

The Kaushitaki-Brahmana Upanishad
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Om ! May my speech be based on (i.e. accord with) the mind;

May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day

And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

I-1. Chitra Gargyayani, seeking to perform a sacrifice, chose Aruni (as his priest). He (Aruni) sent his son Svetaketu (bidding him to) officiate (as priest). When he (came and) sat, Gargyayani asked him: 'Son of Gautama ! Is (transmigration) terminated in the world in which you will place me, or is there any abode in the world where you will place me ?' He replied: I know this not. Well, let me ask (my) teacher. He (Svetaketu) went back to his father and said: 'He (as above); asked me, how shall I answer ?' He (the father) said: 'I also do not know this. Let us pursue our Vedic studies in his residence and get what (information) others offer. Let us both go'.

Then, with fuel, in hand he (Aruni) returned to Chitra Gargyayani and said, 'Let me

approach you as a disciple'. To him (Aruni) then, he said: 'Worthy of sacred knowledge are you, Gautama, who approached me (as a pupil). Come, I shall make it known to you'.

I-2. He said : 'Whoever depart from this world, all get to the moon. In the earlier half (of the lunar month) it (the moon) flourishes on their vital breaths; in the later half, it causes them to be reproduced. The moon verily is the door of the heavenly world. Who so answers it (aright), him it sets free (to go further). (but) him who does not answer, having become rain, (it) rains down here. Here he becomes a worm or an insect or a fish, or a bird, or a lion, or a boar, or a snake or a tiger or a person or some other in this or that condition according to his deeds and knowledge. Him who has come thus, one asks: 'Who are you ?' He should reply:

'O seasons, from the Resplendent (moon) the seed has been gathered as it was falling from the fifteen-fold (the half lunar month) from the home of the fathers. As such, put me in a man as an agent. With the man as an agent, in a mother infuse me.

'I am born, being born forth as the twelfth or thirteenth succeeding month by means of twelve-fold or thirteen-fold father (the year). In the knowledge of that am I; for the knowledge of the opposite am I. So strive, O seasons, to make me immortal, by that truth, by that austerity, I am a season. I am of the season, Who are you ? 'I am you'. He lets him go further.

I-3. 'Having entered upon this Path of the gods, he comes to the world of Fore, (then) the world of Air, (then) the world of Varuna, (then) the world of Aditya, (then) the world of Indra; (then) the world of Prajapati, (then) the world of Brahma. This world of Brahma has a lake of Ara, the moments of Yeshtih as the river Vijara, the three Ilya, the city Salajja, the abode Aparajita, the door-keepers Indra and Prajapati, the hall Vibhu, the throne Vichakshana, the couch Amitaujas, the beloved Manasi and her counterpart Chaksusi, who taking flowers verily weave the worlds, the mothers, the nurses, the nymphs and the rivers. To it comes he who knows this. To him Brahma (says), 'Run ye. With my glory verily he has reached the river Viraja, the ageless. He verily will not grow old.

I-4. 'To him go five hundred Apsarases, hundred carrying garlands, hundred carrying ointments, hundred carrying aromatics, hundred with vestments, hundred with fruits. They adorn him with the ornaments of Brahma. Adorned with Brahma's ornaments, a knower of Brahma goes unto Brahma. He comes to the lake Ara: he crosses it with his mind. On coming to it, those who know (only) the immediate (present) sink. He comes to the moments Yestih as these run away from him. He comes to the river Viraja. He crosses it with his mind alone. There he shakes off his good and evil deeds. His dear relations succeed to the good deeds, those not dear to the evil deeds. Then just as one driving a chariot looks at the wheel of the chariot, so he looks upon day and night; so upon good deeds and evil deeds and upon of

pairs of opposites. Thus he, the knower of Brahman, devoid of good deeds, devoid of evil deeds, goes on to Brahman.

I-5. He comes to the tree Ilya and the fragrance of Brahma enters into him. He comes to the city Salajja; the flavour of Brahma enters into him. He comes to the abode Aparajita; the might of Brahma enters him. He comes to the door-keepers Indra and Prajapati; they run away from him. He comes to the hall Vibhu; the glory of Brahma enters into him. He comes to the throne Vichaksana; the Brihad and the Rathantara samans are its two fore-feet; the 'Syaita and Naudhasa, the two hind-feet; the Vairupa and the Vaichaja the two lengthwise pieces; the Sakvara and Raivata the two cross ones. It is Intelligence; for by intelligence one discerns.

