Prasna-Upanishad

With Sanskrit Text, Paraphrase with word-for-word Literal Translation, English Rendering and Comments

by

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PRASNA-UPANISHAD

INTRODUCTION

This Upanishad has derived its name from the six questions it contains. It belongs to the Atharva Veda and is probably of the Pippalada Sakha. Sankara calls it a Brahmana and complementary to the Mantra Upanishad of the Mundaka, which also belongs to the same Veda. There are six chapters in the Upanishad, and each begins with a question. The first question refers to the origin of the created beings, the second to the constituents of the human personality, the third to the nature and origin of Prana, the fourth is about the psychological aspect of the human personality, the fifth is about Pranava, and the sixth is about the metaphysical principle in man. Like the Taittiriya Upanishad, it also takes the reader gradually from the gross to the subtle principles of Life, revealing one by one all the folds of Matter that enwrap the Atman. Moreover, in this Upanishad alone we find a clear mention being made of the creation originating from Matter and Energy.
Oh! O Gods! With our ears may we hear; with our eyes may we see; allotted by gods what is auspicious, O ye. May we who sing praises to ye, enjoy the life allotted to us by the gods with strong limbs and body.

स्वस्ति न इन्द्रे गुणाभवः स्वस्ति न पुषा विस्तवेत् । स्वस्ति नस्तांस्वयं रिख्यनमिः । स्वस्ति नो दुःस्ततिदिर्धादिः ॥
May the far-famed Indra grant us welfare; may the great sustainer, the Viswadevas grant us welfare; may the Sun of the chariot of uncheckered wheels grant us welfare; may the lord of speech grant us welfare.

*Om Peace* I *Peace* II I *Peace* III

[Note.—These two Peace Invocations are *mantrams* that originally occur in the Rigveda Samhita (I. lxxxix. 8, 6), and are peculiar to the Upanishads of the Atharvaveda.]
FIRST QUESTION

ॐ नमः परमात्मा । हरिः ओ ॥ सुकेशा च भारद्राजः। शैवथव सत्यकामः सीयायणीं च गार्यः। कौसल्यश्रावकल्याणो भार्गोवी चैत्रभिः। कव्यभी कात्यायः। नस्ते हृदे वहकरा चक्षुनिध्रः। परं ज्ञानेश्वरमाणा घन ह वे तत्स्वे विश्वनिति ते ह समित्वाणो भवन्ति। पिपलाढूमुःण्डवः। ॥ १ ॥

भारद्राजः Son of Bharadvaja, Sukēśa. Sukēśa, and Śāśvat: son of Śibi, Sātyakama, and Gāry: of the Garga Gotra, Śāryāyana: the grandson of Surya, Śāryāyana: the son of Aswala, Kousalya: of Viśṛbhā, Bhargava (i.e., born of the Vṛigu Gotra), Āravins: the son of Katya (one of whose great-grandfather is still living) Kavvahū, Kabandhin: they are such, so the story goes, vādānē: devoted to Brahman vādānē: steadfast in Brahman parṇe the Supreme Bhag Brahman: aneśvaramāna: seeking (śraśnā were).
they पूर्व: this person है surely तत्र that सब all वचनिति will tell हृदि thus (निरिक्ष्य having thought) सामिल्याहित: with sacrificial fuel in hand संबन्धें the venerable पिप्पलादे Pippalada इपलसा: approached.

Om, Adoration to the Supreme Atman. Hari Om!

Súkesaś—the son of Bharadwaja, Satyakama—the son of Sibi, the grand-son of Surya of the Garga Gotra, Kousalya—the son of Aswala, Bhargava of Vidarbha, Kabandhin—the son of Katya—all these were devoted to Brahman and stead-fast in Brahman and were in search of the supreme Brahman. With sacrificial fuel in hand they approached the venerable Pippalada, thinking that he would tell them all that.

[All these were devoted to Brahman.—By Brahman here the Saguna Brahman is meant. Or, Brahman means here the Vedas.

Stead-fast in Brahman.—i.e., well established in the practices of devotion to the Saguna Brahman or Hiranyagarbha.

With sacrificial fuel in hand.—According to the code of etiquette it is held that रिक्षुसौं न परवेद छु राजानं सिपलं गुरुं, ‘one should not visit a King, a Physician and the Guru with empty hand’, i.e., one
FIRST QUESTION

should take some kind of presents to be offered to them. It was also customary with the pupils in ancient times to get for their teachers the fuel for sacrifices, hence we find here a reference to it.

तान्हे स ऋषिक्षात्म भूषे एव तपसा ब्रह्मचर्यं आध्या संवत्सरं संवत्स्यथ ।

बधाकाम् पश्याम् गुणान्यूप्च्छते तदि विज्ञायाम् सैं ह वो वश्यायं इति || २ ।।

स: that भाष्य: Rishi (the seer of the Vedas) तान्हे them
बधाच said तपसा in penance, ब्रह्मचर्य with abstinence,
आध्या with faith गुण: again संवत्सरं a year संवत्स्यथ
धे live, (अनस्तरे after that) पश्याम् according to the desire पश्याम् questions पश्याम् अवश्यक may ask, तदि if विज्ञायाम्:
(we) know धे to you ह assuredly सैं अधिक all वश्यायं:
shall tell;

The Rishi said to them: "Live again a year more in penance, abstinence and faith; then you may ask questions according to your desire; if I know them, assuredly I shall tell all to you.

[Note.—The Sruti here clearly indicates by means of the story that unless the mind of the pupil is thoroughly trained and restrained by the practice of Tapas abstinence and faith, it is not possible to comprehend the subtle truths of Life. The practice of Tapas and Brahmacarya will restrain the mind and the
senses from wantonness and dissipation, and Shraddha, faith, will make the self receptive to the holy teachings of the Guru.]

अथ कवची कात्यायन उपेल्य प्रच्छ भंगक्कुःतो ह च इति: पराप्रच्छ इति || २ ||

यथा अन्यत्र कात्यायन: कवची Kabandhin, the young son of Katya; उपेल्य having approached (Pippalada) प्रच्छ asked: भंगक्कुः Sir, इति: these (visible) प्रच्छ creatures क्रुः whence ह चे as they say प्रजापति: are born?

Then Katyayana Kabandhin having approached (Pippalada) asked. (him), 'Venerable Sir, whence are these creatures born?'

तस्माद इत्यादिक——प्रजापति: संतप्ततिं तपस्तिं संपर्कित्वस्त्रा स मिथुनस्य पाद्यं रङ्गीच्च माणेश्चित्ति, एत्यादी वेद भागः करिष्यत् इति || ४ ||

स: he (Pippalada) सस्त्री to him इति said, स: that प्रजापति: Creator प्रजापति: (सनन्त) being desirous of creatures तपस्तिं penance (meditation) वर्गवतिः performed स: he तपस्तिं meditation तपस्तिः having performed एतती these two से my प्रजापति: creatures चं तु वेदां variously करिष्यति: will do (produce) हर्षित thus (विश्रुत having determined).

रक्ष्य food (Matter) प्रावः Prana (Energy) शिष्य pair वेदाद्वेष्ये created.
FIRST QUESTION

To him he replied: 'The Creator desirous of creatures performed penance. Having performed the penance He created the pair, Matter and Energy, thinking that they together would variously produce creatures for Him.'

[Creator—Hiranyagarbha.

Matter and Energy.—According to Sankaracharya रचि of the text means food, i.e., Moon, and Prana means Fire, i.e., eater. Sankara's interpretation is based upon the old Vedic notion that all foods are produced by the subtle influence of the Moon whence proceeds the liquid principle (रस) of the earth, and the Sun which gives the earth its fire-principle (कालक) is the consumer of the former. As it is physically true, so also physiologically; for life is sustained and multiplied by food and respiration, i.e., ार्ष and ार्ष. Though such explanation seems to be apparently natural when read with the next Sruti, yet it would not commend itself in these days of Science unless we impute errors to the observations of the Vedas. Hence we have translated रचि by Matter, and ार्ष by Energy. Hiranyagarbha, the cosmic mind, first created out of himself the double principles of Matter and Energy which produce the varieties of the universe. This interpretation is perfectly in accord with the discoveries of the modern Science, and more convincing when read with the subsequent Brahmanas in the same light.]
The Sun is Energy, and Matter indeed is the Moon; or, Matter verily are all these,—what is with form and what is formless; so form is Matter.

[The Sun is Energy.—The Sun being the greatest centre of force and energy, it has always been conceived in India as the main-spring of life and activity, and is identified here with the Prana, the cosmic energy.

Matter indeed is the Moon.—The Moon being devoid of all heat and light, is identified with the inert matter; moreover as the Moon shines by the light of the Sun, so Matter too expresses itself through force or energy. Probably there is another reason for this identification. The word राहिल means food, and according to the Vedic mythology the nectar of the Moon is the food of the gods, and in earth all vegetables are produced through its influence; so the
FIRST QUESTION

Moon is food or रक्ति but the crudeness of the simile has been cleared in the next sentence.

Matter verily are all these, etc.—Here the Sruti synthetically expresses the view of modern Science that whatever exists in this universe, object with form or without form, gross or subtle, atomic or compound, is matter. Nay more, it even asserts that प्रायो is रक्ति, energy also is matter, the difference between the two is not radical, but is in conception only, according to the different states of manifestation.

So form is Matter.—But according to the ordinary conception of matter, it is inert and gross and occupies space, i.e., has form.

अथादित्र उद्वन्द्यं यथा प्रायों द्विग्रहे प्रक्वश्रेति तत्म प्रायोन्नागाण्या रक्तिपुर सर्वापि। यद्विषां वधतीचं युद्धविचं यथां यद्यचं यथान्तर द्विसं यथां प्रक्वश्रेति तत्म सर्वापि प्रायोन्नागाण्या रक्तिपुर सर्वापि॥ ६ ॥

Now रक्ति: the Sun उद्वन्द्य: having risen यथा which (when) प्रायों the eastern द्विसं quarter प्रक्वश्रेति enters, यथा by that प्रायोन्नागाण्या eastern प्रायोन्नागाण्या Pranas रक्तिपुर in the rays सर्वापि holds यथा which द्विसं southern यथा which प्रायों western यथा which द्विसं northern यथा which रक्ति: nadir यथा which ज्यों zenith यथा which रक्ति: intermediate द्विसं quarters यथा which
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(when) सर्वं all प्रकाशपति illuminates तेन by that सर्वं all प्राणां Pranas सरिष्ट in the rays सरिष्ट holds.

