

Chāndogya Upaniṣad

Chapter 1

Adhyaya 1

Sections/Khanda 1 to 13

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ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि।
सर्वम् ब्रह्मोपनिषदम् माऽहं ब्रह्म निराकुर्या मा मा ब्रह्म
निराकरोद निराकरणमस्त्व निराकरणम् मेऽस्तु।
तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु।
ॐ शान्तिः शान्तिः शान्तिः॥

om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi।
sarvam brahmopaniṣadam mā'haṃ brahma
nirākuryāṃ mā mā brahma nirākaroda nirākaraṇamastva nirākaraṇam me'stu।
tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu।
om śāntiḥ śāntiḥ

May (by the Anugraha of Paramatma) my speech, prāṇa (vital life force), eyes, ears, strength, and all the senses be fully developed (vridhhi bala). All (including these) revealed by the Upaniṣads are Brahman. May I never deny Brahman, May Brahman never disown me (not become paroksha), Let there be no repudiation (from Brahman), Let me always abide in the inherent nature of Brahman, May all the dharmas extolled by the Upaniṣads shine in me, Who am intent on knowing the Self. May they shine in me Om! Peace! Peace! Peace!*

*May the obstructions from adhyatmika, adhibhautika, and adhidaivika vanish.

Throughout the document-

BB = Bhāsya Bhāga

प्रथमोऽध्यायः
First Adhyaya

प्रथमः खण्ड
First Khanda
Section 1

BB (Bhāsyā Bhāga) 1

‘ओमित्येतदक्षरम्’ इत्याद्यष्टाध्यायी छान्दोग्योपनिषत् । तस्याः सङ्क्षेपतः अर्थजिज्ञासुभ्यः ऋजुविवरणमल्पग्रन्थमिदमारभ्यते ।

ōmityētadakṣaram ityādyāṣṭādhyāyī chāndōgyōpaniṣat । tasyāḥ saṅkṣēpataḥ arthajijñāsuhyaḥ ṛjuvivarāṇamalpagranthamidamārabhyatē ।

The Chhāndogya Upaniṣad, consisting of eight chapters begins with the word " The syllable Om," and so on, and with a view to briefly [1] explain its scope to people desiring to learn it, we begin this short treatise [2] with a direct explanation [3] of it.

Footnotes:

1. Even though this Upaniṣad is extensively discussed in sariraka, this work is written to convey the entire meaning succinctly. - says Ti|| Tikakara.
2. Dravida Bhasya of this Upaniṣad is extensive. This Bhasya is meant for those who would like to study it in succinct form. - T||
3. Sariraka Bhasya does not have detailed discussions in the order of the topics presented in the Upaniṣad. To fill this void, this work is undertaken. See the preface for the (SSS) book.

Relationship of this Upaniṣad to previous texts (in Sama-Veda)

B2

तत्र सम्बन्धः — समस्तं कर्माधिगतं प्राणादिदेवताविज्ञानसहितम् अर्चिरादिमार्गेण ब्रह्मप्रतिपत्तिकारणम् ; केवलं च कर्म धूमादिमार्गेण चन्द्रलोकप्रतिपत्तिकारणम् ; स्वभाववृत्तानां च मार्गद्वयपरिभ्रष्टानां कष्टा अधोगतिरुक्ता ; न च उभयोर्मार्गयोरन्यतरस्मिन्नपि मार्गे आत्यन्तिकी पुरुषार्थसिद्धिः — इत्यतः कर्मनिरपेक्षम् अद्वैतात्मविज्ञानं संसारगतित्रयहेतूपमर्देन वक्तव्यमिति उपनिषदारभ्यते ।

tatra sambandhaḥ — samastam karmādhigataṁ prāṇādīdēvatāvijñānasahitam [1] arcirādimārgēṇa brahmapratipattikāraṇam ; kēvalam ca karma [2] dhūmādimārgēṇa candralōkapratipattikāraṇam ; svabhāvavṛttānām ca mārgadvayaparibhraṣṭānām kaṣṭhā adhōgatiruktā ; na ca ubhayōrmārgayōranyatarasminnapi mārgē ātyantikī puruṣārthasiddhiḥ — ityataḥ karmanirapēkṣam advaitātma vijñānaṁ saṁsāragatitrayahētūpamardēna vaktavyamiti upaniṣadārabhyatē ।

BB 2

Here [3] is the context. The complete course of karma or action (sacrifices) has been comprehended (in Sāma-Veda before coming to this Upaniṣad [4]). This includes the contemplation (upāsana) of the deities, prāṇa and the rest joined together with karma [5] which leads to the attainment of Brahma (loka [7] via the route known as the Arch-adi (light etc., and Uttarayana [6]). With only karma or action by itself ([8] without upāsana of the deities), one reaches the region of the moon (chandra loka) through the bhuma-Adi route (" smoke", etc.; dakshinayana). Those following their own natural inclinations ([9] without or upāsana) fall out of both these routes into a troublesome lower world [10]. However, neither of these two roads can reach the absolute highest good (summum bonum) of life [11]. The purpose of this Upaniṣad is precisely to point to the understanding of the principle of non-dual Self (advaitātma tattva) which is not dependent on karma (and/or upāsana), and which is strained by the removal of the cause (ignorance or ajnana) of the three lower paths.

Footnotes:

1. "prāṇāgvadidēvatā" is in conformance with Ti||
2. "kēvalam ca karma". A|| and V|| has karma extra, but this also works.
3. Here means in this Upaniṣad.
4. Here "prāṇa, agni etc." should be understood.
5. Here (in karma section) also the upāsana of prāṇa etc., are taught they are of lesser benefit there. The greatest benefit is when these upāsanas are joined to Brahma Jnana; and that is the uniqueness here (in Upaniṣads).
6. The route of the archie etc. (devayAna, uttarAyana), and the route of dhuma etc.(dakshinAyana) are both mentioned in this section as well as fourth and fifth sections.
7. The word "brahmalōkapratipattikāraṇam" is there in some versions. Even if not present, it should be understood as the attainment of Brahman.
8. Unrelated to upāsana.
9. A person in his natural understanding, without any guidance from sastra, is subject to attachments and aversions.
10. This person who follows this third route is repeatedly subject to birth and death is mentioned in the fifth chapter also. Even though these three routes are discussed extensively in karma kanda (of Sāma-Veda), they are mentioned here to distinguish them from the cause of liberation.
11. Karma by itself can only bring attainment of pitruloka which vanishes in time. Karma combined with upāsana can bring devaloka which lasts longer but cannot bring ultimate liberation. The natural karma (in the wild, not shaped by sastra) is the cause of repeated births.

Without Advaitic Realization there is no ultimate Liberation

B3

न च अद्वैतात्मविज्ञानादन्यत्र आत्यन्तिकी निःश्रेयसप्राप्तिः । वक्ष्यति हि — ‘अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति’ (छा. उ. ७ । २५ । २) ; विपर्यये च — ‘स स्वराङ् भवति’ (छा. उ. ७ । २५ । २) — इति । तथा — द्वैतविषयानृताभिसन्धस्य बन्धनम् , तस्करस्येव तप्तपरशुग्रहणे बन्धदाहाभावः, संसारदुःखप्राप्तिश्च इत्युक्त्वा — अद्वैतात्मसत्याभिसन्धस्य, अतस्करस्येव तप्तपरशुग्रहणे बन्धदाहाभावः, संसारदुःखनिवृत्तिर्मोक्षश्च — इति ॥

na ca advaitātma vijñānādanya tra ātyantīkī niḥśrēyasaprāptiḥ । vakṣyati hi — ‘atha yē’nyathātō viduranyarājānastē kṣayyalōkā bhavanti (chā. u. 7 । 25 । 2) ; viparyayē ca — ‘sa svarāṅ bhavati (chā. u. 7 । 25 । 2) — iti । tathā — dvaitaviṣayānṛtābhisandhasya bandhanam , taskarasyēva taptaparaśugrahaṇē bandhadāhabhāvaḥ, saṁsāraduḥkhaḥprāptiśca ityuktavā — advaitātmasatyābhisandhasya, ataskarasyēva taptaparaśugrahaṇē bandhadāhābhāvaḥ, saṁsāraduḥkhanivṛttirmōkṣaśca — iti ॥

BB 3

The absolute highest good is not achieved through any other means than the realization of non-dual Self. Later in the text, the Upaniṣad itself is going to declare that “those who know otherwise than this (truth about Self) and have another king, go to perishable regions” (ChU 7.25.2); in accordance with that, another later saying, “He who has self-sovereignty” (ChU 7.25.2). One who is attached to the false doctrine of duality [1] there is bondage and agony of births and deaths, similar to that of a thief who holds the red-hot iron rod (ordeal of his trial [2]) and gets actually burnt and imprisoned (ChU 6.16.1). The one who abides in the non-dual Self principle experienced no worldly suffering and in fact gets liberated (as will be said later in the Upaniṣad) just as a one who is not a thief is unaffected by holding a red-hot iron rod.

Footnotes:

1. Through the bhasya the words anrta, mithya, and vithitha- all are used in the sense of false appearance.
2. This refers to the story of testing a thief with a red-hot iron. The illustration is that bondage, suffering, burning and other such agonies does not affect a liberated person.

No combining (samucchaya) of Advaitic knowledge and karma

B4

अत एव न कर्मसहभावि अद्वैतात्मदर्शनम् ; क्रियाकारकफलभेदोपमर्देन ‘सत् . . . एकमेवाद्वितीयम्’ (छा. उ. ६ । २ । १), (छा. उ. ६ । २ । २) ‘आत्मैवेदं सर्वम्’ (छा. उ. ७ । २५ । २) इत्येवमादिवाक्यजनितस्य बाधकप्रत्ययानुपपत्तेः । कर्मविधिप्रत्यय इति चेत् , न ; कर्तृभोक्तृस्वभावविज्ञानवतः तज्जनितकर्मफलरागद्वेषादिदोषवतश्च कर्मविधानात् । अधिगतसकलवेदार्थस्य कर्मविधानात् अद्वैतज्ञानवतोऽपि कर्मेति चेत् , न ; कर्माधिकृतविषयस्य

कर्तृभोक्त्रादिज्ञानस्य स्वाभाविकस्य 'सत . . . एकमेवाद्वितीयम्' 'आत्मैवेदं सर्वम्' इत्यनेनोपमर्दितत्वात् । तस्मात् अविद्यादिदोषवत् एव कर्माणि विधीयन्ते ; न अद्वैतज्ञानवत् : । अत एव हि वक्ष्यति — 'सर्व एते पुण्यलोका भवन्ति, ब्रह्मसंस्थोऽमृतत्वमेति' (छा. उ. २ । २३ । १) इति ॥

ata eva na karmasahabhāvi advaitātmadarśanam ; kriyākārahaphalabhedopamardena 'sat . . . ekamevādvitīyam' (chā. u. 6 | 2 | 1), (chā. u. 6 | 2 | 2) 'ātmaivedaṃ sarvam' (chā. u. 7 | 25 | 2) ityevamādivākyajanitasya bādhakapratyayānupapatteḥ । karmavidhipratyaya iti cet , na ; karṭṛbhokṛṣvabhāvavijñānavataḥ tajjanitakarmaphalarāgadveṣādidoṣavataśca karmavidhānāt । adhigatasakalavedārthasya karmavidhānāt advaitajñānavato'pi karmeti cet , na ; karmādhikṛtaviśayasya karṭṛbhokṛtādijñānasya svābhāvikasya 'sata . . ekamevādvitīyam' 'ātmaivedaṃ sarvam' ityanenopamarditatvāt । tasmāt avidyādidoṣavata eva karmāṇi vidhīyante ; na advaitajñānavataḥ । ata eva hi vakṣyati — 'sarva ete puṇyalokā bhavanti, brahmasaṃsthō'mṛtatvameti' (chā. u. 2 | 23 | 1) iti ॥

Therefore, the realization of the non-dual Self does not accord with Karma. For, the differentiation of kriya (work), karaka (instrument), and phala (benefits from work) is dissolved when Sruti says, "That truth which does not have another" (6.1.2-3); "All this is Atman" (7.25.2). And, the knowledge indicated in these sentences would be inconsistent otherwise (if we admit duality of karma) [1].

Objection: How about the sentences prescribing "Vedic" injunction of action (would they be inconsistent)? [2]

Answer: No. The injunctions are meant for one who identifies with doership and enjoyership, and the consequent defects of attraction and aversion (raga/dvesha). [3]

Objection: The injunction of action applies also to those who have understood the meaning of all vedas. Couldn't we then say the injunction applies also to those who have realized the non-dual Self? [4]

Answer: No. For the one who is engaged in karma, the accompanying natural (svabhavika) understanding of doership and enjoyership is inconsistent [5] with the sayings - "That truth which does not have another"; "All this is Atman". Therefore, the karmas are meant for those with defects of ignorance (avidya) etc., and not for those who have the knowledge of the non-dual Self [6]. Isn't that the reason the Sruti says (later in this text): "All these persons attain the more pure regions, only the person abiding in Brahman attains immortality"? [7].

Footnotes:

1. All the agonies are in the world of duality. No such agonies can be there when all is Atman and there is no second. Therefore, it is impossible to conjoin karma with Advaita Jnana.

2. The concern is: the awareness that one should do karma, due to sastric injunction, seems to be inconsistent with Advaita Jnana.
3. Nitya karma (daily rituals) are an injunction only for a person in avidya. See BrUBh 1.3.1 (55).
4. The doubt is: because Advaitic understanding is Veda Jnana, then rights for karma (adhikara) comes only after such understanding. TaiUBh 1.11 (70). BSBh 3.4.6 (443).
5. In the Jnana that Atman is one, there is no possibility of instruments and objects. Duality is in avidya only.
6. For an ignorant person, desirous of the results of an action, sastra prescribes karma for the attainment of the results. Therefore, the injunction makes sense for such a person. How can it be applicable to a desire-less Atma Jnani? See TaiUBh 80.
7. In this Sruti, the karmanishta attains more pure regions (punyaloka) but this is not applicable to brahmanishta. The amrita-granting brahmanishta is not applied to karmanishta.

Difference in Advaitic Knowledge and upāsana

B5

तत्रैतस्मिन्नद्वैतविद्याप्रकरणे अभ्युदयसाधनानि उपासनान्युच्यन्ते, कैवल्यसन्निकृष्टफलानि च अद्वैतादीषद्विकृतब्रह्मविषयाणि 'मनोमयः प्राणशरीरः' (छा. उ. ३ । १४ । १२) इत्यादीनि, कर्मसमृद्धिफलानि च कर्माङ्गसम्बन्धीनि ; रहस्यसामान्यात् मनोवृत्तिसामान्याच्च — यथा अद्वैतज्ञानं मनोवृत्तिमात्रम् , तथा अन्यान्यप्युपासनानि मनोवृत्तिरूपाणि — इत्यस्ति हि सामान्यम् । कस्तर्हि अद्वैतज्ञानस्योपासनानां च विशेषः ? उच्यते — स्वाभाविकस्य आत्मन्यक्रियेऽध्यारोपितस्य कर्त्रादिकारकक्रियाफलभेदविज्ञानस्य निवर्तकमद्वैतविज्ञानम् , रज्ज्वादाविव सर्पाद्यध्यारोपलक्षणज्ञानस्य रज्ज्वादिस्वरूपनिश्चयः प्रकाशनिमित्तः ; उपासनं तु यथाशास्त्रसमर्थितं किञ्चिदालम्बनमुपादाय तस्मिन्समानचित्तवृत्तिसन्तानकरणं तद्विलक्षणप्रत्ययानन्तरितम् — इति विशेषः ।

tatraitasminnadvaitavidyāprakaraṇe abhyudayasāadhanāni upāsananyucyante, kaivalyasannikṛṣṭaphalāni ca advaitādīṣadvikṛtabrahmaviṣayāṇi 'manomayaḥ prāṇasarīraḥ' (chā. u. 3 | 14 | 12) ityādīni, karmasamṛddhiphalāni ca karmāṅgasambandhīni ; rahasyasāmānyāt manovṛttisāmānyācca — yathā advaitajñānaṃ manovṛttimātram , tathā anyānyapyupāsanāni manovṛttirūpāṇi — ityasti hi sāmānyam । kastarhi advaitajñānasyopāsanānāṃ ca viśeṣaḥ ? ucyate — svābhāvikasya ātmanyakriye'dhyāropitasya [1] kartrādikārakakriyāphalabhedavijñānasya nivartakamadvaitavijñānam , rajjvādāviva sarpādyadhyāropalakṣaṇajñānasya rajjvādisvarūpaniśchayaḥ prakāśanimittaḥ ; upāsaṇaṃ tu yathāśāstrasamarthitaṃ [2] kiñcidālanbanamupādāya tasminsamānacittavṛttisantānakaṇaṇaṃ tadvilakṣaṇapratyayānantaritam — iti viśeṣaḥ ।

B5-

This being so, in this topic of Advaitic teaching certain upāsanas are presented that are highly beneficial in elevating one to higher regions (or lokas), are near-realization, and are said to be close to Brahman in inquiry but only slightly different [3] as "manomaya, prāṇasarira" etc. (3.14.2). These very same upāsanas also belong to the karma [4] section (of Saamaveda,

where karma is primary or pradhAna) and are said to have beneficial results (karma samruddhi). They (upāsana and Jnana) have commonalities in secrecy [5] (relative to karma - they are both deep); which is they are common as manovritti [6] (is said in the Upaniṣad; the vrittis are not about the external world). The manovritti of Advaita Jnana and that of upāsana are comparable.

Question: What then is the difference between Advaita Jnana (realization) and upāsana?

Reply: Let us explain. What appears as naturally occurring (svabhava [7]) is the superimposition (adhyaropita), on this actionless Atman [8], the notions of doer, action, and results (all understood in duality). Advaita Jnana removes these superimpositions, just as the realization of the true nature of the rope, brought about by light, does away with the misconception [9] of the snake etc., a notion superimposed upon the rope. In contrast, upāsana is to procure a support for the mind approved by the teachings of the scriptures (such as sound, name, object) that helps chitta-vritti (states of the mind) flow towards it uninterrupted by other thoughts foreign (to the object of upāsana). This is the difference between Advaita Jnana (realization) and upāsana [10].

1. Better than “ātmanyakriye” is “ātmani avikriye”
2. Better than “samarthitaṃ” is “samarpitaṃ”.
3. Through apara-brahma prapti upāsanas give Krama Mukti. See BSBh 4.3.10 (576).
4. upāsanas which are part of the karma sections, i.e., Sama in this context in which karma is the pradhAna or the main goal and upāsana enhances the karma benefits, are mentioned here in the Upaniṣad. See BSBh 1.1.12 (91) for more on the benefits of upāsanas.
5. The two names, secret (rahasya) and Upaniṣad, are common to both Advaita jnana and upāsana which are mind-dominant in contrast to karma which is action-dominant.
6. The seeking of Atma-Jnana is of the nature of manovritti.
7. The awareness (that informs) of duality is Avidya which has (and is always in) its own nature (svabhava). Unlike Vidya, it is not newly born from teaching (or the lack of it).
8. Instruments, work, and enjoyment of results cause modifications in those associated with them. Atman has no modification or actions. Modifications and their causes are superimposed on the actionless by avidya.
9. Avidya is delusional knowledge (branthi jnana). Vidya is knowledge about the Truth (Samyak jnana). This example illustrates that the latter eliminates the former.
10. upāsana is kartru-tantra whereas Atmajnana is vastu-tantra. upāsana is repeated practice whereas Atmajnana once attained eliminates all ignorance. These contrasts are taught here. See BSBh 1.1.4 (51).

Why is upāsana mentioned first?

तान्येतान्युपासनानि सत्त्वशुद्धिकरत्वेन वस्तुतत्त्वावभासकत्वात् अद्वैतज्ञानोपकारकाणि, आलम्बनविषयत्वात् सुखसाध्यानि च — इति पूर्वमुपन्यस्यन्ते । तत्र कर्माभ्यासस्य दृढीकृतत्वात् कर्मपरित्यागेनोपासन एव दुःखं चेतःसमर्पणं कर्तुमिति कर्मोद्गविषयमेव तावत् आदौ उपासनम् उपन्यस्यते ॥

tānyetānyupāsanani sattvasuddhikaratvena vastutattvāvabhāsakatvāt advaitajñānopakāraṅkāṇi, ālambanaviṣayatvāt sukhasādhyāni ca — iti pūrvamupanyasyante । tatra karmābhyāsasya dṛḍhīkṛtatvāt karmaparityāgenopāsana eva duḥkhaṃ cetaḥsamarpaṇaṃ kartumiti karmāṅgaviṣayameva tāvat ādau upāsanam upanyasyate ॥

These meditations help to purify the mind (sattva shuddhi), reveal the true nature of objects, and are conducive to Advaita Jnana [1]. Furthermore, they are easily practiced as they are based on certain supports [2]. Hence these meditations are described at the beginning [of the Upaniṣad]. Karma gets deeply rooted as a habit in people [3]. It is difficult to get out (of these habits) and focus on upāsana only. To break these habits, upāsana of karma section is taught at the beginning (of the Upaniṣad) [4].

Footnotes:

1. Karma is an external means for the attainment of knowledge (about the external world). upāsana is an internal means for knowledge (about the internal world of mind, intellect, awareness etc.). Karma removes the dirt in chitta whereas upāsana removes the wandering or noise (vikshepa) and helps with the rise of Atmajnana.
2. Atmajnana, having attribute-less and shapeless Brahma as the object, is devoid of any support. As upāsana needs an attributed or shaped object and therefore it leans on a support. Thus, upāsana is easier accomplished than Atmajnana.
3. The point is - Having done karma all this while, it has become an entrenched habit.
4. Karma section (karmanga) upāsanas are discussed in BSBh 3.3.42; 3.3.55-56; 3.4.21; and 3.3.44.

Way of Omkara upāsana

Chāndogya Upaniṣad 1.1

ओमित्येतदक्षरमुद्गीथमुपासीत । ओमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

omityetadakṣaramudgīthamupāsīta | omiṭi hyudgāyati tasyopavyākhyānam || 1.1.1 ||

1. Om is the closest word to Brahman. Recite this Om as if you are worshipping Brahman. [That is, treat this Om as the symbol of Brahman and concentrate on the idea of their oneness.] How you recite this Om is being explained.

Omkaṛa upāṣana muṣt be done

BB7

ओमित्येतदक्षरमुद्गीथमुपासीत — ओमित्येतदक्षरं परमात्मनोऽभिधानं नेदिष्ठम् ; तस्मिन्हि प्रयुज्यमाने स प्रसीदति, प्रियनामग्रहण इव लोकः ; तदिह इतिपरं प्रयुक्तम् अभिधायकत्वाद्व्यावर्तितं शब्दस्वरूपमात्रं प्रतीयते ; तथा च अर्चादिवत् परस्यात्मनः प्रतीकं सम्पद्यते ; एवं नामत्वेन प्रतीकत्वेन च परमात्मोपासनसाधनं श्रेष्ठमिति सर्ववेदान्तेष्ववगतम् ; जपकर्मस्वाध्यायाद्यन्तेषु च बहुशः प्रयोगात् प्रसिद्धमस्य श्रेष्ठ्यम् ; अतः तदेतत् , अक्षरं वर्णात्मकम् , उद्गीथभक्त्यवयवत्वादुद्गीथशब्दवाच्यम् , उपासीत — कर्माङ्गावयवभूते ओङ्कारेपरमात्मप्रतीके दृढामैकाग्र्यलक्षणां मतिं सन्तनुयात् । स्वयमेव श्रुतिः ओङ्कारस्य उद्गीथशब्दवाच्यत्वे हेतुमाह — ओमिति ह्युद्गायति ; ओमित्यारभ्य, हि यस्मात् , उद्गायति, अत उद्गीथ ओङ्कार इत्यर्थः । तस्य उपव्याख्यानम् — तस्य अक्षरस्य, उपव्याख्यानम् एवमुपासनमेवंविभूत्येवंफलमित्यादिकथनम् उपव्याख्यानम् , प्रवर्तत इति वाक्यशेषः ॥

omityetadakṣaramudgīthamupāṣīta — omityetadakṣaram paramātmāno'bhidhānaṃ nedīṣṭham ; tasminhi prayujyamāne sa prasīdati, priyanāmagrahaṇa iva lokah ; tadiha itiparamṃ prayuktam abhidhāyakatvādvyaāvartitaṃ śabdasvarūpamātraṃ pratīyate ; tathā ca arcādivat parasyātmanah pratīkaṃ sampadyate ; evaṃ nāmatvena pratīkatvena ca paramātmopāsanāsādhanam śreṣṭhamiti sarvavedānteṣvavagataṃ ; japakarmasvādhyāyādyanteṣu ca bahusāḥ prayogāt prasiddhamasya śraiṣṭhyam ; ataḥ tadetat , akṣaram varnātmakam , udgīthabhaktyavayavatvāudgīthāśabdavācyam , upāṣīta — karmāṅgāvayavabhūte oṅkāreparamātmāpratīke dṛḍhāmaikāgryalakṣaṇāṃ matiṃ santanuyāt । svayameva śrutiḥ oṅkārasya udgīthāśabdavācyatve hetumāha — omīti hyudgāyati ; omityārabhya, hi yasmāt , udgāyati, ata udgītha oṅkāra ityarthaḥ । tasya upavyākhyānam — tasya akṣarasya, upavyākhyānam evamupāsanamevaṃvibhūtyevaṃphalamityādīkathanam upavyākhyānam , pravartata iti vākyaśeṣaḥ ॥

BB 7

MEDITATION ON OM THE SYLLABLE OM, called the udgītha, should be meditated upon for Om is the symbol and the name closest to Paramātmā. Paramātmā is pleased (when that name is used), just as people are pleased when they are called by their dear name. When that symbol is used in front of 'iti', it is understood as sound (sabda) only and not a designation (abhidhāyaka). [1] Just like light (archi or archana [2]) etc. it is a symbol (pratika or reminder) of paramātmā [3], and (Omkaṛa) is considered by all texts [4] to be an excellent means for paramātmā upāṣana. It is well known [5] for its excellence as it is used in japa, karma, and svadhyaya [6] - in the beginning and in the end. Therefore [7], we should meditate upon this articulated (varnātmak) symbol, a part of udgītha Bhakti (a section in Samaveda [8]) and expressed as sound (vachya sabda [9]) in udgītha. As (udgītha is) a part of the karma ritualistic worship [10] laid down in the Sāma-Veda, one should repeatedly practice this upāṣana and develop intense concentration on the symbol of paramātmā.

Sruti itself provides the reason for the syllable Om being spoken of as 'udgītha': because one sings (beginning) with Om. Doesn't one begin singing with Om and hence the syllable is called 'udgītha'?[11]

“It’s supplementary explanation” means that of the symbol Om and its upāsana [12] along with its potencies [13] and the results it brings [13] about and so forth. The term ‘follows’ has to be supplied (as in explanation follows).[15]

Footnotes:

1. Because here Om is used before “iti”, it is not referring to the paramātma (Om sabda vachya). Here it is used only as a sound. Just like the sound, “sugar” in the sentence -‘Sugar is the name of sweet’ - Om is used here as sound (in its acoustic or sabda nature).
2. Just like idols etc., used in worship (archana).
3. Symbol (or pratika) means an object of upāsana which is viewed from another angle (or different from how it is viewed normally or that which takes a different position). That Omkara should be mediated upon as Brahman - is the stated meaning of the injunction here. See BSBh 4.1.4-5 for pratika upāsana.
4. KaU 1.2.7; PrU 5.2; and TaiU 1.8.
5. The austerity with which it is chanted is a mark of its auspiciousness.
6. Om is chanted at the beginning and at completion of japa such as Gayathri etc., of karmas such as yajna etc., and of study of vedas. See BG 17.24.
7. It is a great means of attaining the benefits of any upāsana.
8. Because of the attribute “omityetadakṣaram”, here ‘akṣaram’ is descriptive of Omkara, and does not refer to paramātma.
9. Various sections of Sama are called bhaktis. The section chanted by udgatra is udgītha.
10. In “omityetadakṣaramudgītham”, it is not said that udgītha dristi is to be taken with/on Om while doing upāsana. Nor is it said that Omkara is really udgītha, for it would be like taking sea-shell as silver; nor that they are identical (ekatvam) in the sense that the brahmana and the learned are said to be one. See for more BSBh 3.3.9 (331-2).
11. This is the overall meaning. Although (in ritual practice) udgītha is an upāsana as a part of the Jyothistoma Karma section, it is an independent upāsana and is not necessarily joined to karma. See BSBh 3.3.42 (399).
12. upāsana is to be done thinking it has these three qualities (gunas): essence, gaining or fitness (apti), and prosperity (samruddhi).
13. The potencies are: supreme (parama), divine (parArdhya), enhancer of sastra karmas (vaidikakarma pravartaka).
14. Results are: fulfillment of desires, and prosperity (samruddhi).
15. Karma done with this upāsana will bring vigor and potency (viryaavat).

Essence of Omkara

Chāndogya Upaniṣad 1.2

एषां भूतानां पृथिवी रसः पृथिव्या आपो रसः । अपामोषधयो रस ओषधीनां पुरुषो रसः पुरुषस्य वाग्रसो वाच ऋग्रस ऋचः साम रसः साम्न उद्गीथो रसः ॥ २ ॥

eṣāṃ bhūtānāṃ pṛthivī rasaḥ pṛthivyā āpo rasaḥ | apāmoṣadhayo rasa oṣadhīnāṃ puruṣo
rasaḥ puruṣasya vāgraso vāca ṛgrasa ṛcaḥ sāma rasaḥ sāmna udgītho rasaḥ || 2 ||

The essence of [all] these beings is the earth; the essence of the earth is water; the essence of water is plants; the essence of plants is the person; the essence of a person is speech; the essence of speech is the Rig-Veda; the essence of the Rig-Veda is the Sāma-Veda; the essence of the Sāma-Veda is the udgītha.

B8

एषां चराचराणां भूतानां पृथिवी रसः गतिः परायणमवष्टम्भः ; पृथिव्या आपः रसः — अप्सु हि ओता च प्रोता च पृथिवी ; अतः ताः रसः पृथिव्याः । अपाम् ओषधयः रसः, अप्परिणामत्वादोषधीनाम् ; तासां पुरुषो रसः, अन्नपरिणामत्वात्पुरुषस्य ; तस्यापि पुरुषस्य वाक् रसः — पुरुषावयवानां हि वाक् सारिष्ठा, अतो वाक् पुरुषस्य रस उच्यते ; तस्या अपि वाचः, ऋक् सरः सारतरा ; ऋचः साम रसः सारतरम् ; तस्यापि साम्नः उद्गीथः प्रकृतत्वादोङ्कारः सारतरः ॥

eṣāṃ carācarāṇāṃ bhūtānāṃ pṛthivī rasaḥ gatiḥ parāyaṇamavaṣṭambhaḥ ; pṛthivyā āpaḥ rasaḥ — apsu hi oṭā ca protā ca pṛthivī ; ataḥ tāḥ rasaḥ pṛthivyāḥ | apām oṣadhayaḥ rasaḥ, apparīṇāmatvādoṣadhīnām ; tāsāṃ puruṣo rasaḥ, annaparīṇāmatvātpuruṣasya ; tasyāpi puruṣasya vāk rasaḥ — puruṣāvayavānāṃ hi vāk sāriṣṭhā, ato vāk puruṣasya rasa ucyaṭe ; tasyā api vācaḥ, ṛk saraḥ sāratarā ; ṛcaḥ sāma rasaḥ sārataram ; tasyāpi sāmnaḥ udgīthaḥ prakṛtatvādoṅkāraḥ sāratarāḥ ||

For all beings -animate and inanimate [1] - earth is the essence, i.e., origin, substratum, support, and ultimate end. Of earth, water is the essence ; it is in water that earth is inter-woven like warp and woof : hence water is the essence of earth. Of water, herbs are the essence: as herbs are modifications of water.

Of these (herbs) man is the essence ; as man is developed through the food (he eats [2]). Of man, speech is the essence: because of all the organs of the man's body, speech is the most essential. Therefore, speech is called the 'essence' of man. Of speech, ṛk is the essence,-i.e. the most important part. Of ṛk, sāmān is the essence, i.e., the most essential part is sāmān, the essence is udgītha. In the present context, the syllable Om [3] is the most essential [4].

Footnotes:

1. The attribute “carācarāṇāṃ” indicates it is not a reference to mahabhutas.
2. Because humans are dominant in food essence - See TaiUBh 2.1 (116) — Puruṣa is said here.
3. This is not the context of udgītha. Because Om is a part of the udgītha, and the primary context is Omkara upāśana, the intention is to grasp Om through the word udgītha (secondary context).
4. The 'Essence' in the last sentence is in the original bhāṣya but is missing in many later versions.

Omkara is Essence of essences

Chāndogya Upaniṣad 1.3

स एष रसानारसतमः परमः परार्धयोऽष्टमो यदुद्गीथः ॥ ३ ॥

sa eṣa rasānā rasatamaḥ paramaḥ parārdhyo'ṣṭamo yadudgīthaḥ ॥ 3 ॥

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

B9

एवम् — स एषः उद्गीथाख्य ओङ्कारः, भूतादीनामुत्तरोत्तररसानाम्, अतिशयेन रसः रसतमः ; परमः, परमात्मप्रतीकत्वात् ; परार्धयः — अर्धं स्थानम्, परं च तदर्थं च परार्धम्, तदर्हतीति परार्धयः, — परमात्मस्थानार्हः, परमात्मवदुपास्यत्वादित्यभिप्रायः ; अष्टमः — पृथिव्यादिरससङ्ख्यायाम् ; यदुद्गीथः य उद्गीथः ॥

evam — sa eṣaḥ udgīthākhyā oṅkāraḥ, bhūtādīnām uttarottararasānām, atīśayena rasaḥ rasatamaḥ ; paramaḥ, paramātmaprāṭīkatvāt ; parārdhyaḥ — ardhamaḥ sthānam, paramaḥ ca tadardham ca parārdham, tadarhatīti parārdhyaḥ, — paramātmasthānārhaḥ, paramātmavadupāśyatvādityabhiprāyaḥ ; aṣṭamaḥ — pṛthivyādirasasāṅkhyāyām ; yadudgīthaḥ ya udgīthaḥ ॥

This way, the syllable Om named the udgītha, is the essence of essences [1], earth and the rest, which have been mentioned (in the preceding text) in the progressively higher order of their 'essentiality'. It is the 'supreme' because it represents Paramatma. It is 'deserving of the highest position'; "ārdha" is position ; 'para' is highest ; hence 'parārdha' is that which is deserving of the highest position; that is, deserving of the same position as the Paramatma; it is so because it deserves to be meditated upon and worshipped as the paramātma. (yadudgīthaḥ ya udgīthaḥ) It is the eighth [2] in the numbering of earth and the other essences.

Footnotes:

1. udgītha is not the main focus (or praise) here. The injunction on it comes from an earlier part of the Veda. The injunction of meditation on Om in 1.1.1 here is to be viewed as an injunction on (meditation of) essentiality. See BSBh 3.4.21 (463).
2. The statement 'earth is the essence of bhutas' - should be taken as viewed from earth.

Omkara is fulfillment: it has the character (guna) of fulfillment of all desires

Chāndogya Upaniṣad 1.4

कतमा कतमक्कतमत्कतमत्साम कतमः कतम उद्गीथ इति विमृष्टं भवति ॥ ४ ॥

katamā katamarkkatamatkatamatsāma katamaḥ katama udgītha iti vimṛṣṭaṃ bhavati ॥ 4 ॥

What, then, is the ṛk? What is the sāman? What is the udgītha? This is to be considered.

BB 10-

वाच ऋग्रसः . . . इत्युक्तम् ; कतमा सा ऋक् ? कतमत्तत्सामः ? कतमो वा स उद्गीथः ? कतमा कतमेति वीप्सा आदरार्था । ननु 'वा बहूनां जातिपरिप्रश्ने डतमच्' (पा. सू. ५ । ३ । ९३) इति डतमच्चप्रत्ययः इष्टः ; न हि अत्र ऋज्जातिबहुत्वम् ; कथं डतमच्चप्रयोगः ? नैष दोषः ; जातौ परिप्रश्नो जातिपरिप्रश्नः — इत्येतस्मिन्विग्रहे जातावृग्व्यक्तीनां बहुत्वोपपत्तेः, न तु जातेः परिप्रश्न इति विगृह्यते । ननु जातेः परिप्रश्नः — इत्यस्मिन्विग्रहे 'कतमः कठः' इत्याद्युदाहरणमुपपन्नम्, जातौ परिप्रश्न इत्यत्र तु न युज्यते — तत्रापि कठादिजातावेव व्यक्तिबहुत्वाभिप्रायेण परिप्रश्न इत्यदोषः । यदि जातेः परिप्रश्नः स्यात्, 'कतमा कतमर्क' इत्यादावुपसङ्ख्यानं कर्तव्यं स्यात् । विमृष्टं भवति विमर्शः कृतो भवति ॥ विमर्शं हि कृते सति, प्रतिवचनोक्तिरुपपन्ना —

vāca ṛgrasaḥ . . . ityuktam ; katamā sā ṛk ? katamattatsāmaḥ ? katamo vā sa udgīthaḥ ? katamā katameti vīpsā ādarārthā । nanu 'vā bahūnāṃ jātiparipraśne ḍatamac' (pā. sū. 5 । 3 । 93) iti ḍatamacpratyayaḥ iṣṭaḥ [1] ; na hi atra ṛgjātibahutvam ; kathaṃ ḍatamacprayogaḥ ? naiṣa doṣaḥ ; jātau paripraśno jātiparipraśnaḥ — ityetasminvighrahe jātāvrgvyaktīnāṃ bahutvopapatteḥ, na tu jāteḥ paripraśna iti vigṛhyate । ननु jāteḥ paripraśnaḥ — ityasminvighrahe 'katamaḥ kaṭhaḥ' ityādyudāharaṇamupapannaṃ, jātau paripraśna ityatra tu na yujyate — tatrāpi kaṭhādijātāveva vyaktibahutvābhiprāyeṇa paripraśna ityadoṣaḥ । यदि jāteḥ paripraśnaḥ syāt, 'katamā katamark' ityādāvupasaṅkhyānaṃ kartavyaṃ syāt । vimṛṣṭaṃ bhavati vimarśaḥ kṛto bhavati ॥ vimarśe hi kṛte sati, pravacanoktirupapannā —[2]

It is said (1.1.3) that 'ṛk is the essence of speech'. Now the question arises — What is ṛk? What is sāman? What is the udgītha mentioned here? The repetition of the word 'what' (katamā) is meant to indicate the importance attached to the subject.

(Objection): In (the phrase) 'vā bahūnāṃ jātiparipraśne ḍatamac' - the affix 'ḍatamac' is to be used (grammatically) when a question arises regarding the genus of a number of things. In the present instance, there is not a multiplicity [3] of the genus ṛk [as the question relates to the nature of the single genus ṛk, the single genus sāman, and single syllable Om]. How is it then that the affix 'ḍatamac' has been used?"

(Answer): It is not incorrect. The term jātiparipraśne' is to be expounded as 'jātau pariprasnaḥ', 'question relating to the genus', and there is multiplicity of members included under the single genus ṛk [4], and the compound (vighra) is not to be expounded as 'question of genus' [5].

(Objection): "It is only when the compound 'jātipariprasna' is expounded as 'jāteḥ pariprasnaḥ'; the question of genus, the phrase "katamaḥ kaṭhaḥ", 'which one is of the kaṭhaḥ clan', can be justified [as here, the question is of the genus]. It could not be justified if the compound were expounded as 'jāte pariprasnaḥ' - 'question relating to the genus'.

(Answer): In the instance cited the question is reference to many members included under the clan 'Katha'; so that the objection has no force [6]. If the question raised were one of the genus or class then it would be necessary to find out some other rule (justifying the term in the present text, which, being Vedic, cannot be rejected as wrong). This is now considered. Should the response be after consideration and discussion [7]? After the 'consideration' has been done, the appropriate answer is stated-

Footnotes:

1. Some versions (A|| and Ka||) have unnecessary extra phrase - 'iti ḍatamac pratyaya istah'
2. It is better to have this last sentence in this part of bhasya (rather than being in the next bhasya bhaga found in many versions).
3. This is a mark or upalakshana in the objection. If this were the case, there would not be too many in sāma genus (jati) and udgītha genus.
4. The meaning of the sutra (aphorism) in the question is to fix one member as a representative of a class, where each class has many members.
5. Patanjali Bhasya has the example "katamaḥ kaṭhaḥ". The word "kaṭhaḥ" indicates shakha (branch) meaning it is a class. So, the objection is: does not the sutra indicate a class only?
6. The only way the question is to be understood is: among the many in ' kaṭhaḥ" class who is the person? Patanjali sutra 5.3.92 says how ḍatamac is to be applied. Continuing with Sri Hari sarma patha explanation: ṛk is feminine gender, sāman is neuter, and udgītha is masculine. However ḍatamac (superlative) can be applied to all genders. Application to prefixes kim yat tat yields katarah yatarah tatarah. So the standard application of sutra as "jāteḥ paripraśnaḥ" is not necessary (in shashti vibhakti). The appropriate application in this context is "jātau paripraśnaḥ" in saptami vibhakti, and to take ṛk as having no genus. Where does one assign the collection of ṛk mantras to other than vak? That is why vak is ṛk. Similarly, breath is sāma, and Om is all of udgītha.
7. The sutra had to be understood to accord with this example by extending its interpretation (to this vedic context which cannot be ignored).

Chāndogya Upaniṣad 1.5

वागेवक्प्र्राणः सामोमित्येतदक्षरमुद्गीथः । तद्वा एतन्मिथुनं यद्वाक्च प्राणश्चर्च साम च ॥ ५ ॥

vāgevarkprāṇaḥ sāmomityetadakṣaramudgīthaḥ | tadvā etanmithunaṃ yadvākca prāṇaścarkca sāma ca ॥ 5 ॥

5. Speech, indeed, is the ṛk; the vital breath (prāna) is the sāman; the syllable Om is the udgītha. Speech and the prāna, or the ṛk and the sāman, form a couple.

Omkaara is union of ṛk and the sāman

B11

वागेव ऋक् प्राणः साम ओमित्येतदक्षरमुद्गीथः इति । वागृचोरेकत्वेऽपि न अष्टमत्वव्याघातः, पूर्वस्मात् वाक्यान्तरत्वात् ; आप्तिगुणसिद्धये हि ओमित्येतदक्षरमुद्गीथः इति । वाक्प्राणौ ऋक्सामयोनी इति वागेव ऋक् प्राणः साम इत्युच्यते ; यथा क्रमम् ऋक्सामयोन्योर्वाक्प्राणयोर्ग्रहणे हि सर्वासामृचां सर्वेषां च साम्नामवरोधः कृतः स्यात् ; सर्वकसामावरोधे च ऋक्सामसाध्यानां च सर्वकर्मणामवरोधः कृतः स्यात् ; तदवरोधे च सर्वे कामा अवरुद्धाः स्युः । ओमित्येतदक्षरम् उद्गीथः इति भक्त्याशङ्का निवर्त्यते । तद्वा एतत् इति मिथुनं निर्दिश्यते । किं तन्मिथुनमिति, आह — यद्वाक्च प्राणश्च सर्वकसामकारणभूतौ मिथुनम् ; ऋक्च साम चेति ऋक्सामकारणौ ऋक्सामशब्दोक्तावित्यर्थः ; न तु स्वातन्त्र्येण ऋक्च साम च मिथुनम् । अन्यथा हि वाक्प्राणश्च इत्येकं मिथुनम्, ऋक्साम च अपरम्, इति द्वे मिथुने स्याताम् ; तथा च तद्वा एतन्मिथुनम् इत्येकवचननिर्देशोऽनुपपन्नः स्यात् ; तस्मात् ऋक्सामयोन्योर्वाक्प्राणयोरेव मिथुनत्वम् ॥

vāgeva ṛk prāṇaḥ sāma omityetadakṣaramudgīthaḥ [1] iti । vāgṛcorekatve'pi na aṣṭamatvavyāghātaḥ, pūrvasmāt vākyaantaravāt ; āptiguṇasiddhaye hi omityetadakṣaramudgīthaḥ iti । vākprāṇau ṛksāmayonī iti vāgeva ṛk prāṇaḥ sāma ityucyate ; yathā kramam ṛksāmayonyorvākprāṇayorgrahaṇe hi sarvāsāmṛcāṃ sarveṣāṃ ca sāmṇāmavarodhaḥ kṛtaḥ syāt ; sarvarksāmāvarodhe ca ṛksāmasādhyānāṃ ca sarvakarmaṇāmavarodhaḥ kṛtaḥ syāt ; tadavarodhe ca sarve kāmā avaruddhāḥ syuḥ । omityetadakṣaram udgīthaḥ iti bhaktyāśāṅkā nivartyate । tadvā etat iti mithunam nirdīśyate । kim tanmithunamiti, āha — yadvākca prāṇaśca sarvarksāmākāraṇabhūtau mithunam ; ṛkca sāma ceti ṛksāmākāraṇau ṛksāmaśabdoktāvityarthaḥ ; na tu svātantryeṇa [2] ṛkca sāma ca mithunam । anyathā hi vākprāṇaśca ityekaṃ mithunam , ṛksāma ca aparam [3], iti dve mithune syātām ; tathā ca tadvā etanmithunam [4] ityekavacananirdeśo'nupapannaḥ syāt ; tasmāt ṛksāmayonyorvākprāṇayoreva mithunatvam ॥

Speech is ṛk, vital life force (prāṇa) is sāman. Even though speech and ṛk are declared here to be one here it does not contradict the eighth position (assigned to the udgītha in the earlier verse). This statement is entirely separate [5] from the previous one (which has declared udgītha to be the eighth among the 'essences'); the present statement, that the syllable Om is udgītha', is meant only to serve the purpose of indicating the quality of 'fulfilment' [6] (as mentioned in the next text).

In fact, speech and prāṇa are the sources of ṛk and sāman, respectively; and yet speech itself is declared to be ṛk and prāṇa itself to be sāman [7]. If the text had mentioned speech and prāṇa as the sources of ṛk and sāman respectively, then, all ṛks and all sāmans would become included [8]; and the inclusion of all ṛks and all sāmans implies the inclusion of all those acts (rites) that are accomplished with the help of ṛks and sāmans [9]; so that practically all acts become included [10].

There may be an idea that the expression, 'The syllable Om is ' udgītha' is only figurative (and the doubt [11] that sāma bhakti is udgītha); this idea is set aside by what follows in the text.

'This indeed' refers to the union of the couple. Question: 'What is that Couple?'. Answer: 'speech and prāṇa' are the couple, the sources of all ṛks and all sāmans. The words ' ṛks ' and 'sāmans' that follow are meant to point out that the speech and prāṇa spoken of are the sources of ṛk and

sāman; and 'ṛk and sāman' are not meant to be a separate independent couple. If this were not so, then 'speech and prāṇa' would be one couple, and 'ṛk and sāman' would be another 'couple; so there would be two couples; and in that case, the singular number in the phrase 'This indeed is a couple' would be incompatible [12]. Hence what are meant to be spoken of as couple here are only 'speech and prāṇa' as the sources of ṛk and sāman respectively [13].

