

The Brihadaranyaka Upanishad

V-i-1: Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. Om is the ether-Brahman – the eternal ether. 'The ether containing air,' says the son of Kauravyayani. It is the Veda, (so) the Brahmins (knowers of Brahman) know; (for) through it one knows what is to be known.

V-ii-1: Three classes of Prajapati's sons lived a life of continence with their father, Prajapati (Viraj) – the gods, men and Asuras. The gods, on the completion of their term, said, 'Please instruct us'. He told them the syllable 'Da' (and asked), 'have you understood ?' (They) said, 'We have. You tell us: Control yourselves'. (He) said, 'Yes, you have understood'.

V-ii-2: Then the men said to him, 'Please instruct us'. He told them the same syllable 'Da' (and asked), 'Have you understood ?' (They) said, 'We have. You tell us: Give'. (He) said, 'Yes, you have understood'.

V-ii-3: Then the Asuras said to him, 'Please instruct us'. He told them the same syllable 'Da' (and asked), 'Have you understood ?' (They) said, 'We have. You tell us: Have compassion'. (He) said, 'Yes, you have understood'. That very thing is repeated by the heavenly voice, the cloud, as 'Da', 'Da', 'Da': 'Control yourselves', 'Give', and 'have compassion'. Therefore one should learn these three – self-control, charity and compassion.

V-iii-1: This is Prajapati - this heart (intellect). It is Brahman, it is everything. 'Hridaya' (heart) has three syllables. 'Hr' is one syllable. To him who knows as above, his own people and others bring (presents). 'Da' is another syllable. To him who knows as above, his own people and others give (their powers). 'Ya' is another syllable. He who knows as above goes to heaven.

V-iv-1: That (intellect-Brahman) was but this – Satya (gross and subtle) alone. He who knows this great, adorable, first-born (being) as the Satya-Brahman, conquers these worlds, and his (enemy) is thus conquered and becomes non-existent – he who knows this great, adorable, first-born (being) thus, as the Satya-Brahman, for Satya is indeed Brahman.

V-v-1: This (universe) was but water (liquid oblations connected with sacrifices) in the beginning. That water produced Satya. Satya is Brahman. Brahman (produced) Prajapati, and Prajapati the gods. Those gods meditate upon Satya alone. This (name) 'Satya' consists of three syllables: 'Sacrifice' is one syllable, 'Ti' is another syllable, and 'Ya' is the third syllable. The first and last syllables are truth. In the middle is untruth. This untruth is enclosed on either side by truth. (Hence) there is a

preponderance of truth. One who knows as above is never hurt by untruth.

V-v-2: That which is Satya is that sun – the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.

V-v-3: Of this being who is in the solar orb, the syllable 'Bhur' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Ahar'. He who knows as above destroys and shuns evil.

V-v-4: Of this being who is in the right eye, the syllable 'Bhur' is the head, for there is one head, and there is this one syllable; the word 'Bhuvar' is the arms, for there are two arms, and there are these two syllables; the word 'Svar' is the feet, for there are two feet, and there are these two syllables. His secret name is 'Aham'. He who knows as above destroys and shuns evil.

V-vi-1: This being identified with the mind and resplendent (is realised by the Yogins) within the heart like a grain of rice or barley. He is the lord of all, the ruler of all, and governs whatever there is.

V-vii-1: They say lightning is Brahman. It is called lightning (Vidyut) because it scatters (darkness). He who knows it as such – that lightning is Brahman – scatters evils (that are ranged against) him, for lightning is indeed Brahman.

V-viii-1: One should meditate upon speech (the Vedas) as a cow (as it were). She has four teats – the sounds 'Svaha', 'Vasat', 'Hanta' and 'Svadha'. The gods live on two of her teats – the sounds 'Svaha' and 'Vasat', men on the sound 'Hanta', and the manes on the sound 'Svadha'. Her bull is the vital force, and her calf the mind.

V-ix-1: This fire that is within a man and digests the food that is eaten, is Vaisvanara. It emits this sound that one hears by stopping the ears thus. When a man is about to leave the body, he no more hears this sound.

