parts, as described in the preceding chapter, is both the food and the eater of the food. It is now divided into sixteen parts. One is asked to regard it as Brahman. The purpose of the story is to emphasize faith and austerity as helps for meditation.

2

She said to him: “I do not know, my child, of what ancestry you are. In my youth I was preoccupied with many [household] duties and with attending [on guests] when I conceived you. I do not know of what ancestry you are. I am Jabālā by name, and you are Satyakāma. So you may speak of yourself as Satyakāma Jābāla (the son of Jabālā).

IN MY YOUTH ETC: When a young woman, she had been extremely busy with various household duties. It was then that she had conceived Satyakāma, and at that time her husband had died. Hence she had not had an opportunity to find out her husband’s ancestry. According to some modern writers, Satyakāma did not have a legitimate father.

3

He [came to] Gautama the son of Haridrumata and said: “[Revered] Sir, I wish to live with you as a brahmachārin. May I approach you, Sir [as a pupil]?”

REVERED SIR: The Sanskrit word *bhagavān* in the text, which refers to God as endowed with the six supernatural attributes, is an epithet used in addressing a teacher or father, and denotes respect. It has been translated throughout *The Upanishads* as “revered Sir,” “venerable Sir,” or “Sir.”

4

Gautama said to him: “Of what ancestry are you, dear friend?”

Satyakāma said: “I do not know, Sir, of what ancestry I am. I asked my mother about it, and she replied: ‘In my youth I was preoccupied with many [household] duties and with attending [on guests] when I conceived you. I do not know of what ancestry you are. I am Jabālā by name, and you are Satyakāma.’ I am therefore, Sir, Satyakāma Jābāla.”

DEAR FRIEND: The Sanskrit word *somya* has no English equivalent. This epithet, generally used in addressing a son or disciple, denotes a young man of comely and pleasant face, reflecting innocence and inner serenity. Throughout *The Upanishads* the word has been translated either as “my dear” or “dear friend.”

5

Gautama said: “None but a [true] brāhmin would thus speak out. Fetch the fuel, dear friend; I shall initiate you. You have not departed from truth.”

He initiated Satyakāma. Having separated out four hundred lean and weak cows [from his herd], he said: “Dear friend, go with these.”

Driving them away [toward the forest], Satyakāma said: “I shall not return until they become a thousand.” He lived a number of years [in the forest].

When the cows had become a thousand—

WOULD THUS ETC: That is to say, would make such a straightforward answer in spite of the possibility of his being misunderstood as being a person of illegitimate birth.

NOT DEPARTED ETC: A true brāhmin under no circumstances swerves from truth.

FUEL: For the purpose of lighting the sacrificial fire. The offering of oblations forms a part of the initiatory rites.

*Here ends Chapter Four
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER V

INSTRUCTION BY THE BULL

THE BULL [of the herd], addressing him, said: "Satyakāma!"

"Revered Sir!" Satyakāma replied.

The bull said: "Dear friend, we have become a thousand, take us to the teacher's house.

REVERED SIR: Satyakāma found out that the deity Air (Vāyu) controlling the quarters, pleased with his faith and austerity, was speaking to him through the bull. He therefore addressed him with respect.

2

"I will declare to you one foot of Brahman."

"Declare it, Revered Sir."

The bull said to him: "The east is one quarter, the west is one quarter, the south is one quarter, the north is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Prakāśavat (shining).

Brahman has three other parts, or feet, each consisting of four quarters.

3

"He who knows this and meditates on the foot of Brahman consisting of four quarters as shining, becomes shining on this earth. He conquers shining worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as shining."

BECOMES SHINING ETC: This is the visible result.

HE CONQUERS ETC: This is the result the seeker obtains after death.

*Here ends Chapter Five
of Part Four of the
Chhândogya Upanishad.*

CHAPTER VI

INSTRUCTION BY FIRE

[THE BULL further said:] "Agni (fire) will declare to you another foot of Brahman."

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house]. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east.

2

Agni (fire), addressing him, said: "Satyakāma!"
"Revered Sir!" Satyakāma replied.

3

"Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."

Agni said to him: "The earth is one quarter, the sky is one quarter, heaven is one quarter, the ocean is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Anantavat (endless).

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as endless, becomes endless on this earth. He conquers endless worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as endless."

*Here ends Chapter Six
of Part Four of the
Chhândogya Upanishad.*

CHAPTER VII

INSTRUCTION BY THE SWAN

[AGNI FURTHER said:] "A hamsa (swan) will declare to you another foot."

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house]. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east.

HAMSA: Here the word *hamsa* signifies the deity sun, because both are white and both fly in the sky.

2

Then a swan flew to him and said: "Satyakāma!"
"Revered Sir!" Satyakāma replied.

3

"Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."

The swan said to him: "Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Jyotishmat (luminous).

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as luminous, becomes luminous on this earth. He conquers luminous worlds—he who knows this and meditates on the foot of Brahman consisting of four quarters as luminous.

*Here ends Chapter Seven
of Part Four of the
Chhândogya Upanishad.*

CHAPTER VIII

INSTRUCTION BY THE DIVER-BIRD

[THE SWAN further said:] "A madgu (diver-bird) will declare to you another foot."

Satyakāma then, when it was the morrow, drove the cows [in the direction of the teacher's house]. And when they came together toward evening, he lighted a fire, penned the cows, laid fuel [on the fire], and sat down behind the fire, facing the east.

MADGU: A kind of water-bird. Being intimately related to water, it signifies here the prāna, which cannot dwell in the body without water.

2

Then a diver-bird flew to him and said: "Satyakāma!"
"Revered Sir!" Satyakāma replied.

3

"Dear friend, I will declare to you one foot of Brahman."
"Declare it, revered Sir."

The diver-bird said to him: "The prāna is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This, dear friend, is one foot of Brahman, consisting of four quarters, and this foot is called Āyatanavat (having support).

ĀYATANAVAT: The word *āyatana* denotes the mind, which is the support of the experiences of all the other organs. The foot of Brahman of which the mind forms a part is named Āyatanavat.

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as Āyatanavat, possesses a support (i.e. home) on this earth. He conquers the worlds which offer a home—he who knows this and meditates on the foot of Brahman consisting of four quarters as Āyatanavat."

*Here ends Chapter Eight
of Part Four of the
Chhândogya Upanishad.*

CHAPTER IX

INSTRUCTION BY THE TEACHER

SATYAKĀMA REACHED the teacher's house. The teacher said to him: "Satyakāma!"

"Revered Sir!" Satyakāma replied.

2

The teacher said: "Dear friend, you shine like one who knows Brahman. Who has taught you?"

"Others than men," he replied. "But I wish, revered Sir, that you alone should teach me."

YOU SHINE ETC: "Of a knower of Brahman, the sense-organs are tranquil, the face is smiling, the mind is free from worries and happy." (*Śankarāchārya.*)

OTHERS THAN ETC: That is to say, certain gods who had assumed diverse forms for this purpose. As Satyakāma was a disciple of Gautama, it would have offended the latter if he had accepted any other teacher. He thus indicated that he did not think highly of the teachings received from the others.

3

"For I have heard from persons like your good self that only knowledge which is learnt from a teacher (āchārya) leads to the highest good."

Then he (Gautama) taught him the same knowledge. Nothing whatsoever was left out, yea, nothing whatsoever was left out.

SAME KNOWLEDGE: That is to say, what he had learnt from the gods in the shape of the bull, fire, etc., namely, the doctrine of Brahman as endowed with four parts and sixteen quarters.

*Here ends Chapter Nine
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER X

THE STORY OF UPAKOŚALA

UPAKOŚALA the son of Kamala dwelt as a brahmachārin (religious student) with Satyakāma the son of Jabālā. He tended his [teacher's] fires for twelve years. Satyakāma allowed his other pupils to return to their homes [after they had finished their Vedic studies] but did not allow Upakośala to depart.

In this section the meditation on Brahman as the cause will be taught, harmonizing it with the meditation on Brahman as the effect, that is to say, the phenomenal universe.

2

Then his wife said to him: "This brahmachārin, practising austerities, has intelligently tended your fires. Give him instruction lest the fires should blame you." The teacher, however, went away on a journey without teaching him.

3

The brahmachārin out of [mental] grief began to fast. Then the teacher's wife said to him: "Brahmachārin, why do you not eat?"

He said: "There are in a man [like me] many desires directed to various objects. I am full of sorrows. I will not eat."

SORROWS: A man is filled with sorrows when he does not obtain the objects of his desires. Upakośala's mind was full of such sorrows.

4

Thereupon the fires said among themselves: "This brahmachārin, practising austerities, has intelligently tended us. Come, let us teach him."

They said to him: "The prāna is Brahman, ka (joy) is Brahman, kha (the ākāśa) is Brahman."

5

He said: "I understand that the prāna is Brahman, but I do not understand 'joy' (ka) and 'the ākāśa' (kha)."

They said: "What is joy (ka) is the ākāśa (kha), what is the ākāśa (kha) is joy (ka)."

They taught him the prāna (i.e. Brahman) and the ākāśa related to it.

I UNDERSTAND . . . BRAHMAN: A man's life depends upon the prāna. From this universal experience one can assume that the prāna is Brahman.

BUT I DO NOT . . . ĀKĀŚA: Joy (ka) generally signifies the transitory pleasures derived from the contact of the senses with physical objects. Ākāśa generally signifies an element, material and non-intelligent in nature. It is difficult to understand how they can be Brahman.

WHAT IS . . . JOY: Joy (ka), qualified by the all-pervading ākāśa (kha), becomes free from the taint of such pleasures as are born of the association of objects with the sense-organs. Likewise the ākāśa (kha), qualified by joy (ka), becomes free from the taint of the physical ākāśa. Thus, through mutual qualification, joy and the ākāśa signify Ākāśa, or the Causal Brahman, which is endowed with imperishable joy. The gist of the text is that what is said to represent Brahman is the joy residing in the ākāśa of the heart and the ākāśa which is the support of joy. Between the ākāśa and joy there is the mutual relationship of qualifier and qualified.

THEY THEREFORE ETC: This is the statement of the Upanishad. They taught the brahmachārin the prāna and the ākāśa. This ākāśa, being qualified by joy, naturally denotes the ākāśa in the heart, and not the physical ākāśa. They further taught that the prāna, too, is Brahman, because of its relation to Brahman, whose symbol is the ākāśa in the heart. Thus the fires taught that these two, the prāna and the ākāśa, together represent Brahman.

*Here ends Chapter Ten
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER XI

INSTRUCTION BY THE HOUSEHOLD FIRE

NEXT THE Gārhapatya Fire taught him: "The earth, fire, food, and the sun [are my forms]. The person that is seen in the sun—I am he, I am he indeed.

GĀRHAPATYA FIRE: The Household Fire, which burns day and night on the altar and is never allowed to go out.

EARTH . . . SUN: The meaning is that Brahman is manifested in all of them.

The fires first gave him instruction jointly. Now they are instructing him separately.

2

"He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Gārhapatya Fire], reaches his full age, and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates [on the fire]."

*Here ends Chapter Eleven
of Part Four of the
Chhândogya Upanishad.*

CHAPTER XII

INSTRUCTION BY THE SOUTHERN FIRE

THEN THE Anvāhārya (Southern) Fire taught him: "Water, the quarters, the stars, and the moon [are my forms]. The person that is seen in the moon—I am he, I am he indeed.

ANVĀHĀRYA FIRE: The fire on the right, called the Southern Fire, chiefly intended for the Manes.

2

"He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Anvāhārya Fire], reaches his full age, and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates [on the fire]."

*Here ends Chapter Twelve
of Part Four of the
Chhândogya Upanishad.*

CHAPTER XIII

INSTRUCTION BY THE ĀHAVANIYA FIRE

THEN THE Āhavaniya Fire taught him: “The prāna, the ākāśa, heaven, and lightning [are my forms]. The person that is seen in lightning—I am he, I am he indeed.

ĀHAVANIYA FIRE: The fire on the eastern side of the sacrificial altar, meant for the gods.

2

“He who, knowing this, meditates [on the fire] frees himself from sinful actions, obtains the World [of the Āhavaniya Fire], reaches his full age, and lives brightly. His descendants do not perish. We support him in this world and in the other who, knowing this, meditates [on the fire].”

*Here ends Chapter Thirteen
of Part Four of the
Chhândogya Upanishad.*

CHAPTER XIV

DIALOGUE BETWEEN THE TEACHER AND THE PUPIL

THEN THEY (i.e. all the fires) said: "Upakośala, dear friend, thus we have taught you the knowledge of ourselves and the knowledge of the Self. But the teacher will teach you the way."

The teacher returned and said to him: "Upakośala!"

THE WAY: That is to say, to the attainment of the results of the knowledge imparted by the fires.

2-3

He replied: "Revered Sir!"

"Dear friend, your face shines like that of one who knows Brahman. Who has taught you?"

"Who should teach me, Sir?"

Here he conceals [the fact], as it were.

And he said [pointing to the fires]: "For this reason they are of this form now, though they were of a different form before."

"Dear friend, what did they teach you?"

"This," Upakośala replied [and repeated some of what the fires had told him].

The teacher said: "They told you, dear friend, only about the worlds, but I shall tell you [about Brahman]. As water does not cling to the lotus leaf, so no evil clings to one who knows this."

Upakośala said to him: "Revered Sir, please tell me."

HE CONCEALS ETC: The meaning is that neither did he actually conceal the fact, nor did he frankly tell what the fires taught him.

FOR THIS REASON . . . BEFORE: The fires, pleased with Upakośala's service, had given him instruction. But now, seeing the teacher, they began to quiver, as it were. They were not as they had been before. Pointing out this fact, Upakośala hinted that the fires had given him instruction.

THEY . . . TELL YOU: They had told Upakośala only about parts of Brahman; but now the teacher proposed to teach him the whole of Brahman.

AS WATER ETC: Such is the glory of the Knowledge of Brahman.

*Here ends Chapter Fourteen
of Part Four of the
Chhândogya Upanishad.*

CHAPTER XV

INSTRUCTION BY THE TEACHER

HE SAID: "The person that is seen in the eye—that is the Self. This is the immortal, the fearless; this is Brahman. That is why, if one drops melted butter or water in the eye, it flows away on both sides.

THE PERSON . . . EYE: Brahman is described as the Seer of seeing by those who have withdrawn their minds from the external world and practise continence, calmness, and discrimination between the real and the unreal. (Compare: VIII. vii. 4; *Br. Up.* III. vii. 18. and IV. iii. 23).

THAT IS THE SELF: Of all living beings.

FEARLESS: Because Brahman is immortal.

BRAHMAN: That is to say, endless and great.

THAT IS WHY ETC: The greatness of Brahman is described through an illustration.

IT FLOWS AWAY ETC: As water does not cling to the lotus leaf. If such is the greatness of the place where Brahman dwells, the Dweller Himself must be immensely great. He is not affected by actions, good or evil.

2

"The seers call him Samyadvāma, for all blessings (vāma) go towards him (samyanti). All blessings go towards him who knows this.

HIM: The person seen in the eye.

ŚAMYADVĀMA: This word, as also the other two mentioned in the two following verses, are secret names of Brahman.

3

"He is also Vāmani, for he carries to living beings (nayati) all blessings (vāma). He who knows this carries all blessings.

4

"He is also called Bhāmani, for he shines (bhāti) in all the worlds. He who knows this shines in all the worlds.

Now the path followed by the knower of Brahman after death is described:

5

“Now, whether or not they perform the funeral rites for such a person, he goes to light, from light to day, from day to the bright half of the moon, from the bright half of the moon to the six months during which the sun goes to the north, from [those] months to the year, from the year to the sun, from the sun to the moon, from the moon to lightning. There a person who is not a human being meets him and leads him to Brahman. This is the Path of the Gods (Devayāna), the path leading to Brahman. Those who travel by it do not return to the whirl of humanity, yea, they do not return.”

WHETHER OR NOT ETC: The meaning is not that no rites are required; for it is said elsewhere that if they are not performed, the departed soul meets with certain obstacles. It is simply a eulogy.

THEY: The priests.

FOR . . . PERSON: Refers to one who meditates on the ākāśa in the heart as joy—as Samyadvāma, Vāmani, Bhāmani, etc.

LIGHT: The words *light, day, etc.*, signify the deities controlling them.

PERSON . . . HUMAN: He comes from Brahmaloaka.

BRAHMAN: That is to say, to Brahmaloaka. The attainment of the Pure Brahman is not meant. The knower of the Pure Brahman realizes the oneness of existence while living on earth and does not go anywhere, following any path. About him it is said: “Being Brahman, he attains to Brahman.”

THOSE WHO TRAVEL ETC: There are two classes of people who go Brahmaloaka. Those who attain it as a result of the performance of the Horse-sacrifice, the practice of continence, and other spiritual disciplines dwell there till the end of the present cycle. In the next cycle they are born again on earth. But those who go to Brahmaloaka as a result of worshipping the Brahman with attributes obtain Liberation there, through God’s grace.

*Here ends Chapter Fifteen
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER XVI

THE SILENCE OF THE BRAHMĀ PRIEST

VERILY, HE who moves along (i.e. the air) is the sacrifice; for he, moving along, purifies everything. And because, moving along, he purifies everything, he is the sacrifice. Of that sacrifice, the mind and speech are the [two] ways.

VERILY, HE ETC: The air has the characteristic of motion. The sacrifice is also characterized by action. Therefore air is the sacrifice. Only what moves can remove impurities. The sacrifice, too, purifies. For that reason also, air is the sacrifice.

MIND AND ETC: The mind thinks of the meaning of the mantras used in the sacrifice, and they are then uttered through speech. Therefore the mind and speech are the two ways for performing it.

2-3

The Brahmā priest purifies one of the two (i.e. the mind) by his mind. The other (i.e. speech) is purified through words by the hotri priest, the adhvaryu priest, and the udgātri priest.

If the Brahmā priest, after the Prātaranuvāka hymn has begun and before the recitation of the Paridhāniya hymn, [breaks his silence and] speaks, he purifies only one of the ways (i.e. speech), but the other (i.e. the mind) is injured. As a man walking on one leg, or a carriage going on one wheel, is injured, likewise the sacrifice is injured. Following the injury to the sacrifice, the sacrificer too is injured. By performing [the defective] sacrifice he becomes more sinful.

BRAHMĀ PRIEST: The Soma-sacrifice is performed by four principal priests. They are called the Brahmā, hotri, adhvaryu, and udgātri priests. The Brahmā priest, versed in the three Vedas, supervises the sacrifice in a general way. The hotri priest recites the mantras from the Rig-Veda. The adhvaryu priest recites from the Yajur-Veda and offers oblations. The udgātri priest sings from the Sāma-Veda. While the other priests are actively engaged, the Brahmā priest remains silent, following the whole sacrifice mentally and watching that no

mistake is committed. If any mistake is committed he corrects it, and for that purpose certain corrective penances are enjoined. The silence of the Brahmā priest resembles the meditation of the sages in the forest, and therefore this chapter is inserted here.

MENTALLY: Through discriminative wisdom.

PRĀTARANUVĀKA: Certain Rik-mantras recited in the morning.

PARIDHĀNIYA: Certain Rik-mantras recited at the conclusion of the sacrifice.

SACRIFICE IS INJURED: Because the sacrifice is supervised by a Brahmā priest who does not know how to perform his duty.

4

But if the Brahmā priest, after the Prātaranuvāka hymn has begun and before the recitation of the Paridhāniya, does not [break his silence and] speak, he purifies both the ways, and neither of them is injured.

As a man walking on two legs or a carriage going on two wheels goes on [without obstacle], likewise the sacrifice goes on [without obstacle]. Following the success of the sacrifice, the sacrificer too fares well. Having performed the sacrifice he becomes better.

It is imperative that in a Soma-sacrifice the Brahmā priest should not break his silence.

*Here ends Chapter Sixteen
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER XVII

PENANCES FOR MISTAKES IN THE SACRIFICE

PRAJĀPATI BROODED over the worlds; from them, thus brooded over, he squeezed the essences: agni (fire) from the earth, vāyu (air) from the mid-region, and āditya (the sun) from heaven.

BROODED: The word *abhyatapat* in the text means practised austerities in the form of intense thinking.

While performing the sacrifice, if the Brahmā and other priests do not correctly perform their duties, thereby causing injuries to the sacrifice, they must perform certain penances, called Vyāhriti-homa, which are described in the present chapter.

2

He brooded over these three deities; from them, thus brooded over, he squeezed the essences. The Rik-verses from fire, the Yajus-verses from the air, and the Sāman-verses from the sun.

Thus Prajāpati, through intense thinking, obtained the knowledge of the three Vedas.

3

He brooded over the threefold knowledge (i.e. the three Vedas); from them, thus brooded over, he squeezed the essences: Bhuh from the Rik-verses, Bhuvah from the Yajus-verses, and Svah from the Sāman-verses.

Bhuh, Bhuvah, and Svah are called the three vyāhritis. They are the essences of the three Vedas, from which they have been extracted, of the worlds, and of the gods.

4

If the sacrifice is injured with regard to the Rik-verses, one should then offer a libation in the Gārhapatya Fire, saying: "Bhuh Svāhā!" Thus is healed the injury with regard to the Rik-verses by means of the essence and the power of the Rik-verses themselves.

A LIBATION ETC: This is the penance for the mistake of the hotri priest.

5

If the sacrifice is injured with regard to the Yajus-verses, one should then offer a libation in the Southern (Dakshinā) Fire, saying: "Bhuvah Svāhā!" Thus is healed the injury with regard to the Yajus-verses by means of the essence and the power of the Yajus-verses themselves.

6

If the sacrifice is injured with regard to the Sāman-verses, one should then offer a libation in the Āhavaniya Fire, saying: "Svah Svāhā!" Thus is healed the injury with regard to the Sāman-verses by means of the essence and the power of the Sāman-verses themselves.

If the sacrifice is injured with regard to the Brahmā, one should then offer libations into all the three fires, uttering the names of all the three vyāhritis. It is because this injury means an injury to the three Vedas.

7-8

As one binds gold by means of borax, and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron by means of lead, and wood by means of iron or leather,

Likewise one heals any injury done to the sacrifice with the power of these worlds, these gods, and these three Vedas. That sacrifice is well healed in which there is a Brahmā priest who knows this.

BINDS: That is to say, joins together.

THESE WORLDS: Earth, the mid-region, and heaven.

THESE GODS: Fire, the air, and the sun.

THREE VEDAS: The Rig-Veda, Yajur-Veda, and Sāma-Veda.

THAT SACRIFICE ETC: That sacrifice is well healed, like an ailing person cured by a properly qualified doctor.

9-10

That sacrifice is inclined to the north in which there is a Brahmā priest who knows this. And with regard to such a Brahmā priest, there is the following gāthā: "Wherever it is injured, thither he (the Brahmā priest) goes."

The silent Brahmā alone, as one of the priests, protects the sacrificer, as a mare protects a warrior. Because the Brahmā priest who knows this protects the sacrifice, the sacrificer, and all the priests, one should therefore make a person who knows this the Brahmā priest, and not one who knows it not, yea, not one who knows it not.

NORTH: That is to say, the Northern Path, which leads to Brahmāloka.

GĀTHĀ: A kind of metrical verse.

WHEREVER IT IS ETC: Wherever there are mistakes in the sacrifice, thither the Brahmā priest goes, mending them.

SILENT: The word *manana* in the text is derived from *mauna*, *silence*; or the word may mean thoughtful. Whenever mistakes are made, the Brahmā priest breaks his silence and corrects them.

*Here ends Chapter Seventeen
of Part Four of the
Chhāndogya Upanishad.*

CHAPTER I

THE SUPREMACY OF THE PRĀNA

OM. HE WHO knows what is the oldest and greatest becomes himself the oldest and greatest. The prāna, indeed, is the oldest and greatest.

THE PRĀNA . . . OLDEST: The prāna is said to be the oldest among the sense-organs because, while the child is in the womb, the prāna functions first and then the other sense-organs begin to function.

It has already been mentioned that the worshippers of the Brahman with attributes follow the Northern Path. The present section will explain the same path with reference to householders who are conversant with the Five Fires and brahmachārins who practise austerities. Later it will be stated that those who perform rituals without appropriate meditation follow the Southern Path. Finally it will be said that ignorant people who practise neither meditation nor rituals assume miserable births again and again. The purpose of all this is to stimulate in the minds of aspirants the spirit of dispassion, without which the Knowledge of Brahman cannot be attained. The present chapter bears a striking resemblance to the first chapter of the sixth part of the *Bṛihadāranyaka Upanishad*.