Footnotes:

1. For the (parāntara) inquiry see the footnote on repetition.
2. 'svātantryeṇa' and 'svātantre' - not work. The former is Va||.
3. The versions in A|| and Va|| are slightly different around "vākprāṇaśca ityekaṃ mithunam".
4. "tadvā etanmithunam" here (in Va|| version) is better than "tadetanmithunam".
5. In an earlier section, it is said Speech and ṛk are separate so they total eight. Now if it is said Speech is ṛk, the doubt is whether the total is reduced to seven.
6. This sentence is implicating another topic.
7. Long footnote on Sanskrit and versions
8. From Speech is generated ṛk. From prāṇa (strength), the sāmagāna (singing) results. Therefore, the meaning is: speech is ṛk and prāṇa is sāman.
9. Speech (vāk) is expressed in the word ṛk; and prāṇa is expressed in the word sāman. If the meaning is taken this way, then it can be said that all ṛks are speech, and all sāman are prāṇa. (The effects are the cause; kāryakāraṇa.)
10. The two entities ṛk and sāman are needed for all karma or rites, so if one grasps speech and prāṇa, it could be said that he grasps all karma.
11. As desires (kāma) are attained through karma (kāmaṇḍāpti), by grasping sarva-karma it will be like fulfilling all desires. From the Omkara which is a part of udgītha and its upāsana all desires are fulfilled, as will be said in the next section.
12. A||-version has "tadetanmithunam" which is to be understood as mithunam only. Next khanda clarifies.
13. It is to be understood (expressed meaning) as the union of the couple speech and prāṇa which were said to source ṛk and sāman earlier.

The benefits of Om from the union of the couple

Chāndogya Upaniṣad 1.6

तदेतन्मिथुनमोमित्येतस्मिन्नक्षरे सं सृज्यते यदा वै मिथुनौ समागच्छत आपयतो वै तावन्योन्यस्य कामम् ॥ ६ ॥

tadetanmithunamomityetasminnakṣare saṃ sṛjyate yadā vai mithunau samāgacchata āpayato vai tāvanyonyasya kāmam ॥ 6 ॥

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

BB 12

तदेतत् एवंलक्षणं मिथुनम् ओमित्येतस्मिन्नक्षरे संसृज्यते ; एवं सर्वकामाप्तिगुणविशिष्टं मिथुनम् ओङ्कारे संसृष्टं विद्यत इति ओङ्कारस्य सर्वकामाप्तिगुणवत्त्वं सिद्धम् ; वाङ्मयत्वम् ओङ्कारस्य प्राणनिष्पाद्यत्वं च मिथुनेन संसृष्टत्वम् । मिथुनस्य कामापयितृत्वं प्रसिद्धमिति दृष्टान्त उच्यते — यथा लोके मिथुनौ मिथुनावयवौ स्त्रीपुंसौ यदा समागच्छतः ग्राम्यधर्मतया संयुज्येयातां तदा आपयतः प्रापयतः अन्योन्यस्य इतरेतरस्य तौ कामम् , तथा स्वात्मानुप्रविष्टेन मिथुनेन सर्वकामाप्तिगुणवत्त्वम् ओङ्कारस्य सिद्धमित्यभिप्रायः ॥

tadetat evaṃlakṣaṇaṃ mithunam omityetasminnakṣare saṃsṛjyate ; evaṃ sarvakāmāptiguṇaviśiṣṭaṃ [1] mithunam oṅkāre saṃsṛṣṭaṃ vidyata iti oṅkārasya sarvakāmāptiguṇavattvaṃ siddham [2]; vāṅmayatvam oṅkārasya prāṇaniṣpādyatvaṃ ca mithunena saṃsṛṣṭatvam । mithunasya kāmāpayitṛtvaṃ prasiddhamiti drṣṭānta ucyate — yathā loke mithunau mithunāvayavau strīpūṃsau yadā samāgacchataḥ grāmyadharmatayā saṃyujyeyātāṃ tadā āpayataḥ prāpayataḥ anyonyasya itaretarasya tau kāmam , tathā [3] svātmānupraviṣṭena mithunena sarvakāmāptiguṇavattvam oṅkārasya siddhamityabhiprāyaḥ ॥

'This couple', just described, is joined together in the syllable Om'. The sense is that the couple [4], endowed with the quality of fulfilling all desires, remains 'joined together' in the syllable Om. It is well known that the syllable Om is endowed with the quality fulfilling all desires. It is well-known that the syllable Om contains within it all of speech (vangmaya), and that it is brought about (pronounced) through the prāṇa.

It also joins within itself the 'couple', and the 'couple' fulfill all desires. In order to make this clear, an illustration is cited through the local dharma, 'whenever a couple', a man and a woman [5], with the physical constituents of the couple, are joined together i.e., meet together, in sexual association, they fulfil each other's desires. What is meant is that it becomes established in the same manner, the syllable Om becomes the fulfiller of all desires through the 'Couple' that lies within it.

The following text declares that the Udgatr Priest, who meditates upon the udgītha, becomes endowed with the udgītha's quality (of being the fulfiller of desires).

Footnotes:

1. "sarvakāmāpti" here is better than "sarvakāmāvapti" in A|| version.
2. "siddham" here is better than "vrasiddham" in other versions.
3. Some versions have 'ca' after 'tathā' which is unnecessary.
4. Of the form of "vākprāṇatmaka".
5. Since mithuna is not two, the plural in "mithunau" is split this way.

Omkara Upasaka obtains benefits (phala) of fulfillment of all desires

Chāndogya Upaniṣad 1.7

तदुपासकोऽप्युद्गाता तद्धर्मा भवतीत्याह —

आपयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ७ ॥

tadupāsako'pyudgātā taddharmā bhavatītyāha —

āpayitā ha vai kāmānāṃ bhavati ya etadevaṃ vidvānakṣaramudgīthamupāste ॥ 7 ॥

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

BB 13

आपयिता ह वै कामानां यजमानस्य भवति, य एतत् अक्षरम् एवम् आप्तिगुणवत् उद्गीथम् उपास्ते, तस्य एतद्यथोक्तं फलमित्यर्थः, 'तं यथा यथोपासते तदेव भवति' (शत. ब्रा. १० | ५ | २ | २०) इति श्रुतेः ॥

āpayitā ha vai kāmānāṃ yajamānasya bhavati, ya etat akṣaram evam āptiguṇavat udgītham upāste [1], tasya etadyathoktaṃ phalamityarthaḥ, 'taṃ yathā yathopāsate tadeva bhavati' (śata. brā. 10 | 5 | 2 | 20) iti śruteḥ ॥

One (the udgātri or the priest) becomes a fulfiller of the desires of the sacrificer if he meditates upon this syllable itself, which has the character of fulfilment as udgītha [2] . Such a person accrues the results as per the text, "As one meditates upon a thing, he becomes that thing itself".

Footnotes:

1. The word 'vidwan' in Upaniṣad seems to be missing from bhasya (before āptiguṇavat) in print in many versions.
2. The udgātri priest, having meditated thus, can bless the yajamana (the sacrificer) with the fulfillment (phala).

Omkaara as prosperity

Chāndogya Upaniṣad 1.8

तद्वा एतदनुज्ञाक्षरं यद्धि किञ्चानुज्ञानात्योमित्येव तदाहैषो एव समृद्धिर्यदनुज्ञा समर्धयिता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते ॥ ८ ॥

tadvā etadanujñākṣaram yaddhi kiñcānujñānātyomityeva tadāhaiṣo eva samṛddhiryadanujñā samardhayitā ha vai kāmānāṃ bhavati ya etadevaṃ [1] vidvānakṣaramudgīthamupāste ॥ 8 ॥

This syllable Om is used to give assent or approval, for wherever one approves something, one says Om (yes). Now, what is assent is gratification. He who knows this and meditates on the syllable Om, the udgītha, becomes, indeed, a gratifier of desires.

Footnotes:

1. The word "vidvān" though contained in the Upaniṣad is missing in some print versions of bhasya.

The benefits of upāsana on the attribute (guna) of prosperity

BB 14

समृद्धिगुणवांश्च ओङ्कारः ; कथम् ? तत् वै एतत् प्रकृतम् , अनुज्ञाक्षरम् अनुज्ञा च सा अक्षरं च तत् ; अनुज्ञा च अनुमतिः, ओङ्कार इत्यर्थः । कथमनुज्ञेति, आह श्रुतिरेव — यद्धि किञ्च यत्किञ्च लोके ज्ञानं धनं वा अनुजानाति विद्वान् धनी वा, तत्रानुमतिं कुर्वन् ओमित्येव तदाह ; तथा च वेदे 'त्रयस्त्रिंशदित्योमिति होवाच' (बृ. उ. ३ । ९ । १) इत्यादि ; तथा च लोकेऽपि तवेदं धनं गृह्णामि इत्युक्ते ओमित्येव आह । अत एषा उ एव एषैव हि समृद्धिः यदनुज्ञा या अनुज्ञा सा समृद्धिः, तन्मूलत्वादानुज्ञायाः ; समृद्धो हि ओमित्यनुज्ञां ददाति ; तस्यात् समृद्धिगुणवानोङ्कार इत्यर्थः । समृद्धिगुणोपासकत्वात् तद्धर्मा सन् समर्थयिता ह वै कामानां यजमानस्य भवति ; य एतदेवं विद्वानक्षरमुद्गीथमुपास्ते इत्यादि पूर्ववत् ॥

samṛddhiguṇavāṁśca oṅkāraḥ ; katham ? tat vai etat prakṛtam , anujñākṣaram anujñā ca sā akṣaram ca tat ; anujñā ca anumatiḥ, oṅkāra ityārthaḥ । katham anujñeti, āha śrutireva — yaddhi kiñca yatkiñca loke jñānaṁ dhanam vā anujānāti vidvān dhanī vā, tatrānumatiṁ kurvan omityeva tadāha [1]; tathā ca vede 'trayastrīṁśadityomiti hovāca' (br. u. 3 | 9 | 1) ityādi ; tathā ca loke'pi tavedaṁ dhanam grhṇāmi ityukte omityeva āha । ata eṣā u eva eṣaiva hi samṛddhiḥ yadanujñā yā anujñā sā samṛddhiḥ, tanmūlatvādanujñāyāḥ ; samṛddho hi omityanujñāṁ dadāti ; tasyāt samṛddhiguṇavānoṅkāra ityārthaḥ । samṛddhiguṇopāsakatvāt taddharmā san samardhayitā ha vai kāmānāṁ yajamānasya bhavati ; ya etadevaṁ vidvānakṣaramudgīthamupāste ityādi pūrvavat ॥

The syllable Om is also endowed with the quality of fulfilment (prosperity). How? This syllable in the context is the 'syllable of acquiescence' - or agreement. Sruti itself explains how the syllable is one of acquiescence. In common practice, whatever knowledge or property one acquiesces to - be he a Jnani or a wealthy person, in expressing his agreement, he says Om e.g. we find such texts as (BrU 3.9.1) "They are thirty-three; Om (yes) he said" [2]. In ordinary life also, when one says to another person - "This property is yours, I am taking it". the person addressed says 'Om' (Yes, all right) [3].

For this reason, acquiescence verily is prosperity; that is, what is known as 'acquiescence' is prosperity itself because acquiescence is based upon prosperity. It is only one who is prosperous (rich) who acquiesces (permits). Hence, what the text means is that the syllable Om is prosperity itself.

Inasmuch as the syllable is endowed with the quality of prosperity, one who meditates upon that quality thereby becomes endowed with that quality. He (as udgātri) also becomes the prosperer of desires for the sacrificer (yajamana) when he knows this and meditates upon this syllable as udgītha.

Footnotes:

1. "omityeva āha" is better than other variations.
2. When Yajnavalkya answered thirty-three to Sakalya's question on the number gods, Sakalya said "Om". This example demonstrates that Om is used as a symbol of acceptance.

3. Not just in Vedas even in ordinary Sanskrit also, Om is used in this sense.

Praise of Omkara

Chāndogya Upaniṣad 1.9

तेनेयं त्रयीविद्या वर्तते ओमित्याश्रावयत्योमिति शं सत्योमित्युद्गायत्येतस्यैवाक्षरस्यापचित्यै महिम्ना रसेन ॥ ९
॥

teneyam trayīvidyā vartate omityāśrāvayatyomiti śam
satyomityudgāyatyetasyaivākṣarasyāpacityai mahimnā rasena ॥ 9 ॥

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

Vaidika karma is based on Omkara

BB 15-

अथ इदानीमक्षरं स्तौति, उपास्यत्वात्, प्ररोचनार्थम्; कथम्? तेन अक्षरेण प्रकृतेन इयम् ऋग्वेदादिलक्षणा त्रयीविद्या, त्रयीविद्याविहितं कर्मत्यर्थः — न हि त्रयीविद्यैव — आश्रावणादिभिर्वर्तते । कर्म तु तथा प्रवर्तत इति प्रसिद्धम्; कथम्? ओमित्याश्रावयति ओमिति शंसति ओमित्युद्गायति; लिङ्गाच्च सोमयाग इति गम्यते । तच्च कर्म एतस्यैव अक्षरस्य अपचित्यै पूजार्थम्; परमात्मप्रतीकं हि तत्; तदपचितिः परमात्मन एवस्यात्, 'स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः' (भ. गी. १८ । ४६) इति स्मृतेः । किञ्च, एतस्यैवाक्षरस्य महिम्ना महत्त्वेन ऋत्विग्यजमानादिप्राणैरित्यर्थः; तथा एतस्यैवाक्षरस्य रसेन व्रीहियवादिरसनिर्वृतेन हविषेत्यर्थः; यागहोमादि अक्षरेण क्रियते; तच्च आदित्यमुपतिष्ठते; ततो वृष्ट्यादिक्रमेण प्राणोऽन्नं च जायते; प्राणैरन्नेन च यज्ञस्तायते; अत उच्यते - अक्षरस्य महिम्ना रसेन इति ॥
तत्र अक्षरविज्ञानवतः कर्म कर्तव्यमिति स्थितमाक्षिपति —

atha idānīmakṣaram stauti, upāsyatvāt, prarocanārtham; katham? tena akṣareṇa prakṛtena iyam ṛgvedādīlakṣaṇā trayīvidyā, trayīvidyāvihitam karmetyarthaḥ — na hi trayīvidyaiva — āśrāvaṇādibhirvartate । karma tu tathā pravartata iti prasiddham; katham? omityāśrāvayati omi śamsati omityudgāyati; liṅgācca somayāga iti gamyate । tacca karma etasyaiva akṣarasya apacityai pūjārtham; paramātmaprātīkaṁ hi tat; tadapacitiḥ paramātmāna evasyāt [1], 'svakarmanā tamabhyarcya siddhiṁ vindati mānavaḥ' (bha. gī. 18 । 46) iti smṛteḥ । kiñca, etasyaivākṣarasya mahimnā mahattvena ṛtvigyajamānādīprāṇairityarthaḥ; tathā etasyaivākṣarasya rasena vṛhiyavādirasanirvṛtena haviṣetyarthaḥ; yāgahomādi akṣareṇa kriyate; tacca ādityamupatiṣṭhate; tato vṛṣṭyādīkrameṇa prāṇo'nnam ca jāyate; prāṇairannena ca yajñastāyate; ata ucyate - akṣarasya mahimnā rasena iti ॥
tatra akṣaravijñānavataḥ karma kartavyamiti sthitamākṣipati —

Now with a view to attract people to it, Sruti proceeds to eulogize the syllable on the ground of its being a fit object of worship and meditation. How? With this syllable the threefold teachings

(vidya) of Rigveda etc. (Yajurveda and sāmaveda) proceed. What proceeds is the action prescribed in this threefold vidya. The threefold vidya itself does not proceed with reciting, directing and singing. It is only the act that is known to proceed with these.

Question :-In what way does the act proceed with this syllable?

Answer: With Om does one recite, with Om does one direct and with Om does one sing. It is to be understood that Somayaga [2] is being mentioned here in the Sruti (where alone all these reciting etc., are done). This act is meant for the adoration of this same syllable as this syllable represents Paramātma so that the adoration of the syllable would be the adoration of the Paramātma. To this same effect there is the Smriti-text BG 18.46: “Having adored Him with his action, the man attains success.” [3].

So also with the eminence and the essence [4]. Further with the eminence and greatness of this same syllable i.e., with the prāṇa of the priests and the yajamana (one who is doing the sacrificial rites); and with the 'Essence' of this syllable. i.e., with the offerings made up of the essence of Vrihi, Yava etc., grains [used in the sacrifice]. It is with the syllable Om that all such acts as sacrifices, pouring of libations and so forth are performed [5]. All these offerings reach the sun and thereafter through rain and other processes turn into [6] prāṇa and food (annam), which are in turn used for sacrifices. It is for this reason that it has been declared [7] that (acts of sacrifice proceed) with the eminence and the essence of this syllable Om.

Footnotes:

1. A|| A|| version has unnecessary 'syat'.
2. See TaiU 1.8. Karmas which include all three - adhvaryu, hrotru, udgatra - are said here, and these include agnishtoma somayaga etc.
3. Because Omkara is needed for Karma, through Omkara one is doing worship of Parameswara. So, the view is that the praise of Omkara is showing respect for paramātma.
4. This phrase is not in Va|| version. Even so, 'kiñca' is the bridge to the next sentence.
5. See BG 17.24.
6. See Manu Sm. 3.76
7. As the sacrifice done integrating Omkara generates prāṇa and food, which in turn become instruments for sacrifices, it is said that karma gets done by the essence and eminence of Omkara.

The amplified efficacy of combining Omkara upāsana with karma

Chāndogya Upaniṣad 1.10

तेनोभौ कुरुतो यश्चैतदेवं वेद यश्च न वेद । नाना तु विद्या चाविद्या च यदेव विद्यया करोति श्रद्धयोपनिषदा तदेव वीर्यवत्तरं भवतीति खल्वेतस्यैवाक्षरस्योपव्याख्यानं भवति ॥ १० ॥

tenobhau kuruto yaścaitadevaṃ veda yaśca na veda | nānā tu vidyā cāvidyā ca yadeva vidyayā
karoti śraddhayopaniṣadā tadeva vīryavattaraṃ bhavatīti
khalvetasyaivākṣarasasyopavyākhyānaṃ bhavati || 10 ||

10. He who knows about Om and he who does not know about it both work with strength they derive from Om. But knowledge and ignorance produce different results. Anything done with knowledge [about Om], with faith in the teachers and in the scriptures, and according to the principles of the Upaniṣads [or of yoga] is more fruitful. This certainly is the right tribute to Om.

BB 16

तेन अक्षरेण उभौ कुरुतः, यश्च एतत् अक्षरम् एवं यथाव्याख्यातं वेद, यश्च कर्ममात्रवित् अक्षरयाथात्म्यं न वेद,
तावुभौ कुरुतः कर्म ; तेयोश्च कर्मसामर्थ्यादेव फलं स्यात् , किं तत्राक्षरयाथात्म्यविज्ञानेन इति ; दृष्टं हि लोके
हरीतकी भक्षयतोः तद्रसाभिज्ञेतरयोः विरेचनम् — नैवम् ; यस्मात् नाना तु विद्या च अविद्या च, भिन्ने हि
विद्याविद्ये, तु — शब्दः पक्षव्यावृत्त्यर्थः ; न ओङ्कारस्य कर्माङ्गत्वमात्रविज्ञानमेव
रसतमाप्तिसमृद्धिगुणवद्विज्ञानम् ; किं तर्हि ? ततोऽभ्यधिकम् ; तस्मात् तदङ्गाधिक्यात् तत्फलाधिक्यं
युक्तमित्यभिप्रायः ; दृष्टं हि लोके वणिकशबरयोः पद्मरागादिमणिविक्रये वणिजो विज्ञानाधिक्यात् फलाधिक्यम् ;
तस्मात् यदेव विद्यया विज्ञानेन युक्तः सन् करोति कर्म श्रद्धया श्रद्धधानश्च सन् , उपनिषदा योगेन
युक्तश्चेत्यर्थः, तदेव कर्म वीर्यवत्तरम् अविद्वत्कर्मणोऽधिकफलं भवतीति ;

tena akṣareṇa ubhau kurutaḥ, yaśca etat akṣaram evaṃ yathāvyākhyātaṃ [1] veda, yaśca
karmamātravit akṣarayāthātmyaṃ na veda, tāvubhau kurutaḥ karma ; teyośca
karmasāmarthyādeva phalaṃ syāt , kiṃ tatrākṣarayāthātmyavijñānena iti ; dr̥ṣṭaṃ hi loke
haritakīṃ bhakṣayatoh tdrasābhijñetarayoh virecanam — naivam ; yasmāt nānā tu vidyā ca
avidyā ca, bhinne hi vidyāvidye, tu — śabdaḥ pakṣavyāvṛttyarthaḥ ; na oṅkārasya
karmāṅgatvamātravijñānameva rasatamāptisamṛddhiguṇavadvijñānam ; kiṃ tarhi ?
tato'bhyadhikam ; tasmāt tadaṅgādhikyāt tatphalādhikyam yuktamityabhiprāyaḥ ; dr̥ṣṭaṃ hi loke
vaṇikśabarayoh padmarāgādimaṇivikraye vaṇijo vijñānādhikyāt phalādhikyam ; tasmāt yadeva
vidyayā vijñānena yuktaḥ san karoti karma śraddhayā śraddadhānaśca san , upaniṣadā yogena
yuktaścetyarthaḥ, tadeva karma vīryavattaram avidvatkarmaṇo'dhikaphalaṃ bhavatīti ;

BB 16

The conclusion is that the one who understands (vijñana) the syllable, should perform karma or sacrifices [2]. This could be an objection. That is: "With this syllable, two kinds of persons — one who performs acts without understanding the syllable as described above, and one who acts knowing the real principle of the syllable — both of them accrue the same results proceeding from the performance of the act. What then is the need of knowing the real nature of the syllable Om? In ordinary life, it has been seen that when two persons eat the haritaki (an Indian walnut formally known Terminalia Chebula), the purging (diarrhea) that follows from the eating comes equally to both, to him who knows purgative properties as also to him who is ignorant of it [3].

It is not so, we reply. Because knowledge and ignorance are totally distinct - 'there is a great difference between knowledge and ignorance' is the quote. The particle 'tu' is meant to reject

the view put forth by the opponent. The knowledge of the syllable 'Om' being the essence of the 'essences', its being endowed with the qualities of fulfilment and prosperity does not consist merely in knowledge of that syllable being a factor of the sacrifice. It is much more than that [4]. What is meant is that, inasmuch as it is so, the result proceeding from the former must be superior to that proceeding from the latter. In ordinary life also, it is found that when a merchant and a forester sell pieces of ruby and other gems, the former (who knows the real character of the gems) always obtains a higher price than the latter (who is ignorant); and this is due to the superior knowledge possessed by the merchant [5].

From this it follows that what is done with knowledge by a person fully cognizant and by a person imbued with due faith, application, and equipped with the faculty of concentration - that act becomes more effective, i.e., more fruitful than the act done by the ignorant person.

Footnotes:

1. This version with 'yathāvyākhyātam' is better than 'vyākhyātam'.
2. The conclusion is based on the previous section where Omkara is praised as part of threefold vidya.
3. Here the point (of purva pakshi) is that the haritaki gives results even whether or not one is aware it's nature.
4. For an ajnani, the symbol is a part of the karma. For a knower, the Omkara symbol along with its meaning is the part of the karma.
5. In this example, the action of selling is based on the meaning. In contrast, the meaning is not a part in the haritaki example, for it based on physical consumption. (Hari patha: If consumed by one who knows it's nature, isn't it because of his desire to eat it?)

BB 17

विद्वत्कर्मणो वीर्यवत्तरत्ववचनादविदुषोऽपि कर्म वीर्यवदेव भवतीत्यभिप्रायः । न च अविदुषः कर्मण्यनधिकारः, औषस्त्ये काण्डे अविदुषामप्यार्त्विज्यदर्शनात् ।

vidvatkarmaṇo [1] vīryavattaratvavacanādaviduṣo'pi karma vīryavadeva bhavatītyabhiprāyaḥ ।
na ca aviduṣaḥ karmaṇyanadhikāraḥ, auṣastye kāṇḍe aviduṣāmapyārtvijyadarśanāt ।

The assertion that the act of the man with knowledge is 'more effective' than that of the ignorant man means that even when done by the ignorant person, the act is effective; so that it does not mean that the ignorant man is not fit to perform the act. In fact, in the section dealing with ausastya (later khanda) it is described that even ignorant persons 'have performed the priestly functions' [2].

Footnotes:

1. Here "vīryavattaratvavacanāt" is better than "vīryavattara". With "vīryavattara", if you take bhava-pradhana prayoga then meaning will be the same (as indicated here).

2. The reason is - before receiving vidya through ausastya the king has done varana (act of honoring) of the priests (ritvijas). See discussion in 1.10.

BB 18

रसतमाप्तिसमृद्धिगुणवदक्षरमित्येकमुपासनम् , मध्ये प्रयत्नान्तरादर्शनात् ; अनेकैर्हि विशेषणैः अनेकधा उपास्यत्वात् |

rasatamāptisamṛddhiguṇavadakṣaramityekamupāsanam , madhye prayatnāntarādarśanāt ; anekairhi viśeṣaṇaiḥ anekadhā upāsyatvāt |

This symbol 'Om' has the qualities as 'essence of essences', as 'fulfilment' and as 'prosperity', and should be (thought of) as (the prescription of) a single upāsana. There is no intervening (injunctions of) efforts between them [1]. In fact, the mention of several qualities means that it is to be meditated upon in several ways and times.

Footnotes:

1. The upāsana on rasatama (essence of essences) have to be linked to results as in any other upāsana. Here is an inquiry. The results for apti and samruddhi gunas are said to be different. The question therefore is: even though the word 'upasita' suggests a single injunction, are two different upāsanas mentioned here? Many tikas including A|| G|| interpret a single upāsana here. The object of upāsana being the same and due to vidhi-vibhakti here the upāsana should be viewed as one even though there are many gunas in it. The phala Sruti should be attached to the different gunas or qualities of the main (pradhana) upāsana. This seems to be the view of bhashyakara.

BB 19

खलु एतस्यैव प्रकृतस्य उद्गीथाख्यस्य अक्षरस्य उपव्याख्यानं भवति ॥

khalu etasyaiva prakṛtasya udgīthākhyasya akṣarasya upavyākhyānaṃ bhavati ॥

Hence indeed there is the expounding of this syllable "Om", the udgītha.

Footnotes:

1. As commentary, it is related to the next section (khanda). To think of the upāsana as described from introduction to conclusion here as three different upāsanas is not logical. This seems to be the special point made here. This also aligns with the logic of BSBh 1.1.13. 'etasyaiva' here points to the conclusion of the topic raised on verse 1.1.1 as 'tasyopavyākhyānam'. This conclusion also indicates that Omkara upāsana taught here is only one upāsana even though the meditation is in several ways.

इति प्रथमखण्डभाष्यम् ॥
End of Bhasya of Khanda 1

द्वितीयः खण्डः
Khanda 2
Section 2

(Meditation on Om through viewpoint of the breath or prana and the sun)

Deities performed udgītha

Chāndogya Upaniṣad 1.2.1

देवासुरा ह वै यत्र संयेतिरे उभये प्राजापत्यास्तद्ध देवा उद्गीथमाजहुरनेनैनानभिभविष्याम इति ॥ १ ॥

devāsura ha vai yatra saṁyetire ubhaye prājāpatyāstaddha devā
udgīthamājahuranenainānabhibhaviṣyāma iti ॥ 1 ॥

On the occasion when the devās and the asuras, both born of prājāpati, fought each other, the devās took on udgītha (for anushtana or religious practice) 'with this we shall suppress these.'

The story and its purpose

BB 20

देवासुराः देवाश्च असुराश्च ; देवाः दीव्यतेर्द्योतनार्थस्य शास्त्रोद्भासिता इन्द्रियवृत्तयः ; असुराः तद्विपरीताः स्वेष्टेवासुषु विष्वग्विषयासु प्राणनक्रियासु रमणात् स्वाभाविक्यः तमआत्मिका इन्द्रियवृत्तय एव ; ह वै इति पूर्ववृत्तोद्भासकौ निपातौ ; यत्र यस्मिन्निमित्ते इतरेतरविषयापहारलक्षणे संयेतिरे, सम्पूर्वस्य यततेः सङ्ग्रामार्थत्वमिति, सङ्ग्रामं कृतवन्त इत्यर्थः । शास्त्रीयप्रकाशवृत्त्यभिभवनाय प्रवृत्ताः स्वाभाविक्यस्तमोरूपा इन्द्रियवृत्तयः असुराः, तथा तद्विपरीताः शास्त्रार्थविषयविवेकज्योतिरात्मानः देवाः स्वाभाविकतमोरूपासुराभिभवनाय प्रवृत्ताः इति अन्योन्याभिभवोद्भवरूपः सङ्ग्राम इव, सर्वप्राणिषु प्रतिदेहं देवासुरसङ्ग्रामो अनादिकालप्रवृत्त इत्यभिप्रायः । स इह श्रुत्या आख्यायिकारूपेण धर्माधर्मोत्पत्तिविवेकविज्ञानाय कथ्यते प्राणविशुद्धिविज्ञानविधिपरतया ।

devāsuraḥ devāśca asuraśca ; devāḥ dīvyaterdyotanārthasya śāstrobhāsītā indriyavṛttayaḥ ; asuraḥ tadviparītāḥ sveṣṭveāsuṣu viṣvagviṣayaṣu prāṇanakriyāsu ramaṇāt svābhāvikyāḥ tamaātmikā indriyavṛttaya eva ; ha vai iti pūrvavṛttodbhāsakau nipātau ; yatra yasminnimite

itaretaraviṣayāpahāralakṣaṇe saṃyetire, sampūrvasya yatateḥ saṅgrāmārthatvamiti,
 saṅgrāmaṃ kṛtavanta ityārthaḥ | śāstrīyaparakāśavṛttyabhibhavanāya pravṛttāḥ
 svābhāvikyastamorūpā indriyavṛttayaḥ asurāḥ, tathā tadviparītāḥ
 śāstrārthaviṣayavivekajyotirātmānaḥ devāḥ svābhāvikatamorūpāsuraḥ abhibhavanāya pravṛttāḥ iti
 anyonyābhibhavodbhavarūpaḥ saṅgrāma iva, sarvaprāṇiṣu pratidehaṃ devāsurasāṅgrāmo
 anādikālapravṛtta ityabhiprāyaḥ | sa iha śrutyā ākhyāyikārūpeṇa
 dharmādharmotpattivivekavijñānāya kathyate prāṇaviśuddhivijñānavidhiparatayā |

The phrase 'devāsuraḥ' means devās and asuras.-The term 'devā' is derived from the root 'dio' which means to shine'. Hence the word devās stands for the acts (vrittis) of sense-organs illuminated by the scriptures. Opposed to them are the asuras etymologically explained as 'āsuṣu ramaṇāte' which means they are drawn to the actions of life force (prāṇa) on the objects around them. Their acts are inherently (svabhava) of the nature of darkness (tamas or ignorance). The particles "ha vai" are indicative of past events. On the occasion, on which account, these two sets of beings fought with each other; the root 'grāma' with the prefix "saṅ" signifies fighting. Hence 'saṅgrāma' means fought.

Asuras are acts (or inclinations or vrittis) of sense organs. They have tamasic nature and are desirous of dominating the good (satvik) inclinations lit up by scriptural knowledge. On the opposite side are the devās who constantly think about scriptures and desire to dominate the tamasic asuras. This struggle to dominate is like a fight —devāsuraḥ saṅgrāma — and has been going on in every creature for eternity (anadi). Such is the sense of the text. It is this war that is described here, in the form of a story (ākhyāyikārūpeṇa), to teach discrimination between what should be done (Dharma) and what should not be done (Adharma), and to teach the understanding that prāṇa is pure.

Footnotes:

1. The word 'prāṇakriyāsu' would have been better than the 'prāṇanakriyāsu' in printed versions, which yields the simple meaning of prāṇa's transactions.
2. The functioning of sense organs in their own nature is called 'asu'. These acts (vrittis) of the nature of ignorance (tamas) are aptly regarded asuras. Such character is not in devās which are vrittis lit up by sastras.
3. The two are opposed, each one trying to suppress the other to advance their being , which is the reason for the warfare between them.
4. Dharma begins with the withdrawal of senses from objects; and sin (papa) is for the senses to be absorbed in objects.
5. To establish that prāṇa (life force) is pure the functioning of senses is discussed here.

Deities took to meditation on udgītha

अतः उभयेऽपि देवासुराः, प्रजापतेरपत्यानीति प्राजापत्याः — प्रजापतिः कर्मज्ञानाधिकृतः पुरुषः, 'पुरुष एवोक्थमयमेव महान्प्रजापतिः' (ऐ. आ. २ । १ । २) इति श्रुत्यन्तरात् ; तस्य हि शास्त्रीयाः स्वाभाविक्यश्च करणवृत्तयो विरुद्धाः अपत्यानीव, तदुदभवत्वात् । तत् तत्र उत्कर्षापकर्षलक्षणनिमित्ते ह देवाः उदगीथम् Lea कर्म आजहुः आहतवन्तः ; तस्यापि केवलस्य आहरणासम्भवात् ज्योतिष्टोमाद्याहतवन्त इत्यभिप्रायः । तत्किमर्थमाजहुरिति, उच्यते — अनेन कर्मणा एनान् असुरान् अभिभविष्याम इति एवमभिप्रायाः सन्तः ॥ यदा च तदुदगीथं कर्म आजिहीर्षवः, तदा —

ataḥ ubhaye'pi devāsurāḥ, prajāpaterapatyānīti prājāpatyāḥ — prajāpatiḥ karmajñānādhikṛtaḥ puruṣaḥ, 'puruṣa evokthamayameva mahānprajāpatiḥ' (ai. ā. 2 । 1 । 2) iti śrutyantarāt ; tasya hi śāstrīyāḥ svābhāvīkyasca karaṇavṛttayo viruddhāḥ apatyānīva, tadudbhavatvāt । tat tatra utkarṣāpakarṣalakṣaṇanimitte ha devāḥ udgītham udgīthabhaktyupalakṣitamaudgātraṃ karma ājahruḥ āhṛtavantaḥ ; tasyāpi kevalasya āharaṇāsambhavāt jyotiṣṭomādyāhṛtavanta ityabhiprāyaḥ । tatkimarthamājhruriti, ucyate — anena karmaṇā enān asurān abhibhaviṣyāma iti evamabhiprāyāḥ santaḥ ॥ yadā ca tadudgītham karma ājihīrṣavaḥ, tadā —

Thus, both these - devās and asuras - born of Prajapati are his children. Here Prajapati stands for the person capable of performing acts and acquiring knowledge. He does so in accordance with the Sruti declaring that 'The Person himself is Uktha, he is Mahan, he is Prajapati' (Ai A 2.1.2). His sense organs act in two ways - in accordance with the scriptures (sastriya), and in accordance with their own nature (svabhava not following sastra). Aren't they born from him, and thus are called his children?

With each other's (position) rising and falling [1] in the fight, the devās took to (adopted the work prescribed in) udgītha [2]. The term udgītha indirectly indicates the functions of the priest (udgātr); and there again, inasmuch as it may not be possible to undertake all functions of that priest, what is meant is that they took to perform acts (sacrifices) such as the Jyotistoma and the like.

The next sentence explains for what purpose they took away the said functions. They thought that with this i.e. by means of this act (of the sacrifice) we shall suppress these asuras.

Footnotes:

1. As they are born of Prajapati.
2. Through his karma and upāsana, he has achieved the high position of Prajapati.
3. In this fight one side maybe up and the other down, and the positions may get reversed later.
4. The term 'udgītha' indirectly indicates the functions of the udgītha priest ; and there again, inasmuch as it cannot be possible to take away these functions of that one priest alone, what is meant is that they took away all such acts (sacrifices) as the Jyotistoma and the like.
5. The act or karma of udgātr priest is not independent as it is always a part of a sacrifice. So, acceptance of the act means the associated sacrifices such as Jyotistoma are also accepted. In this khanda, it will be said that Omkara, a part of udgita, should be

meditated as life force (prāṇa) and sun (Aditya). As this particular udgita is joined to udgātṛ karma, it should be taken as referring to the sacrifices Jyotistoma etc.

Chāndogya Upaniṣad 1.2.2

ते ह नासिक्यं प्राणमुद्गीथमुपासाञ्चक्रिरे तं हासुराः पाप्मना विविधुस्तस्मात्तेनोभयं जिघ्रति सुरभि च दुर्गन्धि च पाप्मना ह्येष विद्धः ॥ २ ॥

te ha nāsikyam prāṇamudgīthamupāsāñcakrīre taṃ hāsuraḥ pāpmanā
vividhustasmātenobhayaṃ jighrati surabhi ca durgandhi ca pāpmanā hyeṣa vidhah ॥ 2 ॥

They meditated upon the breath-in-the-nose (nasal breath) as udgītha. The asuras assaulted it with evil. Hence with it comes smells both good smelling and foul smelling, for it has been wounded with evil.

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ते ह देवाः नासिक्यं नासिकायां भवं प्राणं चेतनावन्तं घ्राणम् उद्गीथकर्तारम् उद्गातारम् उद्गीथभक्त्या उपासाञ्चक्रिरे उपासनं कृतवन्त इत्यर्थः ; नासिक्यप्राणदृष्ट्या उद्गीथाख्यमक्षरमोङ्कारम् उपासाञ्चक्रिरे इत्यर्थः । एवं हि प्रकृतार्थपरित्यागः अप्रकृतार्थोपादानं च न कृतं स्यात् — 'खल्वेतस्याक्षरस्य' इत्योङ्कारो हि उपास्यतया प्रकृतः । ननु उद्गीथोपलक्षितं कर्म आहतवन्त इत्यवोचः ; इदानीमेव कथं नासिक्यप्राणदृष्ट्या उद्गीथाख्यमक्षरमोङ्कारम् उपासाञ्चक्रिरे इत्यात्थ ? नैष दोषः ; उद्गीथकर्मण्येव हि तत्कर्तृप्राणदेवतादृष्ट्या उद्गीथभक्त्यवयवश्च ओङ्कारः उपास्यत्वेन विवक्षितः, न स्वतन्त्रः ; अतः तादर्थ्येन कर्म आहतवन्त इति युक्तमेवोक्तम् । तम् एवं देवैर्वृतमुद्गातारं ह असुराः स्वाभाविकतमआत्मानः ज्योतीरूपं नासिक्यं प्राणं देवं स्वकीयेन पाप्मना अधर्मासङ्गरूपेण विविधुः विद्धवन्तः, संसर्गं कृतवन्त इत्यर्थः । स हि नासिक्यः प्राणः कल्याणगन्धग्रहणाभिमानासङ्गाभिभूतविवेकविज्ञानो बभूव ; स तेन दोषेण पाप्मसंसर्गो बभूव ; तदिदमुक्तमसुराः पाप्मना विविधुरिति । यस्मादासुरेण पाप्मना विद्धः, तस्मात् तेन पाप्मना प्रेरितः प्राणः दुर्गन्धग्राहकः प्राणिनाम् । अतः तेन उभयं जिघ्रति लोकः सुरभि च दुर्गन्धि च, पाप्मना हि एषः यस्मात् विद्धः । उभयग्रहणम् अविवक्षितम् — 'यस्योभयं हविरार्तिमाच्छति' (तै. ब्रा. ३ । ७ । १) इति यद्वत् ; 'यदेवेदमप्रतिरूपं जिघ्रति' (बृ. उ. १ । ३ । ३) इति समानप्रकरणश्रुतेः ॥

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te ha devāḥ nāsikyam nāsikāyāṃ bhavaṃ prāṇam cetanāvantaṃ ghrāṇam [1] udgīthakartāram udgātāram udgīthabhaktyā upāsāñcakrīre upāsanam kṛtavanta ityarthaḥ ; nāsikyaprāṇadrṣṭyā udgīthākhyamakṣaramoṅkāram upāsāñcakrīre ityarthaḥ । evaṃ hi prakṛtārthaparitāyāgaḥ aprakṛtārthopādānaṃ ca na kṛtaṃ syāt — 'khalvetasyākṣarasya' ityonkāro hi upāsyatayā prakṛtaḥ । nanu udgīthopalakṣitaṃ karma āhṛtavanta ityavocaḥ ; idānīmeva [2] katham nāsikyaprāṇadrṣṭyā udgīthākhyamakṣaramoṅkāram [3] upāsāñcakrīra ityāttha ? naiṣa doṣaḥ ; udgīthakarmanyeva hi tatkartṛprāṇadevatādrṣṭyā udgīthabhaktyavayavaśca [4] oṅkāraḥ upāsyatvena vivakṣitaḥ, na svatantraḥ ; ataḥ tādarthyaena karma āhṛtavanta iti yuktamevoktam । tam evaṃ devairvṛtamudgātāram ha asurāḥ svābhāvikatamaātmānaḥ jyotīrūpaṃ nāsikyam prāṇam devaṃ svakīyena [5] pāpmanā adharmāsaṅgarūpeṇa vividhuḥ viddhavantāḥ, saṃsargaṃ kṛtavanta ityarthaḥ । sa hi nāsikyaḥ prāṇaḥ

kalyāṇagandhagrahaṇābhīmānāsaṅgābhībhūtavivekavijñāno babhūva ; sa tena doṣeṇa pāpmasaṃsargī babhūva ; tadidamuktamasurāḥ pāpmanā vividhuriti | yasmādāsūreṇa pāpmanā viddhaḥ, tasmāt tena pāpmanā preritaḥ prāṇaḥ [6] durgandhagrāhakaḥ [7] prāṇinām | ataḥ tena ubhayaṃ jighrati lokaḥ surabhi ca durgandhi ca, pāpmanā hi eṣaḥ yasmāt viddhaḥ | ubhayaagrahaṇam avivakṣitam — ‘yasyobhayaṃ havirārtimārcchati’ (tai. brā. 3 | 7 | 1) iti yadvat ; ‘yadevedamapratirūpaṃ jighrati’ (br. u. 1 | 3 | 3) iti samānaprakaraṇaśruteḥ ||

Breath-in-the-nose is contaminated

Upon taking on the udgītha act (sacrifice), the devās meditated upon the nasal breath. Through the vital force (primary prāṇa) which is of the nature of consciousness which also manifests in the olfactory organ [8] they mediated on the udgītha performer and the priest using the udgītha part [9]. In other words, through the view (dristi) of nasal breath they meditated on the Om syllable as symbolizing the whole udgītha. When this meaning is taken the context becomes preserved and the introduction of extraneous topic is avoided. The phrase “khalvetasyākṣarasya’ (this symbol's meaning) indicates this syllable Om itself as the object of meditation in this context.

Objection: You have declared (the sense of the previous text to be) that the devās took to the act (karma) related to the udgītha [10]. How is it, then, that now you say that they meditated upon the syllable Om [11] in the form of the nasal breath?

Answer: That is not contradictory. What is meant is that in udgita karma, from the viewpoint of the kartru, which is prāṇa devata here, the syllable Om which is a part of the udgītha should be meditated upon and not independently by itself. Being so, it is only right to say that 'they took to the act (sacrifice)' for the purpose of the said meditation [12].

When the devās had thus selected their udgātṛ priest, the ignorance-natured asuras assaulted the luminous deity of the nasal breath with evil. *That is, they contaminated it with attachment (abhimāna) to evil arising out of themselves. There upon the deity of the nasal breath had its wisdom suppressed by the feeling of attachment in the form of the superimposed notion that the perception of sweet smell belongs to itself. Through this contact, the deity became contaminated with evil.* This is what is meant by the assertion that 'the asuras wounded it with evil'.

Because the said nasal breath has been assaulted with evil, among living beings the life-breath in the nose has become urged by that evil to apprehend foul smell. It is for this reason that people smell what is good-smelling and also what is foul-smelling [13], for it has been wounded with evil.

No significance attaches to the term 'both', as in the case of the Tai. Br 3.7.1 text - 'If both offering materials (for a karma) become spoilt etc' (the meaning being - the offering material is spoiled and not only two). So in the present context, though it is only the apprehension of foul

smell [14] that is due to the contact of evil, yet the text speaks of 'both'. Note the good smell is not due to the contact of evil [15]. That such is the sense is clear also from a text found in a similar context (in the Br.U 1.3.3), which says, 'When one does perceive improper smell, it is due to that evil' [16].

Footnotes:

1. This version with 'prāṇaṃ cetanāvantaṃ ghrāṇam' is A|| and Va||. There Aa|| version has 'prāṇaghrāṇam'.
2. The Va|| and A|| versions have 'idānīmevam'.
3. Some versions do not have 'udgīthākhyamakṣaram'.
4. The 'ca' in the end is not necessary in 'udgīthabhaktyavayavaśca'.
5. Instead of 'svakīyena' other versions have 'svena' or 'sthotvena'. SSS book has the latter.
6. Va|| version has 'ghrāṇaprāṇaḥ'.
7. Va|| and A|| versions have 'durgandhigrāhakaḥ' (i instead of a).
8. Chetanarupa means devatarupa. (From Hari Patha: The main prāṇa or the vital life force is one always referenced in singular and is masculine gender. The other prāṇas in the sense organs are derived and spoken in plural and of feminine gender.)
9. Here, prāṇa is taken to be the udgita kartru; and from this viewpoint upāsana is being done. This will be made clearer in the next section off bhāṣya. upāsana is not on nasal breath; it is on the Omkara in this context. It is incite to take nasal breath as the udgita. See BSBh 4.1.6.
10. Earlier it was said 'idānīmeva' (as in Va|| and Aa|| versions). How can one now say Omkara upāsana is done through the viewpoint of nasal breath?
11. It should be taken as the word Omkara (akshara) denoting the name of Udgita as is clear in Va|| and A|| versions (the same is the meaning implied in Aa|| version as well).
12. The Omkara upāsana.
13. In Va|| and A|| versions, the 'durgandhagrāhakaḥ' means foul smelling.
14. The only meaning here is - it smells things that are foul smelling (but good is seen in the basal or normal only after the foul is seen).
15. See Shabara Bhāṣya 6.4.23. If one set of offering materials (havis) is made impure by crow etc., there are amends to remove defects. If 'both' sets have defects, there are amends and they are not considered 'two', however, as determined in mimamsa.
16. Bṛhadāraṇyaka does not talk about good smell at all.

