



Bhagavad Gita:
Upanishads

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Bhagavad Gita Upanishads

Hindu Texts

Bhagavad Gita,
translated by Kashinath Trimbak Telang, M.A.

~ Chapter 1 ~

Dhritarashtra said:

1:1. What did my (people) and the Pandavas do, O Sangaya! when they assembled together on the holy field of Kurukshetra, desirous to do battle?

Sangaya said:

1:2. Seeing the army of the Pandavas drawn up in battle-array, the prince Duryodhana approached his preceptor, and spoke (these) words:

1:3. `O preceptor! observe this grand army of the sons of Pandu, drawn up in battle-array by your talented pupil, the son of Drupada.

1:4. In it are heroes (bearing) large bows, the equals of Bhima and Arguna in battle (namely), Yuyudhana, Virata, and Drupada, the master of a great car, and

1:5. Dhrishtaketu, Kekitana, and the valiant king of Kasi, Purugit and Kuntibhoga, and that eminent man Saibya;

1:6. the heroic Yudhamanyu, the valiant Uttamaugas, the son of Subhadra, and the sons of Draupadi

all masters of great cars.

1:7. And now, O best of Brahmanas! learn who are most distinguished among us, and are leaders of my army. I will name them to you, in order that you may know them well.

1:8. Yourself, and Bhishma, and Karna, and Kripa the victor of (many) battles; Asvatthaman, and Vikarna, and also the son of Somadatta,

1:9. and many other brave men, who have given up their lives for me, who fight with various weapons, (and are) all dexterous in battle.

1:10. Thus our army which is protected by Bhishma is unlimited; while this army of theirs which is protected by Bhima is very limited.

1:11. And therefore do ye all, occupying respectively the positions I assigned to you, protect Bhishma only.'

1:12. Then his powerful grandsire, Bhishma, the oldest of the Kauravas, roaring aloud like a lion, blew his conch, (thereby) affording delight to Duryodhana.

1:13. And then all at once, conchs, and kettledrums, and tabors, and trumpets were played upon; and there was a tumultuous din.

1:14. Then, too, Madhava and the son of Pandu (Arguna), seated in a grand chariot to which white steeds were yoked, blew their heavenly conchs.

1:15. Hrishikesa blew the Pankaganya, and Dhanangaya the Devadatta, and Bhima, (the doer) of fearful deeds, blew the great conch Paundra.

1:16. King Yudhishtira, the son of Kunti, blew the Anantavigaya and Nakula and Sahadeva (respectively) the Sughosha and Manipushpaka.

1:17. And the king of Kasi, too, who has an excellent bow, and Sikhandin, the master of a great car, and

Dhrishtadyumna, Virata, and the unconquered Satyaki,
and

1:18. Drupada, and the sons of Draupadi, and the son of Subhadra, of mighty arms, blew conchs severally from all sides, O king of the earth!

1:19. That tumultuous din rent the hearts of all (the people) of Dhritarashtra's (party), causing reverberations throughout heaven and earth.

1:20. Then seeing (the people of) Dhritarashtra's party regularly marshalled, the son of Pandu, whose standard is the ape, raised his bow, after the discharge of missiles had commenced, and O king of the earth! spake these words to Hrishikesa:

1:21. `O undegraded one! station my chariot between the two armies,

1:22. while I observe those, who stand here desirous to engage in battle, and with whom, in the labours of this struggle, I must do battle.

1:23. I will observe those who are assembled here and who are about to engage in battle, wishing to do service in battle to the evil-minded son of Dhritarashtra.'

Sangaya said:

1:24. Thus addressed by Gudakesa, O descendant of Bharata! Hrishikesa stationed that excellent chariot between the two armies, in front of Bhishma and Drona and of all the kings of the earth,

1:25. and said: `O son of Pritha! look at these assembled Kauravas.'

1:26. There the son of Pritha saw in both armies, fathers and grandfathers, preceptors, maternal uncles, brothers, sons, grandsons, companions, fathers-in-law, as well as friends.

1:27. And seeing all those kinsmen standing (there), the son of Kunti was overcome by excessive pity, and spake thus despondingly.

Arguna said:

1:28. Seeing these kinsmen, O Krishna! standing (here) anxious to engage in battle, my limbs droop down:

1:29. my mouth is quite dried up; a tremor comes over my body; and my hairs stand on end; the Gandiva (bow) slips from my hand; my skin burns intensely.

1:30. I am unable, too, to stand up; my mind whirls round, as it were; O Kesava! I see adverse omens;

1:31. and I do not perceive any good (likely to accrue) after killing (my) kinsmen in the battle. I do not wish for victory, O Krishna! nor sovereignty, nor pleasures:

1:32. what is sovereignty to us, O Govinda! what enjoyments, and even life?

1:33. Even those, for whose sake we desire sovereignty, enjoyments, and pleasures, are standing here for battle, abandoning life and wealth-preceptors, fathers, sons as well as grandfathers,

1:34. maternal uncles, fathers-in-law, grandsons, brothers-in-law, as also (other) relatives. These I do not wish to kill, though they kill (me), O destroyer of Madhu! even for the sake of sovereignty over the three worlds, how much less then for this earth (alone)?

1:35. What joy shall be ours, O Ganardana! after killing Dhritarashtra's sons?

1:36. Killing these felons we shall only incur sin. Therefore it is not proper for us to kill our own kinsmen, the sons of Dhritarashtra. For how, O Madhava! shall we be happy after killing our own relatives?

1:37. Although they have their consciences corrupted by avarice, they do not see the evils flowing from the extinction of a family, and the sin in treachery to friends;

1:38. still, O Ganardana! should not we, who do see the evils flowing from the extinction of a family, learn to refrain from that sin?

1:39. On the extinction of a family, the eternal rites of families are destroyed. Those rites being destroyed, impiety predominates over the whole family.

1:40. In consequence of the predominance of impiety, O Krishna! the women of the family become corrupt; and the women becoming corrupt, O descendant of Vrishni! intermingling of castes results;

1:41. that intermingling necessarily leads the family and the destroyers of the family to hell; for when the ceremonies of (offering) the balls of food and water (to them) fail, their ancestors fall down (to hell).

1:42. By these transgressions of the destroyers of families, which occasion interminglings of castes, the eternal rites of castes and rites of families are subverted.

1:43. And O Ganardana! we have heard that men whose family-rites are subverted, must necessarily live in hell.

1:44. Alas! we are engaged in committing a heinous sin, seeing that we are making efforts for killing our own kinsmen out of greed of the pleasures of sovereignty.

1:45. If the sons of Dhritarashtra, weapon in hand, were to kill me in battle, me being weaponless and not defending (myself), that would be better for me.

Sangaya said:

1:46. Having spoken thus, Arguna cast asde his bow together with the arrows, on the battle-field, and sat down in (his) chariot, with a mind agitated by grief.

End of Chapter 1

~ Chapter 2 ~

Sangaya said:

2:1. To him, who was thus overcome with pity, and dejected, and whose eyes were full of tears and turbid, the destroyer of Madhu spoke these words.

The Deity said:

2:2. How (comes it that) this delusion, O Arguna! which is discarded by the good, which excludes from heaven, and occasions infamy, has overtaken you in this (place of) peril?

2:3. Be not effeminate, O son of Pritha! it is not worthy of you. Cast off this base weakness of heart, and arise, O terror of (your) foes!

Arguna said:

2:4. How, O destroyer of Madhu! shall I encounter with arrows in battle Bhisma and Drona both, O destroyer of enemies! entitled to reverence?

2:5. Without killing (my) preceptors (men) of great glory it is better to live even on alms in this world. But if killing them, though that are avaricious of worldly goods, I should only enjoy blood-tainted enjoyments.

2:6. Nor do we know which of the two is better for us whether that we should vanquish them, or that they should vanquish us. Even those, whom having killed, we do not wish to live even these sons of Dhritarashtra stand (arrayed) against us.

2:7. With a heart contaminated by the taint of helplessness, with a mind confounded about my duty, I ask you. Tell me what is assuredly good for me. I am your disciple: instruct me, who have thrown myself on your (indulgence).

2:8. For I do not perceive what is to dispel that grief which will dry up my organs after I shall have obtained a properous kingdom on earth without a foe, or even the sovereignty of the gods.

Sangaya said:

2:9. Having spoken thus to Hrishikesa, O terror of (your) foes! Gudakesa said to Govinda, 'I shall not engage in battle;' and verily remain silent.

2:10. To him thus desponding between two armies, O descendant of Bharata! Hrishikesa spoke these words with a slight smile.

The Deity said:

2:11. You have grieved for those who deserve no grief, and you speak words of wisdom. Learned men grieve not for the living nor the dead.

2:12. Never did I not exist, nor you, nor these rulers of men; nor will any one of us ever hereafter cease to be.

2:13. As in this body, infancy and youth and old age (come) to the embodied (self), so does the acquisition of another body; a sensible man is not deceived about that.

2:14. The contacts of the senses, O son of Kunti! which produce cold and heat, pleasure and pain, are not permanent, they are for ever coming and going. Bear them, O descendant of Bharata!

2:15. For, O chief of men! that sensible man whom they afflict not, (pain and pleasure being alike to him), he merits immortality.

2:16. There is no existence for that which is unreal; there is no non-existence for that which is real. And the (correct) conclusion about both is perceived by those who perceive the truth.

2:17. Know that to be indestructible which pervades all this; the destruction of that inexhaustible (principle) none can bring about.

2:18. These bodies appertaining to the embodied (self) which is eternal, indestructible, and indefinable,

are declared to be perishable; therefore do engage in battle, O descendant of Bharata!

2:19. He who thinks one to be the killer and he who thinks one to be killed, both know nothing. He kills not, is not killed.

2:20. He is not born, nor does he ever die, nor, having existed, does he exist no more.

2:21. Unborn, everlasting, unchangeable, and very ancient, he is not killed when the body is killed. O son of Pritha! how can that man who knows the self thus to be indestructible, everlasting, unborn, and imperishable, kill any one, or cause any one to be killed?

2:22. As a man, casting off old clothes, puts on others and new ones, so the embodied (self), casting off old bodies, goes to others and new ones.

2:23. Weapons do not divide the self (into pieces); fire does not burn it; waters do not moisten it; the wind does not dry it up.

2:24. It is not divisible; it is not combustible; it is not to be moistened; it is not to be dried up. It is everlasting, all-pervading, stable, firm, and eternal. It is said to be unperceived, to be unthinkable, to be unchangeable.

2:25. Therefore knowing it to be such, you ought not to grieve.

2:26. But even if you think that the self is constantly born, and constantly dies, still, O you of mighty arms! you ought not to grieve thus.

2:27. For to one that is born, death is certain; and to one that dies, birth is certain. Therefore about (this) unavoidable thing, you ought not to grieve.

2:28. The source of things, O descendant of Bharata! is unperceived; their middle state is perceived; and their end again is unperceived. What (occasion is there for any) lamentation regarding them?

2:29. One looks upon it as a wonder; another similarly speaks of it as a wonder; another too hears of it as a wonder; and even after having heard of it, no one does really know it.

2:30. This embodied (self), O descendant of Bharata! within every one's body is ever indestructible. Therefore you ought not to grieve for any being.

2:31. Having regard to your own duty also, you ought not to falter, for there is nothing better for a Kshatriya than a righteous battle.

2:32. Happy those Kshatriyas, O son of Pritha! who can find such a battle (to fight) come of itself an open door to heaven!

2:33. But if you will not fight this righteous battle, then you will have abandoned your own duty and your fame, and you will incur sin.

2:34. All beings, too, will tell of your everlasting infamy; and to one who has been honoured, infamy is (a) greater (evil) than death.

2:35. (Warriors who are) masters of great cars will think that you abstained from the battle through fear, and having been highly thought of by them, you will fall down to littleness.

2:36. Your enemies, too, decrying your power, will speak much about you that should not be spoken. And what, indeed, more lamentable than that?

2:37. Killed, you will obtain heaven; victorious, you will enjoy the earth. Therefore arise, O son of Kunti! resolved to (engage in) battle.

2:38. Looking on pleasure and pain, on gain and loss, on victory and defeat as the same, prepare for battle, and thus you will not incur sin.

2:39. The knowledge here declared to you is that relating to the Sankhya. Now hear that relating to the Yoga. Possessed of this knowledge, O son of Pritha! you will cast off the bonds of action.

2:40. In this (path to final emancipation) nothing that is commenced becomes abortive; no obstacles exist; and even a little of this (form of) piety protects one from great danger.

2:41. There is here O descendant of Kuru! but one state of mind consisting in firm understanding. But the states of mind of those who have no firm understanding are manifold and endless.

2:42. The state of mind which consists in firm understanding regarding steady contemplation does not belong to those; O son of Pritha! who are strongly attached to (worldly) pleasures and power, and whose minds are drawn away by that flowery talk which is full of (the ordinances of)

2:43. specific acts for the attainment of (those) pleasures and (that) power, and which promises birth as the fruit of acts (that flowery talk) which those unwise ones utter,

2:44. who are enamoured of Vedic words, who say there is nothing, else, who are full of desires, and whose goal is heaven.

2:45. The Vedas (merely) relate to the effects of the three qualities; do you, O Arguna! rise above those effects of the three qualities, and be free from the pairs of opposites, always preserve courage, be free from anxiety for new acquisitions or protection of old acquisitions, and be self-controlled.

2:46. To the instructed Brahmana, there is in all the Vedas as much utility as in a reservoir of water into which waters flow from all sides.

2:47. Your business is with action alone; not by any means with fruit. Let not the fruit of action be your motive (to action). Let not your attachment be (fixed) on inaction.

2:48. Having recourse to devotion, O Dhanangaya! perform actions, casting off (all) attachment, and

being equable in success or ill-success; (such) equability is called devotion.

2:49. Action, O Dhanangaya! is far inferior to the devotion of the mind.

2:50. In that devotion seek shelter. Wretched are those whose motive (to action) is the fruit (of action). He who has obtained devotion in this world casts off both merit and sin. Therefore apply yourself to devotion; devotion in (all) actions is wisdom.

2:51. The wise who have obtained devotion cast off the fruit of action; and released from the shackles of (repeated) births, repair to that seat where there is no unhappiness.

2:52. When your mind shall have crossed beyond the taint of delusion, then will you become indifferent to all that you have heard or will hear.

2:53. When your mind, that was confounded by what you have heard, will stand firm and steady in contemplation, then will you acquire devotion.

Arguna said:

2:54. What are the characteristics, O Kesava! of one whose mind is steady, and who is intent on contemplation? How should one of a steady mind speak, how sit, how move?

The Deity said:

2:55. When a man, O son of Pritha! abandons all the desires of his heart, and is pleased in his self only and by his self, he is then called of a steady mind.

2:56. He whose heart is not agitated in the midst of calamities, who has no longing for pleasures, and from whom (the feelings of) affection, fear, and wrath have departed, is called a sage of a steady mind.

2:57. His mind is steady, who, being without attachments anywhere, feels no exultation and no aversion

on encountering, the various agreeable and disagreeable (things of this world).

2:58. A man's mind is steady, when he withdraws his senses from (all) objects of sense, as the tortoise (withdraws) its limbs from all sides.

2:59. Objects of sense withdraw themselves from a person who is abstinent; not so the taste (for those objects). But even the taste departs from him, when he has seen the Supreme.

2:60. The boisterous senses, O son of Kunti! carry away by force the mind even of a wise man, who exerts himself (for final emancipation).

2:61. Restraining them, all, a man should remain engaged in devotion, making me his only resort. For his mind is steady whose senses are under his control.

2:62. The man who ponders over objects of sense forms an attachment to them; from (that) attachment is produced desire; and from desire anger is produced;

2:63. from anger results want of discrimination; from want of discrimination, confusion of the memory; from confusion of the memory, loss of reason; and in consequence of loss of reason he is utterly ruined.integrity

2:64. But the self-restrained man who moves among objects with senses under the control of his own self, and free from affection and aversion, obtains tranquillity.discipline

2:65. When there is tranquillity, all his miseries are destroyed, for the mind of him whose heart is tranquil soon becomes steady.

2:66. He who is not self-restrained has no steadiness of mind; nor has he who is not self-restrained perseverance in the pursuit of self-knowledge;

2:66. there is no tranquillity for him who does not persevere in the pursuit of self-knowledge; and whence can there be happiness for one who is not tranquil?

2:67. For the heart which follows the rambling senses leads away his judgment, as the wind leads a boat astray upon the waters.

2:68. Therefore, O you of mighty arms! his mind is steady whose senses are restrained on all sides from objects of sense.

2:69. The self-restrained man is awake, when it is night for all beings; and when all beings are awake, that is the night of the right-seeing, sage.

2:70. He into whom all objects of desire enter, as waters enter the ocean, which, (though) replenished, (still) keeps its position unmoved, he only obtains tranquillity; not he who desires (those) objects of desire.

2:71. The man who, casting off all desires, lives free from attachments, who is free from egoism, and from (the feeling that this or that is) mine, obtains tranquillity.

2:72. This, O son of Pritha! is the Brahmic state; attaining to this, one is never deluded; and remaining in it in (one's) last moments, one attains (brahma-nirvana) the Brahmic bliss.

End of Chapter 2

~ Chapter 3 ~

Arguna said:

3:1. If, O Ganardana! devotion is deemed by you to be superior to action, then why, O Kesava! do you prompt me to (this) fearful action?

3:2. You seem, indeed, to confuse my mind by equivocal words. Therefore, declare one thing determinately, by which I may attain the highest good.

The Deity said:

3:3. O sinless one! I have already declared, that in this world there is a twofold path that of the Sankhyas by devotion in the shape of (true) knowledge; and that of the Yogins by devotion in the shape of action.

3:4. A man does not attain freedom from action, merely by not engaging in action; nor does he attain perfection by mere renunciation.

3:5. For nobody ever remains even for an instant without performing some action; since the qualities of nature constrain everybody, not having free-will (in the matter), to some action.

3:6. The deluded man who restraining the organs of action, continues to think in his mind about objects of sense, is called a hypocrite.

3:7. But he, O Arguna! who restraining his senses by his mind, and being free from attachments, engages in devotion (in the shape) of action, with the organs of action, is far superior.

3:8. Do you perform prescribed action, for action is better than inaction, and the support of your body, too, cannot be accomplished with inaction.

3:9. This world is fettered by all action other than action for the purpose of the sacrifice. Therefore, O son of Kunti! do you, casting off attachment, perform action for that purpose.

3:10. The Creator, having in olden times created men together with the sacrifice, said 'Propagate with this. May it be the giver to you of the things you desire.

3:11. Please the gods with this, and may those gods please you. Pleasing each other, you will attain the highest good.

3:12. For pleased with the sacrifices, the gods will give you the enjoyments you desire. And he who enjoys himself without giving them what they have given, is, indeed, a thief.'

3:13. The good, who eat the leavings of a sacrifice, are released from all sins. But the unrighteous ones, who prepare food for themselves only, incur sin.

3:14. From food are born (all) creatures; from rain is the production of food; rain is produced by sacrifices; sacrifices are the result of action;

3:15. know that action has its source in the Vedas; the Vedas come from the Indestructible. Therefore the all-comprehending Vedas are always concerned with sacrifices.

3:16. He who in this world does not turn round the wheel revolving thus, is of sinful life, indulging his senses, and, O son of Pritha! he lives in vain.

3:17. But the man who is attached to his self only, who is contented in his self, and is pleased with his self, has nothing to do.

3:18. He has no interest at all in what is done, and none whatever in what is not done, in this world; nor is any interest of his dependent on any being.

3:19. Therefore always perform action, which must be performed, without attachment. For a man, performing action without attachment, attains the Supreme.

3:20. By action alone, did Ganaka and the rest work for perfection. And having regard also to the keeping of people (to their duties) you should perform action.

3:21. Whatever a great man does, that other men also do. And people follow whatever he receives as authority.

3:22. There is nothing, O son of Pritha! for me to do in (all) the three worlds, nothing to acquire which has not been acquired. Still I do engage in action.

3:23. For should I at any time not engage without sloth in action, men would follow in my path from all sides, O son of Pritha!

3:24. If I did not perform actions, these worlds would be destroyed, I should be the cause of caste-interminglings; and I should be ruining these people.

3:25. As the ignorant act, O descendant of Bharata! with attachment to action, so should a wise man act without attachment, wishing to keep the people (to their duties).

3:26. A wise man should not shake the convictions of the ignorant who are attached to action, but acting with devotion (himself) should make them apply themselves to all action.

3:27. He whose mind is deluded by egoism thinks himself the doer of the actions, which, in every way, are done by the qualities of nature.

3:28. But he, O you of mighty arms! who knows the truth about the difference from qualities and the difference from actions, forms no attachments, believing that qualities deal with qualities.

3:29. But those who are deluded by the qualities of nature form attachments to the actions of the qualities. A man of perfect knowledge should not shake these men of imperfect knowledge (in their convictions).

3:30. Dedicating all actions to me with a mind knowing the relation of the supreme and individual self, engage in battle without desire, without (any feeling that this or that is) mine, and without any mental trouble.

3:31. Even those men who always act on this opinion of mine, full of faith, and without carping, are released from all actions.

3:32. But those who carp at my opinion and do not act upon it, know them to be devoid of discrimination, deluded as regards all knowledge, and ruined.

3:33. Even a man of knowledge acts consonantly to his own nature. All beings follow nature. What will

restraint effect?

3:34. Every sense has its affections and aversions towards its-objects fixed. One should not become subject to them, for they are one's opponents.

3:35. One's own duty, though defective, is better than another's duty well performed. Death in (performing) one's own duty is preferable ; the (performance of the) duty of others is dangerous.

Arguna said:

3:36. But by whom, O descendant of Vrishni! is man impelled, even though unwilling and, as it were, constrained by force, to commit sin?

The Deity said:

3:37. It is desire, it is wrath, born from the quality of passion; it is very ravenous, very sinful. Know that that is the foe in this world.

3:38. As fire is enveloped by smoke, a mirror by dust, the foetus by the womb, so is this enveloped by desire.

3:39. Knowledge, O son of Kunti! is enveloped by this constant foe of the man of knowledge, in the shape of desire, which is like a fire and insatiable.

3:40. The senses, the mind, and the understanding are said to be its seat; with these it deludes the embodied (self) after enveloping knowledge.

3:41. Therefore `O chief of the descendants of Bharata! first restrain your senses, then cast off this sinful thing which destroys knowledge and experience.

3:42. It has been said, Great are the senses, greater than the senses is the mind, greater than the mind is the understanding. What is greater than the understanding is that.

3:43. Thus knowing that which is higher than the understanding, and restraining (your)self by (your)self,

O you of mighty arms! destroy this unmanageable enemy in the shape of desire.

End of Chapter 3

~ Chapter 4 ~

The Deity said:

4:1. This everlasting (system of) devotion I declared to the sun, the sun declared it to Manu, and Manu communicated it to Ikshvaku.

4:2. Coming thus by steps, it became known to royal sages. But, O terror of (your) foes! that devotion was lost to the world by long (lapse of) time.

4:3. That same primeval devotion I have declared to you to-day, seeing that you are my devotee and friend, for it is the highest mystery.

Arguna said:

4:4. Later is your birth; the birth of the sun is prior. How then shall I understand that you declared (this) first?

The Deity said:

4:5. I have passed through many births, O Arguna! and you also. I know them all, but you, O terror of (your) foes! do not know them.

4:6. Even though I am unborn and inexhaustible in (my) essence, even though I am lord of all beings, still I take up the control of my own nature, and am born by means of my delusive power.

4:7. Whensoever, O descendant of Bharata! piety languishes, and impiety is in the ascendant, I create myself.

4:8. I am born age after age, for the protection of the good, for the destruction of evil-doers, and the establishment of piety.

4:9. Whoever truly knows thus my divine birth and work, casts off (this) body and is not born again. He comes to me, O Arguna!

4:10. Many from, whom affection, fear, and wrath have departed, who are full of me, who depend on me, and who are purified by the penance of knowledge, have come into my essence.

4:11. I serve men in the way in which they approach me. In every way, O son of Pritha! men follow in my path.

4:12. Desiring the success of actions, men in this world worship the divinities, for in this world of mortals, the success produced by action is soon obtained.

4:13. The fourfold division of castes was created by me according to the apportionment of qualities and duties. But though I am its author, know me to be inexhaustible, and not the author.

4:14. Actions defile me not. I have no attachment to the fruit of actions. He who knows me thus is not tied down by actions.

4:15. Knowing this, the men of old who wished for final emancipation, performed action. Therefore do you, too, perform action as was done by men of old in olden times.

4:16. Even sages are confused as to what is action, what inaction. Therefore I will speak to you about action, and learning that, you will be freed from (this world of) evil.

4:17. One must possess knowledge about action; one must also possess knowledge about prohibited action; and again one must possess knowledge about inaction. The truth regarding action is abstruse.

4:18. He is wise among men, he is possessed of devotion, and performs all actions, who sees inaction in action, and action in inaction.

4:19. The wise call him learned, whose acts are all free from desires and fancies, and whose actions are burnt down by the fire of knowledge.

4:20. Forsaking all attachment to the fruit of action, always contented, dependent on none, he does nothing at all, though he engages in action.

4:21. Devoid of expectations, restraining the mind and the self, and casting off all belongings, he incurs no sin, performing actions merely for the sake of the body.

4:22. Satisfied with earnings coming spontaneously, rising above the pairs of opposites, free from all animosity, and equable on success or ill-success, he is not fettered down, even though he performs (actions).

4:23. The acts of one who is devoid of attachment, who is free, whose mind is fixed on knowledge, and who performs action for (the purpose of) the sacrifice are all destroyed.

4:24. Brahman is the oblation; with Brahman (as a sacrificial instrument) it is offered up; Brahman is in the fire; and by Brahman it is thrown; and Brahman, too, is the goal to which he proceeds who meditates on Brahman in the action.

4:25. Some devotees perform the sacrifice to the gods, some offer up the sacrifice by the sacrifice itself in the fire of Brahman.

4:26. Others offer up the senses, such as the sense of hearing and others, in the fires of restraint; others offer up the objects of sense, such as sound and so forth, into the fires of the senses.

4:27. Some again offer up all the operations of the senses and the operations of the life-breaths into the fire of devotion by self-restraint, kindled by knowledge.

4:28. Others perform the sacrifice of wealth, the sacrifice of penance, the sacrifice of concentration of

mind, the sacrifice of Vedic study, and of knowledge, and others are ascetics of rigid vows.

4:29. Some offer up the upward life-breath into the downward life-breath, and the downward life-breath into the upper life-breath, and stopping up the motions of the upward and downward life-breaths, devote themselves to the restraint of the life-breaths. Others, who (take) limited food, offer up the life-breaths into the life-breaths.

4:30. All of these, conversant with the sacrifice, have their sins destroyed by the sacrifice. Those who eat the nectar-like leavings of the sacrifice repair to the eternal Brahman.

4:31. This world is not for those who perform no sacrifice, whence (then) the other, O best of the Kauravas!

4:32. Thus sacrifices of various sorts are laid down in the Vedas. Know them all to be produced from action, and knowing this you will be released (from the fetters of this world).

4:33. The sacrifice of knowledge, O terror of (your) foes! is superior to the sacrifice of wealth, for action, O son of Pritha! is wholly and entirely comprehended in knowledge.

4:34. That you should learn by salutation, question, and service. The men of knowledge who perceive the truth will teach knowledge to you.

4:35. Having learnt that, O son of Pandu! you will not again fall thus into delusion; and by means of it, you will see all beings, without exception, first in yourself, and then in me.

4:36. Even if you are the most sinful of all sinful men, you will cross over all trespasses by means of the boat of knowledge alone.

4:37. As a fire well kindled, O Arguna! reduces fuel to ashes, so the fire of knowledge reduces all actions to ashes.

4:38. For there is in this world no means of sanctification like knowledge, and that one perfected by devotion finds within one's self in time.

4:39. He who has faith, whose senses are restrained, and who is assiduous, obtains knowledge. Obtaining knowledge, he acquires, without delay, the highest tranquillity.

4:40. He who is ignorant and devoid of faith, and whose self is full of misgivings, is ruined. Not this world, not the next, nor happiness, is for him whose self is full of misgivings.

4:41. Actions, O Dhanangaya! do not fetter one who is self-possessed, who has renounced action by devotion, and who has destroyed misgivings by knowledge.

4:42. Therefore, O descendant of Bharata! destroy, with the sword of knowledge, these misgivings of yours which fill your mind, and which are produced from ignorance. Engage in devotion. Arise!

End of Chapter 4

~ Chapter 5 ~

Arguna said:

5:1. O Krishna! you praise renunciation of actions and also the pursuit (of them). Tell me determinately which one of these two is superior.

The Deity said:

5:2. Renunciation and pursuit of action are both instruments of happiness. But of the two, pursuit of action is superior to renunciation of action.

5:3. He should be understood to be always an ascetic, who has no aversion and no desire. For, O you of mighty arms! he who is free from the pairs of opposites is easily released from (all) bonds.

5:4. Children not wise men talk of sankhya and yoga as distinct. One who pursues either well obtains the fruit of both.

5:5. The seat which the sankhyas obtain is reached by the yogas also. He sees (truly), who sees the sankhya and yoga as one.

5:6. Renunciation, O you of mighty arms! is difficult to reach without devotion; the sage possessed of devotion attains Brahman without delay.

5:7. He who is possessed of devotion, whose self is pure, who has restrained his self, and who has controlled his senses, and who identifies his self with every being, is not tainted though he performs (actions).

5:8. The man of devotion, who knows the truth, thinks he does nothing at all, when he sees, hears, touches, smells, eats, moves, sleeps, breathes,

5:9. talks, throws out, takes, opens or closes the eyelids; he holds that the senses deal with the objects of the senses.

5:10. He who, casting off (all) attachment, performs actions dedicating them to Brahman, is not tainted by sin, as the lotus-leaf (is not tainted) by water.

5:11. Devotees, casting off attachment, perform actions for attaining purity of self, with the body, the mind, the understandancy, or even the senses (all) free (from egoistic notions).

5:12. He who is possessed of devotion, abandoning the fruit of actions, attains the highest tranquillity. He who is without devotion, and attached to the fruit (of action), is tied down by (reason of his) acting in consequence of (some) desire.

5:13. The self-restrained, embodied (self) lies at ease within the city of nine portals, renouncing all actions by the mind, not doing, nor causing (anything) to be done.

5:14. The Lord is not, the cause of actions, or of the capacity of performing actions amongst men, or of the connexion of action and fruit. But nature only works.

5:15. The Lord receives no one's sin, nor merit either. Knowledge is enveloped by ignorance, hence all creatures are deluded.

5:16. But to those who have destroyed that ignorance by knowledge of the self, (such) knowledge, like the sun, shows forth that supreme (principle).

5:17. And those whose mind is (centred) on it, whose (very) self it is, who are thoroughly devoted to it, and whose final goal it is, go never to return, having their sins destroyed by knowledge.

5:18. The wise look upon a Brahmana possessed of learning and humility, on a cow, an elephant, a dog, and a Svapaka, as alike.

5:19. Even here, those have conquered the material world, whose mind rests in equability; since Brahman is free from defects and equable, therefore they rest in Brahman.

5:20. He who knows Brahman, whose mind is steady, who is not deluded, and who rests in Brahman, does not exult on finding anything agreeable, nor does he grieve on finding anything disagreeable.

5:21. One whose self is not attached to external objects, obtains the happiness that is in (one's) self; and by means of concentration of mind, joining one's self (with the Brahman), one obtains indestructible happiness.

5:22. For the enjoyments born of contact (between senses and their objects) are, indeed, sources of misery; they have a beginning as well as an end. O son of Kunti! a wise man feels no pleasure in them.

5:23. He who even in this world, before his release from the body, is able to bear the agitations produced from desire and wrath, is a devoted man, he is a happy man.

5:24. The devotee whose happiness is within (himself), whose recreation is within (himself), and whose light (of knowledge) also is within (himself), becoming (one with) the Brahman, obtains the Brahmic bliss.

5:25. The sages whose sins have perished, whose misgivings are destroyed, who are self-restrained, and who are intent on the welfare of all beings, obtain the Brahmic bliss.

5:26. To the ascetics, who are free from desire and wrath, and whose minds are restrained, and who have knowledge of the self, the Brahmic bliss is on both sides (of death).

5:27. The sage who excludes (from his mind) external objects, (concentrates) the visual power between the brows, and making the upward and downward life-breaths even, confines their movements within the nose,

5:28. who restrains senses, mind, and understanding, whose highest goal is final emancipation, from whom desire, fear, and wrath have departed, is, indeed, for ever released (from birth and death).

5:29. He knowing me to be the enjoyer of all sacrifices and penances, the great Lord of all worlds, and the friend of all beings, attains tranquillity.

End of Chapter 5

~ Chapter 6 ~

The Deity said:

6:1. He who, regardless of the fruit of actions, performs the actions which ought to be performed, is the devotee and renouncer; not he who discards the (sacred) fires, nor he who performs no acts.

6:2. Know, O son of Pandu! that what is called renunciation is devotion; for nobody becomes a devotee who has not renounced (all) fancies.

6:3. To the sage who wishes to rise to devotion, action is said to be a means, and to him, when he has risen to devotion, tranquillity is said to be a means.

6:4. When one does not attach oneself to objects of sense, nor to action, renouncing all fancies, then one is said to have risen to devotion.

6:5. (A man) should elevate his self by his self; he should not debase his self, for even (a man's) own self is his friend, (a man's) own self is also his enemy.

6:6. To him who has subjugated his self by his self, his self is a friend; but to him who has not restrained his self, his own self behaves inimically, like an enemy.

6:7. The self of one who has subjugated his self and is tranquil, is absolutely concentrated (on itself), in the midst of cold and heat, pleasure and pain, as well as honour and dishonour.

6:8. The devotee whose self is contented with knowledge and experience, who is unmoved, who has restrained his senses, and to whom a sod, a stone, and gold are alike, is said to be devoted.

6:9. And he is esteemed highest, who thinks alike about well-wishers, friends, and enemies, and those who are indifferent, and those who take part with both sides, and those who are objects of hatred, and relatives, as well as about the good and the sinful.

6:10. A devotee should constantly devote his self to abstraction, remaining in a secret place, alone, with his mind and self restrained, without expectations, and without belongings.

6:11. Fixing his seat firmly in a clean place, not too high nor too low, and covered over with a sheet of cloth, a deerskin, and (blades of) Kusa (grass),

6:12. and there seated on (that) seat, fixing his mind exclusively on one point, with the workings of the mind and senses restrained, he should practice devotion for purity of self.

6:13. Holding his body, head, and neck even and unmoved, (remaining) steady, looking at the tip of his own nose, and not looking about in (all) directions,

6:14. with a tranquil self, devoid of fear, and adhering to the rules of Brahmakarins, he should restrain his mind, and (concentrate it) on me, and sit down engaged in devotion, regarding me as his final goal.

6:15. Thus constantly devoting his self to abstraction, a devotee whose mind is restrained, attains that tranquillity which culminates in final emancipation, and assimilation with me.

6:16. Devotion is not his, O Arguna! who eats too much, nor his who eats not at all; not his who is addicted to too much sleep, nor his who is (ever) awake.

6:17. That devotion which destroys (all) misery is his, who takes due food and exercise, who toils duly in all works, and who sleeps and awakes (in) due (time).

6:18. When (a man's) mind well restrained becomes steady upon the self alone, then he being indifferent to all objects of desire, is said to be devoted.

6:19. As a light standing in a windless (place) flickers not, that is declared to be the parallel for a devotee, whose mind is restrained, and who devotes his self to abstraction.

6:20. That (mental condition), in which the mind restrained by practice, of abstraction, ceases to work; in which too, one seeing the self by the self, is pleased in the self;

6:21. in which one experiences that infinite happiness which transcends the senses, and which can be grasped by the understanding only; and adhering to which, one never swerves from the truth; acquiring which, one thinks no other acquisition higher than it;

6:22. and adhering to which, one is not shaken off even by great misery; that should be understood to be

called devotion in which there is a severance of all connexion with pain.

6:23. That devotion should be practised with steadiness and with an unresponding heart.

6:24. Abandoning, without exception, all desires, which are produced from fancies, and restraining the whole group of the senses on all sides by the mind only,

6:25. one should by slow steps become quiescent, with a firm resolve coupled with courage; and fixing the mind upon the self, should think of nothing.

6:26. Wherever the active and unsteady mind breaks forth, there one should ever restrain it, and fix it steadily on the self alone.

6:27. The highest happiness comes to such a devotee, whose mind is fully tranquil, in whom the quality of passion has been suppressed, who is free from sin, and who is become (one with) the Brahman.

6:28. Thus constantly devoting his self to abstraction, a devotee, freed from sin, easily obtains that supreme happiness-contact with the Brahman.

6:29. He who has devoted his self to abstraction, by devotion, looking alike on everything, sees the self abiding in all beings, and all beings in the self.

6:30. To him who sees me in everything, and everything in me, I am never lost, and he is not lost to me.

6:31. The devotee who worships me abiding in all beings, holding that all is one, lives in me, however he may be living.

6:32. That devotee, O Arguna! is deemed to be the best, who looks alike on pleasure or pain, whatever it may be, in all (creatures), comparing all with his own (pleasure or pain).

Arguna said:

6:33. I cannot see, O destroyer of Madhu! (how) the sustained existence (is to be secured) of this devotion by means of equanimity which you have declared in consequence of fickleness.

6:34. For, O Krishna! the mind is fickle, boisterous, strong, and obstinate; and I think that to restrain it is as difficult as (to restrain) the wind.

The Deity said:

6:35. Doubtless, O you of mighty arms! the mind is difficult to restrain, and fickle. Still, O son of Kunti! it may be restrained by constant practice and by indifference (to worldly objects).

6:36. It is my belief, that devotion is hard to obtain for one who does not restrain his self. But by one who is self-restrained and assiduous, it can be obtained through (proper) expedients.

Arguna, said:

6:37. What is the end of him, O Krishna! who does not attain the consummation of his devotion, being not assiduous, and having a mind shaken off from devotion, (though) full of faith?

6:38. Does he, fallen from both (paths), go to ruin like a broken cloud, being, O you of mighty arms! without support, and deluded on the path (leading) to the Brahman?

6:39. Be pleased, O Krishna! to entirely destroy this doubt of mine, for none else than you can destroy this doubt.

The Deity said:

6:40. O son of Pritha neither in this world nor the next, is ruin for him; for, O dear friend! none who performs good (deeds) comes to an evil end.

6:41. He who is fallen from devotion attains the worlds of those who perform meritorious acts, dwells

(there) for many a year, and is afterwards born into a family of holy and illustrious men.

6:42. Or he is even born into a family of talented devotees; for such a birth as that in this world is more difficult to obtain.

6:43. There he comes into contact with the knowledge which belonged to him in his former body, and then again, O descendant of Kuru! he works for perfection.

6:44. For even though reluctant, he is led away by the self-same former practice, and although he only wishes to learn devotion, he rises above the (fruits of action laid down in the) divine word.

6:45. But the devotee working with great efforts, and cleared of his sins, attains perfection after many births, and then reaches the supreme goal.

6:46. The devotee is esteemed higher than the performers of penances, higher even than the men of knowledge, and the devotee is higher than the men of action; therefore, O Arguna! become a devotee.

6:47. And even among all devotees, he who, being full of faith, worships me, with his inmost self intent on me, is esteemed by me to be the most devoted.

End of Chapter 6

~ Chapter 7 ~

Deity said:

7:1. O son of Pritha! now hear how you can without doubt know me fully, fixing your mind on me, and resting in me, and practising devotion.

7:2. I will now tell you exhaustively about knowledge together with experience; that being known, there is nothing further left in this world to know.

7:3. Among thousands of men, only some work for perfection; and even of those who have reached

perfection, and who are assiduous, only some know me truly.

7:4. Earth, water, fire, air, space, mind, understanding, and egoism, thus is my nature divided eightfold.

7:5. But this is a lower (form of my) nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this universe is upheld.

7:6. Know that all things have these (for their) source. I am the producer and the destroyer of the whole universe.

7:7. There is nothing else, O Dhanangaya! higher than myself; all this is woven upon me, like numbers of pearls upon a thread.

7:8. I am the taste in water, O son of Kunti! I am the light of the sun and moon. I am `Om' in all the Vedas, sound in space, and manliness in human beings;

7:9. I am the fragrant smell in the earth, refulgence in the fire; I am life in all beings, and penance in those who perform penance.

7:10. Know me, O son of Pritha! to be the eternal seed of all beings; I am the discernment of the discerning ones, and I the glory of the glorious.

7:11. I am also the strength, unaccompanied by fondness or desire, of the strong. And, O chief of the descendants of Bharata! I am love unopposed to piety among all beings.

7:12. And all entities which are of the quality of goodness, and those which are of the quality of passion and of darkness, know that they are, indeed, all from me; I am not in them, but they are in me.

7:13. The whole universe deluded by these three states of mind, developed from the qualities, does not know me, who am beyond them and inexhaustible;

7:14. for this delusion of mine, developed from the qualities, is divine and difficult to transcend. Those who resort to me alone cross beyond this delusion.

7:15. Wicked men, doers of evil (acts), who are deluded, who are deprived of their knowledge by (this) delusion, and who incline to the demoniac state of mind, do not resort to me.

7:16. But, O Arguna! doers of good (acts) of four classes worship me: one who is distressed, one who is seeking after knowledge, one who wants wealth, and one, O chief of the descendants of Bharata! who is possessed of knowledge.

7:17. Of these, he who is possessed of knowledge, who is always devoted, and whose worship is (addressed) to one (Being) only, is esteemed highest.

7:18. For to the man of knowledge I am dear above all things, and he is dear to me. All these are noble. But the man possessed of knowledge is deemed by me to be my own self. For he with (his) self devoted to abstraction, has taken to me as the goal than which there is nothing higher.

7:19. At the end of many lives, the man possessed of knowledge approaches me, (believing) that Vasudeva is everything. Such a high-souled man is very hard to find.

7:20. Those who are deprived of knowledge by various desires approach other divinities, observing various regulations, and controlled by their own natures.

7:21. Whichever form (of deity) any worshipper wishes to worship with faith, to that form I render his faith steady.

7:22. Possessed of that faith, he seeks to propitiate (the deity in) that (form), and obtains from it those beneficial things which he desires, (though they are) really given by me.

7:23. But the fruit thus (obtained) by them, who have little judgment, is perishable. Those who worship

the divinities go to the divinities, and my worshippers, too, go to me.

7:24. The undiscerning ones, not knowing my transcendent and inexhaustible essence, than which there is nothing higher, think me, who am unperceived, to have become perceptible.

7:25. Surrounded by the delusion of my mystic power, I am not manifest to all. This deluded world knows not me unborn and inexhaustible.

7:26. I know, O Arguna! the things which have been, those which are, and those which are to be. But me nobody knows.

7:27. All beings, O terror of (your) foes! are deluded at the time of birth by the delusion, O descendant of Bharata! caused by the pairs of opposites arising from desire and aversion.

7:28. But the men of meritorious actions, whose sins have terminated, worship me, being released from the delusion (caused) by the pairs of opposites, and being firm in their beliefs.

7:29. Those who, resting on me, work for release from old age and death, know the Brahman, the whole Adhyatma, and all action.

7:30. And those who know me with the Adhibhuta, the Adhidaiva, and the Adhiyagna, having minds devoted to abstraction, know me at the time of departure (from this world).

End of Chapter 7

~ Chapter 8 ~

Arguna said:

8:1. What is that Brahman, what the Adhyatma, and what, O best of beings! is action? And what is called the Adhibhuta?

8:2. And who is the Adhiyagna, and how in this body, O destroyer of Madhu? And how, too, are you to be known at the time of departure (from this world) by those who restrain their selves?

The Deity said:

8:3. The Brahman is the supreme, the indestructible. Its manifestation (as an individual self) is called the Adhyatma. The offering (of an oblation to any divinity), which is the cause of the production and development of all things, is named action.

8:4. The Adhibhuta is all perishable things. The Adhidaivata is the (primal) being. And the Adhiyagna, O best of embodied (beings)! is I myself in this body.

8:5. And he who leaves this body and departs (from this world) remembering me in (his) last moments, comes into my essence. There is no doubt of that.

8:6. Also whichever form (of deity) he remembers when he finally leaves this body, to that he goes, O son of Kunti! having been used to ponder on it.

8:7. Therefore, at all times remember me, and engage in battle.

8:8. Fixing your mind and understanding on me, you will come to me, there is no doubt.

8:9. He who thinks of the supreme divine Being, O son of Pritha! with a mind not (running) to other (objects), and possessed of abstraction in the shape of continuous meditation (about the supreme), goes to him.

8:10. He who, possessed of reverence (for the supreme Being) with a steady mind, and with the power of devotion, properly concentrates the life-breath between the brows, and meditates on the ancient Seer, the ruler, more minute than the minutest atom, the supporter of all, who is of an unthinkable form, whose brilliance is like that of the sun, and who is beyond all darkness, he attains to that transcendent and divine Being.

8:11. I will tell you briefly about the seat, which those who know the Vedas declare to be indestructible; which is entered by ascetics from whom all desires have departed; and wishing for which, people pursue the mode of life of Brahmakarins.

8:12. He who leaves the body and departs (from this world), stopping up all passages, and confining the mind within the heart placing the life-breath in the head, and adhering to uninterrupted meditation,

8:13. repeating the single syllable `Om,' (signifying) the eternal Brahman, and meditating on me, he reaches the highest goal.

8:14. To the devotee who constantly practises abstraction, O son of Pritha! and who with a mind not (turned) to anything else, is ever and constantly meditating on me, I am easy of access.

8:15. The high-souled ones, who achieve the highest perfection, attaining to me, do not again come to life, which is transient, a home of woes.

8:16. All worlds, O Arguna! up to the world of Brahman, are (destined) to return. But, O son of Kunti! after attaining to me, there is no birth again.

8:17. Those who know a day of Brahman to end after one thousand ages, and the night to terminate after one thousand ages, are the persons who know day and night.

8:18. On the advent of day, all perceptible things are produced from the unperceived; and on the advent of night they dissolve in that same (principle) called the unperceived.

8:19. This same assemblage of entities, being produced again and again, dissolves on the advent of night, and, O son of Pritha! issues forth on the advent of day, without a will of its own.

8:20. But there is another entity, unperceived and eternal, and distinct from this unperceived (principle),

which is not destroyed when all entities are destroyed.

8:21. It is called the unperceived, the indestructible; they call it the highest goal. Attaining to it, none returns. That is my supreme abode.

8:22. That supreme Being, O son of Pritha! he in whom all these entities dwell, and by whom all this is permeated, is to be attained to by reverence not (directed) to another.

8:23. I will state the times, O descendant of Bharata! at which devotees departing (from this world) go, never to return, or to return.

8:24. The fire, the flame, the day, the bright fortnight, the six months of the northern solstice, departing (from the world) in these, those who know the Brahman go to the Brahman.

8:25. Smoke, night, the dark fortnight, the six months of the southern solstice, (dying) in these, the devotee goes to the lunar light and returns.

8:26. These two paths, bright and dark, are deemed to be eternal in this world. By the one, (a man) goes never to return, by the other he comes back.

8:27. Knowing these two paths, O son of Pritha! no devotee is deluded. Therefore at all times be possessed of devotion, O Arguna!

8:28. A devotee knowing all this, obtains all the holy fruit which is prescribed for (study of) the Vedas, for sacrifices, and also for penances and gifts, and he attains to the highest and primeval seat.

End of Chapter 8

~ Chapter 9 ~

9:1. Now I will speak to you, who are not given to carping, of that most mysterious knowledge, accompanied by experience, by knowing which you will be released from evil.

9:2. It is the chief among the sciences, the chief among the mysteries. It is the best means of sanctification. It is imperishable, not opposed to the sacred law. It is to be apprehended directly, and is easy to practise.

9:3. O terror of your foes! those men who have no faith in this holy doctrine, return to the path of this mortal world, without attaining to me.

9:4. This whole universe is pervaded, by me in an unperceived form. All entities live in me, but I, do not live in them.

9:5. Nor yet do all entities live in me. See my divine power. Supporting all entities and producing all entities, my self lives not in (those) entities.

9:6. As the great and ubiquitous atmosphere always remains in space, know that similarly all entities live in me.

9:7. At the expiration of a Kalpa, O son of Kunti! all entities enter my nature; and at the beginning of a Kalpa, I again bring them forth.

9:8. Taking the control of my own nature, I bring forth again and again this whole collection of entities, without a will of its own, by the power of nature.

9:9. But, O Arguna! these actions do not fetter me, who remain like one unconcerned, and who am unattached to those actions.

9:10. Nature gives birth to movables and immovables through me, the supervisor, and by reason of that, O son of Kunti! the universe revolves.

9:11. Deluded people of vain hopes, vain acts, vain knowledge, whose minds are disordered,

9:12. and who are inclined to the delusive nature of Asuras and Rakshasas, not knowing my highest nature as great lord of all entities, disregard me as I have assumed a human body.

9:13. But the high-souled ones, O son of Pritha! who are inclined to the godlike nature, knowing me as the inexhaustible source of (all) entities, worship me with minds not (turned) elsewhere.

9:14. Constantly glorifying me, and exerting themselves, firm in their vows, and saluting me with reverence, they worship me, being always devoted.

9:15. And others again, offering up the sacrifice of knowledge, worship me as one, as distinct, and as all-pervading in numerous forms.

9:16. I am the Kratu, I am the Yagna, I am the Svadha, I the product of the herbs. I am the sacred verse. I too am the sacrificial butter, and I the fire, I the offering.

9:17. I am the father of this universe, the mother, the creator, the grandsire, the thing to be known, the means of sanctification, the syllable Om, the Rik, Saman, and Yagus also;

9:18. the goal, the sustainer, the lord, the supervisor, the residence, the asylum, the friend, the source, and that in which it merges, the support, the receptacle, and the inexhaustible seed.

9:19. I cause heat and I send forth and stop showers. I am immortality and also death; and I, O Arguna! am that which is and that which is not.

9:20. Those who know the three (branches of) knowledge, who drink the Soma juice, whose sins are washed away, offer sacrifices and pray to me for a passage into heaven; and reaching the holy world of the lord of gods, they enjoy in the celestial regions the celestial pleasures of the gods. And having enjoyed that great heavenly world, they enter the mortal world when (their) merit is exhausted.

9:21. Thus those who wish for objects of desire, and resort to the ordinances of the three (Vedas), obtain (as the fruit) going and coming.

9:22. To those men who worship me, meditating on me and on no one else, and who are constantly

devoted, I give new gifts and preserve what is acquired by them.

9:23. Even those, O son of Kunti! who being devotees of other divinities worship with faith, worship me only, (but) irregularly.

9:24. For I am the enjoyer as well as the lord of all sacrifices. But they know me not truly, therefore do they fall.

9:25. Those who make vows to the gods go to the gods; those who make vows to the manes go to the manes those who worship the Bhutas go to the Bhutas; and those likewise who worship me go to me.

9:26. Whoever with devotion offers me leaf, flower, fruit, water, that, presented with devotion, I accept from him whose self is pure.

9:27. Whatever you do, O son of Kunti! whatever you eat, whatever sacrifice you make, whatever you give, whatever penance you perform, do that as offered to me.

9:28. Thus will you be released from the bonds of action, the fruits of which are agreeable or disagreeable. And with your self possessed of (this) devotion, (this) renunciation, you will be released (from the bonds of action) and will come to me.

9:29. I am alike to all beings; to me none is hateful, none dear. But those who worship me with devotion (dwell) in me, and I too in them.

9:30. Even if a very ill-conducted man worships me, not worshipping any one else, he must certainly be deemed to be good, for he has well resolved.

9:31. He soon becomes devout of heart, and obtains lasting tranquillity. (You may) affirm, O son of Kunti! that my devotee is never ruined.

9:32. For, O son of Pritha! even those who are of sinful birth, women, Vaisyas, and Sudras likewise, resorting to me, attain the supreme goal.

9:33. What then (need be said of) holy Brahmanas and royal saints who are (my) devotees? Coming to this transient unhappy world, worship me.

