

The Upanishads

The Breath of the Eternal



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Brief Introduction to the Upanishads

Collectively, the Upanishads are known as Vedanta (end of the vedas). The name has struck, because they constitute the concluding part of the Vedas. The word 'upanishad' is derived from a combination of three words, namely upa+ni+sad. 'Upa' means near, 'ni' means down and 'sad' means to sit.

In ancient India the knowledge of the Upanishads was imparted to students of highest merit only and that also after they spent considerable time with their teachers and proved their sincerity beyond doubt. Once the selection was done, the students were allowed to approach their teachers and receive the secret doctrine from them directly. Since the knowledge was imparted when the students sat down near their teachers and listened to them, the word 'Upanishad', became vogue.

The Upanishads played a very significant role in the evolution of ancient Indian thought. Many schools of Hindu philosophy, sectarian movements and even the later day religions like Buddhism and Jainism derived richly from the vast body of knowledge contained in the Upanishads. Even today if Hinduism is able to attract the attention of many deep thinking minds of the world, not only in India but else where, the credit goes mainly to the spiritual and philosophical depth of the Upanishads. Even the Bhagavad gita was recognized and categorized as an Upanishad in order to make it more appealing and universally acceptable as a religious scripture of par excellence.

It is difficult to determine the age of the Upanishads. Some Upanishads, such as Brihadaranyaka, Chandogya, Taittiriya etc., are definitely much older, while some were composed as late as the Mauryan period. The Upanishadic philosophy evolved over a period of time, through the contribution of many seers and self-realized souls, resulting in the complexity and variety of thought for which they are well known today.

There is no definite opinion as to the number of the Upanishads. The principal upanishads are said to be 108, of which the classical upanishads are said to be ten or twelve in number. The total number of Upanishads may exceed 300.

The Upanishads do not contain coherent and homogenous philosophical system, but many divergent ideas joined together loosely. They deal with various subjects such as the nature of Brahman, the ideal human conduct, the practice of yoga, the nature of Atman, creation of the world, creation of man, the nature of reality, the nature of true knowledge (vidya) and ignorance (avidya), the nature of consciousness, the concept of karma, incarnation of soul and so on.

They also deviate from the Samhita portions of the Vedas in many ways. Some Upanishads even declare the Samhitas of the vedas as inferior knowledge and urge the students not to waste their time in mere performance of rituals, but to seek refuge in the Higher knowledge or the knowledge of Brahman only.

Truly, in the field of religion and philosophy the Upanishads are the greatest contribution of India to the world heritage. It is unfortunate that many people in the world, including many Hindus, are largely ignorant of these sacred scriptures. There is no exaggeration when we say that even a cursory study of the Upanishads is bound to change our thinking and ways of living.

Vedas and the Upanishads

The oldest literature of Indian thought is the Veda, a collection of religious and philosophical poems and hymns composed over several generations beginning as early as 3000 BC. The Veda was composed in Sanskrit, the intellectual language of both ancient and classical Indian civilizations. Four collections were made, so it is said that there are four Vedas. The four as a group came to be viewed as sacred in Hinduism.

Some Vedic hymns and poems address philosophic themes, such as the henotheism that is key to much Hindu theology. Henotheism is the idea that one God takes many different forms, and that although individuals may worship several different gods and goddesses, they really revere but one Supreme Being.

There are four Vedas:

The Rig-Veda

Its traditional date goes back to 3000 BC, something which the German scholar Max Mueller accepted. As a body of writing, the Rig-Veda (the wisdom of verses) is nothing short of remarkable. It contains 1028 hymns (10,589 verses which are divided into ten mandalas or book-sections) dedicated to thirty-three different gods. The most often addressed gods were nature gods like Indra (rain god; king of heavens), Agni (fire god), Rudra (storm god; the 'howler'), Soma (the draught of immortality, an alcoholic brew).

The Sama-Veda

The Sama-Veda or the wisdom of chants is basically a collection of samans or chants, derived from the eighth and ninth books of the Rig-Veda. These were meant for the priests who officiated at the rituals of the soma ceremonies. There are painstaking instructions in Sama-Veda about how particular hymns must be sung; to put great emphasis upon sounds of the words of the mantras and the effect they could have on the environment and the person who pronounced them.

The Yajur-Veda

The Yajur-Veda or the wisdom of sacrifices lays down various sacred invocations (yajurs) which were chanted by a particular sect of priests called adhvaryu. They performed the sacrificial rites. The Veda also outlines various chants which should be sung to pray and pay respects to the various instruments which are involved in the sacrifice.

The Atharva-Veda

The Atharva-Veda (the wisdom of the Atharvans) is called so because the families of the atharvan sect of the Brahmins have traditionally been credited with the composition of the Vedas. It is a compilation of hymns but lacks the awesome grandeur which makes the Rig-Veda such a breathtaking spiritual experience.

Upanishads

The term Upanishad ('upa' near; 'ni' down; 'sad' to sit) means sitting down near; this implies the students sitting down near their Guru to learn the big secret. In the splendid isolation of their forest abodes, the philosophers who composed the Upanishads contemplated upon the various mysteries of life and its creation – whether

common, or metaphysical. The answers were however not open to all, but only for select students. The reason for this was simple: not everyone can handle knowledge.

The composition of the Upanishads marks a significant and stride forward in the direction of knowing the mystery of earth's creation and one comes tantalizingly close to the answers. Through episodes, commentaries, stories, traditions and dialogue, the Upanishads unfold the fascinating tale of creation, life, the essence of life and of that beyond to the seeker of truth.

There is no exact date for the composition of the Upanishads. They continued to be composed over a long period, the core being over 7th -5th centuries BC. The Upanishads were originally called Vedanta, which literally means the conclusion to the Vedas.

In the Upanishads, views about Brahman (the Absolute, or God) and atman (one's true self) were proposed.

There are 15 principal Upanishads:

Brhad-aranyaka Upanishad

The Brhad-aranyaka Upanishad is widely accepted to be the most important of all Upanishads. It has three khandas or parts. The madhu khanda contemplates on the relationship between the individual and the Universal self. The muni khanda or yajnavalkya is a debate which goes on to give the philosophical backing to the earlier teaching. The khila khanda tackles various rituals of worship and meditation.

Chandogya Upanishad

This Upanishad is a part of the Sama-Veda (see The Vedas). The name comes from the singer of the songs (samans) who is called Chandoga. The initial chapters of the Upanishad, discuss the ritual of sacrifice. The others debate the origin and profundity of the concept of Om, among other things.

Aitareya Upanishad

This one forms part of the Rig-Veda. The purpose is to make the reader understand the deeper meaning of sacrifice and to take him away from the outer trappings of the actual act.

Taittiriya Upanishad

A part of the Yajur-Veda, this Upanishad is divided into three sections or vallis. The siksa valli deals with the phonetics of the chants, while the others, brahmananda valli and bhrgu valli deal with self-realization.

Isa Upanishad

Also called the Isavasya Upanishad, this book deals with the union of God, the world, being and becoming. The stress is on the Absolute in relation with the world (paramesvara). The gist of the teachings is that a person's worldly and otherworldly goals need not necessarily be opposed to each other.

Kena Upanishad

The name of this Upanishad comes from the first word kena, or by whom. It has two sections of prose and two of poetry. The verses deal with the supreme spirit or the

absolute principle (brahmaana) and the prose talks of ishvara (god). The moral of the story is that the knowledge of ishvara reveals the way to self-realization.

Katha Upanishad

Also called the Kathakopanishad, this Upanishad uses a story (katha) involving a young Brahmin boy called Nachiketa to reveal the truths of this world and the other beyond the veil.

Prashna Upanishad

Prashna literally means question, and this book is part of the Atharva-Veda. It addresses questions pertaining to the ultimate cause, the power of Om, relation of the supreme to the constituents of the world.

Mundaka Upanishad

This book also belongs to the Atharva-Veda. The name is derived from 'mund' or to shave, meaning that anyone who understands the Upanishads is s(h)aved from ignorance. This book inscribes the importance of knowing the supreme brahmaana, only by which knowledge can one attain self-realization.

Mandukya Upanishad

The Mandukya is an exquisite treatise which expounds on the principle of Om and its metaphysical significance in various states of being, waking, dream and the dreamless sleep. The subtlest and most profound of the Upanishads, it is said that this alone will lead one to the path of enlightenment.

Svetasvatara Upanishad

The name of this Upanishad is after its teacher. It comments on the unity of the souls and the world in one all-encompassing reality. The concept of there being one god is also talked about here. It is dedicated to Rudra, the storm god.

Kausitaki Brahmana Upanishad

The Upanishad has come down to us in bits here and pieces there. The core of the text is dedicated to illustrating the fact that the path to release is through knowledge.

The core of the teachings of the Upanishads is summed up in three words: tat tvam as... you are that.

The 15 Upanishads

There are almost two hundred known Upanishads. From all them only a portion of that collection are considered to be the most important ones. Hotbook has made a selection of the best 15 for you, extracted within the selection of the best experts. Take your time and enjoy. The Upanishads is a prime reading, a masterpiece of ancient indian religious literature.

KATHA UPANISHAD

- 1. Three Gifts from Death**
- 2. Realizing the Soul**
- 3. The Chariot Analogy**
- 4. This Truly is That**
- 5. The Mystery of God**
- 6. Immortality**

1
Zealously Vajashrava gave away all his possessions.
He had a son named Nachiketas.
As the gifts were being offered,
faith entered him, although he was merely a boy.
He thought, "Their water drunk, their grass eaten,
their milk milked, their organs worn out---
joyless surely are the worlds to which he goes
who gives such."

He said to his father, "Papa, to whom will you give me?"
A second and third time he asked.

To him then he said, "To Death I give you."

"Of many I go as the first; of many I go in the middle.
What has Death to do with me today?
Consider how it was with those of old;
look how it will be with those to come.
Like grain a mortal ripens; like grain one is born again."

"Like a fire a priest enters a house as a guest.
Make a peace offering; bring water, son of the sun.
Hope and expectation, friendship and joy,
sacrifices and good works, sons and cattle,
all are taken away from a person of little understanding
in whose house a priest remains unfed."

"Since you have stayed in my house as a sacred guest
for three nights without food, I salute you, priest.
May it be well with me.
Therefore in return choose three gifts."

"May Gautama with anxiety allayed and anger gone
be kind to me, O Death, and recognizing me,
welcome me when I am released by you;
this I choose as the first gift of the three."

"As before will Auddalaki, son of Aruna, recognize you,
and by my power his sleep will be sweet at night
without anger, seeing you released from the jaws of death."

"In the heavenly world is no fear whatever.
You are not there, nor does anyone fear old age.
Having crossed over both hunger and thirst,
leaving sorrow behind one rejoices in the heavenly world.
Death, you know that sacred fire that leads to heaven.
Explain it to me who has faith
how those in heaven gain immortality.
This I choose as my second gift."

"Knowing well that sacred fire which leads to heaven
I will explain it to you.
Listen and learn from me.
Attainment of the infinite world and also its support,
know this to be in the secret place."
He told him of the fire of creation,
what bricks, how many, and how laid.
And he repeated it just as it was told.

Then pleased with him, Death spoke again.
Delighted the great soul said to him,
"I give you here today another gift.
By your name will this fire be called.
Receive also this garland of many figures.
Whoever has lit the triple Nachiketas fire,
having attained union with the three,
performing the triple work, crosses over birth and death.
By knowing the knower born of God, the god to be praised,
by revering one goes to eternal peace.
Whoever has lit the triple Nachiketas fire,
having known this triad,
and so knowing builds up the Nachiketas fire,
throwing off first the bonds of death and overcoming sorrow,
rejoices in the heavenly world.
This is the heavenly fire, Nachiketas,
which you chose as your second gift.
This fire people will call by your name.
Choose now, Nachiketas, the third gift."

"There is doubt concerning people who are deceased.
Some say they exist, and others say they do not exist.
Being taught by you, I would know this.
Of the gifts, this is the third gift."

"Even the gods of old had doubt as to this.
It is not easy to understand, so subtle is this law.
Choose another gift, Nachiketas.
Do not press me; release me from this one."

"Even the gods had doubt as to this,
and you, Death, say it is not easy to understand.
And another teacher of it like you is not to be found.
No other gift is comparable to this at all."

"Choose sons and grandsons who shall live a century,
many cattle, elephants, gold, and horses.
Choose a great estate of land
and live as many years as you want.
If you think this is an equal gift,
choose wealth and long life.
Nachiketas, be the ruler of a great country;
I will make you the enjoyer of your desires.
Whatever desires are hard to get in the mortal world,
request all those desires at your pleasure.
Here are lovely maidens with chariots and music;
these are not to be attained by anyone.
Be served by these whom I give you.
Nachiketas, do not ask about death."

"Transient are the things of mortals, Ender,
wearing away all the vigor of their senses.
Even a full life is short.
Yours be the chariots; yours be the dance and song.
A person cannot be satisfied with wealth.
Shall we enjoy wealth when we have seen you?
Shall we live so long as you are in power?
This is the gift to be chosen by me.
Having approached undecaying immortality,
what decaying mortal on this earth below that understands,
that contemplates the pleasures of beauty and enjoyment,
would delight in an over-long life?
This about which they doubt, Death,
what there is in the great passing-on---tell us that.
This gift that penetrates the mystery,
no other than that does Nachiketas choose."

2

"The good is one thing, and the pleasant quite another.
Both of these with different purposes bind a person.
Of these two, well is it for the one who takes the good;
failure of aim is it for the one who chooses the pleasant.
The good and the pleasant come to a person.
The thoughtful mind looking all around them discriminates.
The wise chooses the good in preference to the pleasant.
The fool out of getting and having prefers the pleasant.
You, Nachiketas, having examined desires that are pleasant
and that seem to be pleasing, have rejected them.
You have not taken that chain of wealth
in which many mortals sink down.

"Opposite and widely divergent are these two:
ignorance and what is known as knowledge.
I think Nachiketas desires knowledge,
for many desires do not distract you.
Those who are in ignorance,
thinking themselves wise and learned,
running here and there, go around deluded

like the blind led by one who is blind.

"The passing-on is not clear to the childish or careless
or those deluded by the glamour of wealth.
Thinking 'This is the world; there is no other;'
they fall again and again into my power.
This which cannot even be heard of by many,
that many even hearing do not know,
wonderful is the one who can teach this,
and skillful the one who can learn it,
wonderful the one who knows even when proficiently taught.
This taught by an inferior person is not well understood,
being considered in many ways.
Unless taught by another, there is no going to it,
for it is inconceivably more subtle than the subtle.
Not by reasoning is this thought to be attained.
Taught by another, it is well understood, dear friend.
You have obtained it, holding fast to the truth.
May we find an inquirer like you, Nachiketas."

"I know that riches are impermanent,
and that stability is not attained by the unstable.
Therefore the Nachiketas fire has been laid by me,
and by sacrificing the impermanent
I have reached the eternal."

"The obtaining of desire, the foundation of the world,
the endlessness of power, the other shore of fearlessness,
the greatness of fame, the wide expanses, the foundation,
you, wise Nachiketas, have steadily let them go.
That which is hard to see, entering the hidden,
set in the secret place, dwelling in the primal depth,
by meditating on this as God through the uniting of the soul,
the wise person leaves joy and sorrow behind.
Hearing this and comprehending,
a mortal extracting what is concerned with virtue,
and subtly taking this, rejoices,
having attained the source of joy.
I know that such a home is open to Nachiketas."

"Aside from virtue and aside from vice,
aside from what is done and what is not done here,
aside from what has been and what is to be,
what you see as that, tell me that."

"The word which all the Vedas glorify,
and which all austerities proclaim,
desiring which people live as holy students---
that word I tell you briefly is AUM.
This word truly is God; this word is supreme.
Knowing this very word, whatever one desires is gained.
This support is the best; this support is the highest.
Knowing this support, one becomes great in the world of God."

"The wise soul is not born nor does it die.
This one has not come from anywhere nor has it become anyone.
Unborn, eternal, constant, primal,
this one is not killed when the body is killed.
If the killer thinks to kill,
if the killed thinks oneself killed,
both of these do not understand.
This does not kill nor is it killed.

"Smaller than the small, greater than the great,
is the soul set in the heart of every creature.
The one who is not impulsive sees it, freed from sorrow.
Through the grace of the creator
one sees the greatness of the soul.
Sitting one travels far; lying one goes everywhere.
Who else but myself can know the god of joy and sorrow.
The one who is bodiless among bodies,
stable among the unstable, the great all-pervading soul---
on realizing this, the wise grieve no longer.

"This soul cannot be attained by instruction
nor by intellectual ability nor by much learning.
It is to be attained only by the one this one chooses.
To such a one the soul reveals its own self.
Not those who have not ceased from bad conduct,
not those who are not tranquil,
not those who are not composed,
not those who are not of a peaceful mind,
can attain this by intelligence.
The one for whom the priesthood and the nobility are as food,
and death is as a sauce, who knows where this one is?

3

"There are two who drink of justice
in the world of good works.
Both are lodged in the secret place and in the highest plane.
Knowers of God speak of them as light and shade,
as do those who maintain the five sacrificial fires,
as those also who perform the triple Nachiketas fire.
That bridge for those who sacrifice,
and which is the highest imperishable God
for those who wish to cross over
to the fearless farther shore,
that Nachiketas fire may we master.

"Know the soul as lord of a chariot,
the body as the chariot.
Know the intuition as the chariot driver,
and the mind as the reins.
The senses, they say, are the horses;
the objects of sense the paths.
This associated with the body, the senses and the mind,

the wise call 'the enjoyer.'

"Those who do not have understanding,
whose minds are always undisciplined,
their senses are out of control,
like the wild horses of a chariot driver.

"Those, however, who have understanding,
whose minds are always disciplined,
their senses are under control,
like the good horses of a chariot driver.

"Those, however, who have no understanding,
who are unmindful and always impure,
do not reach the goal but go on to reincarnation.

"Those, however, who have understanding,
who are mindful and always pure,
reach the goal from which they are not born again.
Those who have the understanding of a chariot driver,
controlling the reins of the mind,
they reach the end of the journey,
the supreme home of Vishnu.

"Beyond the senses are the objects of sense.
Beyond the objects of sense is the mind.
Beyond the mind is the intuition.
Beyond the intuition is the great soul.
Beyond the great is the unmanifest.
Beyond the unmanifest is Spirit.
Beyond the Spirit there is nothing at all.
That is the end; that is the final goal.

"Though hidden in all beings the soul is invisible.
It is seen by the subtle seers
through their sharp and subtle intelligence.
An intelligent person should restrain speech in mind,
and mind should be restrained in the knowing soul.
The knowing soul should be restrained in the intuitive soul.
That should be restrained in the peaceful soul.

"Arise! Awake!
Having attained your gifts, understand them.
Sharp as the edge of a razor and hard to cross,
difficult is this path, say the sages.
What has no sound nor touch nor form nor decay,
likewise is tasteless, eternal, odorless,
without beginning or end, beyond the great, stable,
by discerning that, one is liberated from the mouth of death.

"The Nachiketas story, Death's ancient teaching---
by telling and hearing it,
the wise become great in the world of God.

Whoever recites this supreme secret
before an assembly of priests,
or devoutly at the time of the ceremonies for the dead,
this prepares one for immortality.
This prepares one for immortality.

4

"The self-existent pierced the openings outward;
therefore one looks outward, not inside the soul.
A certain wise person, however, seeking immortality,
looking within saw the soul.

"The childish go after outward pleasures;
they walk into the net of widespread death.
But the wise, aware of immortality,
do not seek the stable among things which are unstable here.
That by which form, taste, smell, sound, and caressing
are discerned is with that.
What is there that remains?
This truly is that.

"By recognizing as the great, omnipresent soul
that by which one perceives
both the dream state and the waking state,
the wise person does not grieve.
Whoever knows this honey-eater as the living soul close-by,
Lord of what has been and what will be,
one does not shrink away from it.
This truly is that.

"The ancient one born from discipline,
the ancient one born from the waters,
who stands having entered the secret place
and looked forth through beings---
this truly is that.

"She who arises with life, infinity, the soul of the gods,
who stands having entered into the secret place,
who was born with the beings.
This truly is that.

"Agni, the all-knower hidden in the fire-sticks
like the embryo well born by pregnant women,
worthy to be worshipped day by day
by watchful people with oblations.
This truly is that.

"From where the sun rises and where it goes to rest;
in it are all gods founded,
and no one ever goes beyond it.
This truly is that.

"Whatever is here, that is there.

Whatever is there, that also is here.
Whoever seems to see a difference here
goes from death to death.

"By the mind is this to be attained:
there is no difference here at all.
Whoever seems to see a difference here
goes from death to death.

"Spirit, the size of a thumb,
lives in the middle of one's soul,
Lord of what has been and what will be.
One does not shrink away from it.
This truly is that.

"Spirit, the size of a thumb,
like a flame without smoke,
Lord of what has been and what will be.
It is the same today and tomorrow.

"As water raining upon the mountains
runs down the hills on many sides,
so whoever views virtues separately
runs to waste after them.
As pure water poured into pure water stays the same,
so is the soul, Gautama, of the seer who has understanding.

5

"By ruling over the city of eleven gates,
the unborn who is not devious-minded does not grieve,
but when set free is truly free.
This truly is that.

"The swan in the sky, the god in the atmosphere,
the priest at the altar, the guest in the house,
in people, in gods, in justice, in the sky,
born in water, born in cattle, born in justice,
born in rock, is justice, the great one.
Upwards it leads the out-breath,
downwards it casts the in-breath.
The dwarf who sits in the center all the gods reverence.
When this incorporate one that is in the body
slips off and is released from the body,
what is there that remains?
This truly is that.

"Not by the out-breath and the in-breath
does any mortal live.
Buy by another do they live
on which these both depend.

"Look, I shall explain to you
the mystery of God, the eternal,

and how the soul fares after reaching death, Gautama.
Some enter a womb for embodiment;
others enter stationary objects
according to their actions and according to their thoughts.

"Whoever is awake in those that sleep,
the Spirit who shapes desire after desire,
that they call the bright one.
That is God; that indeed is called the immortal.
On it all the worlds rest, and no one ever goes beyond it.
This truly is that.

"As one fire has entered the world
and becomes varied in shape
according to the form of every object,
so the one inner soul in all beings
becomes varied according to whatever form
and also exists outside.

"As one air has entered the world
and becomes varied in shape
according to the form of every object,
so the one inner soul in all beings
becomes varied according to whatever form
and also exists outside.

"As the sun, the eye of the world,
is not defiled by the external faults of the eyes,
so the inner soul in all beings
is not defiled by the evil in the world, being outside it.

"The inner soul in all beings, the one controller,
who makes this one form manifold,
the wise who perceive this standing in oneself,
they and no others have eternal happiness.

"The one eternal among the transient,
the conscious among the conscious,
the one among the many, who grants desires,
the wise who perceive this standing in oneself
they and no others have eternal happiness.

"This is it.
Thus they recognize the ineffable supreme happiness.
How then may I understand this?
Does it shine or does it reflect?
The sun does not shine there, nor the moon and the stars;
lightning does not shine there, much less this fire.
After that shines does everything else shine.
The whole world is illuminated by its light.

6

"Its root is above, its branches below -

this eternal fig tree.
That is the bright one. That is God.
That is called immortal.
On it all the worlds rest,
and no one ever goes beyond it.
This truly is that.

"The whole world, whatever here exists,
was created from and moves in life.
The great awe, the upraised thunderbolt -
they who know that become immortal.

"From awe of it fire burns;
from awe the sun gives heat;
from awe both Indra and wind and death, the fifth,
speed on their way.

"If one is able to perceive here on earth
before the body falls away,
according to that
one becomes fit for embodiment in the world-creations.

"As in a mirror, so is it seen in the soul;
as in a dream, so in the world of the parents;
as is seen in water, so in the world of the spirits;
as light and shade in the world of God.

"Recognizing the separate nature of the senses
and their rising and setting apart,
the wise does not grieve.
Beyond the senses is the mind;
above the mind is true being;
over true being is the great soul;
above the great is the unmanifest.
Higher than the unmanifest is Spirit,
all-pervading and without any mark whatever.
Knowing this a mortal is liberated and reaches immortality.

"This form is not to be observed.
No one ever sees it with the eye.
It is apprehended by the heart, by the thought, by the mind.
They who know that become immortal.

"When the five sense perceptions
together with the mind cease,
and the intuition does not stir,
that, they say, is the highest state.
This they consider to be uniting,
the steady control of the senses.
Then one becomes undistracted,
for uniting is the arising and the passing away.

"Not by speech, not by mind, not by sight,

can this be apprehended.
How can this be comprehended
except by the one who says, 'It is.'
It can be comprehended only as existent
and by the real nature in both ways.
When it is comprehended as existent,
its real nature becomes clear.

"When every desire found in the human heart is liberated,
then a mortal becomes immortal and here one attains to God.
When all the knots of the heart here on earth are cut,
then a mortal becomes immortal.
So far is the teaching.

"There are a hundred and one channels of the heart.
One of them rises up to the crown of the head.
Going upward through that, one becomes immortal.
The others are for going in various directions.

"Spirit, the size of a thumb, is the inner soul,
always seated in the heart of creatures.
This one should draw out from one's own body,
like an arrow-shaft out from a reed, steadily.
This one should know as the bright one, the immortal.
Yes, this one should know as the bright one, the immortal."

Then Nachiketas gaining this knowledge taught by Death
and the whole discipline of uniting,
attained God and became free from emotion and from death;
and so may any other who knows this concerning the soul.

ISHA UPANISHAD

By the Lord is enveloped
all that moves in the moving world.
By renouncing this, find your enjoyment.
Do not covet the possessions of others.
Working here one may wish to live for a hundred years.
Thus it is up to you---there is no other way than this---
the work does not adhere to you.
Demonic are those worlds named, covered in blinding darkness;
there after death go those people who kill the soul.

Unmoving the one is faster than the mind.
The angels do not reach it, as it is always beyond them.
Standing still it passes beyond those who run.
In it the Mother establishes the waters.
It moves, and it does not move.
It is far, and it is near.
It is within all this, and it is also outside all this.

Whoever sees all beings in the soul
and the soul in all beings
does not shrink away from this.
In whom all beings have become one with the knowing soul
what delusion or sorrow is there for the one who sees unity?
It has filled all.

It is radiant, incorporeal, invulnerable,
without tendons, pure, untouched by evil.
Wise, intelligent, encompassing, self-existent,
it organizes objects throughout eternity.

Into blind darkness enter those who follow ignorance;
into even greater darkness go those who follow knowledge.
It is distinct, they say, from knowledge.
It is distinct, they say, from ignorance.
So have we heard from the wise who explained it to us.
Knowledge and ignorance, whoever knows the two together
with ignorance passes over death,
with knowledge attains immortality.

Into blind darkness enter those who follow non-becoming;
into greater darkness enter those who follow becoming.
It is distinct, they say, from becoming.
It is distinct, they say, from non-becoming.
So have we heard from the wise who explained it to us.
Becoming and destruction, whoever knows the two together
with destruction passes over death,
with becoming attains immortality.

The face of truth is covered with a golden disc.

Unveil it, nourisher,
for one whose duty is to see the truth.
Nourisher, one seer, controller, sun, child of the creator,
spread your light and gather your brilliance
that I may see your loveliest form.
Whatever is that Spirit, that also am I.
May this life enter into the immortal breath!
This body then ends in ashes. Aum.
Purpose, remember! Action, remember!
Purpose, remember! Action, remember!

Agni, lead us by a good path to success,
you god who knows all ways.
Keep us away from deceitful sins.
We offer ample prayer to you.

KENA-UPANISHAD

Chapter 1

By whose commands this mind works? By whose will the life's breath circulates? Who is responsible for man's speech? What intelligence does lead the eyes and the ears?

It is the ear of the ear, the mind of the mind, the speech of the speech. Also the life of all life, and the eye of the eye. The wise abandon the sensory world and become immortal.

There the eyes cannot travel, nor speech nor mind. Nor do we know how to explain it to the disciples. It is other than the known and beyond the unknown. So were we taught by our ancients.

That which the speech cannot reveal, but causes the speech to flow, know that alone to be Brahman, not this whom people worship here (through mantras).

That which the mind cannot conceptualize, but by which the mind does conceptualize, know that alone to be Brahman. Not the one whom people worship here.

That which the eye cannot see, but by which the eyes are able to see, know that alone to be Brahman. Not this whom people worship here.

That which the ear cannot hear, but by whom the ear can hear, know that alone as Brahman, not this which people worship here.

That which one does not breath, but by whom air is breathed, know that to be Brahman, not that which people worship here.

Chapter II

If you think you know It well, you indeed know It very little. That whom you see in the beings and gods, you see but very little (portion) of It.

I know that I know It (some what) well, also I know that I know It not so well. Who amongst us comprehends It both as the known and not much known, alone has the right understanding.

He comprehends It who thinks he has not. He has not comprehended It who thinks he has. To the real masters It is the unknown, but to the ignorant He is always the known.

Indeed immortality is his gain who understands It by his thoughts. Through the Atman he gains real strength and immortality through the knowledge (of Brahman).

In this world if one knows It, one gains truth. If one does not know it , great is the loss. The wise see clearly in all the Atman and rise from the sensory world to the world of immortality.

Chapter III

Once Brahman won victory for the devas. But unknowing the devas were proud of victory. Thought they, "Ours alone is victory and to us only belongs all the glory."

Brahman knowing their vanity appeared in front of them as an Yaksha (ethereal spirit). But they did not know who that great Yaksha was.

So they said to Agni, "Jataveda, know well what this Yaksha is." And as requested Agni agreed.

He rushed to the Yaksha and the Yaksha (Brahman) asked, "What power do you have and of what nature?" And Agni replied, " I am Agni (fire), the omniscient. I can burn all that is on earth."

Then Brahman placed a blade of grass in front of Agni saying, "Burn it." Agni rushed to it with all his strength, but could not burn it. He returned to the gods saying, " What the Yaksha was I could not find."

So they said to Vayu (the wind) " O great Vayu, go and find out what this great Yaksha is and from where ." And as requested Vayu agreed.

He (Vayu) rushed to the Yaksha and Brahman asked him who he was. Replied Vayu, " I am Vayu. I am really the master of all skies."

And Brahman enquired, " What is the nature of your power in you." And replied Vayu, "All this, whatever that is here , I can blow away."