V-x-1: When a man departs from this world, he reaches the air, which makes an opening there for him like the hole of a chariot-wheel. He goes upwards through that and reaches the sun, who makes an opening there for him like the hole of a tabor. He goes upwards through that and reaches the moon, who makes an opening there for him like the hole of a drum. He goes upwards through that and reaches a world free

from grief and from cold. He lives there for eternal years.

V-xi-1: This indeed is excellent austerity that a man suffers when he is ill. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is carried to the forest. He who knows as above wins an excellent world. This indeed is excellent austerity that a man after death is placed in the fire. He who knows as above wins an excellent world.

V-xii-1: Some say that food is Brahman. It is not so, for food rots without the vital force. Others say that the vital force is Brahman. It is not so, for the vital force dries up without food. But these two deities being united attain their highest. So Pratrda said to his father, 'What good indeed can I do to one who knows like this, and what evil indeed can I do to him either?' The father, with a gesture of the hand, said, 'Of, no, Pratrda, for who would attain his highest by being identified with them?' Then he said to him this: 'It is "Vi". Food is "vi", for all these creatures rest on food. It is "Ram". The vital force is "Ram", for all these creatures delight if there is the vital force'. On him who knows as above all creatures rest, and in him all creatures delight.

V-xiii-1: (One should meditate upon the vital force as) the Uktha (a hymn of praise). The vital force is the Uktha, for it raises this universe. From him who knows as above rises a son who is a knower of the vital force, and he achieves union with and abode in the same world as the Uktha.

V-xiii-2: (One should meditate upon the vital force as) the Yajus. The vital force is the Yajus, for all these beings are joined with one another if there is the vital force. All beings are joined for the eminence of him who knows as above, and he achieves union with and abode in the same world as the Yajus (vital force).

V-xiii-3: (One should meditate upon the vital force as) the Saman. The vital force is the Saman, for all these beings are united if there is the vital force. For him who knows as above all beings are united, and they succeed in bringing about his eminence, and he achieves union with and abode in the same world as the Saman.

V-xiii-4: (One should meditate upon the vital force as) the Ksatra. The vital force is the Ksatra, for it is indeed the Ksatra. The vital force protects the body from wounds. He who knows as above attains this Ksatra (vital force) that has no other protector, and achieves union with and abode in the same world as the Ksatra.

V-xiv-1: 'Bhumi' (the earth), 'Antariksa' (sky) and 'Dyaus' (heaven) make eight syllables, and the first foot of the Gayatri has eight syllables. So the above three worlds constitute the first foot of the Gayatri. He who knows the first foot of the Gayatri to be such wins as much as there is in those three worlds.

V-xiv-2: 'Reah', 'Yajumsi' and 'Samani' make eight syllables, and the second foot of the Gayatri has eight syllables. So the above three Vedas constitute the second foot of the Gayatri. He who knows the second foot of the Gayatri to be such wins as much as that treasury of knowledge, the three Vedas, has to confer.

V-xiv-3: 'Prana', 'Apana' and 'Vyana' make eight syllables, and the third foot of the Gayatri has eight syllables. So the above three forms of vital force constitute the third foot of the Gayatri. He who knows the third foot of the Gayatri to be such wins all the living beings that are in the universe. Now its Turiya, apparently visible, supramundane foot is indeed this – the sun that shines. 'Turiya' means the fourth. 'Apparently visible foot', because he is seen, as it were. 'Supramundane', because he shines on the whole universe as its overlord. He who knows the fourth foot of the Gayatri to be such shines in the same way with splendour and fame.

V-xiv-4: That Gayatri rests on this fourth, apparently visible, supramundane foot. That again rests on truth. The eye is truth, for the eye is indeed truth. Therefore if even today two persons come disputing, one saying, 'I saw it', and another, 'I heard of it', we believe him only who says, 'I saw it'. That truth rests on strength. The vital force is strength. (Hence) truth rests on the vital force. Therefore they say strength is more powerful than truth. Thus the Gayatri rests on the vital force within the body. That Gayatri saved the Gayas. The organs are the Gayas; so it saved the organs. Now, because it saved the organs, therefore it is called the Gayatri. The Savitri that the teacher communicates to the pupil is no other than this. It saves the organs of him to whom it is communicated.

