



# UPANISHADS

FRIEDRICH MAX MÜLLER



# UPANISHADS

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*As vast as this space is, so vast is the space within the heart.  
Within it lie heaven and earth, fire and air, sun and moon,  
lightning and stars; all that exists here in the world, and all that  
does not—all is contained within that inner space.*

— CHĀNDOGYA UPANISHAD VIII.1.3

# PRAISE

Reflections on the Upanishads by Arthur Schopenhauer

“...the Vedas, the fruit of the highest human knowledge and wisdom, the kernel of which has at last reached us in the Upanishads as the greatest gift of this century.”

—THE WORLD AS WILL AND IDEA

“Plato rightly bases the whole of philosophy upon the knowledge of the doctrine of Ideas, i.e., upon the perception of the universal in the particular. But the conviction here described, which proceeds directly from the comprehension of nature, must have been exceedingly vivid in those sublime authors of the Upanishads of the Vedas, who can scarcely be thought of as mere men, for it speaks to us so forcibly out of an innumerable number of their utterances that we must ascribe this immediate illumination of their mind to the fact that these wise men, standing nearer the origin of our race in time, comprehended the nature of things more clearly and profoundly than the already deteriorated race, *ὅτιοι νῦν βροτοί εἰσιν*, is able to do.”

—THE WORLD AS WILL AND IDEA

“The vastness of the world which disquieted us before, rests now in us; our dependence upon it is annulled by its dependence upon us. All this, however, does not come at once into reflection, but shows itself merely as the felt consciousness that in some sense or other (which philosophy alone can explain) we are one with the world, and therefore not oppressed, but exalted by its immensity. It is the felt consciousness of this that the Upanishads of the Vedas repeatedly express in such a multitude of different ways; very admirably in the saying already quoted: *Hæ omnes creaturæ in totum ego sum, et præter me aliud ens non est* (Oupnek'hat, vol. i. p. 122.) It is the transcending of our own individuality, the sense of the sublime.”

—THE WORLD AS WILL AND IDEA

“The view of things as above stated,—that all plurality is only apparent, that in the endless series of individuals, passing simultaneously and successively into and out of life, generation after generation, age after age, there is but one and the same entity really existing, which is present and identical in all alike;—this theory, I say, was of course known long before Kant; indeed, it may be carried back to the remotest antiquity. It is the alpha and omega of the oldest book in the world, the sacred Vedas, whose dogmatic part, or rather esoteric teaching, is found in the Upanishads. There, in almost every page this profound doctrine lies enshrined; with

tireless repetition, in countless adaptations, by many varied parables and similes it is expounded and inculcated.”

—THE BASIS OF MORALITY

“Why should one fear death, who realises himself as the original and eternal essence—the very source of all that exists—and knows that beyond this Self, nothing truly is? He who departs from his individual existence with the words of the sacred Upanishads upon his lips, or at least in his heart: ‘I am, altogether, all these creatures, and beside me no other being exists,’ has no cause for dread.”

—PARERGA AND PARALIPOMENA

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## MANDUKYA UPANISHAD

# PUBLISHER'S PREFACE

We are honoured to publish Friedrich Max Müller's translation of the Upanishads as a free EPUB edition. This translation was originally published in 1900 as part of the *Sacred Books of the East* series, which is now in the public domain.

The Upanishads are the heart of Hinduism. These texts are not only the concluding parts of the holy Vedas but also their philosophical culmination. Vedānta philosophy—one of the six orthodox schools of Hindu philosophy—is founded upon these profound writings.

The Upanishads were first translated into Persian in 1657 by the wise Mughal prince Dara Shukoh, the legitimate heir to Shah Jahan. That Persian version was later rendered into Latin by Anquetil Duperron, marking the first point of contact between Western readers and these sacred texts.

In preparing this EPUB edition, we have made a few editorial decisions to enhance accessibility for general readers:

- 1. Footnotes removed:** The original edition contains extensive footnotes, valuable for scholars but potentially daunting for casual readers. We have removed them for readability.
- 2. Aitareya Upanishad only:** The Aitareya Upanishad is part of the larger Aitareya Āranyaka. The original edition includes the full Āranyaka; in this edition, we have retained only the Upanishad portion.

3. **Simplified titles:** In some cases, we have used more familiar or abbreviated names. For example, the “Vajasaneyi-Samhitā-Upanishad” is presented here as the “Isha Upanishad”.
4. **Reordered by length:** We have arranged the Upanishads by length—from the shortest to the longest—to encourage a gradual immersion into the text.
5. **Navigable structure:** The Upanishads have been divided into sections and subsections for easier navigation, with these divisions reflected in the table of contents.
6. **Introductory material omitted:** The original edition includes lengthy introductions for each Upanishad as well as a general introduction. We have omitted these to keep the focus on the primary texts. Interested readers may consult the original edition if they wish.

Finally, it is worth noting that there are thirteen principal Upanishads, of which Max Müller translated twelve. The *Māṇḍūkya Upanishad*, the shortest of them, consisting of just twelve verses, was not included in his edition. Yet it is a text of great importance. **Gauḍapāda**, the *paramaguru* (teacher’s teacher) of Śaṅkarācārya, composed a *kārikā* (commentary) on this Upanishad, and it remains one of the foundational scriptures of Advaita Vedānta. For the sake of completeness, we have included an English translation of the *Māṇḍūkya Upanishad* in the appendix. This translation is by **Robert Ernest Hume**, taken from his public domain work *The Thirteen Principal Upanishads*.

All these adaptations were made to make the text more approachable for the modern reader—without altering the primary content of the Upanishads. We sincerely hope our efforts will make this edition more accessible and meaningful for a new generation of seekers.

Amritendu Mukhopadhyay

26<sup>th</sup> June 2025

# ISA UPANISHAD

1. ALL this, whatsoever moves on earth, is to be hidden in the Lord (the Self). When thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man!
2. Though a man may wish to live a hundred years, performing works, it will be thus with him; but not in any other way: work will thus not cling to a man.
3. There are the worlds of the Asuras covered with blind darkness. Those who have destroyed their self (who perform works, without having arrived at a knowledge of the true Self), go after death to those worlds.
4. That one (the Self), though never stirring, is swifter than thought. The Devas (senses) never reached it, it walked before them. Though standing still, it overtakes the others who are running. Matarisvan (the wind, the moving spirit) bestows powers on it.
5. It stirs and it stirs not; it is far, and likewise near. It is inside of all this, and it is outside of all this.
6. And he who beholds all beings in the Self, and the Self in all beings, he never turns away from it.
7. When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

8. He (the Self) encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.

9. All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter, as it were, into greater darkness.

10. One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this.

11. He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.

12. All who worship what is not the true cause, enter into blind darkness: those who delight in the true cause, enter, as it were, into greater darkness.

13. One thing, they say, is obtained from (knowledge of) the cause; another, they say, from (knowledge of) what is not the cause. Thus we have heard from the wise who taught us this.

14. He who knows at the same time both the cause and the destruction (the perishable body), overcomes death by destruction (the perishable body), and obtains immortality through (knowledge of) the true cause.

15. The door of the True is covered with a golden disk. Open that, O Pûshan, that we may see the nature of the True.

16. O Pûshan, only seer, Yama (judge), Sûrya (sun), son of Pragâpati, spread thy rays and gather them! The light

which is thy fairest form, I see it. I am what He is (viz. the person in the sun).

17. Breath to air, and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!

18. Agni, lead us on to wealth (beatitudo) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. I, 189, 1.)

—

# **KENA UPANISHAD**

## FIRST KHANDA

1. THE Pupil asks: 'At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'
2. The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal.'
3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.'
4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.'
5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.'
6. 'That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore.'
7. 'That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which people here adore.'
8. 'That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore.'

9. ‘That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.’

## SECOND KHANDA

1. The Teacher says: ‘If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee?’
2. The Pupil says: ‘I do not think I know it well, nor do I know that I do not know it. He among us who knows this, he knows it, nor does he know that he does not know it.
3. ‘He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.
4. ‘It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality.
5. ‘If a man know this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise who have thought on all things (and recognised the Self in them) become immortal, when they have departed from this world.’

## THIRD KHANDA

1. Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman, and they thought, this victory is ours only, this greatness is ours only.
2. Brahman perceived this and appeared to them. But they did not know it, and said: ‘What sprite (yaksha or yakshya) is this?’
3. They said to Agni (fire): ‘O Gâtavedas, find out what sprite this is.’ ‘Yes,’ he said.
4. He ran toward it, and Brahman said to him: Who are you?’ He replied: ‘I am Agni, I am Gâtavedas.’
5. Brahman said: ‘What power is in you?’ Agni replied: ‘I could burn all whatever there is on earth.’
6. Brahman put a straw before him, saying: ‘Burn this.’ He went towards it with all his might, but he could not burn it. Then he returned thence and said: ‘I could not find out what sprite this is.’
7. Then they said to Vâyu (air): ‘O Vâyu, find out what sprite this is.’ ‘Yes,’ he said.
8. He ran toward it, and Brahman said to him: ‘Who are you?’ He replied: ‘I am Vâyu, I am Mâtarisvan.’
9. Brahman said: ‘What power is in you?’ Vâyu replied: ‘I could take up all whatever there is on earth.’

10. Brahman put a straw before him, saying: ‘Take it up.’ He went towards it with all his might, but he could not take it up. Then he returned thence and said: ‘I could not find out what sprite this is.’

11. Then they said to Indra: ‘O Maghavan, find out what sprite this is.’ He went towards it, but it disappeared from before him.

12. Then in the same space (ether) he came towards a woman, highly adorned: it was Umâ, the daughter of Himavat. He said to her: ‘Who is that sprite?’

## FOURTH KHANDA

1. She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.
2. Therefore these Devas, viz. Agni, Vâyu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.
3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.
4. This is the teaching of Brahman, with regard to the gods (mythological): It is that which now flashes forth in the lightning, and now vanishes again.
5. And this is the teaching of Brahman, with regard to the body (psychological): It is that which seems to move as mind, and by it imagination remembers again and again.
6. That Brahman is called Tadvana, by the name of Tadvana it is to be meditated on. All beings have a desire for him who knows this.
7. The Teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brâhmî Upanishad.'
8. 'The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs, the True is its abode.'
9. 'He who knows this Upanishad, and has shaken off all evil, stands in the endless, unconquerable world of heaven,'

yea, in the world of heaven.'

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# **AITAREYA UPANISHAD**

# FIRST ADHYÂYA

## FIRST KHANDA

Adoration to the Highest Self. Hari, Om!

1. VERILY, in the beginning all this was Self, one only; there was nothing else blinking whatsoever.

2. He thought: ‘Shall I send forth worlds?’ (1) He sent forth these worlds,

3. Ambhas (water), Marîki (light), Mara (mortal), and Ap (water).

4. That Ambhas (water) is above the heaven, and it is heaven, the support. The Marîkis (the lights) are the sky. The Mara (mortal) is the earth, and the waters under the earth are the Ap world. (2)

5. He thought: ‘There are these worlds; shall I send forth guardians of the worlds?’

He then formed the Purusha (the person), taking him forth from the water. (3)

6. He brooded on him, and when that person had thus been brooded on, a mouth burst forth like an egg. From the mouth proceeded speech, from speech Agni (fire).

Nostrils burst forth. From the nostrils proceeded scent (prâna), from scent Vâyu (air).

Eyes burst forth. From the eyes proceeded sight, from sight Âditya (sun).

Ears burst forth. From the ears proceeded hearing, from hearing the Dis (quarters of the world).

Skin burst forth. From the skin proceeded hairs (sense of touch), from the hairs shrubs and trees.

The heart burst forth. From the heart proceeded mind, from mind Kandramas (moon).

The navel burst forth. From the navel proceeded the Apâna (the down-breathing), from Apâna death.

The generative organ burst forth. From the organ proceeded seed, from seed water. (4)

## SECOND KHANDA

1. Those deities (devatâ), Agni and the rest, after they had been sent forth, fell into this great ocean.

Then he (the Self) besieged him, (the person) with hunger and thirst.

2. The deities then (tormented by hunger and thirst) spoke to him (the Self: 'Allow us a place in which we may rest and eat food.' (1)

He led a cow towards them (the deities). They said: 'This is not enough.' He led a horse towards them. They said: 'This is not enough.' (2)

He led man towards them. Then they said: 'Well done, indeed.' Therefore man is well done.

3. He said to them: 'Enter, each according to his place.' (3)

4. Then Agni (fire), having become speech, entered the mouth. Vâyu (air), having become scent, entered the nostrils. Âditya (sun), having become sight, entered the eyes. The Dis (regions), having become hearing, entered the ears. The shrubs and trees, having become hairs, entered the skin. Kandramas (the moon), having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ. (4)

5. Then Hunger and Thirst spoke to him (the Self): 'Allow us two (a place).' He said to them: 'I assign you to those very deities there, I make you co-partners with them.'

Therefore to whatever deity an oblation is offered, hunger and thirst are co-partners in it. (5)

## THIRD KHANDA

1. He thought: 'There are these worlds and the guardians of the worlds. Let me send forth food for them.' (1)

He brooded over the water. From the water thus brooded on, matter (*mûrti*) was born. And that matter which was born, that verily was food. (2)

2. When this food (the object matter) had thus been sent forth, it wished to flee, crying and turning away. He (the subject) tried to grasp it by speech. He could not grasp it by speech. If he had grasped it by speech, man would be satisfied by naming food. (3)

He tried to grasp it by scent (breath). He could not grasp it by scent. If he had grasped it by scent, man would be satisfied by smelling food. (4)

He tried to grasp it by the eye. He could not grasp it by the eye. If he had grasped it by the eye, man would be satisfied by seeing food. (5)

He tried to grasp it by the ear. He could not grasp it by the ear. If he had grasped it by the ear, man would be satisfied by hearing food. (6)

He tried to grasp it by the skin. He could not grasp it by the skin. If he had grasped it by the skin, man would be satisfied by touching food. (7)

He tried to grasp it by the mind. He could not grasp it by the mind. If he had grasped it by the mind, man would be satisfied by thinking food. (8)

He tried to grasp it by the generative organ. He could not grasp it by the organ. If he had grasped it by the organ, man would be satisfied by sending forth food. (9)

He tried to grasp it by the down-breathing (the breath which helps to swallow food through the mouth and to carry it off through the rectum, the pâyvindriya). He got it.

3. Thus it is Vâyu (the getter) who lays hold of food, and the Vâyu is verily Annâyu (he who gives life or who lives by food). (10)

4. He thought: 'How can all this be without me?'

5. And then he thought: 'By what way shall I get there?'

6. And then he thought: 'If speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the off-breathing digests, if the organ sends forth, then what am I?' (11)

7. Then opening the suture of the skull, he got in by that door.

8. That door is called the Vidriti (tearing asunder), the Nândana (the place of bliss).

9. There are three dwelling-places for him, three dreams; this dwelling-place (the eye), this dwelling-place (the throat), this dwelling-place (the heart). (12)

10. When born (when the Highest Self had entered the body) he looked through all things, in order to see whether anything wished to proclaim here another (Self). He saw this person only (himself) as the widely spread Brahman. 'I saw it,' thus he said; (13)

Therefore he was Idam-dra (seeing this).

11. Being Idamdra by name, they call him Indra mysteriously. For the Devas love mystery, yea, they love mystery. (14)

## **SECOND ADHYÂYA**

## FIRST KHANDA

1. Let the women who are with child move away!
2. Verily, from the beginning he (the self) is in man as a germ, which is called seed.
3. This (seed), which is strength gathered from all the limbs of the body, he (the man) bears as self in his self (body). When he commits the seed to the woman, then he (the father) causes it to be born. That is his first birth. (1)
4. That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her.
5. She nourishes his (her husband's) self (the son) within her. (2) She who nourishes, is to be nourished.
6. The woman bears the germ. He (the father) elevates the child even before the birth, and immediately after.
7. When he thus elevates the child both before and after his birth, he really elevates his own self,
8. For the continuation of these worlds (men). For thus are these worlds continued.
9. This is his second birth. (3)
10. He (the son), being his self, is then placed in his stead for (the performance of) all good works.
11. But his other self (the father), having done all he has to do, and having reached the full measure of his life, departs.

12. And departing from hence he is born again. That is his third birth.

13. And this has been declared by a Rishi (Rv. IV, 27, 1): (4)

14. ‘While dwelling in the womb, I discovered all the births of these Devas. A hundred iron strongholds kept me, but I escaped quickly down like a falcon.’

15. Vâmadeva, lying in the womb, has thus declared this. (5)

And having this knowledge he stepped forth, after this dissolution of the body, and having obtained all his desires in that heavenly world, became immortal, yea, he became immortal. (6)

## **THIRD ADHYÂYA**

## FIRST KHANDA

1. Let the women go back to their place.
2. Who is he whom we meditate on as the Self? Which is the Self?
3. That by which we see (form), that by which we hear (sound), that by which we perceive smells, that by which we utter speech, that by which we distinguish sweet and not sweet, (1) and what comes from the heart and the mind, namely, perception, command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering), remembering, conceiving, willing, breathing, loving, desiring?
4. No, all these are various names only of knowledge (the true Self). (2)
5. And that Self, consisting of (knowledge), is Brahman (m.), it is Indra, it is Pragâpati. All these Devas, these five great elements, earth, air, ether, water, fire, these and those which are, as it were, small and mixed, and seeds of this kind and that kind, born from eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and whatsoever breathes, whether walking or flying, and what is immoveable—all that is led (produced) by knowledge (the Self).
6. It rests on knowledge (the Self). The world is led (produced) by knowledge (the Self). Knowledge is its cause.
7. Knowledge is Brahman. (3)

8. He (Vâmadeva), having by this conscious self stepped forth from this world, and having obtained all desires in that heavenly world, became immortal, yea, he became immortal. Thus it is, Om. (4)

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# **PRASÑA UPANISHAD**

## FIRST QUESTION

Adoration to the Highest Self! Harih, Om!

1. SUKESAS Bhâradvâga, and Saivya Satyakâma, and Sauryâyanin Gârgya, and Kausalya Âsvalâyana, and Bhârgava Vaidarbhi, and Kabandhin Kâtyâyana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalâda could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.
2. That Rishi said to them: ‘Stay here a year longer, with penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.’
3. Then Kabandhin Kâtyâyana approached him and asked: ‘Sir, from whence may these creatures be born?’
4. He replied: ‘Pragâpati (the lord of creatures) was desirous of creatures (pragâh). He performed penance, and having performed penance, he produces a pair, matter (rayi) and spirit (prâna), thinking that they together should produce creatures for him in many ways.
5. The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore body indeed is matter.
6. Now Âditya, the sun, when he rises, goes toward the East, and thus receives the Eastern spirits into his rays. And when he illuminates the South, the West, the North, the

Zenith, the Nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7. Thus he rises, as Vaisvânara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

8. (They knew) him who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.

9. The year indeed is Pragâpati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their (future) world, and return again. Therefore the Rishis who desire offspring, go to the South, and that path of the Fathers is matter (rayi).

10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Âditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the Sloka:

11. Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes.

12. The month is Pragâpati; its dark half is matter, its bright half spirit. Therefore some Rishis perform sacrifice in the bright half, others in the other half.

13. Day and Night are Pragâpati; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right.

14. Food is Pragâpati. Hence proceeds seed, and from it these creatures are born.

15. Those therefore who observe this rule of Pragâpati (as laid down in § 13), produce a pair, and to them belongs this Brahma-world here. But those in whom dwell penance, abstinence, and truth,

16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

## SECOND QUESTION

1. Then Bhârgava Vaidarbhi asked him: ‘Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?’
2. He replied: ‘The ether is that god, the wind, fire, water, earth, speech, mind, eye, and ear. These, when they have manifested (their power), contend and say: We (each of us) support this body and keep it.
3. Then Prâna (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.
4. They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus (did) speech, mind, eye, and ear; and, being satisfied, they praise Prâna, saying:
5. He is Agni (fire), he shines as Sûrya (sun), he is Parganya (rain), the powerful (Indra), he is Vâyu, (wind), he is the earth, he is matter, he is God—he is what is and what is not, and what is immortal.
6. As spokes in the nave of a wheel, everything is fixed in Prâna, the verses of the Rig-veda, Yagur-veda, Sâma-veda, the sacrifice, the Kshatriyas, and the Brâhmans.
7. As Pragâpati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prâna,

these creatures bring offerings, to thee who dwellest with the other prânas (the organs of sense).

8. Thou art the best carrier for the Gods, thou art the first offering to the Fathers. Thou art the true work of the Rishis, of the Atharvângiras.

9. O Prâna, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10. When thou showerest down rain, then, O Prâna, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11. Thou art a Vrâtya, O Prâna, the only Rishi, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Mâtarisva, art our father.

12. Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13. All this is in the power of Prâna, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

## THIRD QUESTION

1. Then Kausalya Âsvalâyana asked: ‘Sir, whence is that Prâna (spirit) born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?’
2. He replied: ‘You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.
3. This Prâna (spirit) is born of the Self. Like the shadow thrown on a man, this (the prâna) is spread out over it (the Brahman). By the work of the mind does it come into this body.
4. As a king commands officials, saying to them: Rule these villages or those, so does that Prâna (spirit) dispose the other prânas, each for their separate work.
5. The Apâna (the down-breathing) in the organs of excretion and generation; the Prâna himself dwells in eye and ear, passing through mouth and nose. In the middle is the Samâna (the on-breathing); it carries what has been sacrificed as food equally (over the body), and the seven lights proceed from it.
6. The Self is in the heart. There are the 101 arteries, and in each of them there are a hundred (smaller veins), and for each of these branches there are 72,000. In these the Vyâna (the back-breathing) moves.
7. Through one of them, the Udâna (the out-breathing) leads (us) upwards to the good world by good work, to the

bad world by bad work, to the world of men by both.

8. The sun rises as the external Prâna, for it assists the Prâna in the eye. The deity that exists in the earth, is there in support of man's Apâna (down-breathing). The ether between (sun and earth) is the Samâna (on-breathing), the air is Vyâna (back-breathing).

9. Light is the Udâna (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10. Whatever his thought (at the time of death) with that he goes back to Prâna, and the Prâna, united with light, together with the self (the gîvâtmâ) leads on to the world, as deserved.

11. He who, thus knowing, knows Prâna, his offspring does not perish, and he becomes immortal. Thus says the Sloka:

12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prâna, obtains immortality, yes, obtains immortality.'

## FOURTH QUESTION

1. Then Sauryâyanin Gârgya asked: ‘Sir, What are they that sleep in this man, and what are they that are awake in him? What power (deva) is it that sees dreams? Whose is the happiness? On what do all these depend?’

2. He replied: ‘O Gârgya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this (all the senses) gathered up in the highest faculty (deva), the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what people say.

3. The fires of the prânas are, as it were, awake in that town (the body). The Apâna is the Gârhapatya fire, the Vyâna the Anvâhâryapakana fire; and because it is taken out of the Gârhapatya fire, which is fire for taking out, therefore the Prâna is the Âhavanîya fire.

4. Because it carries equally these two oblations, the out-breathing and the in-breathing, the Samâna is he (the Hotri priest). The mind is the sacrificer, the Udâna is the reward of the sacrifice, and it leads the sacrificer every day (in deep sleep) to Brahman.

5. There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.

6. And when he is overpowered by light, then that god sees no dreams, and at that time that happiness arises in his body.

7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest Âtman,—

8. The earth and its subtle elements, the water and its subtle elements, the light and its subtle elements, the air and its subtle elements, the ether and its subtle elements; the eye and what can be seen, the ear and what can be heard, the nose and what can be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect (buddhi) and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the Prâna and what is to be supported by it.

9. For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self,—

10. He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright,—yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this Sloka:

11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (prânas), together with all the powers (deva), and the elements rest, he, being all-knowing, has penetrated all.'

## FIFTH QUESTION

1. Then Saivya Satyakâma asked him: ‘Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?’
2. He replied: ‘O Satyakâma, the syllable Om (AUM) is the highest and also the other Brahman; therefore he who knows it arrives by the same means at one of the two.
3. If he meditate on one Mâtrâ (the A), then, being enlightened by that only, he arrives quickly at the earth. The Rik-verses lead him to the world of men, and being endowed there with penance, abstinence, and faith, he enjoys greatness.
4. If he meditate with two Mâtrâs (A + U) he arrives at the Manas, and is led up by the Yagus-verses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns again.
5. Again, he who meditates with this syllable AUM of three Mâtrâs, on the Highest Person, he comes to light and to the sun. And as a snake is freed from its skin, so is he freed from evil. He is led up by the Sâman-verses to the Brahma-world; and from him, full of life (Hiranyagarbha, the lord of the Satya-loka), he learns to see the all-pervading, the Highest Person. And there are these two Slokas:
6. The three Mâtrâs (A + U + M), if employed separate, and only joined one to another, are mortal; but in acts, external, internal, or intermediate, if well performed, the sage trembles not.

7. Through the Rik-verses he arrives at this world,  
through the Yagus-verses at the sky, through the Sâman-  
verses at that which the poets teach,—he arrives at this by  
means of the Oñkâra; the wise arrives at that which is at  
rest, free from decay, from death, from fear,—the Highest.'

## SIXTH QUESTION

1. Then Sukesas Bhâradvâga asked him, saying: ‘Sir, Hiranyanâbha, the prince of Kosalâ, came to me and asked this question: Do you know the person of sixteen parts, O Bhâradvâga? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, where is that person?’
2. He replied: ‘Friend, that person is here within the body, he in whom these sixteen parts arise.
3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?
4. He sent forth (created) Prâna (spirit); from Prâna Sraddhâ (faith), ether, air, light, water, earth, sense, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds, and in the worlds the name also.
5. As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form are broken, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person (purusha), when they have reached the person, sink into him, their name and form are broken, and people speak of the person only, and he becomes without parts and immortal. On this there is this verse:
6. That person who is to be known, he in whom these parts rest, like spokes in the nave of a wheel, you know

him, lest death should hurt you.'

7. Then he (Pippalâda) said to them: 'So far do I know this Highest Brahman, there is nothing higher than it.'

8. And they praising him, said: 'You, indeed, are our father, you who carry us from our ignorance to the other shore.'

Adoration to the highest Rishis!

Adoration to the highest Rishis!

Tat sat. Harih, Om!

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# **MUNDAKA UPANISHAD**

## **FIRST MUNDAKA**

## FIRST KHANDA

1. BRAHMÂ was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva.
2. Whatever Brahmâ told Atharvan, that knowledge of Brahman Atharvan formerly told to Aṅgir; he told it to Satyavâha Bhâradvâga, and Bhâradvâga told it in succession to Aṅgiras.
3. Saunaka, the great householder, approached Aṅgiras respectfully and asked: ‘Sir, what is that through which, if it is known, everything else becomes known?’
4. He said to him: ‘Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.’
5. ‘The lower knowledge is the Rig-veda, Yagur-veda, Sâma-veda, Atharva-veda, Sikshâ (phonetics), Kalpa (ceremonial), Vyâkarana (grammar), Nirukta (etymology), Khandas (metre), Gytisha (astronomy); but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.’
6. ‘That which cannot be seen, nor seized, which has no family and no caste, no eyes nor ears, no hands nor feet, the eternal, the omnipresent (all-pervading), infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.’
7. ‘As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring

forth on the head and the body, thus does everything arise here from the Indestructible.'

8. 'The Brahman swells by means of brooding (penance); hence is produced matter (food); from matter breath, mind, the true, the worlds (seven), and from the works (performed by men in the worlds), the immortal (the eternal effects, rewards, and punishments of works).'

9. 'From him who perceives all and who knows all, whose brooding (penance) consists of knowledge, from him (the highest Brahman) is born that Brahman, name, form, and matter (food).'

## SECOND KHANDA

1. This is the truth: the sacrificial works which they (the poets) saw in the hymns (of the Veda) have been performed in many ways in the Tretâ age. Practise them diligently, ye lovers of truth, this is your path that leads to the world of good works!
2. When the fire is lighted and the flame flickers, let a man offer his oblations between the two portions of melted butter, as an offering with faith.
3. If a man's Agnihotra sacrifice is not followed by the new-moon and full-moon sacrifices, by the four-months' sacrifices, and by the harvest sacrifice, if it is unattended by guests, not offered at all, or without the Vaisvadeva ceremony, or not offered according to rule, then it destroys his seven worlds.
4. Kâlî (black), Karâlî (terrific), Manogavâ (swift as thought), Sulohitâ (very red), Sudhûmravarnâ (purple), Sphulinginî (sparkling), and the brilliant Visvarûpî (having all forms), all these playing about are called the seven tongues (of fire).
5. If a man performs his sacred works when these flames are shining, and the oblations follow at the right time, then they lead him as sun-rays to where the one Lord of the Devas dwells.
6. Come hither, come hither! the brilliant oblations say to him, and carry the sacrificer on the rays of the sun, while they utter pleasant speech and praise him, saying: 'This is thy holy Brahma-world (Svarga), gained by thy good works.'

7. But frail, in truth, are those boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good, are subject again and again to old age and death.

8. Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind.

9. Children, when they have long lived in ignorance, consider themselves happy. Because those who depend on their good works are, owing to their passions, improvident, they fall and become miserable when their life (in the world which they had gained by their good works) is finished.

10. Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed (their reward) on the height of heaven, gained by good works, they enter again this world or a lower one.

11. But those who practise penance and faith in the forest, tranquil, wise, and living on alms, depart free from passion through the sun to where that immortal Person dwells whose nature is imperishable.

12. Let a Brâhmaṇa, after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by what is not eternal (made). Let him, in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.

13. To that pupil who has approached him respectfully, whose thoughts are not troubled by any desires, and who has obtained perfect peace, the wise teacher truly told that knowledge of Brahman through which he knows the eternal and true Person.

## **SECOND MUNDAKA**

## FIRST KHANDA

1. This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.
2. That heavenly Person is without body, he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable.
3. From him (when entering on creation) is born breath, mind, and all organs of sense, ether, air, light, water, and the earth, the support of all.
4. Fire (the sky) is his head, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner Self of all things.
5. From him comes Agni (fire), the sun being the fuel; from the moon (Soma) comes rain (Parganya); from the earth herbs; and man gives seed unto the woman. Thus many beings are begotten from the Person (purusha).
6. From him come the Rik, the Sâman, the Yagush, the Dîkshâ (initiatory rites), all sacrifices and offerings of animals, and the fees bestowed on priests, the year too, the sacrificer, and the worlds, in which the moon shines brightly and the sun.
7. From him the many Devas too are begotten, the Sâdhyas (genii), men, cattle, birds, the up and down breathings, rice and corn (for sacrifices), penance, faith, truth, abstinence, and law.

8. The seven senses (prâna) also spring from him, the seven lights (acts of sensation), the seven kinds of fuel (objects by which the senses are lighted), the seven sacrifices (results of sensation), these seven worlds (the places of the senses, the worlds determined by the senses) in which the senses move, which rest in the cave (of the heart), and are placed there seven and seven.

9. Hence come the seas and all the mountains, from him flow the rivers of every kind; hence come all herbs and the juice through which the inner Self subsists with the elements.

10. The Person is all this, sacrifice, penance, Brahman, the highest immortal; he who knows this hidden in the cave (of the heart), he, O friend, scatters the knot of ignorance here on earth.

## SECOND KHANDA

1. Manifest, near, moving in the cave (of the heart) is the great Being. In it everything is centred which ye know as moving, breathing, and blinking, as being and not-being, as adorable, as the best, that is beyond the understanding of creatures.
2. That which is brilliant, smaller than small, that on which the worlds are founded and their inhabitants, that is the indestructible Brahman, that is the breath, speech, mind; that is the true, that is the immortal. That is to be hit. Hit it, O friend!
3. Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then having drawn it with a thought directed to that which is, hit the mark, O friend, viz. that which is the Indestructible!
4. Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman.
5. In him the heaven, the earth, and the sky are woven, the mind also with all the senses. Know him alone as the Self, and leave off other words! He is the bridge of the Immortal.
6. He moves about becoming manifold within the heart where the arteries meet, like spokes fastened to the nave. Meditate on the Self as Om! Hail to you, that you may cross beyond (the sea of) darkness!

7. He who understands all and who knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, in the heavenly city of Brahman (the heart). He assumes the nature of mind, and becomes the guide of the body of the senses. He subsists in food, in close proximity to the heart. The wise who understand this, behold the Immortal which shines forth full of bliss.

8. The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish when He has been beheld who is high and low (cause and effect).

9. In the highest golden sheath there is the Brahman without passions and without parts. That is pure, that is the light of lights, that is it which they know who know the Self.

10. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.

11. That immortal Brahman is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above; Brahman alone is all this, it is the best.

## **THIRD MUNDAKA**

## FIRST KHANDA

1. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.
2. On the same tree man sits grieving, immersed, bewildered by his own impotence (*an-îsâ*). But when he sees the other lord (*îsa*) contented and knows his glory, then his grief passes away.
3. When the seer sees the brilliant maker and lord (of the world) as the Person who has his source in Brahman, then he is wise, and shaking off good and evil, he reaches the highest oneness, free from passions;
4. For he is the Breath shining forth in all beings, and he who understands this becomes truly wise, not a talker only. He revels in the Self, he delights in the Self, and having performed his works (truthfulness, penance, meditation, &c.) he rests, firmly established in Brahman, the best of those who know Brahman.
5. By truthfulness, indeed, by penance, right knowledge, and abstinence must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.
6. The true prevails, not the untrue; by the true the path is laid out, the way of the gods (*devayânah*), on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.
7. That (true Brahman) shines forth grand, divine., inconceivable, smaller than small; it is far beyond what is

far and yet near here, it is hidden in the cave (of the heart) among those who see it even here.

8. He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.

9. That subtle Self is to be known by thought (ketas) there where breath has entered fivefold; for every thought of men is interwoven with the senses, and when thought is purified, then the Self arises.

10. Whatever state a man, whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains. Therefore let every man who desires happiness worship the man who knows the Self.

## SECOND KHANDA

1. He (the knower of the Self) knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, transcend this seed, (they are not born again.)
2. He who forms desires in his mind, is born again through his desires here and there. But to him whose desires are fulfilled and who is conscious of the true Self (within himself) all desires vanish, even here on earth.
3. That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.
4. Nor is that Self to be gained by one who is destitute of strength, or without earnestness, or without right meditation. But if a wise man strives after it by those means (by strength, earnestness, and right meditation), then his Self enters the home of Brahman.
5. When they have reached him (the Self), the sages become satisfied through knowledge, they are conscious of their Self, their passions have passed away, and they are tranquil. The wise, having reached Him who is omnipresent everywhere, devoted to the Self, enter into him wholly.
6. Having well ascertained the object of the knowledge of the Vedânta, and having purified their nature by the Yoga of renunciation, all anchorites, enjoying the highest immortality, become free at the time of the great end (death) in the worlds of Brahmâ.

7. Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas. Their deeds and their Self with all his knowledge become all one in the highest Imperishable.

8. As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great.

9. He who knows that highest Brahman, becomes even Brahman. In his race no one is born ignorant of Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal.

10. And this is declared by the following Rik-verse: 'Let a man tell this science of Brahman to those only who have performed all (necessary) acts, who are versed in the Vedas, and firmly established in (the lower) Brahman, who themselves offer as an oblation the one Rishi (Agni), full of faith, and by whom the rite of (carrying fire on) the head has been performed, according to the rule (of the Âtharvanas).'

11. The Rishi Aṅgiras formerly told this true (science); a man who has not performed the (proper) rites, does not read it. Adoration to the highest Rishis! Adoration to the highest Rishis!

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# **SVETÂSVATARA UPANISHAD**

## FIRST ADHYÂYA

1. THE Brahma-students say: Is Brahman the cause? Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahman, (tell us) at whose command we abide, whether in pain or in pleasure?

2. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the person (*purusha, vigñânâtmâ*)? It cannot be their union either, because that is not self-dependent, and the self also is powerless, because there is (independent of him) a cause of good and evil.

3. The sages, devoted to meditation and concentration, have seen the power belonging to God himself, hidden in its own qualities (*guna*). He, being one, superintends all those causes, time, self, and the rest.

4. We meditate on him who (like a wheel) has one felly with three tires, sixteen ends, fifty spokes, with twenty counter-spokes, and six sets of eight; whose one rope is manifold, who proceeds on three different roads, and whose illusion arises from two causes.

5. We meditate on the river whose water consists of the five streams, which is wild and winding with its five springs, whose waves are the five vital breaths, whose fountain head is the mind, the course of the five kinds of perceptions. It has five whirlpools, its rapids are the five pains; it has fifty kinds of suffering, and five branches.

6. In that vast Brahma wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the

self (in him) is different from the mover (the god, the lord). When he has been blessed by him, then he gains immortality.

7. But what is praised (in the Upanishads) is the Highest Brahman, and in it there is the triad. The Highest Brahman is the safe support, it is imperishable. The Brahma-students, when they have known what is within this (world), are devoted and merged in the Brahman, free from birth.

8. The Lord (îsa) supports all this together, the perishable and the imperishable, the developed and the undeveloped. The (living) self, not being a lord, is bound, because he has to enjoy (the fruits of works); but when he has known the god (deva), he is freed from all fetters.

9. There are two, one knowing (îsvara), the other not-knowing (gîva), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works; and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

10. That which is perishable is the Pradhâna (the first), the immortal and imperishable is Hara. The one god rules the perishable (the pradhâna) and the (living) self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

11. When that god is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied.

12. This, which rests eternally within the self, should be known; and beyond this not anything has to be known. By knowing the enjoyer, the enjoyed, and the ruler, everything has been declared to be threefold, and this is Brahman.

13. As the form of fire, while it exists in the under-wood, is not seen, nor is its seed destroyed, but it has to be seized again and again by means of the stick and the under-wood, so it is in both cases, and the Self has to be seized in the body by means of the pranava (the syllable Om).

14. By making his body the under-wood, and the syllable Om the upper-wood, man, after repeating the drill of meditation, will perceive the bright god, like the spark hidden in the wood.

15. As oil in seeds, as butter in cream, as water in (dry) river-beds, as fire in wood, so is the Self seized within the self, if man looks for him by truthfulness and penance;

16. (If he looks) for the Self that pervades everything, as butter is contained in milk, and the roots whereof are self-knowledge and penance. That is the Brahman taught by the Upanishad.

## SECOND ADHYÂYA

1. Savitri (the sun), having first collected his mind and expanded his thoughts, brought Agni (fire), when he had discovered his light, above the earth.
2. With collected minds we are at the command of the divine Savitri, that we may obtain blessedness.
3. May Savitri, after he has reached with his mind the gods as they rise up to the sky, and with his thoughts (has reached) heaven, grant these gods to make a great light to shine.
4. The wise sages of the great sage collect their mind and collect their thoughts. He who alone knows the law (Savitri) has ordered the invocations; great is the praise of the divine Savitri.
5. Your old prayer has to be joined with praises. Let my song go forth like the path of the sun! May all the sons of the Immortal listen, they who have reached their heavenly homes.
6. Where the fire is rubbed, where the wind is checked, where the Soma flows over, there the mind is born.
7. Let us love the old Brahman by the grace of Savitri; if thou make thy dwelling there, the path will not hurt thee.
8. If a wise man hold his body with its three erect parts (chest, neck, and head) even, and turn his senses with the mind towards the heart, he will then in the boat of Brahman cross all the torrents which cause fear.

9. Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man without fail restrain his mind, that chariot yoked with vicious horses.

10. Let him perform his exercises in a place level, pure, free from pebbles, fire, and dust, delightful by its sounds, its water, and bowers, not painful to the eye, and full of shelters and caves.

11. When Yoga is being performed, the forms which come first, producing apparitions in Brahman, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

12. When, as earth, water, light, heat, and ether arise, the fivefold quality of Yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the fire of Yoga.

13. The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions.

14. As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the Self.

15. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

16. He indeed is the god who pervades all regions: he is the first-born (as Hiranyagarbha), and he is in the womb.

He has been born, and he will be born. He stands behind all persons, looking everywhere.

17. The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

## THIRD ADHYÂYA

1. The snarer who rules alone by his powers, who rules all the worlds by his powers, who is one and the same, while things arise and exist,—they who know this are immortal.
2. For there is one Rudra only, they do not allow a second, who rules all the worlds by his powers. He stands behind all persons, and after having created all worlds he, the protector, rolls it up at the end of time.
3. That one god, having his eyes, his face, his arms, and his feet in every place, when producing heaven and earth, forges them together with his arms and his wings.
4. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, he who formerly gave birth to Hiranyagarbha, may he endow us with good thoughts.
5. O Rudra, thou dweller in the mountains, look upon us with that most blessed form of thine which is auspicious, not terrible, and reveals no evil!
6. O lord of the mountains, make lucky that arrow which thou, a dweller in the mountains, holdest in thy hand to shoot. Do not hurt man or beast!
7. Those who know beyond this the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.
8. I know that great person (purusha) of sunlike lustre beyond the darkness. A man who knows him truly, passes over death; there is no other path to go.

9. This whole universe is filled by this person (purusha), to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

10. That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed.

11. That Bhagavat exists in the faces, the heads, the necks of all, he dwells in the cave (of the heart) of all beings, he is all-pervading, therefore he is the omnipresent Siva.

12. That person (purusha) is the great lord; he is the mover of existence, he possesses that purest power of reaching everything, he is light, he is undecaying.

13. The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind; they who know it become immortal.

14. The person (purusha) with a thousand heads, a thousand eyes, a thousand feet, having compassed the earth on every side, extends beyond it by ten fingers' breadth.

15. That person alone (purusha) is all this, what has been and what will be; he is also the lord of immortality; he is whatever grows by food.

16. Its hands and feet are everywhere, its eyes and head are everywhere, its ears are everywhere, it stands encompassing all in the world.

17. Separate from all the senses, yet reflecting the qualities of all the senses, it is the lord and ruler of all, it is the great refuge of all.

18. The embodied spirit within the town with nine gates, the bird, flutters outwards, the ruler of the whole world, of all that rests and of all that moves.

19. Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the great person (purusha).

20. The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator (the Lord).

21. I know this undecaying, ancient one, the self of all things, being infinite and omnipresent. They declare that in him all birth is stopped, for the Brahma-students proclaim him to be eternal.

## FOURTH ADHYÂYA

1. He, the sun, without any colour, who with set purpose by means of his power (sakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end—may he, the god, endow us with good thoughts.
2. That (Self) indeed is Agni (fire), it is Âditya (sun), it is Vâyu (wind), it is Kandramas (moon); the same also is the starry firmament, it is Brahman (Hiranyagarbha), it is water, it is Pragâpati (Virâg).
3. Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere.
4. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.
5. There is one unborn being (female), red, white, and black, uniform, but producing manifold offspring. There is one unborn being (male) who loves her and lies by her; there is another who leaves her, while she is eating what has to be eaten.
6. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.
7. On the same tree man sits grieving, immersed, bewildered, by his own impotence (an-îsâ). But when he

sees the other lord (îsa) contented, and knows his glory, then his grief passes away.

8. He who does not know that indestructible being of the Rig-veda, that highest ether-like (Self) wherein all the gods reside, of what use is the Rig-veda to him? Those only who know it, rest contented.

9. That from which the maker (mâyin) sends forth all this—the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare—in that the other is bound up through that mâyâ.

10. Know then Prakriti (nature) is Mâyâ (art), and the great Lord the Mâyin (maker); the whole world is filled with what are his members.

11. If a man has discerned him, who being one only, rules over every germ (cause), in whom all this comes together and comes asunder again, who is the lord, the bestower of blessing, the adorable god, then he passes for ever into that peace.

12. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, who saw, Hiranyagarbha being born, may he endow us with good thoughts.

13. He who is the sovereign of the gods, he in whom all the worlds rest, he who rules over all two-footed and four-footed beings, to that god let us sacrifice an oblation.

14. He who has known him who is more subtle than subtile, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one (Siva), passes into peace for ever.

15. He also was in time the guardian of this world, the lord of all, hidden in all beings. In him the Brahmarshis and the deities are united, and he who knows him cuts the fetters of death asunder.

16. He who knows Siva (the blessed) hidden in all beings, like the subtle film that rises from out the clarified butter, alone enveloping everything,—he who knows the god, is freed from all fetters.

17. That god, the maker of all things, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul, the mind;—they who know it become immortal.

18. When the light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri,—and the ancient wisdom proceeded thence.

19. No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

20. His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

21. ‘Thou art unborn,’ with these words some one comes near to thee, trembling. O Rudra, let thy gracious face protect me for ever!

22. O Rudra! hurt us not in our offspring and descendants, hurt us not in our own lives, nor in our cows, nor in our horses! Do not slay our men in thy wrath, for, holding oblations, we call on thee always.

## FIFTH ADHYÂYA

1. In the imperishable and infinite Highest Brahman, wherein the two, knowledge and ignorance, are hidden, the one, ignorance, perishes, the other, knowledge, is immortal; but he who controls both, knowledge and ignorance, is another.
2. It is he who, being one only, rules over every germ (cause), over all forms, and over all germs; it is he who, in the beginning, bears in his thoughts the wise son, the fiery, whom he wishes to look on while he is born.
3. In that field in which the god, after spreading out one net after another in various ways, draws it together again, the Lord, the great Self, having further created the lords, thus carries on his lordship over all.
4. As the car (of the sun) shines, lighting up all quarters, above, below, and across, thus does that god, the holy, the adorable, being one, rule over all that has the nature of a germ.
5. He, being one, rules over all and everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.
6. Brahmâ (Hiranyagarbha) knows this, which is hidden in the Upanishads, which are hidden in the Vedas, as the Brahma-germ. The ancient gods and poets who knew it, they became it and were immortal.
7. But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of

whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas, and following the three paths.

8. That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

9. That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite.

10. It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined(only).

11. By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places various forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

12. That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

13. He who knows him who has no beginning and no end, in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.

14. Those who know him who is to be grasped by the mind, who is not to be called the nest (the body), who makes existence and non-existence, the happy one (Siva), who also creates the elements, they have left the body.

## SIXTH ADHYÂYA

1. Some wise men, deluded, speak of Nature, and others of Time (as the cause of everything); but it is the greatness of God by which this Brahma-wheel is made to turn.
2. It is at the command of him who always covers this world, the knower, the time of time, who assumes qualities and all knowledge, it is at his command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether;
3. He who, after he has done that work and rested again, and after he has brought together one essence (the self) with the other (matter), with one, two, three, or eight, with time also and with the subtle qualities of the mind,
4. Who, after starting the works endowed with (the three) qualities, can order all things, yet when, in the absence of all these, he has caused the destruction of the work, goes on, being in truth different (from all he has produced);
5. He is the beginning, producing the causes which unite (the soul with the body), and, being above the three kinds of time (past, present, future), he is seen as without parts, after we have first worshipped that adorable god, who has many forms, and who is the true source (of all things), as dwelling in our own mind.
6. He is beyond all the forms of the tree (of the world) and of time, he is the other, from whom this world moves round, when one has known him who brings good and removes evil, the lord of bliss, as dwelling within the self, the immortal, the support of all.

7. Let us know that highest great lord of lords, the highest deity of deities, the master of masters, the highest above, as god, the lord of the world, the adorable.

8. There is no effect and no cause known of him, no one is seen like unto him or better; his high power is revealed as manifold, as inherent, acting as force and knowledge.

9. There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord.

10. That only god who spontaneously covered himself, like a spider, with threads drawn from the first cause (pradhâna), grant us entrance into Brahman.

11. He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

12. He is the one ruler of many who (seem to act, but really) do not act; he makes the one seed manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others.

13. He is the eternal among eternals, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Sâṅkhya (philosophy) and Yoga (religious discipline), he is freed from all fetters.

14. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lightened.

15. He is the one bird in the midst of the world; he is also (like) the fire (of the sun) that has set in the ocean. A man who knows him truly, passes over death; there is no other path to go.

16. He makes all, he knows all, the self-caused, the knower, the time of time (destroyer of time), who assumes qualities and knows everything, the master of nature and of man, the lord of the three qualities (guna), the cause of the bondage, the existence, and the liberation of the world.

17. He who has become that, he is the immortal, remaining the lord, the knower, the ever-present guardian of this world, who rules this world for ever, for no one else is able to rule it.

18. Seeking for freedom I go for refuge to that God who is the light of his own thoughts, he who first creates Brahman (m.) and delivers the Vedas to him;

19. Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality—like a fire that has consumed its fuel.

20. Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

21. Through the power of his penance and through the grace of God has the wise Svetâsvatara truly proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.

22. This highest mystery in the Vedânta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

23. If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth,—then they will shine forth indeed.

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# KATHA UPANISHAD

## FIRST ADHYÂYA

## FIRST VALLÎ

1. VÂGASRAVASA, desirous (of heavenly rewards), surrendered (at a sacrifice) all that he possessed. He had a son of the name of Nakiketas.