Now, when the Sun having risen enters the East, by that, he holds the eastern Pranas in his rays. When he illuminates the South, the West, the North, the Zenith, the Nadir, the Intermediate quarters, and all, by that, he holds all the Pranas in his rays.

[Note.—The Sruti asserts here that wherever there is the manifestation of life and energy, it is due to the quickening influence of the Sun.]

स एष वैज्ञानरो विश्वरूपः भागोङ् धिरिष्ट्यते।
तदेतहच्चप्रयुक्तम् ॥ ७ ॥


Thus rises he, the Prāna, of universal life and universal form, the fire. It has been described by the following Rik.

[Thus rises he, etc.—The Sruti asserts that the sun and the fire are both manifestations of the same Prana (energy) which is universal and all-pervading.]
FIRST QUESTION

Rik.—A particular kind of hymn whose collections constitute the Rik Veda.

विवृतवृत्त इरिण जातीयदिः परायणं ज्योतिरैव नन्दुः। सहस्रह्रिः शालेया वर्षमानः माणः प्राणाः।

विवृतबृत्त of universal form हरिण full of rays जातीयदिः omniscient परायण the basis of all (life) एक one ज्योतिः: effulgent तपस्विः he who gives heat तमसूरः the sun सूर्य: विज्ञातद्वन्द्वः the seers know. सहस्रह्रिः of thousand rays शालेया in hundred ways वर्षमान: existing प्राणाः of the creatures माणः life श्रेयः this सूर्यः the sun बद्वितिः rises.

(The wise know him who is) of universal form, full of rays, omniscient, the basis of all (life), the one effulgent and (great) giver of heat. There rises the Sun of thousand rays who is manifold in existence and the life of all creatures.

[Nota.—The spiritualisation of Prana as shown here is most significant in the Vedanta Metaphysics.]

संवत्सरो वै प्राणात्ति तस्यार्थं दक्षिणत्वोत्तरं च।

तथे इ वै तदप्रार्थता छन्नुमित्युपासते। ते चान्त्मयमेव
The year is verily Prajapati and two are his paths, the southern and the northern; now those who perform the Ishtaporra (sacrifices and charitable-works) (thinking them) as works of supreme value, attain the world of the Moon and afterwards return (there) again. Therefore those Rishis who desire offspring go by the
First Question

Southern (Path). Matter verily is this path of the manes.

(The year is verily Prajapati—Here 'year' means Time. Time indeed is Prajapati, the Lord of creation, as everything is within the control of time. Moreover, psychologically, the conception of time forms the basis of that of creation, inasmuch as creation is the phenomenon of causation (i.e., of cause and effect). We cannot conceive of a cause changing into an effect without the necessary conception of moments which alone gives us the idea of antecedence and sequence. Sri Krishna also says in the Gita—"Of measurers I am Time."

Two are his paths, etc.—As the year has two parts according to the two solstices, so two paths are laid out by the Prajapati (Time) for the departed souls in accordance with the Law of Causation—Karma and its due effect. Vide our note on Ishavasya-Upanishad 17, and Cf. Gita VIII. 24, 25.

Ishtapooritva—

श्रीयोवि तथ: सत्य सुसन्ती वातुपरातां तथा
बालिध्यां वेदवैद्वं इरुस्मिवन्विषयते ॥

"The daily sacrifice of Agnihotra, penance, truthfulness, maintenance of animals, feeding of the guests and feeding the birds and beasts—all these are called Ishta."
“Sinking wells or excavation of tanks for the public, building temples, giving food to the hungry, laying out public gardens—all these are called Poorta.”

Matter verily is this path of the manes—Since those alone who are attached to the material life go to the Chandra loka by this path of manes, and return again and again into this world, it is called matter in contradistinction to the other path spoken of in the next Brahmana, which leads to the spiritual illumination and non-birth. Moreover this Pitri-yana is the material conception of Life—a gross dream, as it were, of the soul, hence it is matter.]

अध्योतर्वेण तपस्ता व्रहस्यन्यं अद्वया विक्षयत्वा-
नरमिच्छादित्यविभिजयते। एतद्क प्राणायामायातवानेन-
द्वितीयं बध्यमेऽत्ति परायणं एतस्य निरोधस्वदेश लोकः॥ १० ॥

Again, tapas by austerities, ascent by abstinence, adhvara by faith, vibhava by knowledge, shravanam the Atman (Self), dharmashya having sought knowledge by the North (Path) leads to the Sun that attains it. And this (Sun) is verily the source of all the Pranas (forces). Shravanam abode (source) of this immortal (imperishable), free from danger; and this
FIRST QUESTION

परायणे supreme resort; घृणा from this पुनः again न वृत्तते do not return. यति thus एवः this (the Northern Path) मिन्नेश: the end (lit. restriction). तव on the same पुनः this श्लोकः verse.

But those who have sought the Atman by austerity, abstinence, faith and knowledge, attain the Aditya by the Northern Path. This is the source of all the forces, this is the immortal and free from danger,—this is the supreme resort. From there they do not return, (for) it is the end. There is the following sloka on it:

[Attain the Aditya—According to other Upanishads and the Brahma Sutras, such a soul goes along the Devayana (Path of gods) to the world of the Aditya and from there goes on to the Brahmaloka, the world of Brahma, and at the end of the cycle merges into Brahman with Brahma. This is known as the path of Krama mukti (gradual liberation).

This is the immortal, etc.—As the achiever of this path has no more to undergo births and deaths of the human life in this world.

It is the end—Sankaracharya explains निरूपः of the text as 'blocked'; i.e., this Northern Path is blocked for the ignorant and persons devoid of the necessary qualities.]
पञ्चपादं पितरं द्वादशाक्षरं दिवम् आहुः परे अर्थं पुरोविषयः। अथायं अन्यं व परे विचक्षणं सालकक्रे घडः आहुरिविद्यमिति।

Panchapadam with five feet Dwadasaaksharim with twelve forms Pitaram father Dīvam of the sky Pārame above Pārāme half Dūriyakṣam excreting (giving rains) Aahu the sages say Aham again Pārame others it's these (the sages) Vichakram the seer (the sun) Salarke of seven wheels Ghadre on sixspoked (chariot) Gavintam placed (thus thus) Aahu say.

Some (sages) say that he is, the father with five feet and twelve forms, giving rains from the upper half of heaven; others again say that the seer is placed on (a chariot) of seven wheels and six spokes.

[He is the father]—The sun is called the father of all, since all life proceeds from and is sustained by him. The sun is identified with the year or Time as he is the maker or measurer of Time.

With five feet—i.e., with the five seasons, including the Hemanta in the Winter.

Twelve forms—i.e., the twelve months.

The seer—i.e., the sun who sees and knows all, since he is immanent in all in the form of energy.

Seven wheels—i.e., the seven rays or colours known as the seven horses of the Sun.
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Six spokes—the six (Indian) seasons.

Note:—The drift of the text is that it is the Sun, the Prana, who makes the time and marks it out into the year which again has several sub-divisions and phases, and thus he is the controller and father of all. This sloka occurs in the Rig Veda—I, 104, 12.

मासों वेश जापतिस्तत्स्य कुष्णपप्प्य एव रवि: शुक्ल: प्रापात्स्थापितः श्रप्या: शुक्लः इति कुष्णीत्तरः इतरसिद्धाः

॥ २ ॥

मास: the month वेश जापतिः: Prajapati (lord of creatures) कुष्णपप्प्य: the dark fortnight एव only रवि: matter शुक्लः the bright (fortnight) श्रप्या: Prana, therefore पुर्वी these श्रप्या: the Rishis शुक्रे in the bright (fortnight) इति sacrifices इति perform; इतरे others इतरसिद्धाः in the other (i.e., in the dark fortnight).

The month is verily Prajapati. Its dark fortnight is Matter, and its bright one is the Prana. Therefore some Rishis perform their sacrifices in the bright fortnight; others in the other half.

[Note.—The same play of light and darkness—of Matter and energy—of activity and inactivity—which is manifest in infinite Time in the form of creation and dissolution (Srīṣṭi and Pralaya), is
noticeable also in the period of a year in two solstices and also in a month in the form of two fortnights, and in a day in the form of day and night.]

अह्वरात्रेः वै प्रजापतिस्त्राहीरेव प्राणो रातिरेव
रिथः। प्राणं वा एते प्रस्कन्दृतं वे दिवा रंग्या संयुक्यन्ते
ब्रह्मचर्यमेव तत्थदाती रत्या संयुक्यन्ते || १४ ||

ब्रह्मरात्रि: Day and Night वै surely प्रजापति: Prajapati
तथा its श्राद्वाद्वारा indeed प्राणं: Prana (Energy)
रात्रि: night एवverily रथिः matter. वे who दिवा by day
रथा in sexual intercourse संयुक्यन्ते combine प्राणं Prana
वा assuredly पुरुष they प्रस्कन्दृति dissipate. रात्रि in night
क्ष: when रथा in sexual intercourse संयुक्यन्ते are united
हेतु that ब्रह्मचर्य control प्राण indeed.

Day and Night are Prajapati; its day is Prana
(Energy) and night is matter. (So) those who unite
in love by day, dissipate their Prana, but control
indeed is that when they unite in love by night.

[But control indeed, etc.—We have translated the
word Brahmacharyam of the text as ‘control’—for
it apparently means here ‘discipline’ and self-control
in sexual indulgence and not ‘continence’ which the
word usually means.]

अर्थं वै प्रजापतिस्त्राहो इ वै वेदेत्तस्तस्मादिमः प्रजाः
प्रजायतं इति || १४ ||
FIRST QUESTION

... food is verily Prajapati. From that seed, the seed is produced; from that human, these creatures are born.

Food is verily the Prajapati. From that seed, and from that again all these creatures are born.