V-xiv-5: Some communicate (to the pupil) the Savitri that is Anustubh (saying), 'speech is Anustubh; we shall impart that to him'. One should not do like that. One should communicate that Savitri which is the Gayatri. Even if a man who knows as above accepts too much as gift, as it were, it is not (enough) for even one foot of the Gayatri.

V-xiv-6: He who accepts these three worlds replete (with wealth), will be receiving (the results of knowing) only the first foot of the Gayatri. He who accepts as much as this treasury of knowledge, the Vedas (has to confer), will receive (the results of knowing) only its second foot. And he who accepts as much as (is covered by) all living beings, will receive (the results of knowing) only its third foot. With its fourth, apparently visible, supramundane foot – the sun that shines – is not to be counter balanced by any gift received. Indeed how could any one accept so much as gift ?

V-xiv-7: Its salutation: 'O Gayatri, thou art one-footed, two-footed, three-footed and four-footed, and thou art without any feet, for thou art unattainable. Salutation to thee, the fourth, apparently visible, supramundane foot ! May the enemy never attain his object !' (Should the knower of the Gayatri) bear hatred towards anybody, (he should) either (use this Mantra): 'Such and such – may his desired object never

flourish!' – in which case that object of the person against whom he thus salutes the Gayatri, never flourishes – or (he may say), 'May I attain that (cherished object) of his!'

V-xiv-8: On this Janaka, Emperor of Videha, is said to have told Budila, the son of Asvatarasva, 'Well, you gave yourself out as a knower of the Gayatri; then why, alas, are you carrying (me) as an elephant?' He replied, 'Because I did not know its mouth, O Emperor'. 'Fire is its mouth. Even if they put a large quantity of fuel into the fire, it is all burnt up. Similarly, even if one who knows as above commits a great many sins, he consumes them all and becomes pure, cleansed, undecaying and immortal'.

V-xv-1: The face (nature) of Satya (Brahman) is hidden (as it were) with a golden vessel. O Pusan (nourisher of the world – the sun), remove it, so that I, whose reality is Satya, may see (the face). O Pusan, O solitary Rishi (seer or traveller), O Yama (controller), O Surya (sun), O son of Prajapati (God or Hiranyagarbha), take away thy rays, curb thy brightness. I wish to behold that most benignant form of thine. I myself am that person; and I am immortal. (When my body falls) may my vital force return to the air (cosmic force), and this body too, reduced to ashes, (go to the earth)! O fire, who art the syllable 'Om', O Deity of deliberations, recollect, recollect all that I have done, O Deity of deliberations, recollect, recollect all that I have done. O Fire, lead us along the good way towards our riches (deserts). O Lord, thou knowest everybody's mental states; remove the wily evil from us. We utter repeated salutations to thee.

VI-i-1: Om. He who knows that which is the oldest and greatest, becomes the oldest and greatest among his relatives. The vital force is indeed the oldest and greatest. He who knows it to be such becomes the oldest and greatest among his relatives as well as among those of whom he wants to be such.

VI-i-2: He who knows the Vasistha (that which best helps to dwell or cover) becomes the Vasistha among his relatives. The organ of speech is indeed the Vasistha. He who knows it as such becomes the Vasistha among his relatives as well as among those of whom he wants to be such.

VI-i-3: He who knows Pratistha (that which has steadiness) lives steadily in difficult as well as smooth places and times. The eye indeed is Pratistha, for through the eye one lives steadily in difficult as well as smooth places and times. He who knows it as such lives steadily in difficult as well as smooth places and times.

VI-i-4: He who knows Sampad (prosperity) attains whatever object he desires. The ear indeed is Sampad, for all these Vedas are acquired when one has the ear (intact). He who knows it to be such attains whatever object he desires.

VI-i-5: He who knows the abode becomes the abode of his relatives as well as of

(other) people. The Manas indeed is the abode. He who knows it to be such becomes the abode of his relatives as well as of (other) people.

VI-i-6: He who knows Prajati (that which has the attribute of generation) is enriched with children and animals. The seed (organ) has this attribute. He who knows it to be such is enriched with children and animals.

VI-i-7: These organs, disputing over their respective greatness, went to Brahman and said to him, 'Which of us is the Vasistha ?' He said, 'That one of you will be the Vasistha, who departing from among yourselves, people consider this body far more wretched'.