Brahman placed before him a blade of grass saying, "Blow it away." Vayu approached it with his full might, but could not move it even a little. He too returned to the gods saying, "I could not find that which this Spirit is."

Then the gods requested Indra, "Chief of gods, find out for us this great Spirit and from where." But as he approached, the Spirit disappeared.

And at the very same spot in the sky appeared extremely charming Uma Haimavati (daughter of Himavat). He (Indra) asked her who the great Yaksha was.

Chapter IV

"Indeed It was Brahman," she replied. "Through Him alone you all achieved victory." Then only Indra could discern who the incredible Brahman was.

Therefore Agni, Vayu and Indra are verily above all other gods, for they alone went nearest to Him and were the first to know Him as Brahman.

And therefore Indra of the three above all others for he alone went nearest to Brahman and was the first to know Him as Brahman (from goddess Uma).

Now this is the instruction regarding Brahman, (envision Him) as he appeared before the gods, shining like a lightning and disappearing within the winking of an eye.

Now this is another instruction regarding Brahman, (envision Him) think of Him mentally as the microcosm (Atman) with in the body as Atman.

Now Tadvanam is the name upon which He is to be meditated or worshipped mentally. He who knows Him in this way is extremely loved by all living beings.

The disciple asks, "Sir teach me Upanishad." And the master replies, "The Brahman of Upanishad is explained to you. That knowledge of Upanishad we have imparted to you."

"Austerity, control and sincere effort are the foundations on which it (knowledge of Brahma) rests. The Vedas are its limbs and Truth is its abode.

Verily he who knows it thus cleanses all his sins and becomes established in the vast heavenly and the highest state of Bliss. Yes he is certainly established.

MAITRAYANA-BRAHMAYA-UPANISHAD.

FIRST PRAPATHAKA.

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

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

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

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

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

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

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

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

SECOND PRAPATHAKA.

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

'Which, O Saint,' said the King.

Then the Saint said to him:

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

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

'We hear (in the sacred records) that there were once the Valakhilyas, who had left off all evil, who were vigorous and passionless. They said to the Pragapati Kratu: "O Saint, this body is without intelligence, like a cart. To what supernatural being belongs this great power by which such a body has been made intelligent? Or who is the driver? What thou knowest, O Saint, tell us that." ' Pragapati answered and said:

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

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

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

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

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

awake. Making himself like air (vayu) he entered within. Being one, he could not do it. Then dividing himself fivefold, he is called Prana, Apana, Samana, Udana, Vyana. Now that air which rises tipwards, is Prana. That which moves downwards, is Apana. That by which these two are supposed to be held, is Vyana. That which carries the grosser material of food to the Apana, and brings the subtler material to each limb, has the name Samana. [After these (Prana, Apana, Samana) comes the work of the Vyana, and between them (the Prana, Apana, and Samana on one side and the vyana on the other) comes the rising of the Udana.] That which brings up or carries down what has been drunk and eaten, is the Udana.

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

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

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

THIRD PRAPATHAKA.

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

2. Pragapati Kratu replied: 'There is indeed that other different one, called the elemental Self (Bhutatma), who, overcome by bright and dark fruits of action, enters on a good or bad birth: downward or upward is his course, and overcome by the pairs

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

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

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

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

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

Inward thirst fondness, passion, covetousness, unkindness, love, hatred, deceit, jealousy, vain restlessness, fickleness, unstableness, emulation, greed, patronising of friends, family pride, aversion to disagreeable objects, devotion to agreeable objects, whispering, prodigality, these are the results of the quality of passion (ragas).

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

FOURTH PRAPATHAKA.

1. The Valakhilyas, whose passions were subdued, approached him full of amazement and said: 'O Saint, we bow before thee; teach thou, for thou art the way, and there is no other for us. What process is there for the elemental Self, by which, after leaving

this (identity with the elemental body), he obtains union with the (true) Self?' PrRgapati Kratu said to them:

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

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

3. This is indeed the remedy for the elemental Self: Acquirement of the knowledge of the Veda, performance of one's own duty, therefore conformity on the part of each man to the order to which he happens to belong. This is indeed the rule for one's own duty, other performances are like the mere branches of a stem . Through it one obtains the Highest above, otherwise one falls downward. Thus is one's own duty declared, which is to be found in the Vedas. No one belongs truly to an order (asrama) who transgresses his own law. And if people say, that a man does not belong to any of the orders, and that he is an ascetic, this is wrong, though, on the other hand, no one who is not an ascetic brings his sacrificial works to perfection or obtains knowledge of the Highest Self. For thus it is said:

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

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

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

6. 'These are but the chief manifestations of the highest, the immortal, the incorporeal Brahman. He who is devoted to one, rejoices here in his world (presence), thus he said. Brahman indeed is all this, and a man may meditate on, worship, or discard also

those which are its chief manifestations. With these (deities) he proceeds to higher and higher worlds, and when all things perish, he becomes one with the Purusha, yes, with the Purusha.'

FIFTH PRAPATHAKA.

1. Next follows Kutsayana's hymn of praise:

'Thou art Brahma, and thou art Vishnu, thou art Rudra, thou Pragapati, thou art Agni, Varuna, Vayu, thou art Indra, thou the Moon.

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

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

2. 'In the beginning darkness (tamas) alone was this. It was in the Highest, and, moved by the Highest, it becomes uneven. Thus it becomes obscurity (ragas). Then this obscurity, being moved, becomes uneven. Thus it becomes goodness (sattva). Then this goodness, being moved, the essence flowed forth. This is that part (or state of Self) which is entirely intelligent, reflected in man (as the sun is in different vessels of water) knowing the body (kshetragna), attested by his conceiving, willing, and believing, it is Pragapati, called Visva. His manifestations have been declared before. Now that part of him which belongs to darkness, that, O students, is he who is called Rudra. That part of him which belongs to obscurity, that, O students, is he who is called Brahma. That part of him which belongs to goodness, that, O students, is he who is called Vishnu. He being one, becomes three, becomes eight, becomes eleven, becomes twelve, becomes infinite. Because I he thus came to be, he is the Being (neut.), he moves about, having entered all beings, he has become the Lord of all beings. He is the Self within and without, yes, within and without.'

SIXTH PRAPATRAKA.

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

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

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

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

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

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

These two, Breath and the Sun, move on near to each other (in the heart and in the ether). Let him worship these two, with the syllable Om, with the Vyahriti words (Bhuh, bhuvah, svar), and with the Savitri hymn.

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

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

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

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

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

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

He alone enlightens us. For thus it is said:

'This alone is the Pure syllable, this alone is the highest syllable; he who knows that syllable only, whatever he desires, is his.'

5. And thus it has been said elsewhere: This Om is the sound-endowed body of him (Pranadityatman). This is his gender-endowed body, viz. feminine, masculine, neuter. This is his light-endowed body, viz. Agni, Vayu, Aditya. This is his lord-endowed body, viz. Brahma, Rudra, Vishnu. This is his mouth-endowed body, viz. Garhapatya,

Dakshinagni, Ahavaniya. This is his knowledge-endowed body, viz. Rik, Yagus, Saman. This is his world-endowed body, viz. Bhuh, Bhuvah, Svar. This is his time-endowed body, viz. Past, Present, Future. This is his heat-endowed body, viz. Breath, Fire, Sun. This is his growth-endowed body, viz. Food, Water, Moon. This is his thought-endowed body, viz. intellect, mind, personality. This is his breath-endowed body, viz. Prana, Apana, Vyana. Therefore by the aforesaid syllable Om are all these here enumerated bodies praised and identified (with the Pranadityatman). For thus it is said:

'O Satyakama, the syllable Om is the high and the low Brahman.'

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

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

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

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

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

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

Surya (sun) is so called, because Soma is continually squeezed out (su). Savitri (sun) is so called, because he brings forth (su). Aditya (sun) is so called, because he takes up (ada, scil. vapour, or the life of man). Pavana is so called, because he purifies (pu). Apas, water, is so called, because it nourishes (pya).

And it is said:

'Surely the Self (absorbed in Prana, breath), which is called Immorta¹, is the thinker, the perceiver, the goer, the evacuator, the delighter, the doer, the speaker, the taster,

the smeller, the seer, the hearer, and he touches. He is Vibhu (the pervader), who has entered into the body.' And it is said:

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

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

8. And the same Self is also called Isana (lord), Sambhu, Bhava, Rudra (tamasa); Pragapati (lord of creatures), Visvasrig, (creator of all), Hiranyagarbha, Satyam (truth), Prana (breath), Hamsa (ragasa); Sastri (ruler), Vishnu, Narayana (sattvika); Arka, Savitri, Dhatri (supporter), Vidhatri (creator), Samrag (king), Indra, Indu (moon). He is also he who warms, the Sun, hidden by the thousand-eyed golden egg, as one fire by another. He is to be thought after, he is to be sought after. Having said farewell to all living beings, having gone to the forest, and having renounced all sensuous objects, let man perceive the Self from his own body.

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

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

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

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

10. There is something else to be known. There is a further modification of this Self-sacrifice (the eating), namely, the food and the eater thereof. This is the explanation. The thinking Purusha (person), when he abides within the Pradhana (nature), is the feeder who feeds on the food supplied by Prakriti (nature). The elemental Self is truly his food, his maker being Pradhana (nature). Therefore what is composed of the three qualities (gunas) is the food, but the person within is the feeder. And for this the evidence is supplied by the senses. For animals spring from seed, and as the seed is

the food, therefore it is clear that what is food is Pradhana (the seed or cause of everything). Therefore as has been said, the Purusha (person) is the eater, Prakriti, the food; and abiding within it he feeds. All that begins with the Mahat (power of intellect) and ends with the Viseshas (elements), being developed from the distinction of nature with its three qualities, is the sign (that there must be a Purusha, an intelligent subject). And in this manner the way with its fourteen steps has been explained. (This is comprehended in the following verse): 'This world is indeed the food, called pleasure, pain, and error (the result of the three qualities); there is no laying hold of the taste of the seed (cause), so long as there is no development (in the shape of effect).' And in its three stages also it has the character of food, as childhood, youth, and old age; for, because these are developed, therefore there is in them the character of food.

And in the following manner does the perception of Pradhana (nature) take place, after it has become manifest:-Intellect and the rest, such as determination, conception, consciousness, are for the tasting (of the effects of Pradhana). Then there are the five (perceptive organs) intended for the (five) objects of senses, for to taste them. And thus are all acts of the five active organs, and the acts of the five Pranas or vital airs (for the tasting of their corresponding objects). Thus what is manifest (of nature) is food, and what is not manifest is food. The enjoyer of it is without qualities, but because he has the quality of being an enjoyer, it follows that he possesses intelligence.

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

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

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

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

12. And thus it is said elsewhere: Surely all these creatures run about day and night, wishing to catch food. The sun takes food with his rays, and by it he shines. These vital airs digest, when sprinkled with food. Fire flares up by food, and by Brahma (Pragapati), desirous of food, has all this been made. Therefore let a man worship food as his Self. For thus it is said:

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

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

14. And thus it has been said elsewhere: Food is the cause of all this, time of food, and the sun is the cause of time. The (visible) form of time is the year, consisting of twelve months, made up of Nimeshas (twinklings) and other measures. Of the year one half (when the sun moves northward) belongs to Agni, the other to Varuna (when the sun moves southward). That which belongs to Agni begins with the asterism of Magha and ends with half of the asterism of Sravishtha, the sun stepping down northward. That which belongs to Soma (instead of Varuna) begins with the asterism (of Aslesha), sacred to the Serpents, and ends with half of the asterism of Sravishtha, the sun stepping up southward. And then there (are the months) one by one, belonging to the year, each consisting of nine-fourths of asterisms (two asterisms and a quarter being the twelfth part of the passage of the sun through the twenty-seven Nakshatras), each deter mined by the sun moving together with the asterisms. Because time is imperceptible by sense, therefore this (the progress of the sun, &c.) is its evidence, and by it alone is time proved to exist. Without proof there is no apprehension of what is to be proved; but even what is to be proved can become proof, for the sake of making itself known, if the parts (the twinklings, &c.) can be distinguished from the whole (time). For thus it is said:

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

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

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

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

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

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

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

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

He who knows this becomes one with the one.

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

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

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

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

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

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

21. And thus it has been said elsewhere: The artery, called Sushumna, going upwards (from the heart to the Brahmarandhra), serving as the passage of the Prana, is divided within the palate. Through that artery, when it has been joined by the breath (held in

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

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

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

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

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

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

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

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

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

And when the works of the mind are dissolved, then that bliss which requires no other witness, that is Brahman (Atman), the immortal, the brilliant, that is the way, that is the (true) world.'

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

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

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

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

Hence he is like a heated vessel (full of clarified butter); for as the clarified butter in the heated vessel lights up, when touched with grass and sticks, thus does this being which is called Not-breath (Atman) light up, when touched by the Pranas (the vital airs). And that which flares up, that is the manifest form of Brahman, that is the highest place of Vishnu, that is the essence of Rudra. And this, dividing his Self in endless ways, fills all these worlds. And thus it is said:

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

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

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

28. And thus it has been said elsewhere: After having left behind the body, the organs of sense, and the objects of sense (as no longer belonging to us), and having seized the bow whose stick is fortitude and whose string is asceticism, having struck down also with the arrow, which consists in freedom from egotism, the first guardian of the

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

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

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

29. After he had thus spoken (to Brihadratha), Sakayanya, absorbed in thought, bowed before him, and said: 'O King, by means of this Brahma-knowledge have the sons of Pragapati (the Valakhilyas) gone to the road of Brahman. Through the practice of Yoga a man obtains contentment, power to endure good and evil, and tranquillity. Let no man preach this most secret doctrine to any one who is not his son or his pupil, and who is not of a serene mind. To him alone who is devoted to his teacher only, and endowed with all necessary qualities, may he communicate it.

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

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

opposite is free. For this reason let a man stand free from will, imagination, and belief- this is the sign of liberty, this is the path that leads to Brahman, this is the opening of the door, and through it he will go to the other shore of darkness. All desires are there fulfilled. And for this they quote a verse:

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

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

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

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

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

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

Therefore it is said that the holy Aditya (sun) is the cause of new births (to those who do not worship him), of heaven (to those who worship him as a god), of liberty (to those who worship him as Brahman).

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

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

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

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

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

32. From this very Self, abiding within his Self, come forth all Pranas (speech, &c.), all worlds, all Vedas, all gods and all beings; its Upanishad (revelation) is that it is 'the true of the true.' Now as from a fire of greenwood, when kindled, clouds of smoke come forth by themselves (though belonging to the fire), thus from that great Being has been breathed forth all this which is the Rig-veda, the Yagur-veda, the Sama-veda, the Atharvangirasas (Atharva-veda), the Itihasa (legendary stories), the Purana (accounts of the creation, &c.), Vidya (ceremonial doctrines), the Upanishads, the Slokas (verses interspersed in the Upanishads, &c.), the Sutras (compendious statements), the Anuvyakhyanas (explanatory notes), the Vyakhyanas (elucidations) - all these things are his.

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

Prana is Agni (the Dakshinagni-fire), and its bricks are the five vital breaths, Prana, Vyana, Apana, Samana, Udana; and by them the fire has a head, two sides, a centre, and a tail. This sky (the Dakshinagni-fire) here is the second sacrificial pile for Pragapati, who knows the Purusha. It presented the sacrificer to Indra, by lifting him with the hands to heaven. That Indra is Aditya, the sun.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Therefore those who do not offer the Agnihotra (as described above), who do not lay the fires (with the bricks, as described above), who are ignorant (of the mind being the cause of the round of births), who do not meditate (on the Self in the solar orb) are debarred from remembering the ethereal place of Brahman. Therefore that fire is to receive oblations, is to be laid with bricks, is to be praised, to be meditated on.

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

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

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

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

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

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

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

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

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

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

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

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

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

36. There are two manifestations of the Brahma-light: one is tranquil, the other lively. Of that which is tranquil, the ether is the support; of that which is lively, food. Therefore (to the former) sacrifice must be offered on the house-altar with hymns, herbs, ghee, meat, cakes, sthalipaka, and other things; to the latter, with meat and drinks (belonging to the great sacrifices) thrown into the mouth, for the mouth is the Ahavaniya-fire; and this is done to increase our bodily vigour, to gain the world of purity, and for the sake of immortality. And here they quote:

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

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

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

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

And thus he said:

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

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

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

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

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

SEVENTH PRAPATHAKA.

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

the creator of all things, the self of all things, the enjoyer of all things, the ruler of all things, the centre of the centre of all things.

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

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

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

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

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

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

8. Now follow the impediments in the way of knowledge, O King! This is indeed the origin of the net of bewilderment, that one who is worthy of heaven lives with those who are not worthy of heaven. That is it. Though they have been told that there is a grove before them, they cling to a small shrub. And others also who are always merry, always abroad, always begging, always making a living by handiwork; and others who are begging in towns, performing sacrifices for those who are not allowed to offer sacrifices, who make themselves the pupils of Sudras, and Sudras who know the

sacred books; and others who are malignant, who use bad language, dancers, prize-fighters, travelling mendicants, actors, those who have been degraded in the king's service; and others who for money pretend that they can lay (the evil influences) of Yakshas, Rakshasas, ghosts, goblins, devils, serpents, imps, &c.; and others who falsely wear red dresses, earrings, and skulls; and others who wish to entice by the jugglery of false arguments, mere comparisons and paralogisms, the believers in the Veda - with all these he should not live together. They are clearly thieves, and unworthy of heaven. And thus it is said:

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

9. Brihaspati, having become Sukra, brought forth that false knowledge for the safety of Indra and for the destruction of the Asuras. By it they show that good is evil, and that evil is good. They say that we ought to ponder on the (new) law, which upsets the Veda and the other sacred books. Therefore let no one ponder on that false knowledge: it is wrong, it is, as it were, barren. Its reward lasts only as long as the pleasure lasts, as with one who has fallen from his caste. Let that false science not be attempted, for thus it is said:

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

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

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

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

11. This is indeed the nature of it (the Veda), the supreme light of the ether which is within the heart. This is taught as threefold, in the fire, in the sun, in the breath. This is indeed the nature of it, the syllable Om, of the ether which is within the heart. By it (by the Om) that (light) starts, rises, breathes forth, becomes for ever the means of the worship and knowledge of Brahman. That (light, in the shape of Om), when there is breathing, takes the place of the internal heat, free from all brightness. This is like the action of smoke; for when there is a breath of air, the smoke, first rising to the sky in one column, follows afterwards every bough, envelopes it and takes its shape. It is

like throwing salt (into water), like heating ghee. The Veda comes and goes like the dissolving view of a master-magician. And here they quote:

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

(1) The man in the eye who abides in the right eye, he is Indra, and his wife abides in the left eye.

(2) The union of these two takes place in the cavity within the heart, and the ball of blood which is there, that is indeed the vigour and life of these two.

(3) There is a channel going from the heart so far, and fixed in that eye; that is the artery for both of them, being one, divided into two.

(4) The mind excites the fire of the body, that fire stirs the breath, and the breath, moving in the chest, produces the low sound.

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

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

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

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

It is that both the true (in the fourth condition) and the untrue (in the three conditions) may have their desert, that the Great Self (seems to) become two, yes, that he (seems to) become two.

Kaivalya Upanishad - with Notes

1. Then Asvalayana approached the highest Lord (Brahma) and said: teach me O Lord the knowledge of Brahman, the highest, the hidden, which is always venerated by the wise, and by means of which a wise man, cleansing all his sins, reaches the highest.

2. To him the Great Father (Brahma) said: know (that supreme knowledge) by faith, devotion, meditation and yoga. Neither by works, nor by offspring, nor by wealth, but only by means of renunciation can the life eternal be attained.

Brahma is one of the gods of Trinity created by Iswara to carry out the task of creation. He should not be mistaken with the Brahman of the Upanishads.

3. Higher than the heaven, hidden in the cave, it shines. Those who make strenuous effort enter into it.

4. The ascetics who through renunciation and with pure minds strive to affirm the truths of the Vedanta become liberated in the end because of the supreme state of immortality they attain.

5. Seated comfortably in a secluded place, observing purity, keeping the head, the neck and the body in a straight line, leading the final ashrama dharma of his life, controlling all the senses, bowing with devotion to the teacher.

According to Hindu way of life, there are four ashramas or phases in the life of an individual, namely brahmacharya (the phase of study and celibacy), grihasthashrama (the phase of a householder), vanaprastha (the phase of withdrawal into the forests) and finally sanyasa (the phase of complete renunciation of worldly life). The practice of meditation which is prescribed here is meant for those who have reached the final phase of renunciation and are ready for kaivalya or aloneness.

6. At the center of the lotus of the heart, meditating upon that which is pure, without passion, clear, without sorrow, unthinkable, unmanifest, infinite in form, auspicious, peaceful, eternal and the cause of Brahma.

7. Without a beginning, middle or an end, who is one, all pervading, of blissful consciousness, without form, wonderful, seated with the goddess Uma, the Supreme Lord, the ruler, bearing three eyes, with a blue neck, ever peaceful - by meditating upon Him the sages attain the source of all creation, the witness of all and that which is beyond all darkness.

As in Svetavatara Upanishad, here also we see clear reference to Lord Siva as the very Brahman.

8. He is Brahma, he is Siva, he is Indra. He is the imperishable, supreme self illumined Lord. He alone is Vishnu. He is the life giving breath. He is time, he is fire, and also the moon.

Siva in the form of iswara is greater than the Trinity and all the gods but at the same time He is also all the gods. This verse explains the truth behind the diversity of divinity and attempts to reconcile the diversity of the Hindu pantheon with the grandeur of the Supreme Brahman.

9. He alone is all this, all that was and all that will be and eternal. Knowing him one surpasses death. There is no path other than this to liberation.

10. By seeing the self in all beings, and all beings in the self, one attains the transcendental Brahman, not by any other means.

11. With the usual self as the lower portion of the fire stick and the syllable AUM as the upper part of it, by the practice of generating the flame of knowledge, the wise burns all his bondage.

The reference to pasa in this verse confirms the fact that the Upanishad is familiar with the basic concepts of Saivism.

12. That alone becomes the deluded self and staying in the body indulges in actions. In the wakeful state it gets gratification through such enjoyments as women, food and drink.

13. In the dream state, the jiva experiences happiness or sorrow in a make believe world created by his own maya. In deep sleep, when all is absorbed, he experiences sukham (happiness) under the influence of darkness.

When the jiva is in deep sleep, all his troubles are temporarily suspended because under the influence of tamas he simply becomes ignorant of everything. This ignorance, though for a brief period of time, gives him a little break from the harsher realities of the wakeful state. The sukham that is referred in this verse therefore is not a positive state of mental happiness, but a negative state of temporary respite from the vagaries of the mind.

14. Again the jiva on account of his deeds in previous lives wakes up and sleeps. He takes delight in the three cities. From him springs all diversity. He is the support, bliss, indivisible consciousness and in him alone dissolve the three states.

15. From Him are born the vital breath, mind, all the sense organs, the sky, air, fire, water and the earth, which supports all.

16. That which is the supreme Brahman, the self of all, who supports the entire universe, subtler than the subtle, eternal, that alone you are, you are that alone.

17. That by which the waking, dream and deep sleep worlds are illumined that Brahman I am. Knowing thus one is freed from all fetters.

18. I am the witness, pure consciousness and Sadasiva (the ever auspicious) and different from whatever that exists in the three worlds as the enjoyer, the enjoyment or the object of enjoyment.

19. All this is born from me alone. All this is established in me only. And all this does merge with me alone. I am that Brahman without a plural.

20. I am smaller than the atom. So also I am greater than the Universal Self. I am utterly amazing. Ancient. I am the Purusha. The Lord of the golden hue, I am Siva in manifestation.

21. I am without hands and feet, but with unthinkable prowess. I see without eyes and hear without ears. I know. I am formless, unknown to any and always pure consciousness.

22. From the different Vedas I am the one to be known. I am the author of the Upanishads and the knower of the Vedas. Merit or demerit do not attach to me. I am indestructible, and I am not subject to birth, body, sense or intellect.

23. Earth, water, fire, air, ether I have none. Knowing the true nature of the Supreme Self, the one who dwells in the cave of the heart, without impurities, without duality, the universal witness, free from (the distinction of) being and non being, one attains the being of the Supreme Self.

The divine consciousness is above and beyond the physical properties of life which is characterized by the presence of the five elements. Hence the expression that these elements are not present in Him.

Theoretically here ends the first part of this Upanishad. But there is no second part. Probably either it is lost to us or its revelation might have been discontinued. At the end of the so called first part however there are two more verses which are described below. Probably they are the later day editions giving the Upanishad a definite Saivite twist.

24. He who studies Satarudriya becomes purified as fire, becomes pure as air, becomes purified from (the sin of) drinking wine, from killing a Brahmana, from stealing gold, from all deeds and misdeeds. Therefore he should take refuge in the Avimukta. He who is in the final ashrama dharma (the phase of renunciation) of his life should always chant this text at least once.

Satarudriyam is a prayer of 100 stanzas from the Taittiriya Samhita of Yajurveda as an invocation to Rudra or Siva. It is considered to be very sacred by the followers of Saivism. Avimukta means that which is free from the need for freedom. It is God who alone can qualify to fit into this description and in the context of this particular verse, it is Lord Siva who is referred. The final ashrama dharma that is referred here is the sanyasa ashram or the phase of renunciation. As we have seen else where, Kaivalya Upanishad is obviously meant for the aged who have renounced the worldly life and awaiting their final journey..

25. By this knowledge comes the destruction of the ocean of births and deaths and therefore thus knowing he attains the fruit of kaivalya (final dissolution.)

Vajrasuchika Upanishad - with Notes

1. I am now going to teach you the knowledge of Vajrasuci which dispels ignorance, condemns the ignorant and elevates those who possess the eye of wisdom.

The ignorant here are those who believe in the traditional notions of the caste system.

2. The Brahmana, the Kshatriya, the Vaisya and the Sudra: these are the four varnas. The Vedas proclaim that the Brahmana is the first among them and the smritis also affirm it. There is however an interesting aspect about this. Actually who is this whom we refer by the name Brahmana? Is he (the subtle body known as) Jiva? Is he the physical body? Is he (the descendent of) the community to which he belongs? Is he (the possessor of) the knowledge? Is he (the doer of) the actions he undertakes? Is he (the performer of) the religious rites he performs?

3. Of this the first premise that Brahmana is jiva is not tenable because the same jiva enters different bodies in previous lives. Although it is one, due to the impact of the past deeds and desires the same jiva happens to reside in many bodies (in different lives). Therefore a Brahmana is not on account of the jiva.

4. Then coming to the statement that the body is Brahmana, this also is not acceptable because universally the body is composed of the self same five elements (the earth, the water, the fire, the air and the ether), from the Brahmanas down to the lowest of the human class and subject to the same processes of old age and death, good and evil in all. One cannot also generalize that the Brahmanas have white complexion, the Kshatriyas red complexion, the Vaishyas brown complexion and the Sudras dark complexion, (because these colors are not uniform among these classes). Besides the bodies can become tainted with such sins as the killing of Brahmins, improper cremation of bodies by their descendents and so on. Therefore a Brahmana is not so because of the body.

5. Then it is said that a Brahmana is so because of his caste. This is not acceptable because there are diverse communities in the world, even in the animal world, and the seers and sages come from different communities. We have heard from the sacred scriptures that many seers were of animal origin. Rishyasringa was born of a deer, Kaushika came from the grass, Jambuka from a Jackal, Valkimi from an ant hill, Vyasa from a fisher girl, Gautama from the back of a hare, Vashista from the celestial nymph Urvasi, Agastya from an earthen vessel. Among these many have attained the highest rank, despite of their lower birth and given proof of their wisdom. Therefore a Brahmana is not so because of his community.

It is to be noted that the sages were not born physically from the animals or such things as grass or earthen vessel. The descriptions here are symbolic, suggestive of the fact that these sages were given birth by parents who had some dominant animal or plant trait in them or who had the quality of an inanimate object or a celestial being.

6. The argument that knowledge makes a Brahmana is also not acceptable because many Kshatriyas and others have seen the Highest Reality and attained perfect knowledge. Therefore a Brahmana is not so because of his knowledge.

7. That karma (actions) make a Brahmana is not acceptable because we see the existence of prarabdha and sanchita karma in all beings. Impelled by their previous

karma only all the saintly people perform their deeds. Therefore a Brahmana is not so because of (present) karma.

Sanchita karma is the residual karma that has accumulated in the past on account of our previous actions. Prarabdha karma is that portion of karma that is responsible for the formation of the physical body.

8. Then it is also not true that on account of dharma (religious duty or activity) is a Brahmana. There are many Kshatriyas who have given away gold as charity. Therefore a Brahmana is not on account of dharma

9. Then who is to be known by the name Brahmana? He who succeeds in perceiving directly the self without a second like an amalaka fruit in the palm of his hand, who is devoid of the distinction of caste, trait and action, who is devoid of all the faults such as the six imperfections and the six states of being, who is of the nature of truth, knowledge, bliss and infinity, who is self-existent, without will power, but the impeller and supporter of all will power, who exists in all as the indwelling spirit, who is within and without of all like the ether, who is of the nature of indivisible bliss, immeasurable, known only through one's direct experience, who manifests himself directly as truth, who has successfully overcome such imperfections as desire and passion, who is filled with the riches of tranquility, who has eliminated from his being such states as envy, greed and infatuation, who lives unaffected by such things as ostentation and egoism- these aforesaid qualities make up a Brahmana. This is the opinion expressed by all the srutis (Vedas), smritis (religious books), Puranas (ancient lore) and the Itihasas (historical works). Otherwise it is impossible to attain Brahmanahood. Meditate upon Brahman, the inmost Self, who is of the nature of truth, consciousness and bliss and who is without a second. Meditate upon Brahman, the very Self, who is without a second. This is the Upanishad.

The six imperfections are old age, death, sorrow, delusion, hunger and thirst. These are common to all living beings and responsible for their suffering. The six states of being are birth, existence, growth, change, waning and perishing. The srutis are those that are heard. They are not human creations but are divine in origin. The smritis are those texts, the expert opinions, that are remembered and passed on from generation to generation for their value and content.