[Note.—This Brahmana directly gives the answer to the first question; but hitherto the Sruti dealt only with the fundamental principles of creation. The question was "whence are these creatures born," and in answer to the question, the teacher first said (Br. 4.) that Matter and Energy are the two fundamental principles of creation. Next (Br. 5 to 8) the various expressions and functions in general, of Energy and Matter, in maintaining the creation are described. Then (Br. 9 and 10) he spoke of the two paths, the material and the spiritual, by which a soul can travel after death, according to his karma and knowledge. Next (Br. 11 to 13) he digressed in giving the descriptions of minor sub-divisions of time, such as seasons, months, and days, and pointed out there that all these divisions, like Time itself, are but the working of the same. Matter and Energy, and through them they control the life. And then in the present Brahmana he gives the direct reply that from the seed the creatures are born.

... It may appear strange why the teacher should apparently depart so much from the point before...
directly giving the answer which after all was a statement of a simple biogenetic fact perhaps well-known to the questioner himself. But there is a deeper significance in it. In making so many preliminary statements with regard to Prana and Rayi (Energy and Matter) before mentioning the biological origin of life, the teacher had two things in view. First, by stating the fact that Matter and Energy are the principal sources of the Creation, the teacher pointed out that the bioplastic origin of life is but a secondary expression of the same Matter and Energy. Secondly, by mentioning the eschatology even before his answer to the question on the origin of life, he hinted that there could be no first origin of life, nor of any creature for the matter of that, in the true sense of the term. Life is beginningless and so are the creatures. The life-principle, the soul, has to undergo bodily expressions from time to time, from Cycle to Cycle,—that is all,—but has no real origin.

In the Brahmanas, 9th, 12th, 13th and the 14th the word Prajapati is used with a peculiar significance. Primarily the word means Brahma or Hiranyagarbha whose another expression is Time (as explained in the note on the 9th Brahmana) and, then it is used rather loosely for the minor divisions of Time such as year, month and day, as they consist of the dual expressions of Matter and Energy. In the 14th Brahmana, the sperm is called Prajapati since it is the source of the individual
FIRST QUESTION

physical life, as Hiranyakagarbha: is that of the collective.

तथयं हि वै तत्त्वार्थार्थम् चरन्ति ते मिथुंकुप्दयादयन्ति।
तेनभ्रष्ट ब्रह्मचर्यो चेष्टाः तपो ब्रह्मचर्यं ययुः सत्यं
प्रतिविद्यतां।। १९।।

Thus those that, observing the rule of Prajapati, produce a pair, penance and abstinence, who are established in truth, they produce this heaven of Brahma.

Therefore those who observe the rule of Prajapati, produce a pair. For them verily is the Brahmaloka, who have penance and abstinence, and in whom truth abides.

[The rule of Prajapati—i.e., Rikhalagamanam, and also as spoken of in Br. 13.

Produce a pair—i.e., son and daughter.

The Brahmaloka—Here only the Chandraloka is meant, and not the supreme heaven of Brahma.

Abstinence—i.e., Brahmacharyam as spoken of in Br. 18.

Note—The Brahmana tells us that those ignorant householders who simply observe the rule of Prajapati, get the fruit in this world in the shape—
of sons and daughters, but those who have in addition, penance, 'discipline' and truthfulness and have performed Ishta-poorā, go to the 'Heaven of Moon' hereafter.]

तेषामसी विरजो ब्रह्मानांको न चेषु जिह्मनून्ते न माया चेति || १६ ||

चेषु in whom जिह्म deceit, अनुतं falsehood, न not, माया guile च and न not, तेषु their वसली that विरजः pure ब्रह्मानांको: the world of Brahma.

That pure world of Brahma belongs to them only in whom rests not deceit, falsehood or guile.

[Pure world of Brahma—i.e., the supreme heaven spoken of in the Br. 10.]

End of the First Question.
SECOND QUESTION

अथ इति भगवो शैवभिः प्रमछः भगवनकत्येव देवा! प्रजाः विधारयते कतरं ऐतर्यकाशयते कः पुनरेऽग्ध वरिष्ण इत्यः।। १।।

 Spicer then said: the Bhargava of Vidarbha asked him: "Holy Sir, how many are the Gods who support the creatures? How many (of them) manifest it? And who again is the greatest of them?"

[The gods—i.e., powers, organs or the senses. Manifest it—i.e., express their power.]

ततः स होवाचाकाशो हा एषे देवो च चायुर्यक्षिपाः प्रथिती वाच्यमन्तच्छुः श्रोत्रेः च।। ते ऐतर्याभिवद्धिः वषमेतद्याणवष्ठभ्य विधारयाम्।। २।।
To him he replied: The ether is that god, the air, fire, water, earth, speech, mind, eye and ear. These having manifested their power, vaunt and say, 'We (each of us), holding this body, support it.'

The chief Prana then declared, 'Do not be deluded. I alone, dividing myself into five
parts, hold this body and support it.' But they were incredulous.

[I alone dividing myself, etc.—Here it refers to the five kinds of vital breath or energy, viz., Prana, Apana, Samana, Udana and Vyana that are supposed to function in maintaining the body. But the powers which the sensory and motor organs manifest by their functioning, are only expressions of the one vital energy that pervades the whole body, and which again is a part of the universal energy. There is only one Prana that acts through the body and nature. This truth has been allegorically described here as well as in the subsequent Brahmanas.]

सोऽभिमानाय च यथकमत् इव तस्मिन च वै च शामला मयेष्यंते सर्वे प्रायोक्तायेतेत्र सर्वे प्रायोक्तायेते।

तथया प्रायोक्तायेतेत्र शामला मयेष्यंते सर्वे प्रायोक्तायेते।

वाक्यमथरथस्वः प्रायोक्ताच्छन्नं च ते प्रीताध्यायं स्थनवति॥ ४ ॥

सः: he (Prana) शामला from indignation कथवे upward बक्षते was going-out ह्व as if, तस्कन्त्र in his (Chief Prana’s) बक्षति having gone out, वाम thereupon इतरे others.सर्वेन एव अस्त्रया: Pranas (senses and organs) बक्षते got out तल्लीन in his’ (Chief Prana’s) अस्त्रया: and प्रायोक्ताच्छन्नं being established सर्वेन एव all also प्रायोक्ताच्छन्नं established. तद् वषय as महुक्षराजान the
king of the bees (queen-bee) in going out सब्र: all एव verily सविका: bees गो: go out तविर: in his (the King's) pratisma: being established सब्र: all pratisma: are established; एव thus speech, सवः mind चः: eyes श्वेत: ears च and (चुःचुः did). ते they आवात: being pleased प्रावः the Prana सदनरिति praised.

He from indignation appeared to go out upwards (from the body); thereupon as he was about to go out, all others seemed to go out and he being established, all others were established. Just as bees go out when their queen goes out, and settle down when she settles down, so did the speech, mind, eye, ears (etc.). Being satisfied they praised the Prana.

[Note.—It should be noted here that mind also is included among the dependants of Prana; i.e., even the mental activities are but the expressions of the same energy that functions through the body and the senses.]

एविस्स्यत्स्थलेव सर्यः एव परर्वोभाषवानेष वायुरेष पुष्पिनी रथिदेवः सदस्तुचापस्त च यद् ॥ ९ ॥

एवः this (Prana) प्रवित: fire (सव: being) सपति burns; एवः this सर: sun; एवः this पर्वन्य: cloud (एव: this) अवधवारो Indra एवः this चः: wind; एवः this देव: bright
SECOND QUESTION

one. दुष्कींची the earth, रथि: (matter) सद् what is भस्व what is, not च and भव्यते immortal च and यद्य what.

He burns as fire; he is the sun; he is the cloud; he is Indra; he is the wind. This bright one is (verily) earth, matter, what is and what is not and also what is immortal.

[He burns as fire, etc.—Sri Sankaracharyya explains the first half of the Brahmana as follows:—]

He burns as fire, shines as the sun, rains as the cloud and rules the subjects and kills the demons as Indra.

What is—i.e., the gross, visible objects.

What is not—i.e., the subtle, imperceptible causal matter. It is called asat because it is non-existent to the senses.

What is immortal—i.e., which is the basis of the relative immortality of gods.

Note.—Here Prana is spoken of as the ruling forces of Nature, nay, Nature Herself.

र्‍यनानेहो ग्राणेस सत्व भूत्वयत: ||

ऋचो यजूर्भिषि साधानिः यह: सत् ब्रह्म च

|| 6. 11||

र्यनानेही in the nave of a wheel भरा: spokes हव as ग्राणेय in Prana सत्व all महत्तत्ते are established. तत्परः
The Riks (Veda) पञ्जुर्वि Yajus (Veda) सामान्ति Samas.
(Veda) वध: Sacrifice वधे Kshatriyas. प्रभृ Brahmanas' च and (तत्सिर्व प्रतिष्ठिते are established in that).

As spokes in the nave of the wheel, all are fixed in Prana,—Riks, Yajus, Samas, sacrifice, Kshatriyas and Brahmanas.

[All are fixed in Prana, etc.—Here the Vedas are mentioned as fixed in Prana inasmuch as their recitation depends upon Praña, or, it may mean that they have their original manifestation in Hiranya-garbha, the universal mind or Prana. Prana is identified with the universal life-force.]

प्रजापतिचरिस्त गर्भेः स्वयं प्रतिष्ठायिः |

dhāmya śaṇa prajāpātīm vahita harsita yā paṇā
dhāyaḥ प्रतिष्ठितसि || ७ ||

स्वयं thou and verily प्रजापति lord of creatures. (सर्व being) गर्भें in the womb स्व स्व dwellest प्रतिष्ठायिः are re-born. प्राण O Prana हुमा these प्राण creatures हुमा again dhāmya to thee वहित offerings हरसि bring, च that त्वम thou प्राणेः with the Pranas (i.e., senses) प्रतिष्ठितसि dwellest.

Verily as Prajapati thou wanderest in the womb and art born again. To thee, O Prana, these creatures carry their offerings as thou dwellest with the senses (in the body).
SECOND QUESTION

[Note.—Prana is Prajapati, the universal life; as a finite principle of life he enters into the womb and is re-born in the form of a child,—this is the play of life—of Prana.

To thee these creatures carry, etc.—The senses gather the perceptions of their respective objects not for any selfish gain, but for fostering the Life, the Prana in the body.]

इति व्यातिरेकः सत्यमयेवाहिनीसामिसि || 8 ||

(व तु) देवानां तु वस्तुमात्र: वनस्पति: भविष्यतं: परम्राप्रणाली वस्तुमात्रोऽस्मात् || 8 ||

Thou art the best carrier for gods and the first offering to the manes. Thou art the true effort of the Atharva Angiras Rishis.