2

He who knows what is the most excellent (*vasishtha*) becomes the most excellent among his kinsmen. The organ of speech, indeed, is the most excellent.

MOST EXCELLENT: The word *vasishtha* in the text means the richest, or the best coverer, or the giver of the best abode.

ORGAN OF SPEECH ETC: The eloquent person becomes rich, defeats his opponents, and lives in splendour. The result is determined by the nature of the object of meditation.

3

He who knows what has [the attributes of] firmness (*pratishtā*) becomes firm in this world and the next. The eye, indeed, is endowed with firmness.

THE EYE, INDEED, ETC: It is with the help of the eye that one remains firm in rough as well as in smooth places. He who knows this lives firmly in rough and smooth times, in both this world and the next.

4

He who knows prosperity (sampad), his wishes are fulfilled—both divine and human wishes. The ear, indeed, is prosperity.

THE EAR, INDEED, ETC: With the help of the ears the Vedas are heard, and then their meaning is understood. One versed in the Vedas performs sacrifices by which he obtains all desirable objects.

5

He who knows the abode (āyatana) becomes the abode of his kinsmen. The mind, indeed, is the abode.

THE MIND, INDEED, ETC: The mind is the abode or support of the impressions of the objects gathered by the sense-organs.

6

The prānas (sense-organs) disputed among themselves about who was the best [among them], [each] saying: "I am the best," "I am the best."

The organs of perception and action, and also the mind, are controlled by conscious deities; they are therefore described in the text as conscious.

7

They went to Prajāpati, their progenitor, and said: "O revered Sir, who is the best among us?"

He said to them: "He by whose departure the body looks worse than the worst is the best among you."

WORSE ETC: That is to say, impure, like a corpse.

The body, being an aggregate of decaying physical elements, is wretched even when all the organs function well; it will be more so when a particular organ does not function. Prajāpati already knew who was best, but in order to avoid offending the rest did not give the answer.

Being thus addressed by Prajāpati, the organs left the body one by one to try their power.

8

The organ of speech departed. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as dumb people live, without speaking, but breathing with the prāna (nose), seeing with the eye, hearing with the ear, and thinking with the mind." Then the organ of speech entered [the body].

THINKING: Deliberating.

ENTERED: The organ of speech realized that it was not the best among the organs.

9

The eye departed. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as blind people live, without seeing, but breathing with the prāna, speaking with the tongue, hearing with the ear, and thinking with the mind." Then the eye entered [the body].

10

The ear went out. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just as deaf people live, without hearing, but breathing with the prāna, speaking with the tongue, seeing with the eye, and thinking with the mind." Then the ear entered [the body].

11

The mind went out. After being away for a whole year, it came back and said: "How have you been able to live without me?" The other organs replied: "We lived just like children whose minds are not yet formed, without thinking with the mind, but breathing with the prāna, speaking with the tongue, seeing with the eye, and hearing with the ear." Then the mind entered [the body].

12

Then as the vital breath was about to depart, he uprooted the organs [from their places] just as a noble horse tears up the pegs to which its

feet are tied. They came to him and said: "Revered Sir, be thou our lord; thou art the best among us. Do not depart from us."

A NOBLE HORSE: "Struck by a rider with a whip in order to test it." (*Śankarāchārya*.)

13

Then the organ of speech said to him: "That attribute of being most excellent which I possess is thine."

Then the eye said: "That attribute of firmness which I possess is thine."

14

Then the ear said: "That attribute of prosperity which I possess is thine."

Then the mind said: "That attribute of being the abode which I possess is thine."

15

And people do not call them (i.e. the sense-organs) the organs of speech, the eyes, the ears, or the mind, but the prānas. The prāna alone is all these.

BUT THE PRĀNAS: If the sense-organs were controlled by the tongue, eye, ears, etc., they would have been designated by those names; but they are called prānas.

THE PRĀNA ALONE ETC: Hiranyagarbha, the controlling deity of the prāna, manifests Himself as the organs (from the standpoint of the body), as the elements (from the standpoint of the elements), and as the gods (from the standpoint of the gods). As Dik (the god of the quarters), Vāyu (the air), Surya (the sun), Varuna, and the two Aśvins, He controls respectively the organs of hearing, touch, sight, taste, and smell. As Agni (fire), Indra, Vishnu, Mitra, and Prajāpati, He controls the tongue (the organ of speech), hands, feet, the organ of generation, and the organ of evacuation. As Chandra (the moon), He controls the mind. Thus the prāna manifests itself as the organs and the gods. The objects which are grasped by the organs are manifestations of the prāna in the form of the elements.

The purpose of the chapter is to exhort one to meditate upon the prāna as the lord of the organs and as being endowed with their excellent attributes.

*Here ends Chapter One
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER II

THE MANTHA RITE

THE PRĀNA said: "What will be my food?"

They answered: "Whatever food there is—including that of dogs and birds."

[The Upanishad says:] All that [is eaten] is the food of the ana. Ana is his (i.e. the prāna's) direct name. For one who knows this, there exists nothing which is not food.

THEY: The sense-organs.

WHATEVER ETC: Whatever food is eaten by living beings belongs to the prāna; that is to say, it is eaten by the prāna alone.

FOR ONE ETC: A person who knows himself to be the prāna, residing in all beings, and the eater of all foods—for such a person there is nothing that is not catable; everything becomes his food.

2

He said: "What will be my dress?"

They answered: "Water." Therefore when people eat they cover him (the prāna), both before and after eating, with water. Thus the prāna obtains clothing and is no longer naked.

COVER HIM ETC: People take a sip of water both before and after a meal. This is to be symbolically regarded as the wearing-cloth and wrap for the prāna. One should meditate upon the prāna, regarding the water one thus sips as the cloth and wrap of the prāna.

3

Satyakāma the son of Jabālā explained this [doctrine of the prāna] to Gośruti, the son of Vyāghrapada, and said: "If one should tell this to a dry stump, branches would grow and leaves spring forth."

The Upanishad lays down the Mantha rite for one who knows the Prāna as described above :

4

Now, if a man wishes to attain greatness, he should perform the initiatory rite on the day of the new moon, and then on the night of the full moon he should stir a paste of all the herbs with curds and honey, and offer it as a libation in the fire [where the melted butter is offered], saying: "Svāhā to the oldest (jyashtha) and greatest (śreshtha)!" Then let him throw the remainder [adhering to the ladle] into the paste.

NOW, IF ETC: That is to say, after attaining knowledge of the prāna.

GREATNESS: A great man acquires wealth; wealth is the means for the performance of the Vedic rites, which enable the sacrificer to follow, after death, either the Northern Path or the Southern Path.

INITIATORY RITE: That is to say, he should practise such spiritual disciplines as austerities, truthfulness, and continence. No actual initiation is meant.

HE SHOULD STIR ETC: He should collect, to the best of his power, all the herbs found in the village and the forest, and grind them into a pulp. Then he should put the pulp in a vessel made of udambara wood and make a paste of it with curds and honey.

5

[In the same manner] he should offer a libation in the fire [where the melted butter is offered], saying: "Svāhā to the most excellent (vasishtha)!" Then let him throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation into the fire [where the melted butter is offered], saying: "Svāhā to firmness (pratishthā)!" and then throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation in the fire [where the melted butter is offered], saying: "Svāhā to prosperity (sampad)!" and then throw the remainder [adhering to the ladle] into the paste.

[In the same manner] he should offer a libation into the fire [where the melted butter is offered], saying: "Svāhā to the abode (āyatana)!" and then throw the remainder [adhering to the ladle] into the paste.

6

Then, moving away a little [from the fire] and holding the paste (mantha) in his hands, he recites: "Thou (prāna) art ama by name, for all this rests in thee. He (i.e. the paste, which is the same as the prāna) is

the oldest, the greatest, the king, and the sovereign. May he make me the oldest, the greatest, the king, and the sovereign. May I be all this!"

AMA: It is an epithet of the prāna. Since the prāna cannot live in the body without food (anna), the paste, or mantha, which is left after the libations are over is called ama, or prāna.

7

Then he recites the following Rik-mantra, swallowing the paste (mantha) each time he utters a foot of the mantra: "We desire, of the great progenitor (i.e. the sun)"—here he swallows a little—"of the luminous, the food"—here he swallows a little—"the best and all-supporting"—here he swallows a little—"we meditate quickly on the nature of the sun"—here he swallows the whole. Having cleansed the vessel made of metal or wood, he lies down behind the fire, on a skin or on the bare ground, controlling his speech and self-possessed. If he sees a woman [in a dream], then let him know that his work (rite) has been a success.

FOLLOWING RIK-MANTRA: The meaning of the whole mantra (Ri. V. lxxxii. 1.) is as follows: "We desire the best and all-supporting food of the luminous progenitor. We meditate quickly on the real nature of the sun."

WE DESIRE ETC: The meaning is that by eating that food of the sun, the eater will become one with the sun.

PROGENITOR: The sun and also the prāna.

QUICKLY: Without delay.

SELF-POSSESSED: With the mind under control.

8

On this there is the following verse: "If during rites performed with a view to fulfilling certain desires, he sees a woman in his dream, let him know of his success from this vision in a dream, yea, from this vision in a dream."

*Here ends Chapter Two
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER III

THE STORY OF ŚVETAKETU AND PRAVĀHANA

ŚVETAKETU the grandson of Aruna came to the assembly of the Panchālas. Pravāhana the son of Jibala said to him: "Boy, has your father instructed you?"

"Yes, revered Sir," he replied.

PRAVĀHANA: The king of the Panchālas.

Through this story the various ways of rebirth are described in order to create, in the mind of the aspirant, dispassion for all objects, ranging from a blade of grass to Hiranyagarbha. Only when he has cultivated dispassion is he qualified for the Knowledge of Brahman, which bestows Liberation. The story is more fully told in *Br. Up.* VI. ii. 1-16. and *Śa. Br.* XIV. viii. 16.

2

[The king said:] "Do you know to what place men go after departing from here?"

"No, revered Sir."

"Do you know how they return again?"

"No, revered Sir."

"Do you know where the paths leading to the gods and leading to the Manes separate?"

"No, revered Sir."

3

"Do you know why yonder world is not filled up?"

"No, revered Sir."

"Do you know how water, in the fifth oblation, comes to be called man?"

"No, revered Sir."

YONDER WORLD: The World of the Moon.

IS NOT ETC: In spite of the fact that many people go there.

4

“Then why did you say that you had been instructed? How could he who did not know these things say that he had been instructed?”

Then Śvetaketu went back to his father with a sorrowful mind and said to him: “Revered Sir, you told me that you had instructed me, though you had not instructed me.

YOU TOLD ME: At the time of finishing my studies.

5

“That fellow of a kshatriya asked me five questions, and I could not answer one of them.”

The father said: “As you have stated these [questions] to me, [let me assure you that] I do not know even one of them. If I had known them, why should I not have told them to you?”

I DO NOT . . . THEM: Just as you do not know the answers to these questions, so neither do I know them.

6

Then Gautama went to the king's place. When he arrived the king showed him proper respect. Next morning, when the king came to the assembly, Gautama, too, came there.

The king said to him: “Gautama, Sir, ask of me a boon relating to human wealth.”

He replied: “May human wealth remain with you. Tell me that speech which you addressed to my boy.”

The king became sad.

BOON . . . WEALTH: That is to say, a boon about such things as belong to the world of men.

SAD: The knowledge which Gautama sought was confined to the kshatriyas. The brāhmins were ignorant of it. The king was unwilling to part with this secret knowledge. Further, it was not customary for a kshatriya to instruct a brāhmin.

7

The king commanded him: “Stay with me for a long time.”

Then he said to him: "As to what you have told me, O Gautama, this knowledge did not reach any brāhmin before you. Thus it was to the kshatriya alone, among all the people, that the teaching [of this knowledge] belonged."

Then he began [to teach him]:

STAY WITH ETC: Before receiving instruction, one must live with the teacher for some time.

AS TO WHAT ETC: The king was apologizing for asking him to spend a long time with him as a pupil.

*Here ends Chapter Three
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER IV

THE FIVE FIRES (I)

“YONDER WORLD is the [sacrificial] fire, O Gautama, the sun the fuel, the rays the smoke, daytime the flame, the moon the embers, and the stars the sparks.

YONDER WORLD: Heaven. The sacrificer is asked to look upon heaven, which is not fire, as fire. This also applies to man, woman, etc., in the verses that follow. There are certain points of resemblance upon which the meditation is based. The Agnihotra sacrifice is performed in the Āhavaniya Fire. In the present instance, heaven is the fire in which the oblation is offered.

SUN ETC: Because of its power of kindling. Heaven is illumined by the sun.

RAYS ETC: Rays emanate from the sun as smoke emanates from fuel.

DAYTIME ETC: Because both daytime and flame are bright.

MOON ETC: The moon is visible after the passing away of the day; likewise, the embers are seen when the flame is extinguished.

STARS ETC: As the stars are scattered here and there and appear like parts of the moon, so the sparks are scattered and are parts of the embers.

The fifth question (V. iii. 3.) is taken up first for facility of understanding.

2

“In this fire the gods offer faith as libation. Out of that offering King Moon is born.”

FAITH: The liquid libation that is offered with faith in the Agnihotra and other sacrifices assumes a subtle form called *apurva*, which is denoted here by the word *faith* (*śraddhā*). This *apurva* leads the sacrificer to various worlds (*Br. Su. III. i. 5-6*). The libations, as described in this section, assume more and more subtle forms, of which faith is the most important part. The sacrificer, endowed with faith, performs the sacrifice with the offering of liquid libations and as a result rises up to heaven and is born, in the World of the Moon, as the moon.

Milk and other liquids are offered as libations in the Agnihotra and similar sacrifices; they ascend in a subtle form, together with the sacrificer, along the

Way of the Manes, first to the mid-region and then to heaven. (In the Agnihotra and other sacrifices, the physical organs are the sacrificer; the Self is neither the doer nor the enjoyer of the result. The organs desire certain enjoyments and perform suitable sacrifices to obtain these enjoyments. The senses in their cosmic form are called gods, who in their turn perform sacrifices in the higher worlds.) The liquids that are offered in the sacrifice, as they rise up, become subtle and are called "faith." (An offering contains, no doubt, solid materials also, but it is predominantly liquid.) These subtle liquids, when offered as libations in heaven by the gods, produce for the sacrificer an aqueous body which enables him to live in the World of the Moon. Though this body contains other materials, it is mainly aqueous.

*Here ends Chapter Four
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER V
THE FIVE FIRES (II)

“PARJANYA (the god of rain), O Gautama, is the fire, the air the fuel, the cloud the smoke, lightning the flame, the thunderbolt the embers, and thunderings the sparks.

AIR ETC: When moved by the wind, the cloud produces rain, which is symbolically described as the kindling of the fire.

CLOUD ETC: The cloud is formed from the smoke of the sacrificial fire. Cloud and smoke look alike.

THUNDERBOLT ETC: Because both are hard.

THUNDERINGS ETC: Because both are scattered.

On account of the similarities described in the text, Parjanya should be meditated upon as the fire of the Agnihotra sacrifice.

2

“In this fire the gods offer King Moon as libation. Out of that offering rain is born.”

KING MOON: The liquid libation called “faith” is transformed into the moon (V. iv. 2).

RAIN ETC: The liquid libation poured into the fire of Parjanya (the god of rain) becomes rain.

*Here ends Chapter Five
of Part Five of the
Chhândogya Upanishad.*

CHAPTER VI

THE FIVE FIRES (III)

“THE EARTH, O Gautama, is the fire, the year the fuel, the ākāśa the smoke, the night the flame, the quarters the embers, and the intermediate quarters the sparks.

YEAR ETC: The year is called the fuel because it kindles the earth, as it were, and enables it to produce wheat, rice, etc.

ĀKĀŚA: As smoke rises up from fire, so the ākāśa appears to be rising from the earth.

NIGHT ETC: The bright flame of the fire looks like the fire; likewise the dark night of the non-luminous earth looks non-luminous like the earth.

QUARTERS ETC: There is the common characteristic of calmness.

INTERMEDIATE QUARTERS ETC: Both are small or insignificant.

2

“In this fire the gods offer rain as libation. Out of that offering food is born.”

FOOD: Wheat, barley, etc.

*Here ends Chapter Six
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER VII
THE FIVE FIRES (IV)

“MAN, O GAUTAMA, is the fire, speech is the fuel, the prāna the smoke, the tongue the flame, the eye the embers, and the ear the sparks.

SPEECH ETC: Speech makes a man shine in an assembly.

THE PRĀNA ETC: The prāna, or breath, proceeds from the mouth as smoke proceeds from fire.

TONGUE ETC: Both are red.

EYE ETC: Embers are the support of fire, as the eye is of light.

EAR ETC: As sparks are scattered, so also the ear turns in all directions to hear sound.

2

“In this fire the gods offer food as libation. Out of that offering semen is produced.”

*Here ends Chapter Seven
of Part Five of the
Chhândogya Upanishad.*

CHAPTER VIII
THE FIVE FIRES (V)

“WOMAN, O GAUTAMA, is the fire, her sexual organ is the fuel, what invites is the smoke, the vulva is the flame, what is done inside is the embers, the pleasures are the sparks.

2

“In this fire the gods offer semen as libation. Out of that offering the foetus is formed.”

Water—that is to say, the liquid offering—designated as “faith,” is successively offered in the sacrificial fires of heaven, the rain-god, the earth, man, and woman. Out of these offerings are produced, in increasingly gross forms, the moon, rain, food, semen, and the fifth, called man. Thus the fifth oblation—that is to say, water transformed into semen—offered in the fire of woman, assumes a human form and speaks with a human voice.

*Here ends Chapter Eight
of Part Five of the
Chhândogya Upanishad.*

CHAPTER IX

BIRTH AND DEATH

“THUS IN THE fifth libation water comes to be called man. The foetus enclosed in the membrane, having lain inside for ten or nine months, or more or less, is born.

THUS ETC: See the last note of the preceding chapter. Here is given the answer to the last question (V. iii. 3.) and is introduced the answer to the first question.

FOETUS: It is a transformation of the libation called “faith.”

ENCLOSED ETC: This description of the embryo’s lying in the womb and subsequent birth is given in order to create disgust for the physical life. The true nature of the soul is omniscient, omnipresent, effulgent Spirit. On account of ignorance it is committed to the life of the world. As a foetus, it lies in the mother’s womb surrounded by unclean things, completely forgetful of its divine nature. To the discriminating person even a single moment of such existence is unbearable—and the soul lies in that state for nine or ten months. The manner of its exit from the womb is equally painful and disgusting.

According to the Vedic conception, a person entangled in the world but desirous of Liberation should regard the various stages of the soul’s journey as so many sacrifices. The sexual act, which gives the soul physical embodiment on earth, is one of these. When viewed in this way, the sexual impulse is gradually sublimated.

2

“Having been born, he lives whatever the length of his life may be. When he is dead, they carry him to the fire [of the funeral pyre] whence he came, whence he arose.”

HE LIVES ETC: As long as his prārabdha karma, the past action which has determined his present longevity, lasts.

WHEN . . . DEAD: When the prārabdha karma has come to an end.

THEY: The priests or his sons.

FIRE: It is, in essence, the same fire from which he has been produced in due

course through the various forms of libation, namely, faith, the moon, rain, food, and semen. The fire of the funeral pyre has been previously seen as the sun, the rain-god, the earth, man, and woman. "They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinders his cinders, and the sparks his sparks. In this fire the gods offer the man as libation. Out of this offering the man emerges in radiant splendour." (*Br. Up.* VI. ii. 14.)

*Here ends Chapter Nine
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER X

THE VARIOUS PATHS FOLLOWED AFTER DEATH

“THOSE WHO know this and those who, dwelling in the forest, practise faith and austerities go to light, from light to day, from day to the bright half of the moon, from the bright half of the moon to the six months during which the sun goes to the north, from [those] months to the year, from the year to the sun, from the sun to the moon, from the moon to lightning. There a person who is not a human being meets him and leads him to Brahman. This is the Path of the Gods (Devayāna).
(1-2)

THOSE WHO ETC: The answer to the first question is now given.

THOSE . . . THIS: Refers to those householders who aspire to a higher world and know the doctrine of the Five Fires.

THOSE WHO, DWELLING ETC: Refers to vānaprasthins and religious mendicants who have not realized the Highest Brahman.

THEY GO TO LIGHT ETC: For the notes on the rest of the passage, see IV. xv. 5.

BRAHMAN: That is to say, Saguna Brahman.

The Northern Path leading to Brahmaloaka is followed by those householders who know the doctrine of the Five Fires, and of their being born in them, i.e. in heaven, rain, earth, man, and woman; and also by brahmachārins, and by ascetics and vānaprasthins, who spend the third stage of their life in the forest and practise faith and austerity.

3

“But those who, living in the village, perform sacrifices, undertake works of public utility, and give alms go to smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months during which the sun goes to the south. But they do not reach the year.

LIVING IN THE VILLAGE: This distinguishes them from the householders who live in the forest as vānaprasthins.

SACRIFICES: Such as the Agnihotra and similar sacrifices prescribed in the Vedas for householders.

WORKS . . . UTILITY: Such as building roads, digging wells, and planting fruit trees along the roadside.

GIVE ALMS: To the beggars outside one's own house.

BUT THEY ETC: Because they do not have the real vision of the Godhead.

The Way of the Gods and the Way of the Fathers separate from the funeral fire. (This is a part answer to the third question in V. ii. 2.) The followers of the Northern Path go from the northern solstice to the year and finally reach Brahmaloaka. But the others, who follow the Southern Path, go to the southern solstice. Without going through the year, they ultimately reach the World of the Moon (Chandraloka).

4

“From [those] months they go to the World of the Manes, from the world of the Manes to the ākāśa, from the ākāśa to the moon. This is King Soma. They are the food of the gods. Them the gods eat.

MOON: It has already been stated that water, or the liquid libation, called “faith,” when offered in the fire of heaven, creates an aqueous body through which one can experience pleasures in the world of the Moon. Householders (both ritualists and philanthropists) acquire such bodies. When their bodies are offered on the funeral pyre, the offering rises to heaven in an aqueous form enclosing the soul, and gradually reaches the world of the Moon, where it creates the aqueous body. In their aqueous bodies they experience the fruit of their past actions. When this fruit is consumed, like oil in a lamp, they return to earth for a new round of pleasure and pain.

THEY ARE THE FOOD OF THE GODS: The word *food* should not be taken literally. The sojourners in the world of the Moon are not swallowed by the gods. They become the food, that is to say, the objects of enjoyment of the gods, as men, women, and cattle are enjoyed by a king. The gods enjoy them as the master enjoys his servants. The servants, too, have their share of enjoyments. Thus the householders also experience pleasures in the lunar world.

5-6

“Having dwelt there [in the lunar world] till their [good] works are consumed, they return again the same way they came. They [first] reach the ākāśa, and from the ākāśa the air. Having become air, they become smoke; having become smoke, they become mist;

“Having become mist, they become cloud; having become cloud, they fall as rain-water. Then they are born as rice and barley, herbs and trees, sesamum and beans. Thence the exit is most difficult; for whoever

[capable of begetting children] eats that food and injects semen, they become like unto him.

HAVING ETC: This is the answer to the second question (V. iii. 2).

HAVING . . . CONSUMED: A person performs various kinds of action. When the good action, such as the performance of sacrifices, etc., that takes him to the lunar world is consumed through the experience of its fruit, he cannot stay there any longer. His other actions then have a chance to produce their results. Thus he comes back to earth and assumes a new body.

AGAIN: This word suggests that the person has many times gone to the lunar world and come back to earth.

THE SAME WAY: This applies only up to a certain point. The soul does not return precisely the same way.

THEY [FIRST] REACH ETC: The aqueous body which accompanies the soul to the lunar world disintegrates when it falls from that region. The water, however, remains in a subtle form and accompanies the soul as it passes through the other stages till it is born again as a human being.

REACH THE ĀKĀŚA: That is to say, they continue to exist as ākāśa, and then as air, smoke, mist, cloud, etc.

