

Chhandogya Upanishad

Part One

Chapter I—Meditation on Om

1

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:

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; essence of a person is speech; the essence of speech is the Rig—Veda; essence of the Rig—Veda is the Sama—Veda; the essence of the Sama—Veda is the Udgitha which is Om.

3

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

4

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

5

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

6

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

7

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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 219

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.

9

By means of this syllable the threefold knowledge proceeds. When adhvaryu priest gives an order in a sacrifice, he says Om. When the hotri priest recites the hymn, he says Om. When the udgatri priest sings the Saman, he says Om. All this is done for the glory of the Imperishable Atman by the greatness of that syllable and by its essence.

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 more powerful fruit. This is, verily, the detailed explanation of the syllable Om.

Chapter II — Meditation on Om as the Prana

1

When the gods and the demons, both offspring of Prajapati, fought with each other, the gods took hold of the Udgitha, thinking that with this they would vanquish the demons.

2

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

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 220

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.

7

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

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.

9

With this (i.e. the principal vital breath) one does not discern

what 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 pranas. That is why they depart when, at the time 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.

10—13

Angira meditated on the Udgitha as the principal prana. people call it (i.e. the prana) Angiras, because it is the essence (rasa) of the limbs (anga).

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

Ayasya meditated on the Udgitha as the principal prana. People

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 221
call it (the prana) as Ayasya; because it comes (ayate) from the mouth (asya).

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

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 meditates on with reference to the body.

Chapter III — Meditation on the Udgitha as the Sun and the Vyana

1

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.

2

This prana and that sun are the same. This is warm and that is warm. This they call svara (what goes out) and that, pratyasvara (what returns). Therefore one should meditate on the Udgitha as this and that.

3

One should meditate on the Udgitha as the vyana. That which one breathes out is the prana and that which one breathes in is the apana. That which is the junction of the prana and the apana is the Vyana. This vyana is speech. Therefore when one utters

speech one stops the prana and the apana.

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 Saman. Therefore when a man sings a Saman, he neither breathes out nor breathes in. That which is the Saman is the Udgitha. Therefore when a man sings the Udgitha he neither breathes out nor breathes in.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 222

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 vyana.

6

One should meditate on the letters of the word Udgitha (i.e. ut, gi and tha). Ut is the prana, for a man rises (uttishthati) by means of the prana. Gi is speech, for speeches are called girah. Tha is food, for all this subsists (sthita) on food.

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 Sama—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.

8

Next follows the fulfilment of prayers. One should thus meditate on the object one wishes to obtain through meditation: he (i.e. the udgatri priest) should meditate on the Saman with which he is going to chant the praise.

9

He (the udgatri priest) should meditate on the Rik in which that Saman occurs, on the rishi to whom it was revealed and on the deity whom he is going to praise.

10

He (the udgatri 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 udgatri priest) should meditate on the quarter of space facing which he is going to chant the praise.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 223

12

Finally, he (the udgatri 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.

Chapter IV — Meditation on Om as Fearlessness and Immortality

1

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 (acchadayan) themselves with the hymns, the hymns are called chhandas.

3

As a fisherman might observe a fish in shallow water, so death observed the gods in the Rik, the Yajus and the Saman. They too came to know this, rose from the Rik, the Yajus and the Saman and entered the Svava (Om) alone.

4

When a man has mastered the Rig—Veda he loudly utters Om; he does the same when he has mastered the Sama—Veda and the Yajur—Veda. The Svava is the syllable Om; it is immortal and fearless. The gods, by entering it, became immortal and fearless.

5

He who, knowing this, sings the praise of the syllable Om enters this same syllable, called the Svava, which is immortal and fearless. Having entered it, he becomes immortal as the gods are immortal.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 224

Chapter V — Meditation on Om as the Sun and the Prana

1

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.

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 prana, for (i.e. the prana) moves in the body uttering Om.

4

Kaushitaki in olden times said to his son: "I sang the praise of the principal prana alone; therefore you are my only son.

Meditate on the Udgitha as the manifold prana and you will have 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 udgatri priest) who knows this, rectifies from the seat of the hotri priest any mistake committed by him (the udgatri priest), yea he rectifies it.

Chapter VI — The Luminous Person in the Solar Orb

1

This earth is the Rik and fire is the Saman. This Saman (i.e. fire) rests on that Rik (i.e. the earth). Therefore the Saman is sung resting on the Rik. Sa is the earth, ama is fire; thus they (the earth and fire) are designated as Sama.

2

The mid—region is the Rik and the air is the Saman. This Saman (i.e. the air) rests on that Rik (i.e. the mid—region).

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 225

Therefore the Saman is sung, resting on the Rik. Sa is the mid—region, ama is the air; thus they (the mid—region and the air) are designated as Sama.

4

The stars are the Rik and the moon is the Saman. This Saman (i.e. the moon) rests on that Rik (i.e. the stars). Therefore the Saman is sung, resting on the Rik. Sa is the stars, ama is the moon; thus they (the stars and the moon) are designated as Sama.

5

Now, the white radiance of the sun is the Rik and its blue intense darkness is the Saman. This Saman (i.e. the darkness) rests on that Rik (i.e. the radiance). Therefore the Saman is sung, resting on the Rik.

6—7

Sa is the white radiance of the sun, ama is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sama.

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.

Chapter VII — The Person in the Eye

1

Now with reference to the body:

Speech is the Rik and the prana is the Saman. This Saman (the prana) rests on that Rik (speech). Therefore the Saman is sung, resting on the Rik. Sa is speech, ama is the prana; thus they (speech and the prana) are designated as Sama.

2

The eye is the Rik and the atman is the Saman. This Saman (the atman) rests on that Rik (speech). Therefore the Saman is sung, resting on the Rik. Sa is the eye, ama is the atman; thus they (the eye and the atman) are designated as Saman.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 226

3

The ear is the Rik and the mind is the Saman. This Saman (the mind) rests on that Rik (the ear). Therefore the Saman is sung, resting on the Rik. Sa is the ear, ama is the mind; thus they (the ear and the mind) are designated as Sama.

4

Now, the white radiance of the eye is the Rik and its blue intense darkness is the Saman. This Saman (darkness) rests on that Rik (radiance). Therefore the Saman is sung, resting on the Rik. Sa is the white radiance of the eye, ama is its blue intense darkness; thus they (the radiance and the darkness) are designated as Sama.

5

Now, the person who is seen in the eye is the Rik, he is the Saman, 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 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.

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 vina sing of him and from him they obtain wealth.

7

He who, knowing this (i.e. the Udgitha), sings the Saman, sings 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.

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 udgatri 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 Saman is able to fulfil wishes through his singing of the Saman, yea, through his singing of the Saman.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 227

Chapter VIII — The Story of the Pravahana (I)

1

There were three men versed in the Udgitha: Silaka the son of Salavat, Chaikitayana of the line of Dalbhya and Pravahana the son of Jivala. They said: "We are indeed versed in the Udgitha. Let us have a discussion of the Udgitha."

2

"Let it be so," they said and sat down. Then Pravahana the son Jivala said: "Revered Sirs, you speak first and I shall listen to what the two brahmins have to say."

3

Then Silaka the son of Salavat said to Chaikitayana of the line Dalbhya: "Well, may I question you?"

"Do ask," he said.

4—5

"What is the support of the Saman?"

"Tone (svara)," he replied.

"What is the support of tone?"

"The prana (vital breath)," he replied.

"What is the support of the prana?"

"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 Saman beyond the heavenly world. We place the Saman in the heavenly world, for the Saman is praised as heaven."

6

Then Silaka the son of Salavat said to Chaikitayana of the line of Dalbhya: "O Dalbhya your Saman is not firmly established. If at this time anyone who knew the support of the Saman were to say: 'Your head shall fall off;' surely your head would fall off."

7

"Well then, reverend Sir, let me learn it from you," said Chaikitayana.

"Learn it," replied Silaka.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 228

"What is the support of that world?"

"This world," he replied.

"What is the support of this world?"

"Let no one carry the Saman beyond this world, which is its support.