He comes to the couch Amitaujas (of unmeasured splendour); this is the vital breath. The past and the future are its two fore feet; prosperity and earth are the two hind-feet; the Bhadra and the Yajnayajniya (Samans) the two head-pieces. The Brihad and the Rathantara are the two lengthwise pieces. The verses and the chants and the cords are stretched lengthwise. The sacrificial formulas are the cross ones. Some stems are the spread; the Udgitha the bolster; prosperity the pillow. On it Brahma sits. He who knows thus ascends it with one foot only at first. Brahma asks him: Who are you ? To him he should answer: I am a season, of the seasons. From space as a womb I am produced as the semen for a wife, as the brilliance of the year, as the self of every single being. What you are that am I'. To him he says, 'Who am I'.

I-6. Self as Truth; it is the Self of all and is Brahman. He should say, 'The Real'. 'What is that, viz., the Real ?' What is other than the gods (sense-organs) and the vital breaths, that is the sat (what is) As for the gods and the vital breaths, they are the tvam (the you). This is expressed by the word satyam. It is as extensive as all this. You are this world-all. Thus then he speaks to him. This very thing has been expressed by a Rig verse:

Having Yajus as her belly, having the Saman as his head

Having the Rik as his form imperishable.

Is Brahman – thus is he to be known.

The great seen consists on the Vedas.

He says to him; 'Wherewith does one acquire many masculine names ?' He should answer: 'With the vital breath'.

'Wherewith does one acquire the feminine names?' 'With speech'.

'Wherewith the neater ones ?' 'With the mind'.

'Wherewith the odours ?' 'With the smell'.

'Wherewith the forms ?' 'With the eye'.

'Wherewith the sounds ?' 'With the ears'.

'Wherewith the taste of food ?' 'With the tongue'.

'Wherewith actions ?' 'With two hands'.

'Wherewith pleasure and pain ?' 'With the body'.

'Wherewith bliss, delight and procreation ?' 'With the generative organ'.

'Wherewith the going ?' 'With the two feet'.

'Wherewith thoughts, what is to be understood and desires ?' 'With intelligence', he should say. To him he says, 'The waters, verily, indeed are my world. That is yours ? Whatever victory is Brahma's, whatever attainment, that victory he wins, that attainment he attains, who knows this, who knows thus'.

II-1. 'Prana (the vital Breath) is Brahma, thus indeed Kausitaki used to say. Of this same vital Breath which is Brahma, verily mind is the messenger; the eye the protector; the ear the announcer; speech the encloser. He who verily knows mind as the messenger of this Vital Breath that is Brahma becomes the messenger. He who knows eye as the protector becomes possessed of a protector; he who knows the ear as the announcer becomes possessed of an announcer: he who knows speech as the encloser becomes possessed of an encloser.

To this vital Breath as Brahma all these gods (i.e., mind, eye, ear, speech) bring offerings unbegged. Likewise, indeed, to this vital Breath all beings bring offerings unbegged.

The secret doctrine of him who knows this: One should not beg. It is as if, having begged of a village and not having received (anything), one should sit down saying, 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give it to you'.

II-2. 'The vital Breath is Brahma'. Thus indeed Paingya used to say. Of this vital Breath on Brahma behind the speech the eye is enclosed; behind the eye the ear is enclosed; behind the ear, the mind is enclosed; behind the mind the vital Breath is enclosed. To this same vital Breath as Brahma all these gods bring offering unbegged. Even so to this same vital Breath all beings living bring offering

unbegged only. Of him who knows this the secret doctrine is: 'One should not beg'. It is as if, having begged and not having received (anything), one should sit down saying 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give to you'.

II-3. Now, next, the procuring of the highest treasure.

If one should covet the highest treasure, either on the night of a full moon or on the night of a new moon or during the bright half of the moon under an auspicious constellation – at one of these periods – having built up a fire, having swept around, having shown the sacred grass, having sprinkled around, having bent the right knee, with a spoon or with a wooden bowl, or with a metal cup, he offers oblations of melted butter (with the words);

The divinity named speech is a procurer.

May it procure this thing for me from so and so. To it hail !

The divinity named vital Breath is a procurer.

May it procure this thing for me from so and so. To it hail !

The divinity named eye is a procurer. May it procure this thing for me from so and so.

To it hail !

The divinity named ear is a procurer. May it procure this thing for me from so and so.

