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A Common Passage on the Supreme Prāṇa in the Three Earliest Upaniṣads
(JUB 1,60–2,12; BĀU 1,3; ChU 1,2)

Masato FUJII

Introduction

The two fundamental questions in the history of the Upaniṣads are how the early Upaniṣads were produced from the background of the Brāhmaṇa ritual literature textually and philosophically, and what are the chronological and intertextual relationships among the early Upaniṣads and their constituent parts. To study the Upaniṣads on these two points, essential research materials are the three earliest Upaniṣads, namely, the Jaiminīya-Upaniṣad-Brāhmaṇa (JUB) of the Jaiminīya Śāmaṇeda, the Brhadāraṇyaka-Upaniṣad (BĀU) of the Vājasaneyi Yajurveda, and the Chāndogya-Upaniṣad (ChU) of the Kauthuma and Rāṇāyaniya Śāmaṇeda.1 As to the relationships between these three Upaniṣads, the JUB and the ChU show a strong textual parallelism,2 but they find only a few parallels in the BĀU.3 In this paper, I will analyze the unique common passage on the supreme prāṇa (‘breath’) whose parallel versions are found in the three earliest Upaniṣads (JUB 1,60–2,12; BĀU 1,3; ChU 1,2), and determine the textual and chronological rela--

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1 The JUB has often been excluded from the Upaniṣads because of its usual but wrong classification into Brāhmaṇas or Āranyakas. Cf. e.g. Gonda 1975 [14], p. 431ff. For an outline of the contents and the textual formation and transmission of the JUB, see Fujii 1997 [13]. And for the name “Jaiminīya-Upaniṣad-Brāhmaṇa,” see Fujii [13], p. 96, n. 36.

2 For the details of the textual parallelism between the JUB and the ChU, see Fujii [13], pp. 90–92; 93, n. 20.

3 JUB 1,60–2,12 ~ ChU 1,2 ~ BĀU 1,3 (to be dealt with in this paper); JUB 4,2 ~ ChU 3,16 ~ BĀU 3,9,3–5; JUB 4,18,2 (KenaU 1,2) ~ BĀU 4,4,18; JUB 4,18,5–9 (KenaU 1,5–9) ~ BĀU 3,4,1–2; JUB 4,19,4–5 (KenaU 2,4–5) ~ BĀU 4,4,13–14; ChU 5,1–10 ~ BĀU 6,1–3.
tionships among all the versions.⁴

* * *

The passage in question appears repeatedly in succession in the middle of the JUB in the form of four different versions (1,60; 2,1–2; 2,3–9; 2,10–12), while it is placed at or near the beginning of the BĀU and the ChU.⁵ Of the six versions, the BĀU version consists of the largest number of constituent portions as follows (excl. some minor portions):

1. Prologue
2. The vital functions and the prāṇa's superiority
3. Correspondence between the vital functions and the cosmic entities
4. The kingship of the supreme prāṇa
5. The supreme prāṇa is Ayāśya Áṅgirasa
6. The supreme prāṇa is Bṛhaspati
7. The supreme prāṇa is the sāman
8. The sva, suvarṇa and pratiṣṭhā of the sāman
9. The abhyāroha of the pavamāna-stotras
10. Epilogue

The six versions have the following corresponding portions:

<table>
<thead>
<tr>
<th>JUB₁</th>
<th>JUB 1,60 (1,18,5):⁶</th>
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<tr>
<td>JUB₂</td>
<td>JUB 2,1–2 (2,1,1–2):</td>
<td>1 2 3 6</td>
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<td>JUB₃</td>
<td>JUB 2,3–9 (2,2–3):</td>
<td>1 2 4 5</td>
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<td>JUB₄</td>
<td>JUB 2,10–12 (2,4,1–3):</td>
<td>1 2 3 4 5 10</td>
</tr>
<tr>
<td>BĀU</td>
<td>BĀUK 1,3 (ŚBM 14,4,1):</td>
<td>1 2 3 4 5 6 7 8 9 10</td>
</tr>
<tr>
<td>ChU</td>
<td>ChU 1,2:</td>
<td>1 2 4 5 6 10</td>
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⁴ Strauss (1931 [33], pp. 244–249) studied this passage, but he treated the textual differences among its versions as a matter of stylistic divergences and did not admit any chronological order between them. Bodewitz (1986 [2], p. 347f., nn. 23, 25, 26; 1992 [5], p. 51f.) and Fujii (1989 [12], p. 1001 (24) f.) briefly examined them. All of the JUB versions are left out of Olivelle’s notes on the BĀU and ChU versions in his two recent publications on the early Upaniṣads (translation: 1996 [28]; text and translation: 1998 [29]).

⁵ The Mādhyandina version of the BĀU (ŚBM 14,4–9) has this passage at the beginning (ŚBM 14,4,1), while the Kāṇya version has it (BĀUK 1,3) after two small sections on the Aśvamedha (BĀUK 1,1–2), which are at the end of the tenth chapter of the ŚBM (10,6,4–5).

⁶ The mss. of the JUB have the latter numbering with three divisions (adhyāya, avuvāka, khaṇḍa), which Sharma follows in his edition (1967 [32]), while, together
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All the versions have the first two portions, which form allegorical stories on the supremacy of the prāṇa over the other vital functions. Those stories are thematically related to the group of stories on the contest for supremacy among the vital functions and the prāṇa’s victory. Here in all the versions including that of the Yajurvedic BĀU, the supreme prāṇa is depicted in Sāmavedic terms as the supreme udgāṭṛ (the chief chanter priest in Some sacrifices) or udgītha (the main part of a chant sung by the udgāṭṛ) that is free from evil. Hereafter I will expound each portion with the text and a transliteration of the versions.

1. Prologue

The passage starts with the prologue to the battle between two opposing mythical rivals, i.e., between the gods and the Asuras in JUB1, between the gods and death/evil in JUB2 and JUB4, between the gods with the seers and the Asuras in JUB3, and the gods and the Asuras as two kinds of Prajāpati’s offspring in BĀU and ChU.

1. JUB1: JUB 1,60,1 (1,18,5,1)
   1. devāsurā aspardhanta. / ‘1. The gods and the Asuras contended.’

1. JUB2: JUB 2,1,1–2 (2,1,1,1–2) boldface = JUB4
   1. devānaṁ vai saṁ udgāṭarā āsan / vāk ca manaś ca ca ākṣuś ca śrotām ca cāpānaś ca prāṇas ca. / 2. te ’dhriyanta. / tenodgāṭrā diṅsāmahai yenāpahatya

with the latter one, Oertel gives the former shorter numbering in his editio princps (1894 [27]), which omits the anuvāka division and numbers the khaṇḍas in each adhyāya successively. Both editors further divide the khaṇḍas into small paragraphs in their own ways. Limaye & Vadekar use Oertel’s text, divisions, and shorter numbering in their collection of the principal Upaniṣads (1958 [22]). I will refer to the JUB with the former numbering and add the latter one in parentheses. As to additional paragraph numbers, I will use only Oertel’s in both the former and the latter numberings. Cf. Fujii [13], p. 97, n. 38.

7 AA 2,1,4; Śāṅkhā 9; BĀU 1,5,21; 6,1; ChU 5,1,1–5,2,2; KauśU 2,14 (Śāṅkhā 4,14); 3,3 (Śāṅkhā 5,3); PraśU 2. For this group of stories, see Bodewitz [5], pp. 56–58.

8 The text of the JUB versions is based on my forthcoming critical edition. For the BĀU, I will use the accented text in its Kāṇya recension edited by D. Maue (1976 [24]), and consult the Mādhyandina text in the ŚBM. Both recensions do not show any actual difference as far as the present passage is concerned. For the ChU, I will use Limaye & Vadekar [22], and consult AnSS 14 [1], Chānd. Br. [21, Pt. 3], Böhtlingk [6], Senart [31] and Morgenroth [25].

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mrtyum apahatya pāpmānaṁ svargam lokam iyāmeti. /

‘1. Verily, the gods had six udgātr, namely, speech, mind, sight, hearing, inhalation, and breath. 2. They resolved, “Let us consecrate ourselves with that one as [our] udgātr with which, having smitten away death, having smitten away evil, we can go to the heavenly world.”’

1. JUB3: JUB 2,3,1–4 (2,2,1,1–4)

1. ēṣa eveḍam agra āśid ya ēṣa tapatī. / sa ēṣa sarveṣam bhūtaṇaṁ tejo hara indriyaṁ vīryam ādāyordha udakṛmaṁ. / 2. so kāmayata. / ekam evākṣaraṁ syām ud eva nāmeti.9 / 3. sa tapo 'tapyata. / sa tapaś taptvakam evākṣaram abhavaṁ ud eva nāma.10 / 4. taṁ devāś carṣayaś copasamaipisaṁ. / athaiso 'surāṁ bhūtaḥano 'srjata / etasya pāpmano 'nanvāgamāya. /

‘1. In the beginning this one who is glowing here (=the sun) was alone this [universe]. He as such, having taken the splendor, the energy, the vitality, the virility from all beings, went upwards. 2. He desired, “I want to become the one and only syllable, namely, ud.”11 3. He performed glowing penance. Having performed glowing penance, he became the one and only syllable, namely, ud. 4. The gods and the seers desired to attain him. Then he created the creature-slaying Asuras in order that evil might not follow him.’

1. JUB4: JUB 2,10,1–2 (2,4,1,1–2) boldface = JUB2

1. devāsurāṁ saṃayantety āhuḥ. / na ha vai taṁ devāsurāṁ saṃyetire. / prajakāpatiś ca ha vai taṁ mrtyuś ca saṃyetate. / 2. tasya ha prajakāpatēr devāḥ priyāḥ putrā anta āsuḥ. / te 'dhriyanta. / tenodgātṛā dikṣāmahai yenapahatya mrtyum apahatya pāpmānaṁ svargam lokam iyāmeti. /

‘1. They say that the gods and the Asuras strove with each other. Truly, it was not that the gods and the Asuras then strove with each other. It was Prajakāpati and Death who then strove with each other. 2. The gods were near to this Prajakāpati as [his] dear sons. They resolved, “Let us consecrate ourselves with that one as [our] udgātr with which, having smitten away death, having smitten away evil, we can go to the heavenly world.”’

11 Cf. JUB 2,9,8 (2,3,3,8): ud iti so 'sāv adityāḥ. ‘[The syllable] ud, that is yonder sun.’

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1. BĀU: BĀUK 1,3,1 (ŚBM 14,4,1,1–2)

dvāyā ha prājāpatyā devās cāsuraś ca. tátaḥ kāṇīyasā eva devā jyāyasā āsurās.
tā esū lokēsv aspardhanta. té ha devā ućur. hāntāsurān yajñā udgithēna-
tyāyamēti. ///1///

‘1. There were two kinds of Prajāpati’s offspring, namely, the gods and the Asuras. Of them, the gods were those who belonged to the younger, while the Asuras were those who belonged to the elder. They were competing for these worlds. So the gods said, “Come, let us go beyond (overcome) the Asuras at the sacrifice by means of the udgīthā.”’