We place the Saman in this world as its support, for the Saman is praised as the support (i.e. this world)."

8

Then said Pravahana the son of Jivala: O son of Salavat, your Saman (i.e. this earth) has an end. If at this time anyone who knew the support of the Saman 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 Silaka.

"Learn it," said Pravahana.

Chapter IX — The Story of Pravahana (II)

1

"What is the support of this world?" asked Silaka.

"The akasa," said Pravahana. "For all these beings are created from the akasa and return to the akasa. The akasa is greater than these; therefore the akasa is the supreme support."

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.

3—4

Atidhanvan the son of Sunaka, having taught this Udgitha to Udarasandilya, 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, the other world.

Chapter X — The Story of Ushasti (I)

1

When the crops of the Kurus were destroyed by thunderstorms, Ushasti the son of Chakra, with his child—wife, lived in a

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 229
deplorable condition in the village of a man who owned an elephant.

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."

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."

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."

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 little a 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 udgatri priests and sat near them in place where they would sing the hymns. He said to the prastotri priest:

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 230

9

"O prastotri priest, if without knowing the deity that belongs to Prastiva, you sing the Prastiva, your head will fall off"

10—11

In the same manner he addressed the udgatri priest: "O udgatri 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 pratihartri priest: "O pratihartri priest, if without knowing the deity that belongs to the Pratihara, you sing the Pratihara, your head will fall off."

They all stopped performing their duties and sat in silence.

Chapter XI — The Story of Ushasti (II)

1

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."

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 Prastava, you sing the Prastava, your head will fall off.' Which is that deity?"

5

Ushasti said: "The prana is that deity. For all these beings merge in the prana alone and from the prana alone do they rise. This is deity which belongs to the Prastava. If without knowing

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 231

him you chanted the Prastava after having been cursed by me, your head would have fallen off."

6

Then the udgatri priest approached him and said: "Sir, you said to me: 'O udgatri 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 pratihartri priest approached him and said: "Sir, you said to me: 'O pratihartri priest, if without knowing the deity that belongs to the Pratihara, you sing the Pratihara, 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 Pratihara. If without knowing him you had chanted the Pratihara after having been cursed by me, your head would have fallen off."

Chapter XII — The Udgitha of the Dogs

1

Now follows the Udgitha of the dogs:

One day, Vaka the son of Dalbhya, or as he was also called, Glava son of Mitra, went forth to study the Vedas.

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 we may obtain food; we are hungry."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 232

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, Glava son of Mitra, kept watch.

4

Just as the priests move along, holding to one another, when they are about to sing praises with the Vahishpavamana hymn, so did the dogs move along. Then they sat down and uttered 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 (Prajapati), bring food here!

Now a prayer to the sun: O lord of food, bring food here, bring it here. Om.

Chapter XIII — The Mystical Meaning of the Stobha Syllables

1

This Earth is verily the syllable hau; the air is the syllable hai; the moon is the syllable atha; the self is the syllable iha; the fire is the syllable i.

2

The sun is the syllable u; the invocation is the syllable e; the Visve—devas are the syllable au—ho—i; Prajapati is the syllable him; the prana the syllable svara; food is the syllable ya; Virat is the syllable vak.

3

Indefinable is the thirteenth stobha, namely, the variable syllable hum.

4

To him who knows this secret knowledge of the Samans, 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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 233

Part Two

Chapter 1 — Meditation on the Fivefold Saman (I)

1

Om. Meditation on the whole of the Saman is good. Whatever is good, people say it is Saman; and whatever is not good, people say it is not Saman.

2

Thus people say: "He approached him with Saman," that is to say, "He approached him in a becoming manner." Again they say: "He approached him without Saman," that is to say, "He

approached him in an unbecoming manner."

3

And they also say: "Truly this is Saman for us," that is to say, "It is good for us," when it is good. Again, they say: "Truly this is not Saman for us," that is to say, "It is not good for us," when it is not good.

4

He who, knowing this, meditates on the Saman as good—all good qualities will approach him quickly, ay, they will accrue to him.

Chapter II — Meditation on the Fivefold Saman (II)

1

One should meditate on the fivefold Saman as the five worlds. The syllable Him is the earth, the Prastava fire, the Udgitha the sky, the Pratihara the sun, the Nidhana heaven. This is with reference to the ascending order.

2

Now with reference to the descending order:

The syllable Him is heaven, the Prastava the sun, the Udgitha the sky, the Pratihara fire, the Nidhana the earth.

3

The worlds in the ascending and descending orders belong to him who, knowing this, meditates on the fivefold Saman as the worlds.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 234

Chapter III — Meditation on the Fivefold Saman as Rain

1

One should meditate on the fivefold Saman as rain. The syllable Him is the wind that blows from the east, the Prastava is the cloud that forms, the Udgitha is what rains, the Pratihara is the lightning and the thunder.

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 Saman as rain.

Chapter IV — Meditation on the Fivefold Saman as Water

1

One should meditate on the fivefold Saman in all the waters. When the clouds gather, that is the syllable Him; when it rains, that the Prastava; the rivers which flow to the east, these are the Udgitha; the rivers which flow to the west, these are the Pratihara; the ocean is Nidhana.

2

He does not die in water and he becomes rich in water who, knowing this, meditates on the fivefold Saman in all the waters.

Chapter V — Meditation on the Fivefold Saman as the

Seasons

1

One should meditate on the fivefold Saman as the seasons. The syllable Him is the spring, the Prastava the summer, the Udgitha the rainy season, the Pratihara the autumn, the Nidhana the winter.

2

The seasons belong to him and he becomes rich in seasons who, knowing this, meditates on the fivefold Saman as the seasons.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 235

Chapter VI — Meditation on the Fivefold Saman in Animals

1

One should meditate on the fivefold Saman in animals. The syllable Him is goats, the Prastava sheep, the Udgitha cows, the Pratihara horses, the Nidhana man.

2

Animals belong to him as objects of enjoyment and he becomes rich in animals who, knowing this, meditates on the fivefold Saman in animals.

Chapter VII — Meditation on the Fivefold Saman as the Senses

1

One should meditate on the fivefold Saman, which is the most excellent, as the pranas (senses). The syllable Him is smell (i.e. the nose), the Prastava speech (the tongue), the Udgitha sight (the eye), the Pratihara hearing (the ear), the Nidhana the mind. These are each greater than the preceding.

2

The most excellent objects belong to him, nay, he conquers the most excellent worlds who, knowing this, meditates on the fivefold Saman, which is the most excellent, as the senses.

Chapter VIII — Meditation on the Sevenfold Saman in Speech

1

Now for the sevenfold Saman:

One should meditate on the sevenfold Saman in speech. When there is the syllable Hum in speech, that is the syllable Him; likewise Pra is the Prastava, A is the Adi.

2

Ud is the Udgitha, Pra the Pratihara, Upa the Upadrava, Ni the Nidhana.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 236

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 Saman in speech.

Chapter IX — Meditation on the Sevenfold Saman as the Sun

1

One should meditate on the sevenfold Saman as yonder sun. The sun is the Saman because he is always the same (sama). He is the Saman because he makes everyone cherish the same thought: "He faces me," "He faces me."

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 Saman (sun).

3

What he (the sun) is just after he has risen, that is the Prastava. Men depend upon it. Therefore men love praise (prastuti) and eulogy, for they partake of the Prastava of that Saman.

4

What he is when the rays go forth, that is the Adi. Birds depend upon It. Therefore birds hold themselves without support in the sky and fly about, for they partake of the Adi of that Saman.

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 Prajapati, for they partake of the Udgitha of that Saman.

6

What he is after midday and before afternoon, that is the Pratihara. The foetuses depend upon it. Therefore they are held in the womb after being conceived and do not fall, for they partake of the Pratihara of the Saman.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 237

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 partake of the Upadrava of that Saman.

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 (nidadhati), for they partake of the Nidhana of that Saman. Thus a man meditates on the sevenfold Saman as the sun.

Chapter X — Meditation on the Sevenfold Saman through the Number of Syllables

1

Next one should meditate on the sevenfold Saman which has a uniform number of syllables and which leads beyond death:

The word Himkara has three syllables, the word Prastava has three syllables.

