# The Principal Upanishads commented on by Adi Sri Sankaracharya

# Brhadaranyaka Upanishad

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#### 7 At that time this (universe) was undifferentiated. It became differentiated by name and form (so that it is said) he has such a name, such a shape. Therefore even today this (universe) is differentiated by name and shape (so that it is said) he has such a name, such a shape. He (the self) entered in here even to the tips of the nails, as a razor (hidden) in the razor-case, or as fire in the fire-source. Him they see not for (as seen) he is incomplete, when breathing he is called the vital force, when speaking voice, when seeing the eye, when hearing the ear, when thinking the mind. These are merely names of his acts. He who meditates on one or another oft hem (aspects) he does not know for he is incomplete, with one or another of these (characteristics). The self is to meditated upon for in it all these become one. This self is the foot-trace of all this, for by i tone knows all this, just as one can find again by footprints (what was lost). He who knows this finds fame and praise.

#### 8 That self is dearer than a son, is dearer than wealth, is dearer than everything else and is innermost. If one were to say to a person who speaks of anything else than the Self as dear, he will lose what he holds dear, he would very likely do so. One should meditate on the Self alone as dear. He who meditates on the self alone as dear, what he holds dear, verily, will not perish.

#### 9 They say, since men think that, by the knowledge of Brahman, they become all, what, pray, was it that Brahman knew by which he became all?

#### 10 Brahman, indeed, was this in the beginning. It knew itself only as „I am Brahman“. Therefore it became all.Whoever among the gods became awankened to this, he, indeed, became that. It is the same in the case of seers, same in the case of men. Seeing this, indeed, the seer Vama-deva knew, „I was Manu and the Sun, too“. This is so even now. Whoever knows thus, „I am Brahman“, becomes this all. Even the gods cannot prevent his becoming thus, for he becomes their self. So whoever worships another divinity (than his self) thinking that he is one and (Brahman) another, he knows not. He is like an animal to the gods. As many animals serve a man so does each man serve the gods. Even if one animal is taken away, it causes displeasure, what should one say of many (animals)? Therefore it is not pleasing to those (gods) that men should know this.

**Aham bramasmi | I am Brahman | Ich bin Brahman**

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### Section 8 – Concerning Sleep, Hunger and Thirst and Dying

#### 1 Then Uddalaka Aruni said to his son, Svetaketu, „Learn from m e, my dear, the true nature of sleep. When a person here sleeps, as it is called, then, my dear, he has reached pure being. He has gone to his own. Therefore they say he sleeps for he has gone to his own.

#### 2 Just as a bird tied by a string, after flying in various directions without finding a resting place elsewhere settles down (at last) at the place where it is bound, so also the mind, my dear, after flying in various directions, without finding a resting place elsewhere settles down in breath, for the mind, my dear, is bound by breath.

#### 3 Learn from me, my dear, what hunger and thirst are. When a person here is hungry, as it is called, water only is leading (carrying away) what has been eaten (by him). So as they speak of a leader of cows, a leader of horses, a leader of men, so they speak of water as the leader (or carrier of food). On this, my dear, understand that this (body) is an offshoot which has sprung up, for it could not be without a root.

#### 4 And what else could its root be than food? And in the same manner, my dear, with food as an offshot, seek for water as the root; with water, my dear, as an offshoot, seek for heat as the root; with heat, my dear, as an offshoot, seek for Being as its root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support.

#### 5 Now when a person here is thirsty, as it is called, heat only is leading (or carrying off) what has been drunk (by him). So as they speak of a leader of cows, a leader of horses, a leader of men, so one speaks of heat as the leader of water. On this my dear, understand that this (body) is an offshot which has sprung up, for it could not be without a root.

#### 6 And what else could its root be than water? With water, my dear, as an offshoot, seek for heat as the root; with heat, my dear, as an offshoot, seek for Being as the root. All these creatures, my dear, have their root in Being. They have Being as their abode, Being as their support. But how, verily, my dear, each of these three divinities, on reaching the human, becomes hreefold has already been said. When, my dear, a person departs from hence, his speech merges in his mind, his mind on his breath, his breath in heat and heat in the highest divinity.

#### 7 That which is the subtle essence, all this has got That as the Self. That is Truth. That is the Self. That art thou, Svetaketu.“ „Please, Venerable Sir, instruct me still further.“ „So bei t, my dear“, said he.

**Tat twam asi | That thou art | Das bist Du**

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### Section 4 – Will

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### Section 5 – Thought

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### Section 6 – Contemplation

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### Section 12 – Ether

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### Section 13 – Memory

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### Section 14 – Hope

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### Section 15 – Life

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### Section 17 – Truth and Understanding

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### Section 3 – The Space within the Heart

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#### 2

#### 3

#### 4

#### 5

### Section 4 – Life Beyond

#### 1

#### 2

#### 3

### Section 5 – Importance of Brahmacarya

#### 1

#### 2

#### 3

#### 4

### Section 6 – Course After Death

#### 1

#### 2

#### 3

#### 4

#### 5

#### 6

### Section 7 – Praja-Pati’s Instruction to Indra Concerning the Real Self

#### 1

#### 2

#### 3

#### 4

### Section 8 – The Bodily Self

#### 1

#### 2

#### 3

#### 4

#### 5

### Section 9 – Indra Feels the Inadequacy of the Physical Theory

#### 1

#### 2

#### 3

### Section 10 – The Dream Self

#### 1

#### 2

#### 3

#### 4

### Section 11 – The Self in Sleep

#### 1

#### 2

#### 3

### Section 12 – The Self as Spirit

#### 1

#### 2

#### 3

#### 4

#### 5

#### 6

### Section 13 – A Paen of the Perfected Soul

#### 1

### Section 14 – The Prayer of a Seeker for Eternal Life

#### 1

### Section 15 – Parting Advice to the Pupil

#### 1

# Isa Upanishad

## Invocation

### „That is full; this is full. The full comes out of the full. Taking the full from the full, the full itself remains. Aum, peace, peace, peace.“

## God and the World

### 1 – „(Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore find your enjoyment in renunciation; do not covet what belongs to others“

## Work and Wisdom

### 2 – Always performing works here one should wish to live a thousand years. If you live thus as a man, there is no way other than this by which karman (or deed) does not adhere to you

## The Denying Spirits

### 3 – Demoniac, verily, are those worlds enveloped in blinding darkness, and to them go after death, those people who are the slayers of the self

## The Supreme is Immanent and Transcendent

### 4 – (The spirit) is unmoving, one, swifter than the mind. The senses do not reach It as It is ever ahead of them. Though Itself standing still It outstrips those who run. In It the allpervading air supports the activities of beings.

### 5 – It moves and It moves not; It is far and It is near; It is within all this and It is also outside all this.

### 6 – And he who sees all beings in his own self and his own self in all beings, he does not feel any revulsion by reason of such a view

### 7 – When, to one who knows, all beings have, verily, become one with his own self, then what delusion and what sorrow can be to him who has seen the oneness?

### 8 – He has filled all ; He is radiant, bodiless, invulnerable, devoid of sinews, pure, untouched by evil. He, the seer, thinker, all-pervading, self-existent jas duly distributed through endless years the objects according to their natures.

## Ignorance and Knowledge

### 9 – Into blinding darkness enter those who worship ignorance and those who delight in knowledge enter into still greater darkness, as it were.

### 10 – Distinct, indeed, they say, is the result of knowledge and distinct, they say, is the result of ignorance. Thus have we heard from those wise who have explained to us these.

### 11 – Knowledge and ignorance, he who knows the two together crosses death through ignorance and attains life eternal through knowledge.

## The Manifest and the Unmanifest

### 12 – Into blinding darkness enter those who worship the unmanifest and into still greater darkness, as it were, those who delight in the manifest.

### 13 – Distinct, indeed, they say, is what results from the manifest, and distinct, they say, is what results from the unmanifest. Thus have we heard from those wise who have explained to us these.

### 14 – He who understands the manifest and the unmanifest both together, crosses death through the unmanifest and attains life eternal through the manifest

## Prayer for the Vision of God

### 15 – The face of truth is covered with a golden diese. Unveil it, O Pusan, so that I who love the truth may see it.

### 16 – O Pusan, the sole seer, O Controller, O Sun, offspring of Praja-pati, spread forth your rays and gather up your radiant light that I may behold you of loveliest form. Whosoever is that person (yonder) that also I am.

**So-Ham**

### 17 – May this life enter into the immortal breath ; then may this body end in ashes. O Intelligence, remember, remember what has been done. Remember, O Intelligence, what has been done, Remember.

### 18 – O Agni. lead us, along the auspicious path to prosperity, O God, who knowest all our deeds. Take away from us deceitful sins. We shall offer many prayers unto thee.

# Kena Upanishad

## Invocation

#### 1 May my limbs grow vigorous, my speech, breath, eye, ear as also my strength and all my senses.

#### 2 All is the Brahman of the Upanisads. May I never discard Brahman. May the Brahman never discard me. May there be no discarding. May there be no discarding of me.

#### 3 Let thse truth which are (set forth) in the Upanisads live in me dedicated to the self. Aum, peace, peace, peace.

## Section 1

### Who is the Real Agent in the Individual

#### 1 By whom willed and directed does the mind light on its objects? By whom commanded does life the first, move? At whose will do (people= utter this speech? And what god is it that prompts the eye and the ear?

### The All-Conditioning Yet Inscrutable *Brahman* is the Agent

#### 2 Because it is that which is the ear of the ear, the mind of the mind, the speech, indeed of the speech, the breath of the breath, the eye of the eye, the wise, giving up (wrong notions of their self-sufficiency) and departing from this world, become immortal.

#### 3 There the eye goes not, speech goes not, nor the mind; we know not, we understand not how one can teach this.

#### 4 Other, indeed, is it than the known ; and also it is above the unknown. Thus have we heard from the ancients who have explained it to us.

#### 5 That which is not expressed through speech but that by which speech is expressed ; that, verily, know thou, is Brahman, not what (people) here adore.

#### 6 That which is not thought by the mind but by which, they say, the mind is thought (thinks); that, verily, know thou, is Brahman and not what (people) here adore.

#### 7 That which is not seen by the eye but by which the eyes are seen (see) ; that, verily, know thou, is Brahman and not what (people) here adore.

#### 8 That which is not heard by the ear but by which the ears are heard (hear) ; that, verily, know thou, is Brahman and not what (people) here adore.

#### 9 That which is not breathed by life, but by which life breathes ; that, verily, know thou, is Brahman and not what (people) here adore.

## Section 2

### The Paradox of the Inscrutability of Brahman

#### 1 If you think that you have understood Brahman well, you know it but slightly, whether it refers to you (the individual self) or to the gods. So then is it to be investigated by you (the pupil) (even though) I think it is known.

#### 2 I do not think that I know it well; nor do I think that I do not know it. He who among us knows it, knows it and he, too, does not know that he does not know.

#### 3 To whomever it is not known, to him it is known ; to whomever it is known, he does not know. It is not understood by those who understand it; it is understood by those who do not understand it.

### The Value of the Knowledge of Brahman

#### 4 When it is known through every state of cognition, it is rightly known, for (by such knowledge) one attains life eternal. Through one’s own self one gains power and through wisdom one gains immortality.

#### 5 If here (a person) knows it, then there is truth, and if here he knows it not, there is great loss. Hence, seeing or (seeking) (the Real) in all beings, wise men become immortal on departing from this world.

## Section 3

### The Allegory of the Vedic Gods‘ Ignorance of Brahman

#### 1 Brahman, it is said, conquered (once) for the gods, and the gods glorified in that conquest of Brahman. They thought, ours, indeed, is this victory and ours, indeed, is this greatness.

#### 2 (Brahman) indeed knew this (conceit of theirs). He appeared before them. They did not know what spirit it was.

#### 3 They said to Agni, „O Jata-vedas, find this out, what this spirit is“ „Yes“ (said he).

#### 4 He hastened towards it and it said to him, „Whoart thou?“ (Agni) replied, „I am Agni indeed, I am Jata-vedas“.

#### 5 He again asked, „What power is there in thee?“. Agni replied, „I can burn everything whatever there is on earth“.

#### 6 (He) placed (a blade of) grass before him saying, „Burn this“. He went towards it with all speed but could not burn it. He returned thence and said. „I have not been able to find out what this spirit is.“

#### 7 Then they said to Vayu (Air), „O Vayu, find this out – what this spirit is“. „Yes“ (said he).

#### 8 He hastened towards it, and it said to him, „Who art thou?“ Vayu replied, „I am Vayu indeed, I am Matarisvan.“

#### 9 (He asked Vayu), „What power is there in thee?“ (Vayu) replied, „ I can blow off everything whatever there is on earth.“

#### 10 He placed before him (a blade of) grass saying, „Blow off“. Vayu went towards it with all speed but could not blow it off. He returned thence and said, „I have not been able to find out what this spirit is.“

#### 11 Then they said to Indra, „O Maghavan, find this out what this spirit is.“ „Yes“ (said he). He hastened towards it (but) it disappeared from before him.

#### 12 When in the same region of sky, he (Indra) came across a lady, most beautiful, Uma, the daughter of Himavat, and said to her, „What is this spirit?“

## Section 4

### Knowledge of Brahman is the Ground of Superiority

#### 1 She replied, „This is Brahman, to be sure, and in the victory of Brahman, indeed, do you glory thus.“ Then only did he (Indra) know that it was Brahman.

#### 2 Therefore, these gods, Agni, Vayu and Indra, surpass greatly other gods, fort hey, it was, that touched Brahman closest, for they, indeed, for the first time knew (it was) Brahman.