1. ChŪ: ChU 1,2,1

devāsuraś ha vai yatra samyetire / ubhayē prājāpatyāś tad dha devā udgitham
ājahrur. anenainān abhibhaviśyāma iti. ///1///

‘1. Verily, when the gods and the Asuras, both kinds of Prajāpati’s offspring, strove with each other, the gods then brought the udgīthā, [saying,] “With this, we will vanquish them.”’

2. The vital functions and the prāṇa’s superiority

The passage continues that the gods resort to the following six vital functions one by one for their victory. They fail with the first five functions, because, the passage says, those functions are mixed with evil and for that reason one thinks, speaks, sees, hears, and smells both what is good and what is bad,12 while they finally succeed with the last sixth one that is free from evil. The order and the names of the vital functions differ among the versions as follows:

12 As noted by Oertel ([27], p. 236 on JUB 1,60), a similar passage is found in JB 1,269: manasā suhārdaśaṁ ca durhārdaśaṁ ca vijānāti. prāṇena surabhi cāsuraṁ
ca vijānāti. cakṣuṣā darśāniyaṁ cādārśāniyaṁ ca vijānāti. śrotreṇa śravaṇāniyaṁ
cāśravaṇāniyaṁ ca vijānāti. vācā svādu cāsvādu ca vijānāti. ‘With mind one discerns
what is good-hearted and what is not good-hearted. With breath one discerns what
is fragrant and what is not fragrant. With sight one discerns what is beautiful and
what is not beautiful. With hearing one discerns what is good to hear and what is
not good to hear. With [the organ of] speech one discerns what is sweet and what
is not sweet.’

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The first point to notice is that JUB2 and JUB3 have the same order and names of the functions in spite of the close textual relationships between JUB1 and JUB3, and between JUB2 and JUB4. This fact means that these two pairs of versions (JUB1 & JUB3, JUB2 & JUB4) are linked here at this portion on the vital functions of JUB2 and JUB3. The second point is that the last three versions (JUB4, BÂU, ChU) correspond well to each other. Concerning the relationships of BÂU and ChU with the JUB versions, however, we will see that the former versions show direct relationships not only with JUB4 but also with JUB1 and/or JUB3 in the part of the last vital function. Here I will set forth the parts of the last two functions: the apâna/prâṇa/nâsikya prâṇa, and the prâṇa/mukhya prâṇa/âsanya prâṇa.

2.1. apâna / prâṇa / nâsikya prâṇa

The vital function in question here is inhalation, which is called apâna in JUB1, JUB2 and JUB3, prâṇa in JUB4 and BÂU, and nâsikya prâṇa ‘the breath in the nose’ in ChU. This function is connected with the sense of smell as the present passage clearly says: enena jighrati ‘one smells with it’ JUB1, JUB3; apânenâ pâpaṁ gandhâm apânîti ‘one inhales evil odor with inhalation’ JUB2; jighrati ‘one smells’ BÂU; tena... jighrati ‘one smells with it’ ChU; but prâñena prâṇiti13 ‘one breathes with breath’ JUB4. Though the word prâṇa is sometimes used for the sense of smell,14 the phrase prâñena prâṇiti itself does not explicitly refer to the sense of smell. From the close relationship between JUB2 and JUB4, it is inferred that this vague expression was made by the same intentional assimilation of the verb with the name of the present function (apânena... apânîti JUB2 / prâñena prâṇiti JUB4).

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13 All the editions ([27] [22] [32]) read prâñena [pâpaṁ] prânîti, following the corresponding words for the preceding functions: vâcâ pâpaṁ vadatî (2,10,5), manasâ pâpaṁ dhâyati (8), cakṣusâ pâpaṁ paśyati (11), śrotreṇa pâpaṁ śrîoti (14).
14 For the prâṇa to be interpreted as the sense of smell, see Bodewitz 1986 [2], p. 347, n. 23. Cf. JB 1,269 mentioned above (p. 55, n. 12).
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The clause sa eva sa pāṃmā ‘that itself is that evil’ is repeated in common in JUB₂, JUB₄ and BAU for all the vital functions except the last supreme prāṇa. B-UA and ChU use the same verb vyadh ‘to pierce’ for the mixing of the first five functions with evil.

2.1 JUB₁: JUB 1,60,5 (1,18,5,5) boldface = JUB₃
5. te 'pañenodagāyaṇa. / tāṃ tathaivākurvan. / tasmād bahu kīṃ ca kīṃ cāpañena jighrati. / surabhi ca inenā jighrati durgandhi ca. /

‘5. They (the gods) sang the udgitha with inhalation. [The Asuras] treated it in the same way (i.e. rushed at it and mixed it with evil). Therefore, one smells with inhalation many a thing of one kind and another; one smells with it both good odor and bad odor.’

2.1 JUB₂: JUB 2,1,14–16 (2,1,14–16) boldface = JUB₄, underline = BAU
14. te 'bruwa. / no navā no 'yam mṛtyum na pāṃmānam ayaṇakṣit. / apānenaдовātā dikṣāmahā iti. / 15. te 'pañenodgatradikṣanta. / sa yad evāpañenapāṇiti / tad ātmana āśayat. / atha ya itare kāmās tān deverbhyah. /
16. tam pāṃmānasāryāya. / sa yad evāpañena pāṇaṃ gandham apāṇiti / sa eva sa pāṃmā. /

‘14. They (the gods) said: “Verily, this one (hearing) also has not carried us beyond death nor beyond evil. Let us consecrate ourselves with inhalation as [our] udgātr.” 15. They consecrated themselves with inhalation as [their] udgātr. What one inhales with inhalation, that it (inhalation) procured for itself by singing. And what are the other desires, those [it (inhalation) procured] for the gods [by singing]. 16. Evil was created after it (inhalation). The evil odor which one inhales with inhalation, that itself is that evil.’

2.1 JUB₃: JUB 2,3,9 (2,2,1,9) boldface = JUB₁
9. tam apānenaopasanatipsan. / te 'pāṇam samārohan. / teśām apānam paryāddatta. / tasmāt paryātto pāṇah. / surabhi ca hy enenā jighrati durghandhi ca. /

‘9. They (the gods and the seers) desired to attain him (the sun) with inhalation. They climbed together upon inhalation. He took inhalation away from them. Therefore, inhalation has been taken away [from them]. For one smells with it both good odor and bad odor.’

2.1 JUB₄: JUB 2,10,15–17 (2,4,1,15–17) boldface = JUB₂, underline = BAU
15. te 'bruwan. / no navā na 'yam mṛtyum na pāṃmānam ayaṇakṣit. / prāṇenodgatradikṣāmahā iti. / 16. te prāṇenodgatradikṣanta. / tebhya idam
prāṇa āgāyat / yad idam prāṇena prāṇiti / yad idam prāṇena bhūjate.\(^{15}\) / 17. tam pāṃmāṇvasṛjyata. / sa yad eva prāṇena prāṇiti\(^{16}\) / sa eva sa pāṃmā. /

‘15. They (the gods) said, “Verily, this one (hearing) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as [our] udgāṭṛ.” 16. They consecrated themselves with breath as [their] udgāṭṛ. By singing, breath procured for them this [thing] here, which [thing] here one breathes with breath, which [thing] here one enjoys with breath. 17. Evil was created after it (breath). What one breathes with breath, that itself is that evil.’

2.1 BĀU: BĀUK 1,3,3 (ŚBM 14,4,1,4)  underline = JUB\(_2\) = JUB\(_4\)
ātha ha prāṇām ācusc. tvām na udgāyēti. tāthēti. tēbhyaḥ prāṇā udagāyad. yāḥ prāṇē bhōgas tām devēbhya āgāyad. yāt kalyāṇam jīghrati tād ātmāne. tē 'vidur. anēna vái na udgāṭrātyesāntēti. tām abhidrūtya pāṃmānāvidhyant. sā yās sā pāṃmā yād evēdām āpratirūpaṃ jīghrati sā evā sā pāṃmā. //3//

‘3. Then [the gods] said to breath, “You, sing the udgāṭha for us!” “Yes,” [said breath]. For them breath sang the udgāṭha. What is enjoyment in breath, that it (breath) procured for the gods by singing. What pleasant [odor] one smells, that [it (breath) procured] for itself [by singing]. They (the Asuras) came to know, “With this as [their] udgāṭṛ, they will certainly go beyond (overcome) us.” They rushed at that [udgāṭṛ] and pierced it with evil. That evil — the improper [odor] which one smells here, that itself is that evil.’

2.1 ChU: ChU 1,2,2
\[\begin{align*}
te & \text{ ha nāsikyaṃ prāṇam udgītham upāsāṃ cakrice.} / \text{ tam hāsurāḥ pāṃmanā vividihuḥ.} / \text{ tasmaī tenobhayaṃ jīghrati surabhi ca duryandhi ca.} / \text{ pāṃmanā hy eṣa viddhaḥ.} / /2//
\end{align*}\]

‘2. Then [the gods] worshiped the breath in the nose as the udgīthā. The Asuras pierced it with evil. Therefore one smells with it both good odor and bad odor. For it is pierced with evil.’

\(^{15}\) For bhūjate to be taken as 3.sg., see Oertel [27], pp. 237 (on JUB 2,10,4); 258f.; Gotō 1987 [15], p. 76, n. 51.

\(^{16}\) See p. 56, n. 13.
2.2. prāṇa / mukhya prāṇa / āsanya prāṇa

The gods finally succeed in defeating the Asuras or death/evil with the last vital function, i.e., prāṇa in JUB1, JUB2 and JUB3, mukhya prāṇa ‘the breath in the mouth’ in JUB4 and ChU, āsanya prāṇa ‘do.’ in BĀU. In this portion, JUB1, JUB3, BĀU and ChU have similar and partly identical sentences of one and the same simile that compares the destruction of the Asuras by this prāṇa to the smash of a clod of earth thrown against a stone. The JUB has almost the same sentences of this simile before the present passage also (17, 6) (see p. 59, n. 17).

Here JUB4 shows a noteworthy textual inconsistency which can determine the chronological relationship between JUB2 and JUB4. Both versions have in common the following sentences: na hy etena prāṇena pāpaṁ vadati. na pāpaṁ dhyāyati. na pāpaṁ paśyati. na pāpaṁ śṛṇoti. na pāpaṁ gandham apāniti. ‘For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor.’ In JUB2, the last sentence na pāpaṁ gandham apāniti corresponds well to the sentence apānena pāpaṁ gandham apāniti ‘one inhales evil odor with inhalation’ in the preceding place of the apāna (JUB 2,1,16 quoted above), but in JUB4 the corresponding sentence in that place is prāṇena prāṇiti ‘one breaths with breath’ (JUB 2,10,17 quoted above). This discrepancy must have resulted from JUB4’s copying the sentences directly from JUB2 despite its changing the fifth function from the apāna to the prāṇa.