Hence they are equal (sama).

2

The word Adi has two syllables and the word Pratihara has four syllables. If we take one syllable from Pratihara and join to Adi, they become equal (sama).

3—4

The word Udgitha 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 Saman.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 238

6

He obtains here victory over the sun (death); and to him comes victory higher than the victory over the sun who, knowing this, meditates on the sevenfold Saman which has a uniform number syllables and which leads beyond death, yea, who meditates upon the sevenfold Saman.

Chapter XI — Meditation on the Gayatra Saman

1

The syllable Him is the mind, the Prastava speech, the Udgitha sight, the Pratihara hearing, the Nidhana breath (the prana).

This is the Gayatra Saman, as interwoven in the five pranas.

2

He who thus knows this Gayatra Saman interwoven in the pranas 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 Gayatra Saman the injunction is: "Be high—minded."

Chapter XII — Meditation on the Rathantara Sama

1

The rubbing of the fire—sticks is the syllable Him; the rising of smoke is the Prastava; the burning is the Udgitha; the forming of embers is the Pratihara; the going out is the Nidhana. This is the Rathantara Saman as interwoven in fire.

2

He who thus knows this Rathantara Saman 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 sip water or spit before the fire."

Chapter XIII — Meditation on the Vamadevyā Saman

1

A man's beckoning to a woman is the syllable Him; his gratifying her is the Prastava; his lying with her is the Pratihara; his spending time with her is the Nidhana; and the finishing of the sexual act is also the Nidhana. This is the Vamadevyā Saman as interwoven in sexual intercourse.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 239

2

He who thus knows the Vamadevyā Saman 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".

Chapter XIV — Meditation on the Brihat Saman

1

The rising of the sun is the syllable Him; the risen sun is the Prastava; the midday sun is the Udgitha; the afternoon sun is Pratihara; the setting sun is the Nidhana. This is the Brihat Saman as interwoven in the sun.

2

He who thus knows the Brihat Saman as interwoven in the 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."

Chapter XV — Meditation on the Vairupa Saman

1

The gathering of the mists is the syllable Him; the forming of clouds is the Prastava; the raining is the Udgitha; the flashing and thundering are the Pratihara; the ceasing of the rain is the Nidhana. This is the Vairupa Saman as interwoven in the clouds.

2

He who thus knows the Vairupa Saman 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."

Chapter XVI — Meditation on the Vairaja Saman

1

The syllable Him is the spring, the Prastava the summer, the Udgitha the rainy season, the Pratihara the autumn, the Nidhana

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 240
the winter. This is the Vairaja Saman as interwoven in the seasons.

2

He who thus knows the Vairaja Saman as interwoven in the seasons shines through children, cattle and the light of Brahman; he reach 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."

Chapter XVII — Meditation on the Sakvari Saman

1

The syllable Him is the earth, the Prastava the sky, the Udgitha heaven, the Pratihara the quarters, the Nidhana the sea. This is the Sakvari Saman as interwoven in the worlds.

2

He who thus knows the Sakvari Saman 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."

Chapter XVIII — Meditation on the Revati Saman

1

The syllable Him is goats, the Prastava sheep, the Udgitha cows, the Pratihara horses, the Nidhana man. This is the Revati Saman interwoven in animals.

2

He who thus knows these Revati Samans 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."

Chapter XIX — Meditation on the Yajnayajniya Saman

1

The syllable Him is hair, the Prastava skin, the Udgitha flesh, the Pratihara bone, the Nidhana marrow. This is the Yajnayajniya Saman as interwoven in the members of the body.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 241

2

He who thus knows the Yajnayajniya Saman 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."

Chapter XX — Meditation on the Rajana Saman

1

The syllable Him is fire, the Prastava air, the Udgitha the sun, the Pratihara the stars, the Nidhana the moon. This is the Rajana Saman as interwoven in the gods.

2

He who thus knows the Rajana Saman 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 lives brightly, becomes great in children and cattle, great in fame. him the injunction is: "Do not decry the brahmins."

Chapter XXI — Meditation on the Saman as Interwoven in Everything

1

The syllable Him is the three Vedas; the Prastava is these three worlds; the Udgitha is fire (Agni), air (Vayu) and the sun (Aditya); the Pratihara is the stars, the birds and the rays; the Nidhana is the serpents, the gandharvas and the Manes. This is the Saman as interwoven in everything.

2

He who thus knows this Saman as interwoven in everything becomes everything.

3

On this there is the following verse: "There are the fivefold three. Greater than these or besides these there is nothing."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 242

4

He who knows this, knows everything. All regions bring him gifts.

Chapter XXII — The different notes employed in the Chanting of the Saman

1

An Udgatri priest thinks thus: "I choose the deep—sounding note of the Saman, which is good for the cattle and which belongs to fire (Agni). The undefined note belongs to Prajapati, the defined note to Soma (the moon), the soft and smooth note to Vayu (the air), the smooth and strong note to Indra, the heron—like note to Brihaspati and dull note to Varuna." Let a man cultivate all these, avoiding, however, the note of Varuna.

2

A man should sing, wishing that by his song he may secure immortality for the gods: "May I obtain by my song oblations (svadha) 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 udgatri priest) should chant the praises without making mistakes in pronunciation etc.

3

All vowels belong to the different parts of Indra's body, all sibilants to Prajapati, all consonants to Mrityu (death). If someone should reprove him (i.e. the udgatri 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."

4

And if someone should reprove him for his sibilants, let him say: "I went to Prajapati 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 prana)." All the sibilants should be pronounced full—without being swallowed or thrown out and

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 243

with the thought: "May I give myself to Prajapati." All consonants should be pronounced slowly and without mixing them with the others and with the thought: "May I withdraw myself from death."

Chapter XXIII — Praise of Om Unassociated with any Ritual

1

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 brahmacharin, 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.

2

Prajapati 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.

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 thus, yea, On is all this.

Chapter XXIV — The Different Planes attained by the

Sacrificer

1—2

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 Adityas and the Visve—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.

3—4

Before beginning the morning chant, the sacrificer, sitting behind the Garhapatya Fire and facing the north, sings the Saman addressed to the Vasus:

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 244

"O Fire! Open the door of the earth—world. Let us see thee, that we may rule this 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. Svaha!"

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.

7—8

Before beginning the midday oblation, the sacrificer, sitting behind the Dakshina Fire and facing the north, sings the Saman 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 Vayu, 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. Svaha!"

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 Ahavaniya Fire and facing the north, sings the two Samans addressed to the Adityas and the Visve—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 Adityas.

Next the Saman addressed to the Visve—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 Adityas and the Visve—devas, who dwell in the heaven—world! Secure this world for me, the sacrificer. That is the world for the sacrificer.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 245

"I, the sacrificer, will go thither when this life is over. Svaha! Afterwards the sacrificer chants: "Cast away the bolt of the heaven—world." Having said this, he rises.

16

To him the Adityas and the Visve—devas offer the world connected with the third oblation. He (the sacrificer) who knows this knows the measure of the sacrifice, yea, he knows it.

Part Three

Chapter 1 — The Honey—Doctrine (Rig—Veda)

1

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.

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.

4

That essence flowed forth and went toward the sun and that forms what is called the red colour of the rising sun.

Chapter II — The Honey—Doctrine (Yajur—Veda)

1

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 246

3

That essence flowed forth and went toward the sun. That forms what is called the white colour of the sun.

Chapter III — The Honey—Doctrine (Sama—Veda)

1

The western rays of the sun are the western honey—cells. The Saman—verses are the bees. The Sama—Veda is the flower. The water is the nectar.

2

The Samans heated the Sama—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. called the dark colour of the sun.

Chapter IV — The Honey—Doctrine (Atharva—Veda)

1

The northern rays of the sun are the northern honey—cells. The verses of the Atharvangirasa are the bees. The Itihasa—purana is the flower. The water is the nectar.

2

These very hymns of the Atharvangirasa heated the Itihasa—purana. 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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 247

Chapter V — The Honey—Doctrine (Continued)

1

Now, the upward rays of the sun are the honey—cells above. The secret teachings of the Upanishads are the bees. Brahman (Om) is flower. The water is the nectar.

