The Brihadaranyaka Upanishad

Book I

Translation and Commentary by John Wells

Chapter One - The Aśvamedha

ॐ उषा वा अश्वस्य मेध्यस्य शिरः। सूर्यश्चक्षुर्वातः प्राणो

व्यात्तमग्निर्वैश्वानरः संवत्सर आत्माश्वस्य मेध्यस्य।

(1.1.1a) **oṁ uṣāḥ** dawn **vai aśvasya** (gen. of) horse **medhasya** (gen. of) fit for sacrifice **śiraḥ** head / **sūryaḥ** sun **cakṣuḥ** sight / **vātaḥ** wind **prāṇaḥ** (m. only) breath **vyāttam** (n. only for:) opened-mouth one/ **agniḥ_vaiśvānaraḥ** fire -- common to all people, (for cooking, heating, rites, etc., not the god Agni here) **saṁvatsaraḥ** year / **ātmā** soul, essence **aśvasya** (gen. of) horse **medhyasya** (gen. of) fit for sacrifice *(The separation of the terms "of the horse" and "of the one fit for sacrifice", hints at a double meaning, which is reinforced later on.)*

1.) Oṁ. The dawn is the head of the one fit for sacrifice, of the horse.

The sun the eyesight. The wind the breath—the one that is open-mouthed. The (common) fire of all human beings the year (he roams).

Such is the essence of the one fit for sacrifice, of the horse.

The following five sections, 1.1.1b through 1.1.1f, mention five categories in the following order: the three worlds, direction and time, coverings, things that rise, and actions, as they relate to the body of a horse. All of them have a sense of high, middle, and low, corresponding to the three planes or worlds (lokas), just as sun, wind, and fire do in this opening statement.

द्यौः पृष्ठमन्तरिक्षमुदरं पृथिवी पाजस्यम्

(1.1.1b) **dyauḥ** heaven, sky **pṛṣṭham** back / **antarikṣam** atmosphere **udaram** innards / **pṛthivī** the earth **pājasyam** belly *(Here we see the technique of abbreviation involving the genitive case. The last phrase of 1.1.1a is implied in 1.1.1b-e)*

2.) Sky is (the essence of) the back. Atmosphere (of) the innards. Earth the belly.

दिशः पार्श्वे अवान्तरदिशः पर्शव ऋतवोऽङ्गानि

मासाश्चार्धमासाश्च पर्वाण्यहोरात्राणि प्रतिष्ठा

(1.1.1c) **diśaḥ** directions **pārśve** (loc.) to the side **avāntaraḥ** intermediate **diśaḥ** directions **parśavaḥ** ribs / **ṛtavaḥ** seasons **aṅgāni** limbs | **māsāḥ** months **ca** and **ardha-māsāḥ** half-months, fortnights **ca parvāṇi** joints / **ahorātrāṇi** day/night periods (24 hour periods) **pratiṣṭhā** footing

3. The directions to the side and the intermediate directions the ribs (high)**. The seasons the limbs—the months and half-months their joints** (middle)**. The day/night periods the footing** (low).

नक्षत्राण्यस्थीनि नभो मांसानि। ऊवध्यं सिकताः सिन्धवो गुदाः

(1.1.1d) **nakśatrāṇi** stars, heavenly bodies, constellations **asthīni** bones / **nabhaḥ** cloud cover **māṁsāni** flesh, ("muscles" for pl.) | **ūvadhyam** stomach contents **sikatāḥ** sand, sandy soil **sindhavaḥ** rivers, oceans **gudāḥ** intestines

4.) The star-field (high, blanketing the night sky) **the bones. The cloud-cover** (middle, blanketing the atmosphere) **the flesh. The soils the stomach contents— the rivers the intestines** (soils and rivers are low, blanketing the bedrock)**.**

यकृच्च क्लोमानश्च पर्वता ओषधयश्च वनस्पतयश्च लोमान्युद्यन्पूर्वार्धो निम्लोचञ्जघनार्धः

(1.1.1e) **yakṛc** liver **ca** and **klomānaḥ** lungs **ca parvatāḥ** mountains / **oṣadhayaḥ** plants **ca vanaspatayaḥ** trees **ca** and **lomāni** hairs / **udyan** (udyat) rising, sunrise **pūrva-ardhaḥ** the front half **nimlocan** (nimlocat, a noun like udyat) sunset **jaghan-ardhaḥ** the rear half

5.) The liver and lungs the mountains (middle)**. The plants and trees the body hairs** (low)**. The rising (of the heavens)** (high) **his front—the setting his rear.**

यद्विजृम्भते तद्विद्योतते यद्विधूनुते तत्स्तनयति यन्मेहति तद्वर्षति वागेवास्य वाक्

(1.1.1f) **yat** when **vijṛmbhate** opens the mouth **tat** then **vidyotate** flashes lightning / **yat** when **vidhūnute** shakes **tat** then **stanayati** thunders / **yat** when **mehati** urinates **tat** then **varṣati** rains / **vāk** speech **eva** itself **asya** of this one **vāk** speech

6.) When he opens his mouth (high)**, it flashes lightning; When he shakes,** (the torso, middle) **it thunders; When he urinates** (low)**, it rains.**

The speech of this one (who is fit for sacrifice) is speech itself.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत तस्य पूर्वे समुद्रे योनिः रात्रिरेनं पश्चान्म-

हिमान्वजायत् तस्यापरे समुद्रे योनिरेतौ वा अश्वं महिमानावभितः संबभूवतुः।

(1.1.2a) **ahar** (n.) day, the day of the sacrifice **vai** on the one hand **aśvam** horse **purastāt** before, in front **mahima-anu-ajāyata** greatness, or the soma vessel -- born after (younger) **tasya pūrve_samudre** (loc._loc. in) eastern ocean **yoniḥ** birth place, origin / **rātriḥ** night **enam** him **paścāt** behind **mahima-anu-ajāyata** it was born of the greatness **tasya** of that **apare_samudre** loc._loc. in) western ocean **yoniḥ** origin / **etau vai** on the other hand **aśvam** horse **mahimānāu** (dual) the two Soma bowls (one gold and one silver) **abhitas** on the two sides (ends) **saṁbabhūvatuḥ** (perf.2.du.) they came together with, found their place at *(The emphatic particle "vai" in this work is often found in pairs, reading (for me) "surely this! ... yet also that!" like "u", "on the one hand ... on the other hand". In Victorian era translations of the brahmanas we are used to reading "verily" this and "verily" that, which gives it an undue biblical feel of lordly authority. Even words like "surely" and "indeed" most often have a pleading sense of antithesis, usually accompanied by a countering "and not", or "even though", rather than serving as something no more meaningful than the ubiquitous (and therefore meaningless) exclamation points we see in comics and advertisements.)*

7.) On the one hand, the day, in front of the horse, was born of the greatness, (and) of that (day), his origin in the eastern ocean, (also) the night, behind him, was born of the greatness, (and) of that (night), his origin in the western ocean. On the other hand (symbolically), these are the two Soma vessels ("greatnesses") that found their place on the two ends of the horse.

हयो भूत्वा देवानवहद्वाजी गन्धर्वानर्वासुरान

(1.1.2b) **hayaḥ** a kind of horse (from hi; to send forth, impel, urge on) chariot horse **bhūtvā** (ind. part.) having become **devān** gods **avahat** carried / **vājī** a kind of horse; spirited, fleet "fleet as the wind"? **gandharvān** / **arvā** a kind of horse This has a double meaning: swift, and below or low (relating to earth here) **asurān** *(Again, the abbreviation by ommision of bhūtvā and avahat is unmistakable.)*

8.) Having become a chariot horse, it bore the gods (high)**. (Having become) a fleet horse, (it bore) the gandharvas** (middle)**. (Having become) a low horse, (it bore) the asuras** (low)**.**

अश्वो मनुष्यान्समुद्र एवास्य बन्धुः समुद्रो योनिः

(1.1.2c) **aśvaḥ** the "horse" of this verse **manuṣyān** (*masc.* acc. pl. hitārtha "beneficial to", needed by) mankind // **samudraḥ** ocean **eva asya** of this **bandhuḥ** relative (offspring?) // **samudraḥ** ocean **yoniḥ** birthplace, origin

9.) (Having become) the (sacrificial see 1.1.1**) horse, (it bore) the humans. Of *this* (horse) the ocean is the relative** (both are born of the greatness)**, (but) the ocean is (also) its origin.**

It is clear in this work and in the Darshanas that there is only one original bodiless human being, referred to in the following sentence as nṛ, and later on as Brahman. For the purposes of the Upanishad, and even the Brahmana itself, this lone being is to be understood as the solipsist yogin in his capacity as the seeker of truth by means of his own power of knowing, and especially by his power of awareness itself, devoid of body, sensory powers, and individual identity. It is to be understood by the yogin that the many human bodies and individual personalities that he comprehends, *including his own,* fall outside that definition. Without that understanding these passages are nothing but myth. Indeed the Victorian translators, confident in their identities as men of reason but blind to any more profound meaning, describe these works as "childlike" and "primitive".

Here the human beings referred to as "manuṣyāḥ", meaning literally "humanly" or "beneficial to man" are the *perceptible* human beings, desired and then created by Brahman as companions as bodies and personalities. These forms, *including his own*, are thus like all the other things that are beneficial to the original human being, such as animals, wealth, family, sacrifices, gods, and even the fire itself.

The following material has a resemblance to the biblical creation myth, with its themes of God existing in the beginning and his creating heaven and earth, waters, etc. It describes the whole process of seeing, and of creation by *saying*, 'let there be light", etc., and of self-praise or approval as in 'He saw that it was good, etc." God also creates an individual physical person and a companion for him, whose downfall has to do with temptation as a desire for food, and who toils on the earth; only here, as we will see, this person and the original human spirit, God, are ultimately to be joined.

Chapter Two - Genesis

नैवेह किंचनाग्र आसीन्मृत्युनैवेदमावृतमासीत्। अशनाययाशनाया हि मृतुः

   (1.2.1a) **nā** man, human being (refers to the greatness 1.1.2a) **eva** this very **iha** here, now, in this case **kiṁ_ca_na agre** before anything else **āsīt** (imperfect) there existed // **mṛtyunā** (inst. by means of) dying **eva idam** this **āvṛtam** (n.) (of the two possible meanings, this means enclosed or encompassed, not "hidden") **āsīt** existed, lived // **aśanāyayā** (inst. by) desire to eat **aśanāyā** desire to eat **hi** for **mṛtyuḥ** dying, death (not the "god" of death)

   1.) Before anything, there lived this very human being *here* (the greatness 1.1.7)**, * but this that is encompassed (by those worlds,** (see chapter one)**) lived by means of his dying, (that is,) * by his desire to eat, for his desire to eat is his (only) death.**

   I believe that the author, fully aware of the oddity of it, meant the first word here not as the negative particle "na", but as "nā" (from nṛ "human being")—like the nominative singular of every other stem in "ṛ"—as rare as that form may be compared to "nara". The idea of there being nothing here in a historical "beginning", and then somehow the god Death begins to wish he had a self, simply doesn't make sense, even as a metaphor. It is a well-established principle that "nṛ" the human being (often referred to as Puruṣa) is eternal, and that when desire for the foods of life arises, he is excluded, forgotten, and obscured by the resulting torpor, be it sleep or death (metaphorically), but he is never non-existent.

   As for death, it is difficult to conceive of this as a god. Death is not even a state of being. It may be thought of as the process of dying, which is really nothing more than the process of one identifiable thing changing into another over time and the old becoming a memory. In the present moment, all this can only be a concept or a memory itself. The "dead" is a term for that which is lost but still remembered, whereas "death" refers only to the process of loss, but consciousness is never lost. There is no sleep or death for the conscious self, not even as a memory. Death in that sense is a weak construct of anticipation and fear.

   With the word "here", one can imagine the speaker gesturing toward the inner body, symbolizing the present time and place that is the essential theme of this work. The word "food" in this work refers to all the objects and activities that human beings desire and enjoy, and "eating" refers to partaking in them, like a modern "consumer".

तन्मनोऽकुरुतात्मन्वी स्यामिति। सोऽर्चन्नचरत्

(1.2.1b) **tat** then **manas** mind **akuruta** (imp. cl. 8 A.) // **ātmanvī** having a self **syām** (opt.) I should **iti** saying // **saḥ** he **arcan** This means radiating, shining (like intellect), *or* praising, blessing, approving of, saying "it is good", glowing with satisfaction. Both meanings are important **acarat** (imp.) set about to do

2.) Then he brought about his mind (as follows:) * **He said "I should have an *individual* self." * Approving of this** (also "radiating")**, he set about to do it.**

.   **The Reciprocal Genesis of Fire and Water**

तस्यार्चत आपोऽजायन्तार्चते वै मे कमभूदिति तदेवार्कस्यार्कत्वम्

(1.2.1c) **tasya** (gen. of) him **arcataḥ** as a result of the approval **āpaḥ** waters **ajāyanta** (impf.) were born *(This word is an anchor referent, implicitly recalled by subsequent terms in the genitive case throughout, so the word "born" will often be found supplied by the translator.)* / **arcate** approving **vai** on the one hand **me** (dat./dat.) approving for myself **kam** (strengthens the dat.) **abhūt** came into existence **iti** saying / **tat_eva** that very thing (water) **arkasya** of the fire (referring to the aśvamedha fire and the fuel for it) **arkatvam** the very existence of fire

3.) The waters were born of him, resulting from his (shining) approval. * On the one hand, saying, "Approving it for myself, indeed it actually came into existence," * that very thing (water), (born) of the (radiating) **fire is the very existence of fire.**

कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद

(1.2.1d) **kaṁ** (re-inforces the dative) **ha** so **vai** rather **asmai** (dat. for) this same one **bhavati** it comes into existence / **yaḥ** who **evam** very **etat** this **arkasya** (gen. (born) of) fire **arkatvam** the very existence of fire **veda** who knows

4.) That (water) comes into existence rather for the *sake* of this one (the human being), * who *is* this very thing, * who, (born) of the fire, knows he is the very existence of fire.

Ka (kam) means water as well as being a simple strengthening particle, and arka (fire) comes from arc (to praise or approve of, to radiate), so we may also read here, "That is why water is called 'ar-ka' … there is water for him who knows this." Even so, the author must have had the double meanings in mind, his primary

intent being not a true etymology but a way of exploring, through suggestive phonetic combinations, the subtle connection between inner primal sound, word formation, and meaning. Indeed, the first three sections of this chapter fairly ring with permutations of certain related palatals, velars, and nasals, with "r": in kim_ca_na_agre, akuruta, arcan, acarat, ajayanta, arka and kam, all with the unspoken undertone of ṛc or rk, or even yajus, reinforced by the final word veda. Similarly, in the Brahmana the many fanciful numerical connections are meant to resonate with the primal concept of the number, number formation, and meaning, like numerology. (Again, this is not a "man of reason" kind of thing.)

The word combination "ya evam veda" is plentiful throughout this work. The usual translation is, "whoever knows this", but surely in this context of the more profound meanings taught in the Upanishad this author is not suggesting that material things can be gained by a superficial knowledge of quirky etymologies. The one "who truly knows" here is the yogin.

आपो वा अर्कस्तद्यदपां शर आसीत्तत्समहन्यत सा पृथिव्यभवत्

(1.2.2a) **āpaḥ** waters **vai** on the other hand **arkaḥ** fire *(This phrase is clearly an abbreviation, after the style of Chapter One.)* / **tat_yat** something like **apām** (gen. of) waters **śaraḥ** milk curd **āsīt** it happened that / **tat-samahanyata** (pass.3.sg.) from them – coagulated **sā** it **pṛthivī** earth **abhavat** became

5.) On the other hand, the fire (was born of) the waters (as follows:) * It happened that something like milk curd was (born) of these *waters*. * Coagulated from them, it became the *earth*.

तस्यामश्रान्यत्तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः

(1.2.2b) **tasyām** (f. loc. in respect to) that **aśrāmyat** he strained / **tasya** (gen. of) that **śrāntasya** (gen. of) strained **taptasya** (gen. of) heated **tejaḥ** blazing, splendor / **rasaḥ** essence **nir-avartata** (impf.3.sg.) turned out **agniḥ** fire

6.) In respect to that (earth) he strained. * (So,) that blazing splendor (was born) of the heated one (born) of the strained one (born) of that (water, via earth), * (so) his essence (rasa "taste", as water) **turned out as Agni (*fire*).**

स त्रेधात्मानं व्यकुरुतादित्यं तृतीयं वायुं तृतीयं स एष प्राणस्त्रेधा विहितः

(1.2.3a) **sa** he **tredhā** three ways **ātmānam** (acc.) individual self **vyakuruta** divided // **ādityam** born of the unbounded **tṛtīyam** one third / **vāyum** air **tṛtīyam** / **sa_eṣaḥ** this one (vāyu) **prāṇaḥ** breath // **tredhā vihitaḥ** divided

7.) He divided this *individual* self (1.2.1b) **three ways;** (one third the waters/fire/earth complex); * **one third āditya** (represents heaven here**), one third the air, this one (air) being his breath, * (so) he *is* **divided three ways.**

The last four sections deal with the three components of the lower world: water, fire and earth. At first the author gives priority to fire as representing the original luminance of intellect called "arca" in 1.2.1c, which means approval or radiance; but he also adheres to the priority of water first mentioned in 1.1.2a and 1.1.2c. He describes a path through which the common fire (agni) emerges from the foundation of water. In this process earth appears at an intermediate stage.

तस्य प्राची दिक्शिरोऽसौ चासौ चेर्मौ। अथास्य प्रतीची

दिक्पुच्छमसौ चासौ च सक्थ्यौ दक्षिणा चोदीची च पार्श्वे

(1.2.3b**) tasya** (born) of that **prācī_dik** eastern direction **siraḥ** head, front **asau ca asau ca īrmau** arms // **atha** then **asya pratīcī_dik** west **puccham** tail rear **asau ca asau ca sakthyau** thighs // **dakṣiṇā** south **ca udīcī** north **ca pārśve** at the sides

8.) Of that (individual self) (was born) the eastern (ocean) region (see 1.2.3c.) **at the front—that and that being his arms. * Then, of this (was born) the western (ocean) region at the back—that and that being his thighs. * The southern and northern (regions) are his sides.**

द्यौः पृष्ठमन्तरिक्षमुदरमियमुरः स एषोऽप्सु प्रतिष्ठितो

यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान्

(1.2.3c) **dyauḥ** (dyu) heaven, sky **pṛṣṭham** back **antarikṣam** atmosphere **udaram** belly, bowels, insides **iyam** (f.) this (earth) **uraḥ** breast // **sa_eṣaḥ** this one **apsu pratiṣṭhitaḥ yatra_kva_ca** wherever, whatever state **eti** enters into // **tat eva prati-tiṣṭhati evam vidvān**

9.) The sky is his back, the atmosphere his innards, and this (waters/earth/fire) his chest. * (So,) whatever state he enters into, this one is founded on the waters (oceans). * truly knowing that very thing, he stays founded thus.

These two sections review the two aspects of dimension related to the individual self represented by the horse of the sacrifice introduced in Chapter One. Section 1.2.3b recalls the aspect of horizontal dimension mentioned in 1.1.1c and 1.1.2a, and section 1.2.3c recalls the aspect of the three vertically layered planes or worlds of existence that are thoroughly covered in the rest of Chapter one. Again, esoteric as it may seem, the order of comprehension here is not that physical human organisms have gradually evolved this capability for naive mysticism, but that primal bodiless consciousness perpetually evolves the organism.

The Reciprocal Genesis of Speech and Procreation

सोऽकामयत द्वितीयो म आत्मा जायेतेति स मनसा

वाचं मिथुनं समभवदशनाया मृत्युस्तद्ध्रेत आसीत्

(1.2.4a) **saḥ** he **akāmayata** desired **dvitīyaḥ** companion **me** to me **ātmā** person **jāyeta** one might be born **iti** saying // **sa** he **manasā** (inst. with) mind **vācam** (acc.) voice **mithunam_samabhavat** brought together as a couple **aśanāyā** desire to eat **mṛtyuḥ** death // **tat_yat** something like **retaḥ** seed **āsīt** it came to be

10.) He had a desire, *saying,* "Would that an individual be born as a companion to me." * His desire to eat being the death of him, he brought together his voice with his mind as a couple. * Something like a seed came to be.

स संवत्सरोऽभवत् न ह पुरा ततः संवत्सर आस तमेतावन्तं

कालमबिभः। यावान्संवत्सरस्तमेतावतः कालस्य परस्ताद-

सृजत तं जातमभिव्याददात्स भाणकरोत्सैव वागभवत्

(1.2.4b) **sa** it **saṁvatsaraḥ** year (horse gestation is about 11.4 months) **abhavat** became **na_ha** not much **purā** before **tataḥ** (abl. of comparison) that / **saṁvatsare** (loc. during) year **āsa** (perf.) it dwelled **tame** (loc. of tama (MW) = tamas) in the dark *(instead of "tam etāvan")* // **tāvan_tam_kālam** for that amount of time **abibhaḥ** (abibhar(t) impf.3.sg √bhṛ) he bore, held, kept **yāvān** whatever

saṁvatsaraḥ year **tame** in the dark / **tāvataḥ** (abl.) such an amount **kālasya** of time **parastāt** after **asṛjata** sent forth **tam //** **jātam** born **abhivyādadāt** opened its mouth **sa** it **bhāṇ akarot** made / **sa eva vāk abhavat** *(The meaning of the word bhāṇ is not immediately clear, but in 1.5.12 it is interpreted as breath, in which case MW's idea of onomatopoeia fits. It also resembles a Paṇīnian symbol.)*

11.) It became a year, not much before that, and during this year it dwelled in the dark (space, aditi see 1.2.5b). * He kept it in the dark for that amount of time—whatever that 'year' is—and after such an amount of time he sent it forth. * (Thus) born, it opened its mouth and made the (breathy) sound "bhāṇ!", which very thing (breath) became (once more,) his voice.

The Reciprocal Genesis of Eater and Eaten

स ऐक्षत यदि वा इममभिमंस्य कनीयोऽन्नं करिष्य इति स तया

वाचा तेनात्मनेदं सर्वमसृजत यदिदंकिंचार्चो यजूंषि सामानि

च्छन्दांसि यज्ञान्प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत

(1.2.5a) **saḥ** he **aikṣata** looked / **yadi** if **vai** on the one hand **imam** this **abhimaṁsye** (1st.fut.) desire ("kill" makes no sense) **kanīyaḥ** less, inferior, lesser, younger **annam** (n.) food **kariṣye** (1st.fut.A.) I will create **iti** *(The words "jāyeta" and "me" are implied. See 1.2.4a.)* / **sa** he   **tayā_vācā** (inst. by) that voice **tena_ātmanā** (inst. along with) that individual / **idam** (see idam 1.2.1a) **sarvam** all **asṛjata** he sent forth / **yat_idam_kim_ca** whatever there is / **ṛcaḥ yajūṁṣi sāmāni (c)chandāṁsi** meters **yajñān** sacrifices **prajāḥ** offspring **paśūn** animals / **saḥ** he **yat_yat** whatever **eva asṛjata** he sent forth **tat_tat** that **attum** (inf.) to eat **adhriyata** pass. imp. w/inf. "held to it", took it upon himself

12.) He looked (at it), saying, "On the one hand, if I desire that this food (be born) as an inferior (to me), I will create it (as follows:)" * By that voice, along with that individual (companion 1.2.4a), he sent forth all this, whatever there is: those Ṛc, Yajus, and Sāman (Ch. 3) hymns, the meters, the sacrifices, the (prayed-for) offspring and animals, * (so) whatever he sent forth, that is what he took it upon *himself* to eat.