VI-i-8: The organ of speech went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as dumb people do, without speaking through the organ of speech, but living through the vital force, seeing through the eye, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the organ of speech entered.

VI-i-9: The eye went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as blind people do, without seeing through the eye, but living through the vital force, speaking through the organ of speech, hearing through the ear, knowing through the mind and having children through the organ of generation.' So the eye entered.

VI-i-10: The ear went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as deaf people do, without hearing through the ear, but living through the vital force, speaking through the organ of speech, seeing through the eye, knowing through the mind and having children through the organ of generation.' So the ear entered.

VI-i-11: The mind went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as idiots do, without knowing through the mind, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and having children through the organ of generation.' So the mind entered.

VI-i-12: The organ of generation went out. After staying a whole year out it came back and said, 'How did you manage to live without me ?' They said, 'We lived just as eunuchs do, without having children through the organ of generation, but living through the vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear and knowing through the mind.' So the organ of generation entered.

VI-i-13: Then as the vital force was about to go out, it uprooted those organs just as

a great, fine horse from Sind pulls out the pegs to which his feet are tied. They said, 'Please do not go out, sir, we cannot live without you'. 'Then give me tribute.' 'All right'.

VI-i-14: The organ of speech said, 'That attribute of the Vasistha which I have is yours'. The eye: 'That attribute of steadiness which I have is yours'. The ear: 'That attribute of prosperity which I have is yours'. The mind: 'That attribute of abode which I have is yours'. The organ of generation: 'That attribute of generation which I have is yours'. (The vital force said:) 'Then what will be my food and my dress ?' (The organs said:) 'Whatever is (known as) food, including dogs, worms, insects and moths, is your food, and water your dress'. He who knows the food of the vital force to be such, never happens to eat anything that is not food, or to accept anything that is not food. Therefore wise men who are versed in the Vedas sip a little water just before and after eating. They regard it as removing the nakedness of the vital force.

VI-ii-1: Svetaketu, the grandson of Aruna, came to the assembly of the Panchalas. He approached Pravahana, the son of Jivala, who was being waited on (by his servants). Seeing him the King addressed him, 'Boy !' He replied, 'Yes, sir'. 'Have you been taught by your father ?' He said, 'Yes'.

VI-ii-2: 'Do you know how these people diverge after death ?' 'No', said he. 'Do you know how they return to this world ?' 'No', said he. 'Do you know how the other world is never filled by so many people dying thus again and again ?' 'No', said he. 'Do you know after how many oblations are offered water (the liquid offerings) rises up possessed of a human voice (or under the name of man) and speaks ?' 'No', said he. 'Do you know the means of access to the way of the gods, or that to the way of the manes – doing which people attain either the way of the gods or the way of the manes ? We have heard the words of the Mantra: 'I have heard of two routes for men, leading to the manes and the gods. Going along them all this is united. They lie between the father and the mother (earth and heaven).'" He said, 'I know not one of them'.

VI-ii-3: Then the King invited him to stay. The boy, disregarding the invitation to stay, hurried away. He came to his father and said to him, 'Well, did you not tell me before that you had (fully) instructed me ?' 'How (did you get hurt), my sagacious child ?' 'That wretch of a Kshatriya asked me five questions, and I knew not one of them.' 'Which are they ?' 'These', and he quoted their first words.

VI-ii-4: The father said, 'My child, believe me, whatever I knew I told you every bit of it. But come, let us go there and live as students'. 'You go alone, please'. At this Gautama came to where King Pravahana, the son of Jivala, was giving audience. The King gave him a seat, had water brought for him, and made him the reverential offering. Then he said, 'We will give revered Gautama, a boon'.

VI-ii-5: Aruni said, 'You have promised me this boon. Please tell me what you spoke to my boy about'.

VI-ii-6: The King said, 'This comes under heavenly boons, Gautama. Please ask some human boon'.

VI-ii-7: Aruni said, 'You know that I already have gold, cattle and horses, maid-servants, retinue, and dress. Be not ungenerous towards me alone regarding this plentiful, infinite and inexhaustible (wealth).' 'Then you must seek it according to form, Gautama'. 'I approach you (as a student)'. The ancients used to approach a teacher simply through declaration. Aruni lived as a student by merely announcing that he was at his service.