2. When the (promised) presents were being given (to the priests), faith entered into the heart of Nakiketas, who was still a boy, and he thought:

3. ‘Unblessed, surely, are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk, and are barren.’

4. He (knowing that his father had promised to give up all that he possessed, and therefore his son also) said to his father: ‘Dear father, to whom wilt thou give me?’

He said it a second and a third time. Then the father replied (angrily):

‘I shall give thee unto Death.’

(The father, having once said so, though in haste, had to be true to his word and to sacrifice his son.)

5. The son said: ‘I go as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What will be the work of Yama (the ruler of the departed) which to-day he has to do unto me?’

6. ‘Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.’

(Nakiketas enters into the abode of Yama Vaivasvata, and there is no one to receive him. Thereupon one of the attendants of Yama is supposed to say:)

7. ‘Fire enters into the houses, when a Brâhmaṇa enters as a guest. That fire is quenched by this peace-offering;— bring water, O Vaivasvata!

8. ‘A Brâhmaṇa that dwells in the house of a foolish man without receiving food to eat, destroys his hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and all his sons and cattle.’

(Yama, returning to his house after an absence of three nights, during which time Nakiketas had received no hospitality from him, says:)

9. ‘O Brâhmaṇa, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!’

10. Nakiketas said: ‘O Death, as the first of the three boons I choose that Gautama, my father, be pacified, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.’

11. Yama said: ‘Through my favour Auddâlaki Âruni, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and free from anger, after having seen thee freed from the mouth of death.’

12. Nakiketas said: ‘In the heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.’

13. 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality,—this I ask as my second boon.'

14. Yama said: 'I tell it thee, learn it from me, and when thou understandest that fire-sacrifice which leads to heaven, know, O Nakiketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15. Yama then told him that fire-sacrifice, the beginning of all the worlds, and what bricks are required for the altar, and how many, and how they are to be placed. And Nakiketas repeated all as it had been told to him. Then Mrityu, being pleased with him, said again:

16. The generous, being satisfied, said to him: 'I give thee now another boon; that fire-sacrifice shall be named after thee, take also this many-coloured chain.'

17. 'He who has three times performed this Nâkiketa rite, and has been united with the three (father, mother, and teacher), and has performed the three duties (study, sacrifice, almsgiving) overcomes birth and death. When he has learnt and understood this fire, which knows (or makes us know) all that is born of Brahman, which is venerable and divine, then he obtains everlasting peace.'

18. 'He who knows the three Nâkiketa fires, and knowing the three, piles up the Nâkiketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond the reach of grief.'

19. 'This, O Nakiketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim. Choose now, O Nakiketas, thy third boon.'

20. Nakiketas said: ‘There is that doubt, when a man is dead,—some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.’

21. Death said: ‘On this point even the gods have doubted formerly; it is not easy to understand. That subject is subtle. Choose another boon, O Nakiketas, do not press me, and let me off that boon.’

22. Nakiketas said: ‘On this point even the gods have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found:—surely no other boon is like unto this.’

23. Death said: ‘Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.’

24. ‘If you can think of any boon equal to that, choose wealth and long life. Be (king), Nakiketas, on the wide earth. I make thee the enjoyer of all desires.’

25. ‘Whatever desires are difficult to attain among mortals, ask for them according to thy wish;—these fair maidens with their chariots and musical instruments,—such are indeed not to be obtained by men,—be waited on by them whom I give to thee, but do not ask me about dying.’

26. Nakiketas said: ‘These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.’

27. ‘No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as

thou rulest? Only that boon (which I have chosen) is to be chosen by me.'

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from beauty and love?'

29. 'No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter. Nakiketas does not choose another boon but that which enters into the hidden world.'

## SECOND VALLÎ

1. Death said: ‘The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end.’
2. ‘The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.’
3. ‘Thou, O Nakiketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone into the road that leadeth to wealth, in which many men perish.’
4. ‘Wide apart and leading to different points are these two, ignorance, and what is known as wisdom. I believe Nakiketas to be one who desires knowledge, for even many pleasures did not tear thee away.’
5. ‘Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind.’
6. ‘The Hereafter never rises before the eyes of the careless child, deluded by the delusion of wealth. “This is the world,” he thinks, “there is no other;”—thus he falls again and again under my sway.’
7. ‘He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able

to teach him (the Self); wonderful is he who comprehends him, when taught by an able teacher.'

8. 'That (Self), when taught by an inferior man, is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than what is small.'

9. 'That doctrine is not to be obtained by argument, but when it is declared by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10. Nakiketas said: 'I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nâkiketa fire(-sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama).'

11. Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where there is no fear, that which is magnified by praise, the wide abode, the rest, yet being wise thou hast with firm resolve dismissed it all.'

12. 'The wise who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.'

13. 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house (of Brahman) is open, I believe, O Nakiketas.'

14. Nakiketas said: ‘That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.’

15. Yama said: ‘That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is Om.’

16. ‘That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.’

17. ‘This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahmā.’

18. ‘The knowing (Self) is not born, it dies not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.’

19. ‘If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.’

20. ‘The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator.’

21. ‘Though sitting still, he walks far; though lying down, he goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?’

22. ‘The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and

omnipresent, does never grieve.'

23. 'That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.'

24. 'But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge.'

25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food, and death itself a condiment?'

## THIRD VALLÎ

1. ‘There are the two, drinking their reward in the world of their own works, entered into the cave (of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Trinâkiketa sacrifice.’
2. ‘May we be able to master that Nâkiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.’
3. ‘Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.’
4. ‘The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.’
5. ‘He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.’
6. ‘But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.’
7. ‘He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.’

8. ‘But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.’

9. ‘But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu.’

10. ‘Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.’

11. ‘Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (purusha). Beyond the Person there is nothing—this is the goal, the highest road.’

12. ‘That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.’

13. ‘A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.’

14. ‘Rise, awake! having obtained your boons, understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.’

15. ‘He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great, and unchangeable, is freed from the jaws of death.’

16. 'A wise man who has repeated or heard the ancient story of Nakiketas told by Death, is magnified in the world of Brahman.'

17. 'And he who repeats this greatest mystery in an assembly of Brâhmans, or full of devotion at the time of the Srâddha sacrifice, obtains thereby infinite rewards.'

## **SECOND ADHYÂYA**

## FIRST VALLÎ

1. Death said: ‘The Self-existent pierced the openings (of the senses) so that they turn forward: therefore man looks forward, not backward into himself. Some wise man, however, with his eyes closed and wishing for immortality, saw the Self behind.’

2. ‘Children follow after outward pleasures, and fall into the snare of wide-spread death. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable.’

3. ‘That by which we know form, taste, smell, sounds, and loving touches, by that also we know what exists besides. This is that (which thou hast asked for).’

4. ‘The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent Self, grieves no more.’

5. ‘He who knows this living soul which eats honey (perceives objects) as being the Self, always near, the Lord of the past and the future, henceforward fears no more. This is that.’

6. ‘He who (knows) him who was born first from the brooding heat (for he was born before the water), who, entering into the heart, abides therein, and was perceived from the elements. This is that.’

7. ‘(He who knows) Aditi also, who is one with all deities, who arises with Prâna (breath or Hiranyagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.’

8. ‘There is Agni (fire), the all-seeing, hidden in the two fire-sticks, well-guarded like a child (in the womb) by the mother, day after day to be adored by men when they awake and bring oblations. This is that.’

9. ‘And that whence the sun rises, and whither it goes to set, there all the Devas are contained, and no one goes beyond. This is that.’

10. ‘What is here (visible in the world), the same is there (invisible in Brahman); and what is there, the same is here. He who sees any difference here (between Brahman and the world), goes from death to death.’

11. ‘Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.’

12. ‘The person (purusha), of the size of a thumb, stands in the middle of the Self (body?), as lord of the past and the future, and henceforward fears no more. This is that.’

13. ‘That person, of the size of a thumb, is like a light without smoke, lord of the past and the future, he is the same to-day and to-morrow. This is that.’

14. ‘As rain-water that has fallen on a mountain-ridge runs down the rocks on all sides, thus does he, who sees a difference between qualities, run after them on all sides.’

15. ‘As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.’

## SECOND VALLÎ

1. ‘There is a town with eleven gates belonging to the Unborn (Brahman), whose thoughts are never crooked. He who approaches it, grieves no more, and liberated (from all bonds of ignorance) becomes free. This is that.’
2. ‘He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he dwells in men, in gods (vara), in the sacrifice (rita), in heaven; he is born in the water, on earth, in the sacrifice (rita), on the mountains; he is the True and the Great.’
3. ‘He (Brahman) it is who sends up the breath (prâna), and who throws back the breath (apâna). All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.’
4. ‘When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that.’
5. ‘No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.’
6. ‘Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.’
7. ‘Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.’

8. ‘He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.’

9. ‘As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.’

10. ‘As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.’

11. ‘As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.’

12. ‘There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.’

13. ‘There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace, not to others.’

14. ‘They perceive that highest indescribable pleasure, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?’

15. ‘The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he

shines, everything shines after him; by his light all this is lighted.'

## THIRD VALLÎ

1. ‘There is that ancient tree, whose roots grow upward and whose branches grow downward;—that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.’
2. ‘Whatever there is, the whole world, when gone forth (from the Brahman), trembles in its breath. That Brahman is a great terror, like a drawn sword. Those who know it become immortal.’
3. ‘From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vâyu, and Death, as the fifth, run away.’
4. ‘If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.’
5. ‘As in a mirror, so (Brahman may be seen clearly) here in this body; as in a dream, in the world of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahmâ.’
6. ‘Having understood that the senses are distinct (from the Âtman), and that their rising and setting (their waking and sleeping) belongs to them in their distinct existence (and not to the Âtman), a wise man grieves no more.’
7. ‘Beyond the senses is the mind, beyond the mind is the highest (created) Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.’

8. ‘Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.’

9. ‘His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.’

10. ‘When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.’

11. ‘This, the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.’

12. ‘He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: “He is?”’

13. ‘By the words “He is,” is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words “He is,” then his reality reveals itself.’

14. ‘When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.’

15. ‘When all the ties of the heart are severed here on earth, then the mortal becomes immortal—here ends the teaching.’

16. ‘There are a hundred and one arteries of the heart, one of them penetrates the crown of the head. Moving upwards by it, a man (at his death) reaches the Immortal;

the other arteries serve for departing in different directions.'

17. 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men. Let a man draw that Self forth from his body with steadiness, as one draws the pith from a reed. Let him know that Self as the Bright, as the Immortal; yes, as the Bright, as the Immortal.'

18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Nâkiketa became free from passion and death, and obtained Brahman. Thus it will be with another also who knows thus what relates to the Self.

19. May He protect us both! May He enjoy us both! May we acquire Strength together! May our knowledge become bright! May we never quarrel! Om! Peace! peace! peace! Harih, Om!

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# TAITTIRÎYA UPANISHAD

**FIRST VALLÎ**  
THE CHAPTER ON SÎKSHÂ (PRONUNCIATION)

## FIRST ANUVÂKA

1. HARIH, Om! May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu.

Adoration to Brahman! Adoration to thee, O Vâyu (air)! Thou indeed art the visible Brahman. I shall proclaim thee alone as the visible Brahman. I shall proclaim the right. I shall proclaim the true (scil. Brahman).

(1-5) May it protect me! May it protect the teacher! yes, may it protect me, and may it protect the teacher! Om! Peace! peace! peace!

## **SECOND ANUVÂKA**

1. Om! Let us explain Sîkshâ, the doctrine of pronunciation, viz. letter, accent, quantity, effort (in the formation of letters), modulation, and union of letters (sandhi). This is the lecture on Sîkshâ.

## THIRD ANUVÂKA

1. May glory come to both of us (teacher and pupil) together! May Vedic light belong to both of us!

Now let us explain the Upanishad (the secret meaning) of the union (*samhitâ*), under five heads, with regard to the worlds, the heavenly lights, knowledge, offspring, and self (body). People call these the great Samhitâs.

First, with regard to the worlds. The earth is the former element, heaven the latter, ether their union;

2. That union takes place through Vâyu (air). So much with regard to the worlds.

Next, with regard to the heavenly lights. Agni (fire) is the former element, Âditya (the sun) the latter, water their union. That union takes place through lightning. So much with regard to the heavenly lights.

Next, with regard to knowledge. The teacher is the former element,

3. The pupil the latter, knowledge their union. That union takes place through the recitation of the Veda. So much with regard to knowledge.

Next, with regard to offspring. The mother is the former element, the father the latter, offspring their union. That union takes place through procreation. So much with regard to offspring.

4. Next, with regard to the self (body). The lower jaw is the former element, the upper jaw the latter, speech their

union. That union takes place through speech. So much with regard to the Self. These are the great Samhitâs. He who knows these Samhitâs (unions), as here explained, becomes united with offspring, cattle, Vedic light, food, and with the heavenly world.

## FOURTH ANUVÂKA

1. May he who is the strong bull of the Vedas, assuming all forms, who has risen from the Vedas, from the Immortal, may that Indra (lord) strengthen me with wisdom! May I, O God, become an upholder of the Immortal!

May my body be able, my tongue sweet, may I hear much with my ears! Thou (Om) art the shrine (of Brahman), covered by wisdom. Guard what I have learnt.

She (Srî, happiness) brings near and spreads,

2. And makes, without delay, garments for herself, cows, food, and drink at all times; therefore bring that Srî (happiness) hither to me, the woolly, with her cattle! Svâhâ! May the Brahman-students come to me, Svâhâ! May they come from all sides, Svâhâ! May they come forth to me, Svâhâ! May they practise restraint, Svâhâ! May they enjoy peace, Svâhâ!

3. May I be a glory among men, Svâhâ! May I be better than the richest, Svâhâ! May I enter into thee, O treasure (Om), Svâhâ! Thou, O treasure, enter into me, Svâhâ! In thee, consisting of a thousand branches, in thee, O treasure, I am cleansed, Svâhâ! As water runs downward, as the months go to the year, so, O preserver of the world, may Brahman-students always come to me from all sides, Svâhâ!

(1) Thou art a refuge! Enlighten me! Take possession of me!

## FIFTH ANUVÂKA

1. Bhû, Bhuvas, Suvas, these are the three sacred interjections (vyâhriti). Mâhâkamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. The others (devatâs) are its members.

Bhû is this world, Bhuvas is the sky, Suvas is the other world.

2. Mahas is the sun. All the worlds are increased by the sun. Bhû is Agni (fire), Bhuvas is Vâyu (air), Suvas is Âditya (sun). Mahas is the moon. All the heavenly lights are increased by the moon.

Bhû is the Rik-verses, Bhuvas is the Sâman-verses, Suvas is the Yagus-verses.

3. Mahas is Brahman. All the Vedas are increased by the Brahman.

(1-2) Bhû is Prâna (up-breathing), Bhuvas is Apâna, (down-breathing), Suvas is Vyâna (back-breathing). Mahas is food. All breathings are increased by food.

Thus there are these four times four, the four and four sacred interjections. He who knows these,

(1-2) Knows the Brahman. All Devas bring offerings to him.

## SIXTH ANUVÂKA

1. There is the ether within the heart, and in it there is the Person (purusha) consisting of mind, immortal, golden.

Between the two palates there hangs the uvula, like a nipple—that is the starting-point of Indra (the lord). Where the root of the hair divides, there he opens the two sides of the head, and saying Bhû, he enters Agni (the fire); saying Bhuvas, he enters Vâyu (air);

2. Saying Suvas, he enters Âditya (sun); saying Mahas, he enters Brahman. He there obtains lordship, he reaches the lord of the mind. He becomes lord of speech, lord of sight, lord of hearing, lord of knowledge. Nay, more than this. There is the Brahman whose body is ether, whose nature is true, rejoicing in the senses (prâna), delighted in the mind, perfect in peace, and immortal.

(1) Worship thus, O Prâkînayogya!

## SEVENTH ANUVÂKA

1. ‘The earth, the sky, heaven, the four quarters, and the intermediate quarters,—‘Agni (fire), Vâyu (air), Âditya (sun), Kandramas (moon), and the stars,—‘Water, herbs, trees, ether, the universal Self (virâg),’—so much with reference to material objects (bhûta).

Now with reference to the self (the body): ‘Prâna (up-breathing), Apâna (down-breathing), Vyâna (back-breathing), Udâna (out-breathing), and Samâna (on-breathing),’—‘The eye, the ear, mind, speech, and touch,—‘The skin, flesh, muscle, bone, and marrow.’ Having dwelt on this (fivefold arrangement of the worlds, the gods, beings, breathings, senses, and elements of the body), a Rishi said: ‘Whatever exists is fivefold (pâtktâ).’

(1) By means of the one fivefold set (that referring to the body) he completes the other fivefold set.

## EIGHTH ANUVÂKA

1. Om means Brahman. 2. Om means all this. 3. Om means obedience. When they have been told, 'Om, speak,' they speak. 4. After Om they sing Sâmans. 5. After Om they recite hymns. 6. After Om the Adhvaryu gives the response. 7. After Om the Brahman-priest gives orders. 8. After Om he (the sacrificer) allows the performance of the Agnihotra. 9. When a Brâhmaṇa is going to begin his lecture, he says, 10. 'Om, may I acquire Brahman (the Veda).' He thus acquires the Veda.

## NINTH ANUVÂKA

1. (What is necessary?) The night, and learning and practising the Veda. The true, and learning and practising the Veda. Penance, and learning and practising the Veda. Restraint, and learning and practising the Veda. Tranquillity, and learning and practising the Veda. The fires (to be consecrated), and learning and practising the Veda. The Agnihotra sacrifice, and learning and practising the Veda. Guests (to be entertained), and learning and practising the Veda. Man's duty, and learning and practising the Veda. Children, and learning and practising the Veda.

(1-6) Marriage, and learning and practising the Veda. Children's children, and learning and practising the Veda.

Satyavakas Râthîtara thinks that the true only is necessary. Taponitya Paurasishti thinks that penance only is necessary. Nâka Maudgalya thinks that learning and practising the Veda only are necessary,—for that is penance, that is penance.

## TENTH ANUVÂKA

1. 'I am he who shakes the tree (i.e. the tree of the world, which has to be cut down by knowledge). 2. My glory is like the top of a mountain. 3. I, whose pure light (of knowledge) has risen high, am that which is truly immortal, as it resides in the sun. 4. I am the brightest treasure. 5. I am wise, immortal, imperishable.' 6. This is the teaching of the Veda, by the poet Trisaṭku.

## ELEVENTH ANUVÂKA

1. After having taught the Veda, the teacher instructs the pupil: ‘Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!

2. ‘Do not neglect the (sacrificial) works due to the Gods and Fathers! Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Let thy guest be to thee like unto a god! Whatever actions are blameless, those should be regarded, not others. Whatever good works have been performed by us, those should be observed by thee,—

3. ‘Not others. And there are some Brâhmanas better than we. They should be comforted by thee by giving them a seat. Whatever is given should be given with faith, not without faith,—with joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct,—

4. ‘In that case conduct thyself as Brâhmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty. And with regard to things that have been spoken against, as Brâhmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty,

(1-7) Thus conduct thyself. ‘This is the rule. This is the teaching. This is the true purport (Upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed.’

## **TWELFTH ANUVÂKA**

1. May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to Brahman! Adoration to thee, O Vâyu! Thou indeed art the visible Brahman. I proclaimed thee alone as the visible Brahman.

(1-5) I proclaimed the right. I proclaimed the true. It protected me. It protected the teacher. Yes, it protected me, it protected the teacher. Om! Peace! peace! peace!

**SECOND VALLÎ**  
THE CHAPTER ON ÂNANDA (BLISS)

## FIRST ANUVÂKA

Harih, Om! May it (the Brahman) protect us both (teacher and pupil)! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

He who knows the Brahman attains the highest (Brahman). On this the following verse is recorded:

‘He who knows Brahman, which is (i.e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman.’

From that Self (Brahman) sprang ether (âkâsa, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head, this his right arm, this his left arm, this his trunk (âtman), this the seat (the support).

On this there is also the following Sloka:

## SECOND ANUVÂKA

‘From food are produced all creatures which dwell on earth. Then they live by food, and in the end they return to food. For food is the oldest of all beings, and therefore it is called panacea (sarvaushadha, i.e. consisting of all herbs, or quieting the heat of the body of all beings).’

They who worship food as Brahman, obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creatures are produced; by food, when born, they grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna).

Different from this, which consists of the essence of food, is the other, the inner Self, which consists of breath. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Prâna (up-breathing) is its head. Vyâna (back-breathing) is its right arm. Apâna (down-breathing) is its left arm. Ether is its trunk. The earth the seat (the support).

On this there is also the following Sloka:

### THIRD ANUVÂKA

‘The Devas breathe after breath (prâna), so do men and cattle. Breath is the life of beings, therefore it is called sarvâyusha (all-enlivening).’

They who worship breath as Brahman, obtain the full life. For breath is the life of all beings, and therefore it is called sarvâyusha. The embodied Self of this (consisting of breath) is the same as that of the former (consisting of food).

Different from this, which consists of breath, is the other, the inner Self, which consists of mind. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Yagus is its head. Rik is its right arm. Sâman is its left arm. The doctrine (âdesa, i.e. the Brâhmaṇa) is its trunk. The Atharvâṭgiras (Atharva-hymns) the seat (the support).

On this there is also the following Sloka:

## FOURTH ANUVÂKA

‘He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he never fears.’ The embodied Self of this (consisting of mind) is the same as that of the former (consisting of breath).

Different from this, which consists of mind, is the other, the inner Self, which consists of understanding. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Faith is its head. What is right is its right arm. What is true is its left arm. Absorption (yoga) is its trunk. The great (intellect?) is the seat (the support).

On this there is also the following Sloka:

## FIFTH ANUVÂKA

‘Understanding performs the sacrifice, it performs all sacred acts. All Devas worship understanding as Brahman, as the oldest. If a man knows understanding as Brahman, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes.’ The embodied Self of this (consisting of understanding) is the same as that of the former (consisting of mind).

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

On this there is also the following Sloka:

## SIXTH ANUVÂKA

‘He who knows the Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself as existing.’ The embodied Self of this (bliss) is the same as that of the former (understanding).

Thereupon follow the questions of the pupil:

‘Does any one who knows not, after he has departed this life, ever go to that world? Or does he who knows, after he has departed, go to that world?’

The answer is: He wished, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, he sent forth (created) all, whatever there is. Having sent forth, he entered into it. Having entered it, he became sat (what is manifest) and tyat (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stones), real and unreal. The Sattya (true) became all this whatsoever, and therefore the wise call it (the Brahman) Sat-tya (the true).

On this there is also this Sloka:

## SEVENTH ANUVÂKA

'In the beginning this was non-existent (not yet defined by form and name). From it was born what exists. That made itself its Self, therefore it is called the Self-made.' That which is Self-made is a flavour (can be tasted), for only after perceiving a flavour can any one perceive pleasure. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness.

When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him. But that fear exists only for one who thinks himself wise, (not for the true sage.)

On this there is also this Sloka:

## EIGHTH ANUVÂKA

(1) 'From terror of it (Brahman) the wind blows, from terror the sun rises; from terror of it Agni and Indra, yea Death runs as the fifth.'

Now this is an examination of (what is meant by) Bliss (ânanda):

Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss (2) is one measure of the bliss of human Gandharvas (genii), and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Âgâna heaven (through the merit of their lawful works), (3) and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Âgâna heaven is one measure of the bliss of the sacrificial Devas, who go to the Devas by means of their Vaidik

sacrifices, and likewise of a great sage who is free from desires.

One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty-three) Devas, and likewise of a great sage who is free from desires.

One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, (4) and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of Pragâpati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Pragâpati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires.

(5) He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

He who knows this, when he has departed this world, reaches and comprehends the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss.

On this there is also this Sloka:

## NINTH ANUVÂKA

‘He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing.’

He does not distress himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself. This is the Upanishad.

**THIRD VALLÎ**  
THE CHAPTER OF BHRIGU

## FIRST ANUVÂKA

Harih, Om! May it (the Brahman) protect us both! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

Bhrigu Vâruni went to his father Varuna, saying: ‘Sir, teach me Brahman.’ He told him this, viz. Food, breath, the eye, the ear, mind, speech.

Then he said again to him: ‘That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is Brahman.’

He performed penance. Having performed penance—

## SECOND ANUVÂKA

He perceived that food is Brahman, for from food these beings are produced; by food, when born, they live; and into food they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

### THIRD ANUVÂKA

He perceived that breath is Brahman, for from breath these beings are born; by breath, when born, they live; into breath they enter at their death.

Having perceived this, he went again to his father Varuna, saying: ‘Sir, teach me Brahman.’ He said to him: ‘Try to know Brahman by penance, for penance is (the means of knowing) Brahman.’

He performed penance. Having performed penance—

## FOURTH ANUVÂKA

He perceived that mind (manas) is Brahman, for from mind these beings are born; by mind, when born, they live; into mind they enter at their death.

Having perceived this, he went again to his father Varuna, saying: ‘Sir, teach me Brahman.’ He said to him: ‘Try to know Brahman by penance, for penance is (the means of knowing) Brahman.’

He performed penance. Having performed penance—

## FIFTH ANUVÂKA

He perceived that understanding (vignâna) was Brahman, for from understanding these beings are born; by understanding, when born, they live; into understanding they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

## SIXTH ANUVÂKA

He perceived that bliss is Brahman, for from bliss these beings are born; by bliss, when born, they live; into bliss they enter at their death.

This is the knowledge of Bhrigu and Varuna, exalted in the highest heaven (in the heart). He who knows this becomes exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

## SEVENTH ANUVÂKA

Let him never abuse food, that is the rule.

Breath is food, the body eats the food. The body rests on breath, breath rests on the body. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

## **EIGHTH ANUVÂKA**

Let him never shun food, that is the rule. Water is food, the light eats the food. The light rests on water, water rests on light. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

## NINTH ANUVÂKA

Let him acquire much food, that is the rule. Earth is food, the ether eats the food. The ether rests on the earth, the earth rests on the ether. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

## TENTH ANUVÂKA

1. Let him never turn away (a stranger) from his house, that is the rule. Therefore a man should by all means acquire much food, for (good) people say (to the stranger): 'There is food ready for him.' If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly.

2. He who knows this, (recognises and worships Brahman) as possession in speech, as acquisition and possession in up-breathing (*prâna*) and down-breathing (*apâna*); as action in the hands; as walking in the feet; as voiding in the anus. These are the human recognitions (of Brahman as manifested in human actions). Next follow the recognitions (of Brahman) with reference to the Devas, viz. as satisfaction in rain; as power in lightning;

3. As glory in cattle; as light in the stars; as procreation, immortality, and bliss in the member; as everything in the ether. Let him worship that (Brahman) as support, and he becomes supported. Let him worship that (Brahman) as greatness (*maha*), and he becomes great. Let him worship that (Brahman) as mind, and he becomes endowed with mind.

4. Let him worship that (Brahman) as adoration, and all desires fall down before him in adoration. Let him worship that (Brahman) as Brahman, and he will become possessed of Brahman. Let him worship this as the absorption of the gods in Brahman, and the enemies who hate him will die all around him, all around him will die the foes whom he does not love.

He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

5. He who knows this, when he has departed this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this Sâman (of Brahman): 'Hâvu, hâvu, hâvu!

6. 'I am food (object), I am food, I am food! I am the eater of food (subject), I am the eater of food, I am the eater of food! I am the poet (who joins the two together), I am the poet, I am the poet! I am the first-born of the Right (rita). Before the Devas I was in the centre of all that is immortal. He who gives me away, he alone preserves me: him who eats food, I eat as food.

'I overcome the whole world, I, endowed with golden light. He who knows this, (attains all this).' This is the Upanishad.

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# **KAUSHITAKI UPANISHAD**

## FIRST ADHYÂYA

1. KITRA Gângyâyani, forsooth, wishing to perform a sacrifice, chose Âruni (Uddâlaka, to be his chief priest). But Âruni sent his son, Svetaketu, and said: ‘Perform the sacrifice for him.’ When Svetaketu had arrived, Kitra asked him: ‘Son of Gautama, is there a hidden place in the world where you are able to place me, or is it the other way, and are you going to place me in the world to which it (that other way) leads?’

He answered and said: ‘I do not know this. But, let me ask the master.’ Having approached his father, he asked: ‘Thus has Kitra asked me; how shall I answer?’

Âruni said: ‘I also do not know this. Only after having learnt the proper portion of the Veda in Kitra’s own dwelling, shall we obtain what others give us (knowledge). Come, we will both go.’

Having said this he took fuel in his hand (like a pupil), and approached Kitra Gângyâyani, saying: ‘May I come near to you?’ He replied: ‘You are worthy of Brahman, O Gautama, because you were not led away by pride. Come hither, I shall make you know clearly.’

2. And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And

according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: ‘Who art thou?’ And he should answer: ‘From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the gods mentioned in the Pañkâgnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons.’ ‘Who art thou?’ the sage asks again. ‘I am thou,’ he replies. Then he sets him free (to proceed onward).

3. He (at the time of death), having reached the path of the gods, comes to the world of Agni (fire), to the world of Vâyu (air), to the world of Varuna, to the world of Indra, to the world of Pragâpati (Virâg), to the world of Brahman (Hiranyagarbha). In that world there is the lake Âra, the moments called Yeshtiha, the river Vigarâ (age-less), the tree Ilyâ, the city Sâlagya, the palace Aparâgita (unconquerable), the door-keepers Indra and Pragapati, the hall of Brahman, called Vibhu (built by vibhu, egoism), the throne Vikakshanâ (buddhi, perception), the couch Amitaugas (endless splendour), and the beloved Mânasî (mind) and her image Kâkshushî (eye), who, as if taking flowers, are weaving the worlds, and the Apsaras, the

Ambâs (sruti, sacred scriptures), and Ambâyavîs (buddhi, understanding), and the rivers Ambayâs (leading to the knowledge of Brahman). To this world he who knows this (who knows the Paryanka-vidyâ) approaches. Brahman says to him: ‘Run towards him (servants) with such worship as is due to myself. He has reached the river Vigarâ (ageless), he will never age.’

4. Then five hundred Apsaras go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit in their hands. They adorn him with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman (neut.). He comes to the lake Âra, and he crosses it by the mind, while those who come to it without knowing the truth, are drowned. He comes to the moments called Yeshtiha, they flee from him. He comes to the river Vigarâ, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness, heat and cold, &c.). Being freed from good and freed from evil he, the knower of Brahman (neut.), moves towards Brahman.

5. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Sâlagya, and the flavour of Brahman reaches him. He approaches the palace Aparâgita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragâpati, and they run away from him. He approaches the hall Vibhu, and the

glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshanâ. The Sâman verses, Brihad and Rathantara, are the eastern feet of that throne; the Sâman verses, Syaita and Naudhasa, its western feet; the Sâman verses, Vairûpa and Vairâga, its sides lengthways (south and north); the Sâman verses, Sâkvara and Raivata, its sides crossways (east and west). That throne is Pragñâ, knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prñna (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Sñman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Sâman verses, Bhadra and Yagñâyagñîya, are its cross-sides at the head and feet (east and west); the Rik and Sâman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgîtha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: ‘Who art thou?’ and he shall answer:

6. ‘I am (like) a season, and the child of the seasons, sprung from the womb of endless space, from the light (from the luminous Brahman). The light, the origin of the year, which is the past, which is the present, which is all living things, and all elements, is the Self. Thou art the Self. What thou art, that am I.’

Brahman says to him: ‘Who am I?’ He shall answer: ‘That which is, the true’ (Sat-tyam).

Brahman asks: ‘What is the true?’ He says to him: ‘What is different from the gods and from the senses (prâna) that is Sat, but the gods and the senses are Tyam. Therefore by

that name Sattyā (true) is called all this whatever there is.  
All this thou art.'

7. This is also declared by a verse: 'This great Rishi, whose belly is the Yagus, the head the Sâman, the form the Rik, is to be known as being imperishable, as being Brahman.'

Brahman says to him: 'How dost thou obtain my male names?' He should answer: 'By breath (prânah).'

Brahman asks: 'How my female names?' He should answer: 'By speech (vâk).'

Brahman asks: 'How my neuter names?' He should answer: 'By mind (manas).'

'How smells?' 'By the nose.' 'How forms?' 'By the eye.'  
'How sounds?' 'By the ear.' 'How flavours of food?' 'By the tongue.'  
'How actions?' 'By the hands.' 'How pleasures and pain?'  
'By the body.' 'How joy, delight, and offspring?' 'By the organ.'  
'How journeyings?' 'By the feet.' 'How thoughts, and what is to be known and desired?' 'By knowledge (pragñâ) alone.'

Brahman says to him: 'Water indeed is this my world, the whole Brahman world, and it is thine.'

Whatever victory, whatever might belongs to Brahman, that victory and that might he obtains who knows this, yea, who knows this.

## SECOND ADHYÂYA

I. Prâna (breath) is Brahman, thus says Kaushîtaki. Of this prâna, which is Brahman, the mind (manas) is the messenger, speech the housekeeper, the eye the guard, the ear the informant. He who knows mind as the messenger of prâna, which is Brahman, becomes possessed of the messenger. He who knows speech as the housekeeper, becomes possessed of the housekeeper. He who knows the eye as the guard, becomes possessed of the guard. He who knows the ear as the informant, becomes possessed of the informant.

Now to that prâna, which is Brahman, all these deities (mind, speech, eye, ear) bring an offering, though he asks not for it, and thus to him who knows this all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say, 'Let us give to thee.'

2. Prâna (breath) is Brahman, thus says Paiñgya. And in that prâna, which is Brahman, the eye stands firm behind speech, the ear stands firm behind the eye, the mind stands firm behind the ear, and the spirit stands firm behind the mind. To that prâna, which is Brahman, all these deities bring an offering, though he asks not for it, and thus to him who knows this, all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has

begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say 'Let us give to thee.'

3. Now follows the attainment of the highest treasure (scil. prâna, spirit). If a man meditates on that highest treasure, let him on a full moon or a new moon, or in the bright fortnight, under an auspicious Nakshatra, at one of these proper times, bending his right knee, offer oblations of ghee with a ladle (sruva), after having placed the fire, swept the ground, strewn the sacred grass, and sprinkled water. Let him say: 'The deity called Speech is the attainer, may it attain this for me from him (who possesses and can bestow what I wish for). Svâhâ to it!'

'The deity called prâna (breath) is the attainer, may it attain this for me from him. Svâhâ to it!'

'The deity called the eye is the attainer, may it attain this for me from him. Svâhâ to it!'

'The deity called the ear is the attainer, may it attain this for me from him. Svâhâ to it!'

'The deity called mind (manas) is the attainer of it, may it attain this for me from him. Svâhâ to it.'

'The deity called pragñâ (knowledge) is the attainer of it, may it attain this for me from him. Svâhâ to it!'

Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of ghee, walking on in silence, let him declare his wish, or let him send a messenger. He will surely obtain his wish.

4. Now follows the Daiva Smara, the desire to be accomplished by the gods. If a man desires to become dear to any man or woman, or to any men or women, then at one of the (fore-mentioned) proper times he offers, in exactly the same manner (as before), oblations of ghee, saying: 'I offer thy speech in myself, I (this one here), Svâhâ.' 'I offer thy ear in myself, I (this one here), Svâhâ.' 'I offer thy mind in myself, I (this one here), Svâhâ.' 'I offer thy pragñâ (knowledge) in myself, I (this one here), Svâhâ.' Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of ghee, walking on in silence, let him try to come in contact or let him stand speaking in the wind, (so that the wind may carry his words to the person by whom he desires to be loved). Surely he becomes dear, and they think of him.

5. Now follows the restraint (samyamana) instituted by Pratardana (the son of Divodâsa): they call it the inner Agni-hotra. So long as a man speaks, he cannot breathe, he offers all the while his prâna (breath) in his speech. And so long as a man breathes, he cannot speak, he offers all the while his speech in his breath. These two endless and immortal oblations he offers always, whether waking or sleeping. Whatever other oblations there are (those, e.g. of the ordinary Agnihotra, consisting of milk and other things), they have an end, for they consist of works (which, like all works, have an end). The ancients, knowing this (the best Agnihotra), did not offer the (ordinary) Agnihotra.

6. Uktha is Brahman, thus said Sushkabhriṅgâra. Let him meditate on it (the uktha) as the same with the Rik, and all beings will praise him as the best. Let him meditate on it as the same with the Yagus, and all beings will join before him as the best. Let him meditate on it as the same with the Sâman, and all beings will bow before him as the best. Let him meditate on it as the same with might, let him meditate

on it as the same with glory, let him meditate on it as the same with splendour. For as the bow is among weapons the mightiest, the most glorious, the most splendid, thus is he who knows this among all beings the mightiest, the most glorious, the most splendid. The Adhvaryu conceives the fire of the altar, which is used for the sacrifice, to be himself. In it he (the Adhvaryu) weaves the Vagus portion of the sacrifice. And in the Yagus portion the Hotri weaves the Rik portion of the sacrifice. And in the Rik portion the Udgâtri weaves the Sâman portion of the sacrifice. He (the Adhvaryu or prâna) is the self of the threefold knowledge; he indeed is the self of it (of prâna). He who knows this is the self of it (becomes prâna).

7. Next follow the three kinds of meditation of the all-conquering (sarvagit) Kaushîtaki. The all-conquering Kaushîtaki adores the sun when rising, having put on the sacrificial cord, having brought water, and having thrice sprinkled the water-cup, saying; ‘Thou art the deliverer, deliver me from sin.’ In the same manner he adores the sun when in the zenith, saying: ‘Thou art the highest deliverer, deliver me highly from sin.’ In the same manner he adores the sun when setting, saying: ‘Thou art the full deliverer, deliver me fully from sin.’ Thus he fully removes whatever sin he committed by day and by night. And in the same manner he who knows this, likewise adores the sun, and fully removes whatever sin he committed by day and by night.

8. Then (secondly) let him worship every month (in the year) at the time of the new moon, the moon as it is seen in the west in the same manner (as before described with regard to the sun), or let him send forth his speech toward the moon with two green blades of grass, saying: ‘O thou who art mistress of immortal joy, through that gentle heart

of mine which abides in the moon, may I never weep for misfortune concerning my children.'

The children of him (who thus adores the moon) do not indeed die before him. Thus it is with a man to whom a son is already born.

Now for one to whom no son is born as yet. He mutters the three Rik verses. 'Increase, O Soma! may vigour come to thee' (Rv. I, 91, 16; IX, 31, 4). 'May milk, may food go to thee' (Rv. I, 91, 18); 'That ray which the Âdityas gladden.'

Having muttered these three Rik verses, he says: 'Do not increase by our breath (prâna), by our offspring, by our cattle; he who hates us and whom we hate, increase by his breath, by his offspring, by his cattle. Thus I turn the turn of the god, I return the turn of Âditya.' After these words, having raised the right arm (toward Soma), he lets it go again.

9. Then (thirdly) let him worship on the day of the full moon the moon as it is seen in the east in the same manner, saying: 'Thou art Soma, the king, the wise, the five-mouthed, the lord of creatures. The Brâhmaṇa is one of thy mouths; with that mouth thou eatest the kings (Kshatriyas); make me an eater of food by that mouth! The king is one of thy mouths; with that mouth thou eatest the people (Vaisyas); make me an eater of food by that mouth! The hawk is one of thy mouths; with that mouth thou eatest the birds; make me an eater of food by that mouth! Fire is one of thy mouths; with that mouth thou eatest this world; make me an eater of food by that mouth! In thee there is the fifth mouth; with that mouth thou eatest all beings; make me an eater of food by that mouth! Do not decrease by our life, by our offspring, by our cattle; he who hates us and whom we hate, decrease by his life, by his offspring, by

his cattle. Thus I turn the turn of the god, I return the turn of Âditya.' After these words, having raised the right arm, he lets it go again.

10. Next (having addressed these prayers to Soma) when being with his wife, let him stroke her heart, saying: 'O fair one, who hast obtained immortal joy by that which has entered thy heart through Pragâpati, mayest thou never fall into sorrow about thy children.' Her children then do not die before her.

11. Next, if a man has been absent and returns home, let him smell (kiss) his son's head, saying: 'Thou springest from every limb, thou art born from the heart, thou, my son, art my self indeed, live thou a hundred harvests.' He gives him his name, saying: 'Be thou a stone, be thou an axe, be thou solid gold; thou, my son, art light indeed, live thou a hundred harvests.' He pronounces his name. Then he embraces him, saying: 'As Pragâpati (the lord of creatures) embraced his creatures for their welfare, thus I embrace thee,' (pronouncing his name.) Then he mutters into his right ear, saying: 'O thou, quick Maghavan, give to him' (Rv. III, 36, 10). 'O Indra, bestow the best wishes' (Rv. II, 21, 6), thus he whispers into his left ear. Let him then thrice smell (kiss) his head, saying: 'Do not cut off (the line of our race), do not suffer. Live a hundred harvests of life; I kiss thy head, O son, with thy name.' He then thrice makes a lowing sound over his head, saying: 'I low over thee with the lowing sound of cows.'

12. Next follows the Daiva Parimara, the dying around of the gods (the absorption of the two classes of gods, mentioned before, into prâna or Brahman). This Brahman shines forth indeed when the fire burns, and it dies when it burns not. Its splendour goes to the sun alone, the life (prâna, the moving principle) to the air.

This Brahman shines forth indeed when the sun is seen, and it dies when it is not seen. Its splendour goes to the moon alone, the life (prâna) to the air.

This Brahman shines forth indeed when the moon is seen, and it dies when it is not seen. Its splendour goes to the lightning alone, its life (prâna) to the air.

This Brahman shines forth indeed when the lightning flashes, and it dies when it flashes not. Its splendour goes to the air, and the life (prâna) to the air.

Thus all these deities (i.e. fire, sun, moon, lightning), having entered the air, though dead, do not vanish; and out of the very air they rise again. So much with reference to the deities (mythological). Now then with reference to the body (physiological).

13. This Brahman shines forth indeed when one speaks with speech, and it dies when one does not speak. His splendour goes to the eye alone, the life (prâna) to breath (prâna).

This Brahman shines forth indeed when one sees with the eye, and it dies when one does not see. Its splendour goes to the ear alone, the life (prâna) to breath (prâna).

This Brahman shines forth indeed when one hears with the ear, and it dies when one does not hear. Its splendour goes to the mind alone, the life (prâna) to breath (prâna).

This Brahman shines forth indeed when one thinks with the mind, and it dies when one does not think. Its splendour goes to the breath (prâna) alone, and the life (prâna) to breath (prâna).

Thus all these deities (the senses, &c.), having entered breath or life (prâna) alone, though dead, do not vanish; and out of very breath (prâna) they rise again. And if two mountains, the southern and northern, were to move forward trying to crush him who knows this, they would not crush him. But those who hate him and those whom he hates, they die around him.

14. Next follows the Nihsreyasâdâna (the accepting of the pre-eminence of prâna (breath or life) by the other gods). The deities (speech, eye, ear, mind), contending with each for who was the best, went out of this body, and the body lay without breathing, withered, like a log of wood. Then speech went into it, but speaking by speech, it lay still. Then the eye went into it, but speaking by speech, and seeing by the eye, it lay still. Then the ear went into it, but speaking by speech, seeing by the eye, hearing by the ear, it lay still. Then mind went into it, but speaking by speech, seeing by the eye, hearing by the ear, thinking by the mind, it lay still. Then breath (prâna, life) went into it, and thence it rose at once. All these deities, having recognised the pre-eminence in prâna, and having comprehended prâna alone as the conscious self (pragñâtman), went out of this body with all these (five different kinds of prâna), and resting in the air (knowing that prâna had entered the air), and merged in the ether (âkâsa), they went to heaven. And in the same manner he who knows this, having recognised the pre-eminence in prâna, and having comprehended prâna alone as the conscious self (pragñâtman), goes out of this body with all these (does no longer believe in this body), and resting in the air, and merged in the ether, he goes to heaven, he goes to where those gods (speech, &c.) are. And having reached this he, who knows this, becomes immortal with that immortality which those gods enjoy.

15. Next follows the father's tradition to the son, and thus they explain it. The father, when going to depart, calls his son, after having strewn the house with fresh grass, and having laid the sacrificial fire, and having placed near it a pot of water with a jug (full of rice), himself covered with a new cloth, and dressed in white. He places himself above his son, touching his organs with his own organs, or he may deliver the tradition to him while he sits before him. Then he delivers it to him. The father says: 'Let me place my speech in thee.' The son says: 'I take thy speech in me.' The father says: 'Let me place my scent (prâna) in thee.' The son says: 'I take thy scent in me.' The father says: 'Let me place my eye in thee.' The son says: 'I take thy eye in me.' The father says: 'Let me place my ear in thee.' The son says: 'I take thy ear in me.' The father says: 'Let me place my tastes of food in thee.' The son says: 'I take thy tastes of food in me.' The father says: 'Let me place my actions in thee.' The son says: 'I take thy actions in me.' The father says: 'Let me place my pleasure and pain in thee.' The son says: 'I take thy pleasure and pain in me.' The father says: 'Let me place happiness, joy, and offspring in thee.' The son says: 'I take thy happiness, joy, and offspring in me.' The father says: 'Let me place my walking in thee.' The son says: 'I take thy walking in me.' The father says: 'Let me place my mind in thee.' The son says: 'I take thy mind in me.' The father says: 'Let me place my knowledge (pragñâ) in thee.' The son says: 'I take thy knowledge in me.' But if the father is very ill, he may say shortly: 'Let me place my spirits (prânas) in thee, and the son: 'I take thy spirits in me.'

Then the son walks round his father keeping his right side towards him, and goes away. The father calls after him: 'May fame, glory of countenance, and honour always follow thee.' Then the other looks back over his left shoulder, covering himself with his hand or the hem of his garment,

saying: 'Obtain the heavenly worlds (svarga) and all desires.'

If the father recovers, let him be under the authority of his son, or let him wander about (as an ascetic). But if he departs, then let them despatch him, as he ought to be despatched, yea, as he ought to be despatched.

## THIRD ADHYÂYA

1. Pratardana, forsooth, the son of Divodâsa (king of Kâsî), came by means of fighting and strength to the beloved abode of Indra. Indra said to him: 'Pratardana, let me give you a boon to choose.' And Pratardana answered: 'Do you yourself choose that boon for me which you deem most beneficial for a man.' Indra said to him: 'No one who chooses, chooses for another; choose thyself.' Then Pratardana replied: 'Then that boon to choose is no boon for me.'

Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: 'Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of Tvashtri; I delivered the Arunmukhas, the devotees, to the wolves (sâlâvrika); breaking many treaties, I killed the people of Prahlâda in heaven, the people of Puloma in the sky, the people of Kâlañga on earth. And not one hair of me was harmed there. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom does not depart from his face.'

2. Indra said: 'I am prâna, meditate on me as the conscious self (pragñâtman), as life, as immortality. Life is prâna, prâna is life. Immortality is prâna, prâna is immortality. As long as prâna dwells in this body, so long surely there is life. By prâna he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in

this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here that the prânas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the prânas perceive all these together, one by one. While speech speaks, all prânas speak after it. While the eye sees, all prânas see after it. While the ear hears, all prânas hear after it. While the mind thinks, all prânas think after it. While the prâna breathes, all prânas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the prânas.

3. Man lives deprived of speech, for we see dumb people. Man lives deprived of sight, for we see blind people. Man lives deprived of hearing, for we see deaf people. Man lives deprived of mind, for we see infants. Man lives deprived of his arms, deprived of his legs, for we see it thus. But prâna alone is the conscious self (pragñâtman), and having laid hold of this body, it makes it rise up. Therefore it is said, Let man worship it alone as uktha. What is prâna, that is pragñâ (self-consciousness); what is pragñâ (self-consciousness), that is prâna, for together they (pragñâ and prâna) live in this body, and together they go out of it. Of that, this is the evidence, this is the understanding. When a man, being thus asleep, sees no dream whatever, he becomes one with that prâna alone. Then speech goes to him (when he is absorbed in prâna) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire sparks proceed in all directions, thus from that self the

prânas (speech, &c.) proceed, each towards its place; from the prânas the gods (Agni, &c.), from the gods the worlds.

Of this, this is the proof, this is the understanding. When a man is thus sick, going to die, falling into weakness and faintness, they say: 'His thought has departed, he hears not, he sees not, he speaks not, he thinks not.' Then he becomes one with that prâna alone. Then speech goes to him (who is absorbed in prâna) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he departs from this body, he departs together with all these.

4. Speech gives up to him (who is absorbed in prâna) all names, so that by speech he obtains all names. The nose gives up to him all odours, so that by scent he obtains all odours. The eye gives up to him all forms, so that by the eye he obtains all forms. The ear gives up to him all sounds, so that by the ear he obtains all sounds. The mind gives up to him all thoughts, so that by the mind he obtains all thoughts. This is the complete absorption in prâna. And what is prâna is pragñâ (self-consciousness), what is pragñâ (self-consciousness) is prâna. For together do these two live in the body, and together do they depart.