2.2 JUB1: JUB 1,60,6–8 (1,18,5,6–8) boldface = JUB3, dotted line ≈ BĀU ≈ ChU, underline = ChU

6. te prāṇenodagayaṇ. / athāsurā ādravaṁs tathā kariṣyāma iti manyamānāh. / 7. sa yathāśmānāṃ rtvā loṣṭo vidhvamseta / evam evaśurā vyadhvaṁsanta. / sa eso ’śmākhaṇo18 yat prāṇah. / 8. sa yathāśmānām ākhaṇaṃ rtvā loṣṭo vidhvamsate / evam eva sa vidhvamsa…

≈ JUB1,7,6 (1,1,7,6): sa yathāśmānāṃ rtvā loṣṭo vidhvamsētā / evam eva sa vidhvamsētā / ya evam vidhvamsam upavadēt. / sa eso ’śmākhaṇo yat prāṇah. / sa yathāśmānām ākhaṇaṃ rtvā loṣṭo vidhvamsētā / evam eva sa vidhvamsētā ya evam vidhvamsam upavadatī. / (boldface = JUB1 = JUB3) ‘Just as a clod of earth, having hurled itself against a stone, would smash into pieces, one would smash into pieces if he speaks ill of a person who knows thus. This breath as such is a target stone. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.’

sate ya evam vidvâmsam upavadati. /

‘6. They (the gods) sang the udgâthi with breath. Then the Asuras rushed here to [breath], thinking, “We will treat [it] in the same way.” 7. Just as a clod of earth, having hurled itself against a stone, would smash into pieces, the Asuras smashed into pieces. This breath as such is a target stone. 8. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.’

2.2 JUB2: JUB 2,1,17–20 (2,1,17–20) boldface = JUB4

17. te 'bruva. / no sixva no 'yam mṛtyum na pāpāmanam atyavākṣit. / prāṇenodgātrā dīkṣāmaḥ iti. / 18. te prāṇenodgātrādikṣanta. / sa yad eva prāṇena prāṇiti / tad ātmama āgāyat. / atha ya itare kāmās tān devebhyaḥ. / 19. tam pāpām nānvasṛjyata. / na hy etena prāṇena pāpām vadati. / na pāpāṃ dhyāyati. / na pāpāṃ paśyati. / na pāpāṃ śrṇoti. / na pāpāṃ gandham apāniti. / 20. tenāpahatya mṛtyum apahatya pāpāmanam svargaṃ lokam āyan. / apahatya haiva mṛtyum apahatya pāpāmanam svargaṃ lokam ēti / ya evam veda. /

‘17. They (the gods) said, “Verily, this one (inhalation) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as [our] udgātr.” 18. They consecrated themselves with breath as [their] udgātr. What one breathes with breath, that it (breath) procured for itself by singing. And what the other desires are, those [it (breath) procured] for the gods [by singing]. 19. Evil was not created after it (breath). For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor. 20. With it, having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death likewise, having smitten away evil, one goes to the heavenly world if he knows thus.’

2.2 JUB3: JUB 2,3,10–13 (2,2,1,10–13) boldface = JUB1, dotted line = BAU ≈ ChU, underline = ChU

10. tam prāṇenopasamaipsan. / tam prāṇenopasamaippvan. / 11. athā- surā bhūtahana ādruvan mohayisyāma iti manyamānāḥ. / 12. sa yathā- śmānām rtvā loṣṭo vidhvaṃseta / evam evāṣurā vyadhvaṃsanta. / 13. sa yathāśmānām ākhanam rttvā loṣṭo vidhvaṃsate / evam eva sa vidhvaṃsate ya evam vidvāmsam upavadati. /

‘10. They (the gods and the seers) desired to attain him (the sun) with breath. They attained him with breath. 11. Then the creature-slaying Asuras rushed here to [them], thinking, “We will confound [them].” 12. Just as a clod of
earth, having hurled itself against a stone, would smash into pieces, the Asuras smashed into pieces. This breath as such is a target stone. 13. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.'

2.2 JUB4: JUB 2,10,18–22 (2,4,1,18–22) boldface = JUB2

18. te 'bruan. / no nośva no 'yam mṛtyum na pāpmānam atyāvāśīt. / anena mukhyena prāṇenodgātrā dīkṣāmahā iti. / 19. te 'nena mukhyena prāṇenodgātrādīkṣanta. / 20. so 'bravin mṛtyuh. / esa vā esāṁ sa udgāta yenā tyam atyesyantīti. / 21. na hy etena prāṇena pāpaṇa vadati. / na pāpaṇa dhāyati. / na pāpaṇa paśyati. / na pāpaṇa śṛṇoti. / na pāpaṇa gandham āpāṇiti. / 22. tenāpahatyā mṛtyum apahatyā pāpmāṇam svargaṁ lokam āyān. / apahatyā haiva mṛtyum apahatyā pāpmāṇam svargaṁ lokam ēti / ya evam veda. /

'18. They (the gods) said, “Verily, this one (inhalaion) also has not carried us beyond death or nor beyond evil. Let us consecrate ourselves with this breath here in the mouth as [our] udgāṭr.” 19. They consecrated themselves with this breath here in the mouth as [their] udgāṭr. 20. Then, Death said, “Verily, this is that udgāṭr of them with which they will go beyond (overcome) this one (= me).” 21. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor. 22. With it, having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death likewise, having smitten away evil, one goes to the heavenly world if he knows thus.'

2.2 BĀU: BAUK 1,3,7 (ŚBM 14,4,1,8)

dotted line ∼ JUB₁ = JUB₂ ∼ ChU, underline = JUB₁ = JUB₃

ātha hemāṁ āsanyāṁ prāṇāṁ uccus. tvām na udgāyēti. táthēti. tébhyā esā prāṇā udgāyat. tē 'vidur. anēna vāi na udgātrātesyantīti. táṁ abhidrūya pāpmāṇāvīvyaṁ atanta. sā yathāśīmānam rtvā loṣṭo vidhuvāṁśetaivāṁ haiva vidhvāṁśamāna vīśvāncavo vīnesus. táto devā ābhavan pārāśura. bhāvati atmānā pārāśya dvisāṁ bhṛtrivyō bhavati yā evam veda. //7//

'7. Then [the gods] said to this breath here in the mouth, “You, sing the udgīthā for us!” “Yes,” [said the breath]. For them the breath as such sang the udgīthā.

19 Oertel [27], Limaye&Vadekar [22], Sharma [32]: esā esāṁ.
20 Oertel [27], Limaye&Vadekar [22], Sharma [32]: yena mṛtyum. Malayalam mss.: yenatyaṁ. Grantha mss.: yenamatyaṁ, etatyaṁ, enamatyaṁ. For tyā- in the meaning of 1st person, see Wackernagel-Debrunner [35, Bd. III], p. 547f.
They (the Asuras) came to know, “With this one as [their] udgātṛ they will certainly go beyond (overcome) us.” They rushed at that [udgātṛ] and tried to pierce it with evil. But, just as a clod of earth, having hurled itself against a stone, would smash into pieces, they perished, smashing into pieces in different directions. Thence, the gods prospered, while the Asuras came to ruin. One prospers by oneself, while his hostile enemy comes to ruin, if he knows thus.

2.2 ChU: ChU 1,2,7-9  dotted line ≈ JUB₁ = JUB₂ ≈ BĀU, underline = JUB₁ = JUB₂

atha ha ya evāyaṁ mukhyāṁ prāṇas tāṁ udgītham upāsāṁ cakriṁ. / tamḥ hāsurā rtvā vidadhvāṁsur. yathāśmānam ākhaṇam rtvā vidhvāṁsetaivam. //7// yathāśmānam ākhaṇam rtvā vidhvāṁsata evaṁ haiṁ sa vidhvāṁsate ya evaṁvīdi pāpaṁ kāmayaṁtī yaṁ cainam abhidāsati. / sa eṣo 'śmākaṇaḥ. //8// naivaitena surāḥkiṁ na dūrmahdi vijānāti. / apahatapāmpaṁ hy eṣaḥ. / ... / //9//

‘7. Then [the gods] worshiped this very breath here in the mouth as the udgītha. The Asuras, having hurled themselves against that [breath], smashed into pieces. Just as [a clod of earth], having hurled itself against a target stone, would smash into pieces, so [they did]. 8. Just as [a clod of earth], having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he wishes evil against and does harm to a person who know thus. This [breath] as such is a target stone. 9. One does not discern with it either good odor or bad odor. For it has evil smitten away. ’

3. Correspondence between the vital functions and the cosmic entities

This portion is included in three versions, JUB₂, JUB₄ and BĀU, in which thereafter each vital function become its corresponding cosmic entity as follows:

JUB₂  vāc → agni  
manas → candramas  
cakṣus → āditya  
śrotra → diśaḥ  
apāṇa → bhṛhaspati  
prāṇa → prajāpati

JUB₁, BĀU  vāc → agni  
manas → candramas  
cakṣus → āditya  
śrotra → diśaḥ  
apāṇa → bhṛhaspati  
prāṇa → vakṣa

This kind of correspondence between the microcosmic and the macro-
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cosmic elements is first seen in the Puruṣa-Sūkta (RV 10,90). And the same correspondence as in JUB₄ and BĀU appears in SB 10,3,6–8 (esp. 7), which deals with the supreme breath and wind into which the other four vital functions and their corresponding four cosmic entities enter respectively. The same motif of the entering of the cosmic entities and the vital functions into wind and breath occurs in JUB 3,1–2 (3,1,1–2), which follows the present passage with a short passage in between, and in its parallel, ChU 4,3 (samvarga-vidyā). The latter two parallel passages, however, do not specifically refer to the correspondence between the macrocosmic and the microcosmic elements, and even differ in the names of the cosmic entities from the present passage. It should be noted that here in JUB₄ and BĀU the supreme prāṇa in the mouth is out of this correspondence like the concept of the atman as the supreme being over or behind the vital functions.

In this portion, JUB₄ and BĀU are full of identical expressions.

3. JUB₂: JUB 2,2,1–6 (2,1,2,1–6)

boldface = JUB₄, underline = BĀU, dotted line ≈ BĀU ≈ ChU

1. sā yā sā vāg āsit / so 'gnir abhavat. / 2. atha yat tan mana āsit / sa candramā abhavat. / 3. atha yat tac caksur āsit / sa ādityo 'abhavat.

21 RV 10,90,13–14:
candrāmā mānaso jātās cākṣoḥ sūryo ajāyata /
mūkhas indraḥ cā,agniḥ ca prāṇād vāyur ajāyata /13/
nābhaya āsīd antārikṣaṃ sūṃśo dyāūḥ sām avartata /
padbhayaṃ bhūmir disāḥ śrōtrā tāthā lokāḥ akalpayan /14/
‘13. The moon was born from [the Puruṣa’s] mind; the sun was born from [his] sight. From [his] mouth Indra and Agni, from [his] breath the wind was born. 14. From [his] navel the intermediate region was; from [his] head the sky arose, from [his] two feet the earth, from [his] hearing the quarters. Thus [the gods] set the world in order.’ For this kind of correspondence, cf. AĀ 2,1,7; ŚāṅkhĀ 10; JUB 4,24,4ff.; BĀU 3,1,3–6; ChU 3,18; AU 1,1,4 in addition to the places discussed here.