THEN THEY ARE BORN . . . DIFFICULT: There is no certainty where the souls will go when they fall with the rain-water. "They may be located in thousands of places such as a mountain-side, unnavigable rivers, oceans, forests, or deserts. It is extremely difficult to find an exit from these places. Being carried away by water-currents from the mountains, they reach rivers and thence the sea, where they are swallowed by alligators or other sea-creatures. These again are swallowed by others and then, together with the latter, disintegrate in the sea; and then with the sea-water the souls are again drawn up by the clouds, to fall as rain upon deserts or inaccessible stony ground; while there they are swallowed up by serpents, deer, or other animals. These again are swallowed by others, and so on; the souls thus wander in an endless round. At times they may enter into inanimate objects, not capable of being eaten. Then they dry up. Even when they enter into edible inanimate objects, their chance of being eaten by persons capable of procreation is rather rare, because the number of inanimate objects is so vast. For these reasons an exit from this state is extremely difficult." (*Śankarāchārya*.) It is also extremely difficult to find an exit from a man. If the food happens to be eaten by brahmachārins, children, impotent persons, or old men, the souls identified with the food do not easily find a way of release. Difficult, indeed, is the passage of the embodied soul through the relative universe. Unpredictable is the process of rebirth.

FOR WHOEVER ETC: When the food containing the soul is eaten by a person capable of procreation, the soul enters that person and goes into his semen. Then the semen is poured into the womb at the right time, and the latent soul becomes the foetus and lies in the mother's womb in the shape of the father. Hence it is that a man is born as a man, a cow as a cow. There are other souls who do not go to the lunar world at all, but are born directly as wheat, barley, etc., on account of their past sinful actions. After these actions have been exhausted by bearing their fruit, the souls assume other bodies, such as the

body of a caterpillar. During these embodiments they retain their consciousness and experience the pain and pleasure associated with these bodies. Inscrutable, indeed, are the ways of karma. Those who go to the lunar world retain consciousness during their ascent and as long as they dwell there. Their experience of the journey and of the lunar world is like a dream. But when they fall from that world they become totally unconscious. The example is given of a man who climbs a tree to pluck fruit. While climbing he is conscious of what he is doing, but when he falls from the top of the tree he becomes unconscious. Or just as a person who is struck by a mace and whose organs of sensation are benumbed by the pain caused by the blows is carried from place to place in a state of unconsciousness, so also the soul descending from the moon becomes benumbed on account of the fall, which shatters its aqueous body, and goes on from one body to another in a state of unconsciousness. Thus through the process of the harvesting of the cereal, threshing, grinding, cooking, eating, digesting, becoming semen, and procreation—through all these states the soul continues to exist, bereft of consciousness, in the subtle watery form. It remains in a comatose state. And what a punishment it is for the soul to remain unconscious when, in its true nature, it is effulgent, omniscient, and blissful!

Different kinds of future are indicated for departed souls. There is the Devayāna, or Way of the Gods, which is followed by the ascetics, brahmachārins, vānaprasthins, and those who are versed in the doctrine of the Five Fires. Those who go by this path ultimately reach Brahmāloka. The performers of the Agnihotra and other sacrifices, and the philanthropists, follow the Pitriyāna, or Way of the Manes, and reach the lunar world (Chandraloka), where they experience the results of their action. The residuum of their action brings them back to earth. There are some who engage in sinful actions and as a result are born immediately after death as cereals, etc., and, having experienced the fruit of their action, are born again as human beings. Then there are the extremely wicked and also the knowers of Brahman. The former are born as insects; the latter go beyond birth and death and attain Liberation.

7

“Those whose conduct here [on earth] has been good will quickly attain some good birth—birth as a brāhmin, birth as a kshatriya, or birth as a vaiśya. But those whose conduct here has been evil will quickly attain some evil birth—birth as a dog, birth as a pig, or birth as a chandāla.

CONDUCT: Refers to those residual actions which have not borne fruit in the lunar world. Persons of good conduct refrain from untruth, deceit, cruelty, etc.

BRĀHMIN ETC: The people of the three upper castes are entitled to study the Vedas and perform sacrifices.

CHANDĀLA: The term generally refers to those who are outside the pale of society. They are the outcastes.

8

“[Those who neither practise meditation nor perform rituals] do not follow either of these ways. They become those insignificant creatures which are continually revolving and about which it may be said: ‘Live and die.’ This is the third place.

“Therefore that world never becomes full. Let a man despise this course. To this end there is the following verse:

EITHER OF THESE WAYS: The Way of the Manes or the Way of the Gods.

INSIGNIFICANT CREATURES: Like flies and mosquitoes.

REVOLVING: They go on dying and being born for an endless number of times.

LIVE AND DIE: It is to be assumed that this injunction is addressed by God to these creatures.

THEREFORE . . . FULL: It is because of the fact that those who proceed by the Southern Path return again to earth, and those who are neither ritualists nor philanthropists cannot go to the World of the Moon, that that world is not filled.

THIS COURSE: That is to say, birth as an insignificant creature.

The fifth question (V. iii. 3.) has already been answered (V. iv. 1). Regarding men’s destination after death, the king answered that some go to Brahmaloḳa by the Way of the Gods, some to Chandraloḳa by the Way of the Manes, and some do not follow either way. Regarding the manner of their return, he said that those who go to the lunar world return to earth by way of the ākāṣa etc. Regarding the point where the two paths separate, the king said that the Way of the Gods and the Way of the Fathers separate at the funeral pyre. The followers of the former go from the northern solstice to the year and gradually to Brahmaloḳa; but the followers of the latter path reach the southern solstice and, without going through the year, ultimately reach the world of the Moon. As to why Chandraloḳa never becomes full, he said that this is because those who are not qualified for Chandraloḳa do not go there, while those who do go finally return to earth. Birth and death in the phenomenal world are full of trouble. Therefore a person should cultivate a feeling of disgust for the world. He should constantly pray that he may not fall into this terrible ocean of birth and death.

9

“ ‘A man who steals the gold [of a brāhmin], he (i.e. a brāhmin) who drinks liquor, he who dishonours his teacher’s bed, and he who kills a brāhmin—these four fall, as also a fifth who associates with them.’ ”

The doctrine of the Five Fires is eulogized:

10

“But he who knows these Five Fires is not stained by sin even though

associating with them. He becomes pure and clean, and obtains the world of the blessed—he who knows this, yea, he who knows this.”

IS NOT STAINED ETC: The statement does not encourage one to associate with those who have been condemned in the preceding verse; it is meant merely to praise the doctrine of the Five Fires.

*Here ends Chapter Ten
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XI

CONCERNING THE UNIVERSAL SELF

PRĀCHINAŚĀLA the son of Upamanyu, Satyayajna the son of Pulusha, Indradyumna the grandson of Bhallavi, Jana the son of Śarkarāksha, and Buḍila the son of Aśvatarāśva—great householders and great scriptural scholars—came together and discussed the question: “What is our self and what is Brahman?”

SCRIPTURAL SCHOLARS ETC: Their occupation was the teaching of the Vedas.

WHAT . . . BRAHMAN: The question is related to the Universal Self called Vaiśvānara.

It has been stated in V. x. 4. that the followers of the Southern Path become the food of the gods. It has also been stated in V. x. 8. that some are born as flies and mosquitoes. Now will be discussed the disciplines for the attainment of the Vaiśvānara Self, whose worshipper is free from the above-mentioned suffering.

2

They solved the problem [with the words]: “Revered Sirs, Uddālaka the son of Aruna knows, at present, about the Vaiśvānara Self. Let us go to him.”

They went to him.

VAIŚVĀNARA SELF: The Universal Self, who exists in the form of the whole of humanity. Or the word may mean the controller of all phenomenal changes or the Self of all human beings.

As soon as Uddālaka saw them, he understood their intention.

3

He (Uddālaka) concluded: “These great householders and great scriptural scholars will question me. [Perhaps] I shall not be able to tell them everything. Therefore I shall direct them to another teacher.”

QUESTION ME: Regarding the Vaiśvānara Self.

4

He said to them: "Revered Sirs, King Ásvapati the son of Kekaya knows, at present, about the Vaiśvánara Self. Let us all go to him."
They went to him.

5-7

When they arrived, the king ordered that proper respect should be paid to each of them. The next morning, after leaving bed, he said to them:

"In my kingdom there is no thief, no miser, no wine-bibber, no man without a sacrificial fire, no ignorant person, no adulterer, much less adulteress.

"Revered Sirs, I am going to perform a sacrifice. I shall give to you as much wealth as I give to each priest. Please, revered Sirs, stay here."

They said: "If a person comes to another with a purpose, he should tell the other only about that. At present, you know about the Vaiśvánara Self. Please tell us about Him."

He said to them: "I shall give you a reply tomorrow morning." Next morning they approached him with fuel in their hands. Without having performed any initiatory rites, the king said to them:

KING ORDERED ETC: Through priests and servants.

NEXT MORNING ETC: The king approached them with reverence and asked them to accept gifts from him. Having been refused, he thought that they considered him to be too sinful, and therefore would not receive gifts from his hand. He wanted to show them that he was a virtuous king.

MISER: Among those who can afford to give.

WINE-BIBBER: Among the brāhmins.

NO IGNORANT PERSON: In accordance with his own class.

I AM GOING ETC: Then, being told that they did not want wealth, he thought that they considered what he had offered to be too little.

I SHALL GIVE YOU ETC: He had set apart much wealth for his sacrifice. Out of that he would give them whatever he gave his priests.

AT PRESENT, YOU ETC: They had come to him seeking the knowledge of the Vaiśvánara Self and wanted him to tell them about Him alone.

APPROACHED . . . HANDS: They were brāhmins and theologians, and the king was a kshatriya; yet they approached him with the humility befitting pupils. This is the manner in which knowledge should be sought from a teacher.

WITHOUT HAVING ETC: A good teacher does not require of capable students any initiatory rites. They do not have to stay at his house for a stipulated length of time rendering him personal service or practising austerities.

*Here ends Chapter Eleven
of Part Five of the
Chhândogya Upanishad.*

CHAPTER XII

THE HEAD OF THE VAIŚVĀNARA SELF

“O SON of Upamanyu, whom do you meditate on as the Self?”

“Heaven only, venerable King,” he replied.

“The Self you meditate on,” said the king “is the Vaiśvānara Self called the Good Light (Sutejas). Therefore one sees in your family the Suta libation as also the Prasuta libation and the Āsuta libation, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the head of the Self. Surely your head would have fallen off if you had not come to me.” (1-2)

O SON ETC: This method of imparting instruction is often followed by a teacher in the Upanishads. The student is asked about what he knows, and then the teacher instructs him beyond that.

CALLED THE GOOD LIGHT: This is only a part of the Vaiśvānara Self.

SUTA LIBATION ETC: The different kinds of libations of soma-juice in the Soma-sacrifice are given the names of Suta, Prasuta, and Āsuta. The meaning of the sentence is that the members of his family are expert in the art of sacrifices.

EAT FOOD: With good appetite.

PLEASING: Desirable.

GLORY OF BRAHMAN: Arising from the performance of sacrifices and the study of the Vedas.

HEAD OF THE SELF: Not the complete Vaiśvānara.

SURELY YOUR HEAD ETC: Evidently he meditated on the head as the complete Vaiśvānara, that is to say, on a part as the whole. His head would have fallen off in a discussion, on account of his cherishing this wrong view.

*Here ends Chapter Twelve
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XIII

THE EYE OF THE VAIŚVĀNARA SELF

THEN HE said to Satyayajna the son of Pulusha: "O Prāchinayogya, whom do you meditate on as the Self?"

"The sun only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaiśvānara Self called the Universal Form (Viśvarupa). Therefore one sees in your family much and manifold wealth—there are ready the chariot and mules, female servants, and gold necklaces—and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the eye of the Self. Surely you would have become blind if you had not come to me." (1-2)

UNIVERSAL FORM: The sun also is called Viśvarupa, on account of its being endowed with various colours.

*Here ends Chapter Thirteen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XIV

THE PRĀNA OF THE VAIŚVĀNARA SELF

THEN HE said to Indradyumna the grandson of Bhallavi: "O Vaiyāghrapadya, whom do you meditate on as the Self?"

"The air only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaiśvānara Self of varied courses (Prithagvartmā). Therefore gifts come to you in various ways, rows of chariots follow you in various ways, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the prāna of the Self. Surely your prāna would have left you if you had not come to me." (1-2)

*Here ends Chapter Fourteen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XV

THE TRUNK OF THE VAIŚVĀNARA SELF

THEN HE said to Jana the son of Śarkarāksha: "Whom do you meditate on as the Self?"

"The ākāśa only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaiśvānara Self called Bahula (full). Therefore you are full of offspring and wealth, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the trunk of the Self. Surely your trunk would have been destroyed if you had not come to me."
(1-2)

TRUNK: The middle part of the body. The word *sandeha* in the text is derived from the root *dih*, which signifies to accumulate. The body is an accumulation of flesh, blood, bone, etc.

BAHULA: The ākāśa is also called bahula (immense or full) on account of its all-pervasiveness. The body is called bahula on account of its containing many things, such as flesh, blood, bone, etc.

*Here ends Chapter Fifteen
of Part Five of the
Chhândogya Upanishad.*

CHAPTER XVI

THE BLADDER OF THE VAIŚVĀNARA SELF

THEN HE said to Buḍila the son of Aśvatarāśva: “O Vaiyāghrapadya, whom do you meditate on as the Self?”

“Water only, venerable King,” he replied.

“The Self you meditate on,” said the king, “is the Vaiśvānara Self called Rayi (wealth). Therefore you are wealthy and flourishing, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the bladder of the Self. Surely your bladder would have burst if you had not come to me.” (1-2)

RAYI: Wealth. Water helps the growth of rice, wheat, etc. Through them one acquires wealth and nourishes the body.

*Here ends Chapter Sixteen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XVII

THE FEET OF THE VAIŚVĀNARA SELF

THEN HE said to Uddālaka the son of Aruna: "O Gautama, whom do you meditate on as the Self?"

"The earth only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaiśvānara Self called Pratishthā (the support). Therefore you are supported by offspring and cattle, and you eat food and see what is pleasing. Whoever thus meditates on the Vaiśvānara Self eats food, sees what is pleasing, and has in his family the glory of Brahman. That, however, is only the feet of the Self. Surely your feet would have withered away if you had not come to me." (1-2)

*Here ends Chapter Seventeen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XVIII

THE VAIŚVĀNARA SELF AS THE WHOLE

THEN HE (the king) said to them all: "You [being endowed with limited knowledge] eat your food, knowing that Vaiśvānara Self as if He were many. But he who worships the Vaiśvānara Self as the measure of the span [from earth to heaven] and as identical with the self, eats food in all worlds, in all beings, and in all selves.

AS IF IT ETC: The Vaiśvānara Self is really one and without a second, but the students meditated on His limited aspects. They mistook the part for the whole, as men born blind mistake the parts of an elephant for the whole elephant.

MEASURE OF THE SPAN: That is to say, with heaven as His head and earth as His feet. The Sanskrit word *Prādeśamātra* in the text is given different meanings by Śankarāchārya: He who is recognized from his body's or limbs' extending from heaven to earth; He who is measured by the various regions extending from heaven to earth; He who is recognized in the mouth, etc. as the eater; He who extends from heaven to earth (heaven and earth being called *Prādeśa* because they are so taught in the scriptures); He who is especially manifest in the heart and other parts of the body, which are the seat of knowledge.

IDENTICAL WITH THE SELF: The Sanskrit word *Abhivimāna* in the text means "everything in oneself," or "known as 'I' on account of His being the inmost self of all," or "close to all on account of His being the inmost self of all," or "the measurer of all as the cause of the universe." He is the Universal or Vaiśvānara Self in all beings.

Now it is taught that he who meditates on the Vaiśvānara Self, who is the Self of all, himself becomes all and eats all food, and not physical food alone, which is eaten by the ignorant:

2

"Of this Vaiśvānara Self the head is Sutejas (the Good Light), the eye Viśvarupa (the Universal Form), the *prāna* Prithagvartmā (of various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet Prithivi (the earth), the chest the Vedi (altar), the hair the [kuśa]

grass [on the altar], the heart the Gārhapatya Fire, the mind the Anvahārya Fire, and the mouth the Āhavaniya Fire.”

GĀRHAPATYA FIRE: The mind arises from the heart, as the Anvahārya Fire is taken from the Gārhapatya Fire.

ĀHAVANIYA FIRE: Food is offered in the mouth, as the libations to the gods are offered in the Āhavaniya Fire.

The text suggests the correspondence between the macrocosm and the microcosm.

*Here ends Chapter Eighteen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XIX

PERFORMANCE OF THE AGNIHOTRA IN ONESELF (THE PRĀNA)

THEREFORE the food that comes first should be offered as an oblation. The first oblation that he (i.e. the eater) offers, he should offer, saying: "Svāhā to the prāna!" Then the prāna is satisfied.

FIRST OBLATION: The quantity of food eaten should be the same as is thrown into the fire.

PRĀNA: The modification of the vital breath which functions in the nostrils and mouth.

The object now is to show that to him who knows the Vaiśvānara Self, the act of feeding himself is like feeding Vaiśvānara, and that feeding Vaiśvānara is the true Agnihotra.

2

The prāna being satisfied, the eye is satisfied. The eye being satisfied, the sun is satisfied. The sun being satisfied, heaven is satisfied. Heaven being satisfied, whatever is under heaven and under the sun is satisfied. They being satisfied, he (i.e. the eater or sacrificer) is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman.

UNDER ETC: That is to say, whatever is controlled by heaven and the sun.

LIGHT OF BRAHMAN: The radiance that the pupil obtains after properly finishing the study of the Vedas.

*Here ends Chapter Nineteen
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XX

THE VYĀNA

THE SECOND oblation that he offers, he should offer, saying: "Svāhā to the vyāna!" Then the vyāna is satisfied.

VYĀNA: The modification of the vital breath through which vital energy pervades the entire body.

2

The vyāna being satisfied, the ear is satisfied. The ear being satisfied, the moon is satisfied. The moon being satisfied, the quarters are satisfied. The quarters being satisfied, whatever is under the quarters and under the moon is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman.

*Here ends Chapter Twenty
of Part Five of the
Chhândogya Upanishad.*

CHAPTER XXI

THE APĀNA

THE THIRD oblation that he offers, he should offer, saying: "Svāhā to the apāna!" Then the apāna is satisfied.

APĀNA: The modification of the vital breath by the action of which the un-assimilated food and drink go downward and are ultimately ejected; also the movement of the out-going breath.

2

The apāna being satisfied, speech (i.e. the tongue) is satisfied. Speech being satisfied, fire is satisfied. Fire being satisfied, the earth is satisfied. The earth being satisfied, what is under the earth and under fire is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman.

*Here ends Chapter Twenty-one
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XXII

THE SAMĀNA

THE FOURTH oblation that he offers, he should offer, saying: "Svāhā to the samāna!" Then the samāna is satisfied.

SAMĀNA: The modification of the vital breath by the action of which nutrition is carried all through the body.

2

The samāna being satisfied, the mind is satisfied. The mind being satisfied, the rain-god is satisfied. The rain-god being satisfied, the lightning is satisfied. The lightning being satisfied, what is under the lightning and under the rain-god is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman.

*Here ends Chapter Twenty-two
of Part Five of the
Chhândogya Upanishad.*

CHAPTER XXIII

THE UDĀNA

THE FIFTH oblation that he offers, he should offer, saying: "Svāhā to the udāna!" Then the udāna is satisfied.

UDĀNA: The modification of the vital breath by the action of which the contents of the stomach are ejected through the mouth, and the soul is conducted from the body at death.

2

The udāna being satisfied, the skin is satisfied. The skin being satisfied, the air is satisfied. The air being satisfied, the ākāśa is satisfied. The ākāśa being satisfied, what is under the air and under the ākāśa is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness [of the body], and the light of Brahman.

*Here ends Chapter Twenty-three
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER XXIV

THE GLORY OF THE AGNIHOTRA SACRIFICE

IF, WITHOUT knowing this [knowledge of the Vaiśvānara Self], one offers an Agnihotra oblation, it is like an oblation offered in dead ashes after removing the live coals.

The purpose of this verse is to extol the performance of the Agnihotra sacrifice by a person who is endowed with the knowledge of the Vaiśvānara Self.

2

But if, knowing this, one offers an Agnihotra oblation, it is like an oblation offered in all the worlds, in all beings, and in all ātmans.

The food of all beings becomes his food. He eats through all. (Compare V. xviii. 1.)

3

Even as the soft fibres of the *ishikā* reed, when thrown into fire, are burnt, so also are burnt all the sins of one who, knowing this, offers an Agnihotra oblation.

SINS: Accumulated in many past lives, in the present life before the attainment of the knowledge, and also during the period when the knowledge is attained.

4

Therefore even if a man who knows this gives what is left of his food to a *chandāla*, he verily offers it to his Vaiśvānara Self. On this there is the following verse:

CHANDĀLA: A chandāla, or outcaste, does not deserve this charity. The scriptures forbid it.

HIS . . . SELF: The seer becomes one with the Vaiśvānara Self and therefore with the soul of the chandāla. The Vaiśvānara Self dwells in all.

He who has realized that the same Self dwells in all is released from scriptural restrictions. He rises above all the laws regarding caste and untouchability.

5

“As here on earth hungry children gather around their mother, so do all beings gather around the Agnihotra sacrifice, yea around the Agnihotra sacrifice.”

All beings expectantly wait to see when the knower of the Agnihotra sacrifice will eat his food. Because such a knower has realized his self to be the Self dwelling in all, by eating food himself he really feeds all. Through his eating the whole universe is satisfied.

*Here ends Chapter Twenty-four
of Part Five of the
Chhāndogya Upanishad.*

CHAPTER I

THE NON-DUALITY OF THE SELF

OM. THERE ONCE lived Śvetaketu the grandson of Aruna. To him his father said: "Śvetaketu, lead the life of a brahmachārin; for there is none belonging to our family, my dear, who, not having studied the Vedas, is a brāhmin only by birth."

FATHER: The son of Aruna; he was called Uddālaka.

TO HIM ETC: The father found that Śvetaketu was qualified for the Vedic knowledge and was ready for initiation. He asked the boy to find a suitable teacher. Evidently the father was going away from home and thus was unable to teach the son himself.

MY DEAR: The Sanskrit word in the text is *sonya* (see note on IV. iv. 4).

WHO . . . BY BIRTH: That is to say, who calls himself a brāhmin on account of having brāhmins as his relatives, but who does not himself behave like a brāhmin.

It has been stated in III. xiv. 1. that the creation, preservation, and destruction of the universe proceed from Brahman. How that happens will now be shown. Further, it has been stated in V. xxiv. 5. that when a person illumined by the Knowledge of Brahman eats, the whole world becomes satisfied. This could only be possible if the same Self dwelt in all beings. The sixth part shows the non-duality of the Self.

Śvetaketu followed his father's behest.

2-3

Śvetaketu went to his teacher's house when he was twelve years old and studied the Vedas till he was twenty-four. Then he returned to his father, serious, considering himself well read, and arrogant.

His father said to him: "Śvetaketu, since you are now so serious, think yourself well read, and are so arrogant, have you, my dear, ever asked for that instruction by which one hears what cannot be heard, by which

one perceives what cannot be perceived, by which one knows what cannot be known?"

Śvetaketu asked: "What is that instruction, venerable Sir?"

SERIOUS: This seriousness was the result of his being unrivalled by others in the Vedic knowledge. The implication is that he was greatly conceited.

HIS FATHER ETC: His father wanted to teach him good manners.

HAVE YOU ETC: Evidently the father wanted to know if Śvetaketu had learnt about the Self, or Brahman.

One might have read all the Vedas and understood everything else, but all this would be useless if one had not realized the Self.

His father replied:

4-6

"Just as, my dear, by one clod of clay all that is made of clay is known, the modification being only a name, arising from speech, while the truth is that all is clay;

"Just as, my dear, by one nugget of gold all that is made of gold is known, the modification being only a name, arising from speech, while the truth is that all is gold;

"And just as, my dear, by one pair of nail-scissors all that is made of iron is known, the modification being only a name, arising from speech, while the truth is that all is iron—even so, my dear, is that instruction."

CLOD OF CLAY: The material cause of the earthen jar, earthen vase, etc.

IS KNOWN: Because the effect is non-different from the cause.

