



²“Next, the substitution of self—‘The self, indeed, is below; the self is above; the self is in the west; the self is in the east; the self is in the south; and the self is in the north. Indeed, the self extends over this whole world.’

“A man who sees it this way, thinks about it this way, and perceives it this way; a man who finds pleasure in the self, who dallies with the self, who mates with the self, and who attains bliss in the self—he becomes completely his own master; he obtains complete freedom of movement in all the worlds. Those who perceive it otherwise, however, are ruled over by others and obtain perishable worlds; they have no freedom of movement in any of the worlds.

26 “When, indeed, a man sees it this way, thinks about it this way, and perceives it this way—lifebreath springs from his self; hope springs from his self; memory springs from his self; space springs from his self; heat springs from his self; water springs from his self; appearance and disappearance spring from his self; food springs from his self; strength springs from his self; perception springs from his self; deep reflection springs from his self; thought springs from his self; intention springs from his self; mind springs from his self; speech springs from his self; name springs from his self; vedic formulas spring from his self; and rites spring from his self. Indeed, this whole world springs from his self.”

²In this regard there is this verse:

When a man rightly sees,
he sees no death,
no sickness or distress.
When a man rightly sees,
he sees all,
he wins all,
completely.
It is single, it's three- and fivefold.
It's thought to be sevenfold,
nine- or even elevenfold.
One hundred and eleven,
And also twenty thousand.

When one's food is pure, one's being becomes pure; when one's being is pure, one's memory becomes strong; and when one acquires memory, all the knots are cut away. To such a man who has wiped away all stains Lord Sanatkumāra points out the way to cross beyond darkness. It is he whom people refer to as Skanda.

ADHYĀYA 8

1 “Now, here in this fort of *brahman* there is a small lotus, a dwelling place, and within it, a small space. In that space there is something—and that's what you should try to discover, that's what you should seek to perceive.”

² If they ask him: “Yes, here in this fort of *brahman* there is a small lotus, a dwelling place, and within it, a small space. But what is there in that space that we should try to discover, that we should seek to perceive?”—he should reply:

³ “As vast as this space here all around us,
is that space within the heart;
And in it are contained both earth and sky,
Both fire and wind, both the sun and the moon
(both lightning and the stars);
Both what belongs to it and what does not,
in it is contained all that.”

⁴ If they ask him further: “In this fort of *brahman* is contained the whole world, all beings, and all desires. In that case, when old age overtakes it or when it perishes, what is then left?”—⁵ he should reply:

“That does not age,
as this body grows old;
That is not killed,
when this body is slain—
That is the real fort of *brahman*,
in it are contained all desires.

“That is the self free from evils—free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions become real.

“As the subjects of a king here in this world settle down as instructed, and whatever frontier they covet—whatever region, whatever piece of land—they make a living on it; ⁶ and as here in this world the possession of a territory won by action comes to an end, so in the hereafter a world won by merit comes to an end.

“So, those here in this world who depart without having discovered the self and these real desires do not obtain complete freedom of movement in any of the worlds, whereas those here in this world who depart after discovering the self and these real desires obtain complete freedom of movement in all the worlds.

2 “If such a person desires the world of fathers, by his intention alone fathers rise up. And, securing the world of the fathers, he rejoices.

² “If such a person desires the world of mothers, by his intention alone mothers rise up. And, securing the world of mothers, he rejoices.

³ “If such a person desires the world of brothers, by his intention alone brothers rise up. And, securing the world of brothers, he rejoices.

⁴ “If such a person desires the world of sisters, by his intention alone sisters rise up. And, securing the world of sisters, he rejoices.

⁵ “If such a person desires the world of friends, by his intention alone friends rise up. And, securing the world of friends, he rejoices.

⁶ “If such a person desires the world of perfumes and garlands, by his intention alone perfumes and garlands rise up. And, securing the world of perfumes and garlands, he rejoices.

⁷ “If such a person desires the world of food and drink, by his intention alone food and drink rise up. And, securing the world of food and drink, he rejoices.

8 “If such a person desires the world of singing and music, by his intention alone singing and music rise up. And, securing the world of singing and music, he rejoices.

9 “If such a person desires the world of women, by his intention alone women rise up. And, securing the world of women, he rejoices.

10 “Whatever may be the object of his desire, anything that he may desire—by his intention alone it rises up. And, securing it, he rejoices.

3 “Now, these real desires are masked by the unreal. Although they are real, they have the unreal for a mask, for when someone close to him departs from this world, he doesn’t get to see him here. ² On the other hand, people who are close to him, whether they are alive or dead, as well as anything else that he desires but does not get—all that he finds by going there, for these real desires of his masked by the unreal are located there.