#### 3 Therefore, Indra surpasses greatly, as it were, other gods. He, indeed, has come into close contact with Brahman. He, indeed, for the first time knew that (it was) Brahman.

### Brahman, the Cosmic and Individual Reality

#### 4 Of this Brahman, there is this teaching: this is as it were, like the lightning which flashes forth or the winking of the eye. This teaching is concerning the gods.

#### 5 Now the teaching concerning the self. – It is this toward which the mind appears to move; by the same (mind, one) remembers constantly; volition also likewise.

#### 6 Brahman, the object of all desire, that, verily, is what is called dearest of all. It is to be meditated upon as such (tadvanam). Whoever knows it thus, him, all beings seek.

#### 7 (The pupil), „Sir, teach (me) the secret (Upanisad).“ (The teacher) : „The secret has been taught to thee; we have taught the secret relating to Brahman.“

#### 8 Austerities, self-control and work are its support; the Vedas are all its units; truth is its abode.

#### 9 Whoever knows this, he, indeed, overcoming sin, in the end, is firmly established in the Supreme world of heaven; yes, he is firmly established.

# Katha Upanishad

## Invocation

#### May He protect us both; may He be pleased with us both; may we work together with vigour; may our study make us illumined; may there be no dislike between us. Aum, peace, peace, peace.

## Chapter 1 - Section 1

### Naciketas and His Father

#### 1 Desirous (of the fruit of the Visvajit sacrifice) Vajasravasa, they say, gave away all that he possessed. He had a son by name Naciketas.

#### 2 As the gifts were being taken to the priests, faith entered him, although but a (mere) boy ; he thought.

#### 3 Their water drunk, their grass eaten, their milk milked, their strength spent, joyless, verily, are those worlds, to which he, who presents such (cows) goes.

#### 4 He said to his father, „ O Sire, to whom wilt thou give me?“ For a second and a third time (he repeated) (when the father) said to him, „Unto Death shall I give thee.“

#### 5 Naciketas, „Of many (sons or disciples) I go as the first ; of many, I go as the middling. What duty towards Yama that (my father has to accomplish) today, does he accomplish through me?“

#### 6 „Consider how it was with the forefathers; behold how it is with the later (men); a mortal ripens like corn, and like corn is born again.“

### Naciketas in the House of Death

#### 7 As a very fire a Brahmana guest enters into houses and (the people) do him this peace-offering; bring water, O Son of the Sun!

#### 8 Hope and expectation, friendship and joy, sacrifices and good works, sons, cattle and all are taken away from a person of little understanding in whose house a Brahmana remains unfed.

### Yama’s Adress to Naciketas

#### 9 „Since thou, a venerable guest, hast stayed in my house without food for three nights, I make obeisance to thee, O Brahmana. May it be well with me. Therefore, in return, choose thou three gifts.

### Naciketas’s First Wish

#### 10 That Gautama (my father) with allayed anxiety, with anger gone, may be gracious to me, O Death, and recognising me, greet me, when set free by you and this, I choose as the first gift of the three.

#### 11 (Yama said): „As of old will he, recognising thee (thy father) Auddalaki, the son of Aruna, through my favor will he sleep peacefully through nights, his anger gone, seeing thee released from the jaes of death.“

### Naciketas’s Second Wish

#### 12 (Naciketas said) : In the world of heaven there is no fear whatever; thou art not there, nor does one fear old age. Crossing over both hunger and thirst, leaving sorrow behind, one rejoices in the world of heaven.

#### 13 Thou knowest. O Death, that fire (sacrifice which is) the aid to heaven. Describe it to me, full of faith, how the dwellers in heaven gain immortality. This I choose, as my second boon.

#### 14 (Yama said) : Knowing well as I do, that fire (which is) the aid to heaven, I shall describe it to thee – learn it of me, O Naciketas. Know that fire to be the means of attaining the boundless world, as the support (of the universe) an das abiding in the secret playe (of the heart).

#### 15 (Yama) described to him that fire (sacrifice which is) the beginning of the world (as also) what kind of bricks (are to be used in building the sacrificial altar), how many and in what manner. And he (Naciketas) repeated all that just as it had been told; then, pleased with him, Death spoke again.

#### 16 The great soul (Yama) extremely delighted, said to him (Naciketas), „I give thee here today another boon. By thine own name will this fire become (known). Take also this many-shaped chain.“

#### 17 He who has lit the Naciketa fire thrice, associating with the three, performs the three acts, crosses over birth and death. Knowing the son of Brahma, the omniscient, resplendent and adorable and realising him, one obtains this everlasting peace.

#### 18 The wise man whi has sacrificed thrice to Naciketas and who knows this three, and so knowing, performs meditation on fire throwing off first the bonds of death and overcoming sorrow, rejoices in the world of heaven.

#### 19 This is thy fire (sacrifice), O Naciketas, which leading to heaven, which thou hast chosen for thy second boon. This fire (sacrifice) people will call by thy name only. Choose now, O Naciketas, the third boon.

### Naciketas’s Third Wish

#### 20 There is this doubt in regard to a man who has departed, some (holding) that he is and some that he is not. I would be instructed by thee in this knowledge. Of the boons, this is the third boon.

#### 21 (Yama said): Even the gods of old had doubt on this point. It is not, indeed, easy to understandM (so) subtle is this truth. Choose another boon, O Naciketas. Do not press me. Release me from this.

#### 22 (Naciketas said : ) Even the gods had doubt, indeed, as to this, and thou, O Death, sayest that it is not easy to understand. (Instruct me) for another teacher of it, like thee, is not to be got. No other boon is comparable to this at all.

#### 23 (Yama said : ) Choose sons and grandsons that shall live a hundred years, cattle in plenty, elephants, gold and horses. Choose vast expenses of land and life for thyself as many years as thou wilt.

#### 24 if thou deemest (any) boon like unto this, choose (that) as also wealth and long life. O Naciketas, prosper then on this vast earth. I will make thee the enjoyer of thy desires.

#### 25 Whatever desires are hard to attain in this world of mortals, ask for those desires at thy will. Here are noble maidens with chariots and musical instruments: the like oft hem cannot be won by men. Be served by these whom I give to thee. O Naciketas, (pray) ask not about death.

#### 26 (Naciketas said : ) Transient (are these) and they wear out, O Yama, the vigour of all the senses of men. All life (a full life), moreover, is brief. Thine be the chariots, thine be the dance and song.

#### 27 Man is not to be contented with wealth. Shall we enjoy wealth when we have seen thee? Shall we live as ling as thou art in power? That alone is (still) the boon chosen by me.

#### 28 Having approached the undecaying immortality, what decaying mortal on this earth below who (now) knows (and meditates on) the pleasures of beauty and love, will delight in an over-long life?

#### 29 Tell us that about which they doubt, O Death, what there is in the great passing-on. This boon which penetrates the mystery, no other than that does Naciketas choose.

## Chapter 1 - Section 2

### The Two Ways

#### 1 (Yama said) : Different is the good, and different, indeed, is the pleasant. These two, with different purposes, bind a man. Of these two, it is well for him who takes hold of the good; but he who chooses the pleasant, fails of his aim.

#### 2 Both the good and the pleasant approach a man. The wise man, pondering over them, discriminates. The wise chooses the good in preference to the pleasant. The simple-minded, for the sake of wordly well-being, prefers the pleasant.

#### 3 (But) thou, O Naciketas, hast rejected (after) examining, the desires that are pleasant and seem to be pleasing. Thou hast not taken to the way of wealth, where many mortals sink (to ruin).

#### 4 Widely apart and leading to divergent ends are these, ignorance and what is known as wisdom. I know (thee) Naciketas, to be eager for wisdom for (even) many desires did not distract thee.

#### 5 Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools treading a tortuous path go about like blind men led by one who is himself blind.

#### 6 What lies beyond shines not to the simple-minded, careless, (who is) deluded by the glamour of wealth. Thinking „This world exists, there is no other“, he falls again and again into my power.

#### 7 He whi cannot even be heard of by many, whom many, even hearing, do not know, wondrous is he who can teach (Him) and skilful is he who finds (Him) and wondrous is he whi knows, even when instructed by the wise.

#### 8 Taught by an inferior man He cannot be truly understood, as He is thought of in many ways. Unless taught by one who knows Him as himself, there is no going thither for it is inconceivable, being subtler that the subtle.

#### 9 Not by reasoning is this apprehension attainable, but dearest, taught by another, is it well understood. Thou hast obtained it, holding fast to truth. May we find, Naciketas, an inquirer like thee.

### The Superiority of Wisdom to Wealth, Earthly As Well As Heavenly

#### 10 I know that wealth is impermanent. Not through the transient things ist hat abiding (one) reached; yet by me is laid the Naciketa fire and by impermanent means have I reached the everlasting.

#### 11 (Having seen) the fulfilment of (all) desire, the support of the world, the endless fruit o frites, the other shore where there is no fear, the greatness of fame, the far-stretching, the foundation, O wise Naciketas, thou hast steadfastly let (them) go.

### Apprehension of the Supreme Through Adhyatma-Yoga

#### 12 Realising through self-contemplation that primal God, difficult to be seen, deeply hidden, set in the cave (of the heart), dwelling in the deep, the wise man leaves behind both joy and sorrow.

#### 13 Hearing this and comprehending (it), a mortal, extracting the essence and reaching the subtle, rejoices, having attained the source of joy. I know that such an abode is wide open unto Naciketas.

#### 14 (Naciketas asks : ) Tell me that which thou seest beyond right and wrong, beyond what is done or not done, beyond past and future.

### The Mystic Word AUM

#### 15 (Yama says :) That word which all the Vedas declare, which all the austerities proclaim, desiring which (people) live the life of a religious student, that word, to thee, I shall tell in brief. That is Aum.

#### 16 This syllable is, verily, the everlasting spirit. This syllable, indeed, is the highest end ; knowing this very syllable, whatever anyone desires will, indeed, be his.

#### 17 This support is the best (of all). This support is the highest; knowing this support, one becomes great in the world of Brahma.

### The Eternal Self

#### 18 The knowing self is never born; nor does he die at any time. He sprang from nothing and nothing sprang from him. He is unborn, eternal, abiding and primeval. He is not slain when the body is slain.

#### 19 If the slayer thinks he slays or if the slain think that he is slain, both of them do not understand. He neither slays nor is he slain.

#### 20 Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow. Through tranquility of the mind and the senses (he sees) the greatness of the self.

### The Opposite Characteristics of the Supreme

#### 21 Sitting, he moves far; lying he goes everywhere. Who, save myself, is fit to know that god who rejoices and rejoices not?

#### 22 Knowing the self who is the bodiless among bodies, the stable among the unstable, the great, the all-pervading, the wise man does not grieve.

### The Moral Preparation for Brahma-Knowledge

#### 23 This self cannot be attained by instruction, nor by intellectual power, nor even through much hearing. He is to be attained only by the one whom the (self) chooses. To such a one the self reveals his own nature.

#### 24 Not he who has not desisted from evil ways, not he who is not traquil, not he who has not a concentrated mind, not even he whose mind is not composed can reach this (self) through right knowledge.

#### 25 He for whom priesthood and nobility both are as food and death is as sauce, who really knows where he is?

## Chapter 1 - Section 3

### Two Selves

#### 1 There are two selves that drink the fruit of Karma in the world of good deeds. Both are lodged in the secret place (of the heart), the chief seat of the Supreme. The knowers of Brahman speak of them as shade and light also (the householders) who maintain the five sacrificial fires and those who perform the triple Naciketas fire.

#### 2 That bridge for those who sacrifice, and which is the highest imperishable Brahman for those who wish to cross over to the farthest fearless shore, that Naciketas fire, may we master.

### The Parable of the Chariot

#### 3 Know the Self as the lord of the chariot and the body as, verily, the chariot, know the intellect as the charioteer and the mind as, verily, the reins.

#### 4 The senses, they say, are the horses, the objects of the sensest he path (they range over); (the self) associated with the body, the senses and the mind – wise men declare – is the enjoyer.

#### 5 He who has no understanding, whose mind is always unrestrained, his senses are out of control, as wicked horses are for a charioteer.

#### 6 He, however, who has understanding, whose mind is always restrained, his senses are under control, as good horses are for a charioteer.

#### 7 He, however, who has no understanding, who has no control over his mind (and is) ever impure, reaches not that goal but comes back to mundane life.

#### 8 He, however, who has understanding, who has control over his mind and (is) ever pure, reaches that goal from which he is not born again.

#### 9 He who has the understanding for the driver of the chariot and controls the rein of his mind, he reaches the end of the journey, that supreme abode of the all-pervading.

### The Order of Progression to the Supreme

#### 10 Beyond the senses are the objects (of the senses) and beyond the objects is the mind; beyond the mind is the understanding and beyond the understanding is the great self.

#### 11 Beyond the great self is the unmanifest; beyond the unmanifest is the spriti. Beyond the spirit there is nothing. That is the end (of the journey); that is the final goal.

### The Method of Yoga

#### 12 The Self, though hidden in all beings, does not shine forth but can be seen by those subtle seers, through their sharp and subtle intelligence.

#### 13 The wise men should restrain speech in mind; the latter he should restrain in understanding. The understanding he should restrain in the great self. That he should restrain in the tranquil self.

#### 14 Arise, awake, having attained thy boons, understand (them). Sharp as the edge of a razor and hard to cross, difficult to tread is that path (so) sages declare.

#### 15 (The self) without sound, without touch and without form, undecaying, is likewise, without taste, eternal, without smell, without beginning, without end, beyond the great, abiding, by discerning that, one is freed from the face of death.