MODIFICATION: The Sanskrit word *vikāra* in the text means difference, variety, development, manifestation.

ARISING FROM SPEECH: That is to say, based upon mere words. The modification is not real; the only reality is the clay.

ONE PAIR OF NAIL-SCISSORS: That is to say, the piece of iron from which the nail-scissors are made.

Śvetaketu thought that by means of instruction from a teacher a person could know only a specific knowable thing, but certainly not something which was unknowable. In the opinion of his father, this contention could be justified if cause and effect were different from each other. But they were not so. Therefore by the knowledge of the cause, the nature of the effect became known. A tray, jar, and vase are made of clay. Names and forms differentiate one from another. The clay alone is present in all these articles and is the only reality.

The son said:

7

“Surely those venerable men did not know that. For if they had known it, why should they not have told it to me? [Therefore] do you, venerable Sir, tell me about it.”

“So be it, my dear,” said the father.

FOR IF ETC: The son made this apparently deprecatory statement about his teacher because he was reluctant to go to the teacher again to learn something new

*Here ends Chapter One
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER II

BRAHMAN : THE CAUSE OF THE UNIVERSE

“IN THE BEGINNING, my dear, this [universe] was Being (Sat) alone, one only without a second. Some say that in the beginning this was non-being (asat) alone, one only without a second; and from that non-being, being was born.”

IN THE BEGINNING: That is to say, prior to the manifestation of names and forms. Before the creation no object could be cognized as “this,” differentiated from other objects by a name and a form. All that existed was Pure Being. At the present moment, also, the universe is Pure Being; but it is differentiated by names and forms, while before the creation the universe existed only as Pure Being.

THIS: That is to say, the universe, which is differentiated by names and forms.

BEING: The word *Sat* “denotes Pure Being, which is extremely subtle, undefinable, all-pervading, non-dual, taintless, indivisible Pure Consciousness.” (*Śankarāchārya*.)

ONE ONLY ETC: There was no entity other than Being. When one sees a jar, one admits the existence of a potter besides the clay from which it is made; but in this case there existed no auxiliary agent.

SOME: Refers to the nihilists, who affirm a total non-existence. Their position is untenable because at least the existence of the being who makes the assertion cannot be denied. Furthermore, the nihilists, by stating that non-being existed prior to the creation and that it was *one only without a second*, admit the relationship of non-being with time and number. Thus the theory that non-being alone existed prior to creation is incorrect.

The universe is, in reality, nothing but Pure Being, and through the knowledge of It all things become known.

After stating the view of the nihilists, the Upanishad proceeds to refute it:

2

Āruni said: “But how, indeed, could it be thus, my dear? How could

Being be born from non-being? No, my dear, it was Being alone that existed in the beginning, one only without a second.

How COULD . . . NON-BEING: It may be contended that a sprout is born from the non-being which follows upon the destruction of the seed; this is an instance of the production of being (sat) from negation, or non-being. But the contention is not valid, because the seed transforms itself into the sprout. There is no instance to show the birth of being from non-being.

IT WAS . . . SECOND: As a matter of fact, even when one sees the universe of name and form, there exists only Pure Being—the modification being only a name, arising from speech, while the truth is that all is clay.” (VI. i. 4.)

The process of creation is described:

3

“It (Being, or Brahman) thought: ‘May I be many; may I grow forth.’ It created fire. That fire thought: ‘May I be many; may I grow forth.’ It created water. That is why, whenever a person is hot and perspires, water is produced from fire (heat) alone.

THOUGHT: The word *aikshata* in the text means, literally, “*It saw*.” This verb shows that Sat, or Being, is a conscious entity, and not unconscious, and that the universe is a thought of the Creator. According to the Sāmkhya philosophy, the cause of the universe is non-intelligent *pradhāna*, or matter.

MAY I ETC: Like clay becoming many in the shape of the jar, vase, etc., or a rope appearing as a snake, a stick, etc. Those who know about the rope set aside the ideas of snake, stick, etc., and those who know about the clay set aside the ideas of jar, vase, etc. Likewise, those who have the Knowledge of Being, or Sat, set aside all ideas with regard to modifications.

IT CREATED FIRE: The *Taittirīya Upanishad* (II. i. 3.) says that from Ātman was produced *ākāśa*, from *ākāśa* air, and from air fire. In reality there is no contradiction between the two statements. The purpose of the present text is not to show the order of creation, but to emphasize that all things are produced from Being alone. Or the present text assumes that prior to the creation of fire, *ākāśa* and air were created.

IT CREATED WATER: The word *it* means Sat in the form of fire. Fire is what-ever burns, cooks, shines, and is red.

WATER: By water is meant all that is fluid and bright.

4

“That water thought: ‘May I be many; may I grow forth.’ It created

food (i.e. earth). That is why, whenever it rains anywhere, abundant food is produced. From water alone is edible food produced.

FOOD: The word denotes all that is heavy, firm, and dark in colour.

*Here ends Chapter Two
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER III

THE THREEFOLD DEVELOPMENT

“OF ALL these [living] beings, there are only three origins: those born from an egg, those born from a living being, and those born from a sprout.

ALL THESE [LIVING] BEINGS: Refers to visible creatures. The elements, before they become tripartite and gross, remain subtle and invisible. These three elements—fire, water, and earth (food)—will presently be described as *devatās* (gods or divinities).

THOSE . . . EGG: Refers to birds, snakes, etc., which are oviparous.

THOSE . . . BEING: Refers to those which are born from a womb: human beings, cattle, etc., which are viviparous.

The *Aitareya Upanishad* mentions a fourth species, called *svedaja*, those which are born of perspiration or moisture. But this is included in the three mentioned in the present verse.

2

“That Deity thought: ‘Let Me now enter into those three deities by means of this living self and let Me then develop names and forms.’

THAT DEITY: Sat, or Being, which had produced fire, water, and earth (VI. ii. 3-4).

LET ME NOW ETC: Sat, or Pure Being, had produced only fire, water, and earth, and not the tangible universe.

THREE DEITIES: Namely, fire, water, and earth.

LIVING SELF: The living self is only a shadow or reflection, as it were, of the Supreme Self, like the reflection of the sun in water or a mirror. As the sun reflected in the water or the mirror is not affected by the movement of the water or the condition of the mirror, so also the real Self is not affected by the pleasure or pain of the living self. It is only the Self reflected in the *buddhi*, called the *jīva*, that experiences pleasure and pain.

The entering of Sat into the three deities is not like the entering of one thing into another, as one sees in the world. It is more like the entering of the sun into

water or a mirror by means of its reflection. The embodied creature appears when Sat comes into contact with the physical body and the sense-organs through Its reflection, here called the living self. Though the embodied creature is said to be an effect of Sat, in reality it is non-different from Sat. Sat, or Pure Spirit, associated with the upādhis of the body, mind, and senses, appears as the embodied creature. Thus, through knowledge of Brahman one can know the true nature of the jiva, or embodied creature—through knowledge of the One, the nature of all.

3

“That Deity, having thought: ‘Let Me make each of these three tripartite,’ entered into these three deities by means of the living self and developed names and forms.

LET ME ETC: Pure Being made each of the three deities, or elements, the principal ingredient, and joined with it the other two as secondary ingredients. The process is as follows: It took half of the original fire and added to it one fourth of water and one fourth of earth, and thus created gross fire. Likewise, It added to half of the original water, one fourth each of fire and earth, and created gross water. It added to half of the original earth, one fourth each of fire and water, and created gross earth. Thus fire, water, and earth came to acquire their separate names and serve special purposes among men.

ENTERED ETC: The Deity first entered the body of Virāt and then the bodies of the three deities, and manifested names and forms.

4

“It made each of these tripartite; and how these three deities became, each of them, tripartite, that learn from me now, my dear.

*Here ends Chapter Three
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER IV

THE THREEFOLD DEVELOPMENT FURTHER EXPLAINED

“THE RED colour of [gross] fire is the colour of [the original] fire; the white colour of [gross] fire is the colour of [the original] water; the black colour of [gross] fire is the colour of [the original] earth. Thus vanishes from fire what is commonly called fire, the modification being only a name, arising from speech, while the three colours (forms) alone are true.

THUS VANISHES ETC: The three colours, or forms, constitute the visible fire. When these three colours are explained as belonging to the original fire, water, and earth, fire as it is commonly known disappears, and also the word *fire*. For fire has no existence apart from a word and the idea denoted by that word. Therefore what the ignorant designate by the word *fire* is false, the only truth being the three colours.

2

“The red colour of the sun is the colour of fire, the white [the colour] of water, the black [the colour] of earth. Thus vanishes from the sun what is commonly called the sun, the modification being only a name, arising from speech, while the three colours alone are true.

3

“The red colour of the moon is the colour of fire, the white [the colour] of water, the black [the colour] of earth. Thus vanishes from the moon what is commonly called the moon, the modification being only a name, arising from speech, while the three colours alone are true.

4

“The red colour of lightning is the colour of fire, the white [the colour] of water, the black [the colour] of earth. Thus vanishes from lightning

what is commonly called lightning, the modification being only a name, arising from speech, while the three colours alone are true.

The whole world is tripartite. Therefore, as in the case of fire, the only truth about the world is the three colours. Just as what is known as fire disappears when the true nature of fire is known, so also what is known as the world disappears when the true nature of the world is known. Similarly, earth being only an effect of water, the only truth is water; earth is a mere name. So too, water, being an effect of fire, is a mere name, the only truth being fire. Fire, too, being an effect of Sat, or Pure Being, is a mere name, the only truth being Pure Being. Thus, then, all things being only modifications of Pure Being, the knowledge of Pure Being makes all things known. Hence it has been rightly said that by the knowledge of One, all things become known.

5

“It was just through this knowledge that the great householders and great Vedic scholars of olden times declared: ‘No one can now mention to us anything which we have not heard, thought of, or known.’ They knew all from these [three forms].

To us: The words imply also their descendants.

NO ONE ETC: That is to say, because they and their descendants knew the Pure Being, all things were known to them. They knew the Pure Being from the three colours or forms. Having known their tripartite nature, they knew all things. Thus they became omniscient.

How, through the knowledge of the three forms, one can know all :

6-7

“Whatever appeared red they knew to be the colour of fire; whatever appeared white they knew to be the colour of water; whatever appeared black they knew to be the colour of earth.

“Whatever appeared to be unknown they knew to be the combination of these three deities (i.e. colours). Now learn from me, my dear, how these three deities, when they reach man, become each of them tripartite.

FIRE: That is to say, the original fire.

UNKNOWN: That is to say, whatever appeared to be infinitely subtle and not cognized through any particular name and form.

*Here ends Chapter Four
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER V

THE THREEFOLD NATURE OF FOOD

“FOOD WHEN eaten becomes threefold. What is coarsest in it becomes faeces, what is medium becomes flesh, and what is subtlest becomes mind.

FOOD WHEN EATEN: And when digested in the fire of the stomach.

MIND: The subtlest part of the food rises to the heart, thence enters the arteries called the hitā, and finally develops into mind, which becomes the support of the aggregate of the organs of sensation. The mind, produced from food, is material; it is not eternal and immaterial, as contended by the Vaiśeṣikas.

2

“Water when drunk becomes threefold. What is coarsest in it becomes urine, what is medium becomes blood, and what is subtlest becomes prāna.

3

“Fire when eaten becomes threefold. What is coarsest in it becomes bone, what is medium becomes marrow, and what is subtlest becomes speech.

FIRE: That is to say, oil, butter, and other fatty substances which generate heat in the body.

SPEECH: It is believed that one improves the power of speaking by taking oil, butter, etc.

4

“The mind, my dear, consists of food, the prāna of water, and speech of heat.”

“Please, venerable Sir, instruct me further.”

“So be it, my dear.”

THE MIND ETC: What are commonly known as the food, water, and fire eaten by livings are each to be taken as tripartite. No one can eat untripartite food, water, or fire. That is why whatever one eats contains portions of all three. In those beings which live only on water, one also sees the functioning of mind and speech, which are the effects of food and fire. Likewise, in those beings which live only on food, one sees the functioning of the prāna and speech. Thus the mind consists of food, and is mutable and non-eternal. Sat, or Pure Being, alone is unchanging and eternal.

PLEASE ETC: Śvetaketu wanted to know by fresh examples how it is that the mind consists of food. It is really hard to understand how the subtlest parts of food, water, and fat, reaching one and the same stomach, which is material in nature, develop into mind, prāna, and speech, respectively.

*Here ends Chapter Five
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER VI

THE PHYSICAL NATURE OF THE MIND, THE PRĀNA, AND SPEECH

“THAT, MY DEAR, which is the subtlest part of curds rises, when they are churned, and becomes butter.

2

“In the same manner, my dear, that which is the subtlest part of the food that is eaten rises and becomes mind.

3

“The subtlest part of the water that is drunk rises and becomes prāna.

4

“The subtlest part of the fire that is eaten rises and becomes speech.

5

“Thus, my dear, the mind consists of food, the prāna consists of water, and speech consists of fire.”

“Please, venerable Sir, instruct me further.”

“So be it, my dear.”

It might be that the subtlest parts of water and fire became prāna and speech, but Śvetaketu could not quite understand how the mind consisted of food alone.

*Here ends Chapter Six
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER VII

HOW THE MIND CONSISTS OF FOOD

“A person, my dear, consists of sixteen parts. Do not eat [any food] for fifteen days, but drink as much water as you like. Since the prāna consists of water, it will not be cut off if you drink water.”

A PERSON ETC: The subtlest part of the food adds to the strength of the mind, and this strength of the mind is divided into sixteen parts. As long as this strength exists, a man can see, hear, think, understand, and perform actions. When it fails, he cannot do anything. The strength of the mind is derived from food. If any proof is needed for this assertion, let a man abstain from food for fifteen days. He will gradually lose his strength of mind; but he will not die if he drinks water.

2

Śvetaketu did not eat [any food] for fifteen days. Then he came to his father and said: “What, Sir, shall I recite?”

His father said: “The Rik, Yajus, and Sāman verses.”

He replied: “They do not occur to me, Sir.”

THEY DO NOT ETC: He could not remember the Vedas.

3

His father said to him: “Just as, my dear, of a great blazing fire a single coal, the size of a firefly, may be left, which would not burn much more than that, even so, my dear, of your sixteen parts only one part is left; and therefore with that one part you do not remember the Vedas. Now go and eat and you will understand me.”

In ordinary experience one finds that when a fire that was made to blaze up by the adding of much fuel has almost gone out, there is left only a single coal, of the size of a firefly, and this will not burn any more than something its own size. In the same manner, when only one of Śvetaketu’s sixteen parts, made up

by food, was left, on account of his having fasted for fifteen days, with this small part, of the size of a firefly, he could not remember the Vedas.

4

Śvetaketu ate and approached his father. Then whatever his father asked him, he showed that he knew it.

HE SHOWED ETC: Both the Vedic texts and their explanations.

5-6

Then his father said to him: "Just as, my dear, of a great lighted fire a single coal the size of a firefly, if left, may be made to blaze up again by adding grass to it, and will thus burn much more,

"Even so, my dear, of your sixteen parts only one part was left, and that, when strengthened by food, blazed up. With it you now remember the Vedas. Therefore, my dear, the mind consists of food, the prāna consists of water, and speech consists of fire."

After that he understood what his father said, yea, he understood it.

By both negative and positive illustrations, Āruni explained to Śvetaketu that the mind consisted of food.

*Here ends Chapter Seven
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER VIII

CONCERNING SLEEP, HUNGER, THIRST, AND DEATH

UDDĀLAKA the son of Aruna said to his son Śvetaketu: "Learn from me, my dear, the true nature of sleep. When a person has entered into deep sleep, as it is called, then, my dear, he becomes united with Pure Being (Sat), he has gone to his own [Self]. That is why they say he is in deep sleep (svapiti); it is because he has gone (apita) to his own (svam).

LEARN FROM ME ETC: The self reflected in the buddhi, or intellect, is called the jīva, or individual self, who is the agent of thinking, seeing, hearing, etc. In the absence of the functioning of the buddhi, the self becomes one with Sat, or Pure Being. When, in dreamless sleep, the buddhi ceases to function, the self is rid of attachment to worldly objects and returns to Sat, just as the reflection of a face reverts to the face when the mirror in which it was reflected is removed. Uddālaka wishes to explain this to his son Śvetaketu.

NATURE OF SLEEP: That is to say, of deep sleep. In this state the self returns to its true nature. During the dream state one experiences pleasure and pain, which are the results of virtue and vice, created by ignorance. The scriptures declare that the self experiences freedom and supreme bliss in dreamless sleep alone. But dreamless sleep is not the same as Liberation. In the former state the impressions of past action remain, and therefore, after waking, a man again identifies himself with the physical world.

HE BECOMES . . . BEING: He transcends his human form, brought about by contact with the buddhi. The self reverts to its own pristine nature of Pure Being. Thus people say that he sleeps (svapiti), since at that time he returns to his own Self (svam apita bhavati).

THEREFORE THEY SAY ETC: During the waking state one becomes tired from various experiences in the shape of pleasure and pain, brought about by virtue and vice. In deep sleep all the senses are drawn in by the prāna, which alone "lies awake in the nest of the body." As the fatigue of the waking state cannot be shaken off by any other means than withdrawal into one's own Self, it is only proper to say of the man in deep sleep that he has "gone to his own."

The present section shows that a man in deep sleep regains his identity with Brahman.

An illustration is given to explain that the self in deep sleep realizes Brahman.

2

“Just as a bird tied by a string [to the hand of the bird-catcher] first flies in every direction, and [then] finding no rest anywhere, settles down at the place where it is bound, so also the mind (i.e. the individual soul reflected in the mind), my dear, after flying in every direction and finding no rest anywhere, settles down in the Prāna (i.e. Pure Being); for the mind (the individual soul) is fastened to the Prāna (Pure Being).

SO ALSO . . . ANYWHERE: The human soul limited by the mind moves about during the waking and dream states, experiencing the pleasure and pain which result from desires and actions, which again are results of ignorance. It does not, however, obtain real peace from these experiences and at last settles down, in deep sleep, in Pure Being.

PRĀNA: Pure Being is described as the Prāna of the prāna (*Br. Up. IV. iv. 18*).

MIND . . . PRĀNA: The mind (the individual soul) finds its refuge in the Prāna, that is to say, in Brahman.

Having shown that Brahman is the ultimate source of the jiva, the father demonstrates the same thing through a series of causes and effects beginning with food:

3

“Learn from me, my dear, what hunger and thirst are. When a man is hungry, as they say, it is water that has led (i.e. carried away) what was eaten. Therefore, just as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of water as the leader [of food]. So, my dear, know this offshoot (i.e. the body) to have sprung forth [from a cause], for it cannot be without a root.

WHAT . . . ARE: That is to say, the true nature of hunger and thirst.

WHEN . . . EATEN: When a man is desirous of eating, why is he said to be so? Because at that time whatever solid food has been eaten by him and whatever liquid has been drunk by him have been liquefied by water and carried away; that is to say, all this has been digested. Then the man is said to be hungry.

So . . . FORTH: This body made up of food is like the sprout of a seed. Being the sprout, an effect, it must have sprung forth like a sprout; it cannot be without a root.

Svetaketu asked where the root of the body is. His father replied:

4

“And where could its root be except in food (earth)? And in the same way, my dear, as food too is an offshoot, seek for water as its root. And as water too, my dear, is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being (Sat) as its root. Yes, all these creatures, my dear, have their root in Being, they dwell in Being, they [finally] rest in Being.

AND WHERE . . . FOOD: The food that is eaten by a man is liquefied by water and digested. Then it changes into the different humours in the body. From them blood is produced, from blood flesh, from flesh fat, from fat bones, from bones marrow, and from marrow semen. Likewise, the food eaten by a woman becomes blood. It is from a combination of semen and blood that the new body is produced.

AS FOOD TOO ETC: Food has a beginning and an end. It is perishable and must have a root. Water is the root.

AND AS WATER ETC: Water has a beginning and an end. It is perishable and must have a root. Fire is the root.

AND AS FIRE ETC: Fire has a beginning and an end. It is perishable and must have a root. Sat, or Pure Being, is the root.

BEING ETC: Being is one and without a second. All else are modifications, being mere names arising from speech. They are unreal.

ALL THESE ETC: All the movable and immovable creatures have their root in Being, during their continuance they reside in Being, and in the end they resolve into Being. To explain this the illustration of a jar and clay is given.

One should always remember the following genealogical table:

Sat (Being).
Tejas (fire), which constitutes speech.
Ap (water), which constitutes the prāna.
Anna (food or earth), which constitutes the mind.

Now is explained how from water as an offshoot one can determine Being as the ultimate root:

5

“When a man is said to be thirsty, it is fire that has led (i.e. carried away) what was drunk by him. Therefore as they speak of a leader of cows, a leader of horses, a leader of men, so do they speak of fire as the

leader [of water]. So, my dear, know this offshoot (the body) to have sprung forth [from a cause], for it cannot be without a root.

WHEN A MAN: The fire (i.e. heat) dries up the water that is drunk and also the liquefied food that is eaten; then a man feels thirsty.

From water as an offshoot, fire is inferred as the root. From fire as an offshoot, Pure Being is inferred as the root.

6

“And where could its root be except in water? And in the same way, my dear, as water is an offshoot, seek for fire as its root. And as fire too, my dear, is an offshoot, seek for Being as its root. Yes, my dear, all these creatures have their root in Being, they dwell in Being, they [finally] rest in Being.

“And how these three deities (fire, water, and earth), on reaching a human being, become each of them tripartite has already been said (VI. iv. 7). When a person departs hence, his speech merges in his mind, his mind in his prāna, his prāna in heat (fire), and the heat in the Highest Being.

WHEN A PERSON DEPARTS ETC: When a person dies, the aggregate of the prāna and the organs, controlled by the soul, reincarnates in another body. First his speech merges in his mind, and his relatives say: “He does not speak any more.” Then his mind stops functioning and merges in his prāna. The relatives surrounding the dying man say: “He does not know.” When his prāna merges in fire, the relatives say: “He does not move.” They are not sure whether he is living or dead; they feel the body, and finding it warm, they say: “He is warm, he is alive.” Then the fire merges in the Highest Being. If the man departs from this world with his thoughts fixed on Pure Being, he then reaches Pure Being and does not migrate into another body. But if he is ignorant of Pure Being, like one rising from deep sleep, he again enters, after death, into the meshes of a physical body.

7

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.

“So be it, my dear,” the father replied.

SUBTLE ESSENCE: The root of all.

PLEASE, VENERABLE ETC: It has been said (VI. viii. 1.) that the jiva, both at the time of deep sleep and at death, becomes one with Sat, or Brahman. Why, then, is he not aware of it? This is Śvetaketu’s problem.

*Here ends Chapter Eight
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER IX

THE ABSENCE OF INDIVIDUALITY IN DEEP SLEEP

“AS BEES, my dear, make honey by collecting the juices of trees located at different places, and reduce them to one form,

“And as these juices have no discrimination [so as to be able to say]: ‘I am the juice of this tree,’ or ‘I am the juice of that tree’—even so, indeed, my dear, all these creatures, though they reach Pure Being, do not know that they have reached Pure Being. (1-2)

In a vast concourse of people each man knows himself to be the son or nephew of a certain person and thus does not become confused with the others; but there exists no such discrimination on the part of the juices of various trees, even though some of them are sweet, some sour, and some bitter. In exactly the same manner, though all these creatures reach Pure Being at death or during deep sleep, they are not conscious of having realized It.

3

“Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again.

Ignorant creatures reach Pure Being without being conscious of having reached Pure Being. Therefore whatever they are in this world, according to their past deeds, they become that again. Even though they enter into Pure Being, yet they become the same animals or insects on their return from Pure Being. Their future births are determined by the knowledge they possess at the time of death. At the time of death or during deep sleep, the ignorant creatures no doubt remain unconscious of their individuality, yet they come back to the phenomenal world on account of ignorance.

4

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.
“So be it, my dear,” the father replied.

PLEASE, VENERABLE ETC: Śvetaketu’s problem is this: If a man who has slept in his own house rises and goes to another village, he knows that he has come from his own house. Why, then, do people, when they have returned from Pure Being, not know that they have returned from Pure Being?