[The best carrier for gods.—It is believed that the god of fire, Agni, carries to gods the oblation offered into the fire, and so he has got the name Vanhi (carrier). Agni is but another expression of Prana which is immanent in all, even in the gods. So who can be a better carrier of offerings than Prana?

Atharva Angiras Rishis.—Sankaracharya takes it as the senses.]
स्मरन्तरिशे चरति सूर्यस्वंबंध्योतिषयं पति: || ९ ||

माया O Prana सि थौ इन्द्रः Indra तेजसा ब्रह्म प्रियरक्षितः Rudra आसि सि वरीतिव धर्मः the protector सि थौ शुर्यः the sun सत्वारिष्टः in the sky चरितः movest सि थौ अयोत्षयाः of lights पति: lord.

O Prana, thou art Indra, and Rudra by prowess and (also art Thou) the Protector. Thou movest in the sky as the sun. Thou art the lord of lights.

[Indra—Here it may mean Brahma the Creator.
Rudra—The Destroyer.
The Protector—i.e., Vishnu.
The art the lord of lights—i.e., all lights shine due to thee.]

यद्य त्थमात्रवशस्यथे माया ते महाम ||
आत्मदेहायां सिंहक्ष्णितिः कःर्मायां भविष्यतीति || १० ||

माया O Prana सि थौ चंद्रः when सत्त्वारिष्टसत्त्वारिष्टः raiest श्रवय then सि थौ: हस्ति these प्रजाः creatures कामाय to the satisfaction of their desire सत्त्वाः food भविष्यति will be इति thus आत्मदेहाः delightful विनिः भूति remain (become).
SECOND QUESTION

O Prana, when thou pourest down rain, these creatures of thine are delighted, hoping that there will be food according to their desire.

भाष्यः प्राणः शारीरिकपितात् विश्वसंस्थति।
यथावचस्य दाताः पिताः से मातरिक्षम्। ॥ ११ ॥

भाष्य: O Prâna शः thou वाल: à Vratya एकः the Fire named Ekarishi, सच्छ being nàtha eater (enjoyer) (तथा likewise) विश्वस of the universe सत्यसति the good lord (or the lord of existence) (वा thou art). वर्य we (तव thou) आपस्य of the edible दाताः givers. शः thou मातरिक्षम of the wind पिता father (or—सातारिख्य O Matariswan शः thou न: ours पिता father).

Thou art a Vratya, O Prana, and the Ekarishi fire that enjoys (the offerings). Thou art the universal lord of existence. We are the givers of thy food. Thou art, O Wind, our father.

[Thou art a Vratya—A person is called Vratya for whom the samskaras and the sacramental rites have not been performed, i.e., one who is ceremonially unclean. Prana being the first born there was none to perform the samskaras for him. Prana is called Vratya to indicate his inherent pure nature which requires no Sacramental Purification, and also the fact that he is the first born, the original source of
the differentiated life. In Sanskrit rhetoric such expressions are called ब्यूङ्क्तुपि i.e., praise in the language of blemishes.

या ते तनमीचि प्रतिष्ठिता या भोजे या च चन्दृष्टि।
या च मनस्स सन्तता चित्तां वां कुर्म भक्तमयी: ||१२||

ते थ्या था which तन्नू: body वार्षिक in speech प्रतिष्ठिता is established या which भोजे in the ear ए and या which चन्दृष्टि in the eyes (प्रतिष्ठिता is established); या which च also मनस्स in the mind सन्तता pervades, तां that शिष्यं propitious कुर्म do सा do not भक्तमयी: go away.

Make propitious that body of thine which exists in speech, in the ear, in the eye, and also what pervades the mind; do not go away.

[That body of thine—i.e., that expression of thine.

It will be explained further by the Sruti itself in III-5.

Vide also the note on II-3.]
SECOND QUESTION.

Whatever exists in the three worlds is all under the control of Prana. O Prana, protect us as a mother protects her sons; give us affluence and intelligence.

[Whatever exists, etc.—Sankaracharya has taken the first line to mean as "All objects of this world are within the control of Prana and also those objects of enjoyment that are in the third heaven of gods."

The end of the Second Question.]
THIRD QUESTION

अथ हैं कौसल्यचाहवलायतः प्रश्नः। भगवन्नूतः
एष माणो जायते कथमाल्याभस्ित्तरीर्घातां वा
मुत्विभव्य कर्थं मालिन्ते केनोतक्तमेव कर्थं बाह्यमिष्ठेने
कथमयात्मिति। ॥ ॥

कथय तम सारवलायतः: कौसल्यः Aswalayana Kou-
salya पुर्वं हिम (Pippalada) प्रश्नः अस्त्रा, भगवतुस्त्र Sir, पुर
this प्रश्नः Prana कौतः: whence जायते is born? कथय has
ादिनम् in this शरीरे body आदालिति comes? कथय how
वातान्त्रिक他自己 मुत्विभव्य having divided मालिन्ते exists?
केन by what means अक्षमते goes out? कथय how बाह्यं the outside (world) आदिनम् holds, कथय how (वा also)
शाक्यामुखः: the internal इति thus (the question).

Then Aswalayana Kousalya asked him:
“Sir, whence is this Prana born? How does he come into this body, and how does he exist (there) having divided himself (into-five parts)? By what means does he go out? How does he hold the outside (world), and how the internal?”

[The Internal—i.e., the body, the senses and the mind.]
THIRD QUESTION

तस्मान स होराचातित्वाषाण्युद्ध्वृच्छि ब्रह्मग्राह्यस्िति
तस्मानं भविष्यं || २ ॥

सः तस्मान to him (Kousalya) शांति said—(सं तं त्रषे)
सः तस्मान more difficult questions प्रज्ञास्ति askes (सं ततः)
अतिश्रवस्त्र सदर्म यथा अतिश्रवस्त्र supremely devoted to ब्रह्म शासि
(त्रषे) art, तस्मान therefore तस्मान I वे to thee नविष्यं shall
tell.

To him he said: “Thou art asking more
difficult questions. Thou art the greatest
devotee of Brahman, so shall I tell it to thee.

आत्मन एप माणो जायते || यथा पुरुषे च्चायेईं
तस्माने दातं मनोकृतेनायायायस्िण्णीरे || ३ ॥

एपः this माणो: Prana आत्मन: from the Atman जायते
is born. यथा as पुरुषे on man च्चायेईं shadow (सं तथा so)
पुरुषे this (Prana) पुरुषे on this (the Atman) च्चायेईं
is spread out, मनोकृतेन by the act of the mind प्रस्वन्त
in this शरीरे body शांति comes.

Of the Atman is born this Prana. Like
the shadow on a man, it is spread out on That.
It comes, into the body by the acts of the
mind.

[Of the Atman is born, etc.—Here is a clear indica-
tion that the energy whose play is the whole crea-
tion, both internal and external, is born of the
Atman, and covers the Being just as a shadow spreads over a body, i.e., it has no separate existence apart from the Atman and shrouds the real nature of the latter under its varied display, yet it is as non-essential as a shadow. This is called Maya.

By the acts of the mind—i.e., according to the volitional efforts and desires of the mind. It will be explained by the Sruti itself later on.]

"येशा सन्नादेवाधिकारान्वितिनितियुक्ते। प्रतान्गणानिवाती

न्यायाधिकारिस्यस्वेत्येवमेवः प्राणः इतरान्वाणानपृथकपृथकः

विविधां। ॥ ४ ॥

येशा as सन्नाद्वः The emperor ēva verily अभिहितान्नो offici-

cials प्रतान्तः these न्यायान्नो villages प्रतान्तः न्यायान्नो these

villages अभिहितान्नो do you reside in and rule ēva thus

विविधां orders, ēva so ēva verily ēva: this (The Chief

Prana) इतरान्तः other प्राणान्नो Pranas प्रथकः प्रथकः separately

प्राण इतरान्तः engages.

As an emperor orders his officials, saying

'Do you reside in and rule these villages and

those', so does this (the chief Prāna), engage

the other Pranas differently (in their different

functions).

पायपस्येपाणेचः भोजे गुणासिद्धान्मृत्युः प्राणः

स्वयं शक्तिणीते सक्ये हु समानः। एवंहृत्वत्त्वम्पर्वः

समं नयति तस्मादेतः सत्ताधिपो भवन्ति ॥ ९ ॥
Third Question

पायूर्णम् (पायूर्णस्थिरता) in the organs of excretion and generation अपानम् the- Apana श्रवत्नालिकास्यां along with mouth and nose- चहङ्गोऽर्द्रिं in the eye and the ear शरयं himself आणि- Prana भासिर्देः exists. स्थिते in the middle हुँ and समान् Samana (lit. that which equalises); हि is पुरस्त this (Samana) पुरस्त this इथे eaten (lit. offered) सर्वेऽ गोद सर्वम् equally नविति carries (distributes). तस्यात् from that (Prana) पुरस्त these सर्वात्तिष्ठः the seven-flames स्वन्धित्व मिह स्वर्णि become.

The Apana is in the organs of excretion and generation; in the eye and the ear as well as in the mouth and the nose, dwells himself the Prana; and in the middle is Samana, as it distributes the offered food equally to all parts. From it originate the seven flames.

[Distributes the offered food, etc.—i.e., gets the food assimilated equally into the system by digestion.

The seven flames —i.e., the seven organs of perception—two eyes, two ears, two nostrils and the mouth.]

हृदि श्रेष्ठ आत्मा। अवेद्येऽक्षत्रः नाहिऽत्तः तासां शाते शत्मकःक्षत्रः इत्यस्वतिसतः प्रतिभार्क्षानादीसहस्याणि भवन्त्यासु व्यान्त्वर्तित || ६ ||

पुरस्त this इथे the Atman हृदि in the heart (स्वतिः dwells) चहङ्गः here नाहिऽत्तः of the nerves पुरस्त this एकश्चत्
In the heart dwells the Atman. There are (in the heart) a hundred and one nerves, in each of them there are a hundred, and each of these branch nerves again has seventy-two thousand nerves. In all these the Vyana moves.

[Note.—According to the Brahmana, Vyana is the energy that works through the nervous system, and perhaps through arteries and veins also, for the blood circulation. Sometimes नादी is translated as artery. But it is not quite correct to do so, as to the ancients the difference between artery and nerve was not known, and we find them often confusing the functions of the two as of one and the same Nadi.]

