

## BRIHADARANYAKA-UPANISHAD Part 1

## FIRST ADHYAYA.

## FIRST BRAHMANA.

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.

2. Verily Day arose after the horse as the (golden) vessel, called Mahiman (greatness), which (at the sacrifice) is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse, as the (silver) vessel, called Mahiman, which (at the sacrifice) is placed behind the horse. Its place is in the Western sea. Verily, these two vessels (or greatnesses) arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

## SECOND BRAHMANA.

1. In the beginning there was nothing (to be perceived) here whatsoever. By Death indeed all this was concealed,-by hunger; for death is hunger. Death (the first being) thought, 'Let me have a body.' Then he moved about, worshipping. From him thus worshipping water was produced. And he said: 'Verily, there appeared to me, while I worshipped (arkate), water (ka).' This is why water is called ar-ka. Surely there is water (or pleasure) for him who thus knows the reason why water is called arka.

2. Verily water is arka. And what was there as the froth of the water, that was hardened, and became the earth. On that earth he (Death) rested, and from him, thus resting and heated, Agni (Virag) proceeded, full of light.

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.

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.

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.

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.

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 Asva-medha. 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.

### THIRD BRAHMANA.

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.'

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.

3. Then they (the Devas) said to breath (scent): 'Do thou sing out for us.' 'Yes,' said breath, and sang. Whatever delight there is in breath (smell), that he obtained for the Devas by singing; but that he smelled well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in smelling what is bad, that is that evil.

4. Then they said to the eye: 'Do thou sing out for us.' 'Yes,' said the eye, and sang. Whatever delight there is in the eye, that he obtained for the Devas by singing; but that he saw well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in seeing what is bad, that is that evil.

5. Then they said to the ear: 'Do thou sing out for us.' 'Yes,' said the ear, and sang. Whatever delight there is in the ear, that he obtained for the Devas by singing; but that he heard well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in hearing what is bad, that is that evil.

6. Then they said to the mind: 'Do thou sing out for us.' 'Yes,' said the mind, and sang. Whatever delight there is in the mind, that he obtained for the Devas by singing; but that he thought well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in thinking what is bad, that is that evil.

Thus they overwhelmed these deities with evils, thus they pierced them with evil.

7. Then they said to the breath in the mouth I: 'Do thou sing for us.' 'Yes,' said the breath, and sang. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at him and pierced him with evil. Now as a ball of earth will be scattered when hitting a stone, thus they perished, scattered in all directions. Hence the Devas rose, the Asuras fell. He who knows this, rises by his self, and the enemy who hates him falls.

8. Then they (the Devas) said: 'Where was he then who thus stuck to us?' It was (the breath) within the mouth (asye 'ntar) , and therefore called Ayasya; he was the sap (rasa) of the limbs (anga), and therefore called Angirasa.

9. That deity was called Dyr, because Death was far (duran) from it. From him who knows this, Death is far off.

10. That deity, after having taken away the evil of those deities, viz. death, sent it to where the end of the quarters of the earth

is. There he deposited their sins. Therefore let no one go to a man, let no one go to the end (of the quarters of the earth), that he may not meet there with evil, with death.

11. That deity, after having taken away the evil of those deities, viz. death, carried them beyond death.

12. He carried speech across first. When speech had become freed from death, it became (what it had been before) Agni (fire). That Agni, after having stepped beyond death, shines.

13. Then he carried breath (scent) across. When breath had become freed from death, it became vayu (air). That vayu, after having stepped beyond death, blows.

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.

15. Then he carried the ear across. When the ear had become freed from death, it became the quarters (space). These are our quarters (space), which have stepped beyond death.

16. Then he carried the mind across. When the mind had become freed from death, it became the moon (Kandramas). That moon, after having stepped beyond death, shines. Thus does that deity carry him, who knows this, across death.

17. Then breath (vital), by singing, obtained for himself eatable food. For whatever food is eaten, is eaten by breath alone, and in it breath rests.

The Devas said: 'Verily, thus far, whatever food there is, thou hast by singing acquired it for thyself. Now therefore give us a share in that food.' He said: 'You there, enter into me.' They said Yes, and entered all into him. Therefore whatever food is eaten by breath, by it the other senses are satisfied.

18. If a man knows this, then his own relations come to him in the same manner; he becomes their supporter, their chief leader, their strong ruler. And if ever any one tries to oppose one who is possessed of such knowledge among his own relatives, then he will not be able to support his own belongings. But he who follows the man who is possessed of such knowledge, and who with his permission wishes to support those whom he has to support, he indeed will be able to support his own belongings.

19. He was called 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.

20. He (breath) is also Brihaspati, for speech is Brihati (Rig-veda), and he is her lord; therefore he is Brihaspati.

21. He (breath) is also Brahmaxaspati, 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.

2 2. 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.

23. He (breath) is Udgitha 2 . Breath verily is U t, 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.

24. And thus Brahmadatta, Kaikitaneya (the grandson of Kikitana), while taking Soma (ragan), said: 'May this Soma strike my head off, if Ayasya Ang,irasa sang another Udgitha than this. He sang it indeed as speech and breath.'

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.

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.

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).

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.

#### FOURTH BRAHMANA.

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 (pur-usha). Verily he who knows this, burns down every one who tries to be before him.

2. He feared, and therefore any one who is lonely fears. He thought, 'As there is nothing but myself, why should I fear?' Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.

3. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this his Self to fall in two (pat), and thence arose husband (pati) and wife (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.

4. She thought, 'How can he embrace me, after having produced me from himself? I shall hide myself.'

She then became a cow, the other became a bull and embraced her, and hence cows were born. The one became a mare, the other a stallion; the one a male ass, the other a female ass. He embraced her, and hence one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. He embraced her, and hence goats and sheep were born. And thus he created everything that exists in pairs, down to the ants.

5. He knew, 'I indeed am this creation, for I created all this.' Hence he became the creation, and he who knows this lives in this his creation.