The End

MANDUKYA UPANISHAD

AUM. This imperishable word is the universe.
It is explained as the past, the present, the future;
everything is the word AUM.
Also whatever transcends threefold time is AUM.
All here is God; this soul is God.
This same soul is fourfold.

The waking state outwardly conscious,
having seven limbs and nineteen doors,
enjoying gross objects common to all, is the first.

The dreaming state inwardly conscious,
having seven limbs and nineteen doors,
enjoying subtle objects that are bright, is the second.

When one sleeps without yearning for any desires,
seeing no dreams, that is deep sleep.
The deep-sleep state unified in wisdom gathered,
consisting of bliss, enjoying bliss,
whose door is conscious wisdom, is the third.

This is the Lord of all; this is the omniscient;
this is the inner controller; this is the universal womb,
for this is the origin and end of beings.
Not inwardly wise nor outwardly wise nor both ways wise
nor gathered wisdom, nor wise nor unwise,
unseen, incommunicable, intangible,
featureless, unthinkable, indefinable,
whose essence is the security of being one with the soul,
the end of evolution, peaceful, good, non-dual---
this they deem the fourth.

It is the soul; it should be discerned.
This is the soul in regard to the word AUM and its parts.
The parts are the letters,
and the letters are its parts: A U M.

The waking state common to all is the letter A,
the first part, from "attaining" or from being first.
Whoever knows this attains all desires and becomes first.

The sleeping state, the bright, is the letter U,
the second part, from "uprising" or from being in between.
Whoever knows this rises up in knowledge and is balanced;
no one ignorant of God is born in that family.

The deep-sleep state, the wise, is the letter M,
the third part, from "measure" or from being the end.
Whoever knows this measures everything and reaches the end.

The fourth is without a letter, the incommunicable,

the end of evolution, good, non-dual.

Thus AUM is the soul.

Whoever knows this enters by one's soul into the soul;
this one knows this.

MUNDAKA UPANISHAD

- 1 The Knowledge of God
2. Truh Spirit
3. Attaining Soul

1. the creator of all, the protector of the world.
It taught the knowledge of God, the basis of all knowledge,
to Atharvan the eldest son.
What God taught to Atharvan, the knowledge of God,
Atharvan in the ancient times told to Angir.
He taught it to Bharadvaja Satyavaha,
and Bharadvaja to Angiras---both the higher and the lower.

Saunaka, a great householder, duly approached Angiras
and asked, "By understanding what, venerable sir,
does all this become understood?"

To him he said, "Two kinds of knowledge are to be known.
which the knowers of God speak of, the higher and lower.
Of these the lower is the Vedas: Rig, Yajur, Sama, Atharva,
phonetics, ritual, grammar, definition, metrics, astrology.
The higher is that by which the imperishable is apprehended.

"That which is invisible, intangible,
without family, without class,
without sight or hearing, without hands or feet,
eternal, all-pervading, omnipresent, most subtle,
that is the imperishable
which the wise perceive as the source of creation.

"As the spider puts out and gathers in,
as plants grow on the earth,
as hair on the head and body of a living person,
so from the imperishable arises everything here.

"By discipline God expands.
From that, matter is produced;
from matter, life, mind, reality,
the worlds, and in works immortality.
Whoever is all-knowing and all-wise,
whose discipline consists of knowledge,
from this is produced what is God here,
name and form and matter.
This is that truth.

"The works which the sages saw in the hymns
were variously expressed in the triad.
Perform them constantly, lovers of truth.
This is your path to the world of good works.

"When the flame moves after the fire has been kindled,
then between the two pourings of melted butter
one should throw with faith the offering.
If one's altar fires are empty of the offerings
for the new moon, the full moon, the rains, the harvest,
or without guests or offerings or ceremonies to the gods
or contrary to rule, one loses hope of all the seven worlds.
The black, the terrible, the swift as thought,
the blood-red, the smoke-colored,
the spark-scattering, the all-shaped goddess,
are the seven flickering tongues of fire.

"Whoever performs sacrifices,
making offerings at the proper time when these are shining,
these as rays of the sun lead one
to where the one Lord of the gods lives.
Saying, 'Come, come,' the radiant offerings
carry the sacrificer by the rays of the sun,
praising and honoring one with pleasant words:
'This is your holy world of God attained by good works.'

"Unsafe are the boats of the eighteen sacrificial forms
in which are expressed the lower work.
The deluded who approve them as leading to good
fall again into old age and death.
Remaining in ignorance, thinking themselves learned and wise,
the deluded afflicted with troubles
go about like the blind led by the blind.
Remaining in various forms of ignorance,
thinking immaturely, 'We have accomplished our aim.'
Since those who perform rituals
do not understand because of attachment,
therefore when their rewards are exhausted,
they sink down, wretched.
Thinking sacrifices and works of merit are most important,
the deluded know nothing better.
Having enjoyed the high heaven won by good works,
They enter again this world or even a lower one.

"Those who practice discipline and faith in the forest,
the peaceful knowers who live on charity,
depart without attachment through the door of the sun,
to where lives the immortal Spirit, the imperishable soul.
Having tested the worlds won by works,
let the seeker of God arrive at detachment.
What is not made is not attained by what is done.

"For this knowledge,
let one go with fuel in hand to a teacher
who is learned in the scriptures and established in God.
To the one who has approached properly,
whose mind is calm, who has attained peace,

let the one knowing teach in the truth of reality
that knowledge of God
by which one knows the imperishable Spirit, the true.

2

"This is the truth:
as from a blazing fire
thousands of flaming sparks come forth,
so from the imperishable, my friend,
various beings come forth and return there also.
Divine and formless is the Spirit,
which is outside and inside, unborn, not breath, not mind,
pure, higher than the high imperishable.

"From this is produced breath, mind, and all the senses,
space, air, light, water, and earth supporting all.
Fire is its head, its eyes the sun and moon,
the regions of space its ears, the revealed Vedas its speech,
air its breath, its heart the world.
The earth is its footstool.

"It is the inner soul of all beings.
From it comes fire whose fuel is the sun,
from the moon, rain, plants on the earth;
the male pours seed in the female;
thus creatures are produced from the Spirit.

"From it come the hymns, the chants,
the formulas, the rites of initiation,
and all the sacrifices, ceremonies, and offerings,
the year too, and the sacrificer,
and the worlds where the moon shines and the sun.

"From it also are born various gods, the celestials,
people, cattle, birds, the in-breath and the out-breath,
rice and barley, discipline,
faith, truth, chastity, and the law.

"From it come forth the seven life-breaths,
the seven flames, their fuel, the seven oblations,
these seven worlds in which move the life-breaths
set within the secret place, seven and seven.

"From it the seas and mountains all;
from it flow the rivers of all kinds;
from it come all plants and the essence
by which the inner soul lives in the elements.

"The Spirit itself is all this here:
works and discipline and God, beyond death.
Whoever knows that which is set in the secret place,
that one here on earth, my friend,
cuts apart the knot of ignorance.

Manifest, hidden, moving in the secret place, the great home.
In it lives all that moves and breathes and sees.

"Know that as being, as non-being, as most to be desired,
beyond understanding, as what is best of all.
That which is luminous, subtler than the subtle,
in which are set all the worlds and their inhabitants---
that is the imperishable God.
It is life; it is speech and mind.
That is the real; it is immortal.

"It is to be known, my friend; know it.
Taking as a bow the great weapons of the Upanishads,
place on it an arrow sharpened by meditation.
Stretching it with thought directed to that,
know that imperishable as the target, my friend.

"The word AUM is the bow; the soul is the arrow.
God is said to be the target.
By the unfaltering it is to be known.
One becomes united with it as the arrow.

"In whom sky, earth, and atmosphere are interwoven,
and also the mind together with all the life breaths,
this alone know as the one soul.
Other words dismiss. This is the bridge to immortality.

"Where the channels are brought together
like the spokes in the hub of a wheel
there it moves and becomes manifold.

"AUM. Thus meditate on the soul.
May you be successful in crossing over
to the farther shore beyond darkness.

"Whoever is all-knowing, all-wise,
whose is this greatness on the earth,
in the divine city of God
and established in heaven is the soul.

"Using the mind, leading the life-breaths and the body,
established in matter one finds peace in the heart.
By this knowledge the wise perceive
the light of blissful immortality.
The knot of the heart is loosened, all doubts vanish,
and one's works cease when it is seen, the lower and higher.

"In the highest golden sheath is God,
without stain or parts.
Radiant is it, the light of lights,
that which the knowers of the soul know.
The sun does not shine there nor the moon nor the stars;
lightning does not shine; how then could this fire?

The whole world is illuminated by its light.
God truly is this immortal.
God in front, God behind, to the right and the left.
Spread out below and above, God is all this great universe.

3

"Two birds, close companions, cling to the same tree.
Of these two, one eats the sweet fruit,
and the other looks on without eating.
The soul is the one sitting immersed on the same tree,
deluded and sad because helpless.
But seeing the other who is the Lord and beloved,
it realizes its greatness and overcomes the sadness.

"When a seer sees the brilliant creator,
Lord, Spirit, God-source,
then being a knower, shaking off good and evil,
stainless one reaches supreme identity.
Truly it is life that shines forth in all beings.
Understanding this one knows there is nothing else to say.

"Delighting in the soul,
enjoying the soul, doing holy works,
such a one is the best of the knowers of God.
The soul can be attained by truth, by discipline,
by correct knowledge, by studying God.
Within the body, made of light, pure is this
which the ascetics, their faults removed, view.

"Truth alone conquers, not falsehood.
By truth is laid out the path leading to the gods
by which the sages whose desires are satisfied
ascend to where the supreme home of truth is.
Vast, divine, its form unthinkable, subtler than the subtle,
it shines out, farther than the far, yet close-by.
resting in the secret place,
even here it is seen by those with vision.

"It is not grasped by sight nor even by speech
nor by other angels, nor by austerity nor by work.
By the grace of wisdom and mental purity
by meditating one does see the indivisible.
The subtle is to be known by consciousness
in which the five different breaths have centered.
All of human thought is interwoven with the life-breath.
When that is purified, the soul manifests its power.

"Whatever world a person of pure heart
holds clearly in mind,
and whatever desires that one desires,
that world is obtained and those desires.
Therefore whoever desires success
should honor the knower of the self.

That one knows the supreme home of God,
founded on which the whole world shines radiantly.

"The wise who, free from desires, worship the Spirit,
pass beyond the sperm.
Whoever entertains desires, dwelling on them,
is born here and there on account of these desires;
but one whose desire is satisfied, whose soul is perfected,
all desires here on earth vanish away.

"This soul can not be attained by instruction
nor by intellect nor by much learning.
It can be attained only by the one whom it chooses.
To such a one this soul reveals its own nature.

"This soul can not be attained by one lacking strength
nor by carelessness nor by misdirected discipline;
but the one striving by these means who knows,
this soul enters into the home of God.

"Attaining this, the seers, happy with knowledge,
souls perfected, free from emotion, tranquil,
attaining the one who is universally omnipresent,
those wise, united souls enter into the all itself.

"Those who have ascertained
the meaning of the Vedanta knowledge,
ascetics with natures purified by the way of renunciation,
they in the God-worlds at the end of time,
transcending death are all liberated.
The fifteen parts return to their foundations,
and all the angels to their divinities.

"One's actions and the soul composed of wisdom
all become one in the supreme imperishable.
As rivers flowing into the ocean disappear
losing name and form,
so the knower liberated from name and form
reaches the divine Spirit, higher than the highest.

"Whoever knows that supreme God becomes God.
In that family no one is born who does not know God.
This one crosses over sorrow, crosses over sins,
liberated from the knots of the heart, becomes immortal.
This has been declared in the verse:

'Doers of the works, learned in scriptures,
absorbed in God, having faith
make offerings to the one seer,
to those one should declare this knowledge of God,
by whom the rite of the head
has been performed according to rule.'"

This is the truth.
The seer Angiras declared it long ago.
Let no one who has not performed the rite read this.
Salutation to the highest seers!
Salutation to the highest seers!

Brihadaranyaka Upanishad

This most important Upanishad details the theory of creation and the means of knowing the Self and the Brahman.

Obeisance to Brahman! Obeisance to the adepts who propagate the tradition of spiritual transcendence! Obeisance to the sages of one's own lineage! Obeisance to the spiritual masters!

The Brihadaranyaka is considered the most important of the upanishads. It is part of the Satapatha Brahmana, consisting of three sections; Madhu Kanda, Yajnavalkya Kanda and Khila Kanda. Sankara Bhagavatpada wrote a detailed commentary on this upanishad on which his disciple, Sureshvara, wrote a vartika, which is a gloss on this commentary. There are two recensions of the Satapatha Brahmana, the Kanva and Madhyandina. Sankara followed the Kanva rescension.

The Madhu Kanda teaches about the identity of the individual self and the universal self--the superimposition of the world on Brahman. This is technically called adhyaropa positing - suppositions.

In the Yajnavalkya Kanda, Yajnavalkya. is presented as a master dialectician in the assembly of the philosopher King Janaka, worsting the debators who are the philosophical interlocutors opposing Yajnavalkya. It also contains the famous Maitreyi Brahmana which is the dialogue between Yajnavalkya. and his philosopher wife Maitreyi who demanded that her husband indicate to her the means of Self-realisation. Nothing short of it.

The third division of Brihadaranyaka, the Khila Kanda, deals with certain kinds of meditation. The Upanishad conveys the ultimate message as 'Aham Brahmasmi - I am Brahman;' 'Atmetyevopasita - worship Atman as Brahman; Athata adeso neti neti - Therefore, the instruction is not this., not this. When everything is negated, what remains, the desideratum is Brahman. This Upanishad is considered the last word on Advaita.

Universe as Sacrificial Horse

All great kings of yore performed the asvamedha, the horse sacrifice. A horse is let loose and is followed by a brigade. Those who stop the horse's progress are defeated. When the horse finally returns to the capital, it is offered as a sacrifice. The sovereign who performs the asvamedha is recognised as the Emperor.

In the Brihadaranyaka Upanishad, the world, is considered as sacrificial horse or asvamedha. The Upanishad sees the dawn as the head of the sacrificial horse, the sun its eyes, the wind its breath, its open mouth fire, the sky its back, the atmosphere the belly, days and nights its feet, the clouds the flesh, stars the bones, the rising sun its front, the setting sun its hind and so on. When it yawns, there is lightning, when it shakes its body, there is thunder. Its voice is the universal speech. The sea is its source.

The idea is that, behind every ritual, there should be a cosmic intonation, a metaphorical overtone. Else, it remains a ritual only - a dead habit, a meaningless

pantomime.

Theory of Creation

About the world creation, the Upanishad says: In the beginning there was only the Self in the shape of a person. There was nothing else. He first said, "I am." The name of 'I' (ego) arose. He was stricken with fear. A man who is alone is afraid. Then he thought: "There is no one else. Why should I be afraid?" If you are one and alone, there is no fear. Fear can come only if there is a second. Advaita is fearlessness.

The Self became two, the husband and the wife. And so the creation ensued. The Self is the world of all beings. No one should wish any injury. A seer realises the interdependence of man and the world. Be it deities, seers, animals, birds or beasts, he sees no multiplicity here; only the oneness of all creation which is not different from his own Self.

The Self alone is to be meditated upon - and realised. It is dearer than a son. The desire for sons or other things is for ignorant men. The Sruti says: "Having attained the Self, what shall we achieve through children?" Men are bound by rites and freed by knowledge.

Means of Knowing the Self

For acquisition of Self Knowledge, the scriptures have advocated the renunciation of the world. Yajnavalkya decided to renounce the world. He had two wives: Maitreyi and Katyayini. He thought of dividing his property between the two. "Let me make a final settlement between you two, let me go," he said to Maitreyi.

To this, Maitreyi replied; "Venerable Sir! If indeed this whole earth filled with wealth were mine, would it fetch me immortality*? "Katham tena amritasyam?" Yajnavalkya said: "No, you will only live like a rich woman. There is no hope of immortality through wealth." "Amritatvasya tu nasasti Vittena."

"Then tell me, what should I do to become immortal?" she asked.

Yajnavalkya then proceeded thus: "Verily, Maitreyi, it is not for the sake of the husband is the husband dear but a husband is dear for the sake of the Self. It is so in the case of everything - sons, wealth, brahminhood, worlds, gods, beings. It is the Self that should be seen, heard of, reflected on and meditated upon. By seeing, by hearing, by thinking of and by understanding of the Self, all this is known. So, mind the Self at all times."

This contemplation is not a mere intellectual philosophical thought. It is the awareness of the spiritual verifies of one's own Self which can come out of the conviction of the reality. All knowledge and wisdom are the result of this conviction of one's own identity with the Brahman. In this state there is no duality. There is only the oneness of the great being infinite, and limitless, nothing but a solid mass of pure intelligence--Mahad bhutam anantam aparam vijnanaghana eva.

Where there is no duality, who sees the other, smells another, sees or hears another, hears or speaks to another or understands another? Everything is the Self. How can anyone know the knower? This was the teaching of Yajnavalkya to Maitreyi.

Mystery of Death Explained

In his exposition to Arthabhaga, Yajnavalkya teaches that there are eight perceivers

and eight over perceivers - grahas and atigrahas. Nose, speech, tongue, eye, ear, mind, hand and skin are the perceivers. Their sphere of actions such as out-breath, name, taste, sight, hearing, desire, action, and touch are the over-perceivers. When a person dies, the breath goes out. But his name remains. The name is infinite. "At the time of death, the speech enters into fire, breath into air, eye into sun, mind into the moon, hearing into the quarters, self into the ether, hairs into the herbs, head into the trees, blood and semen into the water. Then what becomes of the person?" asked Arthabhaga.

"Arthabhaga! My dear! Take my hand. We two alone know this. It is not for us to make it public," said Yajnavalkya. Arthabhaga of the lineage of Jaratkaru kept quiet.

Brahman, the Imperishable

Yajnavalkya explained to Gargi: "O Gargi! Knowers of Brahman call it imperishable. It is neither gross nor fine, short nor long, neither fiery nor watery, neither shadow nor darkness, neither air nor space; it is without taste, smell, eyes, ears, voice, mind, radiance, breath, measure, within or without. It is neither an eater nor is eaten, neither substance nor attributes.

The sun and moon are in their respective stations at the command of the Imperishable - the akshara. The heaven and earth, moments and hours, days and nights, seasons and years stand in awe without knowing this Imperishable. Whoever sacrifices or worships or observes austerities even for a thousand years, is pitiable. He who knows him alone is a Brahmana. By this Imperishable, the space is woven like warp and woof."

Kahola, the son of Kusitaka, asked, "Yajnavalkya! Explain to me the Brahman that is immediate and direct - the Self that is within all.

"The Self that is yourself is within all things."

"Which is within all things, Yajnavalkya?"

"It is that which transcends hunger and thirst, sorrow and delusion, old age and death. Overcoming the desire for sons, wealth and worlds, Brahmanas live the life of mendicants to attain Brahman. A Brahmana should live like a child. After finishing learning, he becomes a silent meditator. When he goes beyond the meditative and non-meditative states, he becomes a knower of Brahman.

"How does the Brahmana behave?" Kahola asked.

"Howsoever he may behave, he is just such. Everything else is evanescent."

Thereupon, Kahola kept quiet. There was nothing he could ask.

The state of Self-realisation is supreme. The opposite, the state of ignorance, is beset with troubles - insubstantial like a dream, an illusion or a mirage. The Self alone is detached and free. The Supreme is the 'truth of truth' - satyasya satyam. The truth is the five elements and the truth of truth is the Supreme Self.

Reasoning Has Limitation

Gargi asked Yajnavalkya: "By what is water pervaded? Water is gross and limited. It must be pervaded by something. What is that?"

"By air, O Gargi."

"By what is air pervaded?"

"By the sky.

"The sky is pervaded by the world of gandharvas, this again by the sun, the sun by the moon, the moon by the stars, the stars by the world of the gods, this by the world of Indra. This again by the world of Viraj, pervaded by the world of Hiranyagarbha - the elements composing the universe."

"By what is the world of Hiranyagarbha pervaded?" Gargi asked.

"There is a limit for questioning. For everything, there is an end. A seeker is allowed to make pariprasna, intensive questioning, but too much of it is insolence," Yajnavalkya said.

He added: "Do not, O Gargi, push your inquiry too far, lest your head should fall off. You are questioning about a deity that should not be reasoned about. It can be known only through the scriptures."

Thereupon, Gargi kept quiet.

The Brihadaranyaka is the greatest of the Upanishads. Sri Sankara's bhashya on this Upanishad is the greatest. The Brihadaranyaka is great not only in extent but also in content and substance. It deals with the Brihat, the Brahman. It expounds the Brahmaidya, the annihilator of nescience leading one to Consciousness, Reality and Absolute.

Brahman is infinite. This universe is infinite. Infinite proceeds from the Infinite. Take away the infinitude of the Infinite (universe), it remains as the infinite (Brahman) alone.

KHANDOGYA-UPANISHAD Part I

FIRST PRAPATHAKA

FIRST KHANDA

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

The full account, however, of Om is this:-

2. The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sama-veda, the essence of the Sama-veda the udgitha (which is Om).

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

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

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

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

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

8. That syllable is a syllable of permission, for whenever we permit anything, we say Om, yes. Now permission is gratification. He who knowing this meditates on the syllable (Om), the udgitha, becomes indeed a gratifier of desires.

9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Soma sacrifice, as founded on the three Vedas) proceed. When the Adhvaryu priest gives an order, he says Om. When the Hotri priest recites, he says Om. When the Udgatri priest sings, he says Om, -- all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the ablations).

10. Now therefore it would seem to follow, that both he who knows this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful. This is the full account of the syllable Om.

SECOND KHANDA

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

2. They meditated on the udgitha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good smelling and what is bad-smelling. For the breath was pierced by evil.

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

4. Then they meditated on the udgitha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.

5. Then they meditated on the udgitha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.

6. Then they meditated on the udgitha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.

7. Then comes this breath (of life) in the mouth. They meditated on the udgitha (Om) as that. breath. When the Asuras came to it, they were scattered, as (a ball of earth) would be scattered when hitting a solid stone.

8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.

9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i.e. the senses, such as smell, &c.) When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).

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

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

12. Therefore Ayisya meditated on the udgitha (Om) as that breath, and people hold it to be Ayasya, because it comes (ayati) from the mouth (.Asya) ;

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

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

THIRD KHANDA

1. Now follows the meditation on the udgitha with reference to the gods. Let a man meditate on the udgitha (Om) as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgatri for the sake of all creatures. When it rises it destroys the fear of darkness. He who knows this, is able to destroy the fear of darkness (ignorance).

2. This (the breath in the mouth) and that (the sun) are the same. This is hot and that is hot. This they call svara (sound), and that they call pratyasvara (reflected sound). Therefore let a man meditate on the udgitha (Om) as this and that (as breath and as sun).

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

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

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

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

5. And other works also which require strength, such as the production of fire by rubbing, running a race, stringing a strong bow, are performed without breathing up or down. Therefore let a man meditate on the udgitha (Om) as vyana.

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

7. Ut is heaven, gi the sky, tha the earth. Ut is the sun, gi the air, tha the fire. Ut is the Sama-veda, gi the Yagur-veda, tha the Rig-veda. Speech yields the milk, which is the milk of speech itself, to him who thus knowing meditates on those syllables of the name of udgitha, he becomes rich in food and able to eat food.

8. Next follows the fulfilment of prayers. Let a man thus meditate on the Upasaranas, i. e. the objects which have to be approached by meditation: Let him (the Udgatri) quickly reflect on the Saman with which he is going to praise;

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

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

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, &c.) by meditation, let him sing the hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, &c. Quickly I will the desire be then fulfilled to him, for the sake of which he may have offered his hymn of praise, yea, for which he may have offered his hymn of praise.

FOURTH KHANDA

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

2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (khad) themselves with the hymns, therefore the hymns are called khandas.

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

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

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

FIFTH KHANDA

1. The udgitha is the pranava, the pranava is the udgitha. And as the udgitha is the sun, So is the pranava, for he (the sun) goes sounding Om.

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

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

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

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

SIXTH KHANDA

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

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

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

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

5. Rik is the white light of the sun, Saman the blue exceeding darkness (in the sun). This Saman (darkness) rests on that Rik (brightness). Therefore the Saman is sung as resting on the Rik.

6. Sa is the white light of the sun, ama the blue exceeding darkness, and that makes Sama. Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails,

7. Whose eyes are like blue lotus's, his name is ut, for he has risen (udita) above all evil. He also who knows this, rises above all evil.

8. Rik and Saman are his joints, and therefore he is udgitha. And therefore he who praises him (the ut) is called the Ud-gatri (the out-singer). He (the golden person, called ut) is lord of the worlds beyond that (sun), and of all the wishes of the Devas (inhabiting those worlds). So much with reference to the Devas.

SEVENTH KHANDA

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

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

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

4- Rik is the white light of the eye, Saman- the blue exceeding darkness. This Saman (darkness)

rests on the Rik (brightness). Therefore the Saman is sung as resting on the Rik. Sa is the white light of the eye, ama the blue exceeding darkness, and that makes Sama.

5. Now the person who is seen in the eye, he is Rik, he is Saman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same, as the form of the other person (in the sun), the joints of the one (Rik and Saman) are the joints of the other, the name of the one (ut) is the name of the other.

6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the vina (lyre), sing him, and from him also they obtain wealth.

7. He who knowing this sings a Saman, sings to both (the adhidaivata and adhyatma self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the Devas;

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

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

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

EIGHTH KHANDA

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

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

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

'Ask,' he replied.

4. 'What is the origin of the Saman?' 'Tone (svara),' he replied.

'What is the origin of tone?' 'Breath,' he replied.

What is the origin of breath?' 'Food,' he replied.

'What is the origin of food?' 'Water,' he replied.

5. 'What is the origin of water?' 'That world (heaven),' he replied.

'And what is the origin of that world ?'

He replied: 'Let no man carry the Saman beyond the world of svarga (heaven). We place (recognise) the Saman in the world of svarga, for the Saman is extolled as svarga (heaven).'

6. Then said Silaka Salavatya to Kaikitayana Dalbhya: 'O Dalbhya, thy Saman is not firmly established. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'

7. 'Well then, let me know this from you, Sir,' said Dalbhya.

'Know it,' replied Silaka Salavatya.

'What is the origin of that world (heaven)?'

'This world,' he replied.

'And what is the origin of this world? --'

He replied: 'Let no man carry the Saman beyond this world as its rest. We place the Saman in this world as its rest, for the Saman is extolled as rest.'

8. Then said Pravahana Gaivali to Silaka Salavatya: 'Your Saman (the earth), O Salavatya, has an end. And if any one were to say, Your head shall fall off (if you be wrong), surely your head would now fall.'

'Well then, let me know this from you, Sir,' said Salavatya.

'Know it,' replied Gaivali.

NINTH KHANDA

1 'What is the origin of this world?' 'Ether,' he replied. For all these beings take their rise from the ether, and return into the ether. Ether is older than these, ether is their rest.

2. He is indeed the udgitha (Om = Brahman), greater than great (parovariyas), he is without end. He who knowing this meditates on the udgitha, the greater than great, obtains what is greater than great, he conquers the worlds which are greater than great.

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

4. 'And thus also will be their state in the other world.' He who thus knows the udgitha, and meditates on it thus, his life in this world will be greater than great, and also his state in the other world, yea, in the other world.

TENTH KHANDA

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

2. Seeing a chief eating beans, he begged of him. The chief said: 'I have no more, except those which are put away for me here.'

3. Ushasti said: 'Give me to eat of them.' He gave him the beans, and said: 'There is something to drink also.' Then said Ushasti: 'If I drank of it, I should have drunk what was left by another, and is therefore unclean.'

4. The chief said: 'Were not those beans also left over and therefore unclean?'

'No,' he replied; 'for I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure.'

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

6. Rising the next morning, Ushasti said to her: 'Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices.'

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

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

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

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

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

They stopped, and sat down in silence.

ELEVENTH KHANDA

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

2. He said: 'I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others.'

3. 'But now, Sir, take all the sacrificial offices.'

Ushasti said: 'Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also.'

The sacrificer assented.

4. Then the Prastotri approached him, saying: 'Sir, you said to me, " Prastotri, if you, without knowing the deity which belongs to the prastava, are going to sing it, your head will fall off," --which then is that deity?'

5. He said: 'Breath (prana). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastava. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.'

6. Then the Udgatri approached him, saying: 'Sir, you said to me, " Udgatri, if you, without knowing the deity which belongs to the udgitha, are going to sing it, your head will fall off," -- which then is that deity?'

7. He said: 'The sun (aditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgitha. If, without knowing that deity, you had sung out your hymns, your head would have fallen off, after you had been warned by me.'

8. Then the Pratihatri approached him, saying: 'Sir, you said to me, " Pratihatri, if you, without knowing the deity belonging to the pratihara, are going to sing it, your head will fall off, -which then is that deity?'

9. He said: 'Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihara. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

TWELFTH KHANDA

1. Now follows the udgitha of the dogs. Vaka Dalbhya, or, as he was also called, Glava Maitreya, went out to repeat the Veda (in a quiet place).
2. A white (dog) appeared before him, and other dogs gathering round him, said to him: 'Sir, sing and get us food, we are hungry.'
3. The white dog said to them: 'Come to me to-morrow morning.' Vaka Dalbhya, or, as he was also called, Glava Maitreya, watched.
4. The dogs came on, holding together, each dog keeping the tail of the preceding dog in his mouth, as the priests do when they are going to sing praises with the Vahishpavamana hymn. After they had settled down, they began to say Hin.
5. Om, let us eat! Om, let us drink! Om, may the divine Varuna, Pragapati, Savitri bring us food! Lord of food, bring hither food, bring it, Om!'

THIRTEENTH KHANDA

- 1 The syllable Hau is this world (the earth), the syllable Hai the air, the syllable Atha the moon, the syllable Iha the self, the syllable I is Agni, fire.
2. The syllable U is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hin is Pragapati, Svava (tone) is breath (prana), the syllable Ya is food, the syllable Vag is Virag.
3. The thirteenth stobha syllable, viz. the indistinct syllable Hun, is the Undefinable (the Highest Brahman).
4. Speech yields the milk, which is the milk of speech itself to him who knows this Upanishad (secret doctrine) of the Samans in this wise. He becomes rich in food, and able to eat food, - yea, able to eat food.