*Here ends Chapter Nine
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER X

THE ABSENCE OF PARTICULARIZED CONSCIOUSNESS IN DEEP SLEEP

“THESE RIVERS, my dear, flow—the eastern toward the east, and the western toward the west. They arise from the sea and flow into the sea. Just as these rivers, while they are in the sea, do not know: ‘I am this river’ or ‘I am that river,’

“Even so, my dear, all these creatures, even though they have come from Pure Being, do not know that they have come from Pure Being. Whatever these creatures are, here in this world—a tiger, a lion, a wolf, a boar, a worm, a fly, a gnat, or a mosquito—that they become again.
(1-2)

WHILE . . . SEA: That is to say, when they return to the sea.

THE EASTERN ETC: As with the Ganges.

THE WESTERN ETC: As with the Indus.

THEY . . . SEA: Water rises as vapour from the sea and forms into clouds; then it falls to the earth as rain, which forms the rivers.

Ignorant persons, despite their being united with Pure Being in deep sleep, do not know Pure Being on account of their ignorance. For the same reason, when they awake they are not aware that they have come back from Pure Being.

3

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.

“So be it, my dear,” the father replied.

PLEASE ETC: We see that various modifications of water—in the shape of ripples, waves, foam, bubbles, etc.—rise from water, and when they disappear into the water they are gone. Why should not living beings lose their individ-

uality and be destroyed at death, or during deep sleep, or at the time of cosmic dissolution, when they merge in Pure Being? This doubt of Śvetaketu will be resolved in the next chapter.

*Here ends Chapter Ten
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER XI

THE INDESTRUCTIBILITY OF THE JIVA

“IF, MY DEAR, someone were to strike at the root of this large tree here, it would bleed but live. If he were to strike at the middle, it would bleed but live. If he were to strike at the top, it would bleed but live. Pervaded by the living self, that tree stands firm, drinking in again and again its nourishment and rejoicing.

STRIKE: With an axe.

BLEED: A little of its sap would ooze out.

DRINKING: Water and other nourishment from the earth, by means of its roots.

2

“But if the life (i.e. living self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers.

IF . . . LEAVES: As the result of disease or blows from an axe.

THE WHOLE . . . WITHERS: According to the Vedic teachers, trees are endowed with consciousness, while the Buddhists and the Vaiśeshikas hold them to be unconscious. They are said to live because one sees how their sap runs and how it dries up, just as one sees the movement of sap in other living bodies produced by food and water. The living self pervades the tree just as it pervades a man after it has entered the organism which produces the prāna, the mind, and speech. If any accident happens to a branch, the living self draws itself away from that branch, and then the branch withers. The sap, which makes it possible for the living self to remain, departs, and the living self goes with it. The same applies to the whole tree. The tree dies when the living self leaves it, but the living self does not die; it only leaves an abode which it had previously occupied. There are other illustrations to show that the living self continues to exist after deep sleep and death. First, a man remarks, after waking from deep sleep, that he remembers quite well that he left something unfinished before he fell asleep. Secondly, as soon as creatures are born, they seek the breast or they show fear, which is explained by their possessing a recollection of a former

state of existence. The examples of deep sleep and death show that the living self does not cease to exist, even when the body remains unconscious or dies. Further, the performance of the Vedic rituals produces a result which is reaped in a future life. This would be impossible if the living self died with the death of the body.

3

“In exactly the same manner, my dear,” said he, “know this: This body dies, bereft of the living self; but the living self dies not.

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.

“So be it, my dear,” the father replied.

PLEASE ETC: How can this vast universe endowed with names and forms be produced from Pure Being, which is extremely subtle and is nameless and formless? This is Śvetaketu’s next problem.

*Here ends Chapter Eleven
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER XII

THE BIRTH OF THE GROSS FROM THE SUBTLE

“BRING ME a fruit of that nyāgrodha (banyan) tree.”

“Here it is, venerable Sir.”

“Break it.”

“It is broken, venerable Sir.”

“What do you see there?”

“These seeds, exceedingly small, venerable Sir.”

“Break one of these, my son.”

“It is broken, venerable Sir.”

“What do you see there?”

“Nothing at all, venerable Sir.”

2

The father said: “That subtle essence, my dear, which you do not perceive there—from that very essence this great nyāgrodha arises. Believe me, my dear.

THAT . . . ARISES: On breaking the seed, one does not see the subtle essence; but it is there all the same. It is from that subtle essence that the large tree, supplied with a trunk, branches, twigs, leaves, and fruits, has been produced. In the same manner, the gross universe with all its names and forms proceeds from the subtle essence, or Pure Being.

BELIEVE ME: Though the subject has been established by means of arguments and valid authorities, still people’s minds, on account of being attached to gross external objects, do not easily obtain a clear conception of subtle truths. Therefore faith is necessary. Through faith the mind can easily be concentrated on a subject it wishes to understand.

3

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.
“So be it, my dear,” the father replied.

PLEASE ETC: If Sat, or Pure Being, is the root of all that exists, why is It not perceived? This is Śvetaketu’s next question.

*Here ends Chapter Twelve
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER XIII

THE INVISIBILITY OF AN EXISTENT OBJECT

“PLACE THIS salt in water and then come to me in the morning.”

The son did as he was told.

The father said to him: “My son, bring me the salt which you placed in the water last night.”

Looking for it, the son did not find it, for it was completely dissolved.

LOOKING ETC: The salt had dissolved and could not be found; yet it still existed in the water.

An object may exist without being visible to the eyes; it may be perceived by other means.

2

The father said: “My son, take a sip of water from the surface. How is it?”

“It is salt.”

“Take a sip from the middle. How is it?”

“It is salt.”

“Take a sip from the bottom. How is it?”

“It is salt.”

“Throw it away and come to me.”

The son did as he was told, saying: “The salt was there all the time.”

Then the father said: “Here also, my dear, in this body you do not perceive Sat (Being); but It is indeed there.”

TAKE A SIP ETC: The salt, though not perceptible by means of sight or touch, can be discovered by taste.

HERE ALSO ETC: Just as the salt, when dissolved in the water, was not perceived by sight or touch, though it existed there all the time, as proved by the tongue, just so, in this body, made of fire, water, and earth, one does not generally perceive Pure Being, which is its cause; yet one can perceive it by other means.

3

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.

“So be it, my dear,” the father replied.

PLEASE ETC: What is the means of perceiving Pure Being? This is Śvetaketu's next question.

*Here ends Chapter Thirteen
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER XIV

THE MEANS OF SELF-KNOWLEDGE

“JUST AS someone, my dear, might lead a person, with his eyes covered, away from [the country of] the Gandhāras, and leave him in a place where there were no human beings; and just as that person would turn toward the east, or the north, or the south, or the west, shouting: ‘I have been brought here with my eyes covered, I have been left here with my eyes covered!’

SOMEONE: A thief or a highwayman.

EYES COVERED: Also with his hands bound.

WOULD TURN ETC: Because the person was unable to distinguish the directions.

2

“And as thereupon someone might loosen the covering and say to him: ‘Gandhāra is in that direction; go that way’; and as thereupon, having been informed and being capable of judgement, he would, by asking his way from one village to another, arrive at last at Gandhāra—in exactly the same manner does a man who has found a teacher to instruct him obtain the true knowledge. For him there is delay only so long as he is not liberated [from the body]; then he reaches perfection.

SOMEONE: A sympathetic person.

BEING CAPABLE OF JUDGEMENT: That is to say, capable of understanding the road pointed out by him. Mere instruction is not enough; power of personal discrimination is also necessary.

IN EXACTLY . . . KNOWLEDGE: “With his eyes bandaged, a man of Gandhāra is carried away from his own country by a highwayman and left in a forest where he does not know the directions. There he is troubled by hunger and thirst, and frightened by the presence of wild beasts. As he bemoans his dire condition, he is discovered by a kindly person, who removes the bandage from his eyes and shows him the way to his native place. At last he returns home and is quite happy. Now the illustration is applied to the teachings of the Upanishad: The real home of the jiva, or embodied soul, is Sat, or Pure Being. He is carried

away by thieves in the form of the good and evil deeds performed by him on account of ignorance of his true nature. The forest into which he is carried away is the body, consisting of fire, water, and earth and containing bile, phlegm, blood, flesh, fat, bone, marrow, faecal matter, and other impure elements. The covering of the eye consists of avidyā, fastened by the strings of longing for wife, children, friends, possessions, and various visible and invisible objects. He cries, saying: 'I am the son of So-and-so, these are my relatives, I am happy, I am miserable, I am foolish, I am wise, I am born, I am dead, my fortune is gone, I am done for. How shall I live? Where shall I go? Who will save me?' Then, as a result of good deeds performed in the past, he finds a compassionate person, illumined by the Knowledge of the Self, whose bonds have been broken. The latter takes pity on him, points out the imperfection of the phenomenal life, and exhorts him thus: 'You do not really belong to this world; you are neither a father nor a son. You are Pure Being. *Thou art That!*' The embodied soul, after hearing and assimilating these words of instruction, realizes that he is Pure Being (Sat). The covering of ignorance is removed and he arrives at his Abode, the Self, or Sat, and becomes happy and blessed." (*Adapted from Śankarāchārya's commentary.*)

FOR HIM ETC: The delay refers to the time which passes between the attainment of Knowledge and the moment of death. As soon as the body falls, the illumined person attains perfection. There are three kinds of action: Some actions, called sanchita, have been performed in the past and will bear fruit in a future life. There are other actions, called āgāmi, which are performed after the attainment of Knowledge. And lastly, there are the actions, called prārabdha, which have led to the present embodiment and which are exhausted only by yielding their complete fruit. Self-Knowledge nullifies the first and second kinds of action, but not the third. Even a man who has attained perfection cannot avoid the fruit of the prārabdha action. Only after yielding its fruit is this action consumed; after death the man becomes completely free.

3

"Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

PLEASE ETC: Śvetaketu now wants to know how a person instructed by a proper teacher reaches the goal of perfection. Does he attain perfection in this very body or does he follow, after death, the Path of Light before realizing the goal?

*Here ends Chapter Fourteen
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER XV

ULTIMATE LIBERATION

“AROUND A [dying] person afflicted [with illness], my dear, his relatives gather and ask: ‘Do you know me? Do you know me?’ He knows them as long as his speech is not merged in his mind, his mind in his prāna (breath), his prāna in heat (fire), and the heat in the Highest Deity.

2

“But when his speech is merged in his mind, his mind in his prāna, his prāna in heat, and the heat in the Highest Deity, then he does not know them.

The manner of dying of the ignorant and the illumined person is the same. The former is born again as a phenomenal being—an animal, a man, or a god—as determined by his past action. The latter realizes at once his true Self and never returns to the world. He does not go to any sphere, solar or other, in order to attain Liberation.

3

“Now, that which is the subtle essence—in it all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

“Please, venerable Sir, give me further instruction,” said the son.

“So be it, my dear,” the father replied.

PLEASE ETC: The next question is: Why does an illumined person, on attaining Sat, or Pure Being, not return to the world, while he who does not know, though realizing Sat in death, returns? The answer is given by means of an illustration.

*Here ends Chapter Fifteen
of Part Six of the
Chhândogya Upanishad.*

CHAPTER XVI

LIBERATION FOR THE KNOWER OF BRAHMAN

“MY DEAR, they (i.e. the police) bring a man whom they have seized by the hand, and say: ‘He has taken something, he has committed a theft.’ [When he denies it, they say:] ‘Heat the axe for him.’ If he has committed the theft [but denies it], then he makes himself a liar. Being false-minded, he covers himself with falsehood, grasps the heated axe, and is burnt. Then he is killed.

TAKEN SOMETHING: Which does not belong to him.

HEAT ETC: At the time the Upanishads were composed, belief in the efficacy of ordeals prevailed.

The guilty man is burnt by grasping the heated axe and is finally killed, while the innocent man is not affected. The latter is protected by truth. Though the contact of the hand with the heated axe is exactly the same in both cases, yet the real thief is burnt, and not the other, who is truthful. In the same manner, he who knows his self to be the true Self, on approaching after death the true Self, is not repelled and sent back to a new existence, while he who does not know is sent back to a new round of birth and death. Though the wise and the ignorant both attain the Highest Deity in the hour of death, the former attain Liberation and the latter return to the world of birth and death.

2

“But if he did not commit the theft, then he makes himself what he really is. Being true-minded, he covers himself with truth, grasps the heated axe, and is not burnt. He is released.

3

“As that [truthful] man is not burnt [so also one who has known Sat is not born again]. Thus in That (Sat) all that exists has its self. That is the True. That is the Self. That thou art, Śvetaketu.”

Then he understood that Sat [from his father], yea, he understood it.

THAT IS THE SELF: The Self is that, knowledge of which brings about Liberation, and ignorance of which creates bondage. It is the root of the universe; in It all creatures reside and find their ultimate rest. The inner essence of everything, the Self is unborn, immortal, fearless, all good, one and without a second.

THEN HE UNDERSTOOD: Prior to receiving the instruction from his father, Śvetaketu did not know that the Self is Pure Being, the Self of all, neither a cause nor an effect. Now, having been taught by his father through reasoning and illustrations, Śvetaketu realized his identity with Pure Being.

What does a person gain from the teaching given in the sixth part of the Upanishad? Prior to the instruction, he cherishes the notion that it is his duty to perform ritualistic actions and that he will experience their results in this world and the next. In other words, he regards himself as the doer of actions and the enjoyer of their results. But all these notions cease for one who is awakened to the Knowledge of Reality by understanding the meaning of the statement: "That thou art." The notions of being the doer and of enjoying the result are contrary to the Knowledge of Pure Being. When a person realizes himself as Pure Being, one and without a second, there is then no possibility of his cherishing the idea that he is one entity and that work is something else, which it is his duty to perform in order to enjoy a certain result. All ideas of diversity vanish for him. Therefore the notion that the human soul is a modification disappears when one has rightly understood Pure Being, the non-dual Self.

*Here ends Chapter Sixteen
of Part Six of the
Chhāndogya Upanishad.*

CHAPTER I

DIALOGUE BETWEEN NĀRADA AND
SANATKUMĀRA

OM. NĀRADA approached Sanatkumāra [as a pupil] and said: "Venerable Sir, please teach me."

Sanatkumāra said to him: "Please tell me what you already know. Then I shall tell you what is beyond."

NĀRADA: KNOWN in the Purānas as a devarshi, or divine sage, Nārada had practised many spiritual disciplines and was endowed with vast learning. Yet he was mentally afflicted on account of his ignorance of the Self. The story has been introduced in order to show that the Highest Good cannot be attained by any other means except Self-Knowledge. Nārada gave up his pride of erudition and approached Sanatkumāra as a pupil in order to learn about the Self.

SANATKUMĀRA: A knower of Brahman. The Purānas describe Sanatkumāra as an eternal child, five years old, with virtue as his father and non-violence as his mother. He was not educated in the conventional manner.

The sixth part of the Upanishad has taught about the Supreme Reality and described the universe as in essence Sat, or Pure Being. But nothing has been said about the phenomenal objects which are Its modifications. The seventh part explains these objects, from name (nāma) to the prāna, and through them teaches about the Self, or Ultimate Reality. It is like pointing out the branch of a tree in order to show the moon shining behind it. If the physical objects are not explained, some may think that there are objects which are still unknown. Names etc. have been explained with a view to enabling the mind to understand, by gradual steps, subtler and subtler truths, all ending in the Knowledge of the Self. Another purpose of the story is to show that though phenomenal entities are relatively good, the Self is supremely excellent. The story further states that the highest Knowledge can be effectively learnt only through the relationship of teacher and disciple.

the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics (Purānas) and ancient lore (Itihāsa) as the fifth, the Veda of the Vedas (i.e. grammar), the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā (i.e. the science of pronunciation, ceremonials, prosody, etc.), the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts. All this I know, venerable Sir.

FINE ARTS: The art of making perfumes, dancing, singing, playing on musical instruments, etc.

3

“But, venerable Sir, with all this I know words only; I do not know the Self. I have heard from men like you that he who knows the Self overcomes sorrow. I am one afflicted with sorrow. Do you, venerable Sir, help me to cross over to the other side of sorrow.”

Sanatkumāra said to him: “Whatever you have read is only a name.

WORDS: That is to say, the outer meaning of the words. Also signifies rituals.

A name is a mere word or sound. Through words one cannot know the nature of the Self. This is known only from a qualified teacher. The real Self, which is beyond everything, cannot be denoted by words. Nārada, through his study, knew only the modifications, and not the Ātman, which is beyond modification.

4

“Verily, a name is the Rig-Veda; [so also] are the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth [Veda], the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of the sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts.

“Meditate on the name.

THE RIG-VEDA ETC: It may be asked why a man who knows the Vedas should not know the Self, since the Vedas teach of the Self. Śankarāchārya explains this by an illustration. If a royal procession passes by, though we do not see the king, because he is hidden by flags, parasols, etc., yet we say: “There is the king.” And if we are asked who is the king, then again, though we cannot see

him and point him out, we can say, at least, that he is different from all that is seen. Brushing aside all other objects and persons in the procession, we form an idea of the presence of the king, even though he may not be seen. The Self is hidden in the Vedas as a king is hidden in a royal procession.

MEDITATE ETC: Regarding the name as Brahman. It is like worshipping an image, regarding it as Vishnu Himself.

5

“He who meditates on a name as Brahman can, of his own free will, reach as far as the name reaches—he who meditates on a name as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than a name?”

“Of course there is something greater than a name.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter One
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER II

SPEECH AS BRAHMAN

“SPEECH IS, verily, greater than a name. Speech makes one understand the Rig-Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts, as well as heaven, earth, air, ākāśa, water, fire, gods, men, cattle, birds, herbs, trees, animals, together with worms, flies, and ants, as also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant.

“Verily, if there were no speech, neither righteousness nor unrighteousness would be known, neither the true nor the false, neither the pleasant nor the unpleasant.

“Speech, verily, makes us know all this. Meditate upon speech.

SPEECH: Speech denotes the organ of speech, which gives expression to the letters, which, in turn, constitute a name. Therefore speech is greater than a name.

IF THERE WERE ETC: In the absence of speech there would be no study; and in the absence of study there would be no knowledge of the Vedas; and in the absence of such knowledge there would be no knowledge of virtue, vice, etc. Therefore speech alone, through the letters, makes all these things known. Hence speech is greater than a name.

2

“He who meditates on speech as Brahman can, of his own free will, reach as far as speech reaches—he who meditates on speech as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than speech?”

“Of course there is something greater than speech.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Two
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER III

MIND AS BRAHMAN

“THE MIND is, verily, greater than speech. Just as the closed fist holds two āmalakas, or two plums, or two aksha fruits, so does the mind hold speech and a name. For when a man thinks in his mind that he would read the sacred hymns, then he reads them. When he thinks in his mind that he would perform actions, then he performs them. When he thinks in his mind that he would have sons and cattle, then he desires them. When he thinks in his mind that he would have this world and the other, then he desires them. Mind, indeed, is the self; mind is the world; mind is Brahman.

“Meditate on the mind.

MIND: The mind is the internal organ, which is endowed with the power of reflection. It is greater than speech, because through its power of reflection it makes speech (i.e. the tongue) function. Thus speech is included in the mind. And that which includes another thing is more pervasive than the latter, and as such is greater than it.

A MAN . . . MIND: That is to say, when he is determined.

WHEN HE THINKS ETC: He follows up his desire to procure sons and cattle with the effort to procure them.

MIND . . . SELF: It is only when the mind functions that a man acts and enjoys the result of action.

MIND . . . WORLD: It is only when the mind functions that the worlds are obtained through the fulfilment of the means for their acquisition.

2

“He who meditates on mind as Brahman can, of his own free will, reach as far as mind reaches—he who meditates on mind as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than mind?”

“Of course there is something greater than mind.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Three
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER IV

WILL AS BRAHMAN

“WILL (SAMKALPA) is, verily, greater than mind. For when a man wills, then he thinks in his mind, then he utters speech, and then he employs speech in [the recital of] a name. The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns.

WILL ETC: The Sanskrit word *samkalpa* in the text denotes the activity of the inner organ by which one discriminates between what ought to be done and what ought not to be done. Will implies conception, determination, and desire. When a person has determined what is to be done, then the desire to do it follows. When one desires to recite the mantras (i.e. the words of the Vedas), one engages speech (i.e. the tongue) to do so. Then speech (the tongue) utters the mantras.

SACRED . . . NAME: The hymns are particular forms of speech. The word *name* is used here in a general sense to denote sound. The particular is always included in the general.

SACRIFICES . . . HYMNS: Only those sacrifices are to be performed which have been enjoined in the hymns, or mantras, of the Vedas.

2

“Will, indeed, is the goal of all these [beginning with mind and ending in sacrifice]; from will they arise and in will they all abide. Heaven and earth willed, air and ākāśa willed, water and fire willed. Through the will [of heaven and earth, etc.] the rain wills; through the will of the rain, food wills; through the will of food, the prānas will; through the will of the prānas, the sacred hymns will; through the will of the sacred hymns, the sacrifices will; through the will of the sacrifices, the world wills; through the will of the world, everything wills. Such is will. Meditate on will.

ALL ABIDE: After they are created.

HEAVEN AND EARTH WILLED: They appear motionless because they willed, as it were, to be so.

AIR AND ĀKĀŚA WILLED: Therefore they do not deviate from their respective natures.

WATER AND FIRE WILLED: Therefore they remain as they are.

RAIN WILLS: That is to say, performs its function.

FOOD WILLS: That is to say, is produced.

PRĀNAS WILLS: That is to say, dwell in the body.

SACRED HYMNS WILLS: That is to say, are recited. Only people with strong lungs can recite the Vedas.

SACRIFICES WILLS: That is to say, are performed. Only those sacrifices are performed which have been revealed through the Vedic hymns.

WORLD WILLS: That is to say, through the conjunction of action and agent, the fruit of action is reaped after death in appropriate worlds.

EVERYTHING WILLS: That is to say, through the fruition of action the entire universe is able to preserve its own nature.

Some scholiasts give another reading to Śankara's commentary, according to which heaven and earth, air and ākāśa, water and fire, etc., all function by the will of God.

3

“He who meditates on will as Brahman can, of his own free will, reach as far as will reaches—he who meditates on will as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than will?”

“Of course there is something greater than will.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Four
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER V

CONSIDERATION AS BRAHMAN

“CONSIDERATION (CHITTA) is, verily, greater than will. For when a man considers, then he wills, then he thinks in his mind, then he utters speech, then he engages speech in [the recitation of] a name. The sacred hymns are included in a name, and all sacrifices are included in the sacred hymns.

CONSIDERATION : That faculty of the inner organ by which one can understand present events and also the past and the future. For instance, one thinks that because food gave one satisfaction in the past, it will do so in the future.

WHEN . . . WILL: First the chitta realizes the true import of a situation, then the samkalpa (will) decides whether to react to it affirmatively or negatively, and finally the mind cherishes the appropriate desire.

2

“Consideration is, indeed, the goal of all these [beginning with mind and ending in sacrifice]; from consideration they arise and in consideration they all abide. Therefore if a person is without consideration, even though he possesses much knowledge, people say of him that he is nothing, and whatever he knows [is useless]; for if he were [really] learned, he would not be so inconsiderate. But if a person is considerate, though he knows but little, to him people are eager to listen. Consideration, indeed, is the goal of all these; consideration is the self; consideration is the support. Meditate on consideration.

HE IS NOTHING: Though existing, he is as good as a non-entity.

3

“He who meditates on consideration as Brahman, he, being permanent, firm, and undistressed, obtains the worlds which are permanent, firm, and undistressed; he can, of his own free will, reach as far as

consideration reaches—he who meditates on consideration as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than consideration?”

“Of course there is something greater than consideration.”

“Please tell that to me, venerable Sir.”

OBTAINS ETC: That he obtains these worlds is the result of his own action.

*Here ends Chapter Five
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER VI

MEDITATION AS BRAHMAN

“MEDITATION (DHYĀNA) is, verily, greater than consideration. Earth meditates, as it were. The mid-region meditates, as it were. Heaven meditates, as it were. The waters meditate, as it were. The mountains meditate, as it were. The gods meditate, as it were. Men meditate, as it were. Therefore he who, among men, attains greatness here on earth seems to have obtained a share of meditation. Thus while small people are quarrelsome, abusive, and slandering, great men appear to have obtained a share of meditation. Meditate on meditation.