6. Next he thus produced fire by rubbing. From the mouth, as from the fire-hole, and from the hands he created fire. Therefore both the mouth and the hands are inside without hair, for the fire-hole is inside without hair.

And when they say, 'Sacrifice to this or sacrifice to that god,' each god is but his manifestation, for he is all gods.

Now, whatever there is moist, that he created from seed; this is Soma. So far verily is this universe either food or eater. Soma indeed is food, Agni eater. This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it was the highest creation. And he who knows this, lives in this his highest creation.

7. Now all this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one.' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one.'

He (Brahman or the Self) entered thither, to the very tips of the finger-nails, as a razor might be fitted in a razor-case, or as fire in a fire-place.

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when qualified) by the one or the other (predicate). Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

8. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else.

And if one were to say to one who declares another than the Self dear, that he will lose what is dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.

9. Here they say: 'If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang ?'

10. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishivamadeva 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.

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 Ragasutya sacrifice the Brahmana sits down below the Kshatriya. He confers that glory on the Kshatra alone. But Brahman is (nevertheless) the birth-place of the Kshatra. Therefore though a king is exalted, he sits down at the end (of the sacrifice) below the Brahman, as his birth-place. He who injures him, injures his own birth-place. He becomes worse, because he has injured one better than himself.

12. He was not strong enough. He created the Vis (people), the classes of Devas which in their different orders are called Vasus, Rudras, Adityas, Visve Devas, Maruts.

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.

14. He was not strong enough. He created still further the most excellent Law (dharma). Law is the Kshatra (power) of the Kshatra, therefore there is nothing higher than the Law. Thenceforth even a weak man rules a stronger with the help of the Law, as with the help of a king. Thus the Law is what is called the true. And if a man declares what is true, they say he

declares the Law; and if he declares the Law, they say he declares what is true. Thus both are the same.

15. There are then this Brahman, Kshatra, Vis, and 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.

16. Now verily this Self (of the ignorant man) is the world of all creatures. In so far as man sacrifices and pours out libations, he is the world of the Devas; in so far as he repeats the hymns, &c., he is the world of the Rishis ; in so far as he offers cakes to the Fathers and tries to obtain offspring, he is the world of the Fathers; in so far as he gives shelter and food to men, he is the world of men; in so far as he finds fodder and water for the animals, he is the world of the animals ; in so far as quadrupeds, birds, and even ants live in his houses, he is their world. And as every one wishes his own world not to be injured, thus all beings wish that he who knows this should not be injured. Verily this is known and has been well reasoned.

17. In the beginning this was Self alone, one only. He desired, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' Verily this is the whole desire, and, even if wishing for more, he would not find it. Therefore now also a lonely person desires, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' And so long as he does not obtain either of these things, he thinks he is incomplete. Now his completeness (is made up as follows): mind is his self (husband); speech the wife; breath the child; the eye all worldly wealth, for he finds it with the eye, the ear his divine wealth, for he hears it with the ear. The body (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.

#### FIFTH BRAHMANA.

1. 'When the father (of creation) had produced by knowledge and penance (work) the seven kinds of food, one of his (foods) was common to all beings, two he assigned to the Devas, (1)

'Three he made for himself, one he gave to the animals. In it all rests, whatsoever breathes and breathes not. (2)

'Why then do these not perish, though they are always eaten ? He who knows this imperishable one, he eats food with his face. (3)

'He goes even to the Devas, he lives on strength.' (4)

2. When it is said, that 'the father produced by knowledge and penance the seven kinds of food,' it is clear that (it was he who) did so. When it is said, that 'one of his (foods) was common,' then that is that common food of his which is eaten. He who worships (eats) that (common food), is not removed from evil, for verily that food is mixed (property)'. When it is said, that 'two he assigned to the Devas,' that is the huta, which is sacrificed in fire, and the prahuta, which is given away at a sacrifice. But they also say, the new-moon and full-moon sacrifices are here intended, and therefore one should not offer them as an ishti or with a wish.

When it is said, that 'one he gave to animals,' that is milk. For in the beginning (in their infancy) both men and animals live on milk. And therefore they either make a new-born child lick ghrita (butter), or they make it take the breast. And they call a new-born creature '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.

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.

4. These are the three worlds: earth is speech, sky mind, heaven breath.

5. These are the three Vedas: the Rig-veda is speech, the Yagur-veda mind, the Sama-veda breath.

6. These are the Devas, Fathers, and men: the Devas are speech, the Fathers mind, men breath.

7. These are father, mother, and child: the father is mind, the mother speech, the child breath.

8. These are what is known, what is to be known, and what is unknown.

What is known, has the form of speech, for speech is known. Speech, having become this, protects man.

9. What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

10. What is unknown, has the form of breath, for breath is unknown. Breath, having become this, protects man.

11. Of that speech (which is the food of 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.

12. Next, of this mind heaven is the body, light the form, viz. this sun. And so far as this mind extends, so far extends heaven, so far extends the sun. If they (fire and sun) embrace each other, then wind is born, and that is Indra, and he is without a rival. Verily a second is a rival, and he who knows this, has no rival.

13. Next, of this breath water is the body, light the form, viz. this moon. And so far as this breath extends, so far extends water, so far extends the moon.

These are all alike, all endless. And he who worships them as finite, obtains a finite world, but he who worships them as infinite, obtains an infinite world.

14. That 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.

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).

16. Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by a son only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

17. Next follows the handing over. When a man thinks he is going to depart, he says to his son: 'Thou art Brahman (the Veda, so far as acquired by the father); thou art the sacrifice (so far as performed by the father); thou art the world.' The son answers: 'I am Brahman, I am the sacrifice, I am the world.' Whatever has been learnt (by the father) that, taken as one, is Brahman. Whatever sacrifices there are, they, taken as one, are the sacrifice. Whatever worlds there are, they, taken as one, are the world. Verily here ends this (what has to be done by a father, viz. study, sacrifice, &c.) 'He (the son), being all this, preserved me from this world,' thus he thinks. Therefore they call a son who is instructed (to do all this), a world-son (lokya), and therefore they instruct him.