SECOND PRAPATHAKA

FIRST KHANDA

1. Meditation on the whole of the Saman is good, and people, when anything is good, say it is Saman; when it is not good, it is not Saman.
2. Thus they also say, he approached him with Saman, i.e. becomingly; and he approached him without Saman, i.e. unbecomingly.

3. And they also say, truly this is Saman for us, i.e. it is good for us, when it is good; and truly

that is not Saman for us, i.e. it is not good for us, when it is not good.

4. If any one knowing this meditates on the Saman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

SECOND KHANDA

1. Let a man meditate on the fivefold Saman as the five worlds. The hinkara is the earth, the prastava the fire, the udgitha the sky, the pratihara the sun, the nidhana heaven; so in an ascending line.

2. In a descending line, the hinkara is heaven, the prastava the sun, the udgitha the sky, the pratihara the fire, the nidhana the earth.

3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Saman as the worlds.

THIRD KHANDA

1. Let a man meditate on the fivefold Saman as rain. The hinkara is wind (that brings the rain); the prastava is, 'the cloud is come;' the udgitha is, 'it rains;' the pratihara, 'it flashes, it thunders;'

2. The nidhana is, 'it stops.' There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Saman as rain.

FOURTH KHANDA

1. Let a man meditate on the fivefold Saman in all waters. When the clouds gather, that is the hinkara; when it rains, that is the prastava ; that which flows in the east, that is the udgitha; that which flows in the West, that is the pratihara; the sea is the nidhana.

2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Saman as all waters.

FIFTH KHANDA

1. Let a man meditate on the fivefold Saman as the seasons. The hinkara is spring, the prastava summer (harvest of yava, &c.), the udgitha the rainy season, the pratihara autumn, the nidhana winter.
2. The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Saman as the seasons.

SIXTH KHANDA

1. Let a man meditate on the fivefold Saman in animals. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man.
2. Animals belong to him, nay, he is rich in animals who knowing this meditates on the fivefold Saman as animals.

SEVENTH KHANDA

1. Let a man meditate on the fivefold Saman, which is greater than great, as the pranas (senses). The hinkara is smell (nose), the prastava speech (tongue), the udgitha sight (eye), the pratihara hearing (ear), the nidhana mind. These are one greater than the other.
2. What is greater than great belongs to him, nay, he conquers the worlds which are greater than great, who knowing this meditates on the fivefold Saman, which is greater than great, as the pranas (senses).

EIGHTH KHANDA

1. Next for the sevenfold Saman. Let a man meditate on the sevenfold Saman in speech. Whenever there is in speech the syllable hun, that is hinkara, pra is the prastava, a is the adi, the first, i.e. Om,
2. Ud is the udgitha, pra. the pratihara, upa the upadrava, ni the nidhana.
3. Speech yields the milk, which is the milk of speech itself, to him who knowing this meditates on the sevenfold Saman in speech. He becomes rich in food, and able to eat food.

NINTH KHANDA

1. Let a man meditate on the sevenfold Saman as the sun. The sun is Saman, because he is always the same (Sama); he is Saman because he is the same, everybody thinking he looks towards me, he looks towards me.

2. Let him know that all beings are dependent on him (the sun). What he is before his rising, that is the hinkara. On it animals are dependent. Therefore animals say hin (before sunrise), for they share the hinkara of that Saman (the sun).

3. What he is when first risen, that is the prastava. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastava of that Saman.

4- What he is at the time of the sangava, that is the Adi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the adi (the Om) of that Saman.

5. What he is just at noon, that is the udgitha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragapati, for they share the udgitha of that Saman.

6. What he is after midday and before afternoon, that is the pratihara. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihara of that Saman.

7. What he is after the afternoon and before sunset, that is the upadrava. On it the animals of the forest are dependent. Therefore, when they see a man, they run (upadravanti) to the forest as a safe hiding-place, for they share the upadrava of that Saman.

8. What he is when he first sets, that is the nidhana. On it the fathers are dependent. Therefore they put them down (nidadhati), for they share the nidhana of that Saman. Thus a man meditates on the sevenfold Saman as the sun.

TENTH KHANDA

1. Next let a man meditate on the sevenfold Saman which is uniform in itself and leads beyond death. The word hinikara has three syllables, the word prastava has three syllables: that is equal (Sama).

2. The word Adi (first, Om) has two syllables, the word pratihara has four syllables. Taking one syllable from that over, that is equal (Sama).

3. The word udgitha has three syllables, the word upadrava has four syllables. With three and three syllables it should be equal. One syllable being left over, it becomes trisyllabic. Hence it is equal.

4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.

5. With twenty-one syllables a man reaches the sun (and death), for the sun is the twenty-first from here; with the twenty-second he conquers what is beyond the sun: that is blessedness, that is freedom from grief.

6. He obtains here the victory over the sun (death), and there is a higher victory than the victory over the sun for him, who knowing this meditates on the sevenfold Saman as uniform in itself, which leads beyond death, yea, which leads beyond death.

ELEVENTH KHANDA

1. The hinkara is mind, the prastava speech, the udgitha sight, the pratihara hearing, the nidhana breath. That is the Gayatra Saman, as interwoven in the (five) pranas.

2. He who thus knows this Gayatra interwoven in the pranas, keeps his senses, reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule of him who thus meditates on the Gayatra is, 'Be not high-minded.'

TWELFTH KHANDA

1. The hinkara is, he rubs (the fire-stick); the prastava, smoke rises; the udgitha, it burns; the pratihara, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Saman as interwoven in fire.

2. He who thus knows this Rathantara interwoven in fire, becomes radiant and strong. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule is, 'Do not rinse the mouth or spit before the fire.'

THIRTEENTH KHANDA

[The next Khanda is not translated by Muller: this translation from The Principal Upanishads, S. Radhakrishnan tr.]

1. One summons, that is the syllable him. He makes request, that is a prastava. Along with the woman, he lies down, that is the udgiha. He lies on the woman, that is the pratihara. He comes to the end, that is the nidhana. He comes to the finish, that is the nidhana. This is the Vamadevya chant woven on sex intercourse.

2. He who knows this Vamadeva chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not despise any woman. That is the rule

FOURTEENTH KHANDA.

1. Rising, the sun is the hinkara, risen, he is the prastava, at noon he is the udgitha, in the afternoon he is the pratihara, setting, he is the nidhana. That is the Brihat Saman as interwoven in the sun.

2. He who thus knows the Brihat as interwoven in the sun, becomes refulgent and strong, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the heat of the sun.'

FIFTEENTH KHANDA.

1. The mists gather, that is the hinkara; the cloud has risen, that is the prastava; it rains, that is the udgitha; it flashes and thunders, that is the pratihara; it stops, that is the nidhana. That is the Vairupa Saman, as interwoven in Parganya, the god of rain.

2. He who thus knows the Vairupa as interwoven in Parganya, obtains all kinds of cattle (virupa), he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the rain.'

SIXTEENTH KHANDA.

1. The hinkara is spring, the prastava summer, the udgitha the rainy season, the pratihara autumn, the nidhana winter. That is the Vairaga Saman, as interwoven in the seasons.

2. He who thus knows the Vairaga, as interwoven in the seasons, shines (viragati) through children, cattle, and glory of countenance. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the seasons.'

SEVENTEENTH KHANDA.

1. The hinkara is the earth, the prastava the sky, the udgitha heaven, the pratihara the regions, the nidhana the sea. These are the Sakvari Samans, as interwoven in the worlds'.

2. He who thus knows the Sakvaris, as interwoven in the worlds, becomes possessed of the worlds, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the worlds.'

EIGHTEENTH KHANDA.

1. The hinkara is goats, the prastava sheep, the udgitha cows, the pratihara horses, the nidhana man. These are the Revati Samans, as interwoven in animals.
2. He who thus knows these Revatis, as interwoven in animals, becomes rich in animals, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of animals.'

NINETEENTH KHANDA.

1. The hinkara is hair, the prastiva skin, the udgitha flesh, the pratihara bone, the nidhana marrow. That is the Yagnayagniya Saman, as interwoven in the members of the body.
2. He who thus knows the Yagnayagniya, as interwoven in the members of the body, becomes possessed of strong limbs, he is not crippled in any limb, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Do not eat marrow for a year,' or 'Do not eat marrow at all.'

TWENTIETH KHANDA.

1. The hinkara is fire, the prastiva air, the udgitha the sun, the pratihara the stars, the nidhana the moon. That is the Ragana Saman, as interwoven in the deities.
2. He who thus knows the Ragana, as interwoven in the deities, obtains the same world, the same happiness, the same company as the gods, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Do not speak evil of the Brahmanas.'

TWENTY-FIRST KHANDA.

1. The hinkara is the threefold knowledge, the prastava these three worlds, the udgitha Agni (fire), Vayu (air), and Aditya (sun), the pratihara the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Saman, as interwoven in everything.
2. He who thus knows this Saman, as interwoven in everything, he becomes everything.
3. And thus it is said in the following verse: 'There are the fivefold three (the three kinds of sacrificial knowledge, the three worlds &c. in their fivefold form, i.e. as identified with the hinkara, the prastiva, &c.), and the other forms of the Saman. Greater than these there is nothing else besides.'

4. He who knows this, knows everything. All regions offer him gifts. His rule is, 'Let him meditate (on the Saman), knowing that he is everything, yea, that he is everything.'

TWENTY-SECOND KHANDA

1. The udgitha, of which a poet said, I choose the deep sounding note of the Saman as good for cattle, belongs to Agni; the indefinite note belongs to Pragapati, the definite note to Soma, the soft and smooth note to Vayu, the smooth and strong note to Indra, the heron-like note to Brihaspati, the dull note to Varuna. Let a man cultivate all of these, avoiding, however, that of Varuna.

2. Let a man sing, wishing to obtain by his song immortality for the Devas. 'May I obtain by my song ablations (svadha) for the fathers, hope for men, fodder and water for animals, heaven for the sacrificer, food for myself,' thus reflecting on these in his mind, let a man (Udgatri priest) sing praises, without making mistakes in pronunciation, &c.

3. All vowels (svara) belong to Indra, all sibilants (ushman) to Pragapati, all consonants (sparsa) to Mrityu (death). If somebody should reprove him for his vowels, let him say, 'I went to Indra as my refuge (when pronouncing my vowels): he will answer thee.'

4. And if somebody should reprove him for his sibilants, let him say, 'I went to Pragipati as my refuge: he will smash thee.' And if somebody should reprove him for his consonants, let him say, 'I went to Mrityu as my refuge: he will reduce thee to ashes.'

5. All vowels are to be pronounced with voice (ghosha) and strength (bala), so that the Udgatri may give strength to Indra. All sibilants are to be pronounced, neither as if swallowed (agrasta), nor as if thrown out (nirasta), but well opened (vivrita), so that the Udgatri may give himself to Pragapati. All consonants are to be pronounced slowly, and without crowding them together, so that the Udgatri may withdraw himself from Mrityu.

TWENTY-THIRD KHANDA.

1. There are three branches of the law. Sacrifice, study, and charity are the first,

2. Austerity the second, and to dwell as a Brahmakarin in the house of a tutor, always mortifying the body in the house of a tutor, is the third. All these obtain the worlds of the blessed; but the Brahmasamstha alone (he who is firmly grounded in Brahman) obtains immortality.

3. Pragapati brooded on the worlds. From them, thus brooded on, the threefold knowledge (sacrifice) issued forth. He brooded on it, and from it, thus brooded on, issued the three syllables, Bhuh, Bhuvah, Svah.

4. He brooded on them, and from them, thus brooded on, issued the Om. As all leaves are attached to a stalk, so is all speech (all words) attached to the Om (Brahman). Om is all this, yea, Om is all this.

TWENTY-FOURTH KHANDA

1. The teachers of Brahman (Veda) declare, as the Pratah-savana (morning-oblation) belongs to the Vasus, the Madhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Adityas and the Visve Devas,

2. Where then is the world of the sacrificer? He who does not know this, how can he perform the sacrifice? He only who knows, should perform it.

3. Before the beginning of the Prataranuvaka (matin-chant), the sacrificer, sitting down behind the household altar (garhapatya), and looking towards the north, sings the Saman, addressed to the Vasus:

4. 'Open the door of the world (the earth), let us see thee, that we may rule (on earth).'

5. Then he sacrifices, saying: 'Adoration to Agni, who dwells on the earth, who dwells in the world! Obtain that world for me, the sacrificer! That is the world for the sacrificer!'

6. 'I (the sacrificer) shall go thither, when this life is over. Take this! (he says, in offering the libation.) Cast back the bolt!' Having said this, he rises. For him the Vasus fulfil the morning oblation.

7. Before the beginning of the Madhyandina-savana, the noon-oblation, the sacrificer, sitting down behind the Agnidhriya altar, and looking towards the north, sings the Saman, addressed to the Rudras:

8. 'Open the door of the world (the sky), let us see thee, that we may rule wide (in the sky).'

9. Then he sacrifices, saying: 'Adoration to Vayu (air), who dwells in the sky, who dwells in the world. Obtain that world for me, the sacrificer! That is the world for the sacrificer!'

10. 'I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises. For him the Rudras fulfil the noon-oblation.

11. Before the beginning of the third oblation, the sacrificer, sitting down behind the Ahavantya altar, and looking towards the north, sings the Saman, addressed to the Adityas and Visve Devas:

12. 'Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven).'

13. Next the Saman addressed to the Visve Devas: 'Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven).'

14. Then he sacrifices, saying: 'Adoration to the Adityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!'

15. 'That is the world for the sacrificer! I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises.

16. For him the Adityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

THIRD PRAPATHAKA

FIRST KHANDA

1. The sun is indeed the honey of the Devas. The heaven is the cross-beam (from which) the sky (hangs as) a hive, and the bright vapours are the eggs of the bees.
2. The eastern rays of the sun are the honey-cells in front. The Rik verses are the bees, the Rig-veda (sacrifice) is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
3. Those very Rik verses then (as bees) brooded over the Rig-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

SECOND KHANDA

1. The southern rays of the sun are the honeycells on the right. The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

THIRD KHANDA

1. The western rays of the sun are the honeycells behind. The Saman verses are the bees, the Sama-veda sacrifice is the flower, the water is the nectar.
2. Those very Saman verses (as bees) brooded over the Sama-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the dark (krishna)

light of the sun.

FOURTH KHANDA

1. The northern rays of the sun are the honeycells on the left. The (hymns of the) Atharvangiras are the bees, the Itihasa-purana (the reading of the old stories) is the flower, the water is the nectar.

2. Those very hymns of the Atharvahgiras (as bees) brooded over the Itihasa-purana; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (parah krishnam) light of the sun.

FIFTH KHANDA

1. The upward rays of the sun are the honeycells above. The secret doctrines are the bees, Brahman (the Om) is the flower, the water is the nectar.

2. Those secret doctrines (as bees) brooded over Brahman (the Om); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, brightness, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.

4. These (the different colours in the sun) are the essences of the essences. For the Vedas are essences (the best things in the world); and of them (after they have assumed the form of sacrifice) these (the colours rising to the sun) are again the essences. They are the nectar of the nectar. For the Vedas are nectar (immortal), and of them these are the nectar.

SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (red) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head, he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, so long does he follow the sovereign supremacy of the Vasus.

SEVENTH KHANDA

1. On the second of these nectars the Rudras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that white colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Rudras, with Indra at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north ; and so long does he follow the sovereign supremacy of the Rudras.

EIGHTH KHANDA

1. On the third of these nectars the Adityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Adityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east; and so long does he follow the sovereign supremacy of the Adityas.

NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter in that (very dark) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

TENTH KHANDA

1. On the fifth of these nectars the Sadhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Sadhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sadhyas.

ELEVENTH KHANDA.

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:
2. 'Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.'
3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.
4. This doctrine (beginning with III, I, 1) Brahman (m. Hiranyagarbha) told to Pragapati (Virig), Pragipati to Manu, Manu to his offspring (Ikshvaku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddalaka Aruni.
5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.

But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

TWELFTH KHANDA

1. The Gayatri (verse) is everything whatsoever here exists. Gayatri indeed is speech, for speech sings forth (gaya-ti) and protects (traya-te) everything that here exists.
2. That Gayatri is also the earth, for everything that here exists rests on the earth, and does not go beyond.
3. That earth again is the body in man, for in it the vital airs (pranas, which are everything) rest, and do not go beyond.
4. That body again in man is the heart within man, for in it the pranas (which are everything) rest, and do not go beyond.
5. That Gayatri has four feet and is sixfold. And this is also declared by a Rik verse (Rig-veda X, 90, 3) :-
6. 'Such is the greatness of it (of Brahman, under the disguise of Gayatri); greater than it is the Person, (purusha). His feet are all things. The immortal with three feet is in heaven (i.e. in himself).'
7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gayatri) is the same as the ether which is around us;
8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,

9. That is the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.

THIRTEENTH KHANDA

1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prana (up-breathing), that is the eye, that is Aditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.

2. The southern gate is the Vyana (backbreathing), that is the ear, that is the moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.

3. The western gate is the Apana (downbreathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes glorious and healthy.

4. The northern gate is the Samana (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty.

He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udana (out-breathing), that is air, that is ether. Let a man meditate on

that as strength and greatness. He who knows this, becomes strong and great.

6. These are the five men of Brahman, the door-keepers of the Svarga (heaven) world. He who knows these five men of Brahman, the door-keepers of the Svarga world, in his family a strong son is born. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof:

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears, listen to what is like the rolling of a carriage, or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated.

FOURTEENTH KHANDA

1. All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised,

3. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that Brahman (n.) When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Sandilya, yea, thus he said.

FIFTEENTH KHANDA

1. The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.

2. Its eastern quarter is called Guhu, its southern Sahamana, its western Ragni, its northern Subhuita. The child of those quarters is Vayu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons. 'I know the wind to be the child of the quarters, may I never weep for my sons.'

3. 'I turn to the imperishable chest with such and such and such.' 'I turn to the Prana (life) with such and such and such.' 'I turn to Bhuh with such and such and such.' 'I turn to Bhuvah with such and such and such.' 'I turn to Svah with such and such and such.'

4. 'When I said, I turn to Prana, then Prana means all whatever exists here-to that I turn.'

5. 'When I said, I turn to Bhuh, what I said is, I turn to the earth, the sky, and heaven.'

6. 'When I said, I turn to Bhuvah, what I said is, I turn to Agni (fire), V'ayu (air), Aditya (sun).'

7. 'When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yag-ur-veda, and Sama-veda. That is what I said, yea, that is what I said.'

SIXTEENTH KHANDA

1. Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gayatri has twenty-four syllables, the morning-libation is offered with Gayatri hymns. The

Vasus are connected with that part of the sacrifice. The Pranas (the five senses) are the Vasus, for they make all this to abide (vasayanti).

2. If anything ails him in that (early) age, let him say: 'Ye Pranas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Pranas or Vasus.' Thus he recovers from his illness, and becomes whole.

3. The next forty-four years are the midday-libation. The Trishtubh has forty-four syllables, the midday-libation is offered with Trishtubh hymns. The Rudras are connected with that part of it. The Pranas are the Rudras, for they make all this to cry (rodanti).

4. If anything ails him in that (second) age, let him say: 'Ye Pranas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer, may not perish in the midst of the Pranas or Rudras.' Thus he recovers from his illness, and becomes whole.

5. The next forty-eight years are the third libation. The Gagati has forty-eight syllables, the third libation is offered with Gagati hymns. The Adityas are connected with that part of it. The Pranas are the Adityas, for they take up all this (adadate).

6. If anything ails him in that (third) age, let him say: 'Ye Pranas, ye Adityas, extend this my third libation unto the full age, that I, the sacrificer, may not perish in the midst of the Pranas or Adityas.' Thus he recovers from his illness, and becomes whole.

7. Mahidasa Aitareya (the son of Itari), who knew this, said (addressing a disease): 'Why dost thou afflict me, as I shall not die by it?' He lived a hundred and sixteen years (i.e. 24 + 44 + 48). He, too, who knows this lives on to a hundred and sixteen years.

SEVENTEENTH KHANDA

1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Diksha (initiatory rite).

2. When a man eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which the sacrificer is allowed to partake of food).

3. When a man laughs, eats, and delights himself, he does it with the Stuta-sastras (hymns sung

and recited at the sacrifices).

4. Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinas (gifts bestowed on priests, &c.)

5. Therefore when they say, 'There will be a birth,' and 'there has been a birth' (words used at the Soma-sacrifice, and really meaning, 'He will pour out the Soma-juice,' and 'he has poured out the Soma-juice'), that is his new birth. His death is the Avabhrittha ceremony (when the sacrificial vessels are carried away to be cleansed).

6. Ghora Angirasa, after having communicated this (view of the sacrifice) to Krishna, the son of Devaki -and he never thirsted again (after other knowledge)-said: 'Let a man, when his end approaches, take refuge with this Triad: "Thou art the imperishable," "Thou art the unchangeable," "Thou art the edge of Prana."' On this subject there are two Rik verses (Rig-veda VIII, 6, 30) :-

7. 'Then they see (within themselves) the ever-present light of the old seed (of the world, the Sat), the highest, which is lighted in the brilliant (Brahman).' Rig-veda I, 50, 10:-

'Perceiving above the darkness (of ignorance) the higher light (in the sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, yea, the highest light.'

EIGHTEENTH KHANDA

1. Let a man meditate on mind as Brahman (n.), this is said with reference to the body. Let a man meditate on the ether as Brahman (n.), this is said with reference to the Devas. Thus both the meditation which has reference to the body, and the meditation which has reference to the Devas, has been taught.

2. That Brahman (mind) has four feet (quarters). Speech is one foot, breath is one foot, the eye is one foot, the ear is one foot-so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vayu (air) is one foot, Aditya (sun) is one foot, the quarters are one foot. Thus both the worship which has reference to the body, and the worship which has reference to the Devas, has been taught.

3. Speech is indeed the fourth foot of Brahman. That foot shines with Agni (fire) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

4. Breath is indeed the fourth foot of Brahman. That foot shines with Vayu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

5. The eye is indeed the fourth foot of Brahman. That foot shines with Aditya (sun) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

6. The ear is indeed the fourth foot of Brahman. That foot shines with the quarters as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

NINETEENTH KHANDA.

1. Aditya (the sun) is Brahman, this is the doctrine, and this is the fuller account of it:-

In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold.

2. The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yoke) the mist with the clouds, the small veins the rivers, the fluid the sea.

3. And what was born from it that was Aditya, the sun. When he was born shouts of hurrah arose, and all beings arose, and all things which they desired. Therefore whenever the sun rises and sets, shouts of hurrah arise, and all beings arise, and all things which they desire.

4. If any one knowing this meditates on the sun as Brahman, pleasant shouts will approach him and will continue, yea, they will continue.

FOURTH PRAPATHAKA.

FIRST KHANDA

1. There lived once upon a time Ganasruti Pautrayana (the great-grandson of Ganasruta), who was a pious giver, bestowing much wealth upon the people, and always keeping open house. He built places of refuge everywhere, wishing that people should everywhere eat of his food.

2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: 'Hey, Bhallaksha, Bhallaksha (short-sighted friend). The light (glory) of Ganasruti Pautrayana has spread like the sky. Do not go near, that it may not burn thee.'

3. The other answered him: 'How can you speak of him, being what he is (a raganya, noble), as if he were like Raikva with the car?'

4. The first replied: 'How is it with this Raikva with the car of whom thou speakest?'

The other answered: 'As (in a game of dice) all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

5. Ganasruti Pautrayana overheard this conversation, and as soon as he had risen in the morning, he said to his door-keeper (kshattri): 'Friend, dost thou speak of (me, as if I were) Raikva with the car?'

He replied: 'How is it with this Raikva with the car?'

6. The king said: 'As (in a game of dice), all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

7. The door-keeper went to look for Raikva, but returned saying, 'I found him not.' Then the king said: 'Alas! where a Brahmana should be searched for (in the solitude of the forest), there go for him.'

8. The door-keeper came to a man who was lying beneath a car and scratching his sores. He addressed him, and said: 'Sir, are you Raikva with the car?'

He answered: ' Here I am.'

Then the door-keeper returned, and said: 'I have found him.'

SECOND KHANDA

1. Then Ganasruti Pautrayana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

2. 'Raikva, here are six hundred cows, a necklace, and a carriage with mules; teach me the deity

which you worship.'

3. The other replied: 'Fie, necklace and carriage be thine, O Sudra, together with the cows.'

Then Ganasruti Pautrayana took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

4. He said to him: 'Raikva, there are a thousand cows, a necklace, a carriage with mules, this wife, and this village in which thou dwellest. Sir, teach me!'

5. He, opening her mouth, said: 'You have brought these (cows and other presents), O Sudra, but only by that mouth did you make me speak.' These are the Raikva-parna villages in the country of the Mahavrishas (mahapunyas) where Raikva dwelt under him. And he said to him:

THIRD KHANDA.

1. Air (vayu) is indeed the end of all . For when fire goes out, it goes into air. When the sun

goes down, it goes into air. When the moon goes down, it goes into air.

2. 'When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.

3. 'Now with reference to the body. Breath (prana) is indeed the end of all. When a man sleeps, speech goes into breath, so do sight, hearing, and mind. Breath indeed consumes them all.

4. 'These are the two ends, air among the Devas, breath among the senses (pranah).'

5. Once while Saunaka Kapeya and Abhipratarin Kakshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.

6. He said: 'One god -who is he?- swallowed the four great ones, he, the guardian of the world. O Kapeya, mortals see him not, O Abhipratarin, though he dwells in many places. He to whom this food belongs, to him it has not been given .'

7. Saunaka Kapeya, pondering on that speech, went to the student and said : 'He is the self of the Devas, the creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because, without being eaten, he eats even what is not food. Thus do we, O Brahmakarin, meditate on that Being.' Then he said: 'Give him food.'

8. They gave him food. Now these five (the eater Vayu (air), and his food, Agni (fire), Aditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prana (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest cast). These are again the Virag (of ten syllables) which eats the food. Through this aH this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

FOURTH KHANDA

1. Satyakama, the son of Gabala, addressed his mother and said: 'I wish to become a Brahmakarin (religious student), mother. Of what family am I?'

2. She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Gabali by name, thou art Satyakama (Philaletes). Say that thou art Satyakama Gabala.'

3. He going to Gautama Haridrumata said to him, 'I wish to become a Brahmakarin with you,

Sir. May I come to you, Sir?'

4. He said to him: 'Of what family are you, my friend ?' He replied: 'I do not know, Sir, of what family I am. I asked my mother, and she answered: "In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabala by name, thou art Satyakama," I am therefore Satyakama Gabala, Sir.'

5. He said to him: 'No one but a true Brahmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.'

Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand,

FIFTH KHANDA

1. The bull of the herd (meant for Vayu) said to him: 'Satyakama!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;

2. 'And I will declare to you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakasavat (endowed with splendour).'

3. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakasavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakasavat.'

SIXTH KHANDA

1. 'Agni will declare to you another foot of Brahman.'

(After these words of the bull), Satyakama, on the morrow, drove the cows (toward the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: 'Satyakama!' He replied: 'Sir.'

3. Agni said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).'

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.'

SEVENTH KHANDA

1. 'A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.'

(After these words of Agni), Satyakama, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Hamsa flew near and said to him: 'Satyakama.' He replied: 'Sir.'

3. The Hamsa said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

EIGHTH KHANDA

1. 'A diver-bird (Madgu, meant for Prana) will declare to you another foot of Brahman.'

(After these words of the Hamsa), Satyakima, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a diver flew near and said to him: 'Satyakima.' He replied: 'Sir.'

3. The diver said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Ayatanavat (having a home).

'He who knows this and meditates on the foot ,of Brahman, consisting of four quarters, by the name of Ayatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Ayatanavat.'

NINTH KHANDA

1. Thus he reached the house of his teacher. The teacher said to him : 'Satyakama.' He replied: 'Sir.'

2. The teacher said: 'Friend, you shine like one who knows Brahman. Who then has taught you?' He replied: 'Not men. But you only, Sir, I wish, should teach me;

3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Akarya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

TENTH KHAIVDA

1. Upakosala Kamaliyana dwelt as a Brahmakarin (religious student) in the house of Satyakama Gabala. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: 'This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, but teach him.' The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife of the teacher said to him: 'Student, eat! Why do you not eat?' He said: 'There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food.'

4. Thereupon the fires said among themselves 'This student, who is quite exhausted, has carefully tended us. Well, let us teach him.' They said to him:

5. 'Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman.'

He said: 'I understand that breath is Brahman, but I do not understand Ka or Kha.'

They said: 'What is Ka is Kha, what is Kha is Ka.' They therefore taught him Brahman as breath, and as the ether (in the heart).

ELEVENTH KHANDA

1. After that the Garhapatya fire taught him: 'Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.

9. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Garhapatya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

TWELFTH KHANDA

1. Then the Anvaharya fire taught him: 'Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvaharya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

THIRTEENTH KHANDA

1. Then the Ahavanaya fire taught him: 'Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Ahavaniya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

FOURTEENTH KHANDA

1. Then they all said: 'Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life).'

2. In time his teacher came back, and said to him: 'Upakosala.' He answered: 'Sir.' The teacher said: ' Friend, your face shines like that of one who knows Brahman. Who has taught you?' 'Who should teach me, Sir?' he said. He denies, as it were. And he said (pointing) to the fires 'Are these fires other than fires?'

The teacher said: 'What, my friend, have these fires told you?'

3. He answered: 'This' (repeating some of what they had told him).

The teacher said : 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it.' He said: 'Sir, tell it me.'

FIFTEENTH KHANDA

1. He said: 'The person that is seen in the eye, that is the Self. This is the immortal, the fearless, this is Brahman'. Even though they drop melted butter or water on him, it runs away on both sides.

2. 'They call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.

3. 'He is also Vamani, for he leads (nayati) all blessing-s (vama). He leads all blessings who knows this.

4. 'He is also Bhamani, for he shines (bhati) in all worlds. He who knows this, shines in all worlds.

5. 'Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,

6. 'He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return.'

SIXTEENTH KHANDA

1. Verily, he who purifies (Vayu) is the sacrifice, for he (the air) moving along, purifies everything.

Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.

2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgatri priests perform the other by words. When the Brahman priest, after the Pritaranuvaka ceremony has begun, but before the recitation of the Paridhaniya hymn, has (to break his silence and) to speak,

3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage going on one wheel, is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured ; yes, having sacrificed, he becomes worse.