Meditation from the viewpoint of speech and the rest

Chāndogya Upaniṣad 1.2.3

अथ ह वाचमुद्गीथमुपासाञ्चक्रिरे तां हासुराः पाप्मना विविधुस्तस्मात्तयोभयं वदति सत्यं चानृतं च पाप्मना ह्येषा विद्धा ॥ ३ ॥

atha ha vācamudgīthamupāsāñcākrire tāṃ hāsuraḥ pāpmanā vividhustasmāttayobhayam
vadati satyam cāṅṛtam ca pāpmanā hyeṣā viddhā ॥ 3 ॥

Then they meditated upon speech as udgītha. The asuras assaulted this with evil; hence one speaks both what is true and also what is untrue; because it is assaulted with evil.-(3)

Chāndogya Upaniṣad 1.2.4

अथ ह चक्षुरुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं पश्यति दर्शनीयं चादर्शनीयं च
पाप्मना ह्येतद्विद्धम् ॥ ४ ॥

atha ha cakṣurudgīthamupāsāñcākrire taddhāsuraḥ pāpmanā vividhustasmāttanobhayam
paśyati darśanīyam cādarśanīyam ca pāpmanā hyetadviddham ॥ 4 ॥

Then they meditated upon the eye as udgītha. The asuras assaulted it with evil; hence one sees both what is sightly and ghaṣtly (not deserving of been seen); because it is assaulted with evil. (4)

Chāndogya Upaniṣad 1.2.5

अथ ह श्रोत्रमुद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं शृणोति श्रवणीयं चाश्रवणीयं च
पाप्मना ह्येतद्विद्धम् ॥ ५ ॥

atha ha śrotramudgīthamupāsāñcākrire taddhāsuraḥ pāpmanā vividhustasmāttanobhayam
śṛṇoti śraṇīyam cāśraṇīyam ca pāpmanā hyetadviddham ॥ 5 ॥

Then, they meditated upon the ear as udgītha. The asuras assaulted it with evil; hence one hears both what is agreeable to hear and what is disagreeable to hear ; because it is assaulted with evil. (5)

Chāndogya Upaniṣad 1.2.6

अथ ह मन उद्गीथमुपासाञ्चक्रिरे तद्धासुराः पाप्मना विविधुस्तस्मात्तेनोभयं सङ्कल्पते सङ्कल्पनीयं
चासङ्कल्पनीयं च पाप्मना ह्येतद्विद्धम् ॥ ६ ॥

atha ha mana udgīthamupāsāñcākrire taddhāsuraḥ pāpmanā vividhustasmāttanobhayam
saṅkalpate saṅkalpanīyam cāsaṅkalpanīyam ca pāpmanā hyetadviddham ॥ 6 ॥

Then they meditated upon mind as udgītha. The asuras assaulted this with evil; hence one conceives both what should be conceived and what should not be conceived; because it is assaulted - with evil. (6)

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मुख्यप्राणस्य उपास्यत्वाय तद्विशुद्धत्वानुभवार्थः अयं विचारः श्रुत्या प्रवर्तितः । अतः चक्षुरादिदेवताः क्रमेण विचार्य आसुरेण पाप्मना विद्धा इत्यपोहयन्ते । समानमन्यत् — अथ ह वाचं चक्षुः श्रोत्रं मन इत्यादि । अनुक्ता अप्यन्याः त्वग्रसनादिदेवताः द्रष्टव्याः, 'एवमु खल्वेता देवताः पाप्मभिः' (बृ. उ. १ । ३ । ६) इति श्रुत्यन्तरात् ॥

mukhyaprāṇasya upāsyatvāya tadviśuddhatvānubhavārthaḥ ayaṃ vicāraḥ śrutyā pravartitaḥ ।
ataḥ cakṣurādidevatāḥ krameṇa vicārya āsureṇa pāpmanā vidhā ityapohyante ।
samānamanyat — atha ha vācaṃ cakṣuḥ śrotraṃ mana ityādi । anuktā apyanyāḥ
tvagrāsanaḍidevatāḥ draṣṭavyāḥ, 'evamu khalvetā devatāḥ pāpmabhiḥ' (br. u. 1 । 3 । 6) iti
śrutyantarāt ॥

Meditation from the viewpoint of breath-in-the-mouth (main prana)

BB 23

To establish that the primary vital force (mukhya prāṇa [1] or the 'breath in the mouth') is the object of meditation and that it is pure, the Sruti introduces this discussion (vicara). With this view, the presiding deities of the eye and other organs (of perception) are discussed in due order and then discarded on the ground of their being assaulted with evil by the asuras [2]. All the rest of it is as in the preceding text [3]. They meditated upon — speech, the eye, the ear, the mind. Those organs that are not actually named here such as the organs of touch, taste and so forth should also be understood to be included [4]. This aligns with another Sruti Br.U 1.3.6 - "Thus have all these deities been assaulted with evil." (3-6).

Notes:

1. From the viewpoint of primary prāṇa, the udgītha is taken as upasya, the object meditated upon here. It is clearly stated in the previous Bhasya part.
2. In both Bṛhadāraṇyaka and Chāndogya Upaniṣads, it is said prāṇa should be meditated as pure. Even so, these two upāsanas are different, as discussed in BSBh 3.3.7.
3. So, these do not need a separate commentary.
4. Together these verses establish that the main prāṇa is the only pure prāṇa.

Chāndogya Upaniṣad 1.2.7

अथ ह य एवायं मुख्यः प्राणस्तमुद्गीथमुपासाञ्चक्रिरे तं हासुरा ऋत्वा विदध्वंसुर्यथाश्मानमाखणमृत्वा विध्वं
सेतैवम् ॥ ७ ॥

atha ha ya evāyaṃ mukhyaḥ prāṇastamudgīthamupāsāñcakraire taṃ hāsuraḥ ṛtvā
vidadhvaṃsuryathāśmānamākhaṇamṛtvā vidhvaṃ setaivam ॥ 7 ॥

Then they meditated upon the primary vital force as udgītha. When the asuras approached it, they were smashed; just as a ball of mud hitting against a rock gets crushed. (7)

Asuras getting smashed by breath-in-the-mouth

BB 24

आसुरेण पाप्मना विद्धत्वात् प्राणादिदेवताः अपोहय, अथ अनन्तरम्, ह, य एवायं प्रसिद्धः, मुखे भवः मुख्यः प्राणः, तम् उद्गीथम् उपासाञ्चक्रिरे, तं ह असुराः पूर्ववत् ऋत्वा प्राप्य विद्ध्वंसुः विनष्टाः, अभिप्रायमात्रेण, अकृत्वा किञ्चिदपि प्राणस्य ; कथं विनष्टा इति, अत्र दृष्टान्तमाह — यथा लोके अश्मानम् आखणम् — न शक्यते खनितुं कुद्दालादिभिरपि, टङ्केश्च छेतुं न शक्यः अखनः, अखन एव आखणः, तम् — ऋत्वा सामर्थ्यात् लोष्टः पांसूपिण्डः, श्रुत्यन्तराच्च — अश्मनि क्षिप्तः अश्मभेदनाभिप्रायेण, तस्य अश्मनः किञ्चिदप्यकृत्वा स्वयं विद्ध्वंसेत विदीर्येत — एवं विद्ध्वंसुरित्यर्थः । एवं विशुद्धः असुरैरधर्षितत्वात् प्राणः इति ॥

āsuraṇa pāpmanā viddhatvāt prāṇādidevatāḥ [1] apohya, atha anantaram, ha, ya evāyaṃ prasiddhaḥ, mukhe bhavaḥ mukhyaḥ prāṇaḥ, tam udgītham upāsāñcakrire, taṃ ha asurāḥ pūrvavat ṛtvā prāpya vidadhvaṃsuḥ vinaṣṭāḥ, abhiprāyamātreṇa, akṛtvā kiñcidapi prāṇasya ; katham vinaṣṭā iti, atra drṣṭāntamāha — yathā loke aśmānam ākhaṇam — na śakyate khanitum kuddālādibhirapi, taṅkaīśca chettum na śakyaḥ akhanaḥ [2], akhana eva ākhaṇaḥ, tam — ṛtvā sāmartyāt loṣṭaḥ pāmsupiṇḍaḥ, śrutyantārācca — aśmani kṣiptaḥ aśmabhedanābhiprāyeṇa, tasya aśmanaḥ kiñcidapyakṛtvā svayaṃ vidhvaṃseta vidīryeta — evaṃ vidadhvaṃsurityarthaḥ । evaṃ viśuddhaḥ asurairadharsitatvāt prāṇaḥ iti [3]॥

BB 24

Having discarded the deities of the olfactory and other

organs on account of them being assaulted by the asuras, the devās, thereafter, meditated upon that primary vital force ('breath which is in the mouth') as udgītha. As before, the asuras approached this breath also (for assaulting it) but on approaching it they were smashed. That is, they perished through the mere intention (of assaulting the breath). In answer to the question of how without having done anything to the breath, were they smashed, the text supplies an illustration. In the ordinary world, when a rock or solid piece of stone that cannot be dug into (akhanaḥ) with spades, pickaxes etc., is hit by a clod of earth, with the intention of breaking the stone, it is shattered and the stone is not damaged. Similarly, the asuras perished when they approached the breath in the mouth (with the intention of piercing it). (7)

Footnotes:

1. Many versions have 'ghrāṇādidevatāḥ' instead of 'prāṇādidevatāḥ'.
2. Many versions have the word 'akhanaḥ' missing but is needed.
3. Some versions have the last phrase in the next section; but it is better this way (as above in this version).
4. The word akhanaḥ means that which cannot be cut with a pickaxe or machete. The self-affix indicates it is the hardest of the hard.
5. When a mud ball hits such a hard rock, it gets crushed into powder.
6. In samāna-prakriya Bṛhadāraṇyaka sentence 1.3.7, the word 'loṣṭa' appears.

Benefits of meditation on prana

Chāndogya Upaniṣad 1.2.8

यथाश्मानमाखणमृत्वा विध्वंसत एवं हैव स विध्वंसते य एवंविदि पापं कामयते यश्चैनमभिदासति स एषोऽश्माखणः ॥ ८ ॥

yathāśmānamākhaṇamṛtvā [1] vidhvaṃsata evaṃ haiva sa vidhvaṃsate ya evaṃvidi pāpaṃ kāmayate yaścainamabhidāsati sa eṣo'śmākhaṇaḥ ॥ 8 ॥

Thus, just as (the clod of earth) striking a solid piece of stone is destroyed, so also one who wishes ill to the knower (of this science) is destroyed, as also one who injures him. For, he is a solid piece of stone. (8)

BB 25

एवंविदः प्राणात्मभूतस्य इदं फलमाह — यथाश्मानमिति । एष एव दृष्टान्तः ; एवं हैव स विध्वंसते विनश्यति ; कोऽसाविति, आह — य एवंविदि यथोक्तप्राणविदि पापं तदनर्हं कर्तुं कामयते इच्छति यश्चापि एनम् अभिदासति हिनस्ति प्राणविदं प्रति आक्रोशताडनादि प्रयुङ्क्ते, सोऽप्येवमेव विध्वंसत इत्यर्थः ; यस्मात् स एष प्राणवित् प्राणभूतत्वात् अश्माखण इव अश्माखणः अधर्षणीय इत्यर्थः ।

evaṃvidiḥ prāṇātmabhūtasya idaṃ phalamāha — yathāśmānamiti । eṣa eva dr̥ṣṭāntaḥ ; evaṃ haiva sa vidhvaṃsate vinaśyati ; ko'sāviti, āha — ya evaṃvidi yathoktaprāṇavidī pāpaṃ tadanarhaṃ kartuṃ kāmayate icchati yaścāpi enam abhidāsati hinasti prāṇavidam̐ prati ākrośatāḍanādi prayuṅkte, so'pyevameva vidhvaṃsata ityarthaḥ ; yasmāt sa eṣa prāṇavit prāṇabhūtatvāt aśmākhaṇa iva aśmākhaṇaḥ adharṣaṇīya ityarthaḥ ।

No evil touches a meditator of prana

Śruti describes the result that accrues to one who knows this essential character of the breath (prāṇa svarupa [2]). Just as the illustration “striking etc...”. So he is crushed. Who? One who wishes ill, what is not deserved, to the person who knows the breath as described above (prāṇa upāsaka [3]) as also one who injures and harms him. That is one who does such acts against the prāṇa upāsaka as abusing, assaulting and the like - such one is also crushed in the same way (as the clod of earth). The reason for this lies in the fact that a prāṇa upāsaka is life-breath itself, much like a rock, not injurable [4].

Footnotes:

1. Aa|| version differs in that it starts with ‘evam’ which is not found in Bhasya start and other versions.
2. Aa|| version has a prior sentence as ‘evam asuddhah asurairadharshitatvaat pranah iti’ which means - one who understands that prāṇa did not get into danger with asuras and who is prāṇa-svarupa himself. Thus, the context pertains to the one who obtained prāṇa sakshatkara being a prāṇa-upāsaka. See BrUBh 1.3.9 (67). 1.3.28 (96).
3. The attainment of prāṇa sakshatkara means that one is not an object for asuras and thinks that he is of the nature of pure prāṇa. (From Hari patha: chitta shuddhi)

4. Therefore, no one will bother the breath in the mouth or the main prāṇa.

BB 26

ननु नासिक्योऽपि प्राणः वाय्वात्मा, यथा मुख्यः ; तत्र नासिक्यः प्राणः पाप्मना विद्धः — प्राण एव सन् , न मुख्यः — कथम् ? नैष दोषः ; नासिक्यस्तु स्थानकरणवैगुण्यात् असुरैः पाप्मना विद्धः, वाय्वात्मापि सन् ; मुख्यस्तु तदसम्भवात् स्थानदेवताबलीयस्त्वात् न विद्ध इति श्लिष्टम् — यथा वास्यादयः शिक्षावत्पुरुषाश्रयाः कार्यविशेषं कुर्वन्ति, न अन्यहस्तगताः, तद्वत् दोषवद्घाणसचिवत्वाद्विद्धा घ्राणदेवता, न मुख्यः ॥

nanu nāsikyo'pi prāṇaḥ vāyvātmā, yathā mukhyaḥ; tatra nāsikyaḥ prāṇaḥ pāpmanā viddhaḥ — prāṇa eva san , na mukhyaḥ — katham ? naiṣa doṣaḥ ; nāsikyastu sthānakaraṇavaigunṇyāt [1] asuraiḥ pāpmanā viddhaḥ, vāyvātmāpi san ; mukhyastu tadasambhavāt [2] sthānadevatābālīyastvāt na viddha iti śliṣṭam — yathā vāsyādayaḥ śikṣāvātpuruṣāśrayāḥ kāryaviśeṣaṃ kurvanti, na anyahastagatāḥ, tadvat doṣavaddhrāṇasacivatvādviddhā ghrāṇadevatā, na mukhyaḥ [3] ॥

Differences between breaths in mouth and nose

BB 26

Objection: The breath in the nose also is of the nature of air, just like the breath in the mouth. How then is it that the breath in the nose was assaulted by evil, and not the breath in the mouth, though both are breath?

Answer: There is no force in this objection. It is only right that the breath in the nose, even though of the nature of air, was pierced on account of the defective character of its location and organ. Yet, the breath in the mouth was not so pierced, by reason of the strength of its location [4] and deity; just as such implements as the axe and the like accomplish good work only when handled by well-trained men, and not when handled by other men. The deity of the nose was pierced because of the defective character of the nose, its substratum, not so the breath in the mouth.

Footnotes:

1. The phrase 'asuraiḥ pāpmanā' in Va|| and A|| versions (as here) is not necessary.
2. The word 'tadasambhavāt' as here and in My|| Va|| accords with the explanation.
3. The word 'mukhyā' is better than 'mukhyaḥ'
4. The defect in the organ based on its location.

Chāndogya Upaniṣad 1.2.9

नैवैतेन सुरभि न दुर्गन्धि विजानात्यपहतपाप्मा ह्येष तेन यदश्नाति यत्पिबति तेनेतरान्प्राणानवति एतमु एवान्ततोऽवित्त्वोत्क्रामति व्याददात्येवान्तत इति ॥ ९ ॥

naivaitena surabhi na durgandhi vijānātyapahatapāpmā hyeṣa tena yadaśnāti yatpibati tenetarānprāṇānavati etamu evāntato'vittvotkrāmati vyādadātyevāntata iti ॥ 9 ॥

By this, verily, one cognises not what is good-smelling, nor what is foul smelling. Indeed, it has destroyed evil. Hence it is that whatever one eats or drinks, through this, one nourishes the other breaths. In the end, not obtaining this, the rest go out. That is why one opens the mouth at the end. (9)

Breath-in-the-mouth is sinless

BB 27

यस्मान्न विद्धः असुरैः मुख्यः, तस्मात् नैव एतेन सुरभि न दुर्गन्धि च विजानाति लोकः ; घ्राणेनैव तदुभयं विजानाति ; अतश्च पाप्मकार्यादर्शनात् अपहतपाप्मा अपहतः विनाशितः अपनीतः पाप्मा यस्मात् सोऽयमपहतपाप्मा हि एषः, विशुद्ध इत्यर्थः ।

yasmāna viddhaḥ asuraiḥ mukhyaḥ, tasmāt naiva etena surabhi na durgandhi ca vijānāti [1] lokaḥ ; ghrāṇenaiva tadubhayaṃ vijānāti ; ataśca pāpmakāryādarśanāt apahatapāpmā apahataḥ vināśitaḥ apanītaḥ pāpmā yasmāt so'yamapahatapāpmā hi eṣaḥ, viśuddha ityarthaḥ ।

Inasmuch as the breath in the mouth was not assaulted by the asuras, it does not cognise good-smells and foul-smells. That is, people do not apprehend either of these two. Thus, inasmuch as the effect of evil is not perceived, it follows that it has destroyed evil i.e. it has removed and discarded evil.

Footnotes:

1. Va|| and A|| versions have lokaḥ and it is also there in A|| at the end. Both versions work.

BB 28

यस्माच्च आत्मम्भरयः कल्याणाद्यासङ्गवत्त्वात् घ्राणादयः — न तथा आत्मम्भरिमुख्यः ; किं तर्हि ? सर्वार्थः ; कथमिति, उच्यते — तेन मुख्येन यदश्नाति यत्पिबति लोकः तेन अशितेन पीतेन च इतरान् प्राणान् घ्राणादीन् अवति पालयति ; तेन हि तेषां स्थितिर्भवतीत्यर्थः ; अतः सर्वम्भरिः प्राणः ; अतो विशुद्धः । कथं पुनर्मुख्याशितपीताभ्यां स्थितिः इतरेषां गम्यत इति, उच्यते — एतमु एव मुख्यं प्राणं मुख्यप्राणस्य वृत्तिम्, अन्नपाने इत्यर्थः, अन्ततः अन्ते मरणकाले अवित्त्वा अलब्ध्वा उत्क्रामति, घ्राणादिप्राणसमुदाय इत्यर्थः ; अप्राणो हि न शक्नोत्यशितुं पातुं वा ; तदा उत्क्रान्तिः प्रसिद्धा घ्राणादिकलापस्य ; दृश्यते हि उत्क्रान्तौ प्राणस्याशिशिषा, यतः व्याददात्येव, आस्यविदारणं करोतीत्यर्थः ; तद्धि अन्नालाभे उत्क्रान्तस्य लिङ्गम् ॥

yasmācca ātmambharayaḥ kalyāṇādyāsaṅgavattvāt ghrāṇādayaḥ — na tathā ātmambharirmukhyaḥ ; kiṃ tarhi ? sarvārthaḥ ; kathamiti, ucyate — tena mukhyena yadaśnāti yatpibati lokaḥ tena aśitena pītena ca itarān prāṇān ghrāṇādīn avati pālayati ; tena hi teṣāṃ sthītirbhavātītyarthaḥ ; ataḥ sarvambhariḥ prāṇaḥ ; ato viśuddhaḥ । katham punarmukhyāśitapītabhyāṃ sthītiḥ itareṣāṃ [1] gamyata iti, ucyate — etamu eva mukhyaṃ prāṇaṃ mukhyaprāṇasya vṛttim , annapāne ityarthaḥ, antataḥ ante maraṇakāle avittvā alabdhvā

utkrāmati, ghrāṇādiprāṇasamudāya ityārthaḥ ; aprāṇo hi na śaknotyaśītuṃ pātuṃ vā ; tadā utkrāntiḥ prasiddhā ghrāṇādikalāpasya ; dṛśyate hi utkrāntau prāṇasyāśīśā, yataḥ vyādadātyeva, āsyavidāraṇaṃ karotītyārthaḥ ; taddhi annālābhe utkrāntasya liṅgam ॥

Breath-in-the-mouth is pure

BB 28

Hence it is pure, because unlike olfactory and other breaths which support only themselves being attached to what is good and agreeable, the breath in the mouth is not so as it does not support itself alone but supports all. How? Answer: Using whatever is eaten and drunk, the breath in the mouth nourishes the other breaths, olfactory and the rest. That is, it is with this nourishment that they continue to exist. Hence the breath in the mouth is the nourisher of all, hence pure.

Question: How do you know that the continued existence of the olfactory and other breaths is due to the food and drink eaten and drunk through the breath in the mouth [2]?

Answer: Not obtaining this nourishment of the breath [3] in the mouth, at the time of death the rest of the breaths, the lot of olfactory and other breaths, go out. When one is deprived of breath, one cannot eat and drink. Hence it is well known that there follows the departure of the whole lot consisting of the olfactory and other breaths. As a matter of fact, it is seen that the vital life-breath actually hankers after food and drink at the point of departure. That is why one opens the mouth i.e., there is opening of the mouth. This absence of food (as shown by the hankering after food) is indicative of the departed breath. (9)

Footnotes:

1. The versions in Va|| and A|| have separated 'itareṣāṃ' instead of combined 'sthiṭiḥreṣāṃ'.
2. The devatas of olfactory and other breaths.
3. The nourishments are the food and drink they receive from the vrittis (functionings) of the main prāṇa, the breath in the mouth.

Chāndogya Upaniṣad 1.2.10

तं हाङ्गिरा उद्गीथमुपासाञ्चक्र एतमु एवाङ्गिरसं मन्यन्तेऽङ्गानां यद्रसः ॥ १० ॥

taṃ hāṅgirā udgīthamupāsañcakra etamu evāṅgirasam manyante'ṅgānāṃ yadrasaḥ ॥ 10 ॥

Aṅgirāsa meditated upon this as udgītha. Thus they regard it as Aṅgirāsa, as this is the essence (rasa) of the limbs (anganam). (10)

BB 29

तं ह अङ्गिराः — तं मुख्यं प्राणं ह अङ्गिरा इत्येवंगुणम् उद्गीथम् उपासाञ्चक्रे उपासनं कृतवान् , बको दाल्भ्य इति वक्ष्यमाणेन सम्बध्यते ; तथा बृहस्पतिरिति, आयास्य इति च उपासाञ्चक्रे बकः इत्येवं सम्बन्धं कृतवन्तः केचित् , एतमु एवाङ्गिरसं बृहस्पतिमायास्यं प्राणं मन्यन्ते — इति वचनात् ।

taṃ ha aṅgirāḥ [1] — taṃ mukhyaṃ prāṇaṃ ha aṅgirā ityevaṃguṇam udgītham upāsāñcakre upāsanaṃ kṛtavān , bako dālbhya iti vakṣyamāṇena sambadhyate ; tathā bṛhaspatiriti, āyāsyā iti ca upāsāñcakre bakaḥ ityevaṃ [2] sambandhaṃ kṛtavantaḥ kecit , etamu evaṅgirāsaṃ bṛhaspatimāyāsyāṃ prāṇaṃ manyante — iti vacanāt |

Breath-in-the-mouth is Aṅgirāsa: Vrittikara position

BB 29

The sense of the text is that Baka meditated viewing the main vital force as udgītha having the attribute of aṅgirā (essence of the limbs). This should be connected with (verse 13) text to come later. Some have interpreted this passage as Baka also meditating on sages Bṛhaspati and Ayāsyā (as described in verses 11 and 12 below - 'as Angiras, as Bṛhaspati, as Ayāsyā).

Footnotes:

1. Because it is pratika or symbol, the phrase should be 'taṃ hāṅgirāḥ'.
2. Here the word 'ityevaṃ' is better than 'ityeva' in Va|| version.

BB 30-

भवत्येवं यथाश्रुतासम्भवे ; सम्भवति तु यथाश्रुतम् ऋषिचोदनायामपि — श्रुत्यन्तरवत् — ' तस्माच्छतर्चिन इत्याचक्षते एतमेव सन्तम् ऋषिमपि ; तथा माध्यमा गृत्समदो विश्वामित्रो वामदेवोऽत्रिः इत्यादीन् ऋषीनेव प्राणमापादयति श्रुतिः ; तथा तानपि ऋषीन् प्राणोपासकान् अङ्गिरोबृहस्पत्यायास्यान् प्राणं करोत्यभेदविज्ञानाय — 'प्राणो ह पिता प्राणो माता' (छा. उ. ७ । १५ । १) इत्यादिवच्च । तस्मात् ऋषिः अङ्गिरा नाम, प्राण एव सन् , आत्मानमङ्गिरसं प्राणमुद्गीथम् उपासाञ्चक्रे इत्येतत् ; यत् यस्मात् सः अङ्गानां प्राणः सन् रसः, तेनासौ अङ्गिरसः ॥

bhavatyevaṃ yathāśrutāsambhave ; sambhavati tu yathāśrutam ṛṣicodanāyāmapi — śrutyantaratvat — ' tasmācchatarcina ityācakṣate etameva santam' ṛṣimapi ; tathā mādhyaṃ gr̥tsamado viśvāmitro vāmadevo'triḥ ityādīn ṛṣīneva prāṇamāpādayati śrutih ; tathā tānapi [1] ṛṣīn prāṇopāsakān aṅgirobṛhaspatyāyāsyān prāṇaṃ karotyabhedavijñānāya — 'prāṇo ha pitā prāṇo mātā' (chā. u. 7 । 15 । 1) ityādivacca । tasmāt ṛṣiḥ aṅgirā nāma, prāṇa eva san , ātmānamāṅgirasam prāṇamudgītham upāsāñcakre ityetat ; yat yasmāt saḥ aṅgānām prāṇaḥ san rasaḥ, tenāsau aṅgiraḥ ॥

Aṅgirās and other sages are the meditators here

BB 30

Such (indirect interpretation) may be considered if the natural direct meaning of the sentence is not compatible. However, the natural meaning is quite compatible even when the terms Aṅgirās and Bṛhaspati are taken as names of sages (represented as breath). We find this in another Sṛuti Ai. A 2.2.1.- 'Hence they called it sage Shatarchina' [2] with the name of the sage standing

for the breath. Rigveda also speaks of Grtsamada, Viśvāmitra, Vāmadeva, Atri and other revered sages to whom the middle-most hymns [3] were revealed, as representing breath. In the same manner, the present text (verse 10, 11 and 12) speak of the sages Aṅgirās, Bṛhaspati, Ayāsyā who are really meditators upon breath as breath itself, in order to indicate they are non-different from it. Such non-difference is shown in such passages as 'breath is father, 'breath is mother' in 7.15.1 (in this Upaniṣad [4]). (This is to be considered as tadatmyabodhaka.)

Hence the meaning of the text should be taken to be as follows. The sage named Aṅgirās, being breath itself [5], meditated upon udgītha considering it as sage Aṅgirās the breath. Because of it breath is the essence of the limbs (angas), hence this breath [6] is Aṅgirāsa.

Footnotes:

1. Here the word 'etānapi' is better than 'tānapi' as in Va|| and A||.
2. The sages who found the first mandala of the Rigveda are called Shatarchis. This prāṇa which worships for hundred years the puruṣa having the body-mind complex (karya-karana sanghata) is called Shatarchi along with the sages. Bhasya says 'ṛṣimapi', which even though is singular is to be understood as all sages, and the same is to applied to 'Atri' in the forthcoming passage.
3. The mid-hymns are those that are in between the first and the last mandalas. Because prāṇa wears (so to speak) the whole world on him, he is said as the middle sage (madhyama). Grtsamada is a sage of the second mandala of Rigveda. Because prāṇa causes discharge of retas (virility) and because satisfaction of Grtsa causes pride (mada in Sanskrit, also intoxication) prāṇa is said to be Grtsamada. Viśvāmitra is sage from the third mandala. As bhoktru or enjoyer, prāṇa has the entire universe (vishwa) as his friend (mitra). Hence prāṇa is said to be Viśvāmitra. Vāmadeva is from the fourth mandala. Because prāṇa is the bestowing (of strength, function etc) devata to speech (vak) and other organs, it is referred to as Vāmadeva. Sage Atri is from the fifth mandala. Because prāṇa protects all from sin, it is said to be Atri. The bhasya phrase 'and other sages' means the sages mentioned in the Aranyaka adhyaya second khanda (section) such as Bhāradvāja, Vāsiṣṭha et al should also be considered in this context.
4. Because prāṇa is sarvātma (in everyone, also sutrātma), it is the father, mother. Viewed this way prāṇa is also all of the sages.
5. Refers to breath in the mouth or prāṇa.
6. Aṅgirās is the name of a sage. The word can be modified as 'aṅgirāsah' (in taddhithapratyaya). Most places in Bhasya the word 'aṅgirāsah' is used except in Bṛhadāraṇyaka where "aṅgirāsam manyate' is present, and it appears bhashyakara has used the word in this sense. The Va|| version with 'tenasu aṅgirāsah' is incorrect.

Chāndogya Upaniṣad 1.2.11

तेन तं ह बृहस्पतिरुद्गीथमुपासाञ्चक्र एतमु एव बृहस्पतिं मन्यन्ते वाग्धि बृहती तस्या एष पतिः ॥ ११ ॥

tena taṃ ha bṛhaspatirudgīthamupāsāñcakra etamu eva bṛhaspatiṃ manyante vāgghi bṛhatī tasyā eṣa patiḥ ॥ 11 ॥

Bṛhaspati meditated upon this as udgītha. Thus, they regard it as Bṛhaspati, as speech is Brhati, and this is its lord (pati). (11)

Chāndogya Upaniṣad 1.2.12

तथा वाचो बृहत्याः पतिः तेनासौ बृहस्पतिः ॥

तेन तं हायास्य उद्गीथमुपासाञ्चक्र एतमु एवायास्यं मन्यन्त आस्याद्यदयते ॥ १२ ॥

tathā vāco br̥hatyāḥ patiḥ tenāsau br̥haspatiḥ ॥

tena tam hāyāsyā udgīthamupāsāñcakra etamu evāyāsyam manyanta āsyādyadayate ॥ 12 ॥

Ayāsyā meditated upon this as udgītha. Thus they regard it as Ayāsyā, as it proceeds from the āsyā (mouth). (12)

BB 31

तथा यत् यस्मात् आस्यात् अयते निर्गच्छति तेन आयास्यः ऋषिः प्राण एव सन् इत्यर्थः । तथा अन्योऽप्युपासकः आत्मानमेव आङ्गिरसादिगुणं प्राणमुद्गीथमुपासीतेत्यर्थः ॥

tathā yat yasmāt āsyāt ayate nirgacchati tena āyāsyāḥ ṛṣiḥ prāṇa eva san ityarthāḥ । tathā anyo'pyupāsakaḥ ātmānameva āṅgirasādiguṇam prāṇamudgīthamupāsītetyarthāḥ ॥

Bṛhaspati and Ayāsyā are meditators of prana

BB 31

Because breath is the lord (pati) of Brhati which is speech [1]. Therefore, the sage is Bṛhaspati. Similarly, because breath proceeds from or comes out of the mouth (āsyā), the sage Ayāsyā is breath itself [2]. Both these sages, being breath itself, are meditated in this way. In the same manner all worshippers should meditate upon themselves as udgītha (viewing it as I-am-so) endowed with the properties [3] connoted by the names Angirasa, Bṛhaspati and Ayāsyā.

Footnotes:

1. See BrUBh 1.3.20 (82) for description of the word Bṛhaspati.
2. See BrUBh 2.3.19 (79) for description of prāṇa as Aṅgirāsa. (Hari patha: One cannot separate the prana from the body and person. Moreover, the sages by themselves are not limited or parichinna. It is better for us view them as aparichinna or unlimited through prāṇa - sarvatma, sutratma - says Sruti. Acharya says, the view that one should meditate on breath like each sage with the guna they took in their mediation has been advanced by Vrittikara, an earlier commentator, is correct but there is another interpretation. One can put some or all of the gunas together and also meditate on prana; See Baka-Dalbhya in BB 32-33.)

Chāndogya Upaniṣad 1.2.13

तेन तं ह बको दाल्भ्यो विदाञ्चकार । स ह नैमिशीयानामुद्गाता बभूव स ह स्मैभ्यः कामानागायति ॥ १३ ॥

tena taṃ ha bako dālbhyo vidāñcakāra | sa ha naimiśīyānāmudgātā babhūva sa ha smaibhyaḥ
kāmanāgāyati || 13 ||

Baka-Dalbhya knew this. He acted as the udgātr priest for the Naimisyas. He sang out their desires for them.

BB 32

न केवलमङ्गिरःप्रभृतय उपासाञ्चक्रिरे ; तं ह बको नाम दल्भस्यापत्यं दाल्भ्यः विदाञ्चकार यथादर्शितं प्राणं
विज्ञातवान् ; विदात्वा च स ह नैमिशीयानां सत्रिणाम् उद्गाता बभूव ; स च प्राणविज्ञानसामर्थ्यात् एभ्यः
नैमिशीयेभ्यः कामान् आगायति स्म ह आगीतवान्किलेत्यर्थः ॥

na kevalamaṅgiraḥprabhṛtaya upāsāñcakrīre; taṃ ha bako nāma dalbhasyāpatyaṃ dālbhyaḥ
vidāñcakāra yathādarśitaṃ prāṇaṃ vijñātavān ; vidātvā ca sa ha naimiśīyānām satriṇām udgātā
babhūva ; sa ca prāṇavijñānasāmarthyāt ebhyaḥ naimiśīyebhyaḥ kāman āgāyati sma ha
āgītavānkiletyarthaḥ ||

Baka sings benefits to sacrificer

BB 32

It was not only Ṇgīrās (Bṛhaspati and Ayāsyā) who thus meditated [1]. The sage by name Baka, who was the son of Dalbhya, knew this and understood the breath as described above. Equipped with this knowledge, he acted as the udgātr priest for the Sattris (performers of sacrifices) of Naimiṣaya (name of a sacred forest). By the strength of the prāṇa upāsana, he sang out all their desires. That is, by singing [2] he helped fulfill (their desires).

Footnotes:

1. This indicates anyone who does this upāsana can get the said results.
2. Udgātr priest is the adhikari for this upāsana. He can bestow the results to the performer of the sacrifice (yajamana). See BSBh 3.4.45 for discussion of the authority (adhikaratva) of the priests on performing (angabaddha) upāsana subject to parts.

Chāndogya Upaniṣad 1.2.14

आगाता ह वै कामानां भवति य एतदेवं विद्वानक्षरमुद्गीथमुपास्त इत्यध्यात्मम् ॥ १४ ॥

āgātā ha vai kāmanām bhavati ya etadevaṃ vidvānakṣaramudgīthamupāsta ityadhyātmam ||
14 ||

Whoever understands so and meditates upon the syllable udgītha has desires obtained by singing (Āgāna). Thus the adhyātma (upāsana concludes). (14)

BB 33

तथा अन्योऽप्युद्गाता आगाता ह वै कामानां भवति ; य एतत् एवं विद्वान् यथोक्तगुणं प्राणम्
अक्षरमुद्गीथमुपास्ते, तस्य एतद्दृष्टं फलम् उक्तम् , प्राणात्मभावसत्त्वदृष्टम् — 'देवो भूत्वा देवानप्येति' (बृ. उ.
४ । १ । २)(बृ. उ. ४ । १ । ३)(बृ. उ. ४ । १ । ४)(बृ. उ. ४ । १ । ५)(बृ. उ. ४ । १ । ६)(बृ. उ. ४ । १ । ७) इति
श्रुत्यन्तरात्सिद्धमेवेत्यभिप्रायः । इत्यध्यात्मम् — एतत् आत्मविषयम् उद्गीथोपासनम् इति उक्तोपसंहारः,
अधिदैवतोद्गीथोपासने वक्ष्यमाणे, बुद्धिसमाधानार्थः ॥

tathā anyo'pyudgātā āgātā ha vai kāmānāṃ bhavati ; ya etat evaṃ [1] vidvān yathoktaguṇaṃ
prāṇam akṣaramudgīthamupāste, tasya etadṛṣṭaṃ phalam uktam ,
prāṇātmabhāvasatvadr̥ṣṭam — 'devo bhūtvā devānapyeti' (br. u. 4 | 1 | 2)(br. u. 4 | 1 | 3)(br. u.
4 | 1 | 4)(br. u. 4 | 1 | 5)(br. u. 4 | 1 | 6)(br. u. 4 | 1 | 7) iti śrutyantarātsiddhamevetyabhiprāyaḥ
| ityadhyaत्मam — etat ātmaviṣayam udgīthopāsanam iti uktopasaṃhāraḥ,
adhidaivatodgīthopāśane vakṣyamāṇe, buddhisamādhānārthaḥ ॥

Benefits of this upāsana

As with Baka, so any other udgātr knowing the breath as described above and meditates upon
udgītha [2] has desires fulfilled by singing (Āgāna). To him accrues this observable benefit. The
invisible benefit [3] is consisting in the identification of one's Self with the prāṇa, the life-breath
(prānātma bhāva rupa). This is in the sense of texts such as Br.U 4.1.2-7 - 'Becomes god and
joins the pantheon of gods'.

This adhyātma (upāsana) concludes as meditation on udgita in relation to the Self (atmavishaya
[4]). And to orient the intellect (buddhi) to the adhidaiva upāsana [5] on udgītha relating to the
deities which is going to be described in the next khanda.

Footnotes:

1. Here the Va|| and A|| versions with 'etat evaṃ' is better.
2. It is clear here that Omkara upāsana is to be done through the viewpoint (dristi) of prāṇa
(that is viewing I-am-prāṇa).
3. The results in para loka (beyond death) are referenced here.
4. This should be understood as through the viewpoint of prāṇa.
5. The meaning is to draw the mind towards the adhidaiva upāsana the section concludes
with 'here the adhyatma upāsana ends'.

इति द्वितीयखण्डभाष्यम् ॥
End Bhasya of Khanda 2
End of Section 2

—
तृतीयः खण्डः
tr̥tīyaḥ khaṇḍaḥ
Section 3

Meditation on udgītha from the viewpoint of the sun (aditya dristi)

Chāndogya Upaniṣad 1.3.1

अथाधिदैवतं य एवासौ तपति तमुद्गीथमुपासीतोद्यन्वा एष प्रजाभ्य उद्गायति । उद्यं स्तमो भयमपहन्त्यपहन्ता ह वै भयस्य तमसो भवति य एवं वेद ॥ १ ॥

athādhidaivataṁ ya ēvāsau tapati tamudgīthamupāsītōdyanvā ēṣa prajābhya udgāyati । udyam̐ stamō bhayamapahantypahantā ha vai bhayasya tamasō bhavati ya evaṁ vēda ॥ 1 ॥

Now, in relation to the deities. One should meditate upon Him who shines, as the udgītha. Indeed, on rising, He sings out for the living beings. On rising, He dispels darkness and fear. He who knows this becomes the dispeller of fear and darkness. (1)

The sun is udgītha

BB 34-

अथ अनन्तरम् अधिदैवतं देवताविषयमुद्गीथोपासनं प्रस्तुतमित्यर्थः, अनेकधा उपास्यत्वादुद्गीथस्य ; य एवासौ आदित्यः तपति, तम् उद्गीथमुपासीत आदित्यदृष्ट्या उद्गीथमुपासीतेत्यर्थः ; तमुद्गीथम् इति उद्गीथशब्दः अक्षरवाची सन् कथमादित्ये वर्तते इति, उच्यते — उद्यन् उद्गच्छन् वै एषः प्रजाभ्यः प्रजार्थम् उद्गायति प्रजानामन्नोत्पत्त्यर्थम् ; न हि अनुद्यति तस्मिन् , व्रीह्यादेः निष्पत्तिः स्यात् ; अतः उद्गायतीवोद्गायति — यथैवोद्गाता अन्नार्थम् ; अतः उद्गीथः सवितेत्यर्थः । किञ्च उद्यन् नैशं तमः तज्जं च भयं प्राणिनाम् अपहन्ति ; तमेवंगुणं सवितारं यः वेद, सः अपहन्ता नाशयिता ह वै भयस्य जन्ममरणादिलक्षणस्य आत्मनः तमसश्च तत्कारणस्याज्ञानलक्षणस्य भवति ॥

atha anantaram adhidaivataṁ dēvatāviṣayamudgīthōpāsanaṁ prastutamityarthaḥ, anēkadhā upāsyatvādudgīthasya ; ya ēvāsau ādityaḥ tapati, tam udgīthamupāsīta ādityadr̥ṣṭyā udgīthamupāsītētyarthaḥ ; tamudgītham iti udgīthāśabdaḥ akṣaravācī san kathamādityē vartata iti, ucyatē — udyan udgacchan vai ēṣaḥ prajābhyaḥ prajārtham udgāyati prajānāmannōtpattiyarthaṁ ; na hi anudyati tasmin , vr̥ihyādēḥ niṣpattiḥ [1] syāt ; ataḥ udgāyatīvōdgāyati — yathaiṅguṇaṁ savitarāṁ yaḥ vēda, saḥ apahanta nāshayita ha vai bhayasya jñanamlakṣaṇasya ātmnāḥ tmasaśca tatkāraṇasya jñānalakṣaṇasya bhavati ॥

naiśaṁ tamaḥ tajaṁ ca bhayaṁ prāṇinām apahanti ; tamēvaṁguṇaṁ savitāraṁ yaḥ vēda, saḥ apahantā nāśayitā ha vai bhayasya janmamaraṇādīlakṣaṇasya ātmanaḥ tamasaśca tatkāraṇasyājñānalakṣaṇasya bhavati ||

Now, after this (adhyatma), follows the meditation of the udgītha as relating to deities (adhidaiva). Since the udgītha is capable of being meditated [2] upon in several ways, He who shines as the sun, upon Him one should meditate as udgītha. That is one should meditate upon udgītha as represented by the Sun (from the viewpoint or dristi of the sun).

Objection: The text has the phrase 'tam udgītham', and here the term 'udgītha' stands for a syllable. How then can it be applied to the sun?[3]

Answer: On rising, when the sun rises, He sings out (udgāna) for the living beings, i.e. for the benefit of the living beings producing food for them. As a matter of fact, if the sun does not rise, the paddy (vrīhi) and other corns do not ripen. It is in this sense that the sun is figuratively spoken of as singing out, just as the udgātr priest sings for the food [3]. It is for this reason that the sun is the udgītha.

Further, on rising, He dispels the darkness of the night and also the fear in all living creatures arising from that darkness. One who knows the sun as endowed with these qualities [6] becomes the dispeller [7] of fear in the form of (the cycle) birth and death, and the darkness which is of the form of ignorance. (1)

Footnotes:

1. The word 'niṣpattiḥ' is in Va|| and A|| versions. Better word here is 'paktiḥ'.
2. At the start of the udgītha upāsana, it was said that this meditation should be done in many ways (1.1). Previous kanda dealt with adhyatma upāsana. Accordingly, this section will consider the adhidaiva upāsana, and to convey it the section begins with the word 'atha'.
3. The objection is: to meditate on udgita from the viewpoint point of the sun, shouldn't we obtain the properties of udgita in the sun?
4. udgātr does udgana (rise the song) for the food. Similarly, sun also rises for food. Rising is like singing.
5. Having the property of destroying tamas (darkness) and its product which is fear.
6. The meaning is meditating on these properties of the sun.
7. He gets krama mukti.

Non-difference: prana and sun

Chāndogya Upaniṣad 1.3.2

समान उ एवायं चासौ चोष्णोऽयमुष्णोऽसौ स्वर इतीममाचक्षते स्वर इति प्रत्यास्वर इत्यमुं तस्माद्वा एतमिमममुं चोद्गीथमुपासीत ॥ २ ॥

samāna u ēvāyaṁ cāsau cōṣṇō'yamuṣṇō'sau svara itīmamācakṣatē svara iti pratyāsvara ityamurṁ tasmādvā ētamimamamurṁ cōdgīthamupāsīta || 2 ||

This and that are equal; This is warm and that is warm. This they call svara, and that they call svara and pratyasvara. Therefore one should meditate upon this and that as udgītha. (2)

Meditation on prāṇa and sun are the same

BB 35

यद्यपि स्थानभेदात्प्राणादित्यौ भिन्नाविव लक्ष्येते, तथापि न स तत्त्वभेदस्तयोः । कथम् —

समान उ एव तुल्य एव प्राणः सवित्रा गुणतः, सविता च प्राणेन ; यस्मात् उष्णोऽयं प्राणः उष्णश्चासौ सविता । किञ्च स्वर इति इमं प्राणमाचक्षते कथयन्ति, तथा स्वर इति प्रत्यास्वर इति च अमुं सवितारम् ; यस्मात् प्राणः स्वरत्येव न पुनर्मृतः प्रत्यागच्छति, सविता तु अस्तमित्वा पुनरप्यहन्यहनि प्रत्यागच्छति, अतः प्रत्यास्वरः ; अस्मात् गुणतो नामतश्च समानावितरेतरं प्राणादित्यौ । अतः तत्त्वाभेदात् एतं प्राणम् इमम् अमुं च आदित्यम् उद्गीथमुपासीत ॥

yadyapi sthānabhēdātpṛāṇādityau bhinnāviva lakṣyētē, tathāpi na sa tattvabhēdastayōḥ ।
katham —

samāna u ēva tulya ēva prāṇaḥ savitrā guṇataḥ, savitā ca prāṇēna ; yasmāt uṣṇō'yaṁ prāṇaḥ uṣṇaścāsau savitā । kiñca svara iti imaṁ prāṇamācakṣatē kathayanti, tathā svara iti pratyāsvara iti ca amuṁ savitāram ; yasmāt prāṇaḥ svaratyēva na punarmṛtaḥ pratyāgacchati, savitā tu astamitvā punarapyahanyahani pratyāgacchati, ataḥ pratyāsvaraḥ ; asmāt guṇatō nāmataśca samānāvitarētarāṁ prāṇādityau । ataḥ tattvābhēdāt [1] ētaṁ prāṇam imam amuṁ ca ādityam udgīthamupāsīta ॥

Through the life-breath called prāṇa (This) and the sun (That) appear to be different, on account of the difference in their location, yet there is no difference in their essence. How so? Answer -

This and That are equal, in quality (guṇa). The prāṇa, (examined) with the sun is equal (in quality); and the sun is similarly equal with the prāṇa [2]. The prāṇa is warm and so is the sun. Further, the prāṇa they call svara; and the sun they call svara and pratyāsvara. This is so because the prāṇa only goes out ('svaratī') or dies, and does not come back after death. The sun, after having set again, comes back day after day, hence the latter is called 'pratyāsvaraḥ'. Thus through their quality [3] and name, the prāṇa and the sun are equal to one another. There being no essential difference between the two, one should meditate upon This, the prāṇa, and That, the sun as udgītha. (2)

Footnotes:

1. The word 'tattvābhēdāt' is missing in Va|| and A|| versions.
2. They are equal but the difference is in location (sthana bheda). [Hari patha: Note third person statement in bhasya.]
3. The bhasya the word 'namataḥ' seems to be missing after 'guṇataḥ'. Aa|| tika says ' guṇataḥ sadhyam sadhayati' and 'namataḥ samyam sangitarate'.
4. Both words 'tattva' and 'satattva' have the same meaning.