9:34. (Place your) mind on me, become my devotee, my worshipper; reverence me, and thus making me your highest goal, and devoting your self to abstraction, you will certainly come to me.

End of Chapter 9

~ Chapter 10 ~

10:1. Yet again, O you of mighty arms! listen to my excellent words, which, out of a wish for your welfare, I speak to you who are delighted (with them).

10:2. Not the multitudes of gods, nor the great sages know my source; for I am in every way the origin of the gods and great sages.

10:3. Of (all) mortals, he who knows me to be unborn, without beginning, the great lord of the world, being free from delusion, is released from all sins.

10:4. Intelligence, knowledge, freedom from delusion, forgiveness, truth, restraint of the senses,

10:5. tranquillity, pleasure, pain, birth, death, fear, and also security, harmlessness, equability, contentment, penance, (making) gifts, glory, disgrace, all these different tempers of living beings are from me alone.

10:6. The seven great sages, and likewise the four ancient Manus, whose descendants are (all) these people in the world, were all born from my mind, (partaking) of my powers.

10:7. Whoever correctly knows these powers and emanations of mine, becomes possessed of devotion free from indecision; of this (there is) no doubt.

10:8. The wise, full of love, worship me, believing that I am the origin of all, and that all moves on

through me.

10:9. (Placing their) minds on me, offering (their) lives to me, instructing each other, and speaking about me, they are always contented and happy.

10:10. To these, who are constantly devoted, and who worship with love, I give that knowledge by which they attain to me.

10:11. And remaining in their hearts, I destroy, with the brilliant lamp of knowledge, the darkness born of ignorance in such (men) only, out of compassion for them.

Arguna said:

10:12. You are the supreme Brahman, the supreme goal, the holiest of the holy.

10:13. All sages, as well as the divine sage Narada, Asita, Devala, and Vyasa, call you the eternal being, divine, the first god, the unborn, the all-pervading.

10:14. And so, too, you tell me yourself, O Kesava!

10:15. I believe all this that you tell me (to be) true; for, O lord! neither the gods nor demons understand your manifestation. You only know your self by your self.

10:16. O best of beings! creator of all things! lord of all things! god of gods! lord of the universe! be pleased to declare without exception your divine emanations, by which emanations you stand pervading all these worlds.

10:17. How shall I know you, O you of mystic power! always meditating on you? And in what various entities, O lord! should I meditate on you?

10:18. Again, O Ganardana! do you yourself declare your powers and emanations; because hearing this nectar, I (still) feel no satiety.

The Deity said:

10:19. Well then, O best of Kauravas! I will state to you my own divine emanations; but (only) the chief (ones), for there is no end to the extent of my (emanations).

10:20. I am the self, O Gudakesa! seated in the hearts of all beings. I am the beginning and the middle and the end also of all beings.

10:21. I am Vishnu among the Adityas, the beaming sun among the shining (bodies); I am Mariki among the Maruts, and the moon among the lunar mansions.

10:22. Among the Vedas, I am the Sama-veda. I am Indra among the gods. And I am mind among the senses. I am consciousness in (living) beings.

10:23. And I am Sankara among the Rudras, the lord of wealth among Yakshas and Rakshases. And I am fire among the Vasus, and Meru among the high-topped (mountains).

10:24. And know me, O Arguna! to be Brihaspati, the chief among domestic priests. I am Skanda among generals. I am the ocean among reservoirs of water.

10:25. I am Bhrigu among the great sages. I am the single syllable (OM) among words. Among sacrifices I am the Gapa sacrifice; the Himalaya among the firmly-fixed (mountains);

10:26. the Asvattha among all trees, and Narada among divine sages; Kitraratha among the heavenly choristers, the sage Kapila among the Siddhas.

10:27. Among horses know me to be Ukkaisravas, brought forth by (the labours for) the nectar; and Airavata among the great elephants, and the ruler of men among men.

10:28. I am the thunderbolt among weapons, the wish-giving (cow) among cows. And I am love which generates. Among serpents I am Vasuki.

10:29. Among Naga snakes I am Ananta; I am Varuna among aquatic beings. And I am Aryaman

among the manes, and Yama among rulers.

10:30. Among demons, too, I am Pralhada. I am the king of death (Kala, time) among those that count. Among beasts I am the lord of beasts, and the son of Vinata among birds.

10:31. I am the wind among those that blow. I am Rama among those that wield weapons. Among fishes I am Makara, and among streams the Gahnavi.

10:32. Of created things I am the beginning and the end and the middle also, O Arguna! Among sciences, I am the science of the Adhyatma, and I am the argument of controversialists.

10:33. Among letters I am the letter A, and among the group of compounds the copulative compound. I myself am time inexhaustible, and I the creator whose faces are in all directions.

10:34. I am death who seizes all, and the source of what is to be. And among females, fame, fortune, speech, memory, intellect, courage, forgiveness.

10:35. Likewise among Saman hymns, I am the Brihat-saman, and I the Gayatri among metres. I am Margasirsha among the months, the spring among the seasons;

10:36. of cheats, I am the game of dice; I am the glory of the glorious; victory, I am industry, I am the goodness of the good.

10:37. I am Vasudeva among the descendants of Vrishni, and Arguna among the Pandavas. Among sages also, I am Vyasa; and among the discerning ones, I am the discerning Usanas.

10:38. I am the rod of those that restrain, and the policy of those that desire victory. I am silence respecting secrets. I am the knowledge of those that have knowledge.

10:39. And, O Arguna! I am also that which is the seed of all things. There is nothing movable or

immovable which can exist without me.

10:40. O terror of your foes! there is no end to my divine emanations. Here I have declared the extent of (those) emanations only in part.

10:41. Whatever thing (there is) of power, or glorious, or splendid, know all that to be produced from portions of my energy.

10:42. Or rather, O Arguna! what have you to do, knowing all this at large? I stand supporting all this by (but) a single portion (of myself).

End of Chapter 10

~ Chapter 11 ~

Arguna said:

11:1. In consequence of the excellent and mysterious words concerning the relation of the supreme and individual soul, which you have spoken for my welfare, this delusion of mine is gone away.

11:2. O you whose eyes are like lotus leaves! I have heard from you at large about the production and dissolution of things, and also about your inexhaustible greatness.

11:3. O highest lord! what you have said about yourself is so. I wish, O best of beings! to see your divine form.

11:4. If, O lord! you think that it is possible for me to look upon it, then, O lord of the possessors of mystic power! show your inexhaustible form to me.

The Deity said:

11:5. In hundreds and in thousands see my forms, O son of Pritha! various, divine, and of various colours and shapes.

11:6. See the Adityas, Vasus, Rudras, the two Asvins, and Maruts likewise. And O descendant of

Bharata! see wonders, in numbers, unseen before.

11:7. Within my body, O Gudakesa! see to-day the whole universe, including (everything) movable and immovable, (all) in one, and whatever else you wish to see.

11:8. But you will not be able to see me with merely this eye of yours. I give you an eye divine. (Now) see my divine power.

Sangaya said:

11:9. Having spoken thus, O king! Hari, the great lord of the possessors of mystic power, then showed to the son of Pritha his supreme divine form,

11:10. having many mouths and eyes, having (within it) many wonderful sights,

11:11. having many celestial ornaments, having, many celestial weapons held erect, wearing celestial flowers and vestments, having an anointment of celestial perfumes, full of every wonder, the infinite deity with faces in all directions.

11:12. If in the heavens, the lustre of a thousand suns burst forth all at once, that would be like the lustre of that mighty one.

11:13. There the son of Pandu then observed in the body of the god of gods the whole universe (all) in one, and divided into numerous (divisions).

11:14. Then Dhanangaya filled with amazement, and with hair standing on end, bowed his head before the god, and spoke with joined hands.

Arguna said:

11:15. O god! I see within your body the gods, as also all the groups of various beings; and the lord Brahman seated on (his) lotus seat, and all the sages and celestial snakes.

11:16. I see you, who are of countless forms, possessed of many arms, stomachs, mouths, and eyes on all sides. And, O lord of the universe! O you of all forms! I do not see your end or middle or beginning.

11:17. I see you bearing a coronet and a mace and a discus a mass of glory, brilliant on all sides, difficult to look at, having on all sides the effulgence of a blazing fire or sun, and indefinable.

11:18. You are indestructible, the supreme one to be known. You are the highest support of this universe. You are the inexhaustible protector of everlasting piety. I believe you to be the eternal being.

11:19. I see you void of beginning, middle, end of infinite power, of unnumbered arms, having the sun and moon for eyes, having a mouth like a blazing fire, and heating the universe with your radiance.

11:20. For this space between heaven and earth and all the quarters are pervaded by you alone. Looking, at this wonderful and terrible form of yours, O high-souled one! the three worlds are affrighted.

11:21. For here these groups of gods are entering into you. Some being afraid are praying with joined hands, and the groups of great sages and Siddhas are saying 'Welfare!' and praising you with abundant (hymns) of praise.

11:22. The Rudras, and Adityas, the Vasus, the Sadhyas, the Visvas, the two Asvins, the Maruts, and the Ushmapas, and the groups of Gandharvas, Yakshas, demons, and Siddhas are all looking at you amazed.

11:23. Seeing your mighty form, with many mouths and eyes, with many arms, thighs, and feet, with many stomachs, and fearful with many jaws, all people, and I like-wise, are much alarmed, O you of mighty arms!

11:24. Seeing you, O Vishnu! touching the skies, radiant, possessed of many hues, with a gaping mouth, and with large blazing eyes, I am much alarmed in my inmost self, and feel no courage, no tranquillity.

11:25. And seeing your mouths terrible by the jaws, and resembling the fire of destruction, I cannot recognise the (various) directions, I feel no comfort. Be gracious, O lord of gods! who pervadest the universe.

11:26. And all these sons of Dhritarashtra, together with all the bands of kings, and Bhishma and Drona, and this charioteer's son likewise, together with our principal warriors also,

11:27. are rapidly entering your mouths, fearful and horrific by (reason of your) jaws. And some with their heads smashed are seen (to be) stuck in the spaces between the teeth.

11:28. As the many rapid currents of a river's waters run towards the sea alone, so do these heroes of the human world enter your mouths blazing all round.

11:29. As butterflies, with increased velocity, enter a blazing fire to their destruction, so too do these people enter your mouths with increased velocity (only) to their destruction.

11:30. Swallowing all these people, you are licking them over and over again from all sides, with your blazing mouths. Your fierce splendours, O Vishnu! filling the whole universe with (their) effulgence, are heating it.

11:31. Tell me who you are in this fierce form. Salutations be to thee, O chief of the gods! Be gracious. I wish to know you, the primeval one, for I do not understand your actions.

The Deity said:

11:32. I am death, the destroyer of the worlds, fully developed, and I am now active about the overthrow of the worlds. Even without you, the warriors standing in the adverse hosts, shall all cease to be.

11:33. Therefore, be up, obtain glory, and vanquishing (your) foes, enjoy a prosperous kingdom. All

these have been already killed by me. Be only the instrument, O Savyasakin!

11:34. Drona, and Bhishma, and Gayadratha, and Karna, and likewise other valiant warriors also, whom I have killed, do you kill. Be not alarmed. Do fight. And in the battle you will conquer (your) foes.

Sangaya said:

11:35. Hearing these words of Kesava, the wearer of the coronet, trembling, and with joined hands, bowed down and sorely afraid, and with throat choked up, he again spoke to Krishna after saluting him.

Arguna said:

11:36. It is quite proper, O Hrishikesa! that the universe is delighted and charmed by your renown, that the demons run away affrighted in all directions, and that all the assemblages of Siddhas bow down (to you).

11:37. And why, O high-souled one! should they not bow down to you (who are) greater than Brahman, and first cause? O infinite lord of gods! O you pervading the universe! you are the indestructible, that which is, that which is not, and what is beyond them.

11:38. You are the primal god, the ancient being, you are the highest support of this universe. You are that which has knowledge, that which is the object of knowledge, you are the highest goal. By you is this universe pervaded, O you of infinite forms!

11:39. You are the wind, Yama, fire, Varuna, the moon, you Pragapati, and the great grandsire. Obeisance be to thee a thousand times, and again and again obeisance to thee!

11:40. In front and from behind obeisance to thee! Obeisance be to thee from all sides, O you who are all! You are of infinite power, of unmeasured glory; you pervade all, and therefore you are all!

11:41. Whatever I have said contemptuously, for instance, 'O Krishna!' 'O Yadava!' 'O friend!' thinking you to be (my) friend, and not knowing your greatness (as shown in) this (universal form),

11:42. or through friendliness, or incautiously; and whatever disrespect I have shown you for purposes of merriment, on (occasions of) play, sleep, dinner, or sitting (together), whether alone or in the presence (of friends), for all that, O undegraded one! I ask pardon of you who are indefinable.

11:43. You are the father of the world movable and immovable you its great and venerable master; there is none equal to you, whence can there be one greater, O you whose power is unparalleled in all the three worlds?

11:44. Therefore I bow and prostrate myself, and would propitiate you, the praiseworthy lord. Be pleased, O god! to pardon (my guilt) as a father (that of his) son, a friend (that of his) friend, or a husband (that of his) beloved.

11:45. I am delighted at seeing what I had never seen before, and my heart is also alarmed by fear. Show me that same form, O god! Be gracious, O lord of gods! O you pervading the universe!

11:46. I wish to see you bearing the coronet and the mace, with the discus in hand, just the same (as before). O you of thousand arms! O you of all forms! assume that same four-handed form.

The Deity said:

11:47. O Arguna! being pleased (with you), I have by my own mystic power shown you this supreme form, full of glory, universal, infinite, primeval, and which has not been seen before by any one else but you, O you hero among the Kauravas!

11:48. I cannot be seen in this form by any one but you, (even) by (the help of) the study of the Vedas, or of sacrifices, nor by gifts, nor by actions, nor by fierce penances.

11:49. Be not alarmed, be not perplexed, at seeing this form of mine, fearful like this. Free from fear and with delighted heart, see now again that same form of mine.

Sangaya said:

11:50. Having thus spoken to Arguna, Vasudeva again showed his own form, and the high-souled one becoming again of a mild form, comforted him who had been affrighted.

Arguna said:

11:51. O Ganardana! seeing this mild, human form of yours, I am now in my right mind, and have come to my normal state.

The Deity said:

11:52. Even the gods are always desiring to see this form of mine, which it is difficult to get a sight of, and which you have seen.

11:53. I cannot be seen, as you have seen me, by (means of) the Vedas, not by penance, not by gift, nor yet by sacrifice.

11:54. But, O Arguna! by devotion to me exclusively, I can in this form be truly known, seen, and assimilated with, O terror of your foes!

11:55. He who performs acts for (propitiating) me, to whom I am the highest (object), who is my devotee, who is free from attachment, and who has no enmity towards any being, he, O son of Pandu I come to me.

End of Chapter 11

~ Chapter 12 ~

Arguna said:

12:1. Of the worshippers, who thus, constantly devoted, meditate on you, and those who (meditate) on the unperceived and indestructible, which do best know devotion?

The Deity said:

12:2. Those who being constantly devoted, and possessed of the highest faith, worship me with a mind fixed on me, are deemed by me to be the most devoted.

12:3. But those, who, restraining the (whole) group of the senses, and with a mind at all times equable, meditate on the indescribable, indestructible, unperceived (principle) which is all-pervading, unthinkable, indifferent,

12:4. immovable, and constant, they, intent on the good of all beings, necessarily attain to me.

12:5. For those whose minds are attached to the unperceived, the trouble is much greater.

12:6. Because the unperceived goal is obtained by embodied (beings) with difficulty.

12:7. As to those, however, O son of Pritha! who, dedicating all their actions to me, and (holding) me as their highest (goal), worship me, meditating on me with a devotion towards none besides me, and whose minds are fixed on me, I, without delay, come forward as their deliverer from the ocean of this world of death.

12:8. Place your mind on me only; fix your understanding on me. In me you will dwell, hereafter, (there is) no doubt.

12:9. But if you are unable to fix your mind steadily on me, then, O Dhanangaya! endeavour to obtain me by the abstraction of mind (resulting) from continuous meditation.

12:10. If you are unequal even to continuous meditation, then let acts for (propitiating) me be your

highest (aim). Even performing actions for (propitiating) me, you will attain perfection.

12:11. If you are unable to do even this, then resort to devotion to me, and, with self-restraint, abandon all fruit of action.

12:12. For knowledge is better than continuous meditation; concentration is esteemed higher than knowledge; and the abandonment of fruit of action than concentration; from (that) abandonment, tranquillity soon (results).

12:13. That devotee of mine, who hates no being, who is friendly and compassionate, who is free from egoism, and from (the idea that this or that is) mine, to whom happiness and misery are alike, who is forgiving,

12:14. contented, constantly devoted, self-restrained, and firm in his determinations, and whose mind and understanding are devoted to me, he is dear to me.

12:15. He through whom the world is not agitated, and who is not agitated by the world, who is free from joy and anger and fear and agitation, he too is dear to me.

12:16. That devotee of mine, who is unconcerned, pure, assiduous, impartial, free from distress, who abandons all actions (for fruit), he is dear to me.

12:17. He who is full of devotion to me, who feels no joy and no aversion, who does not grieve and does not desire, who abandons (both what is) agreeable and (what is) disagreeable, he is dear to me.

12:18. He who is alike to friend and foe, as also in honour and dishonour, who is alike in cold and heat, pleasure and pain, who is free from attachments,

12:19. to whom praise and blame are alike, who is taciturn, and contented with anything whatever (that comes), who is homeless, and of a steady mind, and full of devotion, that man is dear to me.

12:20. But those devotees who, imbued with faith, and (regarding) me as their highest (goal), resort to this holy (means for attaining) immortality, as stated, they are extremely dear to me.

End of Chapter 12

~ Chapter 13 ~

The Deity said:

13:1. This body, O son of Kunti! is called Kshetra and the learned call him who knows it the Kshetragna.

13:2. And know me also, O descendant of Bharata! to be the Kshetragna in all Kshetras.

13:3. The knowledge of Kshetra and Kshetragna is deemed by me (to be real) knowledge. Now hear from me in brief what that Kshetra (is), what (it is) like, what changes (it undergoes), and whence (it comes), and what is he, and what his powers,

13:4. (all which) is sung in various ways by sages in numerous hymns, distinctly, and in well-settled texts full of argument, giving indications or full instruction about the Brahman.

13:5. The great elements, egoism, the understanding, the unperceived also, the ten senses, and the one, and the five objects of sense,

13:6. desire, aversion, pleasure, pain, body, consciousness, courage, thus in brief has been declared the Kshetra with changes.

13:7. Absence of vanity, absence of ostentatiousness, absence of hurtfulness, forgiveness, straightforwardness, devotion to a preceptor, purity, steadiness, self-restraint,

13:8. indifference towards objects of sense, and also absence of egoism; perception of the misery and evil of birth, death, old age, and disease;

13:9. absence of attachment, absence of self-identifying regard for son, wife, home, and so forth; and constant equability on the approach of (both what is) agreeable and (what is) disagreeable;

13:10. unswerving devotion to me, without meditation on any one else; resorting to clean places, distaste for assemblages of men,

13:11. constancy in knowledge of the relation of the individual self to the supreme, perception of the object of knowledge of the truth, this is called knowledge; that is ignorance which is opposed to this.

13:12. I will declare that which is the object of knowledge, knowing which, one reaches immortality; the highest Brahman, having no beginning nor end, which cannot be said to be existent or non-existent.

13:13. It has hands and feet on all sides, it has eyes, heads, and faces on all sides, it has ears on all sides, it stands pervading everything in the world.

13:14. Possessed of the qualities of all the senses, (but) devoid of all senses, unattached, it supports all, is devoid of qualities, and the enjoyer of qualities.

13:15. It is within all things and without them; it is movable and also immovable; it is unknowable through (its) subtlety; it stands afar and near.

13:16. Not different in (different) things, but standing as though different, it should be known to be the supporter of (all) things, and that which absorbs and creates (them).

13:17. It is the radiance even of the radiant (bodies); it is said (to be) beyond darkness. It is knowledge, the object of knowledge, that which is to be attained to by knowledge, and placed in the heart of all.

13:18. Thus in brief have Kshetra, knowledge, and the object of knowledge been declared. My devotee, knowing this, becomes fit for assimilation with me.

13:19. Know nature and spirit both (to be) without beginning, and know all developments and qualities (to be) produced from nature.

13:20. Nature is said to be the origin of the capacity of working (residing) in the body and the senses; and spirit is said (to be) the origin of the capacity of enjoying pleasures and pains.

13:21. For spirit with nature joined, enjoys the qualities born of nature. And the cause of its birth in good or evil wombs is the connexion with the qualities.

13:22. The supreme spirit in this body is called supervisor, adviser, supporter, enjoyer, the great lord, and the supreme self also.

13:23. He who thus knows nature and spirit, together with the qualities, is not born again, however living.

13:24. Some by concentration see the self in the self by the self; others by the Sankhya-yoga; and others still by the Karma-yoga;

13:25. others yet, not knowing this, practise concentration, after hearing from others. They, too, being (thus) devoted to hearing (instruction) cross beyond death.

13:26. Whatever thing movable or immovable comes into existence, know that to be from the connexion of Kshetra and Kshetragna, O chief of the descendants of Bharata!

13:27. He sees (truly), who sees the supreme lord abiding alike in all entities, and not destroyed though they are destroyed.

13:28. For he who sees the lord abiding everywhere alike, does not destroy himself by himself, and then reaches the highest goal.

13:29. He sees (truly), who sees (all) actions (to be) in every way done by nature alone, and likewise the

self (to be) not the doer.

13:30. When a man sees all the variety of entities as existing in one, and (all as) emanating from that, then he becomes (one with) the Brahman.

13:31. This inexhaustible supreme self, being without beginning and without qualities, does not act, and is not tainted, O son of Kunti! though stationed in the body.

13:32. As by (reason of its) subtlety the all-pervading space is not tainted, so the self stationed in every body is not tainted.

13:33. As the sun singly lights up all this world, so the Kshetragna, O descendant of Bharata! lights up the whole Kshetra. Those who, with the eye of knowledge, thus understand the difference between Kshetra and Kshetragna, and the destruction of the nature of all entities, go to the supreme.

End of Chapter 13

~ Chapter 14 ~

The Deity said:

14:1. Again I will declare (to you) the highest knowledge, the best of (all sorts of) knowledge, having learnt which, all sages have reached perfection beyond (the bonds of) this (body).

14:2. Those who, resorting to this knowledge, reach assimilation with my essence, are not born at the creation, and are not afflicted at the destruction (of the universe).

14:3. The great Brahman is a womb for me, in which I cast the seed. From that, O descendant of Bharata! is the birth of all things.

14:4. Of the bodies, O son of Kunti! which are born from all wombs, the (main) womb is the great Brahman, and I (am) the father, the giver of the seed.

14:5. Goodness, passion, darkness, these qualities born from nature, O you of mighty arms! bind down the inexhaustible soul in the body.

14:6. Of these, goodness, which, in consequence of being untainted, is enlightening and free from (all) misery, binds the soul, O sinless one! with the bond of pleasure and the bond of knowledge.

14:7. Know that passion consists in being enamoured, and is produced from craving and attachment. That, O son of Kunti! binds down the embodied (self) with the bond of action.

14:8. Darkness (you must) know to be born of ignorance, it deludes all embodied (selfs). And that, O descendant of Bharata! binds down (the self) with heedlessness, indolence, and sleep.

14:9. Goodness unites (the self) with pleasure; passion, O descendant of Bharata! with action; and darkness with heedlessness, after shrouding up knowledge.

14:10. Passion and darkness being repressed, goodness stands, O descendant of Bharata! Passion and goodness (being repressed), darkness; and likewise darkness and goodness (being repressed), passion.

14:11. When in this body at all portals light (that is to say) knowledge prevails, then should one know goodness to be developed.

14:12. Avarice, activity, performance of actions, want of tranquillity, desire, these are produced, O chief of the descendants of Bharata! when passion is developed.

14:13. Want of light, want of activity heedlessness, and delusion, these are produced, O descendant of Kuru! when darkness is developed.

14:14. When an embodied (self) encounters death, while goodness is developed, then he reaches the untainted worlds of those who know the highest.

14:15. Encountering death during (the prevalence of) passion, he is born among those attached to action. Likewise, dying during (the prevalence of) darkness, he is born in the wombs of the ignorant.

14:16. The fruit of meritorious action is said to be good, untainted; while the fruit of passion is misery; and the fruit of darkness ignorance.

14:17. From goodness is produced knowledge, from passion avarice, and from darkness heedlessness and delusion and ignorance also.

14:18. Those who adhere to (the ways of) goodness go up; the passionate remain in the middle; while those of the qualities of darkness, adhering to the ways of the lowest quality, go down.

14:19. When a right-seeing person sees none but the qualities (to be) the doers (of all action), and knows what is above the qualities, he enters into my essence.

14:20. The embodied (self), who transcends these three qualities, from which bodies are produced, attains immortality, being freed from birth and death and old age and misery.

Arguna said:

14:21. What are the characteristics, O lord! of one who has transcended these three qualities? What is his conduct, and how does he transcend these three qualities?

The Deity said:

14:22. He is said to have transcended the qualities, O son of Pandu! who is not averse to light and activity and delusion (when they) prevail, and who does not desire (them when they) cease;

14:23. who sitting like one unconcerned is never perturbed by the qualities; who remains steady and moves not, (thinking) merely that the qualities exist; who is self-contained;

14:24. to whom pain and pleasure are alike; to whom a sod and a stone and gold are alike; to whom what is agreeable and what is disagreeable are alike; who has discernment;

14:25. to whom censure and praise of himself are alike; who is alike in honour and dishonour; who is alike towards the sides of friends and foes; and who abandons all action.

14:26. And he who worships me with an unswerving devotion, transcends these qualities, and becomes fit for (entrance into) the essence of the Brahman.

14:27. For I am the embodiment of the Brahman, of indefeasible immortality, of eternal piety, and of unbroken happiness.

End of Chapter 14

~ Chapter 15 ~

The Deity said:

15:1. They say the inexhaustible Asvattha has (its) roots above, (its) branches below; the Khandas are its leaves. He who knows it knows the Vedas.

15:2. Upwards and downwards extend its branches, which are enlarged by the qualities, and the sprouts of which are sensuous objects. And downwards to this human world are continued its roots which lead on to action.

15:3. Its form is not thus known here, nor (its) end, nor beginning, nor support. But having with the firm weapon of unconcern, cut this Asvattha, whose roots are firmly fixed,

15:4. then should one seek for that seat from which those that go there never return, (thinking) that one rests on that same primal being, from whom the ancient course (of worldly life) emanated.

15:5. Those who are free from pride and delusion, who have overcome the evils of attachment, who are

constant in (contemplating) the relation of the supreme and individual self, from whom desire has departed, who are free from the pairs (of opposites) called pleasure and pain, go undeluded to that imperishable seal.

15:6. The sun does not light it, nor the moon, nor fire. That is my highest abode, going to which none returns.

15:7. An eternal portion of me it is, which, becoming an individual soul in the mortal world, draws (to itself) the senses with the mind as the sixth.

15:8. Whenever the ruler (of the bodily frame) obtains or quits a body, he goes taking these (with him) as the wind (takes) perfumes from (their) seats.

15:9. And presiding over the senses of hearing and seeing and touch, and taste, and smell, and the mind, he enjoys sensuous objects.

15:10. Those who are deluded do not see (him) remaining in or quitting (a body), enjoying or joined to the qualities; they see, who have eyes of knowledge.

15:11. Devotees making efforts perceive him abiding within their selfs. But those whose selfs have not been refined, and who have no discernment, do not perceive him even (after) making efforts.

15:12. Know that glory (to be) mine which, dwelling in the sun, lights up the whole world, or in the moon or fire.

15:13. Entering the earth, I by my power support all things, and becoming the juicy moon, I nourish all herbs.

15:14. I becoming the fire, and dwelling in the bodies of (all) creatures, and united with the upward and downward life-breaths, cause digestion of the fourfold food.

15:15. And I am placed in the heart of all; from me (come) memory, knowledge, and their removal; I

alone am to be learnt from all the Vedas; I am the author of the Vedantas; and I alone know the Vedas.

15:16. There are these two beings in the world, the destructible and the indestructible. The destructible (includes) all things. The unconcerned one is (what is) called the indestructible.

15:17. But the being supreme is yet another, called the highest self, who as the inexhaustible lord, pervading the three worlds, supports (them).

15:18. And since I transcend the destructible, and since I am higher also than the indestructible, therefore am I celebrated in the world and in the Vedas as the best of beings.

15:19. He who, undeluded, thus knows me the best of beings, worships me every way, O descendant of Bharata! knowing everything.

15:20. Thus, O sinless one! have I proclaimed this most mysterious science. He who knows this, has done all he need do, and he becomes possessed of discernment.

End of Chapter 15

~ Chapter 16 ~

16:1. Freedom from fear, purity of heart, perseverance in (pursuit of) knowledge and abstraction of mind, gifts, self-restraint, and sacrifice, study of the Vedas, penance, straightforwardness,

16:2. harmless, truth, freedom from anger, renunciation, tranquillity, freedom from the habit of backbiting, compassion for (all) beings, freedom from avarice, gentleness, modesty, absence of vain activity,

16:3. noble-mindedness, forgiveness, courage, purity, freedom from a desire to injure others, absence of vanity, (these), O descendant of Bharata! are his who is born to godlike endowments.

16:4. Ostentatiousness, pride, vanity, anger, and also harshness and ignorance (are) his, O son of Pritha! who is born to demoniac endowments.

16:5. Godlike endowments are deemed to be (means) for final emancipation, demoniac for bondage. Grieve not, O descendant of Bharata! you are born to god-like endowments.

16:6. (There are) two classes of created beings in this world, the godlike and the demoniac; the godlike (class) has been described at length; now hear from me, O son of Pritha! about the demoniac.

16:7. Demoniac persons know not action or inaction, neither purity nor yet (correct) conduct nor veracity are in them.

16:8. They say the universe is devoid of truth, devoid of fixed principle, and devoid of a ruler, produced by union (of male and female) caused by lust, and nothing else.

16:9. Holding this view, (these) enemies of the world, of ruined; selfs, of little knowledge, and of ferocious actions, are born for the destruction (of the world).

16:10. Entertaining insatiable desire, full of vanity, ostentatiousness, and frenzy, they adopt false notions through delusion, and engage in unholy observances.

16:11. Indulging in boundless thoughts ending with death, given up to the enjoyment of objects of desire, being resolved that that is all,

16:12. bound down by nets of hopes in hundreds, given up to anger and desire, they wish to obtain heaps of wealth unfairly for enjoying objects of desire.

16:13. `This have I obtained to-day; this wish I will obtain; this wealth is mine; and this also shall be mine;

16:14. this foe I have killed; others too I will destroy; I am lord, I am the enjoyer, I am perfect, strong,

happy;

16:15. I have wealth; I am of noble birth; who else is like me? I will sacrifice; I will make gifts; I will rejoice.' Thus deluded by ignorance,

16:16. tossed about by numerous thoughts, surrounded by the net of delusion, and attached to the enjoyment of objects of desire, they fall down into impure hell.

16:17. Honoured (only) by themselves, void of humility, and full of the pride and frenzy of wealth, these calumniators; (of the virtuous) perform sacrifices, which are sacrifices only in name, with ostentatiousness and against prescribed rules;

16:18. indulging (their) vanity, brute force, arrogance, lust, and anger; and hating me in their own bodies and in those of others.

16:19. These enemies, ferocious, meanest of men, and unholy, I continually hurl down to these worlds, only into demoniac wombs.

16:20. Coming into demoniac wombs, deluded in every birth, they go down to the vilest state, O son of Kunti! without ever coming to me.

16:21. Threefold is this way to hell, ruinous to the self, lust, anger, and likewise avarice; therefore one should abandon this triad.

16:22. Released from these three ways to darkness, O son of Kunti! a man works out his own salvation, and then proceeds to the highest goal.

16:23. He who abandoning scripture ordinances, acts under the impulse of desire, does not attain perfection, nor happiness, nor the highest goal.

16:24. Therefore in discriminating between what should be done and what should not be done, your authority (must be) scripture. And knowing what is declared by the ordinances of scripture, you should perform action in this world.

End of Chapter 16

~ Chapter 17 ~

Arguna said:

17:1. What is the state of those, O Krishna! who worship with faith, (but) abandoning scripture ordinances goodness, passion, or darkness?

The Deity said:

17:2. Faith is of three kinds in embodied (beings), it is produced from dispositions. It is of the quality of goodness, of the quality of passion, and of the quality of darkness. Hear about it.

17:3. The faith of all, O descendant of Bharata! is conformable to the heart. A being here is full of faith, and whatever is a man's faith, that is a man himself.

17:4. Those of the quality of goodness worship the gods; those of the quality of passion the Yakshas and Rakshases; and the others, the people of the quality of darkness, worship departed (spirits) and the multitudes of Bhutas.

17:5. Know those to-be of demoniac convictions, who practise fierce penance not ordained by scripture; who are full of ostentatiousness and egoism, and of desire, attachment, and stubbornness; who are without discernment;

17:6. and who torment the groups of organs in (their) bodies, and me also seated within (those) bodies.

17:7. The food also, which is liked by all, and likewise the sacrifice, the penance, and gifts, are of three kinds. Listen to the distinctions regarding them as follows.

17:8. The kinds of food which increase life, energy, strength, health, comfort, and relish, which are savoury, oleaginous, full of nutrition, and agreeable, are liked by the good.

17:9. The kinds of food which are bitter, acid, saltish, too hot, sharp, rough, and burning, and which cause pain, grief, and disease, are desired by the passionate.

17:10. And the food which is cold, tasteless, stinking, stale, impure, and even leavings, are liked by the dark.

17:11. That sacrifice is good which, being prescribed in (scripture) ordinances, is performed by persons not wishing for the fruit (of it), and after determining (in their) mind that the sacrifice must needs be performed.

17:12. But when a sacrifice is performed, O highest of the descendants of Bharata! with an expectation of fruit (from it), and for the purpose of ostentation, know that sacrifice (to be) passionate.

17:13. They call that sacrifice dark, which is against the ordinances (of scripture), in which no food is dealt out (to Brahmanas, &c.), which is devoid of Mantras, devoid of Dakshina presents, and which is without faith.

17:14. Paying reverence to gods, Brahmanas, preceptors, and men of knowledge; purity, straightforwardness, life as Brahmakarin, and harmlessness, (this) is called the penance bodily.

17:15. The speech which causes no sorrow, which is true, agreeable, and beneficial, and the study of the Vedas, (this) is called the penance vocal.

17:16. Calmness of mind, mildness, taciturnity, self-restraint, and purity of heart, this is called the penance mental.

17:17. This threefold penance, practised with perfect faith, by men who do not wish for the fruit, and who are possessed of devotion, is called good.

17:18. The penance which is done for respect, honour, and reverence, and with ostentatiousness, and

which is uncertain and transient, is here called passionate.

17:19. And that penance is described as dark, which is performed under a misguided conviction, with pain to oneself, or for the destruction of another.

17:20. That gift is said (to be) good, which is given, because it ought to be given, to one who (can) do no service (in return), at a (proper) place and time, and to a (proper) person.

17:21. But that gift which is given with much difficulty, for a return of services, or even with an expectation of fruit, is said to be passionate.

17:22. And that gift is described as dark, which is given to unfit persons, at an unfit place and time, without respect, and with contempt.

17:23. Om, Tad, and Sat, this is said (to be) the threefold designation of the Brahman. By that, the Brahmanas and the Vedas and sacrifices were created in olden times.

17:24. Hence, the performance by those who study the Brahman, of sacrifices, gifts, and penances, prescribed by the ordinances (of scripture, always commence after saying `Om.'

17:25. Those who desire final emancipation perform the various acts of sacrifice and penance, and the various acts of gift, without expectation of fruit, after (saying) `Tad.'

17:26. `Sat' is employed to express existence and goodness; and likewise, O son of Pritha! the word `Sat' is used to express an auspicious act.

17:27. Constancy in (making) sacrifices, penances, and gifts, is called `Sat'; and (all) action, too, of which that is the object, is also called `Sat.'

17:28. Whatever oblation is offered, whatever is given, whatever penance is performed, and whatever is

done, without faith, that, O son of Pritha! is called `Asat,' and that is nought, both after death and here.

End of Chapter 17

~ Chapter 18 ~

Arguna said:

18:1. O you of mighty arms! O Hrishikesa! O destroyer of Keshin! I wish to know the truth about renunciation and abandonment distinctly.

The Deity said:

18:2. By renunciation the sages understand the rejection of actions done with desires. The wise call the abandonment of the fruit of all actions (by the name) abandonment.

18:3. Some wise men say, that action should be abandoned as being full of evil; and others, that the actions of sacrifice, gift, and penance should not be abandoned.

18:4. As to that abandonment, O best of the descendants of Bharata! listen to my decision; for abandonment, O bravest of men! is described (to be) threefold.

18:5. The actions of sacrifice, gift, and penance should not be abandoned; they must needs be performed; for sacrifices, gifts, and penances are means of sanctification to the wise.

18:6. But even these actions, O son of Pritha! should be performed, abandoning attachment and fruit; such is my excellent and decided opinion.

18:7. The renunciation of prescribed action is not proper. Its abandonment through delusion I is described as of the quality of darkness.

18:8. When a man abandons action, merely as being troublesome, through fear of bodily affliction, he

does not obtain the fruit of abandonment by making (such) passionate abandonment.

18:9. When prescribed action is performed, O Arguna! abandoning attachment and fruit also, merely because it ought to be performed, that is deemed (to be) a good abandonment.

18:10. He who is possessed of abandonment, being full of goodness, and talented, and having his doubts destroyed, is not averse from unpleasant actions, is not attached to pleasant (ones).

18:11. Since no embodied (being) can abandon actions without exception, he is said to be possessed of abandonment, who abandons the fruit of action.

18:12. The threefold fruit of action, agreeable, disagreeable, and mixed, accrues after death to those who are not possessed of abandonment, but never to renouncers.

18:13. Learn from me, O you of mighty arms! these five causes of the completion of all actions, declared in the Sankhya system.

18:14. The substratum, the agent likewise, the various sorts of organs, and the various and distinct movements, and with these the deities, too, as the fifth.

18:15. Whatever action, just or otherwise, a man performs with his body, speech, and mind, these five are its causes.

18:16. That being so, the undiscerning man, who being of an unrefined understanding, sees the agent in the immaculate self, sees not (rightly).

18:17. He who has no feeling of egoism, and whose mind is not tainted, even though he kills (all) these people, kills not, is not fettered (by the action).

18:18. Knowledge, the object of knowledge, the knower threefold is the prompting to action. The

instrument, the action, the agent, thus in brief is action threefold.

18:19. Knowledge and action and agent are declared in the enumeration of qualities (to be) of three classes only, according to the difference of qualities. Hear about these also as they really are.

18:20. Know that knowledge to be good, by which (a man) sees one entity, inexhaustible, and not different in all things (apparently) different (from one another).

18:21. Know that knowledge to be passionate, which is (based) on distinctions (between different entities), which sees in all things various entities of different kinds.

18:22. And that is described as dark, which clings to one created (thing) only as everything, which is devoid of reason, devoid of real principle, and insignificant.

18:23. That action is called good, which is prescribed, which is devoid of attachment, which is not done from (motives of) affection or aversion, (and which is done) by one not wishing for the fruit.

18:24. That is described as passionate, which (occasions) much trouble, is performed by one who wishes for objects of desire, or one who is full of egotism.

18:25. The action is called dark, which is commenced through delusion, without regard to consequences, loss, injury, or strength.

18:26. That agent is called good, who has cast off attachment, who is free from egotistic talk, who is possessed of courage and energy, and unaffected by success or ill-success.

18:27. That agent is called passionate, who is full of affections, who wishes for the fruit of actions, who is covetous, cruel, and impure, and feels joy and sorrow.

18:28. That agent is called dark, who is without application, void of discernment, headstrong, crafty, malicious, lazy, melancholy, and slow.

18:29. Now hear, O Dhanangaya! the threefold division of intelligence and courage, according to qualities, which I am about to declare exhaustively and distinctly.

18:30. That intelligence, O son of Pritha! is good which understands action and inaction, what ought to be done and what ought not to be done, danger and the absence of danger, emancipation and bondage.

18:31. That intelligence, O son of Pritha! is passionate, by which one imperfectly understands piety and impiety, what ought to be done and also what ought not to be done.

18:32. That intelligence, O son of Pritha! is dark, which shrouded by darkness, understands impiety (to be) piety, and all things incorrectly.

18:33. That courage, O son of Pritha! is good courage, which is unswerving, and by which one controls the operations of the mind, breath, and senses, through abstraction.

18:34. But, O Arguna! that courage is passionate, by which one adheres to piety, lust, and wealth, and through attachment wishes, O son of Pritha! for the fruit.

18:35. That courage is dark, O son of Pritha! by which an undiscerning man does not give up sleep, fear, sorrow, despondency, and folly.

18:36. Now, O chief of the descendants of Bharata! hear from me about the three sorts of happiness.

18:37. That happiness is called good, in which one is pleased after repetition (of enjoyment), and reaches the close of all misery, which is like poison first and comparable to nectar in the long run, and which is produced from a clear knowledge of the self.

18:38. That happiness is called passionate, which (flows) from contact between the senses and their objects, and which is at first comparable to nectar and in the long run like poison.

18:39. That happiness is described as dark, which arises from sleep, laziness, heedlessness, which deludes the self, both at first and in its consequences.

18:40. There is no entity either on earth or in heaven among the gods, which is free from these three qualities born of nature.

18:41. The duties of Brahmanas, Kshatriyas, and Vaisyas, and of Sudras, too, O terror of your foes! are distinguished according to the qualities born of nature.

18:42. Tranquillity, restraint of the senses, penance, purity, forgiveness, straightforwardness, also knowledge, experience, and belief (in a future world), this is the natural duty of Brahmanas.

18:43. Valour, glory, courage, dexterity, not slinking away from battle, gifts, exercise of lordly power, this is the natural duty of Kshatriyas.

18:44. Agriculture, tending cattle, trade, (this) is the natural duty of Vaisyas. And the natural duty of Sudras, too, consists in service.

18:45. (Every) man intent on his own respective duties obtains perfection. Listen, now, how one intent on one's own duty obtains perfection.

18:46. Worshipping, by (the performance of) his own duty, him from whom all things proceed, and by whom all this is permeated, a man obtains perfection.

18:47. One's duty, though defective, is better than another's duty well performed.

18:48. Performing the duty prescribed by nature, one does not incur sin. O son of Kunti! one should not abandon a natural duty though tainted with evil; for all actions are enveloped by evil, as fire by smoke.

18:49. One who is self-restrained, whose understanding is unattached everywhere, from whom affections have departed, obtains the supreme perfection of freedom from action by renunciation.

18:50. Learn from me, only in brief, O son of Kunti! how one who has obtained perfection attains the Brahman, which is the highest culmination of knowledge.

18:51. A man possessed of a pure understanding, controlling his self by courage, discarding sound and other objects of sense, casting off affection and aversion;

18:52. who frequents clean places, who eats little, whose speech, body, and mind are restrained, who is always intent on meditation and mental abstraction, and has recourse to unconcern,

18:53. who abandoning egoism, stubbornness, arrogance, desire, anger, and (all) belongings, has no (thought that this or that is) mine, and who is tranquil, becomes fit for assimilation with the Brahman.

18:54. Thus reaching the Brahman, and with a tranquil self, he grieves not, wishes not; but being alike to all beings, obtains the highest devotion to me.

18:55. By (that) devotion he truly understands who I am and how great. And then understanding me truly, he forthwith enters into my (essence).

18:56. Even performing all actions, always depending on me, he, through my favour, obtains the imperishable and eternal seat.

18:57. Dedicating in thought all actions to me, be constantly given up to me, (placing) your thoughts on me, through recourse to mental abstraction.

18:58. (Placing) your thoughts on me, you will cross over all difficulties by my favour. But if you will not listen through egotism, you will be ruined.

18:59. If entertaining egotism, you think that you may not fight, vain, indeed, is that resolution of yours.

18:60. Nature will constrain you. That, O son of Kunti! which through delusion you do not wish to do, you will do involuntarily, tied down by your own duty, flowing from your nature.

18:61. The lord, O Arguna! is seated in the region of the heart of all beings, turning round all beings (as though) mounted on a machine, by his delusion.

18:62. With him, O descendant of Bharata! seek shelter in every way; by his favour you will obtain the highest tranquillity, the eternal seat.

18:63. Thus have I declared to you the knowledge more mysterious than any mystery. Ponder over it thoroughly, and then act as you like.

18:64. Once more, listen to my excellent words most mysterious of all. Strongly I like you, therefore I will declare what is for your welfare.

18:65. On me (place) your mind, become my devotee, sacrifice to me, reverence me, and you will certainly come to me. I declare to you truly, you are dear to me.

18:66. Forsaking all duties, come to me as (your) sole refuge. I will release you from all sins. Be not grieved.

18:67. This you should never declare to one who performs no penance, who is not a devotee, nor to one who does not wait on (some preceptor), nor yet to one who calumniates me.

18:68. He who, with the highest devotion to me, will proclaim this supreme mystery among my devotees, will come to me, freed from (all) doubts.

18:69. No one amongst men is superior to him in doing what is dear to me. And there will never be another on earth dearer to me than he.

18:70. And he who will study this holy dialogue of ours, will, such is my opinion, have offered to me the sacrifice of knowledge.

18:71. And the man, also, who with faith and without carping will listen (to this), will be freed (from sin), and attain to the holy regions of those who perform pious acts.

18:72. Have you listened to this, O son of Pritha! with a mind (fixed) on (this) one point only? Has your delusion (caused) by ignorance been destroyed, O Dhanangaya?

Arguna said:

18:73. Destroyed is my delusion; by your favour, O undegraded one! I (now) recollect myself I stand freed from doubts. I will do your bidding.

Sangaya said:

18:74. Thus did I hear this dialogue between Vasudeva and the high-minded son of Pritha, (a dialogue) wonderful and causing the hair to stand on end.

18:75. By the favour of Vyasa, I heard this highest mystery, (this) devotion, from Krishna himself, the lord of the possessors of mystic power, who proclaimed it in person.

18:76. O king! remembering and (again) remembering this wonderful and holy dialogue of Kesava and Arguna, I rejoice over and over again.

18:77. And remembering and (again) remembering that excessively wonderful form of Hari also, great is my amazement, O king! and I rejoice over and over again.

18:78. Wherever (is) Krishna, the lord of the possessors of mystic power, wherever (is) the (great) archer, the son of Pritha, there in my opinion (are) fortune, victory, prosperity, and eternal justice.

End of Chapter 18

End of the Bhagavad Gita

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Upanishads,  
translated by F. Max Muller

Khandogya-Upanishad

~ Chapter 1 ~

First Prapathaka

Section 1

First Khanda

1-1:1. Let a man meditate on the syllable Om, called the udgitha; for the udgitha (a portion of the Sama-veda) is sung, beginning with Om.

The full account, however, of Om is this:

1-1:2. 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 Sama-veda, the essence of the Sama-veda the udgitha (which is Om).

1-1:3. That udgitha (Om) is the best of all essences, the highest, deserving the highest place, the eighth.

1-1:4. What then is the Rik? What is the Saman? What is the udgitha? This is the question.

1-1:5. The Rik indeed is speech, Saman is breath, the udgitha is the syllable Om. Now speech and breath, or Rik and Saman, form one couple.

1-1:6. And that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire.

1-1:7. Thus he who knowing this, meditates on the syllable (Om), the udgitha, becomes indeed a fulfiller

of desires.

1-1:8. 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 udgitha, becomes indeed a gratifier of desires.

1-1:9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Soma-sacrifice, 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 Udgatri 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).

1-1:10. 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.

## Section 2

### Second Khanda

1-2:1. When the Devas and Asuras struggled together, both of the race of Pragapati, the Devas took the udgitha (Om), thinking they would vanquish the Asuras with it.

1-2:2. They meditated on the udgitha (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.

1-2:3. Then they meditated on the udgitha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.

1-2:4. Then they meditated on the udgitha (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.

1-2:5. Then they meditated on the udgitha (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.

1-2:6. Then they meditated on the udgitha (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.

1-2:7. Then comes this breath (of life) in the mouth. They meditated on the udgitha (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.

1-2:8. 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.

1-2:9. 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 lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).

1-2:10. Angiras meditated on the udgitha (Om) as that breath, and people hold it to be Angiras, i.e. the essence of the members (anganam rasah);

1-2:11. Therefore Brihaspati meditated on udgitha (Om) as that breath, and people hold it to be Brihaspati, for speech is brihati, and he (that breath) is the lord (pati) of speech;



1-2:12. Therefore Ayasya meditated on the udgitha (Om) as that breath, and people hold it to be Ayasya, because it comes (ayati) from the mouth (asya);

1-2:13. Therefore Vaka Dalbhya knew it. He was the Udgatri (singer) of the Naimishiya-sacrificers, and by singing he obtained for them their wishes.

1-2:14. He who knows this, and meditates on the syllable Om (the imperishable udgitha) as the breath of life in the mouth, he obtains all wishes by singing. So much for the udgitha (Om) as meditated on with reference to the body.

### Section 3

#### Third Khanda

1-3:1. Now follows the meditation on the udgitha with reference to the gods. Let a man meditate on the udgitha (Om) as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgatri 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).

1-3:2. 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 pratyasvara (reflected sound). Therefore let a man meditate on the udgitha (Om) as this and that (as breath and as sun).

1-3:3. Then let a man meditate on the udgitha (Om) as vyana indeed. If we breathe up, that is prana, the up-breathing. If we breathe down, that is apana, the down-breathing. The combination of prana and apana is vyana, back-breathing or holding in of the breath. This vyana is speech. Therefore when we utter speech, we neither breathe up nor down.

1-3:4. Speech is Rik, and therefore when a man utters a Rik verse he neither breathes up nor down.

Rik is Saman, and therefore when a man utters a Saman verse he neither breathes up nor down.

Saman is udgitha, and therefore when a man sings (the udgitha, Om) he neither breathes up nor down.

1-3:5. 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 udgitha (Om) as vyana.

1-3:6. Let a man meditate on the syllables of the udgitha, i.e. of the word udgitha. Ut is breath (prana), for by means of breath a man rises (uttishthati). Gi is speech, for speeches are called girah. Tha is food, for by means of food all subsists (sthita).

1-3:7. Ut is heaven, gi the sky, tha the earth. Ut is the sun, gi the air, tha the fire. Ut is the Sama-veda, gi 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 udgitha, he becomes rich in food and able to eat food.

1-3:8. 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 Udgatri) quickly reflect on the Saman with which he is going to praise;

1-3:9. Let him quickly reflect on the Rik in which that Saman occurs; on the Rishi (poet) by whom it was seen or composed; on the Devata (object) which he is going to praise;

1-3:10. On the metre in which he is going to praise; on the tune with which he is going to sing for himself;

1-3:11. 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.

#### Section 4

##### Fourth Khanda

1-4:1. Let a man meditate on the syllable Om, for the udgitha is sung beginning with Om. And this is the full account of the syllable Om:

1-4:2. 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.

1-4:3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the Rik, Yagus, and Saman-(sacrifices). And the Devas seeing this, rose from the Rik, Yagus, and Saman-sacrifices, and entered the Svava, i.e. the Om (they meditated on the Om).

1-4:4. When a man has mastered the Rig-veda, he says quite loud Om; the same, when he has mastered the Saman and the Yagus. This Svava is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.

1-4:5. He who knowing this loudly pronounces (pranauti) that syllable, enters the same (imperishable) syllable, the Svava, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

#### Section 5

##### Fifth Khanda

1-5:1. The udgitha is the pranava, the pranava is the udgitha. And as the udgitha is the sun, so is the pranava, for he (the sun) goes sounding Om.

1-5:2. `Him I sang praises to, therefore art thou my only one,' thus said Kaushitaki to his son. `Do thou revolve his rays, then thou wilt have many sons.' So much in reference to the Devas.