23 For this ātman over/behind the vital functions, cf. BĀU 2,4,14 = 4,5,15; 3,4,1–2; 3,7,23; 3,8,11; ChU 8,12,4–5; AU 1,1,3–1,2,5 (see p. 66, n. 28); 3,2. For the brāhmaṇa over/behind the vital functions, cf. JUB 4,18,5–9 (KenaU 1,5–9). Also from the unaffected aspect of this prāṇa that is not disturbed by evil, Bodewitz characterizes it as "a precursor of the concept of Brahman/Ātman" ([5], p. 54).
4. atha yat tac chhrotram aśīt / taṁ imā diśo 'bhavan. taṁ24 u eva viśve devāh. / 5. atha yas so 'pāna aśīt / sa bhṛṣpaṭiḥ abhavat. / yad asyai vāco bhṛṣayai pathiḥ / tasmād bhṛṣpaṭiḥ.25 / 6. atha yas sa prāṇa aśīt / sa prajāpātīr abhavat. / sa eṣa putri prajāvān udgītho yat prāṇaḥ. / tasya svara eva prajāḥ. / prajāvān bhavati / ya evaṃ veda. /

‘1. What the speech was, that became fire. 2. And what the mind was, that became the moon. 3. And what the sight was, that became the sun. 4. And what the hearing was, that became these quarters here; and the All-gods (viśve devaḥ) are no other than these [quarters]. 5. And what the inhalation was, that became Brhaspati. Because he is the lord of this lofty speech (high voice) here, therefore he is Brhaspati.26 6. And what the breath was, that became Prajāpati. The breath as such is the udgītha rich in sons and rich in offspring. The offspring are its tone. One becomes rich in offspring if he knows thus.’

3. JUB2: JUB 2.11.1–6 (2.4.2.1–6) boldface = JUB2, underline = BAU

‘1. Just as one would go beyond (overcomes) [an enemy], having smitten and having crushed [him], they (the gods) went beyond (overcame) this death. 2. He (the breath in the mouth) carried speech beyond [death] as the first one. He deposited that [speech] beyond death. It became fire. 3. Then he carried mind beyond [death]. He deposited that [mind] beyond death. It became the moon. 4. Then he carried sight beyond [death]. He deposited that [sight] beyond death. It became the sun. 5. Then he carried hearing beyond [death]. He deposited that [hearing] beyond death. It became these quarters here; and the All-gods are no other than these [quarters]. 6. Then he carried breath beyond [death]. He deposited that [breath] beyond death. It became wind.’

24 Note the disagreement of the pronoun tāḥ with masculine plural viśve devāh here and JUB 2.11,5 below. Cf. p. 74, n. 51; p. 76, n. 55.
25 As will be seen below (p. 73), the BAU and ChU versions identify the supreme prāṇa in the mouth, not the apāṇa, with Brhaspati (BAUK 1.3.20 [SBM 14.4.1.22], ChU 1.12.11).
26 See p. 64, n. 24.
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3. BĀU: BĀU 1,3,11-16 (ŚBM 14,4,1,12-17)  underline = JUB₄


'11. This deity (the breath in the mouth) as such, having smitten away the evil that is death from these deities, carried them beyond death. 12. Verily it was speech that he carried beyond [death] as the first one. When it was released from death, it became fire. This fire as such, having gone beyond death, is blazing here. 13. Then he carried breath beyond [death]. When it was released from death, it became wind. This wind as such, having gone beyond death, is purifying itself (i.e. blowing) here. 14. Then he carried sight beyond [death]. When it was released from death, it became the sun. Yonder sun as such, having gone beyond death, is glowing there. 15. Then he carried hearing beyond [death]. When it was released from death, it became the quarters. These quarters here as such have gone beyond death. 16. Then he carried mind beyond [death]. When it was released from death, it became the moon. Yonder moon as such, having gone beyond death, is shining there. In the same way, this deity (the breath in the mouth) carries one beyond death if he knows thus.'

4. The kingship of the supreme prāṇa

The supreme prāṇa in the mouth is described as a king ruling the other vital functions in JUB₃, JUB₄ and BĀU. Its kingship is told with expressions related with ruling like vaśīn- ‘having ruling-power’ in JUB₃, pariṣad- ‘meeting’, saḥbā- ‘assembly’, saṁsad- ‘gathering’ in JUB₄, abhi-saṁ-vaśī ‘to sit together around [the ruler]’, pari-ni-viś ‘to sit down around [the ruler]’ (see p. 68, n. 38) in BĀU, and with metaphorical expressions related with eating in JUB₄ and BĀU, where the supreme prāṇa is characterized as the sole eater of food and the other functions are said to have only a share in the food eaten by
him.\textsuperscript{27} \textit{JUB} \textsubscript{4} and \textit{BĀU} have the following difference: the former states that the cosmic entities became again the corresponding vital functions when they took their shares in the food of the supreme \textit{prāṇa}, which the latter does not state.\textsuperscript{28} The ChU version also states the relationship of this \textit{prāṇa} to eating with a similar expression to \textit{BĀU} but without any reference to its kingship. The idea of the supreme \textit{prāṇa} as the eater underlies the enigmatic verses in the above-mentioned \textit{JUB} \textsubscript{3},1–2 (3,1,1–2) and ChU 4,3 (see p. 63).\textsuperscript{29} The \textit{BĀU} version borrows sentences, as the latter half of this portion, from ŠB 10,3,5, which deals with the mystical significance of the \textit{yajus} and does not have thematic relationships with the present passage.

4. \textit{JUB} \textsubscript{3}: \textit{JUB} 2,4,1–3 (2,2,2,1–3)

1. \textit{sa eṣa vaśī dīptāga udgītho yat prāṇaḥ. / eṣā hiḍāṃ sarvam vaśe 'kuruta.} \textsuperscript{30} / eṣa hiḍāṃ sarvam vaśe kurute. / 2. vaśī bhavati vaśe svān kurute ya evaṃ veda. / \textit{asya hy āsāv āgre dipyate.} \textsuperscript{31} / \textit{amūṣya vā ayam.} \textsuperscript{32} / 3. \textit{tam haitam udgītham śaṭyāyanir acāste / vaśī dīptāgra iti. / dīptāgrā ha vā asya kūrtir bhavati ya evaṃ veda.} /

\textsuperscript{27} For the expressions of ‘eater’ and ‘food’ as an analogue of the relationship between a ruler and people under him, see Rau 1957 [30], p. 34f.

\textsuperscript{28} A similar story is seen in \textit{AU} 1,1,3–1,2,5, where the \textit{ātman} takes over the role of the supreme \textit{prāṇa} in our passage: The \textit{ātman} produced the bodily organs, the vital functions, and the cosmic entities. The cosmic entities asked the \textit{ātman} to make for them a dwelling (\textit{āyatana}-) in which they can eat food. The \textit{ātman} brought a man and told them to enter the respective dwelling. Then the fire became speech and entered the mouth; the wind became breath and entered the nostrils; the sun became sight and entered the eyes; ...

\textsuperscript{29} JUB 3,2,2; 4 (3,1,2,2; 4):

\textit{mahātmanā ś ca turo deva ekaḥ kas so jagāra bhuvanasya gopās} \textit{taṃ kāpeya na viśānty eke 'bhripatārīn bahudhā niviṣṭam iti / ātmā devānām uta murtiṣāṇām hiraṇyadanto rapāso 'nasūnur mahāntam asya mahīṁnām ahūr anudāyamāno yaḥ adatam attīti /}

‘One god has swallowed the four that have the large \textit{ātman} — who is he? — the guardian of the world. O Kāpeya, Some do not discern him, O Abhipratārīn, who has been settled manifoldly. The \textit{ātman} of the gods and mortals, the \textit{rapāsa} (?) (\textit{rabhasa- ‘violent’ or \textit{babhasa- ‘devourer’?}) with golden teeth, the son of breath, his greatness is great, they say, when he eats one who is eating, without being eaten.’ For the corresponding ChU 4,3,6–7, see Goto [17], pp. 106–108.

\textsuperscript{30} Oertel [27], Limaye&Vadekar [22], Sharma [32] omit this sentence.

\textsuperscript{31} Oertel [27], Limaye&Vadekar [22]: dipyate3.

\textsuperscript{32} Oertel [27]: \textit{vā saḥ}, Limaye&Vadekar [22]: \textit{vāsāḥ}, Sharma [32]: \textit{vā ataḥ}. Malayalam mss.: \textit{vā ayaḥ}. Grantha mss.: \textit{vā ayam, vā ataḥ}.
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1. This breath as such is the ruling-power holding and blazing-pointed udgītha. For this [breath] brought the whole of this [universe] under his ruling power. For this [breath] brings the whole of this [universe] under his ruling power.
2. One becomes a ruling-power holder and brings his people under his ruling power if he knows thus. For that one is blazing at the point of this one here. This one here is, verily, [blazing at the point] of that one. 3. This udgītha as such Śātyāyani calls “the ruling-power holding and blazing-pointed one.” Verily, one’s fame becomes blazing-pointed if he knows thus.

4. JUB4: JUB 2,11,7; 10–14 (2,4,2,7; 10–14)


7. Then, by singing he (the breath in the mouth) procured provisions for himself as his exclusive possession.35 (8–9. on Ayāśya Āṅgirasa, see p. 72) 10. The gods said to him, “Verily, by singing you have procured provisions for yourself as your exclusive possession. Give us a share in those provisions. What you are [now], that is un-sāman36” 11. [He said,] “Verily, enter such me.” [The gods said,] “So, make spaces.” He made these prāṇas here as spaces.

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33 Thus the Mss.: etad asāmā ya[t] tvam asitī. Oertel [27], Limaye&Vadekar [22], Sharma [32]: etad asyānāmayatvam asitī.
34 Oertel [27], Limaye&Vadekar [22] omit mā.
35 kevalam here is not an adverb (‘only’ Oertel [27, p. 154]) but an adjective having the meaning ‘exclusively one’s own’. Cf. RV 10,145,2cd: sapāṇin me pārā dhama pātim me kevalaṁ kuru ‘Blow away my rival woman. Make my husband mine alone’; SB 1,6,4,15: ātha yāṭhaivā purā / kēvalir ōṣadhir aṁnāti kēvalir apāḥ pābanti tāḥ kēvalam evā pāyo duhrā evāṁ tād. ‘But just as, before [new moon], those [cows] eat plants as theirs alone, drink water as theirs alone, and yield milk as nothing but theirs alone, so is that [milk which they offer before new moon].’
36 For asāman-, cf. ChU 2,1–2: yat khalu sādhu tat sāmety ācakṣate. / yad asādhu tad asāmeti. //1// tad utāpy āhuh. / sāmmainam upāgād iti. sādhunainam upāgād ity eva tad āhuh. / asāmainam upāgād ity. asādhunainam upāgād ity eva tad āhuh. //2// ‘As is known, when something is good, they call it “sāman”. When something is not good, they call it “un-sāman”. And in this regard, they also say, “Someone has approached him with sāman.” By this they [intend to] say, “Someone has approached
having become speech, entered him. The moon, having become mind, entered him. The sun, having become breath, entered him. Wind, having become breath, entered him. 13. Verily, this is the divine meeting (pariṣad-), the divine assembly (sabhā-), the divine gathering (saṃsād-).37 14. One goes to this divine meeting, divine assembly, divine gathering if he knows thus.'