"अथैः कौशी ददानं पुष्पेन पुण्यं लोके नयति पापेन पापगुणा-स्थायमेव मदुर्वलोकं" ॥ ७ ॥

"And he, the Udana पुष्पेन by one (of them) कौशी: upwards by virtuous deeds पुण्यं लोके the virtuous world नयति carries पापेन by sinful acts पापगुणा-स्थायमेव the sinful world (नयति leads); मदुर्वलोकं by both पुष्प verily मदुर्वलाकेन the human world."
And then, through one of them the Udana carries (the soul) to the virtuous world by virtuous deeds, to the sinful world by the sinful acts, and by both to the world of men.

[Note.—According to this Brahmana, it is the Udana energy that carries the soul after death to the different worlds according as the good or bad karma done in this world. Evidently then the Udana is that subtle aspect of Prana which not only pervades the whole system and sustains it but also controls the Lingasharira (the subtle body) in which the soul resides after leaving the physical.

*Through one of them*—*i.e., through the Sushumna nadi.*

*Virtuous world*—*i.e., heavens of gods.*

*Sinful world*—*i.e., the nether worlds and such mean births as of animals, insects and plants.*

*By both*—*i.e., when both sin and virtue are in balanced state.*

आदिल्ल ये वै चालः प्राण उदयपेय धेरे चालुपं
माण्डहुण्डावः। पृथिविन्यां या देवता सेषा पुरुषस्यापूर्वस्या-
पापमवृष्म्यातरं यदाकाशः स समानो चायुच्यातः।

|| ॥ ॥

त्यस्मातः the sun ये वै रूपः the external प्राणः
Prana, हि because पूर्वः it पूर्वः this चालुपं in the eye प्राणः
Prana ब्रज-पुष्कर: having graced विवेकति rises. यथेष्ठयों of the earth या which देवता the god (the energy) संत: that एव this पृथ्वी of man यथाप्रमाणे Apana रावणस्य having controlled (अजुमाने कृष्णलीर्य वर्त्ते exists thus favouring) सहान्त: in the interspace (between heaven and earth) चतु: which ताकाष्ट: the ether स: that समान: Samana; बायु: the air ध्वान: Vyan.

The sun is verily the external Prana,—for he rises having graced the Prana in the eye. The god which is in the earth controls the Apana of man. The ether which is in the interspace is the Samana; and the air is Vyan.

[Having graced the Prana in the eye—The rays of the sun makes the eye see.

The God which is in the earth.—Could it mean the Force of Gravity or even a vague indication of it ?]

तेजो या उद्दानस्त्रादुपशान्तेन: || पुनर्भवः-विनिद्रियेदृश्यदिति संपशयान: || ९ ||

तेज: the fire हृ वै: verily उद्दान: the Udana तस्मात: therefore विनिद्रियेदृश्यदिति: those whose fire has extinguished मनसि in the mind संपशयान: absorbed हृदियेदृश्य: with the senses पुनर्भवः rebirth (प्रतिप्रकाष्ठ: attain).

The Fire is verily the Udana, for they in whom the fire has extinguished, go for rebirth with their senses absorbed in the mind.
THIRD QUESTION

[The Fire, i.e., the fire element in which are included both the concepts of heat and light.

The fire has extinguished—when the animal heat is gone.

Go for rebirth, etc.—i.e., die.]

शतित्तिस्तल्योऽपि प्राणमयायति प्राणस्तेजसा युक्तः ||
सहस्राम्बी मथासंक्रियते लोकं नयति || १० ||

एवः this (man) (मरणकाले at the time of death)
शतित्तिस्तल्योऽपि whatever his thought (मयाति becomes) तेन
with that (thought) प्राणं the (chief) Prana प्राणयाति
comes प्राणे: the Prana तेजसा with the Fire (Udana)
युक्तः: (सदृश) being united शास्त्रमण the Atman सह with
यथासंक्रियति as desired लोके: world नयति leads on.

Whatever his thought (at the dying moment), with that he comes to the Prana;
the Prana united with the Fire leads on with
the Atman unto the desired world.

[He comes to the Prana, etc.—According to the
Vedanta, the Atman in man is encased by five
sheaths, viz., (1) Annamaya Kosha (Physical sheath),
(2) Pranamaya Kosha (sheath of vital energy), (3)
Manomaya Kosha (mental sheath), (4) Vijnanamaya
Kosha (sheath of intellect), and (5) Anandamaya
Kosha (sheath of primal nescience.) These five
again go to make the three bodies of man: the}
first forms the gross body (Sthula Sharira), the second, third and fourth constitute the subtle body (Linga Sharira) and the fifth forms the causal body (Kārana Sharira). When physically alive, the soul is in all these three bodies, the bodies being situated one within the other, the causal, the subtle and the gross. In death, the soul still remaining within the causal and subtle bodies separates away from the physical, and it is the subtle that forms the vehicle of the soul in its transmigration. Hence the Sruti tells here that after death the Jivatman comes to Prana, *i.e.*, in the Pranamaya Kosha of the subtle body with the mood of mind in which it was at the dying moment; and then moves on for a befitting reincarnation.

*The Atman—The Jivatman.]*

य एवं विद्वान्माणः बैद्यं न हास्यः भ्रमणः हीयतेत्वत।
भवति तद्धृपः श्लोकः || १.१ ||

यः who विद्वान the learned (the wise) एवं as such प्राणः Prana बैद्यं knows, गस्य his भ्रमण progeny. न है never हीयतेत this भवति becomes; श्लोकः Sloka (Stanza):

The progeny of the learned, who knows the Prana as such, never perishes; he becomes immortal. Here is the Sloka (about it):

[As such—*i.e.*, as described before.]
His progeny never perishes—i.e., there never comes a break in his lineage. This might be taken as an Arthavāda—a mere eulogy of the Science of Prana.

(ewise) of the Prana origin, incoming, the place all-pervasiveness and also distribution fivefold (distribution); moreover internal expression having known immortality attains.

(The wise) attains the immortal having the origin of the Prana, its advent, place, all-pervasiveness, its fivefold distribution, and its internal aspect,—yea, (he) attains the immortal.

[Attains the immortal—it may mean here the attainment of the Hiranyagarbha state or some powers.

Its origin and advent—see III 3.
Its place—see III 5, 6.
All-pervasiveness—see II 5—13.
Fivefold distribution, etc.—see II 3.

The End of the Third Question.
FOURTH QUESTION

अथ हैं सौयोगिक गार्ग्य: पमवर्णः भगवदे-सिम्पुण्ये काति स्वपन्ति कान्यसिद्धार्थि कृतः
एष देवः स्वमान्यस्यति कर्प्येऽतथां भवति कस्मिनु सर्व्र संगतिपिताय भवन्तीति \| । \| ।

Then Gargya Souryayanin asked him: “Sir, what are they that sleep in man? and what again are awake in him? Of these which god sees dreams? whose is the happiness? on what again are all established?”

[Note.—The questioner wants to know what parts of man sleep in sleep, and what are awake in the
awakened state. In sleep again what in man? dream
the dream, and what enjoy the calm repose of the
dreamless sleep.)

तस्मान स होचाच | यथा गार्ग्य मरीययोःकेस्यास्ते

गच्छति सबी शतसिद्धोऽनुमष्ठल एकीभवति | ततः

पुनः पुनश्च दुरा प्रविवर्तवेः है वै तस्मात गर है

देवे महाक्षेमीभवति | तैन तदार्थः पुनः न शृंगोति न

प्रविवति न जिन्ति न रसस्वते न स्वस्तते नामभिवद्येत्

नाद्रो नानन्दूरुः न विस्मृतिरेतिवर्ते स्थितिलखच्छति

॥ ॥

सर: he (Pippalada) तस्मान स होचाच | यथा गार्ग्य O

Gargya यथा as व्यापचक्षाः the setting शक्षेख्र of the sun

सबी: all मरीययोः rays प्रतिमण्डल in this वेदोमण्डले circle of

शक्षेख्र में एकीभवति become united; पुत्र: again

शक्षेख्र the rising (शक्षेख्र of the sun) तत: those (rays)

पुन: again प्रविवति go out (राजथे) पुर तो so हे verily तव

तैन तदार्थः that सबी: all ( senses) पैरे higher. क्षेत्रे in God मनस्स इन

में एकीभवति become united. तैन thus बिंकि then पुत्र:

this पुनः man (being) नै शृंगोति hears not; न प्रविवति

sees not, न विज्ञानात्सम्बल not, व रसस्वते लास्ते not,

न स्वस्तते feels not, न सेविवद्येत् speaks not, न भाविते ताकेत not,

न स्वस्तते enjoins not, न विस्मृतेव evacuates not, न इमाते moves not, (ततः then) स्थिति sleeps इति is thus

आचायते says (जन: man):
To him he said: "As the rays of the setting sun, O Gargya, become united in the orb of light, and while rising they again go out, so (in sleep) all become one in the superior god, the mind; hence the man hears not, sees not, smells not, tastes not, feels not, speaks not, enjoys not, evacuates not, moves not, and they say "(he) sleeps."

[All become one. etc.—i.e., all the senses and organs (both motor and sensory) become dormant in the mind.]

शाणास्य एवंतिष्ठन्तुस्य जागरति। गार्हपत्यो ह वा
एपों पानो व्यानोऽत्वाध्ययः। यदाहुपत्यात्माणिष्ठते
प्रणायनानाक्षरवीयः। शाणः। ॥ २ ॥

एकेष्वर्गम् in this येषे city (body) शाणास्य: the fires of
Prana एवं alone जागरति remain awake पुष्प: this शर्मानः
Apana वे verily गार्हपत्या: the Garhapatyta fire; व्यानः
Vyanा अन्वाहयापचाचना fire. यद् because गार्हपत्या from the Garhapatyta fire, प्रणयनादः that from which it is taken. एकेष्वर्गम् is taken from शाणः
Prana एवं alone शाणास्य: the 'Ahavaniya fire.