When a father who knows this, departs this world, then he enters into his son together with his own spirits (with speech, mind, and breath). If there is anything done amiss by the father, of all that the son delivers him, and therefore he is called Putra, son. By help of his son the father stands firm in this world. Then these divine immortal spirits (speech, mind, and breath) enter into him.

18. From the earth and from fire, divine speech enters into him. And verily that is divine speech whereby, whatever he says, comes to be.

19. From heaven and the sun, divine mind enters into him. And verily that is divine mind whereby he becomes joyful, and grieves no more.

20. From water and the moon, divine breath (spirit) enters into him. And verily that is divine breath which, whether moving or not moving, does not tire, and therefore does not perish. He who knows this, becomes the Self of all beings. As that deity (Hiranyagarbha) is, so does he become. And as all beings honour that deity (with sacrifice, &c.), so do all beings honour him who knows this.

Whatever grief these creatures suffer, that is all one' (and therefore disappears). Only what is good approaches him; verily, evil does not approach the Devas.

21. Next follows the consideration of the observances (acts). 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.

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.

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).

## SIXTH BRAHMANA.

I. 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.

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.

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.

## SECOND ADHYAYA.

### FIRST BRAHMANA.

I. There I 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. 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.'

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.

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.

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.

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.

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.

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 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.

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.

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.

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.

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.

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.'

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.

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 ?

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.

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).

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.

20. As the spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self. The Upanishad (the true name and doctrine) of that Self is 'the True of the True.' Verily the senses are the true, and he is the true of the true.

SECOND BRAHMANA.

1. Verily he who knows the babe with his place, his chamber, his post, and his rope, he keeps off the seven relatives who hate him. Verily by the young is meant the inner life, by his place this (body), by his chamber this (head), by his post the vital breath, by his rope the food.

2. Then the seven imperishable ones approach him. There are the red lines in the eye, and by them Rudra clings to him. There is the water in the eye, and by it Parganya clings to him. There is the pupil, and by it 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.

3. On this there is this Sloka:

'There is a cup having its mouth below and its bottom above. Manifold glory has been placed into it. On its lip sit the seven Rishis, the tongue as the eighth communicates with Brahman.' What is called the cup having its mouth below and its bottom above is this head, for its mouth (the mouth) is below, its bottom (the skull) is above. When it is said that manifold glory has been placed into it, the senses verily are manifold glory, and he therefore means the senses. When he says that the seven Rishis sit on its lip, the Rishis are verily the (active) senses, and he means the senses. And when he says that the tongue as the eighth communicates with Brahman, it is because the tongue, as the eighth, does communicate with Brahman.

4. These two (the two ears) are the Rishis Gautama and Bharadvaga; the right Gautama, the left Bharadvaga. These two (the eyes) are the Rishis Vvisvamitra and Gamadagni; the right Visvamitra, the left Gamadagni. These two (the nostrils) are the Rishis Vasishtha and Kasyapa; the right Vasishtha, the left Kasyapa. The tongue is Atri, for with the tongue food is eaten, and Atri is meant for Atti, eating. He who knows this, becomes an eater of everything, and everything becomes his food.

### THIRD BRAHMANA.

1. There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (i.e. sat-tya, true).

2. Everything except air and sky is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the sun that shines, for he is the essence of sat (the definite).

3. But air and sky are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the disk of the sun, for he is the essence of tyad (the indefinite). So far with regard to the Devas.

4. Now with regard to the body. Everything except the breath and the ether within the body is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the Eye, for it is the essence of sat (the definite).

5. But breath and the ether within the body are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the right eye, for he is the essence of tyad (the indefinite).

6. And what is the appearance of that person ? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Next follows the teaching (of Brahman) by No, no! for there is nothing else higher than this (if one says): 'It is not so.' Then comes the name 'the True of the True,' the senses being the True, and he (the Brahman) the True of them.

### FOURTH BRAHMANA.

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. 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.'

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.'

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.'

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 creatures are 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.

6. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by everything. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self.

7. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized or the beater of the drum;

8. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized or the blower of the shell;

9. 'And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized or the player of the lute;

10. 'As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O 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.

11. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

12. 'As a lump of salt, when thrown into water, becomes dissolved into water, and could not be taken out again, but wherever we taste (the water) it is salt,-thus verily, O 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.

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?'

#### FIFTH BRAHMANA.

1. This earth is the honey (madhu, the effect) of all beings, and all beings are the honey (madhu, the effect) of this earth. Likewise this bright, immortal person in this earth, and that bright immortal person incorporated in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

2. This water is the honey of all beings, and all beings are the honey of this water. Likewise this bright, immortal person in this water, and that bright, immortal person, existing as seed in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

3. This fire is the honey of all beings, and all beings are the honey of this fire. Likewise this bright, immortal person in this fire, and that bright, immortal person, existing as speech in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

4. This air is the honey of all beings, and all beings are the honey of this air. Likewise this bright, immortal person in this air, and that bright, immortal person existing as breath in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

5. This sun is the honey of all beings, and all beings are the honey of this sun. Likewise this bright, immortal person in this sun, and that bright, immortal person existing as the eye in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

6. This space (disah, the quarters) is the honey of all beings, and all beings are the honey of this space. Likewise this bright, immortal person in this space, and that bright, immortal person existing as the ear in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

7. This moon is the honey of all beings, and all beings are the honey of this moon. Likewise this bright, immortal person in this moon, and that bright, immortal person existing as mind in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

8. This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

9. This thunder is the honey of all beings, and all beings are the honey of this thunder. Likewise this bright, immortal person in this thunder, and that bright, immortal person existing as sound and voice in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

10. This ether is the honey of all beings, and all beings are the honey of this ether. Likewise this bright, immortal person in this ether, and that bright, immortal person existing as heart-ether in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

11. This law (dharmah) is the honey of all beings, and all beings are the honey of this law. Likewise this bright, immortal person in this law, and that bright, immortal person existing as law in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

12. This true (satyam) is the honey of all beings, and all beings are the honey of this true. Likewise this bright, immortal person in what is true, and that bright, immortal person existing as the true in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

13. This mankind is the honey of all beings, and all beings are the honey of this mankind. Likewise this bright, immortal person in mankind, and that bright, immortal person existing as man in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

14. This Self is the honey of all beings, and all beings are the honey of this Self. Likewise this bright, immortal person in this Self, and that bright, immortal person, the Self (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

15. And verily this Self is the lord of all beings, the king of all beings. And as all spokes are contained in the axle and in the felly of a wheel, all beings, and all those selfs (of the earth, water, &c.) are contained in that Self.