4. BĀU: BĀUK 1.3,17–18 (SBM 14,4,1,18–20) boldface = SB 10,3,5,8–9

āḻatāmanē 'nādyam āgāyad. yād dhī kīṇ cāṇnam adyāte 'nēnāvā tād adyātā. ihā prāttītiṣhati. //17// tē devā abruwan. etāvad vā idāṁ sārvam yād āṇam. tād ātmāna āgāśir. ānu no 'smīn ānna ābhajasvēti. tē vāi mābhisāṇvīsatēti. tāthēti. tām samantaṁ pariṇāvīśanta. tāsmaṁ yād anēnānam ātī tēnaitās trpyanty. evāṁ ha vā evāṁ svā abhisāṇvīsantī. bhārta svānāṁ śṛṣṭhaḥ puraṇtā bhavatī annādō 'dhipatir yā evāṁ vēda. yā u haivaṃvīdaṁ svēṣu pratipratīr būḥraṣaṁ nā haivaṃlaṁ bhāryēbhayo bhavatī. āthā yā evāttām ānu bhavatī yō vaitām ānu bhāryān būḥraṣati sā haivaṃlaṁ bhāryēbhayo bhavatī. //18//

'17. Then, by singing he (the breath in the mouth) procured provisions for himself. For whatever food is eaten, it is eaten by no other than this [breath] here. He bases himself firmly here [in this mouth]. 18. Then the gods said, "Verily, the whole of this [world] is as much as food. You procured it for yourself by singing. Give us a share in this food of you." [He said to them.] "So, sit together around me."38 [They said,] "Yes." They sat down around him with good [will]." They say, "Someone has approached him with un-sāman." By this they [intend to] say, "Someone has approached him with ill [will]."" Cf. also AB 3,23,2f. (≈ GB 2,3,20): 2. sāman bhavati ya evaṁ veda. 3. yo vai bhavati yah śṛṣṭhātam aṣnute sa sāman bhavatī. asāmanya itī hi nindantī. ‘2. One comes to be in [the situation of] sāman if he knows thus. 3. Verily, when one prospers, when one attains eminence, he comes to be in [the situation of] sāman. For [people] reproach a man, saying] "[a man] of un-sāman."

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37 For the words pariṣad-, sabhā- and saṃsād-, see Rau 1957 [30], pp. 75–83.
38 The verbs abhi-saṁ-viś and pari-ṇi-viś are used to express the obedient attitude of subjects or followers toward a king or a leader. For abhi-saṁ-viś, cf. AVŚ 3,3,4d (AVP 2,74,4d): imāṁ (AVP: garbhaṁ) sajātā abhisāṇvīsadhvam 'Sit together around this [king] (AVP: the womb), ye clansmen'; TS 4,4,11,2 etc.: īndram iva deva abhi saṁ viṣantu 'Let [the seasonal bricks] sit together around [the two cool seasons] as the gods [sit together around] Indra.' For pari-ṇi-viś, cf. SBM 4,3,4,11: agnir vā paśunām īṣte. tā evam abhiṣṭaḥ pariṇīvisante. ‘Agni rules over cattle. They sit down around him on every side'; SBM 14,1,1,7: tām devā ānabhidhṛṣṇavantaḥ samantāṃ pariṇāvīśanta ‘The gods, not daring to attack him (Viśu), sat down around him
on all sides. Therefore, when one eats food through this [breath] here, these [deities] are satisfied with that [food]. Verily in this way, if one knows thus, his people sit together around him, and he becomes the supporter, the chief, the leader, the food-eater, the ruler of his people. If anyone among the people wishes to become a rival of the one who knows thus, he does not at all become enough competent for his dependents. On the other hand, if anyone follows him, or if anyone, following him, wishes to support his dependents, he becomes enough competent for his dependents."

4. ChU: ChU 1,2,9

"... / tena yad aśnāti yat pibati tenetarān prāṇān avati. / etam u evāntato 'vittvaktāmati vṛyādāty evāntata iti. //9//

9. ... When one eats and drinks through him (the breath in the mouth), one thereby helps the other vital functions. And at the end, not having found this very [breath in the mouth], one dies. [It is said:] "At the end one opens [his mouth] wide."

5. The supreme prāṇa is Ayāśya Āṅgirasa

In JUB4, BĀU and ChU, the supreme prāṇa in the mouth is identified with the sage Ayāśya Āṅgirasa. This identification is explained by a kind of folk etymology based on the sound similarity between āsyā- ‘mouth’ and Ayāśya. In contrast to the brief statement in these three versions, JUB3 has a much longer passage on the sage Ayāśya Āṅgirasa, where he appears as the udgātṛ of Śaryāṭa Māṇava and at the end he is identified with the prāṇa on the basis of the same folk etymology. His second name Āṅgirasa is also explained in JUB4, BĀU and ChU, but not in JUB3.

5. JUB3: JUB 2,7,1–2,8,9 (2,3,1,1–2,3,2,9)

2,7.1. śaryāṭa vai māṇavāḥ prācyāṁ sthalyāṁ ayajata. / tasmin ha bhūtāny udgīthe 'pitvam aśiśre. / 2. taṁ deva bṛhaspatinodgātṛā dīkṣāmahā iti purastād

on all sides.

39 Cf. Tsuji, Etymologia upanishadica [34, pp. 19–38], p. 22.

40 = JB 3,159: śaryāṭa vai māṇavāḥ prācyāṁ sthalyāṁ ayajata. Cf. JB 3,128: atha ha cyavano bhārgavaḥ punar yuvā bhātvagacchac charyātām māṇavam. taṁ prācyāṁ sthalyāṁ ayajyata. ‘Then Cyavana Bhārgava, after becoming young again, went to Śaryāṭa Māṇava. He [as a priest] caused him (Śaryāṭa) to perform a sacrifice on the eastern height.’ Both passages are concerned with Cyavana legends.

41 Thus mss. A false perfect form for īśire, probably caused by analogy with aic-
ägacchan. / ayam ta udgatyav iti. / bambenäjadväsena pitaro daksinatah. / ayam ta udgatyav iti. / usanasā kavyenāsuraḥ paścāt. / ayam ta udgatyav iti. / ayaśyenāṅgirasena manusyā uttarataḥ. / ayam ta udgatyav iti. / 3. sa heksāṁ cakre. / hantaināṁ prccāhi. / kiyato vā eka iśe kiyata ekaḥ kiyata eka iti. / 4. sa hovāca bhṛhaspati. / yan me tvam udgāyēḥ / kīṁ tatas syād iti. / 5. sa hovāca. / deveśu eva śrīś syāt. / deveśu iśā. / svargam u tvāṁ lokaṁ gamayeyam iti. / 6. atha hovāca bambaḥ ajadviṣaṁ. / yan me tvam udgāyēḥ / kīṁ tatas syād iti. / 7. sa hovāca. / pitṛṣu eva śrīś syāt. / pitṛṣu iśā. / svargam u tvāṁ lokaṁ gamayeyam iti. / 8. atha hovācosānasām kāvyam. / yan me tvam udgāyēḥ / kīṁ tatas syād iti. / 9. sa hovāca. / asureśu eva śrīś syāt. / asureśu iśā. / svargam u tvāṁ lokaṁ gamayeyam iti. / 10. atha hovācāyāsyam āngirasam. / yan me tvam udgāyēḥ / kīṁ tatas syād iti. / 11. sa hovāca. / deveṇ eva devaloke dadhyām. / manuṣyān manuṣyaloke. / pitṛn pitṛloke. / nudyāsmāl lokād asurān. / svargam u tvāṁ lokaṁ gamayeyam iti. /

1. Verily, Śaryāta Mānava performed a sacrifice for himself on the eastern height. Living beings desired to have a share with him in the uḍgīthā. 42

2. The gods came to him from the east, [saying,] “Let us consecrate ourselves with Brhaspati as [our] uḍgāyē. Let this one sing the uḍgīthā for you.” With Bamba Ājadviṣa the Pītrā [came to him] from the south, [saying,] “Let this one sing the uḍgīthā for you.” With Uṣānas Kāvyā the Asuras [came to him] from the west, [saying,] “Let this one sing the uḍgīthā for you.” With Ayāṣā Āṅgiraśa men [came to him] from the north, [saying,] “Let this one sing the uḍgīthā for you.”

3. He (Śaryāta Mānava) considered, “Come now, I will ask them. How much, verily, does one have in his power? How much does another [have in his power]? How much does the other [have in his power]?”

4. He said to Brḥaspati, “If you should sing the uḍgīthā for me, what would arise from it?”

5. He (Brḥaspati) said, “There would arise glory among the gods. [There would arise] dominion among the gods. And I would cause you to go to the heavenly world.”

6. Then he said to Bamba Ājadviṣa, “If you should sing the uḍgīthā for me, what would arise from it?”

7. He (Bamba Ājadviṣa) said, “There would arise glory among the Pītrā. [There would arise] dominion among the


42 For loc.+ loc.+apitvāṁ īṣ, cf. ŠBM 4,1,2,6: sā heyām deveśu sutyāyām apitvāṁ īṣe ‘This [Aditi] as such desired to have a share with the gods in the Soma pressing.'
Pitrs. And I would cause you to go to the heavenly world."

8. Then he said to Uśanas Kāvyā, "If you should sing the udgītha for me, what would arise from it?"

9. He (Uśanas Kāvyā) said, "There would arise glory among the Asuras. [There would arise] dominion among the Asuras. And I would cause you to go to the heavenly world."

10. Then he said to Ayāsya Āṅgirasa, "If you should sing the udgītha for me, what would arise from it?"

11. He (Ayāsya Āṅgirasa) said, "I would place the gods in the world of the gods. [I would place] men in the world of men. [I would place] the Pitṛs in the world of the Pitṛs. I would push the Asuras away from this world. And I would cause you to go to the heavenly world."

2, 8, 11. sa houcā. / tvam me bhagava udgāya ya etasya sarvasyeśasa iti. / 2. tasya háyasya eva jñagau. / tasmād udgātā vṛta uttarato niveśanam lipṣeta. / etad dhy anāruddhaṁ niveśanam44 yad uttarataḥ. / 3. uttaraṇa āgato 'yāsya āṅgirasaś śaryatasya mānauvajjagau. / sa prāṇena devān devaloke 'dadhati. / apānena manuṣyān manuṣyaloke. / vyānena pitṛn pitṛloke. / hiṃkārena vajreṇa-smāl lokād asurān anudata. / 4. tān houcā. dūrām gacchati. / sa dūro ha nāma lokāḥ. / taṁ ha jagmuḥ. / ta ete 'surā asamhīyaṁ45 parābhūtāḥ. / 5. chandobhir eva vāca śaryatam mānau vārṣaṁ lokāṁ gamayāṁ cakāra. / 6. te hocur asurā. eta taṁ vedāmā / yo no 'yam ittham adhāteti. / ta46 āgacchan. / tam etyāpaśyan. / 7. te 'bruvan. / ayāṁ vā āśya iti. / yad abrūvann ayaṁ vā āśya iti / tasmād ayaṁśyāḥ. / ayaṁśyo ha vai

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43 Oertel [27]: sarvasya yāśo ['sī']ti; Limaye&Vadekar [22]: sarvasya yāśo (asi i)ti; Sharma [32]: sarvasya yāsasa iti.

