



THE CHHANDOGYA UPANISHAD

SWAMI KRISHNANANDA

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Every object in creation has been reduced to its constituents, and it has been discovered that there is nothing in an object except its constituents. This is a law that can apply to every object, whatever its character be. The difference in the contour or the shape of the object is not very important. What is important is the nature of the substance out of which it is formed. You know very well that from the point of view of shape, a walking stick is different from a table, but from the point of view of the substance, both of them are made of the same wood. So, the knowledge of the walking stick would imply the knowledge of the table also, irrespective of their differences structurally. In a similar manner, the rule can be applied to everything in the world, and the Upanishad points out to us that all things in the world are permutations and combinations of the original untriplified elements—fire, water and earth. The redness in the sun, says the Upanishad, is a vibration that is emitted from the fire that is in the sun. The whiteness that dazzles us is due to the water principle, and the darkness there is due to the earth principle. So is the case with the moon, so is the case with the lightning, and so is the case with every other object.

The colours mentioned here are not the colours as we understand them in our ordinary language. A colour is a capacity which is present in something structurally, which emits certain vibrations causing a perception of a kind of colour in its body. So the colour is only a reaction that is set up in the process of perception. This reaction is caused by the nature of the object that is inherent in the thing, which actuates the perceiving eye to recognise it in the form of the colour that we appreciate. So is the case with the redness and the whiteness or the blackness that the Upanishad speaks of in respect of objects. They are not merely abstract qualities, but are substances in essentiality, and the Upanishad is trying to analyse the substance of an object and is not merely giving information on colour in the way we understand it in the world. The redness in the sun referred to here is something substantially present in the sun. It is the body or the orb of the sun partially, and if it looks red to us it does not mean that it has a character of redness apart from the substance that it is. It is the substance itself that is presented before our eyes in the form which we interpret as redness. So, the colour of an object is not something different from the object, as it is the way

in which the object sets up vibratory reaction in respect of the perceiving apparatus. What the Upanishad points out is that the three colours that we see in objects are really the threefold presence of the elements—fire, water and earth—so that if these elements are to be withdrawn from the object, there will be no object left at all. If you really know the wood that is in a table, there would be no table. And so is the case with any other complex substance which is in turn constituted of particulars, and if every particular element within it is withdrawn, the object is no more there. This is the case with every object in this world. We are under the impression that there are millions of things in this world; many things, uncountable, we think, is the number of the objects of the world. What is the importance of this countlessness? They are all but various dimensions of one single mass of triplicated elements and, because of the difference in the dimensions and the proportion of the mixing of the elements, we mistake one object to be something different from the other. Essentially they are the same. The difference of the object is notional; it is not physical. Physically, substantially, essentially or basically, they are identical. But we are unable to perceive this basic essence on account of our weddedness to the complexity of perception and our belief in the externality of things. The otherness in the object is the cause of our belief in the diversity of things. We have separated ourselves as perceivers, separating ourselves from the atmosphere of the object.

It is unfortunate that the connectedness of the subject with the object is not perceivable to the eye. There is a very important intrinsic connection between the perceiving individual and the object perceived. It is more than what appears on the surface. The subject plays a very important role in the perception of an object. It is not that something is located outside the earth or far off in space, undetermined by everybody else from its own point of view, under its own setup. Everything is determined by everything else so that there is no such thing as an absolutely independent object, whether it be organic or inorganic. The independence of an object is an illusion. That illusion of the perception of an independence in the object arises on account of a false abstraction of the circumstances of an object from the other factors in which the same object is involved. Whenever we perceive an object, we take into consideration only those aspects of the presentation of the object which the eyes can grasp or which the senses can cognise. There are other factors in the object which the senses cannot contact. It does not mean that our five senses are everything. Suppose we have one thousand senses; we would have seen many other things in the world. Unfortunately, or fortunately, we have only five senses. So we can see only five aspects of an object. But we mistake these five aspects for everything. There are other rudimentary elements in the location of an object which are unrecognisable by the senses. That which exists between me and you is not an object of perception. Therefore, it is not possible for the senses to report towards the existence of that which is between me and you and, so, because we are wedded to the reports of the senses, we completely ignore the aspect of that which is invisible and intangible. If the relationship of the perceiving subject with the object and vice versa could be recognised and also the relationship of the object with other objects be evaluated properly, then there would be an immediate merger of objects into an ocean of Being and that will be a single eye seeing a

single object and not the many eyes or many senses seeing a multitude of things. So this is the philosophical background to which our mind is driven by the analysis of the Upanishad when it says that every object is constituted of three elements—the fire, the water and the earth elements.