Meditation on udgītha from the viewpoint of the vyāna (vyāna dristi)

Chāndogya Upaniṣad 1.3.3

अथ खलु व्यानमेवोद्गीथमुपासीत यद्वै प्राणिति स प्राणो यदपानिति सोऽपानः । अथ यः प्राणापानयोः सन्धिः स व्यानो यो व्यानः सा वाक् । तस्मादप्राणन्नपानन्वाचमभिव्याहरति ॥ ३ ॥

atha khalu vyānamēvōdgīthamupāsīta yadvai prāṇiti sa prāṇō yadapāniti sō'pānaḥ । atha yaḥ prāṇāpānayoḥ sandhiḥ sa vyānō yō vyānaḥ sā vāk ।
tasmādapraṇannanapānanvācamabhivyāharati ॥ 3 ॥

Now, indeed, one should meditate upon vyāna as udgītha. When one breathes out, it is prāṇa. When one breathes in, it is apāna; and that which is the junction of prāṇa and apāna is vyāna. That which is vyāna is speech. Hence vyāna is that which utters speech while there is neither breathing out nor breathing in. (3)

Description of nature of vyāna (svarupa)

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अथ खलु इति प्रकारान्तरेणोपासनमुद्गीथस्योच्यते ; व्यानमेव वक्ष्यमाणलक्षणं प्राणस्यैव वृत्तिविशेषम् उद्गीथम् उपासीत । अधुना तस्य तत्त्वं निरूप्यते — यद्वै पुरुषः प्राणिति मुखनासिकाभ्यां वायुं बहिर्निःसारयति, स प्राणाख्यो वायोवृत्तिविशेषः ; यदपानिति अपश्वसिति ताभ्यामेवान्तराकर्षति वायुम् , सः अपानः अपानाख्या वृत्तिः । ततः किमिति, उच्यते — अथ यः उक्तलक्षणयोः प्राणापानयोः सन्धिः तयोरन्तरा वृत्तिविशेषः, सः व्यानः ; यः साङ्ख्यादिशास्त्रप्रसिद्धः, श्रुत्या विशेषनिरूपणात् — नासौ व्यान इत्यभिप्रायः । कस्मात्पुनः प्राणापानौ हित्वा महता आयासेन व्यानस्यैवोपासनमुच्यते ? वीर्यवत्कर्महेतुत्वात् । कथं वीर्यवत्कर्महेतुत्वमिति, आह — यः व्यानः सा वाक् , व्यानकार्यत्वाद्वाचः । यस्माद्व्याननिर्वर्त्या वाक् , तस्मात् अप्राणन्नपानन् प्राणापानव्यापारावकुर्वन् वाचमभिव्याहरति उच्चारयति लोकः ॥

atha khalu iti prakārāntarēṇōpāsanamudgīthasyōcyatē ; vyānamēva vakṣyamāṇalakṣaṇam prāṇasyaiva vṛttiviśēṣam udgītham upāsīta । adhunā tasya tattvaṁ [1] nirūpyatē — yadvai puruṣaḥ prāṇiti mukhanāsikābhyāṁ vāyuraḥ bahirniḥsārayati, sa prāṇākhyō vāyōrvṛttiviśēṣaḥ ; yadapāniti apaśvasiti tābhyāmēvāntarākaraṣati vāyuraḥ , saḥ apānaḥ apānākhyā vṛtṭiḥ । tataḥ kimiti, ucyatē — atha yaḥ uktalakṣaṇayoḥ prāṇāpānayoḥ sandhiḥ tayōrantarā vṛttiviśēṣaḥ, saḥ vyānaḥ ; yaḥ sāṅkhyādiśāstraprasiddhaḥ, śrutya viśēṣanirūpaṇāt — nāsau vyāna ityabhiprāyaḥ । kasmātpunaḥ prāṇāpānau hitvā mahatā āyāsēna vyānasyaivōpāsanamucyate ? vīryavat-karmahētuvāt । katham vīryavat-karmahētuvamiti, āha — yaḥ vyānaḥ sā vāk , vyānakāryatvādvācaḥ । yasmādv्यानanirvartyā vāk , tasmāt aprāṇannanapānan prāṇāpānavyāpārāvakuṛvan vācamabhivyāharati uccārayati lōkaḥ ॥

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Now Sruti describes another method of meditating upon the udgītha. One should meditate upon vyāna as udgītha i.e. upon that particular functioning of breath described next as residual of main prāṇa. When the man breathes out or exhales air through the mouth and the nose, then,

this functioning of the air is what is called prāṇa. When one breathes in, that is, inhales air through those same two (mouth and nose), the function is called apāna.

Question: What if all this is so? [2] Answer: That which is the junction of prāṇa and apāna, that function (of the air) which is in between the said two functions (of breathing out and in) is vyāna. The sense is that the term 'vyāna' does not stand here for what is known by that name in Sankhya and other systems [3]. In the present text, Sruti is describing something different.

Question: How is it that the text omits the prāṇa and the apāna, and puts forth great effort to speak of the meditation of vyāna [4]? Answer: The reason for this lies in the fact that the said meditation leads to vigor in actions. In what way does it lead to vigor action? That which is vyāna is speech, because speech is the effect of vyāna inasmuch as speech is brought about by vyāna. It is while the man is neither exhaling nor inhaling breath [5], that is, while not performing the functions of prāṇa and apāna, he utters, gives out speech. (3)

1. Other versions have 'tatstāvam' and versions with tasya seems unnecessary.
2. The context is not prāṇa and apāna. Why are they introduced in the context of vyāna - is the question.
3. In Sankhya, Yoga etc., vyāna means the vrittis of sandhi, skanda, marma pradesha etc. Those are rejected here - says A|| Ti||.
4. When prāṇa and apāna are also prana vrittis, why are they bypassed and vyāna is considered? - is the concern.
5. Breathless.

Chāndogya Upaniṣad 1.3.4

या वाक्सर्क्तस्मादप्राणन्ननपानन्नचमभिव्याहरति यर्क्तसाम तस्मादप्राणन्ननपानन्साम गायति यत्साम स उद्गीथस्तस्मादप्राणन्ननपानन्नुद्गायति ॥ ४ ॥

yā vāksarktas mādapraṇannanapānannṛcamabhivyāharati yarkatsāma
tasmādapraṇannanapānansāma gāyati yatsāma sa
udgīthastasmādapraṇannanapānannudgāyati ॥ 4 ॥

That which is speech is ṛk. Hence it is that one recites the ṛk while he is neither breathing out nor breathing in. That which is ṛk is sāmān. Hence it is that one chants the sāmān while he is neither breathing out nor breathing in. That which is sāmān is udgītha. Hence it is that one sings out while he is neither breathing out nor breathing in. (4)

vyāna enables udgītha

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तथा वाग्विशेषामृचम् , ऋक्संस्थं च साम, सामावयवं चोद्गीथम् , अप्राणन्ननपानन् व्यानेनैव निर्वर्तयतीत्यभिप्रायः ॥

tathā vāgviśēṣāmṛcam , ṛksamsthāṁ ca sāma, sāmāvayavaṁ cōdgītham , aprāṇannanapānan
vyānēnaiva nirvartayatītyabhiprāyaḥ ॥

The sense of this is that one accomplishes the ṛk, which is a form of speech, the sāman which rests on the ṛk and the udgītha, which is a constituent part of the sāman, while one is neither breathing out nor breathing in, that is through vyāna. (4)

Chāndogya Upaniṣad 1.3.5

अतो यान्यन्यानि वीर्यवन्ति कर्माणि यथाग्नेर्मन्थनमाजेः सरणं दृढस्य धनुष आयमनमप्राणन्नपानं स्तानि करोत्येतस्य हेतोर्व्यानमेवोद्गीथमुपासीत ॥ ५ ॥

atō yānyanyāni vīryavanti karmāṇi yathāgnērmanthanamājēḥ saraṇam dṛḍhasya dhanuṣa āyamanamapraṇannanapānaṁ stāni karōtyētasya hētōrvyānamēvōdgīthamupāsīta ॥ 5 ॥

In addition to these, even other vigorous acts, such as churning out the fire, running to reach a boundary, bending of a strong bow, are done while one is neither breathing out nor breathing in. For this reason one should meditate upon vyāna as the udgītha. (5)

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न केवलं वागाद्यभिव्याहरणमेव ; अतः अस्मात् अन्यान्यपि यानि वीर्यवन्ति कर्माणि प्रयत्नाधिक्यनिर्वर्त्यानि — यथा अग्नेर्मन्थनम् , आज्ञेः मर्यादायाः सरणं धावनम् , दृढस्य धनुषः आयमनम् आकर्षणम् — अप्राणन्नपानंस्तानि करोति ; अतो विशिष्टः व्यानः प्राणादिवृत्तिभ्यः । विशिष्टस्योपासनं ज्यायः, फलवत्त्वाद्राजोपासनवत् । एतस्य हेतोः एतस्मात्कारणात् व्यानमेवोद्गीथमुपासीत, नान्यद्वृत्त्यन्तरम् । कर्मवीर्यवत्तरत्वं फलम् ॥

na kēvalam vāgādyabhivyāharaṇamēva ; ataḥ asmāt anyānyapi yāni vīryavanti karmāṇi prayatnādihikyanirvartyāni — yathā agnērmanthanam , ājēḥ maryādāyāḥ saraṇam dhāvanam , dṛḍhasya dhanuṣaḥ āyamanam ākarṣaṇam — aprāṇannanapānaṁstāni karōti ; atō viśiṣṭaḥ vyānaḥ prāṇādivṛttibhyaḥ । viśiṣṭasyōpāsanaṁ jyāyaḥ, phalavattvādrājōpāsanaṁvat । ētasya hētōḥ ētasmatkāraṇāt vyānamēvōdgīthamupāsīta, nānyadvṛtтыantaram । karmavīryavattaratvaṁ phalam ॥

Conclusion of vyāna viewpoint upāsana

It is not only the uttering of speech and the rest (mentioned in the preceding text), but also acts other than those, which are vigorous i.e. requiring special effort to accomplish such as churning out of fire (production of fire from wood churning in sacrifices), running to reach boundary or a goalpost (in sporting competitions), bending a strong bow etc., done while one is neither breathing out nor breathing in. For these reasons, vyāna is superior to the prana and other functions (of the breath). The meditation and worship of a superior being is better on account of its being more fruitful just like the serving of the king (more fruitful than serving the ministers and others). For this reason, one should meditate upon vyāna itself as udgītha and not upon the other functions. The reward of this would consist in the better and more vigorous accomplishment of the act (of meditation). (5)

Meditation on the udgītha syllables

Chāndogya Upaniṣad 1.3.6

अथ खलूद्गीथाक्षराण्युपासीतोद्गीथ इति प्राण एवोत्प्राणेन ह्युत्तिष्ठति वाग्गीर्वाचो ह गिर इत्याचक्षतेऽन्नं थमन्ने हीदं सर्वं स्थितम् ॥ ६ ॥

atha khalūdgīthākṣarāṅyupāsītōdgītha iti prāṇa ēvōtprāṇēna hyuttiṣṭhati vāggīrvācō ha gira ityācakṣatē'nnaṁ thamannē hīdaṁ sarvaṁ sthitam ॥ 6 ॥

Now, one should verily meditate upon the syllables of the udgītha as udgītha. Prāṇa itself is 'ut', as it is through prana that one rises (uttiṣṭhati). Speech is 'gi' ; as speech they call girah. Food is 'tha', as it is upon food that all this subsists. (6)

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अथ अधुना खलु उद्गीथाक्षराण्युपासीत भक्त्यक्षराणि मा भूवन्नित्यतो विशिनष्टि — उद्गीथ इति ; उद्गीथनामाक्षराणीत्यर्थः — नामाक्षरोपासनेऽपि नामवत एवोपासनं कृतं भवेत् अमुकमिश्रा इति यद्वत् । प्राण एव उत् , उदित्यस्मिन्नक्षरे प्राणदृष्टिः । कथं प्राणस्य उत्त्वमिति, आह — प्राणेन हि उत्तिष्ठति सर्वः, अप्राणस्यावसाददर्शनात् ; अतोऽस्त्युदः प्राणस्य च सामान्यम् । वाक् गीः, वाचो ह गिर इत्याचक्षते शिष्टाः । तथा अन्नं थम् , अन्ने हि इदं सर्वं स्थितम् ; अतः अस्त्यन्नस्य थाक्षरस्य च सामान्यम् ॥ त्रयाणां श्रुत्युक्तानि सामान्यानि ; तानि तेनानुरूपेण शेषेष्वपि द्रष्टव्यानि —

atha adhunā khalu udgīthākṣarāṅyupāsīta bhaktyakṣarāṇi mā bhūvannityatō viśinaṣṭi — udgītha iti ; udgīthanāmākṣarāṅītyarthaḥ — nāmākṣarōpāsanē'pi nāmavata ēvōpāsanam kṛtam bhavēt amukamiśrā iti yadvat । prāṇa ēva ut , udiyasminnakṣarē prāṇadṛṣṭiḥ । katham prāṇasya uttvamiti, āha — prāṇēna hi uttiṣṭhati sarvaḥ, aprāṇasyāvasādadarśanāt ; atō'styudaḥ prāṇasya ca sāmānyam । vāk gīḥ, vācō ha gira ityācakṣatē śiṣṭāḥ । tathā annaṁ tham , annē hi idaṁ sarvaṁ sthitam ; ataḥ astyannasya thākṣarasya ca sāmānyam ॥ trayāṅāṁ śrutyuktāni sāmānyāni ; tāni tēnānurūpēṇa śēṣēṣvapi draṣṭavyāni —

Syllables viewed as prāṇa etc.

Now, one should indeed meditate upon the syllables of the udgītha. Sruti gives their attributes [1] as 'ut gi and tha' to preclude the notion that the syllables referred to are those in the udgītha song (sung by udgātr). The meaning is, one should meditate upon the syllables of the name udgītha, the sense being that the meditation of the constituent syllables of the name implies the meditation of the bearer of the name also. This is similar to when one thinks of the name 'so and so Mishra' [2]. The syllable 'ut' (as contained in the term 'udgītha) should be meditated upon as prāṇa. The next verse explains why prāṇa is 'ut' [3]. Through prāṇa that all things rise as is clear from the fact that when one is devoid of prāṇa one falls down, thus there is a similarity between prāṇa and ' ut '. Speech is gi because cultured people speak of speech as 'gira'. Similarly food is 'tha' as all there is subsists - 'sthitah' - upon food [4]. This being the similarity between 'tha' and food. (6)

Footnotes:

1. Sruti is saying: The three syllables 'ut gi and tha' are to be meditated upon and the syllables in the songs in udgita.
2. In the names Krishnamishra, Vachaspatimishra etc., the honorific Mishra added to the names signifies a person. Similarly, the syllables 'ut gi and tha' when meditated, it becomes the meditation of the entire udgita.
3. On what basis should 'ut' be seen from prāṇa dristi? - is the concern.
4. In the three words 'uttiṣṭhati' 'gira' 'sthitah', the three syllables 'ut gi and tha' appear respectively, which are the basis for prāṇa (life force), vak (speech), and annam (food).

Benefits of meditation on the udgītha syllables

Chāndogya Upaniṣad 1.3.7

द्यौरैवोदन्तरिक्षं गीः पृथिवी थमादित्य एवोद्वायुर्गिरग्निस्थं सामवेद एवोद्यजुर्वेदो गीर्ऋग्वेदस्थं दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतान्येवं विद्वानुद्गीथाक्षराण्युपास्त उद्गीथ इति ॥ ७ ॥

dyaurevōdantarikṣam gīḥ pṛthivī thamāditya ēvōdvāyurgīragnistham sāmavēda ēvōdyajurvēdō gīrṛgvēdastham dugdhē'smai vāgdōham yō vācō dōhō'nnavānannādō bhavati ya ētānyēvaṁ vidvānudgīthākṣarāṇyupāsta udgītha iti ॥ 7 ॥

The heaven is the ut. The sky is gīḥ. The earth is tha. The sun is ut; air is gi. The fire is tha. Samaveda is ut. Yajurveda is gi. Rigveda is tha. For, here speech itself milks the milk of speech. And he who, knowing this, meditates upon the syllables of the udgītha as udgītha becomes rich in food and eater of food. (7)

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द्यौरैव उत् उच्चैःस्थानात् , अन्तरिक्षं गीः गिरणाल्लोकानाम् , पृथिवी थं प्राणिस्थानात् ; आदित्य एव उत् ऊर्ध्वत्वात् , वायुः गीः अग्न्यादीनां गिरणात् , अग्निः थं याज्ञीयकर्मावस्थानात् ; सामवेद एव उत् स्वर्गसंस्तुतत्वात् , यजुर्वेदो गीः यजुषां प्रतस्य हविषो देवतानां गिरणात् , ऋग्वेदः थम् ऋच्यध्यूढत्वात्साम्नः ।

उद्गीथाक्षरोपासनफलमधुनोच्यते — दुग्धे दोग्धि अस्मै साधकाय ; का सा ? वाक् ; कम् ? दोहम् ; कोऽसौ दोह इति, आह — यो वाचो दोहः, ऋग्वेदादिशब्दसाध्यं फलमित्यभिप्रायः, तत् वाचो दोहः तं स्वयमेव वाक् दोग्धि आत्मानमेव दोग्धि । किञ्च अन्नवान् प्रभूतान्नः अदश्च दीप्ताग्निर्भवति, य एतानि यथोक्तानि एवं यथोक्तगुणानि उद्गीथाक्षराणि विद्वान्सन् उपास्ते उद्गीथ इति ॥

dyaureva ut uccaiḥsthānāt , antarikṣam gīḥ giraṇāllōkānām , pṛthivī tham prāṇisthānāt ; āditya ēva ut ūrdhvatvāt , vāyuḥ gīḥ agnyādīnām giraṇāt , agniḥ tham yājñīyakarmāvasthānāt ; sāmavēda ēva ut svargasamstutatvāt , yajurvēdō gīḥ yajuṣām prattasya haviṣō dēvatānām giraṇāt , ṛgvēdaḥ tham ṛcyadhyūḍhatvātsāmnaḥ ।

udgīthākṣarōpāsanaphalamadhunōcyatē — dugdhē dōgdhi asmai sādhakāya ; kā sā ? vāk ; kam ? dōham ; kō'sau dōha iti, āha — yō vācō dōhaḥ, ṛgvēdādiśabdāsādhyam phalamityabhiprāyaḥ, tat vācō dōhaḥ tam svayamēva vāk dōgdhi ātmānamēva dōgdhi । kiñca

annavān prabhūtānaḥ adaśca dīptāgnirbhavati, ya ētāni yathōktāni ēvaṁ yathōktaguṇāni udgīthākṣarāṇi vidvānsan upāstē udgītha iti ॥

The similarities of the three things (prāṇa with 'ut', of speech with 'gi' and of food with 'tha ') have been described in the preceding verse. With the same analogy, similarities are now attributed to other sets of things also [1]. The heaven is 'ut' because of its high position (uccaiḥsthānāt) [2]. The sky is 'gi' because it swallows (girana) the regions [3]. The earth is 'tha' because living beings stand upon it (sthānāt).

The sun is 'ut' because of its being high above [4]. The air is 'gi' because it swallows fire and other things [5]. The fire is 'tha' because sacrificial acts rest upon it. The sāmaveda is 'ut' because it has been eulogised as heaven [6]. Yajurveda is 'gi' because the deities swallow the offerings made with Yaju mantras [7]. Rigveda is 'tha' because the sāman rests upon the ṛk-verses [8]

Footnotes:

1. The analogy between Sruti's sayings and others.
2. Svargaloka is 'ucca', the highest of all lokas. So, it compares with 'ut'.
3. All lokas are in space or in antarikṣaṁ. So, it is like all of them are swallowed (girana) in it.
4. High location.
5. The samvarga vidya taught in the fourth chapter (Adhyaya) has references to air and fire swallowing things.
6. See this Sruti 1.8.5 - "svarga yi lōkā sāmavēda'.
7. Through the mantras svaha, svadha etc.
8. The eight chapter of this adhyaya has bhasya explanation of the word adhyūḍham.

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उद्गीथाक्षरोपासनफलमधुनोच्यते — दुग्धे दोग्धि अस्मै साधकाय ; का सा ? वाक् ; कम् ? दोहम् ; कोऽसौ दोह इति, आह — यो वाचो दोहः, ऋग्वेदादिशब्दसाध्यं फलमित्यभिप्रायः, तत् वाचो दोहः तं स्वयमेव वाक् दोग्धि आत्मानमेव दोग्धि । किञ्च अन्नवान् प्रभूतान्नः अदश्च दीप्ताग्निर्भवति, य एतानि यथोक्तानि एवं यथोक्तगुणानि उद्गीथाक्षराणि विद्वान्सन् उपास्ते उद्गीथ इति ॥

udgīthākṣarōpāsanaphalamadhunōcyatē — dugdhē dōgdhi asmai sādhakāya ; kā sā ? vāk ; kam ? dōham ; kō'sau dōha iti, āha — yō vācō dōhaḥ, ṛgvēdādiśabdāsādhyam phalamityabhiprāyaḥ, tat vācō dōhaḥ taṁ svayamēva vāk dōgdhi ātmānamēva dōgdhi । kiñca annavān prabhūtānaḥ adaśca dīptāgnirbhavati, ya ētāni yathōktāni ēvaṁ yathōktaguṇāni udgīthākṣarāṇi vidvānsan upāstē udgītha iti ॥

Benefits described

The text next describes the benefits from this meditation. The meditator (upāsaka) obtains milk or milks the milk. What is that milk? Speech. What is that milking? The milking of speech and the works or sādhaṇa done through Rigveda etc., and the results from these works are what is

milked. That is speech milks itself [1]. Further, he becomes rich in food. Possessed of large quantities of food and coming to have a keen appetite, he becomes the eater of the food. One who, knowing this, meditates upon the syllables composing the term 'udgītha' as described above, possessing the qualities mentioned (gets this reward). (7)

Footnotes:

1. The meaning is that it is effortless.

Meditation on fulfillment of blessings

Chāndogya Upaniṣad 1.3.8

अथ खल्वाशीःसमृद्धिरुपसरणानीत्युपासीत येन साम्ना स्तोष्यन्स्यात्तत्सामोपधावेत् ॥ ८ ॥

atha khalvāśīḥsamṛddhirupasaraṇānītyupāsīta yēna sāmṇā stōṣyansyāttatsāmōpadhāvēt ॥ 8 ॥

Now, the fulfilment of blessings. One should meditate upon the contemplated things thus. That sāman with which he prays should be reflected upon. (8)

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अथ खलु इदानीम् , आशीःसमृद्धिः आशिषः कामस्य समृद्धिः यथा भवेत् तदुच्यते इति वाक्यशेषः, उपसरणानि उपसर्तव्यान्नुपगन्तव्यानि ध्येयानीत्यर्थः ; कथम् ? इत्युपासीत एवमुपासीत ; तद्यथा — येन साम्ना येन सामविशेषेण स्तोष्यन् स्तुतिं करिष्यन् स्यात् भवेदुद्गाता तत्साम उपधावेत् उपसरेत् चिन्तयेदुत्पत्त्यादिभिः ॥

atha khalu idānīm , āśīḥsamṛddhiḥ āśiṣaḥ kāmasya samṛddhiḥ yathā bhavēt taducyate iti vākyaśēṣaḥ, upasaraṇāni upasartavyānyupagantavyāni dhyēyānītyarthaḥ ; katham ? ityupāsīta ēvamupāsīta ; tadyathā — yēna sāmṇā yēna sāmaviśēṣeṇa stōṣyan stutim kariṣyan syāt bhavēdudgātā tatsāma upadhāvēt upasarēt cintayēdutupattyādibhiḥ ॥

Now, the fulfilment of blessings. The full statement is that 'the text is now going to describe the method by which the fulfilment, accomplishment, of blessings-of desires is secured. The term 'contemplated things' stands for things sought after, things gone after, i.e. things that one thinks of. How is this described ? One should meditate upon the things thus. That sāman, the particular sāman, with which one may be going to pray, the udgātr priest may be going to chant eulogistic hymns, on that, one should reflect [1], i.e. one should follow up on it, cogitate over it, by means of arguments and reasonings. (8)

Footnotes:

1. From which ṛk it is born, what is the chandas, who is the devata? - reflecting about such topics.

Meditation on the sāman

Chāndogya Upaniṣad 1.3.9

यस्यामृचि तामृचं यदार्षेयं तमृचिं यां देवतामभिष्टोष्यन्स्यात्तां देवतामुपधावेत् ॥ ९ ॥

yasyāmṛci tāmṛcam yadārṣeyaṁ tamṛṣim yām dēvatāmabhiṣṭōṣyansyāttām dēvatāmupadhāvēt
॥ 9 ॥

That ṛk upon which the sāman is based, with that
ṛk (one should reflect). That sage with which the sāman is connected, on that sage (one should
reflect). That divinity which one is going to pray to, on that divinity one should reflect. (9)

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यस्यामृचि तत्साम तां च ऋचम् उपधावेत् देवतादिभिः ; यदार्षेयं साम तं च ऋषिम् ; यां देवतामभिष्टोष्यन्स्यात्
तां देवतामुपधावेत् ॥

yasyāmṛci tatsāma tām ca ṛcam upadhāvēt dēvatādibhiḥ ; yadārṣeyaṁ sāma taṁ ca ṛṣim ; yām
dēvatāmabhiṣṭōṣyansyāt tām dēvatāmupadhāvēt ॥

Meditation on the sāman: ṛk, sage and others

That ṛk verse upon which the said sāman is based,-
on that ṛk:verse, one should reflect along with its deity and the details. That sage with which the
said sāman is connected on that sage one should reflect. That divinity to which one is going to
pray on that divinity one should reflect. (9)

Chāndogya Upaniṣad 1.3.10

येन च्छन्दसा स्तोष्यन्स्यात्तच्छन्द उपधावेद्येन स्तोमेन स्तोष्यमाणः स्यात्तं स्तोममुपधावेत् ॥ १० ॥

yēna cchandasā stōṣyansyāttacchanda upadhāvēdyēna stōmēna stōṣyamāṇaḥ syāttam
stōmamupadhāvēt ॥ 10 ॥

The metre in which one is going to pray, upon that metre one should reflect. The stoma with
which one may be going to pray, upon that stoma one should reflect. (10)

BB 44-

येन च्छन्दसा गायत्र्यादिना स्तोष्यन्स्यात् तच्छन्द उपधावेत् ; येन स्तोमेन स्तोष्यमाणः स्यात् ,
स्तोमाङ्गफलस्य कर्तृगामित्वादात्मनेपदं स्तोष्यमाण इति, तं स्तोममुपधावेत् ॥

yēna cchandasā gāyatrīdinā stōṣyansyāt tacchanda upadhāvēt ; yēna stōmēna stōṣyamāṇaḥ
syāt , stōmāṅgaphalasya kartṛgāmitvādātmanēpadam stōṣyamāṇa iti, tam stōmamupadhāvēt ॥

Meditation on the metre or chandas

The metre, Gayathri and the rest [1], with which one is

going to pray, that metre one should reflect upon. That stoma with which one may be going to pray, that stoma one should reflect upon [2]. The litmanepada ending has been used in the word 'stōṣyamāṇaḥ' (instead of the parasmaipada ending elsewhere, in the word 'stosyan') [3] because the result following from the use of a particular stoma comes directly to the doer himself. That stoma one should reflect upon. (10)

Footnotes:

1. Rest of the metres (cchandasā) means ushnik, anustup, brhati etc.
2. In Somayaga, the stoma refers to the numbered category of the verses such as trivrit, panchadasha, saptadasha, ekavimsha etc. are among the nine well-known stoma. Fifteen, seventeen, twenty one are the rk numberings.
3. All the upāsana results belong to the yajamana doing the sacrifice is indicated by the parasmaipada of the word 'stosyan'. The upāsana of the metre cchandasā is for the udgātr is indicated by the Ātmanepada. See Va|| Su|| 1.3.78.

Meditation on the directions

Chāndogya Upaniṣad 1.3.11

यां दिशमभिष्टोष्यन्स्यातां दिशमुपधावेत् ॥ ११ ॥

yām diśamabhiṣṭōṣyansyātām diśamupadhāvēt ॥ 11 ॥

The quarter that one is going to eulogise,-that quarter one should reflect upon.-(11)

BB 45

यां दिशमभिष्टोष्यन्स्यात् तां दिशमुपधावेत् अधिष्ठात्रादिभिः ॥

yām diśamabhiṣṭōṣyansyāt tāṁ diśamupadhāvēt adhiṣṭhātrādibhiḥ ॥

The quarter that one is going to eulogise, - that quarter one should reflect upon, along with its presiding deity and other details [1]. (11)

Footnotes:

1. Other details means the direction-specific rules (asadharana dharmas). Says the Tika.

Chāndogya Upaniṣad 1.3.12

आत्मानमन्तत उपसृत्य स्तुवीत कामं ध्यायन्नप्रमत्तोऽभ्याशो ह यदस्मै स कामः समृध्येत यत्कामः स्तुवीतेति यत्कामः स्तुवीतेति ॥ १२ ॥

ātmānamantata upasṛtya stuvīta kāmam dhyāyannapramattō'bhyāśō ha yadasmāi sa kāmah samṛdhyēta yatkāmah stuvītēti yatkāmah stuvītēti ॥ 12 ॥

Lastly, having approached himself, he should eulogise himself, with due care, pondering over his desire. Quickly will be fulfilled for him that desire seeking for which he would sing the prayer. Yes, seeking which he would sing the prayer. (12)

BB 46

आत्मानम् उद्गाता स्वं रूपं गोत्रनामादिभिः — सामादीन् क्रमेण स्वं च आत्मानम् — अन्ततः अन्ते उपसृत्य स्तुवीत, कामं ध्यायन् अप्रमत्तः स्वरोष्मव्यञ्जनादिभ्यः प्रमादमकुर्वन् । ततः अभ्याशः क्षिप्रमेव ह यत् यत्र अस्मै एवविदे स कामः समृध्येत समृद्धिं गच्छेत् । कोऽसौ ? यत्कामः यः कामः अस्य सोऽयं यत्कामः सन् स्तुवीतेति । द्विरुक्तिरादरार्था ॥

ātmānam udgātā svaṁ [1] rūpaṁ gōtranāmādibhiḥ — sāmādīn kramēṇa svaṁ ca ātmānam — antataḥ antē upasṛtya stuvīta, kāmaṁ dhyāyan apramattaḥ svarōṣmavyañjanādibhyaḥ pramādamakurvan । tataḥ abhyāśaḥ kṣipramēva ha yat yatra asmai ēvaṁvidē sa kāmaḥ samṛdhyēta samṛddhiṁ gacchēt । kō'sau ? yatkāmaḥ yaḥ kāmaḥ asya sō'yaṁ yatkāmaḥ san stuvītēti । dviruktirādarāṛthā ॥

Procedure for the prayer in this meditation

The udgātr priest should approach and eulogise his own self along with the table of his gotra and other details [3] and also the sāmān and the rest, pondering on his desire, with due procedure [4], avoiding all mistakes relating to accent and pronunciation [5]. Quickly soon, where (he prays [6]) he will be fulfilled, he will prosper, with the desires. Which desires? Those he seeks through his prayer songs. The repetition of the phrase is meant to indicate the importance of the subject. (12)

Footnotes:

1. This version in Va|| and A|| with 'svaṁ' is better than other versions.
2. The word 'sāmādīkramēṇa' is better than 'sāmādīn kramēṇa'
3. Other details means varna, ashrams etc.
4. The word 'sāmādīkramēṇa' means sāmā, ṛk, devata, chandas, stoma, and dik — upāsana on them sequentially one after the other.
5. Careful pronunciation.
6. In his karma rituals.

इति तृतीयखण्डभाष्यम् ॥
iti tṛtīyakhaṇḍabhāṣyam ॥
End of Section 3

चतुर्थः खण्डः

caturthaḥ khaṇḍaḥ Section 4

Udgītha Meditation with qualities of fearlessness and immortality

Chāndogya Upaniṣad 1.4.1

ओमित्येतदक्षरमुद्गीथमुपासीतोमिति ह्युद्गायति तस्योपव्याख्यानम् ॥ १ ॥

ōmityētakṣaramudgīthamupāsītōmiti hyudgāyati tasyōpavyākhyānam ॥ 1 ॥

One should meditate upon the syllable Om, the Udgitha, because one always sings with Om. Of this, now, the expounding (follows). (1)

Introduction to this section

BB 47

ओमित्येतत् इत्यादिप्रकृतस्याक्षरस्य पुनरुपादानम् उद्गीथाक्षराद्युपासनान्तरितत्वादन्यत्र प्रसङ्गो मा भूदित्येवमर्थम् ; प्रकृतस्यैवाक्षरस्यामृताभयगुणविशिष्टस्योपासनं विधातव्यमित्यारम्भः । ओमित्यादि व्याख्यातम् ॥

ōmityētat ityādiprakṛtasyākṣarasya punarupādānam udgīthākṣarādyupāsanantaritvatvādanyatra prasaṅgō mā bhūdityēvamartham ; prakṛtasyaivākṣarasyāmṛtābhayaguṇaviśiṣṭasyōpāsanam vidhātavyamityārambhaḥ । ōmityādi vyākhyātam ॥

The main subject matter of the syllable Om (omityētat ityādi) is here reintroduced with a view to preclude the possibility of the attention being diverted to other subjects. This is mainly because the main subject got interrupted by the meditation on the components of the name Udgitha. The sense of this introduction is that one should perform meditation upon the same syllable Om which is the main subject of treatment (1.1.1. in this adhyaya) as endowed with the qualities of immortality and fearlessness (amṛta abhaya). (1)

Chāndogya Upaniṣad 1.4.2

देवा वै मृत्योर्बिभ्यतस्त्रयीं विद्यां प्राविशंस्ते छन्दोभिरच्छादयन्त्यदेभिरच्छादयंस्तच्छन्दसां छन्दस्त्वम् ॥ २ ॥

dēvā vai mṛtyōrbibhyatastrayīṁ vidyāṁ prāviśagmstē
chandōbhiracchādāyanyadēbhiracchādāyam stacchandasaṁ chandastvam ॥ 2 ॥

The divinities fearing death entered the triadic knowledge (vidya). They covered themselves with the metres. Because they covered themselves with the metres (chandas), therefore this constitutes the metricality of the metres. (2)

Divinities commencing karma

BB 48

देवा वै मृत्योः मारकात् बिभ्यतः किं कृतवन्त इति, उच्यते — त्रयीं विद्यां त्रयीविहितं कर्म प्राविशन् प्रविष्टवन्तः, वैदिकं कर्म प्रारब्धवन्त इत्यर्थः, तत् मृत्योस्त्राणं मन्यमानाः । किञ्च, ते कर्मण्यविनियुक्तैः छन्दोभिः मन्त्रैः जपहोमादि कुर्वन्तः आत्मानं कर्मान्तरेष्वच्छादयन् छादितवन्तः । यत् यस्मात् एभिः मन्त्रैः अच्छादयन्, तत् तस्मात् छन्दसां मन्त्राणां छादनात् छन्दस्त्वं प्रसिद्धमेव ॥

dēvā vai mṛtyōḥ mārakāt bibhyataḥ kiṁ kṛtavanta iti, ucyatē — trayīṁ vidyāṁ trayīvihitaṁ karma prāviśan praviṣṭavantaḥ, vaidikaṁ karma prārabdhavanta ityārthaḥ, tat mṛtyōstrāṇaṁ manyamānāḥ । kiñca, tē karmaṇyavinīyuktaiḥ chandōbhiḥ mantraiḥ japahōmādi kurvantaḥ ātmānaṁ karmāntarēṣvachchādayan chādītavantaḥ । yat yasmāt ēbhiḥ mantraiḥ acchādayan, tat tasmāt chandasāṁ mantrāṇāṁ chādanāt chandastvaṁ prasiddhamēva ॥

There are the divinities. What did they do out of fear of death, fear of the killer [1]. They entered the triadic knowledge (vidya); that is, they had recourse to the acts (karma [2]) prescribed in this triad. That is, they commenced the performance of vedic acts viewing it as a protection against death. Further, they proceeded to perform the acts of japa (repeating of mantras), homa (pouring of libations) and the like, with 'metres' i.e. mantras which are not specifically enjoined as to be used at any particular acts (prescribed karmas), and covered and concealed themselves among other acts (while doing non-prescribed acts), because, as they covered themselves with these mantras, therefore it is well known that mantras have the character of being 'chandasa' (metrical) with protective covers. (2)

Footnotes:

1. It is the sinful buddhi (intellect) of the demons (asura pāpa buddhi).
2. They entered this karma or acts thinking that through these acts they can destroy death which is the cause of natural (svabhavika) and samsarik acts and knowing.

Chāndogya Upaniṣad 1.4.3

तानु तत्र मृत्युर्यथा मत्स्यमुदके परिपश्येदेवं पर्यपश्यद्दृचि साम्नि यजुषि । ते नु विदित्वोर्ध्वा ऋचः साम्नो यजुषः स्वरमेव प्राविशन् ॥ ३ ॥

tānu tatra mṛtyuryathā matsyamudakē paripaśyēdēvaṁ paryapaśyadṛci sāmni yajuṣi । tē nu viditvōrdhvā ṛcaḥ sāmno yajuṣaḥ svaramēva prāviśan ॥ 3 ॥

There death saw them in ṛk, sāman, and yajuṣ just as one sees fish in water. Knowing this, the divinities rose above ṛk, sāman, and yajuṣ, and entered the vowel (svara) itself. (3)

Divinities entering Omkara

BB 49

तान् तत्र देवान्कर्मपरान् मृत्युः यथा लोके मत्स्यघातको मत्स्यमुदके नातिगम्भीरे परिपश्येत्
 बडिशोदकस्रावोपायसाध्यं मन्यमानः, एवं पर्यपश्यत् दृष्टवान् ; मृत्युः कर्मक्षयोपायेन साध्यान्देवान्मेने इत्यर्थः ।
 क्वासौ देवान्ददर्शति, उच्यते — ऋचि साम्नि यजुषि, ऋग्यजुःसामसम्बन्धिकर्मणीत्यर्थः । ते नु देवाः वैदिकेन
 कर्मणा संस्कृताः शुद्धात्मानः सन्तः मृत्योश्चिकीर्षितं विदितवन्तः ; विदित्वा च ते ऊर्ध्वाः व्यावृताः कर्मभ्यः ऋचः
 साम्नः यजुषः ऋग्यजुःसामसम्बद्धात्कर्मणः अभ्युत्थायेत्यर्थः । तेन कर्मणा मृत्युभयापगमं प्रति निराशाः
 तदपास्य अमृताभयगुणमक्षरं स्वरं स्वरशब्दितं प्राविशन्नेव प्रविष्टवन्तः, ओङ्कारोपासनपराः संवृताः ; एव -
 शब्दः अवधारणार्थः सन् समुच्चयप्रतिषेधार्थः ; तदुपासनपराः संवृता इत्यर्थः ॥

tān [1] tatra dēvānkarmaparān mṛtyuḥ yathā lōkē matsyaghātakō matsyamudakē nātigambhīrē
 paripaśyēt baḍīśōdakasrāvōpāyasādhyam manyamānaḥ, ēvaṁ paryapaśyat dṛṣṭavān ; mṛtyuḥ
 karmakṣayōpāyēna sādhyāndēvānmēnē ityārthaḥ । kvāsau dēvāndadarśēti, ucyatē — ṛci sāmni
 yajuṣi, ṛgyajuḥsāmasambandhikarmaṇītyārthaḥ । tē nu dēvāḥ vaidikēna karmaṇā saṁskṛtāḥ
 śuddhātmānaḥ santaḥ mṛtyōścikīrṣitaṁ viditavantaḥ ; viditvā ca tē ūrdhvāḥ vyāvṛtāḥ
 karmabhyaḥ ṛcaḥ sāmnaḥ yajuṣaḥ ṛgyajuḥsāmasambaddhātkarmaṇaḥ abhyutthāyētyārthaḥ ।
 tēna karmaṇā mṛtyubhayāpagamaṁ prati nirāśāḥ tadapāsya amṛtābhayaguṇamakṣaram
 svaram svaraśabditaṁ prāviśannēva [2] praviṣṭavantaḥ, oṅkāropāsanaparāḥ saṁvṛtāḥ ; ēva -
 śabdaḥ avadhāraṇārthaḥ san samuccayapraṭiṣēdhārthaḥ ; tadupāsanaparāḥ saṁvṛtā ityārthaḥ
 ॥

There [3], death saw the divinities just as in the ordinary world a fisherman sees the fish in shallow water thinking that it is easy to catch them by simple means as angling and draining out the water. In the same way death saw the divinities and regarded them as easy to catch them through the exhaustion of their karma (the fruits of their ritualistic acts). Question: Wherein did death see the divinities? Answer: ṛk, sāman, and yajuṣ, that is, in the ritualistic acts connected with the three three vedas.

The divinities who were getting purified [4] through the vedic rituals knew (from the benefits of the rituals) what death was going to do to them. Knowing this, they rose above the ṛk, sāman, and yajuṣ. That is, they turned away from the ritualistic acts [5] connected with the three vedas having no hope of avoiding the danger of death from acts. They gave up that hope and entered the vowel and took shelter in the syllable, endowed with the qualities of immortality and fearlessness, which is called by the name svara(vowel). that is, they became engaged in the meditation of the syllable Om [6]. The particle 'eva' (itself) has the restrictive force (avadhāraṇārthaḥ), and hence it precludes the desirability of combining (samuccaya) ritual with meditation. The meaning is that they gave themselves up entirely to the meditation of Om [7].
 (3)

Footnotes:

1. In many versions the word 'u' is missing after tān.
2. The word 'prāviśanniva' is better than 'prāviśannēva'.
3. Means where they are performing vedic rituals.
4. Lest the seekers (mumukshus) think vedic rituals are not needed, the benefits of purification are stated here.

5. Here Tika takes 'karmabhyah', and writes that all rituals were forsaken as suggested by the use of plural. As the original bhasya does not have the word karma here, it appears we should take 'yajus' as karmas related to yajus and so on. This seems to accord with bhasya. Whether the word 'karmanah' was there in bhasya is a consideration.
6. They entered Omkara. They entered and became one with it - is an interesting meaning that emerges here. See TaiUBh 1.4 (28).
7. They entered Omkara - means after forsaking karma. This is against the samuccaya vada of combining ritual with meditation.

Chāndogya Upaniṣad 1.4.4

यदा वा ऋचमाप्नोत्योमित्येवातिस्वरत्येवं सामैवं यजुरेष उ स्वरो यदेतदक्षरमेतदमृतमभयं तत्प्रविश्य देवा अमृता अभया अभवन् ॥ ४ ॥

yadā vā ṛcamāpnōtyōmityēvātisvaratyēvaṁ sāmāivaṁ yajurēṣa u svarō
yadētadākṣaramētadamṛtamabhayaṁ tatpraviśya dēvā amṛtā abhayā abhavan ॥ 4 ॥

When one obtains (through the studies or adhyayana) the ṛk, he loudly pronounces Om. Similarly with the sāmān and with the yajus. That indeed is svāra which is this syllable, immortal and fearless. Having entered this, the divinities became immortal and fearless. (4)

How is Om a svāra?

BB 50

कथं पुनः स्वरशब्दवाच्यत्वमक्षरस्येति, उच्यते —

यदा वै ऋचम् आप्नोति ओमित्येवातिस्वरति एवं साम एवं यजुः ; एष उ स्वरः ; कोऽसौ ? यदेतदक्षरम् एतदमृतम् अभयम् , तत्प्रविश्य यथागुणमेव अमृता अभयाश्च अभवन् देवाः ॥

katham punaḥ svāraśabdavācyaṭvamaḥṣarasyeṭi, ucyatē —

yadā vai ṛcam āpnōti ōmityēvātisvarati ēvaṁ sāmā ēvaṁ yajuḥ ; ēṣa u svarāḥ ; kō'sau ?
yadētadākṣaram ētadamṛtam abhayam, tatpraviśya yathāguṇamēva amṛtā abhayāśca abhavan
dēvāḥ ॥

How does the syllable come to be called by the name 'svāra' (vowel)? Answer is given in the verse.

When one gets to the ṛk, one loudly [1] pronounces Om; similarly with the sāmān; similarly with the yajus. That indeed is svāraḥ. What is it? Which is this syllable, which is immortal and fearless. Having entered this svāraḥ, the divinities became [2] immortal and fearless. (4)

Footnotes:

1. The word 'atisvarati' could also mean reverence and care.
2. The benefit of immortality and fearlessness is the result of the upāsana. Satapatha Brahmana says 'one becomes whatever he mediates on'.

Chāndogya Upaniṣad 1.4.5

स य एतदेवं विद्वानक्षरं प्रणौत्येतदेवाक्षरं स्वरममृतमभयं प्रविशति तत्प्रविश्य यदमृता देवास्तदमृतो भवति ॥ ५
॥

sa ya ētadēvaṁ vidvānakṣaraṁ praṇautyētadēvākṣaraṁ svaramamṛtamabhayaṁ praviśati
tatpraviśya yadamṛtā dēvāstadamṛtō bhavati ॥ 5 ॥

Knowing this, one who eulogises this syllable enters this same syllable, the immortal and fearless svara. Having entered it he becomes immortal just as the divinities became immortal.
(5)

Benefits of this Omkara Meditation

BB 51

स यः अन्योऽपि देववदेव एतदक्षरम् एवम् अमृताभयगुणं विद्वान् प्रणौति स्तौति ; उपासनमेवात्र स्तुतिरभिप्रेता,
स तथैव एतदेवाक्षरं स्वरममृतमभयं प्रविशति ; तत्प्रविश्य च — राजकुलं प्रविष्टानामिव
राज्ञोऽन्तरङ्गबहिरङ्गतावत् न परस्य ब्रह्मणोऽन्तरङ्गबहिरङ्गताविशेषः — किं तर्हि ? यदमृता देवाः
येनामृतत्वेन यदमृता अभूवन् , तेनैवामृतत्वेन विशिष्टः तदमृतो भवति ; न न्यूनता नाप्यधिकता अमृतत्वे इत्यर्थः
॥

sa yaḥ anyō'pi dēvavadēva ētadakṣaram ēvam amṛtābhayaḡuṇaṁ [1] vidvān praṇauti stauti ;
upāsanamēvātra stutirabhiprētā, sa tathaiva ētadēvākṣaraṁ svaramamṛtamabhayaṁ praviśati ;
tatpraviśya ca — rājakulaṁ praviṣṭānāmiva rājñō'ntaraṅgabahiraṅgatāvat na parasya
brahmaṇō'ntaraṅgabahiraṅgatāviśēṣaḥ — kiṁ tarhi ? yadamṛtā dēvāḥ yēnāmṛtatvēna yadamṛtā
abhūvan , tēnāivāmṛtatvēna viśiṣṭaḥ tadamṛtō bhavati ; na nyūnatā nāpyadhikatā amṛtatvē
ityarthaḥ ॥

Any person other than the divinities, who like these divinities, mediates — here 'stuti' or prayer means upāsana or meditation [2] —on the syllable as endowed with the qualities of immortality and fearlessness, he also enters this same syllable, immortal and fearless in the same manner [3] as the divinities. Having entered (he is equal with all there); unlike in the king's palace where there are gradations of insiders and outsiders. Whatever the principle that rendered the divinities to be immortal, the same principle applies to him as well. There is no superiority or inferiority in the immortality attained. (5)

1. The word 'amṛtābhayaḡuṇaṁ' is better than 'amṛtamabhayaḡuṇaṁ' in other versions.
2. Here stotra, sāma singing are not the context. It is an upāsana context.
3. The doubt whether all of us can get the same benefits as the powerful divinities. Here upāsana is important, and not the prestige of the upāsaka, the meditator.