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, . . .

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 Tvashiri and that which is to be your secret, O ye strong ones.

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.

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).

## SIXTH BRAHMANA.

1. Now follows the stem:

- 1 Pautimashya from Gaupavana,
2. Gaupavana from Pautimashya,
- 3 Pautimashya from Gaupavana,
4. Gaupavana from Kausika,
5. Kausika from Kaundinya,
6. Kaundinya from Sandilya,
7. Sandilya from Kausika and Gautama,
8. Gautama,
2. from Agnivesya,
9. Agnivesya from Sandilya and Anabhimlata,
10. Sandilya and Anabhimlata from Anabhimlata,
11. Anabhimlata from Anabhimlata,
12. Anabhimliata 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
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. Vidarbi- 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.

BRIHADARANYAKA-UPANISHAD Part 2

THIRD ADHYAYA.

FIRST BRAHMANA.

Adoration to the Highest Self (Paramatman)!

1. Ganaka Vaideha (the king of the Videhas) sacrificed with a sacrifice at which many presents were offered to the priests of (theAsvamedha). Brahmanas of the Kurus and the Paikalas 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.

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. '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).'

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.'

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.'

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.

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 Puronavakya, Yagya, and, thirdly, Sasya.'

'What does he gain by them?'

'All whatsoever has breath.'

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.'

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.'

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.

## SECOND BRAHMANA.

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?'

2. 'Prana (breath) is one Graha, and that is seized by Apana (down-breathing) as the Atigraha, for one smells with the Apana.'

3. 'Speech (vak) is one Graha, and that is seized by name (naman) as the Atigraha, for with speech one pronounces names.'

4. 'The tongue is one Graha, and that is seized by taste as the Atigraha, for with the tongue one perceives tastes.'

5. 'The eye is one Graha, and that is seized by form as the Atigraha, for with the eye one sees forms.'

6. 'The ear is one Graha, and that is seized by sound as the Atigraha, for with the ear one hears sounds.'

7. 'The mind is one Graha, and that is seized by desire as the Atigraha, for with the mind one desires desires.'

8. 'The arms are one Graha, and these are seized by work as the Atigraha, for with the arms one works work.'

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.'

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.'

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.'

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.'

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.

### THIRD BRAHMANA.

1. Then Bhugyu Lahyayani asked. 'Yagnavalkya,' he said, 'we wandered about as students, and came to the house of Patanikala Kapya. 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?'

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.

### FOURTH BRAHMANA.

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.'

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.

### FIFTH BRAHMANA.

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.

## SIXTH BRAHMANA.

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.

#### SEVENTH BRAHMANA.

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.'

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. 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.'

4. 'He who dwells in the water, and within the water, whom the water does not know, whose body the water is, and who pulls (rules) the water within, he is thy Self, the puller (ruler) within, the immortal.'

5. 'He who dwells in the fire, and within the fire, whom the fire does not know, whose body the fire is, and who pulls (rules) the fire within, he is thy Self, the puller (ruler) within, the immortal.'

6. 'He who dwells in the sky, and within the sky, whom the sky does not know, whose body the sky is, and who pulls (rules) the sky within, he is thy Self, the puller (ruler) within, the immortal.'

7. 'He who dwells in the air (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.'

8. 'He who dwells in the heaven (dyu), and within the heaven, whom the heaven does not know, whose body the heaven is, and who pulls (rules) the heaven within, he is thy Self, the puller (ruler) within, the immortal.'

9. 'He who dwells in the sun (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.'

10. 'He who dwells in the space (disah), and within the space, whom the space does not know, whose body the space is, and who pulls (rules) the space within, he is thy Self, the puller (ruler) within, the immortal.'

11. 'He who dwells in the moon and stars (kandra-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.'

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.'

13. 'He who dwells in the darkness (tamas), and within the darkness, whom the darkness does not know, whose body the darkness is, and who pulls (rules) the darkness within, he is thy Self, the puller (ruler) within, the immortal.'

14. 'He who dwells in the light (tejas), 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).

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.'

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.'

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.'

18. 'He who dwells in the eye, and within the eye, whom the eye does not know, whose body the eye is, and who pulls (rules) the eye within, he is thy Self, the puller (ruler) within, the immortal.'

19. 'He who dwells in the ear, and within the ear, whom the ear does not know, whose body the ear is, and who pulls (rules) the ear within, he is thy Self, the puller (ruler) within, the immortal.'

20. 'He who dwells in the mind, and within the mind, whom the mind does not know, whose body the mind is, and who pulls (rules) the mind within, he is thy Self, the puller (ruler) within, the immortal.'

21. 'He who dwells in the skin, and within the skin, whom the skin does not know, whose body the skin is, and who pulls (rules) the skin within, he is thy Self, the puller (ruler) within, the immortal.'

22. 'He who dwells in knowledge', and within knowledge, whom knowledge does not know, whose body knowledge is, and who pulls (rules) knowledge within, he is thy Self, the puller (ruler) within, the immortal.'

23. 'He who dwells in the seed, and within the seed, whom the seed does not know, whose body the seed is, and who pulls (rules) the seed within, he is thy Self, the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self, the ruler within, the immortal. Everything else is of evil.' After that Uddalaka Aruni held his peace.

## EIGHTH BRAHMANA.

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.'

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. 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?'

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).'

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.'

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?'

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?'

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.'

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, halfmonths, 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.'

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.'

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.'