VI-ii-8: The King said: Please do not take offence with us, Gautama, as your paternal grandfathers did not (with ours). Before this, this learning never rested with a Brahmana. But I shall teach it to you; for who can refuse you when you speak like this ?

VI-ii-9: That word (heaven), O Gautama, is fire, the sun is its fuel, the rays its smoke, the day its flame, the four quarters its cinder, and the intermediate quarters its sparks. In this fire the gods offer faith (liquid oblations in subtle form). Out of that offering King Moon is born (a body is made in the moon for the sacrificer).

VI-ii-10: Parjanya (the god of the rain), O Gautama, is fire, the year is its fuel, the clouds its smoke, lightning its flame, thunder its cinder, and the rumblings its sparks. In this fire the gods offer King Moon. Out of that offering rain is produced.

VI-ii-11: This world, O Gautama, is fire, the earth is its fuel, fire its smoke, the night its flame, the moon its cinder, and stars its sparks. In this fire the gods offer rain. Out of that offering food is produced.

VI-ii-12: Man, O Gautama, is fire, the open mouth is its fuel, the vital force its smoke, speech its flame, the eye its cinder, and the ear its sparks. In this fire the gods offer food. Out of that offering the seed is produced.

VI-ii-13: Woman, O Gautama, is fire. In this fire the gods offer the seed. Out of that offering a man is born. He lives as long as he is destined to live. Then, when he dies --

VI-ii-14: They carry him to be offered in the fire. The fire becomes his fire, the fuel his fuel, the smoke his smoke, the flame his flame, the cinder his cinder, and the sparks his sparks. In this fire the gods offer the man. Out of that offering the man emerges radiant.

VI-ii-15: Those who know this as such, and those others who meditate with faith upon the Satya-Brahman in the forest, reach the deity identified with the flame, from him the deity of the day, from him the deity of the fortnight in which the moon waxes, from him the deities of the six months in which the sun travels northward, from them the deity identified with the world of the gods, from him the sun, and from the sun the deity of lightning. (Then) a being created from the mind (of Hiranyagarbha) comes and conducts them to the worlds of Hiranyagarbha. They attain perfection and live in those worlds of Hiranyagarbha for a great many superfine years. They no more return to this world.

VI-ii-16: While those who conquer the worlds through sacrifices, charity and austerity, reach the deity of smoke, from him the deity of the night, from him the deity of the fortnight in which the moon wanes, from him the deities of the six months in which the sun travels southward, from them the deity of the world of the manes, and from him the moon. Reaching the moon they become food. There the gods enjoy them as the priests drink the shining Soma juice (gradually, saying, as it were), 'Flourish, dwindle'. And when their past work is exhausted, they reach (become like) this ether, from the ether air, from air rain, and from rain the earth. Reaching the earth they become food. Then they are again offered in the fire of man, thence in the fire of woman, whence they are born (and perform rites) with a view to going to other worlds. Thus do they rotate. While those others who do not know these two ways become insects and moths, and these frequently biting things (gnats and mosquitoes).

VI-iii-1: He who wishes to attain greatness (should perform) on an auspicious day in a fortnight in which the moon waxes, and under a male constellation, during the northward march of the sun, (a sacrifice in the following manner): He should undertake for twelve days a vow connected with the Upasads (i.e. live on milk), collect in a cup or bowl made of fig wood all herbs and their grains, sweep and plaster (the ground), purify the offerings in the prescribed manner, interpose the Mantha (paste made of those things), and offer oblations with the following Mantras: 'O Fire, to all those gods under you, who spitefully frustrate men's desires, I offer their share. May they, being satisfied, satisfy me with all objects of desire ! Svaha. To that all-procuring deity who turns out spiteful under your protection, thinking she is the support of all, I offer this stream of clarified butter. Svaha'.