4. But when after the Pritaranuvaka ceremony has begun, and before the recitation of the Paridhaniya hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.

5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

SEVENTEENTH KHANDA

1. Pragapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.

2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vayu, the Saman verses from Aditya.

3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhus from the Rik verses, the sacred interjection Bhuvah from the Yagus verses, the sacred interjection Svar from the Saman verses.

4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Garhapatya fire, saying, Bhuh, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Rik verses themselves, whatever break the Rik sacrifice may have suffered.

5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.

6. If the sacrifice is injured by the Sama-veda side, let him offer a libation in the Ahavaniya fire, saying, Svah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Saman verses themselves, whatever break the Saman sacrifice may have suffered.

7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by

means of iron, or also by means of leather,

8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyahritis or sacrificial interjections which are) the essence and strength of the three

worlds, of the deities, and of the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.

9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gatha: 'Whereever it falls back, thither the man goes,' --viz. the Brahman only, as one of the Ritvig priests. 'He saves the Kurus as a mare' (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

FIFTH PRAPATHAKA

FIRST KHANDA

1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.
2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.
3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.
4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.
5. He who knows the home, becomes a home of his people. The mind indeed is the home.
6. The five senses quarrelled together, who was the best, saying, I am better, I am better.
7. They went to their father Pragapati and said: 'Sir, who is the best of us?' He replied: ' He by whose departure the body seems worse than worst, he is the best of you.'
8. The tongue (speech) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. 'thus we lived.' Then speech went back.
9. The eye (sight) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like blind people, not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived.' Then the eye went back.
10. The ear (hearing) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived.' Then the ear went back.
11. The mind departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived.' Then the mind went back.

12. The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to which he is tethered'. They came to him and said: 'Sir, be thou (our lord); thou art the best among us. Do not depart from us!'

13. Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him 'If I am the firm rest, thou art the firm rest.'

14. The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou art the home.'

15. And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths (prana, the senses). For breath are all these.

SECOND KHANDA

1. Breath said: 'What shall be my food?.' They answered: 'Whatever there is, even unto dogs and birds.' Therefore this is food for Ana (the breather). His name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

2. He said: 'What shall be my dress?' They answered: 'Water.' Therefore wise people, when they are going to eat food, surround their food before and after with water.' He (prana) thus gains a dress, and is no longer naked.

3. Satyakama Gabala, after he had communicated this to Gosruti Vaiyaghrapadya, said to him: 'If you were to tell this to a dry stick, branches would grow, and leaves spring from it.'

4. If a man wishes to reach greatness, let him perform the Diksha (a preparatory rite) on the day of the new moon, and then, on the night of the full moon, let him stir a mash of all kinds of herbs with curds and honey, and let him pour ghee on the fire (avasathya laukika), saying; 'Svaha to the oldest and the best.' After that let him throw all that remains (of the ghee) into the mash.

5. In the same manner let him pour ghee on the fire, saying, 'Svaha to the richest.' After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, 'Svaha to the firm rest.' After that let him throw all that remains together into the mash.

In the same manner let him pour ghee on the fire, saying, 'Svaha to success.' After that let him throw all that remains together into the mash.

6. Then going forward and placing the mash in his hands, he recites: 'Thou (Prana) art Ama by name, for all this together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this.'

7. Then he eats with the following Rik verse at every foot: 'We choose that food'-- here he swallows -- 'Of the divine Savitri (prana)' -- here he swallows -- 'The best and all-

supporting food' -- here he swallows -- 'We meditate on the speed of Bhaga (Savitri, prana) '-here he drinks all.

8. Having cleansed the vessel, whether it be a kamsa or a kamasa, he sits down behind the fire on a skin or on the bare ground, without speaking or making any other effort. If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.

9. On this there is a Sloka: 'If during sacrifices which are to fulfil certain wishes he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream.'

THIRD KHANDA

1. Svetaketu Aruneya went to an assembly of the Pankalas. Pravahana Gaivali said to him: 'Boy, has your father instructed you?' Yes, Sir,' he replied.

2. 'Do you know to what place men go from here?' 'No Sir' he replied.

'Do you know how they return again? No Sir,' he replied.

'Do you know where the path of Devas and the path of the fathers diverge? No, Sir,' he replied.

3. 'Do you know why that world' never becomes full?' 'No, Sir,' he replied.

'Do you know why in the fifth libation water is called Man?' 'No, Sir,' he replied.

4. 'Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed?' Then the boy went back sorrowful to the place of his father, and said: 'Though you had not instructed me, Sir, you said you had instructed me.

5. 'That fellow of a Raganya asked me five questions, and I could not answer one of them.' The father said: 'As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?.'

6. Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him:

'Sir, Gautama, ask a boon of such things as men possess.' He replied: 'Such things as men possess may remain with you. Tell me the speech which you addressed to the boy.'

7. The king was perplexed, and commanded him, saying: 'Stay with me some time.' Then he said: 'As (to what) you have said to me, Gautama, this knowledge did not go to any Brahmana before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

FOURTH KHANDA

1. 'The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama; its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.
2. 'On that altar the Devas (or pranas, represented by Agni, &c.) offer the sraddhi libation (consisting of water). From that oblation rises Soma, the king (the moon).

FIFTH KHANDA

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

SIXTH KHANDA

1. 'The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarters.
2. 'On that altar the Devas (pranas) offer rain. From that oblation rises food (corn, &c.)

SEVENTH KHANDA

1. 'The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.
2. 'On that altar the Devas (pranas) offer food. From that oblation rises seed.

EIGHTH KHANDA

1. 'The altar is woman, O Gautama.
2. 'On that altar the Devas (pranas) offer seed. From that oblation rises the germ.

NINTH KHANDA

1. 'For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.
2. 'When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang.

TENTH KHANDA

1. 'Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vanaprasthas, and of the parivragakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human, --

2. 'He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3. 'But they who living in a village practice (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

4. 'From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.

5. 'Having dwelt there, till their (good) works are consumed, they return again that way as they came', to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist,

6. 'Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.

7. 'Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala.

8. 'On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. Theirs is a third place.

'Therefore that world never becomes full' (cf.V, 3, 2). 'Hence let a man take care to himself! And thus it is said in the following Sloka:-

9. 'A man who steals gold, who drinks spirits, who dishonours his Guru's bed, who kills a Brahman, these four fall, and as a fifth he who associates with them.

10. 'But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed.'

ELEVENTH KHANDA

1. Pranasala Aupamanyava, Satyayagna Paulushi, Indradyumna Bhallaveya, Gana Sarkarakshya, and Budila Asvatarasvi, these five great householders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

2. They reflected and said: 'Sirs, there is that Uddalaka Aruni, who knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

3. But he reflected: 'Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them.'

4. He said to them: 'Sirs, Asvapati Kaikeya knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

5. When they arrived (the king) ordered proper presents to be made separately to each of them. And rising the next morning' he said: 'In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each Ritvig priest, I shall give to you, Sirs. Please to stay here.'

6. They replied: 'Every man ought to say for what purpose he comes. You know at present that Vaisvanara Self, tell us that.'

7. He said: 'To-morrow I shall give you an answer.' Therefore on the next morning they approached him, carrying fuel in their hands (like students), and he, without first demanding any preparatory rites, said to them:

TWELFTH KHANDA

1. 'Aupamanyava, whom do you meditate on as the Self?' He replied: 'Heaven only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Sutegas (having good light). Therefore every kind of Soma libation is seen in your house'.

2. 'You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vaisvanara Self, eats food, sees his desire, and has Vedic glory (arising from study and

sacrifice) in his house. That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me.'

THIRTEENTH KHANDA

1. Then he said to Satyayagna Paulushi: 'O Prakinayogya, whom do you meditate on as the Self?' He replied: 'The sun only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Visvartupa (multiform). Therefore much and manifold wealth is seen in your house.

2. 'There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.'

FOURTEENTH KHANDA

1. Then he said to Indradyumna Bhallaveya: 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: 'Air only, venerable king.' He said: 'The Self which you meditate on is the Vaisvinara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me.'

FIFTEENTH KHANDA

1. Then he said to Gana Sarkarakshya: 'Whom do you meditate on as the Self?' He replied: 'Ether only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Bahula (full). Therefore you are full of offspring and wealth.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the trunk of the Self, and your trunk would have perished, if you had not come to me.'

SIXTEENTH KHANDA

1. Then he said to Budila Asvatarasvi, 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: 'Water only, venerable king.' He said;

'The Self which you meditate on is the Vaisvanara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me.'

SEVENTEENTH KHANDA

1. Then he said to Auddalaka Aruni: O Gautama, whom do you meditate on as the Self?' He replied: 'The earth only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Pratishta. (firm rest). Therefore you stand firm with offspring and cattle.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvgnara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, are but the feet of the Self, and your feet would have given way, if you had not come to me.'

EIGHTEENTH KHANDA

1. Then he said to them all: 'You eat your food, knowing that Vaisvanara Self as if it were many. But he who worships the Vaisvanara Self as a span long, and as' identical with himself, he eats food in all worlds, in all beings, in all Selves.

2. 'Of that Vaisvanara Self the head is Sutegas (having good light), the eye Visvariupa (multiform), the breath Prithagvartman (having various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the Garhapatya fire, the mind the Anvaharya fire, the mouth the Ahavaniya fire.

NINETEENTH KHANDA

1. 'Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prana (up-breathing), saying Svaha,. Then Prana (up-breathing) is satisfied,

2. 'If Prana is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied.. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTIETH KHANDA

1. 'And he who offers the second oblation, should offer it to Vyana (back-breathing), saying Svaha. Then Vyana is satisfied,

2. 'If Vyana is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring,. cattle, health, brightness, and Vedic splendour.

TWENTY-FIRST KHANDA

1. 'And he who offers the third oblation, should offer it to Apana (down-breathing), saying Svaha. Then Apana is satisfied. If Apana is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni (fire) is satisfied, if Agni is satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.

2. 'And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-SECOND KHANDA

1. 'And he who offers the fourth oblation, should offer it to Samana (on-breathing), saying Svaha. Then Samana is satisfied,

2. 'If Samana is satisfied, the mind is satisfied, if the mind is satisfied, Parganya (god of rain) is satisfied, if Parganya is satisfied, lightning is satisfied, if lightning is satisfied, whatever is under Parganya and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-THIRD KHANDA

1. 'And he who offers the fifth oblation, should offer it to Udana (out-breathing), saying Svaha. Then Udana is satisfied,

2. 'If Udana is satisfied, Vayu (air) is satisfied, if Vayu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vayu and under the ether is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTY-FOURTH KHANDA

1. 'If, without knowing this, one offers an Agnihotra, it would be as if a man were to remove the live coals and pour his libation on dead ashes.

2. 'But he who offers this Agnihotra with a full knowledge of its true purport, he offers it (i.e. he eats food)' in all worlds, in all beings, in all Selves.

3. 'As the soft fibres of the Ishika. reed, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this Agnihotra with a full knowledge of its true purport.

4. 'Even if he gives what is left of his food to a Kandala, it would be offered in his (the Kandala's) Vaisvanara Self. And so it is said in this Sloka: --

'As hungry children here on earth sit (expectantly) round their mother, so. do all beings sit round the Agnihotra, yea, round the Agnihotra.'

SIXTH PRAPATHAKA

FIRST KHANDA

1. Harih, Om. There lived once Svetaketu Aruneya (the grandson of Aruna). To him his father (Uddilaka, the son of Aruna) said: 'Svetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brahmana by birth only.'

2. Having begun his apprenticeship (with a teacher) when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four, having then studied all the Vedas, -- conceited, considering himself well-read, and stern.

3. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

4. 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5. 'And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

6. 'And as, my dear, by one pair of nail-scissors all that is made of iron (karshnayasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron,-thus, my dear, is that instruction.'

7. The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father.

SECOND KHAVDA

1. 'In the beginning,' my dear, 'there was that only which is, one only, without a second. Others say, in the beginning there was that only which is not, one only, without a second; and from that which is not, that which is was born.

2. 'But how could it be thus, my dear?' the father continued. 'How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3. 'It thought, may I be many, may I grow forth. It sent forth fire.

'That fire thought, may I be many, may I grow forth. It sent forth water.

'And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

4. 'Water thought, may I be many, may I grow forth. It sent forth earth (food).

'Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced.

THIRD KHANDA

1. 'Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous), and that which springs from a germ.

2. 'That Being, (i. e. that which had produced fire, water, and earth) thought, let me now enter those three beings, (fire, water, earth) with this living Self (giva atma)', and let me then reveal (develop) names and forms.

3. 'Then that Being having said, Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two) entered into those three beings (devata) with this living self only, and revealed names and forms.

4. 'He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

FOURTH KHANDA

1. 'The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).

2. 'The red colour of the sun (aditya) is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three colours.

3. 'The red colour of the moon is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three colours.

4. 'The red colour of the lightning is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three colours.

5. 'Great householders and great theologians of olden times who knew this, have declared the same, saying, " No one can henceforth mention to us anything which we have not heard, perceived, or known'." Out of these (three colours or forms) they knew all.

6. 'Whatever they thought looked red, they knew was the colour of fire. Whatever they thought looked white, they knew was the colour of water. Whatever they thought looked black, they knew was the colour of earth.

7. 'Whatever they thought was altogether unknown, they knew was some combination of those three beings (devata).

'Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

FIFTH KHANDA

1. 'The earth (food) when eaten becomes threefold; its grossest portion becomes feces, its middle portion flesh, its subtlest portion mind.

2. 'Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtlest portion breath.

3. 'Fire (i.e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtlest portion speech.

4. 'For truly, my child, mind comes of earth, breath of water, speech of fire.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SIXTH KHANDA

1. 'That which is the subtile portion of curds, when churned, rises upwards, and becomes butter.

2. 'In the same manner, my child, the subtile portion of earth (food), when eaten, rises upwards, and becomes mind.

3. 'That which is the subtile portion of water, when drunk, rises upwards, and becomes breath.

4. 'That which is the subtile portion of fire, when consumed, rises upwards, and becomes speech. 5. 'For mind, my child, comes of earth, breath of water, speech of fire.'

' Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SEVENTH KHANDA

1. 'Man (purusha), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water.'

2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: 'What shall I say?' The father said: 'Repeat the Rik, Yagus, and Saman verses.' He replied: 'They do not occur to me, Sir.'

3. The father said to him: 'As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i. e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4. 'Then wilt thou understand me.' Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5. 'As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this,

6. 'Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up, and by it you remember now the Vedas.' After that, he understood what his father meant when he said: 'Mind, my son, comes from food, breath from water, speech from fire.' He understood what he said, yea, he understood it'.

EIGHTH KHANDA

1. Uddalaka Aruni said to his son Svetaketu: 'Learn from me the true nature of sleep (svapna).

When a man sleeps here, then, my dear son, he becomes united with the True, he is gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apita) to his own (sva).

2. 'As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the giva, or living Self in the mind, see VI, 3, 2), after flying in every direction, and finding- no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.

3. 'Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water is carrying away (digests) what has been eaten by him. Therefore as they speak of a cow-leader (go-naya), a horse-leader (asva-naya), a man-leader (purusha-naya), so they call water (which digests food and causes hunger) food-leader (asa-naya). Thus (by food digested &c.), my son, know this offshoot (the body) to be brought forth, for this (body) could not be without a root (cause).

4. 'And where could its root be except in food (earth)? And in the same manner, my son, as food (earth) too is an offshoot, seek after its root, viz. water. And as water too is an offshoot, seek after its root, viz. fire. And as fire too is an offshoot, seek after its root, viz. the True. Yes, all these creatures, my son, have their root in the True, they dwell in the True, they rest in the True.

5. 'When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader (go-naya), of a horse-leader (asva-naya), of a man-leader (purusha-naya), so they call fire udanyi, thirst, i. e. water-leader. Thus (by water digested &c.), my son, know this offshoot (the body) to be brought forth: this (body) could not be without a root (cause).

6. 'And where could its root be except in water? As water is an offshoot, seek after its root, viz. fire. As fire is an offshoot, seek after its root, viz. the True. Yes, all these creatures, O son, have their root in the True, they dwell in the True, they rest in the True.

'And how these three beings (devata), fire, water, earth, O son, when they reach man, become each of them tripartite, has been said before (VI, 4, 7). When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in the Highest Being.

7. 'Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.' 'Please, Sir, inform me still more,' said the son.

Be it so, my child,' the father replied.

NINTH KHANDA

1. 'As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

2. 'And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

3. 'Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

4. 'Now ' that which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

' Be it so, my child,' the father replied.

TENTH KHANDA

1. 'These rivers, my son, run, the eastern (like the Ganga) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

2. In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a mid-e, or a gnat, or a mosquito, that they become again and again.

3. 'That which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

ELEVENTH KHANDA

1. 'If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live. Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

2. 'But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this.' Thus he spoke:

3- 'This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

'That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

TWELFTH KHANDA

1. 'Fetch me from thence a fruit of the Nyagrodha tree.'

Here is one, Sir.'

Break it.'

'It is broken, Sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

2. The father said: 'My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.'

3. 'Believe it, my son. That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

THIRTEENTH KHANDA

1. 'Place this salt in water, and then wait on me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it was melted.

2. The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salt.'

'Taste it from the middle. How is it?'

The son replied: 'It is salt.'

'Taste it from the bottom. How is it?'

The son replied: 'It is salt.'

The father said: 'Throw it away' and then wait on me.

He did so; but salt exists for ever.

Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.'

3- 'That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

FOURTEENTH KHANDA

1. 'As one might lead a person with his eyes covered away from the Gandharas, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered,"

2. 'And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is Gandhara, go in that direction;" and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara, -- in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowledge. For him there is only delay so long as he is not delivered (from the body); then he will be perfect.

3. 'That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

' Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

FIFTEENTH KHANDA

1. 'If a man is ill, his relatives assemble round him and ask: " Dost thou know me? Dost thou know me?" Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devati), he knows them.

2. 'But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.

'That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SIXTEENTH KHANDA

1. 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet-he is burnt, and he is killed.

2. 'But if he did not commit the theft, then he makes himself to be what he is. Then the true minded, having covered his true Self by truth, grasps the heated hatchet-he is not burnt, and he is delivered.

'As that (truthful) man is not burnt, thus has all that exists its self in That. It is the True. It is the Self, and thou, O Svetaketu, art it.' He understood what he said, yea, he understood it.

SEVENTH PRAPATHAKA.

FIRST KHANDA

1. Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'

2. Narada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sama-veda, as the fourth the Atharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vakovikya (logic); the Ekayana (ethics); the Devavidya (etymology); the Brahma-vidya (pronunciation, siksha, ceremonial, kalpa, prosody, khandas); the Bhuta-vidya (the science of demons); the Kshatra-vidya (the science of weapons); the Nakshatra-vidya (astronomy); the Sarpa and Devagana-vidya (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.

3. 'But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine.'

Sanatkumara said to him: 'Whatever you have read, is only a name.

4. 'A name is the Rig-veda, Yagur-veda, Samaveda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekiyana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya. All these are a name only. Meditate on the name.

5. 'He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches-he who meditates on the name as Brahman.'

'Sir, is there something better than a name?'

'Yes, there is something better than a name.'

'Sir, tell it me.'

SECOND KHANDA

1. 'Speech is better than a name. Speech makes us understand the Rig-veda, Yagur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right

and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. 'He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches he who meditates on speech as Brahman.'

'Sir, is there something better than speech?'

'Yes, there is something better than speech.'

'Sir, tell it me.'

THIRD KHANDA

1. 'Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is Brahman. Meditate on the mind.

2. 'He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches-he who meditates on the mind as Brahman.'

'Sir, is there something better than mind?'

'Yes, there is something better than mind.'

'Sir, tell it me.'

FOURTH KHANDA

1. 'Will (sankalpa) is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. 'He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were, lord and master as far as will reaches-he who meditates on will as Brahman.'

'Sir, is there something better than will?'

' Yes, there is something better than will.'

'Sir, tell it me.'

FIFTH KHANDA

1. 'Consideration (kitta) is better than will. For when a man considers, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. 'He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were, lord and master as far as consideration reaches-he who meditates on consideration as Brahman.'

'Sir, is there something better than consideration?'

'Yes, there is something better than consideration.'

'Sir, tell it me.'

SIXTH KHANDA

1. 'Reflection (dhyana) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. 'He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches-he who meditates on reflection as Brahman.'

'Sir, is there something better than reflection?'

'Yes, there is something better than reflection.'

'Sir, tell it me.'

SEVENTH KHANDA

1. 'Understanding (vignana) is better than reflection. Through understanding we understand the .Rig-veda, the Yagur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. 'He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches-he who meditates on understanding as Brahman.'

'Sir, is there something better than understanding?'

'Yes, there is something better than understanding.'

'Sir, tell it me.'

EIGHTH KHANDA

Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. 'He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches-he who meditates on power as Brahman.'

'Sir, is there something better than power?'

'Yes, there is something better than power.'

'Sir, tell it me.'

NINTH KHANDA

1. 'Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2. 'He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches he who meditates on food as Brahman.'

'Sir, is there something better than food?'

'Yes, there is something better than food.'

'Sir, tell it me.'

TENTH KHAIVDA.

1. 'Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2. 'He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches he who meditates on water as Brahman.'

'Sir, is there something better than water?'

'Yes, there is something better than water.'

'Sir, tell it me.'

ELEVENTH KHANDA

1. 'Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after showing this sign (,itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

2. 'He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches-he who meditates on fire as Brahman.'

'Sir, is there something better than fire?'

'Yes, there is something better than fire.'

'Sir, tell it me.'

TWELFTH KHANDA.

1. 'Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.'

2. 'He who meditates on ether as Brahman, obtains the worlds of ether and of light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches-he who meditates on ether as Brahman.'

'Sir, is there something better than ether?'

'Yes, there is something better than ether.'

'Sir, tell it me.'

THIRTEENTH KHANDA

1. 'Memory, (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.'

2. 'He who meditates on memory as Brahman, is, as it were, lord and master as far as memory reaches -he who meditates on memory as Brahman.'

'Sir, is there something better than memory?'

'Yes, there is something better than memory.'

'Sir, tell it me.'

FOURTEENTH KHANDA.

1. 'Hope (asa) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2. 'He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches-he who meditates on hope as Brahman.'

'Sir, is there something better than hope?'

'Yes, there is something better than hope.'

'Sir, tell it me.'

FIFTEENTH KHANDA

1. 'Spirit (prana) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brahmana is spirit.

2. 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brahmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brahmana.

3. But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say, Thou offendest thy father, mother, brother, sister, tutor or a Brahmana.

4. 'Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativadin. If people say to such a man, Thou art an ativadin, he may say, I am an ativadin; he need not deny it.'

SIXTEENTH KHANDA

1. 'But in reality he is an ativadin who declares the Highest Being to be the True (Satya).'

'Sir, may I become an ativadin by the True?'

'But we must desire to know the True.'

'Sir, I desire to know the True.'

SEVENTEENTH KHANDA.

1. 'When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it, declares the True. This understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

EIGHTEENTH KHANDA

1. 'When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand.'

'Sir, I desire to understand it.'

NINETEENTH KHANDA

1. 'When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTIETH KHANDA

1. 'When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only he who attends, believes. This attention on a tutor, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FIRST KHANDA

1. 'When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his tutor. This performance of duties, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-SECOND KHANDA

1. 'When one obtains bliss (in oneself), then one performs duties. One who does not obtain bliss, does not perform duties. Only he who obtains bliss, performs duties. This bliss, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-THIRD KHANDA

1. 'The Infinite (bhuman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FOURTH KHANDA

1. 'Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something -else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.' 'Sir, in what does the Infinite rest?'

'In its own greatness-or not even in greatness.'

'In the world they call cows and horses, elephants and gold, slaves, wives, fields and houses greatness. I do not mean this,' thus he spoke; 'for in that case one being (the possessor) rests in something else, (but the Infinite cannot rest in something different from itself)

TWENTY-FIFTH KHANDA.

1. 'The Infinite indeed is below, above, behind, before, right and left-it is indeed all this.

'Now follows the explanation of the Infinite as the I: I am below, I am above, I am behind, before, right and left-I am all this.

2. 'Next follows the explanation of the Infinite as the Self: Self is below, above, behind, before, right and left-Self is all this.

'He who sees, perceives, and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self-he becomes a Svarag, (an autocrat or self-ruler); he is lord and master in all the worlds.

'But those who think differently from this, live in perishable worlds, and have other beings for their rulers.

TWENTY-SIXTH KHANDA

1. 'To him who sees, perceives, and understands this, the spirit (prana) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices-aye, all this springs from the Self.

2. 'There is this verse, "He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere.

"He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty."

'When the intellectual alimant has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

'The venerable Sanatkumara showed to Narada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.'

EIGHTH PRAPATHAKA

FIRST KHANDA

1. Hari, Om. There is this city of Brahman (the body), and in it the palace, the small lotus (of the heart), and in it that small ether. Now what exists within that small ether, that is to be sought for, that is to be understood.

2. And if they should say to him: 'Now with regard to that city of Brahman, and the palace in it, i.e. the small lotus of the heart, and the small ether within the heart, what is there within it that deserves to be sought for, or that is to be understood.

3. Then he should say: 'As large as this ether (all space) is, so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him (the Self) here in the world, and whatever is not (i.e. whatever has been or will be), all that is contained within it.'

4. And if they should say to him: 'If everything that exists is contained in that city of Brahman, all beings and all desires (whatever can be imagined or desired), then what is left of it, when old age reaches it and scatters it, or when it falls to pieces?' Then he should say: 'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That (the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

6. 'And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

SECOND KHANDA

1. 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.

2. 'And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.

3. 'And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.

4. 'And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.

5. 'And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.

6. 'And he who desires the world of perfumes and garlands (gandhamalya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

7. 'And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.

8. 'And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9. 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

THIRD KHANDA

1. 'These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.

2. 'Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart), There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).

3. 'That Self abides in the heart. And this is the etymological explanation. The heart is called hrid-ayam, instead of hridy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), i.e. into the Brahman of the heart.

4. 'Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self,' thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam,

5. This name Sattiyam consists of three syllables, sat-ti-yam. Sat signifies the immortal, t, the mortal, and with yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.

3. And that world of Brahman belongs to those only who find it by abstinence -- for them there is freedom in all the worlds.

FIFTH KHANDA

1. What people call sacrifice (yagna), that is really abstinence (brahmakarya). For he who knows, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (ishta), that is really abstinence, for by abstinence, having searched (ishtva), he obtains the Self.

2. What people call sacrifice (sattrayana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trana) of the Self.

What people call the vow of silence (mauna), that is really abstinence, for he who by abstinence has found out the Self, meditates (manute).

3. What people call fasting (anasakayana), that is really abstinence, for that Self does not perish (na nasyati), which we find out by abstinence.

What people call a hermit's life (aranyayana), that is really abstinence. Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence; and there is the lake Airanimadiya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparagita, and the golden Prabhuvimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and Nya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

SIXTH KHANDA

1. Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.

2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.

3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).

4. And when a man falls ill, then those who sit round him, say, 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them.

5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahma-loka). And

while his mind is failing, he is going to the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: 'There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.'

SEVENTH KHANDA

1. Pragapati said: 'The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.'

2. The Devas (gods) and Asuras (demons) both heard these words, and said : 'Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained.'

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragapati, holding fuel in their hands, as is the custom for pupils approaching their master.

3. They dwelt there as pupils for thirty-two years. Then Pragapati asked them: 'For what purpose have you both dwelt here?'

They replied: 'A saying of yours is being repeated, viz. "the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self.'

Pragapati said to them: 'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.'

They asked: 'Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?'

He replied: 'He himself indeed is seen in all these .'

EIGHTH KHANDA.

1. 'Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.'

They looked in the water-pan. Then Pragapati said to them: 'What do you see?'

They said: 'We both see the self thus altogether, a picture even to the very hairs and nails.'

2. Pragapati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.'

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragapati said: 'What do you see?'

3. They said: 'Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean.'

Pragapati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'

Then both went away satisfied in their hearts.

4. And Pragapati, looking after them, said: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.'

Now Virokana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

NINTH KHANDA

1. But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2. Taking fuel in his hand he came again as a pupil to Pragapati. Pragapati said to him: 'Maghavat (Indra), as you went away with Virokana, satisfied in your heart, for what purpose did you come back?'

He said : 'Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the

body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).'

3. 'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to

you. Live with me another thirty-two years.'

He lived with him another thirty-two years, and then Pragapati said:

TENTH KHANDA

1. 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him'. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Prag-Apat1. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.'

'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to you. Live with me another thirty-two years.' He lived with him another thirty-two years. Then Pragapati said:

ELEVENTH KHANDA

1. 'When a man being asleep, reposing, and at perfect rest', sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied.in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor

does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2. Taking fuel in his hand he went again as a pupil to Pragapati. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.'

3. 'So it is indeed, Maghavat,' replied Pragapati 'but I shall explain him (the true Self) further to

you, and nothing more than this . Live here other five years.'

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragapati. Pragapati said to him:

TWELFTH KHANDA

1. 'Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him'.

2. 'The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. 'Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self) . He (in that state) is the highest person (uttama purusha). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

'Like as a horse attached to a cart, so is the spirit (prana, pragnatman) attached to this body.

4. 'Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. 'He who knows, let me think this, he is the Self, the mind is his divine eye . He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i. e. the mind, rejoices.

'The Devas who are in the world of Brahman meditate on that Self (as taught by Pragapati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires.' Thus said Pragapati, yea, thus said Pragapati.

THIRTEENTH KHANDA

1. From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Rahu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

FOURTEENTH KHANDA

1. He who is called ether (akasa) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self

I come to the hall of Pragapati, to the house; I am the glorious among Brahmins, glorious among princes, glorious among men. I obtained that glory, I am glorious among the glorious. May I never go to the white, toothless, yet devouring, white abode; may I never go to it.

FIFTEENTH KHANDA

1. Brahma (Hiranyagarbha or Paramesvara) told this to Pragapati (Kasyapa), Pragapati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tirthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

KAUSHITAKI-UPANISHAD.

FIRST ADHYAYA.

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

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

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

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

2. And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: 'Who art thou?' And he should answer: 'From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the gods mentioned in the Pankagnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the child of the seasons.' 'Who art thou?' the sage asks again. 'I am thou,' he replies. Then he sets him free (to proceed onward).