44 Oertel [27]: etad dha nāruddhaṁ niveśanam; Limaye&Vadekar [22]: etad dhān-āruddhaniveśanam.

45 Malayalam mss.: asahyeṇaṁ. Grantha mss.: asahyeṇaṁ, asamhīyaṁ. Oertel [27], Limaye&Vadekar [22]: asambhāvyam. Sharma [32]: asamhīye(hye?)yaṁ. For sam-hā [sam-jihte] ‘to rise up’ (‘sich erheben’ Hoffmann [19, Bd. 2], p. 377), cf. ŚB 1,2,4,11: pūnar na sāmhasyante ‘[The Asuras] will not rise up again.’ Cf. JB 1,152: asamhīyaṁ ha vai sa parābhava ‘ya evaṁ vidvāṁsāṁ hinasti ‘If one injures a person who know thus, he is destroyed completely so that he can not rise up [again]’; 1,206 & 211: asamhīyaṁ ha vai duśantaṁ bhrātyaṁ gamayāti ‘ya evaṁ veda ‘If one knows thus, he leads his hostile enemy [to a complete destruction] so that he cannot rise up [again]’; PB 9,1,22: asamhāyaṁ bhrātyaṁ gamayati ‘ya evaṁ veda ‘If one knows thus, he leads his enemy [to a complete destruction] so that he cannot rise up [again]. Cf. also AVŚ 5,18,12d & 5,19,11d: asambhāvyam pārābhavaḥ; AB 3,39,2: tān asambhāvyam pārābhavatay. Cf. Caland [8], p. 52, n. 2; Bodewitz [4], p. 257, n. 25; Wackernagel-Debrunner [35, Bd. II,2], pp. 794; 800.

46 Oertel [27], Limaye&Vadekar [22], Sharma [32]: tata.
nāmaśāh. / tam ayāśya iti parokṣam ācaksate. / 8. sa prāṇo vā ayāśyaḥ. / prāṇo ha vā enān sa nunude. / 9. sa ya evam vidvān udgāyati / prāṇenaiva devān devaloke dadhāti. / apānena manuṣyān manuṣyaloke. / vyānena pitṛn pitṛloke. / hiṃkāreṇaiva vajrāśmād lokād dviṣāntam bhrāṭryaṃ nudate. /

1. He (Śaryātā Mānavā) said [to Ayāśya Āṅgirasa], “You, sing the udgīthā for me, as you would have this all in your power.” 2. It was Ayāśya who sang the udgīthā of him. Therefore, when one has been chosen as the udgātṛ, he should desire to take his resting place in the north. For this resting place in the north is unimpeded. 3. Having come from the north, Ayāśya Āṅgirasa sang the udgīthā of Śaryātā Mānavā. With the prāṇa he placed the gods in the world of the gods. With the apāna [he placed] men in the world of men. With the vyāna [he placed] the Pitṛs in the world of the Pitṛs. With the hiṃkāra as a throwing club he pushed the Asuras away from this world. 4. He said to them, “Go far (dūram).” That is a world named “far (dūra).” They went to it. These Asuras as such were destroyed completely so that they could not rise up [again]. 5. With voice that is no other than meters, he caused Śaryātā Mānavā to go to the heavenly world. 6. Then, the Asuras said, “Come. Let us know this one who placed us thus.” They came. Having come, they saw him. 7. They said, “Verily, this one is in the mouth.” Because they said, “Verily, this one (ayam) is in the mouth (āsyē),” therefore [he is called] Ayamāśya. Verily, he is Ayamāśya by name. They call him Ayāśya mysteriously. 8. Ayāśya is that prāṇa. Verily, as the prāṇa he pushed them away. 9. If one, knowing thus, sings the udgīthā, he places the gods in the world of the gods with the same prāṇa, men in the world of men with the apāna, the Pitṛs in the world of the Pitṛs with the vyāna, pushes his hostile enemy away from this world with nothing but the hiṃkāra as a throwing club.’

5. JUB1: JUB 2.1.8–9 (2.4.2.8–9)


‘It is this [breath] as such who is Ayāśya. He teaches orally in the mouth (āsyē). Therefore [he is called] Ayāśya. And as he rests in the mouth, therefore also [he is called] Ayāśya. It is this [breath] as such who is Āṅgirasa. For these

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limbs take sap from this [mouth]. Therefore [he is called] Āṅgirasa. And as [he is] the sap of these limbs, therefore also [he is called] Āṅgirasa.’

5. BĀU: BĀUK 1,3,8; 19 (ŚBM 14,4,1,9; 21)

tē hucuh. kvā nū sō ’bhūd yō na itthām āsaktēty. ayām āsyē 'ntār iti. sō 'yāsyā āṅgirasaō. ’ṅgānāṁ hī rāsah. //8//

‘8. They (the gods) said, “What has become of him (the prāṇa) who has thus attached himself to us?” “[He is] this one here (ayām) within the mouth (āsyē).” He is Ayāsyā Āṅgirasa. For [he is] the sap of the limbs.’

sō ’yāsyā āṅgirasaō. ’ṅgānāṁ hī rāsah. prāṇo vá āṅgānāṁ rāsah. prāṇo hī vá āṅgānāṁ rāsas. tāsmād yāsmāt kāsmāt cāṅgāt prāṇa utkramati tād evā tāc chuṣyaty. esā hī vá āṅgānāṁ rāsah. //19//

‘19. He (the prāṇa) is Ayāsyā Āṅgirasa. For [he is] the sap of the limbs. Verily, the sap of the limbs is the prāṇa. For, verily, the sap of the limbs is the prāṇa. Therefore, from whichever limb the prāṇa departs, it is that [limb] which withers then. For, verily, he is the sap of the limbs.’

5. ChU: ChU 1,2,10; 12

tāṁ hāṅgirā udgītham upāsāṁ cakre. / etam u evāṅgirasaṁ manyante. ’ṅgānāṁ yad rasaḥ. //10// tena.49 tāṁ ha ... //11// tena. tāṁ hāyāsyā udgītham upāsāṁ cakre. etam u evāyāsyāṁ manyante. āsyād yad ayate //12// tena.49 tāṁ ha ... //13//

‘10. Āṅgiras worshiped him (the breath in the mouth) as the udgīthā. And they consider this very [breath] to be Āṅgiras. Because he is the sap of the limbs, 11. therefore. ... 12. therefore. Ayāsyā worshiped him (the breath in the mouth) as the udgīthā. And they consider this very [breath] to be Ayāsyā. Because he goes from the mouth (āsyād... ayate), 13. therefore. ...’

6. The supreme prāṇa is Brhaspati

In BĀU and ChU, the supreme prāṇa in the mouth is also identified with Brhaspati. As mentioned above (p. 64, n. 25), JUB₂ also states the identification with Brhaspati in similar sentences, yet it is not the prāṇa but the apāṇa that is identified.

48 For the phrase kva... bhū, see Hoffmann [19, Bd. 1], p. 99.
49 Probably the sentence ends here, because enclitics like ha occupy the second position in a sentence (Wackernagel’s law). Böhtlingk ([6]), Senart ([31]) and Morgenroth ([25]) move tena to the end of the preceding sentences in their editions.
6. **BĀU**: BĀUK 1,3,20 (ŚBM 14,4,1,22) dotted line ≈ ChU ~ JUB₂
eṣā u evā brhaspātir. vāg vāi brhatī. tāsyā esā pātis. tāsmād u brhaspātīh.

//20//

‘20. And it is he (the breath in the mouth) who is Brhaspati. Verily the brhatī (‘lofty speech, high voice’) is speech. He is the lord of it (speech). And therefore [he is] Brhaspati.’

6. **ChU**: ChU 1,2,11 dotted line ≈ BĀU ~ JUB₂
tena. tam ha brhaspatir udgitham upāsāṁ cakre. / etam u eva brhaspatim manyante. / vāg ghi brhati. tasyā esā patiḥ. //11//

‘11. Therefore. Brhaspati worshiped him (the breath in the mouth) as the udgītha. And they consider this very [breath] to be Brhaspati. For the brhati (‘lofty speech, high voice’) is speech. He is the lord of it (speech).’

7. **The supreme prāṇa is the sāman**

This and the next portions are included only in the BĀU version, but corresponding sentences are found in the JUB outside the present passage. In BĀU, the passage continues and tells the identification of the prāṇa in the mouth with the sāman by giving the following two folk-etymological explanations for the word sāman.⁵₀

7. **BĀU**: BĀUK 1,3,22 (ŚBM 14,4,1,24) underline = JUB 1,53,5
esā⁵¹ u evā sāma. vāg vāi sāmaiśā sā cāmaś cēti. tāt sāmnas sāmatvāṁ. yād v evā samāḥ pluśinā samō maśakena samō nāgēna samā ebhis tribhir lokāṭh samō 'nēna sārveṣa tāsmād v evā sāmāśnute sāmnas sāyujyaṁ salokāṭāṁ yā evām etāt sāma vēda. //22//

‘22. And the sāman is nothing but this [breath in the mouth]. Verily, the sāman is speech. It (the sāman) is [referred to as] “She (sā-) and he (āma-).” That is why the sāman is [called] sāman. And because it is equal (samā-) to a flea, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to the whole of this [universe], for that very reason it is the sāman. One attains the state of being yoked together and living in the same world (open space)

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⁵₀ For these folk etymologies, cf. Tsuji [34], p. 35f.

⁵¹ Here the pronoun esā keeps its original gender without taking the neuter form in agreement with the neuter noun sāman, probably because the same expression is repeated in succession in BĀU 1,3,20–25 and the stress is laid on the prāṇa itself not on the things identified with it. Cf. p. 76, n. 55; also p. 64, n. 24.
with the sāman, if he knows it as the sāman thus.'

The JUB has the first explanation, partly with the same sentences, in two places (1,53,5; 1,56,2) near the present passage, in the context of the marriage between the sāman and rc:

JUB 1,53,4–5 (1,17,1,4–5)

4. seyam ṛg asmin sāman mithunam aicchata. tāṁ aprccchat. kā tvam aśīti. sāham asymty abrauvit. atha vā aham amo 'smīti. 5. tad yat sā cāmaś ca tat sāmabhavat. tat sāmnas sāmatvam. /

'This rc here as such desired intercourse with this sāman here. He (the sāman) asked her (the rc), “Who are you?” She said, “I am she (sā-).” “Then, verily, I am he (ama-)” [said he]. 5. What was she (sā-) and he (ama-), that became the sāman. That is why the sāman is [called] sāman.'