To it hail !

The divinity named mind is a procurer. May it procure this thing for me from so and so.

To it hail !

The divinity named intelligence is a procurer. May it procure this thing for me from so and so. To it hail !

Then having inhaled the smell of the smoke, having rubbed his limbs over with the ointment of melted butter, silently he should go forth, declare his object or send a messenger. He obtains here indeed.

II-4. Now next the longing to be realized with the divine powers.

If one should desire to become beloved of a man or of a woman or of men or of women, at one of these same points of time, having built up a fire, he offers in exactly the same manner, oblations of melted butter, saying I 'Your speech I sacrifice in me, you so and so; Hail !

Your vital Breath I sacrifice in me, you so and so; Hail !

Your eye I sacrifice in me, you so and so; Hail !

Your ear I sacrifice in me, you so and so; Hail !

Your mind I sacrifice in me, you so and so; Hail !

Your intelligence I sacrifice in me, you so and so; Hail !

Then having inhaled the smell of the smoke, having rubbed his limbs over with a smearing of the melted butter, silently he should go forth and desire to approach and touch or he may simply stand and converse from windward. He becomes beloved indeed.

The longing for him indeed.

II-5. Now, next, self-restraint according to Pratardana or the Inner Agnihotra as they call it. Verily as long as a person is peaking, he is not able to breathe. Then he is sacrificing vital breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending immortal oblations. Waking or sleeping, one is continuously, uninterruptedly making them. Now whatever other oblations there are, they have an end, for they consist of works. Knowing this very thing, verily, the ancients did not offer the Agnihotra sacrifice.

II-6. Now, what is Brahman ! The Uktha (Recitation) is Brahman (sacred word) – Thus indeed was Sushkabhangara wont to say. One should meditate on it as the Rig (the hymn of praise); Unto him indeed all beings sing praise for his greatness. One should meditate on it as the Yajus (the sacrificial formula); Unto him indeed are all beings united for his greatness. One should meditate on it as the Saman (chant); Unto him indeed all beings bow down for his greatness. One should meditate on it as Sri (beauty). One should meditate on it as Yasas (glory); One should meditate on it as Tejas (splendour). As this (Uktha) is the most beautiful, the most glorious, the most splendid among the invocations of praise (Shastras), even so is he who knows this the most beautiful, the most glorious, the most splendid among all beings.

So the Adhvaryu priest prepares this self which is related to the sacrifice and which

consists of work. In it he weaves what consists of the Yajus. In what consists of the Yajus, the Hotir priest weaves what consists of the Rig. In what consists of the Rig the Udgatir priest weaves what consists of the Saman. This is the self of all the three-fold knowledge. And thus he who knows this becomes the self of Indra.

II-7. The all-conquering Kausitaki indeed was wont to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, 'You are a deliverer; take my sin away'. In the same way he was (wont to worship the sun) when it was in the mind-heaven saying, 'You are the high deliverer, take my sin away !' In the same way he was (wont to worship the sun) when it was setting saying. 'You are the full deliverer; take my sin fully away'. Whatever sin he committed by day or by night that it takes away.

Likewise also he who knows this worships the sun in the same manner. Whatever sin one commits by day or by night it takes away fully.

II-8. Now, month by month at the time of the new moon when it comes round one should, in the same way, worship the moon as it appears in the west or throw two blades of grass towards it saying:

That heart of mind, of fair outlines

Which in the sky in moon doth rest,

I think I am knower of that,

May I not weep for children's ill.

Indeed his children do not pre-decease him. Thus is it with one to whom a son has been born.

Now in the case of one to whom a son has not been born. 'Increase. May (vigour) enter thee. May milk and food gather in thee, may that which the Adityas gladden.' Having muttered these three 'me, verses, he says: Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, by his offspring, by his cattle. I turn myself with Indra's turn; I turn myself along with the turn of the sun'. Thus he turns himself towards the right arm.

II-9. Thus on the night of the full moon one should worship in the same way the moon as it appears in the east saying: 'You are the far shining King Soma, the five-mouthed, the Lord of creation. The Brahmana is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat birds. With

that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food.'

II-10. Waste not away with our vital breath, our offspring, or cattle. He who hates us and him whom we hate – waste away with his vital breath, his offspring, his cattle.

Thus I turn myself with the turn of the gods; I turn myself with the turn of the sun. Afterwards, he turns himself towards the right arm.