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.

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.

Chapter VI — Meditation on the Vasus

1

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.

2

They retire into that red colour and rise up from that colour.

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.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 248

Chapter VII — Meditation on the Rudras

1

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.

Chapter VIII — Meditation on the Adityas

1

On the third of these nectars the Adityas 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 Adityas, 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 Adityas, enjoy rulership and sovereignty.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 249

Chapter IX — Meditation on the Maruts

1

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.

Chapter X — Meditation on the Sadhyas

1

On the fifth of these nectars the Sadhyas live, with Brahma at their head. Truly, the gods do not eat or drink. They are satisfied by merely looking at the nectar.

2

Thy retire into that form and rise up from that form.

3

He who knows this nectar becomes one of the Sadhyas, with Brahma 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 Sadhyas, enjoy rulership and sovereignty.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 250

Chapter XI — The Result of the Meditation on the Honey

1

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:

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!"

3

Verily, for him who thus knows this Brahma—Upanishad, the sun does not rise or set. For him it is day for ever.

4

This doctrine Brahma told to Prajapati, Prajapati to Manu, Manu to his offspring. And to Uddalaka Aruni this doctrine of Brahman was narrated by his father.

5

A father may therefore tell that doctrine of Brahman to his eldest son to a worthy disciple.

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 an that, yea, it is worth more.

Chapter XII — Meditation on the Gayatri

1

The gayatri is everything, whatever here exists. Speech is verily the Gayatri, for speech sings forth (gaya—ti) and protects (traya—te) everything, whatever here exists.

2

That Gayatri is also the earth; for everything that exists here rests on this earth and does not go beyond.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 251

3

In man, that Gayatri is also the body; for the pranas exist in this body and do not go beyond.

4

That body, in man, is again the heart within a man; for the pranas exist in it and do not go beyond.

5

That Gayatri has four feet and is sixfold. The same is also declared by a Rik—verse:

6

"Such is its greatness (i.e. of Brahman as known through the symbol of the Gayatri). 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)

7—9

The Brahman which has been thus described is the same as the physical akasa outside a person. The akasa which is outside a person is the same as that which is inside a person. The akasa which is inside a person is the akasa within the heart. The akasa which is within the heart is omnipresent and unchanging. He who knows this obtains full and unchanging prosperity.

Chapter XIII — Meditation on the Door—Keepers

1

Of that heart there are five doors controlled by the devas. That

which is the eastern door is the prana—that is the eye, that is Aditya (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.

2

That which is the southern gate is the vyana—that is the ear, that is Chandrama (the moon). One should meditate on that as prosperity and fame. He who knows this becomes prosperous and famous.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 252

3

That which is the western gate is the apana—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.

4

That which is the northern gate is the samana—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.

5

That which is the upper gate is the udana—that is Vayu, that is the akasa. One should meditate on that as strength and greatness. He who knows this becomes strong and great.

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.

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 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 becomes conspicuous and celebrated, yea, he becomes celebrated.

Chapter XIV — The Sandilya Doctrine

1

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,

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 253

so does he become when he has departed hence. Let him with this knowledge in mind form his 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 akasa, whose creation in 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.

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 Sandilya, yea, thus he said.

Chapter XV — Meditation on the Universe as a Chest

1

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.

2

The eastern quarter is called Juhu, the southern quarter Sahamana, the western quarter Rajni and the northern quarter Subhuta. Vayu the air is their child. He who knows this Vayu 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.

3

I take refuge in the imperishable chest with this one and this one and this one. I take refuge in the prana with this one and this one and this one. I take refuge in Bhuh with this one and

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 254

this one and this one. I take refuge in Bhuvah with this one and this one and this one. I take refuge Svah with this one and this one and this one.

4

When I said: "I take refuge in the prana," prana 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 refuge in the earth, the mid—region and heaven."

6

Then I said: "I take refuge in Bhuvah," what I said was: "I take 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 Sama—Veda." That is what I said, yea, that is what I said.

Chapter XVI — Man as a Sacrifice (I)

1

A person, indeed, is a sacrifice. His first twenty—four years constitute the morning libation. The Gayatri metre has twenty—four syllables and the morning libation is offered with Gayatri hymns. The Vasus are connected with that part of the sacrifice. The pranas are the Vasus; for, verily, they make everything abide (visayanti) in this body.

2

If anything ails him during that period, he should recite the following mantra: "O ye pranas, ye Vasus, unite this morning libation with the midday libation. May I, who am a sacrifice, not disappear in the midst of the pranas, who are the Vasus." Thus he rises from his illness and becomes free of it.

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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 255 connected with that part of the sacrifice. The pranas are the Rudras; for, verily, they make everything weep (rodayanti).

4

If anything ails him during that second period, he should recite the following mantra: "O ye pranas, ye Rudras, unite this midday libation with the third libation. May I, who am a sacrifice, not disappear in the midst of the pranas, 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 Adityas are connected with that part of the sacrifice. The pranas are the Adityas; for, verily, they take up (adadate) every—thing.

6

If anything ails him during that third period, he should recite the following mantra: "O ye pranas, ye Adityas, extend this my third libation to the full age. May I, who am a sacrifice, not disappear in the midst of the pranas, who are the Adityas." Thus he rises from his illness and becomes free of it.

7

Mahidasa, the son of Itara, 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.

Chapter XVII — Man as a Sacrifice (II)

1

When a man hungers, thirsts and abstains from pleasures—these are his initiatory rites.

2

When he eats, drinks and enjoys pleasures, he then participates in Upasadas.

3

When a man laughs, eats and enjoys sexual intercourse—these are Stuta and Sastra.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 256

4

Austerity, almsgiving, uprightness, non—violence and truthfulness—these are the gifts (dakshina) for the priests.

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 (asoshta) 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 Avabhritha.

6

Ghora, 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 prana.'

"On this subject there are two Rik—verses:

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."

Chapter XVIII – The Mind and the Akasa as Symbols of Brahman

1

One should meditate on the mind as Brahman—this is said with reference to the body. One should meditate on the akasa as Brahman—this is to 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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 257

2

That Brahman has four feet (quarters): speech is one foot, the prana (the nose) is one foot, the eye is one foot, the ear is one foot—this is to said with reference to the body. Now with reference to the gods: Agni (fire) is one foot, Vayu (air) is one foot, Aditya (the sun) is one foot and the quarters (disah) are one foot. This is the twofold meditation with reference to the body and with reference to the gods.

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.

4

Prana (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.

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.

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.

Chapter XIX — Meditation on the Sun as Brahman

1

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 258

2

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 must and the clouds. The veins became the rivers; the fluid in the bladder, the ocean.

3

And what was born of it was yonder Aditya, 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.

4

He who, knowing this, meditates on the sun as Brahman—pleasant sounds will quickly approach him and continue to delight him, yea, continue to delight him.

Part Four

Chapter I — The Story of Janasruti and Raikva

1

There once lived a king named Janasruti, who was a great—grandson of Janasruta. He bestowed his gifts with respect, gave away liberally and cooked much food for the hungry. He built rest—houses every—where with the thought that people everywhere would eat his food.

2

One night some flamingos were flying along. One flamingo said to another: "Hey! Ho! Short—sighted, Short—sighted! The radiance of Janasruti, the great—grandson of Janasruta, has spread to the sky. Do not touch it, lest it should burn you."

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?"

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 259

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."

5—6

Janasruti the great—grandson of Janasruta 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."

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."

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."

Chapter II — Dialogue of Raikva and Janasruti (I)

1—2

Then Janasruti the great—grandson of Janasruta 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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 260

3

To him the other said: "Ah, may the necklace and the chariot remain with you, O Sudra, along with the cows."

Thereupon Janasruti the great—grandson of Janasruta took with him a thousand cows, a chariot with mules, a necklace and his own daughter, too and went to Raikva.

4

Janasruti 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 Sudra! 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 Mahavrishas, where Raikva lived.