#### 16 This ancient story of Naciketas, told by Death, telling and hearing (it), a wise man grows great in the world of Brahma.

#### 17 Whoso shall cause to be recited this supreme secret before an assembly of Brahmanas or devoutly at the time of the ceremonies of the dead, this will prepare (for him) everlasting life, this will prepare everlasting life.

## Chapter 2 – Section 1

### The Self is not to be sought through the Senses

#### 1 The self is not to be sought through the senses. The Self-caused pierced the openings (of the senses) outward ; therefore one looks outward and not within oneself. Some wise man, however, seeking life eternal, with his eyes turned inward, saw the self.

#### 2 The small-minded go after outward pleasures. They walk into the snare of widespread death. The wise, however, recognising life eternal do not seek the stable among things which are unstable here.

#### 3 That by which (one perceives) form, taste, smell, sounds and touches of love, by that alone one perceives. What is there that remains (unknown to it)? This, verily, is that.

#### 4 That by which one perceives both dream states and waking states, having known (that as) the great, omnipresent Self, the wise man does not grieve.

### The Individual Soul etc., Are One with the Universal

#### 5 He who knows this Self, the experiencer as the living spirit close at hand as the lord oft he past and the future – one does not shrink away from Him. This, verily, is that.

#### 6 He who was born of old from austerity, was born of old from waters, who stands, having entered the secret place (of the heart) and looked forth through beings. This, verily, ist hat.

#### 7 She who arises with life, Aditi, the soul of the gods, who stands, having entered the secret place (of the heart), who was born with the beings. This, verily, is that.

#### 8 Agni, the all-knower, hidden in the fire-sticks, like the embryo well borne by pregnant women, should be daily adored by the watchful men with oblations. This, verily, is that.

#### 9 Whence the sun rises and where it goes to rest ; in it are all gods founded and no one ever goes beyond that. This, verily, ist hat.

### Failure to Comprehend the Essential Unity of Being is the Cause of Re-Birth

#### 10 Whatever is here, that (is) there. Whatever is there, that, too, is here. Whoever perceives anything like manyness here goes from death to death.

#### 11 By mind alone is this to be obtained. There is nothing of variety here. Whoever perceives anything like variety here, goes from death to death.

### The Eternal Lord Abides in One’s Self

#### 12 The person of the size of a thumb resides in the middle of the body. After knowing him who is the lord of the past and the future, one does not shrink (from Him). This, verily, is that.

#### 13 The person of the size of a thumb resides in the middle of the body, like a flame without smoke. He is the lord of the past and the future. He is the same today and the same tomorrow. This, verily, is that.

### The Results of Seeing Variety and Unity

#### 14 As water rained upon a height flows down in various ways among the hills; so he whi views things as varied runs after them (distractedly).

#### 15 As pure water poured forth into pure becomes very same, so the self, O Gautama, of the seer who has understanding becomes (one with the Supreme).

## Chapter 2 – Section 2

### The Individual Self

#### 1 (There is) a city of eleven gated (belonging to) the unborn, uncrooked intelligence. By ruling it one does not grieve and being freed is freed indead. This, verily, is that.

#### 2 He is the swan (sun) in the sky, the pervader in the space (between earth and heaven), the priest at the altar, the guest in the sacrificial jar (house). He dwells in men, in gods, in the right and in the sky. He is (all that is) born of water, sprung from the earth, born of right, born of mountain. He is the true and the great.

#### 3 He leads the out-breath upward, he casts inward the in-breath, the dwarf who is seated in the middle, all the gods adore.

#### 4 When the embodied self that dwells within the body slips off and is released from the body, what is there that remains? This, verily, is that.

#### 5 Not by any outbreath or inbreath does any mortal whatever live. But by another do they live on which these (lifebreaths) both depend.

### Rebirth

#### 6 Look (here). I shall explain to you the mystery of Brahman, the eternal, and also how the soul fares, after reaching death, O Gautama.

#### 7 Some souls enter into a womb for embodiment; others enter stationary objects according to their deeds and according to their thoughts.

#### 8 That person who is awake in those that sleep, shaping desire after desire, that, indeed, is the pure. That is Brahman, that, indeed, is called the immortal. In it all the worlds rest and no one ever goes beyond it. This, verily, is that.

### The Inner Self is both Immanent and Transcendent

#### 9 As fire which i sine, entering this world becomes varied in shape according to the object (it burns), so also the one Self within all beings becomes varied according to whatever (it enters) and also exists outside (them all).

#### 10 As air which is one, entering this world becomes varied in shape according to the objects (it enters), so also the one Self within all beings becomes varied according to whatever (it enters) and also exists outside (them all).

#### 11 Just as the sun, the eye of the whole world, is not defiled by the external faults seen by the eye, even so, the One within all beings is not tainted by the sorrow of the world, as He is outside (the world).

#### 12 The one, controller (of all), the inner self of all things, who makes his one form manifold, to the wise who perceives him as abiding in the soul, tot hem is eternal bliss – to no others.

#### 13 The one eternal amid the transient, the conscious amid the conscious, the one amid many, who grants their desires, to the wise who perceive Him as abiding in the soul, tot hem is eternal peace and to no others.

#### 14 This is that and thus they recognise, the ineffable Supreme bliss. How then may I come to know this? Does it shine (of itself) or does it shine (in reflection)?

#### 15 The sun shines not there, nor the moon and the stars, these lightnings shine not, where then could this fire be? Everything shines only after that shining light. His shining illumines the world.

## Chapter 2 – Section 3

### The World-Tree is Rooted in Brahman

#### 1 With the root above and the branches below (stands) this ancient fig tree. That (indeed) is the pure; that is Brahman. That, indeed, is called immortal. In it all the worlds rest and no one ever goes beyond it. This, verily, is that.

### The Great Fear

#### 2 The whole world, whatever here exists, springs from and moves in life. (It is) the great fear (like) the upraised thunderbolt. They that know that become immortal.

#### 3 Through fear of him, fire burns; through fear (of him) the sun gives heat; through fear both Indra (the lord of the gods) and wind and Death, the fifth, speed on their way.

### Perfection of the Self

#### 4 If one is able to perceive (Him) before the body falls away (one would be freed from misery) ; (if not) he becomes fit for embodiment in the created worlds.

#### 5 As in a mirror, so (is it seen) in the soul, as in a dream, so in the world of the manes, as (an object) is seen in water, so in the world of the gandharvas; as shade and light in the world og Brahma.

#### 6 Kmowing the separate nature of the senses, which springs separately (from the various subtle elements) and (konowing also) that their rising and setting (are separate), the wise man does not grieve.

#### 7 Beyond the senses is the mind; above the mind is its essence (intelligence); beyond the intelligence is the great self; beyond the great (self) is the unmanifest.

#### 8 Beyond the unmanifest is the person, all-pervading and without any mark whatever. By knowing whom, a man is liberated and goes to life eternal.

#### 9 Not within the field of vision stands this form. No one soever sees Him with the eye. By heart, by thought, by mind apprehended, they who know Him become immortal.

#### 10 When the five (senses) knowledges together with the mind cease (from their normal activities) and the intellect itself does not stir, that, they say, is the highest state.

#### 11 This, they consider to be Yoga, the steady control of the senses. Then one becomes undistracted for Yoga comes and goes.

### The Self as Existent

#### 12 Not by speech, not by mind, not by sight can he be apprehended. How can he be comprehended except by him who says, „He is“ ?

#### 13 He should be apprehended only as existent and then in his real nature –in both ways. When He is apprehended as existent, his real nature becomes clear (later on).

#### 14 When all desires that dwell within the human heart are cast away, then a mortal becomes immortal and (even) here he attaineth to Brahman.

#### 15 When all the knots that fetter here the heart are cut asunder, then a mortal becomes immortal. Thus far is the teaching.

#### 16 A hundred and one are the arteries of the heart; one of them leads up to the crown of the head. Going upward through that, one becomes immortal; the others serve for going in various other directions.

#### 17 The person of the size of a thumb, the inner self, abides always in the hearts of men. Him one should draw out with firmness, from the body, as (one may do) the wind from thereed. Him one should know as pure, the immortal, yea, Him one should know as the pure, the immortal.

#### 18 Then Naciketas, having gained this knowledge declared by Death and the whole rule of Yoga, attained Brahman and became freed from passion and from death. And so may any other who knows this in regard to the self.

# Taittiriya Upanishad

## Siksa Valli

### Section 1 – Invocation

#### 1

### Section 2 – Lesson on Pronounciation

#### 2

### Section 3 – The Significance Of Combinations

#### 1

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### Section 4 – A teacher’s Prayer

#### 1

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### Section 5 – The Fourfold Mystic Utterances

#### 1

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### Section 6 – Contemplation of Brahma

#### 1

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### Section 7 – The Fivefold Nature of the World and the Individual

#### 1

### Section 8 – Contemplation of AUM

#### 1

### Section 9 – Study and Teaching of the Sacred Syllabe The Most important of all Duties

#### 1

### Section 10 – A Meditation on Veda Knowledge

#### 1

### Section 11 – Exhortation to the departing students

#### 1

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### Section 12 – Conclusions

#### 1

## Brahmananda (Bliss of Brahman) Valli

### Section 1 – Invocation

#### „ May he …

### Brahman and the Course of Evolution

#### 1

### Section 2 – Matter and Life

#### 1

### Section 3 – Life and Mind

#### 1

### Section 4 - Mind and Understanding

#### 1

### Section 5 – Understanding and Bliss

#### 1

### Section 6 – Brahman, the One Being and the Source of All

#### 1

### Section 7 – Brahman is Bliss

#### 1

### Section 8 – Inquiry into Forms of Bliss

#### 1

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#### 1

## Bhrgu Valli

### Section 1 – Bhrgu undertakes investigation of Brahman

#### 1

### Section 2 –Matter is Brahman

#### 1

### Section 3 –Life is Brahman

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### Section 4 – Mind is Brahman

#### 1

### Section 5 – Intelligence is Brahman

#### 1

### Section 6 – Bliss is Brahman

#### 1

### Section 7 – The Importance of Food

#### 1

### Section 8 – Food And Light and Water

#### 1

### Section 9 – Food And Earth and Ether

#### 1

### Section 10 – Meditation in Different Forms

#### 1

#### 2

#### 3

#### 4

#### 5

## A Mystical Chant

#### …

# Aitareya Upanishad

## Invocation

#### 1 My speech is well established in my mind. My mind is well established in my speech. O thou manifest one, be manifest for me. Be a nail form y Veda. Do not let go my learning. By this, that has been studied, I maintain days and nights. I will speak of the right. I will speak of the true. May that protect me. May that protect the speaker. Let that protect me. Let that protect the speaker. Aum, peace, peace, peace.

## Chapter 1

### Section 1: The Creation of the Cosmic Person

#### 1 The self, verily, was (all) this, one only, in the beginning. Nothing else whatsoever winked. He thought, „let me know create the worlds“.

#### 2 He created these worlds, water, light rays, death and the waters. This water is above the heaven, The heaven is its support. The light rays are the atmosphere. Death is the earth. What are beneath, they are the waters.

#### 3 He thought, „ Here then are the worlds. Let me now create the guardians of the worlds.“ From the waters themselves, he drew forth the person and gave him a shape.

#### 4 He brooded over him. Of him who has thus been brooded over, the mouth was separated out, like an egg. From the mouth speech, from speech fire. The nostrils were separated out: from the nostrils breath, from breath aur. The eyes were separated out: from the eyes sight, from sight the sun. The ears were separated out: from the ears hearing and from hearing the quarters of space. The skin was separated out: from the skin hairs, from hairs plants and trees. The heart was separated out: from the navel, the outbreath, from the outbreath death. The generative organ was separated out: from it semen, from semen water.

### Section 2: The Cosmic Powers in the Human Person

#### 1 These divinites thus created fell into this great ocean. (The self) subjected that (person) to hunger and thirst. They said to him (the creator), „Find out for as an abode, wherein established we may eat food.“

#### 2 For them, he brought a cow. They said, „Indeed this is not enough for us.“ For them he brought a horse. They said, „Indeed this is not enough for us.“

#### 3 For them, he brought a person. They said , „Well done indeed“. A person verily is (what is) well done. He said tot hem, „enter into your respective abodes.“

#### 4 Fire, becoming speech, entered the mouth. Air becoming breath, entered the nostrils. The sun, becoming sight, entered the eyes. The quarters of space, becoming hearing, entered the ears. Plants and trees, becoming hairs, entered the skin. The moon, becoming mind, entered the heart. Death, becoming the outbreath, entered the navel : water becoming semen entered the generative organ.

#### 5 To him (the creator), hunger and thirst said, „For us (also) find out an abode.“ He said tot hem, „I assign you a place in these divinities and make you sharers with them.“ Therefore to whatever divinity an offering is made, hunger and thirst become partakers in it.

### Section 3: The Creation of Food and the Inability of various personal functions to get at it

#### 1 He thought, „Here are the worlds and the guardians of the worlds. Let me create food for them.“

#### 2 He brooded over the waters and from the waters so brooded over issued a form. That whichever was produced as that form is, verily, food.

#### 3 This, so created wished to flee away. (The person) sought to seize it with speech. He was not able to take hold of it by speech. If, indeed, he had taken hold of it by speech, even with speech, one would have had the satisfaction of food.

#### 4 (The person) sought to seize it with breath. He was not able to take hold of it by breath. If, indeed, he had taken hold of it by breath, even with breath one would have had the satisfaction of food.

#### 5 (The person) sought to seize it with sight. He was not able to take hold of it by sight. If, indeed, he had taken hold of it by sight, even with the sight (of food) one would have had the satisfaction of food.