*Etadd ha sma vai tad vidvamsa ahuh purve mahasala
mahasrotriyah na no'dya kascana asrutam, amatam,
avijnatam, udaharisyiti hy ebhyo vidamcakruh.*

The great men of the past, the realised souls of ancient times, immediately awoke to the reality of this situation—“Oh, this is the truth. The redness is fire, the whiteness is water and the blackness is the earth element.” These are the only three things that exist everywhere. Whenever we see redness anywhere, we see fire there; whenever we see whiteness, we see water there; whenever we see blackness, we see the earth element there. So what do we see anywhere? We see only three things. We do not see any other thing in the world. Other things do not exist in the world. There are only these three elements—the fire element, the water element and the earth element. So what is it that the world is made of? It is made up of these three strands of substance which we call fire, water and earth. Again, these three have been already mentioned to be the manifestation of the Supreme Being. They are the threefold ejection of the force of the Absolute. And so, again, we come to a universality of perception. Whenever we see an object, we are seeing a face of the Absolute, one aspect of the manifestation of a single Being. So it is not a multitude that you see, it is a universality that is abstracted by the senses falsely and imagined to be an isolated object, as if it is disconnected from the others. This is what the ancient masters found out and then they said, “Now there is nothing unknown to us. Oh, we have understood the secret! We know everything.” So, if one thing is known, everything is known. This is the answer which the master Uddalaka gives to his own question that he put before his son, Svetaketu. “Do you know what that is, by knowing which everything can be known?” “Yes, now I know all these things. The one has become three, the three have become many. So what are these many? They are the one. So, the moment I know the one, I know the three, and I also know many at the same time.”

*Yad u rohitam ivabhud iti tejasas tad rupam iti tad vidam
cakruh, yad u suklam ivabhud ity apam rupam iti taa vidam
cakruh yad u krsnam ivabhud ity annasya rupam iti tad
vidam cakruh.*

So, they concluded that whenever there is a perception of anything that is red, we should not think that we are seeing any red object, but that we are seeing only the fire principle there; whenever we see anything white, we should not think that we are seeing any independent object, but that we are seeing the water element there; and whenever we see anything dark we should know that we see the earth element predominant in that. So there are no things in this world. There are only these three elements.

*Yad avijnatam ivabhud ity etasam eva devatanam samasah,
iti tad vidamcakruh, yatha nu khalu, saumya, imas tisro*

*devatah purusam prapya trivrt trivrd ekaika bhavati, tan
me vijanihiti.*

Whatever was apparently unknown to us was due to our inability to recognise the presence of these elements in the apparently distinguished objects. The unknownness of an object is due to the incapacity of the mind to probe into the structure of that object. The moment we understand what it is made of, we know the object at once. So, the ultimate analysis is that we must know the basic substance of everything and not be carried away by the formation of that substance into variety. Everything is a complex of this threefold manifestation—fire, water and earth.

“Well, listen now, my dear boy,” says the father to the son, “I have explained to you how everything in the world outside is made of these three elements. The whole world of objects outside is constituted of these three elements—fire, water and earth. Now I am going to tell you something very startling. I am going to show you that your personality itself is also of that nature. You yourself do not exist apart from these elements. Whatever is in you is the mixture in some form or the other of these three elements.”

ILLUSTRATIONS OF THE THREEFOLD NATURE

*Annam asitam tredha vidhiyate, tasya yah sthavistho
dhatus tat purisam bhavati, yo madhyamas tan mamsam,
yo'nisthas tan manah.*

The food that you eat is converted into three forms. What happens to the food that is eaten? There is a gross form of the food, there is a middling form of the food and a subtle form of the food. The food that we eat is not entirely absorbed into the system. Some part of it is thrown out as excreta, as unwanted material which cannot be absorbed into the system. It is refuse that goes out as undesirable to the system; that is the grossest form. So one part of the food goes out; something else only is absorbed. That something else other than that which is thrown out has again two aspects, the very subtle vibratory aspect and the middling form of it. That which is middling is absorbed in the form of flesh in the system. The flesh in the body is due to the entry of the middling quality of the foodstuff that we take. But the highly subtle form, the vibration that is produced by the essential quality of the food, influences the mind itself. So you know your mind, your capacity of thinking, the way of thinking, will be very much influenced by the food that you take, continuously, of course. If you go on eating the same kind of food for years together, that quality of the food will tell upon your psychological pattern. So, the gross thing is thrown out, the middling form is absorbed into the fleshy part of the body, and the subtlest part goes to the mind. The mind feels happy on account of absorption of some part of the food that we eat. These are the three aspects, the three degrees of the intensity of the food that we see, that become parts of our system in this manner. Likewise, the water that you drink has a gross aspect, a middling aspect and a very subtle aspect. Any liquid that you take also is divided into three parts.