3. He (at the time of death), having reached the path of the gods, comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna, to the world of Indra, to the world of Pragapati (Virag), to the world of Brahman (Hiranyagarbha). In that world there is the lake Ara, the moments called Yeshtiha, the river Vigara (age-less), the tree Ilya, the city Salagya, the palace Aparagita (unconquerable), the door-keepers Indra and Pragapati, the hall of Brahman, called Vibhu (built by vibhu, egoism), the

throne Vikakshana (buddhi, perception), the couch Amitaugas (endless splendour), and the beloved Manasi (mind) and her image Kakshushi (eye), who, as if taking flowers, are weaving the worlds, and the Apsaras, the Amba (sruti, sacred scriptures), and Ambayavis (buddhi, understanding), and the rivers Ambayas (leading to the knowledge of Brahman). To this world he who knows this (who knows the Paryankavidya) approaches. Brahman says to him: 'Run towards him (servants) with such worship as is due to myself. He has reached the river Vigara (age-less), he will never age.'

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

5. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Salagya, and the flavour of Brahman reaches him. He approaches the palace Aparagita, and the splendour of Brahman reaches him. He approaches the doorkeepers Indra and Pragapati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshana. The Saman verses, Brihad and Rathantara, are the eastern feet of that throne; the Saman verses, Syaita and Naudhasa, its western feet; the Saman verses, Vairtipa and Vairaga, its sides lengthways (south and north); the Saman verses, Sakvara and Raivata, its sides crossways (east and west). That throne is Pragna knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prana (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Saman verses, Brihad and Rathantara, are the two sides lengthways of the couch (south and north); the Saman verses, Bhadra and Yagnayagniya, are its cross-sides at the head and feet (east and west); the Rik and Saman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgitha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer:

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

Brahman says to him: 'Who am I?' He shall answer: 'That which is, the true' (Satyam).

Brahman asks: 'What is the true?' He says to him: 'What is different from the gods and from the senses (prana) that is Sat, but the gods and the senses are Tyam. Therefore by that name Sattya (true) is called all this whatever there is. All this thou art.'

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

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

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

Brahman asks: 'How my neuter names?' He should answer: 'By mind (manas).' 'How smells?' 'By the nose.' 'How forms?' 'By the eye.' 'How sounds?' 'By the ear.' 'How flavours of food?' 'By the tongue.' 'How actions?' 'By the hands.' 'How pleasures and pain?' 'By the body.' 'How joy, delight, and offspring?' 'By the organ.' 'How journeyings?' 'By the feet.' 'How thoughts, and what is to be known and desired?' 'By knowledge (pragna) alone.'

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

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

SECOND ADHYAYA.

1. Prana (breath) is Brahman, thus says Kashitaki. Of this prana, which is Brahman, the mind (manas) is the messenger, speech the housekeeper, the eye the guard, the ear the informant. He who knows mind as the messenger of prana, which is Brahman, becomes possessed of the messenger. He who knows speech as the housekeeper, becomes possessed of the housekeeper. He who knows the eye as the guard, becomes possessed of the guard. He who knows the ear as the informant, becomes possessed of the informant.

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

2. Prana (breath) is Brahman, thus says Paingya. And in that prana, which is Brahman, the eye stands firm behind speech, the ear stands firm behind the eye, the mind stands firm behind the ear, and the spirit stands firm behind the mind'. To that prana,

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

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

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

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

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

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

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

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

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

5. Now follows the restraint (samyamana) instituted by Pratardana (the son of Divodasa): they call it the inner Agni-hotra. So long as a man speaks, he cannot breathe, he offers all the while his prana (breath) in his speech. And so long as a man breathes, he cannot speak, he offers all the while his speech in his breath. These two endless and immortal oblations he offers always, whether waking or sleeping.

Whatever other oblations there are (those, e. g. of the ordinary Agnihotra, consisting of milk and other things), they have an end, for they consist of works (which, like all works, have an end). The ancients, knowing this (the best Agnihotra), did not offer the (ordinary) Agnihotra.

6. Uktha is Brahman, thus said Sushkabhringara. Let him meditate on it (the uktha) as the same with the Rik, and all beings will praise him as the best. Let him meditate on it as the same with the Yagus, and all beings will join before him as the best. Let him meditate on it as the same with the Saman, and all beings will bow before him as the best. Let him meditate on it as the same with might, let him meditate on it as the same with glory, let him meditate on it as the same with splendour. For as the bow is among weapons the mightiest, the most glorious, the most splendid, thus is he who knows this among all beings the mightiest, the most glorious, the most splendid. The Adhvaryu conceives the fire of the altar, which is used for the sacrifice, to be himself. In it he (the Adhvaryu) weaves the Yagus portion of the sacrifice. And in the Yagus portion the Hotri weaves the Rik portion of the sacrifice. And in the Rik portion the Udgatri weaves the Saman portion of the sacrifice. He (the Adhvaryu or prana) is the self of the threefold knowledge; he indeed is the self of it (of prana). He who knows this is the self of it (becomes prana).

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

8. Then (secondly) let him worship every month (in the year) at the time of the new moon, the moon as it is seen in the west in the same manner (as before described with regard to the sun), or let him send forth his speech toward the moon with two green blades of grass, saying: 'O thou who art mistress of immortal joy, through that gentle heart of mine which abides in the moon, may I never weep for misfortune concerning my children.'

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

Now for one to whom no son is born as yet. He mutters the three Rik verses. 'Increase, O Soma! may vigour come to thee' (Rv. 1, 91, 16 ; IX, 31, 4).

'May milk, may food go to thee' (Rv. I, 91, 18); That ray which the Adityas gladden.'

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

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

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

11. Next, if a man has been absent and returns home, let him smell (kiss) his son's head, saying: 'Thou springest from every limb, thou art born from the heart, thou, my son, art my self indeed, live thou a hundred harvests.' He gives him his name, saying: 'Be thou a stone, be thou an axe, be thou solid gold; thou, my son, art light indeed, live thou a hundred harvests.' He pronounces his name. Then he embraces him, saying: 'As Pragapati (the lord of creatures) embraced his creatures for their welfare, thus I embrace thee,' (pronouncing his name.) Then he mutters into his right ear, saying: 'O thou, quick Maghavan, give to him' (Rv. 111, 36, 103). 'O Indra, bestow the best wishes' (Rv. 11, 21, 6), thus he whispers into his left ear. Let him then thrice smell (kiss) his head, saying: 'Do not cut off (the line of our race), do not suffer. Live a hundred harvests of life; I kiss thy head, O son, with thy name.' He then thrice makes a lowing sound over his head, saying: 'I low over thee with the lowing sound of cows.'

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

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

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

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

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

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

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

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

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

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

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

15. Next follows the father's tradition to the son, and thus they explain it. The father, when going to depart, calls his son, after having strewn the house with fresh grass, and having laid the sacrificial fire, and having placed near it a pot of water with a jug (full of rice), himself covered with a new cloth, and dressed in white. He places himself above his son, touching his organs with his own organs, or he may deliver the tradition to him while he sits before him. Then he delivers it to him. The father says:

Let me place my speech in thee.' The son says:

I take thy speech in me.' The father says: 'Let me place my scent (prana) in thee.' The son says : 'I take thy scent in me.' The father says: 'Let me place my eye in thee.' The son says : 'I take thy eye in me.' The father says : 'Let me place my ear in thee.' The son says: 'I take thy ear in me.' The father says: 'Let me place my tastes of food in

thee.' The son says : 'I take thy tastes of food in me.' The father says- 'Let me place my actions in thee.' The son says: 'I take thy actions in me.' The father says : 'Let me place my pleasure and pain in thee.' The son says: 'I take thy pleasure and pain in me.' The father says Let me place happiness, joy, and offspring in thee.' The son says: 'I take thy happiness, joy, and offspring in me.' The father says : 'Let me place my walking in thee.' The son says : 'I take thy walking in me.' The father says: 'Let me place my mind in thee.' The son says: 'I take thy mind in me.' The father says: 'Let me place my knowledge (pragna) in thee.' The son says: 'I take thy knowledge in me.' But if the father is very ill, he may say shortly: 'Let me place my spirits (pranas) in thee,' and the son: 'I take thy spirits in me.'

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

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

THIRD ADHYAYA.

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

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

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

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

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

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

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

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

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

5. Speech is one portion taken out of pragna (self-conscious knowledge), the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object, placed outside. The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and

offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

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

7. For without pragna (self-consciousness) speech does not make known (to the self) any word. 'My mind was absent,' he says, 'I did not perceive that word.' Without pragna the nose does not make known any odour. 'My mind was absent,' he says, 'I did not perceive that odour.' Without pragna the eye does not make known any form. 'My mind was absent,' he says, 'I did not perceive that form.' Without pragna the ear does not make known any sound. 'My mind was absent,' he says, 'I did not perceive that sound.' Without pragna the tongue does not make known any taste. 'My mind was absent,' he says, 'I did not perceive that taste.' Without pragna the two hands do not make known any act. 'Our mind was absent,' they say, 'we did not perceive any act.' Without pragna the body does not make known pleasure or pain. 'My mind was absent,' he says, 'I did not perceive that pleasure or pain.' Without pragna the organ does not make known happiness, joy, or offspring. 'My mind was absent,' he says, 'I did not perceive that happiness, joy, or offspring.' Without pragna the two feet do not make known any movement. 'Our mind was absent,' they say, 'we did not perceive that movement.' Without pragna no thought succeeds, nothing can be known that is to be known.

8. Let no man try to find out what speech is, let him know the speaker, Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to pragna (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of pragna, consciousness, and prana, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the prana. And that prana (breath, the living and breathing power) indeed is the self of pragna (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of prana and pragna) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead

down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe, and he is my (Indra's) self, thus let it be known, yea, thus let it be known!

FOURTH ADHYAYA

1. There was formerly Gargya Balaki, famous as a man of great reading; for it was said of him that he lived among the Usinaras, among the Satvat-Matsyas the Kuru-Pankalas, the Kasi-Videhas. Having gone to Agatasatru, (the king) of Kasi, he said to him: 'Shall I tell you Brahman?' Agatasatru said to him: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, " Ganaka (the king of Mithila) is our father (patron)."'

2. [about 2 pages of verbatim Sanskrit omitted]

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

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

4. Balaki said: 'The person that is in the moon, on him I meditate.'

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

5. Balaki said: 'The person that is in the lightning, on him I meditate.'

Agatasatru said to him - 'Do not challenge me on this. I meditate on him as the self in light. Whoso meditates on him thus, becomes the self in light.'

6. Balaki said : 'The person that is in the thunder, on him I meditate.'

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

7. Balaki said: 'The person that is in the ether, on him I meditate.'

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

8. Balaki said: 'The person that is in the air, on him I meditate.'

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

9. Balaki said: 'The person that is in the fire, on him I meditate.'

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

10. Balaki said: 'The person that is in the water, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of the name. Whoso meditates on him thus, becomes the self of the name.' So far with regard to deities (mythological); now with regard to the body (physiological).

11. Balaki said : 'The person that is in the mirror, on him I meditate.'

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

12. Balaki said : 'The person that is in the echo, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the second, who never goes away. Whoso meditates on him thus, he gets a second from his second (his wife), he becomes doubled 1.

13. Balaki said: 'The sound that follows a man, on that I meditate.

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

14. Balaki said: 'The person that is in the shadow, on him I meditate.'

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

15. Balaki said : 'The person that is embodied, on him I meditate.'

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

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

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

17. Balaki said: 'The person that is in the right eye, on him I meditate.'

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

18. Balaki said The person that is in the left eye, on him I meditate.'

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

19. After this Balaki became silent. Agatasatru said to him: 'Thus far only (do you know), O Balaki?' 'Thus far only,' replied BalaAki.

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

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

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

Then he becomes one with that prana alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the pranas (speech, &c.) proceed, each towards its place, from the pranas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selfs (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selfs, as a master with his people, and the other selfs follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy, - yea, he who knows this.

PRASHNA UPANISHAD

First Question: Creatures
Second Question: Angels
Third Question: Life-breath
Fourth Question: Sleep
Fifth Question: Meditation
Sixth Question: Spirit

First Question

Sukesha Bharadvaja, Shaibya Satyakama, Sauryayani Gargya, Kaushalya Ashvalayana, Bhargava Vaidarbhi, and Kabandhi Katyayana were devoted to God, intent on God, in search of the highest God. Thinking, "He can tell us all," bringing fuel they approached the revered Pippalada.

The seer said to them, "Live with me one more year in discipline, holiness, and faith. Then ask what you want. If I know, I will tell you all."

Then Kabandhi Katyayana came to him and asked, "Sir, from where are all these creatures born?"

The seer answered him, "The creator desired creatures. Gathering energy, with this energy it produced a pair, matter and life, thinking, 'These two will produce various creatures.' The sun is life, and the moon is matter. Matter really is everything here, both what is formed and what is formless; thus form is matter.

"When the rising sun enters the east it absorbs the eastern life-breaths into its rays. When it illumines the south and west and north, below and above and all space, it illumines everything; then it takes all the life-breaths in its rays. That fire rises as universal life in all its forms. This has been declared in the Rig Veda:

'This has all forms, the golden one, all-knowing, the final goal, the one light, heat-giving, with a thousand rays, a hundred existences; this sun arises as the life of all creatures.'

"The year is the creator. This has two paths: the southern and the northern. Those who worship thinking, 'Sacrifice and merit have perfected us,'

attain only the lunar world;
these return to be born again.
Thus the seers desiring children take the southern course,
which is the path to the ancestors.
This is matter that leads to the ancestors.
Those seeking the soul by discipline,
holiness, faith, and knowledge
by the northern course attain the world of the sun.
There is the resting place of the life-breaths.
There immortality is without fear.
That is the final goal.
From there they do not return; that is the stopping.
As to that a verse states:

'They mention a father five-footed and twelve-formed,
rich in moisture, as in the upper half of heaven,
but others mention a sage
in a chariot of seven wheels and six spokes.'

"The month is the creator.
Its dark period is matter; its bright period life.
Thus these seers perform sacrifice in the bright period,
others in the dark.

"Day and night are the creator.
The day is life, and the night is matter.
They waste their life who join in sexual enjoyment by day;
holy are those who join in sexual enjoyment by night.

"Food is the creator.
From this seeds are produced,
and from them are creatures born.

"Those who follow the rule of the creator produce a pair.
Those have that God-world who have discipline and holiness,
in whom truth is established.
Theirs is the stainless God-world,
in whom there is no deceit nor lying nor illusion."

Second Question

Then Bhargava Vaidarbhi asked him,
"How many angels support a creature?
How many illumine it? And which of them is supreme?"

The seer answered him, "Space is such an angel,
also air, fire, water, earth, speech, mind, sight, hearing.
These, having illumined the creature,
said, 'We support and preserve this being.'
To them the supreme life-breath said, 'Do not be deluded.
I dividing soul fivefold support and preserve this union.'
They did not believe it.

Offended it rose up out.
When it rises up, then all the others rise up;
and when he settles down, they settle down.
As all the bees rise up after the king bee rises,
and all settle down when it settles down,
thus did speech, mind, sight, and hearing.

"They being satisfied praised the life-breath.
'As fire, it burns; it is the sun,
the bountiful rain, the air, the earth, matter,
angels, being and non-being, and immortality.
Like spokes on the hub of a wheel,
so everything is established on the life-breath---
the hymns, the formulas, the chants,
the sacrifice, the nobility, and the priesthood.
As the creator you move in the womb and are born again.

"To you, life, creatures bring offerings,
who by the breath live.
You are the chief bearer of gifts to the gods.
You are the first offering to the ancestors.
You are the truth of the seers,
the descendants of Atharvan and Angiras.
You are Indra, life, with your brilliance.
You are Rudra for protection.
You move in the atmosphere as the sun, the Lord of lights.
When you rain upon them, life,
then all your creatures are happy,
because there will be food for all desires.

"You are uninitiated, life, the only seer,
a consumer of all, and Lord of reality.
We are the givers for your consuming.
You are the parent of the wind.
Your form which is established in speech, sight, and hearing,
and is extended in the mind, make favorable; do not go away.
All this universe is in your power,
even what is established in the third heaven.
As a mother her child, protect us,
give us prosperity and wisdom."

Third Question

Then Kaushalya Ashvalayana asked him, "Sir,
from where is this life-breath born?
How does it come into this body?
How does it dividing the soul become established?
By what does it depart?
How does it relate to the external and to the soul inside?"

The seer answered him, "You are asking much,
but because you are very holy, I will tell you.
The life-breath is born from the soul.

As a shadow is cast by a person,
so is this life-breath extended by the soul,
and for the perfection of the mind it comes into this body.
As a ruler commands the officials,
saying, 'Govern these villages,'
so this life-breath rules the other breaths.
The out-breath is in the organs of excretion and generation;
the life-breath itself is in the eyes, ears, mouth and nose;
while the equalizing breath is in the middle,
for it equally distributes the offering of food.
From this arise the seven flames.

"The soul lives in the heart.
Here there are one hundred and one channels.
Each of these has one hundred smaller channels.
Each of these has seventy-two thousand branching channels.
Within these moves the diffused breath.
Rising upward through one of these,
the up-breath leads by virtue to the heaven of virtue,
by sin to the hell of sin,
and by both back to the human world.

"The sun rises externally as the life-breath,
for it helps the life-breath in the eye.
The goddess of the earth supports a person's outbreath.
What is between, namely space, is the equalizing breath.
Air is the diffused breath.
Heat is the up-breath.
Therefore one whose heat has ceased goes to rebirth
with the senses sunk in the mind.

"Whatever is one's consciousness,
with that one enters into the life-breath.
The life-breath joined to the heat together with the soul
lead to whatever world has been imagined.
The wise who know the life-breath thus
do not lose their offspring and become immortal.
As to this there is this verse:

'The source, its coming, its staying,
its fivefold division,
and the relation of the soul to the life-breath---
by knowing these one enjoys immortality.
By knowing these one enjoys immortality.'"

Fourth Question

Then Sauryayani Gargya asked him, "Sir,
what are those that sleep in a person here?
What are those that remain awake?
What is the angel who sees dreams and who enjoys them?
In whom are all these things resolved?"

The seer answered him, "Gargya,
as the rays of the setting sun
all become one in a circle of brilliance,
and again when it rises,
so all the human becomes one in the mind, the highest god.
In that condition people do not see, hear, smell, taste,
touch, speak, take, give, nor move.
It is said, 'They sleep.'

"The fires of the life-breath remain awake in this city.
The out-breath is the householder's fire.
The diffused breath is the southern fire.
The life-breath is the sacrifice fire,
and as the eastern fire takes its fuel from the western,
so in sleep the life-breath takes from the lower.
The equalizing breath is called this,
because it equalizes the two offerings:
the in-breath and the out-breath.
The mind is the sacrificer;
the upper breath is the fruit of the sacrifice,
for it leads the sacrificer day by day to God.

"The mind in sleep experiences its greatness.
Whatever it has seen it sees again.
Whatever it has heard it hears again.
Whatever it has felt and thought and known
in many regions and various places
it experiences these again.
What has been seen and not seen, heard and not heard,
experienced and not experienced, both real and unreal,
one sees it all, for the mind is all.

"When one is overcome with light,
then the god dreams no longer.
Then in this body arises happiness.
As birds return to their nesting tree, friend,
so do all these return to the supreme soul.
Earth and elements of earth, water and elements of water,
light and elements of light, air and elements of air,
space and elements of space,
sight and what is seen, hearing and what is heard,
smell and what is smelled, taste and what is tasted,
the skin and what is touched, speech and what is spoken,
the hands and what is taken,
the genitals and what is enjoyed,
the anus and what is excreted,
the feet and what is walked on,
mind and what is thought,
intuition and what is understood,
ego and what is identified with,
consciousness and what it is aware of,
light and what is enlightened,
life-breath and what is sustained;

for the seer, toucher, hearer, smeller, taster,
thinker, understander, actor, knowing soul---
this human soul returns to the supreme imperishable soul.

"Whoever knows that shadowless, bodiless, colorless,
bright imperishable, friend, attains the imperishable.
Knowing all, one becomes all.
On this there is the verse:

'Friend, whoever knows the imperishable
wherein the consciousness with all its angels
and the life-breaths and the elements do rest,
knowing the all has entered the all.'

Fifth Question

Then Shaibya Satyakama asked him, "Sir,
if someone here should meditate on the word AUM
until the end of one's life, then which world is won?"

The seer answered him, "Satyakama,
the word AUM is the higher God and also the lower.
Thus with this support the wise attain one or the other.

"Whoever meditates on one letter,
quickly returns to earth.
The Rig Veda leads one to the human world.
There endowed with discipline, holiness, and faith
one experiences greatness.

"Whoever is united in mind with two letters
is led by the Yajur Veda to the regions of the moon,
then returns here again.

"Whoever meditates on the supreme Spirit
with the three letters of AUM
is united in brilliance with the sun.
As a snake is freed from its skin, so is one freed from sin,
and is led by the Sama Veda to the world of God,
where one can see the Spirit
that lives in the city of the human body
and is above the highest life.
As to this there are these two verses:

'Using the three letters separately leads to death.
When they are used correctly
for outward, inward, and intermediate actions,
the wise do not fear.
With the Rig hymns leading to this world,
the Yajur formulas to the intermediate world,
and the Sama chants to the heaven of the wise,
with the support of the word AUM

the wise attain to that which is
peaceful, unaging, immortal, fearless, and supreme."

Sixth Question

Then Sukesha Bharadvaja asked him, "Sir,
Hiranyanabha, a prince of Koshal, came to me
and asked this question, 'Bharadvaja,
do you know the Spirit with the sixteen parts?'
I answered the youth, 'I do not.
If I knew it, how could I say I did not know it?
Whoever lies dries up to the roots. Thus I will not lie.'
In silence he mounted his chariot and departed.
Now I ask you. Where is that Spirit?"

The seer answered him, "Even here in the body, friend,
is that Spirit in whom they say arise the sixteen parts.
It thought to itself, 'In whose departure shall I depart,
and in whose staying shall I stay?'
It created the life-breath, from the life-breath faith,
space, air, light, water, earth, senses, mind, food;
from food, virility, discipline, affirmations, actions,
the world; and in the worlds, naming.

"As these flowing rivers move toward the ocean,
and on reaching the ocean are lost,
their name and form destroyed,
and all are called merely ocean,
so all the sixteen parts of the witness move towards Spirit,
and reaching the Spirit are lost,
their name and form destroyed,
and all are called merely the Spirit.
That one continues without parts, immortal.
As to this there is the verse:

'In whom the parts rest
as the spokes in the hub of a wheel,
know that as the Spirit to be known
so that death shall not disturb you.'"

Then he said to them, "Thus far I know the supreme God.
There is nothing higher than it."

They praised him saying, "You are our father
who has carried us over to the shore beyond ignorance.
Salutation to the supreme seers!

SHVETASHVATARA UPANISHAD

1. The Soul
2. Practicing Union
3. Knowing God
4. Prayer to God
5. God Rules
6. Greatness of God

1

Lovers of God ask, "What is the cause? God?
Where do we come from? By what power do we live?
On what are we established?
Who rules over our various pains and pleasures, God-knowers?"

Time or its own nature or necessity or chance
or the elements or a womb or Spirit are to be considered,
not a combination of these, because of the soul's existence.
The soul cannot be the cause of pleasure and pain.

Those who practiced meditation and union
saw the divine soul power hidden in their own qualities.
It is the one who rules over all these causes,
from time to the soul.

It is understood as one wheel with three layers,
sixteen parts, fifty spokes, twenty counter-spokes,
six groups of eight, whose one rope is diverse,
which has three different paths,
whose single illusion has two conditioning causes.

It is understood as an impetuous and crooked river
of five streams from five sources,
whose waves are the five vital breaths,
whose origin is fivefold understanding,
with five whirlpools, a violent flood of fivefold misery,
divided into five disturbances with five branches.

In this which vitalizes all things,
which appears in all things, the supreme---
in this God-wheel the human spirit wanders around
thinking that the soul and the causer are different.

When favored by this, one attains immortality.
This has been sung as the supreme God.
In it there is a triad.
It is the firm support, the imperishable.
By knowing what is in there, God-knowers merge in God,
intent on it, liberated from the womb.

What is joined together as perishable and imperishable,
as manifest and unmanifest---the Lord supports it all.

Without the Lord, the soul is bound because of enjoying;
by knowing the divine, one is released from all restriction.

There are two unborn ones: the wise and the unwise,
the powerful and the powerless.
She too is unborn who is connected
with the enjoyer and objects of enjoyment.

The soul is infinite, universal, detached.
When one discovers this triad, that is God.
What is perishable is the material.
What is immortal and imperishable is the bearer.
Over both the perishable and the soul the divine one rules.

By meditating on this, by union with this,
and by entering into this being more and more
there finally occurs the cessation of every illusion.
By knowing the divine, every restriction passes away;
with disturbances ended, birth and death cease.

By meditating on this,
there is a third stage at the dissolution of the body,
universal lordship;
being absolute, one's desire is satisfied.
That eternal should be known as present in the soul.
Nothing higher than that can be known.

When one recognizes the enjoyer, the object of enjoyment,
and the universal causer, all has been said.
This is the threefold God.

As the form of fire when latent in its material
is not perceived---
and yet there is no disappearance of its potential---
but it may be sparked again by a drill in its material,
so both are found in the body by the use of AUM.
By making one's body the lower friction-stick
and the word AUM the upper friction-stick,
by practicing the friction of meditation,
one may see the divine which is hidden come to light.

As oil in sesame seeds, as butter in cream,
as water in springs, and as fire in the friction-sticks,
so is the soul found in one's own self,
if one looks for it with real discipline.

The soul which pervades all things,
as butter is contained in cream,
which is rooted in self-knowledge and discipline---
this is God, the highest mystic doctrine!
This is God, the highest mystic doctrine!

Savitri, first controlling the mind and thought for truth,
discerned the light of fire and brought it out of the earth.
With mind controlled, we are inspired by the god Savitri,
for heaven and strength.

With mind having controlled the powers
that go into heaven through thought,
may Savitri inspire them to become great light!

The seers of the great god
control their mind and thoughts.
The one who knows the rules has arranged the rituals.
The chorus sings the glory of the god Savitri.
I join your prayer to God with adoration.
May my verses go forth like the sun on its path.
May all the children of immortality listen,
even those who have ascended to heaven.

Where the fire burns, where the wind blows,
where the juice overflows, there mind is born.
Inspired by Savitri one should delight in the prayer to God.
If you make this your foundation,
the past will not tarnish you.

Holding the body steady with the three parts erect,
and causing the senses with the mind to enter into the heart,
the wise with the God-boat cross over the rivers of fear.
Having restrained one's breath here in the body,
and having one's movements checked,
one should breathe through the nostrils with lessened breath.
Like the chariot yoked with wild horses,
the wise should restrain the mind attentively.

In a clean, level spot,
without rubbish, fire, and blemishes,
where the sound of water and other surroundings
are favorable to thought, not offensive to the eye,
in a hidden retreat protected from the wind,
one should practice union.

Fog, smoke, sun, fire, wind, fire-flies,
lightning, crystal, and a moon---
these are the preliminary appearances
before the manifestation of God in union.

When the fivefold quality of union has been produced,
arising from earth, water, fire, air, and space,
no sickness nor old age nor death
has the one who obtains a body made from the fire of union.

Lightness, health, steadiness, a clear countenance,
a pleasant voice, a sweet odor, and scant excretions---
these are the first stage in the progress of union.

Just as a mirror covered by dust
shines brilliantly when it has been cleaned,
so the embodied one on seeing the nature of the soul,
becomes one, the goal attained, free from sorrow.

When with the nature of the self, as with a lamp,
a practicer of union sees here the nature of God,
unborn, firm, from every nature free---
by knowing the divine, one is released from all restriction.

That God faces all the quarters of heaven.
It was born, is in the womb, is born, and will be born.
It stands opposite creatures facing all directions.
The God who is in fire, who is in water,
who has entered into the whole universe,
who is in plants, who is in trees---
to that God be the glory---yes, the glory!

3

The one spreader of the net, who rules with power,
who rules all the worlds with power,
the one who stands alone
in their rising and continuing existence---
those who know that one become immortal.

For Rudra is the one, others notwithstanding for a moment,
who rules all the worlds with power,
watching over creatures as their protector,
after creating them all, merging them together at the end.
Having eyes and mouths everywhere, arms and feet everywhere,
the one God making hands and wings,
creates the heaven and the earth.

The source and origin of the gods,
ruler of all, may Rudra,
the great seer, who anciently created the golden germ,
endow us with clear intellect.
Your form, Rudra, which is kind, free from fear and evil,
with that most loving form, appear to us,
resident of the mountains.
Resident of the mountains, make kind the arrow
which you hold in your hand to throw, mountain protector.
Do not injure human nor animal.

Higher than this is God, the supreme, the infinite,
hidden in all things, body by body,
the one embracing the universe---
by knowing this as Lord, humans become immortal.

I know this great Spirit,
radiant as the sun, beyond darkness.
Only by knowing this does one pass over death;
there is no other path for going there.

Nothing else is higher; nothing else is smaller,
nothing greater than the one
that stands like a tree established in heaven.

The whole world is filled by this, the Spirit.
That which is beyond this world
is without form and without ill.
Those who know that become immortal,
but others go only to sorrow.

The face, the head, the neck of all,
living in the hearts of all, all-pervading is this,
and generous, thus omnipresent and kind.
A great Lord is the Spirit, the initiator of goodness
to its purest attainment, the glory of imperishable light.

Spirit, the size of a thumb, is the inner soul,
always seated in the hearts of beings,
it is reached by the heart, by understanding, by the mind.
Those who know that become immortal.

The Spirit has innumerable heads, eyes, and feet.
It surrounds the earth on all sides
and stands ten inches beyond.
The Spirit in truth is the whole universe,
whatever has been and whatever will be,
also sovereign of immortality and whatever grows by food.
Its hands and feet are everywhere,
everywhere its eyes and head and face;
its ears are everywhere. It stands encompassing all.

Seeming to have the quality of all the senses,
it is empty of all the senses,
the sovereign Lord of all, the great shelter of all.
Though embodied in the nine-gated city,
back and forth to the external flies the human spirit,
the master of the universe, both the moving and non-moving.