Now, when about to lie down with a wife one should touch her heart and say:

That which in thy heart, O fair one, is placed-within Prajapati.

Therewith, O Queen of Immortality, may you not come on children's ill.

Her children do not then pre-decease her.

II-11. Now, when one has been away, on returning, he should kiss his son's head and say: From every limb of mine are you born. 'From my heart are you born; O son, you are indeed myself. May you live a hundred autumns long ! So and so, he takes his name. 'Become a stone ! Become an axe. Become unconquerable gold. A brilliance, son, indeed you are, so live a hundred autumns long !' So and so, he takes his name.

Then he embraces him saying, 'Wherewith Prajapati embraced his creatures for their welfare, therewith I embrace you, so and so.

Then he mutters in his right ear: 'Confer on him, O Maghavan, O Onrusher' and in his left (ear), 'O Indra, grant most excellent possessions. Do not cut off (the line of our race). Be not afraid; live a hundred autumns of life. Son I kiss your head with your name'. Thrice he should kiss his head. 'I make a lowing over you with a lowing of cows'. Thrice he should make a lowing over his head.

II-12. Now, next, the dying around of the gods.

This Brahman verily shines when the fire blazes; likewise it dies when it blazes not. Its brilliance goes to the sun; its vital breath to the wind. This Brahman verily shines when the sun is seen; likewise it dies when it is not seen. Its brilliance goes to the moon; its vital breath to the wind. This Brahman verily shines forth when the lightning flashes; likewise it dies when it flashes not. Its brilliance goes to the regions of space; its vital breath to the wind. All these divinities, verily, having entered into the wind, perish not when they die in the wind. There from, indeed, they come forth again. Thus with reference to the divinities.

II-13. Now, with reference to the Self.

This Brahman, verily, shines forth when one speaks with speech; likewise this dies when one speaks not. Its brilliance goes to the eye; its vital breath to the vital breath. This Brahman verily shines when one sees with the eye; likewise this dies when one sees not. Its brilliance goes to the ear; its vital breath to the vital breath. This Brahman verily shines when one hears with the ear; likewise this dies when one hears not. Its brilliance goes to the mind; its vital breath to the vital breath. This Brahman, verily, shines when one thinks with the mind; likewise it dies when one thinks not. Its brilliance goes to the vital breath; its vital breath to the vital breath. All these divinities, verily, have entered into the vital breath perish not when they did in the vital breath. Therefrom, indeed, they come forth again. So, verily, indeed, if upon one who knows this, both the mountains, the southern and the northern, should roll themselves forth seeking to crush him, they would not crush him. But those who hate him and those whom he himself hates – all these die around him.

II-14. Now, next, the assumption of superior excellence.

All these divinities, verily, disputing among themselves in regard to self-superiority went forth from this body. Not breathing, it lay dry like a piece of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it; it just lay speaking with speech, seeing with the eye. Then the ear entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear. Then the mind entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it at once arose. All these divinities, having verily recognised to superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all together. They having entered into the wind, having the nature of space went to the heavenly world. Likewise also indeed he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, goes out of the body with all these. Having entered into the wind, having the nature of space, he goes to heaven. He goes there where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

II-15. Now, next, the father-and-son ceremony or the transmission, as they call it.

A father, about to depart, calls his son. Having strewn the house with new grass, having built up the fire, having placed near it a vessel of water with a jug, himself covered with a fresh garment the father remains lying. Having come, the son lies down on top touching organs with organs. Or (the father) may transmit to him seated face to face. Then he delivers over to him (thus):

Father: My speech in you I would place.

Son: I take your speech in me.

Father: My breath in you I would place.

Son: I take your breath in me.

Father: My eye in you I would place.

Son: I take your eye in me.

Father: My ear in you I would place.

Son: I take your ear in me.

Father: My tastes of food in you I would place.

Son: I take your tastes of food in me.

Father: My deeds in you I would place.

Son: I take your deeds in me.

Father: My pleasure and pain in you I would place.

Son: I take your pleasure and pain in me.

Father: My bliss, delight, procreation in you I would place.

Son: I take your bliss, delight and procreation in me.

Father: My movement in you I would place.

Son: I take your movement in me.

Father: My mind in you I would place.

Son: I take your mind in me.

Father: My intelligence in you I would place.

Son: I take your intelligence in me.

If, however, he should be unable to speak much, let the father say summarily, 'My vital breaths in you I would place' and the son (reply) 'You vital breaths I take in me'.