इति चतुर्थखण्डभाष्यम् ॥
iti caturthakhaṇḍabhāṣyam ॥

End of Section 4

पञ्चमः खण्डः
pañcamaḥ khaṇḍaḥ
Section 5

Chāndogya Upaniṣad 1.5.1

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इत्यसौ वा आदित्य उद्गीथ एष प्रणव ओमिति ह्येष
स्वरन्नेति ॥ १ ॥

atha khalu ya udgīthaḥ sa praṇavō yaḥ praṇavaḥ sa udgītha ityasau vā āditya udgītha ēṣa
praṇava ōmiti hyēṣa svarannēti ॥ 1 ॥

Now, verily, that which is udgītha is praṇava; that which is praṇava is udgītha. This sun verily is
udgītha and it is praṇava because it moves along uttering Om. (1)

Omkaṛa with the dristi of diversities of prāṇa and of raśmi

BB 52

प्राणादित्यदृष्टिविशिष्टस्योद्गीथस्योपासनमुक्तमेवानूद्य प्रणवोद्गीथयोरेकत्वं कृत्वा
तस्मिन्प्राणरश्मिभेदगुणविशिष्टदृष्ट्या अक्षरस्योपासनमनेकपुत्रफलमिदानीं वक्तव्यमित्यारभ्यते —

prāṇādityadr̥ṣṭivīśiṣṭasyōdgīthasyōpāsanamuktamēvānūdyā praṇavōdgīthayōrēkatvaṁ kṛtvā
tasminprāṇaraśmibhēdaguṇaviśiṣṭadr̥ṣṭyā akṣarasyoṇpāsanamanēkaputrāphalamidānīm
vaktavyamityārabhyatē —

The meditation of the syllable was described (earlier by Sruti [1]) from the viewpoints of the
prāṇa and the sun. Reiterating this and also combining praṇava and udgītha, Sruti now begins
to describe the meditation on the syllable qualifying it with diversities of prāṇa and of raśmi with
benefits of obtaining several sons.

The sun is udgītha, pranava

BB 53

अथ खलु य उद्गीथः स प्रणवः बहवृचानाम् , यश्च प्रणवः तेषां स एव च्छान्दोग्ये उद्गीथशब्दवाच्यः । असौ वा आदित्य उद्गीथः एष प्रणवः ; प्रणवशब्दवाच्योऽपि स एव बहवृचानाम् , नान्यः । उद्गीथ आदित्यः कथम् ? उद्गीथाख्यमक्षरम् ओमिति एतत् एषः हि यस्मात् स्वरन् उच्चारयन् , अनेकार्थत्वाद्धातूनाम् ; अथवा स्वरन् गच्छन् एति । अतः असावुद्गीथः सविता ॥

atha khalu ya udgīthaḥ sa praṇavaḥ bahvṛcānām , yaśca praṇavaḥ tēṣāṃ sa ēva cchāndōgyē udgīthaśabdavācyaḥ । asau vā āditya udgīthaḥ ēṣa praṇavaḥ ; praṇavaśabdavācyō'pi sa ēva bahvṛcānām , nānyaḥ । udgītha ādityaḥ katham ? udgīthākhyamakṣaram ōmiti ētat ēṣaḥ hi yasmāt svaran uccārayan , anēkārthatvāddhātūnām ; athavā svaran gacchan ēti । atah asāvudgīthaḥ savitā ॥

Now, that which is udgītha is 'bahvṛcānām praṇava'[2]. That praṇava is spoken as the name udgītha in the Chāndogya. The sun is udgītha. It is the praṇava, and it is spoken of by the name of praṇava and not anything else.

The udgītha is the sun. Why? Because it is this syllable Om, which is named udgītha, which this sun utters. The word 'svaran' signifying utterance or pronunciation by reason of one and the same root having several meanings; or it may mean goes, moves along [3], and for this reason the sun is udgītha. (1)

Footnotes:

1. The indication is that this upāsana to be described next is more beneficial than that in the third khanda done from the viewpoint of the prana and the sun.
2. The phrase 'bahvṛcānām praṇava' means those belonging to Rigveda. They study ṛk in many (bahu) ways and forms.
3. One could take 'uttering' as the meaning (first interpretation) even though the grammar says 'to move' (for svara dhatu), which is also not out of place (second interpretation now) as dhatus may have different meanings (accepted by grammar experts).

Chāndogya Upaniṣad 1.5.2

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच रश्मीस्त्वं पर्यावर्तयाद्बहवो वै ते भविष्यन्तीत्यधिदैवतम् ॥ २ ॥

ētamu ēvāhamabhyagāsiṣaṃ tasmānmama tvamēkō'sīti ha kauṣītakiḥ putramuvāca raśmīstvarṃ paryāvartayādbahavō vai tē bhaviṣyantītyadhidaivatam ॥ 2 ॥

"To Him indeed did I sing. Hence you are my only one," said kauṣītaki to his son, "Reflect upon the rays; so you will have many (sons)". This relates to divinities (adhidaiva). (2)

Method of thinking about the diversities of prāṇa and of raśmi

BB 54

तम् एतम् उ एव अहम् अभ्यगासिषम् अभिमुख्येन गीतवानस्मि, आदित्यरश्म्यभेदं कृत्वा ध्यानं कृतवानस्मीत्यर्थः । तेन तस्मात्कारणात् मम त्वमेकोऽसि पुत्र इति ह कौषीतकिः कुषीतकस्यापत्यं कौषीतकिः पुत्रमुवाच उक्तवान् । अतः रश्मीनादित्यं च भेदेन त्वं पर्यावर्तयात् पर्यावर्तयेत्यर्थः, त्वंयोगात् । एवं बहवो वै ते तव पुत्रा भविष्यन्तीत्यधिदैवतम् ॥

tam ētam u ēva aham abhyagāsiṣam ābhimukhyēna gītavānasmi, ādityaraśmyabhēdaṁ kṛtvā dhyānaṁ kṛtavānasmitīyarthāḥ । tēna [1] tasmātkāraṇāt mama tvamēko'si putra iti ha kauṣītakiḥ kuṣītakasyāpatyaṁ kauṣītakiḥ putramuvāca uktavān । ataḥ raśmīnādityaṁ ca bhēdēna tvam paryāvartayāt paryāvartayētyarthāḥ, tvamnyōgāt । ēvaṁ bahavō vai tē tava putrā bhaviṣyantītyadhidaivatam ॥

“To Him verily did I sing, addressed the song to Him, that is I reflected upon the sun regarding Him as identical with the rays and this reason you are my only one son”. So said kauṣītaki, the son of kuṣītaka, to his son. For this reason, you should reflect [2] upon the sun and the rays as distinct from one another so you may have many sons. The term " paryāvartayāt" (third person singular) should be taken as 'paryāvartaya' (second person singular), because of the presence of the second person pronoun 'you' [3]. “Thus you will have many sons”. This is as relating to divinities [4]. (2)

Footnotes:

1. The word 'yatah' is more suitable than 'tēna' which is not in the original bhasya.
2. Repetition (paryāvartana) is important in upāsana. See BSBh 4.1.2 (506)
3. This is not in first person. So the meaning is - you should repeat.
4. This is adhidaiva upāsana. Next khanda will be on adhyatma.

Chāndogya Upaniṣad 1.5.3

अथाध्यात्मं य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतोमिति ह्येष स्वरन्नेति ॥ ३ ॥

athādhyātmaṁ ya ēvāyaṁ mukhyaḥ prāṇastamudgīthamupāsītōmiti hyēṣa svarannēti ॥ 3 ॥

Now the adhyatma (inside the body). That which is the main prāna (breath in the mouth), on that one should meditate as udgītha because it creates a svara (moves along pronouncing) of Om. (3)

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अथ अनन्तरम् अध्यात्मम् उच्यते । य एवायं मुख्यः प्राणस्तमुद्गीथमुपासीतेत्यादि पूर्ववत् । तथा ओमिति ह्येष प्राणोऽपि स्वरन्नेपि ओमिति ह्यनुज्ञां कुर्वन्निव वागादिप्रवृत्त्यथमेतीत्यर्थः । न हि मरणकाले मुमूर्षोः समीपस्थाः प्राणस्योङ्करणं शृण्वन्तीति । एतत्सामान्यादादित्येऽप्योङ्करणमनुज्ञामात्रं द्रष्टव्यम् ॥

atha anantaram adhyātmam ucyatē । ya ēvāyaṁ mukhyaḥ prāṇastamudgīthamupāsītētyādi pūrvavat । tathā ōmiti hyēṣa prāṇō'pi svarannēpi ōmiti hyanujñāṁ kurvanniva vāgādipravṛtīyarthamētīyarthāḥ । na hi maraṇakālē mumūrṣōḥ samīpasthāḥ prāṇasyōṅkaraṇaṁ śṛṇvantīti । ētatsāmānyādādityē'pyōṅkaraṇamanujñāmātraṁ draṣṭavyam ॥

Now, after this, the meditation is described in reference to the body (adhyātmam). Previous section (khanda) described that prāna (breath in the mouth) is to be meditated as udgītha etc. Here also [1], prāna creates svara (moves along pronouncing) of Om. That is, it moves along for facilitating speech functions while pronouncing the syllable Om thereby according permission, as it were, to the said functionings [2]. [That this is so is shown by the fact that] when a man is dying, persons near him do not hear the prāna pronouncing Om (as speech and the other functions have ceased). This analogy, in the case of the sun also, the pronouncing of Om should be regarded merely as according permission [3].(3)

Footnotes:

1. Just like the viewpoint of the sun.
2. So prana pronounces Om. In other words, it permits and helps the functions of speech and other organs. One must understand this way when singing udgita and not just pronounce it without this understanding.
3. The Sun permits and helps the people (on earth) in much the same way as prana permits and helps speech and the rest.

Chāndogya Upaniṣad 1.5.4

एतमु एवाहमभ्यगासिषं तस्मान्मम त्वमेकोऽसीति ह कौषीतकिः पुत्रमुवाच प्राणांस्त्वं भूमानमभिगायताद्बहवो वै मे भविष्यन्तीति ॥ ४ ॥

ētamu ēvāhamabhyagāsiṣaṁ tasmānmama tvamēkō'sīti ha kauṣītakiḥ putramuvāca prāṇāṁ
stvam bhūmānamabhiḡāyatādbahavō vai mē bhaviṣyantīti ॥ 4 ॥

“To Him indeed did I sing. Hence you are my only one,” said kauṣītaki to his son, “Sing to prāṇa as manifold so you will have many (sons)”. This relates to divinities (adhidaivata). (4)

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एतमु एवाहमभ्यगासिषमित्यादि पूर्ववदेव । अतो वागादीन्मुख्यं च प्राणं भेदगुणविशिष्टमुद्गीथं पश्यन् भूमानं मनसा अभिगायतात् , पूर्ववदावर्तयेत्यर्थः ; बहवो वै मे मम पुत्रा भविष्यन्तीत्येवमभिप्रायः सन्नित्यर्थः । प्राणादित्यैकत्वोद्गीथ दृष्टेः एकपुत्रत्वफलदोषेणापोदितत्वात् रश्मिप्राणभेददृष्टेः कर्तव्यता चोद्यते अस्मिन्खण्डे बहुपुत्रफलत्वार्थम् ॥

ētamu ēvāhamabhyagāsiṣamityādi pūrvavadēva । atō vāgādīnmukhyaṁ ca prāṇam
bhēdaguṇaviśiṣṭamudgītham paśyan bhūmānam manasā abhiḡāyatāt ,
pūrvavadāvartayētyarthaḥ ; bahavō vai mē mama putrā bhaviṣyantītyēvamabhiprāyaḥ
sannityarthaḥ । prāṇādityaikatvōdgītha dṛṣṭēḥ ēkaputratvaphaladōṣēṇāpōditatvāt
raśmiprāṇabhēdadṛṣṭēḥ kartavyatā cōdyatē asminkhaṇḍē[1] bahuputraphalatvārtham ॥

This verily did I sing etc., etc. (‘ētamu ēvāhamabhya’) - (are to be taken) as in the earlier section. Therefore, meditate viewing the udgītha as speech etc.,[2] and the main prāṇa, (breath in the mouth) as manifold [3] and distinct from one another, and the idea being that by so doing many sons may be born to me [4]. The contemplation of the prāṇa and the sun, as, singly

representing udgītha is defective, in so far as it brings as its reward a single son, and, as such, should be discarded. The contemplation of the manifold rays (of the sun) and the manifold prāṇa as representing udgītha is what should be practised as leading to results [5] of many sons — is what has been taught in this section. (4)

Footnotes:

1. Some versions are incorrect with kande instead of 'khaṇḍē'.
2. Meditate taking the viewpoint - is the meaning.
3. The word 'bhūmā' means many ways and forms
4. Here the word "abhiḡāyatāt" is to be taken as second person singular (as in an earlier verse).
5. The distinction (raśmiprāṇabhēdadṛṣṭēḥ) not between the rays and prana, but is the discrimination across the rays of the sun, and across the main prana and speech and the rest.

Chāndogya Upaniṣad 1.5.5

अथ खलु य उद्गीथः स प्रणवो यः प्रणवः स उद्गीथ इति होतृषदनाद्धैवापि
दुरुद्गीतमनुसमाहरतीत्यनुसमाहरतीति ॥ ५ ॥

atha khalu ya udgīthaḥ sa praṇavō yaḥ praṇavaḥ sa udgītha iti hōtṛṣadanāddhaivāpi
durudgītamanusamāharatītyanusamāharatīti ॥ 5 ॥

Now, verily, that which is udgītha is praṇava; that which is praṇava is udgītha. [Knowing this] one, from the seat of the hōtṛ priest rectifies wrong singing. Yes, he does rectify it. (5)

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अथ खलु य उद्गीथ इत्यादि प्रणवोद्गीथैकत्वदर्शनमुक्तम् , तस्यैतत्फलमुच्यते — होतृषदनात् होता यत्रस्थः
शंसति तत्स्थानं होतृषदनम् , हौत्रात्कर्मणः सम्यक्प्रयुक्तादित्यर्थः । न हि देशमात्रात्फलमाहर्तुं शक्यम् । किं तत् ?
ह एवापि दुरुद्गीतं दुष्टमुद्गीतम् उद्गीतं कृतम् उद्गीता स्वकर्मणि क्षतं कृतमित्यर्थः ; तदनुसमाहरति
अनुसन्धत्त इत्यर्थः — चिकित्सयेव धातुवैषम्यसमीकरणमिति ॥

atha khalu ya udgītha ityādi praṇavōdgīthaikatvadarśanamuktam , tasyaitatphalamucyatē —
hōtṛṣadanāt hōtā yatrasthaḥ śaṁsati tatsthānaṁ hōtṛṣadanam , hauṭrātkarmaṇaḥ
samyakprayuktādityarthaḥ । na hi dēśamātrātphalamāhartuṁ śakyam । kiṁ tat ? ha ēvāpi
durudgītaṁ duṣṭamudgītam udgānaṁ kṛtam udgātrā svakarmaṇi kṣataṁ kṛtamityarthaḥ ;
tadanusamāharati anusandhatta ityarthaḥ — cikitsayēva dhātuvaiṣamyasamīkaraṇamiti ॥

That which is udgītha etc. ('atha khalu ya udgītha') in this text has been set forth the view that udgītha and praṇava are one. The benefits of this knowledge are now described.

The 'hōtṛ ṣadana' is the place seated where the hōtṛ priest does the chanting [1]. The phrase 'from the seat of the hōtṛ priest' should be taken as standing for 'having rightly performed the functions of the hōtṛ priest' as no result can accrue from the mere seat. What is that reward? Whatever may have been badly or wrongly sung by the udgātr priest during the course of the

performance of his functions, that is whatever mistakes he may have committed, all that he rectifies [2], sets right just as the disorders of the bodily humours are set right by proper medication. (5)

Footnotes:

1. Using only one svara (normally three svaras are used in sāma singing) with ṛk is called 'sastra'. The verb form is 'śaṁsati'.
2. A doubt may arise (purva pakshi) as to whether this upāsana is needed in all karmas (fat least for sāmavedins) for rectification of errors. BSBh 3.3.63-65 raises and rejects this doubt.

इति पञ्चमखण्डभाष्यम् ॥
iti pañcamakhaṇḍabhāṣyam ॥
End of Section 5

षष्ठः खण्डः
ṣaṣṭhaḥ khaṇḍaḥ
Section 6

Chāndogya Upaniṣad 1.6.1

इयमेवर्गग्निः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्माद्दृच्यध्यूढंसाम गीयत इयमेव साग्निरमस्तत्साम ॥ १ ॥

iyamēvargagniḥ sāma tadētatdētasyāmṛcyadhyūḍhamsāma tasmādr̥cyadhyūḍhamsāma gīyata
iyamēva sāgniramastatsāma ॥ 1 ॥

This (earth) is ṛk and fire is sāma. This sāma rests upon this ṛk; hence is the sāma singing rests upon the ṛk. This (earth) is sa and fire is ama; and that makes up sāma. (1)

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अथेदानीं सर्वफलसम्पत्त्यर्थम् उद्गीथस्य उपासनान्तरं विधित्स्यते —

इयमेव पृथिवी ऋक् ; ऋचि पृथिविदृष्टिः कार्या । तथा अग्निः साम ; साम्नि अग्निदृष्टिः । कथं पृथिव्यग्नयोः
ऋक्सामत्वमिति, उच्यते — तदेतत् अग्न्याख्यं साम एतस्यां पृथिव्याम् ऋचि अध्यूढम् अधिगतम् उपरिभावेन
स्थितमित्यर्थः ; ऋचीव साम ; तस्मात् अत एव कारणात् ऋच्यध्यूढमेव साम गीयते इदानीमपि सामगैः । यथा च
ऋक्सामनी नात्यन्तं भिन्ने अन्योन्यम् , तथैतौ पृथिव्यग्नी ; कथम् ? इयमेव पृथिवी सा सामनामार्धशब्दवाच्या ;
इतरार्धशब्दवाच्यः अग्निः अमः ; तत् एतत्पृथिव्यग्निद्वयं सामैकशब्दाभिधेयत्वमापन्नं साम ; तस्मान्नान्योन्यं
भिन्नं पृथिव्यग्निद्वयं नित्यसंश्लिष्टमृक्सामनी इव । तस्माच्च पृथिव्यग्नयोर्ऋक्सामत्वमित्यर्थः । सामाक्षरयोः
पृथिव्यग्निदृष्टिविधानार्थमियमेव सा अग्निरम इति केचित् ॥

athēdānīm sarvaphalasampattartham udgīthasya upāsanantaram vidhitsuṣyātē —

iyamēva pṛthivī ṛk ; ṛci pṛthividṛṣṭiḥ kāryā | tathā agniḥ sāma ; sāmni agnidṛṣṭiḥ | katham pṛthivyagnyōḥ ṛksāmatvamiti, ucyatē — tadētat [1] agnyākhyam sāma ētasyām pṛthivyām ṛci adhyūḍham adhigatam uparibhāvēna sthitamityarthaḥ ; ṛcīva sāma ; tasmāt ata ēva kāraṇāt ṛcyadhyūḍhamēva sāma gīyatē idānīmapi sāmagaiḥ | yathā ca ṛksāmanī nātyantaḥ bhinnē anyōnyam , tathaitau pṛthivyagnī ; katham ? iyamēva pṛthivī sā sāmanāmārdhaśabdavācyā ; itarārdhaśabdavācyāḥ agniḥ amaḥ ; tat ētatpṛthivyagnidvayam sāmaikaśabdābhīdhēyatvamāpannam sāma ; tasmānānyōnyam bhinnam pṛthivyagnidvayam nityasaṁśliṣṭamṛksāmanī iva | tasmācca pṛthivyagnyōṛksāmatvamityarthaḥ | sāmākṣarayōḥ pṛthivyagnidṛṣṭividhānārthamīyamēva sā agnirama iti kēcit ||

Text is next going to lay down another method of meditating on the udgītha, which is calculated to fulfil all desirable results.

This 'earth' is that ṛk. That is ṛk should be viewed as (dristi of) the earth. Similarly, fire is sāman. That is, the sāman should be viewed as fire [2]. Question: How can earth and fire be regarded as ṛk and sāman (respectively)? Sruti says - This, that is fire which has been spoken of as sāman rests upon this ṛk called the earth. This (adhyūḍham) means that the fire is on top of the earth similar to sāman on top of the ṛk verse. For this reason, the sāman even now, sung by sāmavedins based upon the ṛk verse [3].

Just as ṛk and sāman are not entirely different from one another, so also are earth and fire not entirely different from one another. How so? This earth is 'sa' i.e. earth is expressed by the letter 'sa' which is one half of the name 'sāma'. The fire is 'ama' i.e. expressed by the other half of the same name 'sāma'. Thus the earth and fire go together, being expressible by the same name 'sāma', make up the sāma. Thus then the two, earth and fire are not entirely different from each other. They are always mingled together, exactly like ṛk and sāman. Thus earth and fire are ṛk and sāma. This is the meaning [4].

Some people have suggested the explanation that the sentence 'This is sa and fire is ama' is meant to lay down the meditation upon the two letters of the name 'sāma' as earth and fire[5]. (1)

Footnotes:

1. Some versions have unnecessary repetition of the word 'tadētat'.
2. Because ṛk and sāman are part of sacrifices they are to be viewed as earth and fire (also part of sacrifices). The context is not that earth and fire are to be seen from viewpoint ṛk and sāman. Rather 'ṛk is the earth' is the invocation. This makes the sacrifice beneficial. See BSBh 4.1.6.
3. Isn't ṛk the one which sings as sāman? The ṛk is the support, and sāman is the supported.
4. One word indicates both earth and fire, and hence their relatedness.

5. It was said in an earlier verse that 'sa and ama are earth and fire'. There, earth and fire were said to be the cause (hetu) of ṛk and sāman. It appears that here it is said in the syllables 'sa' and 'ama' have the viewpoints (dristi) of earth and fire, respectively. This understanding appears to be advanced in the bhasya.

Chāndogya Upaniṣad 1.6.2

अन्तरिक्षमेवर्वायुः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्माद्दृच्यध्यूढंसाम गीयतेऽन्तरिक्षमेव सा वायुरमस्तत्साम ॥ २ ॥

antarikṣamēvargvāyuh sāma tadētatdētasyāmṛcyadhyūḍhamsāma tasmāḍṛcyadhyūḍhamsāma gīyatē'ntarikṣamēva sā vāyuramastatsāma ॥ 2 ॥

This sky is ṛk and air is sāma. This sāma rests upon this ṛk; hence is the sāma singing rests upon the ṛk. This sky is sa and air is ama; and that makes up sāma. (2)

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अन्तरिक्षमेव ऋक् वायुः साम इत्यादि पूर्ववत् ॥

antarikṣamēva ṛk vāyuh sāma ityādi pūrvavat ॥

The sky is ṛk and the air is sama etc. etc. as before. (2-3)

Chāndogya Upaniṣad 1.6.3

द्यौरैवर्गादित्यः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्माद्दृच्यध्यूढंसाम गीयते द्यौरैव सादित्योऽमस्तत्साम ॥ ३ ॥

dyaurevargādityaḥ sāma tadētatdētasyāmṛcyadhyūḍhamsāma tasmāḍṛcyadhyūḍhamsāma gīyatē dyaureva sādityō'mastatsāma ॥ 3 ॥

This heaven is rk and the sun is sāma. This sāma rests upon this ṛk; hence is the sāma singing rests upon the ṛk. This heaven is sa and the sun is ama; and that makes up sāma. (3)

Chāndogya Upaniṣad 1.6.4

नक्षत्राण्येवर्चन्द्रमाः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्माद्दृच्यध्यूढंसाम गीयते नक्षत्राण्येव सा चन्द्रमा अमस्तत्साम ॥ ४ ॥

nakṣatrāṅyēvarkcandramāḥ sāma tadētatdētasyāmṛcyadhyūḍhamsāma tasmāḍṛcyadhyūḍhamsāma gīyatē nakṣatrāṅyēva sā candramā amastatsāma ॥ 4 ॥

The stars are ṛk and the moon is sāma. This sāma rests upon this ṛk; hence is the sāma singing rests upon the ṛk. This stars are sa and the moon is ama; and that makes up sāma. (4)

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नक्षत्राणामधिपतिश्चन्द्रमा अतः स साम ॥

nakṣatrāṅāmādhipatiścandramā ataḥ sa sāma ॥

Moon is the lord of stars; hence it is sāma.

Chāndogya Upaniṣad 1.6.5

अथ यदेतदादित्यस्य शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढंसाम
तस्मादृच्यध्यूढंसाम गीयते ॥ ५ ॥

atha yadētadādityasya śuklaṁ bhāḥ saivargatha yannīlaṁ paraḥ kṛṣṇaṁ tatsāma
tadētadētasyāmṛcyadhyūḍhamsāma tasmādṛcyadhyūḍhamsāma gīyatē ॥ 5 ॥

That which is white light in the sun is ṛk; that which is blue and black is sāma. This sāma rests upon this ṛk; hence is the sāma singing rests upon the ṛk. (5)

BB 61-

अथ यदेतदादित्यस्य शुक्लं भाः शुक्ला दीप्तिः सैव ऋक् । अथ यदादित्ये नीलं परः कृष्णं परोऽतिशयेन काष्ण्यं
तत्साम । तद्ध्येकान्तसमाहितदृष्टेर्दृश्यते ॥

atha yadētadādityasya śuklaṁ bhāḥ śuklā dīptiḥ saiva ṛk । atha yadādityē nīlaṁ paraḥ kṛṣṇaṁ
parō'tīsayēna kāṣṇyaṁ tatsāma । taddhyēkāntasamāhitadr̥ṣṭērdṛśyatē ॥

Now, that which is white light, the white effulgence in the sun, is ṛk. That which is blue and deep black, or extreme darkness, is sāma. This blackness is perceived only by one who is able to concentrate his eyes absolutely upon the sun. (5)

Footnotes:

1. The sastra viewpoint (dristi) is the 'samāhitadr̥ṣṭi', says the Tika by Aa|| Gi||

Chāndogya Upaniṣad 1.6.6

अथ यदेवैतदादित्यस्य शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्सामाथ य एषोऽन्तरादित्ये हिरण्मयः
पुरुषो दृश्यते हिरण्यश्मश्रुर्हिरण्यकेश आप्रणखात्सर्व एव सुवर्णः ॥ ६ ॥

atha yadēvaitadādityasya śuklaṁ bhāḥ saiva sātha yannīlaṁ paraḥ kṛṣṇaṁ tadamastatsāmātha
ya ēṣō'ntarādityē hiraṇmayāḥ puruṣō dṛśyatē hiraṇyaśmaśrurhiraṇyakēśa āpraṇakhātsarva ēva
suvarṇaḥ ॥ 6 ॥

That which is white light in the sun is sa; that which is blue and black is ama. That makes up sāma. Now

that golden personality who is seen within the sun, with golden beard and golden hair, and golden all through to the very nail-tips[1]. (6)

BB 62-

ते एवैते भासौ शुक्लकृष्णत्वे सा च अमश्च साम । अथ य एषः अन्तरादित्ये आदित्यस्यान्तः मध्ये हिरण्मयः
हिरण्मय इव हिरण्मयः । न हि सुवर्णविकारत्वं देवस्य सम्भवति, ऋक्सामगेष्णत्वापहतपाप्मत्वासम्भवात् ; न हि
सौवर्णेऽचेतने पाप्मादिप्राप्तिरस्ति, येन प्रतिषिध्येत, चाक्षुषे च अग्रहणात् ; अतः लुप्तोपम एव हिरण्मयशब्दः,
ज्योतिर्मय इत्यर्थः । उत्तरेष्वपि समाना योजना । पुरुषः पुरि शयनात् पूरयति वा स्वेन आत्मना जगदिति ; दृश्यते
निवृत्तचक्षुर्भिः समाहितचेतोभिर्ब्रह्मचर्यादिसाधनापेक्षैः । तेजस्विनोऽपि श्मश्रुकेशादयः कृष्णाः स्युरित्यतो
विशिनिष्टि — हिरण्यश्मश्रुर्हिरण्यकेश इति ; ज्योतिर्मयान्येवस्य श्मश्रूणि केशाश्चेत्यर्थः । आप्रणखात् प्रणखः
नखाग्रं नखाग्रेण सह सर्वः सुवर्ण इव भारूप इत्यर्थः ॥

tē ēvaitē bhāsau śuklakṛṣṇatvē sā ca amaśca sāma । atha ya ēṣaḥ antarādityē ādityasyāntaḥ
madhyē hiraṇmayaḥ hiraṇmaya iva hiraṇmayaḥ । na hi suvarṇavikāratvaṁ dēvasya sambhavati,
ṛksāmagēṣṇatvāpahatapāpmatvāsambhavāt ; na hi sauvarṇē'cētanē pāpmādirāptirasti, yēna
pratiṣidhyēta, cākṣuṣē ca agrahaṇāt ; ataḥ luptōpama ēva hiraṇmayaśabdaḥ, jyōtirmaya
ityarthaḥ । uttarēṣvapi samānā yōjanā । puruṣaḥ puri śayanāt pūrayati vā svēna ātmanā jagaditi
; dṛṣyatē nivṛttacakṣurbhiḥ samāhitacētōbhirbrahmacaryādisādhanāpēkṣaiḥ [2] । tējasvinō'pi
śmaśrukēśādayaḥ kṛṣṇāḥ syurityatō viśinaṣṭi — hiraṇyaśmaśrurhiraṇyakēśa iti ;
jyōtirmayānyēvasya śmaśrūṇi kēśāścētyarthaḥ । āpraṇakhāt praṇakhaḥ nakhāgraṁ nakhāgrēṇa
saha sarvaḥ suvarṇa iva bhārūpa ityarthaḥ ॥

These two lights, the white and the black, are (respectively) 'sa' and 'ama' [3].

Now that which is within the sun [4], inside the sun, within the solar disc, is 'golden', as if made of gold. It is not possible for the deity [5] to be 'golden' in the sense of being made of gold, as in that case it could not be endowed with such qualities as having ṛk and sāma for his joints (as described in verse 8, below) and being free from evil. It is not possible for a thing made of gold, which must be inanimate, to have any evil propensities which could be precluded by the qualification of 'being free from evil'. Also because no such golden character is visible to the eye. For these reasons the word 'Hiraṇmaya' has to be taken in the metaphorical sense standing for luminosity. The same interpretation is to be applied to the rest of the passage. The personality - 'puruṣaḥ' - is so called because it lies in the body [6] (puri), or because it pervades the entire universe[7], with itself (pūrayati), is seen by persons who have withdrawn their physical eyes and have concentrated their mind, through such means as leading the life of a brahmachari (a student) and the like.

Inasmuch as even effulgent beards and hairs might be black, the text adds the qualification with golden beard and golden hair. The sense is His hairs and beard also are luminous. To the very nail tips - āpraṇakhāt - stands for the nail tips. The meaning therefore is that upto and including the nail tips, it is like one mass of gold, pure effulgence. (6)

Footnotes:

1. This sentence is completed in the next verse.

2. The Aa|| version ends as “sādhanāpēkṣam’ instead of here (Va|| version) ‘sādhanāpēkṣaiḥ’.
3. This is the white-black meditation in previous verse.
4. Till this point, only the meditation on parts (of karma) has been taught. Now the teaching will be on the main (pradhana) meditations. This is said in the Tika.
5. Deity here is Paramesvara. In this khanda, that Purusha who is in the sun and in the eye is Paramesvara is established the BSBh 1.1.20-21.
6. This is to be taken as - in the body of the sun; or inside the heart in the body.
7. The inherent nature of Paramesvara is being said as pervading.

Chāndogya Upaniṣad 1.6.7

तस्य यथा कप्यासं पुण्डरीकमेवमक्षिणी तस्योदिति नाम स एष सर्वेभ्यः पाप्मभ्य उदित उदेति ह वै सर्वेभ्यः पाप्मभ्यो य एवं वेद ॥ ७ ॥

tasya yathā kapyāsaṁ puṇḍarīkamēvamakṣiṇī tasyōditi nāma sa ēṣa sarvēbhyaḥ pāpmabhya udita udēti ha vai sarvēbhyaḥ pāpmabhyō ya ēvaṁ vēda ॥ 7 ॥

His eyes are like "monkey-seat" lotus. His name is 'ut'. He is risen above all evils. He verily rises above all evils who knows thus. (7)

BB 63

तस्य एवं सर्वतः सुवर्णवर्णस्याप्यक्ष्णोर्विशेषः । कथम् ? तस्य यथा कपेः मर्कटस्य आसः कप्यासः ; आसेरुपवेशनार्थस्य करणे घञ् ; कपिपृष्ठान्तः येनोपविशति ; कप्यास इव पुण्डरीकम् अत्यन्ततेजस्वि एवम् देवस्य अक्षिणी ; उपमितोपमानत्वात् न हीनोपमा । तस्य एवंगुणविशिष्टस्य गौणमिदं नाम उदिति ; कथं गौणत्वम् ? स एषः देवः सर्वेभ्यः पाप्मभ्यः पाप्मना सह तत्कार्येभ्य इत्यर्थः, 'य आत्मापहतपाप्मा' (छा. उ. ८ । ७ । १) इत्यादि वक्ष्यति, उदितः उत् इतः, उदगत इत्यर्थः । अतः असौ उन्नामा । तम् एवंगुणसम्पन्नमुन्नामानं यथोक्तेन प्रकारेण यो वेद सोऽप्येवमेव उदेति उदगच्छति सर्वेभ्यः पाप्मभ्यः — ह वै इत्यवधारणार्थं निपातौ — उदेत्येवेत्यर्थः ॥

tasya ēvaṁ sarvataḥ suvarṇavarṇasyāpyakṣṇōrviśeṣaḥ । katham ? tasya yathā kapēḥ markaṭasya āsaḥ kapyāsaḥ ; āsērupavēśanārthasya karaṇē ghañ ; kapipṛṣṭhāntaḥ yēnōpaviśati ; kapyāsa iva puṇḍarīkam atyantatējasvi [1] ēvam dēvasya akṣiṇī ; upamitōpamānatvāt na hīnōpamā । tasya ēvaṁguṇaviśiṣṭasya gauṇamidam nāma uditi ; katham gauṇatvam ? sa ēṣaḥ dēvaḥ sarvēbhyaḥ pāpmabhyaḥ pāpmanā saha tatkāryēbhya ityārthaḥ, 'ya ātmāpahatapāpmā' (chā. u. 8 । 7 । 1) ityādi vakṣyati, uditaḥ ut itaḥ, udgata ityārthaḥ । ataḥ asau unnāmā । tam ēvaṁguṇasampannamunnāmānam yathōktēna prakāreṇa yō vēda sō'pyēvamēva udēti udgacchati sarvēbhyaḥ pāpmabhyaḥ — ha vai ityavadhāraṇārthau nipātau — udētyēvētyārthaḥ ॥

Of the person who is of golden color allround there is a specialty in the eyes. How? In the word 'kapyāsaḥ' separates as 'asa' meaning seat and 'Kapi' meaning monkey. The term 'asa' is derived from the root 'as' to sit, with the ghaii affix [2]. The term 'kapyāsaḥ' therefore stands for that part of the monkey's back on which it sits. The lotus is spoken of as 'kapyāsaḥ' or the

'monkey-seat' meaning that it is extremely bright (and red). The eyes [3] of the solar person also are bright red. A lotus is likened to the monkey's seat, and the eyes are likened to the lotus. Because it is indirect, the simile [4] cannot be regarded as a misfit to the dignity of the subject.

Of this person, thus qualified (guna), the indirect (figurative or gauna) name is 'ut'. Why should this be regarded as the indirect name? By saying, the deity (the person in the sun) who is above all evils and their effects [5], Sruti (ChU 8.7.1) is going to speak of "The Self in whom all evil has been destroyed or risen above" [6]. Hence he is named 'ut'. One who knows [7] this deity as endowed with the qualities described [8] above and as bearing the name 'ut', also rises above or passes beyond all evils [9]. The particles 'ha' and 'vii' indicate emphasis. Indeed he rises above evils. (7)

Footnotes:

1. The word 'asya' is in Aa|| version, but Va|| and Te|| versions do not have it.
2. The word 'ghii' could be taken as sitting in the subjective case. Context here being instrumental case, the meaning is an equipment for sitting.
3. Red lotus refers to red eyes.
4. Direct simile would have been between eyes and the monkey seat.
5. The sorrows of people.
6. The nirguna Brahman is said here as the sun. See BSBh 1.1.20-22 (114-115) on discussion Paramesvara formless and form induced through Maya.
7. One who knows through the meditation described here.
8. The release from sins is the quality in accordance with the quality of 'ut'.
9. Just like the deity with the name 'ut'.

Chāndogya Upaniṣad 1.6.8

तस्यर्क्य साम च गेष्णौ तस्मादुद्गीथस्तस्मात्त्वेवोद्गातैतस्य हि गाता स एष ये चामुष्मात्पराञ्चो लोकास्तेषां
चेष्टे देवकामानां चेत्यधिदैवतम् ॥ ८ ॥

tasyarkca sāma ca gēṣṇau tasmādudgīthastasmāttvēvōdgātaitasya hi gātā sa ēṣa yē
cāmuṣmātparāñcō lōkāstēṣāṃ cēṣṭē dēvakāmānām cētyadhidaivatam ॥ 8 ॥

The ṛk and sāma are his joints, hence is the udgitha. Hence one who sings this (ut) is the udgātr (lit. 'singer of ut'). He controls the regions above him, as also the desires of the deities. This is in reference to the deities (adhidaivam).

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तस्योद्गीथत्वं देवस्य आदित्यादीनामिव विवक्षित्वा आह — तस्य ऋक्च साम च गेष्णौ पृथिव्याद्युक्तलक्षणे
पर्वणी । सर्वात्मा हि देवः । परापरलोककामेशितृत्वादुपपद्यते पृथिव्यग्न्याद्यृक्सामगेष्णत्वम् , सर्वयोनित्वाच्च ।
यत एवमुन्नामा च असौ ऋक्सामगेष्णश्च तस्माद्वक्सामगेष्णत्वे प्राप्ते उद्गीथत्वमुच्यते परोक्षेण,
परोक्षप्रियत्वाद्देवस्य, तस्मादुद्गीथ इति । तस्मात्त्वेव हेतोः उदं गायतीत्युद्गाता । यस्माद्धि एतस्य
यथोक्तस्योन्नाम्नः गाता असौ अतो युक्ता उद्गीतेति नामप्रसिद्धिः उद्गातुः । स एषः देवः उन्नामा ये च
अमुष्मात् आदित्यात् पराञ्चः परागञ्चनात् ऊर्ध्वा लोकाः तेषां लोकानां च ईष्टे न केवलमीशितृत्वमेव, च -

शब्दाद्धारयति च, 'स दाधार पृथिवीं द्यामुतेमाम्' (ऋ. सं. मं. १० । १२१ । १) इत्यादिमन्त्रवर्णात् । किञ्च, देवकामानामीष्टे इति एतत् अधिदैवतं देवताविषयं देवस्योद्गीथस्य स्वरूपमुक्तम् ॥

tasyōdgīthatvaṁ dēvasya ādityādīnāmiva vivakṣitvā [1] āha — tasya ṛkca sāma ca gēṣṇau pṛthivyādyuktalakṣaṇē parvaṇī | sarvātmā hi dēvaḥ | parāparalōkakāmēśitṛtvādupapadyatē pṛthivyagnyādyṛksāmagēṣṇatvam [2] , sarvayōnitvācca | yata ēvamunnāmā ca asau ṛksāmagēṣṇasca tasmādyṛksāmagēṣṇatvē prāptē [3] udgīthatvamucyatē parōkṣēṇa, parōkṣapriyatvāddēvasya, tasmādudgītha iti | tasmāttvēva hētōḥ udam gāyatītyugdātā | yasmāddhi ētasya yathōktasyōnnāmaḥ gātā asau atō yuktā udgītēti nāmaprasiddhiḥ udgātuḥ | sa ēṣaḥ dēvaḥ unnāmā yē ca amuṣmāt ādityāt parāñcaḥ parāgañcanāt ūrdhvā lōkāḥ tēṣāṁ lōkānām ca iṣṭē na kēvalamīśitṛtvamēva, ca - śabdāddhārayati ca, 'sa dādhāra pṛthivīm dyāmutēmām' (ṛ. sam. maṁ. 10 | 121 | 1) ityādimantravarṇāt | kiñca, dēvakāmānāmīṣṭē iti ētat adhidaivatam dēvatāviṣayam dēvasyōdgīthasya svarūpamuktam ॥

What the text means to describe now is the fact of the said deity (person in the sun) being udgītha just like āditya [4] and others (described above as udgītha). The ṛk and sāma are his joints; they are his joints in the shape of earth and the rest as described above (earth standing for ṛk and so on). Is not the deity in question the all-ensouling Self (sarvatmaka [5])? Being so he controls [6] the lower as well as the higher regions, as also all desires, it is only right that the earth and fire, as ṛk and sāma, should be his joints [7]. Because he is the origin of all things this deity is named 'ut' and has the ṛk and sāma for his joints, and the character of having ṛk and sāma for his joints makes him the udgītha [8]. This is asserted beyond perception (paroksha) as the deity is fond of being paroksha [9] in the phrase 'hence is udgītha'.

For this reason, the priest who sings to the 'ut' is called the 'udgātr priest'. That is inasmuch as he is the singer ('gatr') of the aforesaid deity named 'ut, it is only right that he should be known as 'udgātr'. This same deity named 'ut' controls the regions that lie above him, the sun. He is not only the controller of the regions, but also the upholder. This is what is implied by the particle 'cha'; this idea is supported by such texts (Rig. Sam. Ma. 10.10.121.1) as 'He upheld this earth and also Heaven' [10]. Further, He controls also the desires of the deities [11].

This is in reference to the deities. That is, herein has been described that form of the udgītha which consists of the deity [12]. (8)

Footnotes:

1. The word 'vivakṣitvā' in Va|| Ta|| versions better than 'vivakṣitvāt' in other versions.
2. The word here 'pṛthivyagnyādyṛksāmagēṣṇatvam' is better than variations in other versions.
3. See the related footnote 8 down below.
4. To teach that udgītha should be meditated from the dristi of aditya purusha, it is said this purusha or deity is udgītha. This should be taken as the meaning.

5. Sarvatmaka implies ṛk and sāmā are to be taken in the form of earth and fire, respectively. The reference to the joint means the limited or conditioned manifestation (parichhinna) of the purusha.
6. If it was said that only ṛk and sāmā are joints, it would not accord with the purusha's lordship of all lokas (regions) and all desires. Therefore in this context, purusha in the form of earth and fire are seen on ṛk and sāmā.
7. Being the cause of all (sarva karana), it is appropriate that he is called sarvatmaka (the soul of all). Therefore, earth etc. are referred to as parts in the form of joints. The meditation on parts (anga upāsana) described earlier needs to be aligned with the description of this upāsana.
8. There is some inconsistency with respect to the original bhasya. That, the one named 'ut' is also the same one with joints ṛk and sāmā, and hence (due to attribution of jointness) is called udgita is not convincing. Hence the versions in A||, Va||, and Te|| of 'ṛksāmagēṣṇatvē prāptē' appears incorrect. The Aa|| version 'ṛksāmagēṣṇatvam prāptam' is better. The reason is even though the two names ut and ṛksāmagēṣṇatva are said, they are used in the sense paroksha name udgita, in this context.
9. See AiBh 1.3.14 for fondness of paroksha.
10. The heaven or the 'dyu' region is said to be beyond the sun. This ṛk is (veda) pramana for the sun being the supporter and the lord of heaven also.
11. It fulfills all their desires.
12. This is indicating that the next section will teach adhyatma meditation.