1-5:3. Now with reference to the body. Let a man meditate on the udgitha as the breath (in the mouth), for he goes sounding Om.

1-5:4. `Him I sang praises to, therefore art thou my only son,' thus said Kaushitaki to his son. `Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.'

1-5:5. He who knows that the udgitha is the pranava, and the pranava the udgitha, rectifies from the seat of the Hotri priest any mistake committed by the Udgatri priest in performing the udgitha, yea, in performing the udgitha.

## Section 6

### Sixth Khanda

1-6:1. The Rik (veda) is this earth, the Saman (veda) is fire. This Saman (fire) rests on that Rik (earth). Therefore the Saman is sung as resting on the Rik. Sa is this earth, ama is fire, and that makes Sama.

1-6:2. The Rik is the sky, the Saman air. This Saman (air) rests on that Rik (sky). Therefore the Saman is sung as resting on the Rik. Sa is the sky, ama the air, and that makes Sama.

1-6:3. Rik is heaven, Saman the sun. This Saman (sun) rests on that Rik (heaven). Therefore the Saman is sung as resting on the Rik. Sa is heaven, ama the sun, and that makes Sama.

1-6:4. Rik is the stars, Saman the moon. This Saman (moon) rests on that Rik (stars). Therefore the Saman is sung as resting on the Rik. Sa is the stars, ama the moon, and that makes Sama.

1-6:5. Rik is the white light of the sun, Saman the blue exceeding darkness (in the sun). This Saman

(darkness) rests on that Rik (brightness). Therefore the Saman is sung as resting on the Rik.

1-6:6. Sa is the white light of the sun, ama the blue exceeding darkness, and that makes Sama.

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,

1-6:7. 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.

1-6:8. Rik and Saman are his joints, and therefore he is udgitha. And therefore he who praises him (the ut) is called the Ud-gatri (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.

## Section 7

### Seventh Khanda

1-7:1. Now with reference to the body. Rik is speech, Saman breath. This Saman (breath) rests on that Rik (speech). Therefore the Saman is sung as resting on the Rik. Sa is speech, ama is breath, and that makes Sama.

1-7:2. Rik is the eye, Saman the self. This Saman (shadow) rests on that Rik (eye). Therefore the Saman is sung as resting on the Rik. Sa is the eye, ama the self, and that makes Sama.

1-7:3. Rik is the ear, Saman the mind. This Saman (mind) rests on that Rik (ear). Therefore the Saman is sung as resting on the Rik. Sa is the ear, ama the mind, and that makes Sama.

1-7:4. Rik is the white light of the eye, Saman the blue exceeding darkness. This Saman (darkness) rests on the Rik (brightness). Therefore the Saman is sung as resting on the Rik. Sa is the white light of the

eye, ama the blue exceeding darkness, and that makes Sama.

1-7:5. Now the person who is seen in the eye, he is Rik, he is Saman, 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 Saman) are the joints of the other, the name of the one (ut) is the name of the other.

1-7:6. 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 vina (lyre), sing him, and from him also they obtain wealth.

1-7:7. He who knowing this sings a Saman, sings to both (the adhidaivata and adhyatma 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;

1-7:8. And he obtains through the other the worlds beneath that, and the wishes of men.

Therefore an Udgatri priest who knows this, may say (to the sacrificer for whom he officiates);

1-7:9. 'What wish shall I obtain for you by my songs?' For he who knowing this sings a Saman is able to obtain wishes through his song, yea, through his song.

## Section 8

### Eighth Khanda

1-8:1. There were once three men, well-versed in udgitha, Silaka Salavatya, Kaikitayana Dalbhya, and Pravahana Gaivali. They said: 'We are well-versed in udgitha. Let us have a discussion on udgitha.'

1-8:2. They all agreed and sat down. Then Pravahana Gaivali said: 'Sirs, do you both speak first, for I wish to hear what two Brahmanas have to say.'

1-8:3. Then Silaka Salavatya said to Kaikitayana Dalbhya: 'Let me ask you.'

'Ask,' he replied.

1-8:4. 'What is the origin of the Saman?' '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.

1-8:5. '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 Saman beyond the world of svarga (heaven). We place (recognise) the Saman in the world of svarga, for the Saman is extolled as svarga (heaven).'

1-8:6. Then said Silaka Salavatya to Kaikitayana Dalbhya: 'O Dalbhya, thy Saman 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.'

1-8:7. 'Well then, let me know this from you, Sir,' said Dalbhya.

'Know it,' replied Silaka Salavatya.

'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 Saman beyond this world as its rest. We place the Saman in this world as its rest, for the Saman is extolled as rest.'

1-8:8. Then said Pravahana Gaivali to Silaka Salavatya: 'Your Saman (the earth), O Salavatya, 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 Salavatya.

'Know it,' replied Gaivali.

## Section 9

### Ninth Khanda

1-9:1. '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.

1-9:2. He is indeed the udgitha (Om = Brahman), greater than great (parovariyas), he is without end.

He who knowing this meditates on the udgitha, the greater than great, obtains what is greater than great, he conquers the worlds which are greater than great.

1-9:3. Atidhanvan Saunaka, having taught this udgitha to Udara-sandilya, said: 'As long as they will know in your family this udgitha, their life in this world will be greater than great.

1-9:4. 'And thus also will be their state in the other world.' He who thus knows the udgitha, 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.

## Section 10

### Tenth Khanda

1-10:1. When the Kurus had been destroyed by (hail) stones, Ushasti Kakrayana lived as a beggar with his virgin wife at Ibhyagrama.

1-10:2. 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.'

1-10:3. 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.'

1-10:4. 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.'

1-10:5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.

1-10:6. 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.'

1-10:7. His wife said to him: 'Look, here are those beans of yours.' Having eaten them, he went to the sacrifice which was being performed.

1-10:8. He went and sat down on the orchestra near the Udgatris, who were going to sing their hymns of praise. And he said to the Prastotri (the leader):

1-10:9. 'Prastotri, if you, without knowing the deity which belongs to the prastava (the hymns &c. of the Prastotri), are going to sing it, your head will fall off.'

1-10:10. In the same manner he addressed the Udgatri: 'Udgatri, if you, without knowing the deity which belongs to the udgitha (the hymns of the Udgatri), are going to sing it, your head will fall off.'

1-10:11. In the same manner he addressed the Pratihatri: 'Pratihatri, if you, without knowing the deity which belongs to the pratihara (the hymns of the Pratihatri), are going to sing it, your head will fall off.'

They stopped, and sat down in silence.

## Section 11

### Eleventh Khanda

1-11:1. Then the sacrificer said to him: 'I should like to know who you are, Sir.' He replied: 'I am Ushasti Kakrayana.'

1-11:2. He said: 'I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others.'

1-11:3. '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.

1-11:4. Then the Prastotri approached him, saying: 'Sir, you said to me, "Prastotri, if you, without knowing the deity which belongs to the prastava, are going to sing it, your head will fall off," which then is that deity?'

1-11:5. He said: 'Breath (prana). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastava. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.'

1-11:6. Then the Udgatri approached him, saying: 'Sir, you said to me, "Udgatri, if you, without knowing the deity which belongs to the udgitha, are going to sing it, your head will fall off," which then is that deity?'

1-11:7. He said: 'The sun (Aditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgitha. If, without knowing that deity, you had sung out your hymns, your

head would have fallen off, after you had been warned by me.'

1-11:8. Then the Pratihartri approached him, saying: `Sir, you said to me, "Pratihartri, if you, without knowing the deity belonging to the pratihara, are going to sing it, your head will fall off," which then is that deity?'

1-11:9. He said: `Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihara. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

## Section 12

### Twelfth Khanda

1-12:1. Now follows the udgitha of the dogs. Vaka Dalbhya, or, as he was also called, Glava Maitreya, went out to repeat the Veda (in a quiet place).

1-12:2. A white (dog) appeared before him, and other dogs gathering round him, said to him: `Sir, sing and get us food, we are hungry.'

1-12:3. The white dog said to them: `Come to me tomorrow morning.' Vaka Dalbhya, or, as he was also called, Glava Maitreya, watched.

1-12:4. 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 Vahishpavamana hymn. After they had settled down, they began to say Hin.

1-12:5. `Om, let us eat! Om, let us drink! Om, may the divine Varuna, Pragapati, Savitri bring us food! Lord of food, bring hither food, bring it, Om!'

## Section 13

### Thirteenth Khanda

1-13:1. The syllable Hau is this world (the earth), the syllable Hai the air, the syllable Atha the moon, the syllable Iha the self, the syllable I is Agni, fire.

1-13:2. The syllable U is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hin is Pragapati, Svava (tone) is breath (prana), the syllable Ya is food, the syllable Vag is Virag.

1-13:3. The thirteenth stobha syllable, viz. the indistinct syllable Hun, is the Undefinable (the Highest Brahman).

1-13:4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (secret doctrine) of the Samans in this wise. He becomes rich in food, and able to eat food, yea, able to eat food.

End of Chapter 1

~ Chapter 2 ~

Second Prapathaka

Section 1

First Khanda

2-1:1. Meditation on the whole of the Saman is good, and people, when anything is good, say it is Saman; when it is not good, it is not Saman.

2-1:2. Thus they also say, he approached him with Saman, i.e. becomingly; and he approached him without Saman, i.e. unbecomingly.

2-1:3. And they also say, truly this is Saman for us, i.e. it is good for us, when it is good; and truly that is not Saman for us, i.e. it is not good for us, when it is not good.

2-1:4. If any one knowing this meditates on the Saman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

## Section 2

### Second Khanda

2-2:1. Let a man meditate on the fivefold Saman as the five worlds. The hinkara is the earth, the prastava the fire, the udgitha the sky, the pratihara the sun, the nidhana heaven; so in an ascending line.

2-2:2. In a descending line, the hinkara is heaven, the prastava the sun, the udgitha the sky, the pratihara the fire, the nidhana the earth.

2-2:3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Saman as the worlds.

## Section 3

### Third Khanda

2-3:1. Let a man meditate on the fivefold Saman as rain. The hinkara is wind (that brings the rain); the prastava is, 'the cloud is come;' the udgitha is, 'it rains;' the pratihara, 'it flashes, it thunders;'

2-3:2. The nidhana is, 'it stops.' There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Saman as rain.

## Section 4

### Fourth Khanda

2-4:1. Let a man meditate on the fivefold Saman in all waters. When the clouds gather, that is the hinkara; when it rains, that is the prastava; that which flows in the east, that is the udgitha; that which flows in the west, that is the pratihara; the sea is the nidhana.

2-4:2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Saman as all waters.

## Section 5

### Fifth Khanda

2-5:1. Let a man meditate on the fivefold Saman as the seasons. The hinkara is spring, the prastava summer (harvest of yava, &c.), the udgitha the rainy season, the pratihara autumn, the nidhana winter.

2-5:2. The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Saman as the seasons.

## Section 6

### Sixth Khanda

2-6:1. Let a man meditate on the fivefold Saman in animals. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man.

2-6:2. Animals belong to him, nay, he is rich in animals who knowing this meditates on the fivefold Saman as animals.

## Section 7

### Seventh Khanda

2-7:1. Let a man meditate on the fivefold Saman, which is greater than great, as the pranas (senses). The hinkara is smell (nose), the prastava speech (tongue), the udgitha sight (eye), the pratihara hearing (ear), the nidhana mind. These are one greater than the other.

2-7:2. 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 Saman, which is greater than great, as the pranas (senses).

## Section 8

### Eighth Khanda

2-8:1. Next for the sevenfold Saman. Let a man meditate on the sevenfold Saman in speech. Whenever there is in speech the syllable hun, that is hinkara, pra is the prastava, a is the adi, the first, i.e. Om,

2-8:2. Ud is the udgitha, pra the pratihara, upa the upadrava, ni the nidhana.

2-8:3. Speech yields the milk, which is the milk of speech itself, to him who knowing this meditates on the sevenfold Saman in speech. He becomes rich in food, and able to eat food.

## Section 9

### Ninth Khanda

2-9:1. Let a man meditate on the sevenfold Saman as the sun. The sun is Saman, because he is always the same (sama); he is Saman because he is the same, everybody thinking he looks towards me, he looks towards me.

2-9:2. Let him know that all beings are dependent on him (the sun). What he is before his rising, that is the hinkara. On it animals are dependent. Therefore animals say hin (before sunrise), for they share the hinkara of that Saman (the sun).

2-9:3. What he is when first risen, that is the prastava. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastava of that Saman.

2-9:4. What he is at the time of the sangava, that is the adi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the adi (the Om) of that Saman.

2-9:5. What he is just at noon, that is the udgitha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragapati, for they share the udgitha of that Saman.

2-9:6. What he is after midday and before afternoon, that is the pratihara. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihara of that Saman.

2-9:7. 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 Saman.

2-9:8. What he is when he first sets, that is the nidhana. On it the fathers are dependent. Therefore they put them down (nidadhathi), for they share the nidhana of that Saman. Thus a man meditates on the sevenfold Saman as the sun.

## Section 10

### Tenth Khanda

2-10:1. Next let a man meditate on the sevenfold Saman which is uniform in itself and leads beyond death. The word hinkara has three syllables, the word prastava has three syllables: that is equal (sama).

2-10:2. The word adi (first, Om) has two syllables, the word pratihara has four syllables. Taking one syllable from that over, that is equal (sama).

2-10:3. The word udgitha 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.

2-10:4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.

2-10:5. 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.



2-10:6. 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 Saman as uniform in itself, which leads beyond death, yea, which leads beyond death.

#### Section 11

##### Eleventh Khanda

2-11:1. The hinkara is mind, the prastava speech, the udgitha sight, the pratihara hearing, the nidhana breath. That is the Gayatra Saman, as interwoven in the (five) pranas.

2-11:2. He who thus knows this Gayatra interwoven in the pranas, 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 Gayatra is, 'Be not high-minded.'

#### Section 12

##### Twelfth Khanda

2-12:1. The hinkara is, he rubs (the fire-stick); the prastava, smoke rises; the udgitha, it burns; the pratihara, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Saman as interwoven in fire.

2-12:2. 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.'

#### Section 13

##### Thirteenth Khanda

2-13:1. 2. Next follows the Vamadevya as interwoven in generation.

#### Section 14

## Fourteenth Khanda

2-14:1. Rising, the sun is the hinkara, risen, he is the prastava, at noon he is the udgitha, in the afternoon he is the pratihara, setting, he is the nidhana. That is the Brihat Saman as interwoven in the sun.

2-14:2. He who thus knows the Brihat as interwoven in the sun, becomes refulgent 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.'

## Section 15

## Fifteenth Khanda

2-15:1. The mists gather, that is the hinkara; the cloud has risen, that is the prastava; it rains, that is the udgitha; it flashes and thunders, that is the pratihara; it stops, that is the nidhana. That is the Vairupa Saman, as interwoven in Parganya, the god of rain.

2-15:2. He who thus knows the Vairupa as interwoven in Parganya, obtains all kinds of cattle (virupa), 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.'

## Section 16

## Sixteenth Khanda

2-16:1. The hinkara is spring, the prastava summer, the udgitha the rainy season, the pratihara autumn, the nidhana winter. That is the Vairaga Saman, as interwoven in the seasons.

2-16:2. He who thus knows the Vairaga, as interwoven in the seasons, shines (viragati) 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.'

## Section 17

## Seventeenth Khanda

2-17:1. The hinkara is the earth, the prastava the sky, the udgitha heaven, the pratihara the regions, the nidhana the sea. These are the Sakvari Samans, as interwoven in the worlds.

2-17:2. He who thus knows the Sakvaris, 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.'

## Section 18

### Eighteenth Khanda

2-18:1. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man. These are the Revati Samans, as interwoven in animals.

2-18:2. He who thus knows these Revatis, 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.'

## Section 19

### Nineteenth Khanda

2-19:1. The hinkara is hair, the prastava skin, the udgitha flesh, the pratihara bone, the nidhana marrow. That is the Yagnayagniya Saman, as interwoven in the members of the body.

2-19:2. He who thus knows the Yagnayagniya, 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.'

## Section 20

### Twentieth Khanda

2-20:1. The hinkara is fire, the prastava air, the udgitha the sun, the pratihara the stars, the nidhana the moon. That is the Ragana Saman, as interwoven in the deities.

2-20:2. He who thus knows the Ragana, 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 Brahmanas.'

## Section 21

### Twenty-First Khanda

2-21:1. The hinkara is the threefold knowledge, the prastava these three worlds, the udgitha Agni (fire), Vayu (air), and Aditya (sun), the pratihara the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Saman, as interwoven in everything.

2-21:2. He who thus knows this Saman, as interwoven in everything, he becomes everything.

2-21:3. 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 hinkara, the prastava, &c.), and the other forms of the Saman. Greater than these there is nothing else besides.'

2-21:4. He who knows this, knows everything. All regions offer him gifts. His rule is, 'Let him meditate (on the Saman), knowing that he is everything, yea, that he is everything.'

## Section 22

### Twenty-Second Khanda

2-22:1. The udgitha, of which a poet said, I choose the deep sounding note of the Saman as good for cattle, belongs to Agni; the indefinite note belongs to Pragapati, the definite note to Soma, the soft and smooth note to Vayu, 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.

2-22:2. Let a man sing, wishing to obtain by his song immortality for the Devas. `May I obtain by my song oblations (svadha) 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 (Udgatri priest) sing praises, without making mistakes in pronunciation, &c.

2-22:3. All vowels (svara) belong to Indra, all sibilants (ushman) to Pragapati, 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.'

2-22:4. And if somebody should reprove him for his sibilants, let him say, `I went to Pragapati 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.'

2-22:5. All vowels are to be pronounced with voice (ghosha) and strength (bala), so that the Udgatri 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 Udgatri may give himself to Pragapati. All consonants are to be pronounced slowly, and without crowding them together, so that the Udgatri may withdraw himself from Mrityu.

## Section 23

### Twenty-Third Khanda

2-23:1. There are three branches of the law. Sacrifice, study, and charity are the first,

2-23:2. Austerity the second, and to dwell as a Brahmakarin 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 Brahmasamstha alone (he who is firmly grounded in Brahman) obtains immortality.

2-23:3. Pragapati 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, Bhuh, Bhuvah, Svah.

2-23:4. 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.

## Section 24

### Twenty-Fourth Khanda

2-24:1. The teachers of Brahman (Veda) declare, as the Pratah-savana (morning-oblation) belongs to the Vasus, the Madhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Adityas and the Visve Devas,

2-24:2. 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.

2-24:3. Before the beginning of the Prataranuvaka (matin-chant), the sacrificer, sitting down behind the household altar (garhapatya), and looking towards the north, sings the Saman, addressed to the Vasus:

2-24:4. `Open the door of the world (the earth), let us see thee, that we may rule (on earth).'

2-24:5. 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!'

2-24:6. '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-oblacion.

2-24:7. Before the beginning of the Madhyandina-savana, the noon-oblacion, the sacrificer, sitting down behind the Agnidhriya altar, and looking towards the north, sings the Saman, addressed to the Rudras:

2-24:8. 'Open the door of the world (the sky), let us see thee, that we may rule wide (in the sky).'

2-24:9. Then he sacrifices, saying: 'Adoration to Vayu (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!'

2-24:10. '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-oblacion.

2-24:11. Before the beginning of the third oblacion, the sacrificer, sitting down behind the Ahavaniya altar, and looking towards the north, sings the Saman, addressed to the Adityas and Visve Devas:

2-24:12. 'Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven).'

This is addressed to the Adityas.

2-24:13. Next the Saman addressed to the Visve Devas: 'Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven).'

2-24:14. Then he sacrifices, saying: 'Adoration to the Adityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!'

2-24:15. '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.

2-24:16. For him the Adityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

End of Chapter 2

~ Chapter 3 ~

Third Prapathaka

Section 1

First Khanda

3-1:1. 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.

3-1:2. 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).

3-1:3. 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.

3-1:4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

Section 2

Second Khanda

3-2:1. 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).

3-2:2. 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.



3-2:3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

### Section 3

#### Third Khanda

3-3:1. The western rays of the sun are the honey-cells behind. The Saman verses are the bees, the Sama-veda sacrifice is the flower, the water is the nectar.

3-3:2. Those very Saman verses (as bees) brooded over the Sama-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3-3:3. That flowed forth and went towards the sun. And that forms what we call the dark (krishna) light of the sun.

### Section 4

#### Fourth Khanda

3-4:1. The northern rays of the sun are the honey-cells on the left. The (hymns of the) Atharvangiras are the bees, the Itihasa-purana (the reading of the old stories) is the flower, the water is the nectar.

3-4:2. Those very hymns of the Atharvangiras (as bees) brooded over the Itihasa-purana; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3-4:3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (parah krishnam) light of the sun.

### Section 5

#### Fifth Khanda

3-5:1. 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.

3-5:2. 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.

3-5:3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.

3-5:4. 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.

## Section 6

### Sixth Khanda

3-6:1. 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.

3-6:2. They enter into that (red) colour, and they rise from that colour.

3-6:3. 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.

3-6:4. 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.

## Section 7

### Seventh Khanda

3-7:1. 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.

3-7:2. They enter into that white colour, and they rise from that colour.

3-7:3. 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.

3-7:4. 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.

## Section 8

### Eighth Khanda

3-8:1. On the third of these nectars the Adityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

3-8:2. They enter into that (dark) colour, and they rise from that colour.

3-8:3. He who thus knows this nectar, becomes one of the Adityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

3-8:4. 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 Adityas.

## Section 9

### Ninth Khanda

3-9:1. 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.

3-9:2. They enter in that (very dark) colour, and they rise from that colour.

3-9:3. 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.

3-9:4. 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.

## Section 10

### Tenth Khanda

3-10:1. On the fifth of these nectars the Sadhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

3-10:2. They enter into that colour, and they rise from that colour.

3-10:3. He who thus knows this nectar, becomes one of the Sadhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

3-10:4. 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 Sadhyas.

## Section 11

### Eleventh Khanda

3-11:1. 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:

3-11:2. 'Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.'

3-11:3. 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.

3-11:4. This doctrine (beginning with 3, 1, 1) Brahman  
(m. Hiranyagarbha) told to Pragapati (Virag),  
Pragapati to Manu, Manu to his offspring (Ikshvaku, &c.)  
And the father told that (doctrine of) Brahman  
(n.) to Uddalaka Aruni.

3-11:5. 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.

## Section 12

### Twelfth Khanda

3-12:1. The Gayatri (verse) is everything whatsoever  
here exists. Gayatri indeed is speech, for speech  
sings forth (gaya-ti) and protects (traya-te) everything that  
here exists.

3-12:2. That Gayatri is also the earth, for everything that  
here exists rests on the earth, and does not go  
beyond.

3-12:3. That earth again is the body in man, for in it the  
vital airs (pranas, which are everything) rest,  
and do not go beyond.

3-12:4. That body again in man is the heart within man,  
for in it the pranas (which are everything) rest,  
and do not go beyond.

3-12:5. That Gayatri has four feet and is sixfold. And this  
is also declared by a Rik verse (Rig-veda X,  
90, 3):

3-12:6. `Such is the greatness of it (of Brahman, under  
the disguise of Gayatri); greater than it is the

Person (purusha). His feet are all things. The immortal with three feet is in heaven (i.e. in himself).'

3-12:7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gayatri) is the same as the ether which is around us;

3-12:8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,

3-12:9. 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.

### Section 13

#### Thirteenth Khanda

3-13:1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prana (up-breathing), that is the eye, that is Aditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.

3-13:2. The southern gate is the Vyana (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.

3-13:3. The western gate is the Apana (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.

3-13:4. The northern gate is the Samana (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.

3-13:5. The upper gate is the Udana (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.

3-13:6. These are the five men of Brahman, the door-keepers 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.

3-13:7. 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:

3-13:8. 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.

#### Section 14

#### Fourteenth Khanda

3-14:1. 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:

3-14:2. 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,

3-14:3. 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.

3-14:4. 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 Sandilya, yea, thus he said.

## Section 15

### Fifteenth Khanda

3-15:1. 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.

3-15:2. Its eastern quarter is called Guhu, its southern Sahamana, its western Ragni, its northern Subhuta. The child of those quarters is Vayu, 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.'

3-15:3. 'I turn to the imperishable chest with such and such and such.'

'I turn to the Prana (life) with such and such and such.'

'I turn to Bhuh 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.'

3-15:4. 'When I said, I turn to Pran, then Pran means all whatever exists here to that I turn.'



3-15:5. 'When I said, I turn to Bhuh, what I said is, I turn to the earth, the sky, and heaven.'

3-15:6. 'When I said, I turn to Bhuvah, what I said is, I turn to Agni (fire), Vayu (air), Aditya (sun).'

3-15:7. 'When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yagur-veda, and Sama-veda. That is what I said, yea, that is what I said.'

## Section 16

### Sixteenth Khanda

3-16:1. Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gayatri has twenty-four syllables, the morning-libation is offered with Gayatri hymns. The Vasus are connected with that part of the sacrifice. The Pranas (the five senses) are the Vasus, for they make all this to abide (vasayanti).

3-16:2. If anything ails him in that (early) age, let him say: 'Ye Pranas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Pranas or Vasus.' Thus he recovers from his illness, and becomes whole.

3-16:3. 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 Pranas are the Rudras, for they make all this to cry (rodayanti).

3-16:4. If anything ails him in that (second) age, let him say: 'Ye Pranas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer, may not perish in the midst of the Pranas or Rudras.' Thus he recovers from his illness, and becomes whole.

3-16:5. The next forty-eight years are the third libation. The Gagati has forty-eight syllables, the third

libation is offered with Gagati hymns. The Adityas are connected with that part of it. The Pranas are the Adityas, for they take up all this (adadate).

3-16:6. If anything ails him in that (third) age, let him say: 'Ye Pranas, ye Adityas, extend this my third libation unto the full age, that I, the sacrificer, may not perish in the midst of the Pranas or Adityas.' Thus he recovers from his illness, and becomes whole.

3-16:7. Mahidasa Aitareya (the son of Itara), 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.

## Section 17

### Seventeenth Khanda

3-17:1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Diksha (initiatory rite).

3-17:2. 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).

3-17:3. When a man laughs, eats, and delights himself, he does it with the Stuta-sastras (hymns sung and recited at the sacrifices).

3-17:4. Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinas (gifts bestowed on priests, &c.)

3-17:5. 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 Avabhrittha ceremony (when the sacrificial vessels are carried away to be cleansed).

3-17:6. Ghora Angirasa, after having communicated this (view of the sacrifice) to Krishna, the son of

Devaki 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 Prana."

On this subject there are two Rik verses (Rig-veda VIII, 6, 30):

3-17:7. '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 1, 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.'

Section 18

Eighteenth Khanda

3-18:1. 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.

3-18:2. 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, Vayu (air) is one foot, Aditya (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.

3-18:3. 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.

3-18:4. Breath is indeed the fourth foot of Brahman. That foot shines with Vayu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

3-18:5. The eye is indeed the fourth foot of Brahman. That foot shines with Aditya (sun) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

3-18:6. 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.

## Section 19

### Nineteenth Khanda

3-19:1. Aditya (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.

3-19:2. 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.

3-19:3. And what was born from it that was Aditya, 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.

3-19:4. If any one knowing this meditates on the sun as Brahman, pleasant shouts will approach him and will continue, yea, they will continue.

End of Chapter 3

~ Chapter 4 ~

Fourth Prapathaka

Section 1

First Khanda

4-1:1. There lived once upon a time Ganasruti Pautrayana (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.

4-1:2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: `Hey, Bhallaksha, Bhallaksha (short-sighted friend). The light (glory) of Ganasruti Pautrayana has spread like the sky. Do not go near, that it may not burn thee.'

4-1:3. The other answered him: `How can you speak of him, being what he is (a raganya, noble), as if he were like Raikva with the car?'

4-1:4. 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.'

4-1:5. Ganasruti Pautrayana 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?'

4-1:6. 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.'

4-1:7. The door-keeper went to look for Raikva, but returned saying, `I found him not.' Then the king said: `Alas! where a Brahmana should be searched for (in the solitude of the forest), there go for him.'

4-1:8. 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.'

## Section 2

### Second Khanda

4-2:1. Then Ganasruti Pautrayana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

4-2:2. `Raikva, here are six hundred cows, a necklace, and a carriage with mules; teach me the deity which you worship.'

4-2:3. The other replied: `Fie, necklace and carriage be thine, O Sudra, together with the cows.'

The Ganasruti Pautrayana took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

4-2:4. 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!'

4-2:5. He, opening her mouth, said: `You have brought these (cows and other presents), O Sudra, but only by that mouth did you make me speak.'

These are the Raikva-parna villages in the country of the Mahavrishas (mahapunyas) where Raikva dwelt under him. And he said to him:

### Section 3

#### Third Khanda

4-3:1. `Air (vayu) 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.

4-3:2. `When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.

4-3:3. `Now with reference to the body. Breath (prana) 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.

4-3:4. `These are the two ends, air among the Devas, breath among the senses (pranah).'

4-3:5. Once while Saunaka Kapeya and Abhipratarin Kakshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.

4-3:6. He said: `One god who is he? swallowed the four great ones, he, the guardian of the world. O Kapeya, mortals see him not, O Abhipratarin, though he dwells in many places. He to whom this food belongs, to him it has not been given.'

4-3:7. Saunaka Kapeya, 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 Brahmakarin, meditate on that Being.' Then he said: 'Give him food.'

4-3:8. They gave him food. Now these five (the eater Vayu (air), and his food, Agni (fire), Aditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prana (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 Virag (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.

#### Section 4

#### Fourth Khanda

4-4:1. Satyakama, the son of Gabala, addressed his mother and said: 'I wish to become a Brahmakarin (religious student), mother. Of what family am I?'

4-4:2. 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 Gabala by name, thou art Satyakama (Philaethes). Say that thou art Satyakama Gabala.'

4-4:3. He going to Gautama Haridrumata said to him, 'I wish to become a Brahmakarin with you, Sir. May I come to you, Sir?'

4-4:4. He {Gautama} said to him: 'Of what family are you, my friend?' He {Satyakama} 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 Gabala by name, thou art Satyakama," I am therefore Satyakama Gabala, Sir.'

4-4:5. He said to him: 'No one but a true Brahmana 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,

## Section 5

### Fifth Khanda

4-5:1. The bull of the herd (meant for Vayu) said to him: 'Satyakama!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;

4-5:2. '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 Prakasavat (endowed with splendour).

4-5:3. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakasavat, 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 Prakasavat.

## Section 6

## Sixth Khanda

4-6:1. `Agni will declare to you another foot of Brahman.'

(After these words of the bull), Satyakama, on the morrow, drove the cows (toward 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.

4-6:2. Then Agni (the fire) said to him: `Satyakama!' He replied: `Sir.'

4-6:3. 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).

4-6:4. `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.

## Section 7

## Seventh Khanda

4-7:1. `A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.'

(After these words of Agni), Satyakama, 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.

4-7:2. Then a Hamsa flew near and said to him: `Satyakama.' He replied: `Sir.'

4-7:3. 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).

4-7:4. '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.

## Section 8

### Eighth Khanda

4-8:1. 'A diver-bird (Madgu, meant for Pran) will declare to you another foot of Brahman.'

(After these words of the Hamsa), Satyakama, 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.

4-8:2. Then a diver flew near and said to him: 'Satyakama.' He replied: 'Sir.'

4-8:3. 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 Ayatanavat (having a home).

'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of

Ayatanavat, 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 Ayatanavat.'

## Section 9

### Ninth Khanda

4-9:1. Thus he reached the house of his teacher. The teacher said to him: 'Satyakama.' He replied: 'Sir.'

4-9:2. 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;

4-9:3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Akarya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

## Section 10

### Tenth Khanda

4-10:1. Upakosala Kamalayana dwelt as a Brahmakarin (religious student) in the house of Satyakama Gabala. 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.

4-10:2. 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.

4-10:3. 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.'

4-10:4. 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:

4-10:5. '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).

## Section 11

### Eleventh Khanda

4-11:1. After that the Garhapatya 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.

4-11:2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Garhapatya), 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.'

## Section 12

### Twelfth Khanda

4-12:1. Then the Anvaharya 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.

4-12:2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvaharya), 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.'

## Section 13

### Thirteenth Khanda

4-13:1. Then the Ahavaniya 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.

4-13:2. `He who knowing this meditates on him, destroys sin, obtains the world (of Agni Ahavaniya), 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.'

## Section 14

### Fourteenth Khanda

4-14:1. 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).'

4-14:2. 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?'

4-14:3. 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 {to} me.'

## Section 15

## Fifteenth Khanda

4-15:1. 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.

4-15:2. `They call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.

4-15:3. `He is also Vamani, for he leads (nayati) all blessings (vama). He leads all blessings who knows this.

4-15:4. `He is also Bhamani, for he shines (bhati) in all worlds. He who knows this, shines in all worlds.

4-15:5. `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,

4-15:6. `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.'

## Section 16

### Sixteenth Khanda

4-16:1. Verily, he who purifies (Vayu) 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.

4-16:2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgatri priests perform the other by words. When the Brahman priest, after the Prataranuvaka ceremony has begun, but

before the recitation of the Paridhaniya hymn, has (to break his silence and) to speak,

4-16:3. 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.

4-16:4. But when after the Prataranuvaka ceremony has begun, and before the recitation of the Paridhaniya hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.

4-16:5. 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.

## Section 17

### Seventeenth Khanda

4-17:1. Pragapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.

4-17:2. 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 Vayu, the Saman verses from Aditya.

4-17:3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhus from the Rik verses, the sacred interjection Bhuvus from the Yagus verses, the sacred interjection Svar from the Saman verses.

4-17:4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Garhapatya fire, saying, Bhuh, Svaha! 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.

4-17:5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svaha! 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.

4-17:6. If the sacrifice is injured by the Sama-veda side, let him offer a libation in the Ahavaniya fire, saying, Svah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Saman verses themselves, whatever break the Saman sacrifice may have suffered.

4-17:7. 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,

4-17:8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyahritis 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.

4-17:9. 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 Gatha: 'Wherever 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.

End of Chapter 4

~ Chapter 5 ~

## Fifth Prapathaka

### Section 1

#### First Khanda

5-1:1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

5-1:2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.

5-1:3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.

5-1:4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.

5-1:5. He who knows the home, becomes a home of his people. The mind indeed is the home.

5-1:6. The five senses quarrelled together, who was the best, saying, I am better, I am better.

5-1:7. They went to their father Pragapati 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.'

5-1:8. 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.

5-1:9. 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.

5-1:10. 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.

5-1:11. 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.

5-1:12. 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!'

5-1:13. 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.'

5-1:14. 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.'

5-1:15. And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths (prana, the senses). For breath are all these.

## Section 2

### Second Khanda

5-2:1. 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.

5-2:2. 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 (prana) thus gains a dress, and is no longer naked.

5-2:3. Satyakama Gabala, after he had communicated this to Gosruti Vaiyaghrapadya, said to him: 'If you were to tell this to a dry stick, branches would grow, and leaves spring from it.'

5-2:4. If a man wishes to reach greatness, let him perform the Diksha (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 (avasathya laukika), saying, 'Svaha to the oldest and the best.' After that let him throw all that remains (of the ghee) into the mash.

5-2:5. In the same manner let him pour ghee on the fire, saying, 'Svaha 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, 'Svaha 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, 'Svaha to success.' After that let him throw all that remains together into the mash.

5-2:6. Then going forward and placing the mash in his hands, he recites: 'Thou (Pran) 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.'

5-2:7. Then he eats with the following Rik verse at every foot: 'We choose that food' here he swallows 'Of the divine Savitri (prana)' here he swallows 'The best and all-supporting food' here he swallows 'We meditate on the speed of Bhaga (Savitri, prana)' here he drinks all.

5-2:8. 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.

5-2:9. 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.'

### Section 3

#### Third Khanda

5-3:1. Svetaketu Aruneya went to an assembly of the Pankalas. Pravahana Gaivali said to him: 'Boy, has your father instructed you?' 'Yes, Sir,' he replied.

5-3:2. '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.

5-3:3. '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.

5-3:4. '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.'

5-3:5. 'That fellow of a Raganya 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?'

5-3:6. 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.'

5-3:7. 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 Brahmana before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

#### Section 4

##### Fourth Khanda

5-4:1. '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.

5-4:2. 'On that altar the Devas (or pranas, represented by Agni, &c.) offer the sraddha libation (consisting of water). From that oblation rises Soma, the king (the moon).

#### Section 5

##### Fifth Khanda

5-5:1. '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.

5-5:2. 'On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

#### Section 6

## Sixth Khanda

5-6:1. `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.

5-6:2. `On that altar the Devas (pranas) offer rain. From that oblation rises food (corn, &c.)

## Section 7

## Seventh Khanda

5-7:1. `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.

5-7:2. `On that altar the Devas (pranas) offer food. From that oblation rises seed.

## Section 8

## Eighth Khanda

5-8:1. `The altar is woman, O Gautama.

5-8:2. `On that altar the Devas (pranas) offer seed. From that oblation rises the germ.

## Section 9

## Ninth Khanda

5-9:1. `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.

5-9:2. `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.

## Section 10

## Tenth Khanda

5-10:1. `Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vanaprasthas, and of the parivragakas 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,

5-10:2. `He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

5-10:3. `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.

5-10:4. `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.

5-10:5. `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,

5-10:6. `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.

5-10:7. `Those whose conduct has been good, will quickly attain some good birth, the birth of a



Brahmana, 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 Kandala.

5-10:8. `On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. Theirs is a third place.

`Therefore that world never becomes full (compare with {Kh}. 5, 3, 2).

`Hence let a man take care to himself! And thus it is said in the following Sloka:

5-10:9. `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.

5-10:10. `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.'

## Section 11

### Eleventh Khanda

5-11:1. Prakinasala Aupamanyava, Satyayagna Paulushi, Indradyumna Bhallaveya, Gana Sarkarakshya, and Budila Asvatarasvi, these five great householders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

5-11:2. They reflected and said: `Sirs, there is that Uddalaka Aruni, who knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

5-11:3. 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.'

5-11:4. He said to them: `Sirs, Asvapati Kaikeya knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

5-11:5. 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.'

5-11:6. They replied: `Every man ought to say for what purpose he comes. You know at present that Vaisvanara Self, tell us that.'

5-11:7. 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:

## Section 12

### Twelfth Khanda

5-12:1. `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 Vaisvanara Self, called Sutegas (having good light). Therefore every kind of Soma libation is seen in your house.

5-12:2. `You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vaisvanara 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.'

## Section 13

### Thirteenth Khanda

5-13:1. Then he said to Satyayagna Paulushi: `O Prakinayogya, 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 Vaisvanara Self, called Visvarupa (multiform). Therefore much and manifold wealth is seen in your house.

5-13:2. `There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaisvanara 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.'

#### Section 14

#### Fourteenth Khanda

5-14:1. Then he said to Indradyumna Bhallaveya: `O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: `Air only, venerable king.' He said: `The Self which you meditate on is the Vaisvanara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

5-14:2. `You eat food and see your desire, and whoever thus meditates on that Vaisvanara 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.'

#### Section 15

#### Fifteenth Khanda

5-15:1. Then he said to Gana Sarkarakshya: `Whom do you meditate on as the Self?' He replied: `Ether only, venerable king.' He said: `The Self which you meditate on is the Vaisvanara Self, called Bahula (full). Therefore you are full of offspring and wealth.

5-15:2. `You eat food and see your desire, and whoever thus meditates on that Vaisvanara 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.'

## Section 16

### Sixteenth Khanda

5-16:1. Then he said to Budila Asvatarasvi, `O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: `Water only, venerable king.' He said; `The Self which you meditate on is the Vaisvanara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

5-16:2. `You eat food and see your desire, and whoever thus meditates on that Vaisvanara 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.'

## Section 17

### Seventeenth Khanda

5-17:1. Then he said to Auddalaka Aruni: `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 Vaisvanara Self, called Pratihtha (firm rest). Therefore you stand firm with offspring and cattle.

5-17:2. `You eat food and see your desire, and whoever thus meditates on that Vaisvanara 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.'

## Section 18

### Eighteenth Khanda

5-18:1. Then he said to them all: `You eat your food, knowing that Vaisvanara Self as if it were many. But he who worships the Vaisvanara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all Selves.

5-18:2. `Of that Vaisvanara Self the head is Sutegas (having good light), the eye Visvarupa (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 Garhapatya fire, the mind the Anvaharya fire, the mouth the Ahavaniya fire.

## Section 19

### Nineteenth Khanda

5-19:1. `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 Prana (up-breathing), saying Svaha. Then Prana (up-breathing) is satisfied,

5-19:2. `If Prana 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.

## Section 20

### Twentieth Khanda

5-20:1. `And he who offers the second oblation, should offer it to Vyana (back-breathing), saying Svaha. Then Vyana is satisfied,

5-20:2. `If Vyana 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.

## Section 21

### Twenty-First Khanda

5-21:1. `And he who offers the third oblation, should offer it to Apana (down-breathing), saying Svaha. Then Apana is satisfied. If Apana 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.

5-21:2. `And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

## Section 22

### Twenty-First Khanda

5-22:1. `And he who offers the fourth oblation, should offer it to Samana (on-breathing), saying Svaha. Then Samana is satisfied,

5-22:2. `If Samana 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.

## Section 23

### Twenty-Third Khanda

5-23:1. `And he who offers the fifth oblation, should offer it to Udana (out-breathing), saying Svaha.  
Then Udana is satisfied,

5-23:2. `If Udana is satisfied, Vayu (air) is satisfied, if Vayu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vayu 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.

## Section 24

### Twenty-Fourth Khanda

5-24:1. `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.

5-24:2. `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.

5-24:3. `As the soft fibres of the Ishika 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.

5-24:4. `Even if he gives what is left of his food to a Kandala, it would be offered in his (the Kandala's) Vaisvanara Self. And so it is said in this Sloka:

5-24:5. `Even if he gives what is left of his food to a

`As hungry children here on earth sit (expectantly) round their mother, so do all beings sit round the Agnihotra, yea, round the Agnihotra.'

End of Chapter 5

~ Chapter 6 ~

Sixth Prapathaka

Section 1

## First Khanda

6-1:1. Harih, Om. There lived once Svetaketu Aruneya (the grandson of Aruna). To him his father (Uddalaka, 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 Brahmana by birth only.'

6-1:2. 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.

6-1:3. 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?'

6-1:4. `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;

6-1:5. `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?

6-1:6. `And as, my dear, by one pair of nail-scissors all that is made of iron (karshnayasam) 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.'

6-1:7. 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.

## Section 2



## Second Khanda

6-2:1. `In the beginning,' my dear, `there was that only which is {to on, [greek]} one only, without a second. Others say, in the beginning there was that only which is not {to me on, [greek]} one only, without a second; and from that which is not, that which is was born.

6-2:2. `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.

6-2:3. `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.

6-2:4. `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.

## Section 3

### Third Khanda

6-3:1. `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.

6-3:2. `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 (giva atma), and let me then reveal (develop) names and forms.

6-3:3. `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 (devata) with this living self only, and revealed names and forms.

6-3:4. `He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

#### Section 4

#### Fourth Khanda

6-4:1. `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).

6-4:2. `The red colour of the sun (aditya) 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.

6-4:3. `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.

6-4:4. `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.

6-4:5. `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.

6-4:6. `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.

6-4:7. `Whatever they thought was altogether unknown, they knew was some combination of those three beings (devata).

Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

## Section 5

### Fifth Khanda

6-5:1. `The earth (food) when eaten becomes threefold; its grossest portion becomes feces, its middle portion flesh, its subtilest portion mind.

6-5:2. `Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtilest portion breath.

6-5:3. `Fire (i.e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtilest portion speech.

6-5:4. `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.

## Section 6

### Sixth Khanda

6-6:1. `That which is the subtile portion of curds, when churned, rises upwards, and becomes butter.

6-6:2. `In the same manner, my child, the subtile portion of earth (food), when eaten, rises upwards, and becomes mind.

6-6:3. `That which is the subtile portion of water, when drunk, rises upwards, and becomes breath.

6-6:4. `That which is the subtile portion of fire, when consumed, rises upwards, and becomes speech.

6-6:5. `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.

## Section 7

### Seventh Khanda

6-7:1. `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.'

6-7:2. 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 Saman verses.' He replied: `They do not occur to me, Sir.'

6-7:3. 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!

6-7:4. `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:

6-7:5. `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,

6-7:6. `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.

## Section 8

### Eighth Khanda

6-8:1. Uddalaka Aruni 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 (apita) to his own (sva).

6-8:2. `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 giva, or living Self in the mind, see {Kh.} 6, 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.

6-8:3. `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-naya), a horse-leader (asva-naya), a man-leader (purusha-naya), so they call water (which digests food and causes hunger) food-leader (asa-naya). 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).

6-8:4. `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.

6-8:5. `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-naya), of a horse-leader (asva-naya), of a man-leader (purusha-naya), so they call fire udanya, 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).

6-8:6. `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 (devata), 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.

6-8:7. `Now that which is that subtle 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.

## Section 9

### Ninth Khanda

6-9:1. `As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

6-9:2. `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.

6-9:3. `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.

6-9:4. `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.

## Section 10

### Tenth Khanda

6-10:1. `These rivers, my son, run, the eastern (like the Ganga) 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,

6-10:2. `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.

6-10:3. `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.

## Section 11

## Eleventh Khanda

6-11:1. `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;

6-11:2. `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:

6-11:3. `This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

`That which is that subtile 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.

## Section 12

### Twelfth Khanda

6-12:1. `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.'

6-12:2. The father said: `My son, that subtile essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

6-12:3. `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.

### Section 13

#### Thirteenth Khanda

6-13:1. `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.

6-13:2. 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.

6-13:3. '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.

#### Section 14

#### Fourteenth Khanda

6-14:1. 'As one might lead a person with his eyes covered away from the Gandharas, 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,"

6-14:2. 'And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is Gandhara, 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 Gandhara, 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.

6-14:3. '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.

## Section 15

### Fifteenth Khanda

6-15:1. `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 (devata), he knows them.

6-15:2. `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 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.

## Section 16

### Sixteenth Khanda

6-16:1. `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.

6-16:2. `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.

End of Chapter 6

~ Chapter 7 ~

Seventh Prapathaka

Section 1

First Khanda

7-1:1. Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'

7-1:2. Narada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sama-veda, as the fourth the Atharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vakovakya (logic); the Ekayana (ethics); the Deva-vidya (etymology); the Brahma-vidya (pronunciation, siksha, ceremonial, kalpa, prosody, khandas); the Bhuta-vidya (the science of demons); the Kshatra-vidya (the science of weapons); the Nakshatra-vidya (astronomy); the Sarpa and Devagana-vidya (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.

7-1:3. '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.'

Sanatkumara said to him: 'Whatever you have read, is only a name.

7-1:4. 'A name is the Rig-veda, Yagur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the

Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya. All these are a name only. Meditate on the name.

7-1:5. '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.'

## Section 2

### Second Khanda

7-2:1. 'Speech is better than a name. Speech makes us understand the Rig-veda, Yagur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya; 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.

7-2:2. '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.'

### Section 3

#### Third Khanda

7-3:1. `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.

7-3:2. `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.'

### Section 4

#### Fourth Khanda

7-4:1. `Will (sankalpa) 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.

7-4:2. `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.

7-4:3. '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.'

## Section 5

### Fifth Khanda

7-5:1. '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.

7-5:2. '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.

7-5:3. '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.'

## Section 6

### Sixth Khanda

7-6:1. 'Reflection (dhyana) 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.

7-6:2. '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.'

## Section 7

### Seventh Khanda

7-7:1. 'Understanding (vignana) is better than reflection. Through understanding we understand the Rig-veda, the Yagur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya the Nakshatra-vidya, the Sarpa and Devagana-vidya, 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.

7-7:2. '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.'

## Section 8

### Eighth Khanda

7-8:1. '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.

7-8:2. '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.'

## Section 9

## Ninth Khanda

7-9:1. `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.

7-9:2. `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.'

## Section 10

## Tenth Khanda

7-10:1. `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.

7-10:2. `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.'

## Section 11

### Eleventh Khanda

7-11:1. `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.

7-11:2. `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.'

## Section 12

### Twelfth Khanda

7-12:1. `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.

7-12:2. `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.'

### Section 13

#### Thirteenth Khanda

7-13:1. `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.

7-13:2. `He who meditates on memory as Brahman, is, as it were, lord and master as far as memory reaches 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.'

### Section 14

#### Fourteenth Khanda

7-14:1. `Hope (asa) 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.

7-14:2. `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.'

## Section 15

### Fifteenth Khanda

7-15:1. `Spirit (prana) 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, Brahmana is spirit.

7-15:2. `For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brahmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brahmana.

7-15:3. `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 Brahmana.

7-15:4. `Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativadin. If people say to such a man, Thou art an ativadin, he may say, I am an ativadin; he need not deny it.'

## Section 16

### Sixteenth Khanda

7-16:1. `But in reality he is an ativadin who declares the Highest Being to be the True (Satya, {to ontos on [greek]}).'

`Sir, may I become an ativadin by the True?'

`But we must desire to know the True.'

`Sir, I desire to know the True.'

## Section 17

### Seventeenth Khanda

7-17:1. `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.'

## Section 18

### Eighteenth Khanda

7-18:1. `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.'

## Section 19

### Nineteenth Khanda

7-19:1. `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.'

## Section 20

### Twentieth Khanda

7-20:1. `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.'

## Section 21

### Twenty-First Khanda

7-21:1. '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.'

## Section 22

### Twenty-Second Khanda

7-22:1. '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.'

## Section 23

### Twenty-Third Khanda

7-23:1. 'The Infinite (bhuman) 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.'

## Section 24

### Twenty-Fourth Khanda

7-24:1. '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.'

7-24:2. `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.)

## Section 25

### Twenty-Fifth Khanda

7-25:1. `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.

7-25:2. `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 Svarag, (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.

## Section 26

### Twenty-Sixth Khanda

7-26:1. `To him who sees, perceives, and understands this, the spirit (prana) 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.

7-26:2. `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 Sanatkumara showed to Narada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.”

End of Chapter 7

~ Chapter 8 ~

Eighth Prapathaka

Section 1

First Khanda

8-1:1. 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.

8-1:2. 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?”

8-1:3. 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.'

8-1:4. 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?'

8-1:5. 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,

8-1:6. '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.

## Section 2

### Second Khanda

8-2:1. '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.

8-2:2. '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.

8-2:3. `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.

8-2:4. `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.

8-2:5. `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.

8-2:6. `And he who desires the world of perfumes and garlands (gandhamalya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

8-2:7. `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.

8-2:8. `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.

8-2:9. `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.

### Section 3

#### Third Khanda

8-3:1. `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.

8-3:2. `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).

8-3:3. `That Self abides in the heart. And this is the etymological explanation. The heart is called hrid-ayam, 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.

8-3:4. `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,

8-3:5. This name Sattyam consists of three syllables, sat-ti-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).

#### Section 4

#### Fourth Khanda

8-4:1. 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.

8-4:2. 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.

8-4:3. And that world of Brahman belongs to those only who find it by abstinence for them there is freedom in all the worlds.

## Section 5

### Fifth Khanda

8-5:1. What people call sacrifice (yagna), 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 (ishtva), he obtains the Self.

8-5:2. What people call sacrifice (sattrayana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trana) 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).

8-5:3. What people call fasting (anasakayana), 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 (aranyayana), 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 Airammediya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparagita, 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.

## Section 6

### Sixth Khanda

8-6:1. 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.

8-6:2. 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.

8-6:3. 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).

8-6:4. 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.

8-6:5. 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 Brahma-loka). 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:

8-6:6. '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.'

## Section 7

### Seventh Khanda

8-7:1. Pragapati 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.'

8-7:2. 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 Pragapati, holding fuel in their hands, as is the custom for pupils approaching their master.

8-7:3. They dwelt there as pupils for thirty-two years. Then Pragapati 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.'

8-7:1. Pragapati 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.'

## Section 8

### Eighth Khanda

8-8:1. '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 Pragapati 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.'

8-8:2. Pragapati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.'