VI-iii-2: Offering oblations in the fire saying, 'Svaha to the oldest, Svaha to the greatest', he dips the remnant adhering to the ladle into the paste. Offering oblations in the fire saying, 'Svaha to the vital force, Svaha to the Vasistha', he drips the remnant, etc. Offering oblations saying, 'Svaha to the organ of speech, Svaha to that which has steadiness', he drips, etc. Offering oblations saying, Svaha to the eye, Svaha to prosperity', he drips etc. Offering oblations saying, 'Svaha to the ear, Svaha to the abode', he drips, etc. Offering oblations saying, 'Svaha to the Manas, Svaha to Prajati', he drips, etc. Offering oblations saying, 'Svaha to the organ of

generation', he drips, etc.

VI-iii-3: Offering an oblation in the fire saying, 'Svaha to fire', he drips the remnant adhering to the ladle into the paste. Offering an oblation saying, 'Svaha to the moon,' he drips, etc. Offering an oblation saying, 'Svaha to the earth', he drips, etc. Offering an oblation saying, 'Svaha to the sky', he drips, etc. Offering an oblation saying, 'Svaha to heaven', he drips, etc. Offering an oblation saying, 'Svaha to the earth, sky and heaven', he drips, etc. Offering an oblation saying, 'Svaha to the Brahmana', he drips, etc. Offering an oblation saying, 'Svaha to the Kshatriya', he drips, etc. Offering an oblation saying, 'Svaha to the past', he drips, etc. Offering an oblation saying, 'Svaha to the future', he drips, etc. Offering an oblation saying, 'Svaha to the whole', he drips, etc. Offering an oblation saying, 'Svaha to all', he drips, etc. Offering an oblation saying, 'Svaha to Prajapati', he drips, etc.

VI-iii-4: Then he touches the paste saying, 'You move (as the vital force), you burn (as fire), you are infinite (as Brahman), you are still (as the sky). You combine everything in yourself. You are the sound 'Him', and are uttered as 'Him' (in the sacrifice by the Prastotr). You are the Udgitha and are chanted (by the Udgatr). You are recited (by the Adhvaryu) and recited back (by the Agnidhra). You are fully ablaze in a humid (cloud). You are omnipresent, and master. You are food (as the moon), and light (as fire). You are death, and you are that in which all things merge'.

VI-iii-5: Then he takes it up saying, 'You know all (as the vital force); we too are aware of your greatness. The vital force is the king, the lord, the ruler. May it make me king, lord and ruler !'

VI-iii-6: Then he drinks it saying, 'The radiant sun is adorable --; The winds are blowing sweetly, the rivers are shedding honey, may the herbs be sweet unto us ! Svaha to the earth. Glory we meditate upon; May the nights and days be charming, and the dust of the earth be sweet, may heaven, our father, be gracious ! Svaha to the sky. May he direct our intellect; May the Soma creeper be sweet unto us, may the sun be kind, may the quarters be helpful to us ! Svaha to heaven'. Then he repeats the whole Gayatri and the whole Madhumati, and says at the end, 'May I be all this ! Svaha to the earth, sky and heaven.' Then he drinks the whole remnant, washes his hands, and lies behind the fire with his head to the east. In the morning he salutes the sun saying, 'Thou art the one lotus of the quarters; may I be the one lotus of men !' Then he returns the way he went, sits behind the fire, and repeats the line of teachers.

VI-iii-7: Uddalaka, the son of Aruni, taught this to his pupil Yajnavalkya, the Vajasaneya, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-8: The Yajnavalkya, the Vajasaneya, taught this to his pupil Madhuka, the son of Paingi and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-9: Madhuka, the son of Paingi, again taught this to his pupil Cula, the son of Bhagavitta, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-10: Then Cula, the son of Bhagavitta, taught this to his pupil Janaki, the son of Ayasthuna, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-11: Janaki, the son of Ayasthuna, again taught this to Satyakama, the son of Jabala, and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'.

VI-iii-12: And Satyakama, the son of Jabala, in his turn, taught this to his pupils and said, 'Should one sprinkle it even on a dry stump, branches would grow and leaves sprout'. One must not teach this to anyone but a son or a pupil.

VI-iii-13: Four things are made of fig wood: the ladle, the bowl, the fuel and the two mixing rods. The cultivated grains are ten in number: Rice, barley, sesame, beans, Anu, Priyangu, wheat, lentils, pulse and vetches. They should be crushed and soaked in curds, honey and clarified butter, and offered as an oblation.