Without foot or hand, it is swift and a grabber.
It sees without eyes and hears without ears.
It knows whatever can be known, but no one knows it.
People call it the supreme primal Spirit.

Subtler than the subtle, greater than the great,
is the soul that is set in the heart of a being here.
One sees it as being without active will
and becomes liberated from sorrow,
when through the grace of the creator
one sees the Lord and its greatness.

I know this undecaying, primal soul of all,
always present in everything,
exempt from birth, as they say,

for the God-knowers speak of it as eternal.

4

The one who is without color,
diversified by its union power,
distributes many colors in its hidden purpose,
and into this, its end and beginning, the universe dissolves.

It is divine.
May it endow us with clear intellect.
It is fire; it is the sun; it is air, and it is the moon.
It is the seed; it is God;
it is the waters; it is the creator.

You are woman; you are man;
you are the boy and the maiden.
You are that old person who walks supported by a staff.
Being born, you face every direction.
You are the blue bird and the green one with scarlet eyes.
You give birth to lightning and are the seasons and the seas.

Without beginning you are inherently present
in all beings which are born.
With the one unborn female, red, white, and black,
who gives birth to many creatures like herself,
there lies the one unborn male enjoying her.
The other unborn male leaves after enjoying her.

They are two birds, close companions,
clasping the same tree.
Of the two, one eats sweet fruit;
the other looks on without eating.
On this same tree a person,
sunk and grieving in slavery, is deluded,
but upon observing the Lord happy and great,
becomes free of sorrow.

What good are the sacred verses,
in the highest heaven where all the gods are seated,
to the one who does not know this?
Those who know this are assembled here.

Sacred poetry, sacrifices, ceremonies, vows,
the past, the future, and what the scriptures declare,
all this the illusion-maker projects out of this,
and in it by illusion the other is confined.

Thus know that nature is illusion
and that the great Lord is the illusion-maker.
The whole world is filled
with beings who are parts of this.

The one who rules over every source,

in whom the universe comes together and dissolves,
the Lord, giver of blessings, divinely loving,
by revering this, one finds peace.

That which is the source and origin of the gods,
sovereign of all, may Rudra, the great seer,
who saw the golden germ when it was born,
endow us with clear intellect.

Who is the master of the gods on whom the worlds rest?
Who is the Lord of the two-footed and four-footed here?
To what god shall we reverently give offerings?

Subtler than the subtle in the middle of confusion,
the creator of all in various forms,
the one embracer of the universe,
by knowing this as kind one attains eternal peace.

It is the protector of the world in time,
the master of the universe, hidden in all creatures,
with whom the seers of God and the gods are joined in union.
By knowing this, one cuts the ties of death.

By knowing as kind the one who is hidden in all things,
very fine like clarified butter, richer than butter,
the one who encompasses the whole universe---
by knowing the divine you may be released from bondage.

This God, the world-builder, the great soul,
always seated in the heart of creatures,
is reached by the heart, by understanding, by the mind.
Those who know that become immortal.

When there is no darkness, then there is no day or night,
no being or non-being, only the kind one alone.
That is the imperishable, the splendor of Savitri;
from that came primal wisdom.

Not above nor across
nor in the middle has one grasped this.
There is no comparison to that whose name is great glory.
Its form cannot be seen; no one ever sees it with eyes.
Those who know it in heart and mind
as living in the heart become immortal.

Knowing you are unborn, one approaches in fear.
Rudra, with your smiling face protect me forever.
Do not hurt our children nor our grandchildren,
nor our lives nor our cattle nor our horses.
Do not kill our heroes in anger, Rudra.
With offerings we always call upon you.

In the imperishable, infinite, supreme God
two things are hidden: knowledge and ignorance.
Ignorance dies, but knowledge is immortal.

That which is master of both is something else,
the one who rules over every source of creation,
all forms and all sources,
who holds in thought and sees when born
that red seer who was born at the beginning.

That God spreads out every net diversely
and draws it together in this field.
Thus having created the exercisers,
the Lord, the great soul, exercises universal sovereignty.

As the radiant sun shines
upon all regions above, below, and across,
so does this glorious one God of love
rule over whatever creatures are born from a womb.

The source of all who develops its own nature,
who brings to maturity whatever can be ripened,
that one distributes all qualities
and rules over this whole world.

What is hidden in the secret of the Vedas,
that is, in the Upanishads -
God knows that as the source of the sacred.
The gods and ancient seers who knew that
have become by its nature immortal.

Whoever has qualities performs works that bring results;
of such actions one experiences the consequences.
Undergoing all forms, characterized by the three qualities,
walking the three paths, the ruler of the vital breaths
wanders around according to one's actions.

It is the size of a thumb, bright as the sun,
when coupled with conception and ego.
But with only the qualities of understanding and soul,
it appears the size of the point of an awl.
This life is the hundredth part
of the point of a hair divided a hundred times,
and yet in it is infinity.

Not female nor male nor is it neuter.
Whatever body it takes to itself, with that it is connected.
By the delusions of imagination, touch, and sight,
and by eating, drinking, and impregnating
there is birth and development of the soul.

According to its actions the embodied one
successively assumes forms in various conditions.

Gross or refined, the embodied one chooses many forms
according to its own qualities.
Subsequently the cause of its union with them can be seen
because of the quality of its actions and of itself.

The one who is without beginning and without end,
in the middle of confusion, the creator of all,
of diverse form, is the one embracer of the universe.
By knowing the divine, one is released from all restriction.
The incorporeal is to be apprehended by the heart,
the master of existence and non-existence, the kind one,
the divine maker of all creation and its parts.
Those who know this, leave the body behind.

6

Some seers say it is self-existence,
others time; they are deluded.
It is the greatness of God in the world
by which this wheel of God revolves.
It envelops the whole universe, is intelligent,
the creator of time, possessing the qualities, omniscient.

Ruled over by this, the cycle of works revolves,
earth, water, fire, air, and space.
It creates this work and rests again.
It joins itself with principle after principle,
with one, two, three, or eight,
with time and the subtleties of soul.

It begins with works subject to the qualities
and distributes all existences.
In the absence of these
the work that has been done disappears.
In the destruction of the work it continues,
because it is essentially different.

The beginning, the efficient cause of what is combined,
it is to be seen as beyond the three times and timeless.
Revere this as infinite, the origin of all being,
the God of love who lives in one's own thoughts, the primal.
Higher and different than the cosmic tree, time, and forms
is this from whom proceeds all phenomena.

Bringer of justice, remover of evil, Lord of prosperity---
know this as in one's own soul, as the immortal home of all.
This who is the supreme Lord of Lords, supreme God of gods,
supreme ruler of rulers, paramount,
this let us know as the God of love, the Lord of the world.

No action or organ of it can be found.
There is not seen its equal nor a superior.
Its high power is revealed to be diverse,
and innate is the working of its intelligence and strength.

It has no ruler in the world nor Lord, nor is there any mark.
It is the cause, sovereign over the Lord of sense-organs.
It has no parent nor ruler.

The one God which covers itself like a spider,
with a web produced from primal matter of its own existence,
may this grant us entrance into God.

The one God hidden in all things, all-pervading,
the inner soul of all beings, the master of action,
living in all things, the witness, the thinker,
without qualities, the one controller of the passive many,
who makes the one seed manifold---
the wise who perceive this as standing in one's soul,
they and no one else have eternal bliss.

That which is constant among the changing,
the intelligence in all consciousness,
the one among the many, who fulfills desires,
that cause, attainable by discernment and spiritual union---
by knowing God, one is released from all restriction.

There the sun does not shine, nor the moon and stars;
lightning does not shine, much less this fire.
As it shines, so does everything else shine.
This whole world is illuminated by its light.

The one swan of being in the heart of this universe,
this is the fire that has entered into the ocean.
Only by knowing this does one transcend death.
There is no other path for going there.

That which is the creator of all, all-knowing,
originating from itself, intelligent, creator of time,
possessor of qualities, omniscient,
is the ruler of primal matter and the field of understanding,
Lord of the qualities, cause of reincarnation and liberation,
of continuance and of bondage.

This is the immortal, existing as the Lord,
intelligent, omnipresent, protector of the universe,
who constantly rules this world.
Is there any other ruler than this?

That which anciently created Brahma
and gave him the Vedas,
to that God who is the light of self-knowledge,
do I, questing for liberation, go for refuge,
to that which is without parts, without activity, peaceful,
faultless, stainless, the supreme bridge to immortality,
like a fire without smoke.

When people roll up space like a skin,

then there will be an end of evil without knowing God.

By the efficacy of his discipline and by the grace of God, the wise Shvetashvatara correctly declared God to the students of the most advanced stage of discipline, which is well pleasing to the company of seers.

The supreme mystery in the end of the Vedas, which has been declared in former times, should not be given to one who is not peaceful, nor to anyone who is not a son or a pupil.

If one has supreme devotion to God, and for one's teacher as much as for God, to this one these teachings which have been declared may become manifest in a great soul, yes, may become manifest in a great soul.

Aitareya Upanishad

Chapter 1- Section-1

1. The Self only verily all this was in the beginning. Nothing else whatsoever stirred. He (the Self) thought, "Let me now create the worlds."

2. He then created all these worlds. He created water, light rays, death and elements such as water. Above the heaven is water. The heaven supports it. The light rays are the space. Death is the earth. That which are below are also waters.

The water is life, awareness, consciousness. Light rays are the elements of the divinity. Death is common to earthly life, hence the expression, "death is the earth". The expression "that which are below" either refers to the great elements such as fire water, etc or to the nether worlds that are below the earth, which are also made up of the waters of life.

3. He thought, 'Here are now the worlds. Let me create their controllers. So from the waters He brought out the Purusha and gave him a shape.'

This verse refers to the creation of the primeval man, who is called 'purusam'. This Upanishad does not proceed on the lines of Samkhya theory. There is no mention of the creation of prakriti here as a separate entity. Purusha, is a created being and is the controller of this manifest universe.

4. He meditated upon him. From him who was thus meditated upon the mouth was separated, like (a chick coming out of) an egg. From the mouth came speech, from speech fire. The nostrils were separated. From the nostrils, breath, from breath air. The eyes were separated. From the eyes sight, from sight the sun. The ears were separated. From the ears hearing, from hearing the (eight) directions of space. The skin was separated. From the skin, the hairs, from the hair plants and trees. The heart was separated. From the heart the mind, from the mind the moon. The navel was separated. From the navel, the out breath, from the out breath came death. The reproductive organs were separated. From it semen, from semen water.

Before the creation there was nothing whatsoever. Only the self existed. There were no forms and no formation of any kind. From this state of nothingness came out forms by the will (thoughts) of God. The formation of the Purusha was the first stage in this process of creation. In the next stage various divinities were created.

It is a basic Hindu concept that man is a microcosmic representation of the macrocosm, the Purusha. All the gods and divinities exist in man also, though in a subtle form. The divinities who exist in the macrocosmic form of God (Purusha) as various energies or powers, also exist in His microcosmic aspect (man or being) as sense organs, the mind, the reproductive organs and so on.

Aitareya Upanishad

Chapter 1- Section 2

1. The divinities so created fell into the great ocean (of life). The Self subjected them to hunger and thirst. And they asked Him, "Find out an abode for us where we can sit and eat food."

2. He brought for them a cow. They said, "No, this is not enough for us" He gave them a horse. They said, "No this is not enough for us."

3. He brought for them a person. They said this was an appropriate creation. A person is indeed an appropriate creation. He said to them, "Enter your respective parts."

This verse and the previous one contain some very rudimentary elements of the modern theory of evolution of man from the four footed beings. These verses say that God first tried to put the sense organs in a cow and then in a horse. But the divinities (senses) were not happy with these creations. So he finally created the human being, a very appropriate creation for the proper functioning of the divinities.

4. Fire becoming speech entered the mouth. Air becoming breath entered the nostrils. The sun becoming sight entered the eyes. The directions of space, becoming hearing entered the ears. Plants and trees becoming hair, entered the skin. The moon becoming mind, entered the heart. Death becoming the outgoing breath, entered the navel. Water becoming semen, entered the reproductive organs.

Here we have a detailed account of how the various divinities entered man and established themselves in his personality. Man is verily divine. He enjoys a very special status in the creation of God. He is not merely divine in nature, but contains within himself all the divinities of the universe. This way he even enjoys a better status in the universal scheme of things than even the gods. He is verily the purusha, in whom gather all the divinities to pursue their regular activities. He is capable of transcending greater heights than even gods and demi-gods.

5. To Him hunger and thirst said, "Please find out an abode for us also." And he replied, "For you I create a place in these divinities and make you both co-sharers with them." Therefore whatever offering is made to a divinity, hunger and thirst co-share it with the divinity.

Hunger and thirst symbolically stand for desire, which is the main motive power behind the functioning of the sense organs.

Aitareya Upanishad - Chapter I - Section 3

1. He thought, "Now here are the worlds and the controllers of the worlds. Let me create food for them."

2. He meditated upon waters and from the waters so meditated upon, came forth a form which was verily food.

Food is the sustaining and nourishing aspect of the creation. It is not just the food that we commonly eat. It is the desire for enjoyment of life, and of sense objects. All the sense objects are also a part of this food. Everything in the material world on which man depends for his survival or which he seeks to further his enjoyment can be construed as food only for the purpose of understanding this Upanishad. Even life is a form of energy which is sustained in the body through breathing.

3. This form so created wanted to run away. It (the being) tried to seize it with speech. But speech could not take hold of it. Indeed if he could have seized it with speech, with speech alone he would have had the satisfaction of eating food.

4. It (the being) tried to seize it with breath. But breath could not take hold of it. Indeed if he could have seized it with breath, with breathing alone he would have had the satisfaction of eating food.

5. It (the being) tried to seize it with sight. But sight could not take hold of it. Indeed if he could have seized it with sight, with seeing alone he would have had the satisfaction of eating food.

6. It (the being) tried to seize it with hearing. But hearing could not take hold of it. Indeed if he could have seized it with hearing, with hearing alone he would have had the satisfaction of eating food.

7. It (the being) tried to seize it with skin. But skin could not take hold of it. Indeed if he could have seized it with skin, with sensation alone he would have had the satisfaction of eating food.

8. It (the being) tried to seize it with mind. But mind could not take hold of it. Indeed if he could have seized it with mind, with thought alone he would have had the satisfaction of eating food.

9. It (the being) tried to seize it with reproductive organs. But reproductive organs could not take hold of it. Indeed if he could have seized it with reproductive organs, with emission alone he would have had the satisfaction of eating food.

10. Then It (the being) tried to seize it with out breath. And he seized it. He who has grasped food thus is what air is. This one who lives on food is verily of the nature of air.

Food is verily here the desire for enjoyment. Desire for the enjoyment of life cannot be satiated through the functioning of any sense organ or the activity of the mind or thought. Activity of these in fact strengthen the desire to enjoy life further. Desires

are put to an end, though temporarily, only when a person dies or leaves his corporeal body.

The outgoing breath which is referred here is but death. Desire for enjoyment ceases only when a person dies, when the outgoing breath departs from his body once and for all. Hence the expression that the food which God created for man could be seized only by the outgoing breath. (Please refer to the verse four of section 1 of this chapter where in we are told that from the out going breath came death.)

The being that lives in the body is described to be of the nature of air. The soul is compared to air because air moves freely, it is invisible and has no particular form.

11. He pondered, "How can this food exist without me?" He pondered, " Through what path should I enter into it?" He wondered, "If speaking is through speech, if breathing is through breath, if seeing is through the eyes, if hearing is through the ears, if touching is through the skin, if thinking is through the mind, if breathing out is through the out breath, if emission is through the reproductive organs, then who am I?"

The sense objects and the sense organs are useless, unless there is an enjoyer inside the body. They cannot exist and operate independently, unless there is an inner central principle to coordinate their activities and give them a sense of purpose. Hence the need for an inner self in the creation of man.

12. Opening the very end of the head, He entered through it. This is the opening, which is known by its name vidrti. It is (the source of) delight. For that exist three abodes, three kinds of dreams. This is the abode, this is the abode, this is the abode.

This verse speaks about the location of the sahasra chakra, the highest chakra or the divine center in the body. This chakra exists at the tip of the head and is believed to be connected to higher divinities and energies all the time.

Its three abodes are known only to the mystics. The three kinds of dreams are probably the three states of consciousness, the wakeful state, the dream state and the deep sleep state. The composers of this Upanishad seems to have decided to keep the three locations of this chakra a secret and reveal them to qualified students only. Hence the cryptic expression, "this is the abode, this is the abode, this is the abode."

13. He, having born, perceived the created beings. He perceived this very Person, the all pervading Brahman. "I have seen this," he said. What else would one desire to speak here?

14. There is his name Idandra. Indeed Idandra is the name. They speak of him indirectly who is Idandra as Indra. Indeed God seems to be fond of speaking indirectly.

Indra is the lord of the sense organs in man and of divinities in the heaven. He is the enjoyer. Man in his role as enjoyer is also the lord of the senses (Indra) and rightly described here as Idandra.

Aitareya Upanishad - Chapter II

1. Indeed in a person this one first becomes an embryo. That which is called semen is a culmination of the vigor coming from the limbs of the body. In the self only one bears the self. By shedding it into a female, he gives birth to it. This is the first birth.

2. It enters into the self of the female, as if it is a limb of her. Therefore it does not cause her any harm. She nourishes this self of his that has come into her.

3. She is the one who nourishes, so should she be nourished. She bears him in her womb. Before the birth he nourishes the child, so does he after his birth. He thus nourishes his own self, for the continuation of the worlds. The worlds are sustained in this manner only. This is the second birth.

4. He who is thus born of his own self, becomes the substitute for performing the deeds. After completing his works, he departs. Departing thus he is born again. This is his third birth. This what the seers said.

5. "While I was in the womb, I knew all the births of the gods. A hundred walls made of steel, protected me. I burst out of them with the speed of a hawk," Vamadeva spoke this verse while lying in the womb.

6. He who knows all this, when the body is dissolved, travels heavenward and enjoys all the heavenly desires. He becomes immortal, yes immortal.

Chapter III

1. "Who is he whom we all worship as the self?" He by whom one sees, one hears, one smells the various odors, one is able to speak, one is able to distinguish the tasty from the tasteless.

2. That which is the heart, the mind, it is consciousness, perception, discrimination, intelligence, mental brilliance, vision, determination, thought power, thoughtfulness, impulse, memory, decision, goal, life, desire, control. All these are the different names of intelligence only.

3. He is Brahma, he is Indra, he is Prajapati. He is all these gods. He is the five elements, namely the earth, air, ether, water and light, a combination of which forms into seeds of different kinds, the ones born out of eggs, the ones born out of wombs, the ones born from sweat, the ones born from sprouts, horses, cows, people, and elephants, all the creatures that breath here, moving, flying or stationary. All this is led by intelligence. The world is led by intelligence, is established in intelligence. The world is led by intelligence. The support is intelligence. Brahman is intelligence.

4. He with this intelligent self soared upward from this world and having enjoyed all the desires in that heavenly world became immortal. Yes he became immortal.

The End

Taittiriya Upanishad

Part One

Chapter I - Meditation on the Combinations

1

May glory come on both of us together! May the light of Brahman shine alike through both of us! Now we will explain the Upanishad on the Samhita (combinations) under five heads: with regards to the worlds, the heavenly lights, knowledge, progeny and the atman (body). People call these the great Samhitas. First, with regard to the worlds: The earth is the first form, heaven is the last form, the akasa is the union and the air is the medium. Thus with regard to the worlds.

2

Next, with regard to the heavenly lights: Fire is the first form, the sun is the second form, water is the union and lightning is the medium. Thus with regard to the heavenly lights.

3

Next, with regard to knowledge: The teacher is the first form, the pupil is the second form, knowledge is the union and the recitation is the medium. Thus with regard to knowledge.

4

Next, with regard to progeny: The mother is the first form, the father is the second form, the progeny is the union and procreation is the medium. Thus with regard to the progeny.

5

Next, with regard to atman: The lower jaw is the first form, the upper jaw is the second form, the speech is the union and the tongue is the medium. Thus with regard to the atman.

6

There are the great Samhitas. He who meditates on these Samhitas, as here explained, becomes united with progeny, cattle, the light of Brahman, food and the heavenly world.

Chapter II—Prayer for Wisdom and Fortune

1

May He who is the bull of the Vedic hymns, who assumes all forms, who has sprung from the immortal hymns of the Vedas—may that that Indra cheer me with wisdom. O God, may I be the possessor of immortality! May my body be competent; may my tongue be exceedingly sweet; may I hear abundantly with my ears. Thou art the sheath of Brahman, concealed by intelligence. Guard for me what I have learnt.

2

Om. Next bring me, without delay, fortune accompanied by wool and cattle—fortune which always provides me with clothes and cattle, food and drink. Increase them when they have been acquired and preserve them long when increased. Svaha!

May brahmacharins come to me variously! Svaha!
May brahmacharins come to me!. Svaha!
May brahmacharins practise self-control! Svaha!
May brahmacharins enjoy peace! Svaha!

3

May I become famous among men! Svaha!
May I become richer than the rich! Svaha!
O gracious Lord, may I enter into Thee! Svaha!
May Thou, O gracious Lord, enter into me! Svaha!
O Lord, I am cleansing my sins in that Self of Thine, which is like a river of a thousand branches. Svaha!
O Preserver, as waters flow downward, as the months erge in the year, so may brahmacharins come to me from all directions! Svaha!
Thou art a refuge. To me do Thou shine forth. Accept me unto Thyself completely.

Chapter III—Four Mystical Utterances

Bhuh, Bhuvah, Suvah—these are, verily, the three utterances. Besides these there is a fourth, called Mahwah, which became known to the son of Mahachamasa. That is Brahman, that is the Self. The other gods are its limbs.

Bhuh is, verily, this world; Bhuvah, the mid-region; Suvah, the world yonder; Mahah, the sun. Through the sun, indeed, do all the worlds become great.

Bhuh is, verily, fire; Bhuvah, the air; Suvah, the sun; Mahah, the moon. By the moon, indeed, do all the heavenly lights become great.

Bhuh is, verily, the Rik-verses; Bhuvah, the Saman; Suvah, the Yajus; Mahah, Brahman. By Brahman, indeed, do all the Vedas become great.

Bhuh is, verily, the prana, Bhuvah, the apana; Suvah, the vyana; Mahah, food. By food, indeed, do all the breaths become great.

They, these four, become fourfold. Four and four are the vyahritis. He who knows these knows Brahman. All the gods bring offerings to him.

Chapter VI—Meditation on Saguna Brahman

1

There is a space within the heart; in it lies the Person consisting of mind, immortal and luminous.

The Sushumna passes through the piece of flesh which hangs down like a nipple between the two palates and ends where the skull splits and the roots of hair lie apart. That Sushumna is the path for the realisation of Indra. The souls of the aspirants, passing through the Sushumna, rests in fire, represented by the vyahriti Bhuh; the rests in the air, represented by the vyahriti Bhuvah.

2

He rests in the sun, represented by the vyahriti Suvah; he rests in Brahman, represented by the vyahriti Mahah.

He attains self-rule. He attains the lordship of the mind; he attains the lordship of speech; he attains the lordship of sight; he attains the lordship of hearing; he attains the lordship of intelligence. Furthermore, he becomes this—he becomes Brahman, whose body is space, whose nature is true, who delights in life and rejoices in the mid, who abounds in peace, who is immortal.

Thus do thou, O Prachinayogya, contemplate.

Chapter V—Meditation on the Fivefold Nature and Individual

Earth, the mid-region, heaven, the quarters and the intermediate quarters. Agni (fire), Vayu (air), Aditya (sun), Chandrama (moon) and the Nakshatras (stars). Water, herbs, tree, space and the body. So much with reference to material objects.

Now with reference to the body: The prana, vyana, apana, udana and samana; the eye, the ear, the mind speech and touch; the skin, flesh, muscle, bone and marrow.

Having thus ordained, a rishi said: "Whatever exists is fivefold." Through the fivefold one becomes united with the fivefold material object.

Chapter VI—Meditation on Om

Om is Brahman. Om is all this. This syllable Om is used to indicate compliance. When they are told: "Om, recite," they recite. Uttering Om, they sing the Saman chants. With "Om, Som," they recite the prayers. Uttering Om, the adhvaryu priest gives the response. Uttering Om, the Brahma gives assent. Uttering Om, gives permission to offer oblations in the Agnihotra sacrifice. When a Vedic teacher wishes to obtain Brahman he utters Om; thus desiring Brahman, he verily obtains Brahman.

Chapter VII—Disciplines

The disciplines are rightness and also the learning and teaching; truth and also the learning and teaching of the Vedas; austerity and also the learning and teaching of the Vedas; self-control and also the learning and teaching of the Vedas; tranquillity and also the learning and teaching of the Vedas; the kindling of sacrificial fires and also the learning and teaching of the Vedas; the performance of the Agnihotra sacrifice and also the learning and teaching of the Vedas; hospitality to

guests and also the learning and teaching of the Vedas; the performance of social duties and also the learning and teaching of the Vedas; procreation and also the learning and teaching of the Vedas; propagation of the race and also the learning and teaching of the Vedas.

Differing views on the subject: Truth alone, according to Satyvachas of the line of Rathitara, should be practised; austerity alone, according to Taponitya the son of Purusishti; according to Naka the son of Mudgalya, the learning and teaching of the Vedas alone, for that is austerity.

Chapter VIII—A Mantra for Daily Meditation

I am the mover of the tree of the universe. My fame rises high, like a mountain peak. My root is the Supremely Pure Brahman. I am the unstained essence of the Self, like the nectar of immortality that resides in the sun. I am the brightest treasure. I am the shining wisdom. I am immortal and undecaying.

Thus did Trisanku proclaim after the attainment of the Knowledge of the Self of the Self.

Chapter IX—Exhortation to the Departing Student

1

Having taught the Vedas, the teacher thus instructs the pupil: Speak the truth. Practise dharma. Do not neglect the study of the Vedas. Having brought to the teacher the gift desired by him, enter the householder's life and see that the line of progeny is not cut off. Do not swerve from the truth. Do not swerve from dharma. Do not neglect personal welfare. Do not neglect prosperity. Do not neglect the study and teaching of the Vedas.

2

Do not neglect your duties to the gods and the Manes. Treat your mother as God. Treat your father as God. Treat your teacher as God. Treat your guest as God. Whatever deeds are faultless, these are to be performed—not others. Whatever good works have been performed by us, those should be performed by you—not others.

3

Those brahmins who are superior to us—you should comfort them by giving them seats.

Whatever is to be given should be given with faith, not without faith—according to one's plenty, with modesty, with fear, with sympathy.

4

Now, if there arises in your mind any doubt concerning any act, or any doubt concerning conduct, you should conduct yourself in such matters as brahmins would conduct themselves—brahmins who are competent to

judge, who of their own accord are devoted to good deed and are not urged to their performance by others, and who are not too severe, but are lovers of dharma.

Now, with regards to persons spoken against, you should conduct yourself in such a way as brahmins would conduct themselves—brahmins who are competent to judge, who of their own accord are devoted to good deeds and are not urged to their performance by others, and who are not too severe, but are lovers of dharma.

This is the rule. This is the teaching. This is the secret wisdom of the Vedas. This is the command of God.

This you should observe. This alone should be observed.

Chapter X—The Peace Chant

May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed I proclaimed as the visible Brahman. I proclaimed the right. I proclaimed the true.

That protected me. That protected the teacher. Ay, that protected me, that protected the teacher.

Om. Peace! Peace! Peace!

Part Two

On Brahmananda or the Bliss of Brahman

Chapter I—The Sheath of Food

1

Om. May Mitra be propitious unto us! May Varuna be propitious unto us! May Aryaman be propitious unto us! May Indra and Brihaspati be propitious unto us! May Vishnu, of wide strides, be propitious unto us!

Salutation to Brahman! Salutation to Thee, O Vayu! Thou indeed art the visible Brahman. Thee indeed, O Vayu, I shall proclaim as the right!

Thee indeed, I shall proclaim as the true!

May It protect me! May It protect the teacher! May It protect me! May It protect the teacher!

2

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

3

Om. He who knows Brahman attains the Supreme.

On the above, the following mantra is recorded:

“He who knows Brahman which is Reality, Knowledge and Infinity, hidden in the cave of the heart and in the highest akasa—he, being one with the omniscient Brahman, enjoys simultaneously all desires.”

From the Atman was born akasa; from akasa, air; from air, fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; from food, man.

He, that man, verily consists of the essence of food. This indeed is his head, this right arm is the right wing, this left arm is the left wing, this trunk is his body, this support below the navel is his tail.

Chapter II—The Sheath of the Vital Breath

“From food, verily, are produced all creatures—whatsoever dwell on earth. By food alone, furthermore, do they live and to food, in the end, do they return; for food alone is the eldest of all beings and therefore, it is called the panacea for all.”

“They who worship food as Brahman obtain all food. Food alone is the eldest of all beings and therefore it is called the panacea for all. From food all creatures are born: by food, when born, they grow. Because it is eaten by beings and because it eats beings, therefore it is called food.”

Verily, different from this, which consists of the essence of food, but within it, is another self, which consists of the vital breath. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Prana, indeed, is its head; vyana is its right wing; apana is its left wing; akasa is its trunk; the earth is its tail, its support.

Chapter III—The Sheath of the Mind

1

“The gods breathe after the prana, so also do men and cattle; for the prana is the life of creatures. Therefore it is called the life of all. Those who worship the prana as Brahman obtain a full life; for the prana is the life of creatures. Therefore it is called the life of all.”

2

This sheath of the Prana is the embodied soul of the former. Verily, different from this sheath, which consists of the essence of the prana, but within it, is another self, which consists of the mind. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. The Yagur-Veda is its head, the Rig-Veda is its right wing, the Sama-Veda is its left wing, the teaching is its trunk, the hymns of Atharva and Angiras are its tail, its support.

Chapter IV—The Sheath of the Intellect

1

“He who knows the Bliss of Brahman, whence all words together with the mind turn away, unable to reach it—he never fears.”

2

This sheath of the mind is the embodied soul of the former. Verily, the different from this sheath, which consists of the essence of the mind, but within it, is another self, which consists of the intellect. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Faith is its head, what is right is its right wing, what is truth is its left wing, absorption is its trunk, Mahat is its tail, its support.