#### 6 (The person) sought to seize it with hearing. He was not able to take hold of it by hearing. If, indeed, he had taken hold of it by hearing, even with the hearing (of food) one would have had the satisfaction of food.

#### 7 (The person) sought to seize it by the skin. He was not able to take hold of it by the skin. If, indeed, he had taken hold of it by the skin, even with the skin (i.e. by touching food) one would have had the satisfaction of food.

#### 8 (The person) sought to seize it by the mind. He was not able to take hold of it by the mind. If, indeed, he had taken hold of it by the mind, even with the mind (i.e. by thinking of food) one would have had the satisfaction of food.

#### 9 (The person) sought to seize it by the generative organ. He was not able to take hold of it by the generative organ. If, indeed, he had taken hold of it by the generative organ, even by emission one would have had the satisfaction of food.

#### 10 Then, the person sought to seize it by the out-breath. He got it. The grasper of food is what air is. This one living on food is, verily, what air is.

### The Entrance of the Self into the body

#### 11 He thought: How can this food exist without me? He thought: Through what (way) shall I enter it? He thought (again): If speaking is through speech, if breathing is through breath, if seeing is through the eyes, hearing is through the ears, if touching is through the skin, if meditation is through the mind, if breathing out is through the outbreath, if emission is through the generative organ, then who am I?

#### 12 After opening that very end (oft he head), by that way he entered. This is the opening known as vidrti. This is the pleasing. Fort hat, there are three abodes; three kinds of dreams as: this is the abode ; this is the abode ; this is the abode.

#### 13 He, being born, perceived the created beings, what else here would one desire to speak? He perceived this very person Brahman all-pervading, „I have seen this,“ he said.

#### 14 Therefore his name is Idandra. Indeed, Idandra is the name. Of him who is Idandra, they speak indirectly (cryptically) as Indra. Gods appear indeed to be fond of the cryptic.

## Chapter 2

### Three Births of the Self

#### 1 In a person, indeed, this one first becomes an embryo. That which is semen is the vigour come together from all the limbs. In the self, indeed, one bears a self. When he sheds this in a women, he then gives it birth. That is its first birth.

#### 2 It becomes one with the woman, just as a limb of her own. Therefore it does not hurt her. She nourishes this self of his that has come into her.

#### 3 She, being the nourisher, should be nourished. The woman bears him as an embryo. He nourishes the child before birth and after the birth. While he nourishes the child before birth and after birth, he thus nourishes his own self, for the continuation of these worlds; for thus are these worlds continued. This is one’s second birth.

#### 4 He (the son) who is one self of his (father) is made his substitute for (performing) pious deeds). Then the other self of his (father’s) having accomplished his works, having reached hi sage, departs. So departing hence, he is, indeed, born again. That is the third birth. That has been stated by the seer.

#### 5 „While I was in the womb, I knew all the births of the gods. A hundred strongholds made of steel guarded me. I burst out of it, with the swiftness of a hawk“. Vama-deva spoke this verse even when he was lying in the womb.

#### 6 He, knowing thus and springing upward, when the body is dissolved, enjoyed all desires in that world of heaven and became immortal, yea, became (immortal).

## Chapter 3

#### 1 Who is this one? We worship him as the self. Which one is the self? He by whom one sees, or by whom one hears, or by whom one smells odours, or by whom one articulates speech or by whom one discriminates the sweet and the unsweet.

#### 2 That which is heart, this mind, that is consciousness, perception, discrimination, intelligence, wisdom, insight, steadfastness, thought, thoughtfulness, impulse, memory, conception, purpose, life, desire, control, all these, indeed, are names of intelligence.

#### 3 He is Brahma, he is Indra; he is Praja-pati, he is all these gods; and these great elements, namely, earth, air, ether, water and light; these things and these which are mingled of the fire, as it were, the seeds of one sort and another; those born from an egg, and those born from a womb, and those born from sweat, and those born from a sprout ; horses, cows, persons and elephants, whatever breathing thing there is here, whether moving or flying or what is stationary. All this is guided by intelligence, is well etablished in intelligence. The world is guided by intelligence. The support is intelligence. Brahma is intelligence.

**Prajnanam brahman | Brahman is Prajnana | Brahman ist Erkenntnis**

#### 4 He, with this intelligent self, soared upward from this world and having enjoyed all desires in that world of heaven became immortal, yea became (immortal).

# Mundaka Upanishad

## Mundaka 1 – Section 1

### The Tradition of Brahma-Knowledge

#### 1 Brahma arose as the first among the gods, the maker of the universe, the protector of the world. He taught the knowledge of Brahman, the foundation of all knowledges, to Atharvan, his eldest son.

#### 2 That knowledge of Brahman, which Brahma taught to Atharvan, and Atharvan in olden times told Angiras. He (in his turn) taught it to Satyavaha, son of Bharadvaja and the son of Bharadvaja to Angiras – both the higher and the lower (knowledge).

#### 3 Saunaka, the great householder, duly approached Angiras and asked: through what being known, Venerable Sir, does all this become known?

### Two Kinds of Knowledge

#### 4 To him he said: Two kinds of knowledge are to be known, as, indeed, the knowers of Brahman declare – the higher as well as the lower.

#### 5 Of these, the lower is the Rg Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, Phonetics, Ritual, Grammar, Etymology, Metrics and Astrology. And the higher is that by which the Undecaying is apprehended.

### The Imperishable Source of Things Unperceivable

#### 6 That which is ungraspable, without family, without caste, without sight or hearing, without hands or feet, eternal, allpervading, omnipresent, exceedingly subtle, that is the Undecaying which the wise perceive as the source of beings.

#### 7 As a spider sends forth and draws in (ist thread), as herbs grow on the earth, as the hair (grows) on the head and the body of a living person, so from the Imperishable arises here the universe.

#### 8 By contemplative power of Brahman expands. From that food is produced. From food, life (thence) mind, (thence) the reals (the five elements) ; (thence) the worlds; (thence the rituals) in the rituals, immortality.

#### 9 He who is all-knowing and all-wise, whose austerity consists of knowledge, from him are born this Brahma (hiranya-garbha), name-shape and food.

## Mundaka 1 – Section 2

### Ceremonial Religion

#### 1 This is that truth. The works which the sages saw in the hymns are variously spread forth in the three vedas. Perform them constantly, ye lovers of truth. This is your path to the world of good deeds.

#### 2 When the flame (which) moves after the fire has been kindled, then one should throw with faith his oblations between the two portions of melted butter.

#### 3 He whose agnihotra sacrifice is not followed by the sacrifice of the new moon and of the full moon, by the four month‘ sacrifice, by the ritual (performed in the harvest season) is without guests, without oblations, without the ceremony to all the gods or gives offerings contrary to rule, (such conduct) destroys his worlds till the seventh.

#### 4 The seven moving tongues of fire are the black, the terrific, the swift as mind, the very red, the very smoky-coloured, the spark blazing, the all-shaped goddess.

#### 5 Whosoever performs works, makes offerings when these (tongues) are shining and at the proper time, these (offerings) in the form of the rays of the sun lead him to that (world) where the one lord of the gods abides.

#### 6 The radiant offerings invite him with the words, „come, come“, and carry the sacrificer by the rays of the sun, honouring him and saluting him with pleasing words: „this is your holy world of Brahma won through good deeds“.

#### 7 Unsteady, verily, are these boats of the eighteen sacrificial forms, which are said to be inferior karma. The deluded who delight in this as leading to good, fall again into old age and death.

#### 8 Abiding in the midst of ignorance, wise in their own esteem, thinking themselves to be learned, fools, afflicted with troubles, go about like blind men led by one who is himself blind.

#### 9 The immature, living manifoldly in ignorance, think „we have accomplished our aim“. Since those who perform rituals do not understand (the truth) because of attachment, therefore they sink down, wretched, when their worlds (i.e. the fruits of their merit) are exhausted.

#### 10 These deluded men, regarding sacrifices and works of merits as most important, do not know any other other good. Having enjoyed in the high place of heaven won by good deeds, they enter again this world or a still lower one.

#### 11 But those who practise austerity and faith in the forest, the tranquil knowers who live the life of mendicant, depart freed from sin, through the door of the sun to where dwells the immortal, imperishable person.

### Brahma Knowledge to be sought from a teacher

#### 12 Having scrutinized the worlds won by works, let a Brahmana arrive at non-attachment. The (world) that is not made is not (won) by what is done. For the sake of this knowledge, let him only approach, with sacrificial fuel in hand, a teacher who is learned in the scriptures and established in Brahman.

#### 13 Unto him who has approached in due form, whose mind is tranquil and who has attained peace, let the knowing (teacher) teach in its very truth that knowledge about Brahman by which one knows the Imperishable person, the true.

## Mundaka 2 – Section 1

### The Doctrine of Brahman – Atman

#### 1 This is the truth. As from a blazing fire, sparks of like form issue forth by thousands, even so, O beloved, many kinds of beings issue forth from the immutable and they return thither too.

#### 2 Divine and formless is the person. He is without and within, unborn, withour breath and without mind, pure and higher than the highest immutable.

#### 3 From him are born life, mind, all the sense-organs (also) ether, air, light, water and earth, the supporter of all.

#### 4 Fire is His head, his eyes are the sun and the moon, the regions of space are His ears, His speech the revealed Vedas; air is His life and His heart the world. Out of his feet (the earth) is born ; indeed He is the self of all beings.

#### 5 From him (proceeds) fire whose fuel is the sun; from moon, the rain; herbs on the earth. (nourished by them) the male fire pours seed in the female, thus are creatures produced from the person.

#### 6 From him are born rg (verses), the saman (chants), the yajus (formulas), the rites of initiation, all the sacrifices, ceremonies and sacrificial gifts, the year too, and the sacrificer, and the worlds where the moon purifies and the sun (shines).

#### 7 From him also the gods are born in manyfold ways, the celestials, men, cattle, birds, the in-breath and the out-breath, rice and barley, austerity, faith, truth, chastity and the law.

#### 8 From him come forth the seven life-breaths, the seven flames, their fuel, the seven oblations, these seven worlds in which move the life-breaths, seven and seven which dwell in the secret place (of the heart).

#### 9 From him, all seas and the mountains, from him flow riverso f every kind; from him are all herbs and their juice too; by which, together with the elements, the inner soul is upheld.

#### 10 The person himself is all this, work, austerity and Brahma beyond death. He who knows that which is set in the secret place (of the heart), he, here on earth, O beloved, cuts asunder the knot of ignorance.

## Mundaka 2 – Section 2

### The Supreme Brahman

#### 1 Manifest, well-fixed, moving, verily, in the secret place (of the heart) such is the great support. In it is centered all this which moves, breathes and winks. Know that as being, as non-being, as the supreme object to be desired, as the highest beyond reach of man’s understanding.

#### 2 What is luminous, what is subtler that the subtle, in which are centered all the worlds and those that dwell in them, that is the imperishable Brahman. That is life, that is speech and mind, That is true, that is immortal, O beloved, that is to be known, know (that).

#### 3 Taking as the bow the great weapon of the Upanishads, one should place in it the arrow sharpend by meditation. Drawing it with a mind engaged in the contemplation oft hat (Brahman), O beloved, know that Imperishable Brahman as the target.

#### 4 The syllable aum is the bow: one’s self, indeed, is the arrow. Brahman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target)

#### 5 He in whom the sky, the earth and the interspace are woven as also the mind along with all the vital breaths, know him alone as the one self. Dismiss other utterances. This is the bridge to immortality.

#### 6 Where the arteries of the body are brought together like the spokes in the centre of a wheel, within it (this self, moves about) becoming manifold. Meditate on aum as the self. May you be succesful in crossing over to the farther shore of darkness.

#### 7 He who is all-knowing, all-wise, whose is this greatness on the earth, in the divine city of Brahma, in the ether (of the heart) is that self-established.

#### 8 He consists of mind and is the leader of life and body and is seated in food (i.e. the body) controlling the heart. The wise perceive clearly by the knowledge (of Brahman) the blissful immortal which shines forth.

#### 9 The knot of the hart is cut, all doubts are dispelled and his deeds terminate, when He is seen – the higher and the lower.

### The Self-Luminous Light of the World

#### 10 In the highest golden sheat is Brahman without stain, without parts; Pure is it, the light of lights. That is what the knowers of self know.

#### 11 The sun shines not there, nor the moon and stars, these lightnings shine not, where then could this fire be? Every thing shines only after that shining light. His shining illumines all this world.

#### 12 Brahman, verily, is this immortal. In front is Brahman, behind is Brahman, to the right and to the left. It spreads forth below and above. Brahman, indeed, is this universe. It is the greatest.

## Mundaka 3 – Section 1

### Recognition of the Lord as Compassion

#### 1 Two birds, companions (who are) always united, cling to the self-same tree. Of these two, the one eats the sweet fruit and the other looks on without eating.

#### 2 On the self-same tree, a person immersed (in the sorrows of the world) is deluded and grieves on account of his helplessness. When he sees the other, the Lord who is worhipped and his greatness, he becomes freed from sorrow.

#### 3 When a seer sees the creator of golden hue, the Lord, the Person, the source of Brahma, then being a knower, shaking off good and evil and free from stain, he attains supreme equality with the lord.

#### 4 Truly it is life that shines forth in all beings. Knowing him, the wise man does not talk of anything else. Sporting in the self, delighting in the self, performing works, such a one is the greatest of the knowers of Brahman.

#### 5 This self within the body, of the nature of light and pure, is attainable by truth, by austerity, by right knowledge, by the constant (practice) of chastity. Him, the ascetics with their imperfections done away, behold.

#### 6 Truth alone conquers, not untruth. By truth is laid out the path leading to the gods by which the sages who have their desires fulfilled travel to where ist hat supreme abode of truth.

#### 7 Vast, divine, of unthinkable form, subtler that the subtle. It shines forth, farther than the far, yet here near at hand, set down in the secret palce (of the heart) (as such) even here it is seen by the intelligent.

#### 8 He is not grasped by the eye nor even by speech nor by other sense-organs, nor by austerity nor by work, but when one’s (intellectual) nature is purified by the light of knowledge then alone he, by meditation, sees Him who is without parts.

#### 9 The subtle self is to be known by thought in which the senses in five different forms have centered. The whole of men’s thought is pervaded by the senses. When it (thought) is purified, the self shines forth.

#### 10 Whatever world a man of purified nature thinks of in his mind and whatever desires he desires, all these worlds and all these desires he attains. Therefore, let him who desires prosperity worship the knower of the self.

## Mundaka 3 – Section 2

### Desire the Cause of Re-Birth

#### 1 He knows that supreme abode of Brahman, wherein founded, the world shines brightly. The wise men, who, free from desires, worship the Person, pass beyond the seed (of rebirth).

#### 2 He who entertains desires, thinking oft hem, is born (again) here and there in account of his desires. But of him who has his desire fully satisfied, who is a perfected soul, all his desires vanish even here (on earth).

#### 3 This self cannot be attained by instruction nor by intellectual power nor even through much hearing. He is to be attained by the one whom (the self) chooses. To such a one the self reveals his own nature.

#### 4 This self cannot be attained by one without strengt nor through heedlessness nor through austerity without an aim. But he who strives by these means, if he is a knower, this self of his enterst he abode of Brahman.

### The Nature of Liberation

#### 5 Having attained Him, the seers (who are) satisfied with their knowledge (who are) perfected souls, free from passion, tranquil, having attained the omnipresent (self) on all sides, thise wise, with concentrated minds, enter into the All itself.

#### 6 The ascetics who have ascertained well the meaning of the Vedanta knowledge, who have purified their natures through the path of renunciation, they (dwelling) in the worlds of Brahma, at the end of time, being one with the immortal, are all liberated.

#### 7 Gone are the fifteen parts to their (respective) supports (the elements) and all the gods (the sense organs) into their corresponding deities. One’s deeds and the self, consisting of understanding, all become one in the Supreme Immutable Being.

#### 8 Just as the flowing rivers disappear in the ocean casting off name and shaoe, even so the knower, freed from name and shape, attains to the divine person, higher than the high.

#### 9 He, verily, who knows the Supreme Brahman becomes Brahman himself. In his family, no one who does not know Brahman, will be born. He crosses over sorrow. He crosses over sins. Liberated from the knots of the secret place (of the heart), he becomes immortal.

#### 10 This very (doctrine) is declared in the verse. Those who perform rites, who are learned in scriptures, who are well-established in Brahman, who offer of themselves oblations to the sole seer (a form of fire) with faith, to them alone one may declare this knowledge of Brahman (to them alone), by whom the rite of carrying fire) on the head has been performed, according to rule.

#### 11 This is the truth. The seer Angiras declared it before. Let none who has not performed the rite read this. Salutation to the great seers. Salutation to the great seers.

# Mandukya Upanishad

## The Significance of AUM

### 1 *Aum*, this syllable is all this. An explanation of that (is the following). All that is the past, the present and the future, all this is only the syllable *aum*. Ant whatever else there is beyond the threefold time, that too is only the syllable *aum*.

### 2 All this is, verily, *Brahman*. This self is *Brahman*. This same self has four quarters.

**Ayam atma brahma | This self (atman) is brahman | Dieser Atman is Brahman**

### 3 The first quarter is Vaisvanara, whose sphere (of activity) is the waking state, who cognizes external objects, who has seven limbs and nineteen mouth and who enkoys (experiences) gross (material) objects.

### 4 The second quarter is taijasa, whose sphere (of activity) is the dream state, who cognizes internal objects, who has seven limbs and nineteen mouth, and who enjoys (experiences) the subtle objects.

### 5 Where one, being fast asleep, does not desire any desire whatsoever and does not see any dream whatsoever, that is deep sleep. The third quarter is prajna, whose sphere (of activity) is the state of deep sleep, who has become one, who is verily, a mass of cognition, who is full of bliss and who enjoys (experiences) bliss, whose face is thought.

### 6 This is the lord of all, this is the knower of all, this is the inner controller ; this is the source of all ; this is the beginning and the end of beings.

### 7 (Turiya is) not that which cognizes the internal (objects), not which cognizes the external (objects), not what cognizes both of them, not a mass of cognition, not cognitive, not non-cognitive. (It is) unseen, incapable of being spoken of, ungraspable, without any distinctive marks, unthinkable, unnameable, the essence of the knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual, such, they think, is the fourth quarter. He is the self ; he is to be known.

### 8 This is the self, which is of the nature of the syllable *aum*, in regard to its elements. The quarters are the elements, the elements are the quarters, namely the letter *a*, the letter *u* and the letter *m*.

### 9 Vaisvanara, whose sphere (of activity) is the waking state, is the letter a, the first element, either from the root *ap* to obtain or from being the first. He who knows this, obtains, verily, all desires, also, he becomes first.

### 10 Taijasa, whose sphere (of activity) is the dream state, is the letter *u*, the second element, from exaltation or intermediateness. He who knows this exalts, verily, the continuity of knowledge and he becomes equal ; in his family is born no one who does not know *Brahman*.

### 11 Prajna, whose sphere (of activity) is the state of deep sleep is the letter m, the third element, either from the root mi, to measure, or because of merging. He who knows this measures (knows) all this and merges also (all this in himself)

### 12 The fourth is that which has no elements, which cannot be spoken of, into which the world is resolved, benign, non-dual. Thus the syllable aum is the very self. He who knows it thus enterst he self with the self.

# Mandukya Karika (Gaudapada)

## Section 1

### 1 Visva experiences the external things and is all-pervading; but Taijasa experiences the internal things ; similarly Prajna is a mass of consciousness. It is but the same entity that is thought of in three ways.

### 2 Visva is met with in the right eye which is his place of experience. But Taijasa is inside the mind. Prajna is in the space within the heart. In three ways he exists in the body.

### 3 Visva ever enjoys the gross; Taijasa enjoys the subtle ; and similarly Prajna enjoys bliss. Know enjoyment to be threefold.

### 4 The gross satisfies Visva, and the subtle satisfies Taijasa. And so also joy satisfies Prajna. Know enjoyment to be threefold.

### 5 He who knows both of these – viz the enjoyment that there is in the three states, and that which is declared to be the enjoyer there – does not become affected even while enjoying.

### 6 It is a well-established fact that origination belongs to all entities that have existence. Prana creates all (objects) ; Purusa creates separately the rays of consciousness (that are the living creatures).

### 7 Others steeped in cognition about creation consider origination as an exuberance (of God), while by others it is imagined that creation is comparable to dream or magic.

### 8 With regard to creation some have the firm conviction that creation is a mere will of the Lord. People engrossed in the thought of time (to wit, astrologers) consider that birth of beings is from time.

### 9 Some others say that creation is for the enjoyment (of God), while still others say that it is for (His) disport. But it ist he very nature of the Effulgent Being, (for) what desire can One have whose desire is ever fulfilled?

### 10 The unchanging non-dual One is the ordainer – the Lord – in the matter of eradicating all sorrows. The effulgent Turiya is held to be the all-pervasive source of all objects.

### 11 Those who, viz Visva and Taijasa, are held to be contitioned by cause and effect. Prajna is conditioned by cause. But both these do not exist in Turiya.

### 12 Prajna does not comprehend anthing – neither himself nor others, neither truth nor falsehood. But that Turiya is for ever everything and the witness.

### 13 Non-perception of duality is common to both Prajna and Turiya. Prajna is endued with sleep that is a causal state. But in Turiya that sleep does not exist.

### 14 The earlier two are endued with dream and sleep, but Prajna is endued with dreamless sleep. People of firm conviction do not see either sleep or dream in Turiya.

### 15 Dream belongs to one who sees falsely, and sleep to one who does not know Reality. When the two errors of these two are removed, one attains the state that is Turiya.

### 16 When the individual, sleeping under the influence of beginningless Maya, is awakened, then he realizes the birthless, sleepless, dreamless, non-dual (Turiya).

### 17 It is beyond question that the phenomenal world would cease to be i fit had any existence. All this duality that is nothing but Maya, is but non-duality in reality.

### 18 Diversity would disappear if it had been imagined by anyone. This kind of talk is for the sake of (making) instruction (possible). Duality ceases to exist after realization.

### 19 When the identity of Visva with the letter a is intended, (that is to say) when Visva’s identity with a letter is apprehended, the similarity of being the first, as well as the similarity of all-pervasiveness, emerges in view.

### 20 In the matter of comprehending Taijasa as identified with u, that ist o say, when Taijasa’s identity with a letter is apprehended, the similarity of excellence is clearly seen, and intermediacy also is equally clear.

### 21 In the matter of Prajna’s identity with the letter m, that is to say, when Prajna’s identity with a letter is apprehended, the similarity of being a measure is seen to emerge plainly, and so also does the similarity of absorption.

### 22 He, the great sage, who knows with firm conviction the common similarities in the three states is worthy of adoration and salutation by all beings.

### 23 The letter a leads to Visva; so also the letter u leads to Taijasa; and the letter m, again, leads to Prajna. (When Prajna disappears) in that (Om) which is free from the letters, there remains no attainment.

### 24 One should know Om, quarter by quarter ; (for) there is no doubt that the quarters (of the Self) are the letters (of Om). Having known Om, quarter by quarter, one should not think of anything whatsoever.

### 25 One should concentrate one’s mind on Om, (for) Om is Brahman, beyond fear. For a man, ever fixed in Brahman, there can be no fear anywhere.

### 26 Om is surely the inferior Brahman; and Om is considered to be the superior Brahman. Om is without cause, without inside and outside, and without effect; and it is undecaying.

### 27 Om is indeed the beginning, middle, and end of everything. Having known Om in this way indeed one attains immediately (identity with the Self).

### 28 One should know Om, to be God seated in the hearts of all. Meditating on the all-pervasive Om, the intelligent man grieves no more.

### 29 The Om, without measures and possessed of infinite dimension, is the auspicious entity where all duality ceases. He by whom Om is known, is the real sage, and not so is any other man.

## Section 2

### 1 The wise declare the falsity of all objects in a dream because of the location of the objects inside (the body) and by reason of (the space) being small.

### 2 Besides, one does not see places by going there, for the time is not long enough. Moreover, every dreamer, when awakened, does not continue in that place (of dream).

### 3 Besides, the absence of chariot etc. is heard of in the Upanisad from the standpoint of logic. They say that the falsity arrived at thus (by logic) is reiterated by the Upanisad in the context of dream.

### 4 As the dream-objects are unreal in a dream, so also, because of that very reason, the objects in the waking state are unreal. But objects (in the dream state) differ because of existence inside (the body) and because of smallness (of space).

### 5 Inasmuch as the diverse things are (found to be) similar on the strength of the familiar ground of inference, the wise say that the dream and the waking state are one.

### 6 That which does not exist in the beginning and the end is equally so in the present (i.e. in the middle). Though they are on the same footing with the unreal, yet they are seen as though real.

### 7 Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end they are rightly held to be unreal.

### 8 The unique attribute is a mere attribute of the experiences in a particular state, as it is in the case of the dwellers in heaven. This he experiences by going there, just as one, well informed, does in this world.

### 9 Even in the dream state itself, anything imagined by the inner consciousness is unreal, while anything experienced by the outer cosciousness is real. (But) both these are seen to be false.

### 10 Even in the waking state, whatever is imagined by the inner cosciousness is false and whatever is perceived by the outer consciousness is true. It is reasonable that both these should be unreal.

### 11 If all objects in both the states be unreal, who apprehends these objects and who indeed is their creator?

### 12 The self-effulgent Self imagines Itself through Itself by the power of Its own Maya. The Self Itself cognizes the objects. Such is the definite conclusion of Vedanta.

### 13 The Lord manifests diversely the mundane things existing in the mind. Turning the mind outward, He creates the well-defined things (as well as undefined things). Thus does the Lord imagine.

### 14 Things that exist internally as long as the thought lasts and things that are externally related to two points of time, are all imaginations. Their distinction is not caused by anything else.

### 15 Those objects that appear indistinct inside the mind, and those that appear vivid outside, are all merely created by imagination. Their distinction is to be traced to the difference in the organs of perception.

### 16 First He imagines the individual (soul) and the He imagines the different objects, external and mental. The individual gets his memory in accordance with the kind of thought-impressions he has.

### 17 As a rope whose nature has not been well ascertained is imagined in the dark to be various things like a snake, a line of water, etc., so also is the Self imagined variously.

### 18 As illusion (on the rope) ceases and the rope alone remains when the rope is ascertained to be nothing but the rope, so also ist he ascertainment about the Self.

### 19 (This Self) is imagined to be the infinite objects like Prana (the vital force) etc. This is the Maya oft hat self-effulgent One, by which He Himself is deluded.

### 20 Those who know Prana consider Prana (to be the reality). The knowers of the elements consider the elements to be so, the knowers of the qualities (gunas) cling to the qualities, and the knowers of the categories swear by them.

### 21 The knowers of the quarters (viz Visva, Taijasa, and Prajna) consider the quarters to be the reality. The knowers of the sense-objects consider the sense-objects to be so. According to the knowers of the worlds, the worlds constitute reality. And the worshippers of the gods stand by the gods.