Then turning to the right he goes towards the east. The father calls out after him: 'My glory, sacred lusture and fame delight in you'. Then the other looks over his left shoulder. Having hid (his face) with his hand or having covered (it) with the edge of his garment, he says: 'May you obtain heavenly worlds and all desires'. If the father should become well he should dwell under the lordship of his son; or, he should wander (as a mendicant). If, however, he should die let them perform obsequies as they should be performed.

III-1. Pratardana, the son of Divodasa, by means of fighting and virility, verily reached the beloved abode of Indra. To him then Indra Said: Pratardana, choose a boon.

Then said Pratardana: Do you yourself choose that boon for me which you deem most beneficent for man. To him then Indra said: A superior verily chooses not for an inferior. Do you yourself choose. 'No boon verily then is it to me' said Pratardana. But Indra did not depart from the truth, for Indra is truth. To him then Indra said: 'Understand me only. This indeed I deem most beneficent to man, namely that one should understand me. I slew the three-headed Tvastir; I delivered the Arunmukhas, the ascetics, to the wolves. Transgressing many compacts I killed the people of Prahlada in the sky, the Paulomas in the atmosphere, the Kalakanjas on the earth. Of me, such as I was then, not a single hair was injured.

So he knows me thus – by no deed whatever of his is his world injured, not by stealing, not by killing an embryo, not by the murder of his mother, not by the murder of his father. If he has done any evil, the dark colour departs not from his face.

III-2. Then he (Indra) said: I am the Spirit of the vital breath, the intelligent Self. As such, worship me as life, as immortality. Life is the vital breath: the vital breath is life. For as long as the vital breath remains in the body so long is there life. For indeed with the vital breath one obtains immortality in this world; with intelligence, true conception. So he who worships me as life, as immortality, reaches the full term of life in this world; he obtains immortality and indestructibility in the heavenly world.

Now, on this point some say: The vital breaths, verily, go into a unity: (otherwise) one would not be able at once to make known a name by speech, a form by the eye, a sound by ear, a thought by the mind. The vital breaths, as a unity, verily, cause to know all things here, one by one. All the vital breaths speak along with speech when it speaks. All the vital breaths see along with the eye when it sees. All the vital breaths hear along with the ear when it hears. All the vital breaths think along with the mind when it thinks. All the vital breaths breathe along with the breath when it breathes.

'That is indeed so', said Indra. There is however a superior excellence among the vital breaths.

III-3. One lives with speech gone, for we see the dumb.

One lives with eye gone, for we see the blind.

One lives with ear gone, for we see the deaf.

One lives with mind gone, for we see the childish.

One lives with arms cut off; One lives with legs cut off; for thus we see.

But now it is the vital breath, even the self of intelligence, that seizes hold of this body and raises it up. This, therefore, one should worship as the Uktha. This is the all-obtaining in the vital breath. As for the vital breath, verily, that is intelligence; as for the intelligence, verily that is vital breath. This is the view thereof, this is the understanding thereof.

When a person is so asleep that he sees no dream whatever, then he becomes one with that vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it. When he awakes, as from a blazing fire sparks would fly in all directions, even so from this self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the senses); from the gods, the worlds. This same vital breath, the self of intelligence, seizes hold of the body and raises it up. This therefore one should worship as the Uktha. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the Self as the intelligence; as for the intelligence, that is the vital breath. This is the proof of it, the understanding of it.

When a weak person is about to die, comes to such weakness that he falls into a stupor, they say of him, 'His thoughts have departed; he hears not; he speaks not with speech; he thinks not'. Thus he becomes one with the vital breath alone. Then, speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he departs from his body, he departs together with all these. When he awakens, as from a blazing fire sparks would fly in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths the gods; from the gods the worlds.

III-4. When he departs from the body, speech pours all names into him; by speech he obtains all names. Vital breath pours all odours into him; with breath he obtains all odours. The eye pours all forms into him; with the eye he obtains all forms. The ear pours all sounds into him; with the ear he obtains all sounds. The mind pours all

thoughts into him. With the mind he obtains all thoughts. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the intelligence. As for the intelligence, verily that is the vital breath; for, together, these two dwell in this body; together the two depart. Now, then, we will explain how all beings become one with this intelligence.

III-5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Odour is its externally correlated object element. The eye is one portion taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain is its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Goings are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

III-6. With speech, mounted on by intelligence, one obtains all names.