These sentences (JUB 1,53,5; 1,56,2) themselves are probably borrowed from AB 3,23,1, which also contains the same expression. A similar expression also occurs near: amo ḍham asmi sā tvam sā tvam asy amo ḍham. ‘I am he (ama-). You are she (sā-). You are she (sā-). I am he (ama-).’ (JUB 1,54,6 and 1,57,4). Together with the preceding passage, JUB 1,50–52 (1,16,1–3), on the marriage between the firmament and the earth, JUB 1,53–55 (1,17,1–3) and 1,56–57 (1,18,1–2), which include the quoted sentences, form a series of stories with the same marriage motif. Those marriage stories as a whole are based on a verse in the marriage hymn of the AV: AVŚ 14,2,71 (AVP 18,14,1): amoḥām asmi sā tvāṁ sāmāham asmy ḍk tvāṁ dyāur aham prthivī tvām / tāv ihā sām bhavāva pra javīm ā ājanayāvahai // ‘I am he (āma-). You are she (sā-). I am the sāman. Your are the rc. You are the firmament. You are the earth. Let us two unite. Let us generate progeny.’

The ChU has a passage based on the

52 AB 3,23,1: ṛk ca vā idam āgre sāma cāstāṁ, saiva nāma ṛg āśīd amo nāma sāma. sā vā ṛk sāmopāvadān mithunam sambhavāva pra jāyāvati iti. ... yad vai tad sā cāmaś ca samabhavatām tat sāmabhavat. tat sāmnah sāmatvam, (dotted line = JUB1,53,5; 1,56,2, underline = BĀU) ʻIn the beginning the rc and the sāman are alone this [universe]. The rc was called nothing but she (sā-). The sāman was called he (ama-). Verily, the rc as such spoke to the sāman, “Let us two unite as a couple for generation.” ... Verily when she (sā-) and he (ama-) became united [as a couple] thus, then it became the sāman. That is why the sāman is [called] sāman.’ Cf. VādhS, AO 6 [9], p. 145.

53 This verse has many variants (KS 35,18; KapS 47,16; TB 3,7,1,9 = ĀpŚS 9,2,3; AB 8,27,4; BĀU 6,4,19), and is used in the marriage ceremony according to the
same etymology (1,6,1–6; 1,7,1–4) after the present passage.\footnote{E.g. ChU 1,6,1: iyam evark. / agnih sama. / tad etad etasyām rcy adhyūḍhaṁ sāma. / tasmād rcy adhyūḍhaṁ sāma gīyate. / iyam eva sā. / agnīr amah. / tāt sama. // ‘The rc is this [earth]. The sāman is fire. This sāman as such [which is represented by fire] is loaded on this rc [which is represented by the earth]. Therefore the sāman is sung, being loaded on the rc. Sā (‘she’) is this [earth]. Ama (‘he’) is fire. Therefore, [it is called] sāman.’}

As to the second etymology in BĀU, similar explanations are found in the JUB and the ChU in the context of the five parts and the seven parts of the sāman. JUB 1,12,5: sa eṣa sarvatā lokaiś samaḥ / tad yaḍ eṣa sarvatā lokaiś samaḥ / tasmād eṣa\footnote{BAUK 1,3,24 (SB14,4,1,26): tād dhāṛi brahmadattās caikitāneyō rājānaṁ bhakṣā-yann uvācāyāṁ tyāsya rājā mūrdhānaṁ vipātayatāt yāt ito ‘yāsya āṅgirasa ‘nyēnodāgāyad iti. vācā ca hy evā sā prāṇēna codāgāyad iti. // ‘With reference to it, Brahmadatta Caikitāneya also said, when drinking the King (Soma) [in the Soma sacrifice], “The King (Soma) shall shatter apart the head of this one (=me), if Ayāsya Āṅgirasa sang the udgītha by other means than this here (i.e. the breath in the mouth).” [And he added,] “For he sang only with voice and breath.”’ For vi-paṭ, see Witzel 1987 [37]. In the JUB, Brahmadatta Caikitāneya appears as a teacher in two passages (JUB 1,38; 1,59), where he is also called Dālbhya. For this personage, see Koskikallio 1999 [20], pp. 320–323.} eva sama. / ‘This [sun] as such is equal to all the worlds. Because this is equal ( sama-) to all the worlds, therefore the sāman is nothing but this [sun]’; ChU 2,9,1: sarvādā samās. tēna sāma. / māṁ prati māṁ pratiiti. sarvēṇa samās. tēna sāma. // ‘[The sun] is always equal ( sama-) . Therefore [it is] the sāman. [They say,] “[It faces] toward me,” “[It faces] toward me.” [The sun] is equal ( sama) to all. Therefore [it is] the sāman.’

8. The sva, suvarṇa and praṭiṣṭhā of the sāman

BĀU continues the identification of the supreme prāṇa, finally, with the udgītha (1,3,23), and in conclusion it cites an emphatic utterance made by Brahmadatta Caikitāneya (1,3,24).\footnote{Here again the pronoun eṣa keeps its original gender. Cf. p. 74, n. 51.} After that, BĀU changes the topic from the supreme prāṇa to the sāman itself and explains the property (sva-), the gold (suvarṇa-), and the base (pratiṣṭhā-) of the sāman, as follows:

8. BĀU: BĀUK 1,3,25–27 (SBM 14,4,1,27–29)

tāsya hitāsya sāmno yās svāṁ vēdā bhāvati hāsya svāṁ. tāsya vāi svāra evā
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svāṁ. tāsmaṁ ārtvijyam kariṣyāṁ vācī svāram iccheta. tāyā vācā svārasam-pannayārtvijyam kuryāt. tāsmaṁ yaṁe svāravantaṁ dáryaṁ vā isvāṁ bhāvati. bhāvati hāsya svāṁ yā evāṁ etāt sāmnaṁ svāṁ vēda. //25// tāsyā haitāsyā sāmnaṁ yā svārnam vēdā bhāvati hāsya svārnam. tāsyā vāi svāra evā svārnam. bhāvati hāsya svārnam yā evāṁ etāt sāmnaṁ svārnam vēda. //26// tāsyā haitāsyā sāmnaṁ yāḥ pratiṣṭhāṁ vēdā prāti ha tiṣṭhati. tāsyā vāi vāg evā pratiṣṭhā. vācī hi khālv esā etāt prāṇāḥ pratiṣṭhito giyātē. 'nna īty u hāika āhuḥ. //27// '25. If one knows the property (svā-) of this sāman as such, he comes to possess property. Verily, its (the sāman's) property is nothing but tone (svāra-). Therefore, when one is about to perform the priestly office, he should seek tone in voice. He should perform the priestly office with such voice as endowed with tone. Therefore, they are eager to see [a priest] rich in tone in the sacrifice. And also [they are eager to see] one who comes to possess property. One comes to possess property, if he knows thus this property of the sāman. 26. If one knows the gold (svarṇa- ) of this sāman as such, he comes to possess gold. Verily, its (the sāman's) gold is nothing but tone (svāra-). One comes to possess gold, if he knows thus this gold of the sāman. 27. If one knows the base (pratiṣṭhā- ) of this sāman as such, he bases himself firmly. Verily, its (the sāman's) base is nothing but voice. For, as is known, having based itself on voice, this breath is sung then. But some say, "[having based itself] on food."'

These explanations are not included in the other versions. But two of the three are found outside the present passage in the JUB, which has the following sentences in Satyādhivāka Caitrarathi's teachings on the sāman's śrī, pratiṣṭhā, svarṇa, apacitī, and śruti (1,39):

JUB 1,39,3–4 (1,12,5,3–4)

yo vai sāmnaḥ pratiṣṭhāṃ vidvān sāmnārtvijyam karoti / prati eva tiṣṭhati. / vāg vāvā sāmnaḥ pratiṣṭheti. / yo vai sāmnaḥ svarṇaṃ vidvān sāmnārtvijyam karoti / adhy asya gṛhe svarṇaṃ gamyate. / prāṇo vāvā sāmnaḥ svarṇam iti. /

'[He said.] "Verily, if one, knowing the base of the sāman, performs the priestly office with the sāman, he bases himself firmly. The base of the sāman is nothing but voice." "Verily, if one, knowing the gold of the sāman, performs the priestly office with the sāman, gold is found in his house. The gold of the sāman is nothing but breath."'
As noted by Oertel ([27], p. 233 on JUB 1,39,3; 4), a similar description of these three items is preserved in a later Sāmavedic text, the Sāmavidhāna-Brāhmaṇa.58

9. The abhyāroha of the pavamāna-stotras

The BĀU version includes the unique portion which is not found inside nor outside the present passage in the other two Upaniṣads. This portion deals with the sacrificer’s act of muttering a formula when the pavamāna-stotras are started in the Soma sacrifice. The pavamāna-stotras are the first lauds at the three Soma-pressing services, sung by the three chanter priests for the Soma juice that is thought to be purifying itself then.

9. BĀU: BĀUK 1,3,28 (ŚBM 14,4,1,30–32)

āthātaḥ pavamānānāṃ evābhārohāḥ. sā vai khālu praṣṭotā sāma prāstauti. sā yātra praṣṭuvāt tād etāni japed, āsato mā sād gamaya, tāmaso mā jyōtir gamaya, mṛtyor māmṛtaṁ gamayēti. sā yād āhāsato mā sād gamayēti. mṛtyur vā āsat. sād amṛtaṁ. mṛtyor māmṛtaṁ gamayēmṛtaṁ mā kuru īty evāitād āha. tāmaso mā jyōtir gamayēti. mṛtyur vāi tāmo. jyōtir amṛtaṁ. mṛtyor māmṛtaṁ gamayēmṛtaṁ mā kuru īty evāitād āha. mṛtyor māmṛtaṁ gamayēti. nātra tirōhitam ivasty.

‘Now here the ascent to the pavamāna lauds. Verily, as is known, so the prastotṛ priest starts to chant (i.e. sings the prastāva part of the chant). As soon as he starts to chant, [the sacrificer] should mutter these: “Lead me from non-existence to existence. Lead me from darkness to light. Lead me from death to immortality.” When he says, “Lead me from non-existence to existence” — Verily, non-existence is death. Existence is immortality. — “Lead me from

58 SVidhB 1,1,11–12: 11. yo ha vai sāmnah svāṁ yaḥ svārṇaṁ veda svāṁ ca ha vai sāmnah svārṇaṁ ca bhavati. svāro vāva sāmnah svāṁ. tad eva svārṇaṁ. 12. yo ha vai sāmnah pratiṣṭhāṁ veda prati ha tiṣṭhaty asmiṁś ca loke ’muṣmimś ca. vāg vāva sāmnah pratiṣṭhā. yad v etad vāg īty ṛg eva sarci sāma pratiṣṭhitam. ‘11. Verily, if one [knows] the property of the sāman, if one knows the gold [of the sāman], he comes to possess the property and the gold of the sāman. The property of the sāman is nothing but tone. The gold is nothing but that (the property). 12. Verily, if one knows the base of the sāman, he bases himself firmly both in this world and in that world. The base of the sāman is nothing but voice. What is [referred to] as voice, that is the ṛc. The sāman bases itself on the ṛc.’ For the supposed original relationship of the SVidhB, now belonging to the Kauthuma tradition, with the Jaiminiya Sāmaveda, see Caland 1907 [7], p. 35.
death to immortality. Make me immortal," so indeed he says then in effect. When he says, “Lead me from darkness to light” — Verily, darkness is death. Light is immortality. — “Lead me from death to immortality. Make me immortal,” so indeed he says then in effect. In [the words,] “Lead me from death to immortality,” there is nothing hidden (i.e. unclear)."