सर्वं वा अत्तीति तददितेरदितित्वं सर्वस्यैतस्याता भवति

सर्वास्यान्नं भवति य एवमेतददितेरदितित्वं वेद

(1.2.5b) **sarvam** everything **vai** but on the other hand **atti** it eats **iti** he said / **tat** that one **aditeḥ** (gen. (born) of) aditi **adititvam** the existence of aditi **sarvasya_etasya** of all this **attā** eater **bhavati** becomes // **sarvam** everything **asya** (born) of this one **annam** food **bhavati** becomes **yaḥ** the one **evam** truly **etat** this **aditeḥ** (gen. (born) of) aditi **adititvam** the very existence of aditi **veda** knows

13.) But he said, "On the other hand, *it* eats everything." * That one who is (born) of aditi (see 1.2.4)**, the very existence of aditi, becomes the eater of everything (born) of *this* one. * The one who, being the very existence of aditi, truly knows this (was born) of aditi, *becomes* all the food (born) of this one.**

The Reciprocal Genesis of Breath and Body

सोऽकामयत भूयसा यज्ञेन भूयो यजेयेति। सोऽश्राम्यत्स तपोऽतप्यत

तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत्। प्राणा वै यशो वीर्यं

तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत तस्य शरीर एव मन आसीत्

(1.2.6) **saḥ** he **akāmyata** had a desire **bhūyasā_yajñena** (inst. by means of) superior offering **bhūyaḥ** superior **yajeya** might honor **iti** saying // **saḥ** he **aśrāmyat** strained **sa** he **tapaḥ** heat **atapyata** radiated / **tasya** of that (food) **śrāntasya** of the strained one **taptasya** of the heated one **yaśaḥ** (yaśas) splendor, beauty; or glory, fame / **vīryam** (n.) vigor **ut-akrāmat** (P.) superceded / **prāṇāḥ** breaths **vai** yet **yaśaḥ** splendor / **vīryam** vigor **tat-prāṇeṣu_utkranteṣu** (loc. abs. when) the breaths had superceded **śarīram** body **śvayitum_adhriyata** took it upon himself / **tasya** (born) of that **śarīre** (loc. having to do with) body **eva** indeed, and so **manaḥ** mind **āsīt** it was

14.) He had a desire, saying "Would that I might honor something *superior*, by means of a superior offering," (See 1.2.2b) ***** He (vigorously) strained and he radiated heat, (so) a splendor (was born) of the heated one (born) of the strained one, (born) of that (food); (and) it superceded his vigor. ***** Yet this splendor is the breaths, so when the *breaths* had superceded his vigor, he took it upon himself to grow a body; and so it was, of *that* (breath, was born) the mind that has to do with the body.**

This section outlines a progression from voice to breath to mind to body. These "breaths" are a special meaning of prāṇa. The word also means the breath of life or just life itself, and the "breaths" here are the ways of knowing you are alive, namely: the urgency to act as represented by the voice, the urgency to survive as represented by the urgent necessity of physical breathing, the physical senses as represented by eyesight, self-knowledge as represented by hearing, and inner perception of the world as represented by the mind.

The Reciprocal Genesis of Knowing and Being

सोऽकाम्यत मेध्यं म इदं स्यादात्मन्व्यनेन स्यामिति।ततोऽश्वः समभवद्यदश्वत्तन्मे-

ध्यमभूदिति तदेवाश्वमेध्यस्याश्वमेधत्वम्। एष ह वा अश्वमेधं वेद् य एनमेवं वेद्

(1.2.7a) **saḥ** he **akāmayata** had a desire / **medhyam** brisk, fit for sacrifice **me** for me **idam** this (n. referring to n. "vigorous" and "body") **syāt** (3.s.opt.) would that / **ātmanvī** (ini; having, becoming) individual **anena** by means of this **syām** that I might **iti** saying // **tataḥ** from this **aśvaḥ** horse **sam-abhavat** put together / **yat** who, that **aśvat** (aor.) grew **tat** it **medhyam** the fit one **abhūt** came into existence **iti** saying / **tat_eva** that very one **aśvamedhasya** (gen. (born) of) the horse sacrifice **aśvamedhatvam** being the horse sacrifice // **eṣa** this **ha** same **vai** on the one hand **aśvamedham** horse sacrifice **veda** who knows / **yaḥ** the one **enam** this **evam** very **veda** knows

15.) He (Prajāpati see Śatapatha Brāhmaṇa. 13.1.7.1) **had a desire, saying "Would that this fit one (the body) be for me, that I might become an individual person by means of this." * From this, saying, "***It* is the fit one (body) that came into existence, that grew," he put together the horse. That very one, (born) of the horse sacrifice, is himself the horse sacrifice. * (So,) on the one hand, the one who knows this, is this same one who *knows* the horse sacrifice.** (the spiritual)

तमनवरुध्यैवामन्यत। तं संवत्सरस्य परस्तादात्मन आलभत। पशून्देवताभ्यः

प्रत्यौहत् ॥ तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते॥ एष ह वा अश्वमेधो य एष तपति

(1.2.7b) **tam** it **anavarudhya** (ind. part.) having set free (lit. unenclosed, uncorralled) **eva amanyata** honored / **tam** it **saṁvatsarasya_parastāt** after a year **ātmane** (dat.) for his own sake **ālabhata** sacrificed // **paśūn** animals **devatābhyaḥ** (dat.) to the divinities **praty-auhat** offered *[tasmāt sarva-devatyam prokṣitam*

prājāpatyam ālabhante; From that (passage, we understand why) people sacrifice what is sprinkled to all divinities, the offspring of Prājāpati.] // **eṣa** this **ha** so **vai** on the other hand **aśvamedhaḥ** horse sacrifice **yaḥ** the one who **eṣa** this **tapati** becomes hot *"Tasmāt" phrases always stand out as redundant or obtuse, often attempting to make a strict rule out of a simple philosophical observation. I read them as interpolations both here and in the Brahmana proper. The Taittiriya Samhita has the same phrases so the interpolation must have occurred early on.)*

16.) Having set it free, he honored it (its wishes). After a year (the counterpart of the gestation year)**, he sacrificed it for his own sake. * He offered the (other) animals (in the same rite) to the divinities, * So on the other hand, this one who becomes hot *is* this horse sacrifice.** (the material)

<div align="center">Conclusion</div>

<div align="center">तस्य संवत्सर आत्मायमग्निरर्कस्तस्येमे लोका आत्मानस्ता-</div>

<div align="center">वेताव कार्श्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेवाप</div>

(1.2.7c) **tasya** of that **saṁvatsare** (loc. within) year **ātmā** individual **ayam** this **agniḥ** common fire **arkaḥ** the fire of the horse sacrifice | // **tasya** (born) of that **ime** these two **lokāḥ** the (three) worlds **ātmānaḥ** the individuals | **tau** those two **etau** these two **arka-aśvamedhau** the fire of the aśvamedha – the aśvamedha // **saḥ** he **punar** on the one hand **ekā** one **eva devatā** divinity **bhavati** becomes | **mṛtyuḥ** death **eva āpa** (perf. of āp) reached

17.) Of that (heat, is born), within the year, this individual person who *is* the (common) fire, who is (also) the fire of this rite, * and of that (heat, are born) these two, the (three) worlds and the (other) individuals; those two being these two: the horse sacrifice and the fire. * (So,) on the one hand, he becomes *this* one divinity (agni), (and) thus he reached his own death.

<div align="center">पुनर्मृत्युं जयति नैनं मृत्युराप्नोति मृत्युरस्यात्मा भवत्येतासां देवतानामेको भवति</div>

(1.2.7d) **punar** on the other hand **mṛtyum** (acc.) death **jayati** conquers / **na** not **enam** (acc.) this **mṛtyuḥ** death **āpnoti** reaches // **mṛtyuḥ** death **asya** of this **ātmā** self **bhavati** becomes // **etāsām** these **devatānām** divinities **ekaḥ** one **bhavati** becomes

18.) On the other hand, he conquers death, so death does not reach this one. * It is (rather) the *individual* self (born) of this one that becomes his death. * (Born) of these divinities, it becomes *this* one (death).

The feminine ekā of 1.2.7c refers to devatā in that verse, but the masculine ekaḥ refers to mṛtyuḥ. The lesson here is illustrated in the following story.

Chapter Three - The Sāman

This is an allegory for the struggle of the human being, represented by the lord Prajāpati, to let his sense of right dominate over his base desires. The "gods" are like good angels standing on his right shoulder, and the asuras are like the base desires on the other, both whispering in his ear. The point of the story is that the good angels are calling upon the lord's divinities or "breaths" to pray for dominance over the bad, and one by one those divinities sing the prayers (sāman), but by this method, the lord ends up calling for various *personal* pleasures. This allows the bad angels to take hold and ruin the good experience for both the divinities and the good angels who urge them on. But there is one that is above all that, the inner breath of life. This is not the windy breath of the body, but the one that is deeply felt as the great life force within, and this one is the hero of the story.

द्विया ह प्राजापत्या देवाश्चासुराश्च। ततः कानीयसा एव देवा ज्यायसा असुरास्त

एषु लोकेष्वस्पस्पर्धन्त ते ह देवा ऊचुर्हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति

dvayāḥ of two kinds **ha prājāpatyāḥ** progeny of the lord of offspring (see 1.2.7a) **devāḥ** gods **ca** and **asurāḥ** demons **ca** and // **tataḥ** there **kānīyasāḥ** the weaker ones **eva** actually **devāḥ** gods **jyayasāḥ** the stronger ones **asurāḥ** asuras / **te** they **eṣu_lokeṣu** (loc._loc. with respect to) these worlds **aspardhanta** vied, struggled against each other // **te** they **ha** now **devāḥ** gods **ūcuḥ** (perf.3.pl.) said **hanta** come on! **asurān** (acc.pl.) demons **yajñe** (loc.at) the rite **udgīthena** (inst. by) chanting the sāman **atyayāma** (1st.pl.opt) from √ati-i) outdo **iti** said

1.) The progeny of this lord of offspring are of two kinds, gods and asuras (see 1.1.8). * There (with respect to Prajāpati) the gods are actually the weaker of them, the asuras the stronger, and with respect to these worlds (see 1.2.25) they struggled against each other. * Now the gods said, "Come on, let's outdo (become stronger than) those asuras by chanting the sāman at the rite.

ते ह वाचमूछुस्त्वं न उद्गायेति तथेति तेभ्यो वागुद्गायत्। यो

वाचि भोगस्तं देवेभ्य आगायद्यत्कल्याणं वदति तदात्मने।

(1.3.2a) **te** they **ha** so **vācam** (acc. to) voice **ūcuḥ** (pf.3.pl.) said **tvam** you **naḥ** (acc. for) us **udgāya** (impv.2.sg.) sing **iti** said // **tathā** so (be it) **iti** saying **tebhyaḥ** (dat. for) them **vāc** voice **udagāyat** prayed / **yaḥ** whatever **vāci** (loc. in) voice **bhogaḥ** enjoyment **tam** (acc.) that **devebhyaḥ** (abl. from) the gods **āgāyat** (impf.3.sg.) sang (prayed) to get something (MW) // **yat** whatever **kalyāṇam** good thing **vadati** (3.sg.) speaks **tat** that **ātmane** (dat. for) individual self

2.) So they said to his voice, "You pray for us." * Saying "So be it" (again the approval)**, his voice prayed for them, (but) whatever enjoyment there is in the voice, he prayed to get *that* from the gods. * It is (like) whatever good thing one speaks that is just for one's individual self.**

ते विदुरनेन चै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्स

यः स पाप्मा यदेवेदमप्रतिरूपंवदति स एव स पाप्मा

(1.3.2b) **te** they **viduḥ** (pf.3.pl.) thought **anena** (inst. with) this **vai** instead **naḥ** us **udgātrā** (inst. with) chanter, singer **atiyeṣyanti** (fut.3.pl.) outdo **iti** // **tam** (acc.) it **abhidrutya** (ind. part.) having beset **pāpmanā** (inst. with) misery **avidhyan** (imp.3.pl. of vyadh) pierced, tainted *(We are not to read here that Voice or Speech became a wicked evil-doer, but that it became permeated with misery, as if afflicted by an evil force.)* **sa_yaḥ** whatever it may be **sa_pāpmā** it is misery // **yat-eva-idam** this same as if it were **apratirūpam** not (held) up to a standard (form), not proper, bad **vadati** speaks **sa_eva_sa_pāpmā** the same misery *(The definitions on this page apply also to the next nine sections.)*

3.) They (the gods) thought, "With this singer (voice) they (the asuras) will outdo us instead!" * Having beset it, they (the asuras) shot it through with misery, so whatever (else) it may be, it is misery. * It is the very same misery as if one were to speak what is *not* a good thing.

अथ ह प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्यः प्राण उदगायद्यः प्राणे भोगस्तं

देवेभ्य आगायद्यत्कल्याणं जिघ्रति तदात्मने।

(1.3.3a) **atha ha prāṇam** (acc. to) breath **ūcuḥ tvam naḥ udgāya iti // tathā iti tebhyaḥ prāṇaḥ udagāyat / yaḥ prāṇe** (loc. in) breath **bhogaḥ tam devebhyaḥ āgāyat** (impf.3.sg.) **// yat kalyāṇam jighrati** smells **tat-ātmane**

4.) So then they said to his (common) breath, "You pray for us." * Saying "So be it", his breath prayed for them, (but) whatever enjoyment there is in breathing, he prayed to get *that* from the gods. * It is (like) whatever good thing one smells that is just for one's individual self.

ते विदुरनेन चै न उद्गात्रात्येष्यन्तीतीति तमभिद्रुत्य पाप्मनाविध्यन्स

यः स पाप्मा यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा

(1.3.3b) **te viduḥ anena vai naḥ udgātrā atiyeṣyanti iti // tam abhidrutya pāpmanā avidhyan sa_yaḥ sa_pāpmā // yat-eva-idam apratirūpam jighrati** smells **sa_eva_sa_pāpmā**

5.) They (the gods) thought, "With this singer (breath) they (the asuras) will outdo us instead!" * Having beset it, they (the asuras) shot it through with misery. * Whatever misery that is, that very misery is just the same in one who smells what is not a good thing.

अथ ह चक्षुरूचुस्त्वं न उद्गायेति तथेति तेभ्यश्चक्षुरुदगायत्।

यश्चक्षुषि भोगस्तं देवेभ्य आगायद्यत्कल्याणं पश्यति तदात्मने।

(1.3.4a) **atha ha cakṣuḥ** (acc. to) sight **ūcuḥ tvam naḥ udgāya iti // tathā iti tebhyaḥ cakṣuḥ udagāyat / yaḥ cakṣuṣi** (loc. in) sight **bhogaḥ tam devebhyaḥ āgāyat** (impf.3.sg.) **// yat kalyāṇam paśyati** sees **tat-ātmane**

6.) So then they said to his sight, "You pray for us." * Saying "So be it", his sight prayed for them, (but) whatever enjoyment there is in sight, he prayed to get *that* from the gods. * It is (like) whatever good thing one sees that is just for one's individual self.

ते विदुरनेन चै न उद्धात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्स

यः स पाप्मा यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा

(1.3.4b) **te viduḥ anena vai naḥ udgātrā atiyeṣyanti iti // tam abhidrutya pāpmanā avidhyan sa_yaḥ sa_pāpmā //** yat-eva-idam apratirūpam paśyati sees **sa_eva_sa_pāpmā**

7.) They (the gods) thought, "With *this* singer (sight) they (the asuras) will outdo us instead!" * Having beset it, they (the asuras) shot it through with misery. * Whatever misery that is, that very misery is just the same in one who sees what is not a good thing.

अथ ह श्रोत्रमूचुस्त्वं न उद्गायेति तथेति तेभ्यः श्रोत्रमुदगायद्यः

श्रोत्रे भोगस्तं देवेभ्य आगायद्यत्कल्याणं शृणोति तदात्मने।

(1.3.5a) **atha ha śrotram** hearing **ūcuḥ tvam naḥ udgāya iti // tathā iti tebhyaḥ śrotram udagāyat / yaḥ śrotre** (loc. in) hearing **bhogaḥ tam devebhyaḥ āgāyat //** yat kalyāṇam śṛṇoti hears **tat-ātmane**

8.) So then they said to his hearing, "You pray for us." * Saying "So be it", his hearing prayed for them, (but) whatever enjoyment there is in hearing, he prayed to get *that* from the gods. * It is (like) whatever good thing one hears that is just for one's individual self.

ते विदुरनेन चै न उद्धात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्स

यः स पाप्मा यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा

(1.3.5b) **te viduḥ anena vai naḥ udgātrā atiyeṣyanti iti // tam abhidrutya pāpmanā avidhyan sa_yaḥ sa_pāpmā //** yat-eva-idam apratirūpam śṛṇoti hears **sa_eva_sa_pāpmā**

9.) They (the gods) thought, "With this singer (hearing) they (the asuras) will outdo us instead!" * Having beset it, they (the asuras) shot it through with misery. * Whatever misery that is, that very misery is just the same in one who hears what is not a good thing.

अथ ह मन ऊचुस्त्वं न उद्गायेति तथेति तेभ्यो मन उदगायद्यो

मनसि भोगस्तं देवेभ्य आगायद्यत्कल्याणं संकल्पयति तदात्मने।

(1.3.6a) **atha ha manaḥ** mind **ūcuḥ tvam naḥ udgāya iti //** **tathā iti tebhyaḥ manaḥ udagāyat / yaḥ manasi** (loc. in) mind **bhogaḥ tam devebhyaḥ āgāyat // yat kalyāṇam saṁkalpayati** (3.sg) imagines **tat-ātmane**

10.) So then they said to his mind, "You pray for us." * Saying "So be it", his mind prayed for them, whatever enjoyment there is in the mind, he prayed to get *that* from the gods. * It is (like) whatever good thing one imagines that is just for one's individual self.

ते विदुरनेन चै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविध्यन्स

यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति स एव स पाप्मैवमु

खल्वेता देवताः पाप्मभिरुपासृजन्नेवमेनाः पाप्मनाविध्यन्

(1.3.6b) **te viduḥ anena vai naḥ udgātrā atiyeṣyanti iti //** **tam abhidrutya pāpmanā avidhyan sa_yaḥ sa_pāpmā //** **yat-eva-idam apratirūpam saṁkalpayati** imagines **sa_eva_sa_pāpmā // evam** just so, in so doing **u_khalu** but what's more **etāḥ devatāḥ papmabhiḥ** with miseries **upa-asṛjan** let loose on, afflicted, plagued **evam** just as **enāḥ pāpmanā avidhyan** tainted

11.) They (the gods) thought, "With this singer (mind) they (the asuras) will outdo us instead!" Having beset it, they (the asuras) shot it through with misery. * Whatever misery that is, that very misery is just the same in one who imagines what is not a good thing. * But what's more, in so doing they shot *those* (the gods) through with miseries, just as they had afflicted these (five) divinities (organs) with misery.

अथ हेममासन्यं प्राणमूचुस्त्वं न उद्गायेति तथेति तेभ्य एष प्राण उदगायत्ते

विदुरनेन वै न उद्गात्रात्येष्यन्तीति तमभिद्रुत्य पाप्मनाविव्यत्सन्

(1.3.7a) **atha** then **ha** so **imam** (acc. to) this **āsanyam** (acc.) in the mouth **prāṇam** ((acc.) breath **ūcuḥ tvam naḥ udgāya iti //** **tathā iti tebhyaḥ eṣaḥ** this **prāṇaḥ** breath **udagāyat / te aviduḥ anena vai naḥ udgātrā ati-eṣyanti iti / tam abhidrutya pāpmanā avivyatsan** (impf.desid.3.pl.√vyadh) / *(The vṛddhi word*

"āsanya" must be read as the ṣyañ bhāvārtha of [āsan] "in the mouth", because of its proximity to "āsye" just ahead, but a deeper and surely intentional double meaning is the ṣyañ bhāvārtha (possibly the yat apatyārthaka, in the context of prājāpatya) of a form [asana] from [as] meaning to be or live, something like [bhāvatva]; or as yet another possible meaning, the yat śaiṣika, "pertaining or belonging to" to āsana (posture).

12.) So then they said to *this* breath in the (inner) mouth, "You pray for us." * Saying, "So be it," this breath prayed for them. * They (the gods) thought, "With this singer (speech) they (the asuras) will outdo us instead!" (and) having beset it, they (the asuras) did intend to taint it (too) with misery.

स यथाश्मानमृत्वा लोष्टो विध्वंसेतैवं हैव विध्वं समाना विष्वञ्चो विनेशुस्ततो

देवा अभवन्परासुरा भवत्यात्मना परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद

(1.3.7b) **sa yathā** in which way, like, as **aśmānam** (acc.) stone **ṛtvā** (ind. part. upon) meeting with **loṣṭaḥ** clod of earth **vidhvaṃseta** (3.sg.A.opt.) it would be scattered **evam_ha_eva** in the very same way **vidhvaṃsamānāḥ** (pres.part.pl.) scattering **viṣvañcaḥ** in all directions **vineśuḥ** they disappeared *(not "perished")* **tataḥ** there *(This corresponds with the same word in the same context at the beginning of this story in 1.3.1.)* **devāḥ** gods **abhavan** became **parā** supreme / **asurāḥ** asuras **bhavati** he becomes **ātmanā** (inst. with) individual self **parā** supreme // **asya** (gen. of) this **dviṣan** (n.s.pr.part.) rivaling **bhrātṛvyaḥ** cousin **bhavati** he becomes **ya_evam_veda** who truly knows

13.) (But) in the same way a clod of earth would be scattered upon meeting with a stone, they disappeared, scattering in all directions. * There (with respect to Prajāpati) the gods became supreme, (yet) he *becomes* the asuras, who are supreme with his *individual* self. * (So on the one hand,) the one who truly knows becomes the rival cousin of this one.

ते होचुः क्व नु सोऽभूद्यो न इत्थमसक्तेत्ययमास्येऽन्तरिति

सोऽयास्य आङ्गिरसोऽङ्गानां हि रसः। सा वा एषा देवता

दूर्नाम दूरं ह्यस्या मृत्युर्दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद

(1.3.8) **te** they **ha** so **ūcuḥ** (pf.3.pl.) they said **kva** (from) where **nu** now **sa** he **abhūt** came into existence **yaḥ** the one who **naḥ** (acc. done to) us **ittham** (scattered) thus, in this way, this **asaktaḥ** unattached **iti** said // **ayam** this **āsye_antar** in the mouth within *(relates strongly to śabda-avarodhaḥ in BS 6.15)* **iti** said * **saḥ** he **ayāsyaḥ_āṅgirasaḥ aṅgānām** (gen of) subordinate parts, limbs **hi** for **rasaḥ** essence (1.3.9) **sā** she **vai** and yet **eṣā** this **devatā** (f.) divinity **dūr-nāma** dūr – called / **dūram** far removed **hi** because **asyāḥ** (f. abl. from) her **mṛtyuḥ** death / **dūram** far removed **ha** so **vai** on the other hand **asmāt** (abl. from) this one **mṛtyuḥ** death **bhavati** becomes **ya_evam_veda** he who knows this *(I think the feminine pronoun for the divinity he calls "Dūr" should be translated as "she". Amājūr, pūr, and dhūr are other examples of this rare ending in the feminine gender, which look like the nom.sg. of feminine nouns in ū.)*

14.) So they (the asuras) said, "Now where did he come from, this unattached one who has done this to us?" He said "This (breath) is in the mouth (space) that is *within*!" * It is *he*, Ayāsya Āṅgirasaḥ, (so-called) because he is the essence (rasaḥ) of all his subordinate parts (aṅgāni) (what they are made of), **and yet it is *she*, this divinity "Dūr", so-called because death becomes far-removed (dūra) from her. * So on the other hand, the one who knows, from *this* one, death becomes far-removed.**

The expression "far-removed" does not refer to time or place. This breath has been described in two ways, inner and essential, so "death" refers to the gross world that is "far away" because it is outer and subordinate. Ayāsya Āṅgirasa seems to be the author of this chapter, using his own name to indicate the limited individual or ego-self.