Chapter V—The Sheath of Bliss

1

“The intellect accomplishes the sacrifice; it also accomplishes all actions. All the gods worship the intellect, who is the eldest, as Brahman.”
“If a man knows the intellect as Brahman and if he does not swerve from it, he leaves behind in the body all evils and attains all his desires.”

2

This is the embodied soul of the former. Verily, different from this, which consists of the essence of the intellect, but within it, is another self, which consists of bliss. By this the former is filled. This too has the shape of a man. Like the human shape of the former is the human shape of the latter. Joy is its head, delight is its right wing, great delight is its left, bliss is its trunk. Brahman is its tail, its support.

Chapter VI—Brahman: The Source of All

“If a person knows Brahman as non-existent, he himself becomes non-existent. If he knows Brahman as existent, then know him as existent.”
This is the embodied soul of the former.
Thereupon the following questions of the pupil: Does anyone who knows not attain that World after departing this life? Or does he who knows attain that World after departing this life?
He desired: “May I be many, may I be born. He performed austerities. Having performed austerities, He created all this—whatever there is. Having created all this, He entered into it. Having entered into it, He became both the manifested and the unmanifested, both the defined and undefined, both the supported and unsupported, both the intelligent and the non-intelligent, both the real and the unreal. The Satya became all this: whatever there is. Therefore call It the True.

Chapter VII—Brahman as Fearlessness

“In the beginning all this was non-existent. From it was born what exists. That created Itself by Itself; therefore It is called the self-made.” That which is Self-made is flavour; for truly, on obtaining the flavour one becomes blissful.

Who could direct the prana and the apana if this Bliss did not exist in the akasa? Brahman verily exists because It alone bestows bliss.

When a man finds fearless support in That which is invisible, incorporeal, indefinable and supportless, he has then obtained fearlessness.

If he makes the slightest differentiation in It, there is fear for him. That becomes fear for the knower who does not reflect.

Chapter VIII—The Supreme Bliss of Brahman

“From fear of It the wind blows; from fear of It the sun rises; from fear of It Agni and Indra and Death, the fifth, run.”

Now this is an inquiry regarding the Bliss.

Suppose there is a young man—a noble young man—versed, the best of rulers, firm in body and strong and possesses the whole world, full of wealth, is his: that is one measure of human bliss.

This human bliss, multiplied on hundred times, is one measure of the bliss of the human gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the human gandharvas, multiplied one hundred times, is one measure of the bliss of the celestial gandharvas, as also of a man versed in the Vedas and free from desires.

This bliss of the celestial gandharvas, multiplied one hundred times, is one measure of the bliss of the Manes, who dwell in the long-enduring world, as also of a man versed in the Vedas and free from desires.

This bliss of the Manes who dwell in the long-enduring world, multiplied on hundred times, is one measure of the bliss of the gods born in the Ajana heaven, as also of a man versed in the Vedas and free from desires.

The bliss of the gods born in the Ajana heaven, multiplied one hundred times, is one measure of the bliss of the sacrificial gods who have attained to divinity by means of sacrifices, as also of a man versed in the Vedas and free from desires.

The bliss of the sacrificial gods, multiplied one hundred times, is one measure of the bliss of the gods, as also of a man versed in the Vedas and free from desires.

The bliss of the gods, multiplied one hundred times, is one measure of the bliss of Indra, as also of a man versed in the Vedas and free from desires.

The bliss of Indra, multiplied one hundred times, is one measure of the bliss of Brihaspati, as also of a man versed in the Vedas and free from desires.

The bliss of Brihaspati, multiplied one hundred times, is one measure of the bliss of Prajapati, as also of a man versed in the Vedas and free from desires.

The bliss of Prajapati, multiplied one hundred times, is one measure of the bliss of Brahma, as also of a man versed in the Vedas and free from desires.

He who is here in man and he who is in yonder sun—both are one.

He who knows this, after dying to this world, attains the self which

consists of food, attains the self which consist of the vital breath, attains the self which consists of the mind, attains the self which consists of intellect, attains the self which consists of bliss.

Chapter IX—The Merging of Good and Evil in Brahman

"He who knows the Bliss of Brahman, whence words together with the mind turn away, unable to reach It—he is not afraid of anything whatsoever."

He does not distress himself with the thought: Why did I not do what is good? Why did I do what is evil? Whosoever knows this regards both these as Atman; indeed he cherishes both these as Atman.

Such, indeed, is the Upanishad, the secret knowledge of Brahman.

The Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

Part Three

Regarding Varuna and Bhrigu

Chapter I—Definition of Brahman

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

Harih Om. Bhrigu, the son of Varuna, approached his father Varuna and said: "Venerable Sir, teach me about Brahman."

To him, the son, he said this: "Food, the vital breath, the eye, the ear, the mind, speech."

To him he said further: "That from which these beings are born, That by which, when born, they live, That into which they enter, they merge—seek to know That. That is Brahman."

He performed austerities. Having performed austerities—

Chapter II—The Body as Brahman

He realised that food is Brahman; for from food, verily, are these beings born; by food, when born, do they live; into food do they enter, do they merge.

Having realised this, he approached his father again and said:

"Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of

austerities. For austerities are the means of knowing Brahman."
He practised austerities. Having practised austerities—

Chapter III—The Prana as Brahman

He realised that the prana is Brahman; for from the prana, verily, are these beings born; by the prana, when born, do they live; into the prana do they enter, do they merge.

Having realised this, he approached his father again and said:
"Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities. For austerities are the means of knowing Brahman."

He practised austerities. Having practised austerities—

Chapter IV—The Mind as Brahman

He realised that the mind is Brahman; for from the mind, verily, are these beings born; by the mind, when born, do they live; into the mind, at the time of dissolution, do they enter, do they merge.

Having realised this, he approached his father again and said:
"Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are Brahman."

He practised austerities. Having practised austerities—

Chapter V—The Intellect as Brahman

He realised that the intellect (vijñana) is Brahman; for from the intellect, verily, are these beings born; by the intellect, when born, do they live; into the intellect, at the time of dissolution, do they enter, do they merge.

Having realised this, he approached his father again and said:
"Venerable Sir, teach me Brahman."

To him, the son, he said this: "Seek to know Brahman by means of austerities; for austerities are the means of knowing Brahman."

He practised austerities. Having practised austerities—

Chapter VI—Bliss as Brahman

He realised that Bliss is Brahman; for from Bliss (ananda), verily, are these beings born; by bliss, when born, do they live; into bliss, at the time of dissolution, do they enter, do they merge.

This is the wisdom taught by Varuna and learnt by Bhrigu. It is established in the the supreme akasa, in the heart. He who knows this is established in the Bliss of Brahman. He becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter VII—The Importance of Food (I)

Let him (the knower of Brahman) never condemn food; that is the vow. The prana is, verily, food; the body is the eater of food. The body rests on the prana; the prana rest on the body. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter VIII—The Importance of Food (II)

Let him (the knower of Brahman) never abandon food; that is the vow. Water is, verily, food; fire is the eater. Fire rests on water and water rests on fire. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter IX—The Importance of Food (III)

Let him (the knower of Brahman) make food plentiful; that is the vow. The earth is, verily, food; the akasa is the eater. The akasa rests on the earth and the earth rests on the akasa. Thus food rests on food. He who knows this resting of food on food is established; he becomes a possessor of food and an eater of food. He becomes great in offspring and cattle and in spiritual radiance and great in fame.

Chapter X—Meditation on Brahman

1

Let him not deny lodgings to anyone: this is the vow. Therefore he should procure much food by any means whatsoever. To guests, he should say: "The food has been prepared for you." If this food is given first, food comes to the giver first. If this food is given in the middle, food comes to the giver in the middle. If this food is given last, food comes to the giver last.

2

He who knows this obtains the fruit mentioned above. One should meditate on Brahman as preservation in speech, as acquisition and preservation in the prana (upward breath) and the apana (downward breath), as action in the hands, as movement (walking) in the feet, as evacuation in the anus. These are the meditations on Brahman through actions. Next follows the meditation on Brahman, through the gods: One should meditate on Brahman as satisfaction in rain, as power in lightning;

3

As fame in cattle, as light in the stars, as procreation, immortality and joy in the organ of generation and as everything in the akasa.

Let him contemplate Brahman as the support and he will be supported; let him contemplate Brahman as greatness and he will become great; let him contemplate Brahman as the mind and he will be endowed with mind.

4

Let him contemplate Brahman as adoration and all desires will fall down before him in adoration. Let him contemplate Brahman as the Supreme Lord and he will be endowed with supremacy. Let him contemplate Brahman as the destructive agent and his enemies who hate him and also those who do not hate him will perish.

This he who is in this man and that he who is in yonder sun, both are one.

5

He who knows this, as described above, after dying to (i.e. withdrawing from) this world, attains the self which consists of food, attains the self which consists of the vital breath, attains the self which consists of the mind, attains the self which consists of the intellect, attains the self which consists of bliss. Then he goes up and down these worlds, eating the food he desires, assuming the forms he likes. He sits, singing the chant of the non-duality of Brahman: "Ah! Ah! Ah!"

6

"I am food, I am food, I am food! I am the eater of food, I am the eater of food, I am the eater of food! I am the uniter, I am the uniter, I am the uniter!"

"I am the first-born of the true, prior to the gods and the navel of Immortality. He who gives me away, he alone preserves me. He who eats food—I, as food, eat him.

"I, as the Supreme Lord, overpower the whole world. I am radiant as the sun."

Whosoever knows this, attains Liberation. Such, indeed, is the Upanishad.

The Peace Chant

Om. May Brahman protect us both! May Brahman bestow upon us both the fruit of Knowledge! May we both obtain the energy to acquire Knowledge! May what we both study reveal the Truth! May we cherish no ill-feeling toward each other!

Om. Peace! Peace! Peace!

End of Taittiriya Upanishad

The end of the selected Upanishads

Atman - The Soul Eternal

Atman is the immortal aspect of the mortal existence, which is hidden in every object of creation including man. It is the microcosm, representing the macrocosm in each of us, imparting to us divine qualities and possibilities and providing us with the reason to exist and experience the pains and pleasures of earthly life.

It is Brahman Itself, the very Self which descends down into the elements of nature through self-projection and participates Itself in the game of self-induced illusion and pure Delight. But bound by the senses and limited by the sensory knowledge and sensory perceptions, we do not perceive the truth. *"The self-existent Lord pierced the senses to make them turn outward. Thus we look to the external world and see not the Self with in us."*

The Self is thus the silent partner in all our deeds and experiences, the observer and the indweller of all embodied beings. Its nature cannot be explained or described in human language adequately, as it is beyond the senses and the mind. *"There the eyes cannot travel, nor speech nor mind. Nor do we know how to explain it to the disciples. It is other than the known and beyond the unknown."*

It can only be experienced when all the sensory activity ceases to impact the mind and when the mind itself is freed from the movement of thoughts and sense objects and the torment of desires, which are the prime cause of all human activity and suffering. The experience comes " *When the mind and the five senses are stilled and when the intellect is stilledThey say that Yoga is complete stillness in which one enters that state of Oneness."*

Although it is described as the flame of the size of thumb which is said to exist between the eye brows physically , or in the heart of all emotionally , its exact location is uncertain. It has no physical or mental dimensions as such, other than as a mere reflection or an idea in the mind. But unquestionably He exists and He alone is real. All else is false and withers away, crushed by the weight of sins and pressures of time.

We are told, *"The adorable one is seated in the heart and rules the breath of life. All the senses pay homage to him. When He breaks out of the body in freedom from the bonds of flesh, what else remains? This Self is Supreme."* We are also told , *"Above the senses is the mind, above the mind the intellect, above that is the ego and above the ego is the unmanifest cause. And beyond is Brahman, omnipresent and without attributes."*

The ego is Atman's poor cousin, the false center, which assumes the position of control and ownership, where as in actual reality it is a mere reflection, a product of illusion and a mental projection, born out of sensory experiences and the accumulation of memories and thoughts. While the basis of Atman is reality, permanence and Bliss, the nature of ego is illusion, impermanence and suffering.

The ego of a living being is permanently situated in ignorance and gloom and needs to be rescued from eternal doom and damnation by the indwelling Atman. The ego is a false reflection of it. The Katha Upanishad explains the relative status of the two selves in this manner, *"There are two selves, the separate ego and the indivisible Atman. When one raises above I, me and mine, the Atman reveals Itself as the real Self."*

The Mundaka Upanishad is more explicit and poetic, *"Like two birds perched on the same tree, intimate friends, the ego and the self, dwell in the same body. The former eats the sweet and sour fruits of life, while the later looks on with detachment."*

This symbolism is further expanded in this verse of the Katha Upanishad, *"Know the Self as the Lord of Chariot, the body as the chariot itself, the buddhi as the charioteer and the mind as reins. The senses are said to be the horses and selfish desires as the roads they (the senses) travel. When the Self is confused with the body, mind and senses, they say that he appears to enjoy pleasures and suffer sorrow."*

Although Atman is located in all of us, we cannot know It or understand It adequately with our ordinary awareness. *"There no eye can penetrate, no voice, no mind. Nor do we know how to understand it or preach it."* In the Kena Upanishad the teacher explains the difficulty to the students in the following words, *"If you think that you know the Self you know not." And the student admits, "I do not think I know the Self, nor can I say I know Him not."*

And in the Katha Upanishad, Yama, the Lord of Death explains to Nachiketa, *"The Self cannot be known through the study of scriptures, nor through intellect nor through hearing learned discourses. It can be attained only by those whom the Self chooses."* He reemphasizes the same point again elsewhere.

The problem is further explained and the way to reach Atman is also suggested to the students in the Kena Upanishad, *"The ignorant thinks that the Self can be known by the intellect, but the enlightened one knows that He is beyond the duality of the knower and the known."*

The idea is that Atman cannot be realized by the ordinary consciousness, where the senses are active and where there is the interference of the mind in the process of awareness. There cannot be an experience of Atman where there is this gulf of "knowing" between the knower and the known. He who knows It, knows It not really.

It is the mind and the senses which stand between the two poles of reality, the knower and the known, and prevent the ordinary consciousness from realizing the true nature of Atman. The mind is thus an imperfect instrument with an inherent inability to understand and realize Atman. *"The truth of Self cannot come from him who has not realized that he is the Self. The intellect cannot reveal the Self beyond its duality of subject and object."*

But how does one realize the Atman? What is the process? *"The self cannot be known by he who does not desist himself from unrighteous ways, does not control his senses, nor stills his mind and does not practice meditation,"* explains Yama to Nachiketa and also adds, *"This awakening you have known comes not through logic and scholarship, but from close association with a realized teacher."*

But mere association with a teacher may not again be helpful, unless there is an inner and deep commitment to know the truth. *"The Self cannot be known through the study of the scriptures, nor through intellect, nor through learned discourses. The self can be attained by only those whom the Self chooses. Verily to them does the Self reveal Itself."*

The connection between the outer and the inner worlds is not direct and straight. There are many intermittent stages to pass through and conditions to achieve and obstacles to overcome before reaching the final goal. In Mandukya Upanishad, we are told that the self is four fold :

- 1) the wakeful Vaishwanara, the Universal Male (the ego),
- 2) the dreaming Taijasa, the enjoyer of subtle objects and the Lord of the luminous mind, (the astral),
- 3) the mysterious Pragna, the deep Sleeper and the Lord of Wisdom and
- 4) Atman the eternal, the Incommunicable, the end of phenomena, Brahman Itself.

Perhaps this may not be the entire truth for so mysterious is the inward journey and so inadequately is equipped the human mind to record the experiences of the spirit, that there may be deeper and other planes of consciousness between the wakeful state and the Atman, about whom we have yet to gain knowledge.

But what about the ultimate experience? what happens when one reaches there? No one seems to explain that experience accurately and to our complete satisfaction. It is beyond human language, for our words do not carry the intensity and luminosity of that transcendent experience.

At the same time the delight of the experience cannot be contained in the secret caves of the heart, as it gushes forth with the thundering sounds of pure joy into open. Thus for the benefit of the posterity and the ordinary, the experiences show themselves in some feeble analogies and vague symbolism.

In the Isa Upanishad we come across one such instance. The seeker first prays to Brahman, "*The face of truth is hidden behind your golden lid, O Sun. May you remove the lid so that I may see the golden Truth !*" And when the request is granted and the splendor manifests Itself in him he, submerged in pure bliss, lets out these words, "In truth I am Him."

Perhaps that is the ultimate Truth a person can discover in his or her spiritual journey, the Truth that remains hidden behind the golden lid eager to show its resplendent golden face while we struggle and strive in the mortal world with vague yearnings and uncertain future.

Upanishads: Universal Insights

In the Upanishads we can study the graceful conflict of thought with thought, the emergence of more satisfactory thought and the rejection of inadequate ideas. Hypotheses were advanced and rejected on the touchstone of experience and not at the dictate of a creed. Thus thought forged ahead to unravel the mystery of the world in which we live. Let's have a quick look at the 13 principal Upanishads:

Chandogya Upanishad

The Chandogya Upanishad is the Upanishad that belongs to the followers of the Sama Veda. It is actually the last eight chapters of the ten-chapter *Chandogya Brahmana*, and it emphasizes the importance of chanting the sacred Aum, and recommends a religious life, which constitutes sacrifice, austerity, charity, and the study of the Vedas, while living in the house of a guru. This Upanishad contains the doctrine of reincarnation as an ethical consequence of karma. It also lists and explains the value of human attributes like speech, will, thought, meditation, understanding, strength, memory and hope.

Kena Upanishad

The Kena Upanishad derives its name from the word "Kena", meaning "by whom". It has four sections, the first two in verse and the other two in prose. The metrical portion deals with the Supreme Unqualified Brahman, the absolute principle underlying the world of phenomenon, and the prose part deals with the Supreme as God, "Isvara". The Kena Upanishad concludes, as Sandersen Beck puts it, that austerity, restraint, and work are the foundation of the mystical doctrine; the Vedas are its limbs, and truth is its home. The one who knows it strikes off evil and becomes established in the most excellent, infinite, heavenly world.

Aitareya Upanishad

The Aitareya Upanishad belongs to the Rig Veda. It is the purpose of this Upanishad to lead the mind of the sacrificer away from the outer ceremonial to its inner meaning. It deals with the genesis of the universe and the creation of life, the senses, the organs and the organisms. It also tries to delve into the identity of the intelligence that allows us to see, speak, smell, hear and know.

Kaushitaki Upanishad

The Kaushitaki Upanishad explores the question whether there is an end to the cycle of reincarnation, and upholds the supremacy of the soul ("atman"), which is ultimately responsible for everything it experiences.

Katha Upanishad

Katha Upanishad, which belongs to the Yajur Veda, consists of two chapters, each of which has three sections. It employs an ancient story from the Rig Veda about a father who gives his son to death (Yama), while bringing out some of the highest teachings of mystical spirituality. There are some passages common to the Gita and Katha Upanishad. Psychology is explained here by using the analogy of a chariot. The soul is the lord of the chariot, which is the body; the intuition is the chariot-driver, the mind the reins, the senses the horses, and the objects of the senses the paths. Those whose minds are undisciplined never reach their goal, and go on to reincarnate. The wise and the disciplined, it says, obtain their goal and are freed from the cycle of rebirth.

Mundaka Upanishad

The Mundaka Upanishad belongs to the Atharva Veda and has three chapters, each of which has two sections. The name is derived from the root "mund" (to shave) as he that comprehends the teaching of the Upanishad is shaved or liberated from error and ignorance. The Upanishad clearly states the distinction between the higher knowledge of the Supreme Brahman and the lower knowledge of the empirical world — the six "Vedangas" of phonetics, ritual, grammar, definition, metrics, and astrology. It is by this higher wisdom and not by sacrifices or worship, which are here considered "unsafe boats", that one can reach the Brahman. Like the Katha, the Mundaka Upanishad warns against "the ignorance of thinking oneself learned and going around deluded like the blind leading the blind". Only an ascetic ("sanyasi") who has given up everything can obtain the highest knowledge.

Taittiriya Upanishad

The Taittiriya Upanishad is also part of the Yajur Veda. It is divided into three sections: The first deals with the science of phonetics and pronunciation, the second and the third deal with the knowledge of the Supreme Self ("Paramatmajnana"). Once again, here, Aum ou OM is emphasized as peace of the soul, and the prayers end with Aum and the chanting of peace ("Shanti") thrice, often preceded by the thought, "May we never hate." There is a debate regarding the relative importance of seeking the truth, going through austerity and studying the Vedas. One teacher says truth is first, another austerity, and a third claims that study and teaching of the Veda is first, because it includes austerity and discipline. Finally, it says that the highest goal is to know the Brahman, for that is truth.

The Brihadaranyaka Upanishad, Svetasvatara Upanishad, Isavasya Upanishad, Prashna Upanishad, Mandukya Upanishad and the Maitri Upanishad are the other important and well known books of the Upanishads.

Brihadaranyaka Upanishad

The Brihadaranyaka Upanishad, which is generally recognized to be the most important of the Upanishads, consists of three sections ("Kandas"), the Madhu Kanda which expounds the teachings of the basic identity of the individual and the Universal Self, the Muni Kanda which provides the philosophical justification of the teaching and the Khila Kanda, which deals with certain modes of worship and meditation, ("upasana"), hearing the "upadesha" or the teaching ("sravana"), logical reflection ("manana"), and contemplative meditation ("nididhyasana").

T S Eliot's landmark work *The Waste Land* ends with the reiteration of the three cardinal virtues from this Upanishad: "Damyata" (restraint), "Datta" (charity) and "Dayadhvam" (compassion) followed by the blessing "Shantih shantih shantih", that Eliot himself translated as "the peace that passeth understanding."

Svetasvatara Upanishad

The Svetasvatara Upanishad derives its name from the sage who taught it. It is theistic in character and identifies the Supreme Brahman with Rudra (Shiva) who is conceived as the author of the world, its protector and guide. The emphasis is not on Brahman the Absolute, whose complete perfection does not admit of any change or evolution, but on the personal "Isvara", omniscient and omnipotent who is the manifested Brahma. This Upanishad teaches the unity of the souls and world in the one Supreme

Reality. It is an attempt to reconcile the different philosophical and religious views, which prevailed at the time of its composition.

Isavasya Upanishad

The Isavasya Upanishad derives its name from the opening word of the text "Isavasya" or "Isa", meaning "Lord" that encloses all that moves in the world. Greatly revered, this short Upanishad is often put at the beginning of the Upanishads, and marks the trend toward monotheism in the Upanishads. Its main purpose is to teach the essential unity of God and the world, being and becoming. It is interested not so much in the Absolute in itself ("Parabrahman") as in the Absolute in relation to the world ("Paramesvara"). It says that renouncing the world and not coveting the possessions of others can bring joy. The Isha Upanishad concludes with a prayer to Surya (sun) and Agni (fire).

Prasna Upanishad

The Prashna Upanishad belongs to the Atharva Veda and has six sections dealing with six questions or "Prashna" put to a sage by his disciples. The questions are: From where are all the creatures born? How many angels support and illumine a creature and which is supreme? What is the relationship between the life-breath and the soul? What are sleep, waking, and dreams? What is the result of meditating on the word Aum? What are the sixteen parts of the Spirit? This Upanishad answers all these six vital questions.

Mandukya Upanishad

The Mandukya Upanishad belongs to the Atharva Veda and is an exposition of the principle of Aum as consisting of three elements, a, u, m, which may be used to experience the soul itself. It contains twelve verses that delineate four levels of consciousness: waking, dreaming, deep sleep, and a fourth mystical state of being one with the soul. This Upanishad by itself, it is said, is enough to lead one to liberation.

Maitri Upanishad

The Maitri Upanishad is the last of what are known as the principal Upanishads. It recommends meditation upon the soul ("atman") and life ("prana"). It says that the body is like a chariot without intelligence but it is driven by an intelligent being, who is pure, tranquil, breathless, selfless, undying, unborn, steadfast, independent and endless. The charioteer is the mind, the reins are the five organs of perception, the horses are the organs of action, and the soul is unmanifest, imperceptible, incomprehensible, selfless, steadfast, stainless and self-abiding. It also tells the story of a king, Brihadratha, who realized that his body is not eternal, and went into the forest to practice austerity, and sought liberation from reincarnating existence.

The Upanishads form the core of Indian philosophy. They are an amazing collection of writings from original oral transmissions, which have been aptly described by Shri Aurobindo as "the supreme work of the Indian mind". It is here that we find all the fundamental teachings that are central to Hinduism — the concepts of "karma" (action), "punarjanma" (reincarnation), "moksha" (nirvana), the "atman" (soul), and the "Brahman" (Absolute). They also set forth the prime Vedic doctrines of self-realization, yoga and meditation. The Upanishads are summits of thought on man and the universe, designed to push human ideas to their very limit and beyond. They give us both spiritual vision and philosophical argument, and it is by a strictly personal effort that one can reach the truth.

Meaning of "Upanishad"

The term "Upanishad" literally means, "sitting down near" or "sitting close to", and implies listening closely to the mystic doctrines of a guru or a spiritual teacher, who has cognized the fundamental truths of the universe. It points to a period in time when groups of pupils sat near the teacher and learnt from him the secret teachings in the quietude of forest "ashrams" or hermitages. In another sense of the term, "Upanishad" means "brahma-knowledge" by which ignorance is annihilated. Some other possible meanings of the compound word "Upanishad" are "placing side by side" (equivalence or correlation), a "near approach" (to the Absolute Being), "secret wisdom" or even "sitting near the enlightened".

Time of Composition

Historians and Indologists have put the date of composition of the Upanishads from around 800 - 400 B.C., though many of the verse versions may have been written much later. In fact, they were written over a very long period of time and do not represent a coherent body of information or one particular system of belief. However, there is a commonality of thought and approach.

The Main Books

Although there are more than 200 Upanishads, only thirteen have been singled out as presenting the core teachings. They are the *Chandogya*, *Kena*, *Aitareya*, *Kaushitaki*, *Katha*, *Mundaka*, *Taittiriya*, *Brihadaranyaka*, *Svetasvatara*, *Isa*, *Prasna*, *Mandukya* and the *Maitri Upanishads*. One of the oldest and longest of the Upanishads, the *Brihadaranyaka* says:

*"From the unreal lead me to the real!
From darkness lead me to light!
From death lead me to immortality!"*

The crux of the Upanishads is that this can be achieved by meditating with the awareness that one's soul ("atman") is one with all things, and that "one" is the Absolute ("Brahman"), which becomes the "all".

Who wrote the Upanishads?

The authors of the Upanishads were many, but they were not solely from the priestly caste. They were poets prone to flashes of spiritual wisdom, and their aim was to guide a few chosen pupils to the point of liberation, which they themselves had attained. According to some scholars, the main figure in the Upanishads is Yajnavalkya, the great sage who propounded the doctrine of "neti-neti", the view that "truth can be found only through the negation of all thoughts about it". Other important Upanishadic

sages are Uddalaka Aruni, Shwetaketu, Shandilya, Aitareya, Pippalada, Sanat Kumara. Many earlier Vedic teachers like Manu, Brihaspati, Ayasya and Narada are also found in the Upanishads.

List of 108 Upanishads

The exact number of the Upanishads is not clearly known. Scholars differ on the total number of Upanishads as well as on what constitutes an Upanishad. Some of the Upanishads are very ancient, but some are of recent origin.

The original Upanishads are the end portions of the four Vedas, and there by came to be identified with "Vedanta", which literally means the end of the Vedas. They dealt with the philosophical aspects of the Vedas and were taught in ancient India to highly qualified and selected individuals.

The Upanishadic texts are part of the Shruti literature and are considered to be divine in origin. They are associated with the names of several ancient seers. Some of these lived at least twenty generations before Lord Krishna and the the probable date of the Mahabharata war. Prominent among these sages were Yagnavalkya, Uddalaka Aruni, Shandilya, Aitareya, Pipplapada and Sanatkumara.

Today there are estimated to be about 350 Upanishads, some well known and some least known. The Bhagavad-Gita of Lord Krishna is also considered to be an Upanishad because it contains the essence of many of the Upanishads.

We have listed below 108 Upanishads as per the list contained in the Muktikopanishad . We have arranged them in four categories according to the particular Veda to which each of them belong. The very important among these have been shown in bold letters. **Those Upanishads for which we have English Translations are shown prominently.**

RigVeda:(10)	YajurVeda:(50)	SamaVeda: (16)	Atharvaveda:(32)
Aitareya	Katha	Kena	Prasna
Atmabodha	Taittiriya	Chandogya	Mandukya
Kaushitaki	Isavasya	Mahat	Mundaka
Mudgala	Brihadaranyaka	Maitrayani	Atma
Nirvana	Akshi	Vajrasuci	Surya
Nadabindu	Ekakshara	Savitri	Narada-Parivrajakas
Akshamaya	Garbha	Aruneya	Parabrahma
Tripura	Pnagnihotra	Kundika	Paramahamsa-
Bahvruka	Svetasvatara	Maitreyi	Parivrajakas
Saubhagyalakshmi	Sariraka	Samnyasa	Pasupatha-Brahma
	Sukarahasya	Jabaladarsana	Mahavakya
	Skanda	Yogacudaman	Sandilya
	Sarvasara	Avyakta	Krishna
	Adhyatma	Vasudevai	Garuda
	Niralamba	Jabali	Gopalatapani
	Paingala	Rudrakshajabala	Tripadavibhuti-
	Mantrika		mahnarayana
	Muktika		Dattatreya
	Subala		Kaivalya
	Avadhuta		Nrsimhatapani
	Katharudra		Ramatapani
	Brahma		Ramarahasya
	Jabala		HayagrIva
	Turiyatita		Atharvasikha
	Paramahamsa		Atharvasira
	Bhikshuka		Ganapati
	Yajnavalkya		Brhajjabala
	Satyayani		Bhasmajabala
	Amrtanada		Sarabha

Amrtabindu
Kshurika
Tejobindu
DhyanaBindu
Brahmavidya
YogakundalinI
Yogatattva
Yogasikha
Varaha
Advayataraka
Trisikhibrahmana
mandalabrahmana
Hamsa
Kalisantaraaa
Narayana
Tarasara
Kalagnirudra
Dakshinamurti
Pancabrahma
Rudrahrdaya
SarasvatIrahasya

Annapurna
TripuratapanI
Devi
Bhavana
Sita

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