इति षष्ठखण्डभाष्यम् ॥
iti ṣaṣṭhakhaṇḍabhāṣyam ॥
End of Section 6

सप्तमः खण्डः
saptamaḥ khaṇḍaḥ
Section 7

Chāndogya Upaniṣad 1.7.1

अथाध्यात्मं वागेवक्त्राणः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्मादृच्यध्यूढंसाम गीयते । वागेव सा प्राणोऽमस्तत्साम ॥ १ ॥

athādhyātmaṁ vāgēvarkprāṇaḥ sāma tadētadētasyāmṛcyadhyūḍhamsāma
tasmādṛcyadhyūḍhamsāma gīyatē | vāgēva sā prāṇō'mastatsāma ॥ 1 ॥

Now with reference to the body. Speech itself is ṛk; breath is sāma. This sāma rests upon this ṛk hence is the sāma sung as resting upon the ṛk. Speech itself is sa and breath is ama ; and this makes up sāma. (1)

BB 65-

अथ अधुना अध्यात्ममुच्यते — वागेव ऋक् प्राणः साम, अधरोपरिस्थानत्वसामान्यात् । प्राणो घ्राणमुच्यते सह वायुना । वागेव सा प्राणोऽम इत्यादि पूर्ववत् ॥

atha adhunā adhyātmamucyate — vāgēva ṛk prāṇaḥ sāma, adharōparisthānatvasāmānyāt |
prāṇō ghrāṇamucyate saha vāyunā | vāgēva sā prāṇō'ma ityādi pūrvavat ॥

Now it is going to be described (adhyatma svarupa- in reference to the body). Speech itself is ṛk and breath is sāma; this is on the analogy of their relative lower and upper positions [1]. Breath or prana here is breath-in-the-nose. Speech is 'sa' and breath is 'ama' etc., etc., (are to be taken) as before. (1)

Footnotes:

1. The supporter is rk and the supporter is sāma. Similarly, speech is lower and breath is higher.

Chāndogya Upaniṣad 1.7.2

चक्षुरेवर्गात्मा साम तदेतदेतस्यामृच्यध्यूढंसाम तस्मादृच्यध्यूढंसाम गीयते । चक्षुरेव सात्मास्तत्साम ॥ २ ॥

caṣṣurēvargātmā sāma tadētadētasyāmṛcyadhyūḍhamsāma tasmādṛcyadhyūḍhamsāma gīyatē
| caṣṣurēva sātmāmastatsāma ॥ 2 ॥

Eye itself is ṛk; he (the ātmā or self) is sāma. This sāma rests upon this ṛk hence is the sāma sung as resting upon the ṛk. The eye itself is sa and ātmā is ama; and this makes up sāma. (2)

चक्षुरेव ऋक् आत्मा साम । आत्मेति च्छायात्मा, तत्स्थत्वात्साम ॥

caṣṣurēva ṛk ātmā sāma | ātmēti cchāyātmā, tatsthatvātsāma ॥

The eye is ṛk; the self is sāma. The term 'self' ('atma') here stands for the shadow, Reflection of the self; as it is this reflection (and not the Self proper, the personality) that rests in the eye, and is, on that account, called 'sāma' (being similar to the sāma which rests upon the ṛk). (2)

Chāndogya Upaniṣad 1.7.3

श्रोत्रमेवईमनः साम तदेतदेतस्यामृच्यध्यूढंसाम तस्मादृच्यध्यूढंसाम गीयते । श्रोत्रमेव सा मनोऽमस्तत्साम ॥ ३ ॥

śrōtramēvarṇmanaḥ sāma tadētatdētasyāmṛcyadhyūḍhamsāma tasmādṛcyadhyūḍhamsāma
gīyatē । śrōtramēva sā manō'mastatsāma ॥ 3 ॥

The ear itself is ṛk; the mind is sāma. This sāma rests upon this ṛk hence is the sāma sung as resting upon the ṛk. The ear itself is sa and the mind is ama; and this makes up sāma. (3)

BB 67

श्रोत्रमेव ऋक् मनः साम, श्रोत्रस्याधिष्ठातृत्वान्मनसः सामत्वम् ॥

śrōtramēva ṛk manaḥ sāma, śrōtrasyādhiṣṭhātrtvānmanasaḥ sāmatvam ॥

The ear is ṛk, the mind is sāma; the ear being the controller (like ṛk), the character of substratum to the mind [1]. (3)

Footnotes:

1. Without the help of the mind, one cannot listen.

Chāndogya Upaniṣad 1.7.4

अथ यदेतदक्षणः शुक्लं भाः सैवर्गथ यन्नीलं परः कृष्णं तत्साम तदेतदेतस्यामृच्यध्यूढंसाम तस्मादृच्यध्यूढंसाम गीयते । अथ यदेवैतदक्षणः शुक्लं भाः सैव साथ यन्नीलं परः कृष्णं तदमस्तत्साम ॥ ४ ॥

atha yadētadakṣṇaḥ śuklaṁ bhāḥ saivargatha yannīlaṁ paraḥ kṛṣṇaṁ tatsāma
tadētatdētasyāmṛcyadhyūḍhamsāma tasmādṛcyadhyūḍhamsāma gīyatē । atha
yadēvaitadakṣṇaḥ śuklaṁ bhāḥ saiva sātha yannīlaṁ paraḥ kṛṣṇaṁ tadamastatsāma ॥ 4 ॥

That which is the white light in the eye is ṛk ; that which is blue, very black, is sāma ; this sāma rests upon the ṛk. Hence is the sāma sung as resting upon the ṛk. That which is the white light in the eye is sa that which is blue, very black, is ama ; and that makes up sāma. (4)

BB 68

अथ यदेतदक्षणः शुक्लं भाः सैव ऋक् । अथ यन्नीलं परः कृष्णमादित्य इव दृक्शक्त्यधिष्ठानं तत्साम ॥

atha yadētadakṣṇaḥ śuklaṁ bhāḥ saiva ṛk । atha yannīlaṁ paraḥ kṛṣṇamāditya iva
dṛkśaktyadhiṣṭhānaṁ tatsāma ॥

That which is the white light in the eye is ṛk. That which is blue, deep black [1], is the sun, the substratum to vision, which is is sāma. (4)

Footnotes:

1. As in BB 61.

Chāndogya Upaniṣad 1.7.5

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते सैवकर्तृत्साम तदुक्थं तद्यजुस्तद्ब्रह्म तस्यैतस्य तदेव रूपं यदमुष्य रूपं यावमुष्य गेष्णौ तौ गेष्णौ यन्नाम तन्नाम ॥ ५ ॥

atha ya ēṣō'ntarakṣiṇi puruṣo dṛśyatē saivarkartatsāma taduktham tadyajustadbrahma tasyaitasya tadēva rūpaṁ yadamuṣya rūpaṁ yāvamuṣya gēṣṇau tau gēṣṇau yannāma tannāma ॥ 5 ॥

Now, that person who is seen within the eye itself is ṛk; that is sāma; that is uktha : that is yajus: that is Brahman. His form is the same as the form of that other person. His joints are the same as the joints of that other person. His name is the same as the name of that other Person. (5)

BB 69

अथ य एषोऽन्तरक्षिणि पुरुषो दृश्यते, पूर्ववत् । सैव ऋक् अध्यात्मं वागाद्या, पृथिव्याद्या च अधिदैवतम् ; प्रसिद्धा च ऋक् पादबद्धाक्षरात्मिका ; तथा साम ; उक्थसाहचर्याद्वा स्तोत्रं साम ऋक् शस्त्रम् उक्थादन्यत् तथा यजुः स्वाहास्वधावषडादि सर्वमेव वाग्यजुः तत्स एव । सर्वात्मकत्वात्सर्वयोनित्वाच्चेति ह्यवोचाम । ऋगादिप्रकरणात् तद्ब्रह्मेति त्रयो वेदाः । तस्यैतस्य चाक्षुषस्य पुरुषस्य तदेव रूपमतिदिश्यते । किं तत् ? यदमुष्य आदित्यपुरुषस्य — हिरण्मय इत्यादि यदधिदैवतमुक्तम् , यावमुष्य गेष्णौ पर्वणी, तावेवास्यापि चाक्षुषस्य गेष्णौ ; यच्चामुष्य नाम उदित्युद्गीथ इति च तदेवास्य नाम । स्थानभेदात् रूपगुणनामातिदेशात् ईशितृत्वविषयभेदव्यपदेशाच्च आदित्यचाक्षुषयोर्भेद इति चेत् , न ; ' अमुना' 'अनेनैव' (छा. उ. १ । ७ । ८) इत्येकस्योभयात्मत्वप्राप्त्यनुपपत्तेः । द्विधाभावेनोपपद्यत इति चेत् — वक्ष्यति हि 'स एकधा भवति त्रिधा भवति' (छा. उ. ७ । २६ । २) इत्यादि, न ; चेतनस्यैकस्य निरवयवत्वाद्द्विधाभावानुपपत्तेः । तस्मादध्यात्माधिदैवतयोरेकत्वमेव । यत्तु रूपाद्यतिदेशो भेदकारणमवोचः, न तद्भेदावगमाय ; किं तर्हि, स्थानभेदाद्भेदाशङ्का मा भूदित्येवमर्थम् ॥

atha ya ēṣō'ntarakṣiṇi puruṣo dṛśyatē, pūrvavat । saiva ṛk adhyātmaṁ vāgādyā, pṛthivyādyā ca adhidaivatam ; prasiddhā ca ṛk pādabaddhākṣarātmikā ; tathā sāma ; ukthasāhacaryādvā stōtraṁ sāma ṛka śāstram ukthādanyat [1] tathā yajuḥ svāhāsvadhāvaṣṇādādi sarvamēva vāgyajuḥ tatsa ēva । sarvātmakatvātsarvayōnitvāccēti hyavōcāma । ṛgādiprakaraṇāt tadbrahmēti trayō vēdāḥ । tasyaitasya cākṣuṣasya puruṣasya tadēva rūpamatidiśyatē । kiṁ tat ? yadamuṣya ādityapuruṣasya — hiraṇmaya ityādi yadadhidaivatamuktam , yāvamuṣya gēṣṇau parvaṇī, tāvēvāsyāpi cākṣuṣasya gēṣṇau ; yaccāmuṣya nāma udityudgītha iti ca tadēvāsyā nāma । sthānabhēdāt rūpaguṇanāmātidēśāt īśitṛtvaviṣayabhēdavyapadēśācca ādityacākṣuṣayōrbhēda iti cēt , na ; ' amunā' 'anēnaiva' (chā. u. 1 । 7 । 8) ityēkasyōbhayātmatvaprapṛtyanupapattēḥ । dvidhābhāvēnōpapadyata iti cēt — vakṣyati hi 'sa ēkadhā bhavati tridhā bhavati' (chā. u. 7 । 26 । 2) ityādi, na ; cētanasyaikasya niravayavatvāddvidhābhāvānupapattēḥ । tasmādadhyātmādhidaivatayōrēkatvamēva । yattu rūpādyatidēśo bhēdakāraṇamavōcaḥ, na tadbhēdāvagamāya ; kiṁ tarhi, sthānabhēdādbhēdāśāṅkā mā bhūdityēvamartham ॥

Now [2], that person who is seen [3] within the eye etc., are as earlier. That which pertains to the body (adhyātma) as speech and the rest [4], and pertains to the divinities (adhidaiva) as earth and the rest [5], is well known as ṛk (verse) with its letters arranged in well-defined quarters [6]. Similarly, sāma [7]. Or, on account of the mention of the 'ukta' [8], the term 'sāma' here may be

taken as standing for the stotra (as distinguished from the sastra[9]. both of which are different forms of the sāma). It is ukta, i.e. shastra-chant, (as distinct from the word stotra on an earlier verse).

This way, yajus means the terms (used in sacrifices) such as 'svāhā', 'svadhā', 'vaṣat' etc. All this is speech, and it is yajus. That same person is all this because he is the soul in all (sarvatmaka) and the source of all things as already explained [10]. As the present context is dealing with ṛk and related items, he is Brahman and should be taken as standing for the three vedas [11].

That same form is attributed to this person in the eye. What form? That form is described for the sun, that is golden etc., as described in connection with the divinities. The joints that have been described as those of the solar person are also the joints of the person in the eye. His name also is the same as that of that person, viz., 'ut' and 'Udgitha'.

It might be argued that the visual person must be different from the solar person: because they occupy different positions, or because the qualities and name of the one are attributed (figuratively) to the other, or because there is difference in their spheres of influence, or because they are mentioned separately.

No, not that way. ChU 1.7.7-8 say 'amunā' - becoming this purusha - and 'anēnaiva' - as himself - [that the meditator attains the position of the person meditated upon] the one meditating upon these two persons (solar and visual) would have to attain two positions. If the two persons were entirely distinct, it is impossible for one and the same man to become identified with two distinct personalities [12].

Doubt: Such identification with two personalities might be possible through bifurcation [i.e. the meditating man would become divided into two parts, one part becoming identified with the solar person and the other with the visual person]. In fact, the ChU 7.26.2 itself is going to declare that 'He becomes one, two, three etc' [13].

That is not possible as that which is of the nature of pure intelligence, and hence without any constituent parts [14], cannot become bifurcated. Hence the bodily and the divine person must be one and the same. As regards the (figurative) attribution of form etc., which you have brought forward as the ground of differentiation, it does not indicate difference at all. It is meant to preclude the notion of difference that might arise due to the difference in their position [15]. (5)

Footnotes:

1. This version in with 'ukthādanyat' in Va||, A||, abd Te|| is correct (some other versions have variations of the word).
2. The mediation of parts (anga upāsana) is over. The prime meditation (pradhana) begins.
3. See BB 62 on what is 'seen' by those with samahita chitta.
4. In previous mediation on parts, speech and the rest were referred to as ṛk.
5. The adhidaiva earth and the rest are to be grasped by the ṛk syllable (sabda).

6. That in the form of the syllable (sabdatmaka) ṛk is to be grasped. All the interpretations are to be grasped, not just the syllable.
7. The sāma also is to be understood similar to how ṛk is understood.
8. This is the reason for another interpretation of ṛk.
9. Since sāma is mentioned along with the word (actually a single-toned sastra, see BB 53 footnotes) 'ukta', the meaning can be taken as - ṛk is the 'ukta' and 'sāma' is the stotra.
10. The 8th verse, bhasya 64, says paramatma is the cause of all (sarva karana), and ensouls all (sarvatmaka), and the earth and the rest are taken as joints. Therefore, here also all can be taken as joints, which accords with the first explanation.
11. This is the second interpretation taking Brahman as the vedas. Separately mentioning ṛk and others is from Brahmana-Parivrajaka Nyaya.
12. One becoming two purushas is said here (as evil).
13. The doubt is that 'ukta' is not identified.
14. In the example location given, it is said here that the body becomes many. But this is not possible because it is indivisible consciousness.
15. See the discussion in BSBh 1.1.10 (20-21).

Chāndogya Upaniṣad 1.7.6

स एष ये चैतस्मादर्वाञ्चो लोकास्तेषां चेष्टे मनुष्यकामानां चेति तद्य इमे वीणायां गायन्त्येतं ते गायन्ति तस्मात्ते धनसनयः ॥ ६ ॥

sa ēṣa yē caitasmādarvāñcō lōkāstēṣāṃ cēṣṭē manuṣyakāmānāṃ cēti tadya imē vīṇāyāṃ gāyantyētaṃ tē gāyanti tasmāttē dhanasanayaḥ ॥ 6 ॥

He controls the regions below this, and also the desires of men. Hence those who sing to the lute sing to Him and hence they become acquirers of wealth. (6)

BB 70-

स एषः चाक्षुषः पुरुषः ये च एतस्मात् आध्यात्मिकादात्मनः अर्वाञ्चः अर्वाग्गताः लोकाः तेषां चेष्टे मनुष्यसम्बन्धिनां च कामानाम् । तत् तस्मात् य इमे वीणायां गायन्ति गायकाः त एतमेव गायन्ति । यस्मादीश्वरं गायन्ति तस्मात्ते धनसनयः धनलाभयुक्ताः, धनवन्त इत्यर्थः ॥

sa ēṣaḥ cākṣuṣaḥ puruṣaḥ yē ca ētasmāt ādhyātmikādātmanāḥ arvāñcaḥ arvāggatāḥ lōkāḥ tēṣāṃ cēṣṭē manuṣyasambandhināṃ ca kāmānām । tat tasmāt ya imē vīṇāyāṃ gāyanti gāyakāḥ ta ētamēva gāyanti । yasmādīśvaraṃ gāyanti tasmāttē dhanasanayaḥ dhanalābhayuktāḥ, dhanavanta ityarthaḥ ॥

This person in the eye controls all those regions that lie below this i.e., below this bodily (physical) self, and also the desires relating to human beings. Hence, those singers who sing in the vina (lute [1]) really sing to this Self; and because they sing to this controller Lord, therefore they become acquirers of wealth, supplied with wealth. (6)

Footnotes:

1. Singing while also playing the vina.

Chāndogya Upaniṣad 1.7.7

अथ य एतदेवं विद्वान्साम गायत्युभौ स गायति सोऽमुनैव स एष ये चामुष्मात्पराञ्चो लोकास्तांश्चाप्नोति देवकामांश्च ॥ ७ ॥

atha ya ētadēvaṁ vidvānsāma gāyatyubhau sa gāyati sō'munaiva sa ēṣa yē cāmuṣmātparāñcō lōkāstāṁścāpnōti dēvakāmāṁśca ॥ 7 ॥

Now, he who, knowing thus, sings sāman, sings to both. Such a one obtains, through that same, those regions that lie above that, as also the desires of the divinities. (7)

BB 70-

अथ य एतदेवं विद्वान् यथोक्तं देवमुद्गीथं विद्वान् साम गायति उभौ स गायति चाक्षुषमादित्यं च । तस्यैवंविदः फलमुच्यते — सोऽमुनैव आदित्येन स एष ये च अमुष्मात्पराञ्चः लोकाः तांश्च आप्नोति, आदित्यान्तर्गतदेवो भूत्वेत्यर्थः, देवकामांश्च ॥

atha ya ētadēvaṁ vidvān yathōktaṁ dēvamudgīthaṁ vidvān sāma gāyati ubhau sa gāyati cākṣuṣamādityaṁ ca । tasyaivaṁvidaḥ phalamucyate — sō'munaiva ādityēna sa ēṣa yē ca amuṣmātparāñcaḥ lōkāḥ tāṁśca āpnōti, ādityāntargatadēvō bhūtvētyarthaḥ, dēvakāmāṁśca ॥

Now, one who knows this, knowing the deity udgītha as described above, sings sāman, sings to both, i.e. to the visual as well as the solar person. Sruti next describes the reward that comes to one who knows this. Through that same [1], that is through the solar person, one obtains regions that lie above Him, that is, by having become the divinity within the sun, and also the 'desires of the deities'. (7)

Footnotes:

1. The meditator gets the realization (sakshatkara) that he himself is the object of the mediation which is Paramesvara. See BSBh 3.3.59 (359).

Chāndogya Upaniṣad 1.7.8

अथानेनैव ये चैतस्मादर्वाञ्चो लोकास्तांश्चाप्नोति मनुष्यकामांश्च तस्मादु हैवंविदुद्गाता ब्रूयात् ॥ ८ ॥

athānēnaiva yē caitasmādarvāñcō lōkāstāṁścāpnōti manuṣyakāmāṁśca tasmādu haivaṁvidudgātā brūyāt ॥ 8 ॥

कं ते काममागायानीत्येष ह्येव कामागानस्येष्टे य एवं विद्वान्साम गायति साम गायति ॥ ९ ॥

kaṁ tē kāmamāgāyānītyēṣa hyēva kāmāgānasyēṣṭē ya ēvaṁ vidvānsāma gāyati sāma gāyati ॥ 9 ॥

And through this same, one obtains the regions that lie beneath Him, as also the desires of men. Hence, verily, the udgātr priest knowing this, should say (to the sacrificer). (8)

"What desire may I sing out for thee?" — Because one who, knowing this, sings sāma becomes capable of singing out the fulfilment of desires. (9)

अथ अनेनैव चाक्षुषेणैव ये च एतस्मादर्वाञ्चो लोकाः तांश्च आप्नोति, मनुष्यकामांश्च — चाक्षुषो भूत्वेत्यर्थः । तस्माद्दु ह एवंवित् उद्गाता ब्रूयात् यजमानम् — कम् इष्टं ते तव काममागायानीति । एष हि यस्माद्दुद्गाता कामागानस्य उद्गानेन कामं सम्पादयितुमीष्टे समर्थः इत्यर्थः । कोऽसौ ? य एवं विद्वान् साम गायति । द्विरुक्तिरुपासनसमाप्त्यर्था ॥

atha anēnaiva cākṣuṣēṇaiva yē ca ētasmādarvāñcō lōkāḥ tāñśca āpnōti, manuṣyakāmāñśca — cākṣuṣō bhūtvētyarthaḥ । tasmādu ha ēvaṁvit udgātā brūyāt yajamānam — kam iṣṭam tē tava kāmamāgāyānīti । ēṣa hi yasmāduḍgātā kāmāgānasya udgānēna kāmam sampādayitumīṣṭē samarthaḥ ityarthaḥ । kō'sau ? ya ēvaṁ vidvān sāma gāyati । dviruktirupāsanāsamāptyarthā ॥

Now [1], through this same, visual person himself, one obtains the regions that lie below Him, as also the desires of men, that is, on having become the visual person. Hence, knowing this the udgātr priest should say to the sacrificer: what desire, desired thing, may I sing for you? The udgātr priest, knowing this, is capable of singing out the fulfilment of desires i.e. bringing about the fulfilment of the desired end by means of singing. Who is so capable? He who, knowing this, sings sāma. The repetition of the phrase 'sings sāma' indicates the conclusion of the teaching of the particular form of meditation. (8-9)

Footnotes:

1. Here, now (atha) does not mean thereafter one becomes the visual person. It means the realization that one is so. See BB 69 for the discussion on one not becoming two.

इति सप्तमखण्डभाष्यम् ॥
iti saptamakhaṇḍabhāṣyam ॥
End of Section 7

अष्टमः खण्डः
aṣṭamaḥ khaṇḍaḥ

Section 8

Introduction to the section

BB 73

अनेकधोपास्यत्वात् अक्षरस्य प्रकारान्तरेण परोवरीयस्त्वगुणफलमुपासनान्तरमानिनाय । इतिहासस्तु सुखावबोधनार्थः ।

anekadhōpāsyatvāt akṣarasya prakārāntareṇa

parovarīyastvaguṇaphalamupāsananantaramānināya । itihāstasū sukhāvabodhanārthaḥ ।

The syllable 'Om' lends itself to being meditated upon in several ways [1]. Hence Sruti introduces another method of meditation, calculated to bring its reward in the shape of the quality of being the highest and best. The story has been brought in for the purpose of making the subject easily comprehensible.

The debate among śilakaḥ et al

Chāndogya Upaniṣad 1.8.1

त्रयो होद्गीथे कुशला बभूवुः शिलकः शालावत्यश्चैकितायनो दाल्भ्यः प्रवाहणो जैवलिरिति ते होचुरुद्गीथे वै कुशलाः स्मो हन्तोद्गीथे कथां वदाम इति ॥ १ ॥

trayo hodgīthe kuśalā babhūvuḥ śilakaḥ śālāvatyascaikitāyano dālbhyaḥ pravāhaṇo jaivaliriti te hocurudgīthe vai kuśalāḥ smo hantodgīthe kathāṃ vadāma iti ॥ 1 ॥

There were three persons who were experts in udgītha: śilakaḥ śālāvatyā, caikitāyana dālbhyaḥ pravāhaṇa jaivali. They said “We are experts in udgītha: let us carry on a discussion on udgītha.” (1)

BB74

त्रयः त्रिसङ्ख्याकाः, ह इत्यैतिह्यार्थः, उद्गीथे उद्गीथज्ञानं प्रति, कुशलाः निपुणा बभूवुः ; कस्मिंश्चिद्देशकाले च निमित्ते वा समेतानामित्यभिप्रायः । न हि सर्वस्मिञ्जगति त्रयाणामेव कौशलमुद्गीथादिविज्ञाने । श्रूयन्ते हि उषस्तिजानश्रुतिकैकेयप्रभृतयः सर्वज्ञकल्पाः । के ते त्रय इति, आह — शिलकः नामतः, शलावतोऽपत्यं शालावत्यः ; चिकित्तायनस्यापत्यं चैकितायनः, दल्भगोत्रो दाल्भ्यः, द्व्यामुष्यायणो वा ; प्रवाहणो नामतः, जीवलस्यापत्यं जैवलिः इत्येते त्रयः — ते होचुः अन्योन्यम् — उद्गीथे वै कुशलाः निपुणा इति प्रसिद्धाः स्मः । अतो हन्त यद्यनुमतिर्भवताम् उद्गीथे उद्गीथज्ञाननिमित्तां कथां विचारणां पक्षप्रतिपक्षोपन्यासेन वदामः वादं कुर्म इत्यर्थः । तथा च तद्विद्यसंवादे विपरीतग्रहणनाशोऽपूर्वविज्ञानोपजनः संशयनिवृत्तिश्चेति । अतः तद्विद्यसंयोगः कर्तव्य इति च इतिहासप्रयोजनम् । दृश्यते हि शिलकादीनाम् ॥

trayaḥ trisaṅkhyākāḥ, ha ityaitihyārthaḥ, udgīthe udgīthajñānaṃ prati, kuśalāḥ nipuṇā babhūvuḥ ; kasmimściddeśekāle ca nimitte vā sametānāmityabhiprāyaḥ । na hi sarvasmiñjagati trayāṇāmeva kauśalamudgīthādivijñāne । śrūyante hi uṣastijānaśrutikaikeyaprabhṛtayaḥ sarvajñakalpāḥ । ke te traya iti, āha — śilakaḥ nāmataḥ, śālāvato'patyaṃ śālāvatyāḥ ; cikitāyanasyāpatyaṃ caikitāyanaḥ, dalbhagotro dālbhyaḥ, dvyāmuṣyāyaṇo vā ; pravāhaṇo nāmataḥ, jīvalasyāpatyaṃ jaivaliḥ ityete trayaḥ — te hocuḥ anyonyam — udgīthe vai kuśalāḥ nipuṇā iti prasiddhāḥ smaḥ । ato hanta yadyanumatirbhavatām udgīthe udgīthajñānamittām

kathāṃ vicāraṇāṃ pakṣapratipakṣopanyāsenā vadāmaḥ vādaṃ kurma ityārthaḥ | tathā ca tadvidyasaṃvāde viparītagrahaṇanāśo'pūrvavijñānopajanaḥ saṃśayanivṛttiśceti | ataḥ tadvidyasaṃyogaḥ kartavya iti ca itihāsaprayojanam | dṛśyate hi śīlakādīnām ||

Three, that is persons three in number. The particle 'ha' indicates that (sometime in the past) it happened (this way [2]). The three were skilled, or well-versed in the knowledge of udgītha. They were there at some time and some place, among a group of persons who were gathered for some purpose. Certainly, it is not possible that in the whole world there should be only three persons well-versed in udgītha. In fact, we hear of many such persons as uṣasti, jānaśruti, and kaikeya and others who were well known. Also, Sruti next mentions who these three experts were. 1) His name is śīlakaḥ. The son of śālāvata is śālāvatyā; 2) cikitāyana's son is caikitāyana, and dālbhyaḥ is from dālbha lineage [3]; 3) the name of the third is pravāhaṇa, who is the son of jivala. These were the three. They said to each other - "We are known to be experts, well versed in udgīta; hence, if you agree, let us carry on a discussion, a debate, through the system of setting forth the two sides of the question, the correct view and its contrary, on the knowledge about the udgītha". Such discussion among persons [4] knowing the subject leads to the rejection of misconceptions, establishment of the correct view not quite well known earlier, and also the removal of doubts on the subject [5]. For this reason, persons conversant with the subject should be brought together. Such is the benefit conveyed by the story. The sages śīlakaḥ and the rest gathered [6] thus (is the beginning of the story. (1)

Footnotes:

1. As in previous upāsana, the udgītha is meditated upon with paramatma dristi here as well but with different qualities which makes this a different upāsana.
2. The Upaniṣad does not elaborate much on the particles 'ha' 'ee' etc. This is so, in later chapters also.
3. He is of two lineages (jānaśruti) - One's son (one gothra), adopted by another (other gothra).
4. Naiyayikas distinguish different types of discussions as debate, jalpa, vitanda etc.
5. See Ny. Su. 4.2.45 that debates are time bound (samayabandha and sastrabandha), and lead to deeper understanding with removal of doubts, get new knowledge, and to secure what is already known.
6. The sages are highly learned and skilled. The story is indicating that they gathered for the benefit of enhancing knowledge (for all).

Chāndogya Upaniṣad 1.8.2

तथेति ह समुपविविशुः स ह प्रवाहणो जैवलिरुवाच भगवन्तावग्रे वदतां ब्राह्मणयोर्वदतोर्वाचं श्रोष्यामीति ॥ २ ॥

tatheti ha samupaviviśuḥ sa ha pravāhaṇo jaivaliruvāca bhagavantāvagre vadatām brāhmaṇayorvatorvācaṃ śroṣyāmīti || 2 ||

Having said be it so, they sat down. The pravāhaṇa Jaivali said - "You revered sirs, speak first; I shall listen to the talk of two brāhmaṇas conversing." (2)

BB 75

तथेत्युक्त्वा ते समुपविविशुः ह उपविष्टवन्तः किल । तत्र राज्ञः प्रागल्भ्योपपत्तेः स ह प्रवाहणो जैवलिरुवाच इतरौ — भगवन्तौ पूजावन्तौ अग्रे पूर्वं वदताम् ; ब्राह्मणयोरिति लिङ्गाद्राजा असौ ; युवयोर्ब्राह्मणयोः वदतोः वाचं श्रोष्यामि ; अथरहितामित्यपरे, वाचमिति विशेषणात् ॥

tathetyuktvā te samupaviviśuḥ ha upaviṣṭavantaḥ kila । tatra rājñāḥ prāgalbhyopapatteḥ sa ha pravāhaṇo jaivaliruvāca itarau — bhagavantau pūjāvantau agre pūrvaṃ vadatām ; brāhmaṇayoriti liṅgādrājā asau ; yuvayorbrāhmaṇayoḥ vadatoḥ vācaṃ śroṣyāmi ; artharahitāmityapare, vācamiti viśeṣaṇāt ॥

Having said be it so, they appear to have sat down. So, it is said. Then, a king (kshatriya) being the lead, pravāhaṇa jaivali said [1] to the other two - "you revered sirs, you deserve all honor, speak first before others. The phrase 'two brāhmaṇas' indicates the speaker was a kshatriya king. "While two brāhmaṇas are conversing, I shall listen". Some people explain the qualifying term 'vacham', 'talk,' to mean mere words [2] without much sense. (2)

1. This is to remove the doubt of why the other two asked, as jaival said?
2. The word 'vadato' might also be adequate here.

Question of śilakaḥ: Essence of sāma

Chāndogya Upaniṣad 1.8.3

स ह शिलकः शालावत्यश्चैकितायनं दाल्भ्यमुवाच हन्त त्वा पृच्छानीति पृच्छेति होवाच ॥ ३ ॥

sa ha śilakaḥ śālāvatyascaikitāyanaṃ dālbyamuvāca hanta tvā pṛcchānīti pṛccheti hovāca ॥ 3 ॥

Thereupon, śilakaḥ śālāvatyā said to caikitāyana dālbyaḥ - "Well, may I question you?." "Do question", said the other. (3)

Permission to ask question

BB76

उक्तयोः स ह शिलकः शालावत्यः चैकितायनं दाल्भ्यमुवाच — हन्त यद्यनुमंस्यसे त्वा त्वां पृच्छानि इत्युक्तः इतरः पृच्छेति होवाच ॥

uktayoḥ sa ha śilakaḥ śālāvatyāḥ caikitāyanaṃ dālbyamuvāca — hanta yadyanumaṃsyase tvā tvāṃ pṛcchāni ityuktaḥ itaraḥ pṛccheti hovāca ॥

On the two men being thus addressed, śilakaḥ śālāvatyāḥ said to caikitāyana dālbyaḥ - "Well, if you will permit, I may question you." Being thus addressed the other said "Do question." (3)

Chāndogya Upaniṣad 1.8.4

का साम्नो गतिरिति स्वर इति होवाच स्वरस्य का गतिरिति प्राण इति होवाच प्राणस्य का गतिरित्यन्नमिति होवाचान्नस्य का गतिरित्याप इति होवाच ॥ ४ ॥

kā sāmno gatiriti svara iti hovāca svarasya kā gatiriti prāṇa iti hovāca prāṇasya kā gatirityannamiti hovācānnasya kā gatirityāpa iti hovāca ॥ 4 ॥

“What is the essence of sāmā?” Answer: “Svara.” “What is the essence of svara?” “Breath.” What is the essence of breath?” “Food.” What is the essence of food?” “water.” (4)

The debate on the essence of sāmā

BB77

लब्धानुमतिराह — का साम्नः — प्रकृतत्वादुद्गीथस्य ; उद्गीथो हि अत्र उपास्यत्वेन प्रकृतः ; ‘परोवरीयांसमुद गीथम्’ इति च वक्ष्यति — गतिः आश्रयः, परायणमित्येतत् । एवं पृष्टो दाल्भ्य उवाच — स्वर इति, स्वरात्मकत्वात्साम्नः । यो यदात्मकः स तद्गतिस्तदाश्रयश्च भवतीति युक्तम्, मृदाश्रय इव घटादिः । स्वरस्य का गतिरिति, प्राण इति होवाच ; प्राणनिष्पाद्यो हि स्वरः, तस्मात्स्वरस्य प्राणो गतिः । प्राणस्य का गतिरिति, अन्नमिति होवाच ; अन्नावष्टम्भो हि प्राणः, ‘शुष्यति वै प्राण ऋतेऽन्नात्’ (बृ. उ. ५ । १२ । १) इति श्रुतेः, ‘अन्नं दाम’ (बृ. उ. २ । २ । १) इति च । अन्नस्य का गतिरिति, आप इति होवाच, अप्सम्भवत्वादन्नस्य ॥

labdhānumatirāha — kā sāmnaḥ — prakṛtatvādudgīthasya ; udgītho hi atra upāsyatvena prakṛtaḥ ; ‘parovarīyāmsamuda gītham’ iti ca vakṣyati — gatiḥ āśrayaḥ, parāyaṇamityetat । evaṃ pṛṣṭo dālbhya uvāca — svara iti, svarātmakatvātsāmnaḥ । yo yadātmakaḥ sa tadgatistadāśrayaśca bhavātīti yuktam , mṛdāśraya iva ghaṭādiḥ । svarasya kā gatiriti, prāṇa iti hovāca ; prāṇaniṣpādyo hi svarāḥ, tasmātsvarasya prāṇo gatiḥ । prāṇasya kā gatiriti, annamiti hovāca ; annāvaṣṭambho hi prāṇaḥ, ‘śuṣyati vai prāṇa ṛte’nnāt’ (br. u. 5 । 12 । 1) iti śruteḥ, ‘annaṃ dāma’ (br. u. 2 । 2 । 1) iti ca । annasya kā gatiriti, āpa iti hovāca, apsambhavatvādannasya ॥

Having obtained permission, he said - "sāmā", which stands here for udgītha, which forms the subject matter of the discourse. Sruti is also going to declare "udgītha is the highest and the best", what is its essence, the substratum, the ultimate basis?" Being thus questioned, dālbhya answered. "Svara", because sāmā is made up of svara [1]. When one thing is made up of another, it is said to have that for its essence, its ultimate basis. As for instance, the jar and other objects made of clay (have clay for their essence). "What is the essence of svara?" Answer "Breath"; it is

through breath that svara is produced; hence breath is the essence of svara. "What is the essence of breath?" Answer: " Food." Breath is supported by food; as declared by the Shruti BrU 5.12.1 - "Breath dries up without food" and BrU 2.2.1 - "Food is the string."-"What is the essence of food?" Answer - "water" as food is produced out of water [2]. (4)

1. It is of the dhvaniātma - self in the form of sound. The well know seven svaras - sa ni da pa ma ga ri - that are the basis of music in sāmaveda are called yama. Respectively, they are named krista, prathama, dvitiya, chaturtha, mandra, atisvarya.

2. See ChU 6.2.4

Chāndogya Upaniṣad 1.8.5

अपां का गतिरित्यसौ लोक इति होवाचामुष्य लोकस्य का गतिरिति न स्वर्गं लोकमति नयेदिति होवाच स्वर्गं वयं लोकं सामाभिसंस्थापयामः स्वर्गसंस्तावंहि सामेति ॥ ५ ॥

apāṃ kā gatirityasau loka iti hovācāmuṣya lokasya kā gatiriti na svargaṃ lokamati nayediti hovāca svargaṃ vayaṃ lokaṃ sāmābhisamsthāpayāmaḥ svargasamstāvamhi sāmeti ॥ 5 ॥

“What is the essence of water?” Answer: “That other region.” “What is the essence of that other region?” Answer: “One should not carry the region of heaven; we base the sāma on the region of heaven too far because sāma has been eulogised as heaven.” (5)

Position of dālbhya: svarga or heaven is support of udgitha (purva pakshi)

BB 78

अपां का गतिरिति, असौ लोक इति होवाच ; अमुष्माद्धि लोकाद्वृष्टिः सम्भवति । अमुष्य लोकस्य का गतिरिति पृष्टः दाल्भ्य उवाच — स्वर्गममुं लोकमतीत्य आश्रयान्तरं साम न नयेत्कश्चित् इति होवाच आह । अतो वयमपि स्वर्गं लोकं साम अभिसंस्थापयामः ; स्वर्गलोकप्रतिष्ठं साम जानीम इत्यर्थः । स्वर्गसंस्तावं स्वर्गत्वेन संस्तवन् संस्तावो यस्य तत्साम स्वर्गसंस्तावम् , हि यस्मात् स्वर्गो वै लोकः साम वेद इति श्रुतिः ॥

apāṃ kā gatiriti, asau loka iti hovāca ; amuṣmāddhi lokādvṛṣṭiḥ sambhavati । amuṣya lokasya kā gatiriti pṛṣṭaḥ dālbhya uvāca — svargamamuṃ lokamatītya āśrayāntaraṃ sāma na nayetkaścit iti hovāca āha । ato vayamapi svargaṃ lokaṃ sāmā abhisamsthāpayāmaḥ ; svargalokapraṭiṣṭhaṃ sāma jānīma ityarthaḥ । svargasamstāvaṃ svargatvena samstavanaṃ samstāvo yasya tatsāma svargasamstāvam , hi yasmāt svargo vai lokaḥ sāma veda iti śrutiḥ [1] ॥

What is the essence of water? That other region because it is from that other region that rain proceeds. On being asked about the essence of that other region, dālbhya said one should not carry sāma too far beyond, to any other substratum than that region of heaven. It is for that reason that we also base the sāma on the region of heaven. That is, we regard sāma as based upon the heavenly region because sāma has been eulogised as heaven being declared by the Shruti “The region of heaven is sāma-veda.” (5)

Footnotes:

1. ‘iti hi śrutiḥ’ is better or iti śruteḥ.

Chāndogya Upaniṣad 1.8.6

तं ह शिलकः शालावत्यशैकितायनं दाल्भ्यमुवाचाप्रतिष्ठितं वै किल ते दाल्भ्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति ॥ ६ ॥

taṃ ha śilakaḥ śālāvatyascaikitāyanaṃ dālbhyamuvācāpratiṣṭhitaṃ vai kila te dālbhya sāma yastvetarhi brūyānmūrdhā te vipatiṣyatīti mūrdhā te vipatediti ॥ 6 ॥

The sage śikalaha śālāvatyaha said to caikitāyana - "Verily, O dālbhya, your sāma is not well established. If, now, someone were to tell you, 'your head shall fall', surely your head would fall."
(6)

Refutation of dālbhya's position

BB 79

तम् इतरः शिकलः शालावत्यः चैकितायनं दाल्भ्यमुवाच — अप्रतिष्ठितम् असंस्थितम् ,
परोवरीयस्त्वेनासमाप्तगति सामेत्यर्थः ; वै इत्यागमं स्मारयति किलेति च, दाल्भ्य ते तव साम । यस्तु असहिष्णुः
सामवित् एतर्हि एतस्मिन्काले ब्रूयात् कश्चिद्विपरीतविज्ञानम् — अप्रतिष्ठितं साम प्रतिष्ठितमिति —
एवंवादापराधिनो मूर्धा शिरः ते विपतिष्यति विस्पष्टं पतिष्यतीति । एवमुक्तस्यापराधिनः तथैव तद्विपतेत् न
संशयः ; न त्वहं ब्रवीमीत्यभिप्रायः । ननु मूर्धपातार्हं चेदपराधं कृतवान् , अतः परेणानुक्तस्यापि पतेन्मूर्धा, न
चेदपराधी उक्तस्यापि नैव पतति ; अन्यथा अकृताभ्यागमः कृतनाशश्च स्याताम् । नैष दोषः, कृतस्य कर्मणः
शुभाशुभस्य फलप्राप्तेर्देशकालनिमित्तापेक्षत्वात् । तत्रैवं सति मूर्धपातनिमित्तस्याप्यज्ञानस्य
पराभिव्याहारनिमित्तापेक्षत्वमिति ॥

tam itarah śikalaha śālāvatyaha caikitāyanam dālbhyamuvāca — apratiṣṭhitam asaṁsthitam ,
parovarīyastvenāsamāptagati sāmetyarthaḥ ; vai ityāgamam smārayati kileti ca, dālbhya te tava
sāma । yastu asahiṣṇuḥ sāmavit etarhi etasminkāle brūyāt kaścidviparītavijñānam —
apraṭiṣṭhitam sāma praṭiṣṭhitamiti — evaṁvādāparādhino mūrdhā śiraḥ te vipatiṣyati viśpaṣṭam
patiṣyatīti । evamuktasyāparādhinaḥ tathaiva tadvipatet na saṁśayaḥ ; na tvahaṁ
bravīmītyabhiprāyaḥ । nanu mūrdhapātārhaṁ cedaparādham kṛtavān , atah parenānuktasyāpi
patenmūrdhā, na cedaparādhī uktasyāpi naiva patati ; anyathā akṛtābhyāgamaḥ kṛtanāśaśca
syātām । naiṣa doṣaḥ, kṛtasya karmaṇaḥ śubhāśubhasya phalaprāpterdeśakālanimittāpekṣatvāt
। tatraivam sati mūrdhapātanimittasyāpyajñānasya parābhivyāhāranimittāpekṣatvamiti ॥

Thereupon, the other person, śikalaha śālāvatyaha said to caikitāyana dālbhya - "your sāma is not well established. not securely based upon an ultimate substratum and established as the highest and best." If someone, knowing the true character of sāma were to take offence at your representation of it, and were, at this time, to say to one whose idea of sāma is wrong, and who may be committing the serious offence of misrepresenting the insecurely established sāma as well-established, that your head shall fall, then this head of yours, who having committed the said offence, would surely fall; there can be no doubt. I do not say this to you, however. This is what is meant.

Objection: The head of an offense committing man should fall off even without his being told so. Moreover, if no offence is committed it would not fall even on his being told so. Otherwise, if one's head were to fall off simply because of someone telling him it would fall, then there would be the incongruity of something accruing to the man which he had not earned by his deeds, and also his being deprived of what he had learned [1].

Answer: This does not affect our position. As a matter of fact, the actual accruing of the results of one's good and bad deeds is dependent upon the conditions of place, time and other

accessory causes [2]. Such being the case, even though the offence of ignorance [3] be the cause of the falling of the head, yet its actual occurrence may be dependent upon someone uttering the curse. (6)

Footnotes:

1. Karma is associated with results. Could there be a result without a karma?
2. BrUBh 1.4.10 (169). Karma gives results through devata, kala, and Isvara.
3. The fault.

Chāndogya Upaniṣad 1.8.7

हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाचामुष्य लोकस्य का गतिरित्ययं लोक इति होवाचास्य लोकस्य का गतिरिति न प्रतिष्ठां लोकमति नयेदिति होवाच प्रतिष्ठां वयं लोकंसामाभिसंस्थापयामः प्रतिष्ठासंस्तावंहि सामेति ॥ ७ ॥

hantāhametadbhagavatto vedānīti viddhīti hovācāmuṣya lokasya kā gātiritiyayaṃ loka iti hovācāsyā lokasya kā gātiriti na pratiṣṭhāṃ lokamati nayediti hovāca pratiṣṭhāṃ vayaṃ lokamśāmābhisamsthāpayāmaḥ pratiṣṭhāsamsthāvamhi sāmēti ॥ 7 ॥

"Well then, may I learn this from you, revered sir?" "Learn", he said. "What is the essence of that other region?" "This region." he said. "What is the essence of this region?" He said, "One should not carry too far the base of this region of stability. We locate the sāma on the base of this region because the sāma has been eulogised as the base." (7)

śālāvatyah's position (purva pakshi)

BB80

एवमुक्तो दाल्भ्य आह — हन्ताहमेतद्भगवतः भगवतः वेदानि यत्प्रतिष्ठं साम इत्युक्तः प्रत्युवाच शालावत्यः — विद्धीति होवाच । अमुष्य लोकस्य का गतिरिति पृष्टः दाल्भ्येन शालावत्यः अयं लोक इति होवाच ; अयं हि लोको यागदानहोमादिभिरमुं लोकं पुष्यतीति ; 'अतः प्रदानं देवा उपजीवन्ति' (?) इति हि श्रुतयः ; प्रत्यक्षं हि सर्वभूतानां धरणी प्रतिष्ठेति ; अतः साम्नोऽप्ययं लोकः प्रतिष्ठैवेति युक्तम् । अस्य लोकस्य का गतिरित्युक्तः आह शालावत्यः — न प्रतिष्ठाम् इमं लोकमतीत्य नयेत् साम कश्चित् । अतो वयं प्रतिष्ठां लोकं साम अभिसंस्थापयामः ; यस्मात्प्रतिष्ठासंस्तावं हि, प्रतिष्ठात्वेन संस्तुतं सामेत्यर्थः ; 'इयं वै रथन्तरम्' (तां. ब्रा. १८ । ६ । ११) इति च श्रुतिः ॥

evamukto dālbhya āha — hantāhametadbhagavattaḥ [1] bhagavataḥ vedāni yatpratiṣṭham sāma ityuktaḥ pratyuvāca śālāvatyah — viddhīti hovāca । amuṣya lokasya kā gātiriti pṛṣṭhaḥ dālbhyena śālāvatyah ayaṃ loka iti hovāca ; ayaṃ hi loko yāgadānahomādibhiramuṃ lokam puṣyatīti ; 'ataḥ pradānaṃ devā upajīvanti' (?) iti hi śrutayah ; pratyakṣaṃ hi sarvabhūtānāṃ dharaṇī pratiṣṭheti ; ataḥ sāmno'pyayaṃ lokaḥ pratiṣṭhaiveti yuktam । asya lokasya kā gātiritiyuktaḥ āha śālāvatyah — na pratiṣṭhāṃ imaṃ lokamatītya nayet sāma kaścit । ato vayaṃ pratiṣṭhāṃ lokam sāma abhisamsthāpayāmaḥ ; yasmātpratiṣṭhāsamsthāvam hi, pratiṣṭhātvena samstutaṃ sāmetyarthaḥ ; 'iyaṃ vai rathantaram' (tām. brā. 18 । 6 । 11) iti ca śrutiḥ ॥

Being addressed thus, dālbhya said “Well, then, may I learn this from you, revered sir. On what is sāma based?” Being thus addressed, śālāvatyah answered "Learn." Being asked by dālbhya - "What is the essence of that other region?" śālāvatyah said - "This region." The sense is that this region (of human beings) supports the other region (of heaven) through sacrifices, gifts, libations and such acts. The Sruti texts [2] have declared that 'the deities live upon offerings from this world.' It is evident also that the earth is the support of all things. Hence it is only right that the earth should be the support, ultimate basis of sāma also.

Being asked - "What is the essence of this region?" śālāvatyah said- "One cannot carry too far sāma beyond the base of this region. It is for this reason that "we locate the sāma on the base of this region because sāma has been eulogised as the base i.e. sāman has been praised as being the base.

Says Sruti (tām. brā. 18.6.11) "This earth is rathantaram (sāma) [3]." (7)

1. Upaniṣad and bhasya has difference in “bhagavatto” and “bhagavattaḥ”. The Va|| version has “bhagavattaḥ bhagavataḥ”. The additional word bhagavataḥ does not appear to be present in the original, and is not there in Aa||, Te|| abd A|| versions.
2. It is not clear to which Sruti this quote belongs. Tai. Br. 2.2.11 has a sentence with this meaning. Because there is a plural reference to Sruti, it might be just the meaning (and perhaps not an exact quote) - is the footnote in the following page of SSS book, which is combined here.
3. Ai. Brahmana 3.6.1 has ‘iyam vai prithvi rathantaram.’