MEDITATION: Uninterrupted concentration upon a deity mentioned in the scriptures.

THE EARTH ETC: A yogi practising meditation is steady and firm. Thus from the fact that the earth is steady and firm, it appears that it is meditating.

GODS ETC: The words *gods* and *men* (deva-manushyāh) in the text may also mean god-like men.

ATTAINS GREATNESS: Either through wealth, erudition, or other means.

THEY . . . MEDITATION: Because they show a certain repose of manner.

2

“He who meditates on meditation as Brahman, can, of his own free will, reach as far as meditation reaches—he who meditates on meditation as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than meditation?”

“Of course there is something greater than meditation.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Six
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER VII

UNDERSTANDING AS BRAHMAN

“UNDERSTANDING IS, verily, greater than meditation. Understanding makes one understand the Rig-Veda, the Yajur-Veda, the Sāma-Veda, the Atharva-Veda as the fourth, the epics and the ancient lore as the fifth, the Veda of the Vedas, the rules of sacrifices by which the Manes are gratified, the science of numbers, the science of portents, the science of time, logic, ethics, etymology, Brahma-vidyā, the science of elemental spirits, the science of weapons, astronomy, the science of serpents, and the fine arts; heaven, earth, air, ākāśa, water, fire, gods, men, cattle, birds, herbs, trees; animals, together with worms, flies, and ants; and also righteousness and unrighteousness, the true and the false, the good and the bad, the pleasant and the unpleasant, food and taste, this world and yonder [world]. Meditate on understanding.

UNDERSTANDING: The knowledge of the meaning of the scriptures.

2

“He who meditates on understanding as Brahman attains the worlds of understanding and knowledge and can, of his own free will, reach as far as understanding reaches—he who meditates on understanding as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than understanding?”

“Of course there is something greater than understanding.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Seven
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER VIII

STRENGTH AS BRAHMAN

“STRENGTH IS, verily, greater than understanding. One strong man causes a hundred men of understanding to tremble. When a man is strong he can rise. If he rises he can attend [on the teachers]. If he attends on them he can become their intimate companion [as a pupil]. If he is their intimate companion he can watch [their conduct], listen [to their instruction], reflect [on what he hears], become convinced [of what he reflects on], act, and enjoy the result [of action]. By strength the earth stands firm, by strength the mid-region, by strength heaven, by strength the mountains, by strength the gods and men, by strength cattle and birds, herbs and trees, and animals, together with worms, flies, and ants, by strength the world stands firm. Meditate upon strength.”

STRENGTH: The power of the mind produced from food.

2

“He who meditates on strength as Brahman can, of his own free will, reach as far as strength reaches—he who meditates on strength as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than strength?”

“Of course there is something greater than strength.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Eight
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER IX

FOOD AS BRAHMAN

“FOOD IS, verily, greater than strength. Therefore if a man abstains from food for ten days, even though he might live, yet he would not be able to see, hear, reflect, become convinced, act, or enjoy the result. But when he obtains food, he is able to see, hear, reflect, become convinced, act, and enjoy the result.

2

“He who meditates on food as Brahman obtains the world rich in food and drink; he can, of his own free will, reach as far as food reaches—he who meditates on food as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than food?”

“Of course there is something greater than food.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Nine
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER X

WATER AS BRAHMAN.

“WATER IS, verily, greater than food. Therefore if there is not sufficient rain, then living creatures are afflicted with the thought that there will be less food. But if there is sufficient rain, then living creatures rejoice in the thought that there will be much food. It is water that assumes the form of this earth, this mid-region, this heaven, these mountains, these gods and men, cattle and birds, herbs and trees, and animals, together with worms, flies, and ants. Water indeed is all these forms. Meditate on water.

WATER: Because water is the cause of food.

2

“He who meditates on water as Brahman obtains all his desires and becomes satisfied; he can, of his own free will, reach as far as water reaches—he who meditates on water as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than water?”

“Of course there is something greater than water.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Ten
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XI

FIRE AS BRAHMAN

“FIRE IS, verily, greater than water. For, having seized the air, it warms the ākāśa. Then people say: ‘It is hot, it burns; it will rain.’ Thus does fire first manifest itself and then create water. Furthermore, thunderclaps roll with lightning upward and across the sky. Then people say: ‘There is lightning, there is thunder; it will rain.’ Here also does fire first manifest itself and then create water. Meditate on fire.

FIRE . . . WATER: Because fire is the cause of water.

HAVING SEIZED ETC: Fire, or heat, holds air fast within itself and thereby makes it still.

BURNS: That is to say, burns the body.

THEN CREATE WATER: ON account of its being the creator of water, fire is greater than water.

FURTHERMORE ETC: Fire is the cause of water through thunderings.

2

“He who meditates on fire as Brahman becomes radiant himself and obtains radiant worlds, full of light and free from darkness; he can, of his own free will, reach as far as fire reaches—he who meditates on fire as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than fire?”

“Of course there is something greater than fire.”

“Please tell that to me, Venerable Sir.”

*Here ends Chapter Eleven
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XII

THE ĀKĀŚA AS BRAHMAN

“THE ĀKĀŚA is, verily, greater than fire. For in the ākāśa exist both the sun and the moon, lightning, stars, and fire. It is through the ākāśa that a person calls [another]; it is through the ākāśa that the other hears; it is through the ākāśa that the person hears back. In the ākāśa we rejoice [when we are together], and in the ākāśa we rejoice not [when we are separated]. In the ākāśa everything is born, and toward the ākāśa all things grow. Meditate upon the ākāśa.

ĀKĀŚA: The first of the five elements, often translated by Indologists as ether or space.

FOR IN THE ĀKĀŚA ETC: The sun, moon, etc. are all different forms of fire. They exist in the ākāśa. If one thing exists in another, the latter is naturally greater than the former.

IT IS . . . HEARS BACK: When one person calls another, the sound of his voice travels through the ākāśa. The latter hears him through the ākāśa. When the man addressed answers back, the sound of his voice, too, travels through the ākāśa.

ALL THINGS GROW: Sprouts etc. grow upward toward the ākāśa, not downward.

2

“He who meditates on the ākāśa as Brahman obtains the worlds extending far and wide, luminous, free from pain, and spacious; he can, of his own free will, reach as far as the ākāśa reaches—he who meditates on the ākāśa as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than the ākāśa?”

“Of course there is something greater than the ākāśa.”

“Please tell that to me, venerable Sir.”

FREE FROM PAIN: As a result of overcrowding.

*Here ends Chapter Twelve
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XIII

MEMORY AS BRAHMAN

“MEMORY IS, verily, greater than the ākāśa. Therefore even when many people assemble, if they had no memory they would not hear anyone at all, they would not think, they would not understand. But surely, if they had memory, they would hear, think, and understand. Through memory one knows one’s sons, through memory one’s cattle. Meditate on memory.

MEMORY: That is to say, recollection, which is an attribute of the internal organ.

GREATER THAN THE ĀKĀŚA: The ākāśa, fire, water, etc. have been produced for a man’s enjoyment. In the absence of memory, all these things would be as if they were not, so far as he is concerned. He could not enjoy them.

EVEN WHEN ETC: From ordinary experience, also, one learns about the greatness of memory.

2

“He who meditates on memory as Brahman can, of his own free will, reach as far as memory reaches—he who meditates on memory as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than memory?”

“Of course there is something greater than memory.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Thirteen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XIV

HOPE AS BRAHMAN

“HOPE IS, verily, greater than memory. Kindled by hope, [a person endowed with] memory reads the sacred hymns, performs sacrifices, desires sons and cattle, desires this world and the other. Meditate on hope.

HOPE: The desire for things which have not been attained; longing.

GREATER THAN ETC: On account of hope one remembers desirable objects. Inspired by hope, a person endowed with memory remembers the Vedic mantras and performs sacrifices. In each individual being, the whole universe—from names to memory—lies bound by the fetters of hope.

2

“He who meditates on hope as Brahman—all his desires are fulfilled through hope, his prayers are not in vain; he can, of his own free will, reach as far as hope reaches—he who meditates on hope as Brahman.”

Nārada said: “Venerable Sir, is there anything greater than hope?”

“Of course there is something greater than hope.”

“Please tell that to me, venerable Sir.”

*Here ends Chapter Fourteen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XV

THE PRĀNA AS BRAHMAN

“THE PRĀNA is, verily, greater than hope. As the spokes of a wheel are fastened to the nave, so are all these [beginning with the name and ending with hope] fastened to the prāna. The prāna moves by the prāna. The prāna gives the prāna to the prāna. The prāna is the father, the prāna is the mother, the prāna is the brother, the prāna is the sister, the prāna is the teacher, the prāna is the brāhmin.

THE PRĀNA: The prāna is the self of all, and includes action, the agent, and the result of action. It manifests itself in three principal forms: the body of Hīranyagarbha, the external air, and the principal vital breath in a living creature. The self (ātman) dwells in the body with the support of the prāna. When the prāna departs from the body, the self, too, gives it up. The self, of which the prāna forms an upādhi, and the consciousness which is behind the body of Hīranyagarbha are both non-different from the Supreme Self. All entities—beginning with names and ending in hope—are fastened to the prāna.

THE PRĀNA IS ETC: Various entities, such as names, speech, and mind—ending with hope—have been mentioned. Of these, the name is the effect and speech the cause; speech is the effect and mind the cause. The cause is greater than the effect. All these entities, bound by the chain of hope, are fastened to the all-pervading prāna, which is greater than hope.

THE PRĀNA MOVES BY THE PRĀNA: That is to say, the prāna moves by its own force.

THE PRĀNA GIVES ETC: That is to say, all the different forms of agents, means, and results exist in the prāna, there being nothing apart from the prāna.

It is now explained why father, mother, etc., are signified by the prāna. As long as the prāna functions in them they are treated with respect as father, mother, etc., but when the prāna leaves them, they are mere corpses.

“If one says something unbecoming to a father, mother, brother, sister, teacher, or brāhmin, then people say: ‘Shame on you! Verily,

you are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brāhmin.'

3

"But if, when the prāna has departed from them, one shoves them together with a poker and burns every bit of them, no one would say: 'You are a slayer of your father, a slayer of your mother, a slayer of your brother, a slayer of your sister, a slayer of your teacher, a slayer of a brāhmin.'"

4

"The prāna, verily, is all this. He (i.e. the knower of the prāna) who sees this, reflects on this, is convinced of this, becomes an ativādi (superior speaker). If people say to such a man: 'You are an ativādi,' he may say: 'Yes, I am an ativādi'; he need not deny it."

HE (i.e. THE KNOWER OF THE PRĀNA): He who knows himself to be one with the all-pervading prāna, which is the self of all.

ATIVĀDI: The word means, literally, superior speaker. It refers to a person who knows not only all the entities that should be known—that is to say, from names to hope—but also the prāna, or conscious self, which is beyond them.

*Here ends Chapter Fifteen
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER XVI
THE KNOWLEDGE OF THE TRUTH

“BUT IN reality he is an ativādi who has become an ativādi by the knowledge of the True.”

“May I, venerable Sir, become an ativādi by the knowledge of the True.”

“But one should desire to know the True.”

“Venerable Sir, I desire to know the True.”

BUT ETC: The prāna, or Hiranyagarbha, is the highest of all phenomenal entities. Nārada thought that there was nothing higher than the prāna, and so kept quiet and did not ask his usual question: “Is there anything greater than the prāna?” He was evidently satisfied with an inadequate knowledge of Brahman; for the prāna, too, is a modification. The knower of the prāna has been described as an ativādi in the foregoing chapter only from a relative standpoint. The real ativādi is he who knows the Highest Truth, which transcends all phenomena. Sanatkumāra realized the defect in the thinking of Nārada, who was a qualified student, and resumed the conversation in order to acquaint him with Truth.

TRUE: That which transcends all phenomena and is infinite.

I DESIRE ETC: That is to say, Nārada wished to learn about the Highest Truth from Sanatkumāra.

*Here ends Chapter Sixteen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XVII

TRUTH DEPENDS UPON UNDERSTANDING

[SANATKUMĀRA SAID:] “When one understands the True, only then does one declare the True. One who does not understand the True does not declare It. Only one who understands It declares the True. One must desire to understand this understanding.”

“Venerable Sir, I desire to understand.”

WHEN A PERSON ETC: It is only when a person really understands the True that he renounces all that is false; then he speaks of Pure Being alone, which permeates all modifications. Modifications, perceived by the senses, are empirically true, but Pure Being is Ultimate Truth. The modifications, however, have value inasmuch as they lead to Pure Being. Nārada was led from empirical truth to Ultimate Truth.

HE WHO DOES NOT ETC: The ignorant regard fire, water, and earth as true, while as a matter of fact these do not exist apart from Pure Being (VI. iv). But when a wise man uses these terms, he knows that all modifications are false, being mere names arising from speech. Pure Being, which pervades all and is the unrelated substratum of all, is alone true. Therefore he speaks the True and never what is not true.

ONE MUST DESIRE ETC: The knowledge of the True does not come unasked for.

*Here ends Chapter Seventeen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XVIII
UNDERSTANDING DEPENDS UPON
REFLECTION

“WHEN ONE reflects, only then does one understand. One who does not reflect does not understand. Only one who reflects understands. One must desire to understand this reflection.”

“Venerable Sir, I desire to understand reflection.”

Reflection includes reasoning about the object on which one reflects.

*Here ends Chapter Eighteen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XIX

REFLECTION DEPENDS UPON FAITH

“WHEN ONE has faith, only then does one reflect. One who does not have faith does not reflect. Only one who has faith reflects. One must desire to understand faith.”

“Venerable Sir, I desire to understand faith.”

*Here ends Chapter Nineteen
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XX

FAITH DEPENDS UPON SINGLE-MINDEDNESS

“WHEN ONE is single-minded [in one’s devotion to the teacher], only then does one have faith. One who does not have single-mindedness does not have faith. Only one who has single-mindedness has faith. One must desire to understand single-mindedness.”

“Venerable Sir, I desire to understand single-mindedness.”

ONLY THEN . . . FAITH: That is to say, only then does one devote oneself to one’s teacher for the attaining of the Knowledge of Brahman.

*Here ends Chapter Twenty
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XXI

SINGLE-MINDEDNESS DEPENDS UPON CONCENTRATION

“WHEN ONE performs one’s duties (i.e. practises concentration), only then does one have single-mindedness. One who does not perform his duties does not have single-mindedness. Only one who performs his duties has single-mindedness. One must desire to understand the performance of duties.”

“Venerable Sir, I desire to understand the performance of duties.”

DUTIES: These consist, for a brahmachārin, of control of the senses and concentration.

*Here ends Chapter Twenty-one
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER XXII

CONCENTRATION DEPENDS UPON BLISS

“WHEN ONE obtains bliss, only then does one perform one’s duties. One who does not obtain bliss does not perform his duties. Only one who obtains bliss performs his duties. One must desire to understand bliss.”

“Venerable Sir, I desire to understand bliss.”

*Here ends Chapter Twenty-two
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XXIII
THE INFINITE IS BLISS

“THE INFINITE is bliss. There is no bliss in anything finite. Only the Infinite is bliss. One must desire to understand the Infinite.”

“Venerable Sir, I desire to understand the Infinite.”

INFINITE: The word *bhumā* in the text also means highest, great, much.

THERE IS NO . . . FINITE: Because what is finite only serves to whet the longing for more; and longing is the source of pain. What is a source of pain never produces bliss. Therefore there is no bliss in the finite.

*Here ends Chapter Twenty-three
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER XXIV

THE INFINITE AND THE FINITE

“WHERE ONE sees nothing else, hears nothing else, understands nothing else—that is the Infinite. Where one sees something else, hears something else, understands something else—that is the finite. The Infinite is immortal, the finite mortal.”

“Venerable Sir, in what does the Infinite find Its support?”

“In Its own greatness—or not even in greatness.”

WHERE ONE SEES ETC: There exists no seer or organ of seeing other than the non-dual Infinite, or Brahman. All empirical differentiations are absent in the experience of the Infinite.

IMMORTAL: Changeless.

IN ITS OWN ETC: If one wishes to know the support of the Infinite, then it may be said to rest in Its own greatness. But the fact is that the Infinite is without support; It is non-dual.

It is said that the Infinite rests on Its own greatness. How then can It be without a support?

2

“Here on earth people describe cows and horses, elephants and gold, slaves and wives, fields and houses, as ‘greatness.’ I do not mean this,” he said, “for in such cases one thing finds its support in another. But what I say is:

COWS AND HORSES ETC: In the greatness of cows, horses, etc., their possessor finds his support.

I DO NOT ETC: The Infinite does not find Its support in anything apart from Itself.

*Here ends Chapter Twenty-four
of Part Seven of the
Chhândogya Upanishad.*

CHAPTER XXV

INSTRUCTION ABOUT THE INFINITE

“THAT INFINITE, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Infinite, indeed, is all this.

“Next follows the instruction about the Infinite with reference to ‘I’: I, indeed, am below. I am above. I am behind. I am before. I am to the south. I am to the north. I am, indeed, all this.

THAT INFINITE ETC: Now is explained why the Infinite does not rest upon anything. It is because there is nothing apart from the Infinite on which It could rest. The Infinite Itself is everything. Therefore It does not rest upon anything.

NEXT FOLLOWS ETC: The purpose of the text is to show the oneness of the Infinite and the jiva.

To the ignorant the word I signifies the body. But here it signifies the Ātman, or Self.

2

“Next follows the instruction about the Infinite with reference to the Self: The Self, indeed, is below. It is above. It is behind. It is before. It is to the south. It is to the north. The Self, indeed, is all this.

“Verily, he who sees this, reflects on this, and understands this delights in the Self, sports with the Self, rejoices in the Self, revels in the Self. [Even while living in the body] he becomes a self-ruler. He wields unlimited freedom in all the worlds.

“But those who think differently from this have others for their rulers; they live in perishable worlds. They have no freedom in all the worlds.”

HE WHO SEES THIS: That is to say, who knows the Self to be unborn, all-pervading, and free.

DELIGHTS IN THE SELF: All his love is centred in the Self alone.

SPORTS WITH THE SELF: As ordinary people sport with women and friends.

REJOICES IN THE SELF: The pleasure which ordinary people derive from the company of others is enjoyed by the wise from the Knowledge of the Self.

REVELS IN THE SELF: He does not derive any joy from the objects of the senses.

HE . . . SELF-RULER: His freedom is unlimited.

PERISHABLE WORLDS: Worlds of diversity.

*Here ends Chapter Twenty-five
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER XXVI

SELF-KNOWLEDGE

“FOR HIM who sees this, reflects on this, and understands this, the prāna springs from the Self, hope springs from the Self, memory springs from the Self, the ākāśa springs from the Self, fire springs from the Self, water springs from the Self, appearance and disappearance spring from the Self, food springs from the Self, strength springs from the Self, understanding springs from the Self, meditation springs from the Self, consideration springs from the Self, will springs from the Self, mind springs from the Self, speech springs from the Self, the name springs from the Self, the sacred hymns spring from the Self, the sacrifices spring from the Self—ay, all this springs from the Self.”

ALL THIS: All things perceived to exist.

Prior to obtaining the Knowledge of the true Self, one believes that all entities, from the name to the prāna, spring from and disappear into something other than the Self. But when one has realized the Self, one knows that all things appear from and disappear into the Self alone.

2

“On this there is the following verse:

“The knower of Truth does not see death or disease or sorrow. The knower of Truth sees everything and obtains everything everywhere.”

“He (the knower) is one [before the creation], becomes three, becomes five, becomes seven, becomes nine; then again he is called eleven, one hundred and ten, and one thousand and twenty.

“[Now is described the discipline for inner purification by which Self-Knowledge is attained:] When the food is pure, the mind becomes pure. When the mind is pure the memory becomes firm. When the memory is firm all ties are loosened.”

The venerable Sanatkumāra showed Nārada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumāra Skanda, yea, Skanda they call him.

THE KNOWER OF TRUTH: That is to say, he who sees all things in the Self.

BECOMES THREE: That is to say, fire, water, and earth.

BECOMES SEVEN ETC: The various numbers are intended to show the endless variety of forms the Self assumes after the creation. Again, at the time of dissolution, the Self returns to Its pristine unity.

FOOD: The word *āhāra* in the text means anything that is taken in (*āhriyatē*) by the senses, that is to say, sounds, sights, smells, etc.

MIND . . . PURE: Free from aversion, attachment, or delusion.

MEMORY: That is to say, the memory that he is the infinite Self.

ALL TIES ETC: Ties created by ignorance, which have accumulated through numerous births and which reside in the heart.

DARKNESS: Ignorance.

VENERABLE SANATKUMĀRA: "He who knows the origin, the end, the birth and death [of all beings], and also ignorance and Knowledge—such a one is called venerable (*bhagavān*)."
(*Śankarāchārya*.)

SKANDA: The dictionary meaning of this word is "wise man." It is also a name of Kārtika, a son of the Divine Mother Durga. Śankara has not explained its meaning.

*Here ends Chapter Twenty-six
of Part Seven of the
Chhāndogya Upanishad.*

CHAPTER I

BRAHMAN IN THE HEART

OM. THERE is in this city of Brahman an abode, the small lotus [of the heart]; within it is a small ākāśa. Now what exists within that small ākāśa, that is to be sought after, that is what one should desire to understand.

CITY OF BRAHMAN: That is to say, the body, which is a dwelling-place of Brahman. The body is compared to a royal city. As a royal city is protected by many officers of the king, so is the body protected by the various sense-organs, the mind, etc. They work for the benefit of the soul.

HEART: The heart is compared to the royal palace. Its shape is like that of a lotus bud. Though Brahman pervades the entire body, yet Its presence is especially felt in the heart, which is therefore regarded as a most effective symbol of Brahman. It is said in the Upanishads that Brahman enters the heart as the living self for the manifestation of names and forms. Brahman is realized in the heart by those aspirants who have controlled their senses, are free from attachment to the external world, and are expert in meditation.

SMALL ĀKĀŚA: The word *ākāśa* (*space*) denotes Brahman, because the latter is, like the ākāśa, incorporeal, subtle, and all-pervading. For the beginner, Brahman may appear small on account of Its being limited by the heart; but in reality It is infinite—unlimited by time, space, or other objects.

THAT IS TO BE ETC: The seeker should seek Brahman through the instruction of a competent teacher and then perceive It directly.

The sixth and seventh parts of the Upanishad have taught that Brahman is Pure Being, free from the limitations of time, space, etc., and that It is one and without a second. The highest knowledge thus arrived at by the philosophical method cannot be grasped by ordinary people, who believe that any entity, to be real, must exist in time and space and be endowed with certain attributes. This belief, based upon a long cherished notion, does not enable them to comprehend the transcendental Brahman, without the knowledge of which one cannot attain the Highest Good. In order to help such people, the present section asks them to worship Brahman as It appears in space and time, an entity endowed with certain attributes and dwelling in the human heart. Thus it will be stated, by way of teaching the attributes of Brahman, that Its desires

always come true, etc. Secondly, for the knower of Brahman, there is an immediate and complete cessation of longing for the objects of the senses; but such a cessation is not possible, all at once, for those who have been attached to the world for many lives in the past. Therefore this part of the Upanishad teaches continence and other disciplines for the ultimate realization of Brahman. Thirdly, the Highest Brahman, besides which nothing else exists, cannot be associated with the idea that It is an object to be reached, or that It is an effect, or that there is a person who reaches It. But these ideas are too difficult for ordinary minds to grasp. Therefore the present section teaches that one should attain Brahman by slow degrees and that he who meditates on It in the heart leaves the body, at the time of death, through the artery in the head, and ultimately attains the Supreme Brahman. So the eighth part appears to be a supplement to what has been taught in the sixth and seventh parts.

After being taught what has been said, the pupils may address the teacher thus:

2-3

If they should say to him: "Now, with regard to the abode, the small lotus, in this city of Brahman, and the small ākāśa within it—what is there in it that is to be sought after and what is there that one should desire to understand?"

Then he (the teacher) should say: "As far as, verily, this [great] ākāśa extends, so far extends the ākāśa within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever belongs to him (i.e. the embodied creature) in this world, and whatever does not, all that is contained within it (i.e. the ākāśa in the heart)."

WHAT IS THERE ETC: The reason for the pupil's questioning is this: The body is limited, and more limited are the heart and the ākāśa within it. So what should be sought there? If something actually exists in the heart, it must be very small: what is the good of knowing it?