The Divinities Retrieved

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां

दिशामन्तस्तद्द्रमयांचकार तदासां पाप्मनो विन्यदधात् ॥ तस्मान्न

जनमियात्॥ नान्तमियान्नेत्पाप्मानं मृत्युमन्ववायानीति॥ सा वा

एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य॥ अथैना मृत्युमत्यवहत्

(1.3.10) **sā** she (see sā 1.3.9) **vai** on the one hand **eṣā_devatā** this divinity **etāsām_devatānām** (gen. of) all these divinities **pāpmānam** misery **mṛtyum** death **apahatya** (ind.part.) having driven off // **yatra** in which place **āsām**

(f.gen.pl. of) those **diśām** region **antas** (antar) in the middle or center / **tat** then **gamayām_cakāra** (caus.perf.3.sg.) caused to go, sent / **tat āsām** their **pāpmanaḥ** (abl. from) misery **vinyadadhāt** (impf.3.sg) set aside *[tasmāt na janam iyāt; From that (the following, we understand that) one should not go toward the races (gods, gandharvas, and asuras)]* **na** not **antam** (acc. to) border **iyāt** (opt.3.sg) should go // **na_it** so surely not **pāpmānam_mṛtyum** (acc. to) the misery that is death **anvavāyāni** (impv.1.sg. of anu-ava√i) I must follow away *(Anvavāya (m.) also means race or lineage.)* **iti** saying *[(1.3.11) sā vai eṣā devatā etāsām devatānām pāpmānam mṛtyum apahatya (To me, this repetition appears to be a mistake.)]* **atha** then **enāḥ** these **mṛtyum** (acc.) death **atyavahat** (imp.3.sg.) drew in beyond

15.) On the one hand, of all these divinities, *she*, this divinity (Dūr), having driven off the misery that is death, * (established) within that place that is the inner center of the regions of those (scattered asuras), then sent them away and set that (place) aside from their misery. * Saying, "One should not go to the border (of that place), so surely I must not follow (them) away to the misery that is death," she (Dūr) then drew these (tainted divinities, organs) in beyond *their* death (misery). (This could be "pratyāhāra" of the Yoga Darshana.)

सा वै वाचमेव प्रथमामत्यवहत्सा यदा मृत्युमन्यमुच्यत सोऽग्निरभवत्सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते। अथ प्राणमत्यवहत्स यदा मृत्युमत्यमुच्यत स वायुरभवत्सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते। अथ चक्षुरत्यवहत्तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति

(1.3.12) **saḥ** (opp. to sā vai 1.3.10) he **vai** on the other hand **vācam** voice **eva** most (emphatic) **prathamām** (f.acc. to agree with vācam) primal **atyavahat** drew beyond. / **sā** (f.) that **yadā** when **mṛtyum** (acc. from) dying **atyamucyata** (impf.pass.3.sg) was released / **saḥ** it **agniḥ** fire **abhavat** (impf.3.sg.) became / **saḥ** it **ayam** this **agniḥ** fire **pareṇa** (ind.) beyond **mṛtyum** (acc.) dying / **atikrāntaḥ** having risen on high **dīpyate** becomes luminous // (1.3.13) **atha** then **prānam** (acc.) breath **atyavahat** (impf.3.sg.) drew beyond / **saḥ** that **yadā** when **mṛtyum** (acc.) dying **atyamucyata** (impf.pass.3.sg) was released / **saḥ** it **vāyuḥ** air **abhavat** (impf.3.sg.) became / **saḥ** it **ayam** this **vāyuḥ** air **pareṇa** (ind.) beyond **mṛtyum** (acc.) dying / **atikrāntaḥ** having risen on high **pavate** it purifies // (1.3.14) **atha** then **cakṣuḥ** sight **atyavahat** (impf.3.sg.) drew beyond / **tat** that

yadā when **mṛtyum** (acc.) dying **atyamucyata** (impf.pass.3.sg) was released / **saḥ** it **ādityaḥ** sun **abhavat** (impf.3.sg.) became / **saḥ asau** this **ādityaḥ** sun **pareṇa** (ind.) beyond **mṛtyum** (acc.) dying / **atikrāntaḥ** risen on high **tapati** it warms

16.) On the other hand, it was *he* **(Ayāsya Āṅgirasaḥ) that drew in his most primal voice beyond it. When that was released from its dying, it became fire. It is** *this* **fire, that is beyond dying, (and) having risen on high, it becomes luminous. * Then he drew in his breath beyond it. When that was released from its dying, it became air. It is** *this* **air, that is beyond dying, (and) having risen on high, it purifies (him). * Then he drew in his sight beyond it. When that was released from its dying, it became the sun. It is** *this* **sun that is beyond dying, (and) having risen on high, it warms (him).**

Again, with the word "this", we can imagine the speaker, or oneself, gesturing towards the core of the body. Of course, these things are not in the physical body but the symbolism is of something here and now, and not a spatial temporal thing.

अथ श्रोत्रमत्यवहत्तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवंस्ता इमा दिशः

परेण मृत्युमतिक्रान्ताः। अथ मनोऽत्यवहत्तद्यदा मृत्युमत्यमुच्यत स

चन्द्रमा अभवत्सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भात्येवं ह वा

एनमेषा देवता मृत्युमतिवहति य एवं वेद

(1.3.15) **atha** then **śrotram** hearing **atyavahat** (impf.3.sg.) drew beyond / **tat** that **yadā** when **mṛtyum** (acc.) dying **atyamucyata** (impf.pass.3.sg) was released / **tāḥ** they (it) **diśaḥ** directions **abhavan** (impf.3.sg.) became / **tāḥ** they **imāḥ** these **diśaḥ** directions **pareṇa** (ind.) beyond **mṛtyum** (acc. dying) / **atikrāntāḥ** having risen on high (1.3.16) **atha** then **manaḥ** mind **atyavahat** (impf.3.sg.) drew beyond / **tat** that **yadā w**hen **mṛtyum** (acc.) dying **atyamucyata** (impf.pass.3.sg) was released / **saḥ** it **candramāḥ** moon **abhavat** (impf.3.sg) became / **saḥ asau** this **candraḥ** moon **pareṇa** (ind.) beyond **mṛtyum** (acc. dying) / **atikrāntaḥ** having risen on high **bhāti** shines / **evam ha** so **vai** on the one hand **enam** (acc.) it **eṣā** this **devatā** divinity **mṛtyum** (acc.) dying **ativahati** he draws beyond **ya_evam_veda** the one who knows

17.) Then he drew in his hearing beyond it. When that was released from its dying, it became the directions. They are *these* **directions, that are beyond dying, having risen on high. * Then he drew his mind beyond it. When that**

was released from its dying, it became the moon. It is *this* moon, that is beyond dying, (and) having risen on high, it shines (appears). * So, on the one hand, the one who knows that *he* is this divinity, draws that very thing in beyond dying. (*He* acts.)

The voice that chants the rite becomes the fire of the rite. It becomes illustrious. Voice (representing the karmendriyas), breath (feel), eye (the triad: sight/taste/smell), hearing, mind; become 1.) fire (+earth/water) 2.) air 3.) āditya (See 1.2.3a); in addition to directions and moon.

अथात्मनेऽन्नाद्यमागायद्यद्धि किंचान्नमद्यतेऽनेनैव तद्द्यत इह प्रतितिष्ठति।

ते देवा अब्रुवन्नेतावद्वा इदं सर्वं यद्न्नं तदात्मन आगासीरमु नोऽस्मिन्नन्न

आभजस्वेति ते वै माभिसंविशतेति तथेति तं समन्तं परिण्यविशन्त

॥ तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति॥ एवं ह वा एनं स्वा अभिसंविशन्ति

(1.3.17) **atha** then **ātmane** (dat. for the benefit of) his individual self **anna-adyam** proper food **āgāyat** (impf.3.sg.) prayed for / **yat_hi_kim_ca** since whatever **annam** food **adyate** (pass.3.sg) is eaten / **anena** (inst. by) this **eva** same **tat** that **adyate** is eaten **iha** here **pratitiṣṭhati** he lives on it // (1.3.18a) **te** (nom.) those **devāḥ** gods **abruvan** (impf.3.pl) they said, observed **etāvat** as much **vai** now (… but then) / **idam** this **sarvam** all **yat** whatever, that **annam** food **tat** that **ātmane** (dat. for) individual self **āgāsīḥ** (aor.2.sg) you just prayed to get / **anu** and it follows **naḥ** (acc.) us **asmin_anne** (loc. when) this food **ābhajasva"** (impv.A.2.sg) you must share **iti** said // **te** (acc.) them *(This refers to the previous "te", but "vai" indicates a reversal of role from speaker to listener. Both te's begin a sentence.)* **vai** but then **"mā** (acc.) with me **abhisaṁviśata** (impv.2.pl. w/acc.) you all must surround, join together **iti** answered / **tatha** so be it **iti** saying **tam_samantam_pariṇyaviśanta** (impf.3.pl.) they joined together around him *[tasmāt yat anena annam atti tena etāḥ tṛpyanti; From that (we understand that) whatever food one eats with this (individual self), these (gods) are satisfied by it.]]* **evam ha** so **vai** on the other hand *(The pairs of vai's are nested.)* **enam** (acc.) him **svāḥ** (pl.) ones own kinsmen **abhisaṁviśanti** they join together near

18.) Then, *he* prayed for proper food for the benefit of *his* own individual self, since whatever food is eaten, that (food) is eaten by this same (individual) here, (and) he lives on it. * Now, those gods did observe as much: "That food that you just prayed up for your individual self, this is all there is." they said,

"and it follows that when there is this food, you must share with us." * But then he answered them, "It is *you* who must join together with *me*!" (and) saying, "So be it," they joined in all around him, so on the other hand, one's own kinsmen join together near him, just so. (*They* act.)

भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद य उ हैवंविदं

स्वेषु प्रति प्रतिबुभूषति न हैवालं भार्येभ्यो भवत्यथ य एवैतमनुभवति

यो वैतमनु भार्यान्बुभूर्षति स हैवालं भार्येभ्यो भवति

(1.3.18b) **bhartā** supporter **svānām** (gen. of) kinsmen **śreṣṭhaḥ** superior **puras-etā (etṛ)** first – going **bhavati** becomes / **anna-adaḥ** food – eater **adhi_patiḥ** highest lord **ya_evam_veda** the one who knows this // **yaḥ** the one who **u_ha** but **evam-vidam** (acc. to) some (great) knower **sveṣu** (loc. among) kinsmen **prati_pratiḥ** equal to (w/acc.) **bubhūṣati** (des.3.sg. √bhū) wants to be / **na** does not **ha_eva** such **alam** (ind. adv.) adequately **bhāryebhyaḥ** (dat.pl for) those to be supported, needing support **bhavati** become (in the same sense as the first clause) // **atha** now **yaḥ** the one who **eva** truly **etam** this **anubhavati** apprehends / **yaḥ** who **vai_tam** "or even that but" **anu** (adv.) then **bhāryān** (acc.pl.) those needing support **bubhūrṣati** (des.3.sg. √bhṛ) wants to support / **sa** he **ha_eva** such **alam** (ind. adv.) adequately **bhāryebhyaḥ** (dat.pl. for) those needing support **bhavati** he does become

19.) The one who truly knows, he is the eater of the food, the highest lord, (and) he becomes the supporter of his kinsmen (not the rival), their superior, the one who goes first; * but the one who only wants to be the equal of some great knower among his kinsmen, does not adequately become such (a supporter) for those who need his support. * Now, the one who truly apprehends this—or even that—but who then *wants* to support those who need his support, he *does* adequately become such (a supporter) for those who need his support.

सोऽयस्य आङ्गिरसोऽङ्गानां हि रसः प्राणो वा अङ्गानां रसः प्राणो हि वा अङ्गानां रसः

॥ तस्माच्चस्मात्॥ कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यत्येष हि वा अङ्गानां रसः

(1.3.19) **saḥ** he **Ayāsyaḥ Āṅgirasaḥ aṅgānām** (gen.pl of) subordinates **hi** because **rasaḥ** essence / **prāṇaḥ** breath **vai** yet **aṅgānām** (gen.pl of) subordinates **rasaḥ** essence / **prāṇaḥ** breath **hi** because **vai** rather **aṅgānām** (gen.pl of)

subordinates **rasaḥ** // *tasmāt yasmāt [From that, ("kasmāt", we read) "yasmāt"* *(I agree.)]* // **kasmāt (=yasmāt)** from whatever **ca** and **aṅgāt** (abl. from) subordinate **prāṇaḥ** breath **utkrāmati** passes **tat** then **eva** same **tat** that **śuṣyati** withers away / **eṣaḥ** this **hi** because **vai** rather **aṅgānām rasaḥ**

20.) He is Ayāsya Āṅgirasaḥ, (so-called) because *he* is the essence (rasaḥ) of all his subordinates (aṅgāni). * Yet his *breath* is the essence of his subordinates, because it is rather breath that is the essence of (all) subordinate things, * and breath passes from whatever subordinate part there is, (and) then that same (part) withers away, because this (breath) is rather the essence of its subordinate parts.

Here is a strong affirmation of the subjectivist principle of creation from within. The life force at the core or heart of the human being is not a product of the body, but rather the source or "essence" (rasa) of it. In general, the word "aṅga" means any kind of branch or limb that is secondary or supplementary to the main trunk, which can be either the physical body trunk or any primary entity. The "aṅga" in this sense can be something like a department of government or even a sub-topic of a general thesis, as in the Yoga Darshana. In this case it refers to the body or "limbs" of the human being. Here a distinction is made between the eternal imperishable human consciousness and the individual self or personal identity, for which the author of this material uses his own name as an example.

The moral lesson here is that progress is made by wanting only to support others. If they seem to be enemies, one's attention to them should naturally be withdrawn, and in that way their existence with respect to the subject is diminished, but there is no implication whatsoever of any *act* of destruction.

एष उ एव बृहस्पतिर्वाग्वै बृहति तस्या एष पतिस् ॥ तस्मादु बृहस्पतिः॥

एष उ एव ब्रह्मणस्पतिर्वाग्वै ब्रह्म तस्या एष पतिः ॥ तस्मादु ब्रह्मणस्पतिः॥

एष उ एव साम वाग्वै सामैष सा चामश्वेति तत्साम्नः सामत्वम्। यद्देद

(1.3.20) **eṣaḥ** this **u** but **eva** same **bṛhaspatiḥ** lord of prayer / **vāk** (f.) voice **vai** and yet **bṛhatī** / **tasyāḥ** (f.gen. of) that **eṣaḥ** this **patiḥ** lord *[tasmāt u bṛhaspatiḥ He remarks on the word-play.]* (1.3.21) **eṣaḥ** this **u** but **eva** same **brahmaṇaspatiḥ** lord of the priest class / **vāk** voice **vai** and yet **brahma** the brahmaṇa priest / **tasyāḥ** (f.gen. of) that **eṣaḥ** this **patiḥ** lord // *tasmāt u brahmaṇaspatiḥ* // (1.3.22a) **eṣaḥ** this **u** but **eva** same **sāma** the sāman / **vāk** voice **vai** and yet **sāma** the

sāman / **eṣaḥ** this **sā** she **ca** both … and **amaḥ** he **ca** and **iti** *(The contrived "etymologies" like sā+ama, etc. are obvious and deliberate, but they are not very meaningful.)* / **tat** thus **sāmnaḥ** (gen (born) of) sāman **sāmatvam** being the very existence of the sāman | **yat_veda** knowing which

21.) But this same (breath) is also the lord of the prayer, and yet it is his voice as the bṛhatī meter (of the adhvaryu priest in the soma-yajña). This lord (the breath) is (born) of that (voice). * But this same (breath) is also the lord of the priest class, and yet it is his voice as the brahmaṇa priest. This lord (the breath) is (born) of that (voice). * But this same (breath) is also the sāman, and yet it is the gentle voice (of the udgatṛ priest). This lord (the breath) is (born) of that (voice); knowing which, this one is he (Ayāsya Āṅgirasaḥ) *and* **she (Dūr), thus (born) of the sāman, being the very existence of the sāman, ...**

There is a profound and intimate relation between the inner breath and the inner voice. The voice, also called "śabda" in e.g. the Vedanta Darśana, is the superior of the two. Attending to this relationship in one 's own present-moment awareness is one of the most effective methods of establishing liberation. Melody, meter, and meaning are the three subordinate aspects of it, represented by the udgatṛ, the hotṛ, and the brahmaṇa priests, respectively.

समः क्षुषिणा समो मशकेन समो नागेन सम एभिस्त्रिभिर्लोकैः समोऽनेन सर्वेण

॥ तस्माद्देव साम॥ अश्नुते साम्नः सायुज्यं सलोकतां य एवमेतत्साम वेद। एष उ वा

उद्गीथः प्राणो वा उत्प्राणेन हीदं सर्वसुत्तब्धम् ॥ वागेव गीथोच्च गीथा चेति स उद्गीथः।

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाचायं त्वस्य राजा मूर्धानं विपातयताच्चदितोऽयास्य

आङ्गिरसोऽन्येनोदगायदिति॥

(1.3.22b) **samaḥ** equal **pluṣiṇā** (inst. with) noxious flying white ant **samaḥ** equal **maśakena** (inst. with) flying pest, mosquito, etc. **samaḥ** equal **nāgena** (inst. with,) cobra *(The word "biting" is not actually written, but the three particular creatures mentioned all share that characteristic, and that is the point here.)* **samaḥ** equal **ebhiḥ_tribhiḥ_lokaiḥ** (inst. with) these – three – worlds **samaḥ** equal **anena_sarveṇa** (inst. with) *[tasmāt u eva sāma; from that,]* **aśnute** comes to (w/acc.) **sāmnaḥ** (gen. of, with) sāman **sāyujyam** state of union *(= yoga)* **salokatām** (f. acc.) state of equality of this world **ya_evam_etat_sāma_veda** one who knows the sāman (1.3.23) **eṣa u_vai** but yet **udgīthaḥ** high chant *(ut + gīthaḥ)* / **prāṇaḥ** breath **vai ut-prāṇena** (inst. by) high breath **hi** for **idam** this

sarvam all **ut-tabdham** supported on high // *vāk eva gīthā / ut ca gīthā ca iti saḥ udgīthaḥ / (1.3.24) tat ha api Brahmadattaḥ Caikitāneyaḥ rājānam bhakṣayan uvāca / ayam tyasya (=mama MW) this one's, my rājā mūrdhānam vipātayatāt (causative impv. e.g. vītāt, gamayatāt) / yat itaḥ ayāsyaḥ āṅgirasaḥ anyena udagāyat iti / vācā ca hi eva / sa prāṇena ca udagāyat iti; [The chant is just speech. "High" plus "chant" gives "high chant" (He remarks on the "etymology"). Brahmadattaḥ Caikitāneyaḥ said while getting drunk on soma (the "king"), "This soma must make my head split, that the Ayāsya Āṅgirasa from this (low) world prayed by means of something other than that." "For one prays by means of the voice alone, and that comes about by means of ordinary breath." he said.]* It is not unusual for commentators to completely miss the point.

22.) ... which is equal with the biting ant, equal with the biting fly, equal with the cobra, equal with these three worlds, equal with all this; * the one who thus truly knows the "sāman" comes to a state of union that is a state of equality of this (low) world with the sāman, * and yet, it is also the *high* chant. It is actually (this) *breath*, for all this is supported on high by the high breath.

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वं तस्य वै स्वर एव स्वं ॥ तस्मादात्विज्यं करिष्यन्वाचि स्वरमिच्छेत तया वाचा स्वरसंपन्नयात्विज्यं कुर्यात् तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव।

अथो यस्य स्वं भवति॥ भवति हास्य स्वं य एवमेतत्साम्नः स्वं वेद

(1.3.25) **tasya** (gen. (born) of) that **ha** so **etasya** (gen. (born) of) this *(See 1.3.20-22a for the referents of these two pronouns.)* **sāmnaḥ** (gen. (born) of) the sāman **yaḥ** the one who **svam** (n.) personal self **veda** knows / **bhavati** becomes **ha asya** (gen. (born) of) this **svam** (n.) personal self / **tasya** (gen. (born) of) that **vai** and yet **svaraḥ** sound **eva** the very **svam** personal self *[tasmāt ārtvijyam_kariṣyan (fut.part.) vāci svaram iccheta (opt.3.sg.); From that (following passage, we understand that) one who is about to perform the (chanting) duties of a particular priesthood should intend (to use) the proper vocal tone for it.]* **tayā_vācā_svara-saṁpannayā** (inst. by means of) endowed with that vocal sound **ārtvijyam_kuryāt** (opt.3.sg.) possible to perform the duties of priesthood *[tasmāt yajñe svaravantam didṛkṣante eva | atha_u rather than yasya whose svam kin bhavati; From that we know (why) they want someone who has the (right) tone for the (particular) sacrifice, rather than whose kin he happens to be.]* **bhavati** becomes **ha** so **asya** (gen. (born) of) this **svam** self **yaḥ** he **evam** truly **etat** this **sāmnaḥ** sāman **svam** self **veda** knows

23.) So the one who *knows* that his personal self is (born) of the sāman, which is (born) of this (breath), which is born of that (voice), *becomes* the self that is (born) of this (breath). * Yet his personal self is really the very sound (born) of that (voice), so it is by *means* of his being endowed with that vocal sound that it is possible for him to perform the (chanting) duties of the priesthood. * So he becomes the self that is born of this (sāman), the one (self) who truly knows that, that his self is (born) of the sāman.

Creation from within begins with the ability to know sound, which is of course human or vocal sound, and not just any noise. The most primal value of this is the syllable oṁ, not actually pronounced, but as the subtlest possible awareness of its existence, somewhere between feeling it and hearing it. It does not exist without your awareness of it, so you actually bring it into existence by being aware of it. Oṁ brightens into many beautiful mantras. Vowels and nasals may resonate in your awareness of inner sound cavities from the core of the body up into the head.