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragapati said: 'What do you see?'

8-8:3. 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.'

Pragapati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'

Then both went away satisfied in their hearts.

8-8:4. And Pragapati, 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.

8-8:5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, 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.

## Section 9

### Ninth Khanda

8-9:1. 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).

8-9:2. Taking fuel in his hand he came again as a pupil to Pragapati. Pragapati 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).'

8-9:3. `So it is indeed, Maghavat,' replied Pragapati; `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 Pragapati said:

## Section 10

## Tenth Khanda

8-10:1. `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),

8-10:2. 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.

8-10:3. Taking fuel in his hands, he went again as a pupil to Pragapati. Pragapati 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),

8-10:4. 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 Pragapati; `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 Pragapati said:

## Section 11

## Eleventh Khanda

8-11:1. '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.

8-11:2. Taking fuel in his hand he went again as a pupil to Pragapati. Pragapati 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.'

8-11:3. 'So it is indeed, Maghavat,' replied Pragapati; 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 Pragapati. Pragapati said to him:

## Section 12

### Twelfth Khanda

8-12:1. '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.

8-12:2. `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,

8-12:3. `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 purusha). 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 (prana, pragnatman) attached to this body.

8-12:4. `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.

8-12:5. `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 Pragapati 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 Pragapati, yea, thus said Pragapati.

Section 13

Thirteenth Khanda

8-13:1. 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 Rahu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

#### Section 14

#### Fourteenth Khanda

8-14:1. He who is called ether (akasa) 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 Pragapati, to the house; I am the glorious among Brahmans, 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.

#### Section 15

#### Fifteenth Khanda

8-15:1. Brahma (Hiranyagarbha or Paramesvara) told this to Pragapati (Kasyapa), Pragapati 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 tirthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

End of Chapter 8

5-10:8. Note: In this manner all the five questions have been answered. First why in the fifth oblation water is called man; secondly, to what place men go after death, some by the path of the Devas, others by the path of the fathers, others again by neither of these paths; thirdly, how they return, some returning to Brahman, others returning to the earth; fourthly, where the paths of the Devas and the fathers diverge, viz. when from the half-year the path of the Devas goes on to the year, while that of the fathers branches off to the world of the fathers; fifthly, why that world, the other world, does never become full, viz. because men either go on to Brahman or return again to this world.

Many questions are raised among Indian philosophers on the exact meaning of certain passages occurring in the preceding paragraphs. First, as to who is admitted to the path of the Devas? Householders, who know the secret doctrine of the five fires or the five libations of the Agnihotra, as described above, while other householders, who only perform the ordinary sacrifices, without a knowledge of their secret meaning, go by the path of the fathers. Secondly, those who have retired to the forest, and whose worship there consists in faith and austerities, i.e. Vanaprasthas and Parivragakas, before they arrive at a knowledge of the true Brahman. The question then arises, whether religious students also enter the path of the Devas? This is affirmed, because Puranas and Smritis assert it, or because our text, if properly understood, does not exclude it. Those, on the contrary who know not only a conditioned, but the highest unconditioned Brahman, do not proceed on the path of the Devas, but obtain Brahman immediately.

Again, there is much difference of opinion whether, after a man has been in the moon, consuming his works, he can be born again. Birth is the result of former works, and if former works are altogether consumed, there can be no new birth. This, however, is shown to be an erroneous view, because, besides the good sacrificial works, the fruits of which are consumed in the moon, there are other works which have to be enjoyed or expiated, as the case may be, in a new existence.

The great difficulty or danger in the round of transmigration arises when the rain has fructified the earth, and passes into herbs and trees, rice, corn, and beans. For, first of all, some of the rain does not fructify at once, but falls into rivers and into the sea, to be swallowed up by the fishes and sea monsters. Then, only after these have been dissolved in the sea, and after the sea water has been attracted by the clouds, the rain falls down again, it may be on desert or stony land. Here it may be swallowed by snakes or deer, and these may be swallowed by other animals, so that the round of existence seems endless. Nor is this all. Some rain may dry up, or be absorbed by bodies that cannot be eaten. Then, if the rain is absorbed by rice, corn, &c., and this be eaten, it may be eaten by children or by men who have renounced marriage, and thus again lose the chance of a new birth. Lastly there is the danger arising from the nature of the being in whom the food, such as rice and corn, becomes a new seed, and likewise from the nature of the mother. All these chances have to be met before a new birth as a Brahmana, Kshatriya, or Vaisya can be secured.

Another curious distinction is here made by Sankara in his commentary. There are some, he says, who assume the form of rice, corn, &c., not in their descent from the higher world, as described in the Upanishad, but as a definite punishment for certain evil deeds they have committed. These remain in that state till the results of their evil deeds are over, and assume then a new body, according to their work, like caterpillars. With them there is also a consciousness of these states, and the acts which caused them to assume this or that body, leave impressions behind, like dreams. This is not the case with those who in their descent from the moon, pass, as we saw, through an existence as rice, corn, &c. They have no consciousness of such existences, at least not in their descent. In their ascent to the moon, they have consciousness, as a man who climbs up a tree knows what he is about. But in their descent, that consciousness is gone, as it is when a man falls down from a tree. Otherwise a man, who by his good

works had deserved rewards in the moon, would while corn is being ground, suffer tortures, as if he were in hell, and the very object of good works, as taught by the Veda, would be defeated. As we see that a man struck by a hammer can be carried away unconscious, so it is in the descent of souls, till they are born again as men, and gain a new start for attainment of the Highest Brahman.

End of Khandogya-Upanishad

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Talavakara Upanishad

or Kena-upanishad

Section 1

First Khanda

1:1. 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?'

1:2. 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.

1:3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.

1:4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.

1:5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.

1:6. `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.

1:7. `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.

1:8. `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.

1:9. `That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.'

Section 2

Second Khanda

2:1. 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?'

2:2. 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.

2:3. `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.

2:4. `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.

2:5. `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.'

Section 3

Third Khanda

3:1. 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.

3:2. Brahman perceived this and appeared to them. But they did not know it, and said: 'What sprite (yaksha or yakshya) is this?'

3:3. They said to Agni (fire): 'O Gatavedas, find out what sprite this is.' 'Yes,' he said.

3:4. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Agni, I am Gatavedas.'

3:5. Brahman said: 'What power is in you?' Agni replied: 'I could burn all whatever there is on earth.'

3:6. 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.'

3:7. Then they said to Vayu (air): 'O Vayu, find out what sprite this is.' 'Yes,' he said.

3:8. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Vayu, I am Matarisvan.'

3:9. Brahman said: 'What power is in you?' Vayu replied: 'I could take up all whatever there is on earth.'

3:10. 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.'

3:11. Then they said to Indra: 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared from before him.

3:12. Then in the same space (ether) he came towards a woman, highly adorned: it was Uma, the daughter of Himavat. He said to her: `Who is that sprite?'

Section 4

Fourth Khanda

4:1. 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.

4:2. Therefore these Devas, viz. Agni, Vayu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.

4:3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.

4:4. 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.

4:5. 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.

4:6. 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.

4:7. The Teacher: `As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brahmi Upanishad.

4:8. `The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its limbs, the True is its abode.

4:9. `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.'

End of Talavakara Upanishad

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Aitareya-Aranyaka Upanishad

Part 1

First Aranyaka

~ Chapter 1 ~

First Adhyaya

Section 1

First Khanda

1, 1-1:1. Now follows the Mahavrata ceremony.

1, 1-1:2. After having killed Vritra, Indra became great. When he became great, then there was the Mahavrata (the great work). This is why the Mahavrata ceremony is called Mahavrata.

1, 1-1:3. Some people say: 'Let the priest make two (recitations with the offering of the) agya (ghee) on that day,' but the right thing is one.

1, 1-1:4. He who desires prosperity should use the hymn, pra vo devayagnaye (Rv. 3, 13, 1).

1, 1-1:5. He who desires increase should use the hymn, viso viso atithim (Rv. VIII, 74, 1).

1, 1-1:6. The people (visah) indeed are increase, and therefore he (the sacrificer) becomes increased.

1, 1-1:7. But (some say), there is the word atithim (in that hymn, which means a guest or stranger, asking for food). Let him not therefore take that hymn. Verily, the atithi (stranger) is able to go begging.

1, 1-1:8. 'No,' he said, 'let him take that hymn.'

1, 1-1:9. 'For he who follows the good road and obtains distinction, he is an atithi (guest).'

1, 1-1:10. `They do not consider him who is not so, worthy to be (called) an atithi (guest).

1, 1-1:11. `Therefore let him by all means take that hymn.'

1, 1-1:12. If he takes that hymn, let him place the (second) tristich, aganma vritrahantamam, `we came near to the victorious,' first.

1, 1-1:13. For people worship the whole year (performing the Gavamayana sacrifice) wishing for this day (the last but one) they do come near.

1, 1-1:14. The (next following) three tristichs begin with an Anushtubh. Now Brahman is Gayatri, speech is Anushtubh. He thus joins speech with Brahman.

1, 1-1:15. He who desires glory should use the hymn, abodhy agnih samidha gananam (Rv. 5, 1, 1).

1, 1-1:16. He who desires offspring and cattle should use the hymn, hotaganishta ketanah (Rv. 2, 5, 1).

## Section 2

### Second Khanda

1, 1-2:1. He who desires proper food should use the hymn, agnim naro didhitibhih (Rv. 7, 1, 1).

1, 1-2:2. Verily, Agni (fire) is the eater of food.

In the other (recitations accompanying the) offerings of agya (where Agni is likewise mentioned) the worshippers come more slowly near to Agni (because the name of Agni does not stand at the beginning of the hymn). But here a worshipper obtains proper food at once, he strikes down evil at once.

1, 1-2:3. Through the words (occurring in the second foot of the first verse), hastakyuti ganayanta, `they caused the birth of Agni by moving their arms,' the hymn becomes endowed with (the word) birth. Verily,

the sacrificer is born from this day of the sacrifice, and therefore the hymn is endowed with (the word) birth.

1, 1-2:4. There are four metrical feet (in the Trishtubh verses of this hymn). Verily, cattle have four feet, therefore they serve for the gaining of cattle.

1, 1-2:5. There are three metrical feet (in the Virag verses of this hymn). Verily, three are these threefold worlds. Therefore they serve for the conquest of the worlds.

1, 1-2:6. These (the Trishtubh and Virag verses of the hymn) form two metres, which form a support (pratishtha). Verily, man is supported by two (feet), cattle by four feet. Therefore this hymn places the sacrificer who stands on two feet among cattle which stand on four.

1, 1-2:7. By saying them straight on there are twenty-five verses in this hymn. Man also consists of twenty-five. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk (atman) the twenty-fifth. He adorns that trunk, the twenty-fifth, by this hymn.

1, 1-2:8. And then this day (of the sacrifice) consists of twenty-five, and the Stoma hymn of that day consists of twenty-five (verses); it becomes the same through the same. Therefore these two, the day and the hymn, are twenty-five.

1, 1-2:9. These twenty-five verses, by repeating the first thrice and the last thrice, become thirty less one. This is a Virag verse (consisting of thirty syllables), too small by one. Into the small (heart) the vital spirits are placed, into the small stomach food is placed, therefore this Virag, small by one, serves for the obtainment of those desires.

1, 1-2:10. He who knows this, obtains those desires.

1, 1-2:11. The verses (contained in the hymn agnim naro didhitibhih) become the Brihati metre and the

Virag metre, (they become) the perfection which belongs to that day (the mahavrata). Then they also become Anushtubh, for the offerings of agya (ghee) dwell in Anushtubhs.

### Section 3

#### Third Khanda

1, 1-3:1. Some say: `Let him take a Gayatri hymn for the Pra-uga. Verily, Gayatri is brightness and glory of countenance, and thus the sacrificer becomes bright and glorious.'

1, 1-3:2. Others say: `Let him take a Ushnih hymn for the Pra-uga. Verily, Ushnih is life, and thus the sacrificer has a long life.'

Others say: `Let him take an Anushtubh hymn for the Pra-uga. Verily, Anushtubh is valour, and it serves for obtaining valour.'

Others say: `Let him take a Brihati hymn for the Pra-uga. Verily, Brihati is fortune, and thus the sacrificer becomes fortunate.'

Others say: `Let him take a Pankti hymn for the Pra-uga. Verily, Pankti is food, and thus the sacrificer becomes rich in food.'

Others say: `Let him take a Trishtubh hymn for the Pra-uga. Verily, Trishtubh is strength, and thus the sacrificer becomes strong.'

Others say: `Let him take a Gagati hymn for the Pra-uga. Verily, cattle is Gagati-like, and thus the sacrificer becomes rich in cattle.'

1, 1-3:3. But we say: `Let him take a Gayatri hymn only. Verily, Gayatri is Brahman, and that day (the mahavrata) is (for the attainment of) Brahman. Thus he obtains Brahman by means of Brahman.

1, 1-3:4. `And it must be a Gayatri hymn by Madhukkhandas,

1, 1-3:5. `For Madhukhandas is called Madhukhandas, because he wishes (khandati) for honey (madhu) for the Rishis.

1, 1-3:6. `Now food verily is honey, all is honey, all desires are honey, and thus if he recites the hymn of Madhukhandas, it serves for the attainment of all desires.

1, 1-3:7. `He who knows this, obtains all desires.'

This (Gayatri pra-uga), according to the one-day (ekaha) ceremonial, is perfect in form. On that day (the mahavrata) much is done now and then which has to be hidden, and has to be atoned for (by recitation of hymns). Atonement (santi) is rest, the one-day sacrifice. Therefore at the end of the year (on the last day but one of the sacrifice that lasts a whole year) the sacrificers rest on this atonement as their rest.

1, 1-3:8. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

#### Section 4

#### Fourth Khanda

1, 1-4:1. Rv. 1, 2, 1-3. Vayav a yahi darsateme soma aram kritah, `Approach, O Vayu, conspicuous, these Somas have been made ready.' Because the word ready occurs in these verses, therefore is this day (of the sacrifice) ready (and auspicious) for the sacrificer and for the gods.

1, 1-4:2. Yes, this day is ready (and auspicious) to him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:3. Rv. 1, 2, 4-6. Indravayu ime suta, a yatam upa nishkritam, `Indra and Vayu, these Somas are prepared, come hither towards what has been prepared.' By nishkrita, prepared, he means what has been well prepared (samskrita).



1, 1-4:4. Indra and Vayu go to what has been prepared by him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:5. Rv. 1, 2, 7. Mitram huve putadaksham, dhiyam ghritakim sadhanta, 'I call Mitra of holy strength; (he and Varuna) they fulfil the prayer accompanied with clarified butter.' Verily, speech is the prayer accompanied with clarified butter.

1, 1-4:6. Speech is given to him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:7. Rv. 1, 3, 1. Asvina yagvarir ishah, 'O Asvinau, (eat) the sacrificial offerings.' Verily, the sacrificial offerings are food, and this serves for the acquirement of food.

1, 1-4:8. Rv. 1, 3, 3. A yatam rudravartani, 'Come hither, ye Rudravartani.'

1, 1-4:9. The Asvinau go to the sacrifice of him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:10. Rv. 1, 3, 4-6. Indra yahi kitrabhano, indra yahi dhiyeshitah, indra yahi tutugana, 'Come hither, Indra, of bright splendour, Come hither, Indra, called by prayer, Come hither, Indra, quickly!' Thus he recites, Come hither, come hither!

1, 1-4:11. Indra comes to the sacrifice of him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:12. Rv. 1, 3, 7. Omasas karshanidhrito visve devasa a gata, 'Visve Devas, protectors, supporters of men, come hither!'

1, 1-4:13. Verily, the Visve Devas come to the call of him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:14. Rv. 1, 3, 7. Dasvamso dasushah sutam, 'Come ye givers to the libation of the giver!' By

dasushah he means dadushah, i.e. to the libation of every one that gives.

1, 1-4:15. The gods fulfil his wish, with whatever wish he recites this verse,

1, 1-4:16. (The wish of him) who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:17. Rv. 1, 3, 10. Pavaka nah sarasvati yagnam vashtu dhiyavasuh, 'May the holy Sarasvati accept our sacrifice, rich in prayer!' Speech is meant by 'rich in prayer.'

1, 1-4:18. Speech is given to him who knows this, or for whom a Hotri priest who knows this, recites.

1, 1-4:19. And when he says, 'May she accept our sacrifice!' what he means is, 'May she carry off our sacrifice!'

1, 1-4:20. If these verses are recited straight on, they are twenty-one. Man also consists of twenty-one. There are ten fingers on his hands, ten toes on his feet, and the trunk the twenty-first. He adorns that trunk, the twenty-first, by this hymn.

1, 1-4:21. By repeating the first and the last verses thrice, they become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk, the twenty-fifth, by this hymn.

Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore these two, the day and the hymn, are twenty-five, yea, twenty-five.

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

Section 1

## First Khanda

1, 2-1:1. The two trikas, Rv. VIII, 68, 1-3, a tva ratham yathotaye, and Rv. VIII, 2, 1-3, idam vaso sutam andhah, form the first (pratipad) and the second (anukara) of the Marutvatiya hymn.

1, 2-1:2. Both, as belonging to the one-day ceremonial, are perfect in form. On that day much is done now and then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

1, 2-1:3. In the second verse of (the Pragatha), indra nediya ed ihi, pra su tira sakibhir ye ta ukthinah (Rv. VIII, 53, 5, 6), there occurs the word ukthinah, reciters of hymns. Verily, this day (the mahavrata) is an uktha (hymn), and as endowed with an uktha, the form of this day is perfect.

1, 2-1:4. In the first verse (of another Pragatha) the word vira, strong, occurs (Rv. I, 40, 3), and as endowed with the word vira, strong, the form of this day is perfect.

1, 2-1:5. In the second verse (of another Pragatha) the word suviryam, strength, occurs (Rv. I, 40, 1), and as endowed with the word suvirya, strength, the form of this day is perfect.

1, 2-1:6. In the first verse (of another Pragatha) the word ukthyam, to be hymned, occurs (Rv. I, 40, 5). Verily, this day is an uktha, and as endowed with an uktha, the form of this day is perfect.

1, 2-1:7. In the (Dhayya) verse agnir neta (Rv. III, 20, 4) the word vritraha, killer of Vritra, occurs. The killing of Vritra is a form (character) of Indra, this day (the mahavrata) belongs to Indra, and this is the (perfect) form of that day.

1, 2-1:8. In the (Dhayya) verse tvam soma kratubhih sukratur bhuh (Rv. I, 91, 2) the word vrisha, powerful, occurs. Powerful is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

1, 2-1:9. In the (Dhayya) verse pinvanty apah (Rv. I, 64, 6) the word vaginam, endowed with food, occurs. Endowed with food is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

1, 2-1:10. In the same verse the word stanayantam, thundering, occurs. Endowed with thundering is a form (character) of Indra, this day belongs to Indra, and this is the (perfect) form of that day.

1, 2-1:11. In (the Pragatha) pra va indraya brihate (Rv. VIII, 89, 3) (the word brihat occurs). Verily, brihat is mahat (great), and as endowed with mahat, great, the form of this day (mahavrata) is perfect.

1, 2-1:12. In (the Pragatha) brihad indraya gayata (Rv. VIII, 89, 1) (the word brihat occurs). Verily, brihat is mahat (great), and as endowed with mahat, the form of this day is perfect.

1, 2-1:13. In (the Pragatha) nakih sudaso ratham paryasa na riramad (Rv. VII, 32, 10) the words paryasa (he moved round) and na riramad (he did not enjoy) occur, and as endowed with the words paryasta and ranti the form of this day is perfect.

He recites all (these) Pragathas, in order to obtain all the days (of the sacrifice), all the Ukthas, all the Prishthas, all the Sastras, all the Pra-ugas, and all the Savanas (libations).

## Section 2

### Second Khanda

1, 2-2:1. He recites the hymn, asat su me garitah sabhivegah (Rv. X, 27, 1), (and in it the word) satyadhvitam, the destroyer of truth. Verily, that day is truth, and as endowed with the word satya, truth,

the form of this day is perfect.

1, 2-2:2. That hymn is composed by Vasukra. Verily, Vasukra is Brahman, and that day is Brahman. Thus he obtains Brahman by means of Brahman.

1, 2-2:3. Here they say: `Why then is that Marutvatiya hymn completed by the hymn of Vasukra?' Surely because no other Rishi but Vasukra brought out a Marutvatiya hymn, or divided it properly. Therefore that Marutvatiya hymn is completed by the hymn of Vasukra.

1, 2-2:4. That hymn, *asat su me*, is not definitely addressed to any deity, and is therefore supposed to be addressed to Pragapati. Verily, Pragapati is indefinite, and therefore the hymn serves to win Pragapati.

1, 2-2:5. Once in the hymn (Rv. X, 27, 22) he defines Indra (*indraya sunvat*); therefore it does not fall off from its form, as connected with Indra.

1, 2-2:6. He recites the hymn (Rv. 6, 17, 1) *piba somam abhi yam ugra tardah*.

1, 2-2:7. In the verse *urvam gavyam mahi grinana indra* the word *mahi*, great, occurs. Endowed with the word *mahat*, the form of this day is perfect.

1, 2-2:8. That hymn is composed by Bharadvaga, and Bharadvaga was he who knew most, who lived longest, and performed the greatest austerities among the Rishis, and by this hymn he drove away evil. Therefore if he recites the hymn of Bharadvaga, then, after having driven away evil, he becomes learned, long-lived, and full of austerities.

1, 2-2:9. He recites the hymn *kaya subha savayasah sanilah* (Rv. 1, 165, 1).

1, 2-2:10. In the verse *a sasate prati haryanty uktha* (Rv. 1, 165, 4) the word *uktha*, occurs. Verily, that day (the mahavrata) is *uktha* (hymn). Endowed with the word *uktha*, the form of this day becomes perfect.

1, 2-2:11. That hymn is called Kayasubhiya. Verily, that hymn, which is called Kayasubhiya, is mutual understanding and it is lasting. By means of it Indra, Agastya, and the Maruts came to a mutual understanding. Therefore, if he recites the Kayasubhiya hymn, it serves for mutual understanding.

1, 2-2:12. The same hymn is also long life. Therefore, if the sacrificer is dear to the Hotri, let him recite the Kayasubhiya hymn for him.

1, 2-2:13. He recites the hymn marutvan indra vrishabho ranaya (Rv. 3, 47, 1).

1, 2-2:14. In it the words indra vrishabha (powerful) occur. Verily, powerful is a form of Indra, this day belongs to Indra, and this is the perfect form of that day.

1, 2-2:15. That hymn is composed by Visvamitra. Verily, Visvamitra was the friend (mitra) of all (visva).

1, 2-2:16. Everybody is the friend of him who knows this, and for whom a Hotri priest who knows this, recites this hymn.

1, 2-2:17. The next hymn, ganishtha ugrah sahase turaya (Rv. 1, 73, 1), forms a Nividhana, and, according to the one-day (ekaha) ceremonial, is perfect in form. On that day much is done now and then which has to be hidden, and has to be atoned for (by recitation of hymns). Atonement is rest, the one-day sacrifice. Therefore at the end of the year (on the last day but one of the sacrifice that lasts a whole year) the sacrificers rest on this atonement as their rest.

He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

1, 2-2:18. These, if recited straight on, are ninety-seven verses. The ninety are three Virag, each consisting of thirty, and then the seven verses which are over. Whatever is the praise of the seven, is the praise of ninety also.

1, 2-2:19. By repeating the first and last verses three times each, they become one hundred and one verses.

1, 2-2:20. There are five fingers, of four joints each, two pits (in the elbow and the arm), the arm, the eye, the shoulder-blade; this makes twenty-five. The other three parts have likewise twenty-five each. That makes a hundred, and the trunk is the one hundred and first.

1, 2-2:21. Hundred is life, health, strength, brightness. The sacrificer as the one hundred and first rests in life, health, strength, and brightness.

1, 2-2:22. These verses become Trishtubh, for the noonday-libation consists of Trishtubh verses.

### Section 3

#### Third Khanda

1, 2-3:1. They say: 'What is the meaning of prenkha, swing?' Verily, he is the swing, who blows (the wind). He indeed goes forward (pra + inkhate) in these worlds, and that is why the swing is called prenkha.

1, 2-3:2. Some say, that there should be one plank, because the wind blows in one way, and it should be like the wind.

1, 2-3:3. That is not to be regarded.

1, 2-3:4. Some say, there should be three planks, because there are these three threefold worlds, and it should be like them.

1, 2-3:5. That is not to be regarded.

1, 2-3:6. Let there be two, for these two worlds (the earth and heaven) are seen as if most real, while the ether (space) between the two is the sky (antariksha). Therefore let there be two planks.

1, 2-3:7. Let them be made of Udumbara wood. Verily, the Udumbara tree is sap and eatable food, and thus it serves to obtain sap and eatable food.

1, 2-3:8. Let them be elevated in the middle (between the earth and the cross-beam). Food, if placed in the middle, delights man, and thus he places the sacrificer in the middle of eatable food.

1, 2-3:9. There are two kinds of rope, twisted towards the right and twisted towards the left. The right ropes serve for some animals, the left ropes for others. If there are both kinds of rope, they serve for the attainment of both kinds of cattle.

1, 2-3:10. Let them be made of Darbha (Kusa grass), for among plants Darbha is free from evil, therefore they should be made of Darbha grass.

#### Section 4

#### Fourth Khanda

1, 2-4:1. Some say: 'Let the swing be one ell (aratni) above the ground, for by that measure verily the Svarga worlds are measured.' That is not to be regarded.

1, 2-4:2. Others say: 'Let it be one span (pradesa), for by that measure verily the vital airs were measured.' That is not to be regarded.

1, 2-4:3. Let it be one fist (mushti), for by that measure verily all eatable food is made, and by that measure all eatable food is taken; therefore let it be one fist above the ground.

1, 2-4:4. They say: 'Let him mount the swing from east to west, like he who shines; for the sun mounts these worlds from east to west.' That is not to be regarded.

1, 2-4:5. Others say: 'Let him mount the swing sideways, for people mount a horse sideways, thinking that thus they will obtain all desires.' That is not to be regarded.



1, 2-4:6. They say: `Let him mount the swing from behind, for people mount a ship from behind, and this swing is a ship in which to go to heaven.' Therefore let him mount it from behind.

1, 2-4:7. Let him touch the swing with his chin (khubuka). The parrot (suka) thus mounts a tree, and he is of all birds the one who eats most food. Therefore let him touch it with his chin.

1, 2-4:8. Let him mount the swing with his arms. The hawk swoops thus on birds and on trees, and he is of all birds the strongest. Therefore let him mount with his arms.

1, 2-4:9. Let him not withdraw one foot (the right or left) from the earth, for fear that he may lose his hold.

1, 2-4:10. The Hotri mounts the swing, the Udgatri the seat made of Udumbara wood. The swing is masculine, the seat feminine, and they form a union. Thus he makes a union at the beginning of the uktha in order to get offspring.

1, 2-4:11. He who knows this, gets offspring and cattle.

1, 2-4:12. Next the swing is food, the seat fortune. Thus he mounts and obtains food and fortune.

1, 2-4:13. The Hotrakas (the Prasastri, Brahmanakkhamsin, Potri, Neshtri, Agnidhra, and Akkhavaka) together with the Brahman sit down on cushions made of grass, reeds, leaves, &c.

1, 2-4:14. Plants and trees, after they have grown up, bear fruit. Thus if the priests mount on that day altogether (on their seats), they mount on solid and fluid as their proper food. Therefore this serves for the attainment of solid as proper food.

1, 2-4:15. Some say: `Let him descend after saying vashat.' That is not to be regarded. For, verily, that respect is not shown which is shown to one who does not see it.

1, 2-4:16. Others say: 'Let him descend after he has taken the food in his hand.' That is not to be regarded. For, verily, that respect is not shown which is shown to one after he has approached quite close.

1, 2-4:17. Let him descend after he has seen the food. For, verily, that is real respect which is shown to one when he sees it. Only after having actually seen the food (that is brought to the sacrifice), let him descend from the swing.

1, 2-4:18. Let him descend turning towards the east, for in the east the seed of the gods springs up. Therefore let him rise turning towards the east, yea, turning towards the east.

End of Chapter 2

~ Chapter 3 ~

Third Adhyaya

Section 1

First Khanda

1, 3-1:1. Let him begin this day with singing 'Him,' thus they say.

1, 3-1:2. Verily, the sound Him is Brahman, that day also is Brahman. He who knows this, obtains Brahman even by Brahman.

1, 3-1:3. As he begins with the sound Him, surely that masculine sound of Him and the feminine Rik (the verse) make a couple. Thus he makes a couple at the beginning of the hymn in order to get offspring. He who knows this, gets cattle and offspring.

1, 3-1:4. Or, as he begins with the sound Him, surely like a wooden spade, so the sound Him serves to dig up Brahman (the sap of the Veda). And as a man wishes to dig up any, even the hardest soil, with a spade, thus he digs up Brahman.

1, 3-1:5. He who knows this digs up, by means of the sound Him, everything he may desire.

1, 3-1:6. If he begins with the sound Him, that sound is the holding apart of divine and human speech. Therefore, he who begins, after having uttered the sound Him, holds apart divine and human speech.

## Section 2

### Second Khanda

1, 3-2:1. And here they ask: 'What is the beginning of this day?' Let him say: 'Mind and speech.'

1, 3-2:2. All desires dwell in the one (mind), the other yields all desires.

1, 3-2:3. All desires dwell in the mind, for with the mind he conceives all desires.

1, 3-2:4. All desires come to him who knows this.

1, 3-2:5. Speech yields all desires, for with speech he declares all his desires.

1, 3-2:6. Speech yields all desires to him who knows this.

1, 3-2:7. Here they say: 'Let him not begin this day with a Rik, a Yagus, or a Saman verse (divine speech), for it is said, he should not start with a Rik, a Yagus, or a Saman.'

1, 3-2:8. Therefore, let him say these Vyahritis (sacred interjections) first.

1, 3-2:9. These interjections Bhus, Bhuvass, Svar are the three Vedas, Bhus the Rig-veda, Bhuvass the Yagur-veda, Svar the Sama-veda. Therefore (by intercalating these) he does not begin simply with a Rik, Yagus, or Saman verse, he does not start with a Rik, Yagus, or Saman verse.

## Section 3

### Third Khanda

1, 3-3:1. He begins with tad, this, (the first word of the first hymn, tad id asa). Verily `this, this' is food, and thus he obtains food.

1, 3-3:2. Pragapati indeed uttered this as the first word, consisting of one or two syllables, viz. tata and tata (or tat). And thus does a child, as soon as he begins to speak, utter the word, consisting of one or two syllables, viz. tata and tata (or tat). With this very word, consisting of tat or tatta, he begins.

1, 3-3:3. This has been said by a Rishi (Rv. X, 71, 1):

1, 3-3:4. `O Brihaspati, the first point of speech;' for this is the first and highest point of speech.

1, 3-3:5. `That which you have uttered, making it a name;' for names are made by speech.

1, 3-3:6. `That (name) which was the best and without a flaw;' for this is the best and without a flaw.

1, 3-3:7. `That which was hidden by their love, is made manifest;' for this was hidden in the body, viz. those deities (which enter the body, Agni as voice, entering the mouth, &c.); and that was manifest among the gods in heaven. This is what was intended by the verse.

#### Section 4

#### Fourth Khanda

1, 3-4:1. He begins with: `That indeed was the oldest in the worlds;' for that (the Brahman) is verily the oldest in the worlds.

1, 3-4:2. `Whence was born the fierce one, endowed with brilliant force;' for from it was born the fierce one, who is endowed with brilliant force.

1, 3-4:3. `When born he at once destroys the enemies;' for he at once when born struck down the evil one.

1, 3-4:4. 'He after whom all friends rejoice;' verily all friends are the creatures, and they rejoice after him, saying, 'He has risen, he has risen.'

1, 3-4:5. 'Growing by strength, the almighty;' for he (the sun) does grow by strength, the almighty.

1, 3-4:6. 'He, as enemy, causes fear to the slave;' for everything is afraid of him.

1, 3-4:7. 'Taking the breathing and the not-breathing;' this means the living and the lifeless.

1, 3-4:8. 'Whatever has been offered at feasts came to thee;' this means everything is in thy power.

1, 3-4:9. 'All turn their thought also on thee;' this means all these beings, all minds, all thoughts also turn to thee.

1, 3-4:10. 'When these two become three protectors;' i.e. when these two united beget offspring.

1, 3-4:11. He who knows this, gets offspring and cattle.

1, 3-4:12. 'Join what is sweeter than sweet (offspring) with the sweet (the parents);'- for the couple (father and mother) is sweet, the offspring is sweet, and he thus joins the offspring with the couple.

1, 3-4:13. 'And this (the son, when married) being very sweet, conquered through the sweet;' i.e. the couple is sweet, the offspring is sweet, and thus through the couple he conquers offspring.

1, 3-4:14. This is declared by a Rishi: 'Because he (Pragapati) raised his body (the hymn tad id asa or the Veda in general) in the body (of the sacrificer)' (therefore that Nishkevalya hymn is praised); i.e. this body, consisting of the Veda, in that corporeal form (of the sacrificer).

1, 3-4:15. 'Then let this body indeed be the medicine of that body;' i.e. this body, consisting of the Veda, of that corporeal form (of the sacrificer).

1, 3-4:16. Of this (the first foot of Rv. 10, 120, 1) the eight syllables are Gayatri, the eleven syllables are Trishtubh, the twelve syllables are Gagati, the ten syllables are Virag. The Virag, consisting of ten syllables, rests in these three metres.

1, 3-4:17. The word purusha, consisting of three syllables, that indeed goes into the Virag.

1, 3-4:18. Verily, these are all metres, these (Gayatri, Trishtubh, Gagati) having the Virag as the fourth. In this manner this day is complete in all metres to him who knows this.

## Section 5

### Fifth Khanda

1, 3-5:1. He extends these (verses) by (interpolating) the sound. Verily, the sound is purusha, man. Therefore every man when he speaks, sounds loud, as it were.

1, 3-5:2. At the end of each foot of the first verse of the hymn tad id asa, he inserts one foot of the second verse of hymn Rv. 8, 69, nadam va odatinam, &c. Thus the verse is to be recited as follows:

Tad id asa bhuvaneshu gyeshtam pu

nadam va odatinam,

Yato gagna ugras tveshanrimno ru

nadam yoyuvatinam,

Sadyo gagnano ni rinati satrun

patim vo aghnyanam,

Anu yam visve madanti umah sho

dhenunam ishudhyasi.

In nadam va odatinam (Rv. 8, 69, 2), odati are the waters in heaven, for they water all this; and they are

the waters in the mouth, for they water all good food.

In nadam yoyuvatinam (Rv. 8, 69, 2), yoyuvati are the waters in the sky, for they seem to inundate; and they are the waters of perspiration, for they seem to run continually.

1, 3-5:4. In patim vo aghnyanam (Rv. 8, 69, 2), aghnya are the waters which spring from the smoke of fire, and they are the waters which spring from the organ.

1, 3-5:5. In dhenunam ishudhyasi (Rv. 8, 69, 2), the dhenu (cows) are the waters, for they delight all this; and ishudhyasi means, thou art food.

1, 3-5:6. He extends a Trishtubh and an Anushtubh. Trishtubh is the man, Anushtubh the wife, and they make a couple. Therefore does a man, after having found a wife, consider himself a more perfect man.

1, 3-5:7. These verses, by repeating the first three times, become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk as the twenty-fifth. Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore the two, the day and the hymn, are twenty-five.

## Section 6

### Sixth Khanda

1, 3-6 This is an exact repetition of the third khanda. According to the commentator, the third khanda was intended for the glory of the first word tad, while the sixth is intended for the glory of the whole hymn.

## Section 7

### Seventh Khanda

1, 3-7:1. He begins with the hymn, Tad id asa bhuvaneshu gyeshtam (Rv. 10, 120). Verily, gyeshtam, the oldest, is mahat, great. Endowed with mahat the form of this day is perfect.

1, 3-7:2. Then follows the hymn, Tam su te kirtim maghavan mahitva (Rv. 10, 54), with the auspicious word mahitva.

1, 3-7:3. Then follows the hymn, Bhuya id vavidhe viryaya (Rv. 4, 30), with the auspicious word virya.

1, 3-7:4. Then follows the hymn, Nrinam u tva nritamam gobhir ukthaih (Rv. 1, 51, 4), with the auspicious word uktha.

1, 3-7:5. He extends the first two padas, which are too small, by one syllable (Rv. 10, 120, 1 a, and Rv. 8, 69, 2 a). Into the small heart the vital spirits are placed, into the small stomach food is placed. It serves for the attainment of these desires. He who knows this, obtains these desires.

1, 3-7:6. The two feet, each consisting of ten syllables (Rv. 10, 120, 1 a, b), serve for the gaining of both kinds of food, of what has feet (animal food), and what has no feet (vegetable food).

1, 3-7:7. They come to be of eighteen syllables each. Of those which are ten, nine are the pranas (openings of the body), the tenth is the (vital) self. This is the perfection of the (vital) self. Eight syllables remain in each. He who knows them, obtains whatever he desires.

## Section 8

### Eighth Khanda

1, 3-8:1. He extends (these verses) by (interpolating) the sound. Verily, breath (prana) is sound. Therefore every breath when it sounds, sounds loud, as it were.

1, 3-8:2. The verse (8, 69, 2) nadam va odatinam, &c., is by its syllables an Ushnih, by its feet an



Anushtubh. Ushnih is life, Anushtubh, speech. He thus places life and speech in him (the sacrificer.)

1, 3-8:3. By repeating the first verse three times, they become twenty-five. The trunk is the twenty-fifth, and Pragapati is the twenty-fifth. There are ten fingers on his hands, ten toes on his feet, two legs, two arms, and the trunk the twenty-fifth. He adorns that trunk as the twenty-fifth. Now this day consists of twenty-five, and the Stoma hymn of that day consists of twenty-five: it becomes the same through the same. Therefore the two, the day and the hymn, are twenty-five. This is the twenty-fifth with regard to the body.

1, 3-8:4. Next, with regard to the deities: The eye, the ear, the mind, speech, and breath, these five deities (powers) have entered into that person (purusha), and that person entered into the five deities. He is wholly pervaded there with his limbs to the very hairs and nails. Therefore all beings to the very insects are born as pervaded (by the deities or senses).

1, 3-8:5. This has been declared by a Rishi (Rv. 10, 114, 8):

1, 3-8:6. 'A thousandfold are these fifteen hymns;' for five arise from ten.

1, 3-8:7. 'As large as heaven and earth, so large is it;' verily, the self (givatman) is as large as heaven and earth.

1, 3-8:8. 'A thousandfold are the thousand powers;' by saying this the poet pleases the hymns (the senses), and magnifies them.

1, 3-8:9. 'As far as Brahman reaches, so far reaches speech;' wherever there is Brahman, there is a word; and wherever there is a word, there is Brahman, this was intended.

1, 3-8:10. The first of the hymns among all those hymns has nine verses. Verily, there are nine pranas (openings), and it serves for their benefit.

1, 3-8:11. Then follows a hymn of six verses. Verily, the seasons are six, and it serves to obtain them.

1, 3-8:12. Then follows a hymn of five verses. Verily, the Pankti consists of five feet. Verily, Pankti is food, and it serves for the gaining of proper food.

1, 3-8:13. Then follows a tristich. Three are these threefold worlds, and it serves to conquer them.

1, 3-8:14. These verses become Brihatis, that metre being immortal, leading to the world of the Devas. That body of verses is the trunk (of the bird represented by the whole sastra), and thus it is. He who knows this comes by this way (by making the verses the trunk of the bird) near to the immortal Self, yea, to the immortal Self.

End of Chapter 3

~ Chapter 4 ~

Fourth Adhyaya

Section 1

First Khanda

1, 4-1:1. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

1, 4-1:2. Next follow the neck verses. They recite them as Ushnih, according to their metre.

1, 4-1:3. Next comes (again) the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

1, 4-1:4. Next follows the head. That is in Gayatri verses. The Gayatri is the beginning of all metres; the head the first of all members. It is in Arkavat verses (Rv. 1, 7, 1-9). Arka is Agni. They are nine verses. The head consists of nine pieces. He recites the tenth verse, and that is the skin and the hairs on the head.

It serves for reciting one verse more than (the nine verses contained in) the Stoma. These form the Trivrit Stoma and the Gayatri metre, and whatever there exists, all this is produced after the production of this Stoma and this metre. Therefore the recitation of these head-hymns serves for production.

1, 4-1:5. He who knows this, gets offspring and cattle.

1, 4-1:6. Next comes the Sudadohas verse. Verily, Sudadohas is breath, and thereby he joins all joints with breath.

1, 4-1:7. Next follow the vertebrae (of the bird). These verses are Virag (shining). Therefore man says to man, 'Thou shinest above us;' or to a stiff and proud man, 'Thou carriest thy neck stiff.' Or because the (vertebrae of the neck) run close together, they are taken to be the best food. For Virag is food, and food is strength.

1, 4-1:8. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

## Section 2

### Second Khanda

1, 4-2:1. Next follows the right wing. It is this world (the earth), it is this Agni, it is speech, it is the Rathantara, it is Vasishtha, it is a hundred. These are the six powers (of the right wing). The Sampata hymn (Rv. 4, 20) serves indeed for obtaining desires and for firmness. The Pankti verse (Rv. 1, 80, 1) serves for proper food.

1, 4-2:2. Next comes the Sudadohas verse. Sudadohas is breath, thereby he joins all joints with breath.

1, 4-2:3. Next follows the left wing. It is that world (heaven), it is that sun, it is mind, it is the Brihat, it is Bharadvaga, it is a hundred. These are the six powers (of the left wing). The Sampata hymn (Rv. IV, 23) serves indeed for obtaining desires and for firmness. The Pankti verse (Rv. 1, 81, 1) serves for proper

food.

1, 4-2:4. These two (the right and the left wings) are deficient and excessive. The Brihat (the left wing) is man, the Rathantara (the right wing) is woman. The excess belongs to the man, the deficiency to the woman. Therefore they are deficient and excessive.

1, 4-2:5. Now the left wing of a bird is verily by one feather better, therefore the left wing is larger by one verse.

1, 4-2:6. Next comes the Sudadohas verse. Sudadohas is breath, and thereby he joins all joints with breath.

1, 4-2:7. Next follows the tail. They are twenty-one Dvipada verses. For there are twenty-one backward feathers in a bird.

1, 4-2:8. Then the Ekavimsa is the support of all Stomas, and the tail the support of all birds.

1, 4-2:9. He recites a twenty-second verse. This is made the form of two supports. Therefore all birds support themselves on their tail, and having supported themselves on their tail, they fly up. For the tail is a support.

1, 4-2:10. He (the bird and the hymn) is supported by two decades which are Virag. The man (the sacrificer) is supported by the two Dvipadas, the twenty-first and twenty-second. That which forms the bird serves for the attainment of all desires; that which forms the man, serves for his happiness, glory, proper food, and honour.

1, 4-2:11. Next comes a Sudadohas verse, then a Dhayya, then a Sudadohas verse. The Sudadohas is a man, the Dhayya a woman, therefore he recites the Dhayya as embraced on both sides by the Sudadohas. Therefore does the seed of both, when it is effused, obtain oneness, and this with regard to the woman only. Hence birth takes place in and from the woman. Therefore he recites that Dhayya in that place.

### Section 3

#### Third Khanda

1, 4-3:1. He recites the eighty tristichs of Gayatri. Verily, the eighty Gayatri tristichs are this world (earth). Whatever there is in this world of glory, greatness, wives, food, and honour, may I obtain it, may I win it, may it be mine.

1, 4-3:2. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins this world with breath.

1, 4-3:3. He recites the eighty tristichs of Brihatis. Verily, the eighty Brihati tristichs are the world of the sky. Whatever there is in the world of the sky of glory, greatness, wives, food, and honour, may I obtain it, may I win it, may it be mine.

1, 4-3:4. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins the world of the sky with breath.

1, 4-3:5. He recites the eighty tristichs of Ushnih. Verily, the eighty Ushnih tristichs are that world, the heaven. Whatever there is in that world of glory, greatness, wives, food, and honour, also the divine being of the Devas (Brahman), may I obtain it, may I win it, may it be mine.

1, 4-3:6. Next comes the Sudadohas verse. Sudadohas verily is the breath. He joins that world with breath, yea, with breath.

#### End of Chapter 4

~ Chapter 5 ~

#### Fifth Adhyaya

### Section 1

#### First Khanda

1, 5-1:1. He recites the Vasa hymn, wishing, May everything be in my power.

1, 5-1:2. They (its verses) are twenty-one, for twenty-one are the parts (the lungs, spleen, &c.) in the belly.

1, 5-1:3. Then the Ekavimsa is verily the support of all Stomas, and the belly the support of all food.

1, 5-1:4. They consist of different metres. Verily, the intestines are confused, some small, some large.

1, 5-1:5. He recites them with the pranava, according to the metre, and according to rule. Verily, the intestines are according to rule, as it were; some shorter, some longer.

1, 5-1:6. Next comes the Sudadohas verse. Sudadohas verily is breath. He joins the joints with breath.

1, 5-1:7. After having recited that verse twelve times he leaves it off there. These pranas are verily twelve-fold, seven in the head, two on the breast, three below. In these twelve places the pranas are contained, there they are perfect. Therefore he leaves it off there.

1, 5-1:8. The hymn indragni yuvam su nah (Rv. VIII, 40) forms the two thighs (of the bird) belonging to Indra and Agni, the two supports with broad bones.

1, 5-1:9. These (verses) consist of six feet, so that they may stand firm. Man stands firm on two feet, animals on four. He thus places man (the sacrificer), standing on two feet, among four-footed cattle.

1, 5-1:10. The second verse has seven feet, and he makes it into a Gayatri and Anushtubh. Gayatri is Brahman, Anushtubh is speech; and he thus puts together speech with Brahman.

1, 5-1:11. He recites a Trishtubh at the end. Trishtubh is strength, and thus does he come round animals by strength. Therefore animals come near where there is strength (of command, &c.); they come to be roused and to rise up, (they obey the commands of a strong shepherd.)

## Section 2

### Second Khanda

1, 5-2:1. When he recites the Nishkevalya hymn addressed to Indra (Rv. X, 50), pra vo mahe, he inserts a Nivid (between the fourth and fifth verses). Thus he clearly places strength in himself (in the sastra, in the bird, in himself).

1, 5-2:2. They are Trishtubhs and Gagatis.

1, 5-2:3. There they say: 'Why does he insert a Nivid among mixed Trishtubhs and Gagatis?' But surely one metre would never support the Nivid of this day, nor fill it: therefore he inserts the Nivid among mixed Trishtubhs and Gagatis.

1, 5-2:4. Let him know that this day has three Nivids: the Vasa hymn is a Nivid, the Valakhilyas are a Nivid, and the Nivid itself is a Nivid. Thus let him know that day as having three Nivids.

1, 5-2:5. Then follow the hymns vane na va (Rv. X, 29) and yo gata eva (Rv. II, 12). In the fourth verse of the former hymn occur the words ane samasya yad asan manishah, and they serve for the winning of proper food.

1, 5-2:6. Then comes an insertion. As many Trishtubh and Gagati verses, taken from the ten Mandalas and addressed to Indra, as they insert (between the two above-mentioned hymns), after changing them into Brihatis, so many years do they live beyond the (usual) age (of one hundred years). By this insertion age is obtained.

1, 5-2:7. After that he recites the Saganiya hymn, wishing that cattle may always come to his offspring.

1, 5-2:8. Then he recites the Tarkshya hymn. Tarkshya is verily welfare, and the hymn leads to welfare. Thus (by reciting the hymn) he fares well.

1, 5-2:9. Then he recites the Ekapada (indro visvam vi ragati), wishing, May I be everything at once, and may I thus finish the whole work of metres.

1, 5-2:10. In reciting the hymn indram visva avivridhan (Rv. I, 11) he intertwines the first seven verses by intertwining their feet. There are seven pranas (openings) in the head, and he thus places seven pranas in the head. The eighth verse (half-verse) he does not intertwine. The eighth is speech, and he thinks, May my speech never be intertwined with the other pranas. Speech therefore, though dwelling in the same abode as the other pranas, is not intertwined with them.

1, 5-2:11. He recites the Virag verses. Verily, Virag verses are food, and they thus serve for the gaining of food.

1, 5-2:12. He ends with the hymn of Vasishtha, wishing, May I be Vasishtha!

1, 5-2:13. But let him end with the fifth verse, esha stoma maha ugraya vahe, which, possessing the word mahat, is auspicious.

1, 5-2:14. In the second foot of the fifth verse the word dhuri occurs. Verily, dhuh (the place where the horse is fastened to the car) is the end (of the car). This day also is the end (of the sacrifice which lasts a whole year). Thus the verse is fit for the day.

1, 5-2:15. In the third foot the word arka is auspicious.

1, 5-2:16. The last foot is: 'Make our glory high as heaven over heaven.' Thus wherever Brahmanic speech is uttered, there his glory will be, when he who knows this finishes with that verse. Therefore let a man who knows this, finish (the Nishkevalya) with that verse.

Section 3

Third Khanda



1, 5-3:1. Tat savitur vrinimahe (Rv. V, 82, 1-3) and adya no deva savitar (Rv. V, 82, 4-6) are the beginning (pratipad) and the next step (anukara) of the Vaisvadeva hymn, taken from the Ekaha ceremonial and therefore proper.

1, 5-3:2. On that day much is done now and then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

1, 5-3:3. Then (follows) the hymn addressed to Savitri, tad devasya savitur varyam mahat (Rv. IV, 53). Verily, mahat, great, (in this foot) is the end. This day too is the end. Thus the verse is fit for the day.

1, 5-3:4. The hymn katara purva katara parayoh (Rv. I, 185), addressed to Dyavaprithivi, is one in which many verses have the same ending. Verily, this day also (the mahavrata) is one in which many receive the same reward. Thus it is fit for the day.

1, 5-3:5. The hymn anasvo gato anabhisur ukthyah (Rv. IV, 36) is addressed to the Ribhus.

1, 5-3:6. In the first verse the word tri (kakrah) occurs, and trivat is verily the end. This day also is the end (of the sacrifice). Thus the verse is fit for the day.

1, 5-3:7. The hymn asya vamanya palitasya hotuh (Rv. I, 164), addressed to the Visvedevas, is multiform. This day also is multiform. Thus the verse is fit for the day.

1, 5-3:8. He recites the end of it, beginning with gaurir mimaya (Rv. I, 164, 41).

1, 5-3:9. The hymn a no bhadrah kratavo yantu visvatah (Rv. I, 89), addressed to the Visvedevas, forms the Nividhana, taken from the Ekaha ceremonial, and therefore proper.

1, 5-3:10. On that day much is done now and then which has to be hidden, and has to be atoned for. Atonement is rest, the one-day sacrifice. Therefore at the end of the year the sacrificers rest on this atonement as their rest. He who knows this rests firm, and they also for whom a Hotri priest who knows this, recites this hymn.

1, 5-3:11. The hymn vaisvanaraya dhishanam ritavidhe (Rv. III, 2) forms the beginning of the Agnimaruta. Dhishana, thought, is verily the end, this day also is the end. Thus it is fit for the day.

1, 5-3:12. The hymn prayagyavo maruto bhragadrishtayah (Rv. V, 55), addressed to the Maruts, is one in which many verses have the same ending. Verily, this day also is one in which many receive the same reward. Thus it is fit for the day.

1, 5-3:13. He recites the verse gatavedase sunavama somam (Rv. I, 99, 1), addressed to Gatavedas, before the (next following) hymn. That verse addressed to Gatavedas is verily welfare, and leads to welfare. Thus (by reciting it) he fares well.

1, 5-3:14. The hymn imam stomam arhate gatavedase (Rv. I, 94), addressed to Gatavedas, is one in which many verses have the same ending. Verily, this day also (the mahavrata) is one in which many receive the same reward. Thus it is fit for the day, yea, it is fit for the day.