Apah pitas tredha vidhiyante, tasam yah, sthavistho dhatus

*tan mutram bhavati, yo madhyamas tal lohitaṁ, yo'nisthaḥ
sa pranaḥ.*

The gross part of the liquid that we drink, which cannot be absorbed into the system, is thrown out as urine. It cannot be regained by the system. The middling part, more subtle than the gross one that we take in, becomes blood in the body. The liquid part in the body, which is blood, is intensified by the liquid form of the food that we drink. The virility in us, the energy, the vitality, the *prana* in us, is enhanced by the subtlest form of the liquids that we consume. Just as the mind is influenced by the subtle food, the *prana* is influenced by the subtle liquid aspect of the diet. There are certain items of diet in which the fire principle predominates, e.g., *ghee*, oil, etc. What happens to these things when one takes them?

*Tejo' sitam tredha vidhiyate, tasya yah sthavistho dhatus
tad asthi bhavati, yo madhyamah sa majja, yo'nisthaḥ sa
vak.*

The energy also becomes threefold in the system. The grossest form becomes bone. If we take *ghee*, or butter, or oil, in our food, it has something to do with the strength of the bones. The middling part of it becomes marrow, the substance that is inside the bone. The subtlest form becomes the energy of speaking. Speech gets activated by the fiery element present in the food that we take. So our speech, our *prana*, our mind, are all constituted essentially of these three items of diet that we are consuming, and the more we take them in, the more is the influence they exert upon these three aspects of our personality. So we know where we stand. These three elements—fire, water and earth—have entered our system. They have become our mind, our *prana* and our speech, which process is indicative of the other senses, also. Our senses, our *pranas* and our mind, all these three are tremendously conditioned by the food that we eat.

*Annamayam hi saumya manah apomayah pranah tejomayi
vag iti; bhuya eva ma bhagavan vijnapayatv iti; tatha
saumya, iti hovaca.*

“My dear boy, listen to the conclusion of my research. The mind is essentially formed of food, the *prana* is essentially formed of water and speech is essentially formed of fire.” The boy says, “It is very difficult for me to understand all these things. Please clarify this a little more. These are unheard of things that you are telling me, that I am made up of the three elements, that I have nothing in me of my own. This is strange indeed. It looks as if I cannot exist at all independently. I am ‘somebody else’. Unbelievable! Please explain further.” “Yes, I shall tell you, in detail, dear boy. Listen attentively.”

FURTHER ILLUSTRATIONS

*Dadhnah saumya mathyamanasa yo'nima sa urdhvah
samudishati, tat sarpir-bhavati.*

*Evam-eva khalu, saumya annasyasyamanasya yo'nima sa
urdhvah samudishati tan-mano bhavati.*

“You know, curd (yogurt), when churned, exudes butter. Butter rises up on churning the curd. It comes up as the essential part of the milk through the process of curdling and churning. This is what happens to the food that we take. It is churned inside by the forces of our body, and the essential part of the food rises up into the structure of the psychological organ. It becomes the essence of our thinking process. It becomes the mind. As butter comes out of milk through curdling and churning, even so, the mind starts functioning by means of the churning of the food through the action of the forces of the body. This is the case with everything else also—the water that we drink, and the other fiery elements that we consume.

*Apam, saumya, piyamananam yo'nima sa urdhvah
samudishati sa prano bhavati.*

*Tejasah saumya asymanasya yo'nima, sa urdhvah
samudishati sa vag-bhavati.*

In the same way as the mind is formed of the essential subtle parts of gross food, so is *prana* formed of water and speech formed of the fiery elements in the food. “So, my dear boy, have I concluded my findings.”