VI-iv-1: The earth is the essence of all these beings, water the essence of the earth, herbs of water, flowers of herbs, fruits of flowers, man of fruits, and the seed of man.

VI-iv-2-3: Prajapati thought, 'Well, let me make an abode for it', and he created woman.

VI-iv-4-5: Knowing verily this, Uddalaka, the son of Aruna, Naka, the son of Mudgala, and Kumaraharita said, 'Many men -Brahmanas only in name – who have union without knowing as above, depart from this world impotent and bereft of merits'.

VI-iv-6: If man sees his reflection in water, he should recite the following Mantra: '(May the gods grant) me lustre, manhood, reputation, wealth and merits'. She (his wife) is indeed the goddess of beauty among women. Therefore he should approach this handsome woman and speak to her.

VI-iv-7: If she is not willing, he should buy her over; and if she is still unyielding, he should strike her with a stick or with the hand and proceed, uttering the following Mantra, 'I take away your reputation', etc. She is then actually discarded.

VI-iv-8: If she is willing, he should proceed, uttering the following Mantra: 'I transmit reputation into you', and they both become reputed.

VI-iv-12: If a man's wife has a lover whom he wishes to injure, he should put the fire in an unbaked earthen vessel, spread stalks of reed and Kusa grass in an inverse way, and offer the reed tips, soaked in clarified butter, in the fire in an inverse way, saying, 'Thou hast sacrificed in my kindled fire, I take away thy Prana and Apana – such and such. Thou hast sacrificed in my kindled fire, I take away thy sons and animals – such and such. Thou hast sacrificed in my kindled fire, I take away thy Vedic rites and those done according to the Smriti – such and such. Thou hast sacrificed in my kindled fire, I take away thy hopes and expectations – such and such'. The man whom a Brahmana with knowledge of this ceremony curses, departs from this world emasculated and shorn of his merits. Therefore one should not wish even to cut jokes with the wife of a Vedic scholar who knows this ceremony, for he who has such knowledge becomes an enemy.

VI-iv-13: If anybody's wife has the monthly sickness, she should drink of three days out of a cup (Kamsa). No Sudra man or woman should touch her. After three nights she should bathe, put on a new cloth, and be put to thresh rice.

VI-iv-14: He who wishes that his son should be born fair, study one Veda and attain a full term of life, should have rice cooked in milk, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

VI-iv-15: He who wishes that his son should be born tawny or brown, study two Vedas and attain a full term of life, should have rice cooked in curd, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

VI-iv-16: He who wishes that his son should be born dark with red eyes, study three Vedas and attain a full term of life, should have rice cooked in water and he and his wife should eat with clarified butter. Then they would be able to produce such a son.

VI-iv-17: He who wishes that a daughter should be born to him who would be a scholar and attain a full term of life, should have rice cooked with sesame, and he and his wife should eat it with clarified butter. Then they would be able to produce such a daughter.

VI-iv-18: He who wishes that a son should be born to him who would be a reputed scholar, frequenting the assemblies and speaking delightful words, would study all the Vedas and attain a full term of life, should have rice cooked with the meat of a vigorous bull or one more advanced in years, and he and his wife should eat it with clarified butter. Then they would be able to produce such a son.

VI-iv-19: In the very morning he purifies the clarified butter according to the mode of

Sthalipaka, and offers Sthalipaka oblations again and again, saying, 'Svaha to fire, Svaha to Anumati, Svaha to the radiant sun who produces infallible results'. After offering, he takes up (the remnant of the cooked food), eats part of it and gives the rest to his wife. Then he washes his hands, fills the water-vessel and sprinkles her thrice with that water, saying. 'Get up from here, Visvvasu, and find out another young woman (who is) with her husband.'

VI-iv-20: He embraces her saying, 'I am the vital force, and you are speech; you are speech, and I am the vital force; I am Saman, and you are Rik; I am heaven, and you are the earth; come, let us strive together so that we may have a male child.'

VI-iv-24: When (the son) is born, he should bring in the fire, take him in his lap, put a mixture of curd and clarified butter in a cup, and offer oblations again and again with that, saying, 'Growing in this home of mine (as the son), may I maintain a thousand people ! May (the goddess of fortune) never depart with children and animals from his line ! Svaha. The vital force that is in me, I mentally transfer to you. Svaha. If I have done anything too much or too little in this ceremony, may the all-knowing beneficent fire make it just right for me – neither too much nor too little ! Svaha.'