First we should note that a similar expression to the first sentence occurs in ŚB 12.2.3.10, which begins with: átha vá átó ’hnām abhyārohaḥ ‘Verily now here the ascent to the days [of the Gavāmaya sacrifice].’ After this sentence it is told that by means of each series of days in the first half of the yearly Gavāmaya, they (the sacrificers) ascend to its corresponding series of days in the latter half one by one in this way: prāyaṇi yena itītira tīrtrēnodāyaṇi iyam atirātrām abhyārohaṇiti ‘By means of the opening Atirātra, they ascend to the ending Atirātra. As there the word abhyāroha means the sacrificers’ ascent to the days of the Gavāmaya, here also the word seems to mean the sacrificer’s ascent to the pavamāna-stotras."

The sacrificer’s muttering of this formula itself is not stated in the Brāhmaṇas nor in the Śrutasūtras including the KāṭaSS with the single exception of the ŚāṅkhŚS, which orders the sacrificer to mutter this very formula just before the pavamāna-stotras and other formulas after them (6.8.9–11). In contrast to the abhyāroha muttering, the latter muttering is prescribed in

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59 For the ritual calendar of the Gavāmaya, see Murakawa 2000 [26], pp. 112–114.
60 We can compare this with the passage in the JB which states that one ascends (abhyārohati) the lauds one by one in the Jyotiṣṭoma sacrifice (1.303–306). Cf. Bode­witz [4], p. 307, n. 25 (with a table).
61 ŚāṅkhŚS 6.8.9–13. 9. asato mā sad gamaya tamaso mā jyotir gamayāntān mānantaṁ gamaya mṛtyor māṁtaṁ gamayetī yajamāṇāḥ pavamānān uparasitśyan. 10. śyeṇo 'si patvā gāyātracchandā anu tvāraṁ svasti mā samparāyaya yajnasyaodrcaṁ iti stute bahispavamāne. 11. suparno 'si patva triṣṭupchandā iti mādyandine. 12. sakhāsi patvā jagacchandā ity ārbhave. 13. samāna udarkāḥ. ‘9. The sacrificer, when he is about to approach the pavamāna lauds, [utters the formula]: “Lead me from non-existence to existence. Lead me from darkness to light. Lead me from the end to the endless. Lead me from death to immortality.” 10. When the bahispavamāna laud has been chanted, [the sacrificer mutters the formula:] “Thou art a flying falcon, whose metre is the gāyatrī. I hold on to thee from behind. Convey me over in safety to the end of the sacrifice.” 11. When the mādhyaṇinda pavamāna laud [has been chanted], “Thou art a flying eagle, whose metre is the triṣṭubh.” 12. When the ārbhuṇapavamāna laud [has been chanted], “Thou art a flying vulture (?) (sakhan: sāghan- TS), whose metre is the jagatī.” 13. The ending words [of the formulas] are the same.'
the Brāhmaṇas and the Śrautasūtras in the name of anvāroha.62 As Caland remarks,63 the ŚāṅkhśS seems to have only embodied the present statement found in the BĀU in its ritual procedure, but it suggests the possibility that the abhyāroha muttering was newly created in the BĀU as a counterpart of the already established anvāroha muttering.

10. Epilogue

After the abhyāroha of the pavamāna-stotras, BĀU briefly refers to the other stotras,64 and concludes the present passage with sentences corresponding to the much longer ending of JUB4. The problem is the pronouns tād...etād at the beginning of BĀU’s ending. They do not refer to the preceding subject nor to the main subject of the whole passage, but to the sāman, which BĀU deals with just before the abhyāroha portion. JUB4, on the contrary, does not mention the sāman in its ending, which continues the preceding topic of the prānas and the cosmic entities (called here devatāh ‘deities’). Probably, as a result of the change of the topic from the supreme prāṇa to the sāman in BĀU, there the sāman has become the final object which one must know. ChU has the ending which makes the present passage a continuation of the passage on the identification of the syllable om with the udgītha from the opening section of the ChU.

10. JUB4: JUB 2,12,8–9 (2,4,3,8–9) dotted line ≈ BĀU

62 E.g. TS 3,2,1,1–2: yó vá pavamānānām anvārohān vidvān yājate 'nu pavamānān ā rohati ná pavamānebhyó 'va chidyate. śyenō 'si gāyatrāchandā ... ‘Verily, if one, knowing the anvārohas of the pavamāna lauds, performs the sacrifice as the sacrificer, he ascends after on the pavamāna lauds, and is not cut from the pavamāna lauds. [He says,] “Thou art a falcon, whose metre is the gāyatrī...”’ Cf. SB 12,3,4,3–5. The time when the sacrificer mutters the anvāroha formulas is different among the Śrautsūtras. See Fujii 1986 [11], p. 17.

63 Caland [10], p. 153 on ŚāṅkhśS 6,8,9: “Very probably the source of this prescript is SB. XIV.4.1.30.”

64 BĀUK 1,3,28 (SBM 14,4,33): átha yánītarāṇi stotrāṇi tēṣu ātmāne 'nnāgyam āgāyet. tāsmād u tēṣu vārāṁ vṛṇita yāṁ kāmaṁ kāmāyeta tāṁ. sā esā evaṇvivid udgātātmāne vā yājanāmāya vā yāṁ kāmaṁ kāmāyate tāṁ āgāyati. ‘Then at the other lauds he should procure provisions for himself by singing. And therefore, at those [lauds] he should choose as a boon whatever desire he would desire. The udgāṭr as such who knows thus procures either for himself or for the sacrificer whatever desire he desires by singing.’
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6. यावदावासः (?) ṣ u हास्येमे प्राणासिनिल लोके एतावदावासः (?) u हास्याभि

devatā amuṣmīṇīl loke bhavanti. / 7. tasmād u haivaṃ vidvān naivāgrhaṭāyai

bibhiyān nālokatāyai. / etā me devatā asmin loke gṛhān kariṣyanti. / etā

amuṣmīṇīl loke.66 lokam pradāsyantīti. / 8. tasmād u haivaṃ vidvān naivāgrhaṭāyai

bibhiyān nālokatāyai. / etā me devatā asmin loke gṛhebhya gṛhān

cariṣyanti / svebhya āyatanebhya iti haiva vidyāt. / etā amuṣmīṇīl loke lokam

pradāsyantīti. / 9. tasmād u haivaṃ vidvān naivāgrhaṭāyai bibhiyān nālokatāya-

i. / etā ma etad ubhayaṃ saṁnāṁsyantīti haiva vidyāt. / tathā haiva bhavatī. /

‘6. And as many abodes (or: spaces?) as these prāṇas have in this world

for him, so many abodes (or: spaces?) these deities come to have in yonder

world for him. 7. And therefore, if one knows thus, he should not be in fear

of the state of having no house [in this world] nor in the state of having no

world (open space) [in yonder world, thinking], “These deities will make

houses for me in this world. These [deities] give [me] a world (open space) in yonder

world.” 8. And therefore, if one knows thus, he should not be in fear of the

state of having no house [in this world] nor in the state of having no world (open

space) [in yonder world]. “These deities will make houses for me in this world

from [their] houses, from [their] own abode (āyatana-),” so indeed he should

know, “These [deities] give [me] a world (open space) in yonder world.” 9. And

therefore, one who knows thus should not be in fear of the state of having no

house [in this world] nor the state of having no world (open space) [in yonder

world]. “These [deities] will prepare both of them for me,” so indeed he should

know. Just so it becomes.’

10. BĀU: BĀUK 1,3,28 (ŚBM 14,4,1,33) dotted line = JUB4
tād dhasitāl lokajid evā. nā havālokyatāya āsāsti yā evām etāt sāma vēda. ///28//

‘This as such is nothing but the one that acquires a world (open space) [in

yonder world]. If one knows this sāman thus, there is no expectation of the

state of having no world (open space) [in yonder world].’

10. ChU: ChU 1,2,13–14

66 Thus the mss. and Sharma [32], Oertel [27], Limaye & Vedekar [22] read: yāvadāvāsā, etāvadāvāsā. From the context, we expect yāvadāyatanā, etāvadāyatanā (cf. JUB 2,12,8); or yāvadākāśā, etāvadākāśā (cf JUB 2,11,11). Or possibly yāvadavakāśā, etāvadavakāśā (cf. JUB 1,7,2).

66 After loke, all the editions ([27] [22] [32]) and some Grantha mss. have: bhavati. tasmād u
Conclusion

After analyzing the passage in question in detail, we can now determine the textual and chronological relationships among its six versions as follows:

- There are close textual relationships between JUB1 (1,60) and JUB3 (2, 3–9), and between JUB2 (2,1–2) and JUB4 (2,10–12) (cf. portions 1–3). Of each pair of versions, the latter version is based on the former one. Belonging to different pairs respectively, JUB2 and JUB3 have the same order and names of the vital functions (cf. 2); JUB3 and JUB4 have portions in common on the kingship of the supreme prāṇa and on the sage Ayāśya Āṅgirasa (4; 5). These facts show that the four versions were produced in the same order of the present text as a textual development within the JUB, i.e., first JUB1, second JUB2, third JUB3 on the basis of mainly JUB1 and partly JUB2, finally JUB4 on the basis of mainly JUB2 and partly JUB3. This development implies the possibility that the JUB itself or safely speaking its first half (book 1 and 2) ended with JUB1, the last passage of the first book, at one time before its enlargement with the other versions. The textual unity of the first book is also shown by the occurrence of the same ending in the first and the final chapters (1,7,6 ≈ 1,60,7–8, see p. 59, n. 17).

- The largest BĀU version (BĀUK 1,3; ŠBM 14,4,1) is closely parallel to the final version of the JUB. If we suppose that the BĀU version precedes the JUB versions, it is difficult to explain the textual development within the JUB through the four phases mentioned above. Yet it might be possible that the final development of the JUB versions was caused by the BĀU

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67 For Baka Dālbhya in Vedic and post-Vedic texts, see Koskikallio [20].
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version. But from the fact that except the abhyāroha portion (9), the portions included only in the BĀU version are found outside, all before, the present passage in the JUB (7; 8), we may infer that the author of the BĀU version had a knowledge of the JUB or at least of its first two books. Because of the Śāmavedic contents of this passage, we cannot deny the possibility that the BĀU borrowed the most enlarged version of the passage from some Śāmavedic source other than the JUB. Even in that case, it was the Vājashaneyins who made the present text which contains sentences borrowed from the ŚB (cf. 4; 9).

• The ChU version (ChU 1,2), though very short, has a close relationship with the largest BĀU version. Both versions have common expressions (cf. 1; 2.1; 4) and a portion (6) which are not found in the JUB versions as they are. But at the same time, the ChU version shows a direct relationship in wording with the JUB versions (cf. 2.2). It is highly probable that the ChU version was made as the latest one when all the other versions had already come into existence. The ChU incorporates the present passage in an abbreviated form into its opening passage on the identification of the syllable om with the udgītha.

Abbreviations

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