*Annamayam hi saumya, manah, apomayah pranah
tejomayi vagiti: bhuya eva ma, bhagavan, vijnapayatv-iti;
tatha, saumya, iti hovaca.*

“Now do you understand that the mind is formed of food, *prana* is made of water, and speech is made of fire?” “Still more do I require clarification. This much is not enough. Tell me something more about this secret.” “Yes; I shall now declare the secret behind all this, how food influences the mind, and how the mind is entirely dependent upon food.”

IMPORTANCE OF PHYSICAL NEEDS

*Shodasa-kalah saumya purusah pancadaohani masih
kamam apah piba, apomayah prano na pibato vicchetsyata
iti.*

“There are sixteen digits of the mind, of our whole personality. Our being is sixteenfold. I shall perform an experiment with you to prove how the mind cannot exist without food. Do not eat for fifteen days. Do not take any solid diet during these days. You may drink water, however. Why? Because, of the fact that the *pranas* are constituted of water. Thus, if you drink water, the *pranas* will not be cut off from the body. If you do not drink even water, you will not be there to undergo the experiment; the *pranas* would leave the body. So I tell you, drink water as much as you want, but do not eat food for fifteen days. You know very well, I told you just now, that the *prana* is formed of the water element. Hence, a person who drinks water cannot die so easily.”

*Sa ha pancadacahani na'sa atha hainam upasasada, kim bravimi bho iti, roah,
saumya yajumsi samaniti; sa hovaca, na vai ma pratibhanti bho iti.*

The boy did not eat for fifteen days, as advised. He fasted completely, but drank water to his heart's content. Then he came to the father, after having fasted for fifteen days. "Now what shall I tell you, father? I have come to you after fifteen days of fasting. I have not eaten anything." "Oh! Chant the Veda," the father said. "Chant the Rigveda, Yajurveda, Samavada." "I cannot remember anything," said the boy. "I cannot remember even one verse of the Rigveda, or the Yajurveda, or the Samaveda. Memory has gone. The mind is not functioning."

*Tam hovaca, yatha saumya mahato'bhyahitasyaiko' ngarah
khadyota-mantrah parisishtah syat, tena tato' pi na bahu
dahet, evam saumya, te sodasanam kalanam eka kala'tisista
syat tayaitarhi vedan nahubhavasi, asana atha me
vijnasyasiti.*

"Now, do you know what has happened to you, my dear boy? Do you know why you cannot remember the Vedas, though you are a learned person? You are a master of the Vedas, and you say you cannot remember one verse. What has happened to you? You have not eaten food. That is all. This is the simple reason. How is it that your memory has gone merely because you have not eaten? Take the example of fire. Suppose there is a huge conflagration of fire which is burning strongly and it has now subsided and you have removed all the firewood, or the faggots. The fuel has been withdrawn and the fire is subsiding gradually. There is only one small spark left. What can that spark do? It cannot burn things. The conflagration can burn anything which is thrown into it, but the spark cannot so burn. Now, the fire is there, but it is so little quantitatively and so feeble in its action that it cannot do the work of fire though it is qualitatively fire alone. This is what happened to you. Fifteen parts of your mind have been withdrawn. You are sixteenfold, as I told you. For fifteen days you have not eaten. So, only one part of your mind is now active. Of the sixteen parts, one part is there. Perhaps if you had not eaten for sixteen days, something worse would have happened. For fifteen days you have not eaten, and so fifteen parts of the mind have been withdrawn, even as fuel is withdrawn from a fire. The mind is there only in name. You are able to think, but not effectively, and not to any purpose, just as the fire is there as a spark but it cannot do the work of fire. This is what happened to you by not eating food. Therefore, you cannot chant the Veda. The mind is not working; how can you remember anything? The Vedas have gone from your mind. Now, my dear boy, go and eat. Then you will understand something more about this secret." The boy then went and had a meal. He ate well, indeed, because he had not eaten for fifteen days. After eating a square meal, and having rested, he comes back to the father. The boy is happy.

*Sa hasa, atha hainam upasasada, tam ha yat kim ca
papraccha sarvam ha pratipede.*

He was very happy; having eaten food, the mind was alert at once, and he remembered all the Vedas, and everything came to his memory. Whatever question was put, he could answer immediately because of the strength which the mind had received through the food that he had taken. Otherwise, he was in a dying condition.