तस्य हैतस्य साम्नो यः सुवर्णं वेद भवति हास्य सुवर्णं तस्य वै

स्वर एव सुवर्णं भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णंवेद

(1.3.26) **tasya** (gen. (born) of) that **ha** so **etasya** (gen. (born) of) this **sāmnaḥ** (gen. (born) of) sāman **yaḥ** the one who **su-varṇam** fine appearance (also "gold") **veda** knows / **bhavati** becomes **ha asya** (gen. (born) of) this **su-varṇam** fine appearance / **tasya** (gen. (born) of) that **vai** and yet **svaraḥ** sound **eva** the very **su-varṇam** fine appearance / **bhavati** becomes **ha asya** (gen. (born) of) this **su-varṇam** fine appearance **yaḥ** the one who **evam** truly **etat** this **sāmnaḥ** (gen. (born) of) sāman **su-varṇam** fine appearance **veda** knows

24.) So the one who *knows* that his (personal) fine appearance is (born) of the sāman which is (born) of this (breath), which is born of that (voice) *becomes* the fine appearance that is (born) of this (breath), and yet his fine appearance is really the very sound (born) of that (voice). He becomes his fine appearance born of this (breath), the one (self) who truly knows this, that his fine appearance is (born) of the sāman.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति तस्य वै वागेव प्रतिष्ठा

वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो ॥गीयतेऽन्न इत्यु हैक आहुः॥

(1.3.27) **tasya** (gen. (born) of) that **ha** so **etasya** (gen. (born) of) this **sāmnaḥ** (gen. (born) of) **yaḥ** the one who **pratiṣṭhām** (f.acc.) circumstance **veda** knows **prati_ha_tiṣṭhati** circum-stands (see 1.3.17) / **tasya** (gen. (born) of) that **vai** and yet **vāk** speech **eva** the very **pratiṣṭhā** (f.) circumstance / **vāci** (loc. in) voice **hi** for **khalu** then **eṣaḥ_etat** this as this *(masc. prāṇa as neuter sāman)* **prāṇaḥ** breath **pratiṣṭitaḥ** established *[gīyate anne iti u ha eke āhuḥ But some say he sings for food. (Again, the commentator is more concerned with pay than knowledge.)]*

25.) The one who *knows* that his (personal) circumstance is (born) of the sāman, which is (born) of this (breath) which is (born) of that (voice), 'circum-stands' (is established all around), and yet his circumstance is the very speech (born) of that (voice), for then breath is established in the voice; this (breath) as this (sāman).

अथातः पवमानानामेवाभ्यारोहः स वै खालु प्रस्तोता साम प्रस्तौति स यत्र प्रस्तुयात्तदेतानि जपेत्। असतो मा सद्गमयेति तमसो मा ज्योतिर्गमय मृत्योर्मामृतं गमयेति ॥ स यदाहासतो मा सद्गमयेति मृत्युर्वा असत्सदमृतं मृत्योर्मामृतं गमयामृतम् मा कुर्वित्येवैतदाह तमसो मा ज्योतिर्गमयेति मृत्युर्वै तमो ज्योतिरमृतं मृत्योर्मामृतं गमयामृतं मा कुर्वित्येवैतदाह मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति॥अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्

(1.3.28a) **atha** now **ataḥ** therefore, considering this **pavamānānām** (gen. of) the hymns to soma **eva abhyārohaḥ** offering up / **saḥ** he **vai** instead **khalu** then **prastotā** one of the three assistants to the udgatṛ priest **sāma** the sāman **prastauti** chants / **saḥ** he **yatra** whenever **prastuyāt** (opt.3.sg.) would chant **tat** then **etāni** these **japet** (opt.3.sg.) would softly recite ***** **asataḥ** (abl. out of) not right **mā** (acc.) me **sat** right **gamaya** (impv.2.sg.) O lead / **tamasaḥ** (abl. out of) darkness **mā** (acc.) me **jyotiḥ** light **gamaya** (impv.2.sg.) O lead / **mṛtyoḥ** (abl. out of) death **mā** (acc.) me **amṛtam** non-dead, immortal, eternal life **gamaya** (impv.2.sg.) O lead **iti** (framing the verses) ***** *(transposed with the interpolation for continuity)* **atha** so now **yāni** whatever there might be **itarāṇi** others **stotrāṇi** verses **teṣu** (loc. among) these **ātmane** (dat. for the benefit of) one's individual self **anna-adyam** proper food **āgāyet** (opt.3.sg.) one should pray for *[saḥ yat by which āha he meant [asataḥ mā sat gamaya iti / mṛtyuḥ vai asat sat amṛtam / mṛtyoḥ mā amṛtam gamaya / amṛtam mā kuru iti / eva etat āha tamasaḥ mā jyotiḥ gamaya iti :*

mṛtyuḥ vai tamaḥ jyotiḥ amṛtam / mṛtyoḥ mā amṛtam gamaya / amṛtam mā kuru iti / eva etat āha / mṛtyoḥ mā amṛtam gamaya iti / na atra tirohitam iva asti; By which quote, "From what is not right, lead me unto right", he (the poet) was saying that death is actually not right (and) that immortality is actually right; (so he meant) "Lead me from death to eternal life," i.e., "Make me immortal." The same with "From darkness, lead me unto light"; he was saying that death is actually the darkness (and) that immortality is actually the light; (so he meant) "From death, lead me to eternal life," i.e., "Make me immortal." and he was saying the same with "From death, lead me to eternal life." There is nothing in this that isn't obvious.]

26.) Now, considering all this, there is the offering up of the Pavamāna hymns, where the prastotṛ priest then chants the sāman instead (of the udgatṛ priest). Whenever he would chant, one would then softly recite these (verses):

> **Out of what is not right, lead me unto right.**
> **Out of darkness, lead me unto light.**
> **O lead me out of death unto eternal life.**

So now, among whatever other hymns there might be (in the rite), one should (softly) pray for (such) *proper* **food for the benefit of one's own individual self** (as opposed to what the five singers did**.**)

॥ तस्मादु तेषु वरं वृणीत॥ यं कामं कामयेत तं स एष एवं विदुद्गातात्मने वा

यजमानाय वा यं कामं कामयते तमागायति तद्धैतल्लोकजिदेव न

हैवालोक्यताया आशास्ति य एवमेतत्साम वेद

(1.3.28b) *[tasmāt u teṣu varam vṛṇīta yam kāmam kāmayeta tam; From that, (the following, we understand that) In those cases, one (a priest) may choose a gift (from the patron), whatever desirable thing he may desire.]*

saḥ he **eṣaḥ** this **evam-vid** one who truly knows **udgātā** the udgatṛ, the priest who sings the sāman / **ātmane** (dat. for) himself **vā** whether **yajamānāya** (dat. for) patron of the sacrifice **vā** or **yam** whatever **kāmam** desirable thing **kāmayate** he desires / **tam** (acc.) it **āgāyati** he sings, prays // **tat** that (prayer) **ha** so **etat** this **loka-jit** worlds – winning **eva** actually // **na** not **ha** so **eva** indeed **alokyatāyāḥ** (gen. of) being free of the worldly life **āśā_asti** (periphrastic) he does have the hope (or expectation, prospect, or even fear; it all works) of / **ya** the one **evam** truly **etat** this **sāma** the sāman **veda** knows

27.) This one who truly knows, *he* **is the singer of the sāman. Whether it is for himself or for the patron of the rite, whatever desirable thing he desires, he prays for it. * So that (prayer)** *is* **actually this winning of the worlds, * so indeed the one who truly knows** *this* **as the Sāman does** *not* **have the hope of (someday) being free of his worldly life.** (cf "all there is" ?)

Chapter Four - Becoming

आत्मैवेदमग्र आसीत्पुरुषविधः सोऽनुवीक्ष्य नान्यदात्म-

नोऽपश्यत्सोऽहमस्मीत्यग्रे व्याहरत्ततोऽहंनामाभवत्

॥ तस्माद्प्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रुते॥

(1.4.1a) **ātmā** individual self **eva** alone **idam** this **agre** before **āsīt** existed **puruṣa-vidhaḥ** human spirit – form // **saḥ** he **anvīkṣya** (pr.part.) taking stock **na** nothing **anyat** other **ātmanaḥ** (abl. of comparison; than) **apaśyat** (impf.3.sg) he saw / **saḥ** he **aham** I **asmi** am **iti** (quotes) **agre** before **vyāharat** (impf.3.sg.) said / **tataḥ** thus **aham-nāmā** the one he calls "I" **abhavat** (impf.3.sg.) became *[tasmāt api etarhi āmantritas aham ayam iti eva agre uktvā atha anyat nāma prabrūte; From that (we understand that) even now, when addressed, one says, "It is I", and having said that first, he then announces the other, the name he goes by.]*

1.) An individual self alone, as the *form* **of this human spirit, (also) existed before (all) this. * Taking stock, he saw nothing other than this individual self. * Before (all this), he said (only), "I am." Thus he (the individual self) became "ahaṁ-nāman"** (equal to "ahaṁ-kāra" of SD, the personal identity)**.**

यदस्य भवति स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत्

॥तस्मात्पुरुष॥ओषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद

(1.4.1b) **yat** whatever **asya** of this **bhavati** becomes **saḥ** he **yat** that which **pūrvaḥ** previous // **asmāt_sarvasmāt** (abl. from) this – all **sarvān_pāpmanaḥ** (acc.pl.) miseries **auṣat** burned *[tasmāt puruṣaḥ; From that ("pūrvaḥ" + "a-uṣat"), puruṣa (He remarks on the "etymology".]* // **oṣati** burns away **ha** so **vai** on the one hand **sa** he **tam** (acc.) that / **yaḥ** who **asmāt** (abl. of comp.) to this **pūrvaḥ** previous **bubhūṣati** (desid.3.sg.) wishes to become / **yaḥ** who **evam** truly **veda** the one who knows

2.) Whatever becomes of this one (individual), he is (still) that which is previous. * He burned away all the miseries from all of this. * So, on the one hand, the one who truly knows this, who *wishes* to become that which is previous to this, burns that away.

सोऽबिभेत् ॥तस्मादेकाकी बिभेति॥ स हायमीक्षां चक्रे यन्मदन्यन्नास्ति कस्मान्नु

बिभेमीति तत एवास्य भयं वीयाय ॥कस्माद्ध्यभेष्यत्॥ द्वितीयाद्वै भयं भवति

(1.4.2) **saḥ** he **abibhet** (impf.3.sg.) was afraid *[tasmāt ekākī bibheti; From that (passage, we understand that) one who is alone is afraid.]* // **sa** he **ha** so **ayam** this **īkṣām_cakre** (perf.3.sg.) came to realize / **yat** whatever **mad-anyat** other than or separate from me **na** not **asti** exist / **kasmāt** why **nu** so then **bibhemi** I am afraid **iti** (quotes) / **tataḥ** from that **eva** alone **asya** (gen. of) this **bhayam** fear (w/gen.) // *(As in 1.4.1b, a verb + "vai" begins the third part:)* **vīyāya** (perf.3.sg.) disappeared *[kasmāt hi abheṣyat; for what would he have feared?]* **dvitīyāt** (abl. stemming from, of) a second person **vai** on the other hand **bhayam** (n.) fear of (w/abl.) / **bhavati** becomes *(recalls bubhūṣati 1.4.1b.)*

3.) He was afraid (of the burning), * so he came to realize this: "What is other than me does not exist, so then why am I afraid?", his fear of this (burning) being from that (other) alone; * So on the other hand, his fear of a second just disappeared. He *becomes* (what he wishes to become). (This refers to the one who truly knows. See 1.4.1b. The single word "bhavati" recalls the entire sentence.)

These two groups clearly present the two alternatives for dealing with misery. They are this author's explanation of the story of gods and asuras from Chapter Three. The fear mentioned here reminds us of the gods' own fear of being overcome by the asuras. Their first method of dealing with it was to compete with their rivals. The words "dvitīyāt bhayam" here, meaning to fear a "dvitīya", a "second" or fellow man (friend or foe), echo "dviṣan bhrātṛvyaḥ" from 1.3.7b, which means to hate or rival.

The second method is to let the fear just disappear as the asuras disappeared, scattered in all directions after trying to assault the one and only inner life-breath, which stood immovable like a rock. This "two ways" theme is treated further in the Brahma Sutra 4.1.13 and again in the Yoga Sutra starting with 2.12-14. Heat is also a symbol of rivalry or dispute in Brahma Sutra 4.2.7 and 4.2.11-12 (as it is in the English expression "a heated argument."

स वै नैव रेमे ॥तस्मादेकाकी न रमते॥ स द्वितीयमैच्छत्। सहैतावानास यथा

स्त्रीपुमांसौ संपरिष्वक्तौ स इममेवात्मानं द्वेधापातयत्ततः पतिश्च पत्नी चाभवताम्

(1.4.3a) **sa** he **vai** yet **na** not **eva** either **reme** (impf.3.sg) enjoyed *[tasmāt ekākī na ramate; From that (we understand that) one who is alone does not enjoy himself.]* **sa** he **dvitīyam** companion **aicchat** (impf.3.sg.) yearned / **sa** he **ha** so **etāvān** as much as **āsa** became **yathā** as **strī-pumāṁsau** (dual) woman – man **saṁpariṣvaktau** (dual) closely embraced / **sa** he **imam** (acc.) this **eva ātmānam** (acc.) individual self **dvedhā** two ways **apātayat** (impf.3.sg.) split / **tataḥ** thus **patiḥ** (m.) lord **ca** and **patnī** (f.) wife **ca** and **abhavatām** (impf.3.du.) came to be

4.) Yet, he did not enjoy himself either. * He yearned for a companion, so he came to be as the form of a man and a woman closely embraced. * He split this his individual self into two, (and) thus the lord (masc. "possessor") **and the wife** (fem. "possessor") **came to exist.** (as equals)

॥तस्मादिदम्॥ अर्धबृगलमिव स्व इति ह स्माह याज्ञवल्क्यस् ॥तस्मादयम्॥

आकाशः स्त्रिया पूर्यत एव तां समभवत्ततो मनुष्या अजयन्त

(1.4.3b) *[tasmāt idam (n.); From that (following text), this (neuter referring to "bṛgalam").]* **ardha-bṛgalam** half – part **iva** like **svaḥ** self *(This could also be "We two (are each)". The author was most likely aware of all the possible meanings.)* **iti ha_sma_āha yājñavalkyaḥ** *[tasmāt ayam (m.); From that (following text), this (masculine referring to "ākāśaḥ")]* **ākāśaḥ** / **striyā** (inst. by) the female **pūryat** filled **eva** also / **tām** (f.acc.) it **samabhavat** (impf.3.sg.) entered into being / **tataḥ** thus **manuṣyāḥ** human necessities **ajāyanta** (impf.3.pl.) were born

5.) This according to Yājñavalkya: He held that the self is like a half part. * It is the ether, which, while filled by the wife (half), actually entered into being it. * Thus the human necessities were born (as follows:)

This recalls 1.1.2a on the two "mahima"s or soma vessels, filling and being filled, associated with the two oceans, which are part of the "waters", and it recalls 1.1.2c on the human necessities. The connection is unmistakable. The reciprocity of action is indicated by the passive participle and the active verb. Here again there are double meanings. I think the simple "man and woman mating" idea would have been intended only as a secondary theme. This is not so much an Adam-and-Eve kind of creation myth as a philosophical metaphor where the male principle of

ākāśa (ether), representing the male greatness (mahat), combines with the feminine principle (later identified as prakṛti) as the two-fold progenitor of all created things (In other works as well, mahat is clearly associated with the ether.) The role of the female half as prakṛti or "prime originator" is outlined in the following text:

सा हेयमीक्षां चक्रे कथं नु मात्मन एव जनयित्वा संभवति हन्त

तिरोऽसानीति सा गौरभवट्टषभ इतरस्तां समेवाभवत्ततो गावोऽजयन्त

(1.4.4a) **sā** she **ha** so **iyam** (f.) this **īkṣām-cakre** (perf.3.sg.) came to realize **katham_nu** how is it **mā** (acc.) **ātmanaḥ** (abl. out of) individual self **eva janayitvā** (caus. (cl.10.) ind.part.) having produced **sambhavati** enters into being (w/acc.) / **hanta** look! **tiras** (adv.) separately, as one having crossed over or become emancipated **asāni** (opt.1.sg.) I must exist **iti** (quotes) / **sā** she **gauḥ** cow **abhavat** (impf.3.sg.) became **ṛṣabhaḥ** bull **itaraḥ** the other one **tām** (acc.) her **sam_eva_abhavat** (impf.3.sg.) entered into being **tataḥ** thus **gāvaḥ** cattle **ajayanta** (impf.3.pl.) came to be *(I think forms of the verb sambhū here, when its object is in the accusative case, are best translated according to Monier-Williams, (who cites Yājñavalkya) as "to enter into, partake of, attain to." The theme of "entering into" is discussed throughout the Brahma Sutra, using words like sarva-upetā BrS 5.15, vikaraṇatva 5.16, āveśa 14.14, etc.)*

6.) So this one (fem., the patnī) **came to realize, "How is it that, having produced me *out of* his individual self, he now enters *into* being me? * Look (at me)! I must exist separately!" * She became a cow, the other a bull. *He* entered into being *her*, (and) thus the cattle came to be.**

This section and the following one expand on 1.2.23, referring to the horse-like, cow-like, and goat-like animals that were tethered and sacrificed in the aśvamedha (see Śatapatha Brāhmaṇa 13.2.2).

It is easy to read a kind of biblical creation myth here, as some do, even one that includes a bizarre suggestion of incest, shame, and hiding, but such an interpretation is unfairly coarse and it drags us away from the profound, into the tawdry. The true philosophical meaning is perfectly clear, and it is consistent with the teachings in rest of this work.

वडवेतराभवदश्ववृष इतरो गर्दभीतरा गर्दभ इतरस्तां समेवाभवत्तत

एकशफमजायताजेतराभवद्वस्त इतरोऽविरितरा मेष इतरस्तां

समेवाभवत्ततोऽजावयोऽजयन्तैवमेव यदिदं किंच मिथुनमा

पिपीलिकाभ्यस्तत्सर्वमसृजत

(1.4.4b) **vaḍavā** mare **itarā** (f.) the one **abhavat** (impf.3.sg) became **aśvavṛṣaḥ** stallion **itaraḥ** the other **gardabhī** femalle donkey **itarā gardabhaḥ** male donkey **itaraḥ tām** (acc.) her **sam_eva_abhavat** (impf.3.sg.) entered into being **tataḥ** thus **ekaśapham** solid-hoofed **ajāyata** (impf.3.sg.) came into being // **ajā** female goat **itarā abhavat vastaḥ** (bastaḥ) male goat **itaraḥ aviḥ** ewe **itarā meṣaḥ** ram **itaraḥ tām** (acc.) her **sam_eva_abhavat** (impf.3.sg.) entered into being **tataḥ** thus **ajāvayaḥ** (pl.of aja-avi) goats and sheep **ajāyanta** // **evam_eva** in just this way **yad_idam_kiṁca** whatever this may be **mithunam** couple / **ā_pipīlikābhyaḥ** (abl.pl.) right down to ants **tat** (correlative of yat) that, them **sarvam** all **asṛjata** (impf.3.sg) created

7.) The one became the mare, the other the stallion, the one the female donkey, the other the male donkey. He entered into being her, (and) thus the solid-hoofed animals came to be. * The one became the female goat, the other the male goat, the one the ewe, the other the ram. He entered into being her, (and) thus the goats and sheep came to be. * In just this way, whatever (creatures) this couple may be, right down to ants, she created them all.

सोऽवेदहं वाव सृष्टिरस्म्यहं हीदं सर्वमसृक्षीति ततः

सृष्टिरभवत्सृष्ट्यां हास्यैतस्यां भवति य एवं वेद

(1.4.5) **saḥ** he **avet** (impf.3.sg.) he knew **aham** I **vāva** surely / **sṛṣṭiḥ** creation **asmi** I am / **aham** I **hi** for **idam** this **sarvam** all **asṛkṣi** (A.aor.1.sg) I have created **iti** (quotes) / **tataḥ** and thus **sṛṣṭiḥ** creation **abhavat** (impf..sg.) became / **sṛṣṭyām** (loc. f. within) creation **ha** so **asya** (gen. (born) of) this one **etasyām** (loc. within) this **bhavati** comes to be **ya** who **evam** truly **veda** knows

8.) (But) *he* knew, "Surely, it is *I*! I am the creation, for *I* have created all this!" * (and) thus he *became* the creation. * So the one who truly knows comes to be within this creation that is (born) of him.

अथेत्यभ्यमन्थत्स मुख्याच्च योनेर्हस्ताभ्यां चाग्निमसृजत ॥तस्मादेतदुभयमलोमक-

मन्तरतोऽलोमका हि योनिरन्तरतः॥तद्यदिदमाहुरामुं यजामुं यजेत्येकैकं देवमेतस्यैव

सा विसृष्टिरेष उ ह्येव सर्वे देवाः

(1.4.6a) **atha** now then **iti** saying **abhi-amanthat** (impf.3.sg) "whirled" the fire stick, kindled **sa** he **mukhāt** (abl. from out of) **ca** and **yoneḥ** (abl, from) womb or female genitalia **hastābhyām** (inst.dual (made) with) two hands **ca** and **agnim** (acc.) fire **asṛjata** (impf.3.sg.) created *[tasmāt etat ubhayam alomakam antarataḥ alomakā hi yoniḥ antarataḥ; From that (passage, we understand that) in both cases (cupped hands and mouth) it is something without hair on the inside, as indeed the yoni (itself) is without hair on the inside.]* | **tat_yat** something like **idam** this **āhuḥ** (perf.3.pl.) they would (used to) say / **amum** (acc.) this (or that) **yaja** (impv.2.sg.) you must sacrifice, worship **amum yaja iti** quotes / **eka-ekam** (acc.) one after the other **devam** (acc.) god / **etasya** (m.gen. (born) of) this one **eva** just , only, himself **sā** (f.) she / **visṛṣṭiḥ** creation **eṣaḥ** (m.*sing.*) this one **u** while **hi** for / **eva** so **sarve** (n.pl.) all **devāḥ** (n.pl.) gods

9.) He created it, saying "Atha!" as he kindled the fire from out of his mouth and from the yoni made with his two hands. * This ("atha") is what they would say, something like "You must worship this! You must worship that!" (this and that) god, one after the other. * She is born of this one himself, for while this *one* is the creation, so are *all* the gods.

अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत तदु सोम एतावद्वा इदं

सर्वमन्नं चैवान्नादश्च॥ सोम एवान्नमग्निरन्नादः॥ सैषा ब्रह्मणोऽतिसृष्टिः

(1.4.6b) **atha** now **yat_kimca_idam** whatever there is that is **ārdram** sappy, fresh **tat** that **retasaḥ** (abl. from) seed **asṛjata** (impf.3.sg.) he created / **tat** that **u** while **somaḥ** soma / **etāvat** so much **vai** on the other hand **idam_sarvam** (n.) all this / **annam** food **ca** (repeated) both/and **eva** alone, only, itself **anna-adaḥ** food -- eater **ca** and *[somaḥ eva annam agniḥ anna-adaḥ; The soma is really the food and the fire is the eater of the food.]* **sā** she **eṣā** this one **brahmaṇaḥ** (gen.) Brahman **ati** (in Vedic Sanskrit w/gen.) over, at the top of **sṛṣṭiḥ** creation

10.) Now, whatever there is that is fresh (alive), that is what he created from a seed, * and while that is (symbolically) the soma, it is on the other

hand so extensive that it is *all* this, both the food itself *and* the eater of the food. * She is this one who is the creation (overlaid) on top of Brahman.