With the vital breath, mounted on by intelligence, one obtains all odours.

With the eye, mounted on by intelligence, one obtains all forms.

With the ear, mounted on by intelligence, one obtains all sounds.

With the tongue, mounted on by intelligence, one obtains all tastes.

With the hands, mounted on by intelligence, one obtains all works.

With the body, mounted on by intelligence, one obtains pleasure and pain.

With the generative organ, mounted on by intelligence, one obtains bliss, delight and procreation.

With the feet, mounted on by intelligence, one obtains all goings.

With the mind, mounted on by intelligence, one obtains all thoughts, what is to be understood by thought and desire.

III-7. For verily without intelligence speech would not make any name whatsoever known.

'My mind was elsewhere' one says, 'I did not cognise that name'.

For verily without intelligence breath would not make any odour whatsoever known.

'My mind was elsewhere' one says, 'I did not cognise that odour'.

For verily without intelligence the eye would not make any form whatsoever known.

'My mind was elsewhere' one says, 'I did not cognise that form'.

For verily without intelligence the ear would not make any sound whatsoever known.

'My mind was elsewhere' one says, 'I did not cognise the sound'.

For verily without intelligence the tongue would not make any taste of food whatsoever known. 'My mind was elsewhere' one says, 'I did not cognise that taste of food'.

For verily without intelligence the two hands would not make any action whatsoever known. 'My mind was elsewhere' one says, 'I did not cognise that action'.

For verily without intelligence the body would not make known any pleasure or pain whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that pleasure and pain'.

For verily without intelligence the generative organ would not make known any bliss, delight and procreation whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that bliss, delight and procreation'.

For verily without intelligence the two feet would not make known any going whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that going'.

For verily without intelligence no thought whatever would be effected, nothing cognisable would be cognized.

III-8. One has to win the pure knowledge of the unity of Brahman and Atman.

Speech is not what one should seek to know; one should know the speaker.

Smell is not what one should seek to know; one should know the smeller.

Form is not what one should seek to know; one should know the seer.

Sound is not what one should seek to know; one should know the hearer.

Taste of food is not what one should seek to know; one should know the knower of the taste of food.

Deed is not what one should seek to know; one should know the doer.

Pleasure and pain are not what one should seek to know; one should know the discerner of pleasure and pain.

Bliss, delight and procreation are not what one should seek to know; one should know the discerner of bliss, delight and procreation.

Going is not what one should seek to know; one should know the goer.

Mind is not what one should seek to know; one should know the thinker.

These ten essential elements, verily, are with reference to intelligence. These ten intelligential elements are with reference to existence. Verily if there were no elements of existence, there would be no elements of intelligence. Verily if there were no elements of intelligence, there would be no elements of existence. Truly from either alone, no form whatever would be possible.

And this (the Self of intelligence) is not diverse. But as of a chariot, the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence; the elements of intelligence are fixed on the vital breath.

This vital breath, truly, is the Self of intelligence: (it is) bliss, ageless, immortal. He does not become greater with good action nor indeed lesser with bad action. This one truly indeed causes him whom he wishes to lead up from this world to perform good action. This one also indeed causes him whom he wishes to lead downwards to perform bad action. He is the protector of the world; he is the sovereign of the world; he is the Lord of all. 'He is myself' – this one should know. 'He is my Self' – This one should know.

IV-1. Now then verily there was Gargya Balaki, a famed Vedic scholar. He dwelt among the Ushinaras, the Satvans and the Matsyas, among the Kurus and the Panchalas, among the Kashis and the Videhas. Having come to Ajatasatru of Kashi, he said, 'Let me declare Brahman to you'. To him then Ajatasatru said: 'A thousand (cows) we give to you'. At such a word as this, verily indeed people would run together, crying 'A Janaka ! A Janaka !'

IV-2. In the sun the great, in the moon the food, in the lightning truth, in thunder sound, in wind Indra Vaikuntha, in space the plenum, in fire the Vanquisher, in water brilliance – thus with reference to the divinities. Now, with reference to the self; in the mirror the reflection; in the shadow the double, in the echo life, in sound death,

in sleep Yama (the Lord of Death), in the body Prajapati, in the right eye speech, in the left eye truth.

IV-3. Then said Balaki: Him who is this person in the sun, on him I indeed meditate. To him Ajatasatru said: Make me not to converse on him ! As the great, the white-robed, the Supreme, the head of all beings – thus verily do I meditate on him. He who meditates on him thus becomes indeed the supreme, the head of all beings.