*Tam hovaca yatha saumya mahatobhyahitasyaikam
angaram khadyota-matram parisishtam tam trnair
upasamadhaya prajvalayet tena tato'ni bahu dahet.*

“Now, my dear boy, I will give you another example. Suppose there is only a spark of fire. Now, bring a small, thin blade of grass, put it over that spark and see how it flames and burns. Bring another piece of grass, and then ten pieces of grass, and add a little more fuel. Then, slowly, the fire burns again. So that little spark of mind that could not remember anything, which was mind only in name, now, once again, has become a really strong mind with attention and memory because of the strength it has received from the food that you have absorbed into your system. The fifteen digits that had been withdrawn have now been given back.”

*Evam, saumya, te shodasanam kalanam eka kalatisish-
tabhut sa annenopasamahita prajvalit taya etarhi vedan
anubhavasi, anna-mayam hi, saumya, manah apomayah
pranah tejomayi vag iti taddhosya vijajnav iti.*

“The mind is the essence of food, *prana* of water, and speech of heat. You are made up of these elements only. Your mind has been inflamed into action by the food that you have taken. Now you know very well what is the connection between food and the mind. You have demonstrated it in action. Your mind would have perished if you had not eaten at all.” “My dear father, please tell me something more. This is very interesting.”

CONCERNING SLEEP, HUNGER, THIRST AND DYING

*Uddalako harunih svetaketum putram uvaca, svapnantam
me, saumya, vijanihiti, yatraitat purushah svapiti nama,
sata, saumya, tada sampanno bhavati svam apito bhavati,
tasmadenam svapitity-acakshate svam he apito bhavati.*

Now, there are greater secrets in a person than the food that is eaten. We are not merely food, or water, or fire. There is something very interesting in us, something which one cannot understand, ordinarily. Every day you go to sleep, you dream, you wake up. Why does this happen? This is something quite different from the subject of food. You have some other element in you more than the food you take. You have some essential root of your personality, which is the deeper side of your nature, whose various functions are waking, dreaming and sleeping. What happens to you when you sleep? Do you know that? You cannot easily say what happens to you in sleep, nor why you sleep. Listen to me now. I shall tell you something about this interesting secret. When a person is in the condition of sleep, in Sanskrit we say, *svapiti*, “He sleeps”.

Here is a linguistic interpretation of the word *svapna*, describing what sleep actually means. The etymological meaning of the term *svapiti*,—‘one sleeps’, is that ‘one goes’, or ‘reaches’ *sva*, i.e., the self. One word *sva* connotes one’s own being or essential nature. What is made out, thus, is that one gets absorbed into oneself in sleep. You become yourself in sleep; that is why there is no consciousness of anything external, then. *Sata saumya tada sampanno bhavati:*

One gets absorbed into the true being that one is. But, in other conditions, i.e., waking, etc., one gets drawn out of the true being that one is, into its other aspects which are external, such as physical being. In sleep, you get into yourself, you enter yourself, you become yourself, and know nothing but yourself. This is sleep. You have withdrawn yourself from all outside connections and relationships. Now, why does this happen? What makes you go to sleep? Who compels you to enter into the state of sleep?

A theory is promulgated here by means of an analogy, or comparison. Suppose that there is a bird whose legs are tied with a thread to a peg on the earth and that thread is fairly long, and the bird flies. How far can it fly? It can fly only to the extent of the length of the thread with which it is tied with its legs to the peg in the ground. So, it goes here, there, flying in different directions, but it cannot go beyond the limitation of the thread. It goes in search of freedom, but it cannot find it, because its movement is restricted. After moving from place to place in different directions throughout the day, it gets exhausted of this activity and returns to the place where its legs are tied. It is controlled by something of which it may not be even aware. Not knowing this, it searches for freedom outside. This is what your mind does daily. It is tethered to a peg which is the root of your being. But it does not know this fact. So it goes out flying like a bird in all directions in the outward world, seeking happiness and freedom. It does not find any such thing there. It does not get what it longs for. The whole day it works, from morning till evening, in search of that which it wants. But, it does not find it anywhere. Then it gets tired of all activity, and is withdrawn into that from which it arose, to which it really belongs, of which it is a real expression, and from which it is inseparable.

Then, what happens to you? In the daytime you are, verily, other than what you are. You are then artificial, alienated from your being and, therefore, restless in your mind. Like the bird that jumps from place to place, the mind flits from object to object. It has lost its moorings and it does not know where to stand. But how far can it go on like this? It gets exhausted some time or the other, and returns to the source. The mind withdraws itself every day due to the exhaustion of its activity, which is the consequence of its search vainly for the freedom that it cannot find in the outer world. This example is cited now.