### 22 The vedic scholars ascribe reality to the Vedas, while the sacrificers ascribe this to the sacrifices. Those acquainted with the enjoyer consider it to be the reality, whereas those conversant with the enjoyable things consider them to be so.

### 23 People conversant with the subtle consider reality also to be so, while others dealing with the gross consider it to be so. The worshippers of God with forms consider reality as possessed of forms, whereas those who swear by formlessness call it a void.

### 24 The calculators of time (the astrologers) call it time. The knowers of the directions consider them real. The dabblers in theories accept these to be so. And the knowers of the universe consider the (fourteen) worlds to be so.

### 25 The knowers of the mind call it the Self, whereas the knowers of intelligence take it for the reality. The knowers of ideas consider them to be the reality. And the knowers of virtue and vice attribute reality to them.

### 26 Some say that reality is constituted by twenty-five principles, while others speak of twenty-six. Some say that it consists of thirty-one categories, while according to others they are infinite.

### 27 Adepts in human dealings say that the people (that is to say, people’s pleasures) are the real things. Persons conversant with the stages of life hold those to be the reality. The grammarians hold the view that words belonging to the masculine, feminine, and neuter genders are the reality; while others know reality to be constituted by the higher and lower (Brahman).

### 28 People conversant with creation call creation to be the reality. The knowers of dissolution call it dissolution. The knowers of subsistence call it subsistence. All these ideas are for ever imagined on the Self.

### 29 Anyone to whim a teacher may show a particular object (as the reality) sees that alone. And that thing, too, protects him by becoming identified with him. That absorption leads to his self.identity (with the object of attention).

### 30 Through these things that are (really) non-different (from the Self), this One is presented as though really different. He who truly knows this grasps (the meaning of the Vedas) without any hesitation.

### 31 Just as dream and magic are seen to be unreal, or as is a city in the sky, so also is this whole universe known to be unreal from the Upanisads by the wise.

### 32 There is no dissolution, no origination, none in bondage, none striving or aspiring for salvation, and none liberated. This is the highest truth.

### 33 This Self is imagined to be the unreal things and also to be non-dual; and these perceived things are also imagined on the non-dual Self. Therefore non-duality is auspicious.

### 34 This world, when ascertained from the standpoint of its essential nature, does not exist as different. Nor does it exist in its own right. Nor do phenomenal things exist as different or non-different (from one another or from the Self). This is what the knowers of Truth understood.

### 35 This Self that is beyond all imaginations, free from diversity of this phenomenal world, and non-dual, has been seen by the contemplative people, versed in the Vedas and unafflicted by desire, fear, and anger.

### 36 Therefore, after knowing it thus, one should fix one’s memory on (i.e. continuously think of) non-duality. Having attained the non-dual, one should behave in the world as though one were dull-witted.

### 37 The mendicant should have no appreciation or greetings (for others), and he should be free from rituals. He should have the body and soul as his support, and he should be dependent on circumstances.

### 38 Examining the Reality in the context of the individual and in the external world, one should become identified with Reality, should have his delight in Reality, and should not deviate fro Reality.

## Section 3 – Advaita Prakaranam

### 1 The aspirant, betaking himself to the devotional exercises, subsists in the conditional Brahman. All this was but the birthless Brahman before creation. Hence such a man is considered pitiable (or narrow in his outlook).

### 2 Hence I shall speak oft hat (Brahman) which is free from limitation, has no birth, and is in a state of homogeneity ; and listen how nothing whatsoever is born in any way, though it seems to be born.

### 3 Since the Self is referred to as existing in the form of individual souls in the same way as space exists in the form of spaces confined within jars, and since the Self exists in the form of composite things just as space exists as jars etc., therefore in the matter of birth this is the illustration.

### 4 Just as the space confined within the jars etc. merge completely on the disintegration of the jars etc., so do the individual souls merge here in this Self.

### 5 Just as all the spaces confined within the various jars are not darkend when one of the spaces thus confined becomes contaminated by dust, smoke, etc., so also is the case with all the individuals in the matter of being affected by happiness etc.

### 6 Though forms, actions, and names differ in respect of the the differences (in the spaces created by jars etc.), yet there is no multiplicity in space. So also is the definite conclusion with regard to the individual beings.

### 7 As the space within a jar is neither a transformation nor a part of space (as such), so an individual being is never a transformation nor a part of the supreme Self.

### 8 Just as the sky becomes blackend by dust etc. to the ignorant, so also the Self becomes tarnished by impurities to the unwise.

### 9 The Self is not dissimilar to space in the matter of Its death and birth, as well as Its going and coming, and existence in all the bodies.

### 10 The aggregates (of bodies and senses) are all projected like dream by the Maya of the Self. Bei t a question of superiority or equality of all, there is no logical ground to prove their existence.

### 11 It has been amply elucidated (by us) on the analogy of space, that the individual living being that conforms to the the soul of its sheaths, counting from that constituted by the essense of food, which have been fully dealt with in the Taittiriya Upanisad, is none other than the supreme Self.

### 12 As it is demonstrated that space in the eart and the stomach is but the same, similarly in the Madhu-Brahmana the supreme Brahman is revealed as the same with reference to the different dual contexts.

### 13 The fact that the non-difference of the individual and the supreme Self is extolled by a statement of their identity, and the fact that diversity is condemned, become easy of comprehension from this point of view alone.

### 14 The separateness of the individual and the supreme Self that has been declared (in the Vedic texts) earlier than (the talk of) creation (in the Upanisads), is only in a secondary sense that keeps in view a future result (viz unity); for such separateness is out of place in its primary sense.

### 15 The creation that has been multifariously set forth with the help of the examples of earth, gold, sparks etc., is merely by way of generating the idea (of oneness); but there is no multiplicity in any way.

### 16 There are three stages of life – inferior, intermediate, and superior. This meditation is enjoined fort hem out of compassion.

### 17 The dualists, confirmed believers in the methodologies establishing their own conclusions, are at loggerheads with one another. But this (non-dual) view has no conflict with them.

### 18 Non-duality is the highest Reality, since duality is said to be a product of it. But fort hem there is duality either way. Therefore this view (of ours) does not clash (with theirs).

### 19 This birthless (Self) becomes differentiated verily through Maya, and it does so in no other way than this. For should It become multiple in reality, the immortal will undergo mortality.

### 20 The talkers vouch indeed for the birth of that very unborn, positive entity. But how can a positive entity that is unborn and immortal undergo mortality?

### 21 The immortal cannot become mortal. Similarly the mortal cannot become immortal. The mutation of one’s nature will take place in no way whatsoever.

### 22 How can an immortal entity continue to be changeless from the standpoint of one according to whom a positive object which is immortal by nature can pass into birth, it being a product (according to him)?

### 23 Vedic texts are equally in evidence with regard to creation in reality and through Maya. That which is ascertained (by the Vedas) and is supported by reasoning can be the meaning, and nothing else.

### 24 Since it is stated (in the Vedas), „There is no diversity here“, and „The Lord, on account of Maya, (is perceived as manifold)“, „(the Self) without being born (appears to be born in various ways)“, it followst hat He is born on account of Maya alone.

### 25 From the refutation of (the worship of) Hiranyagarbha, it followst hat creation is negated. By the text, „who should bring him forth=“, is ruled out any cause.

### 26 Since by taking the help of incomprehensibility (of Brahman) as a reason, all that was explained earlier ( as a means for the knowledge of Brahman) is negated by the text, „This Self is that which has been described as „Not this, not this““, therefore the birthless Self becomes self-revealed.

### 27 Birth of a thing that (already) exists can reasonably be possible only through Maya and not in reality. For one who holds that things take birth in a real sense, there can only be the birth of what is already born.

### 28 There can be no birth for a non-existent object either through Maya or in reality, fort he son of a barren woman is born neither through Maya nor in reality.

### 29 As in dream the mind vibrates, as though having dual aspects, so in the waking state the mind vibrates as though with two facets.

### 30 There is no doubt that in dream, the mind, though one, appears in dual aspects; so also in the waking state, the mind, though one, appears to have two aspects.

### 31 All this that there is – together with all that moves or does not move – is perceived by the mind (and therefore all this is but the mind) ; for when the mind ceases to be the mind, duality is no longer perceived.

### 32 When following the instruction of scriptures and the teacher, the mind ceases to think as a consequence of the realization of the Truth that is the Self, then the mind attains the state of not being the mind; in the absence of things to be perceived, it becomes a non-perceiver.

### 33 They say that the non-conceptual knowledge, which is birthless, is non-different from the knowable (Brahman). The knowledge that has Brahman for its content is birthless and everlasting. The birthless (Self) is known by the birthless (knowledge).

### 34 The behavior that the mind has when it is under control, free from all ideation, and full of discrimination, should be particularly noted. The behavior of the mind in deep sleep is different and is not similar to that (of the controlled mind).

### 35 For that mind loses itself in sleep, but does not lose itself when under control. That very mind becomes the fearless Brahman, possessed of the light of Consciousness all around.

### 36 Brahman is birthless, sleepless, dreamless, nameless, formless, ever effulgent, everything, and a knower. (With regard to It) there is not the least possibility of ceremony.

### 37 The Self is free of all sense-organs, and is above all internal organs. It is supremely tranquil, eternal effulgence, divine absorption, immutable, and fearless.

### 38 There can be no acceptance or rejection where all mentation stops. Then knowledge is established in the Self and is unborn, and it becomes homogeneous.

### 39 The Yoga that is familiarly referred to as „contactless“ is difficult to be comprehended by anyone of the Yogis. For those Yogis, who apprehend fear where there is no fear, are afraid of it.

### 40 For all these Yogis, fearlessness, the removal of misery, knowledge (of the Self), and everlasting peace are dependent on the control of the mind.

### 41 Just as an ocean can be emptied with the help of the tip of a blade of Kusa grass that can hold just a drop, so also can the control of the mind be brought about by absence of depression.

### 42 With the help of that proper process one should bring under discipline the mind that remains dispersed amidst objects of desire and enjoyment; and one should bring it under control even when it is in full peace in sleep, for sleep is as bad as desire.

### 43 Constantly remembering that everything is full of misery, one should withdraw the mind from the enjoyment arising out of desire. Remembering ever the fact that the birthless Brahman is everything, one does not surely perceive the born (viz the host of duality).

### 44 One should wake up the mind merged in deep sleep; one should bring the dispersed mind int tranquility again; one should know when the mind is tinged with desire (and is in a state of latency). One should not disturb the mind established in equipoise.

### 45 One should not enjoy happiness in that state, but one should become unattached through the use of discrimination. When the mind, established in steadiness, wants to issue out, one should concentrate it with diligence.

### 46 When the mind does not become lost nor is scattered, when it is motionless and does not appear in the form of objects, then it becomes Brahman.

### 47 That highest Bliss is located in one’s own Self. It is quiescent, coexistent with liberation, beyond description, and birthless. And since It is identical with the unborn knowable (Brahman), they call It the Omniscient (Brahman).

### 48 No individual being, whichsoever, takes birth. It has no source (of birth). This (Brahman) is that highest Truth where nothing whatsoever takes birth.

## Section 4

### 1 I bow down to the One who is the chief among all persons, who has known fully the souls resembling (infinite) sky, through his knowledge that is comparable to space and is non-different from the object of knowledge.

### 2 I bow down to that Yoga that is well known as free from relationships, joyfull to all beings, beneficial, free from dispute, non-contradictory, and set forth in the scriptures.

### 3 Only some discoutants postulate the birth of a (pre-) existing thing. Other wise ones, while disputing themselves, postulate the birth of what does not pre-exist.

### 4 A thing that already exists does not pass into birth; and a thing that does pre-exist cannot pass into birth. These people, while disputing thus, are really non-dualists, and they thus reveal the absence of birth.

### 5 We approve the birthlessness that is revealed by them; we do not quarrel with them (O disciples), understand this (philosophy) that is free from dispute.

### 6 The talkers verily vouch for the birth of an unborn positive entity. But how can a positive entity that is unborn and immortal undergo mortality?

### 7 The immortal can not become mortal. Similarly the mortal cannot become immortal. The mutation of one’s nature will take place in no way whatsoever.

### 8 How can an immortal entity continue to be changeless from the standpoint of one according to whom a positive entity which is immortal by nature can pass into birth, it being a product (according to him)?

### 9 By the word „nature“ is to be understood that which is permanently acquired, or is intrinsic, instinctive, non-produced, or unchanging in its character.

### 10 All souls are intrinsically free from old age and death. But by imagining senility and death, and being engrossed in that thought, they deviate (from their nature).

### 11 The cause must undergo birth according to one who holds that the cause itself is the effect. How can a thing be birthless that takes birth, and how can it be eternal when it can be subject to (partial) disintegration?

### 12 If (according to you) the effect be non-different from the cause, then on that account the effect, too, is birthless. And if that be so, how can your cause be still eternal, it being non-different from its effect which is subject to birth.

### 13 That disputant has certainly no supporting illustration who holds that the effect is produced out of an unborn cause. If the produced effect is held to be born out of another born thing, that, too, leads to no solution.

### 14 How can beginninglessness be declared for cause and effect by those (disputants) according to whom the effect is the origin of the cause and the cause the origin of the effect.

### 15 Just as a father may be born of a son, so also may birth be a possibility according to those (disputants) who admit that the effect is the source of the cause and the cause is the source of the effect.

### 16 A sequence has to be found out by you in the birth of cause and effect. For should they originate together, there can be no causal relation, as between the two horns of a cow.