यच्छ्रेयसो देवानसृजताथ यन्मर्त्यः सन्नमृतानसृजत

॥ तस्मादतिसृष्टिः॥ अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद

(1.4.6c) **yat** who **śreyasaḥ** (abl. out of) superior **devān** (acc.pl.) gods **asṛjata** (impf.3.sg.) created / **atha** now **yat** the same who **martyaḥ** mortal **san** (3.pl of as) being / **amṛtān** (acc.pl.) immortals **asṛjata** (impf.3.sg.) created *[tasmāt ati_sṛṣṭiḥ; From that (following text, we understand that) they (the immortals) are the distinguished creation. (He remarks on the unusual term.)]* **ati** (w/gen.) on top of **sṛṣṭyām** (loc.s.f within) creation **ha** so **asya** (gen.) this **etasyām** (loc.s.f. within) this **bhavati** comes to be **ya** who **evam** truly **veda** knows

11.) The (immortal) one who created the gods out of his superior form, * is the same one who, being now mortal, created (in turn) those immortals. * So the one who truly knows this comes to be within this distinguished creation that is (overlaid) on top of him.

तद्धेदं तर्ह्यव्याकृतमासीत्तन्नामरूपाभ्यामेव व्याक्रियतासौ नामायमिदं

रूप इति ॥तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियतेऽसौनामायमिदंरूप इति॥

(1.4.7a) **tat** then **ha** so **idam_tarhi** in that moment **avyākṛtam** not divided **āsīt** (impf.3.sg.) existed / **tat** then **nāma-rūpābhyām** (inst.dual by) name -- form **eva** alone **vyākṛyata** (impf. 3 sg.) became divided / **asau-nāma** named that **ayam** this one **idam_rūpaḥ** looking like this **iti** quotes *[tat idam api etarhi nāma-rūpābhyām eva vyākriyate / asau nāma ayam idam rūpaḥ iti; Thus, even nowadays, it is divided by name and form: "This one is named that … he looks like this …"]*

12.) So then, in that moment, this (world) existed as something that was not divided. * Then it became divided, by name and form (appearance) alone, * (e.g.,) "This one is named that … he looks like this …"

स एष इह प्रविष्टः। सा नख्याग्रेभ्यो यथा क्षुरः क्षुरधानेऽवहितः

॥स्याद्विश्वंभरो वा विश्वंभरकुकाये॥ तं न पश्यन्ति। अकृत्स्नो हि

(1.4.7b) **saḥ** he **eṣaḥ** this one **iha** here *(Imagine the speaker physically gesturing to indicate the inner soul.)* **praviṣṭaḥ** undertaken // **ā_nakha-agrebhyaḥ** right down to the tips of the nails **yathā** as if he were like **kṣuraḥ** razor **kṣuradhāne** (loc. into) razor-case **avahitaḥ** shoved *[syāt viśvaṁ-bharaḥ vā viśvaṁ-bhara-kulāye; perhaps he means rather like a scorpion into its scorpion-nest]* **tam** (acc.) him **na** not **paśyanti** they see // **akṛtsnaḥ** it is incomplete **hi** for

13.) This one *here* is the one who has undertaken it (the division). * Those (named forms) do not see *him*, as if, right down to the tips of the nails, he were like a razor shoved into its razor case, * for that (name-and-form thing) is incomplete.

He is pleading against the naive notion of a soul shoved into a body right down to the nails. It is not just a human and a human-case, a soul and a body.

सः प्राणन्नेव प्राणो नाम भवति। वदन्वाक् पश्यंश्चक्षुः

शृण्वन्श्रोत्रं मन्वानो मनस्तान्यस्य

(1.4.7c) **saḥ** he **prāṇan** (pr.p.) breathing **eva** just **prāṇaḥ_nāma** named breath **bhavati** becomes / **vadan** speaking **vāk** voice / **paśyan** seeing **cakṣuḥ** sight / **śṛṇvan** hearing **śrotram** the ear / **manvānaḥ** thinking **manaḥ** mind / **tāni** those *(This treats the divinities as acts, not just names.)* **asya** (gen. belonging to) this one

14.) Just *breathing*, he becomes the thing named "the breath"; * (just) speaking, (he becomes) "the voice"; seeing, "the eye"; hearing, "the ear"; thinking (or believing), "the mind". (the five) * *Those* (divinities: breathing, speaking, etc.) belong to this one.

एतानि कर्मनमान्येव। स योऽत एकैकमुपास्ते न स वेदाकृत्स्नो ह्येषोऽत

एकैकेन भवत्यात्मेत्येवोपासीतात्र ह्येते सर्वं एकं भवन्ति।

(1.4.7d) **etāni** (n.pl.) these **karma-nāmāni** actions, what one does -- names assigned **eva** yet … just // **saḥ** he, the one **yaḥ** who **ataḥ** thus **ekaikam** one after the other **upāste** worships **na** not **saḥ** the one who **vedaḥ** knows / **akṛtsnaḥ** incomplete **hi** for **eṣaḥ** this one **ataḥ** thus, by such a thing **ekaikena** (inst. with) one-after-the-other **bhavati** becomes / **ātmā** individual self **iti** (quotes) **eva** only **upāsīta** (opt.3.sg) would worship **atra** in that case **hi** for / **ete_sarve** (masc.) all these **ekam** same **bhavanti** become

15.) Yet *these* ("breath", etc.) are just the names of his actions. * The one who worships (them) thus (see 1.4.6) **one after the other is not the one who knows, for with the "one-after-the-other" thing, this one becomes incomplete, * for in that case he would worship only his individual "self", (where) all these become the same.**

This expands on the theme of Chapter Three where all the devatā pray only for the individual self, and all have the same unfortunate result.

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तदेतत्पदनीयमस्य सर्वस्य यदयमात्मानेन ह्येतत्सर्वं वेद।

यथा ह वै पदेनानुविन्देदेवं कीर्तिं श्लोकं विन्दते य एवं वेद

</div>

(1.4.7e) **tat_etat** this or that (This recalls "amum yaja amum yaja 1.4.6a.) **padanīyam** (fut.pass.part.) to be observed or participated in **asya** (gen. on the part of) this one **sarvasya** (gen. on the part of) everyone // **yat** the one *(In the neuter, this is not the enlightened one, but an imagined unenlightened "someone".)* **ayam** (acc.) this **ātmā** individual self **anena** (by means of) physical breath, life **hi** for **etat** (acc.) this **sarvam** (acc. *singular*) everyone **veda** knows // **yathā** however **ha** so **vai** (reinforces the contrast) **padena** (inst. by) quarter or line, part of a religious stanza *(This also means a footstep or one's path or rank or business in life. The author must have intended the multiple meanings, but the translation here fits with the following phrase.)* **anuvindet** (opt.3.sg.) might obtain / **evam** just that, mere **kīrtim** (acc.) speech, "lip service" **ślokam** (acc.) praise **vindate** regards, considers X to be Y (w/two acc.) **ya** the one who **evam** truly **veda** knows

16.) This and that (worship 1.4.6a) **that is to be observed on *his* part is (now) on *everyone's* part, * for the one who knows this 'everyone' only knows this individual self by means of its physical life, * so however *he* might (try to) obtain (rewards) by recitation (of hymns), the one who truly knows regards that praise as (mere) speech.**

The phrase "this or that" recalls the gods mentioned in 1.4.6a, the ones to be routinely praised one after the other. That phrase also begins 1.4.8a, where it is pointed out that those gods that are held so dear, just as easily as rewarding the worshipper for right-doing, might punish him for wrong-doing, by frustrating him.

तदेतत्प्रेयः पुत्रात्प्रेयो वित्तात्प्रेयोऽन्यस्मात्सर्वस्मादन्तरतरं यदयमात्मा।

स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात् प्रियं रोत्स्यतीति

(1.4.8a) **tat_etat** this or that **preyaḥ_putrāt** more beloved than a son **preyaḥ_vittāt** more beloved than wealth **preyaḥ_anyasmāt** more beloved than another // **sarvasmāt** (abl.comp. to) all those **antarataram** (superl.) innermost **yat** the one that **ayam** this **ātmā** self // **sa** one **yaḥ** who **anyam** (acc.) other **ātmanaḥ** (abl.comp. than) oneself **priyam** (acc.) the thing one loves **bruvāṇam** (w/acc obj.) speaking, telling about / **brūyāt** (opt.3.sg.) might say about **priyam** (acc.) beloved / **rotsyati** (fut..3.sg.√rudh) he will obstruct, frustrate **iti** (quotes)

17.) This and that (god 1.4.6a**) is more beloved than a son, more beloved than wealth, more beloved than another; * (but) the one that is** *this* **individual self** (1.4.1a)**, is innermost to all of those things. * One who is talking about this thing he loves that is** *other* **than his individual self, might then say about this beloved one, "He will obstruct (me)."**

ईश्वारो ह तथैव स्यादात्मानमेव प्रियमुपासीत स य

आत्मानमेव प्रियमुपास्ते न ह्यास्य प्रियं प्रमायुकं भवति

(1.4.8b) **īśvaraḥ** supreme being, God **ha** so **tataḥ_eva** just so, in the same way **syāt** it might be // **ātmānam** (acc. individual **eva** the very **priyam** (acc.) beloved **upāsīta** (opt.3.sg.) might worship // **sa** one **yaḥ** who **ātmānam** (acc.) individual **eva** very **priyam** beloved **upāste** worships / **na** not **ha** so **asya** (gen of) this one **priyam** (acc.) beloved / **pramāyukam** (√pramī, (see also √mī) to frustrate) liable to frustration *(Not "perishing" or "annihilation" here)* **bhavati** becomes

18.) So in the same way, that might be the supreme being (God) * and one might worship *that* **very individual as beloved. * One who worships that beloved individual, who is not the beloved of** *this* **one, becomes liable to (such) frustration (obstruction).**

तदाहुर्यब्रह्मविद्यया सर्वं भविष्यन्तो मनुष्या मन्यन्ते

किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति

(1.4.9) **tat** thus, so then **āhuḥ** (perf.3.sg.) they would say **yat** that (w/quotes) **brahma-vidyayā** (n.inst. through) Veda - knowledge **sarvam** all / **bhaviṣyantaḥ**

(fut.part. n.pl.) that they are about to become **manuṣyāḥ** human things **manyante** (cl.4) they (would) think / **kim** how **u** but **tat** then **brahma** brahman **avet** (impf.3.sg.) knew **yasmāt_tat** in such a way **sarvam** all **abhavat** (impf. 3.sg.) became **iti** (quotes)

19.) So then, *they* **("everyone" 1.4.7e) would say that "All is through knowledge of Brahman." * They would think they'll become the human things; * but then how did one thus know Brahman in such a way that one "became all"?**

ब्रम वा इदमग्रे आसीत्तदात्मनमेवादहं ब्रह्मास्मीति॥ तस्मात्तत्सर्वमभवत्तद्यो

यो देवानां प्रत्यबुध्यत स एव तद्भवत्तथर्षीनां तथा मनुष्याणं॥

(1.4.10a) **brahma** (Brahman is neuter here, so it should be treated as such throughout this passage.) **vai** instead, rather **idam** this **agre** before **āsīt** (perf.3.sg.) existed / **tat** then **ātmānam** (acc.) individual self **eva** only **avet** (impf..3.sg.) knew / **aham** I **brahma** brahman **asmi** am **iti** (quotes) | *[tasmāt tat sarvam abhavat / tat yaḥ_yaḥ devānām prati-abudhyata awakened, became aware of (w.gen. see budh MW) sa eva tat abhavat / tathā ṛṣiṇām tathā manuṣyāṇām; From that (following passage, we understand that) he became all (i.e.): that whoever became aware of the gods, he became that; likewise of rishis and of mankind. (cf. these three in the following text.)]*

20.) Brahman existed rather *before* **this. * Then, he knew only his individual self, * who said (in turn), "***I am Brahman.***"** (That's how.)

तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदेऽहं मनुरभवं सूर्यश्चेति ॥तदिदमप्येतर्हि॥ य एवं वेदाहं

ब्रह्मास्मीति स इदं सर्वं भवति तस्य ह न देवाश्चनाभूत्या ईशते। आत्मा ह्येषां स भवति

(1.4.10b) **tat_ha_etat** so this and that **paśyan** (pr.part.) seeing **ṛṣiḥ** the rishi **vāmadevaḥ pratipede** (impf.3.sg. √pad) affirmed **aham** I am **manuḥ** the original man **abhavam** (impf.1.sg.) I became **sūryaḥ ca** and **iti** (quotes) *[tat idam api etarhi; and even nowadays it is the same.]* // **ya** who **evam** truly **veda** knows **aham** I **brahma** brahman **asmi** am **iti** (quotes) **sa** he **idam** this **sarvam** all **bhavati** becomes // **tasya** (gen. for) him **ha** so **na** no one **devāḥ** the gods **ca-na** not even **abhūtyāḥ** (gen.s. of abhuti) destitution **īśate** (3rd.pl. √īś; to be master of (w/gen.)) mandate / **ātmā** individual self **hi** because **eṣām** (gen. of) these **sa** he **bhavati** becomes

21.) So, seeing this and that (god 1.4.6), the *rishi* **Vāmadeva** affirmed "I am the original *man*, and I became the *god* **Sūrya**" * The one who truly knows this, "I am Brahman", he becomes all this. * So no one, not even the gods, mandate destitution for him, because he becomes the individual self of each.

This recalls 1.4.8a, "He will obstruct (me)", and 1.4.8b, "liable to frustration", where one imagines that the gods might punish, not necessarily by causing pain and misery, but by obstructing or frustrating the occurrence of good things in his life. The language here says precisely that.

अथ योऽन्यां देवतामुपास्तेऽन्योऽसावन्योऽहमस्मीति न स वेद

यथा पशुरेवं स देवानाम्। यथा ह वै बहवः पशावो मनुष्यं

(1.4.10c) **atha** now **yaḥ** who **anyām** (acc.) other **devatām** (acc.) divinity **upāste** worships / **anyaḥ** one thing **asau** that **anyaḥ** another thing **aham** I **asmi** am **iti** saying / **na** not **sa** he **veda** does know // **yathā** like **paśuḥ** animal **evam** just **saḥ** he **devānām** (gen. for) gods // **yathā** like **ha** just **vai** on the one hand **bahavaḥ** many **paśavaḥ** animals, herd **manuṣyam** (acc.) human thing

22.) Now, one who worships the divinity as something *other* (than himself), saying, "That is one thing and I am another," he does not know. * He is just like an animal for the gods. * He is on the one hand a human thing himself, just like the *many*, like the herd.

भुञ्ज्युरेवमेकैकः पुरूषो देवान्भुनक्ति एकस्मिन्नेव पशावादीयमानेऽप्रियं

भवति किमु बहुषु ॥तस्मादेषां तन्न प्रियं यदेतन्मनुष्या विद्युः॥

(1.4.10d) **bhuñjyuḥ** (opt.3.pl.) they might enjoy **evam** just like **ekaikaḥ** one after the other / **puruṣaḥ** the original human being **devān** (acc.) the gods **bhunakti** enjoys // **ekasmin** (loc. when) single **eva** only **paśau** (loc. when) animal **ā-dīyamāne** (pass.part. √ā-dā) (loc. when) being held back / **apriyam** unloved **bhavati** becomes // **kim** how is it possible **u** but **bahuṣu** (loc. when it comes to) the many *[tasmāt eṣām tat na priyam; From that, ("yat etat", we understand) "that which is not loved by these (gods)".]* **yat** ("adv. conj." (MW) w/kim) that **etat** (acc.) this **manuṣyāḥ** human things **vidyuḥ** (opt.3.pl.) they would know

23.) Just like those (gods), one after the other, might enjoy that, the original human being enjoys the gods! * He becomes unloved only when he is that single animal being held back, * but when it comes to the many, how is it possible that these humans would know this?

ब्रह्म वा इदमग्रे आसीदेकमेव तदेकं सन्न व्यभवत्। तच्छ्रेयोरूपमत्यसृजत क्षत्रं यान्येतानि देवत्रा क्षत्राणीन्द्रो वरूणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति ॥तस्मात्क्षत्रात्॥ परं नास्ति ॥तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये क्षत्र एव तद्यशो दधाति॥ सैषा क्षत्रस्य योनि-र्यद्ब्रह्म ॥तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिं य उ एनंहिनस्ति स्वां स योनिमृच्छति स पापीयान् भवति यथा श्रेयांसं हिंसित्वा॥

(1.4.11) **brahma** brahman **vai** on the other hand **idam** this **agre** before **āsīt** (perf.3.sg.) existed / **ekam** one **eva** alone **tat** thus **ekam** one **san** (pr.part.√as) being **na** not **vyabhavat** (impf.3.sg.) did become manifest | **tat** then **sreyaḥ** most excellent **rūpam** form **ati-asṛjata** (impf.3.sg.) created on high **kṣatram** ruling class **yāni** (pl.) who **etāni** these **devatrā** among the gods **kṣatrāṇi** rulers **indraḥ varuṇaḥ somaḥ rudraḥ parjanyaḥ yamaḥ mṛtyuḥ īśānaḥ iti** | *[tasmāt kṣatrāt; From that ("param" (superior), we understand) "to the ruling class"].* **param** superior **na** nothing **asti** there is *[tasmāt brāhmaṇaḥ kṣatryam adhastāt upāste / rāja-sūye kṣatre eva tat yaśaḥ dadhāti; That is why the priest sits below the ruler at the rāja-sūya (a royal celebration). He bestows the honor on the ruler.]* | **sā_eṣā** (f.?) **kṣatrasya** (gen. of) ruling class **yoniḥ** (m.) origin **yat** which **brahma** brahman | *[tasmāt yadi api rājā paramatām gacchati brahma eva antataḥ upaniśrayati svām yonim / ya u enam hinasti svām (acc. f.) sa yonim ṛcchati / sa pāpīyān bhavati / yathā śreyāṃsam (acc.) hiṃsitvā; That is why even if a king achieves the highest status, in the end he clings to the priest (the brahmaṇa) alone, the origin of his very self. So whoever harms this (priest) that is his own origin, he is a fool. He becomes more miserable, like one would be, having harmed a superior.]*

24.) On the other hand, Brahman existed *before* this. He was one, alone, and being one he did not become manifest. * Then, he created on high his most excellent *form* as a ruling class, who among the gods are these rulers: Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mṛtyu, and Īśāna, and there is nothing superior (to the ruling class). * (so) that which is the *origin* of the ruling class is Brahman. (See 1.4.14 for the complementary statement.)

स नैव व्यभवत्स विशमसृजत यान्येतानि देवजातानि गणश अख्यायन्ते वसवो रुद्रा आदित्या विश्वेदेवा मरुत इति। स नैव व्यभवत्स शौद्रं वर्णमसृजत पूषणमियं वै पूषेयं हीदं सर्वं पुष्यति यदिदं किंच स नैव व्यभवत्तच्छ्रेयोरूपमत्यसृजत धर्मं

(1.4.12) **sa** he **na** not **eva** still **vyabhavat** (impf.3.sg.) did become manifest / **sa** he **viśam** common class **asṛjata** (impf.3.sg.) created / **yāni_etāni_deva-jātāni** among these kinds of gods **gaṇaśaḥ** (ind.) according to class **ākhyāyante** (pass.3.pl.) named **vasavaḥ** the vasus **rudrāḥ** the rudras **ādityāḥ** the ādityas **viśve-devāḥ** the viśve-devas **marutaḥ** the maruts **iti *** (1.4.13) **sa** he **na** not **eva** still **vyabhavat** (impf.3.sg.) did become manifest / **sa** he **śaudram** steward **varṇam** class **asṛjata** (impf.3.sg.) created **pūṣaṇam** (acc.) / **pūṣa iyam** (nom.f.) this **vai** rather **pūṣā** / **iyam** (f.) this **hi** because **idam** that **sarvam** all **pūṣyati** nourishes **yat_idam_kim_ca** whatever that might be ***** (1.4.14a) **sa na eva vyabhavat / tat śreyaḥ rūpam ati-asṛjata dharmam**

25.) Still, he did not become manifest, so he created the common class, who among the kinds of gods named according to class, are these: the Vasus, the Rudras, the Ādityas, the Viśve-devas, and the Maruts. * Still, he did not become manifest, so he created Pūṣaṇa (Pūṣan) as the steward class (śudra). This (fem.) is rather Pūṣā because she nourishes all that, whatever that might be. * Still, he did not become manifest, so he created on high dharma as his most excellent form.

तदेतत्क्षत्रस्य क्षत्रं यद्धर्मः ॥तस्माद्धर्मात्॥ परं नास्त्यथो अबलीयान्बलीयांसमाशंसते धर्मेण यथा राज्ञैवं यो वै स धर्मः सत्यं वै तत्॥तस्मात्सत्यं वदन्तमाहुर्धर्मं वदतीति धर्मं वा वदन्तं सत्यं वदतीति॥ एतद्ध्येवैतदुभयं भवति

(1.4.14b) **tat_etat_kṣatrasya** (gen. of) this or that ruler, ruling class **kṣatram** ruler **yat** which **dharmaḥ** (This phrase corresponds with "sā eṣā kṣatrasya yoniḥ yat brahma" in 1.4.11.) *[tasmāt dharmāt; From that ("param" (superior), we understand) "to dharma".]* **param** superior **na** nothing **asti** there is / **atha** then **u** but **abalyān** weaker **balīyāṁsam** (acc.) stronger **āśaṁsate** calls upon (praises or asks) **dharmeṇa** (inst. by) / **yathā** as if **rājñā** king, sovereign **evam** as it were // **yaḥ** which **vai** on the one hand **saḥ** he / **dharmaḥ satyam** truth **vai** on the other hand **tat** that *[tasmāt satyam vadantam āhuḥ dharmam vadati iti / dharmam vā*

vadantam satyam vadati iti; That is why they used to say, "One who extols truth extols dharma," or "One who extols dharma extols truth."] // **etat** this one **hi** for **eva** only, none other than **etat** this other / **ubhayam** both **bhavati** becomes

26.) The *ruler* of this or that ruling class (god) is dharma, and there is nothing superior (to dharma). But then it is by dharma that the weaker calls upon the stronger as if it were his sovereign (see 1.4.12). * which (sovereign) is on the one hand He (Brahman), while on the other hand that (calling) is the truth that is his dharma, * for this (one) is none other than this (other), and he becomes both.

तदेतद्ब्रह्म क्षत्रं विट् शूद्रस्तदग्निनैव देवेषु ब्रह्माभवद्ब्राह्मणो मनुष्येषु क्षत्रियेण

क्षत्रियो वैश्येन वैश्यः शूद्रेण शूद्रः ॥तस्मादग्नावेव देवेषु लोकमिच्छन्ते ब्राह्मणे मनुष्येषु॥

एताभ्यां हि रूपाभ्यां ब्रह्माभवत्

(1.4.15a) **tat_etat** this and that **brahma** Brahman **kṣatram** ruler **viṭ (viś)** ordinary **śūdraḥ** stewrad / **tat agninā** (inst. by means of) fire **eva** alone **deveṣu** (loc. with respect to) gods **brahma** Brahman **abhavat** became // **brāhmaṇaḥ** priest **manuṣyeṣu** (loc. with respect to) people / **kṣatryeṇa** (inst. via) ruling class **kṣatryaḥ** ruler / **vaiṣyena** (inst. via) common class **vaiṣyaḥ** common / **śūdreṇa** (inst. via) steward **śūdraḥ** steward *[tasmāt agnau eva deveṣu lokam icchante brāhmaṇe manuṣyeṣu; From that (we understand that) they desire a world, whether it is Agni among the gods or the priest among the people.]* **etābhyām** (gen.dual; (born) of) **hi** for **rūpābhyām** (gen.dual; (born) of the two) forms **brahma** Brahman **abhavat** (impf.3.pl.) came about

27.) Brahman *is* this and that (god): the ruler, the ordinary one, the steward; and with respect to *1.) gods*, Brahman became that by means of the fire alone. * With respect to *2.) people*, he is the priest, whether he is a ruler via the ruling class, an ordinary person via the common class, or a steward via the steward class, * for brahman came about, (born) of these *two* forms.

अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो

न भुनक्ति यथा वेदो वाननूक्तोऽन्यद्वा कर्माकृतम्

(1.4.15b) **atha** now **yaḥ** the one who **ha** so **vai** on the one hand **asmāt** (abl. from) this **lokāt** (abl. from) world **svam** (acc. unto) world **lokam** (acc. unto) kinsman **adṛṣṭvā** (ind.part.) without having common knowledge (dṛṣṭa) **praiti** goes forth // **saḥ** he **enam** (acc.) that **aviditaḥ** unknown **na** not **bhunakti** does enjoy // **yathā** in which case **vedaḥ vā** either **an-anu-uktaḥ** (from anuvac) unrecited **anyat** other **vā** or **karma** work **akṛtam** undone

28.) So now on the one hand, the one who goes forth from this (divine) world unto the world of the kinsman without having the common knowledge of that world; * he, (himself) unknown, does *not* enjoy that, * in which case either the Veda remains unrecited or some other work remains undone.

यदिह वा ॥अप्यनेवंविद्॥महत्पुण्यं कर्म करोति तद्ध्वास्यान्ततः क्षीयत

एवात्मानमेव लोकमुपासीत स य आत्मनमेव लोकमुपास्ते

न ह्यास्य कर्म क्षीयते अस्माध्येवात्मने यद्यत्कामयते तत्तत्सृजते

(1.4.15c) **yadi ha** (or the variant "yad u ha") **vai** *[(tasmāt?) api an_evam_vid; this (karoti) surely refers to the unknowing one (aviditaḥ).]* **mahat** great **puṇyam** proper **karma** work **karoti** he does / **tat** that **ha asya** (gen. of) this **antataḥ** in the end **kṣīyate** (pass.) it is diminished, lost **eva** only // **ātmānam** (acc. on) individual self **eva** only **lokam** world **upāsīta** (opt.3.s) let him be intent // **saḥ** he **yaḥ** who **ātmānam** individual self **eva** only **lokam** world **upāste** is intent / **na** not **ha** so **asya** his **karma** work **kṣīyate** is lost | **asmāt** (abl. from) this **hi** for **eva** alone **ātmanaḥ** (abl. from) individual self) / **yat_yat** whatever **kāmayate** (A.caus.3.sg.) he desires **tat_tat** that **sṛjate** creates

29.) On the other hand, if he *does* do work that is great and proper, that (work) of his is only to be lost in the end. * Let him be intent only on his individual self as the world. * He who is intent only on his individual self as the world, his work is not lost so, for it comes from this individual self alone, and whatever he desires for himself, he creates it.

अथो अयं वा आत्मा सर्वेषां भूतानां लोकः स यज्जुहोति यद्यजते तेन देवानां लोकोऽथ

यदनुब्रूते तेन ऋषीणामथ यत्पितृभ्यो निपृणाति यत्प्रजामिच्छते तेन पितृणाम्

(1.4.16a) **atha** now **u** but also **ayam** this **vai** on the one hand **ātmā** individual **sarveṣām_bhūtānām** (gen of) all -- living beings **lokaḥ** world / **saḥ** he **yat** whatever **juhoti** offers **yat** whatever **yajate** sacrifices **tena** through that **devānām** (gen. of) gods **lokaḥ** world / **atha** then **yat** whatever **anubrūte** recites **tena** (inst. through) that **ṛṣīnām** that of the seers / **atha** then **yat** whatever **pitṛbhyaḥ** (dat. to) ancestors **nipṛnāti** pours out **atha** then **yat** whatever **prajām** family **icchate** desires **tena** through that **pitṛṇām** (gen. that of) ancestors

30.) Now on the one hand, this individual is also the *world* of all living beings: Whatever he offers and whatever he sacrifices, through that he is the world of the gods. * Whatever he then recites, through that he is the (world) of the seers. * Whatever (offerings) he then pours out to the ancestors (and) whatever family he desires, through that he is the (world) of the ancestors.

अथ यन्मनुष्यान्वासयते यदेभ्योऽशनं ददाति तेन मनुष्याणामथ

यत्पशुभ्यस्तृणोदकं विन्दति तेन पशूनां यदस्य गृहेषु श्वापदावयांस्या

पिपीलिकाभ्य उपजिवन्ति तेन तेषां लोकः

(1.4.16b) **atha** now **yat** what **manuṣyān** people **vāsayate** looks after / **yat** whatever **ebhyaḥ** (dat. to) them **aśanam** food **dadāti** gives **tena** through that **manuṣyāṇām** (gen. of) people / **atha** now **yat** whatever **paśubhyaḥ** domestic animals **tṛna** grass **udakam** water **vindati** finds **tena** through that **paśūnām** (gen. of) animals / **yat** whatever **asya** his **gṛheṣu** (loc. in) environment **śvāpadāḥ** wild animals **vayāṁsi** of any age // **ā_pipīlikābhyaḥ** right down to ants **upajīvanti** supported / **tena** through that **teṣām** (gen. of) those **lokaḥ** world

31.) Now he looks after what people there are, and whatever food he gives them, through that he is the (world) of the people. * He finds grass and water for whatever domestic animals there are, and through that he is the (world) of domestic animals. * Whatever wild animals there are in his environment, of any strength, they belong to this one; right down to ants, they are all supported, and through that he is the world of those things.

यथ ह वै स्वाय लोकायारिष्टिमिच्छेदेवं हैवंविदे सर्वाणि भूतन्यरिष्टिमिच्छन्ति

(1.4.16c) **yathā_ha** even so **vai** on the other hand **svāya** kinsman (dat. for) **lokāya** (dat. for) world **arṣṭim** non-harm, safety, security **icchet** he would desire / **evam** likewise **ha** so **evam-vide** (dat. for the sake of) the one who truly knows / **sarvāṇi** all **bhūtāni** living beings **arṣṭim** freedom from harm **icchanti** they desire

32.) **On the other hand, even with that being the case,** (that he *is* those worlds)**, he would still desire freedom from harm for the world and for his kinsman, * and so it is just the same for the *sake* of the one who truly knows, * that all those living beings desire freedom from harm.**

तद्धा एतद्विदितं मीमांसितं। आत्मैवेदमग्र आसीदेक एव सोऽकामयत

जाया मे स्यादथ प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति

(1.4.16b) **tat** that **vai** on the one hand **etat** that **viditam** to be known **mīmāṁsitam** desired to be known // (1.4.17a) **ātmā** individual self **eva** alone **idam_agre** before this **āsīt** existed // **ekaḥ** one **eva** alone **saḥ** he **akāmayata** (impf.3.sg.) had a desire / **jāyā** wife **me** (dat. for) me **syāt** (opt.3.sg.) would that there were **atha** so that then **prajāyeya** (opt.1.sg.) I might procreate / **atha** so that then **vittam** property **me** (dat. for) me **syāt** (opt.3.sg.) there would be / **atha** so that then **karma-kurvīya** (opt.1.sg) I might perform karmas **iti** saying

33.) **On the one hand, this-or-that that is desired to be *known* is known: * that the individual self alone existed before this, * that being one and alone he had a desire, saying** (his voice)**, "Would that there were a wife for me, so that I might create a family, so that there would be property for me, so that I might perform karmas."**

एतावान्वै कामो नेच्छंश्चनातो भूयो विन्देत् ॥तस्मादप्येतर्ह्येकाकी कामयते जाया मे स्यादथ

प्रजायेयाथ वित्तं मे स्यादथ कर्म कुर्वीयेति स यावदप्येतेषामेकैकं न प्राप्नोत्यकृत्स्न एव तावन्मन्यते॥

तस्यो कृत्स्नता मन एवास्यात्मा वाग्जाया प्राणः प्रजा

(1.4.17b) **etāvān** the extent **vai** on the other hand **kāmaḥ** desire / **na** not **icchan** trying **cana** not even **ataḥ** (abl. comp. than) this **bhūyaḥ** more **vindet** one attains *[tasmāt api etarhi ekākī kāmayate / jāyā me syāt atha prajāyeya / atha vittam me syāt / atha karma kurvīya iti / saḥ yāvat api eteṣām ekaikam na prāpnoti*

akṛtsnaḥ eva tāvan manyate; From that (we understand that) even nowadays, one who is alone desires, "Would that there were a wife for me so that I might procreate so that there would be property for me so that I might perform karmas," and so long as he doesn't find any of these things he considers himself lacking.] **tasya** (gen of) it **u** rather **kṛtsnatā** totality **manaḥ** the thought **eva** alone / **asya** one's **ātmā** self **vāk** voice **jāyā** wife **prāṇaḥ** breath, life **prajā** family

34.) On the other hand, such is the extent of the desire that one does not attain anything more than this (desire), even (by) trying hard. The thought alone is rather the totality of it, * whether it is one's individual self, the voice, the wife, the life, or the family (see 1.4.17a, also YD 8.1-3)**.**

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चक्षुर्मानुषं वित्तं चक्षुषा हि तद्विन्दते श्रोत्रं दैवं श्रोत्रेण

हि तच्छृणोत्यात्मैवास्य कर्मात्मना हि कर्म करोति

</div>

(1.4.7c) **cakṣuḥ** seeing **manuṣam** human **vittam** wealth / **cakṣuṣā** (inst. by) **hi** for **tat** it **vindate** he gains // **śrotram** sound **daivam** celestial **śrotreṇa** (inst. by) hearing **hi** for **tat** it **śṛṇoti** he hears // **ātmā** individual self **eva** actually **asya** his **karma** activity / **ātmanā** (inst.) through **hi** for **karma karoti** he performs

35.) That human wealth *is* the seeing of it, for he gains it by seeing. * The celestial (sound) *is* the hearing of it, for he perceives it by hearing. * That karma actually *is* his (individual) self, for he performs karma through his self.

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स एष पाङ्क्तो यज्ञः पङ्क्तः पशुः पङ्क्तः पुरूषः पाङ्क्तमिदं सर्वं

यदिदं किंच तदिदं सर्वमाप्नोति य एवं वेद

</div>

(1.4.7d) **sa_eṣa** this one **pāṅktaḥ** fivefold **yajñaḥ** rite **pāṅktaḥ paśuḥ** animal **pāṅktaḥ puruṣaḥ** person / **pāṅktam idam** this **sarvam** all / **yat_idam_kim_ca** whatever there is **tat_idam_sarvam** all this **āpnoti** he receives **ya evam veda**

36.) This one (self) is the fivefold rite (karma), the fivefold animal (wealth), the fivefold person (individual), * all this being fivefold. * The one who truly knows this receives all this, whatever there is.

Chapter Five - The Verses

यत्सप्तान्नानि मेधया तपसाजनयत्पिता

एकमस्य साधारणं द्वे देवानभाजयत्

त्रीण्यात्मनेऽकुरुत् पशुभ्य एकं प्रायच्छत्

तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न।

कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा।

यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन।

स देवानपिगच्छति स ऊर्जमुपजीवति

इति श्लोकाः।

(1.5.1) **yat sapta annāni medhayā tapasā ajanayat pitā**
ekam asya sādhāraṇam dve devān abhājayat
trīni ātmane akurut paśubhyaḥ ekam prāyacchat
tasmin sarvam pratiṣṭhitam yat ca prāṇ iti yat ca na |

kasmāt tāni na kṣīyante adyamānāni sarvadā |

`yaḥ vai tām akṣitim veda saḥ annam atti pratīkena
saḥ devān apigacchati saḥ ūrjam upajivati |

iti ślokāḥ

"Of seven foods by the power of thought, by his own heat the father brought:
The one of his the common *fare*, the two he made the *gods* to share.
Who for his own *soul* three had done, unto the beasts he gave the one
that all is founded on, with "breath" or none.

How is it they do not diminish that are consumed so without finish?

One who knows the uneroding, through his face he takes the *fare*,
and yet into the *gods* he goes and on his (*soul*'s) strength lives he there."

So say the verses.

यत्सप्तान्नानि मेधया तपसाजनयत्पितेति मेधया हि तपसाजनयत्पिता

(1.5.2a) **yat** as regards, of **sapta** seven **annāni** foods **medhayā** (inst. by) sacrifice (medha), or power of thought (medhā) *(The very potent double meaning here is no doubt intentional.)* **tapasā** (inst. by) heat **ajanayat** (impf.caus.3.sg.) caused to be born, brought **pitā** father **iti** (quotes) / **medhayā** (inst. through) power of thought **hi** because **tapasā** (inst. by) heating up **ajanayat** (impf.caus.3.sg.) caused to be born, brought forth **pitā** father

2.) "Of seven foods by the power of thought, by his own heat the father brought": * The father (Prajāpati) brought it forth by heating up, * because that (heat) is through the power of thought. (See 1.2.1b-1.2.2.)

एकमस्य सा रणमितीदमेवास्य तत्साधरणमन्नं यदिदमद्यते।

स य एतदुपास्ते न स पाप्मनो व्यावर्तते मिश्रं ह्येतत्

(1.5.2b) **ekam** one **asya** (gen. of) his **sādhāraṇam** common **iti / idam** this **eva** actually **asya** (gen. (born) of) him **tat sādhāraṇam** common **annam** food **yat** which **idam** this, that **adyate** (pass.3.sg.) to be eaten | **saḥ_yaḥ** the one who **etat** this **upāste** is intent on *("worships" would be for a different context.)* **na** not **saḥ** he **pāpmanaḥ** (abl. from) misery **vyāvartate** becomes separated **miśram** mixed **hi** because **etat** this

3.) "The one of his, the common fare": * This is common food, actually (born) of him, that which is to be eaten. * The one who is intent on *this* (see 1.4.15b) does not become separated from the misery, because this (misery) is mixed (with the enjoyment). (See Chapter Three.)

द्वे देवानभाजयदिति हुत च प्रहुतं च ॥तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति॥

अथो आहुर्दर्शपूर्णमासाविति ॥तस्मान्नेष्टियाजुकः स्यात्॥

(1.5.2c) **dve** (dual.acc.) two **devān** (acc.pl.) gods **abhājayat** (impf.caus.3.sg.) made (acc.) to share (acc.) **iti** (quotes) / **hutam** (acc.) the offering **ca** (both/and) **prahutam** (acc.) the act of offering **ca** (both/and) *[tasmāt devebhyaḥ juhvati ca pra ca juhvati; From that (we understand that) for the gods one makes an offering, and one makes a greater offering. (personal and obligatory? He reads it incorrectly.)]* **atha** now **u** rather **āhuḥ** (perf.3.pl.) they used to say **darśa-**

pūrṇamāsau (dual) **iti** *[tasmāt na iṣṭi-yājukaḥ syāt; From that (we understand that) one should not offer the lesser.]*

4.) "Two he made the gods to share": * The offering (itself) and the offering up (of it). (He is both. See 1.2.5) * Now *they* would say it is rather the full-moon and the new-moon sacrifices.

पशुभ्य एकं प्रायच्छदिति तत्पयः । पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति

॥तस्मात्कुमारं जातं॥ घृतं वै वाग्रे प्रतिलेहयन्ति स्तनं वानुधापयन्ति अथ वत्सं

जातमाहुरतृनाद् इति

(1.5.2d) **paśubhyaḥ** (dat. unto) beasts **ekam** one **prāyacchat** (impf.3.sg) gave **iti** (quotes) / **tat** that **payaḥ** fluid, juice, sap or milk | **payaḥ** (acc.) **hi** for **eva** only **agre** at first **manuṣyāḥ** people **ca** both/and **paśavaḥ** beasts **ca** both/and **upajīvanti** they live on (w/acc.) *[tasmāt kumāram jātam; From that (following), we understand "newborn calf".)* **ghṛtam** cream **vai_vā** either/or **eva** only **agre** at first **pratilehayanti** (caus.3.pl.) they cause it to lick / **stanam** udder, teat **vā** either/or **anudhāpayanti** (caus.3.pl√anudhe) they cause it to nurse / **atha** so then **vatsam** calf **jātam** new-born **āhuḥ** (pf.3.pl) they used to call **a-tṛna-adaḥ** not grass fed **iti**

5.) "Unto the beasts he gave the one": * That is fluid, for both the beasts and the people live only on fluid (milk) at first. Either they make it lap only cream at first, or they make it nurse on the teat, so then they would call the newborn calf "not grass-fed."

तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच् नेति पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति

यच्च न। तद्यदिदमाहुः संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति न तथा विद्याच-

द्हरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति।

(1.5.2e) **tasmin** (loc. on) it **sarvam** all **pratiṣṭhītam** founded *(See "founded (pratiṣṭhita) on water" 1.2.3a, which is the only other instance of the word in this book.)* **yat-ca** whether **prāṇiti** breathes **yat-ca** whether **na** not **iti** (quotes) / **payasi** (loc. on) fluid **hi** for **idam** this **sarvam** all **pratiṣṭhitam** founded **yat-ca** whether **prāṇiti** it breathes **yat-ca** whether **na** not | **tat_yat** something like **idam** this **āhuḥ** (perf.3.pl.) they would say **samvatsaram** year **payasā** (inst.) milk **juhvat** (pr.part.√hu) sacrificing, offering with (inst.) **apa** away **punar** once again **mṛtyum**

(acc.) death **jayati** (w/apa, see √apaji) wards off, keeps away (acc.), (w/punar: "reconquers" MW) **iti / na** not **tathā** that way **vidyāt** (opt.3.sg) it should be understood / **yat** (adv.conj. MW) that **ahar** day **eva** only **juhoti** one does the rite, **tat** that **ahar** day **punar** again **mṛtyum** (acc.) death **apa-jayati** wards off / **evam_vidvān** (pr.part.) knowing so **sarvam** (ind.adv.) completely **hi** for **devebhyaḥ** (dat. to) the gods **anna-adyam** food – fit, proper **prayacchati** one gives *(This section is unusually long because the author adds an extra comment.)*

6.) "That all is founded on, with breath or none": * for all this is founded on fluid whether it breathes or not. * *They* would say something like, "by doing the sacrifice with milk for a full year one keeps death away yet again." (but) it should not be understood that way, that it is only on the day (occasion) one does the rite that he wards off death, * for it is completely in the knowing so, that one gives the gods the proper food.

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कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदेति पुरुषो

वा अक्षितिः स हीदमन्नं पुनः पुनर्जनयते।

</div>

(1.5.2f) **kasmāt** how is it? **tāni** they **na** do not **kṣīyante** they diminish **adyamānāni** (pass.part.3.pl) being consumed **sarvadā** all the time, without end **iti** (quotes) // **puruṣaḥ** human being **vai akṣitiḥ** undiminishing // **sa** he **hi** for **idam** this **annam** food **punar_punar** again and again **janayate** produces

7.) "How is it they do not diminish that are consumed so without finish?": * The human being is undiminishing (uneroding) * for he produces this food again and again.

"Whether it breathes or not" means animal or plant, fed on milk, sap, or whatever other watery fluid living things are based on.

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यो वैतामक्षितिं वेदेति पुरुषो वा अक्षितिः स हीदमन्नं

धीया धीया जनयते। कर्मभिर्यद्वैतान्न कुर्यात्क्षीयेत ह

</div>

(1.5.2g) **yaḥ** one who **vai** and yet *(This word is in the first phrase of the third part of the original verse, with its usual sense of contrast meaning something like "even though", but it fits better, with the same meaning, to say "and yet" to begin the second phrase.)* **tām** (acc.) that **akṣitim** (acc.) undiminishing, uneroding *(perhaps the most literal translation, besides fitting poetically.)* **veda** knows **iti**

(quotes) // **puruṣaḥ** human being **vai** rather **akṣitiḥ** uneroding / **sa** he **hi** for **idam** this **annam** food **dhiyā** (inst. by) subtle thought **dhiyā** (inst. by) subtle thought **janayate** produces // **karmabhiḥ** (inst. by) karma **yat** if **ha etat** it **na** not **kuryāt** (opt.3.sg.) if he did do **kṣīyeta** (opt.3.sg.) it would be diminished **ha** (emphatic)

8.) "One who knows that uneroding": * The human being is uneroding, rather because he produces this food subtle thought by subtle thought, * so if he did not do it by *that* karma, this (food) *would* be diminished.

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सोऽन्नमत्ति प्रतीकेनेति मुखं प्रतीकं मुखेनेत्येतत्स

देवानपिगच्छति स ऊर्जमुपजीवतीतिप्रशंसा

</div>

(1.5.2i) **saḥ** he **annam-atti** eats the food, partakes, "takes the fare" **pratīkena** (inst. through) face **iti** (quotes" / **mukham** mouth **pratīkam** face **mukhena** (inst. through) mouth **iti_etat** this means: (quotes) // **saḥ** he **devān** (acc.pl. to, into) gods **apigacchati** he goes **saḥ** he **ūrjam** (acc. on) strength **upajīvati** he lives **iti** quotes **praśamsā** praise

9.) "Through his face he takes the fare": * His face is his mouth, so this means "through his mouth." * "Into the gods he goes and on his strength lives he there" is praise.

The triad of common fare, gods, and soul (ātman) presented in the first stanza of the verses is clearly repeated in the third, so "strength" refers to his souls' strength. "Soul" is a common translation of ātman, which I usually avoid but I used it here for the verse. The ātman is really nothing more than one's personal ego aspect. As for Puruṣa, he does not "join" the gods, he creates them.

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त्रीण्यात्मनेऽकुरुतेति मनो वाचं प्राणं तान्यात्मनेऽकुरुतान्यत्रमना

अभूवं नादर्शंअन्यत्रमना अभूवं नाश्रौषमिति

</div>

(1.5.3a) **trīṇi** three **ātmane** (dat. for) soul (self) **akuruta** (impf.3.sg.) had done **iti** (quote) // **manaḥ** mind **vācam** voice **prāṇam** breath **tāni** these **ātmane** (dat. for) self **akuruta** (impf.3.sg.) made **anyatra-manā** absent-minded **abhūvam** (impf.1.sg.) I was **na** not **adarśam** (impf.1.sg.) I saw **anyatra-manā** absent-minded **abhūvam** I was **na** not **aśrauṣam** (impf.1.sg.) I heard **iti** says

10.) "Who for his own soul (individual self) three had done": * His mind, his voice, and his breath are the ones that he made for his individual self. * One says, "I was absent-minded and I didn't see. I was absent-minded and I didn't hear."

The author takes this part outside the original order of the verse, because the explanation for it sets up an important discourse of its own, on how the five organs we have been hearing about so far will be treated as three from now on.

मनसा ह्येव पश्यति मनसा श्रृणोति। कामः संकल्पो विचिकित्सा श्रद्धाश्रद्धा

धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव ॥तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति॥

(1.5.3b) **manasā** (inst. with) mind **hi** for **eva** only **paśyati** one sees **manasā** (inst. with) mind **śṛṇoti** one hears | **kāmaḥ** desire **saṃkalpaḥ** imagination **vicikitsā** question **śraddha-aśraddhāḥ** certainty or uncertainty **dhṛtiḥ-adhṛtiḥ** determination or lack of determination **hrīḥ** modesty **dhīḥ** knowledge **bhīḥ** fear **iti** (end list) / **etat** this **sarvam** all **manaḥ** mind **eva** only *[tasmāt api pṛṣṭhataḥ upaspṛṣṭaḥ manasā vijānāti; From that (we understand that) even when touched on the back, one knows it through the mind. He thinks touch should be included.]*

11.) For it is with the mind alone that one sees, and with the mind that one hears. * Whether it is desire, imagination, question, certainty or uncertainty, determination or lack of determination, modesty, knowledge, or fear; * all this is only the mind.