*Sa yatha sakunih sutrena prabaddho disam disam patit-
vanyatrayatanam-alabdhva bandhanam evopasrayate,
evam eva khalu, saumya tan mano disam disam patit-
vanyatrayatanam-alabdhva pranam evopasrayate prana
bandhanam hi, saumya, mana iti.*

You have no support anywhere in this world, except your own self, as the peg is the resting place of the bird in the illustration. But, this is a point which nobody can remember. You seek support outside, and so go on working hard every day to come in contact with things external, thinking that your support is outside, but it is not there! You can not find a final support anywhere in the world. Everybody is sick of you, in fact, wherever you go. Then what happens? Your experiment fails and you go back to your home, because nobody really wants you. There is the

home which you enter after realising the truth of things. “I have searched and searched with the help of friends and so-called supports. I have found nothing anywhere; I go back to my own home.” This is what you do when you retire to sleep, but you do not properly get educated by the phenomenon. You do not know why you are exhausted in life. If you had known the reason for this occurrence, you would have learnt a lesson from this futile experiment of earthly pursuits. The understanding is not there; there is only an exhaustion and a fatigue, the cause of which is never realised. So, every day you make the same mistake and every day you go back home crying in the same way. “This is the sleep that you undergo,” says the father to the son. You go to the *being that you are*, instead of searching for support in the non-being that is ‘the outside’. *Pranabandhanam hi, saumya, mana iti*: The mind is rooted in true being which is your essential nature, which you enter in sleep. That is sleep,—that is your basic substance.

*Asana-pipase me, saumya, vijanihiti yatraitat puruso
asishati nama, apa eva tad asitam nayante: tad yatha
gonayo svanayah purushanaya iti, evam tad apa acakshate
asanayeti, tatraitacchungam utpatitam, saumya, vija nihi,
nedam amulam bhavishyatiti.*

Why are you hungry, and why are you thirsty? This, again, is the action of the three elements in your body. We said there are three primordial features of reality manifest as fire, water and earth. They are functioning in the body in some way. Because of the action of these three elements in the body, you are hungry and thirsty. What is this hunger, and what is this thirst? “Now, my dear boy, listen to me again. I shall explain what is hunger and what is thirst.” You go on pouring food, gross items, articles of diet into your stomach, but, even then, you are hungry after some time. Why? The water element liquefies the physical food, draws the essence of it inward, and exhausts the contents of the food that you have taken. So you feel hungry again, in spite of your having eaten food. The water principle draws the gross food into itself. Food dissolves in the water principle and, then, naturally, the food is exhausted and so you feel the need for it again. This is how there is hunger. In Sanskrit, *asanaya* is ‘hunger’. Why do you call hunger as *asanaya*? Because, water carries (*naya*) food (*asa*) and causes hunger (*asanaya*). A person who leads cows is called *gonaya*, one who drives horses is called *asvanaya*, he who is a leader of men is called *purusanaya*. Like that, water is called *asanaya*, because it leads food to its proper place. From the body which is the effect, try to know its source, which is water. There is no effect without a cause.

*Tasya kva mulam syad anyatrannat, evam evakhalu
saumya annena sungenapo mulam anviccha adbhiih
saumya sungena tejo mulam anvichha, tejasa saumya
sungenas san mulam anvichha, san mulah saumya imah
sarvah prajah sad-ayatanah, satpratisthah.*

*Atha yatra itat purushah pipasati nama teja eva tat pitam
nayat, tad-yatha gonayo-asvanayah purushanaya ityevam
tat-teja ahashta udanyeti tatraitad-eva sungam utpatitam
saumya vijanihi nedam amulam bhavishyati iti.*

“This absorption of the food into the water element inside your body is an indication that some subtle force is working in you, other than the mere working of the alimentary canal in your physical body. There are subtler forces. So from the effect you go to the cause,” says the teacher. “If the food is dissolved by water and drawn further inward by the action of water and due to it you feel hungry, even so you feel thirsty for another reason. The water is absorbed or dried up by the fire principle in your system. The fire draws into itself the water principle and then you begin to feel thirsty. The water principle goes into the fire principle. So, finally what remains is a heat in the system and energy that is generated on account of the food that you eat. So what is the heat? It is the heat of fire,—in other words, the energy that you acquire due to the consumption of food. When food is dissolved by water, and water is absorbed by fire, it is converted into energy in the system. That is why you feel strong when you take food, and that is also the reason why you feel hungry and thirsty later on.”