Now Raikva said to the king:

Chapter III — Dialogue of Raikva and Janasruti (II)

1

"Verily, Vayu (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.

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 prana is the swallower. When a man sleeps, speech goes into the prana, sight goes into the prana, hearing goes into the prana and the mind goes into the prana. For indeed the prana absorbs them all.

4

"These are the two swallowers: the air among the gods, the prana among the senses."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 261

5

Once Saunaka of the line of Kapi and Abhipratarin, the son of Kakshasena, were being waited upon at their meal, when a brahmacharin begged food of them. They did not give him anything.

6

He said: "One God, Prajapati, swallowed the four great ones. He is the Guardian of the world. O descendent of Kapi, O Abhipratarin, mortals do not see Him though he abides in manifold forms. Verily, this food has not been given to Him to whom it belongs."

7

Sanaka of the line of Kapi, pondering on those words, went to the brahmacharin 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 brahmacharin, we meditate upon this Brahman."

Then he said to the attendants: "Give him food."

8

They gave food to him. Now these five (i.e. the eater vayu and fire, the sun, the moon and water, which are its food) and those five (i.e. the eater prana 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 Virat, 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.

Chapter IV — The Story of Satyakama

1

Once upon a time, Satyakama the son of Jabala addressed his mother and said: "Revered Mother, I wish to become a brahmacharin. Of what ancestry am I?"

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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 262
not know of what ancestry you are. I am Jabala by name and you are Satyakama. So you may speak of yourself as Satyakama Jabala (the son of Jabala).

3

He came to Gautama the son of Haridrumata and said: "Revered Sir, I wish to live with you as a brahmacharin. May I approach you, as a pupil?"

4

Gautama said to him: "Of what ancestry are you, dear friend?" Satyakama 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 Jabala by name and you are Satyakama.' I am therefore, Sir, Satyakama Jabala."

5

Gautama said: "None but a true brahmin would thus speak out. Fetch the fuel, dear friend; I shall initiate you. You have not departed from truth."

He initiated Satyakama. 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, Satyakama 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—

Chapter V — Instruction by the Bull

1

The bull of the herd, addressing him, said: "Satyakama!"

"Revered Sir!" Satyakama replied.

The bull said: "Dear friend, we have become a thousand, take

us to teacher's house.

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 foot of Brahman, consisting of four quarters and this foot is called Prakasavat (shining).

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 263

3

"He who knows this and meditates on the foot of Brahman consisting 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."

Chapter VII — Instruction by Fire

1

The bull further said: "Agni (fire) will declare to you another foot of Brahman."

Satyakama 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: "Satyakama!"

"Revered Sir!" Satyakama 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."

Chapter VII — Instruction by the Swan

1

Agni further said: "A hamsa (swan) will declare to you another foot."

Satyakama then, when it was the morrow, drove the cows in the direction of the teacher's house. And when they came together

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 264

toward evening, he lighted a fire, penned the cows, laid fuel on the fire and sat down behind the fire, facing the east.

2

Then a swan flew to him and said: "Satyakama!"

"Revered Sir!" Satyakama 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.

Chapter VIII — Instruction by the Diver—Bird

1

The swan further said: "A madgu (diver—bird) will declare to you another foot."

Satyakama 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

Then a diver—bird flew to him and said: "Satyakama!"

"Revered Sir!" Satyakama replied.

3

"Dear friend, I will declare to you one foot of Brahman."

"Declare it, revered Sir."

The diver—bird said to him: "The prana 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 Ayatanavat (having support).

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 265

4

"He who knows this and meditates on the foot of Brahman consisting of four quarters as Ayatanavat, 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 Ayatanavat."

Chapter IX — Instruction by the Teacher

1

Satyakama reached the teacher's house. The teacher said to

him: "Satyakama!"

"Revered Sir!" Satyakama 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."

3

"For I have heard from persons like your good self that only knowledge which is learnt from a teacher (acharya) leads to the highest good."

Then he (Gautama) taught him the same knowledge. Nothing whatsoever was left out, yea, nothing whatsoever was left out.

Chapter X — The Story of Upakosala

1

Upakosala the son of Kamala dwelt as a brahmachirin (religious student) with Satyakama the son of Jabala. He tended his teacher's fires for twelve years. Satyakama allowed his other pupils to return to their homes after they had finished their Vedic studies but did not allow Upakosala to depart.

2

Then his wife said to him: "This brahmachirin, 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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 266

3

The brahmachirin out of mental grief began to fast. Then the teacher's wife said to him: "Brahmachirin, 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."

4

Thereupon the fires said among themselves: "This brahmachirin, practising austerities, has intelligently tended us. Come, let us teach him."

They said to him: "The prana is Brahman, ka (joy) is Brahman, kha (the akaha) is Brahman."

5

He said: "I understand that the prana is Brahman, but I do not understand 'joy' (ka) and 'the akasa' (kha)."

They said: "What is joy (ka) is the akasa (kha), what is the akasa (kha) is joy (ka)."

They taught him the prana (i.e. Brahman) and the akasa related to it.

Chapter XI — Instruction by the Household Fire

1

Next the Garhapatya 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.

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Garhapatya 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."

Chapter XII — Instruction by the Southern Fire

1

Then the Anvaharya (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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 267

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Anvaharya 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."

Chapter XIII — Instruction by the Ahavaniya Fire

1

Then the Ahavaniya Fire taught him: "The prana, the akaha, heaven and lightning are my forms. The person that is seen in lightning—I am he, I am he indeed.

2

"He who, knowing this, meditates on the fire frees himself from sinful actions, obtains the World of the Anvaharya 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."

Chapter XIV — Dialogue between the Teacher and the Pupil

1

Then they (i.e. all the fires) said: "Upakosala, dear friend, thus we 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: "Upakosala!"

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," Upakosala 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."

Upakosala said to him: "Revered Sir, please tell me."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 268

Chapter XV — Instruction by the Teacher

1

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.

2

"The seers call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.

3

"He is also Vamani, for he carries to living beings (nayati) all blessings (vama). He who knows this carries all blessings.

4

"He is also called Bhamani, for he shines (bhati) in all the worlds. He who knows this shines in all the worlds.

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 (Devayana), the path leading to Brahman. Those who travel by it do not return to the whirl of humanity, yea, they do not return."

Chapter XVI — The Silence of the Brahma Priest

1

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 269

2—3

The Brahma 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 udgatri priest.

If the Brahma priest, after the Prataranuvaka hymn has begun and before the recitation of the Paridhaniya 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.

4

But if the Brahma priest, after the Prataranuvaka hymn has begun and before the recitation of the Paridhaniya, 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.

Chapter XVII — Penances for Mistakes in the Sacrifice

1

Prajapati brooded over the worlds; from them, thus brooded over, he squeezed the essences: agni (fire) from the earth, vayu (air) from the mid—region and aditya (the sun) from heaven.

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 Saman—verses from the sun.

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 Saman—verses.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 270

4

If the sacrifice is injured with regard to the Rik—verses, one should then offer a libation in the Garhapatya Fire saying: "Bhuh Svaha!" Thus is healed the injury with regard to the Rik—verses by means of the essence and the power of the Rik—verses themselves.

5

If the sacrifice is injured with regard to the Yajus—verses, one should then offer a libation in the Southern (Dakshina) Fire, saying: "Bhuvah Svaha!" 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 Saman—verses, one should then offer a libation in the Ahavaniya Fire, saying: "Svah Svaha!" Thus is healed the injury with regard to the Saman—verses by means of the essence and the power of the Saman—verses themselves.

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 Brahma priest who knows this.

9—10

That sacrifice is inclined to the north in which there is a Brahma priest who knows this. And with regard to such a Brahma priest, there is the following gatha: "Wherever it is injured, thither he (the Brahma priest) goes."

The silent Brahma alone, as one or the priests, protects the sacrificer, as a mare protects a warrior. Because the Brahma priest who knows this protects the sacrifice, the sacrificer and all the priests, one should therefore make a person who knows this the Brahma priest and not one who knows it not, yea, not one who knows it not.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 271

Part Five

Chapter I — The Supremacy of the Prana

1

Om. He who knows what is the oldest and greatest becomes himself the oldest and greatest. The prana, indeed, is the oldest and greatest.