The fires of Prana alone remain awake in this city. This Apana is the Garhapatya fire, the Vyanा is the Anvaharyapachana, and the Prana is the Ahavaniya fire since it is taken from the Garhapatyta fire.
FOURTH QUESTION

[Note.—In sleep although the senses remain dormant, the Pranas ever remain active. But the significance of comparing the Pranas to the fires is not very clear. In Agnihotra sacrifice, there are mainly three kinds of fires used, viz., (1) Anaharyaphachana or Dakshina Agni (2) Garhapatya and (3) Ahavaniya. The first fire is placed on the southern side and is used only for offering oblations to the forefathers. The second, the household fire, is kept constantly burning on an altar and all other fires are taken from it. The third is the fire into which all the oblations to gods are offered. Saṅkara says that as there are some similarities between the Agnis and Pranas, the analogy is drawn. Vyana works in the nerve on the right side of the heart, so it is compared to the Dakshina fire; and as the Apana remains active constantly in the lower part of the system and as from it proceeds the Prana in sleep, the Apana is called Garhapatya fire. And like the Ahavaniya fire which is taken from the Garhapatya, Prana proceeds from Apana, so it is compared to the former fire.]

यदृःश्चासनाःसनातासाचेतासाहुति सम्यक्तेष्ठि स समानं। मनो हि वाच ग्रहमाण इष्टर्थमयोद्वानं स एवं ग्रहमाणमहारस्त्रिस्म गमयति || ४ ||

यद्र as पुत्री these two. उष्णासनिविंति expiration and inspiration भ्रात्रति two oblations सम्य सम्य equally नामसि
takes तिथि तथ समानः that Samana (दौते, the Hotri priest) मनः the mind द verily ज्ञानम् the sacrificer वद्व त the Udana एव indeed इएक्के the fruit of the sacrifice सः he (the Udana) ऐसः this ज्ञानम् the sacrificer बहुसः every day वश्य Brahmam समस्तिः takes.

As it carries the two oblations of inspiration and expiration equally (into the system), the Samana is (the Hotri); the mind is verily the sacrificer and the Udana is the fruit of the sacrifice (inasmuch as) it takes the sacrificer every day to Brahmam.

[It takes...........Brahman—Ordinarily there are three states of human consciousness—(1) the awakened state, when the physical world becomes the object of cognisance, (2) the dreamirg state, when dreams formed out of the impressions of the awakened state, are perceived and (3) the state of dreamless, deep sleep when the content of consciousness is nothing of the senseworld or its impressions, but a vague feeling of unconditioned being. There is a fourth state of consciousness known as super-conscious state or Samadhi, when the consciousness of the being alone remains in its infinitude without its limiting adjuncts. The attainment of this consciousness means the realisation of Brahmam. The consciousness in deep sleep is very similar to this consciousness, with this difference, that the consciousness during deep sleep is vague and impermanent, and in the latter it is distinct,
full of light and permanent at least in its effect and impression. Hence the Sruti tells here that the Udana takes the mind, the sacrificer, every day in deep sleep to Brahman, i.e., to a state which is very near to Brahman.]

Āneś dṛṣṭaḥ sātvam mahāsthānam svaṁsat[। यदहृत्
हस्तानवस्थति शत्रुं असुवाचार्यमानसुवः। देवादिगीतां तर्कः
पल्लवे । पुनः पुनः पल्लवो वहि । चाहि ए श्रुति
चापश्रुन्त चाल्लोऽवर्ते चाल्लोऽवर्ते च सर्वाः प्रकटी
सर्वं प्रकटी।। ॥ ५ ॥

पुनः this. dṛṣṭaḥ: god (mind). अनं: here sātvam in dream
mahāsthānaṁ grandeur (power) svaṁsat: perceives (enjoys)
यदहृत् whatever seen. आराध्यमानसुवः: sees again
शत्रुं: whatever heard: sātvam: object. पल्लवो: hears again. देवादिगीतां: in different places and quarters
तर्कः also palaṁ: perceived. पुनः: again. and again
पल्लोऽवर्ते: is perceived. श्रुति: seen. च and श्रुति: unseen,
सर्वः all. (सन: being) प्रकटी: sees.

Here, in this state, the god enjoys its power in dream,—it sees again whatever has been seen before, hears whatever has been heard:
before, enjoys again what have been enjoyed in different places and quarters. Becoming all, it sees all that have been seen and unseen, heard and unheard, perceived and unperceived, real and unreal.

[Note.—When all the senses lie dormant in sleep the mind builds up in dream a world of its own out of the impressions received in the awakened state and enjoys the visions. All the different component parts of a dream are impressions of actual experiences, obtained, it may be, in different times, but they are curiously and fantastically linked together in sleep, when the controlling power of both reason and will is absent, and so we find that we experience things in dream that we have never seen or heard in the awakened state. But ordinary dreams can be better explained physiologically than by mere psychology, although there are dream-phenomena that directly prove the existence of Psychic mind and the Linga Sharira of man.

Enjoys its power—i.e., unlike the awakened state, enjoys its single nature untrammelled by the senses.]

स यदात्र तेजसांतेज्ञवृत्ति, भवति। ज्ञेषु देवः सन्नामस्म पश्यत्वमय तद्वदिस्मिन्नर्तय एवंपूवित्वम् भवति। II 6 II.

से: he (the mind) यदात्र when तेजसा with the power अविस्तर: overpowered भवति becomes जन्म here (in this
FOURTH QUESTION

condition) युक्तः this देवः god (the Jivatman) स्वातः the dreams न परे यत्र does not see, तदा then एतत्सिद्धि शरीरे in this body पुनः this खृष्टि bliss भवति becomes (is enjoyed).

When it (the mind) is overcome by the power, the god (Jiva) sees not the dream,—then in the body the bliss is enjoyed.

[It is overcome by the power.—In the original the word is tejas which means light as well as power. Sankaracharya explains it as "the light of the sun, which is called chitta and is in the nerves," but it rather obscures than explains the term. Ordinarily, the mind is conceived as a self-effulgent light lighting up everything it comes in contact with; but in deep sleep that self-effulgence of the mind is overpowered for the time being by some other power which might be of the nature outside or of the body, and of a Tamasic kind.

Then in the body, etc.—i.e., the blissful calm repose of the deep sleep, which has a ray of that beatific peace enjoyed in the super-conscious state.]

स यथा सर्व्यत्र वर्यासि वासोदुः संस्मरिस्ते |
पुनः हि वे तत्स्वर्यः पर भात्मकः संस्मरिस्ते || ७ ॥

हे साम्य: O my young friend (lit. good-looking man)
वर्यासि the birds यथा as वासोदुः the tree where they
roost सम्प्रतिहितः run towards, पुर्वः so एव clearly से that सर्वः all अन्तः these. परे the superior आत्मस्वरूपः in the अत्मस्वरूपः go (are established).

As birds, my young friend, go to the tree to roost, so all those rest in the superior अत्मस्वरूपः.

[All those—i.e., what are delineated in the next ब्राह्मणः.

Superior अत्मस्वरूपः i.e., the जीवन्तमनं—the अत्मस्वरूपः related to body, etc.]

पृथिवीः च पृथिवीमात्रः चापस्त्वापोमात्रः च तेजस्वः तेजोमात्रः च बायुः बायुमात्रः चाकारकात्मकाकालामात्रः च चक्षुः द्रुतस्वः च श्रोतः च श्रोतस्वः च प्राणः च प्राणस्वः च रसस्वः रसस्वात्मकः च त्वकः त्वकस्वात्मकः च. वायुः वक्रस्वः च हस्तः चाहात्मस्वः चोपस्वः नस्स्वात्मकः च पायुः विस्तरितस्वः च पादः च. गत्तस्वः च पादस्वः मनस्स्वः च दुधिः बोधिः चाकारकात्मकः च चिरांच चेतात्मकः च तेजस्वः च चिरोत्तमिन्तस्वः च प्राणस्वः विधार्थितस्वः च. || 81 ||

पृथिवी earth पृथिवीमात्रः the subtle earth element च also, बायुः water आपोमात्रः the subtle water element तेजस्वः light तेजोमात्रः the light element. ब्राह्मणः the air, बायुमात्रः the subtle air element, आकाशः the ether,
Fourth Question

Earth and its subtle element, Water and its subtle element, Light and its subtle element, Air and its subtle element, Ether and its subtle element, the eyes and what can be seen, the smell and what can be smelt, the taste and what can be tasted, the touch and what can be touched, the organ of speech and what can be spoken, the hands and what can be...
taken, the organ of generation and its object of enjoyment, the organ of excretion and what can be excreted, the feet and what can be walked upon, the mind and what can be thought of, the intellect and what can be comprehended, the ego and the object of egoism, the memory and its object, the light and what can be lighted up, the Prana and what is to be sustained (—all these rest in the superior Atman in deep sleep).

[Note.—All the gross and subtle elements with their respective senses of perception, all the organs, both motor and sensory, all intellections, even the egoity rest unmanifested in deep sleep in the Atman. Then the Jiva remains in his Karana sharira, vested in Avidya alone, without the further superimposition of her ramifications or products. In this sense, deep sleep can be said to be nearer to the native glory of the Atman than even the awakened state.]

प्रथि द्द्वारा स्था भोता प्राता र्स्तविता नर्ता बौध्या मद्वा विज्ञानात्मा पुष्पः। स परे स्वरे आत्मनि सम्बित्विने॥ ९ ॥

पुष्पः हिः हि वर्त्यद्वारा द्द्वारा the seer, स्था he who feels भोता the hearer प्राता he who smells, र्स्तविता he who tastes, नर्ता the thinker, बौध्या the perceiver, the knower, केवल
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the doer, विज्ञावत्स्य, the self of knowledge, प्रवर्तक: the person (with all the qualifying adjuncts) ख्र: he प्रर्ते supreme अत्यंते immutable, imperishable भास्मादिनै in the अत्मन सम्प्रसिद्धे is established.

It is he who sees, feels, hears, smells, tastes, thinks, knows; he is the doer, the intelligent soul, the Purusha. He is established in the supreme immutable Atman.

[Note.—Here the Brahmaṇa refers to the Jivatman inasmuch as the intelligence of the Jivatman makes all perception and intellect possible; the senses and the mind being only instruments through which it acts, or better, for whose existence the mind and the senses function.

Purusha.—He is called Purusha because he is filled with limiting adjuncts.

He is established...Supreme Atman.—The Jivatman stands to the Paramatman, according to the Advaita Vedanta, as a portion of the sky enclosed by the four walls of a room stands to the whole sky, or, as Sankara tells in his, commentary, as the myriads of sun-images reflected on different waters stand to the real sun. The relation and division are only verbal and apparent, and not real.