THEN HE ETC: No doubt, the heart and the space in it are small. But in the pure heart the yogi sees the clear reflection of Brahman, as one sees one's own reflection in a clean mirror or in water. The ākāśa in the heart is really the same as the vast ākāśa outside; only the former is limited by the heart. The ākāśa is a symbol of Brahman, because it is incorporeal and subtle. When the heart becomes pure through spiritual discipline, one experiences there the presence of Brahman.

AS FAR AS ETC: The individual is a replica of the universe. Whatever exists in the world also exists in the individual body.

WHATEVER DOES NOT: That is to say, at the present time.

4

If they (the pupils) should say: "If everything that exists—all beings and all desires—is contained in this city of Brahman, then what is left of it when old age overcomes it or when it perishes?"

When a jar is destroyed, the milk contained in it is also destroyed; likewise, on the destruction of the body, everything in the body should be destroyed.

5

Then he (the teacher) should say: "With the old age of the body, That (i.e. Brahman, described as the ākāśa in the heart) does not age; with the death of the body That does not die. That Brahman [and not the body] is the real city of Brahman. In It all desires are contained. It is the Self—free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst; Its desires come true, Its thoughts come true. Just as, here on earth, people follow as they are commanded [by a leader] and depend upon whatever objects they desire, be it a country or a piece of land [so also those who are ignorant of the Self depend upon other objects and experience the result of their good and evil deeds].

DOES NOT AGE: Does not change.

IT IS THE SELF: That is to say, the Self of all. One should meditate on the Brahman in the ākāśa of the heart as "I," or the Self.

FREE FROM ETC: These are the characteristics of the Self.

SIN: That is to say, evil; this includes virtue or good also.

GRIEF: Mental agony caused by separation from desired objects.

The perishable nature of the result of meritorious deeds:

6

"And just as, here on earth, whatever is earned through work perishes, so does the next world, won by virtuous deeds, perish. Those who depart hence without having realized the Self and these true desires—for them there is no freedom in all the worlds. But those who depart hence after having realized the Self and these true desires—for them there is freedom in all the worlds.

WHATEVER IS EARNED ETC: That is to say, the results obtained by obeying the command of another person. Such a result perishes.

VIRTUOUS DEEDS: Such as ritualistic worship, sacrifices, etc.

TRUE DESIRES: They are produced from true thoughts and reside in the Self.

HAVING REALIZED THE SELF: That is to say, after having been instructed by a competent teacher. The Self is to be realized in one's own inner consciousness.

THERE IS NO . . . WORLDS: Just as with subjects, who must always obey the commands of their king.

*Here ends Chapter One
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER II

THE FULFILMENT OF DESIRES THROUGH SELF-KNOWLEDGE

“IF HE DESIRES the World of the Manes, by his mere thought the Manes come to him. Having obtained the world of the Manes he is happy.

WORLD OF THE MANES: That is to say, the company of the Manes.

If the knower of the Self desires happiness in the company of the Manes, they will at once come to him, because he is of pure nature and also because his thoughts are infallible. He enjoys their companionship and realizes his own greatness.

2

“And if he desires the world of the mothers, by his mere thought the mothers come to him. Having obtained the world of the mothers, he is happy.

3

“And if he desires the world of the brothers, by his mere thought the brothers come to him. Having obtained the world of the brothers, he is happy.

4

“And if he desires the world of the sisters, by his mere thought the sisters come to him. Having obtained the world of the sisters, he is happy.

5

“And if he desires the world of the friends, by his mere thought the friends come to him. Having obtained the world of the friends, he is happy.

6

“And if he desires the world of perfumes and garlands, by his mere thought perfumes and garlands come to him. Having obtained the world of perfumes and garlands, he is happy.

7

“And if he desires the world of food and drink, by his mere thought food and drink come to him. Having obtained the world of food and drink, he is happy.

8

“And if he desires the world of song and music, by his mere thought song and music come to him. Having obtained the world of song and music, he is happy.

9

“And if he desires the world of women, by his mere thought women come to him. Having obtained the world of women, he is happy.

10

“Whatever country he longs for, whatever objects he desires, by his mere thought all these come to him. Having obtained them, he is happy.

*Here ends Chapter Two
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER III

THE SERENE SELF AND SATYA BRAHMAN

“THESE TRUE desires are covered by what is false. Though they exist always, yet they have a covering which is false. Thus, whosoever belonging to the embodied creature has departed from this life, him he cannot see in this world with his eyes.

THESE TRUE ETC: “It is a pity that the true desires which lie within one’s own Self and are easily attainable should be covered with untruth.” (*Sankarāchārya.*)

WHAT IS FALSE: That is to say, longing for the external objects of the senses, and capricious conduct to satisfy this longing.

WHOSOEVER: Anyone among his children and other relatives.

HE . . . EYES: He exists all the time in the Self. But we search for him in the outside world and therefore cannot see him.

All objects of desire exist in the Self. But through ignorance people search for them in the outer world. Because of their attention’s being fixed on external objects, they cannot obtain the fulfilment of their desires. No one can be physically united in the external world with relatives who are dead. Like God, all creatures should, in reality, have their desires fulfilled by the mere wish. But this does not happen, because, unlike God, they are attached to the world. This attachment befouls their minds and covers the truth.

2

“Those of his fellows who belong to him here, and those who are dead, and whatever else there is which he wishes for and does not obtain—he finds all that by going in there (i.e. into his own Self). For there, indeed, lie those true desires of his, covered by what is false.

“As people who do not know the spot where a treasure of gold has been hidden somewhere in the earth, walk over it again and again without finding it, so all these creatures day after day go into the World of Brahman and yet do not find it, because they are carried away by untruth.

THOSE OF HIS ETC: Such as sons or other relatives, and friends.

WHATEVER ELSE ETC: Food, clothes, etc.

BY GOING IN THERE: By going into Brahman in the ākāśa of the heart.

FOR THERE ETC: All desires are fulfilled if we seek their fulfilment in the Self, in the city of Brahman within the heart. There we can always find those whom we have loved, if only we do not wish to see them in the outer world with our physical eyes.

GO INTO . . . BRAHMAN: That is to say, during deep sleep.

BECAUSE THEY ETC: Because the true knowledge of the Self is veiled by ignorance.

3

“That Self abides in the heart. The etymological explanation of *heart* is this: This one (*ayam*) is in the heart (*hridi*); therefore It is called the heart (*hridayam*). He who knows this goes every day [in deep sleep] to Heaven (i.e. Brahman, dwelling in the heart).

THAT SELF: Unstained by evil etc., as described VIII. i. 5.

HEART: That is to say, the ākāśa in the lotus of the heart.

GOES EVERY DAY: In deep sleep one is united with Sat, or Pure Being.

Everyone, ignorant or illumined, enters into Brahman during deep sleep. Yet there is a difference. The knower of Brahman becomes aware, in deep sleep, of the fact that he has become Brahman, and experiences exceeding bliss, having rid himself of the pain or misery caused by the contact of the senses with their objects during the states of waking and dreaming. But the ignorant are not aware of their being united with Brahman in deep sleep. Likewise, at the time of death the souls of both the ignorant and the illumined are united with Brahman. The latter, as a result of their knowledge of Brahman, attain Liberation, whereas the former come back to the earth.

4

“Now, this serene being, after rising from this [physical] body and attaining the Highest Light, reaches his own [true] form. This is the Self.” Thus he (i.e. the teacher, questioned by his pupils) spoke. [Continuing, he said:] “This is the immortal, the fearless. This is Brahman. And of this Brahman the name is Satyam, the True.”

SERENE: A person remains distracted by evil during the states of waking and dreaming on account of the contact of the senses with their objects; but in deep sleep he is free from this contact. Therefore he is called serene (*samprasāda*). Though all persons in deep sleep appear to be serene, yet the term applies here to the knower of the Self.

AFTER . . . BODY: After renouncing all attachment to the body.

REACHED . . . LIGHT: Having realized the highest peace.

OWN [TRUE] FORM: Prior to Self-Knowledge, owing to ignorance, one regards the body as one's true form.

FEARLESS: Because the Self is one and without a second.

5

This name *Satyam* consists of three syllables: *Sat*, *ti*, and *yam*. That which is *Sat* signifies the Immortal; and that which is *ti* is the mortal; and *yam* binds them both. Because this syllable binds both, therefore it is called *yam*. He who knows this goes every day [in deep sleep] to Heaven (i.e. Brahman, dwelling in the heart).

THE IMMORTAL: That is to say, the true Brahman.

BINDS: That is to say, controls.

If the very letters constituting the word *Satyam*, which is a name of Brahman, have such rich significance, how much more rich is Brahman, which bears that name! This is a eulogy of Brahman, which should be the object of meditation.

*Here ends Chapter Three
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER IV

BRAHMAN AS A DAM

THE SELF is a dam, a [separating] boundary, for keeping these worlds apart. This dam is not passed by day and night, by old age, death, and grief, or by good and evil deeds. All evils turn back from It, for the World of Brahman is free from all evil.

DAM ETC: By means of the Self all the different worlds are kept within their proper limits. The Lord, or the Self, has created this variegated universe according to the law of cause and effect, and ordered it according to the rules of caste and the stages of life. After the creation He keeps all things in their right places; otherwise there would be a great confusion, followed by destruction.

NOT PASSED . . . NIGHT ETC: Day and night, etc., limit all phenomenal entities, but not the Self.

Embodied beings, as a result of evil deeds, become afflicted with blindness, grief, sorrow, etc. This does not happen with the Self, which is Pure Spirit.

2

Therefore, having reached this dam, he who is blind ceases to be blind, he who is miserable ceases to be miserable, he who is afflicted [with disease] ceases to be afflicted. Therefore, having reached this dam, the night becomes day; for the World of Brahman is lighted once for all.

NIGHT . . . DAY: To the illumined soul everything is Pure Being, which is eternally illumined.

3

That World of Brahman belongs to those who realize It by means of continence (brahmacharya)—for them there is freedom in all the worlds.

REALIZE ETC: The seeker must follow the instruction of a competent teacher.

Continence is the principal discipline for the realization of Brahman.

*Here ends Chapter Four
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER V

CONTINENCE

NOW, WHAT people call *yajna* (sacrifice), that is really continence. For he who knows [Brahman] obtains that World [of Brahman, which others obtain through sacrifice,] by means of continence.

What people call *ishtha* (worship), that is really continence. For having desired (*ishtvā*) the Knowledge of the Self, by means of continence one realizes the Self.

FOR HE ETC: The result obtained through sacrifice is also obtained by means of continence. Therefore continence is the same as sacrifice. The performance of sacrifice purifies the heart, and the pure in heart realize Brahman.

FOR HAVING DESIRED ETC: The word *ishtvā* in the text means, also, "having worshipped the Lord." Continence should be practised by the worshipper of the Lord.

Continence has been prescribed as a discipline for Self-Knowledge. Here the virtue of continence is extolled.

2

Now, what people call the *Satrāyana* [sacrifice], that is really continence. For by means of continence one obtains from the True (*Sat*) the safety (*trāna*) of the self.

What people call [the vow of] silence (*mauna*), that is really continence. For after knowing the Self [from the scriptures] one meditates (*manutē*) on It.

SATRĀYANA: A kind of Vedic sacrifice requiring the services of many priests.

3

Now, what people call [the vow of] fasting (*anāśakāyana*), that is really continence. For that Self does not perish (*na naśyati*) which one realizes by means of continence.

What people call the life of a hermit (aranyāyana), that is really continence. There are in the World of Brahman, in the third heaven from here (i.e. from earth), two seas, Ara and Nya by name, and also there is the lake called Airammadiya. Furthermore, there are the Aśvattha tree, which showers soma-juice, and the city of Brahman (i.e. Hiranyagarbha), called Aparājita, and the golden hall built by Brahman (Hiranyagarbha) Himself.

THIRD HEAVEN ETC: The earth is the first, and the mid-region the second.

AIRAMMADIYA: Filled with a gruel which makes one exhilarated or intoxicated.

SOMA-JUICE: That is to say, nectar.

APARĀJITA: Which is not won by anyone besides a brahmachārin.

4

The World of Brahman belongs to those who obtain by means of continence the seas Ara and Nya in the World of Brahman. For them there is freedom in all the worlds.

The purpose of this section is to extol brahmacharya, or continence, without which the Knowledge of Brahman is not attained. This is shown by pointing out the similarities of certain words, a method often followed by the rishis in the Upanishads. Thus continence is said to be identical with *yajna*, or sacrifice, because the words *yo jnāta* (he who knows, VIII. v. 1.) have a certain similarity to the word *yajna*. *Ishtvā*, a kind of worship, is compared to *eshanā*, desire; *satrāyana* with *Sat*, the True, and *trāyana*, protection; *mauna*, silence, with *manana*, meditation; *anāśakāyana*, fasting, with *naś*, to perish; and *aranyāyana*, the hermit's life, with *Ara* and *Nya*.

The following is an adaptation from Śankarāchārya's commentary, as given by Max Müller:

"All the fulfilled desires, as enumerated in chapters two to five, whether the finding again of our fathers and mothers, or entering the Brahmaloка, with its lakes and palaces, must be taken, not as material, but as mental only. On that account, however, they are, by no means, considered as false or unreal—as little as dreams are. [After all, the creation itself is the result of the thinking of the Sat.] Dreams are false and unreal, relatively only, i.e. relatively to what we see, when we awake, but not in themselves. Whatever we see in waking, also, has been shown to be false, because it consists of forms and names only; yet these names and forms have a true element in them, viz. the Sat. Before we know that Sat, all the objects we see in waking seem true; as dreams seem true in dreaming. But when once we awake from our waking by true knowledge, we see that nothing is true but the Sat. When we imagine we see a serpent, and then discover that it is a rope, the serpent disappears as false, but what was true in it, the rope, remains true." When a person has discovered the true nature of the rope, he realizes that the serpent falsely imagined in the rope is also real as

the rope; likewise, after the attainment of the knowledge of the Sat, or Pure Being, all desired objects, mental or physical, falsely imagined in the Sat, become real as the Sat, or Brahman.

*Here ends Chapter Five
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER VI
THE COURSE AFTER DEATH FOR THE
ILLUMINED

NOW, THOSE arteries of the heart are filled with the essences of brown, white, blue, yellow, and red liquid substances. Verily, the sun yonder is brown, it is white, it is blue, it is yellow, it is red.

ARTERIES OF THE HEART: The heart, as already described, is of the shape of a lotus and is a place for meditation on Brahman. The arteries (nāḍīs) proceeding from the heart spread all over the body, like rays proceeding from the sun.

BROWN . . . SUBSTANCES: These substances are formed when the food is assimilated. The different colours are due to contact with the sun's rays.

The present chapter describes how the soul of a person who has practised continence and other disciplines goes out, after death, through the artery in the head.

The connexion of the arteries with the rays of the sun is explained by an illustration:

2

As a long highway runs between two villages, this one and that yonder, so do the rays of the sun go to both worlds, this one and that yonder. They start from yonder sun and enter into these arteries; they start from these arteries and enter into yonder sun.

THIS ONE . . . YONDER: The one at the beginning and the other at the end of the highway.

THIS ONE . . . YONDER: Refers to the solar orb and the body.

3

When a man is asleep, with the senses withdrawn and serene, and sees no dream, then he has entered into these arteries. Then no evil touches him, for he has obtained the light [of the sun].

ASLEEP: Refers to dreamless sleep.

WITH THE SENSES WITHDRAWN: In deep sleep, when the senses are withdrawn from their objects, a man is said to have regained wholeness. During the waking and dream states, he is limited by the act of seeing, hearing, etc.

SERENE: This serenity is due to the absence of impurities caused by contact with external objects.

ENTERED . . . ARTERIES: That is to say, he has entered into the ākāśa of the heart by way of these arteries; for there is no cessation of dream perception unless one reaches Pure Being, which dwells in the heart.

EVIL: In the shape of virtue and vice. Only he who is in contact with the body and sense-organs is affected by pleasure and pain, brought about by good and evil. Good and evil operate in the realm of duality. Pure Being, which is realized in deep sleep, is one and without a second.

FOR HE HAS ETC: When a man is sound asleep, he is filled through and through with the solar light, which has entered into the arteries. At that time his organs cease to function for the experience of external objects. Therefore, in dreamless sleep, he rests in his own Self and sees no dreams.

In deep sleep, a person does not, to be sure, experience the pain and pleasure of the waking state. But as he is still a victim of ignorance, he loses this peace and serenity on waking.

What happens at the time of death:

4

And when he becomes weak, then those sitting around him say: "Do you know me? Do you know me?" As long as he has not departed from this body, he knows them.

BECOMES WEAK: On account of illness or infirmity.

5

When he departs from the body [if he is a mere ritualist and ignorant of Brahman] he then goes upward by these rays [toward the worlds which he has gained by his meritorious work]. Or [if he is a knower of the doctrines of the ākāśa in the lotus of the heart, as described in VIII. i. 1.] he then meditates on Om [and thus secures entrance into Brahmaloaka]. Or [if he is ignorant he attains lower bodies]. The knower attains the solar orb as quickly as one directs one's mind from one object to another. This indeed is the door [to the World of Brahman] for those who know; for the ignorant it is closed.

FOR THE IGNORANT ETC: They do not proceed by the artery in the head.

6

On this there is the following verse:

“There are one hundred and one arteries of the heart, one of which pierces the crown of the head. Going upward by it, a man [at death] attains immortality. Other arteries, going in different directions, only serve as channels for his departing from the body, yea, only serve as channels for his departing from the body.”

ONE OF WHICH: Called the Sushumnā by the yogis.

A MAN: Refers to the worshipper of Saguna Brahman, who at the time of death controls the ātman in the heart by the power of yoga and directs it upward through the Sushumnā artery.

IMMORTALITY: Not the absolute immortality experienced by the knower of the Supreme Brahman, but the relative immortality enjoyed by dwellers in Brahmāloka.

OTHER ARTERIES ETC: The passage refers to those who are attached to the world and come back to earth for the purpose of rebirth.

This verse occurs in the *Katha Upanishad* (II. iii. 16).

*Here ends Chapter Six
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER VII

THE PERSON IN THE EYE

PRAJĀPATI SAID: “The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true, and whose thoughts come true—That it is which should be searched out, That it is which one should desire to understand. He who has known this Self [from the scriptures and a teacher] and understood It obtains all the worlds and all desires.

PRAJĀPATI ETC: The purpose of the story is to describe the method by which Self-Knowledge is imparted. Another purpose is to eulogize the Knowledge itself.

THE SELF . . . TRUE: See VIII. i. 5. and note.

UNDERSTAND: As being identified with one’s own consciousness.

It has been stated in VIII, iii. 4. that the serene being, having risen above the body, reaches the Highest Light and his own true Self. Now it may be asked, who is this serene being? How is he to be comprehended? What is the Self which he realizes as his own nature? The serene being has several forms connected with the body; how does one differentiate his true form from the others? The present section discusses all these points. It treats of the highest problem, the Knowledge of the true Self.

2

The devas (gods) and asuras (demons) both heard these words, and said: “Well, let us search out this Self by searching out which one obtains all the worlds and all desires.”

Indra, among the gods, went forth, and Virochana, among the demons. Without communicating with each other, the two came into the presence of Prajāpati, fuel in hand.

AND SAID: The gods and demons discussed this proclamation of Prajāpati among themselves.

INDRA ETC: Indra and Virochana were the king of the gods and the king of

the demons, respectively. They left behind all their royal paraphernalia and went to Prajāpati by themselves. This shows that the possession of Self-Knowledge is more important than the rulership of the worlds.

WITHOUT . . . OTHER: Indicating a streak of jealousy in Indra and Virochana.

CAME . . . PRAJĀPATI: This shows that Self-Knowledge can be obtained only from a teacher.

FUEL IN HAND: As a mark of respect for the teacher.

3

They dwelt there for thirty-two years, practising brahmacharya. Then Prajāpati said to them: "For what purpose have you both been living here?"

They said: "A saying of yours is being repeated [by learned people]: 'The Self which is free from sin, free from old age, free from death, free from grief, free from hunger, free from thirst, whose desires come true, and whose thoughts come true—That it is which should be searched out, That it is which one should desire to understand. He who has known this Self and understood It obtains all the worlds and all desires.' Now, we both have dwelt here because we desire that Self."

Indra and Virochana, before coming to Prajāpati, were jealous of each other. But now they had overcome their jealousy on account of their eagerness to learn about the Self, and also as a result of the practice of spiritual disciplines as brahmachārins.

4

Prajāpati said to them: "The person that is seen in the eye—that is the Self." He further said: "This is immortal, fearless. This is Brahman."

They asked: "Venerable Sir, he who is perceived in the water and he who is perceived in a mirror—which of these is he?"

Prajāpati replied: "The same one, indeed, is perceived in all these."

TO THEM: They were qualified and free from inner blemishes.

THE PERSON . . . EYE: Prajāpati referred to the Supreme Self that is experienced by pure-souled yogis in meditation, with their eyes closed, as the Seer of seeing, that is to say, as Pure Spirit. Ātman is described by the scriptures as dwelling in all living beings. When Prajāpati spoke about the person that is seen in the eye, He had that Ātman in mind. Thus He did not give any wrong instruction.

HE WHO ETC: The two disciples evidently understood, by Prajāpati's words, the figure that is imaged in the eye. They therefore asked if the reflection seen in the mirror or water was not the Self. Here the disciples confused the true Self with the body.

THE SAME ONE ETG: Though Prajāpati referred to the Self which dwells in all beings as the Seer of seeing, the disciples, because of their limited understanding, did not grasp the import of what He said.

*Here ends Chapter Seven
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER VIII

THE DOCTRINE OF THE DEMONS

[PRAJĀPATI SAID:] "Look at yourself in a pan of water, and then what you do not understand of the Self, come and tell me."

They cast their glance in a pan of water. Then Prajāpati said to them: "What do you see?"

They said: "Venerable Sir, we see the entire self even to the very hairs and nails, a veritable picture."

THE ENTIRE SELF: Evidently they took the body for the Self, forgetting that the body is subject to change and cannot therefore be the Self, which is immutable.

2

Prajāpati said to them: "After you have well adorned yourselves [with ornaments], put on your best clothes, and cleansed yourselves, look into the pan of water."

After having adorned themselves well, put on their best clothes, and cleansed themselves, they looked into the pan of water.

"What do you see?" asked Prajāpati.

Prajāpati wanted to remove the misconception of Indra and Virochana, who regarded the Self as a shadow and the body as its cause. Thus He asked them to put on their best clothes and ornaments. He also asked them to pare their nails and shave their hair. By this He wanted to demonstrate several things. First, that just as the ornaments etc. cast their reflections in the water but are foreign to the body, so the body, which casts its reflection in the water, may very well be foreign to the Self. Secondly, that the shadow is subject to change, as shown by the putting on of the clothes and ornaments, but the Self is changeless. Thirdly, that the hair and nails are part of the body, but when they are removed they do not cast reflections, though they belong to the body; they appear and disappear, and hence are unreal. If one part of the body is unreal, the other parts, too, may be so; thus the whole body may be assumed to be unreal. Likewise, pleasure and pain, love and hate, etc., which are generally regarded as part of the Self, are seen to come and go; hence they do not belong to the Self.

3

They said: "Just as we ourselves are well adorned, well dressed, and clean, so, venerable Sir, are these two [reflections] well adorned, well dressed, and clean."

Prajāpati said: "This is the Self, this is immortal, fearless. This is Brahman."

They both went away satisfied in heart.

THIS IS . . . BRAHMAN: Prajāpati had already declared the Self to be free from sin, sorrow, death, hunger, and thirst. Then He had described the Self as the person seen in the eye. Lastly, by means of the pan of water and the ornaments etc., He had tried to show that the body and its shadow were mutable and unreal, and therefore not the Self. But still Indra and Virochana could not see the real Self. This shows that, on account of some inner impurity, they were lacking in discriminative knowledge. Prajāpati did not like to hurt their feelings by asking them to practise brahmacharya for a longer period; so He again described the nature of the Self as immortal and fearless, by repeating what he had said before (VIII. vii. 4). Thinking that they might be able to understand the true meaning of his instruction in course of time, He allowed them to depart.

SATISFIED IN HEART: The word *santa* in the text does not here mean peaceful; for one attains true peace of mind only after knowing the real nature of the Self.