यः कश्च शब्दो वागेव सैषा ह्यन्तमायत्तैषा हि न

(1.5.3c) **yaḥ_kaśca** whatever **śabdaḥ** word-sound **vāk** voice **eva** only // **sā** it **eṣā** this **hi** for **antam** (acc. to) termination **āyattā** fixed // **eṣā hi na** not

12.) Whatever word-sound there may be, it is only the voice, * for it is this (voice) when fixed to a termination (a grammatical word), * for it is this when not (a mantra, etc.)

प्राणोऽपानो व्यान उदानः समानोऽन इत्येतत्सर्वं

प्राण एवैतन्मयो वा अयमात्मा

(1.5.3d) **prāṇaḥ** (pra-āṇa) the in breath **apānaḥ** (apa-āṇa) out breath **vyānaḥ** (vy-āna) diffusing breath **udānaḥ** (ud-āna) upward breath **samānaḥ** (sama-āna) even breath **anaḥ** breathing **iti** (end list)**, etat** this **sarvam** all **prāṇaḥ** breath **eva** just / **etanmayaḥ** based on this **vai ayam** this **ātmā** individual self

13.) Whether it is the in breath, the out breath, the diffusing breath, the upward breath, the even breath, or just breathing; all this is just breath. (The commentator seems to associate these five respectively with voice, breath proper, hearing, sight, and mind, which is quite interesting. See also 1.5.21c.) *** On the other hand, the one based on this (breath)** (cf. 1.3.25) **is his *individual* self.**

वाङ्मयो मनोमयः प्राणमयः। त्रयो लोका एत एव वागेवायं लोको मनोऽन्तरिक्षलोकः

प्राणोऽसौ लोकः। त्रयो वेदा एत् एष वागेवर्ग्वेदो मनो यजुर्वेदः प्राणःसामवेदः

(1.5.3d) **vāk_mayaḥ** voice-based **manas_mayaḥ** mind-based **prāṇa_mayaḥ** breath-based (1.5.4) **trayaḥ** three **lokāḥ** worlds **ete** these **eva** just // **vāk eva ayam lokaḥ** / **manaḥ antarikṣa lokaḥ** / **prāṇaḥ asau lokaḥ *** (1.5.5) **trayaḥ vedāḥ ete eva** / **vāk eva ṛgvedaḥ** / **manaḥ yajurvedaḥ** / **prāṇaḥ sāmavedaḥ**

14.) It is voice-based, mind-based, and breath-based:

* These are indeed the three worlds: as voice he is this world, as mind the middle world, as breath that world. * These are the three vedas: as voice he is the rig veda, as mind the yajur veda, and as breath the sama veda

Having condensed the five divinities into three general categories of human consciousness—mind, breath, and voice—the author now presents, from 1.5.4-1.5.23, six possible associations for each of the three. They are: worlds, vedas, objects of prayer, family, kinds of knowledge, and body, but the associations he makes between the three and the six are deliberately at odds with what he knew his audience would expect! He reveals the reason for this exercise in section 1.5.13b.

There are six possible permutations of the three, and he gives exactly one of each, so this is no accident. To understand the following chart, think of the three categories here as the letters A, B, and C, arranged in a triangle with A at the top. The six possible permutations of this arrangement are: 1.) Leave it as it is. 2.) Rotate it to the left one step. 3.) Rotate it to the right one step. 4.) Exchange A with B. 5.) Exchange A with C. 6.) Exchange B with C. The rotations are indicated by the symbols > and <, and the exchanges by an X.

	high	*middle*	*low*
	voice	breath	mind

The six associations as they are presented in the text:

world:	< this world	< that world	< middle world
Veda:	Rik	Sāman	Yajus
prayer object:	gods	human things X	ancestors X
family:	mother >	offspring >	father >
knowledge:	common X	uncommon X	desired
body/light:	earth/fire X	water/moon	sky/sun X

The six associations as they would commonly be expected:

world:	that world	middle world	this world
Veda:	Rik	Sāman	Yajus
prayer object:	gods (m.)	ancestors (m.)	human things (m.)
family:	father	mother	offspring
knowledge:	uncommon (n.)	common (n.)	desired (n.)
body/light:	sky (f.)/sun	water (f.)/moon	earth (f.)/fire

देवाः पितरो मनुष्या एत एव वागेव मनः पितरः प्राणो मनुष्याः। पिता माता प्रजैत

एव मन एव पिता वाङ्मातापाणः प्रजा। विज्ञातं विजिज्ञास्यमविज्ञातमेत एव

   (1.5.6) **devāḥ** gods **pitaraḥ** ancestors **manuṣyāḥ** human things **ete** these **eva**
indeed / **vāk** voice **eva** as **devāh** / **manaḥ** mind **pitaraḥ** / **prāṇaḥ** breath
manuṣyāḥ / (1.5.7) **pitā** father **mātā** mother **prajā** offspring **ete** these **eva** /
manaḥ eva pitā / **vāk mātā** / **prāṇaḥ prajā** / (1.5.8a) **vijñātam** commonly known
vijijñāsyam desired to be known **avijñātam** uncommonly known **ete** these **eva**

   **15.) These are the gods, the ancestors, and the human things: as voice he is
the gods, as mind the ancestors, as breath the human things. * These are the
father, the mother, and the offspring: as mind he is the father, as voice the
mother, and as breath the offspring. * These are the commonly known, the
desired-to-be-known, and the uncommonly known (as follows:)**

यत्किंच विज्ञातं वाचस्तद्रूपं वाग्घि विज्ञाता वागेनं तद्भूत्वावति

(1.5.8b) **yat_kimca** whatever **vijñātam** commonly known **vācaḥ** (gen. (born) of) **tat-rūpam** its -- visible form / **vāk** voice **hi** because **vijñātā / vāk enam** it **tat** that **bhūtvā** (ind.part.) having become **avati** to govern in the sense of looking after, protecting, and ensuring the well-being of ones subjects. *(These definitions apply also to the following two sections.)*

16.) Whatever is commonly known, its visible form is (born) of the voice, * for the voice is what is commonly known. * Having become that (form), the voice looks after it.

यत्किंच विजिज्ञास्यं मनसस्तद्रूपं मनो हि विजिज्ञास्यं मन एनं तद्भूत्वावति

(1.5.9) **yat_kimca vijijñāsyam** desired to know **manasaḥ** (gen. (born) of) mind **tat-rūpam / manaḥ hi vijijñāsyam / manaḥ enam tat bhūtvā avati**

17.) Whatever it is *desired* to know, its visible form is (born) of the mind, * for the mind is what it is desired to know. * Having become that (form), the mind looks after it.

यत्किंचाविज्ञातं प्राणस्य तद्रूपं प्राणो ह्यविज्ञातः राण एनं तद्भूत्वावति

(1.5.10) **yat kimca avijñātam** uncommonly known **prāṇasya** (gen. (born) of) breath **tat-rūpam / prāṇaḥ hi avijñātaḥ / prāṇaḥ enam tat bhūtvā avati**

18.) Whatever is uncommonly known, its visible form is (born) of the breath, * for the breath is what is uncommonly known. * Having become that (form), the breath looks after it.

तस्यै वाचः पृथिवी शरीरं ज्योतीरूपमयमग्निस्तद्यावत्येव

वाक्तावती पृथिवी तावानयमग्निः

(1.5.11) **tasyai** (dat. for) it **vācaḥ** (gen. (born) of) voice **pṛthivī** earth **śarīram** (n.) body // **jyotī-rūpam** light -- (ifc) having (taking) the form of **ayam** (n.) this **agniḥ** fire // **tat** thus **yāvatī_eva** to whatever extent **vāk** voice **tāvatī** to that extent **pṛthivī** earth **tāvān** to that extent **ayam** this **agniḥ** fire *(these definitions apply also to 1.5.12 and 1.5.13a.)*

19.) (Born) of the voice, earth serves as a body for it. * This (body), taking the form of light, is the god Agni (see 1.1.1a)**. * Thus, to whatever extent there is the voice, there is earth, and there is this (light form), Agni.**

अथैतस्य मनसो द्यौः शरीरं ज्योतीरूपमसावादित्यस्तद्यावदेव

मनस्तावती द्यौस्तावानसावादित्यः

(1.5.12) **atha** (for tasyai, as 1.5.11) next, likewise **etasya_manasaḥ** (gen. (born) of) this mind **dyauḥ** sky **śarīram //** **jyotī-rūpam asau** this **ādityaḥ //** **tat yāvat eva manaḥ tāvatī dyauḥ tāvān asau ādityaḥ**

20.) (Born) of this mind, sky is the body for it. * This (body), taking the form of light, is the āditya (sun). * Thus, to whatever extent there is mind, there is sky, and there is that (light form), the āditya (sun).

तौ मिथुनं समैतां ततः प्राणोऽजायत स इन्द्रः

(1.5.12b) **tau** the two **mithunam** as a couple **samaitām** (impf.3.dual) the two came together **// tataḥ** from that **prāṇaḥ** breath **ajāyata** was born **// saḥ** he **indraḥ**

21.) The two (voice and mind see 1.2.4**) came together as a couple. * From that was born breath. * He is Indra.**

स एषोऽसपत्नो द्वितीयो वै सपत्नो नास्य सपत्नो भवति य एवं वेद

(1.5.12c) **saḥ eṣaḥ asapatnaḥ** unrivalled **// dvitīyaḥ** second, other **vai** though **sapatnaḥ** rival **/ na** not **asya** of this **sapatnaḥ bhavati** becomes **ya** the one who **evam** truly **veda** knows

22.) He is this (breath) that stands unrivalled (see 1.3.7)**. * Even though some other person may rival him, * one who truly knows does not become anyone's rival.** (see 1.3.18b, 1.4.16b)

अथैतस्य प्राणस्यापः शरीरं ज्योतीरूपमसौ चन्द्रस्तद्यावनेव

प्राणस्तावत्य आपस्तावानसौ चन्द्रः

(1.5.13a) **atha** (for tasyai, as 1.5.11) **etasya_prāṇasya** (gen. (born) of) this mind **āpaḥ** waters **śarīram / jyotī-rūpam asau candraḥ** moon **/ tat yāvān eva prāṇaḥ tāvat ya āpaḥ tāvān asau candraḥ**

23.) (Born) of this breath, the waters are the body for it. * This (body), taking the form of light, is the moon. * Thus, to whatever extent there is breath, there are the waters, and there is that (light form), the moon.

त एते सर्व एव समाः सर्वेऽनन्ताः स यो हैतानन्तवत् उपास्तेऽन्तवन्तं

स लोकं जयत्यथा यो हैतानननन्तानुपास्तेऽनन्तं स लोकं जयति

(1.5.13b) **te** they **ete** these **sarve** all **eva** actually / **samāḥ** (pl.) same **sarve** all **anantāḥ** without limitations // **saḥ** he **yaḥ** who **ha** so **etān** (acc. on) these **antavataḥ** (abl. deriving from) having limitations **upāste** intent **antavantam** (acc.) limited **sa** he **lokam** (acc.) world **jayati** wins / **atha** then **yaḥ** who **ha** so **etān** (acc. on) them **anantān** (acc. pl. on) unlimited **upāste** intent **anantam** (acc.) unlimited **sa** he **lokam** world **jayati** wins

24.) They (voice, breath, and mind) are actually *all* these (worlds, vedas, needs, etc.), all (the permutations) the same, without the limitations. * So the one who is intent on these things that derive from having limitations wins a world that is limited, * so then the one who is intent on them as unlimited wins a world that is unlimited.

At this point he reveals the reason for his exercise in permutations, even after we had already worked out justifications for the odd combinations he gave us, just like he knew we would. That is the lesson here.

स एष संवत्सरः प्रजापतिः षोडशकलस्तस्य रात्रय

एव पञ्चदश कला ध्रुवैवास्य षोडशी कला

(1.5.14a) **saḥ** he **eṣa** this **saṁvatsaraḥ** year **prajāpatiḥ** lord of offspring **ṣoḍaśa-kalaḥ** sixteen-part // **tasya** (gen. (born) of) him **rātrayaḥ** nights **eva** just **pañcadaśa-kalāḥ** fifteen parts // **dhrūvā** unchanging **eva** only **asya** (gen. of) this **ṣoḍaśī** sixteen **kalā** (f.) parts

25.) He (the winner, as opposed to the knower in 1.5.15**) is this the lord of offspring who is the year** (see 1.1.1a), **and he is the sixteen-part (lunar month). * The nights, (born) of him, are just fifteen parts** (or phases, sixteen minus the new moon); *** only the unchanging part of this** (the sun) **has sixteen parts.**

स रत्रिभिरेवा च पूर्यतेऽप च क्षीयते सोऽमावास्यां रात्रिमेतया षोडइया

कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जयते ॥ तस्मादेतां रात्रिं प्राणभृतः

प्राणं न विच्छिन्द्यादपि कृकलासस्यैतस्या एव देवताया अपचित्यै॥ यो वै स

संवत्सरः प्रजापतिः षोडशकलोऽयमेव स योऽयमेवंवित्पुरुषः

(1.5.14b) **sa** it **ratribhiḥ** (inst. including) **eva** / **ā** up to **ca** both/and **pūryate** grow, wax / **apa** away **ca** and **kṣīyate** they diminish, wane / **saḥ** **amāvāsyām_rātrim** (acc. the object of anupraviśya) night of the new moon **etayā_ṣoḍaśyā_kalayā** (inst. through)(adv. clause) this sixteen-phase period **sarvam_idam_prāṇabhṛt** (nom. the subject of the sentence) all this that breathes **anupraviśya** (ind.part.)(adv. clause w/acc.) having entered again into / **tataḥ** out of him **prātar** in the dawn **jāyate** (the verb) is born *[tasmāt etām rātrim prāṇabhṛtaḥ prāṇam na vicchindyāt api kṛkalāsasya etasyāḥ eva devatāyā apacityai; From that, (we understand why) on this night one should not stop the breathing of anything that breaths, not even a lizard, out of respect for this divinity.]* // (1.5.15a) **yaḥ** he **vai** yet **sa** who **saṃvatsaraḥ** year **prajāpatiḥ** lord of offspring **ṣodaśa-kalaḥ** sixteen-part **ayam** this **eva** just // **sa** he **yaḥ** who **ayam** this **evam-vit** truly knowing **puruṣaḥ** human being

26.) Including the nights that wax up to (the full moon)**, and those that wane away, it is through this sixteen-phase period, (and) having entered once more into the night of the new moon, that all this that breathes** (see 1.5.1) **is born out of him in the dawn. * Yet the lord of offspring who is the year, who is the sixteen-part (lunar month), is just** *this* **one. * He is the one who, truly knowing this, is the original human being.**

This refers to a lunar month divided into sixteen parts. Both the waxing and the waning quarter moons were half-lit half-dark, and from there it was subdivided twice more into crescent and half-crescent moons, so sixteen divisions in all. Apparently the allegory of the birth of the imperturbable breath, out of the dark after "something like" a year (1.2.4b), works just as well with a month (as indeed it would with a day, or a meditation).

तस्य वित्तमेव पञ्चदश कला आत्मैवास्य षोडशी कला स वित्तेनैवा च

पूर्यतेऽप च क्षीयते तदेतन्नभ्यं यद्यमात्मा प्रधीर्वित्तं॥ तस्माद्यद्यपि

सर्वज्यानिं जीयत आत्मना चेज्जीवति प्रधिनागादित्येवाहुः॥

(1.5.15b) **tasya** (gen/ (born) of) him **vittam** wealth **eva** just **pañcadaśakalāḥ** fifteen parts // **ātmā** individual self **eva** just / **asya** (gen. of) this **ṣodaśī_kalā** sixteen-phase (part) **sa** that **vittena** (inst. along with, including) wealth **eva** / **ā_ca_pūryate** and waxes strong **apa_ca_kṣīyate** and wanes away // **nabhyam** hub, center **yat** as for **ayam** this **ātmā** individual self / **pradhiḥ** outer part **vittam** wealth *[tasmāt yadi api sarva-jyānim loss jīyate (pass.) beaten ātmanā cet jīvati pradhinā agāt (root aorist) iti (eva) āhuḥ; From that, (we understand that) even when there is the loss of everything, being defeated (in gambling?), if one is still alive with his person (intact), they would say "He (the victor) only made off with the rim."]*

27.) The fifteen parts that are (born) of him are just wealth. * Of this, it is only the individual self that has sixteen phases, including the wealth, which waxes strong and wanes away. * As for this individual self, it is the inner part of the wheel, and the wealth is the outer part.

Section 1.5.11-13a included the triad of fire, sun, and moon, as sources of light. Here they are associated with the lord of offspring as the year, which is identified with fire in 1.1.1a, and as the months and half months mentioned in 1.1.1c. The days and nights are born of that at a lower level as offspring, represented by the ever-changing moon and the constant sun. The common fire, as the year, represents the lower world of human things, while the father Prajāpati represents the higher world of gods, and the months and half-months, represent the middle world. "All this that breathes" is the world of human things (manuṣyāḥ).

अथ त्रयो वाव लोका मनुष्यलोकः पितृलोको देवलोक इति सोऽयं

मनुष्यलोकः पुत्रेणैव जय्यो नान्येन कर्मणाकर्मणा पितृलोको विद्यया

देवलोको देवलोको वै लोकानां श्रेष्ठः ॥ तस्माद्विद्यां प्रशंसन्ति॥

(1.5.16) **atha** then **trayaḥ** three **vāva** surely **lokāḥ** worlds / **manuṣya-lokaḥ** human things -- world **pitṛ-lokaḥ** "father", family roots, ancestors -- world **deva-lokaḥ** gods -- world **iti** (end list) // **saḥ** he **ayam** this **manuṣya-lokaḥ** human

things -- world **putreṇa** (inst. through) son **eva** only **jayyaḥ** (fut.pass.part.) to be won / **na** not **anyena** otherwise **karmaṇā** (inst. through) action / **karmaṇā** (inst. through) action **pitṛ-lokaḥ** "father", family roots -- world // **vidyayā** (inst. through) religious knowledge **deva-lokaḥ** gods -- world / **deva-lokaḥ** gods -- world **vai** on the one hand **lokānām** (gen.pl. of) gods **śreṣṭhaḥ** the superior *[tasmāt vidyām praśaṃsanti; From that (we understand why) they praise religious knowledge.]*

28.) His worlds then are surely these three: the world of human things, the world of family roots, and the world of gods. * He is the world of human things, to be won through the son (meaning offspring, wealth, animals, days and nights, etc.)**, and not otherwise, (i.e.) through karma, (for) the world of family roots is through karma. * The world of the gods is through religious knowledge, (so) on the one hand, the world of gods is the superior (extraordinary) of the worlds.**

Here are some new associations with the low, middle and high worlds: man, ancestors, gods; and the means to each: putra, karma, vidyā (the son, acts, religious knowledge). The word pitṛ here means father in the sense of lineage, which is a very important part of one's personal identity, and was especially so to the ancients. Clearly, in this teaching the "world of ancestors" is something far more meaningful than the mechanical worship of unknown ancestor spirits as a matter of religious duty. In section 1.5.17c ahead there is a strong resonance with the Christian themes of Father and Son, salvation through the Son, etc.

अथातः संप्रत्तिर्यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह त्वं ब्रह्म त्वं यज्ञस्त्वं

लोक इति स पुत्रः प्रत्याहाहं ब्रह्माहं यज्ञोऽहं लोक इति

(1.5.17a) **atha** now **ataḥ** so **samprattiḥ yadā** whenever **praiṣyan** (fut.part.) that he will be going forth **manyate** one thinks / **atha** then **putram** (acc. to) son **āha** (perf.3.sg.) he would (used to) say / **tvam** you **brahma** brahman **tvam yajñaḥ** the rite **tvam lokaḥ** the world **iti** (quotes) / **sa** he **putraḥ** the son **pratyāha** (perf.3.sg.) would say back **aham** I am **brahma aham yajñaḥ aham lokaḥ iti** /

29.) So now whenever one thinks he will go forth (from this world), there is accordingly a handing over (to the son). * Then he would say to the son, "You are Brahman; You are the rite, You are the world." * He, the son, would say back, "I *am* Brahman; I *am* the rite; I *am* the world."

यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता। ये वै के च यज्ञास्तेषां

सर्वेषां यज्ञइत्येकता ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता

(1.5.17b) **yat_vai_kiṁ-ca** on the other hand whatever there is **anuktam** (n.) extraordinary **tasya_sarvasya** (gen. of) all of that **brahma_iti_ekatā** "brahman"-identity **ye_vai_ke-ca** (=yat_vai_kiṁ-ca) **yajñaḥ** rite **teṣām_sarveṣām** (gen. of) all of them / **yajñaḥ_iti_ekatā** "rite"-identity / **ye_vai_ke-ca lokaḥ teṣām sarveṣām lokaḥ_iti_ekatā** "world"-identity

30.) (So) on the other hand, of all of that, whatever there is, the extraordinary thing is the *identity* with this "Brahman"; * of all those, whatever they are, there is the rite, but the extraordinary thing is the identity with this "rite"; * of all those, whatever they are, there is the world, but the extraordinary thing is the identity with this "world."