The Dvaitins and Vishishtadvaitins might take this Sruti as an authority for their theory of Dualism; i.e., the Jivatman and Paramatman are two different
entities, the former being dependent upon the latter. But then the subsequent Brahmanas would appear hard to be reconciled to that view. Hence this Brahmana ought to be taken as having Advaltic force.)

परमाङ्गार्थं भविष्यति स यो हि च तद्वचायायमवर्तरूपः
लोपितं शृण्यमस्यं वेदयते यस्तु सौम्यः
स सर्वं सवैं भविति तदेष श्लोकः ॥ १० ॥

व: who हि च तत् that श्रवणं the shadow-
less, शत्रुरींरं bodiless, शोचितं colourless (lit. not of red
colour), शुभ्म, pure ब्रह्म the indestructible वेदयते knows,
स: he परं the supreme श्रवणं the indestructible पुरं
verily भविष्यते attains, सौम्यं my young friend त्याः and
and who again (पुरं विद्वान् has known thus), स: he
sर्वं: the omniscient सवैं: the All भविति becomes. तत्र about that पुषः: the following श्लोकः verse भविति is.

The Supreme Undecaying One, my young friend, he verily attains, who knows the inde-
structible, the pure, without shadow, colour or
body. He becomes all and omniscient. There
is the following verse about it.

[Without shadow—i.e., unshrouded by Ignorance.
Without colour i.e., devoid of all attributes.]
FOURTH QUESTION  59

विज्ञानत्त्व सह देववृव्य सवैः ।
प्राणा भूतानि संविद्यूठमिति यथा ।
तदसः वेदयते पशु सौम्यः ।
स सर्वं देवमिवाविषेषति || १.२ ॥


My young friend, he who knows that Imperishable in Which rest the mind, the senses and the Pranas, verily becomes omniscient and enters into all.

[The senses and the Pranas—Sankaracharya explains 'Devas' of the text as gods like Agni, Indra, etc., who preside over the function of the senses, and 'Pranas' as the 'senses.

Enters into all—i.e., realising himself as the Atman, feels himself as existing in all.]

The End of the Fourth Question
FIFTH QUESTION

अथ हैं श्रीम्भि: सत्यकाम: प्रमुखः सः यो हेवे:
tाल्लगन्त्तुः सम्प्रभारमध्यायीथः कतमः
वाच स तेन कोऽक्ष्यति तस्मे स होषाच इः ॥ १ ॥

प्राय then श्रीम्भि: सत्यकामः Satyakama, the son of Sibi
पुरुष इम्ह (Pippalada) प्रमुखः asked; भगवंस्त्र venerable sir,
सः यो he who भायणण्ततुः until death
tसः भूतानां the Om ध्रुविध्वारीविव having meditated,
सः he वेन by that कतां which लोकः world जयति conveys (attains).
हुति thus तस्मे to him, सः he (Pippalada) ववाच said.

Then Satyakama, the son of Sibi, asked him,
"Venerable Sir, among men what world does
he attain by that, who meditates upon Om
until death?" To him he replied:

तत्सः सत्यकाम परं चापरं च भ्राम्य यदौकारः
tतवा द्वाराण्वितवातवतनंतरस्मनवेति ॥ २ ॥

सत्यकामः O Satyakama, पुरुषः this वे verily च superior यथार्थः च and inferior भ्राम्य Brahman च what


Fifth Question

What is Om, O Satyakama, is verily the higher and lower Brahman. Therefore the knower attains either of the two by this means.

[Higher and lower Brahman—i.e., the supremacy, unmanifested, absolute Brahman, and the manifested Hiranyagarbha.

Om being the all-comprehensive sound-symbol of Brahman, it represents the manifested state of Brahman by its audible sound, and the unmanifested by its inaudible, unexpressed form, known as the apramāṇa or kālaṭīlā.]

स यद्यकमात्रमभिध्यायीत स तत्त्वेण सवृद्धवस्तंप्रबः जगलयामभिषेपचित्रः। तद्रूचो महुर्ययोक्षयपत्ते स सत्त्व तपस्स विज्ञाप्यवश अद्वयाः सपत्ती पद्मालमधुभवति॥ ३ ॥

स: he who, if ekam the one syllable (i.e., A) भिध्यायीत meditates upon, स: he is by that alone सवृद्धवस्तंप्रब: being enlightened नृप्ती quickly एव verily जवल्लं into this world चात्मकपथः comes back (is reborn), अःच: the Rik (i.e., the first matra A) स: him महुर्ययोक्षयपत्ते the world of man तपस्स take, स: he सत्त्व there तपस्स with Tapas (austerity) विज्ञाप्यवशः
with continence, अद्वय with faith सम्प्र्य: being 
endowed महिमान् greatness अवयवति gets.

If he meditates upon the one syllable, he 
comes back to this world very soon (after his 
death) being enlightened by that. The Riks 
take him to the world of man, where he attains 
the greatness (in life) being endowed with 
austerity, continence and faith.

अयं यदि द्विमात्रे भृजसि मनसि संपथाते सोिन्हरितं 
यज्ञस्मिष्टब्रजपि सोऽमवश्यम | स सोऽमवश्य विभृजितमवर्य 
पुनरावृत्ते || ४ ||

again, यदि if द्विमात्रे by two syllables (A + U) 
(भ्रमणपीत vide 723) मनसि in mind सम्पत्ते 
attains (becomes united). स: he भ्रमण: by the Yajus 
अन्निक्षे in the sky सोऽमवश्य: the world of the moon 
वज्रयि is taken up. स: he सोऽमवश्य: in that world of the 
moon विभृजि grandeur (objects of enjoyment) अन्निक्षे 
having enjoyed इन: again भ्रमण: returns.

If, again, one meditates upon the two sylla- 
bles, one is united with the mind (after death). 
He is taken to the world of the moon in the 
sky, and there, in that world of the moon, 
having enjoyed its grandeur, comes back again 
(into this world).
[United with the mind,—i.e., remains in his Sukshma Sharira, the mental body.]

... who again... again this (Om) becomes united with the three syllables (A+U+M) Om. Om thus becomes thus by this syllable letter Om the supreme Purusha (Being). The immortal meditates: he becomes united with the light, in the sun, becomes united with the serpent, becomes free from the skin (slough) of his sins. He becomes free from this by the Sama hymns, is elevated to the world of Brahma. 

... he who meditates upon the supreme Purusha by Om as constituted of three
syllables, becomes united with the effulgent Sun. He is freed from all sins, even as a snake is freed from its slough. He is taken up to the world of Brahma by the Sama Hymns. From that macrocosmic self he beholds the supreme Purusha residing in the heart. There are the two following verses about it:

[Becomes united, etc.—i.e., he attains the path of Krama Mukti.]

तिष्ये पात्रा गुरुमला: भयका अन्योन्यकारा
अनुभिमयुक्तां।

क्रियालयो वाहायनतरमध्यसङ्गु: सम्यक्युक्तां न
कम्पते इः।। ६. ॥

तिष्या: the three मात्र: Matra (syllables) (each separately) भयका: employed (वेच if) गुरुमला: are mortal. अन्योन्यकारा: when attached to one another अनुभिमयुक्तां: not wrongly employed (भवति becomes).

वाहायनतरमध्यसङ्गु: in the external, internal and the middle क्रियालयो functions. सम्यक्युक्तां properly भयका: when employed इः the knower न कम्पते does not tremble.

The Three Matras when employed separately are mortal; but (when they are) connected
FIFTH QUESTION

with one another; they are not wrongly employed. (When they are) properly employed, in all the internal, external and middle functions, the knower trembles not.

[When employed separately, etc.—when each of the three mātrās—A U M—is taken separately and meditated upon, the contemplator has to be born again and again in this world as explained in V. 3, 4.

When they are connected with one another, etc.—i.e., when all the three mātrās are blended together in significance and sound, they truly represent the universal Brahman, and when thus meditated upon, they bear the proper fruit as described in the previous Brahmana.

Properly employed—i.e., properly meditated upon.

The internal, external and middle functions—i.e., in deep sleeping, waking and dreaming states.

Trembles not—i.e., does not waver from the Atma Consciousness, or from the meditation.]

इलिङ्गिते यजुःप्रतिगतिः सामसिद्धवृत्तवो
वैद्यक्ये।

तमो कारणथानकलेच्छेति बिञ्हयते संग्रामानमः
युगदं यथा परं चैति॥ ७ ॥

श्रवं: by the Riks (i.e., by the first mātrā) पुरं this (i.e., the world of man) श्रवं: by the Yajus.
(i.e., by the second matra) तरिक्ष्य the sky (i.e., the world of the Moon situated in the sky) सामसिं: by the Samas (i.e., by the third matra along with the first two) वद्वारे what क्षय: the wise वेदेऽवन् know (तत् that वहनोऽन्तः the world of Brahma आदित्यः attains,) वद्वारे what शाल्लें peaceful अज्ञारे undecaying अमरे immortal अलर्ज्यः free from all fear वर्ते supreme सद्दूः तस्स (Brahman) विद्यात् the sage ऋषिकोऽणम् by Om आत्मतवेन means श्रवणिः gets united with.

By the Rik hymns this world is attained, by Yajus the sky (the world of the Moon) and by the Samas is attained that which is known to the wise only.—What is peaceful, undecaying, immortal, free from all fear, and supreme, the sage also attains by means of this Om.

[Note.—The sound Om is produced by the combination of the three sounds A, U, and M. These are the three matras of Om; further there is the Ardha Matra or the inaudible sound which still lingers even when the audible sound dies away and which can be detected only by fine perception and concentration.

It is held that Om is the sound-symbol of Brahman and so is said to be the first sound produced at the beginning of creation. From the three matras of Om came out the ‘feet’ of Gayatri, and from the three ‘feet’ came out the three Vedas and the three worlds
or vyahritis; From ब came out वृद्ध बाध्यते देवेस्वम् which expanded into the Rig Veda; from द, ‘सयो देवस्व शैविनिः’ which expanded into Yajur Veda; and from म, ‘धितो यो म: प्रचोदयात्’ which expanded into Sama Veda. The first is सुतिपर्भ (hymnal), the second is कियार्य (devoted to work), and the third is ज्ञानपर्भ (devoted to knowledge).