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.

3

He who knows what has the attributes of firmness (pratishtha) becomes firm in this world and the next. The eye, indeed, is endowed with firmness.

4

He who knows prosperity (sampad), his wishes are fulfilled—both divine and human wishes. The ear, indeed, is prosperity.

5

He who knows the abode (ayatana) becomes the abode of his kinsmen. The mind, indeed, is the abode.

6

The pranas (sense—organs) disputed among themselves about who was the best among them, each saying: "I am the best," "I am the best."

7

They went to Prajapati, 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."

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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 272
people live, without speaking, but breathing with the prana (nose), seeing with the eye, hearing with the ear and thinking with the mind." Then the organ of speech entered the body.

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 prana, 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 prana. 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 prana, 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."

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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 273

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 pranas. The prana alone is all these.

Chapter II — The Mantha Rite

1

The prana 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 prana's) direct name. For one who knows this, there exists nothing which is not food.

2

He said: "What will be my dress?"

They answered: "Water." Therefore when people eat they cover him (the prana), both before and after eating, with water. Thus the prana obtains clothing and is no longer naked.

3

Satyakama the son of Jabala explained this doctrine of the prana to Gosruti, the son of Vyaghrapada and said: "If one should tell this to a dry stump, branches would grow and leaves spring forth."

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: "Svaha to the oldest (jyashtha) and greatest (sreshtha)!" Then let him throw the remainder adhering to the ladle into the paste.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 274

5

In the same manner he should offer a libation in the fire where the melted butter is offered, saying: "Svaha 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: "Svaha to firmness (pratishthi)!" 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: "Svaha 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: "Svaha to the abode (ayatana)!" 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 (prana) art ama by name, for all this rests in thee. He (i.e. the paste, which is the same as the prana) 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!"

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.

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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 275

Chapter III — The Story of Svetaketu and Pravahana

1

Svetaketu the grandson of Aruna came to the assembly of the Panchalas. Pravahana the son of Jibala said to him: "Boy, has your father instructed you?"

"Yes, revered Sir," he replied.

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."

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 Svetaketu 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."

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?"

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 276

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.

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 brahmin 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:

Chapter IV — The Five Fires (I)

1

"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.

2

"In this fire the gods offer faith as libation. Out of that offering King Moon is born."

Chapter V — The Five Fires (II)

1

"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.

2

"In this fire the gods offer King Moon as libation. Out of that offering rain is born."

Chapter VI— The Five Fires (III)

1

"The earth, O Gautama, is the fire, the year the fuel, the akasa the smoke, the night the flame, the quarters the embers and the intermediate quarters the sparks.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 277

2

"In this fire the gods offer rain as libation. Out of that offering food is born."

Chapter VII— The Five Fires (IV)

1

O Gautama, is the fire, speech is the fuel, the prana the smoke, the tongue the flame, the eye the embers and the ear the sparks.

2

"In this fire the gods offer food as libation. Out of that offering semen produced."

Chapter VIII — The Five Fires (V)

1

"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."

Chapter IX — Birth and Death

1

"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.

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."

Chapter X — The Various Paths followed after Death

1—2

"Those who know this and those who, dwelling in the forest, practise faith and austerities go to light, from light to day, from

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 278

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 (Devayana).

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.

4

"From those months they go to the World of the Manes, from the world of the Manes to the akasa, from the akasa to the moon. This is King Soma. They are the food of the gods. Them the gods eat.

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 akasa and from the akasa 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.

7

"Those whose conduct here on earth has been good will quickly attain some good birth—birth as a brahmin, birth as a kshatriya, or birth as a vaisya. 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 chandala.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 279

"Therefore that world never becomes full. Let a man despise this course. To this end there is the following verse:

9

‘ "A man who steals the gold of a brahmin, he (i.e. a brahmin) who drinks liquor, he who dishonours his teacher's bed and he who kills a brahmin—these four fall, as also a fifth who associates with them.' "

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."

Chapter XI — Concerning the Universal Self

1

Prachinasala the son of Upamanyu, Satyayajna the son of Pulusha, Indradyumna the grandson of Bhallavi, Jana the son of Sarkaraksha and Budila the son of Asvatarasva—great householders and great scriptural scholars—came together and discussed the question:

"What is our self and what is Brahman?"

2

They solved the problem with the words: "Revered Sirs, Uddalaka the son of Aruna knows, at present, about the Vaisvanara Self. Let us go to him."

They went to him.

3

He (Uddalaka) 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."

4

He said to them: "Revered Sirs, King Asvapati the son of Kekaya knows, at present, about the Vaisvanara Self. Let us all go to him."

They went to him.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 280

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 Vaisvanara 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:

Chapter XII — The Head of the Vaisvanara Self

1—2

"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 Vaisvanara Self called the Good Light (Sutejas). Therefore one sees in your family the Suta libation as also the Prasuta libation and the Asuta libation and you eat food and see what is pleasing.

Whoever thus meditates on the Vaisvanara 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."

Chapter XIII — The Eye of the Vaisvanara Self

1—2

Then he said to Satyayajna the son of Pulusha: "O

Prachinayogya, 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 Vaisvanara Self called the Universal Form (Visvarupa). 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 Vaisvanara 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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 281

Chapter XIV — The Prana of the Vaisvanara Self

1—2

Then he said to Indradyumna the grandson of Bhallavi: "O

Vaiyaghrapadya, 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 Vaisvanara Self of varied courses (Prithagvartma). 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 Vaisvanara Self eats food, sees what is pleasing and has in his family the glory of Brahman. That,

however, is only the prana of the Self. Surely your prana would have left you if you had not come to me."

Chapter XV — The Trunk of the Vaisvanara Self

1—2

Then he said to Jana the son of Sarkaraksha: "Whom do you meditate on as the Self?"

"The akasa only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara 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 Vaisvanara 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."

Chapter XVI — The Bladder of the Vaisvanara Self

1—2

Then he said to Budila the son of Asvatarasva: "O Vaiyaghrapadya, whom do you meditate on as the Self?"

"Water only, venerable King," he replied.

"The Self you meditate on," said the king, "is the Vaisvanara Self called Rayi (wealth). Therefore you are wealthy and flourishing and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara 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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 282

Chapter XVII — The Feet of the Vaisvanara Self

1—2

Then he said to Uddalaka 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 Vaisvanara Self called Pratishtha (the support). Therefore you are supported by offspring and cattle and you eat food and see what is pleasing. Whoever thus meditates on the Vaisvanara 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."

Chapter XVIII — The Vaisvanara Self as the Whole

1

Then he (the king) said to them all: "You being endowed with limited knowledge eat your food, knowing that Vaisvanara Self as if He were many. But he who worships the Vaisvanara 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.

2

"Of this Vaisvanara Self the head is Sutejas (the Good Light), the eye Visvarupa (the Universal Form), the prana Prithagvartma (of various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet Prithivi (the earth), the chest the Vedi (altar), the hair the kusa grass on the altar, the heart the Garhapatya Fire, the mind the Anvaharya Fire and the mouth the Ahavaniya Fire."

Chapter XIX — Performance of the Agnihotra in Oneself (The Prana)

1

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: "Svaha to the prana!" Then the prana is satisfied.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 283

2

The prana 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.

Chapter XX — The Vyana

1

The second oblation that he offers, he should offer, saying: "Svaha to the vyana!" Then the vyana is satisfied.

2

The vyana 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.

Chapter XX — The Apana

1

The third oblation that he offers, he should offer, saying: "Svaha to the apana!" Then the apana is satisfied.

2

The apana 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.

Chapter XXII — The Samana

1

The fourth oblation that he offers, he should offer, saying:
"Svaha to the samana!" Then the samana is satisfied.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 284

2

The samana 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.

Chapter XXIII — The Udana

1

The fifth oblation that he offers, he should offer, saying:
"Svaha to the udana!" Then the udana is satisfied.