एतावद्धा इदं सर्वमेतन्मा सर्व सन्नयमितो भुनजदिति

॥तस्मात्पुत्रम्॥ अनुशिष्टं लोक्यमाहुस् ॥तस्मादेनमनुशासति॥

(1.5.17c) **etāvat** so much **vai** on the one hand **idam_sarvam** all this / **etat** some being (not "he") **mā** (acc. to) me **sarvam** all **san** (p.part.) being **ayam** this one **itaḥ** in this world **bhunajat** (This variant (Weber) is impv.3.sg., consistent with the parallel passage in 1.3.18a, "ābhajasva" w/acc. "naḥ") he must serve **iti** quotes *[tasmāt putram; From that ("taught", we read) "the son".]* **anuśiṣṭam** taught **lokyam** right **āhuḥ** (perf.3.s.) they would say *[tasmāt enam anuśāsati; That is why one teaches him.]*

31.) On the one hand, so much is *all* this (world): * that some (divine) one says, "that being all there is, this one, in this world, must serve it to *me*," (see 1.3.18a) * and they would say that one who has been so taught is *right: …*

स यदैवंविदस्माल्लोकात्प्रैत्यथैभिरेव प्राणैः सह पुत्रमाविशति।स

यद्घनेन किंचिदक्ष्णयाकृतं भवति ॥तस्मादेनं॥ सर्वस्मात्पुत्रो मुच्चति

॥तस्मात्पुत्रो नाम॥ स पुत्रेणैवास्मिंल्लोके प्रतितिष्ठति

(1.5.17d) **sa** that he **yadā** when **evam-vit** truly knowing this **asmāt_lokāt** (abl. from) this world **praiti** (would) pass / **atha** then **ebhiḥ_eva_prāṇaiḥ** (inst. by means of) these lives **saha** along with **putram** (acc.) son **āviśati** enter in | // **sa** that he **yadi** if **anena** (inst. through) this **kiṃcit** some such **akṣṇayā** (inst. ind.) wrongly **kṛtam_bhavati** becomes made into something *[tasmāt enam; From that ("free", we read) "him"]* **sarvasmāt** (abl. from) all **putraḥ** son **muñcati** (would) free *[tasmāt putraḥ-nāma; From that (the following text), the name "son (of)"]* // **sa** that he **putreṇa** (inst. by) son **eva** alone **asmin_loke** (loc. in) this world **pratitiṣṭhati** (see 1.3.17) stands, dwells, lives

32.) … that when, truly knowing *this* (taught knowledge), he would pass **from this world, then by means of these breaths** (see 1.2.6 comm.) **he would enter in along with the son; * that if, through some such (breath), he becomes wrong, the son would free (him) from it all; * that it is by the son alone that he lives in this world.** (See the pañcāgnividyā BU 6.2)

अथैनमेते देवाः प्राणा अमृता आविशन्ति पृथिव्यै चैनमग्नेश्च दैवी

वागाविशतिसा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति

(1.5.17e) **atha** but **enam** (acc. into) this one, him **ete** these **devāḥ** divine ones **prāṇāḥ** breaths, =divinities!! **amṛtāḥ** immortals **āviśanti** they enter (1.5.18) **pṛthivyai** (dat. for) earth **ca** and **enam** (acc. into) him / **agneḥ** (abl. out of) fire **ca** and **daivī** divine / **vāk** voice **āviśati** enters // **sā vai** on the other hand **daivī** divine **vāk** voice // **yayā** (inst. by means of) which **yat_yat_eva** whatever **vadati** says **tat_tat** that is what **bhavati** becomes *(In 1.5.11-13a three of the six triads are exclusively one gender: "bodies", kinds of knowledge, and objects of prayer. Dyu, ap, and pṛthivī are all feminine; vijñātam, vijijñāsyam, and avijñātam are all neuter; and devāḥ, pitaraḥ, and manuṣyāḥ are all masculine. I think we were expected to notice the connection between that pattern and sā_daivī, tat_daivam, and sa_daivaḥ here, where the pronouns aren't really necessary but are added, along with "vai" to emphasize the gender.*

33.) But these divine, these immortals, *these* vitalities enter into *him* (as follows:) Into him, for the sake of earth, and out of fire as the divine (body), enters the voice; * so on the other hand (to 1.5.17c)**, his *voice* is the divine one, * by means of which he becomes whatever it says.** (taught)

दिवश्चैनमादित्याच्च दैवं मन आविशति तद्वै दैवं मनो येनानन्द्येव भवत्यथो न शोचति

(1.5.19) **divaḥ** (abl.) sky *(Just as "atha" stands for the dative "tasyai" in the parallel 1.5.11-13a, the abl. here seems to represent the sense of "pṛthivyai" in 1.5.18. The two cases can have a similar meaning, as in, "He performs the rite because of the result it brings," or "for the result." (The word "hetu" is another interesting example of this double meaning of cause and motive behind an action.))* **ca** and **enam** (acc. into) him / **ādityāt** (abl. out of) sun **ca** and **daivam** divine / **manaḥ** mind **āviśati** enters // **tat vai** on the other hand **daivam** divine one **manaḥ** mind // **yena** (inst. by means of) which **ānandī** possessed of bliss **eva bhavati** becomes **atha_u _na** "but not now", not anymore **śocati** suffers

34.) Into him, for the sky, and out of the sun as the divine (knowledge), enters the mind; * so on the other hand, his *mind* is the divine one * by means of which he becomes possessed of bliss and doesn't suffer anymore. (free)

अद्भ्यश्चैनं चन्द्रमसश्च देवः प्राण आविशति स वै दैवः

प्राणो यः संचरंश्चासंचरंश्च न व्यथतेऽथो न रिष्यति

(1.5.20a) **adbhyaḥ** (dat. for) waters **ca** and **enam** (acc. into) him / **candramasaḥ** (abl. out of) moon **ca** and **daivaḥ** breath / **prāṇaḥ** breath **āviśati** enters // **sa** it **vai** on the other hand **daivaḥ** divine **prāṇaḥ** breath // **yaḥ** who **saṁcaran** active **ca** both/and, whether or not **asaṁcaran** quiet **ca** / **na** not **vyathate** is upset **atha_u_na** not anymore **riṣyati** (pass.) is harmed

35.) Into him, for waters, and out of the moon as the divine (object of prayer), enters breath; so on the other hand, his *breath* is the divine one, the one who isn't upset whether active or quiet, and isn't harmed anymore. (right)

"Vai" ("on the other hand") in the last three groups, indicates the higher alternative to the religious knowledge of god-worship, re-incarnation, and karma, found in the previous two groups, also introduced by "vai" ("on the one hand").

स (एषः) एवंवित्सर्वेषां भूतानामात्मा भवति यथैषा देवतैवं स

यथैतां देवतां सर्वाणि भूतान्यवन्त्येवं हैवंविदं सर्वाणि भूतान्यवन्ति

(1.5.20b) **saḥ** he (**eṣaḥ** this (Weber ed.)) **evam-vit** (nom.) the one who truly knows **sarveṣām_bhutānām** (gen. of) all people   **ātmā** personal self **bhavati**

becomes // **yathā** just as **eṣā_devatā** (fem.) this divinity **evam** so **sa** he / **yathā** just as **etām_devatām** (acc.) this divinity **sarvāṇi_bhūtāni** all the people **avanti** they look after (w/acc.) / **evam** truly **ha** so **evam-vidam** (acc.) the one who knows **sarvāṇi_bhūtani avanti**

36.) He becomes this one who truly knows he is the personal self of all people. * Just as this divinity (breath 1.5.20b) is, so is he; * and just as all the people look after this divinity (breath), so all the people look after the one who truly knows this. (See 1.4.16c. w/nearly identical phrasing.)

यदु किंचेमाः प्रजाः शोचन्त्यमैवासां तद्भवति पुण्यमेवामुं गच्छति

न ह वै देवान् पापं गच्छति ॥ अथातो व्रतमीमांसा॥

(1.5.20c) **yat** whatever **u** (antithetical) even though **kiṁca** at all (w/yat) **imāḥ** these **prajāḥ** offspring **śocanti** they suffer **amā_eva_āsām** (ind. w/gen.pl.) in their own house **tat** that **bhavati** he becomes // **puṇyam** (as nom.n.) good **eva** only **amum** (m.acc. to) that *(refers to the masc. "evam-vit" 1.5.20b)* **gacchati** goes / **na** no such **ha** so **vai** on the other hand **devān** (acc. to) the gods **pāpam** misery **gacchati** // (1.5.21a) *atha ataḥ vrata-mīmāṁsā; Here begins an analysis of vows.* // *(He reads the following "dadhre" with the sense of "vratam-dhṛ", but this material has nothing to do with vows. As usual, he is concerned only with superficial things and not higher knowledge.)*

37.) Even though he becomes whatever it is that these offspring (voice mind and breath 1.5.18-20a) suffer in their own house (See Ch. 3)**, * only good goes to that one (who knows 1.5.20b), * so on the other hand, no such misery goes to the divine ones** (1.5.18-20a)**.**

प्रजापतिर्ह कर्माणि ससृजे तानि सृष्टान्यन्योन्येनास्पर्धन्त वदिष्याम्येवाहमिति वाग्दध्रे

द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्यहमिति श्रोत्रमेवमन्यानि कर्माणि यथाकर्म तानि

(1.5.21b) **prajāpatiḥ** lord of offspring **ha** so **karmāṇi** (acc.) actions *(=karma-nāmāṇi 1.4.7d)* **sasṛje** (perf.3.sg.) he created / **tāni** these **sṛṣṭāni** created things **anyonyena** one against the other **aspardhanta** they struggled // **vadiṣyāmi** (fut.1.sg.) I will speak **eva aham** I **iti** (quotes) **vāk** voice **dadhre** (perf.3.sg.) it resolved / **drakṣyāmi** I will see **aham iti cakṣuḥ** eyesight / **śroṣyāmi** I will hear **aham iti śotram** hearing // **evam** just the same, too **anyāni_karmāṇi** the other actions **yathā** like / **karma** action **tāni** these

38.) So the lord of offspring created the actions (of voice, breath, sight, hearing, and mind), and these created things (actions) struggled one against the other. * The voice resolved, "I will speak!" sight (resolved), "I will see!" and hearing, "I will hear!" * These too are karma, just like the other karmas (acts of worship, rites, etc.)

मृत्युः श्रमो भूत्वोपयेमेतान्याप्नोत्तान्याप्त्वा मृत्युरवारुन्द्ध ॥ तस्माच्छ्राम्यत्येव

वाक् श्राम्यति चक्षुः श्राम्यति श्रोत्रम्॥ अथेममेव नाप्नोद्घोऽयं मध्यमः प्राणः

(1.5.21c) **mṛtyuḥ** dying **śramaḥ** strain *(referring to the previous subject, karma)* **bhūtvā** (ind.part.) having come into being **upayeme** (perf.3.sg.) appropriated, took over / **tāni** (acc.) them **āpnot** (impf.3.sg.) fell upon // **tāni** (acc.) them **āptvā** (ind.part.) having fallen upon **mṛtyuḥ** dying **avārunddha** (impf.3.sg.) it obstructed *[tasmāt śrāmyati eva vāk / śrāmyati cakṣuḥ / śrāmyati śrotram; From that (we understand that) his voice strained, his sight strained, and his hearing strained. (The subject-to-verb syntax here differs from the author's usual.)]* **atha** but **imam** this **eva** (emphasis) **na** not **āpnot** (impf.3.sg.) it fell upon, reached // **yaḥ** the one that **ayam** (nom.) this one **madhyamaḥ** (nom.) innermost **prāṇaḥ** (nom.) breath (*This reads somewhat differently from Chapter two where the asuras beset him (abhidrutya)).*

39.) Having thus come into being, the strain (of that karma), the dying, took over and fell upon them. * Having fallen upon them, the dying obstructed (them), but it (the dying) did not reach *this* one. * The one that is *this* one is the innermost breath.

Again, this is higher knowledge, not religion. There is no "god" of death here, and no state of death. Mṛtyu is the process of dying, which is an inseparable part of being alive and always changing. In fact, neither is there a state where the process of dying does *not* exist, but there is no end to that process, no "non-existence".

तानि ज्ञातुं दध्रिरे। अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथतेऽतो

न रिष्यति हन्तास्यैव सर्वे रूपमसामेति त एतस्यैव सर्वे रूपमभवन्॥

तस्मादेत एतेनाख्यायन्ते प्राणा इति॥

(1.5.21d) **tāni** those **jñātum** (inf.) to understand (w/acc.) **dadhrire** (perf.3.pl.) they resolved // **ayam** this one **vai** to the contrary, unexpectedly, actually **naḥ** (acc. to) us **śreṣṭhaḥ** superior / **yaḥ** which, it **saṃcaran** active **ca** whether **asaṃcaran** inactive, quiet **ca** or **na** not **vyathate** is upset / **atha_u** and in turn **na** neither **riṣyati** (pass.) is to be harmed // **hanta** come on! **asya** (gen. of. as) **eva** the same **sarve** we all **rūpam** (acc.) **asāma** (or "bhavāma" Weber) (imp.1.pl.) we must be (w/rūpa, to take a form) **iti** (quotes) / **te** they **etasya** (gen.) its **eva** the same **sarve** they all **rūpam** (acc.) form **abhavan** they became (acc.) *[tasmāt ete etena ākhyāyante prāṇāḥ iti; From that (we understand) it is because of this that these (actions 1.5.21b) are to be counted as "breaths."] (This is a useful contribution, relating the various "breaths" to the various acts of perception.)*

40.) Those (divinities (representing actions)) resolved to understand *(!)*: * "*This* one is actually *superior* to us! It isn't upset whether it is active or quiet, and in turn, neither can it be harmed. * Come on! We must all take the same form as this one", and they all took its form.

तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुलो भवति य एवं वेद य उ

हैवंविदा स्पर्धतेऽनुशुष्यत्यनुष्य हैवान्ततो म्रियते ॥इत्यध्यात्मम्॥

(1.5.21e) **tena** (instr. through) that **ha** so **vāva** surely **tat-kulam** his class **ācakṣate** (or "ākhyāyate" Weber) is acclaimed **yasmin_kule** (loc. in) whatever class **bhavati** he is **yaḥ** he who **evam** truly **veda** knows / **yaḥ** who **u** but **ha evam_vidā** (inst. with) the one who truly knows **spardhate** spars **anuśuṣyati** withers / **anuśuṣya** (ind.part.) having withered **ha** and so **eva** indeed **antataḥ** (ind.) in the end **mriyate** dies *[iti adhy ātmam (ātman) Thus (ends the section) on the individual self.]*

41.) (For) the one who truly knows, in whatever class he is, it is surely through that (form) that his class is acclaimed (as not being upset or harmed), *** but whoever spars with this one who truly knows, he withers. * And so indeed in the end, having withered, he dies.**

The one who spars or contends is best thought of as one's own lower personal self, inevitably doubting and challenging the higher self. "Others" are not subject to this rule, so any vedic formulas that might diminish them are to be disregarded.

॥अथाधिदैवतं॥ ज्वलिष्याम्येवाहमित्यग्निर्दध्रे तप्स्याम्यहमित्यादित्यो

भास्याम्यहमीति चन्द्रमा एवमन्या देवता यथादैवतं

(1.5.22a) **atha adhi devatam (daivatam) [Now (begins the section) on the the divinities.]** // **jvaliṣyāmi** (fut1.sg.) I will burn **eva aham** I **iti agniḥ** fire **dadhre** (perf.3.sg.) resolved // **tapsyāmi** I will warm **aham iti ādityaḥ** // **bhāsyāmi** I will shine **aham iti candramāḥ** moon / **evam** the same, likewise **anyāḥ** the others **devatāḥ** divinities / **yathā** in whatever way **daivatam** (n.) divinity

42.) Fire resolved "I will burn" The sun resolved, "I will warm." The moon resolved, "I will shine," and the same with the other divinities, (each) in the way of his divinity.

स यथैषां प्राणानां मध्यमः प्राण एवमेतासां देवतानां वायुर्निम्लोचन्ति

ह्यन्या देवता न वायुः सैषानस्तमिता देवता यद्वायुः

(1.5.22b) **sa** (pleonastic) **yathā** in whatever way **eṣām_prāṇānām** (gen.pl.) these breaths **madhyamaḥ** the innermost **prāṇaḥ** breath / **evam** in the same way **etāsām_devatānām** (gen. that of) these divinities **vāyuḥ** Vayu, the god of air or wind // **nimlocanti** they set, come to rest **hi** for **anyāḥ** the others **devatāḥ** divinities / **na** not **vayuḥ** Vayu // **sā** the one (f.) **eṣā** this **an-astam-itā** not -- home, final resting place -- gone (pf.part.) **devatā** divinity **yat** (emphasizing the personal noun) the very, himself **vāyuḥ** Vayu

43.) In whatever way there is the breath that is the innermost of these breaths, in the same way, the wind is that (the innermost) of these divinities, * for the other divinities set and the wind does not. * This divinity who has not gone home (set or died), is the wind himself.

Fire burns out, and the sun and moon set in the west. All except the wind descend into their home. The subject here is dying vs. immortality, which is the link with 1.5.23, and he illustrates it with an ancient saying that though we all live dharma from day to day, the foundation of life and breath is undying.

अथैष श्लोको भवति यतश्चोदेति सूर्योऽस्तं यत्र च गच्छीति प्राणाद्ध एष उदेति

प्राणोऽस्तमेति तं देवाश्चक्रिरे धर्मं स एवाद्य स उ श्व इति तदेवाप्यद्य कुर्वन्ति

(1.5.23) **atha** now **eṣa** this **ślokaḥ** saying **bhavati** there is / **yataḥ** from where **ca udeti** arises **sūryaḥ** the sun / **astam** home **yatra** to where **ca** also **gacchati** goes; w/astam, sets **iti** (quotes) // **prāṇāt** (abl. from) breath **vai** on the one hand **udeti** rises **prāṇe** (loc. into) breath **astam_eti** goes home, sets / **tam** (acc.) that **devāḥ** the gods **cakrire** (perf.3.pl.) they made **dharmam** duty, destiny / **saḥ** there is **eva** indeed **adya** today / **saḥ** there is **u** but **śvaḥ** tomorrow **iti** (quotes, "it continues" is appropriate) / **yat** that is what **vai** on the other hand **ete** they **amurhi** at that time, then **adhriyanta** (pass.impf.3.pl.)/ *[tat eva api adya kurvanti; that is just what they do today. (api is not authentic.)]*

44.) Now there is this saying: "From where the sun arises, is where it also sets," so on the one hand, one arises from the breath *and* one sets into the breath. It continues, "That is what the gods made to be dharma, that there is indeed today, but there is also tomorrow," so on the other hand, that (dharma) is what *they* set out to do in that time.

॥तस्मादेकमेव व्रतं चरेत्॥ प्राण्याच्चैवापान्याच्च नेन्मा पाप्मा मृत्युराप्नवदिति यद्यु

चरेत्समापिपयिषेत्तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति

[tasmāt ekam eva vratam caret; From that (following, we understand that) one should practice only one vow.] **prāṇyāt** (opt.3.sg.) one should breath in **ca eva** alone **apānyāt** (opt.3.sg.) one should breathe out **ca (**but) also **na_it** but not (strengthening the antithesis) no **mā** me **pāpmā** misery **mṛtyuḥ** death **āpnavat** (inj.3.sg.) let it reach **iti** quotes // **yadi** when **u** rather **caret** (opt.3.sg.) he would practice **samāpipayiṣet** (opt.desid.caus.3.sg.) he should wish to thoroughly realize / **tena** (inst. through) that **u** rather **etasyai_devatāyai** (dat. unto, with) this divinity **sāyujyam** (acc.) union **salokatām** (acc.) sharing of worlds **jayati** he wins

45.) One should indeed breathe in (arise), but one should also breathe out (without setting) while saying, "Let *not* the misery that is dying reach me." * When one would practice that (breathing), one should rather desire to thoroughly realize that (immortality). It is rather through *that* (realization) that he wins a union with this divinity (breath), that is a sharing of worlds.

Chapter Six - The Three, the Two, and the One

<div align="center">

त्रयं वा इदं नाम रूपं कर्म

</div>

trayam "threeness", the three **vai** on the one hand **idam** this **nāma** name **rūpam** form **karma** *(This recalls nāma and rūpa in 1.4.7a, and the five actions listed in 1.4.7c, which are referred to by the word karma in 1.4.7d and 1.5.21b.)*

On the one hand, there is the three: name, form, and action (as follows:)

<div align="center">

तेषां नाम्नां वागित्येतदेषामुक्थमतो हि सर्वाणि नामान्युत्तिष्ठन्ति।एतदेषां

सामैतद्धि सर्वैर्नामभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि नामानि बिभर्ति।

</div>

teṣām (gen. of) those *(This recalls "tāni" referring to the divinities as actions in 1.4.7c.)* **nāmnām** (gen. of) names **vāk** voice **iti** what is called // **etat** this just mentioned *(generic, without regard for gender)*, it (voice) **eṣām** (gen. of) these *(This recalls "etāni" referring to names of the actions in 1.4.7d.)* **uktham** verbal expression / **ataḥ** from that **hi** because **sarvāṇi_nāmāni** all names **uttiṣṭhanti** they arise, become evident *(√ut-thā (for ut-sthā); poetic but not related to "uktha")* // **etat eṣām sāma** the even, steady, drawn-out chanting or singing / **etat** it **hi** because **sarvaiḥ_nāmabhiḥ** (inst. with) all names **samam** even // **etat** it **eṣām** (gen. of) these **brahma** (√bṛh) Brahman (literally: growth; filling, fattening or bulking up; enlargment; or (possibly) swelling with the breath of life.) / **etat** it **hi** because **sarvāṇi_nāmāni** all names **bibharti** (√bhṛ) bears, holds *(poetic, but not related to "brahman") (This section is the template for the following two sections, so these definitions apply there as well.)*

The "voice" is that (voicing) of the names of those (divinities):

Of these, it is the recitation (Uktha), because all names arise from it.
Of these, it is the even singing (Sāman), because it is even with all names.
Of these, it is the expansion (Brahman), because it holds all names.

This recalls section 1.3.20-22a on the three functions of the priesthood at the rite: the recitation of Vedic verses by the adhvaryu, the singing of the Sāman by the udgatṛ, and the overall supervision of the rite by the brahman priest.

अथ रूपाणां चक्षुरित्येतदेषामुक्थमतो हि सर्वाणि रूपाण्युत्तिष्ठन्त्येतदेषां

सामैतद्धि सर्वै रूपैः सममेतदेषां ब्रह्मैतद्धि सर्वाणि रूपाणि बिभर्ति

atha "and so it is with", similarly *(Atha stands for "teṣām" from the previous section. It is used in the same way in 1.5.12 and 1.5.13a.)* **rūpāṇām** (gen. of) forms **cakṣuḥ iti // etat eṣām uktham / ataḥ hi sarvāṇi_rūpāṇi** all forms **uttiṣṭhanti // etat eṣām sāma / etat hi sarvaiḥ_rūpaiḥ** (inst. with) all forms **samam // etat eṣām brahma / etat hi sarvāṇi_rūpāṇi bibharti**

The "sight" is that (seeing) of the forms of those (divinities):

Of these, it is the recitation, because all forms arise from it.
Of these, it is the even singing (Sāman), because it is even with all forms.
Of these, it is the expansion (Brahman), because it holds all forms.

अथ कर्मणामात्मेत्येतदेषामुक्थमतो हि सर्वाणि कर्माण्युत्तिष्ठन्त्येतदेषां

सामैतद्धि सर्वैः कर्मभिः सममेतदेषां ब्रह्मैतद्धि सर्वाणि कर्माणि बिभर्ति

atha karmaṇām ātmā the living soul *(The nouns for voice, sight, and self, are each associated with a matching action (recalling 1.4.7d). The etymology of the noun "ātman" is consistent with the acts of breathing and living.)* **iti // etat eṣām** *(The referent is action)* **uktham / ataḥ hi sarvāṇi_karmāṇi** all acts **uttiṣṭhanti // etat eṣām sāma / etat hi sarvaiḥ_karmabhiḥ** (inst. with) all acts **samam // etat eṣām brahma / etat hi sarvāṇi_karmāni bibharti**

The "living soul" is that (living) of the acts of those (divinities):

Of these, it is the recitation, because all acts arise from it.
Of these, it is the even singing (Sāman), because it is even with all acts.
Of these, it is the expansion (Brahman), because it holds all acts.

तदेतत्त्रयं सदेकमयमात्मात्मो एकः सन्नेतत्त्रयं तदेतदमृतं सत्येन च्छन्नं

tat so / **etat trayam** a triad **sat** real, actual / **ekam** (n.) a unit, the one **ayam ātmā // ātmā u ekaḥ** (m.) alone (see 1.4.1a) **san** (pr.part.) being / **etat trayam tat** that (self) // **etat** this (triad) **amṛtam** undying **satyena** (inst. by) reality **channam** hidden, obscured

Therefore, what is real is this *three*, and the *one* is this self. But, the self being alone, this three *is* that (self). This (self) is the undying one that is obscured by that reality.

<div align="center">प्राणो वा अमृतं नामरूपे सत्यं ताभ्यामयं प्राणश्छन्नं</div>

prāṇaḥ life **vai amṛtam** *the* undying one / **nāmarūpe** (dual) (see 1.4.7a) **satyam** reality / **tābhyām** (inst.dual; by) those two **ayam prāṇaḥ channam** is hidden

On the other hand, his life-breath is the undying one and his name and form is the reality, so it is by those *two* that this life is obscured.

<div align="center">**End of Book I**</div>