IV-4. Then said Balaki: ‘him who is the person in the moon, on him indeed do I meditate’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him asking Soma, as the self of food. He who meditates on him thus becomes indeed the self of food.

IV-5. Then said Balaki: ‘I meditate on the person, indeed, who is the person in the lightning’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth. He who meditates on him thus becomes indeed the self of truth (of brilliance).

IV-6. Then said Balaki: I meditate on the person in the Thunder’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of sound. He who meditates on him thus becomes indeed the self of sound.

IV-7. Then said Balaki: I meditate on the person in wind’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as Indra Vaikuntha or as the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of adversaries.

IV-8. Then said Balaki: I meditate on the person in space’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the full moon-active Brahman. He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of sanctity and the heavenly world, he reaches the full term of life.

IV-9. Then said Balaki: I meditate on the person in fire’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Vanquisher. He who meditates on him thus become verily a vanquisher of others.

IV-10. Then said Balaki: I meditate on the person in water’. To him then Ajatasatru said: Make me not to converse on him ! I meditate on him as the Self of Brilliance of name. Thus with reference to the divinities..

IV-11. Now, with reference to self.

Then said Balaki: I meditate indeed on the person in the mirror’. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as (the reflected) likeness. He, then, who meditates on him thus, a very likeness of him is born in his offspring,

not an unlikeness.

IV-12. Then said Balaki: I meditate indeed on the person in the shadow'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the inseparable Double. He, then, who meditates on him thus obtains from his second and becomes possessed of his double.

IV-13. Then said Balaki: I meditate indeed on the person in the echo'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as life. He, then, who meditates on him thus passes not into unconsciousness before his time.

IV-14. Then said Balaki: I meditate indeed on the person in sound'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Death. He, then, who meditates on him thus does not die before his time.

IV-15. Then said Balaki: I meditate indeed on the person who, while asleep, moves about in dream'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as King Yama ! He, then, who meditates on him thus, to his supremacy everything here is subdued.

IV-16. Then said Balaki: I meditate on the person who is in this body'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as Prajapati. He then who meditates on him thus is augmented with offspring, cattle, fame, the lustre of sanctity, the heavenly world; he reaches the full term of life.

IV-17. Then said Balaki: I meditate on the person in the right eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.

IV-18. Then said Balaki: I meditate on the person in the left eye'. To him Ajatasatru said: Make me not to converse on him ! I meditate on him as the self of truth, the self of lightning, the self of brightness. He then who meditates on him thus becomes the self of all these.

IV-19. Thereupon Balaki was silent. To him then Ajatasatru said: So much only Balaki ? 'So much only' replied Balaki. To him, then, Ajatasatru said: In vain, indeed, did you make to converse saying 'Let me declare Brahman to you'. He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.

Thereupon Balaki, fuel in hand, approached saying, 'Receive me as a pupil'. To him then Ajatasatru said: 'This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (But come). I shall make you understand'. Then taking him by the hand, he went forth. The two then came upon a

person asleep. The Ajatasatru called him (saying) 'O Great, White-robed King, Soma !' But he just lay silent. Then he pushed him with a stick. He got up at once. To him then Ajatasatru said: Where in this case, O Balaki, has this person lain ? What has become of him here ? Whence has he returned here ?

Thereupon Balaki understood not. To him then Ajatasatru said: Where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever.

IV-20. Then he becomes unitary in this vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he awakes, as from a blazing fire sparks proceed in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the sense faculties); from the sense faculties the worlds. This very vital breath, even this Self of intelligence, has entered this bodily self up to the hair and the fingernail. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self upto the very hairs and nails. On that self these other selves depend as upon a chief his own (men) or as his own (men) are of service to a chief, even so these other selves are of service to that self of (intelligence). Verily as long as Indra did not understand this Self, so long the Asuras overcame him. When he understood this, striking down and conquering the Asuras, he attained pre-eminence among all gods and all beings, sovereignty and overlordship.

Likewise also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings – he who knows this, yea, he who knows this.

Om ! May my speech be based on (i.e. accord with) the mind;

May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day

And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker – may That protect the speaker.

Om ! Let there be Peace in me !

Let there be Peace in my environment !

Let there be Peace in the forces that act on me !

Here ends the Kaushitaki-Brahmana Upanishad, as contained in the Rig-Veda.