12. Then said Gargi: 'Venerable Brahmanas, 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.

#### NINTH BRAHMANA.

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?'

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. 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.'

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 (rodhayanti), and because they make us cry, they are called Rudras.'

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.'

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.'

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.'

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.'

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).'

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.'

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.'

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.'

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.'

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.'

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).

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.'

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.'

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?'

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,

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.'

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.'

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 slipt from his heart, or made from his heart; for the seed abides in the heart.'

Sakalya said: 'So it is indeed, O Yagnavalkya.'

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.'

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?'

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.'

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.

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).

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.'

#### FOURTH ADHYAYA.

##### FIRST BRAHMANA.

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;

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.'

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. 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.'

5. Yagnavalkya said: 'Let us hear what anybody may have told you.'

Ganaka Vaideha replied: 'Gardabhivibhitta 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 god, he goes to the gods.'

Ganaka Vaideha said: 'I shall give you (for this) 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.'

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.'



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 (sthiti).'

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.'

## SECOND BRAHMANA.

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.'

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.'

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 Taigusa) receives as it were purer food than the corporeal Self (the Vaisvanara).

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 praiias 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).'

### THIRD BRAHMANA.

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.

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.'

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. 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.'

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.'

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.'

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).

8. 'On being born that person, assuming his body, becomes united with all evils; when he departs and dies, he leaves all evils behind.

9. 'And there are two states for that person, the one here in this world, the other in the other world, and as a third an intermediate state, the state of sleep. When in that intermediate state, he sees both those states together, the one here in this world, and the other in the other world. Now whatever his admission to the other world may be, having gained that admission, he sees both the evils and the blessings.

'And when he falls asleep, then after having taken away with him the material from the whole world, destroying and building it up again, he sleeps (dreams) by his own light. In that state the person is self-illuminated.

10. 'There are no (real) chariots in that state, no horses, no roads, but he himself sends forth (creates) chariots, horses, and roads. There are no blessings there, no happiness, no joys, but he himself sends forth (creates) blessings, happiness, and joys. There are no tanks there, no lakes, no rivers, but he himself sends forth (creates) tanks, lakes, and rivers. He indeed is the maker.

11. 'On this there are these verses:

'After having subdued by sleep all that belongs to the body, he, not asleep himself, looks down upon the sleeping (senses). Having assumed light, he goes again to his place, the golden person', the lonely bird. (1)

12. 'Guarding with the breath (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)

13. 'Going up and down in his dream, the god makes manifold shapes for himself, either rejoicing together with women, or laughing (with his friends), or seeing terrible sights. (3)

14. 'People may see his playground but himself no one ever sees. Therefore they say, Let no one wake a man suddenly, for it is not easy to remedy, if he does not get back (rightly to his body)."

'Here some people (object and) say: "No, this (sleep) is the same as the place of waking, for what he sees while awake, that only he sees when asleep."

No, here (in sleep) the person is self-illuminated (as we explained before).'

Ganaka Vaideha said: 'I give you, Sir, a thousand. Speak on for the sake of (my) emancipation.'

15. 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.'

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.'

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).

18. 'In fact, as a large fish moves along the two banks of a river, the right and the left, so does that person move along these two states, the state of sleeping and the state of waking.

19. 'And as a falcon, or any other (swift) bird, after he has roamed about here in the air, becomes tired, and folding his wings is carried to his nest, so does that person hasten to that state where, when asleep, he desires no more desires, and dreams no more dreams.

20. 'There are in his body the veins called 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.

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 (prag-na) Self, knows nothing that is without, nothing that is within. This indeed is his (true) form, in which his wishes are fulfilled, in which the Self (only) is his wish, in which no wish is left,-free from any sorrow.

22. 'Then a father is not a father, a mother not a mother, the worlds not worlds, the gods not gods, the Vedas not Vedas. Then a thief is not a thief, a murderer not a murderer, a 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.

23. 'And when (it is said that) there (in the Sushupti) he does not see, yet he is seeing, though he does not see. For sight is inseparable from the seer, because it cannot perish. But there is then no second, nothing else different from him that he could see.

24. 'And when (it is said that) there (in the Sushupti) he does not smell, yet he is smelling, though he does not smell. For smelling is inseparable from the smeller, because it cannot perish. But there is then no second, nothing else different from him that he could smell.

25. 'And when (it is said that) there (in the Sushupti) he does not taste, yet he is tasting, though he does not taste. For tasting is inseparable from the taster, because it cannot perish. But there is then no second, nothing else different from him that he could taste.

26. 'And when (it is said that) there (in the Sushupti) he does not speak, yet he is speaking, though he does not speak. For speaking is inseparable from the speaker, because it cannot perish. But there is then no second, nothing else different from him that he could speak.

27. 'And when (it is said that) there (in the Sushupti) he does not hear, yet he is hearing, though he does not hear. For hearing is inseparable from the hearer, because it cannot perish. But there is then no second, nothing else different from him that he could hear.

28. 'And when (it is said that) there (in the Sushupti) he does not think, yet he is thinking, though he does not think. For thinking is inseparable from the thinker, because it cannot perish. But there is then no second, nothing else different from him that he could think.

29. 'And when (it is said that) there (in the Sushupti) he does not touch, yet he is touching, though he does not touch. For touching is inseparable from the toucher, because it cannot perish. But there is then no second, nothing else different from him that he could think.

30. 'And when (it is said that) there (in the Sushupti) he does not know, yet he is knowing, though he does not know. For knowing is inseparable from the knower, because it cannot perish. But there is then no second, nothing else different from him that he could know.

31. 'When (in waking and dreaming) there is, as it were, another, then can one see the other, then can one smell the other, then can one speak to the other, then can one hear the other, then can one think the other, then can one touch the other, then can one know the other.

32. 'An ocean, is that one seer, without any duality; this is the Brahma-world, O King.' Thus did Yagiiavalkya teach him. This is his highest goal, this is his highest success, this is his highest world, this is his highest bliss. All other creatures live on a

small portion of that bliss.