Now we shall explain how all things become one in that pragñâ (self-consciousness).

5. Speech is one portion taken out of pragñâ (self-conscious knowledge), the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object, placed outside. The two hands are one

portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

6. Having by pragñâ (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragñâ taken possession of the nose, he obtains all odours. Having by pragñâ taken possession of the eye, he obtains all forms. Having by pragñâ taken possession of the ear, he obtains all sounds. Having by pragñâ taken possession of the tongue, he obtains all tastes of food. Having by pragñâ taken possession of the two hands, he obtains all actions. Having by pragñâ taken possession of the body, he obtains pleasure and pain. Having by pragñâ taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragñâ taken possession of the two feet, he obtains all movements. Having by pragñâ taken possession of mind, he obtains all thoughts.

7. For without pragñâ (self-consciousness) speech does not make known (to the self) any word. ‘My mind was absent,’ he says, ‘I did not perceive that word.’ Without pragñâ the nose does not make known any odour. ‘My mind was absent,’ he says, ‘I did not perceive that odour.’ Without pragñâ the eye does not make known any form. ‘My mind was absent,’ he says, ‘I did not perceive that form.’ Without pragñâ the ear does not make known any sound. ‘My mind was absent,’ he says, ‘I did not perceive that sound.’ Without pragñâ the tongue does not make known any taste. ‘My mind was absent,’ he says, ‘I did not perceive that taste.’ Without pragñâ the two hands do not make known

any act. ‘Our mind was absent,’ they say, ‘we did not perceive any act.’ Without pragñâ the body does not make known pleasure or pain. ‘My mind was absent,’ he says, ‘I did not perceive that pleasure or pain.’ Without pragñâ the organ does not make known happiness, joy, or offspring. ‘My mind was absent,’ he says, ‘I did not perceive that happiness, joy, or offspring.’ Without pragñâ the two feet do not make known any movement. ‘Our mind was absent,’ they say, ‘we did not perceive that movement.’ Without pragñâ no thought succeeds, nothing can be known that is to be known.

8. Let no man try to find out what speech is, let him know the speaker. Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to pragñâ. (self-consciousness), the ten subjects (speech, the senses, mind) have reference to, objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of pragñâ, consciousness, and prâna, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the

subjects on the prâna. And that prâna (breath, the living and breathing power) indeed is the self of pragñâ (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of prâna and pragñâ) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe,—and he is my (Indra's) self, thus let it be known, yea, thus let it be known!

## FOURTH ADHYÂYA

1. There was formerly Gârgya Bâlâki, famous as a man of great reading; for it was said of him that he lived among the Usinaras, among the Satvat-Matsyas, the Kuru-Pañkâlas, the Kâsî-Videhas. Having gone to Agâtasatru, (the king) of Kâsî, he said to him: ‘Shall I tell you Brahman?’ Agâtasatru said to him: ‘We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, “Ganaka (the king of Mithilâ) is our father (patron).”’

3. Bâlâki said: ‘The person that is in the sun, on him I meditate (as Brahman).’

Agâtasatru said to him: ‘No, no! do not challenge me (to a disputation) on this. I meditate on him who is called great, clad in white raiment, the supreme, the head of all beings. Whoso meditates on him thus, becomes supreme, and the head of all beings.’

4. Bâlâki said: ‘The person that is in the moon, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as Soma, the king, the self, (source) of all food. Whoso meditates on him thus, becomes the self, (source) of all food.’

5. Bâlâki said: ‘The person that is in the lightning, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the self in light. Whoso meditates on him thus, becomes the self in light.’

6. Bâlâki said: ‘The person that is in the thunder, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the self of sound. Whoso meditates on him thus, becomes the self of sound.’

7. Bâlâki said: ‘The person that is in the ether, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the full, quiescent Brahman. Whoso meditates on him thus, is filled with offspring and cattle. Neither he himself nor his offspring dies before the time.’

8. Bâlâki said: ‘The person that is in the air, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as Indra Vaikuntha, as the unconquerable army. Whoso meditates on him thus, becomes victorious, unconquerable, conquering his enemies.’

9. Bâlâki said: ‘The person that is in the fire, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as powerful. Whoso meditates on him thus, becomes powerful among others.’

10. Bâlâki said: ‘The person that is in the water, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the self of the name. Whoso meditates on him thus, becomes the self of the name.’ So far with

regard to deities (mythological); now with regard to the body (physiological).

11. Bâlâki said: ‘The person that is in the mirror, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the likeness. Whoso meditates on him thus, to him a son is born in his family who is his likeness, not one who is not his likeness.’

12. Bâlâki said: ‘The person that is in the echo, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the second, who never goes away. Whoso meditates on him thus, he gets a second from his second (his wife), he becomes doubled.’

13. Bâlâki said: ‘The sound that follows a man, on that I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as life. Whoso meditates on him thus, neither he himself nor his offspring will faint before the time.’

14. Bâlâki said: ‘The person that is in the shadow, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as death. Whoso meditates on him thus, neither he himself nor his offspring will die before the time.’

15. Bâlâki said: ‘The person that is embodied, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as Lord of creatures. Whoso meditates on him thus, is multiplied in offspring and cattle.’

16. Bâlâki said: ‘The Self which is conscious (prâgñâ), and by whom he who sleeps here, walks about in sleep, on him I meditate.

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as Yama the king. Whoso meditates on him thus, everything is subdued for his excellencies.’

17. Bâlâki said: ‘The person that is in the right eye, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the self of the name, as the self of fire, as the self of splendour. Whoso meditates on him thus, he becomes the self of these.’

18. Bâlâki said: ‘The person that is in the left eye, on him I meditate.’

Agâtasatru said to him: ‘Do not challenge me on this. I meditate on him as the self of the true, as the self of lightning, as the self of light. Whoso meditates on him thus, he becomes the self of these.’

19. After this Bâlâki became silent. Agâtasatru said to him: ‘Thus far only (do you know), O Bâlâki?’ ‘Thus far only,’ replied Bâlâki.

Then Agâtasatru said to him: ‘Vainly did you challenge me, saying: “Shall I tell you Brahman?” O Bâlâki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.’

Thereupon Bâlâki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agâtasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brâhmaṇa. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agâtasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agâtasatru to him: 'Bâlâki, where did this person here sleep? Where was he? Whence came he thus back?' Bâlâki did not know.

20. And Agâtasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream.'

Then he becomes one with that prâna alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the prânas (speech, &c.) proceed, each towards its place, from the prâns the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selves (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selves, as a master with his people, and the other selves follow him, as his people follow the master.

So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy,—yea, he who knows this.

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# **MAITRÎ UPANISHAD**

## FIRST PRAPÂTHAKA

1. THE laying of the formerly-described sacrificial fires is indeed the sacrifice of Brahman. Therefore let the sacrificer, after he has laid those fires, meditate on the Self. Thus only does the sacrificer become complete and faultless.

But who is to be meditated on? He who is called Prâna (breath). Of him there is this story:

2. A King, named Brihadratha, having established his son in his sovereignty, went into the forest, because he considered this body as transient, and had obtained freedom from all desires. Having performed the highest penance, he stands there, with uplifted arms, looking up to the sun. At the end of a thousand (days), the Saint Sâkâyanya, who knew the Self, came near, burning with splendour, like a fire without smoke. He said to the King: 'Rise, rise! Choose a boon!'

The King, bowing before him, said: 'O Saint, I know not the Self, thou knowest the essence (of the Self). We have heard so. Teach it us.'

Sâkâyanya replied: 'This was achieved of yore; but what thou askest is difficult to obtain. O Aikshvâka, choose other pleasures.'

The King, touching the Saint's feet with his head, recited this Gâthâ:

3. 'O Saint, What is the use of the enjoyment of pleasures in this offensive, pithless body—a mere mass of bones,

skin, sinews, marrow, flesh, seed, blood, mucus, tears, phlegm, ordure, water, bile, and slime! What is the use of the enjoyment of pleasures in this body which is assailed by lust, hatred, greed, delusion, fear, anguish, jealousy, separation from what is loved, union with what is not loved, hunger, thirst, old age, death, illness, grief, and other evils!

4. And we see that all this is perishable, as these flies, gnats, and other insects, as herbs and trees, growing and decaying. And what of these? There are other great ones, mighty wielders of bows, rulers of empires, Sudyumna, Bhûridyumna, Indradyumna, Kuvalayâsva, Yauvanâsva, Vadhryasva, Asvapati, Sasabindu, Hariskandra, Ambarîsha, Nahusha, Anânata, Saryâti, Yayâti, Anaranya, Ukshasena, &c., and kings such as Marutta, Bharata (Daushyanti), and others, who before the eyes of their whole family surrendered the greatest happiness, and passed on from this world to that. And what of these? There are other great ones. We see the destruction of Gandharvas, Asuras, Yakshas, Râkshasas, Bhûtas, Ganas, Pisâkas, snakes, and vampires. And what of these? There is the drying up of other great oceans, the falling of mountains, the moving of the pole-star, the cutting of the wind-ropes (that hold the stars), the submergence of the earth, and the departure of the gods (suras) from their place. In such a world as this, what is the use of the enjoyment of pleasures, if he who has fed on them is seen to return (to this world) again and again! Deign therefore to take me out! In this world I am like a frog in a dry well. O Saint, thou art my way, thou art my way.'

## SECOND PRAPÂTHAKA

1. Then the Saint Sâkâyanya, well pleased, said to the King: ‘Great King Brihadratha, thou banner of the race of Ikshvâku, quickly obtaining a knowledge of Self, thou art happy, and art renowned by the name of Marut, the wind. This indeed is thy Self.’

‘Which, O Saint,’ said the King.

Then the Saint said to him:

2. ‘He who, without stopping the out-breathing, proceeds upwards (from the sthûla to the sûkshma sarîra), and who, modified (by impressions), and yet not modified, drives away the darkness (of error), he is the Self. Thus said the Saint Maitri.’ And Sâkâyanya said to the King Brihadratha: ‘He who in perfect rest, rising from this body (both from the sthûla and sûkshma), and reaching the highest light, comes forth in his own form, he is the Self (thus said Sâkâyanya); this is the immortal, the fearless, this is Brahman.’

3. ‘Now then this is the science of Brahman, and the science of all Upanishads, O King, which was told us by the Saint Maitri. I shall tell it to thee:

‘We hear (in the sacred records) that there were once the Vâlakhilyas, who had left off all evil, who were vigorous and passionless. They said to the Pragâpati Kratu: “O Saint, this body is without intelligence, like a cart. To what supernatural being belongs this great power by which such a body has been made intelligent? Or who is the driver?”

What thou knowest, O Saint, tell us that.”” Pragâpati answered and said:

4. ‘He who in the Sruti is called “Standing above,” like passionless ascetics amidst the objects of the world, he, indeed, the pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn, independent one, stands in his own greatness, and by him has this body been made intelligent, and he is also the driver of it.’

They said: ‘O Saint, How has this been made intelligent by such a being as this which has no desires, and how is he its driver?’ He answered them and said:

5. ‘That Self which is very small, invisible, incomprehensible, called Purusha, dwells of his own will here in part; just as a man who is fast asleep awakes of his own will. And this part (of the Self) which is entirely intelligent, reflected in man (as the sun in different vessels of water), knowing the body (kshetragña), attested by his conceiving, willing, and believing, is Pragâpati (lord of creatures), called Visva. By him, the intelligent, is this body made intelligent, and he is the driver thereof.’

They said to him: ‘O Saint, if this has been made intelligent by such a being as this, which has no desires, and if he is the driver thereof, how was it?’ He answered them and said:

6. ‘In the beginning Pragâpati (the lord of creatures) stood alone. He had no happiness, when alone. Meditating on himself, he created many creatures. He looked on them and saw they were, like a stone, without understanding, and standing like a lifeless post. He had no happiness. He thought, I shall enter within, that they may awake. Making

himself like air (*vâyu*) he entered within. Being one, he could not do it. Then dividing himself fivefold, he is called Prâna, Apâna, Samâna, Udâna, Vyâna. Now that air which rises upwards, is Prâna. That which moves downwards, is Apâna. That by which these two are supposed to be held, is Vyâna. That which carries the grosser material of food to the Apâna, and brings the subtler material to each limb, has the name Samâna. [After these (Prâna, Apâna, Samâna) comes the work of the Vyâna, and between them (the Prâna, Apâna, and Samâna on one side and the Vyâna on the other) comes the rising of the Udâna.] That which brings up or carries down what has been drunk and eaten, is the Udâna.

Now the Upâmsu-vessel (or prâna) depends on the Antaryâma-vessel (apâna) and the Antaryâma-vessel (apâna) on the Upâmsu-vessel (prâna), and between these two the self-resplendent (Self) produced heat. This heat is the purusha (person), and this purusha is Agni Vaisvânara. And thus it is said elsewhere: "Agni Vaisvânara is the fire within man by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears, if one covers one's ears. When a man is on the point of departing this life, he does not hear that noise."

Now he, having divided himself fivefold, is hidden in a secret place (buddhi), assuming the nature of mind, having the prânas as his body, resplendent, having true concepts, and free like ether. Feeling even thus that he has not attained his object, he thinks from within the interior of the heart, "Let me enjoy objects." Therefore, having first broken open these five apertures (of the senses), he enjoys the objects by means of the five reins. This means that these perceptive organs (ear, skin, eye, tongue, nose) are his reins; the active organs (tongue (for speaking), hands, feet, anus, generative organ) his horses; the body his

chariot, the mind the charioteer, the whip being the temperament. Driven by that whip, this body goes round like the wheel driven by the potter. This body is made intelligent, and he is the driver thereof.

This is indeed the Self, who seeming to be filled with desires, and seeming to be overcome by bright or dark fruits of action, wanders about in every body (himself remaining free). Because he is not manifest, because he is infinitely small, because he is invisible, because he cannot be grasped, because he is attached to nothing, therefore he, seeming to be changing, an agent in that which is not (prakriti), is in reality not an agent and unchanging. He is pure, firm, stable, undefiled, unmoved, free from desire, remaining a spectator, resting in himself. Having concealed himself in the cloak of the three qualities he appears as the enjoyer of rita, as the enjoyer of rita (of his good works).'

## THIRD PRAPÂTHAKA

1. The Vâlakhilyas said to Pragâpati Kratu: 'O Saint, if thou thus shovest the greatness of that Self, then who is that other different one, also called Self, who really overcome by bright and dark fruits of action, enters on a good or bad birth? Downward or upward is his course, and overcome by the pairs (distinction between hot and cold, pleasure and pain, &c.) he roams about.'

2. Pragâpati Kratu replied: 'There is indeed that other different one, called the elemental Self (Bhûtâtmâ), who, overcome by bright and dark fruits of action, enters on a good or bad birth: downward or upward is his course, and overcome by the pairs he roams about. And this is his explanation: The five Tanmâtrâs (sound, touch, form, taste, smell) are called Bhûta; also the five Mahâbhûtas (gross elements) are called Bhûta. Then the aggregate of all these is called sarîra, body. And lastly he of whom it was said that he dwelt in the body, he is called Bhûtâtmâ, the elemental Self. Thus his immortal Self is like a drop of water on a lotus leaf, and he himself is overcome by the qualities of nature. Then, because he is thus overcome, he becomes bewildered, and because he is bewildered, he saw not the creator, the holy Lord, abiding within himself. Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing "I am he," "this is mine;" he binds his Self by his Self, as a bird with a net, and overcome afterwards by the fruits of what he has done, he enters on a good and bad birth; downward or upward is his course, and overcome by the pairs he roams about.'

They asked: 'Which is it?' And he answered them:

3. ‘This also has elsewhere been said: He who acts, is the elemental Self; he who causes to act by means of the organs, is the inner man (antahpurusha). Now as even a ball of iron, pervaded (overcome) by fire, and hammered by smiths, becomes manifold (assumes different forms, such as crooked, round, large, small), thus the elemental Self, pervaded (overcome) by the inner man, and hammered by the qualities, becomes manifold. And the four tribes (mammals, birds, &c.), the fourteen worlds (Bhûr, &c.), with all the number of beings, multiplied eighty-four times, all this appears as manifoldness. And those multiplied things are impelled by man (purusha) as the wheel by the potter. And as when the ball of iron is hammered, the fire is not overcome, so the (inner) man is not overcome, but the elemental Self is overcome, because it has united itself (with the elements).

4. And it has been said elsewhere: This body produced from marriage, and endowed with growth in darkness, came forth by the urinary passage, was built up with bones, bedaubed with flesh, thatched with skin, filled with ordure, urine, bile, slime, marrow, fat, oil, and many impurities besides, like a treasury full of treasures.

5. And it has been said elsewhere: Bewilderment, fear, grief, sleep, sloth, carelessness, decay, sorrow, hunger, thirst, niggardliness, wrath, infidelity, ignorance, envy, cruelty, folly, shamelessness, meanness, pride, changeability, these are the results of the quality of darkness (tamah).

Inward thirst, fondness, passion, covetousness, unkindness, love, hatred, deceit, jealousy, vain restlessness, fickleness, unstableness, emulation, greed, patronising of friends, family pride, aversion to disagreeable objects, devotion to agreeable objects,

whispering, prodigality, these are the results of the quality of passion (ragas).

By these he is filled, by these he is overcome, and therefore this elemental Self assumes manifold forms, yes, manifold forms.'

## FOURTH PRAPÂTHAKA

1. The Vâlakhilyas, whose passions were subdued, approached him full of amazement and said: 'O Saint, we bow before thee; teach thou, for thou art the way, and there is no other for us. What process is there for the elemental Self, by which, after leaving this (identity with the elemental body), he obtains union with the (true) Self?' Pragâpati Kratu said to them:

2. 'It has been said elsewhere: Like the waves in large rivers, that which has been done before, cannot be turned back, and, like the tide of the sea, the approach of death is hard to stem. Bound by the fetters of the fruits of good and evil, like a cripple; without freedom, like a man in prison; beset by many fears, like one standing before Yama (the judge of the dead); intoxicated by the wine of illusion, like one intoxicated by wine; rushing about, like one possessed by an evil spirit; bitten by the world, like one bitten by a great serpent; darkened by passion, like the night; illusory, like magic; false, like a dream; pithless, like the inside of the Kadali; changing its dress in a moment, like an actor; fair in appearance, like a painted wall, thus they call him; and therefore it is said:

Sound, touch, and other things are like nothings; if the elemental Self is attached to them, it will not remember the Highest Place.

3. This is indeed the remedy for the elemental Self: Acquirement of the knowledge of the Veda, performance of one's own duty, therefore conformity on the part of each man to the order to which he happens to belong. This is indeed the rule for one's own duty, other performances are

like the mere branches of a stem. Through it one obtains the Highest above, otherwise one falls downward. Thus is one's own duty declared, which is to be found in the Vedas. No one belongs truly to an order (âsrama) who transgresses his own law. And if people say, that a man does not belong to any of the orders, and that he is an ascetic, this is wrong, though, on the other hand, no one who is not an ascetic brings his sacrificial works to perfection or obtains knowledge of the Highest Self. For thus it is said:

By ascetic penance goodness is obtained, from goodness understanding is reached, from understanding the Self is obtained, and he who has obtained that, does not return.

4. "Brahman is," thus said one who knew the science of Brahman; and this penance is the door to Brahman, thus said one who by penance had cast off all sin. The syllable Om is the manifest greatness of Brahman, thus said one who well grounded (in Brahman) always meditates on it. Therefore by knowledge, by penance, and by meditation is Brahman gained. Thus one goes beyond Brahman (Hiranyagarbha), and to a divinity higher than the gods; nay, he who knows this, and worships Brahman by these three (by knowledge, penance, and meditation), obtains bliss imperishable, infinite, and unchangeable. Then freed from those things (the senses of the body, &c.) by which he was filled and overcome, a mere charioteer, he obtains union with the Self.'

5. The Vâlakhilyas said: 'O Saint, thou art the teacher, thou art the teacher. What thou hast said, has been properly laid up in our mind. Now answer us a further question: Agni, Vâyu, Âditya, Time (kâla) which is Breath (prâna), Food (anna), Brahmâ, Rudra, Vishnu, thus do some meditate on one, some on another. Say which of these is the best for us.' He said to them:

6. ‘These are but the chief manifestations of the highest, the immortal, the incorporeal Brahman. He who is devoted to one, rejoices here in his world (presence), thus he said. Brahman indeed is all this, and a man may meditate on, worship, or discard also those which are its chief manifestations. With these (deities) he proceeds to higher and higher worlds, and when all things perish, he becomes one with the Purusha, yes, with the Purusha.’

## FIFTH PRAPÂTHAKA

1. Next follows Kutsâyana's hymn of praise:

'Thou art Brahmâ, and thou art Vishnu, thou art Rudra,  
thou Pragâpati, thou art Agni, Varuna, Vâyu, thou art Indra,  
thou the Moon.

Thou art Anna (the food or the eater), thou art Yama,  
thou art the Earth, thou art All, thou art the Imperishable.  
In thee all things exist in many forms, whether for their  
natural or for their own (higher) ends.

Lord of the Universe, glory to thee! Thou art the Self of  
All, thou art the maker of All, the enjoyer of All; thou art all  
life, and the lord of all pleasure and joy. Glory to thee, the  
tranquil, the deeply hidden, the incomprehensible, the  
immeasurable, without beginning and without end.'

2. 'In the beginning darkness (tamas) alone was this. It was  
in the Highest, and, moved by the Highest, it becomes  
uneven. Thus it becomes obscurity (ragas). Then this  
obscurity, being moved, becomes uneven. Thus it becomes  
goodness (sattva). Then this goodness, being moved, the  
essence flowed forth. This is that part (or state of Self)  
which is entirely intelligent, reflected in man (as the sun is  
in different vessels of water), knowing the body  
(kshetragñâ), attested by his conceiving, willing, and  
believing, it is Pragâpati, called Visva. His manifestations  
have been declared before. Now that part of him which  
belongs to darkness, that, O students, is he who is called  
Rudra. That part of him which belongs to obscurity, that, O  
students, is he who is called Brahmâ. That part of him  
which belongs to goodness, that, O students, is he who is

called Vishnu. He being one, becomes three, becomes eight, becomes eleven, becomes twelve, becomes infinite. Because he thus came to be, he is the Being (neut.), he moves about, having entered all beings, he has become the Lord of all beings. He is the Self within and without, yes, within and without.'

## SIXTH PRAPÂTHAKA

1. He (the Self) bears the Self in two ways, as he who is Prâna (breath), and as he who is Âditya (the sun). Therefore there are two paths for him, within and without, and they both turn back in a day and night. The Sun is the outer Self, the inner Self is Breath. Hence the motion of the inner Self is inferred from the motion of the outer Self. For thus it is said:

‘He who knows, and has thrown off all evil, the overseer of the senses, the pure-minded, firmly grounded (in the Self) and looking away (from all earthly objects), he is the same.’ Likewise the motion of the outer Self is inferred from the motion of the inner Self. For thus it is said:

‘He who within the sun is the golden person, who looks upon this earth from his golden place, he is the same who, after entering the inner lotus of the heart, devours food (perceives sensuous objects, &c.).’

2. And he who having entered the inner lotus of the heart, devours food, the same, having gone to the sky as the fire of the sun, called Time, and being invisible, devours all beings as his food.

What is that lotus and of what is it made? (the Vâlakhilyas ask.)

That lotus is the same as the ether; the four quarters, and the four intermediate points are its leaves.

These two, Breath and the Sun, move on near to each other (in the heart and in the ether). Let him worship these

two, with the syllable Om, with the Vyâhriti words (bhûh, bhuvah, svar), and with the Sâvitrî hymn.

3. There are two forms of Brahman, the material (effect) and the immaterial (cause). The material is false, the immaterial is true. That which is true is Brahman, that which is Brahman is light, and that which is light is the Sun. And this Sun became the Self of that Om.

He divided himself threefold, for Om consists of three letters, a + u + m. Through them all this is contained in him as warp and woof. For thus it is said:

‘Meditate on that Sun as Om, join your Self (the breath) with the (Self of the) Sun.’

4. And thus it has been said elsewhere: The Udgîtha (of the Sâma-veda) is the Pranava (of the Rig-veda), and the Pranava is the Udgîtha, and thus the Sun is Udgîtha, and he is Pranava or Om. For thus it is said:

‘The Udgîtha, called Pranava, the leader (in the performance of sacrifices), the bright, the sleepless, free from old age and death, three-footed, consisting of three letters (a + u + m), and likewise to be known as fivefold (five prânas) placed in the cave.’ And it is also said:

‘The three-footed Brahman has its root upward, the branches are ether, wind, fire, water, earth, &c. This one Asvattha by name, the world, is Brahman, and of it that is the light which is called the Sun, and it is also the light of that syllable Om. Therefore let him for ever worship that (breath and sun, as manifestations of Brahman) with the syllable Om.’

He alone enlightens us. For thus it is said:

‘This alone is the pure syllable, this alone is the highest syllable; he who knows that syllable only, whatever he desires, is his.’

5. And thus it has been said elsewhere: This Om is the sound-endowed body of him (Prânâdityâtman). This is his gender-endowed body, viz. feminine, masculine, neuter. This is his light-endowed body, viz. Agni, Vâyu, Âditya. This is his lord-endowed body, viz. Brahmâ, Rudra, Vishnu. This is his mouth-endowed body, viz. Gârhapatya, Dakshinâgni, Âhavanîya. This is his knowledge-endowed body, viz. Rik, Yagus, Sâman. This is his world-endowed body, viz. Bhûh, Bhuvah, Svar. This is his time-endowed body, viz. Past, Present, Future. This is his heat-endowed body, viz. Breath, Fire, Sun. This is his growth-endowed body, viz. Food, Water, Moon. This is his thought-endowed body, viz. intellect, mind, personality. This is his breath-endowed body, viz. Prâna, Apâna, Vyâna. Therefore by the aforesaid syllable Om are all these here enumerated bodies praised and identified (with the Prânâdityâtman). For thus it is said:

‘O Satyakâma, the syllable Om is the high and the low Brahman.’

6. This (world) was unuttered. Then forsooth Pragâpati, having brooded, uttered it in the words Bhûh, Bhuvah, Svar. This is the grossest body of that Pragâpati, consisting of the three worlds. Of that body Svar is the head, Bhuvah the navel, Bhûh the feet, the sun the eye. For in the eye is fixed man’s great measure, because with the eye he makes all measurements. The eye is truth (satyam), for the person (purusha) dwelling in the eye proceeds to all things (knows all objects with certainty). Therefore let a man worship with the Vyâhritis, Bhûh, Bhuvah, Svar, for thus Pragâpati, the Self of All, is worshipped as the (sun, the) Eye of All. For thus it is said:

‘This (the sun) is Pragâpati’s all-supporting body, for in it this all is hid (by the light of the sun); and in this all it (the light) is hid. Therefore this is worshipped.’

7. (The Sâvitrî begins:) Tat Savitûr varenyam, i.e. ‘this of Savitri, to be chosen.’ Here the Âditya (sun) is Savitri, and the same is to be chosen by the love(r) of Self, thus say the Brahma-teachers.

(Then follows the next foot in the Sâvitrî): Bhargo devasya dhîmahi, i.e. ‘the splendour of the god we meditate on.’ Here the god is Savitri, and therefore he who is called his splendour, him I meditate on, thus say the Brahma-teachers.

(Then follows the last foot): Dhiyo yo nah prakodayât, i.e. ‘who should stir up our thoughts.’ Here the dhiyah are thoughts, and he should stir these up for us, thus say the Brahma-teachers.

(He now explains the word bhargas). Now he who is called bhargas is he who is placed in yonder Âditya (sun), or he who is the pupil in the eye. And he is so called, because his going (gati) is by rays (bhâbhih); or because he parches (bhargayati) and makes the world to shrivel up. Rudra is called Bhargas, thus say the Brahma-teachers. Or bha means that he lights up these worlds; ra, that he delights these beings, ga that these creatures go to him and come from him; therefore being a bha-ra-ga, he is called Bhargas.

Sûrya (sun) is so called, because Soma is continually squeezed out (su). Savitri (sun) is so called, because he brings forth (su). Âditya (sun) is so called, because he takes up (âdâ, scil. vapour, or the life of man). Pâvana is so called,

because he purifies (pu). Āpas, water, is so called, because it nourishes (pyâ).

And it is said:

‘Surely the Self (absorbed in Prâna, breath), which is called Immortal, is the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster, the smeller, the seer, the hearer, and he touches. He is Vibhu (the pervader), who has entered into the body.’ And it is said:

‘When the knowledge is twofold (subjective and objective), then he hears, sees, smells, tastes, and touches (something), for it is the Self that knows everything.’

But when the knowledge is not twofold (subjective only), without effect, cause, and action, without a name, without a comparison, without a predicate—what is that? It cannot be told.

8. And the same Self is also called Isâna (lord), Sambhu, Bhava, Rudra (tâmassa); Pragâpati (lord of creatures), Visvasrig (creator of all), Hiranyagarbha, Satyam (truth), Prâna (breath), Hamsa (râgasa); Sâstri (ruler), Vishnu, Nârâyana (sâttvika); Arka, Savitri, Dhâtri (supporter), Vidhâtri (creator), Samrâg (king), Indra, Indu (moon). He is also he who warms, the Sun, hidden by the thousand-eyed golden egg, as one fire by another. He is to be thought after, he is to be sought after. Having said farewell to all living beings, having gone to the forest, and having renounced all sensuous objects, let man perceive the Self from his own body.

‘(See him) who assumes all forms, the golden, who knows all things, who ascends highest, alone in his splendour, and

warms us; the thousand-rayed, who abides in a hundred places, the spirit of all creatures, the Sun, rises.'

9. Therefore he who by knowing this has become the Self of both Breath and Sun, meditates (while meditating on them) on his Self, sacrifices (while sacrificing to them) to his Self—this meditation, the mind thus absorbed in these acts, is praised by the wise.

Then let him purify the contamination of the mind by the verse Ukkhishtopahatam, &c.: 'Be it food left, or food defiled by left food, be it food given by a sinner, food coming from a dead person, or from one impure from childbirth, may the purifying power of Vasu, may Agni, and the rays of Savitri, purify it, and all my sin.'

First (before eating) he surrounds (the offered food) with water (in rinsing his mouth). Then saying, Svâhâ to Prâna, Svâhâ to Apâna, Svâhâ to Vyâna, Svâhâ to Samâna, Svâhâ to Udâna, he offers (the food) with five invocations (in the fire of the mouth). What is over, he eats in silence, and then he surrounds (the food) once more afterwards with water (rinsing the mouth after his meal). Having washed let him, after sacrificing to himself, meditate on his Self with these two verses, Prâno 'gnih and Visvo 'si, viz. 'May the Highest Self as breath, as fire (digestive heat), as consisting of the five vital airs, having entered (the body), himself satisfied, satisfy all, he who protects all.' 'Thou art Visva (all), thou art Vaisvânara (fire), all that is born is upheld by thee; may all offerings enter into thee; creatures live where thou grantest immortality to all.' He who eats according to this rule, does not in turn become food for others.

10. There is something else to be known. There is a further modification of this Self-sacrifice (the eating), namely, the food and the eater thereof. This is the

explanation. The thinking Purusha (person), when he abides within the Pradhâna (nature), is the feeder who feeds on the food supplied by Prakriti (nature). The elemental Self is truly his food, his maker being Pradhâna (nature). Therefore what is composed of the three qualities (gunas) is the food, but the person within is the feeder. And for this the evidence is supplied by the senses. For animals spring from seed, and as the seed is the food, therefore it is clear that what is food is Pradhâna (the seed or cause of everything). Therefore, as has been said, the Purusha (person) is the eater, Prakriti, the food; and abiding within it he feeds. All that begins with the Mahat (power of intellect) and ends with the Viseshas (elements), being developed from the distinction of nature with its three qualities, is the sign (that there must be a Purusha, an intelligent subject). And in this manner the way with its fourteen steps has been explained. (This is comprehended in the following verse): ‘This world is indeed the food, called pleasure, pain, and error (the result of the three qualities); there is no laying hold of the taste of the seed (cause), so long as there is no development (in the shape of effect).’ And in its three stages also it has the character of food, as childhood, youth, and old age; for, because these are developed, therefore there is in them the character of food.

And in the following manner does the perception of Pradhâna (nature) take place, after it has become manifest: —Intellect and the rest, such as determination, conception, consciousness, are for the tasting (of the effects of Pradhâna). Then there are the five (perceptive organs) intended for the (five) objects of senses, for to taste them. And thus are all acts of the five active organs, and the acts of the five Prânas or vital airs (for the tasting of their corresponding objects). Thus what is manifest (of nature) is food, and what is not manifest is food. The enjoyer of it is

without qualities, but because he has the quality of being an enjoyer, it follows that he possesses intelligence.

As Agni (fire) is the food-eater among the gods, and Soma the food, so he who knows this eats food by Agni (is not defiled by food, as little as Agni, the sacrificial fire). This elemental Self, called Soma (food), is also called Agni, as having undeveloped nature for its mouth (as enjoying through nature, and being independent of it), because it is said, ‘The Purusha (person) enjoys nature with its three qualities, by the mouth of undeveloped nature.’ He who knows this, is an ascetic, a yogin, he is a performer of the Self-sacrifice (see before). And he who does not touch the objects of the senses when they intrude on him, as no one would touch women intruding into an empty house, he is an ascetic, a yogin, a performer of the Self-sacrifice.

11. This is the highest form of Self, viz. food, for this Prâna (this body) subsists on food. If it eats not, it cannot perceive, hear, touch, see, smell, taste, and it loses the vital airs. For thus it is said:

‘If it eats, then in full possession of the vital airs, it can perceive, hear, touch, speak, taste, smell, see.’ And thus it is said:

‘From food are born all creatures that live on earth; afterwards they live on food, and in the end (when they die) they return to it.’

12. And thus it is said elsewhere: Surely all these creatures run about day and night, wishing to catch food. The sun takes food with his rays, and by it he shines. These vital airs digest, when sprinkled with food. Fire flares up by food, and by Brahmâ (Pragâpati), desirous of food, has all

this been made. Therefore let a man worship food as his Self. For thus it is said:

‘From food creatures are born, by food they grow when born; because it is eaten and because it eats creatures, therefore it is called food (annam).’

13. And thus it is said elsewhere: This food is the body of the blessed Vishnu, called Visvabhrīt (all-sustaining). Breath is the essence of food, mind of breath, knowledge of mind, joy of knowledge. He who knows this is possessed of food, breath, mind, knowledge, and joy. Whatever creatures here on earth eat food, abiding in them he, who knows this, eats food. Food has been called undecaying, food has been called worshipful; food is the breath of animals, food is the oldest, food has been called the physician.

14. And thus it has been said elsewhere: Food is the cause of all this, time of food, and the sun is the cause of time. The (visible) form of time is the year, consisting of twelve months, made up of Nimeshas (twinklings) and other measures. Of the year one half (when the sun moves northward) belongs to Agni, the other to Varuna (when the sun moves southward). That which belongs to Agni begins with the asterism of Maghā, and ends with half of the asterism of Sravishthā, the sun stepping down northward. That which belongs to Soma (instead of Varuna) begins with the asterism (of Asleshā), sacred to the Serpents, and ends with half of the asterism of Sravishthā, the sun stepping up southward. And then there (are the months) one by one, belonging to the year, each consisting of nine-fourths of asterisms (two asterisms and a quarter being the twelfth part of the passage of the sun through the twenty-seven Nakshatras), each determined by the sun moving together with the asterisms. Because time is imperceptible by sense, therefore this (the progress of the sun, &c.) is its

evidence, and by it alone is time proved to exist. Without proof there is no apprehension of what is to be proved; but even what is to be proved can become proof, for the sake of making itself known, if the parts (the twinklings, &c.) can be distinguished from the whole (time). For thus it is said:

'As many portions of time as there are, through them the sun proceeds: he who worships time as Brahman, from him time moves away very far.' And thus it is said:

'From time all beings flow, from time they grow; in time they obtain rest; time is visible (sun) and invisible (moments).

15. There are two forms of Brahman, time and non-time. That which was before the (existence of the) sun is non-time and has no parts. That which had its beginning from the sun is time and has parts. Of that which has parts, the year is the form, and from the year are born all creatures; when produced by the year they grow, and go again to rest in the year. Therefore the year is Pragâpati, is time, is food, is the nest of Brahman, is Self. Thus it is said:

'Time ripens and dissolves all beings in the great Self, but he who knows into what time itself is dissolved, he is the knower of the Veda.'

16. This manifest time is the great ocean of creatures. He who is called Savitri (the sun, as begetter) dwells in it, from whence the moon, stars, planets, the year, and the rest are begotten. From them again comes all this, and thus, whatever of good or evil is seen in this world, comes from them. Therefore Brahman is the Self of the sun, and a man should worship the sun under the name of time. Some say the sun is Brahman, and thus it is said:

'The sacrificer, the deity that enjoys the sacrifice, the oblation, the hymn, the sacrifice, Vishnu, Pragâpati, all this is the Lord, the witness, that shines in yonder orb.'

17. In the beginning Brahman was all this. He was one, and infinite; infinite in the East, infinite in the South, infinite in the West, infinite in the North, above and below and everywhere infinite. East and the other regions do not exist for him, nor across, nor below, nor above. The Highest Self is not to be fixed, he is unlimited, unborn, not to be reasoned about, not to be conceived. He is like the ether (everywhere), and at the destruction of the universe, he alone is awake. Thus from that ether he wakes all this world, which consists of thought only, and by him alone is all this meditated on, and in him it is dissolved. His is that luminous form which shines in the sun, and the manifold light in the smokeless fire, and the heat which in the stomach digests the food. Thus it is said:

'He who is in the fire, and he who is in the heart, and he who is in the sun, they are one and the same.'

He who knows this becomes one with the one.

18. This is the rule for achieving it (viz. concentration of the mind on the object of meditation): restraint of the breath, restraint of the senses, meditation, fixed attention, investigation, absorption, these are called the sixfold Yoga. When beholding by this Yoga, he beholds the gold-coloured maker, the lord, the person, Brahman, the cause, then the sage, leaving behind good and evil, makes everything (breath, organs of sense, body, &c.) to be one in the Highest Indestructible (in the pratyagâtman or Brahman). And thus it is said:

‘As birds and deer do not approach a burning mountain,  
so sins never approach those who know Brahman.’

19. And thus it is said elsewhere: When he who knows has, while he is still Prâna (breath), restrained his mind, and placed all objects of the senses far away from himself, then let him remain without any conceptions. And because the living person, called Prâna (breath), has been produced here on earth from that which is not Prâna (the thinking Self), therefore let this Prâna merge the Prâna (himself) in what is called the fourth. And thus it is said:

‘What is without thought, though placed in the centre of thought, what cannot be thought, the hidden, the highest—let a man merge his thought there: then will this living being (liṅga) be without attachment.’

20. And thus it has been said elsewhere: There is the superior fixed attention (dhâranâ) for him, viz. if he presses the tip of the tongue down the palate and restrains voice, mind, and breath, he sees Brahman by discrimination (tarka). And when, after the cessation of mind, he sees his own Self, smaller than small, and shining, as the Highest Self, then having seen his Self as the Self, he becomes Self-less, and because he is Self-less, he is without limit, without cause, absorbed in thought. This is the highest mystery, viz. final liberation. And thus it is said:

‘Through the serenity of the thought he kills all actions, good or bad; his Self serene, abiding in the Self, obtains imperishable bliss.’

21. And thus it has been said elsewhere: The artery, called Sushumnâ, going upwards (from the heart to the Brahmarandhra), serving as the passage of the Prâna, is divided within the palate. Through that artery, when it has

been joined by the breath (held in subjection), by the sacred syllable Om, and by the mind (absorbed in the contemplation of Brahman), let him proceed upwards, and after turning the tip of the tongue to the palate, without using any of the organs of sense, let greatness perceive greatness. From thence he goes to selflessness, and through selflessness he ceases to be an enjoyer of pleasure and pain, he obtains aloneness (kevalatva, final deliverance). And thus it is said:

‘Having successively fixed the breath, after it had been restrained, in the palate, thence having crossed the limit (the life), let him join himself afterwards to the limitless (Brahman) in the crown of the head.’

22. And thus it has been said elsewhere: Two Brahmans have to be meditated on, the word and the non-word. By the word alone is the non-word revealed. Now there is the word Om. Moving upward by it (where all words and all what is meant by them ceases), he arrives at absorption in the non-word (Brahman). This is the way, this is the immortal, this is union, and this is bliss. And as the spider, moving upward by the thread, gains free space, thus also he who meditates, moving upward by the syllable Om, gains independence.

Other teachers of the word (as Brahman) think otherwise. They listen to the sound of the ether within the heart while they stop the ears with the thumbs. They compare it to seven noises, like rivers, like a bell, like a brazen vessel, like the wheels of a carriage, like the croaking of frogs, like rain, and as if a man speaks in a cavern. Having passed beyond this variously apprehended sound, and having settled in the supreme, soundless (non-word), unmanifested Brahman, they become undistinguished and undistinguishable, as various flavours

of the flowers are lost in the taste of honey. And thus it is said:

‘Two Brahmans are to be known, the word-Brahman and the highest Brahman; he who is perfect in the word-Brahman attains the highest Brahman.’

23. And thus it has been said elsewhere: The syllable Om is what is called the word. And its end is the silent, the soundless, fearless, sorrowless, joyful, satisfied, firm, unwavering, immortal, immovable, certain (Brahman), called Vishnu. Let him worship these two, that he may obtain what is higher than everything (final deliverance). For thus it is said:

‘He who is the high and the highest god, by name Om-kâra, he is soundless and free from all distinctions: therefore let a man dwell on him in the crown of his head.’

24. And thus it has been said elsewhere: The body is the bow, the syllable Om is the arrow, its point is the mind. Having cut through the darkness, which consists of ignorance, it approaches that which is not covered by darkness. Then having cut through that which was covered (the personal soul), he saw Brahman, flashing like a wheel on fire, bright like the sun, vigorous, beyond all darkness, that which shines forth in yonder sun, in the moon, in the fire, in the lightning. And having seen him, he obtains immortality. And thus it has been said:

‘Meditation is directed to the highest Being (Brahman) within, and (before) to the objects (body, Om, mind); thence the indistinct understanding becomes distinct.

And when the works of the mind are dissolved, then that bliss which requires no other witness, that is Brahman

(Âtman), the immortal, the brilliant, that is the way, that is the (true) world.'

25. And thus it has been said elsewhere: He who has his senses hidden as in sleep, and who, while in the cavern of his senses (his body), but no longer ruled by them, sees, as in a dream, with the purest intellect, Him who is called Pranava (Om), the leader, the bright, the sleepless, free from old age, from death, and sorrow, he is himself also called Pranava, and becomes a leader, bright, sleepless, free from old age, from death, and sorrow. And thus it is said:

'Because in this manner he joins the Prâna (breath), the Om, and this Universe in its manifold forms, or because they join themselves (to him), therefore this (process of meditation) is called Yoga (joining).

The oneness of breath, mind, and senses, and then the surrendering of all conceptions, that is called Yoga.'

26. And thus it has also been said elsewhere: As a sportsman, after drawing out the denizens of the waters with a net, offers them (as a sacrifice) in the fire of his stomach, thus are these Prânas (vital airs), after they have been drawn out with the syllable Om, offered in the faultless fire (Brahman).

Hence he is like a heated vessel (full of clarified butter); for as the clarified butter in the heated vessel lights up, when touched with grass and sticks, thus does this being which is called Not-breath (Âtman) light up, when touched by the Prânas (the vital airs). And that which flares up, that is the manifest form of Brahman, that is the highest place of Vishnu, that is the essence of Rudra. And this, dividing

his Self in endless ways, fills all these worlds. And thus it is said:

'As the sparks from the fire, and as the rays from the sun, thus do his Prânas and the rest in proper order again and again proceed from him here on earth.'

27. And thus it has also been said elsewhere: This is the heat of the highest, the immortal, the incorporeal Brahman, viz. the warmth of the body. And this body is the clarified butter (poured on it, by which the heat of Brahman, otherwise invisible, is lighted up). Then, being manifest, it is placed in the ether (of the heart). Then by concentration they thus remove that ether which is within the heart, so that its light appears, as it were. Therefore the worshipper becomes identified with that light without much delay. As a ball of iron, if placed in the earth, becomes earth without much delay, and as, when it has once become a clod of earth, fire and smiths have nothing more to do with that ball of iron, thus does thought (without delay) disappear, together with its support. And thus it is said:

'The shrine which consists of the ether in the heart, the blissful, the highest retreat, that is our own, that is our goal, and that is the heat and brightness of the fire and the sun.'

28. And thus it has been said elsewhere: After having left behind the body, the organs of sense, and the objects of sense (as no longer belonging to us), and having seized the bow whose stick is fortitude and whose string is asceticism, having struck down also with the arrow, which consists in freedom from egotism, the first guardian of the door of Brahman—(for if man looks at the world egotistically, then, taking the diadem of passion, the earrings of greed and envy, and the staff of sloth, sleep, and

sin, and having seized the bow whose string is anger, and whose stick is lust, he destroys with the arrow which consists of wishes, all beings)—having therefore killed that guardian, he crosses by means of the boat Om to the other side of the ether within the heart, and when the ether becomes revealed (as Brahman), he enters slowly, as a miner seeking minerals in a mine, into the Hall of Brahman. After that let him, by means of the doctrine of his teacher, break through the shrine of Brahman, which consists of the four nets (of food, breath, mind, knowledge, till he reaches the last shrine, that of blessedness and identity with Brahman). Thenceforth pure, clean, undeveloped, tranquil, breathless, bodiless, endless, imperishable, firm, everlasting, unborn and independent, he stands on his own greatness, and having seen (the Self), standing in his own greatness, he looks on the wheel of the world as one (who has alighted from a chariot) looks on its revolving wheel. And thus it is said:

‘If a man practises Yoga for six months and is thoroughly free (from the outer world), then the perfect Yoga (union), which is endless, high, and hidden, is accomplished.

But if a man, though well enlightened (by instruction), is still pierced by (the gunas of) passion and darkness, and attached to his children, wife, and house, then perfect Yoga is never accomplished.’

29. After he had thus spoken (to Brihadratha), Sâkâyanya, absorbed in thought, bowed before him, and said: ‘O King, by means of this Brahma-knowledge have the sons of Pragâpati (the Vâlakhilyas) gone to the road of Brahman. Through the practice of Yoga a man obtains contentment, power to endure good and evil, and tranquillity. Let no man preach this most secret doctrine to any one who is not his son or his pupil, and who is not of a serene mind. To him

alone who is devoted to his teacher only, and endowed with all necessary qualities, may he communicate it.

30. Om! Having settled down in a pure place let him, being pure himself, and firm in goodness, study the truth, speak the truth, think the truth, and offer sacrifice to the truth. Henceforth he has become another; by obtaining the reward of Brahman his fetters are cut asunder, he knows no hope, no fear from others as little as from himself, he knows no desires; and having attained imperishable, infinite happiness, he stands blessed in the true Brahman, who longs for a true man. Freedom from desires is, as it were, the highest prize to be taken from the best treasure (Brahman). For a man full of all desires, being possessed of will, imagination, and belief, is a slave; but he who is the opposite, is free.

Here some say, it is the Guna (i. e. the so-called Mahat, the principle of intellect which, according to the Sâṅkhyas, is the result of the Gunas or qualities), which, through the differences of nature (acquired in the former states of existence), goes into bondage to the will, and that deliverance takes place (for the Guna) when the fault of the will has been removed. (But this is not our view), because (call it guna, intellect, buddhi, manas, mind, ahaṅkâra, egotism, it is not the mind that acts, but) he sees by the mind (as his instrument), he hears by the mind; and all that we call desire, imagination, doubt, belief, unbelief, certainty, uncertainty, shame, thought, fear, all that is but mind (manas). Carried along by the waves of the qualities, darkened in his imaginations, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing I am he, this is mine, and he binds his Self by his Self, as a bird with a net. Therefore a man, being possessed of will, imagination, and belief, is a slave, but he who is the opposite is free. For this reason let a man stand free from

will, imagination, and belief—this is the sign of liberty, this is the path that leads to Brahman, this is the opening of the door, and through it he will go to the other shore of darkness. All desires are there fulfilled. And for this they quote a verse:

“When the five instruments of knowledge stand still together with the mind, and when the intellect does not move, that is called the highest state.”