End of Chapter 5

End of Part 1

Part 2

Second Aranyaka

~ Chapter 1 ~

First Adhyaya

Section 1

## First Khanda

With the second Aranyaka the Upanishad begins. It comprises the second and third Aranyakas, and may be said to consist of three divisions, or three Upanishads. Their general title is Bahvrika-upanishad, sometimes Mahaitareya-upanishad, while the Upanishad generally known as Aitareya-upanishad comprises the 4th, 5th, and 6th adhyayas only of the second Aranyaka.

The character of the three component portions of the Upanishad can best be described in Sankara's own words (Ar. III, 1, 1, Introd.): 'There are three classes of men who want to acquire knowledge. The highest consists of those who have turned away from the world, whose minds are fixed on one subject and collected, and who yearn to be free at once. For these a knowledge of Brahman is intended, as taught in the Ait. Ar. II, 4-6. The middle class are those who wish to become free gradually by attaining to the world of Hiranyagarbha. For them the knowledge and worship of Prana (breath and life) is intended, as explained in the Ait. Ar. II, 1-3. The lowest class consists of those who do not care either for immediate or gradual freedom, but who desire nothing but offspring, cattle, &c. For these the meditative worship of the Samhita is intended, as explained in the third Aranyaka. They cling too strongly to the letter of the sacred text to be able to surrender it for a knowledge either of Prana (life) or of Brahman.'

The connexion between the Upanishad or rather the three Upanishads and the first Aranyaka seems at first sight very slight. Still we soon perceive that it would be impossible to understand the first Upanishad, without a previous knowledge of the Mahavrata ceremony as described in the first Aranyaka.

On this point too there are some pertinent remarks in Sankara's commentary on the Aranyaka II, 1, 2. 'Our first duty,' he says, 'consists in performing sacrifices, such as are described in the first portion of the Veda, the Samhitas, Brahmanas, and, to a certain extent, in the Aranyakas also. Afterwards arises a

desire for knowledge, which cannot be satisfied except a man has first attained complete concentration of thought (ekagrata). In order to acquire that concentration, the performance of certain upasanas or meditations is enjoined, such as we find described in our Upanishad, viz. in Ar. II, 1-3.'

This meditation or, as it is sometimes translated, worship is of two kinds, either brahmopasana or pratikopasana. Brahmopasana or meditation on Brahman consists in thinking of him as distinguished by certain qualities. Pratikopasana or meditation on symbols consists in looking upon certain worldly objects as if they were Brahman, in order thus to withdraw the mind from the too powerful influence of external objects.

These objects, thus lifted up into symbols of Brahman, are of two kinds, either connected with sacrifice or not. In our Upanishad we have to deal with the former class only, viz. with certain portions of the Mahavrata, as described in the first Aranyaka. In order that the mind may not be entirely absorbed by the sacrifice, it is lifted up during the performance from the consideration of these sacrificial objects to a meditation on higher objects, leading up at last to Brahman as prana or life.

This meditation is to be performed by the priests, and while they meditate they may meditate on a hymn or on a single word of it as meaning something else, such as the sun, the earth, or the sky, but not vice versa. And if in one Sakha, as in that of the Aitareyins, for instance, a certain hymn has been symbolically explained, the same explanation may be adopted by another Sakha also, such as that of the Kaushitakins. It is not necessary, however, that every part of the sacrifice should be accompanied by meditation, but it is left optional to the priest in what particular meditation he wishes to engage, nor is even the time of the sacrifice the only right time for him to engage in these meditations.

2, 1-1:1. This is the path: this sacrifice, and this Brahman. This is the true.

2, 1-1:2. Let no man swerve from it, let no man transgress it.

2, 1-1:3. For the old (sages) did not transgress it, and those who did transgress, became lost.

2, 1-1:4. This has been declared by a Rishi (Rv. VIII, 101, 14): 'Three (classes of) people transgressed, others settled down round about the venerable (Agni, fire); the great (sun) stood in the midst of the worlds, the blowing (Vayu, air) entered the Harits (the dawns, or the ends of the earth).'

2, 1-1:5. When he says: 'Three (classes of) people transgressed,' the three (classes of) people who transgressed are what we see here (on earth, born again) as birds, trees, herbs, and serpents.

2, 1-1:6. When he says: 'Others settled down round about the venerable,' he means those who now sit down to worship Agni (fire).

2, 1-1:7. When he says: 'The great stood in the midst of the worlds,' the great one in the midst of the world is meant for this Aditya, the sun.

2, 1-1:8. When he says: 'The blowing entered the Harits,' he means that Vayu, the air, the purifier, entered all the corners of the earth.

## Section 2

### Second Khanda

2, 1-2:1. People say: 'Uktha, uktha,' hymns, hymns! (without knowing what uktha, hymn, means.) The hymn is truly (to be considered as) the earth, for from it all whatsoever exists arises.

2, 1-2:2. The object of its praise is Agni (fire), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.

2, 1-2:3. The hymn is truly the sky, for the birds fly along the sky, and men drive following the sky. The

object of its praise is Vayu (air), and the eighty verses (of the hymn) are food, for by means of food one obtains everything.

2, 1-2:4. The hymn is truly the heaven, for from its gift (rain) all whatsoever exists arises. The object of its praise is Aditya (the sun), and the eighty verses are food, for by means of food one obtains everything.

2, 1-2:5. So much with reference to the gods (mythological); now with reference to man (physiological).

2, 1-2:6. The hymn is truly man. He is great, he is Pragapati. Let him think, I am the hymn.

2, 1-2:7. The hymn is his mouth, as before in the case of the earth.

2, 1-2:8. The object of its praise is speech, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

2, 1-2:9. The hymn is the nostrils, as before in the case of the sky.

2, 1-2:10. The object of its praise is breath, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

2, 1-2:11. The slight bent (at the root) of the nose is, as it were, the place of the brilliant (Aditya, the sun).

2, 1-2:12. The hymn is the forehead, as before in the case of heaven. The object of its praise is the eye, and the eighty verses (of the hymn) are food, for by means of food he obtains everything.

2, 1-2:13. The eighty verses (of the hymn) are alike food with reference to the gods as well as with reference to man. For all these beings breathe and live by means of food indeed. By food (given in alms, &c.) he conquers this world, by food (given in sacrifice) he conquers the other. Therefore the eighty verses (of the hymn) are alike food, with reference to the gods as well as with reference to man.

2, 1-2:14. All this that is food, and all this that consumes food, is only the earth, for from the earth arises all whatever there is.

2, 1-2:15. And all that goes hence (dies on earth), heaven consumes it all; and all that goes thence (returns from heaven to a new life) the earth consumes it all.

2, 1-2:16. That earth is thus both food and consumer.

He also (the true worshipper who meditates on himself as being the uktha) is both consumer and consumed (subject and object). No one possesses that which he does not eat, or the things which do not eat him.

### Section 3

#### Third Khanda

2, 1-3:1. Next follows the origin of seed. The seed of Pragapati are the Devas (gods). The seed of the Devas is rain. The seed of rain are herbs. The seed of herbs is food. The seed of food is seed. The seed of seed are creatures. The seed of creatures is the heart. The seed of the heart is the mind. The seed of the mind is speech (Veda). The seed of speech is action (sacrifice). The action done (in a former state) is this man, the abode of Brahman.

2, 1-3:2. He (man) consists of food (ira), and because he consists of food (iramaya), he consists of gold (hiranmaya). He who knows this becomes golden in the other world, and is seen as golden (as the sun) for the benefit of all beings.

### Section 4

#### Fourth Khanda

2, 1-4:1. Brahman (in the shape of prana, breath) entered into that man by the tips of his feet, and because Brahman entered (prapadyata) into that man by the tips of his feet, therefore people call them the

tips of the feet (prapada), but hoofs and claws in other animals.

2, 1-4:2. Then Brahman crept up higher, and therefore they were (called) the thighs (uru).

2, 1-4:3. Then he said: `Grasp wide,' and that was (called) the belly (udara).

2, 1-4:4. Then he said: `Make room for me,' and that was (called) the chest (uras).

2, 1-4:5. The Sarkarakshyas meditate on the belly as Brahman, the Arunis on the heart. Both (these places) are Brahman indeed.

2, 1-4:6. But Brahman crept upwards and came to the head, and because he came to the head, therefore the head is called head.

2, 1-4:7. Then these delights alighted in the head, sight, hearing, mind, speech, breath.

2, 1-4:8. Delights alight on him who thus knows, why the head is called head.

2, 1-4:9. These (five delights or senses) strove together, saying: `I am the uktha (hymn), I am the uktha.' `Well,' they said, `let us all go out from this body; then on whose departure this body shall fall, he shall be the uktha among us.'

2, 1-4:10. Speech went out, yet the body without speaking remained, eating and drinking.

Sight went out, yet the body without seeing remained, eating and drinking.

Hearing went out, yet the body without hearing remained, eating and drinking.

Mind went out, yet the body, as if blinking, remained, eating and drinking.

Breath went out, then when breath was gone out, the body fell.



2, 1-4:11. It was decayed, and because people said, it decayed, therefore it was (called) body (sarira). That is the reason of its name.

2, 1-4:12. If a man knows this, then the evil enemy who hates him decays, or the evil enemy who hates him is defeated.

2, 1-4:13. They strove again, saying: 'I am the uktha, I am the uktha.' 'Well,' they said, 'let us enter that body again; then on whose entrance this body shall rise again, he shall be the uktha among us.'

2, 1-4:14. Speech entered, but the body lay still. Sight entered, but the body lay still. Hearing entered, but the body lay still. Mind entered, but the body lay still. Breath entered, and when breath had entered, the body rose, and it became the uktha.

2, 1-4:15. Therefore breath alone is the uktha.

2, 1-4:16. Let people know that breath is the uktha indeed.

2, 1-4:17. The Devas (the other senses) said to breath: 'Thou art the uktha, thou art all this, we are thine, thou art ours.'

2, 1-4:18. This has also been said by a Rishi (Rv. VIII, 92, 32): 'Thou art ours, we are thine.'

## Section 5

### Fifth Khanda

2, 1-5:1. Then the Devas carried him (the breath) forth, and being carried forth, he was stretched out, and when people said, 'He was stretched out,' then it was in the morning; when they said, 'He is gone to rest,' then it was in the evening. Day, therefore, is the breathing up, night the breathing down.

2, 1-5:2. Speech is Agni, sight that Aditya (sun), mind the moon, hearing the Dis (quarters): this is the

prahitam samyoga, the union of the deities as sent forth. These deities (Agni, &c.) are thus in the body, but their (phenomenal) appearance yonder is among the deities this was intended.

2, 1-5:3. And Hiranyadat Vaida also, who knew this (and who by his knowledge had become Hiranyagarbha or the universal spirit), said: `Whatever they do not give to me, they do not possess themselves.' I know the prahitam samyoga, the union of the deities, as entered into the body. This is it.

2, 1-5:4. To him who knows this all creatures, without being constrained, offer gifts.

2, 1-5:5. That breath is (to be called) sattya (the true), for sat is breath, ti is food, yam is the sun. This is threefold, and threefold the eye also may be called, it being white, dark, and the pupil. He who knows why true is true (why sattya is sattya), even if he should speak falsely, yet what he says is true.

## Section 6

### Sixth Khanda

2, 1-6:1. Speech is his (the breath's) rope, the names the knots. Thus by his speech as by a rope, and by his names as by knots, all this is bound. For all this are names indeed, and with speech he calls everything.

2, 1-6:2. People carry him who knows this, as if they were bound by a rope.

2, 1-6:3. Of the body of the breath thus meditated on, the Ushnih verse forms the hairs, the Gayatri the skin, the Trishtubh the flesh, the Anushtubh the muscles, the Gagati the bone, the Pankti the marrow, the Brihati the breath (prana). He is covered with the verses (khandas, metres). Because he is thus covered with verses, therefore they call them khandas (coverings, metres).

2, 1-6:4. If a man knows the reason why khandas are called khandas, the verses cover him in whatever

place he likes against any evil deed.

2, 1-6:5. This is said by a Rishi (Rv. I, 164, 13):

2, 1-6:6. `I saw (the breath) as a guardian, never tiring, coming and going on his ways (the arteries). That breath (in the body, being identified with the sun among the Devas), illuminating the principal and intermediate quarters of the sky, is returning constantly in the midst of the worlds.'

He says: `I saw a guardian,' because he, the breath, is a guardian, for he guards everything.

2, 1-6:7. He says: `Never tiring,' because the breath never rests.

2, 1-6:8. He says: `Coming and going on his ways,' because the breath comes and goes on his ways.

2, 1-6:9. He says: `Illuminating the principal and intermediate,' because he illuminates these only, the principal and intermediate quarters of the sky.

2, 1-6:10. He says: `He is returning constantly in the midst of the worlds,' because he returns indeed constantly in the midst of the worlds.

2, 1-6:11. And then, there is another verse (Rv. I, 55, 81): `They are covered like caves by those who make them,'

2, 1-6:12. For all this is covered indeed by breath.

2, 1-6:13. This ether is supported by breath as Brihati, and as this ether is supported by breath as Brihati, so one should know that all things, not excepting ants, are supported by breath as Brihati.

Section 7

Seventh Khanda

2, 1-7:1. Next follow the powers of that Person.

2, 1-7:2. By his speech earth and fire were created. Herbs are produced on the earth, and Agni (fire) makes them ripe and sweet. `Take this, take this,' thus saying do earth and fire serve their parent, speech.

2, 1-7:3. As far as the earth reaches, as far as fire reaches, so far does his world extend, and as long as the world of the earth and fire does not decay, so long does his world not decay who thus knows this power of speech.

2, 1-7:4. By breath (in the nose) the sky and the air were created. People follow the sky, and hear along the sky, while the air carries along pure scent. Thus do sky and air serve their parent, the breath.

As far as the sky reaches, as far as the air reaches, so far does his world extend, and as long as the world of the sky and the air does not decay, so long does his world not decay who thus knows this power of breath.

2, 1-7:5. By his eye heaven and the sun were created. Heaven gives him rain and food, while the sun causes his light to shine. Thus do the heaven and the sun serve their parent, the eye.

As far as heaven reaches and as far as the sun reaches, so far does his world extend, and as long as the world of heaven and the sun does not decay, so long does his world not decay who thus knows the power of the eye.

2, 1-7:6. By his ear the quarters and the moon were created. From all the quarters they come to him, and from all the quarters he hears, while the moon produces for him the bright and the dark halves for the sake of sacrificial work. Thus do the quarters and the moon serve their parent, the ear.

As far as the quarters reach and as far as the moon reaches, so far does his world extend, and as long as the world of the quarters and the moon does not decay, so long does his world not decay who thus knows the power of the ear.

2, 1-7:7. By his mind the water and Varuna were created. Water yields to him faith (being used for sacred acts), Varuna keeps his offspring within the law. Thus do water and Varuna serve their parent, the mind.

As far as water reaches and as far as Varuna reaches, so far does his world extend, and as long as the world of water and Varuna does not decay, so long does his world not decay who thus knows the power of the mind.

## Section 8

### Eighth Khanda

2, 1-8:1. Was it water really? Was it water? Yes, all this was water indeed. This (water) was the root (cause), that (the world) was the shoot (effect). He (the person) is the father, they (earth, fire, &c.) are the sons. Whatever there is belonging to the son, belongs to the father; whatever there is belonging to the father, belongs to the son. This was intended.

2, 1-8:2. Mahidasa Aitareya, who knew this, said: 'I know myself (reaching) as far as the gods, and I know the gods (reaching) as far as me. For these gods receive their gifts from hence, and are supported from hence.'

2, 1-8:3. This is the mountain, viz. eye, ear, mind, speech, and breath. They call it the mountain of Brahman.

2, 1-8:4. He who knows this, throws down the evil enemy who hates him; the evil enemy who hates him is defeated.

2, 1-8:5. He (the Prana, identified with Brahman) is the life, the breath; he is being (while the givatman remains), and not-being (when the givatman departs).

2, 1-8:6. The Devas (speech, &c.) worshipped him (prana) as Bhuti or being, and thus they became great beings. And therefore even now a man who sleeps, breathes like bhurbhuh.

2, 1-8:7. The Asuras worshipped him as Abhuti or not-being, and thus they were defeated.

2, 1-8:8. He who knows this, becomes great by himself, while the evil enemy who hates him, is defeated.

2, 1-8:9. He (the breath) is death (when he departs), and immortality (while he abides).

2, 1-8:10. And this has been said by a Rishi (Rv. I, 164, 38):

2, 1-8:11. 'Downwards and upwards he (the wind of the breath) goes, held by food;' for this up-breathing, being held back by the down-breathing, does not move forward (and leave the body altogether).

2, 1-8:12. 'The immortal dwells with the mortal;' - for through him (the breath) all this dwells together, the bodies being clearly mortal, but this being (the breath), being immortal.

2, 1-8:13. 'These two (body and breath) go for ever in different directions (the breath moving the senses of the body, the body supporting the senses of the breath: the former going upwards to another world, the body dying and remaining on earth). They increase the one (the body), but they do not increase the other,' i.e. they increase these bodies (by food), but this being (breath) is immortal.

2, 1-8:14. He who knows this becomes immortal in that world (having become united with Hiranyagarbha), and is seen as immortal (in the sun) by all beings, yea, by all beings.

End of Chapter 1~ Chapter 2 ~

Second Adhyaya

Section 1

First Khanda

2, 2-1:1. He (the sun), who shines, honoured this world (the body of the worshipper, by entering into it), in the form of man (the worshipper who meditates on breath). For he who shines (the sun) is (the same as) the breath. He honoured this (body of the worshipper) during a hundred years, therefore there are a hundred years in the life of a man. Because he honoured him during a hundred years, therefore there are (the poets of the first Mandala of the Rig-veda, called) the Satarkin, (having honour for a hundred years.) Therefore people call him who is really Prana (breath), the Satarkin poets.

2, 2-1:2. He (breath) placed himself in the midst of all whatsoever exists. Because he placed himself in the midst of all whatsoever exists, therefore there are (the poets of the second to the ninth Mandala of the Rig-veda, called) the Madhyamas. Therefore people call him who is really Prana (breath), the Madhyama poets.

2, 2-1:3. He as up-breathing is the swallower (gritsa), as down-breathing he is delight (mada). Because as up-breathing he is swallower (gritsa) and as down-breathing delight (mada), therefore there is (the poet of the second Mandala of the Rig-veda, called) Gritsamada. Therefore people call him who is really Prana (breath), Gritsamada.

2, 2-1:4. Of him (breath) all this whatsoever was a friend. Because of him all (visvam) this whatsoever was a friend (mitram), therefore there is (the poet of the third Mandala of the Rig-veda, called) Visvamitra. Therefore people call him who is really Prana (breath), Visvamitra.

2, 2-1:5. The Devas (speech, &c.) said to him (the breath): 'He is to be loved by all of us.' Because the Devas said of him, that he was to be loved (vama) by all of them, therefore there is (the poet of the fourth Mandala of the Rig-veda, called) Vamadeva. Therefore people call him who is really Prana (breath), Vamadeva.

2, 2-1:6. He (breath) guarded all this whatsoever from evil. Because he guarded (atrayata) all this whatsoever from evil, therefore there are (the poets of the fifth Mandala of the Rig-veda, called) Atrayah. Therefore people call him who is really Prana (breath), Atrayah.

## Section 2

### Second Khanda

2, 2-2:1. He (breath) is likewise a Bibhradvaga (bringer of offspring). Offspring is vaga, and he (breath) supports offspring. Because he supports it, therefore there is (the poet of the sixth Mandala of the Rig-veda, called) Bharadvaga. Therefore people call him who is really Prana (breath), Bharadvaga.

2, 2-2:2. The Devas (speech, &c.) said to him: 'He it is who chiefly causes us to dwell on earth.' Because the Devas said of him, that he chiefly caused them to dwell on earth, therefore there is (the poet of the seventh Mandala of the Rig-veda, called) Vasishtha. Therefore people call him who is really Prana (breath), Vasishtha.

2, 2-2:3. He (breath) went forth towards all this whatsoever. Because he went forth toward all this whatsoever, therefore there are (the poets of the eighth Mandala of the Rig-veda, called) the Pragathas. Therefore people call him who is really Prana (breath), the Pragathas.

2, 2-2:4. He (breath) purified all this whatsoever. Because he purified all this whatsoever, therefore there are (the hymns and also the poets of the ninth Mandala of the Rig-veda, called) the Pavamanis. Therefore people called him who is really Prana (breath), the Pavamanis.

2, 2-2:5. He (breath) said: 'Let me be everything whatsoever, small (kshudra) and great (mahat), and this became the Kshudrasuktas and Mahasuktas.' Therefore there were (the hymns and also the poets of the tenth Mandala of the Rig-veda, called) the Kshudrasuktas (and Mahasuktas). Therefore people call him



who is really Prana (breath), the Kshudrasuktas (and Mahasuktas).

2, 2-2:6. He (breath) said once: 'You have said what is well said (su-ukta) indeed. This became a Sukta (hymn).' Therefore there was the Sukta. Therefore people call him who is really Prana (breath), Sukta.

2, 2-2:7. He (breath) is a Rik (verse), for he did honour to all beings (by entering into them). Because he did honour to all beings, therefore there was the Rik verse. Therefore people call him who is really Prana (breath), Rik.

2, 2-2:8. He (breath) is an Ardharka (half-verse), for he did honour to all places (ardha). Because he did honour to all places, therefore there was the Ardharka. Therefore people call him who is really Prana (breath), Ardharka.

2, 2-2:9. He (breath) is a Pada (word), for he got into all these beings. Because he got (padi) into all these beings, therefore there was the Pada (word). Therefore people call him who is really Prana (breath), Pada.

2, 2-2:10. He (breath) is an Akshara (syllable), for he pours out (ksharati) gifts to all these beings, and without him no one can pour out (atiksharati) gifts. Therefore there was the Akshara (syllable). Therefore people call him who is really Prana (breath), Akshara.

2, 2-2:11. Thus all these Rik verses, all Vedas, all sounds are one word, viz. Prana (breath). Let him know that Prana is all Rik verses.

### Section 3

#### Third Khanda

2, 2-3:1. While Visvamitra was going to repeat the hymns of this day (the mahavrata), Indra sat down near him. Visvamitra (guessing that Indra wanted food) said to him, 'This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra

(Svarga).

2, 2-3:2. Indra said to him: `Rishi, thou hast come to my delightful home. Rishi, repeat a second hymn.'  
Visvamitra (guessing that Indra wanted food) said to him, `This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

2, 2-3:3. Indra said to him: `Rishi, thou hast come to my delightful home. Rishi, repeat a third hymn.'  
Visvamitra (guessing that Indra wanted food) said to him, `This (the verses of the hymn) is food,' and repeated the thousand Brihati verses. By means of this he went to the delightful home of Indra (Svarga).

2, 2-3:4. Indra said to him: `Rishi, thou hast come to my delightful home. I grant thee a boon.'  
Visvamitra said: `May I know thee.' Indra said: `I am Prana (breath), O Rishi, thou art Prana, all things are Prana. For it is Prana who shines as the sun, and I here pervade all regions under that form. This food of mine (the hymn) is my friend and my support (dakshina). This is the food prepared by Visvamitra. I am verily he who shines (the sun).'

#### Section 4

#### Fourth Khanda

2, 2-4:1. This then becomes perfect as a thousand of Brihati verses. Its consonants form its body, its voice (vowels) the soul, its sibilants the air of the breath.

2, 2-4:2. He who knew this became Vasishtha, he took this name from thence.

2, 2-4:3. Indra verily declared this to Visvamitra, and Indra verily declared this to Bharadvaga.  
Therefore Indra is invoked by him as a friend.

2, 2-4:4. This becomes perfect as a thousand of Brihati verses, and of that hymn perfect with a thousand Brihati verses, there are 36,000 syllables. So many are also the thousands of days of a hundred years

(36,000). With the consonants they fill the nights, with the vowels the days.

2, 2-4:5. This becomes perfect as a thousand of Brihati verses. He who knows this, after this thousand of Brihatis thus accomplished, becomes full of knowledge, full of the gods, full of Brahman, full of the immortal, and then goes also to the gods.

2, 2-4:6. What I am (the worshipper), that is he (sun); what he is, that am I.

2, 2-4:7. This has been said by a Rishi (Rv. I, 115, 1): 'The sun is the self of all that moves and rests.'

2, 2-4:8. Let him look to that, let him look to that!

End of Chapter 2

~ Chapter 3 ~

Third Adhyaya

Section 1

First Khanda

2, 3-1:1. He who knows himself as the fivefold hymn (uktha), the emblem of Prana (breath), from whence all this springs, he is clever. These five are the earth, air, ether, water, and fire (gyotis). This is the self, the fivefold uktha. For from him all this springs, and into him it enters again (at the dissolution of the world). He who knows this, becomes the refuge of his friends.

2, 3-1:2. And to him who knows the food (object) and the feeder (subject) in that uktha, a strong son is born, and food is never wanting. Water and earth are food, for all food consists of these two. Fire and air are the feeder, for by means of them man eats all food. Ether is the bowl, for all this is poured into the ether. He who knows this, becomes the bowl or support of his friends.

2, 3-1:3. To him who knows the food and the feeder in that uktha, a strong son is born, and food is never wanting. Herbs and trees are food, animals the feeder, for animals eat herbs and trees.

2, 3-1:4. Of them again those who have teeth above and below, shaped after the likeness of man, are feeders, the other animals are food. Therefore these overcome the other animals, for the eater is over the food.

2, 3-1:5. He who knows this is over his friends.

## Section 2

### Second Khanda

2, 3-2:1. He who knows the gradual development of the self in him (the man conceived as the uktha), obtains himself more development.

2, 3-2:2. There are herbs and trees and all that is animated, and he knows the self gradually developing in them. For in herbs and trees sap only is seen, but thought (kitta) in animated beings.

2, 3-2:3. Among animated beings again the self develops gradually, for in some sap (blood) is seen (as well as thought), but in others thought is not seen.

2, 3-2:4. And in man again the self develops gradually, for he is most endowed with knowledge. He says what he has known, he sees what he has known. He knows what is to happen to-morrow, he knows heaven and hell. By means of the mortal he desires the immortal thus is he endowed.

2, 3-2:5. With regard to the other animals hunger and thirst only are a kind of understanding. But they do not say what they have known, nor do they see what they have known. They do not know what is to happen to-morrow, nor heaven and hell. They go so far and no further, for they are born according to their knowledge (in a former life).

## Section 3

### Third Khanda

2, 3-3:1. That man (conceived as uktha) is the sea, rising beyond the whole world. Whatever he reaches, he wishes to go beyond. If he reaches the sky, he wishes to go beyond.

2, 3-3:2. If he should reach that (heavenly) world, he would wish to go beyond.

2, 3-3:3. That man is fivefold. The heat in him is fire; the apertures (of the senses) are ether; blood, mucus, and seed are water; the body is earth; breath is air.

2, 3-3:4. That air is fivefold, viz. up-breathing, down-breathing, back-breathing, out-breathing, on-breathing. The other powers (devatas), viz. sight, hearing, mind, and speech, are comprised under up-breathing and down-breathing. For when breath departs, they also depart with it.

2, 3-3:5. That man (conceived as uktha) is the sacrifice, which is a succession now of speech and now of thought. That sacrifice is fivefold, viz. the Agnihotra, the new and full moon sacrifices, the four-monthly sacrifices, the animal sacrifice, the Soma sacrifice. The Soma sacrifice is the most perfect of sacrifices, for in it these five kinds of ceremonies are seen: the first which precedes the libations (the Diksha, &c.), then three libations, and what follows (the Avabhritha, &c.) is the fifth.

### Section 4

#### Fourth Khanda

2, 3-4:1. He who knows one sacrifice above another, one day above another, one deity above the others, he is clever. Now this great uktha (the nishkevalya-sastra) is the sacrifice above another, the day above another, the deity above others.

2, 3-4:2. This uktha is fivefold. With regard to its being performed as a Stoma (chorus), it is Trivrit,

Pankadasa, Saptadasa, Ekavimsa, and Pankavimsa. With regard to its being performed as a Saman (song), it is Gayatra, Rathantara, Brihat, Bhadra, and Ragana. With regard to metre, it is Gayatri, Ushnih, Brihati, Trishtubh, and Dvipada. And the explanation (given before in the Aranyaka) is that it is the head, the right wing, the left wing, the tail, and the body of the bird.

2, 3-4:3. He performs the Prastava in five ways, he performs the Udgitha in five ways, he performs the Pratihara in five ways, he performs the Upadrava in five ways, he performs the Nidhana in five ways. All this together forms one thousand Stobhas, or musical syllables.

2, 3-4:4. Thus also are the Rik verses, contained in the Nishkevalya, recited (by the Hotri) in five orders. What precedes the eighty trikas, that is one order, then follow the three sets of eighty trikas each, and what comes after is the fifth order.

2, 3-4:5. This (the hymns of this Sastra) as a whole (if properly counted with the Stobha syllables) comes to one thousand (of Brihati verses). That (thousand) is the whole, and ten, ten is called the whole. For number is such (measured by ten). Ten tens are a hundred, ten hundreds are a thousand, and that is the whole. These are the three metres (the tens, pervading everything). And this food also (the three sets of hymns being represented as food) is threefold, eating, drinking, and chewing. He obtains that food by those (three numbers, ten, hundred, and thousand, or by the three sets of eighty trikas).

## Section 5

### Fifth Khanda

2, 3-5:1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses.

2, 3-5:2. Some teachers (belonging to a different Sakha) recognise a thousand of different metres (not of Brihatis only). They say: 'Is another thousand (a thousand of other verses) good? Let us say it is good.'

2, 3-5:3. Some say, a thousand of Trishtubh verses, others a thousand of Gagati verses, others a thousand of Anushtubh verses.

2, 3-5:4. This has been said by a Rishi (Rv. X, 124, 9):

2, 3-5:5. 'Poets through their understanding discovered Indra dancing an Anushtubh.' This is meant to say: They discovered (and meditated) in speech (called Anushtubh) at that time (when they worshipped the uktha)- the Prana (breath) connected with Indra.

2, 3-5:6. He (who takes the recited verses as Anushtubhs) is able to become celebrated and of good report.

2, 3-5:7. No! he says; rather is such a man liable to die before his time. For that self (consisting of Anushtubhs) is incomplete. For if a man confines himself to speech, not to breath, then driven by his mind, he does not succeed with speech.

2, 3-5:8. Let him work towards the Brihati, for the Brihati (breath) is the complete self.

2, 3-5:9. That self (givatman) is surrounded on all sides by members. And as that self is on all sides surrounded by members, the Brihati also is on all sides surrounded by metres.

2, 3-5:10. For the self (in the heart) is the middle of these members, and the Brihati is the middle of the metres.

2, 3-5:11. 'He is able to become celebrated and of good report, but (the other) able to die before his time,' thus he said. For the Brihati is the complete self, therefore let him work towards the Brihati (let him reckon the sastra recitation as a thousand Brihatis).

Section 6

Sixth Khanda

2, 3-6:1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihati verses. In this thousand of Brihatis there are one thousand one hundred and twenty-five Anushtubhs. For the smaller is contained in the larger.

2, 3-6:2. This has been said by a Rishi (Rv. VIII, 76, 12):

2, 3-6:3. 'A speech of eight feet;' because there are eight feet of four syllables each in the Anushtubh.

2, 3-6:4. 'Of nine corners;' because the Brihati becomes nine-cornered (having nine feet of four syllables each).

2, 3-6:5. 'Touching the truth;' because speech (Anushtubh) is truth, touched by the verse (Brihati).

2, 3-6:6. 'He (the Hotri) makes the body out of Indra;' for out of this thousand of Brihati verses turned into Anushtubhs, and therefore out of Prana as connected with Indra, and out of the Brihati (which is Prana), he makes speech, that is Anushtubh, as a body.

2, 3-6:7. This Mahaduktha is the highest development of speech, and it is fivefold, viz. measured, not measured, music, true, and untrue.

2, 3-6:8. A Rik verse, a gatha, a kumbya are measured (metrical). A Yagus line, an invocation, and general remarks, these are not measured (they are in prose). A Saman, or any portion (parvan) of it, is music. Om is true, Na is untrue.

2, 3-6:9. What is true (Om) is the flower and fruit of speech. He is able to become celebrated and of good report, for he speaks the true (Om), the flower and fruit of speech.

2, 3-6:10. Now the untrue is the root of speech, and as a tree whose root is exposed dries up and perishes, thus a man who says what is untrue exposes his root, dries up and perishes. Therefore one should not say what is untrue, but guard oneself from it.



2, 3-6:11. That syllable Om (yes) goes forward (to the first cause of the world) and is empty. Therefore if a man says Om (yes) to everything, then that (which he gives away) is wanting to him here. If he says Om (yes) to everything, then he would empty himself, and would not be capable of any enjoyments.

2, 3-6:12. That syllable Na (no) is full for oneself. If a man says No to everything, then his reputation would become evil, and that would ruin him even here.

2, 3-6:13. Therefore let a man give at the proper time only, not at the wrong time. Thus he unites the true and the untrue, and from the union of those two he grows, and becomes greater and greater.

2, 3-6:14. He who knows this speech of which this (the mahaduktha) is a development, he is clever. A is the whole of speech, and manifested through different kinds of contact (mutes) and of wind (sibilants), it becomes manifold and different.

2, 3-6:15. Speech if uttered in a whisper is breath, if spoken aloud, it is body. Therefore (if whispered) it is almost hidden, for what is incorporeal is almost hidden, and breath is incorporeal. But if spoken aloud, it is body, and therefore it is perceptible, for body is perceptible.

## Section 7

### Seventh Khanda

2, 3-7:1. This (nishkevalya-sastra) becomes perfect as a thousand of Brihatis. It is glory (the glorious Brahman, not the absolute Brahman), it is Indra. Indra is the lord of all beings. He who thus knows Indra as the lord of all beings, departs from this world by loosening the bonds of life so said Mahidasa Aitareya. Having departed he becomes Indra (or Hiranyagarbha) and shines in those worlds.

2, 3-7:2. And with regard to this they say: `If a man obtains the other world in this form (by meditating on the prana, breath, which is the uktha, the hymn of the mahavrata), then in what form does he obtain

this world?'

2, 3-7:3. Here the blood of the woman is a form of Agni (fire); therefore no one should despise it. And the seed of the man is a form of Aditya (sun); therefore no one should despise it. This self (the woman) gives her self (skin, blood, and flesh) to that self (fat, bone, and marrow), and that self (man) gives his self (fat, bone, and marrow) to this self (skin, blood, and flesh). Thus these two grow together. In this form (belonging to the woman and to fire) he goes to that world (belonging to the man and the sun), and in that form (belonging to man and the sun) he goes to this world (belonging to the woman and to fire).

## Section 8

### Eighth Khanda

2, 3-8:1. Here (with regard to obtaining Hiranyagarbha) there are these Slokas:

2, 3-8:2. The fivefold body into which the indestructible (prana, breath) enters, that body which the harnessed horses (the senses) draw about, that body where the true of the true (the highest Brahman) follows after, in that body (of the worshipper) all gods become one.

2, 3-8:3. That body into which goes the indestructible (the breath) which we have joined (in meditation), proceeding from the indestructible (the highest Brahman), that body which the harnessed horses (the senses) draw about, that body where the true of the true follows after, in that body all gods become one.

2, 3-8:4. After separating themselves from the Yes and No of language, and of all that is hard and cruel, poets have discovered (what they sought for); dependent on names they rejoiced in what had been revealed.

2, 3-8:5. That in which the poets rejoiced (the revealed nature of prana, breath), in it the gods exist all joined together. Having driven away evil by means of that Brahman (which is hidden in prana), the

enlightened man goes to the Svarga world (becomes one with Hiranyagarbha, the universal spirit).

2, 3-8:6. No one wishing to describe him (prana, breath) by speech, describes him by calling him 'woman,' 'neither woman nor man,' or 'man' (all such names applying only to the material body, and not to prana or breath).

2, 3-8:7. Brahman (as hidden beneath prana) is called the A; and the I (ego) is gone there (the worshipper should know that he is uktha and prana).

2, 3-8:8. This becomes perfect as a thousand of Brihati verses, and of that hymn, perfect with a thousand Brihati verses, there are 36,000 syllables. So many are also the thousands of days of human life. By means of the syllable of life (the a) alone (which is contained in that thousand of hymns) does a man obtain the day of life (the mahavrata day, which completes the number of the days in the Gavamayana sacrifice), and by means of the day of life (he obtains) the syllable of life.

2, 3-8:9. Now there is a chariot of the god (prana) destroying all desires (for the worlds of Indra, the moon, the earth, all of which lie below the place of Hiranyagarbha). Its front part (the point of the two shafts of the carriage where the yoke is fastened) is speech, its wheels the ears, the horses the eyes, the driver the mind. Prana (breath) mounts that chariot (and on it, i.e. by means of meditating on Prana, he reaches Hiranyagarbha).

2, 3-8:10. This has been said by a Rishi (Rv. X, 39, 12):

2, 3-8:11. 'Come hither on that which is quicker than mind,' and (Rv. VIII, 73, 2) 'Come hither on that which is quicker than the twinkling of an eye,' yea, the twinkling of an eye.

End of Chapter 3

~ Chapter 4 ~

Fourth Adhyaya

## Section 1

### First Khanda

With this adhyaya begins the real Upanishad, best known under the name of the Aitareya-upanishad, and often separately edited, commented on, and translated. If treated separately, what we call the fourth adhyaya of the second Aranyaka, becomes the first adhyaya of the Upanishad, sometimes also, by counting all adhyayas from the beginning of the Aitareya-aranyaka, the ninth. The divisions adopted by Sayana, who explains the Upanishad as part of the Aranyaka, and by Sankara, who explains it independently, vary, though Sayana states that he follows in his commentary on the Upanishad the earlier commentary of Sankara. I have given the divisions adopted by Sayana, and have marked those of Sankara's by figures in parentheses, placed at the end of each paragraph. The difference between this Upanishad and the three preceding adhyayas is easily perceived. Hitherto the answer to the question, Whence this world? had been, From Prana, prana meaning breath and life, which was looked upon for a time as a sufficient explanation of all that is. From a psychological point of view this prana is the conscious self (pragnatman); in a more mythological form it appears as Hiranyagarbha, 'the golden germ,' sometimes even as Indra. It is one of the chief objects of the pranavidya, or life-knowledge, to show that the living principle in us is the same as the living principle in the sun, and that by a recognition of their identity and of the true nature of prana, the devotee, or he who has rightly meditated on prana during his life, enters after death into the world of Hiranyagarbha.

This is well expressed in the Kaushitaki-upanishad III, 2, where Indra says to Pratardana: 'I am Prana; meditate on me as the conscious self (pragnatman), as life, as immortality. Life is prana, prana is life. Immortality is prana, prana is immortality. By prana he obtains immortality in the other world, by knowledge (pragna) true conception. Prana is consciousness (pragna), consciousness is prana.'

This, however, though it may have satisfied the mind of the Brahmans for a time, was not a final solution. That final solution of the problem not simply of life, but of existence, is given in the Upanishad which teaches that Atman, the Self, and not Prana, Life, is the last and only cause of everything. In some places this doctrine is laid down in all its simplicity. Our true self, it is said, has its true being in the Highest Self only. In other passages, however, and nearly in the whole of this Upanishad, this simple doctrine is mixed up with much that is mythological, fanciful, and absurd, arthavada, as the commentators call it, but as it might often be more truly called, anarthavada, and it is only towards the end that the identity of the self-conscious self with the Highest Self or Brahman is clearly enuniated.

Adoration to the Highest Self. Hari, Om!

2, 4-1:1. Verily, in the beginning all this was Self, one only; there was nothing else blinking whatsoever.

2, 4-1:2. He thought: 'Shall I send forth worlds?' (1) He sent forth these worlds,

2, 4-1:3. Ambhas (water), Mariki (light), Mara (mortal), and Ap (water).

2, 4-1:4. That Ambhas (water) is above the heaven, and it is heaven, the support. The Marikis (the lights) are the sky. The Mara (mortal) is the earth, and the waters under the earth are the Ap world. (2)

2, 4-1:5. 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)

2, 4-1:6. 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 (prana), from scent Vayu (air).

Eyes burst forth. From the eyes proceeded sight, from sight Aditya (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 Apana (the down-breathing), from Apana death.

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

## Section 2

### Second Khanda

2, 4-2:1. Those deities (devata), Agni and the rest, after they had been sent forth, fell into this great ocean.

2, 4-2: Then he (the Self) besieged him, (the person) with hunger and thirst.

2, 4-2:2. 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.

2, 4-2:3. He said to them: 'Enter, each according to his place.' (3)

2, 4-2:4. Then Agni (fire), having become speech, entered the mouth. Vayu (air), having become scent,

entered the nostrils. Aditya (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)

2, 4-2:5. 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)

### Section 3

#### Third Khanda

2, 4-3:1. 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 (murti) was born. And that matter which was born, that verily was food. (2)

2, 4-3:2. 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 payvindriya). He got it.

2, 4-3:3. Thus it is Vayu (the getter) who lays hold of food, and the Vayu is verily Annayu (he who gives life or who lives by food). (10)

2, 4-3:4. He thought: 'How can all this be without me?'

2, 4-3:5. And then he thought: 'By what way shall I get there?'

2, 4-3:6. 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)

2, 4-3:7. Then opening the suture of the skull, he got in by that door.

2, 4-3:8. That door is called the Vidriti (tearing asunder), the Nandana (the place of bliss).

2, 4-3:9. 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)

2, 4-3:10. 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).

2, 4-3:11. Being Idamdra by name, they call him Indra mysteriously. For the Devas love mystery, yea, they love mystery. (14)

End of Chapter 4

~ Chapter 5 ~

Fifth Adhyaya

Section 1

First Khanda

2, 5-1:1. Let the women who are with child move away!

2, 5-1:2. Verily, from the beginning he (the self) is in man as a germ, which is called seed.

2, 5-1:3. 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)

2, 5-1:4. That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her.

2, 5-1:5. She nourishes his (her husband's) self (the son) within her. (2) She who nourishes, is to be nourished.

2, 5-1:6. The woman bears the germ. He (the father) elevates the child even before the birth, and immediately after.

2, 5-1:7. When he thus elevates the child both before and after his birth, he really elevates his own self,

2, 5-1:8. For the continuation of these worlds (men). For thus are these worlds continued.

2, 5-1:9. This is his second birth. (3)

2, 5-1:10. He (the son), being his self, is then placed in his stead for (the performance of) all good works.

2, 5-1:11. But his other self (the father), having done all he has to do, and having reached the full measure of his life, departs.

2, 5-1:12. And departing from hence he is born again. That is his third birth.

2, 5-1:13. And this has been declared by a Rishi (Rv. IV, 27, 1): (4)

2, 5-1:14. '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.'

2, 5-1:15. Vamadeva, 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)

End of Chapter 5

~ Chapter 6 ~

Sixth Adhyaya

Section 1

First Khanda

2, 6-1:1. Let the women go back to their place.

2, 6-1:2. Who is he whom we meditate on as the Self? Which is the Self?

2, 6-1:3. 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?

2, 6-1:4. No, all these are various names only of knowledge (the true Self). (2)

2, 6-1:5. And that Self, consisting of (knowledge), is Brahman (m.), it is Indra, it is Pragapati. 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 immovable all that is led (produced) by knowledge (the Self).

2, 6-1:6. It rests on knowledge (the Self). The world is led (produced) by knowledge (the Self). Knowledge is its cause.

2, 6-1:7. Knowledge is Brahman. (3)

2, 6-1:8. He (Vamadeva), 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)

End of Chapter 6

~ Chapter 7 ~

Seventh Adhyaya

Section 1

First Khanda

2, 7-1:1. My speech rests in the mind, my mind rests in speech. Appear to me (thou, the Highest Self)! You (speech and mind) are the two pins (that hold the wheels) of the Veda. May what I have learnt not forsake me. I join day and night with what I have learnt. I shall speak of the real, I shall speak the true. May this protect me, may this protect the teacher! May it protect me, may it protect the teacher, yea, the teacher!

End of Chapter 7

End of Part 2

Part 3

Third Aranyaka

~ Chapter 1 ~

First Adhyaya

Section 1

First Khanda

3, 1-1:1. Next follows the Upanishad of the Samhita.

3, 1-1:2. The former half is the earth, the latter half the heaven, their union the air, thus says Mandukeya; their union is the ether, thus did Makshavya teach it.

3, 1-1:3. That air is not considered independent, therefore I do not agree with his (Manduka's) son.

3, 1-1:4. Verily, the two are the same, therefore air is considered independent, thus says Agastya. For it is the same, whether they say air or ether.

3, 1-1:5. So far with reference to deities (mythologically); now with reference to the body (physiologically):

3, 1-1:6. The former half is speech, the latter half is mind, their union breath (prana), thus says Suravira

Mandukeya.

3, 1-1:7. But his eldest son said: The former half is mind, the latter half speech. For we first conceive with the mind indeed, and then we utter with speech. Therefore the former half is indeed mind, the latter half speech, but their union is really breath.

3, 1-1:8. Verily, it is the same with both, the father (Mandukeya) and the son.

3, 1-1:9. This (meditation as here described), joined with mind, speech, and breath, is (like) a chariot drawn by two horses and one horse between them (prashtivahana).

3, 1-1:10. And he who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-1:11. Now all this comes from the Mandukeyas.

## Section 2

### Second Khanda

3, 1-2:1. Next comes the meditation as taught by Sakalya.

3, 1-2:2. The first half is the earth, the second half heaven, their uniting the rain, the uniter Parganya.

3, 1-2:3. And so it is when he (Parganya) rains thus strongly, without ceasing, day and night,

3, 1-2:4. Then they say also (in ordinary language), 'Heaven and earth have come together.'

3, 1-2:5. So much with regard to the deities; now with regard to the body:

3, 1-2:6. Every man is indeed like an egg. There are two halves (of him), thus they say: 'This half is the earth, that half heaven.' And there between them is the ether (the space of the mouth), like the ether

between heaven and earth. In this ether there (in the mouth) the breath is fixed, as in that other ether the air is fixed. And as there are those three luminaries (in heaven), there are these three luminaries in man.

3, 1-2:7. As there is that sun in heaven, there is this eye in the head. As there is that lightning in the sky, there is this heart in the body; as there is that fire on earth, there is this seed in the member.

3, 1-2:8. Having thus represented the self (body) as the whole world, Sakalya said: This half is the earth, that half heaven.

3, 1-2:9. He who thus knows this union, becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

### Section 3

#### Third Khanda

3, 1-3:1. Next come the reciters of the Nirbhuga.

3, 1-3:2. Nirbhuga abides on earth, Pratrinna in heaven, the Ubhayamantarena in the sky.

3, 1-3:3. Now, if any one should chide him who recites the Nirbhuga, let him answer: `Thou art fallen from the two lower places.' If any one should chide him who recites the Pratrinna, let him answer: `Thou art fallen from the two higher places.' But he who recites the Ubhayamantarena, there is no chiding him.

3, 1-3:4. For when he turns out the Sandhi (the union of words), that is the form of Nirbhuga; and when he pronounces two syllables pure (without modification), that is the form of Pratrinna. This comes first. By the Ubhayamantara (what is between the two) both are fulfilled (both the sandhi and the pada).

3, 1-3:5. Let him who wishes for proper food say the Nirbhuga; let him who wishes for Svarga, say the Pratrinna; let him who wishes for both say the Ubhayamantarena.

3, 1-3:6. Now if another man (an enemy) should chide him who says the Nirbhuga, let him say to him: `Thou hast offended the earth, the deity; the earth, the deity, will strike thee.'

If another man should chide him who says the Pratinna, let him say to him: `Thou hast offended heaven, the deity; heaven, the deity, will strike thee.'

If another man should chide him who says the Ubhayamantarena, let him say to him: `Thou hast offended the sky, the deity; the sky, the deity, will strike thee.'

3, 1-3:7. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass.

3, 1-3:8. But to a Brahmana let him not say anything except what is auspicious.

3, 1-3:9. Only he may curse a Brahmana in excessive wealth.

3, 1-3:10. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, `I bow before Brahmanas,' thus says Suravira Mandukeya.

#### Section 4

#### Fourth Khanda

3, 1-4:1. Next follow the imprecations.

3, 1-4:2. Let him know that breath is the beam (on which the whole house of the body rests).

3, 1-4:3. If any one (a Brahmana or another man) should chide him, who by meditation has become that breath as beam, then, if he thinks himself strong, he says: `I grasped the breath, the beam, well; thou dost not prevail against me who have grasped the breath as the beam.' Let him say to him: `Breath, the beam, will forsake thee.'

3, 1-4:4. But if he thinks himself not strong, let him say to him: `Thou couldst not grasp him who wishes to grasp the breath as the beam. Breath, the beam, will forsake thee.'

3, 1-4:5. And whatever the reciter shall say to one who speaks to him or does not speak to him, depend upon it, it will come to pass. But to a Brahmana let him not say anything except what is auspicious. Only he may curse a Brahmana in excessive wealth. Nay, not even in excessive wealth should he curse a Brahmana, but he should say, `I bow before Brahmanas,' thus says Suravira Mandukeya.

## Section 5

### Fifth Khanda

3, 1-5:1. Now those who repeat the Nirbhuga say:

3, 1-5:2. `The former half is the first syllable, the latter half the second syllable, and the space between the first and second halves is the Samhita (union).'

3, 1-5:3. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-5:4. Now Hrasva Mandukeya says: `We reciters of Nirbhuga say, "Yes, the former half is the first syllable, and the latter half the second syllable, but the Samhita is the space between the first and second halves in so far as by it one turns out the union (sandhi), and knows what is the accent and what is not, and distinguishes what is the mora and what is not."

3, 1-5:5. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-5:6. Now his middle son, the child of his mother Pratibodhi, says: `One pronounces these two syllables letter by letter, without entirely separating them, and without entirely uniting them. Then that



mora between the first and second halves, which indicates the union, that is the Saman (evenness, sliding). I therefore hold Saman only to be the Samhita (union).

3, 1-5:7. This has also been declared by a Rishi (Rv. II, 23, 16):

3, 1-5:8. `O Brihaspati, they know nothing higher than Saman.'

3, 1-5:9. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

## Section 6

### Sixth Khanda

3, 1-6:1. Tarukshya said: `The Samhita (union) is formed by means of the Brihat and Rathantara Samans.'

3, 1-6:2. Verily, the Rathantara Saman is speech, the Brihat Saman is breath. By both, by speech and breath, the Samhita is formed.

3, 1-6:3. For this Upanishad (for acquiring from his teacher the knowledge of this Samhita of speech and breath) Tarukshya guards (his teacher's) cows a whole year.

3, 1-6:4. For it alone Tarukshya guards the cows a whole year.

3, 1-6:5. This has also been declared by a Rishi (Rv. X, 181, 1; and Rv. X, 181, 2):

3, 1-6:6. `Vasishtha carried hither the Rathantara; `Bharadvaga brought hither the Brihat of Agni.'

3, 1-6:7. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-6:8. Kauntharavya said: `Speech is united with breath, breath with the blowing air, the blowing air with the Visvedevas, the Visvedevas with the heavenly world, the heavenly world with Brahman. That Samhita is called the gradual Samhita.'

3, 1-6:9. He who knows this gradual Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga, in exactly the same manner as this Samhita, i.e. gradually.

3, 1-6:10. If that worshipper, whether for his own sake or for that of another, recites (the Samhita), let him know when he is going to recite, that this Samhita went up to heaven, and that it will be even so with those who by knowing it become Devas. May it always be so!

3, 1-6:11. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-6:12. Pankalakanda said: `The Samhita (union, composition) is speech.'

3, 1-6:13. Verily, by speech the Vedas, by speech the metres are composed. Friends unite through speech, all beings unite through speech; therefore speech is everything here.

3, 1-6:14. With regard to this (view of speech being more than breath), it should be borne in mind that when we thus repeat (the Veda) or speak, breath is (absorbed) in speech; speech swallows breath. And when we are silent or sleep, speech is (absorbed) in breath; breath swallows speech. The two swallow each other. Verily, speech is the mother, breath the son.

3, 1-6:15. This has been declared also by a Rishi (Rv. X, 114, 4):

3, 1-6:16. `There is one bird; (as wind) he has entered the sky; (as breath or living soul) he saw this whole world. With my ripe mind I saw him close to me (in the heart); the mother (licks or) absorbs him

(breath), and he absorbs the mother (speech).'

3, 1-6:17. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

3, 1-6:18. Next follows the Pragapati-Samhita.

3, 1-6:19. The former half is the wife, the latter half the man; the result of their union the son; the act of their union the begetting; that Samhita is Aditi (indestructible).

3, 1-6:20. For Aditi (indestructible) is all this whatever there is, father, mother, son, and begetting.

3, 1-6:21. This has also been declared by a Rishi (Rv. I, 189, 10):

3, 1-6:22. 'Aditi is mother, is father, is son.'

3, 1-6:23. He who thus knows this Samhita (union), becomes united with offspring, cattle, fame, glory of countenance, and the world of Svarga. He lives his full age.

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

Section 1

First Khanda

3, 2-1:1. Sthavira Sakalya said that breath is the beam, and as the other beams rest on the house-beam, thus the eye, the ear, the mind, the speech, the senses, the body, the whole self rests on this breath.

3, 2-1:2. Of that self the breathing is like the sibilants, the bones like the mutes, the marrow like the vowels, and the fourth part, flesh, blood, and the rest, like the semivowels, so said Hrasva Mandukeya.

3, 2-1:3. To us it was said to be a triad only.

3, 2-1:4. Of that triad, viz. bones, marrow, and joints, there are 360 (parts) on this side (the right), and 360 on that side (the left). They make 720 together, and 720 are the days and nights of the year. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the days.

3, 2-1:5. He who thus knows this self, which consists of sight, hearing, metre, mind, and speech, as like unto the days, obtains union, likeness, or nearness with the days, has sons and cattle, and lives his full age.

## Section 2

### Second Khanda

3, 2-2:1. Next comes Kauntharavya:

3, 2-2:2. There are 360 syllables (vowels), 360 sibilants (consonants), 360 groups.

3, 2-2:3. What we called syllables are the days, what we called sibilants are the nights, what we called groups are the junctions of days and nights. So far with regard to the gods (the days).

3, 2-2:4. Now with regard to the body. The syllables which we explained mythologically, are physiologically the bones; the sibilants which we explained mythologically, are physiologically the marrow.

3, 2-2:5. Marrow is the real breath (life), for marrow is seed, and without breath (life) seed is not sown. Or when it is sown without breath (life), it will decay, it will not grow.

3, 2-2:6. The groups which we explained mythologically, are physiologically the joints.

3, 2-2:7. Of that triad, viz. bones, marrow, and joints, there are 540 (parts) on this side (the right), and

540 on that side (the left). They make 1080 together, and 1080 are the rays of the sun. They make the Brihati verses and the day (of the Mahavrata).

3, 2-2:8. Thus that self which consists of sight, hearing, metre, mind, and speech is like unto the syllables.

3, 2-2:9. He who knows this self which consists of sight, hearing, metre, mind, and speech, as like unto syllables, obtains union, likeness, or nearness with the syllables, has sons and cattle, and lives his full age.

### Section 3

#### Third Khanda

3, 2-3:1. Badhva says, there are four persons (to be meditated on and worshipped).

3, 2-3:2. The person of the body, the person of the metres, the person of the Veda, and the Great person.

3, 2-3:3. What we call the person of the body is this corporeal self. Its essence is the incorporeal conscious self.

3, 2-3:4. What we call the person of the metres is this collection of letters (the Veda). Its essence is the vowel a.

3, 2-3:5. What we call the person of the Veda is (the mind) by which we know the Vedas, the Rig-veda, Yagur-veda, and Sama-veda. Its essence is Brahman (m.)

3, 2-3:6. Therefore let one chose a Brahman-priest who is full of Brahman (the Veda), and is able to see any flaw in the sacrifice.

3, 2-3:7. What we call the Great person is the year, which causes some beings to fall together, and causes others to grow up. Its essence is yonder sun.

3, 2-3:8. One should know that the incorporeal conscious self and yonder sun are both one and the same.

Therefore the sun appears to every man singly (and differently).

3, 2-3:9. This has also been declared by a Rishi (Rv. I, 115, 1):

3, 2-3:10. 'The bright face of the gods arose, the eye of Mitra, Varuna, and Agni; it filled heaven and earth and the sky, the sun is the self of all that rests and moves.'

3, 2-3:11. 'This I think to be the regular Samhita as conceived by me,' thus said Badhva.

3, 2-3:12. For the Bahvrikas consider him (the self) in the great hymn (mahad uktha), the Adhvaryus in the sacrificial fire, the Khandogas in the Mahavrata ceremony. Him they see in this earth, in heaven, in the air, in the ether, in the water, in herbs, in trees, in the moon, in the stars, in all beings. Him alone they call Brahman.

3, 2-3:13. That self which consists of sight, hearing, metre, mind, and speech is like unto the year.

3, 2-3:14. He who recites to another that self which consists of sight, hearing, metre, mind, and speech, and is like unto the year,

#### Section 4

#### Fourth Khanda

3, 2-4:1. To him the Vedas yield no more milk, he has no luck in what he has learnt (from his Guru); he does not know the path of virtue.

3, 2-4:2. This has also been declared by a Rishi (Rv. X, 71, 6):

3, 2-4:3. 'He who has forsaken the friend (the Veda), that knows his friends, in his speech there is no luck. Though he hears, he hears in vain, for he does not know the path of virtue.'

3, 2-4:4. Here it is clearly said that he has no luck in what he has learnt, and that he does not know the path of virtue.

3, 2-4:5. Therefore let no one who knows this, lay the sacrificial fire (belonging to the Mahavrata) for another, let him not sing the Samans of the Mahavrata for another, let him not recite the Sastras of that day for another.

3, 2-4:6. However, let him willingly do this for a father or for an Akarya; for that is done really for himself.

3, 2-4:7. We have said that the incorporeal conscious self and the sun are one. When these two become separated, the sun is seen as if it were the moon; no rays spring from it; the sky is red like madder; the patient cannot retain the wind, his head smells bad like a raven's nest: let him know then that his self (in the body) is gone, and that he will not live very long.

3, 2-4:8. Then whatever he thinks he has to do, let him do it, and let him recite the following hymns: Yad anti yak ka durake (Rv. IX, 67, 21-27); Ad it pratnasya retasah (Rv. VIII, 6, 30); Yatra brahma pavamana (Rv. IX, 113, 6-11); Ud vayam tamahas pari (Rv. I, 50, 10).

3, 2-4:9. Next, when the sun is seen pierced, and seems like the nave of a cart-wheel, when he sees his own shadow pierced, let him know then that it is so (as stated before, i.e. that he is going to die soon).

3, 2-4:10. Next, when he sees himself in a mirror or in the water with a crooked head, or without a head, or when his pupils are seen inverted or not straight, let him know then that it is so.

3, 2-4:11. Next, let him cover his eyes and watch, then threads are seen as if falling together. But if he does not see them, let him know then that it is so.

3, 2-4:12. Next, let him cover his ears and listen, and there will be a sound as if of a burning fire or of a

carriage. But if he does not hear it, let him know then that it is so.

3, 2-4:13. Next, when fire looks blue like the neck of a peacock, or when he sees lightning in a cloudless sky, or no lightning in a clouded sky, or when he sees as it were bright rays in a dark cloud, let him know then that it is so.

3, 2-4:14. Next, when he sees the ground as if it were burning, let him know that it is so.

3, 2-4:15. These are the visible signs (from 7-14).

3, 2-4:16. Next come the dreams.

3, 2-4:17. If he sees a black man with black teeth, and that man kills him; or a boar kills him; a monkey jumps on him; the wind carries him along quickly; having swallowed gold he spits it out; he eats honey; he chews stalks; he carries a red lotus; he drives with asses and boars; wearing a wreath of red flowers (naladas) he drives a black cow with a black calf, facing the south,

3, 2-4:18. If a man sees any one of these (dreams), let him fast, and cook a pot of milk, sacrifice it, accompanying each oblation with a verse of the Ratri hymn (Rv. X, 127), and then, after having fed the Brahmanas, with other food (prepared at his house) eat himself the (rest of the) oblation.

3, 2-4:19. Let him know that the person within all beings, not heard here, not reached, not thought, not subdued, not seen, not understood, not classed, but hearing, thinking, seeing, classing, sounding, understanding, knowing, is his Self.

## Section 5

### Fifth Khanda

3, 2-5:1. Now next the Upanishad of the whole speech.

True all these are Upanishads of the whole speech, but this they call so (chiefly).



3, 2-5:2. The mute consonants represent the earth, the sibilants the sky, the vowels heaven.

The mute consonants represent Agni (fire), the sibilants air, the vowels the sun.

The mute consonants represent the Rig-veda, the sibilants the Yagur-veda, the vowels the Sama-veda.

The mute consonants represent the eye, the sibilants the ear, the vowels the mind.

The mute consonants represent the up-breathing, the sibilants the down-breathing, the vowels the back-breathing.

3, 2-5:3. Next comes this divine lute (the human body, made by the gods). The lute made by man is an imitation of it.

3, 2-5:4. As there is a head of this, so there is a head of that (lute, made by man). As there is a stomach of this, so there is the cavity (in the board) of that. As there is a tongue of this, so there is a tongue in that. As there are fingers of this, so there are strings of that. As there are vowels of this, so there are tones of that. As there are consonants of this, so there are touches of that. As this is endowed with sound and firmly strung, so that is endowed with sound and firmly strung. As this is covered with a hairy skin, so that is covered with a hairy skin.

3, 2-5:5. Verily, in former times they covered a lute with a hairy skin.

3, 2-5:6. He who knows this lute made by the Devas (and meditates on it), is willingly listened to, his glory fills the earth, and wherever they speak Aryan languages, there they know him.

3, 2-5:7. Next follows the verse, called vagrasa, the essence of speech. When a man reciting or speaking in an assembly does not please, let him say this verse:

3, 2-5:8. 'May the queen of all speech, who is covered, as it were, by the lips, surrounded by teeth, as if by spears, who is a thunderbolt, help me to speak well.' This is the vagrasa, the essence of speech.

## Section 6

### Sixth Khanda

3, 2-6:1. Next Krishna-Harita confided this Brahmana concerning speech to him (his pupil):

3, 2-6:2. Pragapati, the year, after having sent forth all creatures, burst. He put himself together again by means of khandas (Vedas). Because he put himself together again by means of khandas, therefore (the text of the Veda) is called Samhita (put together).

3, 2-6:3. Of that Samhita the letter n is the strength, the letter sh the breath and self (atman).

3, 2-6:4. He who knows the Rik verses and the letters n and sh for every Samhita, he knows the Samhita with strength and breath. Let him know that this is the life of the Samhita.

3, 2-6:5. If the pupil asks, 'Shall I say it with the letter n or without it?' let the teacher say, 'With the letter n' And if he asks, 'Shall I say it with the letter sh or without it?' let the teacher say, 'With the letter sh.'

3, 2-6:6. Hrasva Mandukeya said: 'If we here recite the verses according to the Samhita (attending to the necessary changes of n and s into n and sh), and if we say the adhyaya of Mandukeya (Ait. Ar. III, 1), then the letters n and sh (strength and breath) have by this been obtained for us.'

3, 2-6:7. Sthavira Sakalya said: 'If we recite the verses according to the Samhita, and if we say the adhyaya of Mandukeya, then the letters n and sh have by this been obtained for us.'

3, 2-6:8. Here the Rishis, the Kavasheyas, knowing this, said: 'Why should we repeat (the Veda), why

should we sacrifice? We offer as a sacrifice breath in speech, or speech in breath. What is the beginning (of one), that is the end (of the other).'

3, 2-6:9. Let no one tell these Samhitas (Ait. Ar. III, 1-2) to one who is not a resident pupil, who has not been with his teacher at least one year, and who is not himself to become an instructor. Thus say the teachers, yea, thus say the teachers.

2, 3-4:2. Note: All these are technicalities connected with the singing and reciting of the uktha. The commentator says: The stoma is a collection of single Rik verses occurring in the trikas which have to be sung. The Trivrit stoma, as explained in the Sama-brahmana, is as follows: There are three Suktas, each consisting of three verses, the first being upasmai gayata, S. V. Uttararkika I, 1, 1 = Rv. IX, 11. The Udgatri first sings the first three verses in each hymn. This is the first round. He then sings the three middle verses in each hymn. This is the second round. He lastly sings the last three verses in each hymn. This is the third round. This song is called Udyati.

The Pankadasa stoma is formed out of one Sukta only, consisting of three verses. In the first round he sings the first verse three times, the second and third once. In the second round he sings the middle verse three times, in the third round he sings the last verse three times. This song is called Vishtuti.

The Saptadasa stoma is formed in the same manner, only that in the first round he sings the first verse three times, in the second the middle verse three times, in the third round the middle and last verses three times. This song is called Dasasapta.

The Ekavimsa stoma is formed in the same manner, only that in the first round he sings the last verse once, in the second the first verse once, in the third the middle verse once, while the other verses are each repeated three times. This song is called Saptasaptini.

The Pankavimsa stoma is formed in the same manner, only that in the first round he sings the first verse

three times, the second four times, the last once; in the second round the first once, the second three times, the third four times; in the third round the first five times, the second once, the last three times; or he sings in the third round the first verse four times, the second twice, the last three times.

Sayana in his commentary on the Ait. Ar. takes the Trivrit stoma to be formed out of three hymns, each consisting of three verses, while he says that the other stomas are formed out of one hymn only. B. and R., s. v. trivrit, state that this stoma consists of verses 1, 4, 7; 2, 5, 8; and 3, 6, 9 of the Rig-veda hymn IX, 11, but, according to Sayana, the stoma consists (1) of the first verses of the three Suktas, ukpasmai gayata, davidyutatya, and pavamanasya at the beginning of the Sama-veda-Uttarakika, (2) of the second, (3) of the third verses of the same three hymns. Mahidhara (Yv. X, 9) takes the same view, though the MSS. seem to have left out the description of the second paryaya, while Sayana in his commentary to the Tandya-brahmana seems to support the opinion of B. and R. There is an omission, however, in the printed text of the commentary, which makes it difficult to see the exact meaning of Sayana.

The Pankadasa stoma is well described by Sayana, Tandya Br. II, 4. Taking the Sukta agna a yahi (Uttarakika I, 1, 4 = Rv. VI, 16, 10-12), he shows the stoma to consist of (1) verse 1 x 3, 2, 3; (2) verse 1, 2 x 3, 3; (3) verse 1, 2, 3 x 3.

The five Samans are explained by the commentator. The Gayatra is formed out of the Rik (III, 62, 10) tat savitur varenyam. The Rathantara is formed out of the Rik (VII, 32, 22) abhi tva sura nonuma. The Brihat is formed out of the Rik (VI, 46, 1) tvam id dhi havamahe. The Bhadra is formed out of the Rik (X, 157, 1) ima nu kam. The Ragana is formed out of the Rik (VII, 27, 1) indram naro nemadhita.

The metres require no explanation.

In identifying certain portions of the Nishkevalya hymn with a bird, the head of the bird corresponds to

the hymns indram id gathinah, &c.; the right wing to the hymns abhi tva sura, &c.; the left wing to the hymns tvam id dhi, &c.; the tail to the hymns ima nu kam, &c.; the body to the hymns tad id asa, &c. All this was explained in the first Aranyaka.

3, 2-6:9. Note: The strict prohibition uttered at the end of the third Aranyaka, not to divulge a knowledge of the Samhita-upanishad (Ait. Ar. III, 1-2), as here explained, is peculiar. It would have seemed self-evident that, like the rest of the sruti or sacred literature, the Aranyaka too, and every portion of it, could have been learnt from the mouth of a teacher only, and according to rule (niyamena), i.e. by a pupil performing all the duties of a student (brahmakarin), so that no one except a regular pupil (antevasin) could possibly gain access to it. Nor can there be any doubt that we ought to take the words asamvatsaravasin and apravaktri as limitations, and to translate, 'Let no one tell these Samhitas to any pupil who has not at least been a year with his master, and who does not mean to become a teacher in turn.'

That this is the right view is confirmed by similar injunctions given at the end of the fifth Aranyaka. Here we have first some rules as to who is qualified to recite the Mahavrata. No one is permitted to do so, who has not passed through the Diksha, the initiation for the Agnishtoma. If the Mahavrata is performed as a Sattrā, the sacrificer is a Hotri priest, and he naturally has passed through the ceremony. But if the Mahavrata is performed as an Ekaha or Ahina ceremony, anybody might be the sacrificer, and therefore it was necessary to say that no one who is adikshita, uninitiated, should recite it for another person; not should he do so, when the Mahavrata is performed without (or with) an altar, or if it does not last one year. In saying, however, that one should not recite the Mahavrata for another person, parents and teachers are not to be understood as included, because what is done for them, is done for ourselves.

After these restrictions as to the recitation of the Mahavrata, follow other restrictions as to the teaching of it, and here we read, as at the end of the Upanishad:

4. `Let no one teach this day, the Mahavrata, to one who is not a regular pupil (antevasin), and has been so for one year, certainly not to one who has not been so for one year; not to one who is not a brahmakarin and does not study the same Veda, certainly not to one who does not study the same Veda; nor to one who does not come to him.
5. `Let the teaching not be more than saying it once or twice, twice only.
6. `One man should tell it to one man, so says Gatukarnya.
7. `Not to a child, nor to a man in his third stage of life.
8. `The teacher and pupil should not stand, nor walk, nor lie down, nor sit on a couch; but they should both sit on the ground.
9. `The pupil should not lean backward while learning, nor lean forward. He should not be covered with too much clothing, nor assume the postures of a devotee, but without using any of the apparel of a devotee, simply elevate his knees. Nor should he learn, when he has eaten flesh, when he has seen blood, or a corpse, or when he has done an unlawful thing; when he has anointed his eyes, oiled or rubbed his body, when he has been shaved or bathed, put colour on, or ornamented himself with flower-wreaths, when he has been writing or effacing his writing.
10. `Nor should he finish the reading in one day, so says Gatukarnya, while according to Galava, he should finish it in one day. Agnivesyayana holds that he should finish all before the Trikasitis, and then rest in another place finishing it.
11. `And in the place where he reads this, he should not read anything else, though he may read this (the Mahavrata) where he has read something else.
12. `No one should bathe and become a snataka who does not read this. Even if he has read many other

things, he should not become a snataka if he has not read this.

13. `Nor should he forget it, and even if he should forget anything else, he should not forget this.

14. `No, he should never forget this.

15. `If he does not forget this, it will be enough for himself (or for acquiring a knowledge of the Self).

16. `It is enough, let him know this to be true.

17. `Let him who knows this not communicate, nor dine, nor amuse himself with any one who does not know it.'

Then follow some more rules as to the reading of the Veda in general:

18. `When the old water that stood round the roots of trees is dried up (after about the month of Pausha, January to February) he should not read; nor (at any time) in the morning or in the afternoon, when the shadows meet (he should begin at sunrise so soon as the shadows divide, and end in the evening before they fall together). Nor should he read when a cloud has risen; and when there is an unseasonable rain (after the months of Sravana and Bhadrapada, August and September) he should stop his Vedic reading for three nights. Nor should he at that time tell stories, not even during the night, nor should he glory in his knowledge.

19. `This (the Veda thus learnt and studied) is the name of that Great Being; and he who thus knows the name of that Great Being, he becomes Brahman, yea, he becomes Brahman.'

End of Chapter 2

End of Part 3

End of Aitareya-Aranyaka Upanishad

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Kaushitaki-Brahmana-Upanishad

~ Chapter 1 ~

First Adhyaya

1:1. Kitra Gangyayani, forsooth, wishing to perform a sacrifice, chose Aruni (Uddalaka, to be his chief priest). But Aruni 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?'

Aruni 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 Gangyayani, 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.'

1:2. 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 Pankagnividya) 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).

1:3. He (at the time of death), having reached the path of the gods, comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna, to the world of Indra, to the world of Pragapati (Virag), to the world of Brahman (Hiranyagarbha). In that world there is the lake Ara, the moments called Yeshtiha, the river Vigara (age-less), the tree Ilya, the city Salagya, the palace Aparagita (unconquerable), the door-keepers Indra and Pragapati, the hall of Brahman, called Vibhu (built by vibhu, egoism), the throne Vikakshana (buddhi, perception), the couch Amitaugas (endless splendour), and the beloved Manasi (mind) and her image Kakshushi (eye), who, as if taking flowers, are weaving the worlds, and the Apsaras, the Ambas (sruti, sacred scriptures), and Ambayavis (buddhi, understanding), and the rivers Ambayas (leading to the knowledge of Brahman). To this world he who knows this (who knows the Paryanka-vidya) approaches. Brahman says to him: 'Run towards him (servants) with such worship as is due to myself. He has reached the river Vigara (age-less), he will never age.'

1:4. 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 Ara, 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 Vigara, 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.

1:5. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Salagya, and the flavour of Brahman reaches him. He approaches the palace Aparagita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragapati, 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 Vikakshana. The Saman verses, Brihad and Rathantara, are the eastern feet of that throne; the Saman verses, Syaita and Naudhasa, its western feet; the Saman verses, Vairupa and Vairaga, its sides lengthways (south and north); the Saman verses, Sakvara and Raivata, its sides crossways (east and west). That throne is Pragna, knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prana (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Saman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Saman verses, Bhadra and Yagnayagniya, are its cross-sides at the head and feet (east and west); the Rik and Saman are the long sheets (east and west); the

Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgitha 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:

1:6. '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 (prana) that is Sat, but the gods and the senses are Tyam. Therefore by that name Sattya (true) is called all this whatever there is. All this thou art.'

1:7. This is also declared by a verse: 'This great Rishi, whose belly is the Yagus, the head the Saman, 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 (pranah).'

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

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 (pragna) 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.

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

2:1. Prana (breath) is Brahman, thus says Kaushitaki. Of this prana, 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 prana, 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 prana, 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.'

2:2. Prana (breath) is Brahman, thus says Paingya. And in that prana, 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 prana, 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.'

2:3. Now follows the attainment of the highest treasure (scil. prana, 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). Svaha to it!'

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

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

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

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

'The deity called pragna (knowledge) is the attainer of it, may it attain this for me from him. Svaha 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.

2:4. 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), Svaha.' 'I offer thy ear in myself, I (this one here), Svaha.' 'I offer thy mind in myself, I (this one here), Svaha.' 'I offer thy pragna (knowledge) in myself, I (this one here), Svaha.' 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.

2:5. Now follows the restraint (samyamana) instituted by Pratardana (the son of Divodasa): they call it the inner Agni-hotra. So long as a man speaks, he cannot breathe, he offers all the while his prana (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.

2:6. Uktha is Brahman, thus said Sushkabhringara. 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 Saman, 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 Yagus portion of the sacrifice. And in the Yagus portion the Hotri weaves the Rik portion of the sacrifice. And in the Rik portion the Udgatri weaves the Saman portion of the sacrifice. He (the Adhvaryu or prana) is the self of the threefold knowledge; he indeed is the self of it (of prana). He who knows this is the self of it (becomes prana).

2:7. Next follow the three kinds of meditation of the all-conquering (sarvagit) Kaushitaki. The all-conquering Kaushitaki 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.

2:8. 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. 1, 91, 16; 9, 31, 4). 'May milk, may food go to thee' (Rv. 1, 91, 18); 'That ray which the Adityas gladden.'

Having muttered these three Rik verses, he says: 'Do not increase by our breath (prana), 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 Aditya.' After these words, having raised the right arm (toward Soma), he lets it go again.

2:9. 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 Brahmana 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 Aditya.' After these words, having raised the right arm, he lets it go again.

2:10. 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 Pragapati, mayest thou never fall into sorrow about thy children.' Her children then do not die before her.

2:11. 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 Pragapati (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. 3, 36, 10). 'O Indra, bestow the best wishes' (Rv. 2, 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.'

2:12. Next follows the Daiva Parimara, the dying around of the gods (the absorption of the two classes of gods, mentioned before, into prana 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 (prana, 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 (prana) 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 (prana) 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 (prana) 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).

2:13. 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 (prana) to breath (prana).

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 (prana) to breath (prana).

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 (prana) to breath (prana).

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 (prana) alone, and the life (prana) to breath (prana).

Thus all these deities (the senses, &c.), having entered breath or life (prana) alone, though dead, do not vanish; and out of very breath (prana) 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.

2:14. Next follows the Nihisreyasadana (the accepting of the pre-eminence of prana (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 (prana, life) went into it, and thence it rose at once. All these deities, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pragnatman), went out of this body with all these (five different kinds of prana), and resting in the air (knowing that prana had entered the air), and merged in the ether (akasa), they went to heaven. And in the same manner he who knows this, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pragnatman), 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.

2:15. 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 (prana) 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 (pragna) 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 (pranas) 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.

End of Chapter 2

~ Chapter 3 ~

Third Adhyaya

3:1. Pratardana, forsooth, the son of Divodasa (king of Kasi), 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 (salavrika); breaking many treaties, I killed the people of Prahlada in heaven, the people of Puloma in the sky, the people of Kalakanga 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.'

3:2. Indra said: `I am prana, meditate on me as the conscious self (pragnatman), as life, as immortality. Life is prana, prana is life. Immortality is prana, prana is immortality. As long as prana dwells in this body, so long surely there is life. By prana 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 pranas 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 pranas perceive all these together, one by one. While speech speaks, all pranas speak after it. While the eye sees, all pranas see after it. While the ear hears, all pranas hear after it. While the mind thinks, all pranas think after it. While the prana breathes, all pranas breathe after it.'

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

3:3. 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 prana alone is the conscious self (pragnatman), 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 prana, that is pragna (self-consciousness); what is pragna (self-consciousness), that is prana, for together they (pragna and prana) 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 prana alone. Then speech goes to him (when he is absorbed in prana) 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 pranas (speech, &c.) proceed, each towards its place; from the pranas 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 prana alone. Then speech goes to him (who is absorbed in prana) 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.

3:4. Speech gives up to him (who is absorbed in prana) 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 prana. And what is prana is pragna (self-consciousness), what is pragna (self-consciousness) is prana. 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 pragna, (self-consciousness).

3:5. Speech is one portion taken out of pragna (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.

3:6. Having by pragna (self-conscious knowledge) taken possession of speech, he obtains by speech all words.

Having by pragna taken possession of the nose, he obtains all odours.

Having by pragna taken possession of the eye, he obtains all forms.

Having by pragna taken possession of the ear, he obtains all sounds.

Having by pragna taken possession of the tongue, he obtains all tastes of food.

Having by pragna taken possession of the two hands, he obtains all actions.

Having by pragna taken possession of the body, he obtains pleasure and pain.

Having by pragna taken possession of the organ, he obtains happiness, joy, and offspring.

Having by pragna taken possession of the two feet, he obtains all movements.

Having by pragna taken possession of mind, he obtains all thoughts.

3:7. For without pragna (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 pragna the nose does not make known any odour. 'My mind was absent,' he says, 'I did not perceive that odour.'

Without pragna, the eye does not make known any form. 'My mind was absent,' he says, 'I did not perceive that form.'

Without pragna the ear does not make known any sound. 'My mind was absent,' he says, 'I did not perceive that sound.'

Without pragna the tongue does not make known any taste. 'My mind was absent,' he says, 'I did not perceive that taste.'

Without pragna the two hands do not make known any act. `Our mind was absent,' they say, `we did not perceive any act.'

Without pragna, the body does not make known pleasure or pain. `My mind was absent,' he says, `I did not perceive that pleasure or pain.'

Without pragna 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 pragna the two feet do not make known any movement. `Our mind was absent,' they say, `we did not perceive that movement.'

Without pragna no thought succeeds, nothing can be known that is to be known.

3:8. 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 pragna (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 pragna, consciousness, and prana, 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 prana. And that prana (breath, the living and breathing power) indeed is the self of pragna (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 prana and pragna) 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!

End of Chapter 3

~ Chapter 4 ~

Fourth Adhyaya

4:1. There was formerly Gargya Balaki, 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-Pankalas, the Kasi-Videhas. Having gone to Agatasatru, (the king) of Kasi, he said to him: `Shall I tell you Brahman?' Agatasatru said to him: `We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, "Ganaka (the king of Mithila) is our father (patron)."'

4:2.

Brihad-Aranyaka- Upanishad Kaushitaki-Brahmana-
Upanishad.

i. Aditye purushah. i. Id.

atishthah sarvesham brihat pandaravasa

bhutanam murdha (panduravasa)

raga. atishthah sarvesham
bhutanam murdha.

ii. Kandre purushah. ii. Kandramasi.

brihat pandaravasah somo raga, annasyatma.

somo raga. (Nasyannam Only annasyatma.

kshiyate, is the

reward.)

iii. Vidyuti purushah. iii. Id.

tegasvi. tegasy atma.

satya-syatma.

iiib. stanayitnau purushah.

sabdasyatma.

iv. Akase purushah. iv. Id. (5)

purnam apravarti. purnam apravarti

brahma.

apravritti.

v. Vayau purushah. v. Id. (4)

indro vaikuntho Id.

'paragita sena.

- vi. Agnau purushah. vi. Id.
vishasahih. Id.
- vii. Apsu purushah. vii. Id.
pratirupah. namnasyatma.
tegasa atma.
- viii. Adarse purushah. viii. Id.
rokishnuh. pratirupah.
viii.b. pratisrutkayam
purushah. (9)
dvitiyo `napagah.
asuh.
- ix. Yantam paskak ix. Yah sabdah
khabdah. purusham anveti.
(10) sabde.
asuh. Id. mriyuh.
- x. Dikshu purushah. x. Deest.
dvitiyo `napagah.
- xi. Khayamayah x. Khayapurushah. (8b)
purushah. khayayam.
mriyuh. Id. dvitiyo 'napagah.
- xii. Atmani purushah. xi. Sarirah purushah.
atmanvi. (12) sarire purushah.
pragapatih.

xii. Yah pragna atma,

yenaitat suptah

svapnaya karati.

Yamo raga. (11)

purushah

svapnaya karati

yamo raga.

xiii. Dakshine 'kshan

purushah.

namna (vaka) atma,

agner atma,

gyotisha atma.

xv. Savye `kshan

purushah.

satyasyatma, vidyuta

atma, tegasa atma.

4:3. Balaki said: `The person that is in the sun, on him I meditate (as Brahman).'

Agatasatru 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.'

4:4. Balaki said: `The person that is in the moon, on him I meditate.'

Agatasatru 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.'

4:5. Balaki said: `The person that is in the lightning, on him I meditate.'

Agatasatru 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.'

4:6. Balaki said: `The person that is in the thunder, on him I meditate.'

Agatasatru 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.'

4:7. Balaki said: `The person that is in the ether, on him I meditate.'

Agatasatru 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.'

4:8. Balaki said: `The person that is in the air, on him I meditate.'

Agatasatru 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.'

4:9. Balaki said: `The person that is in the fire, on him I meditate.'

Agatasatru said to him: `Do not challenge me on this. I meditate on him as powerful. Whoso meditates on him thus, becomes powerful among others.'

4:10. Balaki said: `The person that is in the water, on him I meditate.'

Agatasatru 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).

4:11. Balaki said: `The person that is in the mirror, on him I meditate.'

Agatasatru 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.'

4:12. Balaki said: `The person that is in the echo, on him I meditate.'

Agatasatru 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.

4:13. Balaki said: `The sound that follows a man, on that I meditate.'

Agatasatru 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.'

4:14. Balaki said: `The person that is in the shadow, on him I meditate.'

Agatasatru 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.'

4:15. Balaki said: `The person that is embodied, on him I meditate.'

Agatasatru 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.'

4:16. Balaki said: 'The Self which is conscious (pragna), and by whom he who sleeps here, walks about in sleep, on him I meditate.'

Agatasatru 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.'

4:17. Balaki said: 'The person that is in the right eye, on him I meditate.'

Agatastru 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.'

4:18. Balaki said: 'The person that is in the left eye, on him I meditate.'

Agatastru 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.'

4:19. After this Balaki became silent. Agatastru said to him: 'Thus far only (do you know), O Balaki?' 'Thus far only,' replied Balaki.

Then Agatastru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Balaki, 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 Balaki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agatastru said to him: 'I deem it improper that a Kshatriya should initiate a Brahmana. 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 Agatastru 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 Agatastru to him: `Balaki, where did this person here sleep? Where was he? Whence came he thus back?' Balaki did not know.

4:20. And Agatastru 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 prana 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 pranas (speech, &c.) proceed, each towards its place, from the pranas 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 selfs (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 selfs, as a master with his people, and the other selfs 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.

End of Chapter 4

End of Kaushitaki-Upanishad

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## Vagasaneyi-Samhita-Upanishad

sometimes called Isavasya or 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 Pushan, that we may see the nature of the True.

16. O Pushan, only seer, Yama (judge), Surya (sun), son of Pragapati, 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 (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. 1, 189, 1.)

Note: This Upanishad, though apparently simple and intelligible is in reality one of the most difficult to understand properly. Coming at the end of the Vagasaneyi-samhita in which the sacrifices and the hymns

to be used by the officiating priests have been described, it begins by declaring that all has to be surrendered to the Lord. The name is, lord, is peculiar, as having a far more personal colouring than Atman, Self, or Brahman, the usual names given by the Upanishads to what is the object of the highest knowledge.

Next follows a permission to continue the performance of sacrifices, provided that all desires have been surrendered. And here occurs our first difficulty which has perplexed ancient as well as modern commentators.

I shall try, first of all, to justify my own translation. I hold that the Upanishad wishes to teach the uselessness by themselves of all good works, whether we call them sacrificial, legal, or moral, and yet, at the time, to recognise, if not the necessity, at least the harmlessness of good works, provided they are performed without any selfish motives, without any desire of reward, but simply as a preparation for higher knowledge, as a means, in fact, of subduing all passions, and producing that serenity of mind without which man is incapable of receiving the highest knowledge. From that point of view the Upanishad may well say, Let a man wish to live here his appointed time, let him even perform all works. If only he knows that all must be surrendered to the Lord, then the work done by him will not cling to him. It will not work on and produce effect after effect, nor will it involve him in a succession of new births in which to enjoy the reward of his works, but it will leave him free to enjoy the blessings of the highest knowledge. It will have served as a preparation for that higher knowledge which the Upanishad imparts, and which secures freedom from further births.

The expression 'na karma lipyate nare' seems to me to admit of this one explanation only, that work done does not cling to man, provided he has acquired the highest knowledge. Similar expressions occur again and again. Lip was, no doubt, used originally of evil deeds which became, as it were, engrained in man; but afterwards of all work, even of good work, if done with a desire of reward. The doctrine of the

Upanishads is throughout that orthodoxy and sacrifice can procure a limited beatitude only, and that they are a hindrance to real salvation, which can be obtained by knowledge alone. In our passage therefore we can recognise one meaning only, viz. that work does not cling to man or stain him, if only he knows, i.e. if he has been enlightened by the Upanishad.

Sankara, in his colamentary on the Vedanta-sutras III, 4, 7; 13; 14, takes the same view of this passage. The opponent of Badarayana, in this case, Gaimini himself; maintains that karma, work, is indispensable to knowledge, and among other arguments, he says, III, 4, 7, that it is so 'Niyamat,' 'Because it is so laid down by the law.' The passage here referred to is, according to Sankara, our very verse, which, he thinks, should be translated as follows: 'Let a man wish to live a hundred years here (in this body) performing works; thus will an evil deed not cling to thee, while thou art a man; there is no other way but this by which to escape the influence of works.' In answer to this, Badarayana says, first of all, III, 4, 13, that this rule may refer to men in general, and not to one who knows; or, III, 4, 14, if it refers to a man who knows, that then the permission to perform works is only intended to exhalt the value of knowledge, the meaning being that even to a man who performs sacrifices all his life, work does not cling, if only he knows; such being the power of knowledge.

The same Sankara, however, who here sees quite clearly that this verse refers to a man who knows, explains it in the Upanishad as referring to a man who does not know (itarasyanatmagnatayatmagrahanasakrasya). It would then mean: 'Let such a one, while performing works here on earth, wish to live a hundred years. In this manner there is no other way for him but this (the performance of sacrifices so that an evil deed should not be engrained, or so that he should not be stained by such a deed.' The first and second verses of the Upanishad would thus represent the two paths of life, that of knowledge and that of works, and the following verses would explain the rewards assigned to each.

Mahidhara, in his commentary on the Vagasaneyi-samhita, steers at first a middle course. He would translate: 'Let one who performs the Agnihotra and other sacrifices, without any desire of reward, wish to live here a hundred years. If thou do so, there will be salvation for thee, not otherwise. There are many roads that lead to heaven, but one only leading to salvation, namely, performance of good works, without any desire of reward, which produces a pure heart. Work thus done, merely as a preparation for salvation, does not cling to man, i.e. it produces a pure heart, but does not entail any further consequences.' So far he agrees with Uvata's explanation. He allows, however, another explanation also, so that the second line would convey the meaning: 'If a man lives thus (performing good works), then there is no other way by which an evil deed should not be engrained; i.e. in order to escape the power of sin, he must all his life perform sacred acts.'

Next follows a description of the lot of those who, immersed in works, have not arrived at the highest knowledge, and have not recovered their true self in the Highest Self, or Brahman. That Brahman, though the name is not used here, is then described, and salvation is promised to the man who beholds all things in the Self and the Self in all things.

The verses 9-14 are again full of difficulty, not so much in themselves as in relation to the general system of thought which prevails in the Upanishads, and forms the foundation of the Vedanta philosophy. The commentators vary considerably in their interpretations. Sankara explains avidya, not-knowledge, by good works, particularly sacrifice, performed with a hope of reward; vidya, or knowledge, by a knowledge of the gods, but not, as yet, of the highest Brahman. The former is generally supposed to lead the sacrificer to the pitriloka, the world of the fathers, from whence he returns to a new series of births; the latter to the devaloka, the world of the gods, from whence he may either proceed to Brahman, or enter upon a new round of existence. The question then arises, how in our passage the former could be said to lead to blind darkness, the latter to still greater darkness. But for that statement, I have no doubt that all

the commentators would, as usual, have taken vidya for the knowledge of the Highest Brahman, and avidya for orthodox belief in the gods and good works, the former securing in immortality in the sense of freedom from new births, while the reward of the latter is blessedness in heaven for a limited period, but without freedom from new births.

This antithesis between vidya and avidya seems to me so firmly established that I cannot bring myself to surrender it here. Though this Upanishad has its own very peculiar character, yet its object is, after all, to impart a knowledge of the Highest Self, and not to inculcate merely a difference between faith in the ordinary gods and good works. It was distinctly said before (ver. 3), that those who have destroyed their self i.e. who perform works only, and have not arrived at a knowledge of the true Self, go to the worlds of the Asuras, which are covered with blind darkness. If then the same blind darkness is said in verse 9 to be the lot of those who worship not-knowledge, this can only mean those who have not discovered the true Self, but are satisfied with the performance of good works. And if those who perform good works are opposed to others who delight in true knowledge, that knowledge can be the knowledge of the true Self only.

The difficulty therefore which has perplexed Sankara is this, how, while the orthodox believer is said to enter into blind darkness, the true disciple, who has acquired a knowledge of the true Self, could be said to enter into still greater darkness. While Sankara in this case seems hardly to have caught the drift of the Upanishad, Uvata and Mahidhara propose an explanation which is far more satisfactory. They perceive that the chief stress must be laid on the words ubhayam saha, 'both together,' in verses 11 and 14. The doctrine of certain Vedanta philosophers was that works, though they cannot by themselves lead to salvation, are useful as a preparation for the highest knowledge, and that those who imagine that they can attain the highest knowledge without such previous preparation, are utterly mistaken. From this point of view therefore the author of the Upanishad might well say that those who give themselves to what is not

knowledge, i.e. sacrificial and other good works, enter into darkness, but that those who delight altogether in knowledge, despising the previous discipline of works, deceive themselves and enter into still greater darkness.

Then follows the next verse, simply stating that, according to the teaching of wise people, the reward of knowledge is one thing, the reward of ignorance, i.e. trust in sacrifice, other. Here Mahidhara is right again by assigning the pitriloka, the world of the fathers, as the reward of the ignorant; the devaloka, the world of the gods, as the reward of the enlightened, provided that from the world of the gods they pass on to the knowledge of the Highest Self or Brahman.

The third verse contains the strongest confirmation of Mahidhara's view. Here it is laid down distinctly that he only who knows both together, both what is called ignorance and what is called knowledge, can be saved, because by good works he overcomes death, here explained by natural works, and by knowledge he obtains the Immortal, here explained by oneness with the gods, the last step that leads on to oneness with Brahman.

Uvata, who takes the same view of these verses, explains at once, and even more boldly than Mahidhara vidya, or knowledge, by brahavignana, knowledge of Brahman, which by itself, and if not preceded by works, leads to even greater darkness than what is called ignorance, i.e. sacrifice and orthodoxy without knowledge.

The three corresponding verses, treating of sambhuti and asambhuti instead of vidya and avidya, stand first in the Vagasaneyi-samhita. They must necessarily be explained in accordance with our explanation of the former verses, i.e. sambhuti must correspond to vidya, it must be meant for the true cause, i.e. for Brahman, while asambhuti must correspond with avidya, as a name of what is not real but phenomenal only and perishable.

Mahidhara thinks that these verses refer to the Bauddhas, which can hardly be admitted, unless we take



Buddhist in a very general sense. Uvata puts the Lokayatas in their place. It is curious also to observe that Mahidhara, following Uvata, explains asambhuti at first by the denial of the resurrection of the body, while he takes sambhuti rightly for Brahman. I have chiefly followed Uvata's commentary, except in his first explanation of asambhuti, resurrection. In what follows Uvata explains sambhuti rightly by the only cause for the origin of the whole world, i.e. Brahman, while he takes vinasa, destruction, as a name of the perishable body.

Sankara sees much more in these verses than Uvata. He takes asambhuti as a name of Prakriti, the undeveloped cause, sambhuti as a name of the phenomenal Brahman or Hiranyagarbha. From a worship of the latter a man obtains supernatural powers, from devotion to the former, absorption in Prakriti.

Mahidhara also takes a similar view, and he allows, like Sankara, another reading, viz. sambhutam avinasam ka, and avinasena mrityum tirtva. In this case the sense would be: 'He who knows the worship both of the undeveloped and the developed, overcomes death, i.e. such evil as sin, passion, &c., through worship of the undeveloped, while he obtains through worship of the developed, i.e. of Hiranyagarbha, immortality, absorption in Prakriti.'

All these forced explanations to which the commentators have recourse, arise from the shifting views held by various authorities with regard to the value of works. Our Upanishad seems to me to propound the doctrine that works, though in themselves useless, or even mischievous, if performed with a view to any present or future rewards, are necessary as a preparatory discipline. This is or was for a long time the orthodox view. Each man was required to pass through the asramas, or stages of student and householder, before he was admitted to the freedom of a Sannyasin. As on a ladder, no step was to be skipped. Those who attempted to do so were considered to have broken the old law, and in some respects they may indeed be looked upon as the true precursors of the Buddhists.

Nevertheless the opposite doctrine, that a man whose mind had become enlightened, might at once drop the fetters of the law, without performing all the tedious duties of student and house-holder; had strong supporters too among orthodox philosophers. Cases of such rapid conversion occur in the ancient traditions, and Badarayana himself was obliged to admit the possibility of freedom and salvation without works, though maintaining the superiority of the usual course, which led on gradually from works to enlightenment and salvation. It was from an unwillingness to assent to the decided teaching of the Isa-upanishad that Sankara attempted to explain vidya, knowledge, in a limited sense, as knowledge of the gods, and not yet knowledge of Brahman. He would not admit that knowledge without works could lead to darkness, and even to greater darkness than works without knowledge. Our Upanishad seems to have dreaded libertinism, knowledge without works, more even than ritualism, works without knowledge, and its true object was to show that orthodoxy and sacrifice, though useless in themselves, must always form the preparation for higher enlightenment.

How misleading Sankara's explanation may prove, we can see from the translation of this Upanishad by Rammohun Roy. He followed Sankara implicitly, and this is the sense which he drew from the text:

`9. Those observers of religious rites that perform only the worship of the sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, without regarding the worship of celestial gods, shall enter into the dark region: and those practisers of religious ceremonies who habitually worship the celestial gods only, disregarding the worship of the sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, shall enter into a region still darker than the former.

`10. It is said that adoration of the celestial gods produces one consequence; and that the performance of the worship of sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, produce

another: thus have we heard from learned men, who have distinctly explained the subject to us.

`11. Of those observers of ceremonies whosoever, knowing that adoration of celestial gods as well as the worship of the sacred fire, and oblation to the sages, to ancestors, to men, and to other creatures, should be observed alike by the same individual, performs them both, will, by means of the latter, surmount the obstacles presented by natural temptations, and will attain the state of the celestial gods through the practice of the former.

`12. Those observers of religious rites who worship Prakriti alone (Prakriti or nature, who, though insensible, influenced by the Supreme Spirit, operates throughout the universe) shall enter into the dark region: and those practisers of religious ceremonies that are devoted to worship solely the prior operating sensitive particle, allegorically called Brahma, shall enter into a region much more dark than the former.

`13. It is said that one consequence may be attained by the worship of Brahma, and another by the adoration of Prakriti. Thus have we heard from learned men, who have distinctly explained the subject to us.

`14. Of those observers of ceremonies, whatever person, knowing that the adoration of Prakriti and that of Brahma should be together observed by the same individual, performs them both, will by means of the latter overcome indigence, and will attain the state of Prakriti, through the practice of the former.'

End of the Vagasaneyi-Samhita Upanishad

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Katha-Upanishad

~ Chapter 1 ~

First Adhyaya

Section 1

First Valli

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

1-1:2. 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:

1-1:3. '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.'

1-1:4. 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.)

1-1:5. 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?'

1-1:6. '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:)

1-1:7. 'Fire enters into the houses, when a Brahmana enters as a guest. That fire is quenched by this

peace-offering; bring water, O Vaivasvata!

1-1:8. `A Brahmana 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:)

1-1:9. `O Brahmana, 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!'

1-1:10. 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.'

1-1:11. Yama said: `Through my favour Auddalaki Aruni, 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.'

1-1:12. 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.'

1-1:13. `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.'

1-1:14. 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.'salvation

1-1:15. 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:

1-1:16. 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.'

1-1:17. 'He who has three times performed this Nakiketa 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.'

1-1:18. 'He who knows the three Nakiketa fires, and knowing the three, piles up the Nakiketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond the reach of grief.'

1-1:19. '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.'

1-1:20. 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.'

1-1:21. 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.'

1-1:22. 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.'

1-1:23. 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.'

1-1:24. `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.'

1-1:25. `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.'

1-1:26. 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.'

1-1:27. `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.'

1-1:28. `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?'

1-1:29. `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.'

Section 2

Second Valli

1-2:1. 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.'

1-2:2. '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.'

1-2:3. '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.'

1-2:4. '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.'

1-2:5. '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.'"blind lead blind

1-2:6. '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.'

1-2:7. '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.'

1-2:8. '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.'

1-2:9. '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!

1-2:10. 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 Nakiketa 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).'

1-2:11. 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.'

1-2:12. '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.'

1-2:13. '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.'

1-2:14. Nakiketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

1-2:15. 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.'

1-2:16. 'That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.'

1-2:17. 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahma.'

1-2:18. '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.'

1-2:19. '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.'

1-2:20. '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.'

1-2:21. '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?'

1-2:22. 'The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.'

1-2:23. '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.'

1-2:24. '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.'

1-2:25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food, and death itself a condiment?'

Section 3

Third Valli

1-3:1. '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 Trinakiketa sacrifice.'

1-3:2. `May we be able to master that Nakiketa 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.'

1-3:3. `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.'

1-3:4. `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.'

1-3:5. `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.'

1-3:6. `But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.'

1-3:7. `He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'reincarnation

1-3:8. `But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'reincarnation

1-3:9. `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.'

1-3:10. `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.'

1-3:11. `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.'salvation

1-3:12. `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.'

1-3:13. `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.'

1-3:14. `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.'

1-3:15. `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.'

1-3:16. `A wise man who has repeated or heard the ancient story of Nakiketas told by Death, is magnified in the world of Brahman.'

1-3:17. `And he who repeats this greatest mystery in an assembly of Brahmans, or full of devotion at the time of the Sraddha sacrifice, obtains thereby infinite rewards.'

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

Section 4

Fourth Valli

2-4:1. 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.'

2-4:2. '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.'

2-4:3. '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).'

2-4:4. '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.'

2-4:5. '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.'

2-4:6. '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.'

2-4:7. '(He who knows) Aditi also, who is one with all deities, who arises with Prana (breath or Hiranyagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.'

2-4:8. '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.'

2-4:9. '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.'

2-4:10. '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.'

2-4:11. `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.'

2-4:12. `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.'

2-4:13. `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.'

2-4:14. `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.'

2-4:15. `As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.'

Section 5

Fifth Valli

2-5:1. `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.'

2-5:2. `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.'

2-5:3. `He (Brahman) it is who sends up the breath (prana), and who throws back the breath (apana). All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.'

2-5:4. `When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that.'

2-5:5. `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.'

2-5:6. `Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.'

2-5:7. `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.'

2-5:8. `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.'

2-5:9. `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.'

2-5:10. `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.'

2-5:11. `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.'

2-5:12. `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.'

2-5:13. `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.'

2-5:14. `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?'

2-5:15. `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.'

Section 6

Sixth Valli

2-6:1. `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.'

2-6:2. `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.'

2-6:3. `From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vayu, and Death, as the fifth, run away.'

2-6:4. `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.'

2-6:5. `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 Brahma.'

2-6:6. `Having understood that the senses are distinct (from the Atman), and that their rising and setting

(their waking and sleeping) belongs to them in their distinct existence (and not to the Atman), a wise man grieves no more.'

2-6:7. '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.'

2-6:8. 'Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.'

2-6:9. '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.'

2-6:10. '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.'

2-6:11. '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.'

2-6:12. '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?"'

2-6:13. '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.'

2-6:14. 'When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.'

2-6:15. 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal here ends the teaching.'

2-6:16. `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.'

2-6:17. `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.'

2-6:18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Nakiketa became free from passion and death, and obtained Brahman. Thus it will be with another also who knows thus what relates to the Self.

2-6:19. 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!

End of Chapter 2

End of Katha Upanishad

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Mundaka-upanishad

~ Chapter 1 ~

First Mundaka

Section 1

First Khanda

1-1:1. Brahma 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.

1-1:2. Whatever Brahma told Atharvan, that knowledge of Brahman Atharvan formerly told to Angir; he told it to Satyavaha Bharadvaga, and Bharadvaga told it in succession to Angiras.

1-1:3. Saunaka, the great householder, approached Angiras respectfully and asked: `Sir, what is that through which, if it is known, everything else becomes known?'

1-1:4. 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.'

1-1:5. `The lower knowledge is the Rig-veda, Yagur-veda, Sama-veda, Atharva-veda, Siksha (phonetics), Kalpa (ceremonial), Vyakarana (grammar), Nirukta (etymology), Khandas (metre), Gytisha (astronomy); but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.'

1-1:6. `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.'

1-1:7. `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.'

1-1:8. `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).'

1-1:9. `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).'

Section 2

## Second Khanda

1-2:1. 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 Treta age. Practise them diligently, ye lovers of truth, this is your path that leads to the world of good works!

1-2:2. 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.

1-2:3. 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.

1-2:4. Kali (black), Karali (terrific), Manogava (swift as thought), Sulohita (very red), Sudhumravarna (purple), Sphulingini (sparkling), and the brilliant Visvarupi (having all forms), all these playing about are called the seven tongues (of fire).

1-2:5. 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.

1-2:6. 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.'

1-2:7. 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.

1-2:8. 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."blind lead blind"

1-2:9. 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.

1-2:10. 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.

1-2:11. 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.

1-2:12. Let a Brahmana, 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.

1-2:13. 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.

End of Chapter 1

~ Chapter 2 ~

Second Mundka

Section 1

First Khanda

2-1:1. 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.

2-1:2. 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.

2-1:3. 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.

2-1:4. 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.

2-1:5. 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).

2-1:6. From him come the Rik, the Saman, the Yagush, the Diksha (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.

2-1:7. From him the many Devas too are begotten, the Sadhyas (genii), men, cattle, birds, the up and down breathings, rice and corn (for sacrifices), penance, faith, truth, abstinence, and law.

2-1:8. The seven senses (prana) 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.

2-1:9. 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.

2-1:10. 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.

## Section 2

### Second Khanda

2-2:1. 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.

2-2:2. 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!

2-2:3. 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!

2-2:4. 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.

2-2:5. 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.

2-2:6. 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!

2-2:7. 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.

2-2:8. 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).

2-2:9. 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.

2-2:10. 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.

2-2:11. 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.

End of Chapter 2

~ Chapter 3 ~

Third Mundka

Section 1

First Khanda

3-1:1. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

3-1:2. On the same tree man sits grieving, immersed, bewildered by his own impotence (an-isa). But when he sees the other lord (isa) contented and knows his glory, then his grief passes away.



3-1:3. 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;

3-1:4. 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.

3-1:5. 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.

3-1:6. The true prevails, not the untrue; by the true the path is laid out, the way of the gods (devayanah), on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.

3-1:7. 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.

3-1:8. 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.

3-1:9. 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.

3-1:10. 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.

## Section 2

### Second Khanda

3-2:1. 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.)

3-2:2. 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.

3-2:3. 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.

3-2:4. 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.

3-2:5. 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.

3-2:6. Having well ascertained the object of the knowledge of the Vedanta, 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 Brahma.

3-2:7. 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.

3-2:8. 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.

3-2:9. 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.

3-2:10. 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 Atharvanas).'

3-2:11. The Rishi Angiras 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!

End of Chapter 3

End of Mundaka Upanishad

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Taittiriya-Upanishad

~ Chapter 1 ~

First Valli

Or, The Chapter on Siksha (pronunciation)

Section 1

First Anuvaka

1-1:1. 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 Vayu (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!

Section 2

Second Anuvaka

1-2:1. Om! Let us explain Siksha, 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 Siksha.

Section 3

Third Anuvaka

1-3:1. 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 (samhita), under five heads, with
regard to the worlds, the heavenly lights, knowledge,
offspring, and self (body). People call these the
great Samhitas.

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

1-3:2. That union takes place through Vayu (air). So
much with regard to the worlds.

Next, with regard to the heavenly lights. Agni (fire) is the
former element, Aditya (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,

1-3:3. 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.

1-3:4. 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 Samhitas. He who knows these Samhitas (unions), as here explained, becomes united with offspring, cattle, Vedic light, food, and with the heavenly world.

Section 4

Fourth Anuvaka

1-4:1. 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 (Sri, happiness) brings near and spreads,

1-4:2. And makes, without delay, garments for herself, cows, food, and drink at all times; therefore bring that Sri (happiness) hither to me, the woolly, with her cattle! Svaha! May the Brahman-students come to me, Svaha! May they come from all sides, Svaha! May they come forth to me, Svaha! May they practise restraint, Svaha! May they enjoy peace, Svaha!

1-4:3. May I be a glory among men, Svaha! May I be better than the richest, Svaha! May I enter into thee, O treasure (Om), Svaha! Thou, O treasure, enter into me, Svaha! In thee, consisting of a thousand branches, in thee, O treasure, I am cleansed, Svaha! 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, Svaha!

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

Section 5

Fifth Anuvaka

1-5:1. Bhū, Bhūvas, Sūvas, these are the three sacred interjections (vyahriti). Mahakamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. The others (devatas) are its members.

Bhū is this world, Bhūvas is the sky, Sūvas is the other world.

1-5:2. Mahas is the sun. All the worlds are increased by the sun. Bhū is Agni (fire), Bhūvas is Vayu (air), Sūvas is Aditya (sun). Mahas is the moon. All the heavenly lights are increased by the moon.

Bhū is the Rik-verses, Bhūvas is the Saman-verses, Sūvas is the Yagus-verses.

1-5:3. Mahas is Brahman. All the Vedas are increased by the Brahman.

(1-2) Bhū is Prana (up-breathing), Bhūvas is Apana (down-breathing), Sūvas is Vyana (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.

Section 6

Sixth Anuvaka

1-6:1. 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 Bhu, he enters Agni (the fire); saying Bhuvaa, he enters Vayu (air);

1-6:2. Saying Suvas, he enters Aditya (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 (prana), delighted in the mind, perfect in peace, and immortal.

(1) Worship thus, O Prakinayogya!

Section 7

Seventh Anuvaka

1-7:1. 'The earth, the sky, heaven, the four quarters, and the intermediate quarters,' 'Agni (fire), Vayu (air), Aditya (sun), Kandramas (moon), and the stars,' 'Water, herbs, trees, ether, the universal Self (virag),'- so much with reference to material objects (bhuta).

Now with reference to the self (the body): 'Prana (up-breathing), Apana (down-breathing), Vyana (back-breathing), Udana (out-breathing), and Samana (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 (pankta).'

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

Section 8

Eighth Anuvaka

1-8:1. Om means Brahman.

1-8:2. Om means all this.

1-8:3. Om means obedience. When they have been told, 'Om, speak,' they speak.

1-8:4. After Om they sing Samans.

1-8:5. After Om they recite hymns.

1-8:6. After Om the Adhvaryu gives the response.

1-8:7. After Om the Brahman-priest gives orders.

1-8:8. After Om he (the sacrificer) allows the performance of the Agnihotra.

1-8:9. When a Brahmana is going to begin his lecture, he says,

1-8:10. 'Om, may I acquire Brahman (the Veda).' He thus acquires the Veda.

Section 9

Ninth Anuvaka

1-9:1. (What is necessary?) The right, 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 Rathitara thinks that the true only is necessary. Taponitya Paurasishti thinks that penance only is necessary. Naka Maudgalya thinks that learning and practising the Veda only are necessary, for that is penance, that is penance.

Section 10

Tenth Anuvaka

1-10:1. `I am he who shakes the tree (i.e. the tree of the world, which has to be cut down by knowledge).

1-10:2. My glory is like the top of a mountain.

1-10:3. I, whose pure light (of knowledge) has risen high, am that which is truly immortal, as it resides in the sun.

1-10:4. I am the brightest treasure.

1-10:5. I am wise, immortal, imperishable.'

1-10:6. This is the teaching of the Veda, by the poet Trisanku.

Section 11

Eleventh Anuvaka

1-11:1. 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!

1-11:2. `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,

1-11:3. `Not others. And there are some Brahmanas 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,

1-11:4. `In that case conduct thyself as Brahmanas 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 Brahmanas 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.'

Section 12

Twelfth Anuvaka

1-12:1. May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to Brahman! Adoration to thee, O Vayu! 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!

End of Chapter 1

~ Chapter 2 ~

Second Valli

Or, The Chapter on Ananda (bliss)

{Prayer}

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!

Section 1

First Anuvaka

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 (akasa, 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 (atman), this the seat (the support).

On this there is also the following Sloka:

Section 2

Second Anuvaka

'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. Prana (up-breathing) is its head. Vyana (back-breathing) is its right arm. Apana (down-breathing) is its left arm. Ether is its trunk. The earth the seat (the support).

On this there is also the following Sloka:

Section 3

Third Anuvaka

'The Devas breathe after breath (prana), so do men and cattle. Breath is the life of beings, therefore it is called sarvayusha (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 sarvayusha. 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. Saman is its left arm. The doctrine (adesa, i.e. the Brahmana) is its trunk. The Athar-vangiras (Atharva-hymns) the seat (the support).

On this there is also the following Sloka:

Section 4

Fourth Anuvaka

'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:

Section 5

Fifth Anuvaka

'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:

Section 6

Sixth Anuvaka

`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:

Section 7

Seventh Anuvaka

`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:

Section 8

Eighth Anuvaka

2-8:1 '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 (ananda):

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

2-8:2 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 Agana heaven (through the merit of their lawful works),

2-8:3 and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Agana 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,

2-8:4 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 Pragapati, and likewise of a great sage who is free from desires.

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

2-8:5 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:

Section 9

Ninth Anuvaka

'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.

End of Chapter 2

~ Chapter 3 ~

Third Valli

Or, the Chapter of Bhrigu

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!

Section 1

First Anuvaka

Bhrigu Varuni 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

Section 2

Second Anuvaka

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

Section 3

Third Anuvaka

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

Section 4

Fourth Anuvaka

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

Section 5

Fifth Anuvaka

He perceived that understanding (vignana) 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

Section 6

Sixth Anuvaka

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.

Section 7

Seventh Anuvaka

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.

Section 8

Eighth Anuvaka

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.

Section 9

Ninth Anuvaka

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.

Section 10

Tenth Anuvaka

3-10:1. 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.

3-10:2. He who knows this, (recognises and worships Brahman) as possession in speech, as acquisition and possession in up-breathing (prana) and down-breathing (apana); 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;

3-10:3. 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 (mahah), and he becomes great. Let him worship that (Brahman) as mind, and he becomes endowed with mind.

3-10:4. 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.

3-10:5. 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 Saman (of Brahman): `Havu, havu, havu!

3-10:6. `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.

End of Chapter 3

Commentary

2:8 Note: In giving the various degrees of happiness, the author of the Upanishd gives us at the same time the various classes of human and divine beings which we must suppose were recognized in his time. We have men, human Gandharvas, divine Gandharvas, Fathers (pitaras kiralokalokah), born Gods (aganaga devah), Gods by merit (karmadevah), Gods, Indra, Brihaspati, Pragapati, Brahman. Such a list would seem to be the invention of an individual rather than the result of an old tradition, if it did not occur in a very similar form in the Satapatha-brahmana, Madhyandina-sakha XIV, 7, I, 31, Kanva-sakha (Brih. Ar. Up. Iv, 3, 32). Here too, the highest measure of happiness is ascribed to the Brahmaloaka, and other beings are supposed to share a certain measure only of it's supreme hapiness. The scale begins in the Madhyandina-sakha with men, who are followed by the Fathers (pitaro gitalokah), the Gods by merit (karmadevah), the gods by birth (aganadevah, with whom the Srotirya is joined), the world of Gods, the world of Gandharvas, the world of Pragapati, the world of Brahman. In the Brihad-aranyaka-upanishad we have Men, Fathers, Ghandarvas, Gods by merit, Gods by birth, Pragapati, and Brahman. If we place the three lists side by side, we find

Taittiriya-Upan. Satapatha-Brah. Brihadaran.-Upan.

Men	Men	Men
Human Gandharvas	-	-
(and Srotirya)		
Divine Gandharvas	-	-
Fathers (kiraloka)	Fathers (gitaloka)	Fathers (gitaloka)
	-	Gandharvas
Gods by birth	Gods by merit	Gods by merit
Gods by merit	Gods by birth	Gods by birth

	(and Srotriya)	(and Srotriya)
Gods	Gods	-
Indra	Gandharvas	-
Brihaspati	-	-
Pragapati	Pragapati	Pragapati
Brahman	Brahman	Brahman.

The commentators do not help us much. Sankara on the Taittiriya-upanishad explains the human Gandharvas as men who have become Gandharvas, a kind of fairies; divine Gandharvas, as Gandharvas by birth. The Fathers or Manes are called Kiraloka, because they remain long, though not for ever, in their world. The aganaga Gods are explained as born in the world of the Devas through their good works (smarta), while the Karmadevas are explained as born there through their sacred works (vaidika). The Gods are the thirty-three, whose lord is Indra, and whose teacher is Brihaspati. Pragapati is Virag, Brahman Hiranyagarbha. Dvivedaganga, in his commentary on the Satapatha-brahmana, explains the Fathers as those who, proceeding on the Southern path, have conquered their world, more particularly by having themselves offered in their life sacrifices to their Fathers. The Karmadevas, according to him, are those who have become Devas by sacred works (srauta), the Aganadevas those who were gods before there were men. The Gods are Indra and the rest, while the Gandharvas are not explained. Pragapati is Virag, Brahman is Hiranyagarbha. Lastly, Sankara, in his commentary on the Brihadaranyaka-upanishad, gives nearly the same explanation as before; only that he makes aganadevah still clearer, by explaining them as gods aganatah, i.e. utpattitah, from their birth.

The arrangement of these beings and their worlds, one rising above the other, reminds us of the cosmography of the Buddhists, but the elements, though in a less systematic form, existed evidently before. Thus we find in the so-called Gargi-brahmana (Satapatha-brahmana XIV, 6, 6, 1) the following

succession: (Water, air, ether)a, (the worlds of the sky)b, (heaven, sun, moon, stars, gods, Gandharvas)c, Pragapati, Brahman. In the Kaushitaki-upanishad I, 3 (Sacred Books of the East, vol. I, p. 275) there is another series, the worlds of Agni, Vayu, Varuna, Indra, Pragapati, and Brahman. See Weber, Ind. Stud. II, p. 224.

End of Taittiriya Upanishad

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Brihadaranyaka-Upanishad

~ Chapter 1 ~

First Adhyaya

Section 1

First Brahmana

1-1:1. 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 Vaisvanara 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.

1-1:2. 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.

## Section 2

### Second Brahmana

1-2:1. 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.

1-2:2. 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 (Virag) proceeded, full of light.

1-2:3. That being divided itself threefold, Aditya (the sun) as the third, and Vayu (the air) as the third. That spirit (prana) 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.

1-2:4. 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 Bhan! and that became speech.

1-2:5. 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 Saman, 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.

1-2:6. 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 (prana). Then when the senses had gone out, the  
body took to swelling (sva-yitum), and mind was  
in the body.

1-2:7. 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 Pragapati, (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.

Section 3

### Third Brahmana

1-3:1. There were two kinds of descendants of Pragapati, 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 udgitha.'

1-3:2. They said to speech (Vak): 'Do thou sing out for us (the udgitha).' 'Yes,' said speech, and sang (the udgitha). Whatever delight there is in speech, that she obtained for the Devas by singing (the three pavamanas); but that she pronounced well (in the other nine pavamanas), 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.

1-3:3. 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.

1-3:4. 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.

1-3:5. 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.

1-3:6. 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.

1-3:7. 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.

1-3:8. Then they (the Devas) said: 'Where was he then who thus stuck to us?' It was (the breath) within the mouth (asye 'ntar), and therefore called Ayasya; he was the sap (rasa) of the limbs (anga), and therefore called Angirasa.

1-3:9. That deity was called Dur, because Death was far (duran) from it. From him who knows this, Death is far off.

1-3:10. 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.

1-3:11. That deity, after having taken away the evil of those deities, viz. death, carried them beyond death.

1-3:12. 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.

1-3:13. Then he carried breath (scent) across. When breath had become freed from death, it became Vayu (air). That Vayu, after having stepped beyond death, blows.

1-3:14. Then he carried the eye across. When the eye had become freed from death, it became Aditya (the sun). That Aditya, after having stepped beyond death, burns.

1-3:15. 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.

1-3:16. 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.

1-3:17. 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.

1-3:18. 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.

1-3:19. He was called Ayasya Angirasa, for he is the sap (rasa) of the limbs (anga). 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.

1-3:20. He (breath) is also Brihaspati, for speech is Brihati (Rig-veda), and he is her lord; therefore he is Brihaspati.

1-3:21. He (breath) is also Brahmanaspati, for speech is Brahman (Yagur-veda), and he is her lord; therefore he is Brahmanaspati.

He (breath) is also Saman (the Udgitha), for speech is Saman (Sama-veda), and that is both speech (sa) and breath (ama). This is why Saman is called Saman.

1-3:22. 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 Saman. He who thus knows this Saman, obtains union and oneness with Saman.

1-3:23. He (breath) is Udgitha. Breath verily is Ut, for by breath this universe is upheld (uttabdha); and speech is Githa, song. And because he is ut and githa, therefore he (breath) is Udgitha.

1-3:24. And thus Brahmadata Kaikitaneya (the grandson of Kikitana), while taking Soma (ragan), said: 'May this Soma strike my head off, if Ayasya Angirasa sang another Udgitha than this. He sang it indeed as speech and breath.'

1-3:25. He who knows what is the property of this Saman, obtains property. Now verily its property is tone only. Therefore let a priest, who is going to perform the sacrificial work of a Sama-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 Saman, obtains property.

1-3:26. He who knows what is the gold of that Saman, obtains gold. Now verily its gold is tone only. He who thus knows what is the gold of that Saman, obtains gold.

1-3:27. He who knows what is the support of that Saman, he is supported. Now verily its support is speech only. For, as supported in speech, that breath is sung as that Saman. Some say the support is in food.

Next follows the Abhyaroha (the ascension) of the Pavamana verses. Verily the Prastotri begins to sing the Saman, 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).

1-3:28. 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 Udgatri 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 Saman, for him there is no fear of his not being admitted to the worlds.

#### Section 4

#### Fourth Brahmana

1-4:1. 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 (purva) all this, he (the Self) burnt down (ush) all evils, therefore he was a person (purusha). Verily he who knows this, burns down every one who tries to be before him.

1-4:2. 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.

1-4:3. 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 (patni). Therefore Yagnavalkya 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.

1-4:4. 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. creation, sacred cow

1-4:5. 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.

1-4:6. 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.

1-4:7. 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.

1-4:8. 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.

1-4:9. 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?'

1-4:10. 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 Vamadeva saw and understood it, singing, 'I was Manu (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.

1-4:11. 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, Isana. Therefore there is nothing beyond the

Kshatra, and therefore at the Ragasuya sacrifice the Brahman 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.

1-4:12. He was not strong enough. He created the Vis (people), the classes of Devas which in their different orders are called Vasus, Rudras, Adityas, Visve Devas, Maruts.

1-4:13. He was not strong enough. He created the Sudra colour (caste), as Pushan (as nourisher). This earth verily is Pushan (the nourisher); for the earth nourishes all this whatsoever.

1-4:14. 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.

1-4:15. There are then this Brahman, Kshatra, Vis, and Sudra. Among the Devas that Brahman existed as Agni (fire) only, among men as Brahmana, as Kshatriya through the (divine) Kshatriya, as Vaisya through the (divine) Vaisya, as Sudra through the (divine) Sudra. Therefore people wish for their future state among the Devas through Agni (the sacrificial fire) only; and among men through the Brahmana, 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.

1-4:16. 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.

1-4:17. 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 (atman) 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.

Section 5

Fifth Brahmana

1-5:1. `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)

1-5:2. 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 `atrinada,' 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 Brahmana), 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.

1-5:3. 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 (prana) only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

1-5:4. These are the three worlds: earth is speech, sky mind, heaven breath.

1-5:5. These are the three Vedas: the Rig-veda is speech, the Yagur-veda mind, the Sama-veda breath.

1-5:6. These are the Devas, Fathers, and men: the Devas are speech, the Fathers mind, men breath.

1-5:7. These are father, mother, and child: the father is mind, the mother speech, the child breath.

1-5:8. 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.

1-5:9. What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

1-5:10. What is unknown, has the form of breath, for breath is unknown. Breath, having become this, protects man.

1-5:11. Of that speech (which is the food of Pragapati) 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.

1-5:12. 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.

1-5:13. 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.

1-5:14. That Pragapati 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 (pugartham) of that deity.

1-5:15. Now verily that Pragapati, 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).

1-5:16. 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.

1-5:17. 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. spirits, possession



1-5:18. From the earth and from fire, divine speech enters into him. And verily that is divine speech whereby, whatever he says, comes to be.

1-5:19. From heaven and the sun, divine mind enters into him. And verily that is divine mind whereby he becomes joyful, and grieves no more.

1-5:20. 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.

1-5:21. Next follows the consideration of the observances (acts). Pragapati 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.

1-5:22. Now with regard to the deities.

Agni (fire) held, I shall burn; Aditya (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 Vayu, the wind among those deities. The other deities fade, not Vayu. Vayu is the deity that never sets.

1-5:23. 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 prana).

## Section 6

### Sixth Brahmana

1-6:1. 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 Saman (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.

1-6:2. Next, of the forms, that which is called Eye is the Uktha (hymn), for from it all forms arise. It is their Saman (song), for it is the same as all forms. It is their Brahman (prayer), for it supports all forms.

1-6:3. Next, of the works, that which is called Body is the Uktha (hymn), for from it all works arise. It is their Saman (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.

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

Section 1

First Brahmana

2-1:1. There was formerly the proud Gargya Balaki, a man of great reading. He said to Agatasatru of Kasi, 'Shall I tell you Brahman?' Agatasatru said: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, Ganaka (the king of Mithila) is our father (patron).'

2-1:2. Gargya said: 'The person that is in the sun, that I adore as Brahman.' Agatasatru 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.'

2-1:3. Gargya said: 'The person that is in the moon (and in the mind), that I adore as Brahman.' Agatasatru 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.

2-1:4. Gargya said: 'The person that is in the lightning (and in the heart), that I adore as Brahman.' Agatasatru 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.

2-1:5. Gargya said: `The person that is in the ether (and in the ether of the heart), that I adore as Brahman.' Agatasatru 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.

2-1:6. Gargya said: `The person that is in the wind (and in the breath), that I adore as Brahman.' Agatasatru 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.

2-1:7. Gargya said: `The person that is in the fire (and in the heart), that I adore as Brahman.' Agatasatru 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.

2-1:8. Gargya said: `The person that is in the water (in seed, and in the heart), that I adore as Brahman.' Agatasatru 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.

2-1:9. Gargya said: `The person that is in the mirror, that I adore as Brahman.' Agatasatru 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.

2-1:10. Gargya said: `The sound that follows a man while he moves, that I adore as Brahman.' Agatasatru 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.

2-1:11. Gargya said: 'The person that is in space, that I adore as Brahman.' Agatasatru 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.

2-1:12. Gargya said: 'The person that consists of the shadow, that I adore as Brahman.' Agatasatru 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.

2-1:13. Gargya said: 'The person that is in the body, that I adore as Brahman.' Agatasatru 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 Gargya became silent.

2-1:14. Agatasatru said: 'Thus far only?' 'Thus far only,' he replied. Agatasatru said: 'This does not suffice to know it (the true Brahman).' Gargya replied: 'Then let me come to you, as a pupil.'

2-1:15. Agatasatru said: 'Verily, it is unnatural that a Brahmana 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.

2-1:16. Agatasatru said: 'When this man was thus asleep, where was then the person (purusha), the intelligent? and from whence did he thus come back?' Gargya did not know this?

2-1:17. Agatasatru said: 'When this man was thus asleep, then the intelligent person (purusha), having

through the intelligence of the senses (pranas) 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.

2-1:18. 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 Brahmana; 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 (pranas) and move about, according to his pleasure, within his own body (while dreaming).

2-1:19. 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 Brahmana, having reached the summit of happiness, might rest, so does he then rest.

2-1:20. 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.

## Section 2

### Second Brahmana

2-2:1. 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.

2-2:2. 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 Aditya (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.

2-2:3. 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.

2-2:4. These two (the two ears) are the Rishis Gautama and Bharadvaga; the right Gautama, the left Bharadvaga. These two (the eyes) are the Rishis Visvamisra and Gamadagni; the right Visvamisra, 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.

Section 3

Third Brahmana

2-3:1. 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).

2-3:2. 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).

2-3:3. 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.

2-3:4. 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).

2-3:5. 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).

2-3:6. 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.

Section 4

Fourth Brahmana



2-4:1. Now when Yagnavalkya was going to enter upon another state, he said: `Maitreyi, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Katyayani (my other wife).'

2-4:2. Maitreyi said: `My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?'

`No,' replied Yagnavalkya; `like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

2-4:3. And Maitreyi said: `What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me'.

2-4:4. Yagnavalkya 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.'

2-4:5. 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 Maitreyi! When we see, hear, perceive, and know the Self, then all this is known.

2-4:6. `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.

2-4:7. `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;

2-4:8. `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;

2-4:9. `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;

2-4:10. `As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa (legends), Purana (cosmogonies), Vidya (knowledge), the Upanishads, Slokas (verses), Sutras (prose rules), Anuvyakhyanas (glosses), Vyakhyanas (commentaries). From him alone all these were breathed forth.

2-4:11. `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,

2-4:12. `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 Maitreyi, 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 Maitreyi.' Thus spoke Yagnavalkya.

2-4:13. Then Maitreyi said: `Here thou hast bewildered me, Sir, when thou sayest that having departed, there is no more knowledge.'

But Yagnavalkya replied: `O Maitreyi, 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?'

## Section 5

### Fifth Brahmana

2-5:1. 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.

2-5:2. 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.

2-5:3. 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.

2-5:4. 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.

2-5:5. 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.

2-5:6. 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.

2-5:7. 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.

2-5:8. 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.

2-5:9. 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.

2-5:10. 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.

2-5:11. 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.

2-5:12. 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.

2-5:13. 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.

2-5:14. 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.

2-5:15. 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 selfs (of the earth, water, &c.) are contained in that Self.

2-5:16. Verily Dadhyak Atharvana proclaimed this honey (the madhu-vidya) 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-vidya) which Dadhyak Atharvana proclaimed to you through the head of a horse,'...

2-5:17. Verily Dadhyak Atharvana 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 Atharvana 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.'

2-5:18. Verily Dadhyak Atharvana 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.

2-5:19. Verily Dadhyak Atharvana 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 Atman). Indra (the Lord) appears multiform through the Mayas (appearances), for his horses (senses) are yoked, hundreds and ten.'

This (Atman) is the horses, this (Atman) 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).

## Section 6

### Sixth Brahmana

2-6:1. Now follows the stem:

1. Pautimashya from Gaupavana,
2. Gaupavana from Pautimashya,
3. Pautimashya from Gaupavana,
4. Gaupavana from Kausika,
5. Kausika from Kaufaundinya,
6. Kaundinya from Sandilya,
7. Sandilya from Kausika and Gautama,

8. Gautama

2-6:2. from Agnivesya,

9. Agnivesya from Sandilya and Anabhimlata,

10. Sandilya and Anabhimlata from Anabhimlata,

11. Anabhimlata from Anabhimlata,

12. Anabhimlata from Gautama,

13. Gautama from Saitava and Prakinayogya,

14. Saitava and Prakinayogya from Parasarya,

15. Parasarya from Bharadvaga,

16. Bharadvaga from Bharadvaga and Gautama,

17. Gautama from Bharadvaga,

18. Bharadvaga from Parasarya,

19. Parasarya from Vaigavapayana,

20. Vaigavapayana from Kausikayani,

21. Kausikayani

2-6:3. from Ghritakausika,

22. Ghritakausika from Parasaryayana,

23. Parasaryayana from Parasarya,

24. Parasarya from Gatukarnya,

25. Gatukarnya from Asurayana and Yaska,

26. Asurayana and Yaska from Traivani,

27. Traivani from Aupagandhani,

28. Aupagandhani from Asuri,



29. Asuri from Bharadvaga,
30. Bharadvaga from Atreya,
31. Atreya from Manti,
32. Manti from Gautama,
33. Gautama from Gautama,
34. Gautama from Vatsya,
35. Vatsya from Sandilya,
36. Sandilya from Kaisorya Kapya,
37. Kaisorya Kapya from Kumaraharita,
38. Kumaraharita from Galava,
39. Galava from Vidarbhi-kaundinya,
40. Vidarbhi-kaundinya from Vatsanapat Babhrava,
41. Vatsanapat Babhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayasya Angirasa,
43. Ayasya Angirasa from Abhuti Tvasotra,
44. Abhuti Tvasotra from Visvarupa Tvasotra,
45. Visvarupa Tvasotra from Asvinau,
46. Asvinau from Dadhyak Atharvana,
47. Dadhyak Atharvana from Atharvan Daiva,
48. Atharvan Daiva from Mrityu Pradhvamsana,
49. Mrityu Pradhvamsana from Pradhvamsana,
50. Pradhvamsana from Ekarshi,
51. Ekarshi from Viprakitti,

52. Viprakitti from Vyashti,
53. Vyashti from Sanaru,
54. Sanaru from Sanatana,
55. Sanatana from Sanaga,
56. Sanaga from Parameshthin,
57. Parameshthin from Brahman,
58. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

End of Chapter 2

~ Chapter 3 ~

Third Adhyaya

Section 1

First Brahmana

Adoration to the Highest Self (Paramatman)!

3-1:1. Ganaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (the Asvamedha). Brahmanas of the Kurus and the Pankalas had come thither, and Ganaka Vaideha wished to know, which of those Brahmanas was the best read. So he enclosed a thousand cows, and ten padas (of gold) were fastened to each pair of horns.

3-1:2. And Ganaka spoke to them: 'Ye venerable Brahmanas, he who among you is the wisest, let him drive away these cows.'

Then those Brahmanas durst not, but Yagnavalkya said to his pupil: 'Drive them away, my dear.'

He replied: 'O glory of the Saman,' and drove them away.

The Brahmanas 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 Yagnavalkya?' 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.

3-1:3. 'Yagnavalkya,' 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?'

Yagnavalkya 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).'

3-1:4. 'Yagnavalkya,' 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?'

Yagnavalkya said: 'By the Adhvaryu priest, who is the eye, who is Aditya (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.'

3-1:5. 'Yagnavalkya,' 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?'

Yagnavalkya said: 'By the Udgatri priest, who is Vayu (the wind), who is the breath. For the breath is the Udgatri of the sacrifice, and the breath is the wind, and he is the Udgatri. This constitutes freedom, and perfect freedom.'

3-1:6. `Yagnavalkya,' he said, `this sky is, as it were, without an ascent (staircase.) By what approach does the sacrificer approach the Svarga world?'

Yagnavalkya 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.

3-1:7. `Yagnavalkya,' he said, `how many Rik verses will the Hotri priest employ to-day at this sacrifice?'

`Three,' replied Yagnavalkya.

`And what are these three?'

`Those which are called Puronuvakya, Yagya, and, thirdly, Sasya.'

`What does he gain by them?'

`All whatsoever has breath.'

3-1:8. `Yagnavalkya,' he said, `how many oblations (ahuti) will the Adhvaryu priest employ to-day at this sacrifice?'

`Three,' replied Yagnavalkya.

`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.'

3-1:9. `Yagnavalkya,' he said, `with how many deities does the Brahman priest on the right protect to-day this sacrifice?'

`By one,' replied Yagnavalkya.

`And which is it?'

`The mind alone; for the mind is endless, and the Visvedevas are endless, and he thereby gains the endless world.'

3-1:10. `Yagnavalkya,' he said, `how many Stotriya hymns will the Udgatri priest employ to-day at this sacrifice?'

`Three,' replied Yagnavalkya.

`And what are these three?'

`Those which are called Puronavakya, Yagya, and, thirdly, Sasya.'

`And what are these with regard to the body (adhyatmam)?'

`The Puronavakya is Prana (up-breathing), the Yagya the Apana (down-breathing), the Sasya the Vyana (back-breathing).'

`What does he gain by them?'

`He gains the earth by the Puronavakya, the sky by the Yagya, heaven by the Sasya.'

After that Asvala held his peace.

Section 2

Second Brahmana

3-2:1. Then Garatkarava Artabhaga asked.  
'Yagnavalkya,' 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?'

3-2:2. 'Prana (breath) is one Graha, and that is seized by Apana (down-breathing) as the Atigraha, for one smells with the Apana.'

3-2:3. 'Speech (vak) is one Graha, and that is seized by name (naman) as the Atigraha, for with speech one pronounces names.'

3-2:4. 'The tongue is one Graha, and that is seized by taste as the Atigraha, for with the tongue one perceives tastes.'

3-2:5. 'The eye is one Graha, and that is seized by form as the Atigraha, for with the eye one sees forms.'

3-2:6. 'The ear is one Graha, and that is seized by sound as the Atigraha, for with the ear one hears sounds.'

3-2:7. 'The mind is one Graha, and that is seized by desire as the Atigraha, for with the mind one desires desires.'

3-2:8. 'The arms are one Graha, and these are seized by work as the Atigraha, for with the arms one works work.'

3-2:9. 'The skin is one Graha, and that is seized by touch as the Atigraha, for with the skin one perceives touch. These are the eight Grahas and the eight Atigrahas.'

3-2:10. 'Yagnavalkya,' 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.'

3-2:11. `Yagnavalkya,' he said, `when such a person (a sage) dies, do the vital breaths (pranas) move out of him or no?'

`No,' replied Yagnavalkya; `they are gathered up in him, he swells, he is inflated, and thus inflated the dead lies at rest.'

3-2:12. `Yagnavalkya,' 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.'

3-2:13. `Yagnavalkya,' 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?'

Yagnavalkya 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 Garatkarava Artabhaga held his peace.

### Section 3

#### Third Brahmana

3-3:1. Then Bhugyu Lahyayani asked. `Yagnavalkya,' he said, `we wandered about as students, and came to the house of Patankala Kapyā. 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 Angirasa.' And when we asked

him about the ends of the world, we said to him, 'Where were the Parikshitas? Where then were the Parikshitas, I ask thee, Yagnavalkya, where were the Parikshitas?'

3-3:2. Yagnavalkya 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?'

Yagnavalkya 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 Vayu (the air), and Vayu (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 Vayu indeed. Therefore Vayu (air) is everything by itself, and Vayu is all things together. He who knows this, conquers death.' After that Bhugyu Lahyayani held his peace.

#### Section 4

#### Fourth Brahmana

3-4:1. Then Ushasta Kakrayana asked. 'Yagnavalkya,' he said, 'tell me the Brahman which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya 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.'



3-4:2. Ushasta Kakrayana 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.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya 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 Kakrayana held his peace.

## Section 5

### Fifth Brahmana

3-5:1. Then Kahola Kaushitakeya asked. 'Yagnavalkya,' he said, 'tell me the Brahman which is visible, not invisible, the Self (atman), who is within all.'

Yagnavalkya replied: 'This, thy Self, who is within all.'

'Which Self, O Yagnavalkya, is within all?'

Yagnavalkya replied: 'He who overcomes hunger and thirst, sorrow, passion, old age, and death. When Brahmanas 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 Brahmana, 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 Brahmana. By whatever means he has become a Brahmana, he is such indeed. Everything else is of evil.' After that Kahola Kaushitakeya held his peace.

## Section 6

### Sixth Brahmana

3-6:1. Then Gargi Vakaknavi asked. `Yagnavalkya,' 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 Gargi,' he replied.

`In what then is air woven, like warp and woof?'

`In the worlds of the sky, O Gargi,' he replied.

`In what then are the worlds of the sky woven, like warp and woof?'

`In the worlds of the Gandharvas, O Gargi,' he replied.

`In what then are the worlds of the Gandharvas woven, like warp and woof?'

`In the worlds of Aditya (sun), O Gargi,' he replied.

`In what then are the worlds of Aditya (sun) woven, like warp and woof?'

`In the worlds of Kandra (moon), O Gargi,' he replied.

`In what then are the worlds of Kandra (moon) woven, like warp and woof?'

`In the worlds of the Nakshatras (stars), O Gargi,' 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 Gargi,' he replied.

`In what then are the worlds of the Devas (gods) woven, like warp and woof?'

`In the worlds of Indra, O Gargi,' he replied.

`In what then are the worlds of Indra woven, like warp and woof?'

`In the worlds of Pragapati, O Gargi,' he replied.

`In what then are the worlds of Pragapati woven, like warp and woof?'

`In the worlds of Brahman, O Gargi,' he replied.

`In what then are the worlds of Brahman woven, like warp and woof?'

Yagnavalkya said: `O Gargi, 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 Gargi.' After that Gargi Vakaknavi held her peace.

## Section 7

### Seventh Brahmana

3-7:1. Then Uddalaka Aruni asked. `Yagnavalkya,' he said, `we dwelt among the Madras in the houses of Patankala Kapya, studying the sacrifice. His wife was possessed of a Gandharva, and we asked him: "Who art thou?" He answered: "I am Kabandha Atharvana." And he said to Patankala Kapya and to (us) students: "Dost thou know, Kapya, that thread by which this world and the other world, and all beings are strung together?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "Dost thou know, Kapya, that puller (ruler) within (antaryamin), who within pulls (rules) this world and the other world and all beings?" And Patankala Kapya replied: "I do not know it, Sir." He said again to Patankala Kapya and to (us) students: "He, O Kapya, 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 Bhutas (creatures), he knows the Self, he knows everything." Thus did he (the Gandharva) say to them, and I know it. If thou, O Yagnavalkya, 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.'

Yagnavalkya 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.'

3-7:2. Yagnavalkya said: `Vayu (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 Yagnavalkya. Tell now (who is) the puller within.'

3-7:3. Yagnavalkya 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.'

3-7:4. `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.'

3-7:5. `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.'

3-7:6. `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.'

3-7:7. `He who dwells in the air (vayu), 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.'

3-7:8. `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.'

3-7:9. `He who dwells in the sun (aditya), 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.'

3-7:10. `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.'

3-7:11. `He who dwells in the moon and stars (kandra-tarakam), 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.'

3-7:12. `He who dwells in the ether (akasa), 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.'

3-7:13. `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.'

3-7:14. `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 (adhibhutam).

3-7:15. Yagnavalkya 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.'

3-7:16. `He who dwells in the breath (prana), 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.'

3-7:17. `He who dwells in the tongue (vak), 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.'

3-7:18. `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.'

3-7:19. `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.'

3-7:20. `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.'

3-7:21. `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.'

3-7:22. `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.'

3-7:23. `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 Uddalaka Aruni held his peace.

## Section 8

### Eighth Brahmana

3-8:1. Then Vakaknavi said: 'Venerable Brahmanas, I shall ask him two questions. If he will answer them, none of you, I think, will defeat him in any argument concerning Brahman.'

Yagnavalkya said: 'Ask, O Gargi.'

3-8:2. She said: 'O Yagnavalkya, as the son of a warrior from the Kasis 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.'

Yagnavalkya said: 'Ask, O Gargi.'

3-8:3. She said: 'O Yagnavalkya, 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?'

3-8:4. Yagnavalkya 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 (akasa).'

3-8:5. She said: 'I bow to thee, O Yagnavalkya, who hast solved me that question. Get thee ready for the second.'

Yagnavalkya said: 'Ask, O Gargi.'

3-8:6. She said: `O Yagnavalkya, 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?

3-8:7. Yagnavalkya 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.'

Gargi said: `In what then is the ether woven, like warp and woof?'

3-8:8. He said: `O Gargi, the Brahmanas 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.'

3-8:9. `By the command of that Akshara (the imperishable), O Gargi, sun and moon stand apart. By the command of that Akshara, O Gargi, heaven and earth stand apart. By the command of that Akshara, O Gargi, what are called moments (nimesha), hours (muhurta), days and nights, half-months, months, seasons, years, all stand apart. By the command of that Akshara, O Gargi, 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 Gargi, men praise those who give, the gods follow the sacrificer, the fathers the Darvi-offering.'

3-8:10. `Whosoever, O Gargi, 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 Gargi, without knowing this Akshara, departs this world, he is miserable (like a slave). But he, O Gargi, who departs this world, knowing this Akshara, he is a Brahmana.'



3-8:11. `That Brahman,' O Gargi, `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 Gargi, the ether is woven, like warp and woof.'

3-8:12. Then said Gargi: `Venerable Brahmins, 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 Vakaknavi held her peace.

## Section 9

### Ninth Brahmana

3-9:1. Then Vidagdha Sakalya asked him: `How many gods are there, O Yagnavalkya?' 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 Yagnavalkya?'

`Thirty-three,' he said.

`Yes,' he said, and asked again: `How many gods are there really, O Yagnavalkya?'

`Six,' he said.

`Yes,' he said, and asked again: `How many gods are there really, O Yagnavalkya?'

`Three,' he said.

`Yes,' he said, and asked again: `How many gods are there really, O Yagnavalkya?'

`Two,' he said.

`Yes,' he said, and asked again: `How many gods are there really, O Yagnavalkya?'

`One and a half (adhyardha),' he said.

`Yes,' he said, and asked again: `How many gods are there really, O Yagnavalkya?'

`One,' he said.

`Yes,' he said, and asked: `Who are these three and three hundred, three and three thousand?'

3-9:2. Yagnavalkya replied: `They are only the various powers of them, in reality there are only thirty-three gods.'

He asked: `Who are those thirty-three?'

Yagnavalkya replied: `The eight Vasus, the eleven Rudras, the twelve Adityas. They make thirty-one, and Indra and Pragapati make the thirty-three.'

3-9:3. He asked: `Who are the Vasus.'

Yagnavalkya replied: `Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (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.'

3-9:4. He asked: `Who are the Rudras?'

Yagnavalkya replied: `These ten vital breaths (pranas, the senses, i.e. the five gnanendriyas, and the five karmendriyas), and Atman, 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.'

3-9:5. He asked: `Who are the Adityas?'

Yagnavalkya replied: `The twelve months of the year, and they are Adityas, because they move along (yanti), taking up everything (adadanah). Because they move along, taking up everything, therefore they

are called Adityas.'

3-9:6. He asked: 'And who is Indra, and who is Pragapati?'

Yagnavalkya replied: 'Indra is thunder, Pragapati is the sacrifice.'

He asked: 'And what is the thunder?'

Yagnavalkya replied: 'The thunderbolt.'

He asked: 'And what is the sacrifice?'

Yagnavalkya replied: 'The (sacrificial) animals.'

3-9:7. He asked: 'Who are the six?'

Yagnavalkya replied: 'Agni (fire), Prithivi (earth), Vayu (air), Antariksha (sky), Aditya (sun), Dyu (heaven), they are the six, for they are all this, the six.'

3-9:8. He asked: 'Who are the three gods?'

Yagnavalkya replied: 'These three worlds, for in them all these gods exist.'

He asked: 'Who are the two gods?'

Yagnavalkya replied: 'Food and breath.'

He asked: 'Who is the one god and a half?'

Yagnavalkya replied: 'He that blows.'

3-9:9. 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?'

Yagnavalkya replied: 'Breath (prana), and he is Brahman (the Sutratman), and they call him That (tyad).'

3-9:10. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata (deity)?'

Sakalya replied: `The Immortal.'

3-9:11. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata?'

Sakalya replied: `The women.'

3-9:12. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata?'

Sakalya replied: `The True.'

3-9:13. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata?'

Sakalya replied: `Space.'

3-9:14. Sakalya 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 Yagnavalkya.'

Yagnavalkya replied: `I know that person, the principle of every self, of whom thou speakest. The shadowy person, "he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: `Death.'

3-9:15. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata?'

Sakalya replied: `Vital breath'(asu).

3-9:16. Sakalya 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 Yagnavalkya.'

Yagnavalkya 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, Sakalya, who is his devata?'

Sakalya replied: `Varuna.'

3-9:17. Sakalya 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 Yagnavalkya.'

Yagnavalkya replied: 'I know that person, the principle of every self, of whom thou speakest. The filial person, "he is he." But tell me, Sakalya, who is his devata?'

Sakalya replied: 'Pragapati.'

3-9:18. Yagnavalkya said: 'Sakalya, did those Brahmanas (who themselves shrank from the contest) make thee the victim?'

Sakalya said: 'Yagnavalkya, because thou hast decried the Brahmanas of the Kuru-Pankalas, what Brahman dost thou know?'

3-9:19. Yagnavalkya said: 'I know the quarters with their deities and their abodes.'

Sakalya said: 'If thou knowest the quarters with their deities and their abodes,

3-9:20. 'Which is thy deity in the Eastern quarter?'

Yagnavalkya said: 'Aditya (the sun).'

Sakalya said: 'In what does that Aditya abide?'

Yagnavalkya said: 'In the eye.'

Sakalya said: 'In what does the eye abide?'

Yagnavalkya said: 'In the colours, for with the eye he sees the colours.'

Sakalya said: 'And in what then do the colours abide?'

Yagnavalkya said: 'In the heart, for we know colours by the heart, for colours abide in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

3-9:21. Sakalya said: 'Which is thy deity in the Southern quarter?'

Yagnavalkya said: 'Yama.'

Sakalya said: `In what does that Yama abide?'

Yagnavalkya said: `In the sacrifice.'

Sakalya said: `In what does the sacrifice abide?'

Yagnavalkya said: `In the Dakshina. (the gifts to be given to the priests).'

Sakalya said: `In what does the Dakshina abide?'

Yagnavalkya said: `In Sraddha (faith), for if a man believes, then he gives Dakshina, and Dakshina truly abides in faith.'

Sakalya said: `And in what then does faith abide?'

Yagnavalkya said: `In the heart, for by the heart faith knows, and therefore faith abides in the heart.'

Sakalya said: `So it is indeed, O Yagnavalkya.'

3-9:22. Sakalya said: `Which is thy deity in the Western quarter?'

Yagnavalkya said: `Varuna.'

Sakalya said: `In what does that Varuna abide?'

Yagnavalkya said: `In the water.'

Sakalya said: `In what does the water abide?'

Yagnavalkya said: `In the seed.'

Sakalya said: `And in what does the seed abide?'

Yagnavalkya said: `In the heart. And therefore also they say of a son who is like his father, that he seems as if split from his heart, or made from his heart; for the seed abides in the heart.'

Sakalya said: `So it is indeed, O Yagnavalkya.'

3-9:23. Sakalya said: `Which is thy deity in the Northern quarter?'

Yagnavalkya said: `Soma.'

Sakalya said: `In what does that Soma abide?'

Yagnavalkya said: `In the Diksha.'

Sakalya said: `In what does the Diksha abide?'

Yagnavalkya said: `In the True; and therefore they say to one who has performed the Diksha, Speak what is true, for in the True indeed the Diksha abides.'

Sakalya said: `And in what does the True abide?'

Yagnavalkya said: `In the heart, for with the heart do we know what is true, and in the heart indeed the True abides.'

Sakalya said: `So it is indeed, O Yagnavalkya.'

3-9:24. Sakalya said: `Which is thy deity in the zenith?'

Yagnavalkya said: `Agni.'

Sakalya said: `In what does that Agni abide.'

Yagnavalkya said: `In speech.'

Sakalya said: `And in what does speech abide?'

Yagnavalkya said: `In the heart.'

Sakalya said: `And in what does the heart abide?'

3-9:25. Yagnavalkya 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.'

3-9:26. Sakalya said: `And in what dost thou (thy body) and the Self (thy heart) abide?'

Yagnavalkya said: `In the Prana (breath).'

Sakalya said: `In what does the Prana abide?'



Yagnavalkya said: `In the Apana (down-breathing).'

Sakalya said: `In what does the Apana abide?'

Yagnavalkya said: `In the Vyana (back-breathing).'

Sakalya said: `In what does the Vyana abide?'

Yagnavalkya said: `In the Udana (the out-breathing).'

Sakalya said: `In what does the Udana abide?'

Yagnavalkya said: `In the Samana. That Self (atman) 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 Samana), 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.'

Sakalya did not know him, and his head fell, nay, thieves took away his bones, mistaking them for something else.

3-9:27. Then Yagnavalkya said: `Reverend Brahmanas, 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 Brahmanas durst not (say anything).

3-9:28. Then Yagnavalkya 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.'

End of Chapter 3

~ Chapter 4 ~

Fourth Adhyaya

Section 1

First Brahmana

4-1:1. When Ganaka Vaideha was sitting (to give audience), Yagnavalkya approached, and Ganaka Vaideha said: `Yagnavalkya, for what object did you come, wishing for cattle, or for subtle questions?'

Yagnavalkya replied: `For both, Your Majesty;

4-1:2. 'Let us hear what anybody may have told you.'  
Ganaka Vaideha replied: 'Gitvan Sailini told me that speech (vak) is Brahman.'

Yagnavalkya 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 (ayatana) and the resting-place (pratishtha) of that Brahman?'

Ganaka Vaideha said: 'He did not tell me.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya 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?'

Yagnavalkya 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, Sama-veda, the Atharvangirasas, the Itihasa (tradition), Purana-vidya (knowledge of the past), the Upanishads, Slokas (verses), Sutras (rules), Anuvyakhyanas and Vyakhyanas (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.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4-1:3. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Udanka Saulbayana told me that life (prana) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Udanka Saulbayana 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.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya 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?'

Yagnavalkya 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.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4-1:4. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Barku Varshna told me that sight (kakshus) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Barku Varshna 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.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya 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?'

Yagnavalkya 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.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4-1:5. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gardabhivibhita Bharadvaga told me that hearing (srotra) is Brahman.'

Yagnavalkya said: `As one who had (the benefit of a good) father, mother, and teacher might tell, so did Gardabhivibhita Bharadvaga 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.'

Yagnavalkya said: `Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: `Then tell me, Yagnavalkya.'

Yagnavalkya 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?'

Yagnavalkya 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.'

Yagnavalkya said: `My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4-1:6. Yagnavalkya said: `Let us hear what anybody may have told you.'

Ganaka Vaideha replied: `Satyakama Gabala told me that mind (manas) is Brahman.'

Yagnavalkya said: `As one who had (the benefit of a good) father, mother, and teacher might tell, so did

Satyakama Gabala 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.'

Yagnavalkya said: 'Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: 'Then tell me, Yagnavalkya.'

Yagnavalkya 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?'

Yagnavalkya 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.'

Yagnavalkya said: 'My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

4-1:7. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Vidagdha Sakalya told me that the heart (hridaya) is Brahman.'

Yagnavalkya said: 'As one who had (the benefit of a good) father, mother, and teacher might tell, so did Vidagdha Sakalya 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.'

Yagnavalkya said: `Your Majesty, this (Brahman) stands on one leg only.'

Ganaka Vaideha said: `Then tell me, Yagnavalkya.'

Yagnavalkya said: `The heart itself is its body, ether its place, and we should worship it as certainty (sthati).'

Ganaka Vaideha said: `What is the nature of certainty?'

Yagnavalkya 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.'

Yagnavalkya said: `My father was of opinion that one should not accept a reward without having fully instructed a pupil.'

## Section 2

### Second Brahmana

4-2:1. Ganaka Vaideha, descending from his throne, said: `I bow to you, O Yagnavalkya, teach me.'

Yagnavalkya 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.'



Yagnavalkya said: `Then I shall tell you this, whither you will go.'

Ganaka Vaideha said: `Tell it, Sir.'

4-2:2. Yagnavalkya 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.

4-2:3. `Now that which in the shape of a person is in the right eye, is his wife, Virag. 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 Vaisvanara).

4-2:4. `His (the Taigasa's) Eastern quarter are the pranas (breath) which go to the East;

`His Southern quarter are the pranas which go to the South;

`His Western quarter are the pranas which go to the West;

`His Northern quarter are the pranas which go to the North;

`His Upper (Zenith) quarter are the pranas which go upward;

`His Lower (Nadir) quarter are the pranas which go downward;

`All the quarters are all the pranas. And he (the Atman 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 Yagnavalkya.

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).'

### Section 3

#### Third Brahmana

4-3:1. Yagnavalkya came to Ganaka Vaideha, and he did not mean to speak with him. But when formerly Ganaka Vaideha and Yagnavalkya had a disputation on the Agnihotra, Yagnavalkya had granted him a boon, and he chose (for a boon) that he might be free to ask him any question he liked. Yagnavalkya granted it, and thus the King was the first to ask him a question.

4-3:2. 'Yagnavalkya,' he said, 'what is the light of man?'

Yagnavalkya 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 Yagnavalkya.'

4-3:3. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, what is then the light of man?'

Yagnavalkya 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 Yagnavalkya.'

4-3:4. Ganaka Vaideha said: 'When the sun has set, O Yagnavalkya, and the moon has set, what is the light of man?'

Yagnavalkya replied: 'Fire indeed is his light; for, having fire alone for his light, man sits, moves about, does his work, and returns.'

4-3:5. Ganaka Vaideha said: `When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, what is then the light of man?'

Yagnavalkya 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 Yagnavalkya.'

4-3:6. Ganaka Vaideha said: `When the sun has set, O Yagnavalkya, and the moon has set, and the fire is gone out, and the sound hushed, what is then the light of man?'

Yagnavalkya said: `The Self indeed is his light; for, having the Self alone as his light, man sits, moves about, does his work, and returns.'

4-3:7. Ganaka Vaideha said: `Who is that Self?'

Yagnavalkya replied: `He who is within the heart, surrounded by the Pranas (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).

4-3:8. `On being born that person, assuming his body, becomes united with all evils; when he departs and dies, he leaves all evils behind.

4-3:9. `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.

4-3:10. 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.

4-3:11. 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)

4-3:12. Guarding with the breath (prana, 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)

4-3:13. 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)

4-3:14. 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.'

4-3:15. Yagnavalkya said: `That (person) having enjoyed himself in that state of bliss (samprasada, 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, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

4-3:16. Yagnavalkya 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, Yagnavalkya. I give you, Sir, a thousand. Speak on for the sake of emancipation.'

4-3:17. Yagnavalkya 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).

4-3:18. `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.

4-3:19. `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.

4-3:20. `There are in his body the veins called Hita, 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.

4-3:21. `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 (pragna) 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.

4-3:22. `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 Kandala not a Kandala, a Paulkasa not a Paulkasa, a Sramana not a Sramana, a Tapasa not a Tapasa. He is not followed by good, not followed by evil, for he has then overcome all the sorrows of the heart.

4-3:23. `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.

4-3:24. `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.

4-3:25. `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.

4-3:26. `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.

4-3:27. `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.

4-3:28. `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.

4-3:29. `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.

4-3:30. `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.

4-3:31. `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.

4-3:32. 'An ocean is that one seer, without any duality; this is the Brahma-world, O King.' Thus did Yagnavalkya 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.

4-3:33. '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 Pragapati, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings in the world of Pragapati 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 Yagnavalkya.

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

Then Yagnavalkya was afraid lest the King, having become full of understanding, should drive him from all his positions.

4-3:34. And Yagnavalkya 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.

4-3:35. '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.

4-3:36. `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.

4-3:37. `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."

4-3:38. `And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses (pranas) gather round the Self at the time of death, when a man is thus going to expire.'

#### Section 4

#### Fourth Brahmana

4-4:1. Yagnavalkya continued: `Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (pranas) 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.

4-4:2. ` "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 prana) departs after him, and when life thus departs, all the other vital spirits (pranas) 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.’

4-4:3. ‘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.

4-4:4. ‘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 Pragapati, or like Brahman, or like other beings.

4-4:5. ‘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.

4-4:6. ‘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.

4-4:7. `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 (prana, life) is Brahman only, is only light.'

Ganaka Vaideha said: `Sir, I give you a thousand.'

4-4:8. `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.

4-4:9. `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.

4-4:10. `All who worship what is not knowledge (avidya) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

4-4:11. `There are indeed those unblessed worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

4-4:12. `If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body.

4-4:13. `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.

4-4:14. `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.

4-4:15. `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.

4-4:16. `He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time.

4-4:17. `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.

4-4:18. `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.

4-4:19. `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.

4-4:20. `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.

4-4:21. `Let a wise Brahmana, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

4-4:22. `And he is that great unborn Self, who consists of knowledge, is surrounded by the Pranas, 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.

Brahmanas 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.

4-4:23. This has been told by a verse (Rik): "This eternal greatness of the Brahmana 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) Brahmana; this is the Brahma-world, O King,' thus spoke Yagnavalkya.

Ganaka Vaideha said: 'Sir, I give you the Videhas, and also myself, to be together your slaves.'

4-4:24. This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this

obtains wealth.

4-4:25. This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman.

## Section 5

### Sixth Brahmana

4-5:1. Yagnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi was conversant with Brahman, but Katyayani possessed such knowledge only as women possess. And Yagnavalkya, 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),

4-5:2. Said, 'Maitreyi, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Katyayani.'

4-5:3. Maitreyi 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 Yagnavalkya, 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

4-5:4. And Maitreyi 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.'

4-5:5. Yagnavalkya 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.'

4-5:6. 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 Maitreyi! When the Self has been seen, heard, perceived, and known, then all this is known.'

4-5:7. `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.

4-5:8. `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;

4-5:9. `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;

4-5:10. `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;

4-5:11. `As clouds of smoke proceed by themselves out of lighted fire kindled with damp fuel, thus verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa, Purana, Vidya, the Upanishads, Slokas, Sutras, Anuvyakhyanas, Vyakhyanas, 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.

4-5:12. `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,

4-5:13. `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 Maitreyi,' thus spoke Yagnavalkya.

4-5:14. Then Maitreyi said: `Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him.'

But he replied: `O Maitreyi, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.

4-5:15. `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 Maitreyi, thou hast been instructed. Thus far goes immortality.' Having said so, Yagnavalkya went away (into the forest).

Section 6

Sixth Brahmana

4-6:1. Now follows the stem:

1. (We) from Pautimashya,
  2. Pautimashya from Gaupavana,
  3. Gaupavana from Pautimashya,
  4. Pautimashya from Gaupavana,
  5. Gaupavana from Kausika,
  6. Kausika from Kaundinya,
  7. Kaundinya from Sandilya,
  8. Sandilya from Kausika and Gautama,
  9. Gautama
- 4-6:2. from Agnivesya,
10. Agnivesya from Gargya,
  11. Gargya from Gargya,
  12. Gargya from Gautama,
  13. Gautama from Saitava,
  14. Saitava from Parasaryayana,
  15. Parasaryayana from Gargyayana,
  16. Gargyayana from Uddalakayana,
  17. Uddalakayana from Gabalayana,
  18. Gabalayana from Madhyandinayana,
  19. Madhyandinayana from Saukarayana,
  20. Saukarayana from Kashayana,
  21. Kashayana from Sayakayana,
  22. Sayakayana from Kausikayani,

23. Kausikayani
- 4-6:3. from Ghritakausika,
24. Ghritakausika from Parasaryayana,
25. Parasaryayana from Parasarya,
26. Parasarya from Gatukarnya,
27. Gatukarnya from Asurayana and Yaska,
28. Asurayana from Travani,
29. Travani from Aupagandhani,
30. Aupagandhani from Asuri,
31. Asuri from Bharadvaga,
32. Bharadvaga from Atreya,
33. Atreya from Manti,
34. Manti from Gautama,
35. Gautama from Gautama,
36. Gautama from Vatsya,
37. Vatsya from Sandilya,
38. Sandilya from Kaisorya Kapya,
39. Kaisorya Kapya from Kumaraharita,
40. Kumaraharita from Galava,
41. Galava from Vidarbhi-kaundinya,
42. Vidarbhi-kaundinya from Vatsanapat Babhrava,
43. Vatsanapat Babhrava from Pathi Saubhara,
44. Pathi Saubhara from Ayasya Angirasa,

45. Ayasya Angirasa from Abhuti Tvasotra,
46. Abhuti Tvasotra from Visvarupa Tvasotra,
47. Visvarupa Tvasotra from Asvinau,
48. Asvinau from Dadhyak Atharvana,
49. Dadhyak Atharvana from Atharvan Daiva,
50. Atharvan Daiva from Mrityu Pradhvamsana,
51. Mrityu Pradhvamsana from Pradhvamsana,
52. Pradhvamsana from Ekarshi,
53. Ekarshi from Viprakitti,
54. Viprakitti from Vyashti,
55. Vyashti from Sanaru,
56. Sanaru from Sanatana,
57. Sanatana from Sanaga,
58. Sanaga from Parameshthin,
59. Parameshthin from Brahman,
60. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

End of Chapter 4

~ Chapter 5 ~

Fifth Adhyaya

Section 1

First Brahmana

5-1:1. 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 Kauravyayaniputra. This (the Om) is the Veda (the means of knowledge), thus the Brahmanas know. One knows through it all that has to be known.

## Section 2

### Second Brahmana

5-2:1. The threefold descendants of Pragapati, gods, men, and Asuras (evil spirits), dwelt as Brahmakarins (students) with their father Pragapati. 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 "Damyata," Be subdued.' `Yes,' he said, `you have understood.'

5-2:2. 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.'

5-2:3. 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.

## Section 3

### Third Brahmana

5-3:1. Pragapati 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.

#### Section 4

#### Fourth Brahmana

5-4:1. 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.

#### Section 5

#### Fifth Brahmana

5-5:1. In the beginning this (world) was water. Water produced the true, and the true is Brahman. Brahman produced Pragapati, Pragapati 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.

5-5:2. Now what is the true, that is the Aditya (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 pranas (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.

5-5:3. Now of the person in that (solar) orb Bhuh 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 (gahati) it.

5-5:4. Of the person in the right eye Bhuh 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 (gahati) it.

## Section 6

### Sixth Brahmana

5-6:1. 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.

## Section 7

### Seventh Brahmana

5-7:1. They say that lightning is Brahman, because lightning (vidyut) 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.

## Section 8

### Eighth Brahmana

5-8:1. Let him meditate on speech as a cow. Her four udders are the words Svaha, Vashat, Hanta, and Svadha. The gods live on two of her udders, the Svaha and the Vashat, men on the Hanta, the fathers on the Svadha. The bull of that cow is breath (prana), the calf the mind.

## Section 9

## Ninth Brahmana

5-9:1. Agni Vaisvanara 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.

## Section 10

### Tenth Brahmana

5-10:1. 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.

## Section 11

### Eleventh Brahmana

5-11:1. 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.

## Section 12

### Twelfth Brahmana

5-12:1. Some say that food is Brahman, but this is not so, for food decays without life (prana). Others say



that life (prana) 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 Pratrída 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 Pratrída; 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 (vishtani) 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.'

### Section 13

#### Thirteenth Brahmana

5-13:1. Next follows the Uktha. Verily, breath (prana) is Uktha, for breath raises up (utthapayati) all this. From him who knows this, there is raised a wise son, knowing the Uktha; he obtains union and oneness with the Uktha.

5-13:2. 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.

5-13:3. Next follows the Saman. Verily, breath is the Saman, 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 Saman.

5-13:4. Next follows the Kshatra. Verily, breath is the Kshatra, for breath is Kshatra, i.e. breath protects (trayate) him from being hurt (kshanitoh). He who knows this, obtains Kshatra (power), which requires no protection; he obtains union and oneness with Kshatra.

### Section 14

## Fourteenth Brahmana

5-14:1. The words Bhumi (earth), Antariksha (sky), and Dyu (heaven) form eight syllables. One foot of the Gayatri 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.

5-14:2. The Rikas, the Yagumshi, and the Samani form eight syllables. One foot (the second) of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three Vedas, the Rig-veda, Yagur-veda, and Sama-veda). And he who thus knows that foot of it, conquers as far as that threefold knowledge extends.

5-14:3. The Prana (the up-breathing), the Apana (the down-breathing), and the Vyana (the back-breathing) form eight syllables. One foot (the third) of the Gayatri 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 (Gayatri, 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 Gayatri, shines thus himself also with happiness and glory.

5-14:4. That Gayatri (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 (prana), and that (the True) rests on life. Therefore they say, force is stronger than the True. Thus does

that Gayatri rest with respect to the self (as life). That Gayatri protects (tatre) the vital breaths (gayas); the gayas are the pranas (vital breaths), and it protects them. And because it protects (tatre) the vital breaths (gayas), therefore it is called Gayatri. And that Savitri verse which the teacher teaches, that is it (the life, the prana, and indirectly the Gayatri); and whomsoever he teaches, he protects his vital breaths.

5-14:5. Some teach that Savitri 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 Gayatri as Savitri. 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 Gayatri.

5-14:6. 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 Gayatri. 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 Gayatri. And if a man were to receive as his fee everything whatsoever breathes, he would obtain that third foot of the Gayatri. But 'that fourth bright foot, shining high above the skies', cannot be obtained by anybody whence then could one receive such a fee?

5-14:7. The adoration of that (Gayatri):

'O Gayatri, 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.'

5-14:8. And thus Ganaka Vaideha spoke on this point to Budila Asvatarasvi: 'How is it that thou who spokedst thus as knowing the Gayatri, 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.'

## Section 15

### Fifteenth Brahmana

5-15:1. The face of the True (the Brahman) is covered with a golden disk. Open that, O Pushan, that we may see the nature of the True.

5-15:2. O Pushan, only seer, Yama (judge), Surya (sun), son of Pragapati, 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).

5-15:3. 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!

5-15:4. 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.)

## End of Chapter 5

~ Chapter 6 ~

### Sixth Adhyaya

## Section 1

### First Brahmana

6-1:1. 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.

6-1:2. 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.

6-1:3. 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.

6-1:4. 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.

6-1:5. 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.

6-1:6. He who knows generation, becomes rich in offspring and cattle. Seed indeed is generation. He who knows this, becomes rich in offspring and cattle.

6-1:7. These Pranas (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.'

6-1:8. 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.

6-1:9. 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.

6-1:10. 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.

6-1:11. 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.

6-1:12. 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.

6-1:13. The (vital) breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might tare 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.'

6-1:14. 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).'

## Section 2

### Second Brahmana

6-2:1. Svetaketu Aruneya went to the settlement of the Pankalas. He came near to Pravahana 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.

6-2:2. The king said: 'Do you know how men, when they depart from here, separate from each other?' 'No,' he replied.

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.'

6-2:3. 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 Raganya 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.

6-2:4. 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) Pravahana 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.'

6-2:5. Gautama said: `That boon is promised to me; tell me the same speech which you made in the presence of my boy.'

6-2:6. He said: `That belongs to divine boons, name one of the human boons.'

6-2:7. 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 Pravahana, who was a Raganya) in order to obtain the fame of



having respectfully served his master.

6-2:8. The king said: `Do not be offended with us, neither you nor your forefathers, because this knowledge has before now never dwelt with any Brahmana. But I shall tell it to you, for who could refuse you when you speak thus?

6-2:9. `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 sraddha libation (consisting of water). From that oblation rises Soma, the king (the moon).

6-2:10. `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.

6-2:11. `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.

6-2:12. `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.

6-2:13. `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,

6-2:14. `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.

6-2:15. `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.

6-2:16. `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.'

### Section 3

#### Third Brahmana

6-3:1. 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 house-altar, avasathya), sprinkles it, lays the fire, spreads grass round it according to rule, prepares the clarified butter (agya), 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 agya into the fire), saying: 'O Gatavedas, 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.' Svaha!

'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.' Svaha!

6-3:2. He then says, Svaha to the First, Svaha to the Best, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Breath, Svaha to her who is the richest, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Speech, Svaha to the Support, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Eye, Svaha to Success, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Ear, Svaha to the Home, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Mind, Svaha to Offspring, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Seed, pours ghee into the fire, and throws what remains into the Mantha (mortar).

6-3:3. He then says, Svaha to Agni (fire), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Soma, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuh (earth), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuvah (sky), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svah (heaven), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhur, Bhuvah, Svah, Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Brahman (the priesthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Kshatra (the knighthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Past, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Future, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha, to the Universe, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to all things, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Pragapati, pours ghee into the fire, and throws what remains into the Mantha

(mortar).

6-3:4. Then he touches it (the Mantha, which is dedicated to Prana, 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 Hin (at the beginning of the sacrifice by the prastotri). Thou art saluted with Hin (in the middle of the sacrifice by the prastotri). Thou hast been sung (by the udgatri at the beginning of the sacrifice). Thou art sung (by the udgatri 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 agnidhra 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).'

6-3:5. 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.'

6-3:6. Then he eats it, saying: `Tat savitur 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! Bhuh (earth) Svaha!

`Bhargo devasya dhimahi (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) Svaha!

`Dhiyo yo nah prokodayat (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) Svaha!

He repeats the whole Savitri verse, and all the verses about the honey, thinking, May I be all this! Bhur, Bhuvah, Svah, Svaha! 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 Aditya (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.

6-3:7. Uddalaka Aruni told this (Mantha-doctrine) to his pupil Vagasaneya Yagnavalkya, and said: `If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

6-3:8. Vagasaneya Yagnavalkya told the same to his pupil Madhuka Paingya, and said: `If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

6-3:9. Madhuka Paingya told the same to his pupil Kula Bhagavitti, and said: `If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

6-3:10. Kula Bhagavitti told the same to his pupil Ganaki Ayasthuna, and said: `If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

6-3:11. Ganaki Ayasthuna told the same to his pupil Satyakama Gabala, and said: `If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

6-3:12. Satyakama Gabala 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.

6-3:13. 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 (brihiyavas), sesamum and kidney-

beans (tilamashas), millet and panic seed (anupriyangavas), wheat (godhumas), lentils (masuras), pulse (khalvas), 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 (agya).

#### Section 4

##### Fourth Brahmana

6-4:1. 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.

6-4:2. And Pragapati thought, let me make an abode for him, and he created a woman (Satarupa).

Tam srishtvadha upasta, tasmāt striyam adha upasita.  
Sa etam prāṅkam grāvanam atmana eva  
samudaparayat, tenainam abhyasrigat.

6-4:3. Tasya vedir upastho, lomani barhis,  
karmadhishavane, samiddho madhyatas, tau mushkau.  
Sa  
yavan ha vai vagapeyena yagamanasya loko bhavati  
tavan asya loko bhavati ya evam vidvan adhopahasam  
karaty a sa strinam sukritam vrinke 'tha ya idam avidvan  
adhopahasam karaty asya striyah sukritam  
vringate.

6-4:4. Etad dha sma vai tadvidvan Uddalaka Arunir  
ahaitad dha sma vai tadvidvan Nako Maudgalya  
ahaitad dha sma vai tadvidvan Kumaraharita aha, bahavo  
marya brahmanayana nirindriya visukrito'smal  
lokat prayanti ya idam avidvamso `dhopahasam karantiti.  
Bahu va idam suptasya va gagrato va retah  
skandati,

6-4:5. Tad abhimrised anu va mantrayeta yan me 'dya  
retah prithivim askantsid yad oshadhir apy asarad  
yad apah, idam aham tad reta adade punar mam aitiv  
indriyam punas tegah punar bhagah, punar agnayo

dhishnya yathasthanam kalpantam, ity  
anamikangushthabhyam adayantarena stanau va  
bhruvau va  
nimringyat.

6-4:6. 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.

6-4:7. 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.

6-4:8. If she give in, he says: `With manly strength and  
glory I give thee glory,' and thus they both  
become glorious.

6-4:9. Sa yam ikkhet kamayeta meti tasyam artham  
nishtaya mukhena mukham sandhayopastham asya  
abhimrisya gaped angadangat sambhavasi hridayad adhi  
gayase, sa tvam angakashayo 'si digdhaviddham  
iva madayemam amum mayiti.

6-4:10. Atha yam ikkhen na garbham dadhiteti tasyam  
artham nishtaya mukhena mukham  
sandhayabhipranyanyad indriyena te retasa reta adada  
ity areta eva bhavati.

6-4:11. Atha yam ikkhed garbham dadhiteti tasyam  
artham nishtaya mukhena mukham  
sandhayapanyabhipranyad indriyena te retasa reta  
adadhamiti garbhiny eva bhavati.

6-4:12. 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 Brahmana 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.

6-4:13. 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 Vrishali (a Sudra man or woman) touch her. At the end of the three days, when she has bathed, the husband should make her pound rice.

6-4:14. 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.

6-4:15. 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.

6-4:16. 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.

6-4:17. 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.

6-4:18. 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.

6-4:19. And then toward morning, after having, according to the rule of the Sthalipaka (pot-boiling), performed the preparation of the Agya (clarified butter), he sacrifices from the Sthalipaka bit by bit, saying: `This is for Agni, Svaha! This is for Anumati, Svaha! This is for the divine Savitri, the true creator, Svaha!' 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 Visvavasu, seek another blooming girl, a wife with her husband.'

6-4:20. Then he embraces her, and says: `I am Ama (breath), thou art Sa (speech). Thou art Sa (speech), I am Ama (breath). I am the Saman, thou art the Rik. I am the sky, thou art the earth. Come, let us strive together, that a male child may be begotten.'

6-4:21. Athasya uru vihapayati, vigihitham dyavaprithivi iti tasyam artham nishtaya mukhena mukham sandhaya trir enam anulomam anumarshti, Vishnur yonim kalpayatu, Tvashta rupani pimsatu, asinkatu Pragapatir Dhata garbham dadhatu te. Garbham dhehi Sinivali, garbham dhehi prithushtuke, garbham te Asvinau devav adhattam pushkarasragau.

6-4:22. Hiranmayi arani yabhyam nirmanthatam asvinau, tam te garbham havamahe dasame masi sutave. Yathagnigarbha prithivi, yatha dyaur indrena garbhini, vayur disam yatha garbha evam garbham dadhami te 'sav iti.

6-4:23. Soshyantim adbhir abhyukshati. Yatha vayuh pushkarinim samingayati sarvatah, eva te garbha

egatu sahavaitu garayuna. Indrasyayam vragah kritah  
sargalah sapisrayah, tam indra nirgahi garbhena  
savaram saheti.

6-4:24. When the child is born, he prepares the fire,  
places the child on his lap, and having poured  
prishadagya, i.e. dadhi (thick milk) mixed with ghrita  
(clarified butter) into a metal jug, he sacrifices bit  
by bit of that prishadagya, saying: `May I, as I increase in  
this my house, nourish a thousand! May  
fortune never fail in his race, with offspring and cattle,  
Svaha!'

`I offer to thee in my mind the vital breaths which are in  
me, Svaha!'

`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, Svaha!'

6-4:25. 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 Bhuh, I give thee Bhuvah, I give thee  
Svah. Bhur, Bhuvah, Svah, I give thee all.'

6-4:26. Then he gives him his name, saying: `Thou art  
Veda;' but this is his secret name.

6-4:27. Then he hands the boy to his mother and gives  
him her breast, saying: `O Sarasvati, that breast of  
thine which is inexhaustible, delightful, abundant, wealthy,  
generous, by which thou cherishest all  
blessings, make that to flow here.'

6-4:28. Then he addresses the mother of the boy: `Thou  
art Ila Maitravaruni: 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  
Brahmana that knows this.'

## Section 5

### Fifth Brahmana

6-5:1. Now follows the stem:

1. Pautimashiputra from Katyayaniputra,
2. Katyayaniputra from Gotamiputra,
3. Gotamiputra from Bharadvagiputra,
4. Bharadvagiputra from Parasariputra,
5. Parasariputra from Aupasvatiputra,
6. Aupasvatiputra from Parasariputra,
7. Parasariputra from Katyayaniputra,
8. Katyayaniputra from Kausikiputra,
9. Kausikiputra from Alambiputra and Vaiyaghrapadiputra,
10. Alambiputra and Vaiyaghrapadiputra from Kanviputra,
11. Kanviputra from Kapiputra,
12. Kapiputra

6-5:2. from Atreyiputra,

13. Atreyiputra from Gautamiputra,
14. Gautamiputra from Bharadvagiputra,
15. Bharadvagiputra from Parasariputra,
16. Parasariputra from Vatsiputra,
17. Vatsiputra from Parasariputra,
18. Parasariputra from Varkaruniputra,

19. Varkaruniputra from Varkaruniputra,
20. Varkaruniputra from Artabhagiputra,
21. Artabhagiputra from Saungiputra,
22. Saungiputra from Sankritiputra,
23. Sankritiputra from Alambayaniputra,
24. Alambayaniputra from Alambiputra,
25. Alambiputra from Gayantiputra,
26. Gayantiputra from Mandukayaniputra,
27. Mandukayaniputra from Mandukiputra,
28. Mandukiputra from Sandiliputra,
29. Sandiliputra from Rathitariputra,
30. Rathitariputra from Bhalukiputra,
31. Bhalukiputra from Kraunkikiputra,
32. Kraunkikiputra from Vaittabhatiputra,
33. Vaittabhatiputra from Karsakeyiputra,
34. Karsakeyiputra from Prakinayogiputra,
35. Prakinayogiputra from Sangiviputra,
36. Sangiviputra from Prasniputra Asurivasin,
37. Prasniputra Asurivasin from Asurayana,
38. Asurayana from Asuri,
39. Asuri
- 6-5:3. from Yagnavalkya,
40. Yagnavalkya from Uddalaka,

41. Uddalaka from Aruna,
42. Aruna from Upavesi,
43. Upavesi from Kusri,
44. Kusri from Vagasravas,
45. Vagasravas from Gihvavat Vadhyoga,
46. Gihvavat Vadhyoga from Asita Varshagana,
47. Asita Varshagana from Harita Kasyapa,
48. Harita Kasyapa from Silpa Kasyapa,
49. Silpa Kasyapa from Kasyapa Naidhruvi,
50. Kasyapa Naidhruvi from Vak,
51. Vak from Ambhini,
52. Ambhini from Aditya, the Sun.

As coming from Aditya, the Sun, these pure Yagus verses have been proclaimed by Yagnavalkya Vagasaneya.

6-5:4. The same as far as Sangiviputra (No. 36), then

36. Sangiviputra from Mandukayani,
37. Mandukayani from Mandavya,
38. Mandavya from Kautsa,
39. Kautsa from Mahitthi,
40. Mahitthi from Vamakakshayana,
41. Vamakakshayana from Sandilya,
42. Sandilya from Vatsya,
43. Vatsya from Kusri,

44. Kusri from Yagnavakas Ragastambayana,
45. Yagnavakas Ragastambayana from Tura Kavasheya,
46. Tura Kavasheya from Pragapati,
47. Pragapati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman!

End of Chapter 6

End of Brihadaranyaka Upanishad

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Svetasvatara-Upanishad

~ Chapter 1 ~

First Adhyaya

1:1. 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?

1:2. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the person (purusha, vignanatma)? 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.

1:3. 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.

1:4. 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.

1:5. 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.

1:6. 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.

1:7. 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.

1:8. The Lord (isa) 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.

1:9. There are two, one knowing (isvara), the other not-knowing (giva), 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.

1:10. That which is perishable is the Pradhana (the first), the immortal and imperishable is Hara. The one god rules the perishable (the pradhana) 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.

1:11. 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.

1:12. 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.

1:13. 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).

1:14. 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.

1:15. 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;

1:16. (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.

End of Chapter 1

~ Chapter 2 ~

Second Adhyaya

2:1. Savitri (the sun), having first collected his mind and expanded his thoughts, brought Agni (fire), when he had discovered his light, above the earth.

2:2. With collected minds we are at the command of the divine Savitri, that we may obtain blessedness.

2:3. 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.

2:4. 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.

2:5. 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.

2:6. Where the fire is rubbed, where the wind is checked, where the Soma flows over, there the mind is born.

2:7. Let us love the old Brahman by the grace of Savitri; if thou make thy dwelling there, the path will not hurt thee.

2:8. 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.

2:9. 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.

2:10. 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.

2:11. 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.

2:12. 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.

2:13. The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions.

2:14. 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.

2:15. 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.

2:16. 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.

2:17. 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!

End of Chapter 2

~ Chapter 3 ~

Third Adhyaya

3:1. 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.

3:2. 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.

3:3. 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.

3:4. 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.

3:5. 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!

3:6. 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!

3:7. 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.

3:8. 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.

3:9. 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.

3:10. That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed.

3:11. 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.

3:12. 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.

3:13. 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.

3:14. 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.

3:15. 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.

3:16. Its hands and feet are everywhere, its eyes and head are everywhere, its ears are everywhere, it stands encompassing all in the world.

3:17. 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.

3:18. 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.

3:19. 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).

3:20. 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).

3:21. 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.

End of Chapter 3

~ Chapter 4 ~

Fourth Adhyaya

4:1. 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.

4:2. That (Self) indeed is Agni (fire), it is Aditya (sun), it is Vayu (wind), it is Kandramas (moon); the same also is the starry firmament, it is Brahman (Hiranyagarbha), it is water, it is Pragapati (Virag).

4:3. 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.

4:4. 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.

4:5. 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.

4:6. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

4:7. On the same tree man sits grieving, immersed, bewildered, by his own impotence (an-isa). But when he sees the other lord (isa) contented, and knows his glory, then his grief passes away.

4:8. 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.

4:9. That from which the maker (mayin) 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 maya.

4:10. Know then Prakriti (nature) is Maya (art), and the great Lord the Mayin (maker); the whole world is filled with what are his members.

4:11. 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.

4:12. 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.

4:13. 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.

4:14. He who has known him who is more subtile 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.

4:15. 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.

4:16. He who knows Siva (the blessed) hidden in all beings, like the subtile film that rises from out the clarified butter, alone enveloping everything, he who knows the god, is freed from all fetters.

4:17. 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.

4:18. 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.

4:19. No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

4:20. 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.

4:21. 'Thou art unborn,' with these words some one comes near to thee, trembling. O Rudra, let thy gracious face protect me for ever!

4:22. 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.

End of Chapter 4

~ Chapter 5 ~

Fifth Adhyaya

5:1. 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.

5:2. 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.

5:3. 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.

5:4. 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.

5:5. 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.

5:6. Brahma (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.

5:7. 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.

5:8. 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.

5:9. 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.

5:10. It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined (only).

5:11. 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.

5:12. 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.

5:13. 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.

5:14. 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.

End of Chapter 5

~ Chapter 6 ~

Sixth Adhyaya

6:1. 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.

6:2. 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;

6:3. 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 subtile qualities of the mind,

6:4. 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);

6:5. 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.

6:6. 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.

6:7. 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.

6:8. 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.

6:9. 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.

6:10. That only god who spontaneously covered himself, like a spider, with threads drawn from the first cause (pradhana), grant us entrance into Brahman.

6:11. 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.

6:12. 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.

6:13. He is the eternal among eternal, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Sankhya (philosophy) and Yoga (religious discipline), he is freed from all fetters.

6:14. 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.

6:15. 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.

6:16. 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.

6:17. 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.

6:18. 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;

6:19. Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality like a fire that has consumed its fuel.

6:20. Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

6:21. Through the power of his penance and through the grace of God has the wise Svetasvatara truly proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.

6:22. This highest mystery in the Vedanta, 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.

6:23. 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.

Commentary

6:4. Note: These two verses are again extremely obscure, and the explanations of the commentators throw little light on their real, original meaning. To begin with Sankara, he assumes the subject to be the same as he at whose command this work unfolds itself, and explains tattvasya tattvena sametya yogam by atmano bhumyadina yogam samgamayya. As the eight Tattvas he gives earth, water, fire, air, ether, mind, thought, personality, while the Atmagunas are, according to him, the affections of the mind, love, anger, &c. In the second verse, however, Sankara seems to assume a different subject. 'If a man,' he says, 'having done works, infected by qualities, should transfer them on Isvara, the Lord, there would be destruction of the works formerly done by him, because there would be no more connection with the self.' Something is left out, but that this is Sankara's idea, appears from the verses which he quotes in support, and which are intended to show that Yogins, transferring all their acts, good, bad, or indifferent, on Brahman, are no longer affected by them. 'That person,' Sankara continues, 'his works being destroyed and his nature purified, moves on, different from all things (tattva), from all the results of ignorance, knowing himself to be Brahman.' 'Or,' he adds, 'if we read anyad, it means, he goes to that Brahman which is different from all things.'

Sankarananda takes a different view. He says: 'If a man has performed sacrifices, and has finished them, or, has turned away from them again as vain, and if he has obtained union with that which is the real of the (apparently) real, &c.' The commentator then asks what is that with which he obtains union, and replies, 'the one, i.e. ignorance; the two, i.e. right and wrong; the three, i.e. the three colours, red white, and black; and the eight, i.e. the five elements, with mind, thought, and personality; also with time, and with the subtle affections of the mind.' He then goes on, 'If that man, after having begun qualified

works, should take on himself all states (resulting from ignorance), yet, when these states cease, there would be an end of the work, good or bad, done by him, and when his work has come to an end, he abides in truth (according to the Veda); while the other, who differs from the Veda, is wrong.' Sankarananda, however, evidently feels that this is a doubtful interpretation, and he suggests another, viz. 'If the Lord himself,' he says, 'determined these states (bhava), it would seem that there would be no end of samsara. He therefore says, that when these states, ignorance &c., cease, the work done by man ceases; and when the work done ceases, the living soul gets free of samsara, being in truth another, i.e. different from ignorance and its products.'

Vignanatman says: 'If a man, having done work, turns away from it, and obtains union of one tattva (the tvam, or self) with the real tatta (the tat, or the Lord); and how? By means of the one, i.e. the teaching of the Guru; the two, i.e. love of the Guru and of the Lord; the three, i.e. hearing remembering, and meditating; the eight, i.e. restraint, penance, postures, regulation of the breath, abstraction, devotion, contemplation, and meditation (Yoga-sutras II, 29); by time, i.e. the right time for work; by the qualities of the self, i.e. pity, &c.; by the subtle ones, i.e. the good dispositions for knowledge, then (we must supply) he becomes free.' And this he explains more fully in the next verse. 'If, after having done qualified works, i.e. works to please the Lord, a Yati discards all things, and recognises the phenomenal character of all states, and traces them back to their real source, the work done ceases also in its effects, and when the work has been annihilated, he goes to freedom, being another in truth; or, if we read anyat, he goes to what is different from all these things, namely, to the Lord; or, he goes to a state of perfect lordship in truth, having discovered the highest truth, the oneness of the self with the Highest Self.'

I think that, judging from the context, the subject is really the same in both verses, viz. the Lord, as passing through different states, and at last knowing himself to be above them all. Yet, the other

explanations may be defended, and if the subject were taken to be different in each verse, some difficulties would disappear.

End of Chapter 6

End of Svetasvatara

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Prasna-Upanishad

~ Chapter 1 ~

First Question

Adoration to the Highest Self! Harih, Om!

1:1. Sukesas Bharadvaga, and Saivya Satyakama, and Sauryayanin Gargya, and Kausalya Asvalayana, and Bhargava Vaidarbhi, and Kabandhin Katyayana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalada could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.

1:2. 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.'

1:3. Then Kabandhin Katyayana approached him and asked: 'Sir, from whence may these creatures be born?'

1:4. He replied: 'Pragapati (the lord of creatures) was desirous of creatures (pragah). He performed penance, and having performed penance, he produces a pair, matter (rayi) and spirit (prana), thinking that they together should produce creatures for him in many ways.

1:5. 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.

1:6. Now Aditya, 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.

1:7. Thus he rises, as Vaisvanara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

1:8. (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.

1:9. The year indeed is Pragapati, 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).

1:10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Aditya, 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:

1:11. 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.

1:12. The month is Pragapati; its dark half is matter, its bright half spirit. Therefore some Rishis perform sacrifice in the bright half, others in the other half.

1:13. Day and Night are Pragapati; 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.

1:14. Food is Pragapati. Hence proceeds seed, and from it these creatures are born.

1:15. Those therefore who observe this rule of Pragapati (as laid down in {verse} 13), produce a pair, and to them belongs this Brahma-world here. But those in whom dwell penance, abstinence, and truth,

1:16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

End of Chapter 1

~ Chapter 2 ~

Second Question

2:1. Then Bhargava Vaidarbhi asked him: `Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?'

2:2. 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.

2:3. Then Prana (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.

2:4. 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 Prana, saying:

2:5. He is Agni (fire), he shines as Surya (sun), he is Parganya (rain), the powerful (Indra), he is Vayu (wind), he is the earth, he is matter, he is God he is what is and what is not, and what is immortal.

2:6. As spokes in the nave of a wheel, everything is fixed in Prana, the verses of the Rig-veda, Yagur-veda, Sama-veda, the sacrifice, the Kshatriyas, and the Brahmans.

2:7. As Pragapati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prana, these creatures bring offerings, to thee who dwellest with the other pranas (the organs of sense).

2:8. 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 Atharvangiras.

2:9. O Prana, 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.

2:10. When thou showerest down rain, then, O Prana, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

2:11. Thou art a Vratya, O Prana, the only Rishi, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Matarisva, art our father.

2:12. 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!

2:13. All this is in the power of Prana, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

End of Chapter 2

~ Chapter 3 ~

Third Question

3:1. Then Kausalya Asvalayana asked: `Sir, whence is that Prana (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?'

3:2. He replied: 'You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.

3:3. This Prana (spirit) is born of the Self. Like the shadow thrown on a man, this (the prana) is spread out over it (the Brahman). By the work of the mind does it come into this body.

3:4. As a king commands officials, saying to them: Rule these villages or those, so does that Prana (spirit) dispose the other pranas, each for their separate work.

3:5. The Apana (the down-breathing) in the organs of excretion and generation; the Prana himself dwells in eye and ear, passing through mouth and nose. In the middle is the Samana (the on-breathing); it carries what has been sacrificed as food equally (over the body), and the seven lights proceed from it.

3:6. 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 Vyana (the back-breathing) moves.

3:7. Through one of them, the Udana (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.

3:8. The sun rises as the external Prana, for it assists the Prana in the eye. The deity that exists in the earth, is there in support of man's Apana (down-breathing). The ether between (sun and earth) is the Samana (on-breathing), the air is Vyana (back-breathing).

3:9. Light is the Udana (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

3:10. Whatever his thought (at the time of death) with that he goes back to Prana, and the Prana, united with light, together with the self (the givatma) leads on to the world, as deserved.

3:11. He who, thus knowing, knows Prana, his offspring does not perish, and he becomes immortal.

Thus says the Sloka:

3:12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prana, obtains immortality, yes, obtains immortality.'

End of Chapter 3

~ Chapter 4 ~

Fourth Question

4:1. Then Sauryayanin Gargya 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?'

4:2. He replied: 'O Gargya, 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.

4:3. The fires of the pranas are, as it were, awake in that town (the body). The Apana is the Garhapatya fire, the Vyana the Anvaharyapakana fire; and because it is taken out of the Garhapatya fire, which is fire for taking out, therefore the Prana is the Ahavaniya fire.

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

4:5. 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.

4:6. And when he is overpowered by light, then that god sees no dreams, and at that time that happiness arises in his body.

4:7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest Atman,

4:8. The earth and its subtile elements, the water and its subtile elements, the light and its subtile elements, the air and its subtile elements, the ether and its subtile 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 Prana and what is to be supported by it.

4:9. 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,

4:10. 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:

4:11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (pranas), together with all the powers (deva), and the elements rest, he, being all-knowing, has penetrated all.'

End of Chapter 4

~ Chapter 5 ~

### Fifth Question

5:1. Then Saivya Satyakama asked him: `Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?'

5:2. He replied: `O Satyakama, 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.

5:3. If he meditate on one Matra (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.

5:4. If he meditate with two Matras (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.

5:5. Again, he who meditates with this syllable AUM of three Matras, 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 Saman-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:

5:6. The three Matris (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.

5:7. Through the Rik-verses he arrives at this world, through the Yagus-verses at the sky, through the Saman-verses at that which the poets teach, he arrives at this by means of the Onkara; the wise arrives at that which is at rest, free from decay, from death, from fear, the Highest.'

End of Chapter 5

~ Chapter 6 ~

Sixth Question

6:1. Then Sukesas Bharadvaga asked him, saying: `Sir, Hiranyanabha, the prince of Kosala, came to me and asked this question: Do you know the person of sixteen parts, O Bharadvaga? 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?'

6:2. He replied: `Friend, that person is here within the body, he in whom these sixteen parts arise.

6:3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

6:4. He sent forth (created) Prana (spirit); from Prana Sraddha (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.

6:5. 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:

6:6. 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.'

6:7. Then he (Pippalada) said to them: `So far do I know this Highest Brahman, there is nothing higher than it.'

6:8. 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!

End of Chapter 6

End of Prasna Upanishad

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Maitrayana-Brahmana-Upanishad

~ Chapter 1 ~

First Prapathaka

Section 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 Prana (breath). Of him there is this story:

Section 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 Sakayanya, 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.'

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

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

Section 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!

Section 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, Bhuridyumna, Indradyumna, Kuvalayasva, Yauvanasva, Vadhyasva, Asvapati, Sasabindu, Hariskandra, Ambarisha, Nahusha, Ananata, Saryati, Yayati, 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, Rakshasas, Bhutas, Ganas, Pisakas, 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.'

End of Chapter 1

~ Chapter 2 ~

Second Prapathaka

Section 1

Then the Saint Sakayanya, well pleased, said to the King: 'Great King Brihadratha, thou banner of the race of Ikshvaku, 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:

Section 2

'He who, without stopping the out-breathing, proceeds upwards (from the sthula to the sukshma sarira), 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 Sakayanya said to the King Brihadratha: 'He who in perfect rest, rising from this body (both from the sthula and sukshma), and reaching the highest light, comes forth in his own form, he is the Self (thus said Sakayanya); this is the immortal, the fearless, this is Brahman.'

Section 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 Valakhilyas, who had left off all evil, who were

vigorous and passionless. They said to the Pragapati 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." Pragapati answered and said:

Section 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:

Section 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 (kshetragna), attested by his conceiving, willing, and believing, is Pragapati (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:

Section 6

`In the beginning Pragapati (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 (vayu) he entered within. Being one, he could not do it. Then dividing himself fivefold, he is called Prana, Apana, Samana, Udana, Vyana. Now that air which rises upwards, is Prana. That which moves downwards, is Apana. That by which these two are supposed to be held, is Vyana. That which carries the grosser material of food to the Apana, and brings the subtler material to each limb, has the name Samana. [After these (Prana, Apana, Samana) comes the work of the Vyana, and between them (the Prana, Apana, and Samana on one side and the Vyana on the other) comes the rising of the Udana.] That which brings up or carries down what has been drunk and eaten, is the Udana.

Now the Upamsu-vessel (or prana) depends on the Antaryama-vessel (apana) and the Antaryama-vessel (apana) on the Upamsu-vessel (prana), and between these two the self-resplendent (Self) produced heat. This heat is the purusha (person), and this purusha is Agni Vaisvanara. And thus it is said elsewhere: "Agni Vaisvanara 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 pranas 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).'

End of Chapter 2

~ Chapter 3 ~

Third Prapathaka

Section 1

The Valakhilyas said to Pragapati Kratu: `O Saint, if thou thus showest 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.'

Section 2

Pragapati Kratu replied: `There is indeed that other different one, called the elemental Self (Bhutatma), 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 Tanmatras (sound, touch, form, taste, smell) are called Bhuta; also the five Mahabhutas (gross elements) are called

Bhuta. Then the aggregate of all these is called sarira, body. And lastly he of whom it was said that he dwelt in the body, he is called Bhutatma, 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:

Section 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 (Bhur, &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).

Section 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.

Section 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.'

End of Chapter 3

~ Chapter 4 ~

Fourth Prapathaka

Section 1

The Valakhilyas, 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?' Pragapati Kratu said to them:

Section 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.

Section 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 (asrama) 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.

Section 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.'

Section 5

The Valakhilyas 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, Vayu, Aditya, Time (kala) which is Breath (prana), Food (anna), Brahma, Rudra, Vishnu, thus do some meditate on one, some on another. Say which of these is the best for us.' He said to them:

Section 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.'

End of Chapter 4

~ Chapter 5 ~

Fifth Prapathaka

Section 1

Next follows Kutsayana's hymn of praise:

`Thou art Brahma, and thou art Vishnu, thou art Rudra,
thou Pragapati, thou art Agni, Varuna, Vayu,
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.'

Section 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 (kshetragna), attested by his
conceiving, willing, and believing, it is
Pragapati, 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 Brahma.
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.'

End of Chapter 5

~ Chapter 6 ~

Sixth Prapathaka

Section 1

He (the Self) bears the Self in two ways, as he who is Prana (breath), and as he who is Aditya (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.)'

Section 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 Valakhilyas 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 Vyahriti words (bhuh, bhuvah, svar), and with the Savitri hymn.

Section 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.'

Section 4

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

'The Udgitha, 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 pranas) 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.'

Section 5

And thus it has been said elsewhere: This Om is the sound-endowed body of him (Pranadityatman). This is his gender-endowed body, viz. feminine, masculine, neuter. This is his light-endowed body, viz. Agni, Vayu, Aditya. This is his lord-endowed body, viz. Brahma, Rudra, Vishnu. This is his mouth-endowed body, viz. Garhapatya, Dakshinagni, Ahavaniya. This is his knowledge-endowed body, viz. Rik, Yagus, Saman. This is his world-endowed body, viz. Bhuh, 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. Prana, Apana, Vyana. Therefore by the aforesaid syllable Om are all these here enumerated bodies praised and identified (with the Pranadityatman). For thus it is said:

'O Satyakama, the syllable Om is the high and the low Brahman.'

Section 6

This (world) was unuttered. Then forsooth Pragapati, having brooded, uttered it in the words Bhuh, Bhuvah, Svar. This is the grossest body of that Pragapati, consisting of the three worlds. Of that body Svar is the head, Bhuvah the navel, Bhuh 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 Vyahritis, Bhuh, Bhuvah, Svar, for thus Pragapati, the Self of All, is worshipped as the (sun, the) Eye of All. For thus it is said:

'This (the sun) is Pragapati'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.'

Section 7

(The Savitri begins:) Tat Savitur varenyam, i.e. 'this of Savitri, to be chosen.' Here the Aditya (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 Savitri): Bhargo devasya dhimahi, 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 prakodayat, 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 Aditya (sun), or he who is the pupil in the eye. And he is so called, because his going (gati) is by rays (bhabhih); 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.

Surya (sun) is so called, because Soma is continually squeezed out (su). Savitri (sun) is so called, because he brings forth (su). Aditya (sun) is so called, because he takes up (ada, scil. vapour, or the life of man). Pavana is so called, because he purifies (pu). Apas, water, is so called, because it nourishes (pya).

And it is said:

'Surely the Self (absorbed in Prana, 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 without a predicate what is that? It cannot be told.

Section 8

And the same Self is also called Isana (lord), Sambhu, Bhava, Rudra (tamasa); Pragapati (lord of creatures), Visvasrig (creator of all), Hiranyagarbha, Satyam (truth), Prana (breath), Hamsa (ragasa); Sastri (ruler), Vishnu, Narayana (sattvika); Arka, Savitri, Dhatri (supporter), Vidhatri (creator), Samrag (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.'

Section 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, Svaha to Prana, Svaha to Apana, Svaha to Vyana, Svaha to Samana, Svaha to Udana, 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, Prano '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 Vaisvanara (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.

Section 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 Pradhana (nature), is the feeder who feeds on the food supplied by Prakriti (nature). The elemental Self is truly his food, his maker being Pradhana (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 Pradhana (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 Pradhana (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 Pradhana). 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 Pranas 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.

Section 11

This is the highest form of Self, viz. food, for this Prana (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.'

Section 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 Brahma (Pragapati), 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).'

Section 13

And thus it is said elsewhere: This food is the body of the blessed Vishnu, called Visvabhrit (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.

Section 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 Magha and ends with half of the asterism of Sravishtha, the sun stepping down northward. That which belongs to Soma (instead of Varuna) begins with the asterism (of Aslesha), sacred to the Serpents, and ends with half of the asterism of Sravishtha, 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).'

Section 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 Pragapati, 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.'

Section 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, Pragapati, all this is the Lord, the witness, that shines in yonder orb.'

Section 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.

Section 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 pratyagatman 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.'

Section 19

And thus it is said elsewhere: When he who knows has, while he is still Prana (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 Prana (breath), has been produced here on earth from that which is not Prana (the thinking Self), therefore let this Prana merge the Prana (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 (linga) be without attachment.'

Section 20

And thus it has been said elsewhere: There is the superior fixed attention (dharana) 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.'

Section 21

And thus it has been said elsewhere: The artery, called Sushumna, going upwards (from the heart to the Brahmrandhra), serving as the passage of the Prana, 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.'

Section 22

And thus it has been said elsewhere: Two Brahman 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 Brahman are to be known, the word-Brahman and the highest Brahman; he who is perfect in the word-Brahman attains the highest Brahman.'

Section 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-kara, he is soundless and free from all distinctions: therefore let a man dwell on him in the crown of his head.'

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

Section 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 Prana (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.'

Section 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 Pranas (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 (Atman) light up, when touched by the Pranas (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 Pranas and the rest in proper order again and again proceed from him here on earth.'

Section 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.'

Section 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.'

Section 29

After he had thus spoken (to Brihadratha), Sakayanya, absorbed in thought, bowed before him, and said:
`O King, by means of this Brahma-knowledge have the sons of Pragapati (the Valakhilyas) 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.

Section 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 Sankhyas, 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, ahankara, 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, Sakayanya 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 Sushumna) 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 Aditya (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).

Section 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 Pranas and the rest in proper order again and again proceed from him here on earth.'

Section 32

From this very Self, abiding within his Self, come forth all Pranas (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 Sama-veda, the Atharvangirasas (Atharva-veda), the Itihasa (legendary stories), the Purana (accounts of the creation, &c.), Vidya (ceremonial doctrines), the Upanishads, the Slokas (verses interspersed in the Upanishads, &c.), the Sutras (compendious statements), the Anuvyakhyanas (explanatory notes), the Vyakhyanas (elucidations) all these things are his.

Section 33

This fire (the Garhapatya-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 Garhapatya-fire) here is the first sacrificial pile for Pragapati, who knows the Purusha (the Virag). It presented the sacrificer to Vayu (the wind) by lifting him with the hands to the sky. That Vayu is Prana (Hiranyagarbha).

Prana is Agni (the Dakshinagni-fire), and its bricks are the five vital breaths, Prana, Vyana, Apana, Samana, Udana; and by them the fire has a head, two sides, a centre, and a tail. This sky (the Dakshinagni-fire) here is the second sacrificial pile for Pragapati, who knows the Purusha. It presented the sacrificer to Indra, by lifting him with the hands to heaven. That Indra is Aditya, the sun.

That (Indra) is the Agni (the Ahavaniya-fire), and its bricks are the Rik, the Yagush, the Saman, the

Atharvangirasas, the Itihasa, and the Purana; and by them the fire has a head, two sides, a tail, and a centre. This heaven (Ahavaniya-fire) is the third sacrificial pile for Pragapati, who knows the Purusha. With the hands it makes a present of the sacrificer to the Knower of the Self (Pragapati); then the Knower of the Self, lifting him up, presented him to Brahman. In him he becomes full of happiness and joy.

Section 34

The earth is the Garhapatya-fire, the sky the Dakshina-fire, the heaven the Ahavaniya-fire; and therefore they are also the Pavamana (pure), the Pavaka (purifying), and the Suki (bright). By this (by the three deities, Pavamana, Pavaka, and Suki) the sacrifice (of the three fires, the Garhapatya, Dakshina, and Ahavaniya) is manifested. And because the digestive fire also is a compound of the Pavamana, Pavaka, 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.

Section 35

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

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

Adoration to Aditya, 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 Pushan (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, Bhuh, Bhuvah, Svar, Om.

ˆThe 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 Vayu (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.'

Section 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, sthalipaka, and other things; to the latter, with meat and drinks (belonging to the great sacrifices) thrown into the mouth, for the mouth is the Ahavaniya-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 Surya; by an Atiratra-sacrifice, the kingdom of Indra; by the sacrifices beginning with the twelve-night sacrifice and ending with the

thousand years' sacrifice, the world of Pragapati.

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.'

Section 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.'

Section 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!'

End of Chapter 6

~ Chapter 7 ~

Seventh Prapathaka

Section 1

Agni, the Gayatra (metre), the Trivrit (hymn), the Rathantara (song), the spring, the upward breath (prana), 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.

Section 2

Indra, the Trishtubh (metre), the Pankadasa (hymn), the Brihat (song), the summer, the through-going breath (Vyana), 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.

Section 3

The Maruts, the Gagati (metre), the Saptadasa (hymn), the Vairupa (song), the rainy season, the downward breath (apana), Sukra, the Adityas 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.

Section 4

The Visve Devas, the Anushtubh (metre), the Ekavimsa (hymn), the Vairaga (song), the autumn, the equal breath (samana), Varuna, the Sadhyas 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.

Section 5

Mitra-Varunau, the Pankti (metre), the Trinavatrayastrimsa (hymns), the Sakvara-raivata (songs), the snowy and dewy seasons, the out-going breath (udana), 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.

Section 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.

Section 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, Pragapati, the creator of all, Hiranyagarbha, the true, breath, the swan, the ruler, the eternal, Vishnu, Narayana. 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!

Section 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 Sudras, and Sudras 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, Rakshasas, 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.'

Section 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.

Section 10

The gods and the demons, wishing to know the Self, went into the presence of Brahman (their father, Pragapati). 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 Brahman not read what is not of the Veda, or this will be the result.

Section 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 ({{stoicheia [greek]}}).

(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.

End of Chapter 7

End of Maitrayana-Brahmana-Upanishad

End of the Upanishads

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