33. 'If a man is healthy, wealthy, and lord of others, surrounded by all human enjoyments, that is the highest blessing of men. Now a hundred of these human blessings make one blessing of the fathers who have conquered the world (of the fathers). A hundred blessings of the fathers who have conquered this world make one blessing in the Gandharva world. A hundred blessings in the Gandharva world make one blessing of the Devas by merit (work, sacrifice), who obtain their godhead by merit. A hundred blessings of the Devas by merit make one blessing of the Devas by birth, also (of) a Srotriya who is without sin, and not overcome by desire. A hundred blessings of the Devas by birth make one blessing in the world of 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.

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.

35. 'Now as a heavy-laden carriage moves along groaning, thus does this corporeal Self, mounted by the intelligent Self, move along groaning, when a man is thus going to expire.

36. 'And when (the body) grows weak through old age, or becomes weak through illness, at that time that person, after separating himself from his members, as an Amra (mango), or Udumbara (fig), or Pippala-fruit is separated from the stalk, hastens back again as he came, to the place from which he started, to (new) life.

37. 'And as policemen, magistrates, equerries, and governors wait for a king who is coming back, with food and drink, saying, "He comes back, he approaches," thus do all the elements wait on him who knows this, saying, "That Brahman comes, that Brahman approaches."

38. 'And as policemen, magistrates, equerries, and governors gather round a king who is departing, thus do all the senses (pranas) gather round the Self at the time of death, when a man is thus going to expire.'

## BRIHADARANYAKA-UPANISHAD Part 3

### FOURTH BRAHMANA.

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.

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.'

3. 'And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and

after making another approach (to another body), draw himself together towards it.

4. 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Pragapati, or like Brahman, or like other beings.

5. 'That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be :a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

'And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

6. 'And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

'So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,- being Brahman, he goes to Brahman.

7. 'On this there is this verse: " When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.

'And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prana' life) is Brahman only, is only light.'

Ganaka Vaideha said: 'Sir, I give you a thousand.'

8. 'On this there are these verses:

'The small, old path stretching far away' has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. 'On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. 'All who worship what is not knowledge (avidya) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. 'There are indeed those unblest worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12. 'If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body'.

13. 'Whoever has found and understood the Self that has entered into this patched-together hidingplace, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

14. 'While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. 'If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.

16. 'He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time.

17. 'He in whom the five beings and the ether rest, him alone I believe to be the Self,-I who know, believe him to be

Brahman; I who am immortal, believe him to be immortal.

18. 'They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

19. 'By the mind alone it is to be perceived, there is in it no diversity. He who perceives therein any diversity, goes from death to death.

20. 'This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

21. 'Let a wise Brahmana, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

22. 'And he is that great unborn Self, who consists of knowledge, is surrounded by the 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 Muní. Wishing for that world (for Brahman) only, mendicants leave their homes.

'Knowing this, the people of old did not wish for offspring. What shall we do with offspring, they said, we who have this Self and this world (of Brahman)? And they, having risen above the desire for sons, wealth, and new worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only. He, the Self, is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good-he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him.

23. 'This has been told by a verse (Rik): "This eternal greatness of the 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.'

24. This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this obtains wealth.

25. This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman.

#### FIFTH BRAHMANA.

1. Yagnavalkya had two wives, Maitreyi and Katyayaní. 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),

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.'

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. 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.'

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.'

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.'

7. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatraclass elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for the Vedas elsewhere than in the Self, was abandoned by the Vedas. Whosoever looks for the creatures elsewhere than in the Self, was abandoned by the creatures. Whosoever looks for anything elsewhere than in the Self, was abandoned by anything.

'This Brahman-class, this Kshatra-class, these worlds, these Devas, these Vedas, all these beings, this everything, all is that Self.

8. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized, or the beater of the drum;

9. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized, or the blower of the shell;

10. 'And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized, or the player of the lute;

11. 'As clouds of smoke proceed by themselves out of lighted fire kindled with damp fuel, thus verily, O 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.



12. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

13. 'As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of knowledge; and having risen from out these elements, vanishes again in them. When lie has departed, there is no more knowledge (name), I say, O Maitreyi,' -thus spoke Yagnavalkya.

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.

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).

#### SIXTH BRAHMANA.

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

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
3. from Ghritakausika,
24. Ghritakausika from Parasaryayana,
25. Parasaryayana from Parasarya,
26. Parasarya from Gatukarnya,
27. Gatukarnya from Asurayana and Yaska,
28. Asurayaita 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.

FIFTH ADHYAYA.

FIRST BRAHMANA.

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.

SECOND BRAHMANA.

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.'

2. Then the men said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us, " Datta," Give.' 'Yes,' he said, 'you have understood.'

3. Then the Asuras said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us, " Dayadharn," Be merciful.' 'Yes,' he said, 'you have understood.'

The divine voice of thunder repeats the same, Da Da Da, that is, Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.

### THIRD BRAHMANA.

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.

### FOURTH BRAHMANA.

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 I yes, whosoever knows this great glorious first-born as the true Brahman; for Brahman is the true.

### FIFTH BRAHMANA.

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.

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.

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.

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.

### SIXTH BRAHMANA.

1. That person, under the form of mind (manas), being light indeed, is within the heart, small like a grain of rice or barley. He is the ruler of all, the lord of all-he rules all this, whatsoever exists.

### SEVENTH BRAHMANA.

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.

### EIGHTH BRAHMANA.

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.

#### NINTH BRAHMANA.

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.

#### TENTH BRAHMANA.

1. When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara, and through it he mounts higher. He comes to the moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow, no snow. There he dwells eternal years.

#### ELEVENTH BRAHMANA.

1. This is indeed the highest penance, if a man, laid up with sickness, suffers pain. He who knows this, conquers the highest world.

This is indeed the highest penance, if they carry a dead person into the forest. He who knows this, conquers the highest world.

This is indeed the highest penance, if they place a dead person on the fire. He who knows this, conquers the highest world.