Paramatma is udgītha' essence position

Chāndogya Upaniṣad 1.8.8

तं ह प्रवाहणो जैवलिरुवाचान्तवद्वै किल ते शालावत्य साम यस्त्वेतर्हि ब्रूयान्मूर्धा ते विपतिष्यतीति मूर्धा ते विपतेदिति हन्ताहमेतद्भगवतो वेदानीति विद्धीति होवाच ॥ ८ ॥

taṃ ha pravāhaṇo jaivaliruvācāntavadvai kila te śālāvatyā sāma yastvetarhi brūyānmūrdhā te vipatiṣyātīti mūrdhā te vipatediti hantāhametadbhagavatto vedānīti vidhīti hovāca ॥ 8 ॥

Then, pravāhaṇa jaivali said to him - "Verily, śālāvatyā your sāma does have an end. If now, someone is to tell you that your head shall fall, your head would surely fall." "Well then, may I learn it from you, revered sir?" "Learn", he said. (8)

Refutation of śālāvatyah's position

BB 81

तमेवमुक्तवन्तं ह प्रवाहणो जैवलिरुवाच अन्तवद्वै किल ते शालावत्य सामेत्यादि पूर्ववत् । ततः शालावत्य आह — हन्ताहमेतद्भगवतो वेदानीति ; विद्धीति होवाच इतरः ॥

tamevamuktavantam ha pravāhaṇo jaivaliruvāca antavadvai kila te śālāvatyā sāmetyādi pūrvavat । tataḥ śālāvatyā āha — hantāhametadbhagavatto vedānīti ; vidhīti hovāca itaraḥ ॥

When dālbhya had said this, pravāhaṇo jaivali said – “Your sāma, O śālāvatya, would have an end” etc. etc.as before. Then śālāvatya said - “Well then, may I learn it from you, revered sir?” He said “Learn.” Being thus permitted, the other said (as follows in the next text). (8)

इति अष्टमखण्डभाष्यम् ॥
iti aṣṭamakhaṇḍabhāṣyam ॥
End of Section 8

नवमः खण्डः
navamaḥ khaṇḍaḥ
Section 9

Chāndogya Upaniṣad 1.9.1

अस्य लोकस्य का गतिरित्याकाश इति होवाच सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्त्याकाशो ह्येवैभ्यो ज्यायानाकाशः परायणम् ॥ १ ॥

asya lokasya kā gatirityākāśa iti hovāca sarvāṇi ha vā imāni bhūtānyākāśādeva samutpadyanta ākāśam pratyastam yantyaśāśo hyevaibhyo jyāyānākāśaḥ parāyaṇam ॥ 1 ॥

"What is the essence of this Region?" "akāśa", he said; all these things in this world are born out of akāśa and become dissolved into akāśa. akāśa indeed is greater than these. Akāśa is the ultimate substratum." (1)

BB 82

अनुज्ञातः आह — अस्य लोकस्य का गतिरिति, आकाश इति होवाच प्रवाहणः ; आकाश इति च पर आत्मा, 'आकाशो वै नाम' (छा. उ. ८ । १४ । १) इति श्रुतेः ; तस्य हि कर्म सर्वभूतोत्पादकत्वम् ; तस्मिन्नेव हि भूतप्रलयः — 'तत्तेजोऽसृजत' (छा. उ. ६ । २ । ३) 'तेजः परस्यां देवतायाम्' (छा. उ. ६ । ८ । ६) इति हि वक्ष्यति ; सर्वाणि ह वै इमानि भूतानि स्थावरजङ्गमानि आकाशादेव समुत्पद्यन्ते तेजोबन्नादिक्रमेण, सामर्थ्यात् , आकाशं प्रति अस्तं यन्ति प्रलयकाले तेनैव विपरीतक्रमेण ; हि यस्मादाकाश एवैभ्यः सर्वेभ्यो भूतेभ्यः ज्यायान् महतरः, अतः स सर्वेषां भूतानां परमयनं परायणं प्रतिष्ठा त्रिष्वपि कालेष्वित्यर्थः ॥

anujñātaḥ āha — asya lokasya kā gatiriti, ākāśa iti hovāca pravāhaṇaḥ ; ākāśa iti ca para ātmā, 'ākāśo vai nāma' (chā. u. 8 । 14 । 1) iti śruteḥ ; tasya hi karma sarvabhūtotpādadakatvam ; tasminneva hi bhūtapralayaḥ — 'tattejo'srjata' (chā. u. 6 । 2 । 3) 'tejaḥ parasyām devatāyām' (chā. u. 6 । 8 । 6) iti hi vakṣyati ; sarvāṇi ha vai imāni bhūtāni sthāvarajaṅgamāni ākāśādeva samutpadyante tejobannādikrameṇa, sāmartyāt , ākāśam prati astam yanti pralayakāle tenaiva viparītakrameṇa ; hi yasmādākāśa evaibhyaḥ sarvebhyo bhūtebhyaḥ jyāyān mahattaraḥ, ataḥ sa sarveṣāṃ bhūtānāṃ paramayaṇam parāyaṇam pratiṣṭhā triṣvapi kāleṣvityarthaḥ ॥

“What is the essence of this region?” “akāsha”-said pravāhaṇa. “akāsha” here stands for the paramatma, the supreme Self as the Sruti says ChU 8.14.5 ‘akāsha by name’ (in it are performed namarupa); isn’t its karma to produce all things [1]? And, all things dissolve in it? “It created tejas” ChU 6.2.3 and “The tejas in paradevatha (is dissolved [2])” - says ChU 6.8.6. All these things in this world, animate as well as inanimate, mobile and immobile, are produced out of akāsha, in order [3] and capabilities of tejas, food, water and so forth [4]. They become dissolved into akāsha at the time of universal dissolution, in the reverse order [5] because akāsha indeed is greater than these, or superior or larger than all things. It is the ‘param’ or ultimate ‘ayanam’ substratum, basis and support at all three points of time [6]. (1)

Footnotes:

1. Here the injunction is to view udgītha from the dristi of akāsha. This akāsha is meant as paramatma, which will become evident from the reasons to be given now. BSBh 1.1.22 has a discussion on this point. If all the entities (sarvabhuta) are regarded as the verse says, paramatma is the meaning that emerges.
2. Here the word ‘Tejas’ denotes all entities with body and seed. See BSBh 4.2.5.
3. This accords with Chāndogya identifying tejas as the first in the order of creation. Because all Srutis say the same sentences, one must understand this as akāsha. See BSBh 2.3.6 (96).
4. Even though this Sruti says ‘created from Brahman’, per BSBh 2.3.13 (113), it is understood as through the order starting with akāsha and the rest. ‘akāshadeva’ means the paramatma in the form of akāsha and the rest.
5. BSBh 2.3.14 discusses reverse order for dissolution.
6. Effect does not separate from cause or substratum in all three times. See BSBh 2.1.7 (420); 2.1.9 (423); 2.1.16 (444).

Chāndogya Upaniṣad 1.9.2

स एष परोवरीयानुद्गीथः स एषोऽनन्तः परोवरीयो हास्य भवति परोवरीयसो ह लोकाञ्जयति य एतदेवं विद्वान्परोवरीयां समुद्गीथमुपास्ते ॥ २ ॥

sa eṣa parovarīyānudgīthaḥ sa eṣo'nantaḥ parovarīyo hāsyā bhavati parovarīyaso ha lokāñjayati ya etadevaṃ vidvānparovarīyāṃ samudgīthamupāste ॥ 2 ॥

This is the highest and best udgītha; this is endless. One who, knowing this, meditates upon the highest and best udgītha, to him comes the highest and best, and he wins the highest and best regions. (2)

BB 83

यस्मात् परं परं वरीयः वरीयसोऽप्येष वरः परश्च वरीयांश्च परोवरीयान् उद्गीथः परमात्मा सम्पन्न इत्यर्थः, अत एव स एषः अनन्तः अविद्यमानान्तः । तमेतं परोवरीयांसं परमात्मभूतमनन्तम् एवं विद्वान् परोवरीयांसमुद्गीथमुपास्ते । तस्यैतत्फलमाह — परोवरीयः परं परं वरीयो विशिष्टतरं जीवनं ह अस्य विदुषो

भवति दृष्टं फलम् , अदृष्टं च परोवरीयसः उत्तरोत्तरविशिष्टतरानेव ब्रह्माकाशान्तान् लोकान् जयति — य एतदेवं विद्वानुद्गीथमुपास्ते ॥

yasmāt (sa eṣa [1]) paraṃ paraṃ varīyaḥ varīyaso'pyeṣa varaḥ paraśca varīyāṃśca parovarīyān udgīthaḥ paramātmā sampanna ityārthaḥ, ata eva sa eṣaḥ anantaḥ avidyamānāntaḥ । tametaṃ parovarīyāṃsaṃ paramātmabhūtamanantam evaṃ vidvān parovarīyāṃsamudgīthamupāste । tasyaitatphalamāha — parovarīyaḥ paraṃ paraṃ varīyo viśiṣṭataraṃ jīvanaṃ ha asya viduṣo bhavati dr̥ṣṭaṃ phalam , adr̥ṣṭaṃ ca parovarīyasaḥ uttarottaraviśiṣṭatarāneva brahmākāśāntān lokān jayati — ya etadevaṃ vidvānudgīthamupāste ॥

Because the udgītha is higher than the high and better than the good, highest and best, therefore it has become the Supreme Self [3] — is the meaning of the text. And because it is so, therefore it is endless. One who, knowing it, as the highest and best, the Supreme Self, the endless, that is meditates upon the highest and best udgītha, to him accrues the reward which the following text describes: To him comes the highest and best. In other words, the life of such a knowing person becomes highest and best, higher and higher and better and better. This is the observed reward (drushta); the unobserved reward (adrushta) is that he wins higher and higher and better and better regions, culminating in the region of Brahma which is akāsha. All this comes to one who, knowing this, meditates upon the udgītha. (2)

Footnotes:

1. The phrase 'sa eṣa' is missing here.
2. Another missing word (ya).
3. Viewed so in the upāsana.

Chāndogya Upaniṣad 1.9.3

तं हैतमतिधन्वा शौनक उदरशाण्डिल्यायोक्त्वोवाच यावत्त एनं प्रजायामुद्गीथं वेदिष्यन्ते परोवरीयो हैभ्यस्तावदस्मिंल्लोके जीवनं भविष्यति ॥ ३ ॥

taṃ haitamatidhanvā śaunaka udaraśāṇḍilyāyoktvovāca yāvatta enaṃ prajāyāmudgīthaṃ vediṣyante parovarīyo haibhyastāvadasmiṃlloke jīvanaṃ bhaviṣyati ॥ 3 ॥

Atidhanvā Shaunaka, having taught this to Udara-Shāṇḍilya, said to him - "As long as, among your offsprings, they will know the udgītha, so long will their life be higher and better than these ordinary lives." (3)

Chāndogya Upaniṣad 1.9.4

तथामुष्मिंल्लोके लोक इति स य एतमेवं विद्वानुपास्ते परोवरीय एव हास्यास्मिंल्लोके जीवनं भवति तथामुष्मिंल्लोके लोक इति लोके लोक इति ॥ ४ ॥

tathāmuṣmiṃlloke loka iti sa ya etamevaṃ vidvānupāste parovarīya eva hāsyāsmiṃlloke
jīvanam bhavati tathāmuṣmiṃlloke loka iti loka loka iti ॥ 4 ॥

"So also in that other region, in that region." He who, knowing this, meditates; his life in this world becomes highest and best, and so also in that other world, yes, in that world. (4)

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किं च तमेतमुद्गीथं विद्वान् अतिधन्वा नामतः, शुनकस्यापत्यं शौनकः, उदरशाण्डिल्याय शिष्याय एतम्
उद्गीथदर्शनम् उक्त्वा उवाच — यावत् ते तव प्रजायाम्, प्रजासन्ततावित्यर्थः, एनम् उद्गीथं त्वत्सन्ततिजा
वेदिष्यन्ते ज्ञास्यन्ति, तावन्तं कालं परोवरीयो हैभ्यः प्रसिद्धेभ्यो लौकिकजीवनेभ्यः उत्तरोत्तरविशिष्टतरं जीवनं
तेभ्यो भविष्यति ॥

kiṃ ca tametamudgītham vidvān atidhanvā nāmataḥ, śunakasyāpatyaṃ śaunakaḥ,
udaraśāṅḍilyāya śiṣyāya etam udgīthadarśanam uktvā uvāca — yāvat te tava prajāyām ,
prajāśantatāvityarthaḥ, enam udgītham tvatsantatijā vedīṣyante jñāsyanti, tāvantaṃ kālam
parovarīyo haibhyaḥ prasiddhebhyo laukikajīvanebhyaḥ uttarottaraviśiṣṭataram jīvanam tebhyo
bhaviṣyati ॥

तथा अदृष्टेऽपि परलोके अमुष्मिन् परोवरीयांल्लोको भविष्यतीत्युक्तवान् शाण्डिल्याय अतिधन्वा शौनकः ।
स्यादेतत्फलं पूर्वेषां महाभाग्यानाम्, नैदंयुगीनानाम् — इत्याशङ्कानिवृत्तये आह — स यः कश्चित् एतमेवं
विद्वान् उद्गीथम् एतर्हि उपास्ते, तस्याप्येवमेव परोवरीय एव ह अस्य अस्मिंल्लोके जीवनं भवति तथा
अमुष्मिंल्लोके लोक इति ॥

tathā adṛṣṭe'pi paraloke amuṣmin parovarīyāṃlloko bhaviṣyatītyuktavān śāṅḍilyāya atidhanvā
śaunakaḥ । syādetatphalam pūrveṣāṃ mahābhāgyānām , naidamyugīnānām —
ityāśāṅkānivṛttaye āha — sa yaḥ kaścit etamevaṃ vidvān udgītham etarhi upāste,
tasyāpyevameva parovarīya eva ha asya asmiṃlloke jīvanam bhavati tathā amuṣmiṃlloke loka
iti ॥

Further, knowing the udgītha as described above, Atidhanvā by name, son of Shunaka, having taught this science of udgītha to his pupil, Udara-Shāṅḍilya, said to him - "As long as among your offsprings, the line of your descendants, persons born in your family will know the udgītha, so long will their life be higher and better, more and more excellent than these well-known ordinary lives." (3)

"Similarly, in the other super-physical world also, one would become highest and best" - atidhanvā śaunaka said to śāṅḍilyā to entertain the notion that "though such rewards might have accrued to the blessed ancients, they cannot be possible for men of the present age." To dispel this doubt, Sruti says in the next sentence - He who, whoever he maybe, knowing this, meditates upon the udgītha, in the manner described, life in this world becomes highest and best; and so also in that other world, yes, in that other world. (4)

Footnotes:

1. This version with 'etamevaṃ' is better than 'etadevaṃ'.
2. This is better than 'etat'.
3. The benefits of udgītha upāsana are determined. The meaning of this saunaka saying is - those who perform this upāsana get the highest and the best in this world and beyond.

इति नवमखण्डभाष्यम् ॥
iti navamakhaṇḍabhāṣyam
End of Section 9

दशमः खण्डः
daśamaḥ khaṇḍaḥ
Section 10

Chāndogya Upaniṣad 1.10.1

मटचीहतेषु कुरुष्वचिक्या सह जाययोषस्तिर्ह चाक्रायण इभ्यग्रामे प्रद्राणक उवास ॥ १ ॥

maṭacīhateṣu kuruṣvācikyā saha jāyayoṣastirha cākṛāyaṇa ibhyagrāme pradrāṇaka uvāsa ॥ 1 ॥

At a time when the kuru country had been devastated by thunder and hail, uṣasti chākṛāyaṇa, with his child wife, lived in a deplorable condition, in village lbhya.

Introduction to the Chapter

BB 85

उद्गीथोपासनप्रसङ्गेन प्रस्तावप्रतिहारविषयमप्युपासनं वक्तव्यमितीदमारभ्यते ; आख्यायिका तु सुखावबोधार्था ।

udgīthopāsanaprasaṅgena prastāvapratihāraviṣayamapyupāsanam vaktavyamitīdamārabhyate ; ākhyāyikā tu sukhāvabodhārthā ।

In connection with the meditation of udgītha, it becomes necessary to expound the meditation of prastāva and pratihāra [1] (which are details relating to the sāma-chant). Sruti proceeds with this intent. the Text now proceeds. The story is for ease of understanding [2].

Uṣasti's desperate state

BB 86

मटचीहतेषु मटच्यः अशनयः ताभिर्हतेषु नाशितेषु कुरुषु कुरुसस्येष्वित्यर्थः । ततो दुर्भिक्षे जाते आटिक्या अनुपजातपयोधरादिस्त्रीव्यञ्जनया सह जायया उषस्तिर्ह नामतः, चक्रस्यापत्यं चाक्रायणः ; इभो हस्ती तमर्हतीति इभ्यः ईश्वरः, हस्त्यारोहो वा, तस्य ग्रामः इभ्यग्रामः तस्मिन् ; प्रद्राणकः अन्नालाभात् , 'द्रा कुत्सायां गतौ', कुत्सितां गतिं गतः, अन्त्यावस्थां प्राप्त इत्यर्थः ; उवास उषितवान् कस्यचिद्गृहमाश्रित्य ॥

maṭacīhateṣu maṭacyaḥ aśanayaḥ tābhirhateṣu nāśiteṣu kuruṣu kurusasyeṣvityarthaḥ । tato durbhikṣe jāte āṭikyā anupajātapayodharādistrīvyāñjanayā saha jāyayā uṣastirha nāmataḥ, cakrasyāpatyaṃ cākṛāyaṇaḥ ; ibho hastī tamarhatīti ibhyaḥ īśvaraḥ, hastyāroho vā, tasya grāmaḥ ibhyagrāmaḥ tasmin ; pradrāṇakaḥ annālābhāt , 'drā kutsāyāṃ gatau', kutsitāṃ gatim gataḥ, antyāvasthāṃ prāpta ityarthaḥ ; uvāsa uṣitavān kasyacidgṛhamāśritya ॥

The time (of the story) is when the Kuru country had been destroyed, that is the crops growing in that region had been devastated by thunder [3], and consequent scarcity of food prevailed. A person named uṣasti, a chākrāyaṇa meaning a son of chakra, lived in the village of Ibhya (ibha means elephant; Ibhya has riders of elephants) with his child wife, i.e. who still has not developed feminine signs of youth [4] such as breasts and other. He was in a deplorable condition (the root 'drā' from which the term 'pradrāṇaka' is derived connotes deplorable condition [5]). The meaning therefore is that the man had been reduced to a most deplorable condition, reduced to extreme circumstances, lived, in the house of someone. (1)

Footnotes:

1. Here, different part of sāma-veda (sāmabheda, sāmabhakti etc.,) are expounded in detail.
2. The story describes the deplorable condition of sage uṣasti, and makes it easy to understand that a learned person, in times of difficulty, accrues no sin if he eats food partially eaten by someone else.
3. Hailstorms could also be the meaning.
4. Young girl.
5. Dying condition is meant.

Chāndogya Upaniṣad 1.10.2

स हेभ्यं कुल्माषान्खादन्तं बिभिक्षे तं होवाच । नेतोऽन्ये विद्यन्ते यच्च ये म इम उपनिहिता इति ॥ २ ॥

sa hebhyaṃ kulmāṣānkhādantaṃ bibhikṣe tam hovāca । neto'nye vidyante yacca ye ma ima upanihitā iti ॥ 2 ॥

He begged of an elephant rider who was eating kulmāṣa grains. The man said to him - "See what has been served to me; there is no other." (2)

BB 87

सः अन्नार्थमटन् इभ्यं कुल्माषान् कुत्सितान्माषान् खादन्तं भक्षयन्तं यदृच्छयोपलभ्य बिभिक्षे याचितवान् । तम् उषस्तिं ह उवाच इभ्यः — न इतः, अस्मान्मया भक्ष्यमाणादुच्छिष्टराशेः कुल्माषा अन्ये न विद्यन्ते ; यच्च ये राशौ मे मम उपनिहिताः प्रक्षिप्ताः इमे भाजने, किं करोमि ;

saḥ annāṛthamaṭan ibhyaṃ kulmāṣān kutsitānmāṣān khādantaṃ bhakṣayantaṃ yadrcchayopalabhya bibhikṣe yācitavān | tam uṣastiṃ ha uvāca ibhyaḥ — na itaḥ, asmānmayā bhakṣyamāṇāducchiṣṭarāśeḥ kulmāṣā anye na vidyante; yacca ye rāśau me mama upanihitāḥ prakṣiptāḥ ime bhājane, kiṃ karomi;

Begging the elephant rider for food

Wandering about in search of food, by chance, he met the elephant rider who was eating kulmāṣa grain, coarse grains of māṣa [1], and begged of him. The elephant rider said to him - uṣasti, other than these coarse grains that I am eating and which are therefore contaminated there are no grains. Apart from what has been served to me, placed before me in the dish. What can I do? (2)

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Footnotes:

1. kulmāṣā means horse gram. The vighrahavakya "kutsitān māṣā" means an inferior variety in the class of beans.

Chāndogya Upaniṣad 1.10.3

एतेषां मे देहीति होवाच तानस्मै प्रददौ हन्तानुपानमित्युच्छिष्टं वै मे पीतं स्यादिति होवाच ॥ ३ ॥

eteṣāṃ me dehīti hovāca tānasmai pradadau hantānupānamityucchiṣṭaṃ vai me pītaṃ syāditi hovāca ॥ 3 ॥

"Give me of these" he said. He gave them to him, and said, "Well, here is water." He replied - "I would be drinking what is contaminated." (3)

BB 88

इत्युक्तः प्रत्युवाच उषस्तिः — एतेषाम् एतानित्यर्थः, मे मह्यं देहीति ह उवाच ; तान् स इभ्यः अस्मै उषस्तये प्रददौ प्रदत्तवान् । पानाय समीपस्थमुदकं च गृहीत्वा उवाच — हन्त गृहाणानुपानम् ; इत्युक्तः प्रत्युवाच — उच्छिष्टं वै मे मम इदमुदकं पीतं स्यात् , यदि पास्यामि ; इत्युक्तवन्तं प्रत्युवाच इतरः —

ityuktaḥ pratyuvāca uṣastiḥ [1] - eteṣāṃ etānityarthaḥ, me mahyaṃ dehīti ha uvāca ; tān sa ibhyaḥ asmaḥ uṣastaye pradadau pradattavān | pānāya [2] samīpasthamudakaṃ ca grhītvā uvāca — hanta grhāṇānupānam ; ityuktaḥ pratyuvāca — ucchiṣṭaṃ vai me mama idamudakaṃ pītaṃ syāt , yadi pāsyaṃi ; ityuktavantāṃ pratyuvāca itaraḥ —

Accepts grain but rejects water

Thus, addressed, uṣasti said - "Give that to me." The elephant rider gave them to uṣasti. "Well, water is here near me; take this." He (uṣasti) said in reply - "If I drank this water, I would be drinking what is contaminated." When he said this, the other man said as follows. (3)

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Footnotes:

1. In most printed versions, the beginning phrase is joined to the previous bhasya section, but is better in this section.
2. "anupānāya" is better than "anupāniya" or "pānāya".

Chāndogya Upaniṣad 1.10.4

न स्वितेतेऽप्युच्छिष्टा इति न वा अजीविष्यमिमानखादन्निति होवाच कामो म उदपानमिति ॥ ४ ॥

na svidete'pyucchiṣṭā iti na vā ajīviṣyamimānakhādanniti hovāca kāmō ma [1] udapānamiti ॥ 4 ॥

"Are not these also contaminated?" He said- "Not eating these, I would not live. Water I can get wherever I like." (4)

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किं न स्वितेते कुल्माषा अप्युच्छिष्टाः, इत्युक्तः आह उषस्तिः — न वै अजीविष्यं नैव जीविष्यामि इमान् कुल्माषान् अखादन् अभक्षयन् इति होवाच । कामः इच्छातः मे मम उदकपानं लभ्यत इत्यर्थः । अतश्चैतामवस्थां प्राप्तस्य विद्याधर्मयशोवतः स्वात्मपरोपकारसमर्थस्यैतदपि कर्म कुर्वतो न अघस्पर्श इत्यभिप्रायः । तस्यापि जीवितं प्रति उपायान्तरेऽजुगुप्सिते सति जुगुप्सितमेतत्कर्म दोषाय ; ज्ञानावलेपेन कुर्वतो नरकपातः स्यादेवेत्यभिप्रायः, प्रद्राणकशब्दश्रवणात् ॥

kiṃ na svidete kulmāṣā apyucchiṣṭāḥ, ityuktaḥ āha uṣastiḥ — na vai ajīviṣyaṃ naiva [2] jīviṣyāmi imān kulmāṣān akhādan abhakṣayan iti hovāca । kāmāḥ icchātaḥ me mama udakapānaṃ labhyata ityarthaḥ । ataścaitānavasthāṃ prāptasya vidyādharmayaśovataḥ svātmaparopakārasamarthasyaitadapi karma kurvato na aghasparśa [3] ityabhiprāyaḥ । tasyāpi jīvitaṃ prati upāyāntare'jugupsite sati jugupsitametat karma doṣāya ; jñānāvalepena kurvato narakapātaḥ syādevetyabhiprāyaḥ, pradrāṇakaśabdaśravaṇāt ॥

The other elephant rider said – "Are not these grains also contaminated?" Being thus addressed, uṣasti said - "If I do not eat these grains, I would not live. Water is not live, and it is available when I wish." The sense of all this is as follows. When a man, famous for learning and righteousness, and capable of doing good to himself and to others, does such an act as here described (of eating forbidden food for saving his life), he does not incur sin. But even such a person incurs sin if he takes recourse to discreditable means of saving life while other unobjectionable means are available. In fact, if he did such an act through arrogance born of learning he would surely fall into hell [4]. That such is the sense is clear from the epithet 'pradrāṇaka' [5], which means in deplorable condition. (4)

Footnotes:

1. There are versions with “udakānamiti”. Bhasya contains “udakavānam”, but Sutra Bhasya has “udavānam.”
2. This is Va|| version.
3. The Va|| version has “aghasparśah” (contact with sin).
4. See BSBh 3.4.28 (427) for discussion on a learned man not having permission for arrogant behavior and mischief.
5. The epithet has been used to portray uṣasti’s desperate condition of searching for food in hunger and famine.

Chāndogya Upaniṣad 1.10.5

स ह खादित्वातिशेषाञ्जायाया आजहार साग्र एव सुभिक्षा बभूव तान्प्रतिगृह्य निदधौ ॥ ५ ॥

sa ha khāditvātiśeṣāñjāyāyā ājahāra sāgra eva subhikṣā babhūva tānpratigr̥hya nidadhau ॥ 5 ॥

Having eaten, he gave the remainder to his wife. She had already eaten before; having accepted the beans, she kept them. (5)

BB 90

तांश्च स खादित्वा अतिशेषान् अतिशिष्टान् जायायै कारुण्यादाजहार; सा आटिकी अग्रे एव कुल्माषप्राप्तेः सुभिक्षा शोभनभिक्षा, लब्धान्नेत्येतत्, बभूव संवृता; तथापि स्त्रीस्वाभाव्यादनवजाय तान्कुल्माषान् पत्युर्हस्तात्प्रतिगृह्य निदधौ निक्षिप्तवती ॥

tāṃśca sa khāditvā atiśeṣān atīṣṭhān jāyāyai kāruṇyādājahāra; sā āṭikī agre eva kulmāṣaprāpṭeḥ subhikṣā śobhanabhikṣā, labdhānnetyetat, babhūva saṃvṛtā; tathāpi strīsvābhāvyādanavajāy tānkulmāṣān patyurhastātpratigr̥hya nidadhau niḥṣiptavatī ॥

The sage having eaten the beans, gave the remainder of the beans to his wife, through kindness for her. She, the child wife, had already eaten (the bhiksha), that is before the beans were obtained (by her husband). And yet, in accordance with her womanly nature [1], without any disdain for the grains, she took from her husband's hands and kept or stored them. (5)

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Footnotes:

1. Generally, women are better at taking care of gifts. The Tika says women’s nature is to listen to their husbands.

Wife saves the leftover grains

Chāndogya Upaniṣad 1.10.6

स ह प्रातः सञ्जिहान उवाच यद्बतान्नस्य लभेमहि लभेमहि धनमात्रा राजासौ यक्ष्यते स मा सर्वैरात्विज्यैर्वृणीतेति ॥ ६ ॥

sa ha prātaḥ sañjihāna uvāca yadbatānnasya labhemahi labhemahi dhanamātrām rājāsau
yakṣyate sa mā sarvairārtvijyairvṛṇītetī ॥ 6 ॥

Next morning, on rising, he said - "Alas! If I could get some food, I would get some wealth. The king here is going to perform a sacrifice and he would appoint me to all the priestly offices." (6)

BB 91

स तस्याः कर्म जानन् प्रातः उषःकाले सञ्जिहानः शयनं निद्रां वा परित्यजन् उवाच पत्न्याः शृण्वन्त्याः — यत् यदि
बतेति खिद्यमानः अन्नस्य स्तोत्रं लभेमहि, तद्भुक्त्वान्नं समर्थो गत्वा लभेमहि धनमात्रं धनस्याल्पम् ; ततः
अस्माकं जीवनं भविष्यतीति । धनलाभे च कारणमाह — राजासौ नातिदूरे स्थाने यक्ष्यते ; यजमानत्वात्तस्य
आत्मनेपदम् ; स च राजा मा मां पात्रमुपलभ्य सर्वैरातिर्वज्यैः ऋत्विक्कर्मभिः ऋत्विक्कर्मप्रयोजनायेत्यर्थः
वृणीतेति ॥

sa tasyāḥ karma jānan prātaḥ uṣaḥkāle sañjihānaḥ śayanaṃ nidrāṃ vā parityajan uvāca
patnyāḥ śṛṇvantiyāḥ — yat yadi bateti khidyamānaḥ annasya stotraṃ labhemahi,
tadbhuktvānnaṃ samartha [1] gatvā labhemahi dhanamātrām dhanasyālpam; tataḥ asmākaṃ
jīvanaṃ bhaviṣyatīti । dhanalābhe ca kāraṇamāha — rājāsau nātidūre sthāne yakṣyate ;
yajamānatvāttasya ātmanepadam ; sa ca rājā mā māṃ pātramupalabhya sarvairārtvijyaiḥ
ṛtvikkarmabhiḥ ṛtvikkarmaprayojanāyetyarthaḥ vṛṇītetī ॥

uṣasti searching for for food

Knowing what his wife had done [2], next morning, early at dawn, relinquishing his bed and sleep, he said to his wife - "Alas, if I could get even a little food, then I can gain some strength by eating it; then I can go forth and get some little wealth so our livelihood would be secured." He proceeds to explain his reasons for expecting to obtain wealth: The king here, not very far from this place, is going to perform a sacrifice -- the verb 'yakṣ yate' is put in the ātmanepada form because the king would be performing the sacrifice for his own benefit [3] --and this king, on finding me to be fit and proper, would appoint me to all the priestly offices and functions, i.e., for the performance of priestly functions. (6)

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Footnotes:

1. There are variations; SSS book has "samarthā". Some other versions have "samartdho".
2. That is, knowing that his wife had preserved the grains.
3. The king performs for his own sake is indicated by ātmanepada.

Chāndogya Upaniṣad 1.10.7

तं जायोवाच हन्त पत इम एव कुल्माषा इति तान्खादित्वामुं यज्ञं विततमेयाय ॥ ७ ॥

taṃ jāyovāca hanta pata ima eva kulmāṣā iti tānkhādityāmum yajñam vitatameyāya ॥ 7 ॥

His wife said to him – "O my Lord, here are those grains." - Having eaten the grains, he went to the place of performance of sacrifice. (7)

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एवमुक्तवन्तं जायोवाच — हन्त गृहाण हे पते इमे एव ये मद्धस्ते विनिक्षिप्तास्त्वया कुल्माषा इति ।
तान्खादित्वा अमुं यजं राजो विततं विस्तारितमृत्विग्भिः एयाय ॥

evamuktavantam jāyovāca — hanta grhāṇa he pate ime eva ye maddhaste vinikṣiptāstvayā
kulmāṣā iti । tānkhāditvā amuṃ yajñam rājño vitataṃ vistāritamṛtvigbhiḥ eyāya ॥

uṣasti leaves after eating grains wife gave

When he had said this, his wife said to him- “O, my Lord, take these grains which had been deposited by you in my hands.” Having eaten those grains, he went to the place where the priests (ritviks) were making elaborate preparations for the sacrifice. (7)

Chāndogya Upaniṣad 1.10.8

तत्रोद्गातृनास्तावे स्तोष्यमाणानुपोपविवेश स ह प्रस्तोतारमुवाच ॥ ८ ॥

tatrodgātrīnāstāve stoṣyamāṇānupopaviveśa sa ha prastotāramuvāca ॥ 8 ॥

There he went and sat in the orchestra, near the udgātr priest, when they were going to chant the hymns of praise. He said to the prastotr priest (as follows). (8)

Chāndogya Upaniṣad 1.10.9

प्रस्तोतर्या देवता प्रस्तावमन्वायता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति ॥ ९ ॥

prastotaryā devatā prastāvamanvāyattā tāṃ cedavidvānprastoṣyasi mūrdhā te vipatiṣyatīti ॥ 9 ॥

O, prastotr priest, without knowing the deity connected with the prastāva, if you chant the Introductory words, your head shall fall off.” (9)

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तत्र च गत्वा, उद्गातृन् उद्गातृपुरुषानागत्य, आ स्तुवन्त्यस्मिन्निति आस्तावः तस्मिन्नास्तावे स्तोष्यमाणान्
उपोपविवेश समीपे उपविष्टस्तेषामित्यर्थः । उपविश्य च स ह प्रस्तोतारमुवाच ॥

हे प्रस्तोतः इत्यामन्त्र्य अभिमुखीकरणाय, या देवता प्रस्तावं प्रस्तावभक्तिम् अनुगता अन्वायता, तां चेत् देवतां
प्रस्तावभक्तेः अविद्वान्सन् प्रस्तोष्यसि, विदुषो मम समीपे — तत्परोक्षेऽपि चेत् विपतेत्तस्य मूर्धा,
कर्ममात्रविदामनधिकार एव कर्मणि स्यात् ; तच्चानिष्टम्, अविदुषामपि कर्मदर्शनात्, दक्षिणमार्गश्रुतेश्च ;
अनधिकारे च अविदुषामुत्तर एवैको मार्गः श्रूयेत ; न च स्मार्तकर्मनिमित्त एव दक्षिणः पन्थाः, ‘यज्ञेन दानेन’ (बृ. उ.
६ । २ । १६) इत्यादिश्रुतेः ; ‘तथोक्तस्य मया’ (छा. उ. १ । ११ । ५), (छा. उ. १ । ११ । ७), (छा. उ. १ । ११ । ९) इति
च विशेषणादविद्वत्समक्षमेव कर्मण्यनधिकारः, न सर्वत्राग्निहोत्रस्मार्तकर्माध्ययनादिषु च ; अनुज्ञायास्तत्र तत्र
दर्शनात्, कर्ममात्रविदामप्यधिकारः सिद्धः कर्मणीति — मूर्धा ते विपतिष्यतीति ॥

tatra ca gatvā, udgātṛṇ udgātṛpuruṣānāgatya, ā [1] stuvantyasminniti āstāvaḥ tasminnāstāve stoṣyamāṇān upopaviveśa samīpe upaviṣṭasteṣāmityarthaḥ | upaviśya ca sa ha prastotāramuvāca ||

he prastotaḥ ityāmantrya abhimukhīkaraṇāya, yā devatā prastāvaṃ prastāvabhaktim anugatā anvāyattā, tāṃ cet devatāṃ prastāvabhakteḥ avidvānsan prastoṣyasi, viduṣo mama samīpe — tatparokṣe'pi cet vipatettasya mūrdhā, karmamātravidāmanadhikāra eva karmaṇi syāt ; taccāniṣṭam , aviduṣāmapi karmadarśanāt , dakṣiṇamārgaśruteśca ; anadhikāre ca aviduṣāmuttara evaiko mārgaḥ śrūyeta ; na ca smārtakarmanimitta eva dakṣiṇaḥ panthāḥ, 'yajñena dānena' (br. u. 6 | 2 | 16) ityādiśruteḥ; 'tathoktasya mayā' (chā. u. 1 | 11 | 5), (chā. u. 1 | 11 | 7), (chā. u. 1 | 11 | 9) iti ca viśeṣaṇādvidvatsamakṣameva karmaṇyanadhikāraḥ, na sarvatrāgnihotrasmārtakarmādhyayanādiṣu ca; anujñāyāstatra tatra darśanāt, karmamātravidāmapyadhikāraḥ siddhaḥ karmaṇīti — mūrdhā te vipatiṣyatīti ||

Who is the deity of prastāva?

Having gone there, he approached the subordinates of the udgātṛ priest in the orchestra [2] (āstāva, orchestra) where they sing hymns of praise (stuvanti asmin) and sat near them when they were going to chant the hymns of praise. Having sat there, he said to the prastotr priest as follows.

"O prastotr priest," - this address is for the purpose of attracting the priest's attention. That deity which is connected with the prastāva (introductory portion of the sāma), if without knowing this deity of the introductory section, you chant the words, in the presence of myself who knows that deity, your head will fall off. This qualification has to be understood because, if the meaning were that the head would fall off even in the absence of a man knowing the deity, then a person who knows only the act (but not the deity [3]) would not be entitled to the performance of the act at all, which is not appropriate for even among upasakas such karma is found [4]. If the unlearned (ajnani [5]) did not have rights to acts, then Sruti would not have talked about the 'southern path', instead would have spoken only [6] of the 'northern path.' Nor would it be right to argue that the southern path relates only to the acts prescribed in the smritis (and not to those prescribed in the Sruti)" - because the Shruti also speaks of 'sacrifice, charity etc.' BrU 6.2.16 (charity being a pre-eminently smārta act). Further, the phrase 'when so warned by me' used by the sage later on (ChU 1.11.5-9) clearly indicates that it is only in the presence of the learned man that the unlearned man is not entitled to perform rites including the performance of such acts as the agnihotra [7], and other smārta rites, as also studies (adhyayana) and so forth. Because such performance (by the unlearned) are permitted in several places in the text, it is established that even such a person is entitled to the performance of acts [8]. Hence, if you chant prastāva (in my presence [9]), your head will fall off (is the meaning).

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Footnotes:

1. This "ā" present in Va|| version is not necessary.

2. Everyone who sings is referred to as udgātr (udgātrpuruṣa) not just the priest. It refers to all from the priest's side.
3. For those who do not know the upāsanas.
4. Those who know karma, but not upāsana, appeared to be described by the king. Ordinarily also, one finds priests (ritvijās) who know the procedures for the acts but do not know upāsana.
5. Those who only know karma.
6. The 'northern path' is said to be taken by the upāsakas. Because the Sruti says the 'southern path' for karma only, there is permission to do karma even for those who do not upāsanas.
7. Such sacrifices belong to srauta karma, whereas panchamahayajna etc., belong to smārta acts.
8. Later in this Chapter, uṣasti gives permission to chant prastāva.
9. It means, chanting in my presence without my permission.

Chāndogya Upaniṣad 1.10.10

एवमेवोद्गातारमुवाचोद्गातर्या देवतोद्गीथमन्वायता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति ॥ १० ॥

evamev odgātāram uvācodgātaryā devatodgīthamanvāyattā tāṃ cedavidvānudgāsyasi mūrdhā te vipatiṣyātīti ॥ 10 ॥

Chāndogya Upaniṣad 1.10.11

एवमेव प्रतिहर्तारमुवाच प्रतिहर्तर्या देवता प्रतिहारमन्वायता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति ते ह समारतास्तूष्णीमासाञ्चक्रिरे ॥ ११ ॥

evameva pratihartāram uvāca pratihartaryā devatā pratihāramanvāyattā tāṃ cedavidvānpratiharīṣyasi mūrdhā te vipatiṣyātīti te ha samāratāstūṣṇīmāsāñchakrire ॥ 11 ॥

Who is the deity of udgāna pratihāra?

Similarly, he said to the udgātr priest - "O, udgātr priest, without knowing the deity connected with the udgitha, if you perform the chanting, then your head shall fall off." - (10)

Similarly, he said to the pratihartr priest - "O, pratihartr priest, without knowing the deity connected with the pratihāra if you perform the pratihāra, thy head shall fall off." Thereupon, they stopped and sat down in silence. - (11)

एवमेवोद्गातारं प्रतिहर्तारमुवाचेत्यादि समानमन्यत् । ते प्रस्तोत्रादयः कर्मभ्यः समारताः उपरताः सन्तः मूर्धपातभयात् तूष्णीमासाञ्चक्रिरे अन्यच्चाकुर्वन्तः, अर्थित्वात् ॥

evamevodgātāraṃ pratihartāramuvācetyādi samānamanyat | te prastotrādayaḥ karmabhyaḥ samāratāḥ uparatāḥ santaḥ mūrdhapātabhayāt tūṣṇīmāsāñcakrire anyaccākurvantaḥ, arthitvāt ||

Similarly, he spoke to the udgātr and the pratihartr. The rest is as before. These priests, prastotr and the rest, stopped doing their functions for fear of their heads falling off, sat down in silence, desirous [1] but not doing anything else. (10–11)

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Footnotes:

1. They were desirous of the dakshina (gift given to them at the end of the sacrifice).

इति दशमखण्डभाष्यम् ॥
iti daśamakhaṇḍabhāṣyam
End of Section 10

एकादशः खण्डः
ekādaśaḥ khaṇḍaḥ
Section 11

Meditation of prastava-pratihāra

Chāndogya Upaniṣad 1.11.1

अथ हैनं यजमान उवाच भगवन्तं वा अहं विविदिषाणीत्युषस्तिरस्मि चाक्रायण इति होवाच ॥ १ ॥

atha hainaṃ yajamāna uvāca bhagavantam vā ahaṃ vividiṣāṇītyuṣastirasmi cākṛāyaṇa iti hovāca || 1 ||

Thereupon, the master of the sacrifice said to him - "I should like to know you, revered sir." "I am uṣasti, the son of chakra," he said. (1)

अथ अनन्तरं ह एनम् उषस्तिं यजमानः राजा उवाच भगवन्तं पूजावन्तम् वै अहं विविदिषाणि वेदितुमिच्छामि ; इत्युक्तः उषस्तिः अस्मि चाक्रायणः तवापि श्रोत्रपथमागतो यदि — इति ह उवाच उक्तवान् ॥

atha anantaram ha enam uṣastim yajamaṇaḥ rājā uvāca bhagavantam pūjāvantaṃ vai ahaṃ vividiṣāṇi veditumicchāmi ; ityuktaḥ uṣastiḥ asmi cākṛāyaṇaḥ tavāpi śrotrapathamāgato yadi — iti ha uvāca uktavān ||

The king who arrived is uṣasti

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Thereupon, after the above, the master of the sacrifice, the sacrificer, the king said - "I should like to know you who are deserving of all honour; I desire to know who you are." Being thus addressed, uṣasti said- "I am uṣasti, the son of chakrayana, you might have heard of the name." (1)

Chāndogya Upaniṣad 1.11.2

स होवाच भगवन्तं वा अहमेभिः सर्वैरात्विज्यैः पर्येषिषं भगवतो वा अहमवित्यान्यानवृषि ॥ २ ॥

sa hovāca bhagavantam vā ahamebhiḥ sarvairārtvijyaiḥ paryaiṣiṣam bhagavato vā ahamavittiyānyānavṛṣi ॥ 2 ॥

He said- "I looked for you, revered sir, for all these priestly offices. It was only when I did not find you that I appointed others." -(2)

Chāndogya Upaniṣad 1.11.3

भगवांस्त्वेव मे सर्वैरात्विज्यैरिति तथेत्यथ तह्येत एव समतिसृष्टाः स्तुवतां यावत्त्वेभ्यो धनं दद्यास्तावन्मम दद्या इति तथेति ह यजमान उवाच ॥ ३ ॥

bhagavāṁstveva me sarvairārtvijyairiti tathetyatha tarhyeta eva samatisṛṣṭāḥ stuvatām yāvattvebhyo dhanam dadyāstāvanmama dadyā iti tatheti ha yajamāna uvāca ॥ 3 ॥

"But now you, sir, take up all the priestly functions." - "Very well. Then, let these same priests, with my permission, sing the hymns of praise; but as much wealth you give to these, so much you should give to me also." - "Very well." - said the master of the sacrifice. (3)

स ह यजमानः उवाच — सत्यमेवमहं भगवन्तं बहुगुणमश्रौषम् , सर्वैश्च ऋत्विक्कर्मभिः आत्विज्यैः पर्येषिषं पर्येषणं कृतवानस्मि ; अन्विष्य भगवतो वा अहम् अवित्या अलाभेन अन्यानिमान् अवृषि वृतवानस्मि ॥

अद्यापि भगवांस्त्वेव मे मम सर्वैरात्विज्यैः ऋत्विक्कर्मार्थम् अस्तु, इत्युक्तः तथेत्याह उषस्तिः ; किं तु अथैवं तर्हि एते एव त्वया पूर्वं वृताः मया समतिसृष्टाः मया संयक्प्रसन्नेनानुज्ञाताः सन्तः स्तुवताम् ; त्वया त्वेतत्कार्यम् — यावत्त्वेभ्यः प्रस्तोत्रादिभ्यः सर्वेभ्यो धनं दद्याः प्रयच्छसि, तावन्मम दद्याः ; इत्युक्तः तथेति ह यजमानः उवाच ॥

sa ha yajamānaḥ uvāca — satyamevamahaṁ bhagavantam bahugunaśrauṣam , sarvaiśca ṛtvikkarmabhiḥ ārtvijyaiḥ paryaiṣiṣam paryeṣaṇam kṛtavānasmi ; anvīṣya bhagavato vā aham avittiyā alābhena anyānimān avṛṣi vṛtavānasmi ॥

adyāpi bhagavāṁstveva me mama sarvairārtvijyaiḥ ṛtvikkarmārtham astu, ityuktaḥ tathetyāha uṣastiḥ ; kiṁ tu athaivam tarhi ete eva tvayā pūrvaṁ vṛtāḥ mayā samatisṛṣṭāḥ mayā saṁyakprasannenānujñātāḥ santāḥ stuvatām ; tvayā tvetatkāryam — yāvattvebhyāḥ prastotrādibhyaḥ sarvebhyo dhanam dadyāḥ prayacchasi, tāvanmama dadyāḥ ; ityuktaḥ tatheti ha yajamānaḥ uvāca ॥

Receiving uṣasti who permits the priests to sing hymns

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Master of the sacrifice said - Truly I have heard of you, revered sir, as equipped with many qualifications. I looked for you in connection with all these priestly offices [1], the functions of the priests; it was only after looking for you and not finding you I have appointed these others. (2)

"Even now, you yourself, sir, take up all the priestly functions. You may remain here as the priest."- Thus addressed, uṣasti said - "Very well. But these same persons who have been previously appointed by you, let these, with my permission,-i.e, only permitted by me who are quite satisfied, sing the hymns. But you should do this: as much wealth you give as present to these prastotr and other priests, so much you should give to me also." Being thus requested, the sacrificer said - "Very well." (3)

Footnotes:

1. Master of the sacrifice is indicating uṣasti to bring to bear all the offices (ārtvijya).

Determination of prastāva deity

Chāndogya Upaniṣad 1.11.4

अथ हैनं प्रस्तोतोपससाद प्रस्तोतर्या देवता प्रस्तावमन्वायता तां चेदविद्वान्प्रस्तोष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ४ ॥

atha hainaṃ prastotopasasāda prastotaryā devatā prastāvamanvāyattā tāṃ
cedavidvānprastoṣyasi mūrdhā te vipatiṣyatīti mā bhagavānavocatkatamā sā devateti ॥ 4 ॥

Thereupon the prastotr priest approached him (and said)–“sir, you said to me 'O prastotr, without knowing the deity connected with the prastāva, if thou dost chant the Introductory words, thy head shall fall off';-now, what is that deity ? ”-(4)

Chāndogya Upaniṣad 1.11.5

प्राण इति होवाच सर्वाणि ह वा इमानि भूतानि प्राणमेवाभिसंविशन्तिप्राणमभ्युज्जिहते सैषा देवता प्रस्तावमन्वायता तां चेदविद्वान्प्रास्तोष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ५ ॥

prāṇa iti hovāca sarvāṇi ha vā imāni bhūtāni prāṇamevābhisamviśantiprāṇamabhyujjihate saiṣā
devatā prastāvamanvāyattā tāṃ cedavidvānprāstoṣyo mūrdhā te vyapatiṣyattathoktasya mayeti
॥ 5 ॥

He said - "Breath. Verily all these beings merge into breath itself, and from breath itself do they arise. This is the deity connected with the prastāva; if, without knowing It, you had sung the prastāva, your head would have fallen off, if I had said that to you." (5)

अथ ह एनम् औषस्त्यं वचः श्रुत्वा प्रस्तोता उपससाद उषस्तिं विनयेनोपजगाम । प्रस्तोतर्या देवतेत्यादि मा मां भगवानवोचत्पूर्वम् — कतमा सा देवता या प्रस्तावभक्तिमन्वायतेति ॥4

पृष्टः प्राण इति ह उवाच ; युक्तं प्रस्तावस्य प्राणो देवतेति । कथम् ? सर्वाणि स्थावरजङ्गमानि भूतानि प्राणमेव अभिसंविशन्ति प्रलयकाले, प्राणमभिलक्षयित्वा प्राणात्मनैवोज्जिहते प्राणादेवोद्गच्छन्तीत्यर्थः उत्पत्तिकाले ; अतः सैषा देवता प्रस्तावमन्वायता ; तां चेतविद्वान् त्वं प्रास्तोष्यः प्रस्तवनं प्रस्तावभक्तिं कृतवानसि यदि, मूर्धा शिरः ते व्यपतिष्यत् विपतितमभविष्यत् यथोक्तस्य मया तत्काले मूर्धा ते विपतिष्यतीति । अतस्त्वा साधु कृतम् ; मया निषिद्धः कर्मणो यदुपरमामकार्षिरित्यभिप्रायः ॥5

atha ha enam auṣastyam vacaḥ śrutvā prastotā upasasāda uṣastiṃ vinayenopajagāma । prastotaryā devatetyādi mā māṃ bhagavānavocatpūrvam — katamā sā devatā yā prastāvabhaktimanvāyatteti ॥

prṣṭaḥ prāṇa iti ha uvāca ; yuktaṃ prastāvasya prāṇo devateti । katham ? sarvāṇi sthāvarajaṅgamāni bhūtāni prāṇameva abhisamviśanti pralayakāle, prāṇamabhilakṣayitvā prāṇātmanaivojjihate [2] prāṇādevodgacchantītyarthaḥ utpattikāle ; ataḥ saiṣā devatā prastāvamanvāyattā ; tāṃ cetavidvān tvaṃ prāstoṣyaḥ prastavanaṃ prastāvabhaktiṃ kṛtavānasi yadi, mūrdhā śiraḥ te vyapatiṣyat vipatitamabhaviṣyat yathoktasya mayā tatkāle mūrdhā te vipatiṣyatīti । atastvā sādhu kṛtam ; mayā niṣiddhaḥ karmaṇo yaduparamāmakārṣirityabhiprāyaḥ ॥

Breath is prastāva deity

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Thereupon, having heard uṣasti's assertion the prastotr approached him - went to uṣasti, with due respect. "Before this, you, sir, said to me 'O prastotr, the deity etc. etc.' Now, what is that deity which is connected with the prastāva (introduction)? " (4)

On being questioned, uṣasti said - "breath." It is only right that breath [1] should be the deity of the prastāva. Why? Because all beings, animate and inanimate, merge into breath, at the time of dissolution, and also arise out of breath at the time of birth, evolution i.e. in the form of breath itself. The prefix 'abhi' (in abhisamviśanti) indicates a connection with, out of (breath) [2]. It is for this reason that this deity is connected with prastāva. If, without knowing this deity, you had sung the prastāva, the introductory section of the sāma, your head would have fallen off, if I had said to you at that time that 'thy head shall fall off.' Thus you have done well, in desisting from continuing chanting when forbidden by me. (5)

Footnotes:

1. Here breath or prana refers to Brahman is settled in BSBh 1.1.23; this agrees with Tika also. It is worth thinking as to why the words Brahman, Isvara, or Deva are not used here directly.
2. Other versions seem to have differences on the word 'prāṇātmanaivojjihate' and the correct seems to be 'prāṇātmana eva ujjihate'(SSS book has prāṇātmanaiva ujjihate).