### 17 Iy your cause has to come out of an effect, it can have no right to recognition. How will a cause, which is not established as such, priduce a result?

### 18 If the subsistence of the cause is dependent on the effect, and the subsistence of the effect is dependent on the cause, then which of the two has existence earlier, with relation to which the other may emerge?

### 19 Your inability to answer this will amount to your ignorance, or there will be falsification of the sequence (asserted by you). Thus indeed is highlighted in every way the absence of birth by the learned ones.

### 20 What is known as an illustration of the seed and the sprout is ever on an equal footing with the (unproved) major term. For an illustration that is as unproved as the major term is not applied for establishing the relation of the major term with the minor term.

### 21 The ignorance of the precedence and succesion is a pointer to beginninglessness itself. For if it be a fact that a thing takes birth, why is not its cause apprehended?

### 22 A thing, whatsoever it may be, is born neither of itself, nor of something else, (nor of both together). Nothing whatsoever is born that (already) exists, does not exist, or both exists and does not exist.

### 23 A cause is not born of a beginningless effect; nor does an effect naturally come out (of a beginningless cause). (Cause and effect are thus birthless) for a thing that has no cause, has certainly no birth.

### 24 (We have to admit) that knowledge has its objects, since a contrary supposition leads to an annihilation of duality. And the existence of objects, as supported by the opposite systems of thought, is also admitted from the fact of the experience of pain.

### 25 In accord with the perception of its cause, knowledge is supposed to be based on external objects. But from the standpoint of reality, it is held that the external cause is no cause.

### 26 Consciousness has no contact with objects; so also it has certainly no contact with appearances of objects. For according to the reasons adduced, an object is not separate from the awareness.

### 27 Consciousness does not ever come in contact with the external objects in all the three states. There being no external objects, how can there be any baselss, false apprehension of it?

### 28 Hence consciousness has no birth, and things perceived by it do not pass into birth. Those who perceive the birth of that consciousness, may as well see footmarks in space itself.

### 29 It is the birthless that (according to the disputants) takes birth. Since birthlessness is its very nature, therefore, the transmutation of (this) nature can take place in no way whatsoever.

### 30 Moreover, if the world be beginningless, ist termination will not be achieved. And there will be no eternality for Liberation that has a beginning.

### 31 That which does not exist in the beginning and the end, is equally so in the middle. Though they are similar to the unreal, yet they are seen as though real.

### 32 Their utility is contradicted in dream. Therefore from the fact of their having a beginning and an end, they are rightly held to be unreal.

### 33 All entities are unreal in dream, since they are seen within the body. How can there be a vision of creatures within this narrow space here?

### 34 It is not proper to hold that dream objects are experienced by reaching them, since the requisite time involved in the journey is lacking. Moreover, nobody, on waking up, continues in the place of dream.

### 35 Having conferred with friends and others (in dream) one does not get confirmation when awake. And whatever one acquired in dream, one does not see it after waking up.

### 36 Moreover the body (seen) in a dream is unsubstantial, since another body is seen (to exist). As it is the case with the body, so is everything perceived through consciousness and is (therefore) unsubstantial.

### 37 Since a dream is experienced like the waking state, the former is held to be result of the latter. In reality, however, the waking state is admitted to be true for that dreamer alone, it being the cause of his dream.

### 38 Since origination is not a well-established fact, it is declared (by the Upanisads) that everything is birthless. Moreover, there is no origination, in any way whatsoever, of any non-existing thing from an existing one.

### 39 Having seen some unreal thing in the waking state and being emotionally affected, one sees it in dream also. And having even seen some unreal thing in dream, one does not see it in waking state.

### 40 There is no unreal thing that has an unreality as its cause; similarly there is no unreal thing that has a reality as its cause. Moreover, there is no existing thing that has another existing thing as its cause. How can there be an unreal thing that is produced out of something real?

### 41 As some one, owing to lack of discrimination, may in the waking state, be in contact with unthinkable objects, fancying them to be real, so also in dream, one sees the objects in that dream alone, owing to want of discrimination.

### 42 Instruction about creation has been imparted by the wise for the sake of those who, from the facts of experience and adequate behaviour, vouch for the existence of substantiality, and who are ever afraid of the birthless entity.

### 43 For those who, being afraid of the Unborn, deviate from the true path by relying on their experience of duality, the faults arising from acceptance of creation will not bear fruit ; and the fault, too, will be insignificant.

### 44 As an elephant conjured up by magic is called an elephant by depending on perception and adequate behavior, so from the facts of perception and adequate behavior a thing is said to be existing.

### 45 It is Consciousness – birthless, motionless and non-material, as well as tranquil and non-dual – which has the semblance of birth, appears to move, and stimulates a substance (possessed of qualities).

### 46 Thus Consciousness has no birth; thus are the souls considered to be birthless. Those who know thus indeed, do not fall into calamity.

### 47 As the movement of a firebrand appears to be straight or crooked, so is it the vibration of Consciousness that appears to be the knower and the known.

### 48 As the firebrand, when not in motion, becomes free from appearances and birth, so Consciousness, when not in vibration, will be free from appearances and birth.

### 49 When the firebrand is in motion, the appearances do not come to it from anywhere else. Neither do they go anywhere else from the firebrand when it is at rest, nor do they (then) enter into it.

### 50 They did not issue out of the firebrand, by reason of their unsubstantiality. With regard to Consciousness also the appearances must be of a similar kind, for as an appearance there is no distinction.

### 51 When Consciousness is in vibration, the appearances do not come to It from anywhere else. Neither do they go anywhere else from Consciousness when It is at rest, nor do they (then) enter into It.

### 52 They did not issue out of Consciousness, by reason of their unsubstantiality; fort he are ever beyond comprehension, being without any relation of cause and effect (with Consciousness).

### 53 A substance can be the cause of a substance, and one thing can be the cause of another different from itself. But the souls can be considered neither as substances nor as something different from other things.

### 54 In this way the external entities are not the products of Consciousness; nor is Consciousness a product of external entities. Thus the wise confirm the birthlessness of cause and effect.

### 55 Cause and effect spring into being so long as there is mental preoccupation with cause and effect. There is no origination of cause and effect when the engrossment with cause and effect becomes attenuated.

### 56 As long as there is mental preoccupation with causality, so long does the worldly state continue. When engrossment with causality is exhausted, one does not attain the worldy state.

### 57 Everything seems to be born because of the empirical outlook; therefore there is nothing that is eternal. From the standpoint of Reality, everything is the birthless Self; therefore there is no such thing as annihilation.

### 58 The entities that are born thus are not born in reality. Their birth is as that of a thing through Maya (magic). And that Maya again has no reality.

### 59 As from a magical seed grows a sprout equally illusory – it being neither eternal nor destructible . just so is the logic (of birth and death) applicable in the case of objects.

### 60 With regard to all the birthless entities there can be no application of the words „eternal“ and „non-eternal“. No categorical statement can be made with regard to an entity where words do not apply.

### 61 As in dream Consciousness (cittam) vibrates as though having dual functions, so in the waking state Consciousness vibrates as though with two facets.

### 62 There is no doubt about that Consciousness, though one, appears in dream in dual aspects; so also in the waking state, Consciousness, though one, appears to have two aspects.

### 63 -64 The creatures – be they born from eggs or from moisture – which the experiencer of dream ever see as existing in all the directions, while he is roaming in the dreamland, are but objects of perception to the consciousness of the dreamer, and they do not exist apart from that consciousness. Similarly, this consciousness of the dreamer, is admitted to be only an object of perception to that dreamer.

### 65-66 The creatures – be they born from eggs or from moisture – which the experiencer of the waking state ever see as existing in all ten directions, while he is roaming in the places of the waking state, are but objects of perception to the consciousness of the man in the waking state, and they do not exist separately from consciousness. Similarly, this consciousness of the waking man is admitted to be only an object of perception to the waking man.

### 67 They are both perceptible to each other. (If the question arises), „Does it exist?“ the answer given is, „No“. Both o f them lack valid proof, and each is perceived merely because of a presupposition with the other.

### 68 As a creature seen in a dream undergoes birth and death, so also do all these creatures appear and disappear.

### 69 As a creature conjured up by magic undergoes birth and death, so also do all these creatures appear and disappear.

### 70 As a creature produced through medicines and charms undergoes birth and death, so also do all these creatures appear and disappear.

### 71 No creature whatsoever has birth, there is no source for it. This is that highest truth where nothing whatsoever is born.

### 72 This duality, possessed of subject and object, is a mere vibration of Consciousness. And Consciousness is objectless; hence It is declared to be eternally without relations.

### 73 That which exists because of a fancied empirical outlook, does not do so from the standpoint of absolute Reality. Anthing that may exist on the strength of the empirical outlook, engendered by other systems of thought, does not really exist.

### 74 Since in accordance with the conclusion arrived at in the scriptures of the other schools, the soul undergoes birth from the empirical point of view, therefore in pursuance oft hat fancied empirical view (it is said by the non-dualists that) the soul is birthless; but from the standpoint of absolute Reality, it is not even birthless.

### 75 There is in evidence a (mere) craving for false objects, (though) no duality is in existence there. Realizing the non-existence of duality, one becomes free from craving for false things, and one does not undergo birth.

### 76 When one does not perceive the superior, medium, and inferior causes, then Consciousness ceases to have birth. For how can there be any result when there is no cause?

### 77 The birthlessness that Consciousness attains when freed from causes is constand and absolute; for all this (viz duality and birth) was perceptible to Consciousness that had been birthless and non-dual (even before).

### 78 After realizing causelessness as the truth, and not accepting any separate cause, one attains the state of fearlessness that is free from sorrow and devoid of desire.

### 79 Since owing to a belief in the existence of unrealities, Consciousness engages Itself in things that are equally so (i.e.unreal), therefore when one has the realization of the absence of objects, Consciousness becomes unattached and turns back.

### 80 For then, to the Consciousness which has got detached and does not engage (in duality), there followst he state of inactivity. Since that is the object realized by the wise, therefore that is the real equipoise, and that is birthless and non-dual.

### 81 This becomes birthless, sleepless, dreamless, and self-luminous. For this Entity is ever effulgent by Its very nature.

### 82 Because of the passion for any object, whatever it be, that Lord becomes ever covered up easily, and He is at all times uncovered with difficulty.

### 83 By asserting that the Self „exists“, „does not exist“, „exists and does not exist“, or again, „does not exist, does not exist“, the non-discriminating man does certainly cover It up through ideas of changeability, unchangeability, both changeability and unchangeability, and nonexistence.

### 84 These are the four alternative theories, through a passion for which the Lord remains ever hidden. He who sees the Lord as untouched by these is omniscient.

### 85 Does one make any effort after having attained omniscience in its fullness and having reached the non-dual state of Brahmanahood, which has no beginning, middle and end?

### 86 This is the modesty of the Brahmanas, this is called their natural tranquility, and this is their natural self-restrained resulting from spontaneous poise. Having known thus, one gets estabhlished in tranquility.

### 87 The ordinary (waking) state is admitted to be that duality, co-existing with things of empirical reality and fit to be experienced. The objectless ordinary (dream) state is admitted to be without any object and yet as though full of experience.

### 88 It is traditionally held that the extraordinary is without content and without experience. Knowledge, object, and the realizable thing are for ever declared by the wise.

### 89 When after the acquisition of knowledge (of the threefold object) and the knowledge of the objects in succession, the supreme Reality becomes self-revealed, then there emerges here, for the man of supreme intellect, the state of being All and enlightened for ever.

### 90 Things to be rejected, realized, accepted, and made ineffective are to be known at the very beginning. From among them, the three, excepting the realizable, are traditionally held to be only fancies resulting from ignorance.

### 91 All the souls should be known naturally analogous to space and as eternal. There is no plurality among them anywhere, even by a jot or tittle.

### 92 All the souls are, by their very nature, illumined from the very beginning, and their characteristics are well determined. He, to whom ensues in this way the freedom from the need of any further acquisition of knowledge, becomes fit for immortality.

### 93 Since the souls are, from the very beginning tranquil, unborn, and by their very nature completely unattached, equal, and non-different, and since Reality is (thus) birthless, uniform, and holy, therefore there is no need for any acquisitions etc.

### 94 There can be no perfection for people who have proclivity for multiplicity, tread for ever the path of duality, and talk of plurality. Hence they are traditionally held to be pitiable.

### 95 They alone will be possessed of unsurpassable knowledge in this world, who will be firm in their conviction with regard to That which is birthless and uniform. But the ordinary man cannot grasp That (Reality).

### 96 It is traditionally held that knowledge inheriting in the birthless souls is unborn and non-relational. Since knowledge has no objective relation, it is said to be unattached.

### 97 Should there occur any change for anything, however slightly it may be, there can never be any non-attachment for the non-discriminating man; what need one speak of the destruction of covering for him?

### 98 No soul ever came under any veil. They are by nature pure as well as illumined and free from the very beginning. Thus being endowed with the power (of knowledge), they are said to know.

### 99 The knowledge of the enlightened man, who is all-pervasive, does not extend to objects; all the souls, also, like knowledge (do not reach out to objects). This view was not expressed by Buddha.

### 100 After realizing that State of non-duality which is inscrutable, very profound, birthless, uniform, and holy, we make our obeisance to It to the best of our ability.

#  Prashna Upanishad

## Invocation

#### 1 Aum. May we, O gods, hear what is auspicious with our ears. Oh ye, who are worthy of worship, may we see with our eyes what is auspicious. May we enjoy the life allotted to us by the gods, offering praise, with our bodies strong of limb.