2

The udana being satisfied, the skin is satisfied. The skin being satisfied, the air is satisfied. The air being satisfied, the akasa is satisfied. The akasa being satisfied, what is under the air and under the akasa is satisfied. They being satisfied, the eater is satisfied with offspring, cattle, food, brightness of the body and the light of Brahman.

Chapter XXIV — The Glory of the Agnihotra Sacrifice

1

If, without knowing this knowledge of the Vaisvanara Self, one offers an Agnihotra oblation, it is like an oblation offered in dead ashes after removing the live coals.

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 atmans.

3

Even as the soft fibres of the ishika reed, when thrown into fire, are burnt, so also are burnt all the sins of one who, knowing this, offers an Agnihotra oblation.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 285

4

Therefore even if a man who knows this gives what is left of his food to a chandala, he verily offers it to his Vaisvanara Self. On this there is the following verse:

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."

Part Six

Chapter I — The Non—Duality of the Self

1

Om. There once lived Svetaketu the grandson of Aruna. To him his father said: "Svetaketu, lead the life of a brahmacharin; for there is none belonging to our family, my dear, who, not having studied the Vedas, is a brahmin only by birth."

2—3

Svetaketu 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: "Svetaketu, 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?"

Svetaketu asked: "What is that instruction, venerable Sir?"

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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 286

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.

Chapter II — Brahman: the Cause of the Universe

1

"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."

2

Aruni 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.

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.

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.

Chapter III — The Threefold Development

1

"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.

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.'

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 287

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.

4

"It made each of these tripartite; and how these three deities became, each of them, tripartite, that learn from me now, my dear.

Chapter IV — The Threefold Development further explained

1

"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.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 288

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.

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.

Chapter V — The Threefold Nature of Food

1

"Food when eaten becomes threefold. What is coarsest in it becomes faeces, what is medium becomes flesh and what is subtlest becomes mind.

2

"Water when drunk becomes threefold. What is coarsest in it becomes urine, what is medium becomes blood and what is subtlest becomes prana.

3

"Fire when eaten becomes threefold. What is coarsest in it becomes bone, what is medium becomes marrow and what is subtlest becomes speech.

4

"The mind, my dear, consists of food, the prana of water and speech of heat."

"Please, venerable Sir, instruct me further."

"So be it, my dear"

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 289

Chapter VI — The Physical Nature of the Mind, the Prana and Speech

1

"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 prana.

4

"The subtlest part of the fire that is eaten rises and becomes speech.

5

"Thus, my dear, the mind consists of food, the prana consists of water and speech consists of fire."

"Please, venerable Sir, instruct me further."

"So be it, my dear"

Chapter VII — How the Mind consists of Food

1

"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 prana consists of water, it will not be cut off if you drink water."

2

Svetaketu 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, Yagus and Saman verses."

He replied: "They do not occur to me, Sir."

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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 290

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."

4

Svetaketu ate and approached his father. Then whatever his father asked him, he showed that he knew it.

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 prana consists of water and speech consists of fire."

After that he understood what his father said, yea, he understood it.

Chapter VIII — Concerning Sleep, Hunger, Thirst and Death

1

Uddalaka the son of Aruna said to his son Svetaketu: "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).

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 Prana (i.e. Pure Being); for the mind (the individual soul) is fastened to the Prana (Pure Being).

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.

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.

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.

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. When a person departs hence, his speech merges in his mind, his mind in his prana, his prana in heat (fire) and the heat in the Highest Being.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 292

Chapter IX — The Absence of Individuality in Deep Sleep

1—2

"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.

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.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter X — The Absence of Particularized Consciousness in Deep Sleep

1—2

"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.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 293

Chapter XI — The Indestructibility of the Jiva

1

"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.

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 three withers.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XII — The Birth of the Gross from the Subtle

1

"Bring me a fruit of that nyagrodha (banyan) tree."

"Here it is' venerable Sir." "Break it."

"It is broken, venerable Sir."

"What do you see there?"

"These seeds, exceedingly small,

"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 nyagrodha arises.

Believe me, my dear.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 294

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XIII — The Invisibility of an Existent Object

1

"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.

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."

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XIV — The Means of Self—Knowledge

1

"Just as someone, my dear, might lead a person, with his eyes covered, away from the country of the Gandharas and leave

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 295

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!'

2

"And as thereupon someone might loosen the covering and say to him: 'Gandhara 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 Gandhara—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.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son.

"So be it, my dear," the father replied.

Chapter XV — Ultimate Liberation

1

"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 prana (breath), his prana in heat (fire) and the heat in the Highest Deity.

2

"But when his speech is merged in his mind, his mind in his prana, his prana in heat and the heat in the Highest Deity, then he does not know them.

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, Svetaketu."

"Please, venerable Sir, give me further instruction," said the son

"So be it, my dear;" the father replied.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 296

Chapter XVI — Liberation for the Knower of Brahman

1

"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.

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, Svetaketu."

Part Seven

Chapter I — Dialogue between Narada and Sanatkumara

1

Om. Narada approached Sanatkumara as a pupil and said:

"Venerable Sir, please teach me."

Sanatkumara said to him: "Please tell me what you already know.

Then I shall tell you what is beyond."

2

Narada said: "Venerable Sir, I know the Rig—Veda, the Yajur—Veda, the Sama—Veda, the Atharva—Veda as the fourth Veda, the epics (Puranas) and ancient lore (Itihasa) 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—vidya (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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 297

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."

Sanatkumara said to him: "Whatever you have read is only a name.

4

"Verily, a name is the Rig—Veda; so also are the Yajur—Veda, the Sama—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—vidya, the

science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts.

"Meditate on the name.

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."

Narada 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."

Chapter II — Speech as Brahman

1

"Speech is, verily, greater than a name. Speech makes one understand the Rig—Veda, the Yajur—Veda, the Sama—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—vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts, as well as heaven, earth, air, akasa, 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

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 298

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.

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."

Narada said: "Venerable Sir, is there anything greater than speech?"

"Of course there is something greater than speech."

"Please tell that to me, venerable Sir."

Chapter II — Mind as Brahman

1

"The mind is, verily, greater than speech. Just as the closed fist holds two amalakas, 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.

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."

Narada said: "Venerable Sir, is there anything greater than mind?"

"Of course there is something greater than mind."

"Please tell that to me, venerable Sir."

Chapter IV — Will as Brahman

1

"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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 299

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 akasa 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 pranas will; through the will of the pranas, 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.

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."

Narada said: "Venerable Sir, is there anything greater than will?"

"Of course there is something greater than will."

"Please tell that to me, venerable Sir."

Chapter V — Consideration as Brahman

1

"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.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 300

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."

Narada said: "Venerable Sir, is there anything greater than consideration?"

"Of course there is something greater than consideration."

"Please tell that to me, venerable Sir."

Chapter VI — Meditation as Brahman

1

"Meditation (Dhyana) 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.

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."

Narada said: "Venerable Sir, is there anything greater than meditation?"

"Of course there is something greater than meditation."

"Please tell that to me, venerable Sir."

Chapter VII — Understanding as Brahman

1

"Understanding is, verily, greater than meditation.

Understanding makes one understand the Rig—Veda, the Yajur—Veda, the Sama—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—vidya, the science of elemental spirits, the science of weapons, astronomy, the science of serpents and the fine arts; heaven, earth, air, water, fire, gods, men, cattle, birds, herbs, trees; animals,

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 301

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.

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."

Narada said: "Venerable Sir, is there anything greater than understanding?"

"Of course there is something greater than understanding."

"Please tell that to me, venerable Sir."

Chapter VIII — Strength as Brahman

1

"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."

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."

Narada said: "Venerable Sir, is there anything greater than strength?"

"Of course there is something greater than strength."

"Please tell that to me, venerable Sir."

Chapter IX — Food as Brahman

1

"Food is, verily, greater than strength. Therefore if a man abstains from food for ten days, even though he might live, yet

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 302

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."

Narada said: "Venerable Sir, is there anything greater than food?"

"Of course there is something greater than food."

"Please tell that to me, venerable Sir."

Chapter X — Water as Brahman

1

"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.

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."

Narada said: "Venerable Sir, is there anything greater than water?"