Determination of udgātr deity

Chāndogya Upaniṣad 1.11.6

अथ हैनमुद्गातोपससादोद्गातर्या देवतोद्गीथमन्वायता तां चेदविद्वानुद्गास्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ६ ॥

atha hainamudgātopasasādodgātaryā devatodgīthamanvāyattā tāṃ cedavidvānudgāsyasi mūrdhā te vipatiṣyātīti mā bhagavānavocatkatamā sā devateti ॥ 6 ॥

Then, the udgātr priest approached him (and said) "You, sir, told me that if, without knowing the deity connected with the udgītha, you chanted, your head would fall off; now, what is that deity?" (6)

Chāndogya Upaniṣad 1.11.7

आदित्य इति होवाच सर्वाणि ह वा इमानि भूतान्यादित्यमुच्चैः सन्तं गायन्ति सैषा देवतोद्गीथमन्वायता तां चेतविद्वानुद्गास्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति ॥ ७ ॥

āditya iti hovāca sarvāṇi ha vā imāni bhūtānyādityamuccaiḥ santam gāyanti saiṣā devatodgīthamanvāyattā tāṃ cetavidvānudagāsyo mūrdhā te vyapatiṣyattathoktasya mayeti ॥ 7 ॥

He said - "The sun. All these beings sing to the sun when It stands on high. He is the deity connected with the udgītha. If, without knowing this, you had chanted, your head would have fallen off, if I had said so." (7)

तथोद्गाता पप्रच्छ कतमा सा उद्गीथभक्तिमनुगता अन्वायता देवतेति ॥

पृष्टः आदित्य इति होवाच । सर्वाणि ह वा इमानि भूतानि आदित्यम् उच्चैः ऊर्ध्वं सन्तं गायन्ति शब्दयन्ति, स्तुवन्तीत्यभिप्रायः, उच्छब्दसामान्यात्, प्रशब्दसामान्यादिव प्राणः । अतः सैषा देवतेत्यादि पूर्ववत् ॥

tathodgātā papraccha katamā sā udgīthabhaktimanugatā anvāyattā devateti ॥

prṣṭaḥ āditya iti hovāca । sarvāṇi ha vā imāni bhūtāni ādityam uccaiḥ ūrdhvaṃ santam gāyanti śabdayanti, stuvantītyabhiprāyaḥ, ucchabdāsāmānyāt, praśabdāsāmānyādiva prāṇaḥ । ataḥ saiṣā devatetyādi pūrvavat ॥

The sun is udgītha deity

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Similarly, the udgātr priest asked him - "What is the deity connected with the udgītha section (of sāma)?" (6)

Being questioned, he said - The Sun. All these beings sing or raise their voice to, i.e, sing the praises of the sun when it stands on high. This sun [standing on high is the deity of the udgītha] because of the syllable 'ut' being common to both ('udgītha and uchchaih santam ādityam -just as [prāṇa is the deity of the prastāva] because the syllable 'pra' is common to both ('prāṇa' and 'prastāva'). The rest as before. (7)

Determination of pratihāra deity

Chāndogya Upaniṣad 1.11.8

अथ हैनं प्रतिहर्तोपससाद प्रतिहर्तर्या देवता प्रतिहारमन्वायता तां चेदविद्वान्प्रतिहरिष्यसि मूर्धा ते विपतिष्यतीति मा भगवानवोचत्कतमा सा देवतेति ॥ ८ ॥

atha hainaṃ pratihartopasasāda pratihartaryā devatā pratihāramanvāyattā tāṃ cedavidvānpratiharīṣyasi mūrdhā te vipatiṣyatīti mā bhagavānavocatkatamā sā devateti ॥ 8 ॥

Thereupon the pratihārtr priest approached him (and said) - "You sir, said to me 'if, pratihartr, you performed the pratihāra, without knowing the deity connected with the pratihāra, your head shall fall off'; now, what is that deity?" (8)

Chāndogya Upaniṣad 1.11.9

अन्नमिति होवाच सर्वाणि ह वा इमानि भूतान्यन्नमेव प्रतिहरमाणानि जीवन्ति सैषा देवता प्रतिहारमन्वायता तां चेदविद्वान्प्रत्यहरिष्यो मूर्धा ते व्यपतिष्यत्तथोक्तस्य मयेति तथोक्तस्य मयेति ॥ ९ ॥

annamiti hovāca sarvāṇi ha vā imāni bhūtānyannameva pratiharamāṇāni jīvanti saiṣā devatā pratihāramanvāyattā tāṃ cedavidvānpratyahariṣyo mūrdhā te vyapatiṣyattathoktasya mayeti tathoktasya mayeti ॥ 9 ॥

He said "food". All these beings live only when absorbing food. This is the deity connected with pratihāra. If, without knowing it, you had performed the pratihāra, your head would have fallen off, if I had said so." (9)

एवमेवाथ ह एनं प्रतिहर्ता उपससाद कतमा सा देवता प्रतिहारमन्वायतेति ॥

evamevātha ha enaṃ pratihartā upasasāda katamā sā devatā pratihāramanvāyatteti ॥

पृष्टः अन्नमिति होवाच । सर्वाणि ह वा इमानि भूतान्यन्नमेव आत्मानं प्रति सर्वतः प्रतिहरमाणानि जीवन्ति । सैषा देवता प्रतिशब्दसामान्यात्प्रतिहारभक्तिमनुगता । समानमन्यत्तथोक्तस्य मयेति ।

prṣṭaḥ annamiti hovāca । sarvāṇi ha vā imāni bhūtānyannameva ātmānaṃ prati sarvataḥ pratiharamāṇāni jīvanti । saiṣā devatā pratisabdāsāmānyāṭpratihārabhaktimanugatā । samānamanyattathoktasya mayeti ।

Food is pratihāra deity

BB 99

Similarly, the pratihārtr priest approached him and asked - "What is that deity which is connected with the pratihāra?" (8)

Being questioned, he said - food. All these beings live only when absorbing food, taking it to themselves (ātmānaṃ prati). This is the deity connected with the pratihāra section of the sāma, on account of the syllable prati' being common to both (pratihāra and pratiharamāṇāni). 'That I said so' and the rest (as in the earlier section).

Benefits if this upāsana

BB 100

प्रस्तावोद्गीथप्रतिहारभक्तीः प्राणादित्यान्नदृष्ट्योपासीतेति समुदायार्थः । प्राणाद्यापत्तिः कर्मसमृद्धिर्वा फलमिति ॥

prastāvodgīthapratihārabhaktīḥ prāṇādityānnadr̥ṣṭyopāsīteti samudāyārthaḥ । prāṇādyāpattiḥ karmasamṛddhirvā phalamiti ॥

The three factors of sāma viz., the prastāva, the udgītha and pratihāra, one should meditate upon them as breath, sun, and food [1, 3]. This is the upshot of this entire section. The reward is becoming transformed into breath (sun and food) itself or the fulfilment of the sacrifice [2]. (9)

Footnotes:

1. Again, here it is a matter worth investigating why the direct words which refer to paramatma are not used here. In several sections, BSBh mentions that Sun and the rest who are referred to here as deities must be understood as Brahman in this context.
2. The meaning is that the potency of the upāsana yields devata sayujya (one reaches deva loka); or that the potency of the karma sacrifice is amplified leading to fulfilling results.
3. [Sri Hari Sharma quotes Manu Smriti 2.54 of the significance of food. पूजयेदशनं नित्यमद्याच्चैतदकुत्सयन् । दृष्ट्वा हृष्येत् प्रसीदेच्च प्रतिनन्देच्च सर्वशः ॥pūjayedaśanaṃ nityam adyāccaitadakutsayan | dr̥ṣṭvā hr̥ṣyet prasīdecca pratinandecca sarvaśaḥ ॥ He should always worship the food and eat it without disparaging it. When he sees it, he should rejoice and feel gratified, and he should always welcome it.]

इति एकादशखण्डभाष्यम् ॥
iti ekādaśakhaṇḍabhāṣyam ॥
End of Section 11

द्वादशः खण्डः

dvādaśaḥ khaṇḍaḥ Section 12

Udgītha in search of food

Chāndogya Upaniṣad 1.12.1

अथातः शौव उद्गीथस्तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः स्वाध्यायमुद्वराज ॥ १ ॥

athātaḥ śauva udgīthastaddha bako dālbhya glāvo vā maitreyaḥ svādhyāyamudvavrāja ॥ 1 ॥

Now, then, (is the expounding of) the udgītha connected with dogs. Baka-Dālbhya or Glāva Maitrēya went out for vedic study. (1)

अतीते खण्डेऽन्नाप्राप्तिनिमित्ता कष्टावस्थोक्ता उच्छिष्टोच्छिष्टपर्युषितभक्षणलक्षणा ; सा मा भूदित्यन्नलाभाय अथ अनन्तरं शौवः श्वभिर्दृष्टः उद्गीथः उद्गानं साम अतः प्रस्तूयते । तत् तत्र ह किल बको नामतः, दल्भस्यापत्यं दाल्भ्यः ; ग्लावो वा नामतः, मित्रायाश्चापत्यं मैत्रेयः ; वाशब्दश्चार्थे ; दव्यामुष्यायणो ह्यसौ ; वस्तुविषये क्रियास्विव विकल्पानुपपत्तेः ; द्विनामा द्विगोत्र इत्यादि हि स्मृतिः ; दृश्यते च उभयतः पिण्डभाक्त्वम् ; उद्गीथे बद्धचित्तत्वात् ऋषावनादराद्वा । वा - शब्दः स्वाध्यायार्थः । स्वाध्यायं कर्तुं ग्रामाद्बहिः उद्वराज उद्गतवान्विविक्तदेशस्थोदकाभ्याशम् । 'उद्वराज' 'प्रतिपालयाञ्चकार' (छा. उ. १ । १२ । ३) इति च एकवचनान्विङ्गात् एकोऽसौ ऋषिः । श्वोद्गीथकालप्रतिपालनात् ऋषेः स्वाध्यायकरणमन्नकामनयेति लक्ष्यत इत्यभिप्रायतः ॥

aṭīte khaṇḍe'nnāprāptinimittā kaṣṭāvasthoktā ucchiṣṭocchiṣṭaparyuṣitabhakṣaṇalakṣaṇā ; sā mā bhūdityannalābhāya atha anantaram śauvaḥ śvabhirdrṣṭaḥ udgīthaḥ udgānaṃ sāma ataḥ prastūyate । tat tatra ha kila bako nāmataḥ, dalbhasyāpatyaṃ dālbhyaḥ ; glāvo vā nāmataḥ, mitrāyāścāpatyaṃ maitreyaḥ ; vāśabdaścārthe ; dvyāmuṣyāyaṇo hyasau ; vastuviṣaye kriyāsviva vikalpānupapatteḥ ; dvināmā dvigotra ityādi hi smṛtiḥ ; dṛśyate ca ubhayataḥ piṇḍabhāktvam ; udgīthe baddhacittatvāt ṛṣāvanādarādvā । vā - śabdaḥ svādhyāyārthaḥ । svādhyāyaṃ kartuṃ grāmādbahiḥ udvavrāja udgatavānviviktadeśasthodakābhyāśam । 'uda vavrāja' 'pratipālayāñcakāra' (chā. u. 1 । 12 । 3) iti ca ekavacanāllīngāt eko'sau ṛṣiḥ । śvodgīthakālapratipālanāt ṛṣeḥ svādhyāyakaraṇamannakāmanayeti lakṣyata ityabhiprāyataḥ ॥

Sage goes out for vedic study

BB 101

Earlier, Sruti describes the deplorable state of being without food, the necessity of seeking and eating stale and unclean food. In order to avoid such a condition, one has to obtain food, and to that end Sruti proceeds now [1] with the udgītha connected with dogs. This is the chanting of the sāma found by (or revealed to) dogs.

The (story starts with the) name baka who is also a dalbhya being the son of dālbhya, and another name glāva the son of mitra. (Are there two people or one?) The particle 'vā' has the sense of 'cha'; the sense, therefore, is that only one person is mentioned, who was a

Dvyāmuṣyāyaṇa [2], born of two families (one by birth and another by adoption). Sruti cannot be taken as mentioning two alternative names, because there can be no option as between things, as there is between actions [3]. The Smṛti speaks of persons 'having two names, and belonging to two gotras'; it is also found that such persons are recipients of offerings from both families [4]. Or, it may be that Sruti was engrossed with the main subject of udgītha and hence did not care whether it was speaking of one or two or more sages. The particle 'vā' is meant only to facilitate the recital of the text [5].

For the purposes of vedic study here the said sage went out to a place outside the village, to a quiet place near a river. He went out and waited there. The singular number in the verb 'udvabrāja' (went out) clearly indicates that the sage in question was one only (bearing the two names [6]). The sense appears to be that inasmuch as the sage awaited the udgītha connected with dogs, it would seem as if his vedic study was for the purpose of obtaining food. (1)

Footnotes:

1. The word 'atha' may be understood as now (better) or therefore.
2. He is the son of both - biological father and adopted father.
3. An action can be performed this way and that way (in many ways). But the same object is not seen (in its totality) in multiple ways.
4. He may get inheritance from both families. It is seen in practice that such a person has the right to shraddha (death ceremonies) to both.
5. This is to be understood in the sense that upāsana is the main topic and not the sage. It also underscores that there is only one sage here.
6. The singular in verb indicates the sage is only one even though there are two names.

Chāndogya Upaniṣad 1.12.2

तस्मै श्वा श्वेतः प्रादुर्बभूव तमन्ये श्वान उपसमेत्योचुरन्नं नो भगवानागायत्वशनायामवा इति ॥ २ ॥

tasmai śvā śvetah prādurbabhūva tamanye śvāna upasametyocurannaṃ no bhagavānāgāyatvaśanāyāmavā iti ॥ 2 ॥

A white dog appeared before him; and other dogs, gathering round that dog, said - "Revered sir, please sing food for us. We are really hungry." (2)

स्वाध्यायेन तोषिता देवता ऋषिर्वा श्वरूपं गृहीत्वा श्वा श्वेतः सन् तस्मै ऋषये तदनुग्रहार्थं प्रादुर्बभूव प्रादुश्चकार । तमन्ये शुक्लं श्वानं क्षुल्लकाः श्वानः उपसमेत्य ऊचुः उक्तवन्तः — अन्नं नः अस्मभ्यं भगवान् आगायतु आगानेन निष्पादयत्वित्यर्थः । मुख्यप्राणवागादयो वा प्राणमन्वन्नभुजः स्वाध्यायपरितोषिताः सन्तः अनुगृहणीयुरेन श्वरूपमादायेति युक्तमेवं प्रतिपत्तुम् । अशनायाम वै बुभुक्षिताः स्मो वै इति ॥

svādhyāyena toṣitā devatā ṛṣirvā śvarūpaṃ grhītvā śvā śvetah san tasmai ṛṣaye tadanugrahārthaṃ prādurbabhūva prāduścakāra । tamanye śuklaṃ śvānaṃ kṣullakāḥ śvānaḥ upasametya ūcuḥ uktavantaḥ — annaṃ naḥ asmabhyaṃ bhagavān āgāyatu āgānena niṣpādayatvityarthaḥ । mukhyaprāṇavāgādayo [1] vā prāṇamanvannabhujah

svādhyāyaparitoṣitāḥ [2] santaḥ anugrṁṇīyurenaṁ śvarūpamādāyeti yuktamevaṁ pratipattum ।
aśanāyāma vai bubhukṣitāḥ smo vai iti ॥

The white dog is implored by small dogs to sing for food

BB 102

Being pleased with the learning (of Baka Dālbhya), a deity or a sage [3] took the shape of the white dog that appeared, was made to appear, for the purpose of bestowing a favour upon him. Other smaller dogs gathered around that dog and said to him - "sir, please sing food for us. By singing, secure the food (make that happen)." Alternatively the meaning is that speech and the organs [4], being consumers of food (necessary for their nourishment) through breath, spoke thus to the breath-in-the-mouth (mukhya prana). The idea is that, being pleased with vedic learning, they (the deities) came to help in the form of a dog [5]. And, the smaller dogs said - "Really we are hungry." (2)

Footnotes:

1. The phrase "mukhyaprāṇam vāgādayo va" is better than 'mukhyaprāṇavāgādayo va' in Va|| abd Te|| versions.
2. The phrase 'svādhyāyaparitoṣitāḥ' is better preceded by 'te'.
3. For, a mere dog cannot sing.
4. See BrBh 1.3.18 for speech and other organs are nourished by mukhya prana (breath-in-the-mouth).
5. Here also, prana devatas (deities of breath) are being referenced as the emerging meaning. For, ordinary people do not have the capability to sing for food; there is also eulogy of deities-of-breath singing for food.

Chāndogya Upaniṣad 1.12.3

तान्होवाचेहैव मा प्रातरुपसमीयातेति तद्ध बको दाल्भ्यो ग्लावो वा मैत्रेयः प्रतिपालयाञ्चकार ॥ ३ ॥

tānhovācehaiva mā prātarupasamīyāteṭi taddha bako dālbhyo glāvo vā maitreyaḥ
pratipālayāñcakāra ॥ 3 ॥

He (the white dog) said to them - "Meet me here in the morning!" Baka-Dālbhya or Glāva-Maitreya awaited. (3)

एवमुक्ते श्वा श्वेत उवाच तान् क्षुल्लकान् शुनः, इहैव अस्मिन्नेव देशे मा मां प्रातः प्रातःकाले उपसमीयातेति ।
दैर्घ्यं छान्दसम् , समीयातेति प्रमादपाठो वा । प्रातःकालकरणं तत्काल एव कर्तव्यार्थम् , अन्नदस्य वा
सवितुरपराहणेऽनाभिमुख्यात् । तत् तत्रैव ह बको दाल्भ्यो ग्लावो वा मैत्रेय ऋषिः प्रतिपालयाञ्चकार प्रतीक्षणं
कृतवानित्यर्थः ॥

evamukte śvā śveta uvāca tān kṣullakān śunaḥ, ihaiva asminneva deśe mā māṁ prātaḥ
prātaḥkāle upasamīyāteṭi । dairghyaṁ chāndasam , samīyāteṭi pramādapāṭho vā ।

prātaḥkālakaraṇaṃ tatkāla eva kartavyārtham , annadasya vā savituraparāhṇe'nābhimukhyāt |
tat tatraiva ha bako dālbhyo glāvo vā maitreya ṛṣiḥ pratipālayāñcakāra pratikṣaṇaṃ
kṛtavānityarthaḥ ||

The sage waits for dog udgītha

BB 103

Being thus addressed, the white dog said to the smaller dogs - "Here, at this same place, meet me in the morning." The long vowel in 'samiyāta' is a vedic anomaly or it may be a wrong reading. The reference to the morning is meant to indicate that what is to be done is best done in the morning because the sun, the bestower of food, is not quite before us in the afternoon. There the sage, Baka-Dalbhya or Glāva-Maitreya awaited, waited for their reappearance. (3)

The dogs sing udgītha

Chāndogya Upaniṣad 1.12.4

ते ह यथैवेदं बहिष्पवमानेन स्तोष्यमाणाः संरब्धाः सर्पन्तीत्येवमाससृपुस्ते ह समुपविश्य हिं चक्रुः ॥ ४ ॥

te ha yathaivedaṃ bahiṣpavamānena stoṣyamāṇāḥ saṃrabdhāḥ sarpanṭītyevamāsaṣṛpuste ha samupaviśya hiṃ cakruḥ || 4 ||

Just as the men who are going to sing the bahiṣpavamāna hymn move round linked to each other, in the same manner did the smaller dogs move round. Having sat down, they uttered the syllable 'heem.' (4)

ते श्वानः तत्रैव आगत्य ऋषेः समक्षं यथैवेह कर्मणि बहिष्पवमानेन स्तोत्रेण स्तोष्यमाणाः उद्गातृपुरुषाः संरब्धाः
संलग्नाः अन्योन्यमेव सर्पन्ति, एवं मुखेनान्योन्यस्य पुच्छं गृहीत्वा आससृपुः आसृप्तवन्तः, परिभ्रमणं कृतवन्त
इत्यर्थः ; त एवं संसृप्य समुपविश्य उपविष्टाः सन्तः हिं चक्रुः हिङ्कारं कृतवन्तः ॥

te śvānaḥ tatraiva āgatya ṛṣeḥ samakṣaṃ yathaiveha karmaṇi bahiṣpavamānena stotreṇa
stoṣyamāṇāḥ udgātrpuruṣāḥ saṃrabdhāḥ saṃlagnāḥ anyonyameva sarpanṭi [1], evaṃ
mukhenānyonyasya pucchaṃ grhītvā āsaṣṛpuḥ āsṛptavantaḥ, paribhramaṇaṃ kṛtavanta
ityarthaḥ ; ta evaṃ saṃsṛpya samupaviśya upaviṣṭāḥ santaḥ hiṃ cakruḥ hiṅkāraṃ kṛtavantaḥ ||

The dogs get ready to sing

BB 104

Those dogs, having come to the place, moved round in the presence of the sage. Just as the jñen, the assistants of the udgātr-priest [2] move around holding each other to sing the bahiṣpavamāna hymn [3], so the dogs moved round each catching by mouth the tail of the other. Having thus moved round, they sat down, and seated, they uttered the syllable 'heem'.
(4)

Footnotes:

1. Tika says 'sarpanti iti seshah', and Aa|| and Gi|| have versions without sarpanti. Te|| has 'anyonyameva sarpanti evaṃ' and because Upaniṣad has the word sarpanti, we have taken this version here.
2. Here assistants of udgātr-priest include adhvaryu and others.
3. Hymns have specialties. The jyotistoma sacrifice has the bahiṣpavamāna hymn; in this the udgātr-priests have to sing nine ṛk songs which include 'upasmai gayata', 'davidyutatya', and 'pavasya'. See Ai. Br. 11.2

The dog udgītha

Chāndogya Upaniṣad 1.12.5

ओ३मदा३मो३ पिबा३मो३ देवो वरुणः प्रजापतिः सविताऽन्नमहाऽहरदन्नपते३ । न्नमिहाऽहराऽहरो३मिति ॥ ५ ॥

omadāmoṃ pibāmoṃ devo varuṇaḥ prajāpatiḥ savitārannamahāraharadannapate ।
nnamihārahārāharomiti ॥ 5 ॥

(With numbers)

o3madā3moṃ3pibā3moṃ3 devo varuṇaḥ prajāpatiḥ savitā2nnamihā2haradannapate3'nnamihā
2harā2haro3miti ॥ 5 ॥

'Om ! Let us eat ! Om ! Let us drink ! Om ! May the Deva, Varuṇa, Prajāpati, Savitr bring us food ! O, Lord of food, bring here food. Yes, bring it. Om.' (5)

ओमदामो पिबामो देवः, द्योतनात् ; वरुणः वर्षणाज्जगतः ; प्रजापतिः, पालनात्प्रजानाम् ; सविता प्रसवितृत्वात्सर्वस्य आदित्य उच्यते । एतैः पर्यायैः स एवंभूतः आदित्यः अन्नम् अस्मभ्यम् इह आहरत् आहरत्विति । ते एवं हिं कृत्वा पुनरप्युचुः — स त्वं हे अन्नपते ; स हि सर्वस्यान्नस्य प्रसवितृत्वात्पतिः ; न हि तत्पाकेन विना प्रसूतमन्नमणुमात्रमपि जायते प्राणिनाम् ; अतोऽन्नपतिः । हे अन्नपते, अन्नमस्मभ्यमिहाहराहरेति ; अभ्यासः आदरार्थः । ओमिति ॥

omadāmoṃ pibāmoṃ devaḥ, dyotanāt ; varuṇaḥ varṣaṇājjagataḥ ; prajāpatiḥ, pālanātprajānām ; savitā prasavitrṭvātsarvasya āditya ucyate । etaiḥ paryāyaiḥ sa evaṃbhūtaḥ ādityaḥ annam asmahyam iha āharat āharatviti । te evaṃ hiṃ kṛtvā punarapyūcuḥ — sa tvaṃ he annapate ; sa hi sarvasyānnasya prasavitrṭvāpatiḥ ; na hi tatpākena vinā prasūtam [1] annamaṇumātramapi jāyate prāṇinām ; ato'nnapatiḥ । he annapate, annamasmabhyamihārahāreti ; abhyāsaḥ ādarārthaḥ । omiiti ॥

The song for food

BB 105

Om, let us eat ! Om, let us drink [2]. Deva, the sun is so called because he shines. He is varuṇa [3] because he brings rain to the world. He is prajāpati because he nourishes the people. He is savitr because he is the progenitor of all things. It is the sun who is addressed by these synonymous terms. May the sun, who is all this, bring us food. Having done this, they said again - 'O lord of food' - he is called the lord of food because it is he who produces all food. Only with the ripening [4] due to the sun, food becomes suitable for consumption by living beings. Hence he is called the 'lord of food.' O lord of food! bring here food for us; yea, bring it. The repetition is meant to indicate the importance of the subject. Om this [5] (they said). (5)

Footnotes:

1. Some versions have prabhūtam. See translation footnote below.
2. This hymn is called 'heemkara'. The Tika says 'heemkara svarupamaha'.
3. Some versions have 'varana' with the meaning the entire world follows the sun.
4. The word 'prabhūtam' means abundant. Neither this word nor "vrasutam" as in Va|| and Te|| fits here. The word 'prasūtam' means without the sun's blessings not a single molecule will become fit as food; that is the meaning here.
5. This (indicates) indicates the end of the upāsana and khanda.

इति द्वादशखण्डभाष्यम् ॥
iti dvādaśakhaṇḍabhāṣyam ॥
End of Section 12

त्रयोदशः खण्डः
trayodaśaḥ khaṇḍaḥ
Section 13

upāsana on stobhas

भक्तिविषयोपासनं सामावयवसम्बद्धमित्यतः सामावयवान्तरस्तोभाक्षरविषयाण्युपासनान्तराणि
संहतान्युपदिश्यन्तेऽनन्तरम् , तेषां सामावयवसम्बद्धत्वाविशेषात् —

bhaktiviṣayopāsanam sāmāvayavasambaddhamityataḥ
sāmāvayavāntarastobhākṣaraviṣayāṅyupāsanantarāṇi saṃhatānyupadiśyante'nantaram ,
teṣāṃ sāmāvayavasambaddhatvāviśeṣāt —

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Meditation upon the factors or divisions (of sāma) which has been dealt with so far is related to the constituent parts of the sāma mantras. Next, Sruti expounds on other meditations in their connected form, relating to other sāma factors appearing in the form of the stobha syllables [1]; and this is expounded at this stage because this is also connected with the constituent parts of the sāma (when sung).

Footnotes:

1. Stobhas are additional syllables that are added to the verbal texts of the mantras sung, following the rules of the musical tune, such syllables being in such forms as hā, hā-ā and the like which have no meaning at all and are yet necessary for the musical tune.

Meditation on stobha Syllables

Chāndogya Upaniṣad 1.13.1

अयं वाव लोको हाउकारो वायुर्हाइकारश्चन्द्रमा अथकारः । आत्मेहकारोऽग्निरीकारः ॥ १ ॥

ayaṃ vāva loko hāukāro vāyurhāikāraścandramā athakāraḥ । ātmehakāro'gnirīkāraḥ ॥ 1 ॥

This world verily is the syllable hā-ū; air is the syllable hā-i, the moon is the syllable atha; the self is the syllable lha; fire is the syllable ī. (1)

अयं वाव अयमेव लोकः हाउकारः स्तोभो रथन्तरे साम्नि प्रसिद्धः — 'इयं वै रथन्तरम्' (तां. ब्रा. १८ । ६ । ११) इत्यस्मात्सम्बन्धसामान्यात् हाउकारस्तोभोऽयं लोकः इत्येवमुपासीत । वायुर्हाइकारः ; वामदेव्ये सामनि हाइकारः प्रसिद्धः ; वाय्वप्सम्बन्धश्च वामदेव्यस्य साम्नो योनिः इत्यस्मात्सामान्यात् हाइकारं वायुदृष्ट्योपासीत । चन्द्रमा अथकारः ; चन्द्रदृष्ट्या अथकारमुपासीत ; अन्ने हीदं स्थितम् ; अन्नात्मा चन्द्रः ; थकाराकारसामान्याच्च । आत्मा इहकारः ; इहेति स्तोभः ; प्रत्यक्षो हयात्मा इहेति व्यपदिश्यते ; इहेति च स्तोभः, तत्सामान्यात् अग्निरीकारः ; ईनिधनानि च आग्नेयानि सर्वाणि सामानीत्यतस्तत्सामान्यात् ॥

ayaṃ vāva ayameva lokaḥ hāukāraḥ stobho rathantare sāmni prasiddhaḥ — 'iyaṃ vai rathantaram' (tāṃ. brā. 18 । 6 । 11) ityasmātsambandhasāmānyāt hāukārastobho'yaṃ lokaḥ ityevamupāsīta । vāyurhāikāraḥ ; vāmadevye sāmāni hāikāraḥ prasiddhaḥ ; vāyvapsambandhasca vāmadevyasya sāmno yoniḥ ityasmātsāmānyāt hāikāram vāyudṛṣṭyopāsīta । candramā athakāraḥ ; candradṛṣṭyā athakāramupāsīta ; ane hīdam sthitam ; annātmā candraḥ ; thakārākārasāmānyācca । ātmā ihakāraḥ ; iheti stobhaḥ ; pratyakṣo hyātmā iheti vyapadiśyate ; iheti ca stobhaḥ, tatsāmānyāt agnirīkāraḥ ; īnidhanāni ca āgneyāni sarvāṇi sāmānīyatastatsāmānyāt ॥

Meditation on the five stobhas hā-ū and the rest

BB 107

This world verily is the syllable hā-ū, which is the stobha well known as used in the singing of the rathantara sāma [1]; and it has been declared in vedic text that the (world) is rathantara. On account of this common relationship [2] between this world and the rathantara sāma, this stobha, the syllable hā-ū, should be meditated upon as this world [3]. Air is the syllable hā-i, a stobha hā-i well known for its use in the singing of the vāmadevya-sāma [4]. The connection between air and water is the source of the vāmadevya-sāma. With this common relationship in mind, one should meditate upon the syllable hā-i as air. The moon is the syllable atha. Hence one should meditate upon the syllable atha as the moon. The moon, being not self, rests (sthita) upon food [5]; hence, on account of the letter tha being common (to the syllable atha and sthita), and also because of the letter 'a' being common to the syllable tha and the term 'annātmā' [6], self identified in food layer. The self is the syllable 'iha' also a stobha. The self is regarded as perceptible [7] and so is the stobha 'iha'; and on account of this similarity [8] (that the syllable 'iha' should be meditated upon as the self). Fire is the syllable 'ī' and all the sāma chants related to fire always end in the vowel 'i' [9]. Hence on the ground of this similarity (the syllable ī should be meditated upon as fire). (1)

Footnotes:

1. This is one of many parts of sāma.
2. Sruti says prithvi is rathantara which has hā-ū syllables. Because of this common relationship the syllable hā-ū is to be meditated upon as earth.
3. It is being said that in the sāma stobhas are to be meditated with the dristi of earth and others.
4. Sruti says vāmadevya-sāma was produced when water wanted union with the wind. Anandagiri says since vāmadevya has hā-i and it is related to the wind, hā-i is to be mediated as the wind.
5. All these rest on food. They are supported by food.
6. As the moon is the lord of the plants, he is 'annātmā' (or the ātma identified in food upadhi).
7. One who is not-perceptible earlier but becomes perceptible is referred to as 'iha', says Anandagiri. In this way, ātma is iha. PrU says 'ihaiva khalu'. Stobha is also considered iha. That is the commonality.
8. The syllable 'tha' is in sthitha and atha. The syllable 'a' is in anna which is in the form of moon and also in atha. These are the commonalities, says Anandagiri.
9. The fire or agnī ends with the syllable 'ī'.

Chāndogya Upaniṣad 1.13.2

आदित्य ऊकारो निहव एकारो विश्वेदेवा औहोयिकारः प्रजापतिर्हिङ्कारः प्राणः स्वरोऽन्नं या वाग्विराट् ॥ २ ॥

āditya ūkāro nihava ekāro viśvedevā auhoyikāraḥ prajāpatirhiṅkāraḥ prāṇaḥ svarō'nnam yā vāgvirāṭ ॥ 2 ॥

The sun is the syllable 'u'. The invocation is the syllable 'ē'. The viśvedevas are the syllable 'o-ho-yi' ; prajāpati is the syllable 'hiṅ'. Breath is svara'; food is 'ya' : speech is virāṭ. (2)

आदित्यः ऊकारः ; उच्चैरूर्ध्वं सन्तमादित्यं गायन्तीति ऊकारश्चायं स्तोभः ; आदित्यदैवत्ये साम्नि स्तोभ इति आदित्य ऊकारः । निहव इत्याह्वानम् ; एकारः स्तोभः ; एहीति च आह्वयन्तीति तत्सामान्यात् । विश्वेदेवा औहोयिकारः, वैश्वदेव्ये साम्नि स्तोभस्य दर्शनात् । प्रजापतिर्हिङ्कारः, अनिरुक्त्यात् , हिङ्कारस्य च अव्यक्तत्वात् । प्राणः स्वरः ; स्वर इति स्तोभः ; प्राणस्य च स्वरहेतुत्वसामान्यात् । अन्नं या या इति स्तोभः अन्नम् , अन्नेन हीदं यातीत्यतस्तत्सामान्यात् । वागिति स्तोभो विराट् अन्नं देवताविशेषो वा, वैराजे साम्नि स्तोभदर्शनात् ॥

ādityaḥ ūkāraḥ ; uccairūrdhvaṃ santamādityaṃ gāyantīti [1] ūkāraścāyaṃ stobhaḥ ; ādityadaivatye [2] sāmni stobha iti āditya ūkāraḥ । nihava ityāhvānam ; ekāraḥ stobhaḥ ; ehīti ca āhvayantīti tatsāmānyāt । viśvedevā auhoyikāraḥ [3], vaiśvadevye sāmni stobhasya darśanāt । prajāpatirhiṅkāraḥ, āniruktyāt , hiṅkārasya ca avyaktatvāt । prāṇaḥ svaraḥ ; svara iti stobhaḥ ; prāṇasya ca svarahetutvasāmānyāt । annaṃ yā yā iti stobhaḥ annam , annena hīdaṃ yātyatastatsāmānyāt । vāgiti stobho virāṭ annaṃ devatāviśeṣo vā, vairāje sāmni stobhadarśanāt ॥

Meditation on the stobhas ū and the rest

BB 108

The sun is the syllable 'ū'. They sing to the sun when he is on high (uccaiḥ) and the stobha is 'u' and in the sāma of which the sun is the deity [4], the stobha used is ū'. Hence the sun is the syllable 'ū'. Invocation or calling is the stobha in the forming of the syllable 'ē' because of the similarity with the term 'ehi' (come) (which begins with the letter 'e') used in calling another person. The visvedevas are the syllable 'oho-i' because this stobha is found in the sāma connected with the visvedevas. Prajāpati is the syllable 'hiṅ' because prajāpati cannot be described [5], and the syllable 'hiṅ' also is indistinct [6]. Breath is 'svara', i.e. the stobha 'svara'; because of the similarity that breath is the cause of svara (note [7]). Food is 'yā' which is stobha because it is by means of food that one goes along (yāti) whereby there is similarity (between the stobha 'yā and food). Speech or 'vāk' which is a stobha is Virāṭ for the latter may be taken as standing for food or as a particular deity: and this is 'vāk', because this stobha ('vāk') is found in the vairāja-sāma. (2)

Footnotes:

1. The syllable 'iti' in 'gāyantīti' is not necessary.
2. The version with 'va' (before sāmni) in the sentence is better.
3. There are versions with prolonged 'ee' at the end of 'auhoyi'.
4. The stobha 'u' is to be meditated as the sun.
5. Tika says - it is determined as black or green. The other interpretation is the since he is and includes all of the cosmos (Samasthi rupa), one cannot describe as different from another.
6. The stobha 'hiṅ' is not uttered.

7. Because of the life (or strength) provided by breath (vital life force), one can hear a musical note.

Chāndogya Upaniṣad 1.13.3

अनिरुक्तस्त्रयोदशः स्तोभः सञ्चरो हुङ्कारः ॥ ३ ॥

aniruktastrayodaśaḥ stobhaḥ sañcaro huṅkāraḥ ॥ 3 ॥

Undefined is the thirteenth stobha, the indefinite syllable 'Hum'. (3)

अनिरुक्तः अव्यक्तत्वादिदं चेदं चेति निर्वक्तुं न शक्यत इत्यतः सञ्चरः विकल्प्यमानस्वरूप इत्यर्थः ।
कोऽसाविति, आह — त्रयोदशः स्तोभः हुङ्कारः । अव्यक्तो ह्ययम् ; अतोऽनिरुक्तविशेष एवोपास्य इत्यभिप्रायः ॥

aniruktaḥ avyaktatvādidam cedam ceti nirvaktuṃ na śakyata ityataḥ sañcaraḥ
vikalpyamānasvarūpa ityarthaḥ । ko'sāviti, āha — trayodaśaḥ stobhaḥ huṅkāraḥ । avyakto
hyayam ; ato'niruktaviśeṣa evopāśya ityabhiprāyaḥ ॥

Meditation on 'huṅ' - thirteenth stobha

BB 109

Undefined, being indistinct, it cannot be determined whether it is this or that. Hence, it is also indefinite, i.e. having its exact form assumed (according to circumstances [1]). Which is this stobha? It is the thirteenth stobha [2], the syllable 'huṅ'. The sense is that this is indistinct, and hence its peculiar character has not been defined, and in this undefined form it is to be meditated [3] upon. (3)

Footnotes:

1. There are variations in utterance across different shakhas of sāmaveda (huṅkāro hupkāro va).
2. Twelve stobhas have been said up to this point.
3. This stobha should be mediated as the undefined karana-ātma. This is the root for the different branches (which manifests differently through shakha bheda) of sāmaveda, says the Tika.

Chāndogya Upaniṣad 1.13.4

दुग्धेऽस्मै वाग्दोहं यो वाचो दोहोऽन्नवानन्नादो भवति य एतामेवंसाम्ना मुपनिषदं वेदोपनिषदं वेदेति ॥ ४ ॥

dugdhe'smai vāgdohaṃ yo vāco doho'nnavanannādo bhavati ya etāmevaṃsāmnā
mupaniṣadam vedopaniṣadam vedeti ॥ 4 ॥

If one knows this esoteric doctrine of the sāmā, the speech itself milks the milk of speech for him. He who knows this esoteric doctrine of the sāmā becomes rich in food and eater of food, yes, one who knows this. (4)

स्तोभाक्षरोपासनाफलमाह —

दुग्धेऽस्मै वाग्दोहमित्याद्युक्तार्थम् । य एतामेवं यथोक्तलक्षणां साम्नां सामावयवस्तोभाक्षरविषयाम् उपनिषदं दर्शनं वेद, तस्य एतद्यथोक्तं फलमित्यर्थः । द्विरभ्यासः अध्यायपरिसमाप्त्यर्थः । सामावयवविषयोपासनाविशेषपरिसमाप्त्यर्थः इति शब्द इति ॥

stobhākṣaropāsanāphalamāha —

dugdhe'smai vāgdohamityādyuktārtham । ya etāmevaṃ yathoktalakṣaṇāṃ sāmṇāṃ sāmāvayavastobhākṣaraviṣayām upaniṣadam darśanaṃ veda, tasya etadyathoktaṃ phalamityarthaḥ । dvirabhyāsaḥ adhyāyaparisamāptyarthaḥ । sāmāvayavaviṣayopāsanāvīśeṣaparisamāptyarthaḥ iti śabda iti [1] ॥

Benefits of the meditation on stobhas

BB 110

The text next describes the result following from the said meditation on the stobha syllables. -

Speech itself etc. — this has already been explained (in verse 1. 3. 7). One who knows this above described secret doctrine, philosophy of the sāmās relating to the stobha syllables forming part of the sāma chants, to such a person accrues the said result. This is the meaning of the text. The repetition of the phrase 'one who knows this' is meant to indicate the end of the adhyaya (chapter [2]) or the end of the discourse on the topic of meditation upon the constituent parts of sāma. (4)

Footnotes:

1. Note Sruti ends as 'vedeti' and some versions of bhasya ends as 'samāptyarthaḥ iti śabda iti' which is in versions Va|| and Te||. See note below.
2. If one starts with an emphasis on 'iti', the indication is upāsana is over. To say upāsana is over after adhyaya is said to be complete is not the best fit meaning.

इति त्रयोदशखण्डभाष्यम् ॥
iti trayodaśakhaṇḍabhāṣyam ॥
End of Section (13) of Discourse I.

End of Adhyaya 1

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य श्रीमच्छङ्करभगवतः कृतौ
छान्दोग्योपनिषद्भाष्ये प्रथमोऽध्यायः समाप्तः ॥

iti śrīmatparamahaṃsaparivrājakācāryasya śrīgovindabhagavatpūjyapādaśiṣyasya
śrīmacchaṅkarabhagavataḥ kṛtau chāndogyopaniṣadbhāṣye prathamodhyāyaḥ samāptaḥ ॥

End of Discourse I.