4

Prajāpati saw them [going] and said: "They are both going away without having known and without having realized the Self. And whoever of these, whether gods or demons, follow this doctrine shall perish."

Virochana, satisfied in heart, went to the demons and preached this doctrine (Upanishad) to them: "The self (i.e. body) alone is to be worshipped here on earth, the self (i.e. body) alone is to be served. It is only by worshipping the self here and by serving the self that one gains both worlds—this and the next."

SHALL PERISH: That is to say, shall fall away from the path of virtue and be destroyed.

PREACHED THIS ETC: Virochana told the demons that he had received this instruction from Prajāpati Himself.

Prajāpati gave a warning to Indra and Virochana, hoping that they would hear His words and change their minds. Evidently Virochana did not understand that warning.

The doctrine of the demons is still followed by some people in this world, as may be known from the way they treat their bodies both before and after death.

5

Therefore even today they say of one who does not practise charity, who has no faith, and who does not perform sacrifices: "He is verily a demon"; for such is the doctrine of the demons. The demons deck the bodies of the dead with garlands and perfume, with raiment, and with ornaments, for they think that thus they will win the world beyond.

WHO DOES NOT . . . SACRIFICES: Refers to people who cherish a materialistic philosophy of life.

The Indo-Āryans cremate the dead body, realizing that the soul lives independently of it and that the sooner the body is destroyed the quicker the soul will be freed from physical attachment. But those who bury the body with food, clothes, and other objects of enjoyment believe in the dependence of the soul upon the body.

*Here ends Chapter Eight
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER IX

THE SHADOW SELF IS PERISHABLE

BUT INDRA, even before he had reached the gods, saw this difficulty: "As this [reflection in the water] is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this [reflection in the water] will be blind if the body is blind, one-eyed if the body is one-eyed, crippled if the body is crippled, and will perish if the body perishes.

INDRA: Being a god, Indra was by nature endowed with spiritual qualities. He therefore reflected on Prajāpati's words and found certain difficulties. He wondered how, if the reflection cast by the body in water or in a mirror was the Self, it could be immutable, since it changes with the changes in the body.

ONE-EYED: Or the word *srāma* may refer to the running of the eyes and the nose.

2

"I do not see any good in this [doctrine]." He returned with fuel in hand.

To him Prajāpati said: "Well, Indra, you went away with Virochana, satisfied in heart; now for what purpose have you come back?"

He (Indra) said: "Venerable Sir, as this [reflection in the water] is well adorned when the body is well adorned, well dressed when the body is well dressed, clean when the body is clean, so this [reflection in the water] will be blind if the body is blind, one-eyed if the body is one-eyed, crippled if the body is crippled, and will perish if the body perishes. Therefore I do not see any good in this [doctrine]."

Prajāpati, being omniscient, knew about Indra's difficulty. Yet He wanted to hear Indra's problem from his own mouth. This is the method a teacher should follow in instructing his disciples (VII. i. 1).

3

“So it is Indra,” replied Prajāpati. “I shall explain the Self to you further. Live with me another thirty-two years.”

He lived with Prajāpati another thirty-two years. Then Prajāpati said to Indra:

SO IT IS: Indra was right in thinking that the reflection of the body was not the Self.

I SHALL . . . SELF: Prajāpati was referring to the Self about which He spoke in VIII. vii. 4. He indicated that he would give Indra a further explanation of the Self.

LIVE WITH ME: Prajāpati wanted Indra to cultivate more inner purity, so that he could understand the meaning of the instruction; for the Knowledge of the Self is indeed extremely subtle.

*Here ends Chapter Nine
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER X

THE DREAM SELF

“HE WHO moves about, exalted, in dreams—this is the Self, this is immortal, fearless. This is Brahman.”

Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: “Although this [dream self] is not blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run; although this self is not affected by the defects of the body,

“Nor killed when it (the body) is killed, nor one-eyed when it is one-eyed—yet they kill it (the dream self), as it were; they chase it, as it were. It becomes conscious of pain, as it were; it weeps, as it were. I do not see any good in this [doctrine].” (1-2)

HE WHO ETC: Prajāpati is speaking about the Self described as free from sin, free from old age etc. (VIII. vii. 1.) and also as the person seen in the eye (VIII. vii. 4). This Self, when associated with the dream body, appears as the dream self.

EXALTED: Being attended upon by relatives, servants, etc. in dreams.

NOR KILLED ETC: As is the case with the reflection of the self in water.

AS IT WERE: Indra was aware that the dream self was a victim of various sorts of suffering. But Prajāpati had spoken about the Self's being immortal, fearless, etc. He could not impute error to Prajāpati, nor could he contradict Him. Therefore he qualified his statements with the phrase “as it were.”

Prajāpati had twice explained the Self to Indra. But Indra could not comprehend the truth on account of certain impurities that still clung to his heart. With a view to removing them, Prajāpati asked him to practise more spiritual disciplines.

3-4

He returned with fuel in hand. To him Prajāpati said: “Well, Indra, you went away satisfied in heart; now for what purpose have you come back?”

He (Indra) said: “Venerable Sir, although this [dream self] is not

blind even if the body is blind, nor do its eyes and nose run when the eyes and nose of the body run; although this self is not affected by the defects of the body,

“Nor killed when it (the body) is killed, nor one-eyed when it is one-eyed—yet they kill it (the dream self), as it were; they chase it, as it were. It becomes conscious of pain, as it were; it weeps, as it were. I do not see any good in this.”

“So it is, Indra,” replied Prajāpati. “I shall explain the Self further to you. Live with me another thirty-two years.”

He lived with Prajāpati another thirty-two years. Then Prajāpati said to Indra:

During the states of waking and dreaming, the self experiences external and internal objects. But in dreamless sleep, which will be mentioned in the next chapter, the self exists without experiencing either of them.

*Here ends Chapter Ten
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER XI

THE SELF IN DREAMLESS SLEEP

“WHEN A man is asleep, with senses withdrawn and serene, and sees no dream—that is the Self. This is immortal, fearless. This is Brahman.”

Then Indra went away satisfied in heart. But even before he had reached the gods, he saw this difficulty: “In truth it (i.e. the self in dreamless sleep) does not know itself as ‘I am it,’ nor these [other] creatures. It has therefore reached [in dreamless sleep] utter annihilation, as it were. I do not see any good in this.”

WHEN A MAN ETC: Compare VIII. vi. 3.

THAT IS THE SELF ETC: Prajāpati was referring to the same Self as is described in VIII. vii. 4. and VIII. x. 1.

IT . . . ANNIHILATION: As there were no objects to be experienced in dreamless sleep, Indra felt that there was no subject, either, to experience them. In the absence of the consciousness of a specific object in deep sleep, one may think that the Self, or subject, becomes non-existent.

2

He returned with fuel in hand. To him Prajāpati said: “Well, Indra, you went away satisfied in heart; now for what purpose have you come back?”

He (Indra) said: “Venerable Sir, in truth it (i.e. the self in dreamless sleep) does not know itself as ‘I am it,’ nor these [other] creatures. It has therefore reached utter annihilation, as it were. I do not see any good in this.”

3

“So it is, Indra,” replied Prajāpati. “I shall explain the Self further to you, and nothing else. Live with me another five years.”

Indra lived with Prajāpati another five years. This made in all one

hundred and one years. Therefore people say that Indra lived with Prajāpati as a brahmachārin one hundred and one years.

Then Prajāpati said to him:

I SHALL ETC: Prajāpati had already described the Self with the illustrations of the waking state (VIII. vii. 4.), the dream state (VIII. x. 1.), and the state of deep sleep (VIII. xi. 1). The same Self he proposed to explain again.

FIVE YEARS: To remove the last trace of impurity still lingering in Indra, Prajāpati asked him to practise spiritual disciplines for a further period of five years.

The Self functions, in the empirical world, in the three states of waking, dreaming, and deep sleep. But in reality It is unattached. Even a meritorious seeker like Indra had to spend a long time as a religious student, at the house of a teacher, in order to learn this truth about the Self.

*Here ends Chapter Eleven
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER XII

THE INCORPOREAL SELF

“O INDRA, this body is mortal, always held by death. It is the abode of the Self, which is immortal and incorporeal. The embodied self is the victim of pleasure and pain. So long as one is identified with the body, there is no cessation of pleasure and pain. But neither pleasure nor pain touches one who is not identified with the body.

ALWAYS . . . DEATH: There is no certainty when death will strike a person. Therefore one should cultivate non-attachment to the body. The word *body* includes, besides the physical frame, the sense-organs and the mind.

IT IS ETC: There are three kinds of body, namely, the gross, the subtle, and the causal, which function in the states of waking, dreaming, and deep sleep, respectively.

THE SELF . . . INCORPOREAL: The Self, in Its true nature, is free from death, which is a characteristic of the body, the senses, and the mind. The body is a product of fire, water, and earth, which have sprung from the Self. After projecting the body, the Self enters into it as the living self.

PLEASURE AND PAIN: Brought about by virtue and vice.

SO LONG . . . BODY: Through ignorance the Self identifies Itself with the body and becomes corporeal.

THERE IS NO . . . PAIN: The embodied soul constantly experiences pain and pleasure on account of separation from and association with agreeable objects or friends. It regards such separation and association as real.

BUT NEITHER . . . BODY: When the false notion of identity with the body is destroyed by the true knowledge of the incorporeal Self, a man then becomes free from pleasure and pain. The word *pleasure* (*priya*) denotes ordinary worldly pleasure, which is different from the bliss (*ānanda*) which is the very nature of the Self and is experienced when duality ceases to exist.

The Self taught by Prajāpati is a non-dual entity, entirely spiritual in nature and therefore free from pleasure and pain, old age and death, hunger and thirst, and the other characteristics of the body. The idea of worldliness is superimposed, through ignorance, upon the Self, as the idea of the serpent is superimposed upon the rope, or as the idea of silver is superimposed upon mother-of-pearl. Thus the Pure Spirit appears as the embodied self and becomes a victim,

as it were, of pleasure and pain, etc. But even then the Self remains pure, as suggested by the phrase "as it were"; for the whole idea of superimposition is false. This truth regarding the nature of the Self is hard to comprehend. Even the king of the gods, though instructed by means of the examples of the pan of water, dreams, and deep sleep, became confused about Self-Knowledge. Virochana, greatly intelligent though he was, regarded the body as the Self. "Therefore a qualified student can obtain the true Knowledge of the Self only from those paramahansas who have renounced all desires for the external world and embraced the monastic life, who are engaged only in the pursuit of Vedānta, and who follow the instructions of Prajāpati as laid down in the four chapters just explained. Even today only such revered teachers can rightly explain the doctrine of the Self." (*Śankarāchārya.*)

Now is shown how the incorporeal, serene Self rises above the body and attains Its true form:

2-3

"The wind is without body; the cloud, lightning, and thunder are without body. Now, as these, arising from yonder ākāśa and reaching the highest light, appear in their own forms,

"So does this serene Being, arising from this body and reaching the Highest Light, appear in His own form. [In that state] He is the Highest Person. There He moves about, laughing, playing, rejoicing—be it with women, chariots, or relatives, never thinking of the body into which He was born.

"As an animal is attached to a cart, so is the prāna (i.e. the conscious self) attached to the body.

WITHOUT BODY: That is to say, without hands or feet or any visible form.

ARISING: At the approach of the rainy season, after the summer.

YONDER ĀKĀŚA: The wind, cloud, etc., before they are seen in their visible forms during the rainy season, remain merged in the ākāśa as the Self remains merged in the body.

HIGHEST LIGHT: The heat of the summer sun.

APPEAR . . . FORMS: The wind takes the form of the strong east wind etc., the cloud of a hill or an elephant etc., lightning of tortuous luminous lines, and thunder of thundering and the thunderbolt. Before the summer they remained invisible; now, coming in contact with the intense heat of the sun, they appear in their respective forms.

SO DOES ETC: The embodied soul, who in essence is non-different from the serene Being, remains merged in the body during the state of ignorance, as the wind, cloud, etc. remain merged in the ākāśa. In that state he regards himself as born or dead, happy or miserable, etc. Then, being instructed by a teacher about his true nature, he rises from the body, as the wind, cloud, etc. rise from

the *ākāśa*, reaches the Highest Light (i.e. the Knowledge of the Self) and recognizes his true nature, that is to say, relinquishes the notion that the body is the Self.

HIGHEST PERSON: The person seen in the eye and in dreams is manifested, whereas the person in deep sleep is unmanifested. The serene Being, resting in His own nature, being above both, is called the Highest. (Compare *B.G.* XV. 16-18.)

APPEAR . . . FORM: In the illusory snake, it is the rope which appears as the snake; afterwards, when one knows the true nature of the rope, one discovers the same rope appearing in its true form. Likewise, the Self appears, during the state of ignorance, as the embodied self, and with the destruction of the ignorance the same Self appears in its true form.

THERE HE ETC: The laughing, rejoicing, etc., are all mental, created by the mere will of the Self. The Self enjoys these pleasures as an inward spectator only, without identifying Himself with either pleasure or pain. He sees them with His divine eye. He perceives in all things His Self only. What from the relative standpoint are called objects, are to Him Brahman only. The statement that all the desires of the Self and all the thoughts of the Self come true (VIII. vii. 1.) and that the knower of the Self laughs, plays, rejoices, etc. (VIII. xii. 3.) and that he wields unlimited freedom (VII. xxv. 2.), and other similar statements describing the glories and powers of the Self, do not conflict with the statement that It is free of all attributes, such as seeing, hearing, etc. The latter statement is made from the standpoint of Pure Consciousness, which admits of no duality, but the former is made from the relative standpoint, when the Self is regarded as the inmost essence of all phenomenal objects. What is true of the Self is also true of the liberated soul who has realized his oneness with It. The liberated soul, too, as Pure Consciousness, does not see, hear, or touch any object, because objects do not exist as such, in reality. But from the relative standpoint he appears to enjoy food, drink, human company, etc., though even then he does not forget his true nature.

NEVER THINKING ETC: Because the mistaken notion of the body, created by ignorance, has been destroyed by true Knowledge.

AS AN ANIMAL ETC: Now is explained the Self described by Prajāpati as the image seen in the eye (VIII. vii. 4). As an animal—a horse or an ox—is attached to a carriage for the purpose of moving it, so also the *prāna* is attached to the body for the purpose of reaping the fruit of its own action. The word *prāna* here signifies the individualized soul, also called the conscious self, or *prajñātmā*, associated with the aggregate of body, sense-organs, and mind, and endowed with the power of knowing and acting. It controls the different sense-organs, the body, and the mind, as the horse controls the movement of the carriage. Being a reflection of Pure Consciousness, it is animated by the latter. It is this Consciousness that engages, as it were, the individualized soul, or conscious self, in the acts of seeing, hearing, etc. The *prāna*, or conscious self, in turn, uses the organ of seeing as an instrument for perceiving forms. It is not identical with the body, but only joined to it, as a horse is joined to a carriage. This individualized soul is, in essence, identical with Pure Consciousness.

It has already been shown that the Self is separate from the body. Now it will be stated that seeing, hearing, etc. are falsely superimposed upon the Self:

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“When the person in the eye resides [in the body], he resides where [the organ of] sight has entered into the ākāśa (i.e. the pupil of the eye); the eye is the instrument of seeing. He who is aware of the thought: ‘Let me smell this,’ he is the Self; the nose is the instrument of smelling. He who is aware of the thought: ‘Let me speak,’ he is the Self; the tongue is the instrument of speaking. He who is aware of the thought: ‘Let me hear,’ he is the Self; the ear is the instrument of hearing.

THE PERSON ETC: Where, during the embodied state, does the conscious self, which has been described as the person in the eye, dwell? He dwells in the eye, where the organ has entered into the pupil, or the space called the ākāśa. He uses the eye as an instrument for the perception of colour and form. The eye, being an instrument, serves the purpose of its master, the self. Thus, through the function of the eye, one can infer the presence of the self in the body. The same is true of the other organs.

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“He who is aware of the thought: ‘Let me think this,’ he is the Self; the mind is his divine eye. He, the Self, sees all these desires in the World of Brahman through the divine eye, the mind, and rejoices.

HE WHO IS AWARE: The repetition of this phrase suggests that Knowledge, or Awareness, is the very nature of the Self. Like the sun and its light, the Self and Knowledge are inseparable. The Self is not really the agent of knowing. The distinction of knowledge and knower is imaginary.

LET ME THINK THIS: That is to say, with the mind alone, free from any contact with the functions of the sense-organs.

DIVINE EYE: The mind is called the divine eye because it is different from the other organs. These latter function only when the objects are present before them, but the function of the mind extends over the past, present, and future. It can perceive subtle and distant objects.

HE, THE SELF, ETC: The liberated soul is free from the body and the organs, which are projected by ignorance, and has realized his true form as the Highest Light. He has also realized his identity with all and become pure, like the ākāśa. With the help of the mind, he fulfils all his desires and thereby rejoices.

WORLD OF BRAHMAN: In the World of Brahman exist all desires. For the ignorant they remain hidden, like a buried treasure of gold. The liberated soul enjoys them with the help of the “divine eye.”

“The gods meditate on that Self. Therefore all worlds belong to them, and all desires. He who knows that Self and understands It obtains all worlds and all desires.” Thus said Prajāpati, yea, thus said Prajāpati.

THE GODS ETC: Indra learnt about this Self from Prajāpati and taught It to the gods.

HE WHO ETC: It may be contended that the gods, who are fortunate beings, may enjoy Self-Knowledge and its result, but not ordinary mortals of the present time, who have short lives and limited understanding. The text emphasizes the fact that Self-Knowledge belongs equally to all men.

The realization of Self-Knowledge is not the attainment of something different from the attainer, as is the acquisition of a kingdom. It is the knowledge of the Self's being the self of all beings. If this is the nature of the Self, why then is the knower of the Self said to enjoy all desires and all objects? Such enjoyment should be possible only for the knower of Saguna Brahman, or the Brahman with attributes. In answer it may be said that the enjoyment of desires etc., which no doubt applies to the knower of Saguna Brahman, is mentioned as a eulogy of the Knowledge of the attributeless Self. Furthermore, the attributeless Self is the self, or ātman, of the knower of Saguna Brahman, too. Therefore what is enjoyed by the latter is also enjoyed by the liberated soul. Further, this statement may be used in an indirect sense. The Supreme Self experiences desires through the instrumentality of all living beings. It is the ground or substratum of all that happens in the phenomenal world. From the standpoint of Ultimate Reality, there is no enjoyer apart from the Self.

*Here ends Chapter Twelve
of Part Eight of the
Chhāndogya Upanishad.*

CHAPTER XIII

A MANTRA FOR MEDITATION AND REPETITION

FROM THE DARK I come to the variegated; from the variegated I come to the Dark. Shaking off evil as a horse shakes [dust] from its hair, freeing myself from the body as the moon frees itself from the mouth of Rāhu, I fulfil all ends and obtain the uncreated World of Brahman.

FROM ETC: The text is in the form of a mantra to be used for meditation and repetition.

DARK: Denotes a deep colour and is used here to indicate Brahman as dwelling in the heart, on account of Its incomprehensibility.

COME: That is to say, either now through the mind, or after the falling of the body. The meaning of the passage is this: "May I, through meditation on the inscrutable Brahman who dwells in the heart, attain the World of Brahman, where the diverse desires of a man are fulfilled."

VARIEGATED: That is to say, Brahmaloka, or the World of Brahman, where one finds many desires.

FROM THE VARIEGATED ETC: That is to say, coming from Brahmaloka, have entered the heart as Brahman for the purpose of manifesting names and forms. The meaning of the first sentence is this: "As I have come to the heart from Brahmaloka, may I enter Brahmaloka from the heart."

EVIL: In the shape of virtue and vice.

RĀHU: In Indian mythology, the lunar and solar eclipses are caused by the demon Rāhu's swallowing the moon and the sun.

*Here ends Chapter Thirteen
of Part Eight of the
Chhândogya Upanishad.*

CHAPTER XIV

THE PRAYER OF A SEEKER OF ETERNAL LIFE

THAT WHICH is called the ākāśa is the revealer of names and forms. That within which these names and forms exist is, verily, Brahman. That is the Immortal; that is the Self.

[Now is stated a mantra:] "I come to the assembly, the palace of Prajāpati. I am the glory of the brāhmins, the glory of the kings, the glory of the vaiśyas. I wish to obtain that glory. I am the glory of glories. May I never go to the red and toothless, all-devouring, slippery place, yea, may I never go to it."

ĀKĀŚA: It is a name of Brahman, because, like the ākāśa, Brahman is subtle, all-pervading, and incorporeal.

REVEALER ETC: Names and forms lie latent in the ākāśa. These are the seeds of the world.

THAT WITHIN WHICH ETC: Names and forms are in Brahman, but Brahman is untouched by them.

THAT IS THE SELF: The Self of all beings. It is the all-pervading Consciousness directly perceived by all. By meditating on the Self one realizes that the all-pervading and incorporeal Ātman is Brahman.

PRAJĀPATI: The word refers to Brahmā, endowed with four faces, who is the personification of the Cosmic Mind.

BRĀHMINS: Refers to the brāhmin caste. All the three castes—brāhmin, kshatriya, and vaiśya—are entitled to meditate on Brahman, though the brāhmins practise the meditation intensely.

I AM . . . GLORIES: I am the self of glories, that is to say, of the body, sense-organs, mind, and intellect.

MAY I NEVER ETC: The seeker prays that he may never be born again. The repetition is meant to show the extremely repugnant character of going to the womb through the female organ.

ALL-DEVOURING: That is to say, which swallows up the glory, strength, knowledge, and virtue of those who are addicted to lust.

*Here ends Chapter Fourteen
of Part Eight of the
Chhândogya Upanishad.*

CHAPTER XV

THE ATTAINMENT OF BRAHMALOKA

BRAHMĀ TOLD this [knowledge of the Self] to Prajāpati (Kaśyapa), Prajāpati to Manu, Manu to mankind. He who has studied the Vedas at the house of a teacher, according to the prescribed rules, during the time left after the performance of his duties to the teacher; he who, after leaving the teacher's house, has settled down into a householder's life and continued the study of the Vedas in a sacred spot and made others (i.e. his sons and disciples) virtuous; he who has withdrawn all the sense-organs into the Self; he who has not given pain to any creature except as approved by the scriptures—he who conducts himself thus, all through his life, reaches the World of Brahman after death, and does not return, yea, does not return.

BRAHMĀ TOLD ETC: That is to say, the Supreme Lord, through Brahmā, or Hiranyagarbha, imparted the knowledge of the Self to Kaśyapa.

MANU: The son of Kaśyapa.

HE WHO HAS STUDIED ETC: It may be urged that since the Knowledge of the Self described in parts six, seven, and eight brings about the Highest Good, sacrifices and other religious disciplines are useless. Now the text removes this false notion. Sacrificial actions performed by the learned produce exceptionally good results.

PERFORMANCE OF DUTIES: Service to the teacher is emphasized.

MADE OTHERS ETC: It is the duty of householders to beget virtuous sons and make worthy disciples.

HAS . . . SENSE-ORGANS: The monastic life is here indicated.

SELF: Within the heart.

APPROVED BY THE SCRIPTURES: That is to say, at special times and places.

REACHES . . . THE WORLD OF BRAHMAN: By following the Northern Path.

DOES NOT RETURN: The World of Brahman endures for a whole cycle, and during this period he never comes back to earth. This is said of one who attains Brahmāloka as a result of the knowledge of the Five Fires (V. iv.), the performance of the Horse-sacrifice, or the practice of continence. There are also those who sincerely worship the Lord for the attaining of Liberation here on earth,

but on account of certain obstacles do not succeed. After death they too go to Brahmaloaka and from there attain Liberation directly by the grace of the Lord.

*Here ends Chapter Fifteen
of Part Eight of the
Chhāndogya Upanishad.*

Here ends the Chhāndogya Upanishad.

THE PEACE CHANT

OM. MAY the different limbs of my body, my tongue, prāna, eyes, ears, and my strength, and also all the other sense-organs be nourished! All, indeed, is Brahman, as is declared in the Upanishads. May I never deny Brahman! May Brahman never deny me! May there never be denial on my part! May all the virtues described in the Upanishads belong to me, who am devoted to Ātman! Yea, may they all belong to me!

Om. Peace! Peace! Peace!