"Of course there is something greater than water."

"Please tell that to me, venerable Sir."

Chapter XI — Fire as Brahman

1

"Fire is, verily, greater than water. For, having seized the air, it warms the akasa. 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.

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."

Narada said: "Venerable Sir, is there anything greater than fire?"

"Of course there is something greater than fire."

"Please tell that to me, Venerable Sir."

Chapter XII — The Akasa as Brahman

1

"The akasa is, verily, greater than fire. For in the akasa exist both the sun and the moon, lightning, stars and fire. It is through the akasa that a person calls another; it is through the akasa that the other hears; it is through the akasa that the person hears back. In the akasa we rejoice when we are together and in the akasa we rejoice not when we are separated. In the akasa everything is born and toward the akasa all things grow. Meditate upon the akasa.

2

"He who meditates on the akasa 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 akasa reaches—he who meditates on the akasa as Brahman."

Narada said: "Venerable Sir, is there anything greater than the akasa?"

"Of course there is something greater than the akasa."

"Please tell that to me, venerable Sir."

Chapter XIII — Memory as Brahman

1

"Memory is, verily, greater than the akasa. 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.

2

"He who meditates on memory as Brahman can, of his own free will, reach as far as memory reaches—he who meditates

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 304
on memory as Brahman."

Narada said: "Venerable Sir, is there anything greater than memory?"

"Of course there is something greater than memory."

"Please tell that to me, venerable Sir."

Chapter XIV — Hope as Brahman

1

"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.

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."

Narada said: "Venerable Sir, is there anything greater than hope?"

"Of course there is something greater than hope."

"Please tell that to me, venerable Sir."

Chapter XV — The Prana as Brahman

1

"The prana 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 prana. The prana moves by the prana. The prana gives the prana to the prana. The prana is the father, the prana is the mother, the prana is the brother, the prana is the sister, the prana is the teacher, the prana is the brahmin.

2

"If one says something unbecoming to a father, mother, brother, sister, teacher, or brahmin, 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 brahmin.'

3

"But if; when the prana 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 brahmin.'"

4

"The prana, verily, is all this. He (i.e. the knower of the prana) who sees this, reflects on this, is convinced of this, becomes an ativadi (superior speaker). If people say to such a man: 'You are an ativadi,' he may say: 'Yes, I am an ativadi'; he need not deny it."

Chapter XVI — The Knowledge of the Truth

1

"But in reality he is an ativadi who has become an ativadi by

the knowledge of the True."

"May I, venerable Sir, become an ativadi by the knowledge of the True."

"But one should desire to know the True."

"Venerable Sir, I desire to know the True."

Chapter XVII — Truth depends upon Understanding

1

Sanatkumara 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."

Chapter XVIII — Understanding depends upon Reflection

1

"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."

Chapter XIX — Reflection depends upon Faith

1

"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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 306

Chapter XX — Faith depends upon Single—Mindedness

1

"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."

Chapter XXI — Single—Mindedness depends upon Concentration

1

"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."

Chapter XXII — Concentration depends upon Bliss

1

"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."

Chapter XXIV — The Infinite is Bliss

1

"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."

Chapter XXIV — The Infinite and the Finite

1

"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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 307

"Venerable Sir, in what does the Infinite find Its support?"

"In Its own greatness—or not even in greatness."

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:

Chapter XXV — Instruction about the Infinite

1

"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.

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."

Chapter XXVI — Self—knowledge

1

"For him who sees this, reflects on this and understands this, the prana springs from the Self, hope springs from the Self, memory springs from the Self, the akasa 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."

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 Sanatkumara showed Narada, after his blemishes had been wiped out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.

Part Eight

Chapter I — Brahman in the Heart

1

Om. There is in this city of Brahman an abode, the small lotus of the heart; within it is a small akasa. Now what exists within that small akasa, that is to be sought after, that is what one should desire to understand.

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 akasa 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 akasa extends, so far extends the akasa 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 akasa in the heart)."

4

If they (the pupils) should say: "If everything that exists—all beings and all desires—is contained in this city of Brahman,

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 309

then what is left of it when old age overcomes it or when it perishes?"

5

Then he (the teacher) should say: "With the old age of the body, That (i.e. Brahman, described as the akasa 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.

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.

Chapter II — The Fulfilment of Desires through Self—Knowledge

1

"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.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 310

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.

Chapter III — The Serene Self and Satya Brahman

1

"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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 311

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.

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).

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."

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).

Chapter IV — Brahman as a Dam

1

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 312

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.

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.

Chapter V — Continence

1

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 *ishta* (worship), that is really continence. For having desired (*ishtva*) the Knowledge of the Self; by means of continence one realizes the Self.

2

Now, what people call the *Satrayana* sacrifice, that is really

continence. For by means of continence one obtains from the True (Sat) the safety (trana) 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 (manute) on It.

3

Now, what people call the vow of fasting (anasakayana), that is really continence. For that Self does not perish (na nasyati) which one realizes by means of continence.

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 313

Chapter VI — The Course after Death for the Illumined

1

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.

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.

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.

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.

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 akasa in the lotus of the heart, 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.

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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 314

Chapter VII — The Person in the Eye

1

Prajapati 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.

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 Prajapati, fuel in hand.

3

They dwelt there for thirty—two years, practising brahmacharya. Then Prajapati 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."

4

Prajapati 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?"

Prajapati replied: "The same one, indeed, is perceived in all these."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 315

Chapter VIII — The Doctrine of the Demons

1

Prajapati 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 Prajapati 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."

2

Prajapati 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 Prajapati.

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."

Prajapati said: "This is the Self, this is immortal, fearless. This is Brahman."

They both went away satisfied in heart.

4

Prajapati 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."

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.

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 316

Chapter IX — The Shadow Self is Perishable

1

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.

2

"I do not see any good in this doctrine." He returned with fuel in hand.

To him Prajapati 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."

3

"So it is Indra," replied Prajapati. "I shall explain the Self to you further. Live with me another thirty—two years."

He lived with Prajapati another thirty—two years. Then Prajapati said to Indra:

Chapter X — The Dream Self

1—2

"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."

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 317

3—4

He returned with fuel in hand. To him Prajapati 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 Prajapati. "I shall explain the Self further to you. Live with me another thirty—two years." He lived with Prajapati another thirty—two years. Then Prajapati said to Indra:

Chapter XI — The Self in Dreamless Sleep

1

"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."

2

He returned with fuel in hand. To him Prajapati 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 Prajapati. "I shall explain the Self further to you and nothing else. Live with me another five years."

Indra lived with Prajapati another five years. This made in all one hundred and one years. Therefore people say that Indra lived with Prajapati as a brahmacharin one hundred and one

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 318 years.

Then Prajapati said to him:

Chapter XII — The Incorporeal Self

1

"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.

2—3

"The wind is without body; the cloud, lightning and thunder are without body. Now, as these, arising from yonder akasa 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 prana (i.e. the conscious self) attached to the body.

4

"When the person in the eye resides in the body, he resides where the organ of sight has entered into the akasa (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.

5

"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.

6

"The gods meditate on that Self. Therefore all worlds belong to them and all desires. He who knows that Self and understands

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 319

It obtains all worlds and all desires." Thus said Prajapati, yea, thus said Prajapati.

Chapter XIII — A Mantra for Meditation and Repetition

1

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 Rahu, I fulfil all ends and obtain the uncreated World of Brahman.

Chapter XIV — The Prayer of a Seeker of Eternal Life

1

That which is called the akasa 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 Prajapati. I am the glory of the brahmins, the glory of the kings, the glory of the vaisyas. 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."

Chapter XV — The Attainment of Brahmaloaka

1

Brahma told this knowledge of the Self to Prajapati (Kasyapa),

Prajapati 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.

End of Chhandogya Upanishad

The Peace Chant

Om. May the different limbs of my body, my tongue, prana, eyes, ears and my strength and also all the other sense—organs

Source: "The Upanishads - A New Translation" by Swami Nikhilananda in four volumes 320

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 Atman! Yea, may they all belong to me!

Om. Peace! Peace! Peace!