#### 2 May Indra, of increasing glory, bestow properity on us; may Pusan, the knower of all, bestow properity on us; may Tarksya , of unobstructed path, bestow prosperity on us. May Brhaspati, bestow prosperity on us. Aum, peace, peace, peace.

## Question 1

### Six Questioners Seek Brahma-Knowledge from a Teacher

#### 1 Sukesa son of Bharadvaya, Satya-kama son of Sibi, Gargya grandson of Surya, Kausalya son of Asvala, Bhargava of the Vidarbha country, Kabandhi son of Katya, these, indeed, devoted to Brahman, intent on Brahman, seeking the highest Brahman, approached the revered Pippalada with sacrificial fuel in their hands, thinking that he would explain all to them.

#### 2 To them that seer said: Live with me another year with austerity, chastity and faith. Then ask us questions according to your desire and if we know, we shall, indeed, tell you all that

### Question Concerning The Source of Creatures on Earth

#### 3 Then Kabandhi, son of Katya, approached him and asked: Venerable Sir, whence, verily, are all these creatures born?

### The Lord of Creation Created Matter and Life

#### 4 To him he said: Praja-pati (the lord of creation), verily, was desirous of offspring. He performed austerity. Having performed austerity, he produced the pair, matter and life, thinking that they would produce creatures for him variously.

### The Sun Identified with Life

#### 5 The sun, indeed, is life. Matter itself is the moon. Matter is, verily, all this, whatever is formed and formless. Therefore, whatever is formed is itself matter.

#### 6 Now the sun, after rising, enters the eastern side. By that, he bathes in his rays all life that is in the east. When he illumines all the other sides of the south, the west, the north, below, above and in between, by that he bathes in his rays all living beings.

#### 7 This is he, the Vaisvanara fire, assuiming every form, life and fire who rises (every day). This very doctrine is declared in a verse of the Rg Veda.

#### 8 Who has all forms, the golden one, the all-knowing, the goal (of all), the sole light, the giver of heat, possessing a thousand rays, existing in a hundred forms – thus rises the sun, the life of all creation.

### The Year is Identified with the Lord of Creation – The Two Routes

#### 9 The year, verily, is the lord of creation; o fit (there are) two path, the southern and the northern. Now those, verily, who worship, thinking sacrifice and pious acts are our work, they win only the human world. They certainly return again. Therefore, the sages, desirous of offspring, take the southern route. This, which is called the path of ancestors, is verily matter (rayi).

#### 10 But those who seek for the Self by austerity, chastity, faith and knowledge, they, by the northern route, gain the sun. That, verily, is the support of life breaths. That is eternal, the fearless. That is the final goal. From that they do not return. That is the stopping (of rebirth). About that, there is this verse:

#### 11 They speak of him as the father, having five feet, and twelve forms, seated in the higher half of the heavens, full of water. And others, again, speak of him as the omniscient set on (a chariot of) seven wheels and six spokes.

#### 12 The month, verily, is the lord of creation. Of this the dark half is matter, the bright half is life. Therefore, the seers perform sacrifices in the bright half, others in the other half.

#### 13 Day and night are, verily, the lord of creation. Of this, day indeed is life and the night verily is matter. They who join in sexual intercourse by day spill their life ; that they join sexual intercourse by night is chastity indeed.

#### 14 Food, indeed, is the lord of creation ; from this, verily, is semen. From this creatures here are born.

#### 15 Thus, those who pratice this rule of the lord of creation, produce couples. To them alone is this brahma world, in whom austerity, chastity and truth are established.

#### 16 To them is that stainless brahma world, in whom there is no crookedness, falsehood or trickery.

## Question 2

### Concerning the Supporting and Illumining Powers

#### 1 Then Bhargava of the Vidarbha country asked him (Pippalada): Venerable sir, how many powers support the created world? How many illumine this? And who, again, among them is the greatest?

#### 2 To him, he said: Ether verily is such a power – wind, fire, water, earth, speech, mind, eye and ear too. They, having illumined it, declare: „we sustain and support this body“.

### Life the Greatest of Them

#### 3 Life, the greatest of them, said to them: „Do not cherish this delusion; I, alone, dividing myself fivefold, sustain and support this body.“

#### 4 They believed him not. Through pride, he seemed to go upward (from the body). When he went up, all the others also went up. When he settled down, all the others too settled down. This, as all the bees go up when the king bee goes up and as they settle down when the king bee settles down, even so, speech, mind, sight and hearing. They, being satisfied, praise life.

#### 5 As fire, he burns; he is the sun. He is the bountiful rain god; He is the wind. He is the earth, matter, god. He is being and non-being and what is immortal.

#### 6 As spokes in the centre of a wheel, everything is established in life; the Rg (verses), the Yajus (formulas) and the samans (chants) as also sacrifice, valour and wisdom.

#### 7 As the lord of creatures, thou movest in the womb ; it is then thyself that art born again. O life, creatures – here bring offering to thee who dwellest with the vital breaths.

#### 8 Thou art the chief bearer (of offerings) to the gods; thou art the first offering to the fathers; thou art the true practice of the seers, descendants of Atharvan and Angiras.

#### 9 Indra art thou, O Life, by thy valour; Rudra art thou as a protector. Thou movest in the atmosphere as the sun, the lord of the lights.

#### 10 When thou pourest down rain, then these creatures breathe (and) live in a state of bliss (thinking) that there will be food according to their desire.

#### 11 Thou art ever pure, O life, the one seer, the eater, the real lord of all. We are the givers of what is to be eaten. O, all-pervading Air, thou art our father.

#### 12 That form of thine which is well-established in the speech, or in the ear and in the eye, which exists continuously in the mind, make that auspicious; do not get away.

#### 13 All this is under the control of life, which is well established in the three worlds. Protect us as a mother her sons. Grant to us prosperity and wisdom.

## Question 3

### The Life of a Person

#### 1 Then Kausalya, the son of Asvala, asked him (Pippalada): Venerable Sir, whence is this life born? How does this come into this body? And how does it distribute itself and establish itself? In what way does it depart? How does it support what is external? How (does it support) what relates to the self?

#### 2 To him, he then said: You are asking questions which are (highly) transcendendal. Because (I think) you are most devoted to Brahman, I will tell you.

#### 3 This life is born of the self. As in the case of the person there is this shadow, so is this (life) connected (with the self). It comes into this body by the activity of the mind.

#### 4 As a souvereign commands his officers, saying „you superintend such and such villages“, even so does this life allot the other vital breaths to their respective places.

#### 5 The out-breath is in the organs of excretion and generation, the life breath as such is in the eye and ear as also in the mouth and nose. In the middle is the equalising breath. It is this that equalises whatever is offered as food. From this arises the seven flames.

#### 6 In the heart is this self. Here are these hundred and one arteries. To each one of these belong a hundred smaller arteries. To each of these belong seventy-two thousand branching arteries. Within them moves the diffused breath.

#### 7 Now, rising upward through one of these the up-breath leads, in consequence of good (work) to the good world, in consequence of evil to the evil world, in consequence of both to the world of men.

#### 8 The sun, verily, rises as the external life for it is that which helps the life breath in the eye. The divinity which is in the earth supports a person’s out breath. What is between (the sun and the earth) is the equalising breath. Air is the diffused breath.

#### 9 Fire, verily, is the upbreath. Therefore, he whose fire (of life) has ceased, goes to rebirth, with his senses sunk in mind.

#### 10 Whatever is one’s thinking, therewith one enters into life. His life combined with fire along with the self leads to whatever world has been fashioned (in thought).

#### 11 The wise one who knows life thus, to him there shall be no lack of offspring. He becomes immortal. As to this, there is this verse:

#### 12 The birth, the entrance, the abode, the fivefold overlordship and the relation to self of the life, knowing these one obtains immortality, knowing these one obtains immortality.

## Question 4

### Concerning Sleep and the Ultimate Basis of Things

#### 1 The Gargya, the grandson of Surya, asked him (Pippalada): Venerable Sir, what are they that sleep in this person? What are they that keep awake in him? What is the god that sees the dreams? Whose is this happiness? In whom, pray, are all these established?

#### 2 To him, then, he said: O Gargya, as all the rays of the setting sun become one in this circle of light and as they spread forth when he rises again and again, even so does all this become one in the supreme god, the mind. Therefore, in that state, the person hears not, sees not, smells not, tastes not, touches not, speaks not, takes not, rejoices not, emits not, moves not. (Then) they say, he sleeps.

#### 3 The fires of life alone remain awake in this city. The householder’s fire is the out-breath. The (southern) sacrificial fire is the diffused breath. The in-breath is the oblation fire, from being taken, since it i staken from the householder’s fire.

#### 4 The equalising breath is so called because it equalises the two oblations, the in-breathing and the out-breathing. The mind, indeed, is the sacrificer. The fruit of sacrifice is the up-breath. It leads the sacrificer every day to Brahman.

#### 5 There, in sleep, that god (mind), experiences greatness. He sees again whatever object has been seen, he hears again whatever has been heard, he experiences again and again whatever has been experienced in different places and directions. What has been seen and not been seen, what has been heard and what has not been heard, what has been experienced and what has not been experienced, what is existent and what is non-existent, he sees all ; being all he sees (all).

### Dreamless Sleep

#### 6 When he is overcome with light, then in this state, the god (mind) sees no dreams. Then here in this body arises this happiness.

#### 7 Even as birds, O dear, resort to a tree for a resting-place, so does everything here resort to the Supreme Self. They all find their rest in the Supreme Self.

#### 8 Earth and the elements of earth, water and the elements of water, fire and the elements of fire, air and the elements o fair, ether and the elements of ether, sight and what can be seen, hearing and what can be heard, smell and what can be smelled, taste and what can be tasted, the skin and what can be touched, speech and what can be spoken, hands and what can be handled, the organs of generation and what can be enjoyed, the organ of excretion and what can be excreted, the feet and what can be walked, the mind and what can be perceived, the intellect and what can be conceived, the self-sense and what can be connected with the self, thought and what can be thought, radiance and what can be illumined, life-breath and what can be supported by it.

#### 9 He, verily, is the seer, the toucher, the hearer, the smeller, the taster, the perceiver, the knower, the doer, the thinking self, the person. He becomes established in the Supreme Undecaying Self.

#### 10 He who knows the shadowless, bodiless, colorless, pure, undecaying self attains verily, the Supreme, Undecaying (self). He who, O dear, knows thus becomes omniscient, (becomes) all. As to this, there is this verse:

#### 11 He who knows that Undecaying (self) in which are established the self of the nature of intelligence, the vital breaths and the elements along with all the gods (powers) becomes, O dear, omniscient and enters all.

## Question 5

#### 1 Then Satya-kama, son of Sibi, asked him (Pippalada): Venerable Sir, what world does he, who among men, meditates on (the syllable) Aum until the end of his life, win by that?

#### 2 To him, he said: That which is the sound Aum, O Satya-kama, is verily the higher and the lower Brahman. Therefore, with this support alone does the wise man reach the one or the other.

#### 3 If he meditates on one element (a), he, enlightend even by that, comes quickly to the earth (after death). The Reas (verses) lead him into the world of men. There, endowed with austerity, chastity and faith, he experiences greatness.

#### 4 Then, (if he meditates on this) as of two elements (au), he attains the mind. He is led by the yajus (formulas) to the intermediate space, the world of the moon ; having experienced greatness there, he returns hither again.

#### 5 But if he meditates on the highest person with the three elements of the syllable Aum (a, u, m), he becomes one with the light, the sun. Even as a snake is freed from its skin, even so he is freed from sins. He is led by sama (chants) to the world of Brahma. He sees the person that dwells in the body, who is higher than the highest life. As to this there are these (two verses):

#### 6 The three elements (each) leading to death (by itself), if they are united to each other without being separated and employed in actions well performed, external, internal or intermediate, the knower does not waver.

#### 7 With the rg (verses) (one attains) this world, with the yajus (formulas) (one attains) the interspace and with the samas (chants) (one attains) to that which the seers recognise. That, the wise one attains, even by the mere sound Aum as support, that which is tranquil, unaging, immortal, fearless and supreme.

## Question 6

### Concerning the Person of Sixteen Points

#### 1 Then, Sukesa, son of Bharadvaja, asked him: Venerable Sir, Hiranya-nabha, a prince of the Kosala kingdom approached me and asked this question: „Bharadvaja, do you know the person with sixteen parts?“ I replied to that prince, „ I know him not. If I had known him, why should I not tell you about it. Verily, to his roots, he withers, who speaks untruth. Therefore, it is not proper to me to speak untruth.“ In silence, he mounted his chariot and departed. I ask you about him, where is that person?

#### 2 To him, he said: Even here, within the body, O dear, is that person in whom these sixteen parts arise.

#### 3 He (the person) thought (in himself): In whose departure shall I be departing? And in whose settling down shall I be settling down?

#### 4 He created life; from life, faith, ether, air, light, water, earth, sense organ, mind and food; from food, vital vigour, austerity, hymns, works, worlds and in the worlds name.

#### 5 As these flowing rivers tending towards the ocean, on reaching the ocean, disappear, their name-shape broken up, and are called simply the ocean, even so if this seer, these sixteen parts tending towards the person, on reaching the person, disappear, their name-shape broken up, and are called simply the person. That one is without parts, immortal. As to that there is this verse:

#### 6 In whom the parts are well established as spokes in the centre of the wheel, know him as the person to be known, so that death may not afflict you.

### Conclusion of the Instruction

#### 7 To them, then, he (Pippalada) said, „only thus far do I know of that Supreme Brahman. There is naught higher than that.“

#### 8 The praised him (and said): Thou, indeed, art our father who does take us across to the other shore of ignorance.

# Svetasvatara Upanishad

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