So by the meditation upon the different मन्त्रas different ends are attained according to the significations of the मन्त्रas. But when the mind is concentrated upon the अर्धमन्त्र, the Supreme Brahma is realised. This has been indicated by the latter half of the Brahmana. For further information vide Swaini Vivekananda’s Bhakti Yoga.

The End of the Fifth Question
SIXTH QUESTION

अथ हेतु सुकेशा भारद्वाजः प्रमच्छः। भगवन् हिरण्यनामः कौशल्यो राजपुत्रो मातुपलेंत्य प्रक्षमपुरुषः। घोड़शंकरेऽभारद्वाजः पुरुषं वेश्यं तवं हृदं महर्मनवं नाहिम्मेऽ वेदः प्राचीनवन्दिः कर्णं ते नावस्यमिति समुलो वा प्रेषं परिशुष्यति यों त्यं तपस्यवद्धिः तस्मानाहोंस्यते वं तं स्तुत्यां रथपालेः। यथा पृथ्वीमार्गी नालो पुरुषं इति ॥ १ ॥

अथ next भारद्वाज सुकेशा Sukesha of the Bharadwaja Gotra पुर्णं him (Pippalada) प्रमच्छः asked भगवद् holy sir, कौशल्यो of Kosala हिरण्यनामः Hiranyanabha राजपुत्रो: the prince मां me वेश्यं having approached पुरुषं this प्रक्षम question प्रमच्छः asked, भारद्वाज O of Bharadwaja Gotra, घोड़शंकरेऽ यदि sixteen parts वेदं Purusha वेश्य do (you) know? आहि I से that हृदं prince त्यं आहि said, शपथं I इसमं this न बेदं do not know. शपथं I यदि if इसमं this अवेदिः had known (साहि then) ते to thee कर्ण why न not श्वायांस मात्र हृदं have told? यः who श्वायां मात्र falsehood पदशीम tells एवं this वे verily हृदं with the
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whole root पशुध्वंसि is dried up (is destroyed). तस्माद therefore श्रवण falsehood वहुं नवङ्गिति cannot be told स: he (the prince) शुभर्षु silently चरित the chariot शास्त्र having ascended प्रविष्ट गए went away स्वा to thee तें that पुष्पम: I ask हस्तः this Purusha के where.

Next, Bharadwaja Suksesha asked him:

"Venerable Sir, Hiranyanabha, the prince of Kosala, came to me and put me the question, 'Well Bharadwaja, do you know the Purusha who is of sixteen parts?' I replied to the Prince, 'I do not know him; had I known him, why should I not tell it to thee? He who tells lies, perishes, root and all; so it behoves me not to tell lies.' He got into his chariot and went away. So I ask thee where is that Purusha?"

तथम् स होवाच | इन्द्रावतीशरीरे सोम्य स पुष्पो
परिवर्ज्जता: पोषणकला: प्रभवन्तीति || २: ||

तस्मै to him स: he वधाय said, लोभम् my young friend स: that पुष्पम: the Purusha हु: here अन्तःकरणे within this body (वर्तते exists) विशिष्ट in which पुष्पम: these पोषणकला: the sixteen parts प्रभवन्ति arise.

To him he said: "Here, within this body, my friend, exists that Purusha, from which arise the sixteen parts."
[Note.—Here it is stated that the Purusha, the Atman, of which more will be spoken in the subsequent Brahmanas, is within this body; but the statement should not be taken in too strict a sense. As the Atman is generally perceived first as our own very self that animates this body, it is spoken of as existent within this body. In reality He is all-pervading, unrestricted by space-limit.]

स ईशांचके । कर्मिनवन्धुकान्त दत्तखान्तर मविष्याये मात्रिष्याये कृमिन या मात्रिष्याये प्रतिषास्यायीव ॥ ३ ॥

स: he ईशांचके thought कर्मिनवन्धुकान्त दत्तखान्तर मविष्याये who having gone out ब्रह्म । (यथा also) वज्ञान न विष्याये shall become कर्मिनवन्धुकान्तर मविष्याये who being established प्रतिषास्याये shall be established (in this body).

He reflected: By whose going out, shall I go out, and by whose stay again, shall I stay (in this body).

स: he ईशांचके भाषणमथ्यं मात्राधंवं बायुव्यविविपि: पृथिवीद्विन्धं मन: || अत्रमवाहिखं तथो मन्ना: कर्मिनवन्धु: चोक्कु च नाप च च ब ॥ ४ ॥

स: he (the Purusha) भाषण: the Prana (Hiranya-garbha) बायुव्यविविपि: created: पृथिवीद्विन्धं from the Prana बायु Faith च ether, पान्त: air, श्वान्तिः fire, तथा water, पृथिवी
SIXTH QUESTION.

He created the Prana; from the Prana came out faith, ether, air, fire, water, earth, the senses, the mind, and food. From food came vigour, penance, the Vedas, the yajnas, the worlds. In the worlds again was created the name.

[Note.—The sixteen articles enumerated here are the sixteen kulas or parts belonging to Purusha referred to in the previous Brahmanas. The cosmology is rather loosely described here.]

Faith—Shrāddha is the word used in the text, and it has been explained as Asīkya Buddhī, but it may very well be taken for Buddhī itself.

From food, etc.—Food produces vigour and strength in man; which again leads him to do different works, and for the enjoyment of the results of those works different worlds were created. Hence, in this sense, it has been said that 'from food came vigour, etc.'

स यथेष्ठा नया: स्यन्त्यानाव: सयगारण: सहुद्र प्रयोगस्त गतिज्ञिनि भिक्षुते वासा नायकवे सहुद्र इत्यद्वें गोच्चये। एवमेवास्य शर्पीला: पोद्धश्चोऽः
पुरुषायणा: पुरुषं प्राप्यास्तः गच्छन्ति भिषेयते वासं नामसङ्गे पुरुषं हित्येवं प्रोच्यते स प्रोचे्कलीऽभूतो भवति तदेष श्लोकः ॥ ५ ॥

सः सऽथा as सऽथायणा: flowing towards the ocean, 
सऽथायणा: flowing हिसः: these नामः: नामसङ्गे: the ocean प्राप्यं having reached अस्तं गच्छन्ति दीन्नः: disappear, वासं their तामसङ्गे: the names and forms भिषेयते: are obliterated, सऽथुः: the ocean हिसः: thus पूवं alone प्रोच्यते: is spoken of; पूवं-सऽथुः: पूवं: verily प्राप्यं of this परिह्रतः: the seer of all things पूवासः: of the Purusha हिसः: these पुरुषायणा: resting in the Purusha, पूवासः: the sixteen kalas पूवासः: the Purusha प्राप्यं having reached अस्तं गच्छन्ति दीन्नः: disappear. तासं of these तामसङ्गे: the name and form भिषेयते: are destroyed. पूवः: the Purusha हिसः: thus पूवं alone प्राप्यं is spoken of. सः: तज्जः: पूवं: this (person) शांकः: शांकः: devoid of kalas अस्तं: immortal भवति: becomes वेदं: about that पूवं: the following शब्दोऽकः: verse भवति: is.

As the flowing rivers that tend towards the sea, having reached it, merge into the ocean, all their names and forms disappear and people speak only of the ocean, so the sixteen kalas of this seer, the Purusha, resting in Him alone, having reached Him disappear.
in Him, their names and forms are destroyed and people speak of the Purusha only. Then He becomes devoid of kalas, and immortal. There is the following verse about it.

[Note.—When all the sixteen kalas which are cognised in the ordinary, 'ignorant' state are merged in the Atman in Samadhi by the practice of yoga, then their existence is not perceived in the consciousness and the conscious principle, the Atman alone remains in its unalloyed glory.]

आरा इव रथनाभो काला यसिन् प्रतिश्रतः ||
ते वेछ्य पुनः केवद् यथा मा वो स्मृतः परिवर्यथा इति

|| ६ ॥

रथनाभो in the nave of the chariot अर्थः: spokes इव like काला: the Kalas यसिन् in whom प्रतिश्रतः: are established ते that वेछ्य worth knowing दुसरः the Purusha केवद know यथा so that स्मृतः: death वे मा परिवर्यथा: may not hurt.

In whom rest the kalas like spokes in the nave, know Him. the Purusha, worthy to be known, that death might not hurt ye.

[Note.—The simile given here is very significant. As the spokes only rest on the nave but do not form
integral parts of the same, so these kalas are not parts of the Purusha in the real sense of the term; they are mere evolutions of His Maya Shakti, and as such, are dependent on Him.

तान् हृदाचार्याद्वायमेत्तपरं वाससने च वेदः

परस्त्तीति || ॥ ॥

वाच, to them (स: he) वाच च च अवाहि श्रवः इ प्रवावः उप- to this परं त्वरः this परं supreme वाससने the Brahman वेदः know. बत: beyond this परं superior त असिंत there is not.

To them he said, “So far I know of the Supreme Brahman; there is nothing higher than that.”

वे तमेच्युनस्त्वं हि न: पिता योः स्ताकमविद्यायः

परं पारं तारप्पिति । तमः परममक्षिप्यो नमः

परमाक्षिणः: || ॥ ॥

वे they (the six questioners) स: him प्रवाहः: having worshipped (वाच च च) इव हि वर्यात्वैः thou (art) व: our पिता father, य: who श्रमसः us श्रविदाय: of the Ignorance परं the supreme पारं the shore across तारप्पिति taken इति thus. नमः उबिसासन परमक्षिप्यः the highest Rishis
SIXTH QUESTION

Having worshipped him, they said, "Thou art our father that hast taken us across the other shore of avidya (ignorance)."

Obeisance to the highest Rishis!

Obeisance to the highest Rishis!

End of the Sixth Question

End of the Prasna Upanishad
ॐ भद्रे करणि श्रुण्याम देनाम् ।
भद्रे दशामत्रिपिर्यजना ॥
स्वरूपस्तूष्टवंस्तत्वर्भः ।
स्त्रियामः देवहितं यदायुः ॥
स्वर्गिमते न इन्द्रे ब्रह्मचारः स्वर्गिम: कः पूणा
पिन्यत्वेः ॥

स्वर्गिमते नस्तास्मात्त्रिपिर्यजने ।
स्वर्गिमते नो ब्रह्मचारः
विद्वृत्तात् ॥

ॐ शान्तिः शान्तिः शान्तिः
॥ ॥