VI-iv-25: Then putting (his mouth) to the child's right ear, he should thrice repeat, 'Speech, speech'. Next mixing curd, honey and clarified butter, he feeds him with (a strip of) gold not obstructed (by anything), saying, 'I put the earth into you, I put the sky into you, I put heaven into you, I put the whole of the earth, sky and heaven into you'.

VI-iv-26: Then he gives him a name, 'You are Veda (knowledge)'. That is his secret name.

VI-iv-27: Then he hands him to his mother to be suckled, saying, 'Offering Sarasvati, that breast of thine which is stored with results, is the sustainer of all, full of milk, the obtainer of wealth (one's deserts) and generous, and through which thou nourishest all who are worthy of it (the gods etc.) – transfer that here (to my wife, for my babe) to suck'.

VI-iv-28: Then he addressed the mother: 'You are the adorable Arundhati, the wife of Vasistha; you have brought forth a male child with the help of me, who am a man. Be the mother of many sons, for you have given us a son'. Of him who is born as the child of a Brahmana with this particular knowledge, they say, 'You have exceeded your father, and you have exceeded your grandfather. You have reached the extreme limit of attainment through your splendour, fame and Brahmanical power.'

VI-v-1: Now the line of teachers: The son of Pautimsa (received it) from the son of Katyayani. He from the son of Gautami. The son of Gautami from the son of

Bharadvaji. He from the son of Parasari. The son of Parasari from the son of Aupasvasti. He from the son of another Parasari. He from the son of Katyayani. The son of katyayani from the son of Kausiki. The son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi. The son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi. The son of Kapi –

VI-v-2: From the son of Atreyi. The son of Atreyi from the son of gautami. The son of Gautami from the son of Bharadvaji. He from the son of parasari. The son of Parasari from the son of Vatsi. The son of Vatsi from the son of another Parasari. The son of Parasari from the son of Varkaruni. He from the son of another Varkaruni. This one from the son of Artabhagi. He from the son of Saungi. The son of Saungi from the son of Samkrti. He from the son of Alambayani. He again from the son of Alambi. The son of Alambi from the son of jayanti. He from the son of Mandukayani. He in his turn from the son of Manduki. The son of manduki from the son of Sandili. The son of Sandili from the son of Rathitari. He from the son of Bhaluki. The son of Bhaluki from the two sons of Kraunciki. They from the son of Vaidabhrti. He from the son of Karsakeyi. He again from the son of Pracinayogi. He from the son of Samjivi. The son of Samjivi from Asurivasin, the son of Prasni. The son of Prasni from Asurayana. He from Asuri. Asuri.

VI-v-3: From Yajnavalkya. Yajnavalkya from Uddalaka. Uddalaka from Aruna. Aruna from Upavesi. Upavesi from Kusri. Kusri from Vajasravas. He from Jihvavat, the son of Badhyoga. He from Asita, the son of Varsagana. He from Harita Kasyapa. He from Silpa Kasyapa. This one from Kasyana, the son of Nidhruva. He from Vac. She from Ambhini. She from the sun. These white Yajuses received from the sun are explained by Yajnavalkya Vajasaneya.

VI-v-4: The same up to the son of Samjivi. The son of Samjivi from Mandukayani. Mandukayani from mandavya. Mandavya from Kautsa. Kautsa from Mahitthi. He from Vamakaksayana. He from Sandilya. Sandilya from Vatsya. Vatsya from Kusri. Kusri from Yajnavacas, the son of rajastamba. He from Tura, the son of Kavasi. He from Prajapati (Hiranyagarbha). Prajapati through his relation to Brahman (the Vedas). Brahman is self-born. Salutation to Brahman.

Om ! That (Brahman) is infinite, and this (universe) is infinite.

The infinite proceeds from the infinite.

(Then) taking the infinitude of the infinite (universe),

It remains as the infinite (Brahman) alone.

Om ! Peace ! Peace ! Peace !

Here ends the Brihadaranyopnishad, as contained in the Sukla-Yajur-Veda.