#### TWELFTH BRAHMANA.

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 Pratriida 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 Pratriida; 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 (vishitani) on food.' He then said: 'Ram; verily, life is Ram, for all these beings delight (ramante) in life. All beings rest on him, all beings delight in him who knows this.'

#### THIRTEENTH BRAHMANA.

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.

2. Next follows the Yagus. Verily, breath is Yagus, for all these beings are joined in breath. For him who knows this, all beings are joined to procure his excellence; he obtains union and oneness with the Yagus.

3. Next follows the 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.

4. Next follows the Kshatra. Verily, breath is the Kshatra, for breath is Kshatra, i.e. breath protects (trayate) him from being hurt (kshaititoh). He who knows this, obtains Kshatra (power), which requires no protection; he obtains union and oneness with Kshatra.

#### FOURTEENTH BRAHMANA.

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.

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.

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.

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. 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.

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?

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.'

8. And thus Ganaka Vaideha spoke on this point to Budila Asvatarasvi: 'How is it that thou who spakest 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.'

#### FIFTEENTH BRAHMANA.

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.

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).

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

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

#### SIXTH ADHYAYA.

## FIRST BRAHMANA.

1. Harih, Om. He who knows the first and the best, becomes himself the first and the best among his people. Breath is indeed the first and the best. He who knows this, becomes the first and the best among his people, and among whomsoever he wishes to be so.
2. He who knows the richest , becomes himself the richest among his people. Speech is the richest. He who knows this, becomes the richest among his people, and among whomsoever he wishes to be so.
3. He who knows the firm rest, becomes himself firm on even and uneven ground. The eye indeed is the firm rest, for by means of the eye a man stands firm on even and uneven ground. He who knows this, stands firm on even and uneven ground.
4. He who knows success, whatever desire he desires, it succeeds to him. The ear indeed is success. For in the car are all these Vedas successful. He who knows this, whatever desire he desires, it succeeds to him.
5. He who knows the home, becomes a home of his own people, a home of all men. The mind indeed is the home. He who knows this, becomes a home of his own people and a home of all men.
6. He who knows generation, becomes rich in offspring and cattle. Seed indeed is generation. He who knows this, becomes rich in offspring and cattle.
7. These 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.'
8. The tongue (speech) departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like unto people, not speaking with the tongue, but breathing with breath, seeing with the eye, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then speech entered in.
9. The eye (sight) departed, and having been absent for a year, it came back and said: 'How have you been able to live without-me?' They replied: 'Like blind people, not seeing with the eye, but breathing with the breath, speaking with the tongue, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then the eye entered in.
10. The ear (hearing) departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied : 'Like deaf people, not hearing with the ear, but breathing with the breath, speaking with the tongue, seeing with the eye, knowing with the mind, generating with seed. Thus we have lived.' Then the ear entered in.
11. The mind departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like fools, not knowing with their mind, but breathing with the breath, seeing with the eye, hearing with the ear, generating with seed. Thus we have lived.' Then the mind entered in.
12. The seed departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like impotent people, not generating with seed, but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind. Thus we have lived.' Then the seed entered in.
13. The (vital) breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might 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.'
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. Srotiyas (Vedic theologians) who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking that thereby they make the breath dressed (with water).'

## SECOND BRAHMANA.

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.

2. The king said: 'Do you know how men, when they depart from here, separate from each other?'

'No,' he replied.

'Do you know how they come back to this world?' 'No,' he replied.

'Do you know how that world does never become full with the many who again and again depart thither?' 'No,' he replied.

'Do you know at the offering of which libation the waters become endowed with a human voice and rise and speak?' 'No,' he replied.

'Do you know the access to the path leading to the Devas and to the path leading to the Fathers, i.e. by what deeds men gain access to the path leading to the Devas or to that leading to the Fathers? For we have heard even the saying of a Rishi: "I heard of two paths for men, one leading to the Fathers, the other leading to the Devas. On those paths all that lives moves on, whatever there is between father (sky) and mother (earth)."'

Svetaketu said: 'I do not know even one of all these questions.'

3. Then the king invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father, and said: 'Thus then you called me formerly well-instructed!' The father said: 'What then, you sage?' The son replied: 'That fellow of a 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.

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.'

5. Gautama said: 'That boon is promised to me; tell me the same speech which you made in the presence of my boy.'

6. He said: 'That belongs to divine boons, name one of the human boons.'

7. He said: 'You know well that I have plenty of gold, plenty of cows, horses, slaves, attendants, and apparel; do not heap on me what I have already in plenty, in abundance, and superabundance.'

The king said: 'Gautama, do you wish (for instruction from me) in the proper way?'

Gautama replied: 'I come to you as a pupil.'

In word only have former sages (though Brahmans) come as pupils (to people of lower rank), but Gautama actually dwelt as a pupil (of Pravahana, who was a Raganya) in order to obtain the fame of having respectfully served his master.



8. The king said: 'Do not be offended with us, neither you nor your forefathers, because this knowledge has before now never dwelt with any Brahmana. But I shall tell it to you, for who could refuse you when you speak thus?'

9. 'The altar (fire), O Gautama, is that world (heaven); the fuel is the sun itself, the smoke his rays, the light the day, the coals the quarters, the sparks the intermediate quarters. On that altar the Devas offer the sraddha libation (consisting of water) . From that oblation rises Soma, the king (the moon).

10. 'The altar, O Gautama, is Parganya (the god of rain); the fuel is the year itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thunderings. On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

11. 'The altar, O Gautama, is this world; the fuel is the earth itself, the smoke the fire, the light the night, the coals the moon, the sparks the stars. On that altar the Devas offer rain. From that oblation rises food.

12. 'The altar, O Gautama, is man; the fuel the opened mouth, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear. On that altar the Devas offer food. From that oblation rises seed.

13. 'The altar, O Gautama' is woman'. On that altar the Devas offer seed. From that oblation rises man. He lives so long as he lives, and then when he dies,

14. 'They take him to the fire (the funeral pile), and then the altar-fire is indeed fire, the fuel fuel, the smoke smoke, the light light, the coals coals, the sparks sparks. In that very altar-fire the Devas offer man, and from that oblation man rises, brilliant in colour.