“Take, for example, a hidden treasure of gold. People who do not know the terrain, even when they pass right over it time and again, would not discover it. In exactly the same way, all these creatures, even though they go there every day, do not discover this world of *brahman*, for they are led astray by the unreal.

³ “Now, this self (*ātman*) is located in the heart. And this is its etymology—‘in the heart (*hr̥di*) is this (*ayam*),’ and so it is called ‘heart’ (*hr̥dayam*). Anyone who knows this goes to the heavenly world every single day.

⁴ “This deeply serene one who, after he rises up from this body and reaches the highest light, emerges in his own true appearance—that is the self,” he said, “that is the immortal; that is the one free from fear; that is *brahman*.”

Now, the name of this *brahman* is “Real” (*satyam*). ⁵ This word has three syllables: *sa*, *ti*, and *yam*. Of these, *sat* is the immortal, and *ti* is the mortal, while the syllable *yam* is what joins those two together. Because the two are joined together (*yam*) by it, it is called *yam*. Anyone who knows this goes to the heavenly world every single day.

4 Now, this self is a dike, a divider, to keep these worlds from colliding with each other. Days and nights do not pass across this dike, and neither does old age, death, or sorrow, or even good or bad deeds. All evil things turn back from it, for this world of *brahman* is free from evil things.

² Upon passing across this dike, therefore, a blind man turns out not to be blind, a wounded man turns out not to be wounded, and a sick man turns out not to be sick. Upon passing across this dike, therefore, one even passes from night into day, for, indeed, this world of *brahman* is lit up once and for all.

³ So, only those who find this world of *brahman* (*brahmaloka*) by living the life of a celibate student (*brahmacarya*) come to possess that world, and they obtain complete freedom of movement in all the worlds.

5 Now, what people normally call a sacrifice (*yajña*) is, in reality, the life of a celibate student, for it is by the life of a celibate student that one finds him who

(*yaḥ*) is the knower (*jñātā*). And what people normally call an offering (*iṣṭa*) is, in reality, the life of a celibate student, for it is by seeking (*iṣṭvā*) through the life of a celibate student that one finds the self. ² Further, what people normally call “the embarking on a long sacrifice” (*sattrāyaṇa*) is, in reality, the life of a celibate student, for it is by the life of a celibate student that one finds protection (*trāṇa*) for that which is (*sat*), for the self (*ātman*). And what people normally call a vow of silence (*mauna*) is, in reality, the life of a celibate student, for it is through the life of a celibate student that one finds the self and then thinks (*manute*) of it. ³ What people normally call “the embarking on a fast” (*anāśakāyana*), moreover, is, in reality, the life of a celibate student, for the self one finds by living the life of a celibate student does not perish (*na naśyati*).

And finally, what people normally call “the embarking to the wilderness” (*araṇyāyana*) is, in reality, the life of a celibate student. Now, Ara and Nya are the two seas in the world of *brahman*, that is, in the third heaven from here. In that world are also the lake Airaṃmadiya, the banyan tree Somasavana, the fort Aparājita, and *brahman*’s golden hall Prabhu.

⁴ So, only those who, by the life of a celibate student, find these two seas, Ara and Nya, in the world of *brahman* come to possess that world, and they obtain complete freedom of movement in all the worlds.

6 Now, these veins of the heart consist of the finest essence of orange, white, blue, yellow, and red. The sun up there, likewise, is orange, white, blue, yellow, and red. ² Just as a long highway traverses both the villages, the one near by and the one far away, so also these rays of the sun traverse both the worlds, the one down here and the one up above. Extending out from the sun up there, they slip into these veins here, and extending out from these veins here, they slip into the sun up there.

³ So, when someone is sound asleep here, totally collected and serene, and sees no dreams, he has then slipped into these veins. No evil thing can touch him, for he is then linked with radiance.

⁴ Now, when someone here has become extremely infirm, people sit around him and ask: “Do you recognize me?” “Do you recognize me?” As long as he has not departed from the body, he would recognize them. ⁵ But when he is departing from this body, he rises up along those same rays. He goes up with the sound “OM.” No sooner does he think of it than he reaches the sun. It is the door to the farther world, open to those who have the knowledge but closed to those who do not. ⁶ In this connection, there is this verse:

One hundred and one, the veins of the heart.
One of them runs up to the crown of the head.
Going up by it, he reaches the immortal.
The rest, in their ascent, spread out in all directions.

7 “The self (*ātman*) that is free from evils, free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions are real—that is the self that you should try to discover, that is the self that you should

seek to perceive. When someone discovers that self and perceives it, he obtains all the worlds, and all his desires are fulfilled.” So said Prajāpati.

² Both the gods and the demons became aware of this, and each side talked it over: “Come, let’s discover that self (*ātman*) by discovering which one obtains all the worlds, and all one’s desires are fulfilled.” Then Indra set out from among the gods, and Virocana, from among the demons. And going there independently, the two arrived in the presence of Prajāpati carrying firewood in their hands.

³ They lived the life of celibate students for thirty-two years. Then Prajāpati asked them: “Why have you lived here? What do you want?”

They replied: “Sir, people report these words of yours: ‘The self (*ātman*) that is free from evils, free from old age and death, free from sorrow, free from hunger and thirst; the self whose desires and intentions are real—that is the self that you should try to discover, that is the self that you should seek to perceive. When someone discovers that self and perceives it, he obtains all the worlds, and all his desires are fulfilled.’”

“So, you have lived here seeking that self.” ⁴Prajāpati then told them: “This person that one sees here in the eye—that is the self (*ātman*); that is the immortal; that is the one free from fear; that is *brahman*.”

“But then, sir, who is the one that’s seen here in the water and here in a mirror?”

“It is the same one who is seen in all these surfaces,” replied Prajāpati.

8 “Look at yourselves (*ātman*) in a pan of water. And let me know if there is anything you do not perceive about yourselves.” So they looked into a pan of water. Prajāpati asked them: “What do you see?”

And they replied: “Sir, we see here our entire body (*ātman*), a perfect likeness down to the very hairs of the body, down to the very nails.”

² Prajāpati told them then: “Adorn yourself beautifully, dress well, and spruce yourself up, and then look into a pan of water.” So they adorned themselves beautifully, dressed well, and spruced themselves up, and then looked into a pan of water. Prajāpati asked them: “What do you see?”

³ And they replied: “Sir, as the two of us here are beautifully adorned, well dressed, and all spruced up, in exactly the same way are these, sir, beautifully adorned, well dressed, and all spruced up.”

“That is the self (*ātman*); that is the immortal; that is the one free from fear; that is *brahman*,” Prajāpati told them. And the two of them left with contented hearts.

⁴ Seeing the two depart, Prajāpati observed: “There they go, without learning about the self (*ātman*), without discovering the self! The side that will hold to this correspondence (*upaniṣad*), whether it is the gods or the demons, is bound to be vanquished.”

Now, Virocana, his heart totally content, went back to the demons and announced to them this correspondence (*upaniṣad*): “It is the body (*ātman*) that one should extol in this world. It is the body that one should care for. When someone extols the body alone in this world, when he cares only for the body, he wins both

this world and the next.”⁵ Therefore, even today people here say of a man who gives no gifts, has no faith, and offers no sacrifices: “What a demonic fellow!” This is, indeed, the correspondence (*upaniṣad*) that demons hold to; they perform the funerary rites for the body of a dead person with offerings of food, garments, and ornaments, for they believe that in this way they will win the next world.

9 Indra, on the other hand, even before he had reached the gods, saw this danger: “If this is the self—then, just as it becomes beautifully adorned when this body is beautifully adorned, well dressed when this body is well dressed, and spruced up when this body is spruced up, in exactly the same way it is bound to become blind when this body becomes blind, lame when this body becomes lame, and crippled when this body becomes crippled. Upon the death of the body, indeed, it, too, is bound to die. I see nothing worthwhile in this.”

² So he returned again carrying firewood in his hands. Prajāpati said to him: “Maghavan, didn’t you leave together with Virocana with contented hearts? So, why have you come back? What do you want?”

He replied: “If this is the self—then, sir, just as it becomes beautifully adorned when this body is beautifully adorned, well dressed when this body is well dressed, and spruced up when this body is spruced up, in exactly the same way it is bound to become blind when this body becomes blind, lame when this body becomes lame, and crippled when this body becomes crippled. Upon the death of the body, indeed, it, too, is bound to die. I see nothing worthwhile in this.”

³ Prajāpati told him: “It is exactly as you say, Maghavan. But I will explain it to you further. Stay here for another thirty-two years.”

So he lived there for another thirty-two years, after which Prajāpati spoke to him:

10 “The one who goes happily about in a dream—that is the self; that is the immortal; that is the one free from fear; that is *brahman*.”

Indra then left, his heart content. But even before he had reached the gods, he saw this danger: “It is true that this self does not become blind when this body becomes blind, or lame when the body becomes lame. This self is clearly unaffected by the faults of the body—²it is not killed when this body is slain or rendered lame when this body becomes lame. Nevertheless, people do in a way kill it and chase after it; it does in a way experience unpleasant things; and in a way it even cries. I see nothing worthwhile in this.”

³ So he returned again carrying firewood in his hands. Prajāpati said to him: “Maghavan, didn’t you leave with a contented heart? So, why have you come back? What do you want?”

He replied: “It is true, sir, that this self does not become blind when this body becomes blind, or lame when the body becomes lame. This self is clearly unaffected by the faults of this body—⁴it is not killed when this body is slain or rendered lame when this body becomes lame. Nevertheless, people do in a way kill it and chase after it; it does in a way experience unpleasant things; and in a way it even cries. I see nothing worthwhile in this.”

Prajāpati told him: “It is exactly as you say, Maghavan. But I will explain it to you further. Stay here for another thirty-two years.”

So he lived there for another thirty-two years, after which Prajāpati spoke to him:

11 “When one is fast asleep, totally collected and serene, and sees no dreams—that is the self; that is the immortal; that is the one free from fear; that is *brahman*.”

Indra then left, his heart content. But even before he had reached the gods, he saw this danger: “But this self as just explained, you see, does not perceive itself fully as, ‘I am this’; it does not even know any of these beings here. It has become completely annihilated. I see nothing worthwhile in this.”

² So he returned again carrying firewood in his hands. Prajāpati said to him: “Maghavan, didn’t you leave with a contented heart? So, why have you come back? What do you want?”

He replied: “But, sir, this self as just explained, you see, does not perceive itself fully as ‘I am this,’ nor even does it know any of these beings here. It has become completely annihilated. I see nothing worthwhile in this.”

³ Prajāpati told him: “It is exactly as you say, Maghavan. But I will explain it to you further, but only under the following condition—stay here for another five years.”

So he lived there for another five years. Altogether, that makes one hundred and one years. That is why people say: “For one hundred and one years did Maghavan live as a celibate student with Prajāpati.”

Prajāpati then spoke to him:

12 “This body, Maghavan, is mortal; it is in the grip of death. So, it is the abode of this immortal and nonbodily self. One who has a body is in the grip of joy and sorrow, and there is no freedom from joy and sorrow for one who has a body. Joy and sorrow, however, do not affect one who has no body.

² “The wind is without a body, and so are the rain-cloud, lightning, and thunder. These are without bodies. Now, as these, after they rise up from the space up above and reach the highest light, emerge in their own true appearance, ³ in the very same way, this deeply serene one, after he rises up from this body and reaches the highest light, emerges in his own true appearance. He is the highest person. He roams about there, laughing, playing, and enjoying himself with women, carriages, or relatives, without remembering the appendage that is this body. The lifebreath is yoked to this body, as a draft animal to a cart.

⁴ “Now, when this sight here gazes into space, that is the seeing person, the faculty of sight enables one to see. The one who is aware: ‘Let me smell this’—that is the self; the faculty of smell enables him to smell. The one who is aware: ‘Let me say this’—that is the self; the faculty of speech enables him to speak. The one who is aware: ‘Let me listen to this’—that is the self; the faculty of hearing enables him to hear. ⁵ The one who is aware: ‘Let me think about this’—that is the self; the mind

is his divine faculty of sight. This very self rejoices as it perceives with his mind, with that divine sight, these objects of desire found in the world of *brahman*.

6 “It is this self that the gods venerate, as a result of which they have obtained all the worlds and have had all their desires fulfilled. Likewise, when someone discovers this self and comes to perceive it, he will obtain all the worlds and have all his desires fulfilled.”

That was what Prajāpati said.

13 From the dark I go into the multicolored, and from the multicolored into the dark. Shaking off evil, like a horse its hair, and freeing myself, like the moon from Rāhu’s jaws, I, the perfected self (*ātman*), cast off the body, the imperfect, and attain the world of *brahman*.

14 Now, what is called space is that which brings forth name and visible appearance. That within which they are located—that is *brahman*; that is the immortal; that is the self (*ātman*).

I go into Prajāpati’s assembly hall and dwelling! I am the glory of the Brahmins, the glory of the Kṣatriyas, the glory of the Vaiśyas! I have attained glory! I am the glory of glories! Let me not go to the gray and toothless state, to the toothless, gray, and slobbery state!

15 All this Brahmā told to Prajāpati; Prajāpati to Manu; and Manu to his children.

From the teacher’s house—where he learned the Veda in the prescribed manner during his free time after his daily tasks for the teacher—he returns, and then, in his own house, he does his daily vedic recitation in a clean place, rears virtuous children, draws in all his sense organs into himself, and refrains from killing any creature except for a worthy person—someone who lives this way all his life attains the world of *brahman*, and he does not return again.

The end of the Chāndogya Upaniṣad.