Having thus said, Sâkâyanya became absorbed in thought. Then Marut (i.e. the King Brihadratha), having bowed before him and duly worshipped him, went full of contentment to the Northern Path, for there is no way thither by any side-road. This is the path to Brahman. Having burst open the solar door, he rose on high and went away. And here they quote:

‘There are endless rays (arteries) for the Self who, like a lamp, dwells in the heart: white and black, brown and blue, tawny and reddish.

One of them (the Sushumnâ) leads upwards, piercing the solar orb: by it, having stepped beyond the world of Brahman, they go to the highest path.

The other hundred rays rise upwards also, and on them the worshipper reaches the mansions belonging to the different bodies of gods.

But the manifest rays of dim colour which lead downwards, by them a man travels on and on helplessly, to enjoy the fruits of his actions here.’

Therefore it is said that the holy Âditya (sun) is the cause of new births (to those who do not worship him), of heaven

(to those who worship him as a god), of liberty (to those who worship him as Brahman).

31. Some one asks: ‘Of what nature are those organs of sense that go forth (towards their objects)? Who sends them out here, or who holds them back?’

Another answers: ‘Their nature is the Self; the Self sends them out, or holds them back; also the Apsaras (enticing objects of sense), and the solar rays (and other deities presiding over the senses).’

Now the Self devours the objects by the five rays (the organs of sense); then who is the Self?

He who has been defined by the terms pure, clean, undeveloped, tranquil, &c., who is to be apprehended independently by his own peculiar signs. That sign of him who has no signs, is like what the pervading heat is of fire, the purest taste of water; thus say some. It is speech, hearing, sight, mind, breath; thus say others. It is intellect, retention, remembering, knowledge; thus say others. Now all these are signs of the Self in the same sense in which here on earth shoots are the signs of seed, or smoke, light, and sparks of fire. And for this they quote:

‘As the sparks from the fire, and as the rays from the sun, thus do his Prânas and the rest in proper order again and again proceed from him here on earth.’

32. From this very Self, abiding within his Self, come forth all Prânas (speech, &c.), all worlds, all Vedas, all gods, and all beings; its Upanishad (revelation) is that it is ‘the true of the true.’ Now as from a fire of green wood, when kindled, clouds of smoke come forth by themselves (though belonging to the fire), thus from that great Being has been breathed forth all this which is the Rig-veda, the

Yagur-veda, the Sâma-veda, the Atharvângirasas (Atharva-veda), the Itihâsa (legendary stories), the Purâna (accounts of the creation, &c.), Vidyâ (ceremonial doctrines), the Upanishads, the Slokas (verses interspersed in the Upanishads, &c.), the Sûtras (compendious statements), the Anuvyâkhyânas (explanatory notes), the Vyâkhyânas (elucidations)—all these things are his.

33. This fire (the Gârhapatya-fire) with five bricks is the year. And its five bricks are spring, summer, rainy season, autumn, winter; and by them the fire has a head, two sides, a centre, and a tail. This earth (the Gârhapatya-fire) here is the first sacrificial pile for Pragâpati, who knows the Purusha (the Virâg). It presented the sacrificer to Vâyu, (the wind) by lifting him with the hands to the sky. That Vâyu is Prâna (Hiranyagarbha).

Prâna is Agni (the Dakshinâgni-fire), and its bricks are the five vital breaths, Prâna, Vyâna, Apâna, Samâna, Udâna; and by them the fire has a head, two sides, a centre, and a tail. This sky (the Dakshinâgni-fire) here is the second sacrificial pile for Pragâpati, who knows the Purusha. It presented the sacrificer to Indra, by lifting him with the hands to heaven. That Indra is Âditya, the sun.

That (Indra) is the Agni (the Âhavanîya-fire), and its bricks are the Rik, the Yagush, the Sâman, the Atharvângirasas, the Itihâsa, and the Purâna; and by them the fire has a head, two sides, a tail, and a centre. This heaven (Âhavanîya-fire) is the third sacrificial pile for Pragâpati, who knows the Purusha. With the hands it makes a present of the sacrificer to the Knower of the Self (Pragâpati); then the Knower of the Self, lifting him up, presented him to Brahman. In him he becomes full of happiness and joy.

34. The earth is the Gârhapatya-fire, the sky the Dakshina-fire, the heaven the Âhavanîya-fire; and therefore they are also the Pavamâna (pure), the Pâvaka (purifying), and the Suki (bright). By this (by the three deities, Pavamâna, Pâvaka, and Suki) the sacrifice (of the three fires, the Gârhapatya, Dakshina, and Âhavanîya) is manifested. And because the digestive fire also is a compound of the Pavamâna, Pâvaka, and Suki, therefore that fire is to receive oblations, is to be laid with bricks, is to be praised, and to be meditated on. The sacrificer, when he has seized the oblation, wishes to perform his meditation of the deity:

‘The gold-coloured bird abides in the heart, and in the sun—a diver bird, a swan, strong in splendour; him we worship in the fire.’

Having recited the verse, he discovers its meaning, viz. the adorable splendour of Savitri (sun) is to be meditated on by him who, abiding within his mind, meditates thereon. Here he attains the place of rest for the mind, he holds it within his own Self. On this there are the following verses:

(1) As a fire without fuel becomes quiet in its place, thus do the thoughts, when all activity ceases, become quiet in their place.

(2) Even in a mind which loves the truth and has gone to rest in itself there arise, when it is deluded by the objects of sense, wrongs resulting from former acts.

(3) For thoughts alone cause the round of births; let a man strive to purify his thoughts. What a man thinks, that he is: this is the old secret.

(4) By the serenity of his thoughts a man blots out all actions, whether good or bad. Dwelling within his Self with

serene thoughts, he obtains imperishable happiness.

(5) If the thoughts of a man were so fixed on Brahman as they are on the things of this world, who would not then be freed from bondage?

(6) The mind, it is said, is of two kinds, pure or impure; impure from the contact with lust, pure when free from lust.

(7) When a man, having freed his mind from sloth, distraction, and vacillation, becomes as it were delivered from his mind, that is the highest point.

(8) The mind must be restrained in the heart till it comes to an end;—that is knowledge, that is liberty: all the rest are extensions of the ties (which bind us to this life).

(9) That happiness which belongs to a mind which by deep meditation has been washed clean from all impurity and has entered within the Self, cannot be described here by words; it can be felt by the inward power only.

(10) Water in water, fire in fire, ether in ether, no one can distinguish them; likewise a man whose mind has entered (till it cannot be distinguished from the Self), attains liberty.

(11) Mind alone is the cause of bondage and liberty for men; if attached to the world, it becomes bound; if free from the world, that is liberty.

Therefore those who do not offer the Agnihotra (as described above), who do not lay the fires (with the bricks, as described above), who are ignorant (of the mind being the cause of the round of births), who do not meditate (on the Self in the solar orb) are debarred from remembering

the ethereal place of Brahman. Therefore that fire is to receive oblations, is to be laid with bricks, is to be praised, to be meditated on.

35. Adoration to Agni, the dweller on earth, who remembers his world. Grant that world to this thy worshipper!

Adoration to Vâyu, the dweller in the sky, who remembers his world. Grant that world to this thy worshipper!

Adoration to Âditya, the dweller in heaven, who remembers his world. Grant that world to this thy worshipper!

Adoration to Brahman, who dwells everywhere, who remembers all. Grant all to this thy worshipper!

The mouth of the true (Brahman) is covered with a golden lid; open that, O Pûshan (sun), that we may go to the true one, who pervades all (Vishnu).

He who is the person in the sun, I am he.

And what is meant by the true one is the essence of the sun, that which is bright, personal, sexless; a portion (only) of the light which pervades the ether; which is, as it were, in the midst of the sun, and in the eye, and in the fire. That is Brahman, that is immortal, that is splendour.

That is the true one, a portion (only) of the light which pervades the ether, which is in the midst of the sun, the immortal, of which Soma (the moon) and the vital breaths also are offshoots: that is Brahman, that is immortal, that is splendour.

That is the true one, a portion (only) of the light which pervades the ether, which in the midst of the sun shines as Yagus, viz. as Om, as water, light, essence, immortal, Brahman, Bhûh, Bhuvah, Svar, Om.

'The eight-footed, the bright, the swan, bound with three threads, the infinitely small, the imperishable, blind for good and evil, kindled with light—he who sees him, sees everything.'

A portion (only) of the light which pervades the ether, are the two rays rising in the midst of the sun. That is the knower (the Sun), the true one. That is the Yagus, that is the heat, that is Agni (fire), that is Vâyu (wind), that is breath, that is water, that is the moon, that is bright, that is immortal, that is the place of Brahman, that is the ocean of light. In that ocean the sacrificers are dissolved like salt, and that is oneness with Brahman, for all desires are there fulfilled. And here they quote:

'Like a lamp, moved by a gentle wind, he who dwells within the gods shines forth. He who knows this, he is the knower, he knows the difference (between the high and the highest Brahman); having obtained unity, he becomes identified with it.'

They who rise up in endless number, like spray drops (from the sea), like lightnings from the light within the clouds in the highest heaven, they, when they have entered into the light of glory (Brahman), appear like so many flame-crests in the track of fire.'

36. There are two manifestations of the Brahma-light: one is tranquil, the other lively. Of that which is tranquil, the ether is the support; of that which is lively, food. Therefore (to the former) sacrifice must be offered on the

house-altar with hymns, herbs, ghee, meat, cakes, sthâlîpâka, and other things; to the latter, with meat and drinks (belonging to the great sacrifices) thrown into the mouth, for the mouth is the Âhavanîya-fire; and this is done to increase our bodily vigour, to gain the world of purity, and for the sake of immortality. And here they quote:

‘Let him who longs for heaven, offer an Agnihotra. By an Agnishtoma he wins the kingdom of Yama; by Uktha, the kingdom of Soma; by a Shodasin-sacrifice, the kingdom of Sûrya; by an Atirâtra-sacrifice, the kingdom of Indra; by the sacrifices beginning with the twelve-night sacrifice and ending with the thousand years’ sacrifice, the world of Pragâpati.

As a lamp burns so long as the vessel that holds the wick is filled with oil, these two, the Self and the bright Sun, remain so long as the egg (of the world) and he who dwells within it hold together.’

37. Therefore let a man perform all these ceremonies with the syllable Om (at the beginning). Its splendour is endless, and it is declared to be threefold, in the fire (of the altar), in the sun (the deity), in the breath (the sacrificer). Now this is the channel to increase the food, which makes what is offered in the fire ascend to the sun. The sap which flows from thence, rains down as with the sound of a hymn. By it there are vital breaths, from them there is offspring. And here they quote:

‘The offering which is offered in the fire, goes to the sun; the sun rains it down by his rays; thus food comes, and from food the birth of living beings.’

And thus he said:

‘The oblation which is properly thrown on the fire, goes toward the sun; from the sun comes rain, from rain food, from food living beings.’

38. He who offers the Agnihotra breaks through the net of desire. Then, cutting through bewilderment, never approving of anger, meditating on one desire (that of liberty), he breaks through the shrine of Brahman with its four nets, and proceeds thence to the ether. For having there broken through the (four) spheres of the Sun, the Moon, the Fire, and Goodness, he then, being purified himself, beholds dwelling in goodness, immovable, immortal, indestructible, firm, bearing the name of Vishnu, the highest abode, endowed with love of truth and omniscience, the self-dependent Intelligence (Brahman), standing in its own greatness. And here they quote:

‘In the midst of the sun stands the moon, in the midst of the moon the fire, in the midst of fire goodness, in the midst of goodness the Eternal.’

Having meditated on him who has the breadth of a thumb within the span (of the heart) in the body, who is smaller than small, he obtains the nature of the Highest; there all desires are fulfilled. And on this they quote:

‘Having the breadth of a thumb within the span (of the heart) in the body, like the flame of a lamp, burning twofold or threefold, that glorified Brahman, the great God, has entered into all the worlds. Om! Adoration to Brahman! Adoration!’

## SEVENTH PRAPÂTHAKA

1. Agni, the Gâyatra (metre), the Trivrit (hymn), the Rathantara (song), the spring, the upward breath (prâna), the Nakshatras, the Vasus (deities)—these rise in the East; they warm, they rain, they praise (the sun), they enter again into him (the sun), they look out from him (the sun). He (the sun) is inconceivable, without form, deep, covered, blameless, solid, unfathomable, without qualities, pure, brilliant, enjoying the play of the three qualities, awful, not caused, a master-magician, the omniscient, the mighty, immeasurable, without beginning or end, blissful, unborn, wise, indescribable, the creator of all things, the self of all things, the enjoyer of all things, the ruler of all things, the centre of the centre of all things.

2. Indra, the Trishtubh (metre), the Pañkadasa (hymn), the Brihat (song), the summer, the through-going breath (Vyâna), Soma, the Rudras—these rise in the South; they warm, they rain, they praise, they enter again into him, they look out from him. He (the sun) is without end or beginning, unmeasured, unlimited, not to be moved by another, self-dependent, without sign, without form, of endless power, the creator, the maker of light.

3. The Maruts, the Gagatî (metre), the Saptadasa (hymn), the Vairupa (song), the rainy season, the downward breath (apâna), Sukra, the Âdityas—these rise in the West; they warm, they rain, they praise, they enter again into him, they look out from him. That is the tranquil, the soundless, fearless, sorrowless, joyful, satisfied, firm, immovable, immortal, eternal, true, the highest abode, bearing the name of Vishnu.

4. The Visve Devas, the Anushtubh (metre), the Ekavimsa (hymn), the Vairâga (song), the autumn, the equal breath (samâna), Varuna, the Sâdhyas—these rise in the North; they warm, they rain, they praise, they enter again into him, they look out from him. He is pure within, purifying, undeveloped, tranquil, breathless, selfless, endless.

5. Mitrâ-Varunau, the Pañkti (metre), the Trinavatrayastrimsa (hymns), the Sâkvara-raivata (songs), the snowy and dewy seasons, the out-going breath (udâna), the Angiras, the Moon—these rise above; they warm, they rain, they praise, they enter again into him, they look out from him—who is called Pranava (Om), the leader, consisting of light, without sleep, old age, death, and sorrow.

6. Sani (Saturn), Rahu and Ketu (the ascending and descending nodes), the serpents, Rakshas, Yakshas, men, birds, sarabhas, elephants, &c.—these rise below; they warm, they rain, they praise, they enter again into him, they look out from him—he who is wise, who keeps things in their right place, the centre of all, the imperishable, the pure, the purifier, the bright, the patient, the tranquil.

7. And he is indeed the Self, smaller (than small) within the heart, kindled like fire, endowed with all forms. Of him is all this food, within him all creatures are woven. That Self is free from sin, free from old age, from death and grief, from hunger and thirst, imagining nothing but what it ought to imagine, and desiring nothing but what it ought to desire. He is the highest lord, he is the supreme master of all beings, the guardian of all beings, a boundary keeping all things apart in their right places. He the Self, the lord, is indeed Sambhu, Bhava, Rudra, Pragâpati, the creator of all, Hiranyagarbha, the true, breath, the swan, the ruler, the eternal, Vishnu, Nârâyana. And he who abides in the fire,

and he who abides in the heart, and he who abides in the sun, they are one and the same. To thee who art this, endowed with all forms, settled in the true ether, be adoration!

8. Now follow the impediments in the way of knowledge, O King! This is indeed the origin of the net of bewilderment, that one who is worthy of heaven lives with those who are not worthy of heaven. That is it. Though they have been told that there is a grove before them, they cling to a small shrub. And others also who are always merry, always abroad, always begging, always making a living by handiwork; and others who are begging in towns, performing sacrifices for those who are not allowed to offer sacrifices, who make themselves the pupils of Sûdras, and Sûdras who know the sacred books; and others who are malignant, who use bad language, dancers, prize-fighters, travelling mendicants, actors, those who have been degraded in the king's service; and others who for money pretend that they can lay (the evil influences) of Yakshas, Râkshasas, ghosts, goblins, devils, serpents, imps, &c.; and others who falsely wear red dresses, earrings, and skulls; and others who wish to entice by the jugglery of false arguments, mere comparisons and paralogisms, the believers in the Veda—with all these he should not live together. They are clearly thieves, and unworthy of heaven. And thus it is said:

'The world unsettled by the paralogisms of the denial of Self, by false comparisons and arguments, does not know what is the difference between Veda and philosophy.'

9. Brihaspati, having become Sukra, brought forth that false knowledge for the safety of Indra and for the destruction of the Asuras. By it they show that good is evil, and that evil is good. They say that we ought to ponder on

the (new) law, which upsets the Veda and the other sacred books. Therefore let no one ponder on that false knowledge: it is wrong, it is, as it were, barren. Its reward lasts only as long as the pleasure lasts, as with one who has fallen from his caste. Let that false science not be attempted, for thus it is said:

(1) Widely opposed and divergent are these two, the one known as false knowledge, the other as knowledge. I (Yama) believe Nakiketas to be possessed by a desire of knowledge; even many pleasures do not move thee.

(2) He who knows at the same time both the imperfect (sacrifice, &c.) and the perfect knowledge (of the Self), he crosses death by means of the imperfect, and obtains immortality by means of the perfect knowledge.

(3) Those who are wrapped up in the midst of imperfect knowledge, fancying themselves alone wise and learned, they wander about floundering and deceived, like the blind led by the blind.

10. The gods and the demons, wishing to know the Self, went into the presence of Brahman (their father, Pragâpati). Having bowed before him, they said: 'O blessed one, we wish to know the Self, do thou tell us.' Then, after having pondered a long while, he thought, these demons are not yet self-subdued; therefore a very different Self was told to them (from what was told to the gods). On that Self these deluded demons take their stand, clinging to it, destroying the true means of salvation (the Veda), preaching untruth. What is untrue they see as true, as in jugglery. Therefore, what is taught in the Vedas, that is true. What is said in the Vedas, on that the wise keep their stand. Therefore let a Brâhman not read what is not of the Veda, or this will be the result.

11. This is indeed the nature of it (the Veda), the supreme light of the ether which is within the heart. This is taught as threefold, in the fire, in the sun, in the breath. This is indeed the nature of it, the syllable Om, of the ether which is within the heart. By it (by the Om) that (light) starts, rises, breathes forth, becomes for ever the means of the worship and knowledge of Brahman. That (light, in the shape of Om), when there is breathing, takes the place of the internal heat, free from all brightness. This is like the action of smoke; for when there is a breath of air, the smoke, first rising to the sky in one column, follows afterwards every bough, envelopes it and takes its shape. It is like throwing salt (into water), like heating ghee. The Veda comes and goes like the dissolving view of a master-magician. And here they quote:

‘Why then is it called “like lightning?” Because as soon as it comes forth (as Om) it lights up the whole body. Therefore let a man worship that boundless light by the syllable Om.’

- (1) The man in the eye who abides in the right eye, he is Indra, and his wife abides in the left eye.
- (2) The union of these two takes place in the cavity within the heart, and the ball of blood which is there, that is indeed the vigour and life of these two.
- (3) There is a channel going from the heart so far, and fixed in that eye; that is the artery for both of them, being one, divided into two.
- (4) The mind excites the fire of the body, that fire stirs the breath, and the breath, moving in the chest, produces the low sound.

(5) Brought forth by the touch of the fire, as with a churning-stick, it is at first a minim, from the minim it becomes in the throat a double minim; on the tip of the tongue know that it is a treble minim, and, when uttered, they call it the alphabet (*στοιχεῖα*).

(6) He who sees this, does not see death, nor disease, nor misery, for seeing he sees all (objectively, not as affecting him subjectively); he becomes all everywhere (he becomes Brahman).

(7) There is the person in the eye, there is he who walks as in sleep, he who is sound asleep, and he who is above the sleeper: these are the four conditions (of the Self), and the fourth is greater than all.

(8) Brahman with one foot moves in the three, and Brahman with three feet is in the last.

It is that both the true (in the fourth condition) and the untrue (in the three conditions) may have their desert, that the Great Self (seems to) become two, yes, that he (seems to) become two.

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# **KHÂNGO GYA UPANISHAD**

## FIRST PRAPÂTHAKA

## FIRST KHANDA

1. LET a man meditate on the syllable Om, called the udgîtha; for the udgîtha (a portion of the Sâma-veda) is sung, beginning with Om.

The full account, however, of Om is this—

2. The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sâma-veda, the essence of the Sâma-veda the udgîtha (which is Om).

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

4. What then is the Rik? What is the Sâman? What is the udgîtha? This is the question.

5. The Rik indeed is speech, Sâman is breath, the udgîtha is the syllable Om. Now speech and breath, or Rik and Sâman, form one couple.

6. And that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire.

7. Thus he who knowing this, meditates on the syllable (Om), the udgîtha, becomes indeed a fulfiller of desires.

8. That syllable is a syllable of permission, for whenever we permit anything, we say Om, yes. Now permission is gratification. He who knowing this meditates on the

syllable (Om), the udgîtha, becomes indeed a gratifier of desires.

9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Somasacrifice, as founded on the three Vedas) proceed. When the Adhvaryu priest gives an order, he says Om. When the Hotri priest recites, he says Om. When the Udgâtri priest sings, he says Om,—all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the oblations).

10. Now therefore it would seem to follow, that both he who knows this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful. This is the full account of the syllable Om.

## SECOND KHANDA

1. Whent he Devas and Asuras struggled together, both of the race of Pragâpati, the Devas took the udgîtha (Om), thinking they would vanquish the Asuras with it.
2. They meditated on the udgîtha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good-smelling and what is bad-smelling. For the breath was pierced by evil.
3. Then they meditated on the udgîtha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.
4. Then they meditated on the udgîtha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.
5. Then they meditated on the udgîtha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.
6. Then they meditated on the udgîtha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.
7. Then comes this breath (of life) in the mouth. They meditated on the udgîtha (Om) as that breath. When the Asuras came to it, they were scattered, as (a ball of earth) would be scattered when hitting a solid stone.

8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.

9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i. e. the senses, such as smell, &c.) When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).

10. Aṅgiras meditated on the udgîtha (Om) as that breath, and people hold it to be Aṅgiras, i. e. the essence of the members (angânâm rasah);

11. Therefore Brihaspati meditated on udgîtha (Om) as that breath, and people hold it to be Brihaspati, for speech is brihatî, and he (that breath) is the lord (pati) of speech;

12. Therefore Ayâsyâ meditated on the udgîtha (Om) as that breath, and people hold it to be Ayâsyâ, because it comes (ayati) from the mouth (âsyâ);

13. Therefore Vaka Dâlbhya knew it. He was the Udgâtri (singer) of the Naimishîya-sacrificers, and by singing he obtained for them their wishes.

14. He who knows this, and meditates on the syllable Om (the imperishable udgîtha) as the breath of life in the mouth, he obtains all wishes by singing. So much for the udgîtha (Om) as meditated on with reference to the body.

## THIRD KHANDA

1. Now follows the meditation on the udgîtha with reference to the gods. Let a man meditate on the udgîtha (Om) as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgâtri for the sake of all creatures. When it rises it destroys the fear of darkness. He who knows this, is able to destroy the fear of darkness (ignorance).
2. This (the breath in the mouth) and that (the sun) are the same. This is hot and that is hot. This they call svara (sound), and that they call pratyâsvara (reflected sound). Therefore let a man meditate on the udgîtha (Om) as this and that (as breath and as sun).
3. Then let a man meditate on the udgîtha (Om) as vyâna indeed. If we breathe up, that is prâna, the up-breathing. If we breathe down, that is apâna, the down-breathing. The combination of prâna and apâna is vyâna, back-breathing or holding in of the breath. This vyâna is speech. Therefore when we utter speech, we neither breathe up nor down.
4. Speech is Rik, and therefore when a man utters a Rik verse he neither breathes up nor down.

Rik is Sâman, and therefore when a man utters a Sâman verse he neither breathes up nor down.

Sâman is udgîtha, and therefore when a man sings (the udgîtha, Om) he neither breathes up nor down.

5. And other works also which require strength, such as the production of fire by rubbing, running a race, stringing

a strong bow, are performed without breathing up or down. Therefore let a man meditate on the udgîtha (Om) as vyâna.

6. Let a man meditate on the syllables of the udgîtha, i. e. of the word udgîtha. Ut is breath (prâna), for by means of breath a man rises (uttishthati). Gî is speech, for speeches are called girah. Tha is food, for by means of food all subsists (sthita).

7. Ut is heaven, gî the sky, tha the earth. Ut is the sun, gî the air, tha the fire. Ut is the Sâma-veda, gî the Yagur-veda, tha the Rig-veda. Speech yields the milk, which is the milk of speech itself, to him who thus knowing meditates on those syllables of the name of udgîtha, he becomes rich in food and able to eat food.

8. Next follows the fulfilment of prayers. Let a man thus meditate on the Upasaranas, i. e. the objects which have to be approached by meditation: Let him (the Udgâtri) quickly reflect on the Sâman with which he is going to praise;

9. Let him quickly reflect on the Rik in which that Sâman occurs; on the Rishi (poet) by whom it was seen or composed; on the Devatâ (object) which he is going to praise;

10. On the metre in which he is going to praise; on the tune with which he is going to sing for himself;

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, &c.) by meditation, let him sing the hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, &c. Quickly will the desire be then fulfilled to him, for the sake of which he may have offered his hymn of praise, yea, for which he may have offered his hymn of praise.

## FOURTH KHANDA

1. Let a man meditate on the syllable Om, for the udgîtha is sung beginning with Om. And this is the full account of the syllable Om:—

2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (khad) themselves with the hymns, therefore the hymns are called khandas.

3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the Rik, Yagus, and Sâman-(sacrifices). And the Devas seeing this, rose from the Rik, Yagus, and Sâman-sacrifices, and entered the Svara, i.e. the Om (they meditated on the Om).

4. When a man has mastered the Rig-veda, he says quite loud Om; the same, when he has mastered the Sâman and the Yagus. This Svara is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.

5. He who knowing this loudly pronounces (pranauti) that syllable, enters the same (imperishable) syllable, the Svara, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

## FIFTH KHANDA

1. The udgîtha is the pranava, the pranava is the udgîtha. And as the udgîtha is the sun, so is the pranava, for he (the sun) goes sounding Om.
2. ‘Him I sang praises to, therefore art thou my only one,’ thus said Kaushîtaki to his son. ‘Do thou revolve his rays, then thou wilt have many sons.’ So much in reference to the Devas.
3. Now with reference to the body. Let a man meditate on the udgîtha as the breath (in the mouth), for he goes sounding Om.
4. ‘Him I sang praises to, therefore art thou my only son,’ thus said Kaushîtaki to his son. ‘Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.’
5. He who knows that the udgîtha is the pranava, and the pranava the udgîtha, rectifies from the seat of the Hotri priest any mistake committed by the Udgâtri priest in performing the udgîtha, yea, in performing the udgîtha.

## SIXTH KHANDA

1. The Rik (veda) is this earth, the Sâman (veda) is fire. This Sâman (fire) rests on that Rik (earth). Therefore the Sâman is sung as resting on the Rik. Sâ is this earth, ama is fire, and that makes Sâma.
2. The Rik is the sky, the Sâman air. This Sâman (air) rests on that Rik (sky). Therefore the Sâman is sung as resting on the Rik. Sâ is the sky, ama the air, and that makes Sâma.
3. Rik is heaven, Sâman the sun. This Sâman (sun) rests on that Rik (heaven). Therefore the Sâman is sung as resting on the Rik. Sâ is heaven, ama the sun, and that makes Sâma.
4. Rik is the stars, Sâman the moon. This Sâman (moon) rests on that Rik (stars). Therefore the Sâman is sung as resting on the Rik. Sâ is the stars, ama the moon, and that makes Sâma.
5. Rik is the white light of the sun, Sâman the blue exceeding darkness (in the sun). This Sâman (darkness) rests on that Rik (brightness). Therefore the Sâman is sung as resting on the Rik.
6. Sâ is the white light of the sun, ama the blue exceeding darkness, and that makes Sâma.

Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails,

7. Whose eyes are like blue lotus's, his name is ut, for he has risen (udita) above all evil. He also who knows this,

rises above all evil.

8. Rik and Sâman are his joints, and therefore he is udgîtha. And therefore he who praises him (the ut) is called the Ud-gâtri (the out-singer). He (the golden person, called ut) is lord of the worlds beyond that (sun), and of all the wishes of the Devas (inhabiting those worlds). So much with reference to the Devas.

## SEVENTH KHANDA.

1. Now with reference to the body. Rik is speech, Sâman breath. This Sâman (breath) rests on that Rik (speech). Therefore the Sâman is sung as resting on the Rik. Sâ is speech, ama is breath, and that makes Sâma.

2. Rik is the eye, Sâman the self. This Sâman (shadow) rests on that Rik (eye). Therefore the Sâman is sung as resting on the Rik. Sâ is the eye, ama the self, and that makes Sâma.

3. Rik is the ear, Sâman the mind. This Sâman (mind) rests on that Rik (ear). Therefore the Sâman is sung as resting on the Rik. Sâ is the ear, ama the mind, and that makes Sâma.

4. Rik is the white light of the eye, Sâman the blue exceeding darkness. This Sâman (darkness) rests on the Rik (brightness). Therefore the Sâman is sung as resting on the Rik. Sâ is the white light of the eye, ama the blue exceeding darkness, and that makes Sâma.

5. Now the person who is seen in the eye, he is Rik, he is Sâman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same as the form of the other person (in the sun), the joints of the one (Rik and Sâman) are the joints of the other, the name of the one (ut) is the name of the other.

6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the vînâ (lyre), sing him, and from him also they obtain wealth.

7. He who knowing this sings a Sâman, sings to both (the adhidaivata and adhyâtma self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the Devas;

8. And he obtains through the other the worlds beneath that, and the wishes of men.

Therefore an Udgâtri priest who knows this, may say (to the sacrificer for whom he officiates);

9. ‘What wish shall I obtain for you by my songs?’ For he who knowing this sings a Sâman is able to obtain wishes through his song, yea, through his song.

## EIGHTH KHANDA.

1. There were once three men, well-versed in udgîtha, Silaka Sâlâvatya, Kaikitâyana Dâlbhya, and Pravâhana Gaivali. They said: ‘We are well-versed in udgîtha. Let us have a discussion on udgîtha.’

2. They all agreed and sat down. Then Pravâhana Gaivali said: ‘Sirs, do you both speak first, for I wish to hear what two Brâhmaṇas have to say.’

3. Then Silaka Sâlâvatya said to Kaikitâyana Dâlbhya: ‘Let me ask you.’

‘Ask,’ he replied.

4. ‘What is the origin of the Sâman?’ ‘Tone (svara),’ he replied.

‘What is the origin of tone?’ ‘Breath,’ he replied.

‘What is the origin of breath?’ ‘Food,’ he replied.

‘What is the origin of food?’ ‘Water,’ he replied.

5. ‘What is the origin of water?’ ‘That world (heaven),’ he replied.

‘And what is the origin of that world?’—

He replied: ‘Let no man carry the Sâman beyond the world of svarga (heaven). We place (recognise) the Sâman in the world of svarga, for the Sâman is extolled as svarga (heaven).’

6. Then said Silaka Sâlâvatya to Kaikitâyana Dâlbhya: ‘O Dâlbhya, thy Sâman is not firmly established. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.’

7. ‘Well then, let me know this from you, Sir,’ said Dâlbhya.

‘Know it,’ replied Silaka Sâlâvatya.

‘What is the origin of that world (heaven)?’ ‘This world,’ he replied.

‘And what is the origin of this world?’—

He replied: ‘Let no man carry the Sâman beyond this world as its rest. We place the Sâman in this world as its rest, for the Sâman is extolled as rest.’

8. Then said Pravâhana Gaivali to Silaka Sâlâvatya: ‘Your Sâman (the earth), O Sâlâvatya, has an end. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.’

‘Well then, let me know this from you, Sir,’ said Sâlâvatya.

‘Know it,’ replied Gaivali.

## NINTH KHANDA

1. ‘What is the origin of this world?’ ‘Ether he replied. For all these beings take their rise from the ether, and return into the ether. Ether is older than these, ether is their rest.

2. He is indeed the udgîtha (Om = Brahman), greater than great (parovarîyas), he is without end.

He who knowing this meditates on the udgîtha, the greater than great, obtains what is greater than great, he conquers the worlds which are greater than great.

3. Atidhanvan Saunaka, having taught this udgîtha to U dara-sândilya, said: ‘As long as they will know in your family this udgîtha, their life in this world will be greater than great.

4. ‘And thus also will be their state in the other world.’ He who thus knows the udgîtha, and meditates on it thus, his life in this world will be greater than great, and also his state in the other world, yea, in the other world.

## TENTH KHANDA.

1. When the Kurus had been destroyed by (hail) stones, Ushasti Kâkrâyana, lived as a beggar with his virgin wife at Ibhyagrâma.

2. Seeing a chief eating beans, he begged of him. The chief said: 'I have no more, except those which are put away for me here.'

3. Ushasti said: 'Give me to eat of them.' He gave him the beans, and said: 'There is something to drink also.' Then said Ushasti: 'If I drank of it, I should have drunk what was left by another, and is therefore unclean.'

4. The chief said: 'Were not those beans also left over and therefore unclean?'

'No,' he replied; 'for I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure.'

5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

6. Rising the next morning, Ushasti said to her: 'Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices.'

7. His wife said to him: 'Look, here are those beans of yours.' Having eaten them, he went to the sacrifice which was being performed.

8. He went and sat down on the orchestra near the Udgâtris, who were going to sing their hymns of praise. And he said to the Prastotri (the leader):

9. ‘Prastotri, if you, without knowing the deity which belongs to the prastâva (the hymns &c. of the Prastotri), are going to sing it, your head will fall off.’

10. In the same manner he addressed the Udgâtri: ‘Udgâtri, if you, without knowing the deity which belongs to the udgîtha (the hymns of the Udgâtri), are going to sing it, your head will fall off.’

11. In the same manner he addressed the Pratihartri: ‘Pratihartri, if you, without knowing the deity which belongs to the pratihâra (the hymns of the Pratihartri), are going to sing it, your head will fall off.’

They stopped, and sat down in silence.

## ELEVENTH KHANDA

1. Then the sacrificer said to him: ‘I should like to know who you are, Sir.’ He replied: ‘I am Ushasti Kâkrâyana.’

2. He said: ‘I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others.’

3. ‘But now, Sir, take all the sacrificial offices.

Ushasti said: ‘Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also.’

The sacrificer assented.

4. Then the Prastotri approached him, saying: ‘Sir, you said to me, “Prastotri, if you, without knowing the deity which belongs to the prastâva, are going to sing it, your head will fall off,”—which then is that deity?’

5. He said: ‘Breath (prâna). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastâva. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.’

6. Then the Udgâtri approached him, saying: Sir, you said to me, “Udgâtri, if you, without knowing the deity which belongs to the udgîtha, are going to sing it, your head will fall off,”—which then is that deity?’

7. He said: ‘The sun (âditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgîtha. If, without knowing that deity, you had

sung out your hymns, your head would have fallen off, after you had been warned by me.'

8. Then the Pratihartri approached him, saying: Sir, you said to me, "Pratihartri, if you, without knowing the deity belonging to the pratihâra, are going to sing it, your head will fall off,"—which then is that deity?"

9. He said: 'Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihâra. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

## TWELFTH KHANDA

1. Now follows the udgîtha of the dogs. Vaka Dâlbhya, or, as he was also called, Glâva Maitreya, went out to repeat the Veda (in a quiet place).
2. A white (dog) appeared before him, and other dogs gathering round him, said to him: 'Sir, sing and get us food, we are hungry.'
3. The white dog said to them: 'Come to me to-morrow morning.' Vaka Dâlbhya, or, as he was also called, Glâva Maitreya, watched.
4. The dogs came on, holding together, each dog keeping the tail of the preceding dog in his mouth, as the priests do when they are going to sing praises with the Vahishpavamâna hymn. After they had settled down, they began to say Hin.
5. 'Om, let us eat! Om, let us drink! Om, may the divine Varuna, Pragâpati, Savitri bring us food! Lord of food, bring hither food, bring it, Om!'

## THIRTEENTH KHANDA

1. The syllable Hâu is this world (the earth), the syllable Hâi the air, the syllable Atha the moon, the syllable Iha the self, the syllable Î is Agni, fire.
2. The syllable Û is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hin is Pragâpati, Svara (tone) is breath (prâna), the syllable Yâ is food, the syllable Vâg is Virâg.
3. The thirteenth stobha syllable, viz. the indistinct syllable Huñ, is the Undefinable (the Highest Brahman).
4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (secret doctrine) of the Sâmans in this wise. He becomes rich in food, and able to eat food,—yea, able to eat food.

## **SECOND PRAPÂTHAKA**

## FIRST KHANDA

1. Meditation on the whole of the Sâman is good, and people, when anything is good, say it is Sâman; when it is not good, it is not Sâman.
2. Thus they also say, he approached him with Sâman, i.e. becomingly; and he approached him without Sâman, i.e. unbecomingly.
3. And they also say, truly this is Sâman for us, i.e. it is good for us, when it is good; and truly that is not Sâman for us, i.e. it is not good for us, when it is not good.
4. If any one knowing this meditates on the Sâman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

## **SECOND KHANDA**

1. Let a man meditate on the fivefold Sâman as the five worlds. The hiṅkâra is the earth, the prastâva the fire, the udgîtha the sky, the pratihâra the sun, the nidhana heaven; so in an ascending line.
2. In a descending line, the hiṅkâra is heaven, the prastâva the sun, the udgîtha the sky, the pratihâra the fire, the nidhana the earth.
3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Sâman as the worlds.

## THIRD KHANDA

1. Let a man meditate on the fivefold Sâman as rain. The hiṅkâra is wind (that brings the rain); the prastâva is, ‘the cloud is come;’ the udgîtha is, ‘it rains;’ the pratihâra, ‘it flashes, it thunders;’
2. The nidhana is, ‘it stops.’ There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Sâman as rain.

## FOURTH KHANDA

1. Let a man meditate on the fivefold Sâman in all waters. When the clouds gather, that is the hînkâra; when it rains, that is the prastâva; that which flows in the east, that is the udgîtha; that which flows in the west, that is the pratihâra; the sea is the nidhana.
2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Sâman as all waters.

## FIFTH KHANDA

1. Let a man meditate on the fivefold Sâman as the seasons. The hinkâra is spring, the prastâva summer (harvest of yava, &c.), the udgîtha the rainy season, the pratihâra autumn, the nidhana winter.
2. The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Sâman as the seasons.

## SIXTH KHANDA

1. Let a man meditate on the fivefold Sâman in animals.  
The hinkâra is goats, the prastâva sheep, the udgîtha cows,  
the pratihâra horses, the nidhana man.
2. Animals belong to him, nay, he is rich in animals who  
knowing this meditates on the fivefold Sâman as animals.

## SEVENTH KHANDA

1. Let a man meditate on the fivefold Sâman, which is greater than great, as the prânas (senses). The hiṅkâra is smell (nose), the prastâva speech (tongue), the udgîtha sight (eye), the pratihâra hearing (ear), the nidhana mind. These are one greater than the other.
2. What is greater than great belongs to him, nay, he conquers the worlds which are greater than great, who knowing this meditates on the fivefold Sâman, which is greater than great, as the prânas (senses).

## EIGHTH KHANDA.

1. Next for the sevenfold Sâman. Let a man meditate on the sevenfold Sâman in speech. Whenever there is in speech the syllable huñ, that is hiñkâra, pra is the prastâva, â is the âdi, the first, i.e. Om,
2. Ud is the udgîtha, pra the pratihâra, upa the upadrava, ni the nidhana.
3. Speech yields the milk, which is the milk of speech itself, to him who knowing this meditates on the sevenfold Sâman in speech. He becomes rich in food, and able to eat food.

## NINTH KHANDA

1. Let a man meditate on the sevenfold Sâman as the sun. The sun is Sâman, because he is always the same (sama); he is Sâman because he is the same, everybody thinking he looks towards me, he looks towards me.
2. Let him know that all beings are dependent on him (the sun). What he is before his rising, that is the hiṅkâra. On it animals are dependent. Therefore animals say hiṅ (before sunrise), for they share the hiṅkâra of that Sâman (the sun).
3. What he is when first risen, that is the prastâva. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastâva of that Sâman.
4. What he is at the time of the saṅgava, that is the âdi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the âdi (the Om) of that Sâman.
5. What he is just at noon, that is the udgîtha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragâpati, for they share the udgîtha of that Sâman.
6. What he is after midday and before afternoon, that is the pratihâra. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihâra of that Sâman.
7. What he is after the afternoon and before sunset, that is the upadrava. On it the animals of the forest are dependent. Therefore, when they see a man, they run

(upadravanti) to the forest as a safe hiding-place, for they share the upadrava of that Sâman.

8. What he is when he first sets, that is the nidhana. On it the fathers are dependent. Therefore they put them down (nidadhati), for they share the nidhana of that Sâman. Thus a man meditates on the sevenfold Sâman as the sun.

## TENTH KHANDA

1. Next let a man meditate on the sevenfold Sâman which is uniform in itself and leads beyond death. The word hiṅkâra has three syllables, the word prastâva has three syllables: that is equal (sama).
2. The word âdi (first, Om) has two syllables, the word pratihâra has four syllables. Taking one syllable from that over, that is equal (sama).
3. The word udgîtha has three syllables, the word upadrava has four syllables. With three and three syllables it should be equal. One syllable being left over, it becomes trisyllabic. Hence it is equal.
4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.
5. With twenty-one syllables a man reaches the sun (and death), for the sun is the twenty-first from here; with the twenty-second he conquers what is beyond the sun: that is blessedness, that is freedom from grief.
6. He obtains here the victory over the sun (death), and there is a higher victory than the victory over the sun for him, who knowing this meditates on the sevenfold Sâman as uniform in itself, which leads beyond death, yea, which leads beyond death.

## ELEVENTH KHANDA.

1. The *hiṅkâra* is mind, the *prastâva* speech, the *udgîtha* sight, the *pratihâra* hearing, the *nidhana* breath. That is the *Gâyatra Sâman*, as interwoven in the (five) *prânas*.

2. He who thus knows this *Gâyatra* interwoven in the *prânas*, keeps his senses, reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule of him who thus meditates on the *Gâyatra* is, ‘Be not high-minded.’

## TWELFTH KHANDA

1. The hiṅkâra is, he rubs (the fire-stick); the prastâva, smoke rises; the udgîtha, it burns; the pratihâra, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Sâman as interwoven in fire.
2. He who thus knows this Rathantara interwoven in fire, becomes radiant and strong. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule is, ‘Do not rinse the mouth or spit before the fire.’

## **THIRTEENTH KHANDA**

1, 2. Next follows the Vâmadevya as interwoven in generation.

## FOURTEENTH KHANDA

1. Rising, the sun is the hinkâra, risen, he is the prastâva, at noon he is the udgîtha, in the afternoon he is the pratihâra, setting, he is the nidhana. That is the Brihat Sâman as interwoven in the sun.

8. He who thus knows the Brihat as interwoven in the sun, becomes resplendent and strong, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Never complain of the heat of the sun.’

## FIFTEENTH KHANDA.

1. The mists gather, that is the hiṅkâra; the cloud has risen, that is the prastâva; it rains, that is the udgîtha; it flashes and thunders, that is the pratihâra; it stops, that is the nidhana. That is the Vairûpa Sâman, as interwoven in Parganya, the god of rain.

2. He who thus knows the Vairûpa as interwoven in Parganya, obtains all kinds of cattle (virûpa), he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Never complain of the rain.’

## SIXTEENTH KHANDA.

1. The hiṅkâra is spring, the prastâva summer, the udgîtha the rainy season, the pratihâra autumn, the nidhana winter. That is the Vairâga Sâman, as interwoven in the seasons.

2. He who thus knows the Vairâga, as interwoven in the seasons, shines (virâgati) through children, cattle, and glory of countenance. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Never complain of the seasons.’

## SEVENTEENTH KHANDA

1. The hiṅkâra is the earth, the prastâva the sky, the udgîtha heaven, the pratihâra the regions, the nidhana the sea. These are the Sakvarî Sâmans, as interwoven in the worlds.

2. He who thus knows the Sakvarîs, as interwoven in the worlds, becomes possessed of the worlds, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Never complain of the worlds.’

## EIGHTEENTH KHANDA

1. The hiṅkâra is goats, the prastâva sheep, the udgîtha cows, the pratihâra horses, the nidhana man. These are the Revatî Sâmans, as interwoven in animals.
2. He who thus knows these Revatîs, as interwoven in animals, becomes rich in animals, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Never complain of animals.’

## NINETEENTH KHANDA

1. The hiṅkâra is hair, the prastâva skin, the udgîtha flesh, the pratihâra bone, the nidhana marrow. That is the Yagnâyagñîya Sâman, as interwoven in the members of the body.
2. He who thus knows the Yagnâyagñîya, as interwoven in the members of the body, becomes possessed of strong limbs, he is not crippled in any limb, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, ‘Do not eat marrow for a year,’ or ‘Do not eat marrow at all.’

## TWENTIETH KHANDA

1. The hiṅkâra is fire, the prastâva air, the udgîtha the sun, the pratihâra the stars, the nidhana the moon. That is the Râgana Sâman, as interwoven in the deities.
2. He who thus knows the Râgana, as interwoven in the deities, obtains the same world, the same happiness, the same company as the gods, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Do not speak evil of the Brâhmanas.'

## TWENTY-FIRST KHANDA

1. The hiṅkâra is the threefold knowledge, the prastâva these three worlds, the udgîtha Agni (fire), Vâyu (air), and Âditya (sun), the pratihâra the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Sâman, as interwoven in everything.

2. He who thus knows this Sâman, as interwoven in everything, he becomes everything.

3. And thus it is said in the following verse: ‘There are the fivefold three (the three kinds of sacrificial knowledge, the three worlds &c. in their fivefold form, i. e. as identified with the hiṅkâra, the prastâva, &c.), and the other forms of the Sâman. Greater than these there is nothing else besides.’

4. He who knows this, knows everything. All regions offer him gifts. His rule is, ‘Let him meditate (on the Sâman), knowing that he is everything, yea, that he is everything.’

## TWENTY-SECOND KHANDA

1. The udgîtha, of which a poet said, I choose the deep sounding note of the Sâman as good for cattle, belongs to Agni; the indefinite note belongs to Pragâpati, the definite note to Soma, the soft and smooth note to Vâyu, the smooth and strong note to Indra, the heron-like note to Brihaspati, the dull note to Varuna. Let a man cultivate all of these, avoiding, however, that of Varuna.

2. Let a man sing, wishing to obtain by his song immortality for the Devas. ‘May I obtain by my song oblations (svadhâ) for the fathers, hope for men, fodder and water for animals, heaven for the sacrificer, food for myself,’ thus reflecting on these in his mind, let a man (Udgâtri priest) sing praises, without making mistakes in pronunciation, &c.

3. All vowels (svara) belong to Indra, all sibilants (ûshman) to Pragâpati, all consonants (sparsa) to Mrityu (death). If somebody should reprove him for his vowels, let him say, ‘I went to Indra as my refuge (when pronouncing my vowels): he will answer thee.’

4. And if somebody should reprove him for his sibilants, let him say, ‘I went to Pragâpatî as my refuge: he will smash thee.’ And if somebody should reprove him for his consonants, let him say, ‘I went to Mrityu as my refuge: he will reduce thee to ashes.’

5. All vowels are to be pronounced with voice (ghosha) and strength (bala), so that the Udgâtri may give strength to Indra. All sibilants are to be pronounced, neither as if swallowed (agrasta), nor as if thrown out (nirasta), but well opened (vivrita), so that the Udgâtri may give himself to

Pragâpati. All consonants are to be pronounced slowly, and without crowding them together, so that the Udgâtri may withdraw himself from Mrityu.

## TWENTY-THIRD KHANDA

1. There are three branches of the law. Sacrifice, study, and charity are the first,
2. Austerity the second, and to dwell as a Brahmakârin in the house of a tutor, always mortifying the body in the house of a tutor, is the third. All these obtain the worlds of the blessed; but the Brahmasamsthâ alone (he who is firmly grounded in Brahman) obtains immortality.
3. Pragâpati brooded on the worlds. From them, thus brooded on, the threefold knowledge (sacrifice) issued forth. He brooded on it, and from it, thus brooded on, issued the three syllables, Bhûh, Bhuvah, Svah.
4. He brooded on them, and from them, thus brooded on, issued the Om. As all leaves are attached to a stalk, so is all speech (all words) attached to the Om (Brahman). Om is all this, yea, Om is all this.

## TWENTY-FOURTH KHANDA

1. The teachers of Brahman (Veda) declare, as the Prâtahsavana (morning-oblation) belongs to the Vasus, the Mâdhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Âdityas and the Visve Devas,
2. Where then is the world of the sacrificer? He who does not know this, how can he perform the sacrifice? He only who knows, should perform it.
3. Before the beginning of the Prâtaranuvâka (matin-chant), the sacrificer, sitting down behind the household altar (gârhapatya), and looking towards the north, sings the Sâman, addressed to the Vasus:
4. ‘Open the door of the world (the earth), let us see thee, that we may rule (on earth).’
5. Then he sacrifices, saying: ‘Adoration to Agni, who dwells on the earth, who dwells in the world! Obtain that world for me, the sacrificer! That is the world for the sacrificer!’
6. ‘I (the sacrificer) shall go thither, when this life is over. Take this! (he says, in offering the libation.) Cast back the bolt!’ Having said this, he rises. For him the Vasus fulfil the morning-oblation.
7. Before the beginning of the Mâdhyandinasavana, the noon-oblation, the sacrificer, sitting down behind the Âgnidhriya altar, and looking towards the north, sings the Sâman, addressed to the Rudras:

8. ‘Open the door of the world (the sky), let us see thee, that we may rule wide (in the sky).’

9. Then he sacrifices, saying: ‘Adoration to Vâyu (air), who dwells in the sky, who dwells in the world. Obtain that world for me, the sacrificer! That is the world for the sacrificer!’

10. ‘I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!’ Having said this, he rises. For him the Rudras fulfil the noon-oblation.

11. Before the beginning of the third oblation, the sacrificer, sitting down behind the Âhavaniya altar, and looking towards the north, sings the Sâman, addressed to the Âdityas and Visve Devas:

12. ‘Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven).’ This is addressed to the Âdityas.

13. Next the Sâman addressed to the Visve Devas: ‘Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven).’

14. Then he sacrifices, saying: ‘Adoration to the Âdityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!’

15. ‘That is the world for the sacrificer! I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!’ Having said this, he rises.

16. For him the Âdityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

## **THIRD PRAPÂTHAKA**

## FIRST KHANDA

1. The sun is indeed the honey of the Devas. The heaven is the cross-beam (from which) the sky (hangs as) a hive, and the bright vapours are the eggs of the bees.
2. The eastern rays of the sun are the honey-cells in front. The Rik verses are the bees, the Rig-veda (sacrifice) is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
3. Those very Rik verses then (as bees) brooded over the Rig-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

## **SECOND KHANDA**

1. The southern rays of the sun are the honey-cells on the right. The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

## THIRD KHANDA.

1. The western rays of the sun are the honey-cells behind. The Sâman verses are the bees, the Sâma-veda sacrifice is the flower, the water is the nectar.
2. Those very Sâman verses (as bees) brooded over the Sâma-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the dark (krishna) light of the sun.

## FOURTH KHANDA.

1. The northern rays of the sun are the honey-cells on the left. The (hymns of the) Atharvângiras are the bees, the Itihâsa-purâna (the reading of the old stories) is the flower, the water is the nectar.
2. Those very hymns of the Atharvângiras (as bees) brooded over the Itihâsa-purâna; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (parah krishnam) light of the sun.

## FIFTH KHANDA

1. The upward rays of the sun are the honey-cells above. The secret doctrines are the bees, Brahman (the Om) is the flower, the water is the nectar.
2. Those secret doctrines (as bees) brooded over Brahman (the Om); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, brightness, vigour, strength, and health.
3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.
4. These (the different colours in the sun) are the essences of the essences. For the Vedas are essences (the best things in the world); and of them (after they have assumed the form of sacrifice) these (the colours rising to the sun) are again the essences. They are the nectar of the nectar. For the Vedas are nectar (immortal), and of them these are the nectar.

## SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that (red) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head, he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.
4. So long as the sun rises in the east and sets in the west, so long does he follow the sovereign supremacy of the Vasus.

## **SEVENTH KHANDA**

1. On the second of these nectars the Rudras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that white colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Rudras, with Indra at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north; and so long does he follow the sovereign supremacy of the Rudras.

## EIGHTH KHANDA

1. On the third of these nectars the Âdityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that (dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Âdityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east; and so long does he follow the sovereign supremacy of the Âdityas.

## NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter in that (very dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

## TENTH KHANDA

1. On the fifth of these nectars the Sâdhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Sâdhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sâdhyas.

## ELEVENTH KHANDA

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:
2. ‘Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.’
3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.
4. This doctrine (beginning with III, 1, 1) Brahman (m. Hiranyagarbha) told to Pragâpati (Virâg), Pragâpati to Manu, Manu to his offspring (Ikshvâku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddâlaka Aruni.
5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.

But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

## TWELFTH KHANDA

1. The Gâyatrî (verse) is everything whatsoever here exists. Gâyatrî indeed is speech, for speech sings forth (gâya-ti) and protects (trâya-te) everything that here exists.
2. That Gâyatrî is also the earth, for everything that here exists rests on the earth, and does not go beyond.
3. That earth again is the body in man, for in it the vital airs (prânas, which are everything) rest, and do not go beyond.
4. That body again in man is the heart within man, for in it the prânas (which are everything) rest, and do not go beyond.
5. That Gâyatrî has four feet and is sixfold. And this is also declared by a Rik verse (Rig-veda X, 90, 3):—
6. ‘Such is the greatness of it (of Brahman, under the disguise of Gâyatrî); greater than it is the Person (purusha). His feet are all things. The immortal with three feet is in heaven (i. e. in himself).’
7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gâyatrî) is the same as the ether which is around us;
8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,
9. That is the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He

who knows this obtains omnipresent and unchangeable happiness.

## THIRTEENTH KHANDA

1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prâna (up-breathing), that is the eye, that is Âditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.
2. The southern gate is the Vyâna (back-breathing), that is the ear, that is the moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.
3. The western gate is the Apâna (down-breathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes glorious and healthy.
4. The northern gate is the Samâna (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty. He who knows this, becomes celebrated and beautiful.
5. The upper gate is the Udâna (out-breathing), that is air, that is ether. Let a man meditate on that as strength and greatness. He who knows this, becomes strong and great.
6. These are the five men of Brahman, the doorkeepers of the Svarga (heaven) world. He who knows these five men of Brahman, the door-keepers of the Svarga world, in his family a strong son is born. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof:

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears, listen to what is like the rolling of a carriage, or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated.

## FOURTEENTH KHANDA

1. All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised,

3. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that Brahman (n.) When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt, thus said Sândilya, yea, thus he said.

## FIFTEENTH KHANDA

1. The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.
2. Its eastern quarter is called Guhû, its southern Sahamânâ, its western Râgñî, its northern Subhûtâ. The child of those quarters is Vâyu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons. ‘I know the wind to be the child of the quarters, may I never weep for my sons.’
3. ‘I turn to the imperishable chest with such and such and such.’ ‘I turn to the Prâna (life) with such and such and such.’ ‘I turn to Bhûh with such and such and such.’ ‘I turn to Bhuvah with such and such and such.’ ‘I turn to Svah with such and such and such.’
4. ‘When I said, I turn to Prâna, then Prâna means all whatever exists here—to that I turn.’
5. ‘When I said, I turn to Bhûh, what I said is, I turn to the earth, the sky, and heaven.’
6. ‘When I said, I turn to Bhuvah, what I said is, I turn to Agni (fire), Vâyu (air), Âditya (sun).’
7. ‘When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yagur-veda, and Sâma-veda. That is what I said, yea, that is what I said.’

## SIXTEENTH KHANDA

1. Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gâyatrî has twenty-four syllables, the morning-libation is offered with Gâyatrî hymns. The Vasus are connected with that part of the sacrifice. The Prânas (the five senses) are the Vasus, for they make all this to abide (vâsayanti).
2. If anything ails him in that (early) age, let him say: 'Ye Prânas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Prânas or Vasus.' Thus he recovers from his illness, and becomes whole.
3. The next forty-four years are the midday-libation. The Trishtubh has forty-four syllables, the midday-libation is offered with Trishtubh hymns. The Rudras are connected with that part of it. The Prânas are the Rudras, for they make all this to cry (rodayanti).
4. If anything ails him in that (second) age, let him say: 'Ye Prânas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer, may not perish in the midst of the Prânas or Rudras.' Thus he recovers from his illness, and becomes whole.
5. The next forty-eight years are the third libation. The Gagatî has forty-eight syllables, the third libation is offered with Gagatî hymns. The Âdityas are connected with that part of it. The Prânas are the Âdityas, for they take up all this (âadade).
6. If anything ails him in that (third) age, let him say: 'Ye Prânas, ye Âdityas, extend this my third libation unto the

full age, that I, the sacrificer, may not perish in the midst of the Prânas or Âdityas.' Thus he recovers from his illness, and becomes whole.

7. Mahidâsa Aitareya (the son of Itarâ), who knew this, said (addressing a disease): 'Why dost thou afflict me, as I shall not die by it?' He lived a hundred and sixteen years (i.e.  $24 + 44 + 48$ ). He, too, who knows this lives on to a hundred and sixteen years.

## SEVENTEENTH KHANDA

1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Dîkshâ (initiatory rite).
2. When a man eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which the sacrificer is allowed to partake of food).
3. When a man laughs, eats, and delights himself, he does it with the Stuta-sastras (hymns sung and recited at the sacrifices).
4. Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinâs (gifts bestowed on priests, &c.).
5. Therefore when they say, ‘There will be a birth,’ and ‘there has been a birth’ (words used at the Soma-sacrifice, and really meaning, ‘He will pour out the Soma-juice,’ and ‘he has poured out the Soma-juice’), that is his new birth. His death is the Avabhritha ceremony (when the sacrificial vessels are carried away to be cleansed).
6. Ghora Ângirasa, after having communicated this (view of the sacrifice) to Krishna, the son of Devakî—and he never thirsted again (after other knowledge)—said: ‘Let a man, when his end approaches, take refuge with this Triad: “Thou art the imperishable,” “Thou art the unchangeable,” “Thou art the edge of Prâna.”’ On this subject there are two Rik verses (Rig-veda VIII, 6, 30):—
  7. ‘Then they see (within themselves) the ever-present light of the old seed (of the world, the Sat), the highest,

which is lighted in the brilliant (Brahman).' Rig-veda I, 50, 10:—

'Perceiving above the darkness (of ignorance) the higher light (in the sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, yea, the highest light.'

## EIGHTEENTH KHANDA

1. Let a man meditate on mind as Brahman (n.), this is said with reference to the body. Let a man meditate on the ether as Brahman (n.), this is said with reference to the Devas. Thus both the meditation which has reference to the body, and the meditation which has reference to the Devas, has been taught.
2. That Brahman (mind) has four feet (quarters). Speech is one foot, breath is one foot, the eye is one foot, the ear is one foot—so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vâyu (air) is one foot, Âditya (sun) is one foot, the quarters are one foot. Thus both the worship which has reference to the body, and the worship which has reference to the Devas, has been taught.
3. Speech is indeed the fourth foot of Brahman. That foot shines with Agni (fire) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
4. Breath is indeed the fourth foot of Brahman. That foot shines with Vâyu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
5. The eye is indeed the fourth foot of Brahman. That foot shines with Âditya (sun) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
6. The ear is indeed the fourth foot of Brahman. That foot shines with the quarters as its light, and warms. He who

knows this, shines and warms through his celebrity, fame, and glory of countenance.

## NINETEENTH KHANDA

1. Âditya (the sun) is Brahman, this is the doctrine, and this is the fuller account of it:—

In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold.

2. The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yoke) the mist with the clouds, the small veins the rivers, the fluid the sea.

3. And what was born from it that was Âditya, the sun. When he was born shouts of hurrah arose, and all beings arose, and all things which they desired. Therefore whenever the sun rises and sets, shouts of hurrah arise, and all beings arise, and all things which they desire.

4. If any one knowing this meditates on the sun as Brahman, pleasant shouts will approach him and will continue, yea, they will continue.

## **FOURTH PRAPÂTHAKA**

## FIRST KHANDA

1. There lived once upon a time Gānasruti Pautrāyana (the great-grandson of Ganasruta), who was a pious giver, bestowing much wealth upon the people, and always keeping open house. He built places of refuge everywhere, wishing that people should everywhere eat of his food.

2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: ‘Hey, Bhallāksha, Bhallāksha (short-sighted friend). The light (glory) of Gānasruti Pautrāyana has spread like the sky. Do not go near, that it may not burn thee.’

3. The other answered him: ‘How can you speak of him, being what he is (a rāganya, noble), as if he were like Raikva with the car?’

4. The first replied: ‘How is it with this Raikva with the car of whom thou speakest?’

The other answered: ‘As (in a game of dice) all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.’

5. Gānasruti Pautrāyana overheard this conversation, and as soon as he had risen in the morning, he said to his door-keeper (kshattri): ‘Friend, dost thou speak of (me, as if I were) Raikva with the car?’

He replied: ‘How is it with this Raikva, with the car?’

6. The king said: 'As (in a game of dice), all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

7. The door-keeper went to look for Raikva, but returned saying, 'I found him not.' Then the king said: 'Alas! where a Brâhmaṇa should be searched for (in the solitude of the forest), there go for him.'

8. The door-keeper came to a man who was lying beneath a car and scratching his sores. He addressed him, and said: 'Sir, are you Raikva with the car?'

He answered: 'Here I am.'

Then the door-keeper returned, and said: 'I have found him.'

## SECOND KHANDA

1. Then Gânasruti Pautrâyana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

2. ‘Raikva, here are six hundred cows, a necklace, and a carriage with mules; teach me the deity which you worship.’

3. The other replied: ‘Fie, necklace and carriage be thine, O Sûdra, together with the cows.’

Then Gânasruti Pautrâyana took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

4. He said to him: ‘Raikva, there are a thousand cows, a necklace, a carriage with mules, this wife, and this village in which thou dwellest. Sir, teach me!’

5. He, opening her mouth, said: ‘You have brought these (cows and other presents), O Sûdra, but only by that mouth did you make me speak.’

These are the Raikva-parna villages in the country of the Mahâvrishas (mahâpunyas) where Raikva dwelt under him. And he said to him:

## THIRD KHANDA

1. ‘Air (*vâyu*) is indeed the end of all. For when fire goes out, it goes into air. When the sun goes down, it goes into air. When the moon goes down, it goes into air.
2. ‘When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.
3. ‘Now with reference to the body. Breath (*prâna*) is indeed the end of all. When a man sleeps, speech goes into breath, so do sight, hearing, and mind. Breath indeed consumes them all.
4. ‘These are the two ends, air among the Devas, breath among the senses (*prânâh*).’
5. Once while Saunaka Kâpeya and Abhipratârin Kâkshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.
6. He said: ‘One god—who is he?—swallowed the four great ones, he, the guardian of the world. O Kâpeya, mortals see him not, O Abhipratârin, though he dwells in many places. He to whom this food belongs, to him it has not been given.’
7. Saunaka Kâpeya, pondering on that speech, went to the student and said: ‘He is the self of the Devas, the creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because, without being eaten, he eats even what is not food. Thus do we, O Brahmakârin, meditate on that Being.’ Then he said: ‘Give him food.’

8. They gave him food. Now these five (the eater Vâyu (air), and his food, Agni (fire), Âditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prâna (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest cast). These are again the Virâg (of ten syllables) which eats the food. Through this all this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

## FOURTH KHANDA

1. Satyakâma, the son of Gabâlâ, addressed his mother and said: ‘I wish to become a Brahmakârin (religious student), mother. Of what family am I?’

2. She said to him: ‘I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father’s house), I conceived thee. I do not know of what family thou art. I am Gabâlâ by name, thou art Satyakâma (Philalethes). Say that thou art Satyakâma Gâbâla.’

3. He going to Gautama Hâridrumata said to him, ‘I wish to become a Brahmakârin with you, Sir. May I come to you, Sir?’

4. He said to him: ‘Of what family are you, my friend?’ He replied: ‘I do not know, Sir, of what family I am. I asked my mother, and she answered: “In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabâlâ by name, thou art Satyakâma,” I am therefore Satyakâma Gâbâla, Sir.’

5. He said to him: ‘No one but a true Brâhmaṇa would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.’

Having initiated him, he chose four hundred lean and weak cows, and said: ‘Tend these, friend.’ He drove them out and said to himself, ‘I shall not return unless I bring back a thousand.’ He dwelt a number of years (in the forest), and when the cows had become a thousand,

## FIFTH KHANDA

1. The bull of the herd (meant for Vâyu) said to him: ‘Satyakâma!’ He replied: ‘Sir!’ The bull said: ‘We have become a thousand, lead us to the house of the teacher;

2. ‘And I will declare to you one foot of Brahman.’

‘Declare it, Sir,’ he replied.

He said to him: ‘The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakâsavat (endowed with splendour).

3. ‘He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakâsavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakâsavat.

## SIXTH KHANDA

1. ‘Agni will declare to you another foot of Brahman.’

(After these words of the bull), Satyakâma, on the morrow, drove the cows (towards the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: ‘Satyakâma!’ He replied: ‘Sir.’

3. Agni said: ‘Friend, I will declare unto you one foot of Brahman.’

‘Declare it, Sir,’ he replied.

He said to him: ‘The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).

4. ‘He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.

## SEVENTH KHANDA

1. ‘A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.’

(After these words of Agni), Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Hamsa flew near and said to him: ‘Satyakâma.’ He replied: ‘Sir.’

3. The Hamsa said: ‘Friend, I will declare unto you one foot of Brahman.’

‘Declare it, Sir,’ he replied.

He said to him: ‘Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. ‘He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

## EIGHTH KHANDA

1. ‘A diver-bird (Madgu, meant for Prâna) will declare to you another foot of Brahman.’

(After these words of the Hamsa), Satyakâma, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a diver flew near and said to him: ‘Satyakâma.’ He replied: ‘Sir.’

3. The diver said: ‘Friend, I will declare unto you one foot of Brahman.’

‘Declare it, Sir,’ he replied.

He said to him: ‘Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Âyatanavat (having a home).

‘He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Âyatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Âyatanavat.’

## NINTH KHANDA

1. Thus he reached the house of his teacher. The teacher said to him: 'Satyakâma.' He replied: 'Sir.'
2. The teacher said: 'Friend, you shine like one who knows Brahman. Who then has taught you?' He replied: 'Not men. But you only, Sir, I wish, should teach me;
3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Âkârya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

## TENTH KHANDA

1. Upakosala Kâmalâyana dwelt as a Brahmakârin (religious student) in the house of Satyakâma Gâbâla. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: ‘This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, but teach him.’ The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife of the teacher said to him: ‘Student, eat! Why do you not eat?’ He said: ‘There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food.’

4. Thereupon the fires said among themselves: ‘This student, who is quite exhausted, has carefully tended us. Well, let us teach him.’ They said to him:

5. ‘Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman.’

He said: ‘I understand that breath is Brahman, but I do not understand Ka or Kha.’

They said: ‘What is Ka is Kha, what is Kha is Ka.’ They therefore taught him Brahman as breath, and as the ether (in the heart).

## ELEVENTH KHANDA

1. After that the Gârhapatya fire taught him: 'Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.
2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Gârhapatya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

## TWELFTH KHANDA

1. Then the Anvâhârya fire taught him: ‘Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.
2. ‘He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvâhârya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.’

## THIRTEENTH KHANDA

1. Then the Âhavanîya fire taught him: ‘Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.
2. ‘He who knowing this meditates on him, destroys sin, obtains the world (of Agni Âhavanîya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.’

## FOURTEENTH KHANDA

1. Then they all said: ‘Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life).’

2. In time his teacher came back, and said to him: ‘Upakosala.’ He answered: ‘Sir.’ The teacher said: ‘Friend, your face shines like that of one who knows Brahman. Who has taught you?’

‘Who should teach me, Sir?’ he said. He denies, as it were. And he said (pointing) to the fires: ‘Are these fires other than fires?’

The teacher said: ‘What, my friend, have these fires told you?’

3. He answered: ‘This’ (repeating some of what they had told him).

The teacher said: ‘My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it.’ He said: ‘Sir, tell it me.’

## FIFTEENTH KHANDA

1. He said: ‘The person that is seen in the eye, that is the Self. This is the immortal, the fearless, this is Brahman. Even though they drop melted butter or water on him, it runs away on both sides.
2. ‘They call him Samyadvâma, for all blessings (vâma) go towards him (samyanti). All blessings go towards him who knows this.
3. ‘He is also Vâmanî, for he leads (nayati) all blessings (vâma). He leads all blessings who knows this.
4. ‘He is also Bhâmanî, for he shines (bhâti) in all worlds. He who knows this, shines in all worlds.
5. ‘Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,
6. ‘He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return.’

## SIXTEENTH KHANDA

1. Verily, he who purifies (*Vâyu*) is the sacrifice, for he (the air) moving along, purifies everything. Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.
2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgâtri priests perform the other by words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the recitation of the Paridhânîyâ hymn, has (to break his silence and) to speak,
3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage going on one wheel, is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured; yes, having sacrificed, he becomes worse.
4. But when after the Prâtaranuvâka ceremony has begun, and before the recitation of the Paridhânîyâ hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.
5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

## SEVENTEENTH KHANDA

1. Pragâpati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vâyu (air) from the sky, Âditya (the sun) from heaven.
2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vâyu, the Sâman verses from Âditya.
3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhûs from the Rik verses, the sacred interjection Bhuvas from the Yagus verses, the sacred interjection Svar from the Sâman verses.
4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Gârhapatya fire, saying, Bhûh, Svâha! Thus does he bind together and heal, by means of the essence and the power of the Rik verses themselves, whatever break the Rik sacrifice may have suffered.
5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuval, Svâhâ! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.
6. If the sacrifice is injured by the Sâma-veda side, let him offer a libation in the Âhavanîya fire, saying, Svah, Svâhâ! Thus does he bind together and heal, by means of the essence and the power of the Sâman verses themselves, whatever break the Sâman sacrifice may have suffered.

7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by means of iron, or also by means of leather,

8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyâhritis or sacrificial interjections which are) the essence and strength of the three worlds, of the deities, and of the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.

9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gâthâ: ‘Where-ever it falls back, thither the man goes,’—viz. the Brahman only, as one of the Ritvig priests. ‘He saves the Kurus as a mare’ (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

## **FIFTH PRAPÂTHAKA**

## FIRST KHANDA

1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.
2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.
3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.
4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.
5. He who knows the home, becomes a home of his people. The mind indeed is the home.
6. The five senses quarrelled together, who was the best, saying, I am better, I am better.
7. They went to their father Pragâpati and said: ‘Sir, who is the best of us?’ He replied: ‘He by whose departure the body seems worse than worst, he is the best of you.’
8. The tongue (speech) departed, and having been absent for a year, it came round and said: ‘How have you been able to live without me?’ They replied: ‘Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. Thus we lived.’ Then speech went back.
9. The eye (sight) departed, and having been absent for a year, it came round and said: ‘How have you been able to live without me?’ They replied: ‘Like blind people, not

seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived.' Then the eye went back.

10. The ear (hearing) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived.' Then the ear went back.

11. The mind departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived.' Then the mind went back.

12. The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to which he is tethered. They came to him and said: 'Sir, be thou (our lord); thou art the best among us. Do not depart from us!'

13. Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him: 'If I am the firm rest, thou art the firm rest.'

14. The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou art the home.'

15. And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths (*prâna*, the senses). For breath are all these.

## SECOND KHANDA

1. Breath said: ‘What shall be my food?’ They answered: ‘Whatever there is, even unto dogs and birds.’ Therefore this is food for Ana (the breather). His name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

2. He said: ‘What shall be my dress?’ They answered: ‘Water.’ Therefore wise people, when they are going to eat food, surround their food before and after with water.’ He (prâna) thus gains a dress, and is no longer naked.

3. Satyakâma Gâbâla, after he had communicated this to Gosruti Vaiyâghrapadya, said to him: ‘If you were to tell this to a dry stick, branches would grow, and leaves spring from it.’

4. If a man wishes to reach greatness, let him perform the Dîkshâ (preparatory rite) on the day of the new moon, and then, on the night of the full moon, let him stir a mash of all kinds of herbs with curds and honey, and let him pour ghee on the fire (âvasathya laukika), saying, ‘Svâhâ to the oldest and the best.’ After that let him throw all that remains (of the ghee) into the mash.

5. In the same manner let him pour ghee on the fire, saying, ‘Svâhâ to the richest.’ After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, ‘Svâhâ to the firm rest.’ After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, ‘Svâhâ to success.’ After that let him throw all that remains together into the mash.

6. Then going forward and placing the mash in his hands, he recites: ‘Thou (Prâna) art Ama by name, for all this together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this.’

7. Then he eats with the following Rik verse at every foot: ‘We choose that food’—here he swallows—‘Of the divine Savitri (prâna)’—here he swallows—‘The best and all-supporting food’—here he swallows—‘We meditate on the speed of Bhaga (Savitri, prâna)’—here he drinks all.

8. Having cleansed the vessel, whether it be a kamsa or a kamasa, he sits down behind the fire on a skin or on the bare ground, without speaking or making any other effort. If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.

9. On this there is a Sloka: ‘If during sacrifices which are to fulfil certain wishes he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream.’

## THIRD KHANDA

1. Svetaketu Âruneya went to an assembly of the Pañkâlas. Pravâhana Gaivali said to him: ‘Boy, has your father instructed you?’ ‘Yes, Sir,’ he replied.

2. ‘Do you know to what place men go from here?’ ‘No, Sir,’ he replied.

‘Do you know how they return again?’ ‘No Sir,’ he replied.

‘Do you know where the path of Devas and the path of the fathers diverge?’ ‘No, Sir,’ he replied.

3. ‘Do you know why that world never becomes full?’ ‘No, Sir,’ he replied.

‘Do you know why in the fifth libation water is called Man?’ ‘No, Sir,’ he replied.

4. ‘Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed?’ Then the boy went back sorrowful to the place of his father, and said: ‘Though you had not instructed me, Sir, you said you had instructed me.

5. ‘That fellow of a Râganya, asked me five questions, and I could not answer one of them.’ The father said: ‘As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?’

6. Then Gautama went to the king’s place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly.

The king said to him: ‘Sir, Gautama, ask a boon of such things as men possess.’ He replied: ‘Such things as men possess may remain with you. Tell me the speech which you addressed to the boy.’

7. The king was perplexed, and commanded him, saying: ‘Stay with me some time.’ Then he said: ‘As (to what) you have said to me, Gautama, this knowledge did not go to any Brâhmaṇa before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

## FOURTH KHANDA

1. ‘The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama; its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.
2. ‘On that altar the Devas (or prânas, represented by Agni, &c.) offer the sraddhâ libation (consisting of water). From that oblation rises Soma, the king (the moon).

## FIFTH KHANDA

1. ‘The altar is Parganya (the god of rain), O Gautama; its fuel is the air itself, the smoke the cloud, the light the lightning, the coals. the thunderbolt, the sparks the thunderings.
2. ‘On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

## SIXTH KHANDA

1. ‘The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarters.

2. ‘On that altar the Devas (prânas) offer rain. From that oblation rises food (corn, &c.)

## **SEVENTH KHANDA**

1. ‘The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

2. ‘On that altar the Devas (prânas) offer food. From that oblation rises seed.

## EIGHTH KHANDA

1. ‘The altar is woman, O Gautama.
2. ‘On that altar the Devas (prânas) offer seed, From that oblation rises the germ.

## NINTH KHANDA

1. 'For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.
2. 'When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang.

## TENTH KHANDA

1. ‘Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vânaprasthas, and of the parivrâgakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,—

2. ‘He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3. ‘But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

4. ‘From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

5. ‘Having dwelt there, till their (good) works are consumed, they return again that way as they came, to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist,

6. ‘Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7. ‘Those whose conduct has been good, will quickly attain some good birth, the birth of a Brâhmaṇa, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandâla.

8. ‘On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. There is a third place.

‘Therefore that world never becomes full (cf. V, 3, 2).

‘Hence let a man take care to himself! And thus it is said in the following Sloka:—

9. ‘A man who steals gold, who drinks spirits, who dishonours his Guru’s bed, who kills a Brahman, these four fall, and as a fifth he who associates with them.

10. ‘But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed.’

## ELEVENTH KHANDA

1. Prâkînasâla Aupamanyava, Satyayagña Paulushi, Indradyumna Bhâllaveya, Gana Sârkarakshya, and Budila Âsvatarasvi, these five great householders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

2. They reflected and said: ‘Sirs, there is that Uddâlaka Âruni, who knows at present that Self, called Vaisvânara. Well, let us go to him.’ They went to him.

3. But he reflected: ‘Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them.’

4. He said to them: ‘Sirs, Asvapati Kaikeya knows at present that Self, called Vaisvânara. Well, let us go to him.’ They went to him.

5. When they arrived (the king) ordered proper presents to be made separately to each of them. And rising the next morning he said: ‘In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each Ritvig priest, I shall give to you, Sirs. Please to stay here.’

6. They replied: ‘Every man ought to say for what purpose he comes. You know at present that Vaisvânara Self, tell us that.’

7. He said: 'To-morrow I shall give you an answer.' Therefore on the next morning they approached him, carrying fuel in their hands (like students), and he, without first demanding any preparatory rites, said to them:

## TWELFTH KHANDA

1. ‘Aupamanyava, whom do you meditate on as the Self?’ He replied: ‘Heaven only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Sutegas (having good light). Therefore every kind of Soma libation is seen in your house.

2. ‘You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vaisvânara Self, eats food, sees his desire, and has Vedic glory (arising from study and sacrifice) in his house. That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me.’

## THIRTEENTH KHANDA

1. Then he said to Satyayagña Paulushi: ‘O Prâkînayogya, whom do you meditate on as the Self?’ He replied: ‘The sun only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Visvarûpa (multiform). Therefore much and manifold wealth is seen in your house.

2. ‘There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

‘That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.’

## FOURTEENTH KHANDA

1. Then he said to Indradyumna Bhâllaveya: ‘O Vaiyâghrapadya, whom do you meditate on as the Self?’ He replied: ‘Air only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2. ‘You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

‘That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me.’

## FIFTEENTH KHANDA

1. Then he said to Gana Sârkarâkshya: ‘Whom do you meditate on as the Self?’ He replied: ‘Ether only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Bahula (full). Therefore you are full of offspring and wealth.

2. ‘You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

‘That, however, is but the trunk of the Self, and your trunk would have perished, if you had not come to me.’

## SIXTEENTH KHANDA

1. Then he said to Budila Âsvatarâsvi, ‘O Vaiyâghrapadya, whom do you meditate on as the Self?’ He replied: ‘Water only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

2. ‘You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

‘That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me.’

## SEVENTEENTH KHANDA

1. Then he said to Auddâlaka Âruni: ‘O Gautama, whom do you meditate on as the Self?’ He replied: ‘The earth only, venerable king.’ He said: ‘The Self which you meditate on is the Vaisvânara Self, called Pratishthâ (firm rest). Therefore you stand firm with offspring and cattle.

2. ‘You eat food and see your desire, and whoever thus meditates on that Vaisvânara Self, eats food and sees his desire, and has Vedic glory in his house.

‘That, however, are but the feet of the Self, and your feet would have given way, if you had not come to me.’

## EIGHTEENTH KHANDA

1. Then he said to them all: ‘You eat your food, knowing that Vaisvânara Self as if it were many. But he who worships the Vaisvânara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all Selfs.

2. ‘Of that Vaisvânara Self the head is Sutegas (having good light), the eye Visvarûpa (multiform), the breath Prithagvartman (having various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the Gârhapatya fire, the mind the Anvâhârya fire, the mouth the Âhavanîya fire.

## NINETEENTH KHANDA

1. ‘Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prâna (up-breathing), saying Svâhâ. Then Prâna (up-breathing) is satisfied,

2. ‘If Prâna is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## TWENTIETH KHANDA

1. 'And he who offers the second oblation, should offer it to Vyâna (back-breathing), saying Svâhâ. Then Vyâna is satisfied,

2. 'If Vyâna is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## TWENTY-FIRST KHANDA

1. 'And he who offers the third oblation, should offer it to Apâna (down-breathing), saying Svâhâ. Then Apâna is satisfied. If Apâna is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni (fire) is satisfied, if Agni is satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.
2. 'And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## TWENTY-SECOND KHANDA

1. 'And he who offers the fourth oblation, should offer it to Samâna (on-breathing), saying Svâhâ. Then Samâna is satisfied,

2. 'If Samâna is satisfied, the mind is satisfied, if the mind is satisfied, Parganya (god of rain) is satisfied, if Parganya is satisfied, lightning is satisfied, if lightning is satisfied, whatever is under Parganya and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## TWENTY-THIRD KHANDA

1. 'And he who offers the fifth oblation, should offer it to Udâna (out-breathing), saying Svâhâ. Then Udâna is satisfied,
2. 'If Udâna is satisfied, Vâyu (air) is satisfied, if Vâyu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vâyu and under the ether is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## TWENTY-FOURTH KHANDA

1. ‘If, without knowing this, one offers an Agnihotra, it would be as if a man were to remove the live coals and pour his libation on dead ashes.
2. ‘But he who offers this Agnihotra with a full knowledge of its true purport, he offers it (i. e. he eats food) in all worlds, in all beings, in all Selves.
3. ‘As the soft fibres of the Ishîkâ reed, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this Agnihotra with a full knowledge of its true purport.
4. ‘Even if he gives what is left of his food to a Kandâla, it would be offered in his (the Kandâla’s) Vaisvânara Self. And so it is said in this S1oka:—

‘As hungry children here on earth sit (expectantly) round their mother, so do all beings sit round the Agnihotra, yea, round the Agnihotra.’

## **SIXTH PRAPÂTHAKA**

## FIRST KHANDA

1. Harih, Om. There lived once Svetaketu Āruneya (the grandson of Aruna). To him his father (Uddâlaka, the son of Aruna) said: ‘Svetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brâhmaṇa by birth only.’

2. Having begun his apprenticeship (with a teacher) when he was twelve years of age Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas,—conceited, considering himself well-read, and stern.

3. His father said to him: ‘Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?’

4. ‘What is that instruction, Sir?’ he asked.

The father replied: ‘My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5. ‘And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

6. ‘And as, my dear, by one pair of nail-scissors all that is made of iron (kârshnâyasam) is known, the difference

being only a name, arising from speech, but the truth being that all is iron,—thus, my dear, is that instruction.'

7. The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father.

## SECOND KHANDA

1. ‘In the beginning,’ my dear, ‘there was that only which is (*τὸ ὅν*) one only, without a second. Others say, in the beginning there was that only which is not (*τὸ μὴ ὅν*), one only, without a second; and from that which is not, that which is was born.

2. ‘But how could it be thus, my dear?’ the father continued. ‘How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3. ‘It thought, may I be many, may I grow forth. It sent forth fire.

‘That fire thought, may I be many, may I grow forth. It sent forth water.

‘And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

4. ‘Water thought, may I be many, may I grow forth. It sent forth earth (food).

‘Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced.

## THIRD KHANDA

1. ‘Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous), and that which springs from a germ.
2. ‘That Being (i. e. that which had produced fire, water, and earth) thought, let me now enter those three beings (fire, water, earth) with this living Self (*gîva âtmâ*), and let me then reveal (develop) names and forms.
3. ‘Then that Being having said, Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two) entered into those three beings (*devatâ*) with this living self only, and revealed names and forms.
4. ‘He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

## FOURTH KHANDA

1. ‘The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).
2. ‘The red colour of the sun (âditya) is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three colours.
3. ‘The red colour of the moon is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three colours.
4. ‘The red colour of the lightning is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three colours.
5. ‘Great householders and great theologians of olden times who knew this, have declared the same, saying, “No one can henceforth mention to us anything which we have not heard, perceived, or known.” Out of these (three colours or forms) they knew all.
6. ‘Whatever they thought looked red, they knew was the colour of fire. Whatever they thought looked white, they knew was the colour of water. Whatever they thought looked black, they knew was the colour of earth.

7. ‘Whatever they thought was altogether unknown, they knew was some combination of those three beings (devatâ).

‘Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

## FIFTH KHANDA

1. ‘The earth (food) when eaten becomes threefold; its grossest portion becomes feces, its middle portion flesh, its subtlest portion mind.
2. ‘Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtlest portion breath.
3. ‘Fire (i. e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtlest portion speech.
4. ‘For truly, my child, mind comes of earth, breath of water, speech of fire.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## SIXTH KHANDA

1. ‘That which is the subtle portion of curds, when churned, rises upwards, and becomes butter.
2. ‘In the same manner, my child, the subtle portion of earth (food), when eaten, rises upwards, and becomes mind.
3. ‘That which is the subtle portion of water, when drunk, rises upwards, and becomes breath.
4. ‘That which is the subtle portion of fire, when consumed, rises upwards, and becomes speech.
5. ‘For mind, my child, comes of earth, breath of water, speech of fire.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## SEVENTH KHANDA

1. ‘Man (purusha), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water.’
2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: ‘What shall I say?’ The father said: ‘Repeat the Rik, Yagus, and Sâman verses.’ He replied: ‘They do not occur to me, Sir.’
3. The father said to him: ‘As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i.e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!
4. ‘Then wilt thou understand me.’ Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:
5. ‘As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this,
6. ‘Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up, and by it you remember now the Vedas.’ After that, he understood what his father meant when he said: ‘Mind, my son, comes from food, breath from water, speech from fire.’ He understood what he said, yea, he understood it.

## EIGHTH KHANDA

1. Uddâlaka Âruni said to his son Svetaketu: ‘Learn from me the true nature of sleep (svapna). When a man sleeps here, then, my dear son, he becomes united with the True, he is gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apîta) to his own (sva).
2. ‘As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the gîva, or living Self in the mind, see VI, 3, 2), after flying in every direction, and finding no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.
3. ‘Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water is carrying away (digests) what has been eaten by him. Therefore as they speak of a cow-leader (go-nâya), a horse-leader (asva-nâya), a man-leader (purusha-nâya), so they call water (which digests food and causes hunger) food-leader (asa-nâya). Thus (by food digested &c.), my son, know this offshoot (the body) to be brought forth, for this (body) could not be without a root (cause).
4. ‘And where could its root be except in food (earth)? And in the same manner, my son, as food (earth) too is an offshoot, seek after its root, viz. water. And as water too is an offshoot, seek after its root, viz. fire. And as fire too is an offshoot, seek after its root, viz. the True. Yes, all these creatures, my son, have their root in the True, they dwell in the True, they rest in the True.

5. ‘When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader (*go-nâya*), of a horse-leader (*asva-nâya*), of a man-leader (*purusha-nâya*), so they call fire *udanyâ*, thirst, i.e. water-leader. Thus (by water digested &c.), my son, know this offshoot (the body) to be brought forth: this (body) could not be without a root (cause).

6. ‘And where could its root be except in water? As water is an offshoot, seek after its root, viz. fire. As fire is an offshoot, seek after its root, viz. the True. Yes, all these creatures, O son, have their root in the True, they dwell in the True, they rest in the True.

‘And how these three beings (*devatâ*), fire, water, earth, O son, when they reach man, become each of them tripartite, has been said before (VI, 4, 7). When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in the Highest Being.

7. ‘Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## NINTH KHANDA

1. 'As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

2. 'And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

3. 'Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

4. 'Now that which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

## TENTH KHANDA

1. ‘These rivers, my son, run, the eastern (like the Gangâ) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i.e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

2. ‘In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

3. ‘That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## ELEVENTH KHANDA

1. ‘If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

2. ‘But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this.’ Thus he spoke:

3. ‘This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

‘That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, Svetaketu, art it.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## TWELFTH KHANDA

1. ‘Fetch me from thence a fruit of the Nyagrodha tree.’

‘Here is one, Sir.’

‘Break it.’

‘It is broken, Sir.’

‘What do you see there?’

‘These seeds, almost infinitesimal.’

‘Break one of them.’

‘It is broken, Sir.’

‘What do you see there?’

‘Not anything, Sir.’

2. The father said: ‘My son, that subtile essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

3. ‘Believe it, my son. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’

‘Please Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## THIRTEENTH KHANDA

1. ‘Place this salt in water, and then wait on me in the morning.’

The son did as he was commanded.

The father said to him: ‘Bring me the salt, which you placed in the water last night.’

The son having looked for it, found it not, for, of course, it was melted.

2. The father said: ‘Taste it from the surface of the water. How is it?’

The son replied: ‘It is salt.’

‘Taste it from the middle. How is it?’

The son replied: ‘It is salt.’

‘Taste it from the bottom. How is it?’

The son replied: ‘It is salt.’

The father said: ‘Throw it away and then wait on me.’

He did so; but salt exists for ever.

Then the father said: ‘Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.

3. ‘That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O

Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

## FOURTEENTH KHANDA

1. ‘As one might lead a person with his eyes covered away from the Gandhâras, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, “I have been brought here with my eyes covered, I have been left here with my eyes covered,”

2. ‘And as thereupon some one might loose his bandage and say to him, “Go in that direction, it is Gandhâra, go in that direction;” and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhâra,—in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowledge. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.

3. ‘That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## FIFTEENTH KHANDA

1. ‘If a man is ill, his relatives assemble round him and ask: “Dost thou know me? Dost thou know me?” Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devatâ), he knows them.

2. ‘But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.

‘That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.’

‘Please, Sir, inform me still more,’ said the son.

‘Be it so, my child,’ the father replied.

## SIXTEENTH KHANDA

1. 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet—he is burnt, and he is killed.

2. 'But if he did not commit the theft, then he makes himself to be what he is. Then the true-minded, having covered his true Self by truth, grasps the heated hatchet—he is not burnt, and he is delivered.

'As that (truthful) man is not burnt, thus has all that exists its self in That. It is the True. It is the Self, and thou, O Svetaketu, art it.' He understood what he said, yea, he understood it.

## **SEVENTH PRAPÂTHAKA**

## FIRST KHANDA

1. Nârada approached Sanatkumâra and said, ‘Teach me, Sir!’ Sanatkumâra said to him: ‘Please to tell me what you know; afterward I shall tell you what is beyond.’

2. Nârada said: ‘I know the Rig-veda, Sir, the Yagur-veda, the Sâma-veda, as the fourth the Âtharvana, as the fifth the Itihâsa-purâna (the Bhârata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Râsi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vâkovâkya (logic); the Ekâyana (ethics); the Deva-vidyâ (etymology); the Brahma-vidyâ (pronunciation, sikshâ, ceremonial, kalpa, prosody, khandas); the Bhûta-vidyâ (the science of demons); the Kshatra-vidyâ (the science of weapons); the Nakshatra-vidyâ (astronomy); the Sarpa and Devagana-vidyâ (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.

3. ‘But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine.’

Sanatkumâra said to him: ‘Whatever you have read, is only a name.

4. ‘A name is the Rig-veda, Yagur-veda, Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Bhûta-vidyâ, the Kshatra-vidyâ, the

Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ. All these are a name only. Meditate on the name.

5. ‘He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches—he who meditates on the name as Brahman.’

‘Sir, is there something better than a name?’

‘Yes, there is something better than a name.’

‘Sir, tell it me.’

## SECOND KHANDA

1. ‘Speech is better than a name. Speech makes us understand the Rig-veda, Yagur-veda, Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. ‘He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches—he who meditates on speech as Brahman.’

‘Sir, is there something better than speech?’

‘Yes, there is something better than speech.’

‘Sir, tell it me.’

## THIRD KHANDA

1. ‘Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is Brahman. Meditate on the mind.

2. ‘He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches—he who meditates on the mind as Brahman.’

‘Sir, is there something better than mind?’

‘Yes, there is something better than mind.’

‘Sir, tell it me.’

## FOURTH KHANDA

1. ‘Will (saṅkalpa) is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.
2. ‘All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. ‘He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were; lord and master as far as will reaches—he who meditates on will as Brahman.’

‘Sir, is there something better than will?’

‘Yes, there is something better than will.’

‘Sir, tell it me.’

## FIFTH KHANDA

1. ‘Consideration (kitta) is better than will. For when a man considers, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. ‘All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. ‘He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were; lord and master as far as consideration reaches—he who meditates on consideration as Brahman.’

‘Sir, is there something better than consideration?’

‘Yes, there is something better than consideration.’

‘Sir, tell it me.’

## SIXTH KHANDA

1. ‘Reflection (dhyâna) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. ‘He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches—he who meditates on reflection as Brahman.’

‘Sir, is there something better than reflection?’

‘Yes, there is something better than reflection.’

‘Sir, tell it me.’

## SEVENTH KHANDA

1. ‘Understanding (vignâna) is better than reflection. Through understanding we understand the Rig-veda, the Yagur-veda, the Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Bhûta-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. ‘He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches—he who meditates on understanding as Brahman.’

‘Sir, is there something better than understanding?’

‘Yes, there is something better than understanding.’

‘Sir, tell it me.’

## EIGHTH KHANDA

1. ‘Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. ‘He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches—he who meditates on power as Brahman.’

‘Sir, is there something better than power?’

‘Yes, there is something better than power.’

‘Sir, tell it me.’

## NINTH KHANDA

1. ‘Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2. ‘He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is; as it were, lord and master as far as food reaches—he who meditates on food as Brahman.’

‘Sir, is there something better than food?’

‘Yes, there is something better than food.’

‘Sir, tell it me.’

## TENTH KHANDA

1. ‘Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2. ‘He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches—he who meditates on water as Brahman.’

‘Sir, is there something better than water?’

‘Yes, there is something better than water.’

‘Sir, tell it me.’

## ELEVENTH KHANDA

1. ‘Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after showing this sign (itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

2. ‘He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches—he who meditates on fire as Brahman.’

‘Sir, is there something better than fire?’

‘Yes, there is something better than fire.’

‘Sir, tell it me.’

## TWELFTH KHANDA

1. ‘Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.

2. ‘He who meditates on ether as Brahman, obtains the worlds of ether and of light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches—he who meditates on ether as Brahman.’

‘Sir, is there something better than ether?’

‘Yes, there is something better than ether.’

‘Sir, tell it me.’

## THIRTEENTH KHANDA

1. ‘Memory (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.

2. ‘He who meditates on memory as Brahman, is, as it were, lord and master as far as memory teaches—he who meditates on memory as Brahman.’

‘Sir, is there something better than memory?’

‘Yes, there is something better than memory.’

‘Sir, tell it me.’

## FOURTEENTH KHANDA

1. ‘Hope (âsâ) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2. ‘He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches—he who meditates on hope as Brahman.’

‘Sir, is there something better than hope?’

‘Yes, there is something better than hope.’

‘Sir, tell it me.’

## FIFTEENTH KHANDA

1. ‘Spirit (prâna) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brâhmaṇa is spirit.

2. ‘For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brâhmaṇa, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brâhmaṇa.

4. ‘But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say, Thou offendest thy father, mother, brother, sister, tutor, or a Brâhmaṇa.

4. ‘Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativâdin. If people say to such a man, Thou art an ativâdin, he may say, I am an ativâdin; he need not deny it.’

## SIXTEENTH KHANDA

1. ‘But in reality he is an ativâdin who declares the Highest Being to be the True (Satya, τὸ ὁντως ὁν).’

‘Sir, may I become an ativâdin by the True?’

‘But we must desire to know the True.’

‘Sir, I desire to know the True.’

## **SEVENTEENTH KHANDA**

1. ‘When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it, declares the True. This understanding, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **EIGHTEENTH KHANDA**

1. ‘When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **NINETEENTH KHANDA**

1. ‘When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **TWENTIETH KHANDA**

1. ‘When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only he who attends, believes. This attention on a tutor, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **TWENTY-FIRST KHANDA**

1. ‘When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his tutor. This performance of duties, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **TWENTY-SECOND KHANDA**

1. ‘When one obtains bliss (in oneself), then one performs duties. One who does not obtain bliss, does not perform duties. Only he who obtains bliss, performs duties. This bliss, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## **TWENTY-THIRD KHANDA**

1. ‘The Infinite (bhûman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.’

‘Sir, I desire to understand it.’

## TWENTY-FOURTH KHANDA

1. ‘Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.’

‘Sir, in what does the Infinite rest?’

‘In its own greatness—or not even in greatness.’

2. ‘In the world they call cows and horses, elephants and gold, slaves, wives, fields and houses greatness. I do not mean this,’ thus he spoke; ‘for in that case one being (the possessor) rests in something else, (but the Infinite cannot rest in something different from itself.)

## TWENTY-FIFTH KHANDA

1. ‘The Infinite indeed is below, above, behind, before, right and left—it is indeed all this.

‘Now follows the explanation of the Infinite as the I: I am below, I am above, I am behind, before, right and left—I am all this.

2. ‘Next follows the explanation of the Infinite as the Self: Self is below, above, behind, before, right and left—Self is all this.

‘He who sees, perceives, and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self—he becomes a Svarâg, (an autocrat or Self-ruler); he is lord and master in all the worlds.

‘But those who think differently from this, live in perishable worlds, and have other beings for their rulers.

## TWENTY-SIXTH KHANDA

1. ‘To him who sees, perceives, and understands this, the spirit (prâna) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices—aye, all this springs from the Self.

2. ‘There is this verse, “He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.

“He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty.”

‘When the intellectual aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

‘The venerable Sanatkumâra showed to Nârada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumâra Skanda, yea, Skanda they call him.’

## EIGHTH PRAPÂTHAKA

## FIRST KHANDA

1. Harih, Om. There is this city of Brahman (the body), and in it the palace, the small lotus (of the heart), and in it that small ether. Now what exists within that small ether, that is to be sought for, that is to be understood.

2. And if they should say to him: ‘Now with regard to that city of Brahman, and the palace in it, i.e. the small lotus of the heart, and the small ether within the heart, what is there within it that deserves to be sought for, or that is to be understood?’

3. Then he should say: ‘As large as this ether (all space) is, so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him (the Self) here in the world, and whatever is not (i.e. whatever has been or will be), all that is contained within it.’

4. And if they should say to him: ‘If everything that exists is contained in that city of Brahman, all beings and all desires (whatever can be imagined or desired), then what is left of it, when old age reaches it and scatters it, or when it falls to pieces?’

5. Then he should say: ‘By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That (the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine.

Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

6. 'And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

## SECOND KHANDA

1. ‘Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.
2. ‘And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.
3. ‘And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.
4. ‘And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.
5. ‘And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.
6. ‘And he who desires the world of perfumes and garlands (*gandhamâlya*), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.
7. ‘And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.
8. ‘And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9. 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

## THIRD KHANDA

1. ‘These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.
2. ‘Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart). There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).
3. ‘That Self abides in the heart. And this is the etymological explanation. The heart is called hridayam, instead of hridy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), i.e. into the Brahman of the heart.
4. ‘Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self,’ thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam.

5. This name Sattyam consists of three syllables, sat-tî-yam. Sat signifies the immortal, t, the mortal, and with yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

## FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.
2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.
3. And that world of Brahman belongs to those only who find it by abstinence—for them there is freedom in all the worlds.

## FIFTH KHANDA

1. What people call sacrifice (*yagñā*), that is really abstinence (*brahmakarya*). For he who knows, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (*ishta*), that is really abstinence, for by abstinence, having searched (*ishtvâ*), he obtains the Self.

2. What people call sacrifice (*sattrâyana*), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (*trâna*) of the Self.

What people call the vow of silence (*mauna*), that is really abstinence, for he who by abstinence has found out the Self, meditates (*manute*).

3. What people call fasting (*anâsakâyana*), that is really abstinence, for that Self does not perish (*na nasyati*), which we find out by abstinence.

What people call a hermit's life (*aranyâyana*), that is really abstinence. Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence: and there is the lake Airammadiya, and the Asvattha tree, showering down Soma, and the city of Brahman (*Hiranyagarbha*) Aparâgitâ, and the golden Prabhu-vimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and Nya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

## SIXTH KHANDA

1. Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.
2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.
3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).
4. And when a man falls ill, then those who sit round him, say, ‘Do you know me? Do you know me?’ As long as he has not departed from this body, he knows them.
5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahmaloka). And while his mind is failing, he is going to the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: ‘There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.’

## SEVENTH KHANDA

1. Pragâpati said: ‘The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.’

2. The Devas (gods) and Asuras (demons) both heard these words, and said: ‘Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained.’

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragâpati, holding fuel in their hands, as is the custom for pupils approaching their master.

3. They dwelt there as pupils for thirty-two years. Then Pragâpati asked them: ‘For what purpose have you both dwelt here?’

They replied: ‘A saying of yours is being repeated, viz. “the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.” Now we both have dwelt here because we wish for that Self.’

Pragâpati said to them: ‘The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.’

They asked: ‘Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?’

He replied: ‘He himself indeed is seen in all these.’

## EIGHTH KHANDA

1. ‘Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.’

They looked in the water-pan. Then Pragâpati said to them: ‘What do you see?’

They said: ‘We both see the self thus altogether, a picture even to the very hairs and nails.’

2. Pragâpati said to them: ‘After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the waterpan.’

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragâpati said: ‘What do you see?’

3. They said: ‘Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean.’

Pragâpati said: ‘That is the Self, this is the immortal, the fearless, this is Brahman.’

Then both went away satisfied in their hearts.

4. And Pragâpati, looking after them, said: ‘They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.’

Now Virokana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Âsura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

## NINTH KHANDA

1. But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2. Taking fuel in his hand he came again as a pupil to Pragâpati. Pragâpati said to him: ‘Maghavat (Indra), as you went away with Virokana, satisfied in your heart, for what purpose did you come back?’

He said: ‘Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).’

3. ‘So it is indeed, Maghavat,’ replied Pragâpati; ‘but I shall explain him (the true Self) further to you. Live with me another thirty-two years.’

He lived with him another thirty-two years, and then Pragâpati said:

## TENTH KHANDA

1. ‘He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.’

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Pragâpati. Pragâpati said to him: ‘Maghavat, as you went away satisfied in your heart, for what purpose did you come back?’

He said: ‘Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.’

‘So it is indeed, Maghavat,’ replied Pragâpati; ‘but I shall explain him (the true Self) further to you. Live with me another thirty-two years.’

He lived with him another thirty-two years. Then Pragâpati said:

## ELEVENTH KHANDA

1. ‘When a man being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.’

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2. Taking fuel in his hand he went again as a pupil to Pragâpati. Pragâpati said to him: ‘Maghavat, as you went away satisfied in your heart, for what purpose did you come back?’

He said: ‘Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.’

3. ‘So it is indeed, Maghavat,’ replied Pragâpati; ‘but I shall explain him (the true Self) further to you, and nothing more than this. Live here other five years.’

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragâpati. Pragâpati said to him:

## TWELFTH KHANDA

1. ‘Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him.

2. ‘The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. ‘Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self). He (in that state) is the highest person (uttama pûrusha). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

‘Like as a horse attached to a cart, so is the spirit (prâna, pragñâtman) attached to this body.

4. ‘Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who

knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. ‘He who knows, let me think this, he is the Self, the mind is his divine eye. He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i.e. the mind, rejoices.

‘The Devas who are in the world of Brahman meditate on that Self (as taught by Pragâpati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires.’ Thus said Pragâpati, yea, thus said Pragâpati.

## THIRTEENTH KHANDA

1. From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Râhu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

## FOURTEENTH KHANDA

1. He who is called ether (âkâsa) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self.

I come to the hall of Pragâpati, to the house; I am the glorious among Brâhmans, glorious among princes, glorious among men. I obtained that glory, I am glorious among the glorious. May I never go to the white, toothless yet devouring, white abode; may I never go to it.

## FIFTEENTH KHANDA

1. Brahmâ (Hiranyagarbha or Paramesvara) told this to Pragâpati (Kasyapa), Pragâpati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tîrthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return yea, he does not return.

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# BRIHADÂRANYAKA UPANISHAD

## **FIRST ADHYÂYA**

## FIRST BRÂHMANA

1. VERILY the dawn is the head of the horse which is fit for sacrifice, the sun its eye, the wind its breath, the mouth the Vaisvânara fire, the year the body of the sacrificial horse. Heaven is the back, the sky the belly, the earth the chest, the quarters the two sides, the intermediate quarters the ribs, the members the seasons, the joints the months and half-months, the feet days and nights, the bones the stars, the flesh the clouds. The half-digested food is the sand, the rivers the bowels, the liver and the lungs the mountains, the hairs the herbs and trees. As the sun rises, it is the forepart, as it sets, the hindpart of the horse. When the horse shakes itself, then it lightens; when it kicks, it thunders; when it makes water, it rains; voice is its voice.

2. Verily Day arose after the horse as the (golden) vessel, called Mahiman (greatness), which (at the sacrifice) is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse as the (silver) vessel, called Mahiman, which (at the sacrifice) is placed behind the horse. Its place is in the Western sea. Verily, these two vessels (or greatnesses) arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

## SECOND BRÂHMANA

1. In the beginning there was nothing (to be perceived) here whatsoever. By Death indeed all this was concealed,— by hunger; for death is hunger. Death (the first being) thought, ‘Let me have a body.’ Then he moved about, worshipping. From him thus worshipping water was produced. And he said: ‘Verily, there appeared to me, while I worshipped (arkate), water (ka).’ This is why water is called ar-ka. Surely there is water (or pleasure) for him who thus knows the reason why water is called arka.

2. Verily water is arka. And what was there as the froth of the water, that was hardened, and became the earth. On that earth he (Death) rested, and from him, thus resting and heated, Agni (Virâg) proceeded, full of light.

3. That being divided itself threefold, Âditya (the sun) as the third, and Vâyu (the air) as the third. That spirit (prâna) became threefold. The head was the Eastern quarter, and the arms this and that quarter (i. e. the N. E. and S. E., on the left and right sides). Then the tail was the Western quarter, and the two legs this and that quarter (i. e. the N. W. and S. W.). The sides were the Southern and Northern quarters, the back heaven, the belly the sky, the dust the earth. Thus he (Mrityu, as arka) stands firm in the water, and he who knows this stands firm wherever he goes.

4. He desired, ‘Let a second body be born of me,’ and he (Death or Hunger) embraced Speech in his mind. Then the seed became the year. Before that time there was no year. Speech bore him so long as a year, and after that time sent him forth. Then when he was born, he (Death) opened his mouth, as if to swallow him. He cried Bhân! and that became speech.

5. He thought, 'If I kill him, I shall have but little food.' He therefore brought forth by that speech and by that body (the year) all whatsoever exists, the Rik, the Yagus, the Sâman, the metres, the sacrifices, men, and animals.

And whatever he (Death) brought forth, that he resolved to eat (ad). Verily because he eats everything, therefore is Aditi (Death) called Aditi. He who thus knows why Aditi is called Aditi, becomes an eater of everything, and everything becomes his food.

6. He desired to sacrifice again with a greater sacrifice. He toiled and performed penance. And while he toiled and performed penance, glorious power went out of him. Verily glorious power means the senses (prâna). Then when the senses had gone out, the body took to swelling (sva-yitum), and mind was in the body.

7. He desired that this body should be fit for sacrifice (medhya), and that he should be embodied by it. Then he became a horse (asva), because it swelled (asvat), and was fit for sacrifice (medhya); and this is why the horse-sacrifice is called Asva-medha.

Verily he who knows him thus, knows the Asvamedha. Then, letting the horse free, he thought, and at the end of a year he offered it up for himself, while he gave up the (other) animals to the deities. Therefore the sacrificers offered up the purified horse belonging to Pragâpati, (as dedicated) to all the deities.

Verily the shining sun is the Asvamedha-sacrifice, and his body is the year; Agni is the sacrificial fire (arka), and these worlds are his bodies. These two are the sacrificial fire and the Asvamedha-sacrifice, and they are again one deity, viz. Death. He (who knows this) overcomes another

death, death does not reach him, death is his Self, he becomes one of those deities.

## THIRD BRÂHMANA

1. There were two kinds of descendants of Pragâpati, the Devas and the Asuras. Now the Devas were indeed the younger, the Asuras the elder ones. The Devas, who were struggling in these worlds, said: ‘Well, let us overcome the Asuras at the sacrifices (the Gyotishtoma) by means of the udgîtha.’

2. They said to speech (Vâk): ‘Do thou sing out for us (the udgîtha).’ ‘Yes,’ said speech, and sang (the udgîtha). Whatever delight there is in speech, that she obtained for the Devas by singing (the three pavamânas); but that she pronounced well (in the other nine pavamânas), that was for herself. The Asuras knew: ‘Verily, through this singer they will overcome us.’ They therefore rushed at the singer and pierced her with evil. That evil which consists in saying what is bad, that is that evil.

3. Then they (the Devas) said to breath (scent): ‘Do thou sing out for us.’ ‘Yes,’ said breath, and sang. Whatever delight there is in breath (smell), that he obtained for the Devas by singing; but that he smelled well, that was for himself. The Asuras knew: ‘Verily, through this singer they will overcome us.’ They therefore rushed at the singer, and pierced him with evil. That evil which consists in smelling what is bad, that is that evil.

4. Then they said to the eye: ‘Do thou sing out for us.’ ‘Yes,’ said the eye, and sang. Whatever delight there is in the eye, that he obtained for the Devas by singing; but that he saw well, that was for himself. The Asuras knew: ‘Verily, through this singer they will overcome us.’ They therefore rushed at the singer, and pierced him with evil. That evil which consists in seeing what is bad, that is that evil.

5. Then they said to the ear: 'Do thou sing out for us.' 'Yes,' said the ear, and sang. Whatever delight there is in the ear, that he obtained for the Devas by singing; but that he heard well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in hearing what is bad, that is that evil.

6. Then they said to the mind: 'Do thou sing out for us.' 'Yes,' said the mind, and sang. Whatever delight there is in the mind, that he obtained for the Devas by singing; but that he thought well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in thinking what is bad, that is that evil.

Thus they overwhelmed these deities with evils, thus they pierced them with evil.

7. Then they said to the breath in the mouth: 'Do thou sing for us.' 'Yes,' said the breath, and sang. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at him and pierced him with evil. Now as a ball of earth will be scattered when hitting a stone, thus they perished, scattered in all directions. Hence the Devas rose, the Asuras fell. He who knows this, rises by his self, and the enemy who hates him falls.

8. Then they (the Devas) said: 'Where was he then who thus stuck to us?' It was (the breath) within the mouth (*âsyे 'ntar*), and therefore called *Ayâsyâ*; he was the sap (*rasa*) of the limbs (*aṅga*), and therefore called *Âṅgirasa*.

9. That deity was called *Dûr*, because Death was far (*dûran*) from it. From him who knows this, Death is far off.

10. That deity, after having taken away the evil of those deities, viz. death, sent it to where the end of the quarters of the earth is. There he deposited their sins. Therefore let no one go to a man, let no one go to the end (of the quarters of the earth), that he may not meet there with evil, with death.

11. That deity, after having taken away the evil of those deities, viz. death, carried them beyond death.

12. He carried speech across first. When speech had become freed from death, it became (what it had been before) Agni (fire). That Agni, after having stepped beyond death, shines.

13. Then he carried breath (scent) across. When breath had become freed from death, it became Vâyu (air). That Vâyu, after having stepped beyond death, blows.

14. Then he carried the eye across. When the eye had become freed from death, it became Âditya (the sun). That Âditya, after having stepped beyond death, burns.

15. Then he carried the ear across. When the ear had become freed from death, it became the quarters (space). These are our quarters (space), which have stepped beyond death.

16. Then he carried the mind across. When the mind had become freed from death, it became the moon (Kandramas). That moon, after having stepped beyond death, shines. Thus does that deity carry him, who knows this, across death.

17. Then breath (vital), by singing, obtained for himself eatable food. For whatever food is eaten, is eaten by breath alone, and in it breath rests.

The Devas said: 'Verily, thus far, whatever food there is, thou hast by singing acquired it for thyself. Now therefore give us a share in that food.' He said: 'You there, enter into me.' They said Yes, and entered all into him. Therefore whatever food is eaten by breath, by it the other senses are satisfied.

18. If a man knows this, then his own relations come to him in the same manner; he becomes their supporter, their chief leader, their strong ruler. And if ever any one tries to oppose one who is possessed of such knowledge among his own relatives, then he will not be able to support his own belongings. But he who follows the man who is possessed of such knowledge, and who with his permission wishes to support those whom he has to support, he indeed will be able to support his own belongings.

19. He was called Ayâsyâ Ângirasa, for he is the sap (rasa) of the limbs (aîga). Verily, breath is the sap of the limbs. Yes, breath is the sap of the limbs. Therefore from whatever limb breath goes away, that limb withers, for breath verily is the sap of the limbs.

20. He (breath) is also Brihaspati, for speech is Brihatî (Rig-veda), and he is her lord; therefore he is Brihaspati.

21. He (breath) is also Brahmanaspati, for speech is Brahman (Yagur-veda), and he is her lord; therefore he is Brahmanaspati.

He (breath) is also Sâman (the Udgîtha), for speech is Sâman (Sâma-veda), and that is both speech (sâ) and breath (ama). This is why Sâman is called Sâman.

22. Or because he is equal (sama) to a grub, equal to a gnat, equal to an elephant, equal to these three worlds, nay,

equal to this universe, therefore he is Sâman. He who thus knows this Sâman, obtains union and oneness with Sâman.

23. He (breath) is Udgîtha. Breath verily is Ut, for by breath this universe is upheld (uttabdha); and speech is Gîthâ, song. And because he is ut and gîthâ, therefore he (breath) is Udgîtha.

24. And thus Brahmadatta Kaikitâneya (the grandson of Kikitâna), while taking Soma (râgan), said: 'May this Soma strike my head off, if Ayâsyâ Ângirasa sang another Udgîtha than this. He sang it indeed as speech and breath.'

25. He who knows what is the property of this Sâman, obtains property. Now verily its property is tone only. Therefore let a priest, who is going to perform the sacrificial work of a Sâma-singer, desire that his voice may have a good tone, and let him perform the sacrifice with a voice that is in good tone. Therefore people (who want a priest) for a sacrifice, look out for one who possesses a good voice, as for one who possesses property. He who thus knows what is the property of that Sâman, obtains property.

26. He who knows what is the gold of that Sâman, obtains gold. Now verily its gold is tone only. He who thus knows what is the gold of that Sâman, obtains gold.

27. He who knows what is the support of that Sâman, he is supported. Now verily its support is speech only. For, as supported in speech, that breath is sung as that Sâman. Some say the support is in food.

Next follows the Abhyâroha (the ascension) of the Pavamâna verses. Verily the Prastotri begins to sing the Sâman, and when he begins, then let him (the sacrificer) recite these (three Yagus-verses):

‘Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!’

Now when he says, ‘Lead me from the unreal to the real,’ the unreal is verily death, the real immortality. He therefore says, ‘Lead me from death to immortality, make me immortal.’

When he says, ‘Lead me from darkness to light,’ darkness is verily death, light immortality. He therefore says, ‘Lead me from death to immortality, make me immortal.’

When he says, ‘Lead me from death to immortality,’ there is nothing there, as it were, hidden (obscure, requiring explanation).

28. Next come the other Stotras with which the priest may obtain food for himself by singing them. Therefore let the sacrificer, while these Stotras are being sung, ask for a boon, whatever desire he may desire. An Udgâtri priest who knows this obtains by his singing whatever desire he may desire either for himself or for the sacrificer. This (knowledge) indeed is called the conqueror of the worlds. He who thus knows this Sâman, for him there is no fear of his not being admitted to the worlds.

## FOURTH BRÂHMANA

1. In the beginning this was Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, ‘This is I;’ therefore he became I by name. Therefore even now, if a man is asked, he first says, ‘This is I,’ and then pronounces the other name which he may have. And because before (pûrva) all this, he (the Self) burnt down (ush) all evils, therefore he was a person (pur-usha). Verily he who knows this, burns down every one who tries to be before him.

2. He feared, and therefore any one who is lonely fears. He thought, ‘As there is nothing but myself, why should I fear?’ Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.

3. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this his Self to fall in two (pat), and thence arose husband (pati) and wife (patnî). Therefore Yâgñavalkya said: ‘We two are thus (each of us) like half a shell.’ Therefore the void which was there, is filled by the wife. He embraced her, and men were born.

4. She thought, ‘How can he embrace me, after having produced me from himself? I shall hide myself.’

She then became a cow, the other became a bull and embraced her, and hence cows were born. The one became a mare, the other a stallion; the one a male ass, the other a female ass. He embraced her, and hence one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. He embraced her, and hence goats and sheep were born. And

thus he created everything that exists in pairs, down to the ants.

5. He knew, 'I indeed am this creation, for I created all this.' Hence he became the creation, and he who knows this lives in this his creation.

6. Next he thus produced fire by rubbing. From the mouth, as from the fire-hole, and from the hands he created fire. Therefore both the mouth and the hands are inside without hair, for the fire-hole is inside without hair.

And when they say, 'Sacrifice to this or sacrifice to that god,' each god is but his manifestation, for he is all gods.

Now, whatever there is moist, that he created from seed; this is Soma. So far verily is this universe either food or eater. Soma indeed is food, Agni eater. This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it was the highest creation. And he who knows this, lives in this his highest creation.

7. Now all this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one.' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one.'

He (Brahman or the Self) entered thither, to the very tips of the finger-nails, as a razor might be fitted in a razor-case, or as fire in a fire-place.

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his

acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when qualified) by the one or the other (predicate). Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

8. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else.

And if one were to say to one who declares another than the Self dear, that he will lose what is dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.

9. Here they say; 'If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang?'

10. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishi Vâmadeva saw and understood it, singing, 'I was Mann (moon), I was the sun.' Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many

are taken! Therefore it is not pleasant to the Devas that men should know this.

11. Verily in the beginning this was Brahman, one only. That being one, was not strong enough. It created still further the most excellent Kshatra (power), viz. those Kshatras (powers) among the Devas,—Indra, Varuna, Soma, Rudra, Parganya, Yama, Mrityu, Îsâna. Therefore there is nothing beyond the Kshatra, and therefore at the Râgasûya sacrifice the Brâhmaṇa sits down below the Kshatriya. He confers that glory on the Kshatra alone. But Brahman is (nevertheless) the birth-place of the Kshatra. Therefore though a king is exalted, he sits down at the end (of the sacrifice) below the Brahman, as his birth-place. He who injures him, injures his own birth-place. He becomes worse, because he has injured one better than himself.

12. He was not strong enough. He created the Vis (people), the classes of Devas which in their different orders are called Vasus, Rudras, Âdityas, Visve Devas, Maruts.

13. He was not strong enough. He created the Sûdra colour (caste), as Pûshan (as nourisher). This earth verily is Pûshan (the nourisher); for the earth nourishes all this whatsoever.

14. He was not strong enough. He created still further the most excellent Law (dharma). Law is the Kshatra (power) of the Kshatra, therefore there is nothing higher than the Law. Thenceforth even a weak man rules a stronger with the help of the Law, as with the help of a king. Thus the Law is what is called the true. And if a man declares what is true, they say he declares the Law; and if he declares the Law, they say he declares what is true. Thus both are the same.

15. There are then this Brahman, Kshatra, Vis, and Sûdra. Among the Devas that Brahman existed as Agni (fire) only, among men as Brâhmaṇa, as Kshatriya through the (divine) Kshatriya, as Vaisya through the (divine) Vaisya, as Sûdra through the (divine) Sûdra. Therefore people wish for their future state among the Devas through Agni (the sacrificial fire) only; and among men through the Brâhmaṇa, for in these two forms did Brahman exist.

Now if a man departs this life without having seen his true future life (in the Self), then that Self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Nay, even if one who does not know that (Self), should perform here on earth some great holy work, it will perish for him in the end. Let a man worship the Self only as his true state. If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.

16. Now verily this Self (of the ignorant man) is the world of all creatures. In so far as man sacrifices and pours out libations, he is the world of the Devas; in so far as he repeats the hymns, &c., he is the world of the Rishis; in so far as he offers cakes to the Fathers and tries to obtain offspring, he is the world of the Fathers; in so far as he gives shelter and food to men, he is the world of men; in so far as he finds fodder and water for the animals, he is the world of the animals; in so far as quadrupeds, birds, and even ants live in his houses, he is their world. And as every one wishes his own world not to be injured, thus all beings wish that he who knows this should not be injured. Verily this is known and has been well reasoned.

17. In the beginning this was Self alone, one only. He desired, 'Let there be a wife for me that I may have

offspring, and let there be wealth for me that I may offer sacrifices.' Verily this is the whole desire, and, even if wishing for more, he would not find it. Therefore now also a lonely person desires, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' And so long as he does not obtain either of these things, he thinks he is incomplete. Now his completeness (is made up as follows): mind is his self (husband); speech the wife; breath the child; the eye all worldly wealth, for he finds it with the eye; the ear his divine wealth, for he hears it with the ear. The body (âtman) is his work, for with the body he works. This is the fivefold sacrifice, for fivefold is the animal, fivefold man, fivefold all this whatsoever. He who knows this, obtains all this.

## FIFTH BRÂHMANA

1. ‘When the father (of creation) had produced by knowledge and penance (work) the seven kinds of food, one of his (foods) was common to all beings, two he assigned to the Devas, (1)

‘Three he made for himself, one he gave to the animals. In it all rests, whatsoever breathes and breathes not. (2)

‘Why then do these not perish, though they are always eaten? He who knows this imperishable one, he eats food with his face. (3)

‘He goes even to the Devas, he lives on strength.’ (4)

2. When it is said, that ‘the father produced by knowledge and penance the seven kinds of food,’ it is clear that (it was he who) did so. When it is said, that ‘one of his (foods) was common,’ then that is that common food of his which is eaten. He who worships (eats) that (common food), is not removed from evil, for verily that food is mixed (property). When it is said, that ‘two he assigned to the Devas,’ that is the huta, which is sacrificed in fire, and the prahuta, which is given away at a sacrifice. But they also say, the new-moon and full-moon sacrifices are here intended, and therefore one should not offer them as an ishti or with a wish.

When it is said, that ‘one he gave to animals,’ that is milk. For in the beginning (in their infancy) both men and animals live on milk. And therefore they either make a new-born child lick ghrita (butter), or they make it take the breast. And they call a new-born creature ‘atrinâda,’ i.e. not eating herbs. When it is said, that ‘in it all rests, whatsoever

breathes and breathes not,' we see that all this, whatsoever breathes and breathes not, rests and depends on milk.

And when it is said (in another Brâhmaṇa), that a man who sacrifices with milk a whole year, overcomes death again, let him not think so. No, on the very day on which he sacrifices, on that day he overcomes death again; for he who knows this, offers to the gods the entire food (viz. milk).

When it is said, 'Why do these not perish, though they are always eaten,' we answer, Verily, the Person is the imperishable, and he produces that food again and again.

When it is said, 'He who knows this imperishable one,' then, verily, the Person is the imperishable one, for he produces this food by repeated thought, and whatever he does not work by his works, that perishes.

When it is said, that 'he eats food with his face,' then face means the mouth, he eats it with his mouth.

When it is said, that 'he goes even to the Devas, he lives on strength,' that is meant as praise.

3. When it is said, that 'he made three for himself,' that means that he made mind, speech, and breath for himself. As people say, 'My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear,' it is clear that a man sees with his mind and hears with his mind. Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflexion, fear, all this is mind. Therefore even if a man is touched on the back, he knows it through the mind.

Whatever sound there is, that is speech. Speech indeed is intended for an end or object, it is nothing by itself.

The up-breathing, the down-breathing, the back-breathing, the out-breathing, the on-breathing, all that is breathing is breath (prâna) only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

4. These are the three worlds: earth is speech, sky mind, heaven breath.

5. These are the three Vedas: the Rig-veda is speech, the Yagur-veda mind, the Sâma-veda breath.

6. These are the Devas, Fathers, and men: the Devas are speech, the Fathers mind, men breath.

7. These are father, mother, and child: the father is mind, the mother speech, the child breath.

8. These are what is known, what is to be known, and what is unknown.

What is known, has the form of speech, for speech is known. Speech, having become this, protects man.

9. What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

10. What is unknown, has the form of breath, for breath is unknown. Breath, having become this, protects man.

11. Of that speech (which is the food of Pragâpati) earth is the body, light the form, viz. this fire. And so far as speech extends, so far extends the earth, so far extends fire.

12. Next, of this mind heaven is the body, light the form, viz. this sun. And so far as this mind extends, so far extends

heaven, so far extends the sun. If they (fire and sun) embrace each other, then wind is born, and that is Indra, and he is without a, rival. Verily a second is a rival, and he who knows this, has no rival.

13. Next, of this breath water is the body, light the form, viz. this moon. And so far as this breath extends, so far extends water, so far extends the moon.

These are all alike, all endless. And he who worships them as finite, obtains a finite world, but he who worships them as infinite, obtains an infinite world.

14. That Pragâpati is the year, and he consists of sixteen digits. The nights indeed are his fifteen digits, the fixed point his sixteenth digit. He is increased and decreased by the nights. Having on the new-moon night entered with the sixteenth part into everything that has life, he is thence born again in the morning. Therefore let no one cut off the life of any living thing on that night, not even of a lizard, in honour (pûgârtham) of that deity.

15. Now verily that Pragâpati, consisting of sixteen digits, who is the year, is the same as a man who knows this. His wealth constitutes the fifteen digits, his Self the sixteenth digit. He is increased and decreased by that wealth. His Self is the nave, his wealth the felly. Therefore even if he loses everything, if he lives but with his Self, people say, he lost the felly (which can be restored again).

16. Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by a son only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

17. Next follows the handing over. When a man thinks he is going to depart, he says to his son: 'Thou art Brahman (the Veda, so far as acquired by the father); thou art the sacrifice (so far as performed by the father); thou art the world.' The son answers: 'I am Brahman, I am the sacrifice, I am the world.' Whatever has been learnt (by the father) that, taken as one, is Brahman. Whatever sacrifices there are, they, taken as one, are the sacrifice. Whatever worlds there are, they, taken as one, are the world. Verily here ends this (what has to be done by a father, viz. study, sacrifice, &c.) 'He (the son), being all this, preserved me from this world,' thus he thinks. Therefore they call a son who is instructed (to do all this), a world-son (lokya), and therefore they instruct him.

When a father who knows this, departs this world, then he enters into his son together with his own spirits (with speech, mind, and breath). If there is anything done amiss by the father, of all that the son delivers him, and therefore he is called Putra, son. By help of his son the father stands firm in this world. Then these divine immortal spirits (speech, mind, and breath) enter into him.

18. From the earth and from fire, divine speech enters into him. And verily that is divine speech whereby, whatever he says, comes to be.

19. From heaven and the sun, divine mind enters into him. And verily that is divine mind whereby he becomes joyful, and grieves no more.

20. From water and the moon, divine breath (spirit) enters into him. And verily that is divine breath which, whether moving or not moving, does not tire, and therefore does not perish. He who knows this, becomes the Self of all beings. As that deity (Hiranyagarbha) is, so does he

become. And as all beings honour that deity (with sacrifice, &c.), so do all beings honour him who knows this.

Whatever grief these creatures suffer, that is all one (and therefore disappears). Only what is good approaches him; verily, evil does not approach the Devas.

21. Next follows the consideration of the observances (acts). Pragâpati created the actions (active senses). When they had been created, they strove among themselves. Voice held, I shall speak; the eye held, I shall see; the ear held, I shall hear; and thus the other actions too, each according to its own act. Death, having become weariness, took them and seized them. Having seized them, death held them back (from their work). Therefore speech grows weary, the eye grows weary, the ear grows weary. But death did not seize the central breath. Then the others tried to know him, and said: ‘Verily, he is the best of us, he who, whether moving or not, does not tire and does not perish. Well, let all of us assume his form.’ Thereupon they all assumed his form, and therefore they are called after him ‘breaths’ (spirits).

In whatever family there is a man who knows this, they call that family after his name. And he who strives with one who knows this, withers away and finally dies. So far with regard to the body.

## 22. Now with regard to the deities.

Agni (fire) held, I shall burn; Âditya (the sun) held, I shall warm; Kandramas (the moon) held, I shall shine; and thus also the other deities, each according to the deity. And as it was with the central breath among the breaths, so it was with Vâyu, the wind among those deities. The other deities fade, not Vâyu. Vâyu is the deity that never sets.

23. And here there is this Sloka:

'He from whom the sun rises, and into whom it sets' (he verily rises from the breath, and sets in the breath)

'Him the Devas made the law, he only is to-day, and he to-morrow also' (whatever these Devas determined then, that they perform to-day also).

Therefore let a man perform one observance only, let him breathe up and let him breathe down, that the evil death may not reach him. And when he performs it, let him try to finish it. Then he obtains through it union and oneness with that deity (with prâna).

## SIXTH BRÂHMANA

1. Verily this is a triad, name, form, and work. Of these names, that which is called Speech is the Uktha (hymn, supposed to mean also origin), for from it all names arise. It is their Sâman (song, supposed to mean also sameness), for it is the same as all names. It is their Brahman (prayer, supposed to mean also support), for it supports all names.
2. Next, of the forms, that which is called Eye is the Uktha (hymn), for from it all forms arise. It is their Sâman (song), for it is the same as all forms. It is their Brahman (prayer), for it supports all forms.
3. Next, of the works, that which is called Body is the Uktha (hymn), for from it all works arise. It is their Sâman (song), for it is the same as all works. It is their Brahman (prayer), for it supports all works.

That being a triad is one, viz. this Self; and the Self, being one, is that triad. This is the immortal, covered by the true. Verily breath is the immortal, name and form are the true, and by them the immortal is covered.

## **SECOND ADHYÂYA**

## FIRST BRÂHMANA

1. There was formerly the proud Gârgya Bâlâki, a man of great reading. He said to Agâtasatru of Kâsi, ‘Shall I tell you Brahman?’ Agâtasatru said: ‘We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, Ganaka (the king of Mithilâ) is our father (patron).’

2. Gârgya said: ‘The person that is in the sun, that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as the supreme, the head of all beings, the king. Whoso adores him thus, becomes supreme, the head of all beings, a king.’

3. Gârgya said: ‘The person that is in the moon (and in the mind), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as the great, clad in white raiment, as Soma, the king.’ Whoso adores him thus, Soma is poured out and poured forth for him day by day, and his food does not fail.

4. Gârgya said: ‘The person that is in the lightning (and in the heart), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as the luminous.’ Whoso adores him thus, becomes luminous, and his offspring becomes luminous.

5. Gârgya said: ‘The person that is in the ether (and in the ether of the heart), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him as what is full, and quiescent.’ Whoso adores him thus, becomes filled with offspring and cattle, and his offspring does not cease from this world.

6. Gârgya said: ‘The person that is in the wind (and in the breath), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him as Indra Vaikuntha, as the unconquerable army (of the Maruts).’ Whoso adores him thus, becomes victorious, unconquerable, conquering his enemies.

7. Gârgya said: ‘The person that is in the fire (and in the heart), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him as powerful.’ Whoso adores him thus, becomes powerful, and his offspring becomes powerful.

8. Gârgya said: ‘The person that is in the water (in seed, and in the heart), that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him as likeness.’ Whoso adores him thus, to him comes what is likely (or proper), not what is improper; what is born from him, is like unto him.

9. Gârgya said: ‘The person that is in the mirror, that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as the brilliant.’ Whoso adores him thus, he becomes brilliant, his offspring becomes brilliant, and with whomsoever he comes together, he outshines them.

10. Gârgya said: ‘The sound that follows a man while he moves, that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as life.’ Whoso adores him thus, he reaches his full age in this world, breath does not leave him before the time.

11. Gârgya said: ‘The person that is in space, that I adore as Brahman.’ Agâtasatru said to him: ‘No, no! Do not speak to me on this. I adore him verily as the second who never

leaves us.' Whoso adores him thus, becomes possessed of a second, his party is not cut off from him.

12. Gârgya said: 'The person that consists of the shadow, that I adore as Brahman.' Agâtasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as death.' Whoso adores him thus, he reaches his whole age in this world, death does not approach him before the time.

13. Gârgya said: 'The person that is in the body, that I adore as Brahman.' Agâtasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as embodied.' Whoso adores him thus, becomes embodied, and his offspring becomes embodied.

Then Gârgya became silent.

14. Agâtasatru said: 'Thus far only?' 'Thus far only,' he replied. Agâtasatru said: 'This does not suffice to know it (the true Brahman).' Gârgya replied: 'Then let me come to you, as a pupil.'

15. Agâtasatru said: 'Verily, it is unnatural that a Brâhmaṇa should come to a Kshatriya, hoping that he should tell him the Brahman. However, I shall make you know him clearly,' thus saying he took him by the hand and rose.

And the two together came to a person who was asleep. He called him by these names, 'Thou, great one, clad in white raiment, Soma, King.' He did not rise. Then rubbing him with his hand, he woke him, and he arose.

16. Agâtasatru said: 'When this man was thus asleep, where was then the person (purusha), the intelligent? and from whence did he thus come back?' Gârgya did not know this?

17. Agâtasatru said: ‘When this man was thus asleep, then the intelligent person (purusha), having through the intelligence of the senses (prânas) absorbed within himself all intelligence, lies in the ether, which is in the heart. When he takes in these different kinds of intelligence, then it is said that the man sleeps (svapiti). Then the breath is kept in, speech is kept in, the ear is kept in, the eye is kept in, the mind is kept in.

18. But when he moves about in sleep (and dream), then these are his worlds. He is, as it were, a great king; he is, as it were, a great Brâhmaṇa; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, thus does that person (who is endowed with intelligence) keep in the various senses (prânas) and move about, according to his pleasure, within his own body (while dreaming).

19. Next, when he is in profound sleep, and knows nothing, there are the seventy-two thousand arteries called Hita, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body. And as a young man, or a great king, or a great Brâhmaṇa, having reached the summit of happiness, might rest, so does he then rest.

20. As the spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self. The Upanishad (the true name and doctrine) of that Self is ‘the True of the True.’ Verily the senses are the true, and he is the true of the true.

## SECOND BRÂHMANA

1. Verily he who knows the babe with his place, his chamber, his post, and his rope, he keeps off the seven relatives who hate him. Verily by the young is meant the inner life, by his place this (body), by his chamber this (head), by his post the vital breath, by his rope the food.

2. Then the seven imperishable ones approach him. There are the red lines in the eye, and by them Rudra clings to him. There is the water in the eye, and by it Parganya clings to him. There is the pupil, and by it Âditya (sun) clings to him. There is the dark iris, and by it Agni clings to him. There is the white eye-ball, and by it Indra clings to him. With the lower eye-lash the earth, with the upper eye-lash the heaven clings to him. He who knows this, his food does never perish.

3. On this there is this Sloka:

‘There is a cup having its mouth below and its bottom above. Manifold glory has been placed into it. On its lip sit the seven Rishis, the tongue as the eighth communicates with Brahman.’ What is called the cup having its mouth below and its bottom above is this head, for its mouth (the mouth) is below, its bottom (the skull) is above. When it is said that manifold glory has been placed into it, the senses verily are manifold glory, and he therefore means the senses. When he says that the seven Rishis sit on its lip, the Rishis are verily the (active) senses, and he means the senses. And when he says that the tongue as the eighth communicates with Brahman, it is because the tongue, as the eighth, does communicate with Brahman.

4. These two (the two ears) are the Rishis Gautama and Bharadvâga; the right Gautama, the left Bharadvâga. These two (the eyes) are the Rishis Visvâmitra and Gamadagni; the right Visvâmitra, the left Gamadagni. These two (the nostrils) are the Rishis Vasishtha and Kasyapa; the right Vasishtha, the left Kasyapa. The tongue is Atri, for with the tongue food is eaten, and Atri is meant for Atti, eating. He who knows this, becomes an eater of everything, and everything becomes his food.

## THIRD BRÂHMANA

1. There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (i.e. sat-tya, true).
2. Everything except air and sky is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the sun that shines, for he is the essence of sat (the definite).
3. But air and sky are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the disk of the sun, for he is the essence of tyad (the indefinite). So far with regard to the Devas.
4. Now with regard to the body. Everything except the breath and the ether within the body is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the Eye, for it is the essence of sat (the definite).
5. But breath and the ether within the body are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the right eye, for he is the essence of tyad (the indefinite).
6. And what is the appearance of that person? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Next follows the teaching (of Brahman) by No, no! for there is nothing else higher than this (if one says): 'It is not so.' Then comes the name 'the True of the True,' the senses being the True, and he (the Brahman) the True of them.

## FOURTH BRÂHMANA

1. Now when Yâgñavalkya was going to enter upon another state, he said: ‘Maitreyî, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Kâtyâyanî (my other wife).’

2. Maitreyî said: ‘My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?’

‘No,’ replied Yâgñavalkya; ‘like the life of rich people will be thy life. But there is no hope of immortality by wealth.’

3. And Maitreyî said: ‘What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me.’

4. Yâgñavalkya replied: ‘Thou who art truly dear to me, thou speakest dear words. Come, sit down, I will explain it to thee, and mark well what I say.’

5. And he said: ‘Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

‘Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

‘Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

‘Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

‘Verily, the Brahman-class is not dear, that you may love the Brahman-class; but that you may love the Self, therefore the Brahman-class is dear.

‘Verily, the Kshatra-class is not dear, that you may love the Kshatra-class; but that you may love the Self, therefore the Kshatra-class is dear.

‘Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear.

‘Verily, the Devas are not dear, that you may love the Devas; but that you may love the Self, therefore the Devas are dear.

‘Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore are creatures dear.

‘Verily, everything is not dear that you may love everything; but that you may love the Self, therefore everything is dear.

‘Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyî! When we see, hear, perceive, and know the Self, then all this is known.

6. ‘Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for

anything elsewhere than in the Self, was abandoned by everything. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self.

7. ‘Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized or the beater of the drum;

8. ‘And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized or the blower of the shell;

9. ‘And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized or the player of the lute;

10. ‘As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyî, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sâma-veda, Atharvângirasas, Itihâsa (legends), Purâna (cosmogonies), Vidyâ (knowledge), the Upanishads, Slokas (verses), Sûtras (prose rules), Anuvyâkhyânas (glosses), Vyâkhyânas (commentaries). From him alone all these were breathed forth.

11. ‘As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,—

12. ‘As a lump of salt, when thrown into water, becomes dissolved into water, and could not be taken out again, but wherever we taste (the water) it is salt,—thus verily, O Maitreyî, does this great Being, endless, unlimited,

consisting of nothing but knowledge, rise from out these elements, and vanish again in them. When he has departed, there is no more knowledge (name), I say, O Maitreyî.' Thus spoke Yâgñavalkya.

13. Then Maitreyî said: 'Here thou hast bewildered me, Sir, when thou sayest that having departed, there is no more knowledge.'

But Yâgñavalkya replied: 'O Maitreyî, I say nothing that is bewildering. This is enough, O beloved, for wisdom.

'For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this? How, O beloved, should he know (himself), the Knower?'

## FIFTH BRÂHMANA

1. This earth is the honey (madhu, the effect) of all beings, and all beings are the honey (madhu, the effect) of this earth. Likewise this bright, immortal person in this earth, and that bright immortal person incorporated in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.
2. This water is the honey of all beings, and all beings are the honey of this water. Likewise this bright, immortal person in this water, and that bright, immortal person, existing as seed in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.
3. This fire is the honey of all beings and all beings are the honey of this fire. Likewise this bright, immortal person in this fire, and that bright, immortal person, existing as speech in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.
4. This air is the honey of all beings, and all beings are the honey of this air. Likewise this bright, immortal person in this air, and that bright, immortal person existing as breath in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.
5. This sun is the honey of all beings, and all beings are the honey of this sun. Likewise this bright, immortal person in this sun, and that bright, immortal person existing as the eye in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

6. This space (disah, the quarters) is the honey of all beings, and all beings are the honey of this space. Likewise this bright, immortal person in this space, and that bright, immortal person existing as the ear in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

7. This moon is the honey of all beings, and all beings are the honey of this moon. Likewise this bright, immortal person in this moon, and that bright, immortal person existing as mind in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

8. This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

9. This thunder is the honey of all beings, and all beings are the honey of this thunder. Likewise this bright, immortal person in this thunder, and that bright, immortal person existing as sound and voice in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

10. This ether is the honey of all beings, and all beings are the honey of this ether. Likewise this bright, immortal person in this ether, and that bright, immortal person existing as heart-ether in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

11. This law (dharmah) is the honey of all beings, and all beings are the honey of this law. Likewise this bright,

immortal person in this law, and that bright, immortal person existing as law in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

12. This true (satyam) is the honey of all beings, and all beings are the honey of this true. Likewise this bright, immortal person in what is true, and that bright, immortal person existing as the true in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

13. This mankind is the honey of all beings, and all beings are the honey of this mankind. Likewise this bright, immortal person in mankind, and that bright, immortal person existing as man in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

14. This Self is the honey of all beings, and all beings are the honey of this Self. Likewise this bright, immortal person in this Self, and that bright, immortal person, the Self (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

15. And verily this Self is the lord of all beings, the king of all beings. And as all spokes are contained in the axle and in the felly of a wheel, all beings, and all those selves (of the earth, water, &c.) are contained in that Self.

16. Verily Dadhyak Âtharvana proclaimed this honey (the madhu-vidyâ) to the two Asvins, and a Rishi, seeing this, said (Rv. I, 116, 12):

‘O ye two heroes (Asvins), I make manifest that fearful deed of yours (which you performed) for the sake of gain, like as thunder makes manifest the rain. The honey

(madhu-vidyâ) which Dadhyak Âtharvana proclaimed to you through the head of a horse,' ...

17. Verily Dadhyak Âtharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. I, 117, 22):

'O Asvins, you fixed a horse's head on Âtharvana Dadhyak, and he, wishing to be true (to his promise), proclaimed to you the honey; both that of Tvashtri and that which is to be your secret, O ye strong ones.'

18. Verily Dadhyak Âtharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said:

'He (the Lord) made bodies with two feet, he made bodies with four feet. Having first become a bird, he entered the bodies as purusha (as the person).' This very purusha is in all bodies the purisaya, i.e. he who lies in the body (and is therefore called purusha). There is nothing that is not covered by him, nothing that is not filled by him.

19. Verily Dadhyak Âtharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. VI, 47, 18):

'He (the Lord) became like unto every form, and this is meant to reveal the (true) form of him (the Âtman). Indra (the Lord) appears multiform through the Mâyâs (appearances), for his horses (senses) are yoked, hundreds and ten.'

This (Âtman) is the horses, this (Âtman) is the ten, and the thousands, many and endless. This is the Brahman, without cause and without effect, without anything inside or outside; this Self is Brahman, omnipresent and omniscient. This is the teaching (of the Upanishads).

## SIXTH BRÂHMANA

1. Now follows the stem:

1. Pautimâshya from Gaupavana,
2. Gaupavana from Pautimâshya,
3. Pautimâshya from Gaupavana,
4. Gaupavana from Kausika,
5. Kausika from Kaundinya,
6. Kaundinya from Sândilya,
7. Sândilya from Kausika and Gautama,
8. Gautama
2. from Âgnivesya,
9. Âgnivesya from Sândilya and Ânabhimlâtâ,
10. Sândilya and Ânabhimlâtâ from Ânabhimlâtâ,
11. Ânabhimlâtâ from Ânabhimlâtâ,
12. Ânabhimlâtâ from Gautama,
13. Gautama from Saitava and Prâkînayogya,
14. Saitava and Prâkînayogya from Pârasarya,
15. Pârasarya from Bhâradvâga,
16. Bhâradvâga from Bhâradvâga and Gautama,

17. Gautama from Bharadvâga,
18. Bhâradvâga from Pârâsarya,
19. Pârâsarya from Vaigavâpâyana,
20. Vaigavâpâyana from Kausikâyani,
21. Kausikâyani
3. from Ghritakausika,
22. Ghritakausika from Pârâsaryâyana,
23. Pârâsaryâyana from Pârâsarya,
24. Pârâsarya from Gâtûkarnya,
25. Gâtûkarnya from Âsurâyana and Yâska,
26. Âsurâyana and Yâska from Traivani,
27. Traivani from Aupagandhani,
28. Aupagandhani from Âsuri,
29. Âsuri from Bhâradvâga,
30. Bhâradvâga from Âtreya,
31. Âtreya from Mânti,
32. Mânti from Gautama,
33. Gautama from Gautama,
34. Gautama from Vâtsya,
35. Vâtsya from Sândilya,

36. Sândilya from Kaisorya Kâpya,
37. Kaisorya Kâpya from Kumârahârita,
38. Kumârahârita from Gâlava,
39. Gâlava from Vidarbhî-kaundinya,
40. Vidarbhî-kaundinya from Vatsanapât Bâbhrava,
41. Vatsanapât Bâbhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayâsyâ Âtgirasa,
43. Ayâsyâ Âtgirasa from Âbhûti Tvâshtra,
44. Âbhûti Tvâshtra from Visvarûpa Tvâshtra,
45. Visvarûpa Tvâshtra from Asvinau,
46. Asvinau from Dadhyak Âtharvana,
47. Dadhyak Âtharvana from Atharvan Daiva,
48. Atharvan Daiva from Mrityu Prâdhvamsans,
49. Mrityu Prâdhvamsana from Pradhvamsana,
50. Pradhvamsana from Ekarshi,
51. Ekarshi from Viprakitti,
52. Viprakitti from Vyâshti,
53. Vyâshti from Sanâru,
54. Sanâru from Sanâtana,
55. Sanâtana from Sanaga,

56. Sanaga from Parameshthin,
57. Parameshthin from Brahman,
58. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

## **THIRD ADHYÂYA**

## FIRST BRÂHMANA

Adoration to the Highest Self (Paramâtman)!

1. Ganaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (the Asvamedha). Brâhmanas of the Kurus and the Pânkâlas had come thither, and Ganaka Vaideha wished to know, which of those Brâhmanas was the best read. So he enclosed a thousand cows, and ten pâdas (of gold) were fastened to each pair of horns.

2. And Ganaka spoke to them: ‘Ye venerable Brâhmanas, he who among you is the wisest, let him drive away these cows.’

Then those Brâhmanas durst not, but Yâgñavalkya said to his pupil: ‘Drive them away, my dear.’

He replied: ‘O glory of the Sâman,’ and drove them away.

The Brâhmanas became angry and said: ‘How could he call himself the wisest among us?’

Now there was Asvala, the Hotri priest of Ganaka Vaideha. He asked him: ‘Are you indeed the wisest among us, O Yâgñavalkya?’ He replied: ‘I bow before the wisest (the best knower of Brahman), but I wish indeed to have these cows.’

Then Asvala, the Hotri priest, undertook to question him.

3. ‘Yâgñavalkya,’ he said, ‘everything here (connected with the sacrifice) is reached by death, everything is

overcome by death. By what means then is the sacrificer freed beyond the reach of death?’

Yâgñavalkya said: ‘By the Hotri priest, who is Agni (fire), who is speech. For speech is the Hotri of the sacrifice (or the sacrificer), and speech is Agni, and he is the Hotri. This constitutes freedom, and perfect freedom (from death).’

4. ‘Yâgñavalkya.’ he said, ‘everything here is reached by day and night, everything is overcome by day and night. By what means then is the sacrificer freed beyond the reach of day and night?’

Yâgñavalkya said: ‘By the Adhvaryu priest, who is the eye, who is Âditya (the sun). For the eye is the Adhvaryu of the sacrifice, and the eye is the sun, and he is the Adhvaryu. This constitutes freedom, and perfect freedom.’

5. ‘Yâgñavalkya,’ he said, ‘everything here is reached by the waxing and waning of the moon, everything is overcome by the waxing and waning of the moon. By what means then is the sacrificer freed beyond the reach of the waxing and waning of the moon?’

Yâgñavalkya said: ‘By the Udgâtri priest, who is Vâyu (the wind), who is the breath. For the breath is the Udgâtri of the sacrifice, and the breath is the wind, and he is the Udgâtri. This constitutes freedom, and perfect freedom.’

6. ‘Yâgñavalkya,’ he said, ‘this sky is, as it were, without an ascent (staircase.) By what approach does the sacrificer approach the Svarga world?’

Yâgñavalkya said: ‘By the Brahman priest, who is the mind (manas), who is the moon. For the mind is the Brahman of the sacrifice, and the mind is the moon, and he is the Brahman. This constitutes freedom, and perfect

freedom. These are the complete deliverances (from death).'

Next follow the achievements.

7. 'Yâgñavalkya,' he said, 'how many Rik verses will the Hotri priest employ to-day at this sacrifice?'

'Three,' replied Yâgñavalkya.

'And what are these three?'

'Those which are called Puronuvâkyâ, Yâgyâ, and, thirdly, Sasyâ.'

'What does he gain by them?'

'All whatsoever has breath.'

8. 'Yâgñavalkya,' he said, 'how many oblations (âhuti) will the Adhvaryu priest employ to-day at this sacrifice?'

'Three,' replied Yâgñavalkya.

'And what are these three?'

'Those which, when offered, flame up; those which, when offered, make an excessive noise; and those which, when offered, sink down.'

'What does he gain by them?'

'By those which, when offered, flame up, he gains the Deva (god) world, for the Deva world flames up, as it were. By those which, when offered, make an excessive noise, he gains the Pitri (father) world, for the Pitri world is excessively (noisy). By those which, when offered, sink

down, he gains the Manushya (man) world, for the Manushya world is, as it were, down below.'

9. 'Yâgñavalkya,' he said, 'with how many deities does the Brahman priest on the right protect to-day this sacrifice?'

'By one,' replied Yâgñavalkya.

'And which is it?'

'The mind alone; for the mind is endless, and the Visvedevas are endless, and he thereby gains the endless world.'

10. 'Yâgñavalkya,' he said, 'how many Stotriyâ hymns will the Udgâtri priest employ to-day at this sacrifice?'

'Three,' replied Yâgñavalkya.

'And what are these three?'

'Those which are called Puronuvâkyâ, Yâgyâ, and, thirdly, Sasyâ.'

'And what are these with regard to the body (adhyâtmam)?'

'The Puronuvâkyâ is Prâna (up-breathing), the Yâgyâ the Apâna (down-breathing), the Sasyâ the Vyâna (back-breathing).'

'What does he gain by them?'

'He gains the earth by the Puronuvâkyâ, the sky by the Yâgyâ, heaven by the Sasyâ.'

After that Asvala held his peace.

## SECOND BRÂHMANA

1. Then Gâratkârava Ârtabhâga asked. ‘Yâgñavalkya,’ he said, ‘how many Grahas are there, and how many Atigrahas?’

‘Eight Grahas,’ he replied, ‘and eight Atigrahas.’

‘And what are these eight Grahas and eight Atigrahas?’

2. ‘Prâna (breath) is one Graha, and that is seized by Apâna (down-breathing) as the Atigrâha, for one smells with the Apâna.’

3. ‘Speech (vâk) is one Graha, and that is seized by name (nâman) as the Atigrâha, for with speech one pronounces names.’

4. ‘The tongue is one Graha, and that is seized by taste as the Atigrâha, for with the tongue one perceives tastes.’

5. ‘The eye is one Graha, and that is seized by form as the Atigrâha, for with the eye one sees forms.’

6. ‘The ear is one Graha, and that is seized by sound as the Atigrâha, for with the ear one hears sounds.’

7. ‘The mind is one Graha, and that is seized by desire as the Atigrâha, for with the mind one desires desires.’

8. ‘The arms are one Graha, and these are seized by work as the Atigrâha, for with the arms one works work.’

9. ‘The skin is one Graha, and that is seized by touch as the Atigrâha, for with the skin one perceives touch. These are the eight Grahas and the eight Atigrahas.’

10. ‘Yâgñavalkya,’ he said, ‘everything is the food of death. What then is the deity to whom death is food?’

‘Fire (agni) is death, and that is the food of water. Death is conquered again.’

11. ‘Yâgñavalkya,’ he said, ‘when such a person (a sage) dies, do the vital breaths (prânas) move out of him or not?’

‘No,’ replied Yâgñavalkya; ‘they are gathered up in him, he swells, he is inflated, and thus inflated the dead lies at rest.’

12. ‘Yâgñavalkya,’ he said, ‘when such a man dies, what does not leave him?’

‘The name,’ he replied; ‘for the name is endless, the Visvedevas are endless, and by it he gains the endless world.’

13. ‘Yâgñavalkya,’ he said, ‘when the speech of this dead person enters into the fire, breath into the air, the eye into the sun, the mind into the moon, the hearing into space, into the earth the body, into the ether the self, into the shrubs the hairs of the body, into the trees the hairs of the head, when the blood and the seed are deposited in the water, where is then that person?’

Yâgñavalkya said: ‘Take my hand, my friend. We two alone shall know of this; let this question of ours not be (discussed) in public.’ Then these two went out and argued, and what they said was karman (work), what they praised was karman, viz. that a man becomes good by good work, and bad by bad work. After that Gâratkârava Ârtabhâga held his peace.

## THIRD BRÂHMANA

1. Then Bhugyu Lâhyâyani asked. ‘Yâgñavalkya, he said, ‘we wandered about as students, and came to the house of Patañkala Kâpya. He had a daughter who was possessed by a Gandharva. We asked him, ‘Who art thou?’ and he (the Gandharva) replied: ‘I am Sudhanvan, the Âtgirasa.’ And when we asked him about the ends of the world, we said to him, ‘Where were the Pârikshitas? Where then were the Pârikshitas, I ask thee, Yâgñavalkya, where were the Pârikshitas?’

2. Yâgñavalkya said: ‘He said to thee, I suppose, that they went where those go who have performed a horse-sacrifice?’

He said: ‘And where do they go who have performed a horse-sacrifice?’

Yâgñavalkya replied: ‘Thirty-two journeys of the car of the sun is this world. The earth surrounds it on every side, twice as large, and the ocean surrounds this earth on every side, twice as large. Now there is between them a space as large as the edge of a razor or the wing of a mosquito. Indra, having become a bird, handed them (through the space) to Vâyu (the air), and Vâyu (the air), holding them within himself, conveyed them to where they dwell who have performed a horse-sacrifice. Somewhat in this way did he praise Vâyu indeed. Therefore Vâyu (air) is everything by itself, and Vâyu is all things together. He who knows this, conquers death.’ After that Bhugyu Lâhyâyani held his peace.

## FOURTH BRÂHMANA

1. Then Ushasta Kâkrâyana asked. ‘Yâgñavalkya,’ he said, ‘tell me the Brahman which is visible, not invisible, the Self (âtman), who is within all.’

Yâgñavalkya replied: ‘This, thy Self, who is within all.’

‘Which Self, O Yâgñavalkya, is within all?’

Yâgñavalkya replied: ‘He who breathes in the up-breathing, he is thy Self, and within all. He who breathes in the down-breathing, he is thy Self, and within all. He who breathes in the on-breathing, he is thy Self, and within all. He who breathes in the out-breathing, he is thy Self, and within all. This is thy Self, who is within all.’

2. Ushasta Kâkrâyana said: ‘As one might say, this is a cow, this is a horse, thus has this been explained by thee. Tell me the Brahman which is visible, not invisible, the Self, who is within all.’

Yâgñavalkya replied: ‘This, thy Self, who is within all.’

‘Which Self, O Yâgñavalkya, is within all?’

Yâgñavalkya replied: ‘Thou couldst not see the (true) seer of sight, thou couldst not hear the (true) hearer of hearing, nor perceive the perceiver of perception, nor know the knower of knowledge. This is thy Self, who is within all. Everything also is of evil.’ After that Ushasta Kâkrâyana held his peace.

## FIFTH BRÂHMANA

1. Then Kahola Kaushîtakeya asked. ‘Yâgñavalkya, ‘he said, ‘tell me the Brahman which is visible, not invisible, the Self (âtman), who is within all.’

Yâgñavalkya replied: ‘This, thy Self, who is within all.’

‘Which Self, O Yâgñavalkya, is within all?’

Yâgñavalkya replied: ‘He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brâhmaṇas know that Self, and have risen above the desire for sons, wealth, and (new) worlds, they wander about as mendicants. For a desire for sons is desire for wealth, a desire for wealth is desire for worlds. Both these are indeed desires. Therefore let a Brâhmaṇa, after he has done with learning, wish to stand by real strength; after he has done with that strength and learning, he becomes a Muni (a Yogin); and after he has done with what is not the knowledge of a Muni, and with what is the knowledge of a Muni, he is a Brâhmaṇa. By whatever means he has become a Brâhmaṇa, he is such indeed. Everything else is of evil.’ After that Kahola Kaushîtakeya held his peace.

## SIXTH BRÂHMANA

1. Then Gârgî Vâkaknavî asked. ‘Yâgñavalkya,’ she said, ‘everything here is woven, like warp and woof, in water. What then is that in which water is woven, like warp and woof?’

‘In air, O Gârgî,’ he replied.

‘In what then is air woven, like warp and woof?’

‘In the worlds of the sky, O Gârgî,’ he replied.

‘In what then are the worlds of the sky woven, like warp and woof?’

‘In the worlds of the Gandharvas, O Gârgî,’ he replied.

‘In what then are the worlds of the Gandharvas woven, like warp and woof?’

‘In the worlds of Âditya (sun), O Gârgî,’ he replied.

‘In what then are the worlds of Âditya (sun) woven, like warp and woof?’

‘In the worlds of Kandra (moon), O Gârgî,’ he replied.

‘In what then are the worlds of Kandra (moon) woven, like warp and woof?’

‘In the worlds of the Nakshatras (stars), O Gârgî,’ he replied.

‘In what then are the worlds of the Nakshatras (stars) woven, like warp and woof?’

‘In the worlds of the Devas (gods), O Gârgî,’ he replied.

‘In what then are the worlds of the Devas (gods) woven, like warp and woof?’

‘In the worlds of Indra, O Gârgî,’ he replied.

‘In what then are the worlds of Indra woven, like warp and woof?’

‘In the worlds of Pragâpati, O Gârgî,’ he replied.

‘In what then are the worlds of Pragâpati woven, like warp and woof?’

‘In the worlds of Brahman, O Gârgî,’ he replied.

‘In what then are the worlds of Brahman woven, like warp and woof?’

Yâgñavalkya said: ‘O Gârgî, Do not ask too much, lest thy head should fall off. Thou askest too much about a deity about which we are not to ask too much. Do not ask too much, O Gârgî.’ After that Gârgî Vâkaknavî held her peace.

## SEVENTH BRÂHMANA

1. Then Uddâlaka Âruni asked. ‘Yâgñavalkya,’ he said, ‘we dwelt among the Madras in the houses of Patañkala Kâpya, studying the sacrifice. His wife was possessed of a Gandharva, and we asked him: “Who art thou?” He answered: “I am Kabandha Âtharvana.” And he said to Patañkala Kâpya and to (us) students: “Dost thou know, Kâpya, that thread by which this world and the other world, and all beings are strung together?” And Patañkala Kâpya replied: “I do not know it, Sir.” He said again to Patañkala Kâpya and to (us) students: “Dost thou know, Kâpya, that puller (ruler) within (antaryâmin), who within pulls (rules) this world and the other world and all beings?” And Patañkala Kâpya replied: “I do not know it, Sir.” He said again to Patañkala Kâpya and to (us) students: “He, O Kâpya, who knows that thread and him who pulls (it) within, he knows Brahman, he knows the worlds, he knows the Devas, he knows the Vedas, he knows the Bhûtas (creatures), he knows the Self, he knows everything.” Thus did he (the Gandharva) say to them, and I know it. If thou, O Yâgñavalkya, without knowing that string and the puller within, drivest away those Brahma-cows (the cows offered as a prize to him who best knows Brahman), thy head will fall off.’

Yâgñavalkya said: ‘O Gautama, I believe I know that thread and the puller within.’

The other said: ‘Anybody may say, I know, I know. Tell what thou knowest.’

2. Yâgñavalkya said: ‘Vâyu (air) is that thread, O Gautama. By air, as by a thread, O Gautama, this world and the other world, and all creatures are strung together.

Therefore, O Gautama, people say of a dead person that his limbs have become unstrung; for by air, as by a thread, O Gautama, they were strung together.'

The other said: 'So it is, O Yâgñavalkya. Tell now (who is) the puller within.'

3. Yâgñavalkya said: 'He who dwells in the earth, and within the earth, whom the earth does not know, whose body the earth is, and who pulls (rules) the earth within, he is thy Self, the puller (ruler) within, the immortal.'

4. 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal.'

5. 'He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal.'

6. 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is thy Self, the puller (ruler) within, the immortal.'

7. 'He who dwells in the air (*vâyu*), and within the air, whom the air does not know, whose body the air is, and who pulls (rules) the air within, he is thy Self, the puller (ruler) within, the immortal.'

8. 'He who dwells in the heaven (*dyu*), and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within, the immortal.'

9. ‘He who dwells in the sun (âditya), and within the sun, whom the sun does not know, whose body the sun is, and who pulls (rules) the sun within, he is thy Self, the puller (ruler) within, the immortal.’

10. ‘He who dwells in the space (disah), and within the space, whom the space does not know, whose body the space is, and who pulls (rules) the space within, he is thy Self, the puller (ruler) within, the immortal.’

11. ‘He who dwells in the moon and stars (kandra-târakam), and within the moon and stars, whom the moon and stars do not know, whose body the moon and stars are, and who pulls (rules) the moon and stars within, he is thy Self, the puller (ruler) within, the immortal.’

12. ‘He who dwells in the ether (âkâsa), and within the ether, whom the ether does not know, whose body the ether is, and who pulls (rules) the ether within, he is thy Self, the puller (ruler) within, the immortal.’

13. ‘He who dwells in the darkness (tamas), and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls (rules) the darkness within, he is thy Self, the puller (ruler) within, the immortal.’

14. ‘He who dwells in the light (tegas), and within the light, whom the light does not know, whose body the light is, and who pulls (rules) the light within, he is thy Self, the puller (ruler) within, the immortal.’

So far with respect to the gods (adhidaivatam); now with respect to beings (adhibhûtam).

15. Yâgñavalkya said: ‘He who dwells in all beings, and within all beings, whom all beings do not know, whose

body all beings are, and who pulls (rules) all beings within, he is thy Self, the puller (ruler) within, the immortal.'

16. 'He who dwells in the breath (prâna), and within the breath, whom the breath does not know, whose body the breath is, and who pulls (rules) the breath within, he is thy Self, the puller (ruler) within, the immortal.'

17. 'He who dwells in the tongue (vâk), and within the tongue, whom the tongue does not know, whose body the tongue is, and who pulls (rules) the tongue within, he is thy Self, the puller (ruler) within, the immortal.'

18. 'He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the immortal.'

19. 'He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls (rules) the ear within, he is thy Self, the puller (ruler) within, the immortal.'

20. 'He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls (rules) the mind within, he is thy Self, the puller (ruler) within, the immortal.'

21. 'He who dwells in the skin, and within the skin, whom the skin does not know, whose body the skin is, and who pulls (rules) the skin within, he is thy Self, the puller (ruler) within, the immortal.'

22. 'He who dwells in knowledge, and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.'

23. 'He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls (rules) the seed within, he is thy Self, the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the immortal. Everything else is of evil.' After that Uddâlaka Âruni held his peace.

## EIGHTH BRÂHMANA

1. Then Vâkaknavî said: ‘Venerable Brâhmaṇas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman.’

Yâgñavalkya said: ‘Ask, O Gârgî.’

2. She said: ‘O Yâgñavalkya, as the son of a warrior from the Kâsîs or Videhas might string his loosened bow, take two pointed foe-piercing arrows in his hand and rise to do battle, I have risen to fight thee with two questions. Answer me these questions.’

Yâgñavalkya said: ‘Ask, O Gârgî.’

3. She said: ‘O Yâgñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, tell me in what is it woven, like warp and woof?’

4. Yâgñavalkya said: ‘That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether (âkâsa).’

5. She said: ‘I bow to thee, O Yâgñavalkya, who hast solved me that question. Get thee ready for the second.’

Yâgñavalkya said: ‘Ask, O Gârgî.’

6. She said: ‘O Yâgñavalkya, that of which they say that it is above the heavens, beneath the earth, embracing heaven

and earth, past, present, and future, tell me in what is it woven, like warp and woof?’

7. Yâgñavalkya said: ‘That of which they say that it is above the heavens, beneath the earth, embracing heaven and earth, past, present, and future, that is woven, like warp and woof, in the ether.’

Gârgî said: ‘In what then is the ether woven, like warp and woof?’

2. He said: ‘O Gârgî, the Brâhmaṇas call this the Akshara (the imperishable). It is neither coarse nor fine, neither short nor long, neither red (like fire) nor fluid (like water); it is without shadow, without darkness, without air, without ether, without attachment, without taste, without smell, without eyes, without ears, without speech, without mind, without light (vigour), without breath, without a mouth (or door), without measure, having no within and no without, it devours nothing, and no one devours it.’

9. ‘By the command of that Akshara (the imperishable), O Gârgi, sun and moon stand apart. By the command of that Akshara, O Gârgî, heaven and earth stand apart. By the command of that Akshara, O Gârgî, what are called moments (nimesha), hours (muhûrta), days and nights, half-months, months, seasons, years, all stand apart. By the command of that Akshara, O Gârgî, some rivers flow to the East from the white mountains, others to the West, or to any other quarter. By the command of that Akshara, O Gârgî, men praise those who give, the gods follow the sacrificer, the fathers the Darvî-offering.’

10. ‘Whosoever, O Gârgî, without knowing that Akshara (the imperishable), offers oblations in this world, sacrifices, and performs penance for a thousand years, his work will

have an end. Whosoever, O Gârgî, without knowing this Akshara, departs this world, he is miserable (like a slave). But he, O Gârgî, who departs this world, knowing this Akshara, he is a Brâhmaṇa.'

11. 'That Brahman,' O Gârgî, 'is unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is nothing that sees but it, nothing that hears but it, nothing that perceives but it, nothing that knows but it. In that Akshara then, O Gârgî, the ether is woven, like warp, and woof.'

12. Then said Gârgî: 'Venerable Brâhmans, you may consider it a great thing, if you get off by bowing before him. No one, I believe, will defeat him in any argument concerning Brahman.' After that Vâkaknavî held her peace.

## NINTH BRÂHMANA

1. Then Vidagdha Sâkalya asked him: ‘How many gods are there, O Yâgñavalkya?’ He replied with this very Nivid: ‘As many as are mentioned in the Nivid of the hymn of praise addressed to the Visvedevas, viz. three and three hundred, three and three thousand.’

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘Thirty-three,’ he said.

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘Six,’ he said.

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘Three,’ he said.

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘Two,’ he said.

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘One and a half (adhyardha),’ he said.

‘Yes,’ he said, and asked again: ‘How many gods are there really, O Yâgñavalkya?’

‘One,’ he said.

‘Yes,’ he said, and asked: ‘Who are these three and three hundred, three and three thousand?’

2. Yâgñavalkya replied: ‘They are only the various powers of them, in reality there are only thirty-three gods.’

He asked: ‘Who are those thirty-three?’

Yâgñavalkya replied: ‘The eight Vasus, the eleven Rudras, the twelve Âdityas. They make thirty-one, and Indra and Pragâpati make the thirty-three.’

3. He asked: ‘Who are the Vasus?’

Yâgñavalkya replied: ‘Agni (fire), Prithivî (earth), Vâyu (air), Antariksha (sky), Âditya (sun), Dyu (heaven), Kandramas (moon), the Nakshatras (stars), these are the Vasus, for in them all that dwells (this world) rests; and therefore they are called Vasus.’

4. He asked: ‘Who are the Rudras?’

Yâgñavalkya replied: ‘These ten vital breaths (prânas, the senses, i.e. the five gnânendriyas, and the five karmendriyas), and Âtman, as the eleventh. When they depart from this mortal body, they make us cry (rodayanti), and because they make us cry, they are called Rudras.’

5. He asked: ‘Who are the Âdityas?’

Yâgñavalkya replied: ‘The twelve months of the year, and they are Âdityas, because they move along (yanti), taking up everything (âdadânâh). Because they move along, taking up everything, therefore they are called Âdityas.’

6. He asked: 'And who is Indra, and who is Pragâpati?'

Yâgñavalkya replied: 'Indra is thunder, Pragâpati is the sacrifice.'

He asked: 'And what is the thunder?'

Yâgñavalkya replied: 'The thunderbolt.'

He asked: 'And what is the sacrifice?'

Yâgñavalkya replied: 'The (sacrificial) animals.'

7. He asked: 'Who are the six?'

Yâgñavalkya replied: 'Agni (fire), Prithivî (earth), Vâyu (air), Antariksha (sky), Âditya (sun), Dyu (heaven), they are the six, for they are all this, the six.'

8. He asked: 'Who are the three gods?'

Yâgñavalkya replied: 'These three worlds, for in them all these gods exist.'

He asked: 'Who are the two gods?'

Yâgñavalkya replied: 'Food and breath.'

He asked: 'Who is the one god and a half?'

Yâgñavalkya replied: 'He that blows.'

9. Here they say: 'How is it that he who blows like one only, should be called one and a half (adhyardha)?' And the answer is: 'Because, when the wind was blowing, everything grew (adhyardhnot).'

He asked: 'Who is the one god?'

Yâgñavalkya replied: ‘Breath (prâna), and he is Brahman (the Sûtrâtman), and they call him That (tyad).’

10. Sâkalya said: ‘Whosoever knows that person (or god) whose dwelling (body) is the earth, whose sight (world) is fire, whose mind is light,—the principle of every (living) self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya said: ‘I know that person, the principle of every self, of whom thou speakest. This corporeal (material, earthy) person, “he is he.” But tell me, Sâkalya, who is his devatâ (deity)?’

Sâkalya replied: ‘The Immortal.’

11. Sâkalya said: ‘Whosoever knows that person whose dwelling is love (a body capable of sensual love), whose sight is the heart, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya replied: ‘I know that person, the principle of every self, of whom thou speakest. This love-made (loving) person, “he is he.” But tell me, Sâkalya, who is his devatâ?’

Sâkalya replied: ‘The women.’

12. Sâkalya said: ‘Whosoever knows that person whose dwelling are the colours, whose sight is the eye, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya replied: ‘I know that person, the principle of every self, of whom thou speakest. That person in the sun, “he is he.” But tell me, Sâkalya, who is his devatâ?’

Sâkalya replied: ‘The True.’

13. Sâkalya said: ‘Whosoever knows that person whose dwelling is ether, whose sight is the ear, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya replied: ‘I know that person, the principle of every self, of whom thou speakest. The person who hears and answers, “he is he.” But tell me, Sâkalya, who is his devatâ?’

Sâkalya replied: ‘Space.’

14. Sâkalya said: ‘Whosoever knows that person whose dwelling is darkness, whose sight is the heart, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya replied: ‘I know that person, the principle of every self, of whom thou speakest. The shadowy person, “he is he.” But tell me, Sâkalya, who is his devatâ?’

Sâkalya replied: ‘Death.’

15. Sâkalya said: ‘Whosoever knows that person whose dwelling are (bright) colours, whose sight is the eye, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.’

Yâgñavalkya replied: ‘I know that person, the principle of every self, of whom thou speakest. The person in the looking-glass, “he is he.” But tell me, Sâkalya, who is his devatâ?’

Sâkalya replied: ‘Vital breath’ (asu).

16. Sâkalya said: ‘Whosoever knows that person whose dwelling is water, whose sight is the heart, whose mind is

light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.'

Yâgñavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The person in the water, "he is he." But tell me, Sâkalya, who is his devatâ?'

Sâkalya replied: 'Varuna.'

17. Sâkalya said: 'Whosoever knows that person whose dwelling is seed, whose sight is the heart, whose mind is light,—the principle of every self, he indeed is a teacher, O Yâgñavalkya.'

Yâgñavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The filial person, "he is he." But tell me, Sâkalya, who is his devatâ?'

Sâkalya replied: 'Pragâpati.'

18. Yâgñavalkya said: 'Sâkalya, did those Brâhmanas (who themselves shrank from the contest) make thee the victim?'

Sâkalya said: 'Yâgñavalkya, because thou hast decried the Brâhmanas of the Kuru-Pañkâlas, what Brahman dost thou know?'

19. Yâgñavalkya said: 'I know the quarters with their deities and their abodes.'

Sâkalya said: 'If thou knowest the quarters with their deities and their abodes,

20. 'Which is thy deity in the Eastern quarter?'

Yâgñavalkya said: 'Âditya (the sun).'

Sâkalya said: 'In what does that Âditya abide?'

Yâgñavalkya said: 'In the eye.'

Sâkalya said: 'In what does the eye abide?'

Yâgñavalkya said: 'In the colours, for with the eye he sees the colours.'

Sâkalya said: 'And in what then do the colours abide?'

Yâgñavalkya said: 'In the heart, for we know colours by the heart, for colours abide in the heart.'

Sâkalya said: 'So it is indeed, O Yâgñavalkya.'

21. Sâkalya said: 'Which is thy deity in the Southern quarter?'

Yâgñavalkya said: 'Yama.'

Sâkalya said: 'In what does that Yama abide?'

Yâgñavalkya said: 'In the sacrifice.'

Sâkalya said: 'In what does the sacrifice abide?'

Yâgñavalkya said: 'In the Dakshinâ (the gifts to be given to the priests).'

Sâkalya said: 'In what does the Dakshinâ abide?'

Yâgñavalkya said: 'In Sraddhâ (faith), for if a man believes, then he gives Dakshinâ, and Dakshinâ truly abides in faith.'

Sâkalya said: 'And in what then does faith abide?'

Yâgñavalkya said: ‘In the heart, for by the heart faith knows, and therefore faith abides in the heart.’

Sâkalya said: ‘So it is indeed, O Yâgñavalkya.’

22. Sâkalya said: ‘Which is thy deity in the Western quarter?’

Yâgñavalkya said: ‘Varuna.’

Sâkalya said: ‘In what does that Varuna abide?’

Yâgñavalkya said: ‘In the water.’

Sâkalya said: ‘In what does the water abide?’

Yâgñavalkya said: ‘In the seed.’

Sâkalya said: ‘And in what does the seed abide?’

Yâgñavalkya said: ‘In the heart. And therefore also they say of a son who is like his father, that he seems as if slipt from his heart, or made from his heart; for the seed abides in the heart.’

Sâkalya said: ‘So it is indeed, O Yâgñavalkya.’

23. Sâkalya said: ‘Which is thy deity in the Northern quarter?’

Yâgñavalkya said: ‘Soma.’

Sâkalya said: ‘In what does that Soma abide?’

Yâgñavalkya said: ‘In the Dîkshâ.’

Sâkalya said: ‘In what does the Dîkshâ abide?’

Yâgñavalkya said: ‘In the True; and therefore they say to one who has performed the Dîkshâ, Speak what is true, for in the True indeed the Dîkshâ abides.’

Sâkalya said: ‘And in what does the True abide?’

Yâgñavalkya said: ‘In the heart, for with the heart do we know what is true, and in the heart indeed the True abides.’

Sâkalya said: ‘So it is indeed, O Yâgñavalkya.’

24. Sâkalya said: ‘Which is thy deity in the zenith?’

Yâgñavalkya said: ‘Agni.’

Sâkalya said: ‘In what does that Agni abide?’

Yâgñavalkya said: ‘In speech.’

Sâkalya said: ‘And in what does speech abide?’

Yâgñavalkya said: ‘In the heart.’

Sâkalya said: ‘And in what does the heart abide?’

25. Yâgñavalkya said: ‘O Ahallika, when you think the heart could be anywhere else away from us, if it were away from us, the dogs might eat it, or the birds tear it.’

26. Sâkalya said: ‘And in what dost thou (thy body) and the Self (thy heart) abide?’

Yâgñavalkya said: ‘In the Prâna (breath).’

Sâkalya said: ‘In what does the Prâna abide?’

Yâgñavalkya said: In the Apâna (down-breathing).’

Sâkalya said: 'In what does the Apâna abide?'

Yâgñavalkya said: 'In the Vyâna (back-breathing).'

Sâkalya said: 'In what does the Vyâna-abide?'

Yâgñavalkya said: 'In the Udâna (the out-breathing).'

Sâkalya said: 'In what does that Udâna abide?'

Yâgñavalkya said: 'In the Samâna. That Self (âtman) is to be described by No, no! He is incomprehensible, for he cannot be (is not) comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail.'

'These are the eight abodes (the earth, &c), the eight worlds (fire, &c), the eight gods (the immortal food, &c), the eight persons (the corporeal, &c). He who after dividing and uniting these persons, went beyond (the Samâna), that person, taught in the Upanishads, I now ask thee (to teach me). If thou shalt not explain him to me, thy head will fall.'

Sâkalya did not know him, and his head fell, nay, thieves took away his bones, mistaking them for something else.

27. Then Yâgñavalkya said: 'Reverend Brâhmanas, whosoever among you desires to do so, may now question me. Or question me, all of you. Or whosoever among you desires it, I shall question him, or I shall question all of you.'

But those Brâhmanas durst not (say anything).

28. Then Yâgñavalkya questioned them with these Slokas:

1. 'As a mighty tree in the forest, so in truth is man, his hairs are the leaves, his outer skin is the bark.'
2. 'From his skin flows forth blood, sap from the skin (of the tree); and thus from the wounded man comes forth blood, as from a tree that is struck.'
3. 'The lumps of his flesh are (in the tree) the layers of wood, the fibre is strong like the tendons. The bones are the (hard) wood within, the marrow is made like the marrow of the tree.'
4. 'But, while the tree, when felled, grows up again more young from the root, from what root, tell me, does a mortal grow up, after he has been felled by death?'
5. 'Do not say, "from seed," for seed is produced from the living; but a tree, springing from a grain, clearly rises again after death'
6. 'If a tree is pulled up with the root, it will not grow again; from what root then, tell me, does a mortal grow up, after he has been felled by death?'
7. 'Once born, he is not born (again); for who should create him again?'

'Brahman, who is knowledge and bliss, he is the principle, both to him who gives gifts, and also to him who stands firm, and knows.'

## **FOURTH ADHYÂYA**

## FIRST BRÂHMANA

1. When Ganaka Vaideha was sitting (to give audience), Yâgñavalkya approached, and Ganaka Vaideha said: ‘Yâgñavalkya, for what object did you come, wishing for cattle, or for subtle questions?’

Yâgñavalkya replied: ‘For both, Your Majesty;

2. ‘Let us hear what anybody may have told you.’

Ganaka Vaideha replied: ‘Gitvan Sailini told me that speech (vâk) is Brahman.’

Yâgñavalkya said: ‘As one who had (the benefit of a good) father, mother, and teacher might tell, so did Sailini tell you, that speech is Brahman; for what is the use of a dumb person? But did he tell you the body (âyatana) and the resting-place (pratishthâ) of that Brahman?’

Ganaka Vaideha said: ‘He did not tell me.’

Yâgñavalkya said: ‘Your Majesty, this (Brahman) stands on one leg only.’

Ganaka Vaideha said: ‘Then tell me, Yâgñavalkya.’

Yâgñavalkya said: ‘The tongue is its body, ether its place, and one should worship it as knowledge.’

Ganaka Vaideha said: ‘What is the nature of that knowledge?’

Yâgñavalkya replied: ‘Your Majesty, speech itself (is knowledge). For through speech, Your Majesty, a friend is known (to be a friend), and likewise the Rig-Veda, Yagur-

veda, Sâma-veda, the Atharvâtgirasas, the Itihâsa (tradition), Purâna-vidyâ (knowledge of the past), the Upanishads, Slokas (verses), Sûtras (rules), Anuvyâkhyânas and Vyâkhyânas (commentaries, &c.); what is sacrificed, what is poured out, what is (to be) eaten and drunk, this world and the other world, and all creatures. By speech alone, Your Majesty, Brahman is known, speech indeed, O King, is the Highest Brahman. Speech does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yâgñavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

3. Yâgñavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Udañka Saulbâyana told me that life (prâna) is Brahman.'

Yâgñavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Udañka Saulbâyana tell you that life is Brahman; for what is the use of a person without life? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yâgñavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yâgñavalkya.'

Yâgñavalkya said: ‘Breath is its body, ether its place, and one should worship it as what is dear.’

Ganaka Vaideha said: ‘What is the nature of that which is dear?’

Yâgñavalkya replied: ‘Your Majesty, life itself (is that which is dear);’ because for the sake of life, Your Majesty, a man sacrifices even for him who is unworthy of sacrifice, he accepts presents from him who is not worthy to bestow presents, nay, he goes to a country, even when there is fear of being hurt, for the sake of life. Life, O King, is the Highest Brahman. Life does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.’

Ganaka Vaideha said: ‘I shall give you (for this) a thousand cows with a bull as big as an elephant.’

Yâgñavalkya said: ‘My father was of opinion that one should not accept a reward without having fully instructed a pupil.’

4. Yâgñavalkya said: ‘Let us hear what anybody may have told you.’

Ganaka Vaideha replied: ‘Barku Vârshna told me that sight (kakshus) is Brahman.’

Yâgñavalkya said: ‘As one who had (the benefit of a good) father, mother, and teacher might tell, so did Barku Vârshna tell you that sight is Brahman; for what is the use of a person who cannot see? But did he tell you the body and the resting-place of that Brahman?’

Ganaka Vaideha said: ‘He did not tell me.’

Yâgñavalkya said: ‘Your Majesty, this (Brahman) stands on one leg only.’

Ganaka Vaideha said: ‘Then tell me, Yâgñavalkya.’

Yâgñavalkya said: ‘The eye is its body, ether its place, and one should worship it as what is true.’

Ganaka Vaideha said: ‘What is the nature of that which is true?’

Yâgñavalkya replied: ‘Your Majesty, sight itself (is that which is true); for if they say to a man who sees with his eye, “Didst thou see?” and he says, “I saw,” then it is true. Sight, O King, is the Highest Brahman. Sight does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.’

Ganaka Vaideha said: ‘I shall give you (for this) a thousand cows with a bull as big as an elephant.’

Yâgñavalkya said: ‘My father was of opinion that one should not accept a reward without having fully instructed a pupil.’

5. Yâgñavalkya said: ‘Let us hear what anybody may have told you.’

Ganaka Vaideha replied: ‘Gardabhîvibhîta Bhâradvâga told me that hearing (srotra) is Brahman.’

Yâgñavalkya said: ‘As one who had (the benefit of a good) father, mother, and teacher might tell, so did Gardabhîvibhîta Bhâradvâga tell you that hearing is Brahman; for what is the use of a person who cannot hear?’

But did he tell you the body and the resting-place of that Brahman?’

Ganaka Vaideha said: ‘He did not tell me.’

Yâgñavalkya said: ‘Your Majesty, this (Brahman) stands on one leg only.’

Ganaka Vaideha said: ‘Then tell me, Yâgñavalkya.’

Yâgñavalkya said: ‘The ear is its body, ether its place, and we should worship it as what is endless.’

Ganaka Vaideha said: ‘What is the nature of that which is endless?’

Yâgñavalkya, replied: ‘Your Majesty, space (disah) itself (is that which is endless), and therefore to whatever space (quarter) he goes, he never comes to the end of it. For space is endless. Space indeed, O King, is hearing, and hearing indeed, O King, is the Highest Brahman. Hearing does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.’

Ganaka Vaideha said: ‘I shall give you (for this) a thousand cows with a bull as big as an elephant.’

Yâgñavalkya said: ‘My father was of opinion that one should not accept a reward without having fully instructed a pupil.’

6. Yâgñavalkya said: ‘Let us hear what anybody may have told you.’

Ganaka Vaideha replied: ‘Satyakâma Gâbâla told me that mind (manas) is Brahman.’

Yâgñavalkya said: ‘As one who had (the benefit of a good) father, mother, and teacher might tell, so did Satyakâma Gâbâla tell you that mind is Brahman; for what is the use of a person without mind? But did he tell you the body and the resting-place of that Brahman?’

Ganaka Vaideha said: ‘He did not tell me.’

Yâgñavalkya said: ‘Your Majesty, this (Brahman) stands on one leg only.’

Ganaka Vaideha said: ‘Then tell me, Yâgñavalkya.’

Yâgñavalkya said: ‘Mind itself is its body, ether its place, and we should worship it as bliss.’

Ganaka Vaideha said: ‘What is the nature of bliss?’

Yâgñavalkya replied: ‘Your Majesty, mind itself; for with the mind does a man desire a woman, and a like son is born of her, and he is bliss. Mind indeed, O King, is the Highest Brahman. Mind does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.’

Ganaka Vaideha said: ‘I shall give you (for this) a thousand cows with a bull as big as an elephant.’

Yâgñavalkya said: ‘My father was of opinion that one should not accept a reward without having fully instructed a pupil.’

7. Yâgñavalkya said: ‘Let us hear what anybody may have told you.’

Ganaka Vaideha replied: ‘Vidagdha Sâkalya told me that the heart (hridayam) is Brahman.’

Yâgñavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Vidagdha Sâkalya tell you that the heart is Brahman; for what is the use of a person without a heart? But did he tell you the body and the resting-place of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yâgñavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yâgñavalkya.'

Yâgñavalkya said: 'The heart itself is its body, ether its place, and we should worship it as certainty (sthiti).'

Ganaka Vaideha said: 'What is the nature of certainty?'

Yâgñavalkya replied: 'Your Majesty, the heart itself; for the heart indeed, O King, is the body of all things, the heart is the resting-place of all things, for in the heart, O King, all things rest. The heart indeed, O King, is the Highest Brahman. The heart does not desert him who worships that (Brahman) with such knowledge, all creatures approach him, and having become a god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) a thousand cows with a bull as big as an elephant.'

Yâgñavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

## SECOND BRÂHMANA

1. Ganaka Vaideha, descending from his throne, said: 'I bow to you, O Yâgñavalkya, teach me.'

Yâgñavalkya said: 'Your Majesty, as a man who wishes to make a long journey, would furnish himself with a chariot or a ship, thus is your mind well furnished by these Upanishads. You are honourable, and wealthy, you have learnt the Vedas and been told the Upanishads. Whither then will you go when departing hence?'

Ganaka Vaideha said: 'Sir, I do not know whither I shall go.'

Yâgñavalkya said: 'Then I shall tell you this, whither you will go.'

Ganaka Vaideha said: 'Tell it, Sir.'

2. Yâgñavalkya said: 'That person who is in the right eye, he is called Indha, and him who is Indha they call indeed Indra mysteriously, for the gods love what is mysterious, and dislike what is evident.

3. 'Now that which in the shape of a person is in the right eye, is his wife, Virâg. Their meeting-place is the ether within the heart, and their food the red lump within the heart. Again, their covering is that which is like net-work within the heart, and the road on which they move (from sleep to waking) is the artery that rises upwards from the heart. Like a hair divided into a thousand parts, so are the veins of it, which are called Hita, placed firmly within the heart. Through these indeed that (food) flows on flowing,

and he (the Taigasa) receives as it were purer food than the corporeal Self (the Vaisvânara).

4. ‘His (the Taigasa’s) Eastern quarter are the prânas (breath) which go to the East;

‘His Southern quarter are the prânas which go to the South;

‘His Western quarter are the prânas which go to the West;

‘His Northern quarter are the prânas which go to the North;

‘His Upper (Zenith) quarter are the prânas which go upward;

‘His Lower (Nadir) quarter are the prânas which go downward;

‘All the quarters are all the prânas. And he (the Âtman in that state) can only be described by No, no! He is incomprehensible, for he cannot be comprehended; he is undecaying, for he cannot decay; he is not attached, for he does not attach himself; he is unbound, he does not suffer, he does not perish. O Ganaka, you have indeed reached fearlessness,’—thus said Yâgñavalkya.

Then Ganaka said: ‘May that fearlessness come to you also who teachest us fearlessness. I bow to you. Here are the Videhas, and here am I (thy slave).’

## THIRD BRÂHMANA

1. Yâgñavalkya came to Ganaka Vaideha, and he did not mean to speak with him. But when formerly Ganaka Vaideha and Yâgñavalkya had a disputation on the Agnihotra, Yâgñavalkya had granted him a boon, and he chose (for a boon) that he might be free to ask him any question he liked. Yâgñavalkya granted it, and thus the King was the first to ask him a question.

2. ‘Yâgñavalkya,’ he said, ‘what is the light of man?’

Yâgñavalkya replied: ‘The sun, O King; for, having the sun alone for his light, man sits, moves about, does his work, and returns.’

Ganaka Vaideha said: ‘So indeed it is, O Yâgñavalkya.’

3. Ganaka Vaideha said: ‘When the sun has set, O Yâgñavalkya, what is then the light of man?’

Yâgñavalkya replied: ‘The moon indeed is his light; for, having the moon alone for his light, man sits, moves about, does his work, and returns.’

Ganaka Vaideha said: ‘So indeed it is, O Yâgñavalkya.’

4. Ganaka Vaideha said: ‘When the sun has set, O Yâgñavalkya, and the moon has set, what is the light of man?’

Yâgñavalkya replied: ‘Fire indeed is his light; for, having fire alone for his light, man sits, moves about, does his work, and returns.’

5. Ganaka Vaideha said: ‘When the sun has set, O Yâgñavalkya, and the moon has set, and the fire is gone out, what is then the light of man?’

Yâgñavalkya replied: ‘Sound indeed is his light; for, having sound alone for his light, man sits, moves about, does his work, and returns. Therefore, O King, when one cannot see even one’s own hand, yet when a sound is raised, one goes towards it.’

Ganaka Vaideha said: ‘So indeed it is, O Yâgñavalkya.’

6. Ganaka Vaideha said: ‘When the sun has set, O Yâgñavalkya, and the moon has set, and the fire is gone out, and the sound hushed, what is then the light of man?’

Yâgñavalkya said: ‘The Self indeed is his light; for, having the Self alone for his light, man sits, moves about, does his work, and returns.’

7. Ganaka Vaideha said: ‘Who is that Self?’

Yâgñavalkya replied: ‘He who is within the heart, surrounded by the Prânas (senses), the person of light, consisting of knowledge. He, remaining the same, wanders along the two worlds, as if thinking, as if moving. During sleep (in dream) he transcends this world and all the forms of death (all that falls under the sway of death, all that is perishable).

8. ‘On being born that person, assuming his body, becomes united with all evils; when he departs and dies, he leaves all evils behind.

9. ‘And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that

intermediate state, he sees both those states together, the one here in this world, and the other in the other world. Now whatever his admission to the other world may be, having gained that admission, he sees both the evils and the blessings.

'And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated.

10. 'There are no (real) chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses, and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness, and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker.

11. 'On this there are these verses:

'After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person, the lonely bird. (1)

12. 'Guarding with the breath (prâna, life) the lower nest, the immortal moves away from the nest; that immortal one goes wherever he likes, the golden person, the lonely bird. (2)

13. 'Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends), or seeing terrible sights. (3)

14. ‘People may see his playground, but himself no one ever sees. Therefore they say, “Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body).”

‘Here some people (object and) say: “No, this (sleep) is the same as the place of waking, for what he sees while awake, that only he sees when asleep.” No, here (in sleep) the person is self-illuminated (as we explained before).’

Ganaka Vaideha said: ‘I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.’

15. Yâgñavalkya said: ‘That (person) having enjoyed himself in that state of bliss (samprasâda, deep sleep), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started (the place of sleep), to dream. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.’

Ganaka Vaideha said: ‘So it is indeed, Yâgñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.’

16. Yâgñavalkya said: ‘That (person) having enjoyed himself in that sleep (dream), having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to be awake. And whatever he may have seen there, he is not followed (affected) by it, for that person is not attached to anything.’

Ganaka Vaideha said: ‘So it is indeed, Yâgñavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.’

17. Yâgñavalkya said: ‘That (person) having enjoyed himself in that state of waking, having moved about and seen both good and evil, hastens back again as he came, to the place from which he started, to the state of sleeping (dream).

18. ‘In fact, as a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleeping and the state of waking.

19. ‘And as a falcon, or any other (swift) bird, after he has roamed about here in the air, becomes tired, and folding his wings is carried to his nest, so does that person hasten to that state where, when asleep, he desires no more desires, and dreams no more dreams.

20. ‘There are in his body the veins called Hitâ, which are as small as a hair divided a thousandfold, full of white, blue, yellow, green, and red. Now when, as it were, they kill him, when, as it were, they overcome him, when, as it were, an elephant chases him, when, as it were, he falls into a well, he fancies, through ignorance, that danger which he (commonly) sees in waking. But when he fancies that he is, as it were, a god, or that he is, as it were, a king, or “I am this altogether,” that is his highest world.

21. ‘This indeed is his (true) form, free from desires, free from evil, free from fear. Now as a man, when embraced by a beloved wife, knows nothing that is without, nothing that is within, thus this person, when embraced by the intelligent (prâgña) Self, knows nothing that is without, nothing that is within. This indeed is his (true) form, in which his wishes are fulfilled, in which the Self (only) is his wish, in which no wish is left,—free from any sorrow.

22. ‘Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a Kāndāla not aKāndāla, a Paulkasa not a Paulkasa, a Sramana not a Sramana, a Tâpasa not a Tâpasa. He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart.

23. ‘And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see.

24. ‘And when (it is said that) there (in the Sushupti) he does not smell, yet he is smelling, though he does not smell. For smelling is inseparable from the smeller, because it cannot perish. But there is then no second, nothing else different from him that he could smell.

25. ‘And when (it is said that) there (in the Sushupti) he does not taste, yet he is tasting, though he does not taste. For tasting is inseparable from the taster, because it cannot perish. But there is then no second, nothing else different from him that he could taste.

26. ‘And when (it is said that) there (in the Sushupti) he does not speak, yet he is speaking, though he does not speak. For speaking is inseparable from the speaker, because it cannot perish. But there is then no second, nothing else different from him that he could speak.

27. ‘And when (it is said that) there (in the Sushupti) he does not hear, yet he is hearing, though he does not hear. For hearing is inseparable from the hearer, because it

cannot perish. But there is then no second, nothing else different from him that he could hear.

28. 'And when (it is said that) there (in the Sushupti) he does not think, yet he is thinking, though he does not think. For thinking is inseparable from the thinker, because it cannot perish. But there is then no second, nothing else different from him that he could think.

29. 'And when (it is said that) there (in the Sushupti) he does not touch, yet he is touching, though he does not touch. For touching is inseparable from the toucher, because it cannot perish. But there is then no second, nothing else different from him that he could think.

30. 'And when (it is said that) there (in the Sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.

31. 'When (in waking and dreaming) there is, as it were, another, then can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one think the other, then can one touch the other, then can one know the other.

32. 'An oceân is that one seer, without any duality; this is the Brahma-world, O King.' Thus did Yâgñavalkya teach him. This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a small portion of that bliss.

33. 'If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the fathers who have conquered the

world (of the fathers). A hundred blessings of the fathers who have conquered this world make one blessing in the Gandharva world. A hundred blessings in the Gandharva world make one blessing of the Devas by merit (work, sacrifice), who obtain their godhead by merit. A hundred blessings of the Devas by merit make one blessing of the Devas by birth, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings of the Devas by birth make one blessing in the world of Pragâpati, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings in the world of Pragâpati make one blessing in the world of Brahman, also (of) a Srotriya who is without sin, and not overcome by desire. And this is the highest blessing.

‘This is the Brahma-world, O king,’ thus spake Yâgñavalkya.

Ganaka Vaideha said: ‘I give yon, Sir, a thousand, Speak on for the sake of (my) emancipation.’

Then Yâgñavalkya was afraid lest the King, having become full of understanding, should drive him from all his positions.

34. And Yâgñavalkya said: ‘That (person), having enjoyed himself in that state of sleeping (dream), having moved about and seen both good and bad, hastens back again as he came, to the place from which he started, to the state of waking.

35. ‘Now as a heavy-laden carriage moves along groaning, thus does this corporeal Self, mounted by the intelligent Self, move along groaning, when a man is thus going to expire.

36. 'And when (the body) grows weak through old age, or becomes weak through illness, at that time that person, after separating himself from his members, as an Amra (mango), or Udumbara (fig), or Pippala-fruit is separated from the stalk, hastens back again as he came, to the place from which he started, to (new) life.

37. 'And as policemen, magistrates, equerries, and governors wait for a king who is coming back, with food and drink, saying, "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "That Brahman comes, that Brahman approaches."

38. 'And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses (prânas) gather round the Self at the time of death, when a man is thus going to expire.'

## FOURTH BRÂHMANA

1. Yâgñavalkya continued: ‘Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (prânas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.

2. “He has become one,” they say, “he does not see.” “He has become one,” they say, “he does not smell.” “He has become one,” they say, “he does not taste.” “He has become one,” they say, “he does not speak.” “He has become one,” they say, “he does not hear.” “He has become one,” they say, “he does not think.” “He has become one,” they say, “he does not touch.” “He has become one,” they say, “he does not know.” The point of his heart becomes lighted up, and by that light the self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prâna) departs after him, and when life thus departs, all the other vital spirits (prânas) depart after it. He is conscious, and being conscious he follows and departs.

‘Then both his knowledge and his work take hold of him, and his acquaintance with former things.’

3. ‘And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it.

4. 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Pragâpati, or like Brahman, or like other beings.

5. 'That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be:—a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

'And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

6. 'And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

'So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,—being Brahman, he goes to Brahman.

7. 'On this there is this verse: "When all desires which once entered his heart are undone, then does the mortal

become immortal, then he obtains Brahman.

‘And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prâna, life) is Brahman only, is only light.’

Ganaka Vaideha said: ‘Sir, I give you a thousand.’

8. ‘On this there are these verses:

‘The small, old path stretching far away has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. ‘On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. ‘All who worship what is not knowledge (avidyâ) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. ‘There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12. ‘If a man understands the Self, saying, “I am He,” what could he wish or desire that he should pine after the body.

13. ‘Whoever has found and understood the Self that has entered into this patched-together hiding-place, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

14. 'While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. 'If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.

16. 'He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time.

17. 'He in whom the five beings and the ether rest, him alone I believe to be the Self,—I who know, believe him to be Brahman; I who am immortal, believe him to be immortal.

18. 'They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

19. 'By the mind alone it is to be perceived, there is in it no diversity. He who perceives therein any diversity, goes from death to death.

20. 'This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

21. 'Let a wise Brâhmaṇa, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

22. 'And he is that great unborn Self, who consists of knowledge, is surrounded by the Prânas, the ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of

all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. Brâhmaṇas seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Muni. Wishing for that world (for Brahman) only, mendicants leave their homes.

‘Knowing this, the people of old did not wish for offspring. What shall we do with offspring, they said, we who have this Self and this world (of Brahman)? And they, having risen above the desire for sons, wealth, and new worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only. He, the Self, is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good—he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him.

23. ‘This has been told by a verse (Rik): “This eternal greatness of the Brâhmaṇa does not grow larger by work, nor does it grow smaller. Let man try to find (know) its trace, for having found (known) it, he is not sullied by any evil deed.”

‘He therefore that knows it, after having become quiet, subdued, satisfied, patient, and collected, sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brâhmaṇa; this is the Brahma-world, O King,—thus spoke Yâgñavalkya.

Ganaka Vaideha said: 'Sir, I give you the Videhas, and also myself, to be together your slaves.'

24. This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this obtains wealth.

25. This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman.

## FIFTH BRÂHMANA

1. Yâgñavalkya had two wives, Maitreyî and Kâtyâyanî. Of these Maitreyî was conversant with Brahman, but Kâtyâyanî possessed such knowledge only as women possess. And Yâgñavalkya, when he wished to get ready for another state of life (when he wished to give up the state of a householder, and retire into the forest),

2. Said, ‘Maitreyî, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Kâtyâyanî.’

3. Maitreyî said: ‘My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it, or no?’

‘No,’ replied Yâgñavalkya, ‘like the life of rich people will be thy life. But there is no hope of immortality by wealth.’

4. And Maitreyî said: ‘What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that clearly to me.’

5. Yâgñavalkya replied: ‘Thou who art truly dear to me, thou hast increased what is dear (to me in thee). Therefore, if you like, Lady, I will explain it to thee, and mark well what I say.’

6. And he said: ‘Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

‘Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

‘Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

‘Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

‘Verily, cattle are not dear, that you may love cattle; but that you may love the Self, therefore cattle are dear.

‘Verily, the Brahman-class is not dear, that you may love the Brahman-class; but that you may love the Self, therefore the Brahman-class is dear.

‘Verily, the Kshatra-class is not dear, that you may love the Kshatra-class; but that you may love the Self, therefore the Kshatra-class is dear.

‘Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear.

‘Verily, the Devas are not dear, that you may love the Devas; but that you may love the Self, therefore the Devas are dear.

‘Verily, the Vedas are not dear, that you may love the Vedas; but that you may love the Self, therefore the Vedas are dear.

‘Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore are creatures dear.

‘Verily, everything is not dear, that you may love everything; but that you may love the Self, therefore everything is dear.

‘Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyî! When the Self has been seen, heard, perceived, and known, then all this is known.

7. ‘Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for the Vedas elsewhere than in the Self, was abandoned by the Vedas. Whosoever looks for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by anything.

‘This Brahman-class, this Kshatra-class, these worlds, these Devas, these Vedas, all these beings, this everything, all is that Self.

8. ‘Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the drum;

9. ‘And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized, or the blower of the shell;

10. ‘And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized, or the player of the lute;

11. ‘As clouds of smoke proceed by themselves out of lighted fire kindled with damp fuel, thus verily, O Maitreyî, has been breathed forth from this great Being what we have

as Rig-veda, Yagur-veda, Sâma-veda, Atharvâṅgirasas, Itihâsa, Purâna, Vidyâ, the Upanishads, Slokas, Sûtras, Anuvyâkhyânas, Vyâkhyânas, what is sacrificed, what is poured out, food, drink, this world and the other world, and all creatures. From him alone all these were breathed forth.

12. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,—

13. 'As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of knowledge; and having risen from out these elements, vanishes again in them. When he has departed, there is no more knowledge (name), I say, O Maitreyî,'—thus spoke Yâgñavalkya.

14. Then Maitreyî said: 'Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him.'

But he replied: 'O Maitreyî, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.'

15. 'For when there is as it were duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other; but when the Self only is all this, how should he see another, how should he smell another, how should he taste another, how should he salute another, how should he hear another, how should he touch another, how should he know another? How should he know Him by whom he knows all

this? That Self is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. How, O beloved, should he know the Knower? Thus, O Maitreyî, thou hast been instructed. Thus far goes immortality.' Having said so, Yâgñavalkya went away (into the forest).

## SIXTH BRÂHMANA

1. Now follows the stem:

1. (We) from Pautimâshya,
2. Pautimâshya, from Gaupavana,
3. Gaupavana from Pautimâshya,
4. Pautimâshya from Gaupavana,
5. Gaupavana from Kausika,
6. Kausika from Kaundinya,
7. Kaundinya from Sândilya,
8. Sândilya from Kausika and Gautama,
9. Gautama
2. from Âgnivesya,
10. Âgnivesya from Gârgya,
11. Gârgya from Gârgya,
12. Gârgya from Gautama,
13. Gautama from Saitava,
14. Saitava from Pârâsaryâyana,
15. Pârâsaryâyana from Gârgyâyana,
16. Gârgyâyana from Uddâlakâyana,

17. Uddâlakâyana from Gâbâlâyana,
  18. Gâbâlâyana from Mâdhyandinâyana,
  19. Mâdhyandinâyana from Saukarâyana,
  20. Saukarâyana from Kâshâyana,
  21. Kâshâyana from Sâyakâyana,
  22. Sâyakâyana from Kausikâyani,
  23. Kausikâyani
3. from Ghritakausika,
24. Ghritakausika from Pârâsaryâyana,
  25. Pârâsaryâyana from Pârâsarya,
  26. Pârâsarya from Gâtukarnya,
  27. Gâtukarnya from Âsurâyana and Yâska,
  28. Âsurâyana from Travani,
  29. Travani from Aupagandhani,
  30. Aupagandhani from Âsuri,
  31. Âsuri from Bhâradvâga,
  32. Bhâradvâga from Âtreya,
  33. Âtreya from Mânti,
  34. Mânti from Gautama,
  35. Gautama from Gautama,

36. Gautama from Vâtsya,
37. Vâtsya from Sândilya,
38. Sândilya from Kaisorya Kâpya,
39. Kaisorya Kâpya from Kumârahârita,
40. Kumârahârita from Gâlava,
41. Gâlava from Vidarbî-kaundinya,
42. Vidarbî-kaundinya from Vatsanapât Bâbhrava,
43. Vatsanapât Bâbhrava from Pathi Saubhara,
44. Pathi Saubhara from Ayâsyâ Ângirasa,
45. Ayâsyâ Ângirasa from Âbhûti Tvâshtra,
46. Âbhûti Tvâshtra from Visvarûpa Tvâshtra,
47. Visvarûpa Tvâshtra from Asvinau,
48. Asvinau from Dadhyak Âtharvana,
49. Dadhyak Âtharvana from Atharvan Daiva,
50. Atharvan Daiva from Mrityu Prâdhvamsana,
51. Mrityu Prâdhvamsana from Prâdhvamsana,
52. Prâdhvamsana from Ekarshi,
53. Ekarshi from Viprakitti,
54. Viprakitti from Vyঃষ্ঠি,
55. Vyঃষ্ঠি from Sanâru,

56. Sanâru from Sanâtana,
57. Sanâtana from Sanaga,
58. Sanaga from Parameshthin,
59. Parameshthin from Brahman,
60. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

## FIFTH ADHYÂYA

## FIRST BRÂHMANA

1. That (the invisible Brahman) is full, this (the visible Brahman) is full. This full (visible Brahman) proceeds from that full (invisible Brahman). On grasping the fulness of this full (visible Brahman) there is left that full (invisible Brahman).

Om (is) ether, (is) Brahman. ‘There is the old ether (the invisible), and the (visible) ether of the atmosphere,’ thus said Kauravyâyanîputra. This (the Om) is the Veda (the means of knowledge), thus the Brâhmaṇas know. One knows through it all that has to be known.

## SECOND BRÂHMANA

1. The threefold descendants of Pragâpati, gods, men, and Asuras (evil spirits), dwelt as; Brahmakârins (students) with their father Pragâpati. Having finished their studentship the gods said: ‘Tell us (something), Sir.’ He told them the syllable Da. Then he said: ‘Did you understand?’ They said: ‘We did understand. You told us “Dâmyata,” Be subdued.’ ‘Yes,’ he said, ‘you have understood.’

2. Then the men said to him: ‘Tell us something, Sir.’ He told them the same syllable Da. Then he said: ‘Did you understand?’ They said: ‘We did understand. You told us, “Datta,” Give.’ ‘Yes,’ he said, ‘you have understood.’

3. Then the Asuras said to him: ‘Tell us something, Sir.’ He told them the same syllable Da. Then he said: ‘Did you understand?’ They said: ‘We did understand. You told us, “Dayadham,” Be merciful.’ ‘Yes,’ he said, ‘you have understood.’

The divine voice of thunder repeats the same, Da Da Da, that is, Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.

## THIRD BRÂHMANA

1. Pragâpati is the heart, is this Brahman, is all this. The heart, hridaya, consists of three syllables. One syllable is hri, and to him who knows this, his own people and others bring offerings. One syllable is da, and to him who knows this, his own people and others bring gifts. One syllable is yam, and he who knows this, goes to heaven (svarga) as his world.

## **FOURTH BRÂHMANA**

1. This (heart) indeed is even that, it was indeed the true (Brahman). And whosoever knows this great glorious first-born as the true Brahman, he conquers these worlds, and conquered likewise may that (enemy) be! yes, whosoever knows this great glorious first-born as the true Brahman; for Brahman is the true.

## FIFTH BRÂHMANA

1. In the beginning this (world) was water. Water produced the true, and the true is Brahman. Brahman produced Pragâpati, Pragâpati the Devas (gods). The Devas adore the true (satyam) alone. This satyam consists of three syllables. One syllable is sa, another t(i), the third yam. The first and last syllables are true, in the middle there is the untrue. This untrue is on both sides enclosed by the true, and thus the true preponderates. The untrue does not hurt him who knows this.

2. Now what is the true, that is the Âditya (the sun), the person that dwells in yonder orb, and the person in the right eye. These two rest on each other, the former resting with his rays in the latter, the latter with his prânas (senses) in the former. When the latter is on the point of departing this life, he sees that orb as white only, and those rays (of the sun) do not return to him.

3. Now of the person in that (solar) orb Bhûh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Ahar (day), and he who knows this destroys (hanti) evil and leaves (gahâti) it.

4. Of the person in the right eye Bhûh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Aham (ego), and he who knows this, destroys (hanti) evil and leaves (gahâti) it.

## SIXTH BRÂHMANA

1. That person, under the form of mind (manas), being light indeed, is within the heart, small like a grain of rice or barley. He is the ruler of all, the lord of all—he rules all this, whatsoever exists.

## **SEVENTH BRÂHMANA**

1. They say that lightning is Brahman, because lightning (vidynt) is called so from cutting off (vidanat). Whosoever knows this, that lightning is Brahman, him (that Brahman) cuts off from evil, for lightning indeed is Brahman.

## EIGHTH BRÂHMANA

1. Let him meditate on speech as a cow. Her four udders are the words Svâhâ, Vashat, Hanta, and Svadhâ. The gods live on two of her udders, the Svâhâ and the Vashat, men on the Hanta, the fathers on the Svadhâ. The bull of that cow is breath (prâna), the calf the mind.

## NINTH BRÂHMANA

1. Agni Vaisvânara is the fire within man by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears, if one covers one's ears. When he is on the point of departing this life, he does not hear that noise.

## TENTH BRÂHMANA

1. When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara, and through it he mounts higher. He comes to the moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow, no snow. There he dwells eternal years.

## ELEVENTH BRÂHMANA

1. This is indeed the highest penance, if a man, laid up with sickness, suffers pain. He who knows this, conquers the highest world.

This is indeed the highest penance, if they carry a dead person into the forest. He who knows this, conquers the highest world.

This is indeed the highest penance, if they place a dead person on the fire. He who knows this, conquers the highest world.

## TWELFTH BRÂHMANA

1. Some say that food is Brahman, but this is not so, for food decays without life (prâna). Others say that life (prâna) is Brahman, but this is not so, for life dries up without food. Then these two deities (food and life), when they have become one, reach that highest state (i. e. are Brahman). Thereupon Prâtrida said to his father: 'Shall I be able to do any good to one who knows this, or shall I be able to do him any harm?' The father said to him, beckoning with his hand: 'Not so, O Prâtrida; for who could reach the highest state, if he has only got to the oneness of these two?' He then said to him: 'Vi; verily, food is Vi, for all these beings rest (vishtâni) on food.' He then said: 'Ram; verily, life is Ram, for all these beings delight (ramante) in life. All beings rest on him, all beings delight in him who knows this.'

## THIRTEENTH BRÂHMANA

1. Next follows the Uktha. Verily, breath (prâna) is Uktha, for breath raises up (utthâpayati) all this. From him who knows this, there is raised a wise son, knowing the Uktha; he obtains union and oneness with the Uktha.
2. Next follows the Yagus. Verily, breath is Yagus, for all these beings are joined in breath. For him who knows this, all beings are joined to procure his excellence; he obtains union and oneness with the Yagus.
3. Next follows the Sâman. Verily, breath is the Sâman, for all these beings meet in breath. For him who knows this, all beings meet to procure his excellence; he obtains union and oneness with the Sâman.
4. Next follows the Kshatra. Verily, breath is the Kshatra, for breath is Kshatra, i.e. breath protects (trâyate) him from being hurt (kshanitoh). He who knows this, obtains Kshatra (power), which requires no protection; he obtains union and oneness with Kshatra.

## FOURTEENTH BRÂHMANA

1. The words Bhûmi (earth), Antariksha (sky), and Dyu (heaven) form eight syllables. One foot of the Gâyatrî consists of eight syllables. This (one foot) of it is that (i. e. the three worlds). And he who thus knows that foot of it, conquers as far as the three worlds extend.
2. The Rikas, the Yagûmshi, and the Sâmâni form eight syllables. One foot (the second) of the Gâyatrî consists of eight syllables. This (one foot) of it is that (i.e. the three Vedas, the Rig-veda, Yagur-veda, and Sâma-veda). And he who thus knows that foot of it, conquers as far as that threefold knowledge extends.
3. The Prâna (the up-breathing), the Apâna (the down-breathing), and the Vyâna (the back-breathing) form eight syllables. One foot (the third) of the Gâyatrî consists of eight syllables. This (one foot) of it is that (i. e. the three vital breaths). And he who thus knows that foot of it, conquers as far as there is anything that breathes. And of that (Gâyatrî, or speech) this indeed is the fourth (turiya), the bright (darsata) foot, shining high above the skies. What is here called turiya (the fourth) is meant for katurtha (the fourth); what is called darsatam padam (the bright foot) is meant for him who is as it were seen (the person in the sun); and what is called paroragas (he who shines high above the skies) is meant for him who shines higher and higher above every sky. And he who thus knows that foot of the Gâyatrî, shines thus himself also with happiness and glory.
4. That Gâyatrî (as described before with its three feet) rests on that fourth foot, the bright one, high above the sky. And that again rests on the True (satyam), and the True

is the eye, for the eye is (known to be) true. And therefore even now, if two persons come disputing, the one saying, I saw, the other, I heard, then we should trust the one who says, I saw. And the True again rests on force (balam), and force is life (prâna), and that (the True) rests on life. Therefore they say, force is stronger than the True. Thus does that Gâyatrî rest with respect to the self (as life). That Gâyatrî protects (tatre) the vital breaths (gayas); the gayas are the prânas (vital breaths), and it protects them. And because it protects (tatre) the vital breaths (gayas), therefore it is called Gâyatrî. And that Savitri verse which the teacher teaches, that is it (the life, the prâna, and indirectly the Gâyatrî); and whomsoever he teaches, he protects his vital breaths.

5. Some teach that Sâvitrî as an Anushtubh verse, saying that speech is Anushtubh, and that we teach that speech. Let no one do this, but let him teach the Gâyatrî as Sâvitrî. And even if one who knows this receives what seems to be much as his reward (as a teacher), yet this is not equal to one foot of the Gâyatrî.

6. If a man (a teacher) were to receive as his fee these three worlds full of all things he would obtain that first foot of the Gâyatrî. And if a man were to receive as his fee everything as far as this threefold knowledge extends, he would obtain that second foot of the Gâyatrî. And if a man were to receive as his fee everything whatsoever breathes, he would obtain that third foot of the Gâyatrî. But ‘that fourth bright foot, shining high above the skies’ cannot be obtained by anybody—whence then could one receive such a fee?

7. The adoration of that (Gâyatrî):

‘O Gâyatrî, thou hast one foot, two feet, three feet, four feet. Thou art footless, for thou art not known. Worship to thy fourth bright foot above the skies.’ If one (who knows this) hates some one and says, ‘May he not obtain this,’ or ‘May this wish not be accomplished to him,’ then that wish is not accomplished to him against whom he thus prays, or if he says, ‘May I obtain this.’

8. And thus Ganaka Vaideha spoke on this point to Budila Âsvatarâsvi: ‘How is it that thou who spakest thus as knowing the Gâyatrî, hast become an elephant and carriest me?’ He answered: ‘Your Majesty, I did not know its mouth. Agni, fire, is indeed its mouth; and if people pile even what seems much (wood) on the fire, it consumes it all. And thus a man who knows this, even if he commits what seems much evil, consumes it all and becomes pure, clean, and free from decay and death.’

## FIFTEENTH BRÂHMANA

1. The face of the True (the Brahman) is covered with a golden disk. Open that, O Pûshan, that we may see the nature of the True.
2. O Pûshan, only seer, Yama (judge), Sûrya (sun), son of Pragâpati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what he is (viz. the person in the sun).
3. Breath to air and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!
4. Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. I, 189, 1.)

## **SIXTH ADHYÂYA**

## FIRST BRÂHMANA

1. Harih, Om. He who knows the first and the best, becomes himself the first and the best among his people. Breath is indeed the first and the best. He who knows this, becomes the first and the best among his people, and among whomsoever he wishes to be so.

2. He who knows the richest, becomes himself the richest among his people. Speech is the richest. He who knows this, becomes the richest among his people, and among whomsoever he wishes to be so.

3. He who knows the firm rest, becomes himself firm on even and uneven ground. The eye indeed is the firm rest, for by means of the eye a man stands firm on even and uneven ground. He who knows this, stands firm on even and uneven ground.

4. He who knows success, whatever desire he desires, it succeeds to him. The ear indeed is success. For in the ear are all these Vedas successful. He who knows this, whatever desire he desires, it succeeds to him.

5. He who knows the home, becomes a home of his own people, a home of all men. The mind indeed is the home. He who knows this, becomes a home of his own people and a home of all men.

6. He who knows generation, becomes rich in offspring and cattle. Seed indeed is generation. He who knows this, becomes rich in offspring and cattle.

7. These Prânas (senses), when quarrelling together as to who was the best, went to Brahman and said: 'Who is the

richest of us?’ He replied: ‘He by whose departure this body seems worst, he is the richest.’

8. The tongue (speech) departed, and having been absent for a year, it came back and said: ‘How have you been able to live without me?’ They replied: ‘Like unto people, not speaking with the tongue, but breathing with breath, seeing with the eye, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.’ Then speech entered in.

9. The eye (sight) departed, and having been absent for a year, it came back and said: ‘How have you been able to live without me?’ They replied: ‘Like blind people, not seeing with the eye, but breathing with the breath, speaking with the tongue, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.’ Then the eye entered in.

10. The ear (hearing) departed, and having been absent for a year, it came back and said: ‘How have you been able to live without me?’ They replied: ‘Like deaf people, not hearing with the ear, but breathing with the breath, speaking with the tongue, seeing with the eye, knowing with the mind, generating with seed. Thus we have lived.’ Then the ear entered in.

11. The mind departed, and having been absent for a year, it came back and said: ‘How have you been able to live without me?’ They replied: ‘Like fools, not knowing with their mind, but breathing with the breath, seeing with the eye, hearing with the ear, generating with seed. Thus we have lived.’ Then the mind entered in.

12. The seed departed, and having been absent for a year, it came back and said: ‘How have you been able to live

without me?' They replied: 'Like impotent people, not generating with seed, but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind. Thus we have lived.' Then the seed entered in.

13. The (vital) breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might tear up the pegs to which he is tethered. They said to him: 'Sir, do not depart. We shall not be able to live without thee.' He said: 'Then make me an offering.' They said: 'Let it be so.'

14. Then the tongue said: 'If I am the richest, then thou art the richest by it.' The eye said: 'If I am the firm rest, then thou art possessed of firm rest by it.' The ear said: 'If I am success, then thou art possessed of success by it.' The mind said: 'If I am the home, thou art the home by it.' The seed said: 'If I am generation, thou art possessed of generation by it.' He said: 'What shall be food, what shall be dress for me?'

They replied: 'Whatever there is, even unto dogs, worms, insects, and birds, that is thy food, and water thy dress. He who thus knows the food of Ana (the breath), by him nothing is eaten that is not (proper) food, nothing is received that is not (proper) food. Srotriyas (Vedic theologians) who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking that thereby they make the breath dressed (with water).'

## SECOND BRÂHMANA

1. Svetaketu Âruneya went to the settlement of the Pañkâlas. He came near to Pravâhana Gaivali, who was walking about (surrounded by his men). As soon as he (the king) saw him, he said: 'My boy!' Svetaketu replied: 'Sir!'

Then the king said: 'Have you been taught by your father?' 'Yes,' he replied.

2. The king said: 'Do you know how men, when they depart from here, separate from each other?' 'No,' he replied.

'Do you know how they come back to this world?' 'No,' he replied.

'Do you know how that world does never become full with the many who again and again depart thither?' 'No,' he replied.

'Do you know at the offering of which libation the waters become endowed with a human voice and rise and speak?' 'No,' he replied.

'Do you know the access to the path leading to the Devas and to the path leading to the Fathers, i.e. by what deeds men gain access to the path leading to the Devas or to that leading to the Fathers? For we have heard even the saying of a Rishi: "I heard of two paths for men, one leading to the Fathers, the other leading to the Devas. On those paths all that lives moves on, whatever there is between father (sky) and mother (earth)."'

Svetaketu said: 'I do not know even one of all these questions.'

3. Then the king invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father, and said: 'Thus then you called me formerly well-instructed!' The father said: 'What then, you sage?' The son replied: 'That fellow of a Râganya asked me five questions, and I did not know one of them.'

'What were they?' said the father.

'These were they,' the son replied, mentioning the different heads.

4. The father said: 'You know me, child, that whatever I know, I told you. But come, we shall go thither, and dwell there as students.'

'You may go, Sir,' the son replied.

Then Gautama went where (the place of) Pravâhana Gaivali was, and the king offered him a seat, ordered water for him, and gave him the proper offerings. Then he said to him: 'Sir, we offer a boon to Gautama.'

5. Gautama said: 'That boon is promised to me; tell me the same speech which you made in the presence of my boy.'

6. He said: 'That belongs to divine boons, name one of the human boons.'

7. He said: 'You know well that I have plenty of gold, plenty of cows, horses, slaves, attendants, and apparel; do not heap on me what I have already in plenty, in abundance, and superabundance.'

The king said: ‘Gautama, do you wish (for instruction from me) in the proper way?’

Gautama replied: ‘I come to you as a pupil.’

In word only have former sages (though Brahmans) come as pupils (to people of lower rank), but Gautama actually dwelt as a pupil (of Pravâhana, who was a Râganya) in order to obtain the fame of having respectfully served his master.

8. The king said: ‘Do not be offended with us, neither you nor your forefathers, because this knowledge has before now never dwelt with any Brâhmaṇa. But I shall tell it to you, for who could refuse you when you speak thus?

9. ‘The altar (fire), O Gautama, is that world (heaven); the fuel is the sun itself, the smoke his rays, the light the day, the coals the quarters, the sparks the intermediate quarters. On that altar the Devas offer the sraddhâ libation (consisting of water). From that oblation rises Soma, the king (the moon).

10. ‘The altar, O Gautama, is Parganya (the god of rain); the fuel is the year itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thunderings. On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

11. ‘The altar, O Gautama, is this world; the fuel is the earth itself, the smoke the fire, the light the night, the coals the moon, the sparks the stars. On that altar the Devas offer rain. From that oblation rises food.

12. ‘The altar, O Gautama, is man; the fuel the opened mouth, the smoke the breath, the light the tongue, the

coals the eye, the sparks the ear. On that altar the Devas offer food. From that oblation rises seed.

13. 'The altar, O Gautama, is woman. On that altar the Devas offer seed. From that oblation rises man. He lives so long as he lives, and then when he dies,

14. 'They take him to the fire (the funeral pile), and then the altar-fire is indeed fire, the fuel fuel, the smoke smoke, the light light, the coals coals, the sparks sparks. In that very altar-fire the Devas offer man, and from that oblation man rises, brilliant in colour.

15. 'Those who thus know this (even Grihasthas), and those who in the forest worship faith and the True (Brahman Hiranyagarbha), go to light (arkis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning a spirit comes near them, and leads them to the worlds of the (conditioned) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them.

16. 'But they who conquer the worlds (future states) by means of sacrifice, charity, and austerity, go to smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and then the Devas feed on them there, as sacrificers feed on Soma, as it increases and decreases. But when this (the result of their good works on earth) ceases, they return

again to that ether, from ether to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man (see § 11), and thence are born in the fire of woman. Thus they rise up towards the worlds, and go the same round as before.

‘Those, however, who know neither of these two paths, become worms, birds, and creeping things.’

## THIRD BRÂHMANA

1. If a man wishes to reach greatness (wealth for performing sacrifices), he performs the upasad rule during twelve days (i. e. he lives on small quantities of milk), beginning on an auspicious day of the light half of the moon during the northern progress of the sun, collecting at the same time in a cup or a dish made of Udumbara wood all sorts of herbs, including fruits. He sweeps the floor (near the housealtar, âvasathya), sprinkles it, lays the fire, spreads grass round it according to rule, prepares the clarified butter (âgya), and on a day, presided over by a male star (nakshatra), after having properly mixed the Mantha (the herbs, fruits, milk, honey, &c.), he sacrifices (he pours âgya into the fire), saying: ‘O Gâtavedas, whatever adverse gods there are in thee, who defeat the desires of men, to them I offer this portion; may they, being pleased, please me with all desires.’ Svâhâ!

‘That cross deity who lies down, thinking that all things are kept asunder by her, I worship thee as propitious with this stream of ghee.’ Svâhâ!

2. He then says, Svâhâ to the First, Svâhâ to the Best, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Breath, Svâhâ to her who is the richest, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Speech, Svâhâ to the Support, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Eye, Svâhâ to Success, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Ear, Svâhâ to the Home, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Mind, Svâhâ to Offspring, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Seed, pours ghee into the fire, and throws what remains into the Mantha (mortar).

3. He then says, Svâhâ to Agni (fire), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Soma, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhûh (earth), Svâhâ, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuvah (sky), Svâhâ, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svah (heaven), Svâhâ, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhûr, Bhuvah, Svah, Svâhâ, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Brahman (the priesthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Kshatra (the knighthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Past, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Future, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to the Universe, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to all things, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svâhâ to Pragâpati, pours ghee into the fire, and throws what remains into the Mantha (mortar).

4. Then he touches it (the Mantha, which is dedicated to Prâna, breath), saying: ‘Thou art fleet (as breath). Thou art burning (as fire). Thou art full (as Brahman). Thou art firm (as the sky). Thou art the abode of all (as the earth). Thou hast been saluted with Hiñ (at the beginning of the sacrifice by the prastotri). Thou art saluted with Hiñ (in the middle of the sacrifice by the prastotri). Thou hast been sung (by the udgâtri at the beginning of the sacrifice). Thou art sung (by the udgâtri in the middle of the sacrifice). Thou hast been celebrated (by the adhvaryu at the beginning of the sacrifice). Thou art celebrated again (by the âgnîdhra in the middle of the sacrifice). Thou art bright in the wet (cloud). Thou art great. Thou art powerful. Thou art food (as Soma). Thou art light (as Agni, fire, the eater). Thou art the end. Thou art the absorption (of all things).’

5. Then he holds it (the Mantha) forth, saying: ‘Thou knowest all, we know thy greatness. He is indeed a king, a

ruler, the highest lord. May that king, that ruler make me the highest lord.'

6. Then he eats it, saying: 'Tat savitûr varenyam (We meditate on that adorable light)—The winds drop honey for the righteous, the rivers drop honey, may our plants be sweet as honey! Bhûh (earth) Svâhâ!

'Bhargo devasya dhîmahi (of the divine Savitri)—May the night be honey in the morning, may the air above the earth, may heaven, our father, be honey! Bhuvah (sky) Svâhâ!'

'Dhiyo yo nah prokodayât (who should rouse our thoughts)—May the tree be full of honey, may the sun be full of honey, may our cows be sweet like honey! Svah (heaven) Svâhâ!'

He repeats the whole Sâvitrî verse, and all the verses about the honey, thinking, May I be all this! Bhûr, Bhuvah, Svah, Svâhâ! Having thus swallowed all, he washes his hands, and sits down behind the altar, turning his head to the East. In the morning he worships Âditya (the sun), with the hymn, 'Thou art the best lotus of the four quarters, may I become the best lotus among men.' Then returning as he came, he sits down behind the altar and recites the genealogical list.

7. Uddâlaka Aruni told this (Mantha-doctrine) to his pupil Vâgasaneya Yâgñavalkya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

8. Vâgasaneya Yâgñavalkya told the same to his pupil Madhuka Paiṅgya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

9. Madhuka Paiṅgya told the same to his pupil Kûla Bhâgavitti, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

10. Kûla Bhâgavitti told the same to his pupil Gânaki Âyasthûna, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

11. Gânaki Âyasthûna told the same to his pupil Satyakâma Gâbâla, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

12. Satyakâma Gâbâla told the same to his pupils, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

Let no one tell this to any one, except to a son or to a pupil.

13. Four things are made of the wood of the Udumbara tree, the sacrificial ladle (sruva), the cup (kamasa), the fuel, and the two churning sticks.

There are ten kinds of village (cultivated) seeds, viz. rice and barley (brîhiyavâs), sesamum and kidney-beans (tilamâshâs), millet and panic seed (anupriyaṅgavas), wheat (godhûmâs), lentils (masûrâs), pulse (khâlvâs), and vetches (khalakulas). After having ground these he sprinkles them with curds (dadhi), honey, and ghee, and then offers (the proper portions) of clarified butter (âgya).

## FOURTH BRÂHMANA

1. The earth is the essence of all these things, water is the essence of the earth, plants of water, flowers of plants, fruits of flowers, man of fruits, seed of man.

2. And Pragâpati thought, let me make an abode for him, and he created a woman (Satarûpâ).

Tâm srishtvâdha upâsta, tasmât striyam adha upâsîta. Sa etam prâñkam grâvânam âtmana eva samudapârayat, tenainâm abhyasrigat.

3. Tasyâ vedir upastho, lomâni barhis, karmâdhishavane, samiddho madhyatas, tau mushkau. Sa yâvân ha vai vâgapeyena yagamânasya loko bhavati tâvân asya loko bhavati ya evam vidvân adhopahâsam karaty a sa strînâm sukritam vriñkte tha ya idam avidvân adhopahâsam karaty âsyâ striyah sukritam vriñgate.

4. Etad dha sma vai tadvidvân Uddâlaka Ârunir âhaitad dha sma vai tadvidvân Nâko Maudgalya âhaitad dha sma vai tadvidvân Kumârahârita âha, bahavo maryâ brâhmanâyanâ nirindriyâ visukrito 'smâl lokât prayanti ya idam avidvâmso 'dhopahâsam karantîti. Bahu vâ idam suptasya vâ gâgrato vâ retah skandati,

5. Tad abhimrised anu vâ mantrayeta yan me 'dya retah prithivîm askântsîd yad oshadhîr apy asarad yad apah, idam aham tad reta âdade punar mâm aitv indriyam punas tegah punar bhagah, punar agnayo dhishnyâ yathâsthânam kalpantâm, ity anâmikângushthâbhâyâm âdâyântarena stanau vâ bhruvau vâ nimriñgyât.

6. If a man see himself in the water, he should recite the following verse: ‘May there be in me splendour, strength, glory, wealth, virtue.’

She is the best of women whose garments are pure. Therefore let him approach a woman whose garments are pure, and whose fame is pure, and address her.

7. If she do not give in, let him, as he likes, bribe her (with presents). And if she then do not give in, let him, as he likes, beat her with a stick or with his hand, and overcome her, saying: ‘With manly strength and glory I take away thy glory,—and thus she becomes unglorious.

8. If she give in, he says: ‘With manly strength and glory I give thee glory,—and thus they both become glorious.

9. Sa yâm ikkhet kâmayeta meti tasyâm artham nishtâya mukhena mukham sandhâyopastham asyâ abhimrisya gaped aṅgâdaṅgât sambhavasi hrdayâd adhi gâyase, sa tvam aṅgakashâyo 'si digdhaviddhâm iva mâdayemâm amûm mayîti.

10. Atha yâm ikkhen na garbham dadhîteti tasyâm artham nishtâya mukhena mukham sandhâyâbhiprânyâpânyâd indriyena te retasâ reta âdada ity aretâ eva bhavati.

11. Atha yâm ikkhed garbham dadhîteti tasyâm artham nishtâya mukhena mukham sandhâyâpânyâbhiprânyâd indriyena te retasâ reta âdadâhâmîti garbhiny eva bhavati.

12. Now again, if a man’s wife has a lover and the husband hates him, let him (according to rule) place fire by an unbaked jar, spread a layer of arrows in inverse order, anoint these three arrow-heads with butter in inverse

order, and sacrifice, saying: ‘Thou hast sacrificed in my fire, I take away thy up and down breathing, I here.’

‘Thou hast sacrificed in my fire, I take away thy sons and cattle, I here.’

‘Thou hast sacrificed in my fire, I take away thy sacred and thy good works, I here.’

‘Thou hast sacrificed in my fire, I take away thy hope and expectation, I here.’

He whom a Brâhmaṇa who knows this curses, departs from this world without strength and without good works. Therefore let no one wish even for sport with the wife of a Srotriya who knows this, for he who knows this, is a dangerous enemy.

13. When the monthly illness seizes his wife, she should for three days not drink from a metal vessel, and wear a fresh dress. Let no Vrishala or Vrishalî (a Sûdra man or woman) touch her. At the end of the three days, when she has bathed, the husband should make her pound rice.

14. And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring.

15. And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring.

16. And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring.

17. And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring.

18. And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull.

19. And then toward morning, after having, according to the rule of the Sthâlîpâka (pot-boiling), performed the preparation of the Âgya (clarified butter), he sacrifices from the Sthâlîpâka bit by bit, saying: ‘This is for Agni, Svâhâ! This is for Anumati, Svâhâ! This is for the divine Savitri, the true creator, Svâhâ!’ Having sacrificed, he takes out the rest of the rice and eats it, and after having eaten, he gives it to his wife. Then he washes his hands, fills a water-jar, and sprinkles her thrice with it, saying: ‘Rise hence, O Visvâvasu, seek another blooming girl, a wife with her husband.’

20. Then he embraces her, and says: ‘I am Ama (breath), thou art Sâ (speech). Thou art Sâ (speech), I am Ama (breath). I am the Sâman, thou art the Rik. I am the sky, thou art the earth. Come, let us strive together, that a male child may be begotten.’

21. Athâsyâ ûrû vihâpayati, vigihîthâm dyâvâprithivî iti tasyâm artham nishtâya mukhena mukham sandhâya trir enâm anulomâm anumârshti, Vishnur yonim kalpayatu, Tvashtâ rûpâni pimsatu, âsiñkatu Pragâpatir Dhâtâ garbham dadhatu te. Garbham dhehi Sinîvâli, garbham dhehi prithushtuke, garbham te Asvinau devâv âdhattâm pushkarasragau.

22. Hiranmayî aranî yâbhâyâm nirmanthatâm asvinau, tam te garbham havâmahe dasame mâsi sûtave. Yathâgnigarbhâ prithivî, yathâ dyaur indrena garbhî, vâyur disâm yathâ garbha evam garbham dadhâmî te 'sâv iti.

23. Soshyantîm adbhir abhyukshati. Yathâ vâyuh pushkarinîm samiñgayati sarvatah, evâ te garbha egatu sahâvaitu garâyunâ. Indrasyâyam vragah kritah sârgalah saparisrayah, tam indra nirgahi garbhena sâvarâm saheti.

24. When the child is born, he prepares the fire, places the child on his lap, and having poured prishadâgya, i.e. dadhi (thick milk) mixed with ghrita (clarified butter) into a metal jug, he sacrifices bit by bit of that prishadâgya, saying: ‘May I, as I increase in this my house, nourish a thousand! May fortune never fail in his race, with offspring and cattle, Svâhâ!’

‘I offer to thee in my mind the vital breaths which are in me, Svâhâ!’

‘Whatever in my work I have done too much, or whatever I have here done too little, may the wise Agni Svishtakrit make this right and proper for us, Svâhâ!’

25. Then putting his mouth near the child’s right ear, he says thrice, Speech, speech! After that he pours together thick milk, honey, and clarified butter, and feeds the child with (a ladle of) pure gold, saying: ‘I give thee Bhûh, I give

thee Bhuvah, I give thee Svah. Bhûr, Bhuvah, Svah, I give thee all.'

26. Then he gives him his name, saying: 'Thou art Veda; but this is his secret name.

27. Then he hands the boy to his mother and gives him her breast, saying: 'O Sarasvatî, that breast of thine which is inexhaustible, delightful, abundant, wealthy, generous, by which thou cherishest all blessings, make that to flow here.'

28. Then he addresses the mother of the boy: 'Thou art Ilâ Mitrâvarunî: thou strong woman hast born a strong boy. Be thou blessed with strong children thou who hast blessed me with a strong child.'

And they say of such a boy: 'Ah, thou art better than thy father; ah, thou art better than thy grandfather. Truly he has reached the highest point in happiness, praise, and Vedic glory who is born as the son of a Brâhmaṇa that knows this.'

## FIFTH BRÂHMANA

1. Now follows the stem:

1. Pautimâshîputra from Kâtyâyanîputra,
2. Kâtyâyanîputra from Gotamîputra,
3. Gotamîputra from Bhâradvâgîputra,
4. Bhâradvâgîputra from Pârâsarîputra,
5. Pârâsarîputra from Aupasvatîputra,
6. Aupasvatîputra from Pârâsarîputra,
7. Pârâsarîputra from Kâtyâyanîputra,
8. Kâtyâyanîputra from Kausikîputra,
9. Kausikîputra from Âlambîputra and Vaiyâghrapadîputra,
10. Âlambîputra and Vaiyâghrapadîputra from Kânvîputra,
11. Kânvîputra from Kâpîputra,
12. Kâpîputra
2. from Âtreyîputra,
13. Âtreyîputra from Gautamîputra,
14. Gautamîputra from Bhâradvâgîputra,
15. Bhâradvâgîputra from Pârasarîputra,

16. Pârasarîputra from Vâtsîputra,
17. Vâtsîputra from Pârasarîputra,
18. Pârasarîputra from Vârkârunîputra,
19. Vârkârunîputra from Vârkârunîputra,
20. Vârkârunîputra from Ârtabhâgîputra,
21. Ârtabhâgîputra from Sauṅgîputra,
22. Sauṅgîputra from Sânkritîputra,
23. Sânkritîputra from Âlambâyanîputra,
24. Âlambâyanîputra from Âlambîputra,
25. Âlambîputra from Gâyantîputra,
26. Gâyantîputra from Mândûkâyanîputra,
27. Mândûkâyanîputra from Mândûkîputra,
28. Mândûkîputra from Sândilîputra,
29. Sândilîputra from Râthîtarîputra,
30. Râthîtarîputra from Bhâlukîputra,
31. Bhâlukîputra from Krauñkikîputrau,
32. Krauñkikîputrau from Vaittabhatîputra,
33. Vaittabhatîputra from Kârsakeyîputra,
34. Kârsakeyîputra from Prâkînayogîputra,
35. Prâkînayogîputra from Sâñgîvîputra,

- 36. Sâñgîvîputra from Prâsñîputra Âsurivâsin,
- 37. Prâsñîputra Âsurivâsin from Âsurâyana,
- 38. Âsurâyana from Âsuri,
- 39. Âsuri
- 3. from Yâgñavalkya,
- 40. Yâgñavalkya from Uddâlaka,
- 41. Uddâlaka from Aruna,
- 42. Aruna from Upavesi,
- 43. Upavesi from Kusri,
- 44. Kusri from Vâgasravas,
- 45. Vâgasravas from Gihvâvat Vâdhyoga,
- 46. Gihvâvat Vâdhyoga from Asita Vârshagana,
- 47. Asita Vârshagana from Harita Kasyapa,
- 48. Harita Kasyapa from Silpa Kasyapa,
- 49. Silpa Kasyapa from Kasyapa Naidhruvi,
- 50. Kasyapa Naidhruvi from Vâk,
- 51. Vâk from Ambhinî,
- 52. Ambhinî from Âditya, the Sun.

As coming from Âditya, the Sun, these pure Yagus verses have been proclaimed by Yâgñavalkya Vâgasaneyā.

4. The same as far as Sâñgîvîputra (No. 36), then
  36. Sâñgîvîputra from Mândûkâyani,
  37. Mândûkâyani from Mândavya,
  38. Mândavya from Kautsa,
  39. Kautsa from Mâhitthi,
  40. Mâhitthi from Vâmakakshâyana,
  41. Vâmakakshâyana from Sândilya,
  42. Sândilya from Vâtsya,
  43. Vâtsya from Kusri,
  44. Kusri from Yagñavakas Râgastambâyana,
  45. Yagñavakas Râgastambâyana from Tura Kâvasheya,
  46. Tura Kâvasheya from Pragâpati,
  47. Pragâpati from Brahman,
  48. Brahman is Svayambhu, self-existent.

Adoration to Brahman!

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# **APPENDIX**

# MANĐUKYA UPANISHAD

Translated by Robert Ernest Hume

*The mystic symbolism of the word 'Om':*

*(a) identified with the fourfold, pantheistic time-Brahma*

1. Om!—This syllable is this whole world. Its further explanation is:—The past, the present, the future—everything is just the word Om. And whatever else that transcends threefold time—that, too, is just the word Om.
2. For truly, everything here is Brahma; this self (ātman) is Brahma. This same self has four fourths.

*(b) representing in its phonetic elements the four states of the Self*

3. The waking state (jāgarita-sthāna), outwardly cognitive, having seven limbs, having nineteen mouths, enjoying the gross (sthūla-bhuj), the Common-to-all-men (vaiśvānara), is the first fourth.
4. The dreaming state (svapna-sthāna), inwardly cognitive, having seven limbs, having nineteen mouths, enjoying the exquisite (pravivikta-bhuj), the Brilliant (taijasa), is the second fourth.
5. If one asleep desires no desire whatsoever, sees no dream whatsoever, that is deep sleep (suṣupta). The deep-sleep state (suṣupta-sthāna), unified (ekī-bhūta), just (eva) a cognition-mass (prajñāna-ghana), consisting of bliss (ānanda-maya), enjoying bliss (ānanda-bhuj), whose mouth is thought (cetas-), the Cognitional (prājña), is the third fourth.

6. This is the lord of all (sarveśvara). This is the all-knowing (sarva-jñā). This is the inner controller (antar-yāmin). This is the source (yoni) of all, for this is the origin and the end (prabhavāpyayau) of beings.

7. Not inwardly cognitive (antah-prajña), not outwardly cognitive (bahih-prajña), not both-wise cognitive (ubhayatah-prajña), not a cognition-mass (prajñāna-ghana), not cognitive (prajña), not non-cognitive (a-prajña), unseen (a-dṛṣṭa), with which there can be no dealing (a-vyavahārya), ungraspable (a-grāhya), having no distinctive mark (a-lakṣaṇa), non-thinkable (a-cintya), that cannot be designated (a-vyapadeśya), the essence of the assurance of which is the state of being one with the Self (ekātmya-pratyaya-sāra), the cessation of development (prapañcopaśama), tranquil (śānta), benign (śiva), without a second (a-dvaita)—[such] they think is the fourth. He is the Self (Ātman). He should be discerned.

8. This is the Self with regard to the word Om, with regard to its elements. The elements (mātra) are the fourths; the fourths, the elements: the letter a, the letter u, the letter m.

9. The waking state, the Common-to-all-men, is the letter a, the first element, from āpti ('obtaining') or from ādimatvā ('being first'). He obtains, verily, indeed, all desires, he becomes first—he who knows this.

10. The sleeping state, the Brilliant, is the letter u, the second element, from utkarṣa ('exaltation') or from ubhayatvā ('intermediateness'). He exalts, verily, indeed, the continuity of knowledge; and he becomes equal (samāna); no one ignorant of Brahma is born in the family of him who knows this.

11. The deep-sleep state, the Cognitional, is the letter m, the third element, from miti ('erecting') or from apīti ('immerging'). He, verily, indeed, erects (minoti) this whole world, and he becomes its immersing—he who knows this.

12. The fourth is without an element, with which there can be no dealing, the cessation of development, benign, without a second. Thus Om is the Self (Ātman) indeed. He who knows this, with his self enters the Self—yea, he who knows this!

—