15. 'Those who thus know this (even Grihasthas), and those who in the forest worship faith and the True (Brahman Hiranyagarbha), go to light (arkis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning a spirit comes near them, and leads them to the worlds of the (conditioned) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them.

16. 'But they who conquer the worlds (future states) by means of sacrifice, charity, and austerity, go to smoke, from smoke to night, from night to the decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and then the Devas feed on them there, as sacrificers feed on Soma, as it increases and decreases. But when this (the result of their good works on earth) ceases, they return again to that ether, from ether to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man (see 11), and thence are born in the fire of woman. Thus they rise up towards the worlds, and go the same round as before.

'Those, however, who know neither of these two paths, become worms, birds, and creeping things.'

### THIRD BRAHMANA.

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!

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 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 toSeed, pours ghee into the fire, and throws what remains into the Mantha (mortar).

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).

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).'

5. Then he holds it (the Mantha) forth, saying: 'Thou knowest all, we know thy greatness. He is indeed a king, a ruler, the highest lord. May that king, that ruler make me the highest lord.'

6. Then he eats it, saying: 'Tat 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.

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.'

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.'

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.'

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.'

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.'

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.

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).

#### FOURTH BRAHMANA.

1. The earth is the essence of all these things, water is the essence of the earth plants of water, flowers of plants, fruits of flowers, man of fruits, seed of man.

2. And Pragapati thought, let me make an abode for him, and he created a woman (Satarupa).

Tam srishivadha upasta, tasmāt striyam adha upasita. Sa etam prakam gravanam atmana eva samudaparayat, tenainam abhyasrigat.

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 vringkte 'tha ya idam avidvan adhopahasam karaty asya striyah sukritam vringate.

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,

5. Tad abhimrised anu va mantrayeta yan me 'dya retak prithivim askantsid yad oshadhir apy asarad yad apah, idam aham tad reta adade punar mam aiv indriyam punas tegah punar bhagah, punar agnayo dhishnya yathasthanam kalpantam, ity anamikangushthabhyam adayantaretia stanau va bhruvau va nimringyat.

6. If a man see himself in the water, he should recite the following verse: 'May there be in me splendour, strength, glory, wealth, virtue.'

She is the best of women whose garments are pure. Therefore let him approach a woman whose garments are pure, and whose fame is pure, and address her.

7. If she do not give in, let him, as he likes, bribe her (with presents). And if she then do not give in, let him, as he likes, beat her with a stick or with his hand, and overcome her, saying: 'With manly strength and glory I take away thy glory,'-and thus she becomes unglorious.

8. If she give in, he says: 'With manly strength and glory I give thee glory,' - and thus they both become glorious.

9. Sa 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.

10. Atha yam ikkhen na garbham dadhiteti tasyam artham nishiaya mukhena mukham sandhayabhipranyapanyad indriyena te retasa reta adada ity areta o eva bhavati.

11. Atha yam ikkhet garbham dadhiteti tasyam artham nishtaya mukhena mukham sandhayapanyabhipranyad indriyena te retasa reta adadhamiti garbhiny eva bhavati.

12. Now again, if a man's wife has a lover and the husband hates him, let him (according to rule) place fire by an unbaked jar, spread a layer of arrows in inverse order, anoint these three arrow-heads with butter in inverse order, and sacrifice, saying: 'Thou hast sacrificed in my fire, I take away thy up and down breathing, I here.'

'Thou hast sacrificed in my fire, I take away thy sons and cattle, I here.'

'Thou hast sacrificed in my fire, I take away thy sacred and thy good works, I here.'

'Thou hast sacrificed in my fire, I take away thy hope and expectation, I here.'

He whom a 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.

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.

14. And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring.

15. And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring.

16. And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring.

17. And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring.

18. And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they

should both eat, being fit to have offspring. The meat should be of a young or of an old bull.

19. And then toward morning, after having, according to the rule of the 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 Visvasu, seek another blooming girl, a wife with her husband.'

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.'

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.

22. Hiranmayi arani yabhyam nirmanthatam asvinau, tam te garbham havamahe dasame masi suitave. Yathagnigarbha prithivi, yatha dyaur indrena garbhini, vayur disam yatha garbha evam garbham dadhami te 'sav iti.

23. Soshyantim adbhir abhyukshati. Yatha vayuh pushkarinim samingayati sarvatah, eva te garbha egatu sahavaitu garayuna. Indrasyayam vragah kritah sargalah saparisrayah, tam indra nirgahi garbhena savaram saheti.

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!'

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.'

26. Then he gives him his name, saying: 'Thou art Veda;' but this is his secret name.

27. Then he hands the boy to his mother and gives him her breast, saying: 'O Sarasvad, that breast of thine which is inexhaustible, delightful, abundant, wealthy, generous, by which thou cherishest all blessings, make that to flow here.'

28. Then he addresses the mother of the boy:

'Thou art 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.'

## FIFTH BRAHMANA.

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
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 Varkaruitiputra'
19. Varkaruniputra from Varkaruniputra,
20. Varkaruitiputra 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 Mandtikiputra,
28. Mandtikiputra from Sandiliputra,
29. Sandiliputra from Rathitariputra,

30. Rathitariputra from Bhaiukiputra,
31. Bhalukiputra from Kraunkikiputrau,
32. Kraunkikiputrau from Vaittabhatiputra
33. Vaittabhatiputra from Karsakeyiputra,
34. Karsakeyiputra from Prakinayogiputra,
35. Prakinayogiputra from Sankiviputra,
36. Sangiviputra from Prasnitputra Asurivasin,
37. Prasniputra Asurivasin from Asurayana,
38. Asurayana from Asuri,
39. Asuri
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.

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 Yagntavakas Ragastambayana,
45. Yagntavakas Ragastambayana from Tura Kavasheya,
46. Tura Kavasheya from Pragapati,
47. Pragapati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman!