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Hinduism

Chandogya Upanishad

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Vedic tradition (Samaveda)

F. Max Müller (1879)

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About:

The Chāndogya Upaniṣad, attached to the Samaveda, is one of the oldest and longest Upanishads, probably composed between the 8th and 6th centuries BCE.

In eight books (prapāṭhakas) it moves from meditations on the syllable Om and the chants of the sacrifice to the great themes of Vedanta: the identity of the Self (Ātman) and the Absolute (Brahman), the path of the soul after death, and the Self that dwells in "the small lotus of the heart".

In the sixth book the sage Uddālaka Āruṇi teaches his son Śvetaketu by examples — salt dissolved in water, the seed of the fig tree — and repeats the phrase that became the most famous of the Upanishads: "Thou art that" (tat tvam asi).

The English version is F. Max Müller's of 1879, the first volume of the Sacred Books of the East.

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I, 1

1 LET a man meditate on the syllable Om, called the udgîtha; for the udgîtha (a portion of the Sâma-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 Sâma-veda, the essence of the Sâma-veda the udgîtha (which is Om).

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

4 What then is the Rik? What is the Sâman? What is the udgîtha? 'This is the question.

5 The Rik indeed is speech, Sâman is breath, the udgîtha is the syllable Om. Now speech and breath, or Rik and Sâman, 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 udgîtha, 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 udgîtha, 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 Udgâtri priest sings, he says Om, —all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the oblations).

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.

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I, 2

✦

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

2 They meditated on the udgîtha (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.

3 Then they meditated on the udgîtha (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 udgîtha (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 udgîtha (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 car is pierced by evil.

6 Then they meditated on the udgîtha (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 udgîtha (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 Aṅgiras meditated on the udgîtha (Om) as that breath, and people hold it to be Aṅgiras, i. e. the essence of the members (angânâm rasah);

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

12 Therefore Ayâsya meditated on the udgîtha (Om) as that breath, and people hold it to be Ayâsya, because it comes (ayati) from the mouth (âsya);

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

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

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I , 3

✦

2 Now follows the meditation on the udgîtha with reference to the gods. Let a man meditate on the udgîtha (Om) as he who sends warmth (the sun in the sky). When the sun rises it sings as Udgâtri 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).
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 pratyâsvara (reflected sound). Therefore let a man meditate on the udgîtha (Om) as this and that (as breath and as sun).

3 Then let a man meditate on the udgîtha (Om) as vyâna indeed. If we breathe up, that is prâna, the up-breathing. If we breathe down, that is apâna, the down-breathing. The combination of prâna and apâna is vyâna, back-breathing or holding in of the breath. This vyâna 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 Sâman, and therefore when a man utters a Sâman verse he neither breathes up nor down.
Sâman is udgîtha, and therefore when a man sings (the udgîtha, 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 udgîtha (Om) as vyâna.

6 Let a man meditate on the syllables of the udgîtha, i. e. of the word udgîtha. Ut is breath (prâna), for by means of breath a man rises (ut-tishthati). Gî is speech, for speeches are called girah. Tha is food, for by means of food all subsists (sthita).

7 Ut is heaven, gî the sky, tha the earth. Ut is the sun, gî the air, tha the fire. Ut is the Sâma-veda,, gî 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 udgîtha, 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 Udgâtri) quickly reflect on the Sâman with which he is going to praise;

9 Let him quickly reflect on the Rik in which that Sâman occurs; on the Rishi (poet) by whom it was seen or composed; on the Devatâ (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 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.

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I, 4

✦

1 Let a man meditate on the syllable Om, for the udgîtha 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 Sâman-(sacrifices). And the Devas seeing this, rose from the Rik, Yagus, and Sâman-sacrifices, and entered the Svara, 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 Sâman and the Yagus. This Svara 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 Svara, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

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I , 5

1 The udgîtha is the pranava, the pranava is the udgîtha. And as the udgîtha 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 Kaushîtaki to his son. 'Do thou revolve his rays, then thou wilt have many sons.' So much in reference to the Devas.

3 Now with reference to the body. Let a man meditate on the udgîtha 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 Kaushîtaki 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 udgîtha is the pranava, and the pranava the udgîtha, rectifies from the seat of the Hotri priest any mistake committed by the Udgâtri priest in performing the udgîtha, yea, in performing the udgîtha.

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I, 6

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

2 The Rik is the sky, the Sâman air. This Sâman (air) rests on that Rik (sky). Therefore the Sâman is sung as resting on the Rik. Sâ is the sky, ama the air, and that makes Sâma.

3 Rik is heaven, Sâman the sun. This Sâman (sun) rests on that Rik (heaven). Therefore the Sâman is sung as resting on the Rik. Sâ is heaven, ama the sun, and that makes Sâma.

4 Rik is the stars, Sâman the moon. This Sâman (moon) rests on that Rik (stars). Therefore the Sâman is sung as resting on the Rik. Sâ is the stars, ama the moon, and that makes Sâma.

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

6 Sâ is the white light of the sun, ama the blue exceeding darkness, and that makes Sâma.
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 Sâman are his joints, and therefore he is udgîtha. And therefore he who praises him (the ut) is called the Ud-gâtri (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.

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I, 7

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

2 Rik is the eye, Sâman the self. This Sâman (shadow) rests on that Rik (eye). Therefore the Sâman is sung as resting on the Rik. Sâ is the eye, ama the self, and that makes Sâma.

3 Rik is the ear, Sâman the mind. This Sâman (mind) rests on that Rik (ear). Therefore the Sâman is sung as resting on the Rik. Sâ is the ear, ama the mind, and that makes Sâma.

4 Rik is the white light of the eye, Sâman the blue exceeding darkness. This Sâman (darkness) rests on the Rik (brightness). Therefore the Sâman is sung as resting on the Rik. Sâ is the white light of the eye, ama the blue exceeding darkness, and that makes Sâma.

5 Now the person who is seen in the eye, he is Rik, he is Sâman, 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 Sâman) 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 vînâ (lyre), sing him, and from him also they obtain wealth.

7 He who knowing this sings a Sâman, sings to both (the adhidaivata and adhyâtma 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 Udgâtri 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 Sâman is able to obtain wishes through his song, yea, through his song.

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I, 8

✦

1 There were once three men, well-versed in udgîtha, Silaka Sâlâvatya, Kaikitâyana, Dâlbhya, and Pravâhana Gaivali. They said: 'We are well-versed in udgîtha. Let us have a discussion on udgîtha.'

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

3 Then Silaka Sâlâvatya said to Kaikitâyana Dâlbhya: 'Let me ask you.'
'Ask,' he replied.

4 'What is the origin of the Sâman?' '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 Sâman beyond the world of svarga (heaven). We place (recognise) the Sâman in the world of svarga, for the Sâman is extolled as svarga (heaven).'

6 Then said Silaka Sâlâvatya to Kaikitâyana Dâlbhya: 'O Dâlbhya, thy Sâman 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 Dâlbhya.
'Know it,' replied Silaka Sâlâvatya.
'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 Sâman beyond this world as its rest. We place the Sâman in this world as its rest, for the Sâman is extolled as rest.'

8 Then said Pravâhana Gaivali to Silaka Sâlâvatya: 'Your Sâman (the earth), O Sâlâvatya, 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 Sâlâvatya.
'Know it,' replied Gaivali.

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I, 9

✦

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

2 He is indeed the udgîtha (Om = Brahman), greater than great (parovarîyas), he is without end.
He who knowing this meditates on the udgîtha, 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 udgîtha to Udara-sândilya, said: 'As long as they will know in your family this udgîtha, 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 udgîtha, 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.

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I, 10

✦

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

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 Udgâtris, 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 prastâva (the hymns &c. of the Prastotri), are going to sing it, your head will fall off.'

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

11 In the same manner he addressed the Pratihartri: 'Pratihartri, if you, without knowing the deity which belongs to the pratihâra (the hymns of the Pratihartri), are going to sing it, your head will fall off.'
They stopped, and sat down in silence.

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I, 11

✦

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

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 prastâva, are going to sing it, your head will fall off,"—which then is that deity?'

5 He said: 'Breath (prâna). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastâva. 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 Udgâtri approached him, saying: 'Sir, you said to me, "Udgâtri, if you, without knowing the deity which belongs to the udgîtha, are going to sing it, your head will fall off,"—which then is that deity?'

7 He said: 'The sun (âditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgîtha. 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 Pratihartri approached him, saying: 'Sir, you said to me, "Pratihartri, if you, without knowing the deity belonging to the pratihâra, 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 pratihâra. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me 1.'

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I, 12

✦

1 Now follows the udgîtha of the dogs. Vaka Dâlbhya, or, as he was also called, Glâva 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 Dâlbhya, or, as he was also called, Glâva 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 Vahishpavamâna hymn. After they had settled down, they began to say Hiṅ.

5 'Om, let us eat! Om, let us drink! Om, may the divine Varuna, Pragâpati, Savitri bring us food! Lord of food, bring hither food, bring it, Om!'

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I, 13

1 The syllable Hâu is this world (the earth), the syllable Hâi the air, the syllable Atha the moon, the syllable Iha the self, the syllable Î is Agni, fire.

2 The syllable Û is the sun, the syllable E is the Nihava or invocation, the syllable Auhoi is the Visve Devas, the syllable Hiṅ is Pragâpati, Svara (tone) is breath (prâna), the syllable Yâ is food, the syllable Vâg is Virâg.

3 The thirteenth stobha syllable, viz. the indistinct syllable Huṅ, 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 Sâmans in this wise. He becomes rich in food, and able to eat food,—yea, able to eat food.

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II, 1

✦

1 Meditation on the whole of the Sâman is good, and people, when anything is good, say it is Sâman; when it is not good, it is not Sâman.

2 Thus they also say, he approached him with Sâman, i. e. becomingly; and he approached him without Sâman, i. e. unbecomingly.
:3. And they also say, truly this is Sâman for us, i.e. it is good for us, when it is good; and truly that is not Sâman for us, i. e. it is not good for us, when it is not good.

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

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II, 2

✦

1 Let a man meditate on the fivefold Sâman as the five worlds. The hiṅkâra is, the earth, the prastâva the fire, the udgîtha the sky, the pratihâra the sun, the nidhana heaven; so in an ascending line.

2 In a descending line, the hiṅkâra is heaven, the prastâva the sun, the udgîtha the sky, the pratihâra 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 Sâman as the worlds.

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II, 3

✦

1 Let a man meditate on the fivefold Sâman as rain. The hiṅkâra is wind (that brings the rain); the prastâva is, 'the cloud is come;' the udgîtha is, 'it rains;' the pratihâra, '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 Sâman as rain.

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II, 4

✦

1 Let a man meditate on the fivefold Sâman in all waters. When the clouds gather, that is the hiṅkâra; when it rains, that is the prastâva that which flows in the east, that is the udgîtha that which flows in the west, that is the pratihâra 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 Sâman as all waters.

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II, 5

✦

1 Let a man meditate on the fivefold Sâman as the seasons. The hiṅkâra is spring, the prastâva summer (harvest of yava, &c.), the udgîtha the rainy season, the pratihâra autumn, the nidhana winter.

2 The seasons belong to him, nay, he is always in season (successful) who knowing this meditates on the fivefold Sâman as the seasons.

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II, 6

✦

1 Let a man meditate on the fivefold Sâman in animals. The hiṅkâra is goats, the prastâva sheep, the udgîtha cows, the pratihâra horses, the nidhana man.

2 Animals belong to him, nay, he is rich in animals who knowing this meditates on the fivefold Sâman as animals.

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II, 7

✦

1 Let a man meditate on the fivefold Sâman, which is greater than great, as the prânas (senses). The hiṅkâra is smell (nose), the prastâva speech (tongue), the udgîtha sight (eye), the pratihâra 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 Sâman, which is greater than great, as the prânas (senses).

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II, 8

✦

1 Next for the sevenfold Sâman. Let a man meditate on the sevenfold Sâman in speech. Whenever there is in speech the syllable huṅ, that is hiṅkâra, pra is the prastâva, â is the âdi, the first, i.e. Om,

2 Ud is the udgîtha, pra the pratihâra, 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 Sâman in speech. He becomes rich in food, and able to eat food.

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II, 9

1 Let a man meditate on the sevenfold Sâman as the sun. The sun is Sâman, because he is always the same (sama); he is Sâman 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 hiṅkâra. On it animals are dependent. Therefore animals say hiṅ (before sunrise), for they share the hiṅkâra of that Sâman (the sun).

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

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

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

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

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 Sâman.

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 Sâman. Thus a man meditates on the sevenfold Sâman as the sun.

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II, 10

✦

1 Next let a man meditate on the sevenfold Sâman which is uniform in itself and leads beyond death. The word hiṅkâra has three syllables, the word prastâva has three syllables: that is equal (sama).

2 The word âdi (first, Om) has two syllables, the word pratihâra has four syllables. Taking one syllable from that over, that is equal (sama).

3 The word udgîtha 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 Sâman as uniform in itself, which leads beyond death, yea, which leads beyond death.

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II, 11

1 The hiṅkâra is mind, the prastâva speech, the udgîtha sight, the pratihâra hearing, the nidhana breath. That is the Gâyatra Sâman, as interwoven in the (five) prânas.

2 He who thus knows this Gâyatra interwoven in the prânas, 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 Gâyatra is, 'Be not high-minded.'

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II, 12

✦

1 The hiṅkâra is, he rubs (the fire-stick); the prastâva, smoke rises; the udgîtha, it burns; the pratihâra, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Sâman 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.'

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II, 13

✦

[1] 1, 2. Next follows the Vâmadevya as interwoven in generation.

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II, 14

✦

1 Rising, the sun is the hiṅkâra, risen, he is the prastâva, at noon he is the udgîtha, in the afternoon he is the pratihâra, setting, he is the nidhana. That is the Brihat Sâman 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.'

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II, 15

✦

1 The mists gather, that is the hiṅkâra; the cloud has risen, that is the prastâva; it rains, that is the udgîtha; it flashes and thunders, that is the pratihâra; it stops, that is the nidhana. That is the Vairûpa Sâman, as interwoven in Parganya, the god of rain.

2 He who thus knows the Vairûpa as interwoven in Parganya, obtains all kinds of cattle (virûpa), 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.'

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II, 16

✦

1 The hiṅkâra is spring, the prastâva summer, the udgîtha the rainy season, the pratihâra autumn, the nidhana winter. That is the Vairâga Sâman, as interwoven in the seasons.

2 He who thus knows the Vairâga, as interwoven in the seasons, shines (virâgati) 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.'

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II, 17

[1] The hiṅkâra is the earth, the prastâva the sky, the udgîtha heaven, the pratihâra the regions, the nidhana the sea. These are the Sakvarî Sâmans, as interwoven in the worlds.

[2] He who thus knows the Sakvarîs, 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.'

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II, 18

✦

1 The hiṅkâra is goats, the prastâva sheep, the udgîtha cows, the pratihâra horses, the nidhana man. These are the Revatî Sâmans, as interwoven in animals.

2 He who thus knows these Revatîs, 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.'

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II, 19

✦

1 The hiṅkâra is hair, the prastâva skin, the udgîtha flesh, the pratihâra bone, the nidhana marrow. That is the Yagñâyagñîya Sâman, as interwoven in the members of the body.

2 He who thus knows the Yagñâyagñîya, 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.'

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II, 20

✦

1 The hiṅkâra is fire, the prastâva air, the udgîtha the sun, the pratihâra the stars, the nidhana the moon. That is the Râgana Sâman, as interwoven in the deities.

2 He who thus knows the Râgana, 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 Brâhmanas.'

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II, 21

✦

1 The hiṅkâra is the threefold knowledge, the prastâva these three worlds, the udgîtha Agni (fire), Vâyu (air), and Âditya (sun), the pratihâra the stars, the birds, and the rays, the nidhana the serpents, Gandharvas, and fathers. That is the Sâman, as interwoven in everything.

2 He who thus knows this Sâman, 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 hiṅkâra, the prastâva, &c.), and the other forms of the Sâman. 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 Sâman), knowing that he is. everything, yea, that he is everything.'

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II, 22

✦

1 The udgîtha, of which a poet said, I choose the deep sounding note of the Sâman as good for cattle, belongs to Agni; the indefinite note belongs to Pragâpati, the definite note to Soma, the soft and smooth note to Vâyu, 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 oblations (svadhâ) 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 (Udgâtri priest) sing praises, without making mistakes in pronunciation, &c.

3 All vowels (svara) belong to Indra, all sibilants (ûshman) to Pragâpati, 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 Pragâpati 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 Udgâtri 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 Udgâtri may give himself to Pragâpati. All consonants are to be pronounced slowly, and without crowding them together, so that the Udgâtri may withdraw himself from Mrityu.

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II, 23

✦

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

2 Austerity the second, and to dwell as a Brahmakârin 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 Pragâpati 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, Bhûh, 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.

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II, 24

✦

1 The teachers of Brahman (Veda) declare, as the Prâtah-savana (morning-oblation) belongs to the Vasus, the Mâdhyandina-savana (noon-libation) to the Rudras, the third Savana (evening-libation) to the Âdityas 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 Prâtaranuvâka, (matin-chant), the sacrificer, sitting down behind the household altar (gârhapatya), and looking towards the north, sings the Sâman, 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 Mâdhyandina-savana, the noon-oblation, the sacrificer, sitting down behind the Âgnidhrîya altar, and looking towards the north, sings the Sâman, 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 Vâyu (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 Âhavanîya altar, and looking towards the north, sings the Sâman, addressed to the Âdityas and Visve Devas:

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

13 Next the Sâman 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 Âdityas 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 Âdityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

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III, 1

✦

1 The sun is indeed the honey of the Devas. The heaven is the cross-beam (from which) the sky (hangs as) a hive, and the bright vapours are the eggs of the bees.

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.

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III, 2

✦

1 The southern rays of the sun are the honey-cells on the right. The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).

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.

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III, 3

✦

1 The western rays of the sun are the honey-cells behind. The Sâman verses are the bees, the Sâma-veda sacrifice is the flower, the water is the nectar.

2 Those very Sâman verses (as bees) brooded over the Sâma-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.

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III, 4

1 The northern rays of the sun are the honey-cells on the left. The (hymns of the) Atharvâṅgiras are the bees, the Itihâsa-purâna (the reading of the old stories) is the flower, the water is the nectar.

2 Those very hymns of the Atharvâṅgiras (as bees) brooded over the Itihâsa-purâna; 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.

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III, 5

✦

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

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.

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III, 6

✦

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

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.

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III, 7

✦

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

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.

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III, 8

✦

1 On the third of these nectars the Âdityas 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 Âdityas, 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 Âdityas.

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III, 9

✦

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

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.

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III, 10

✦

1 On the fifth of these nectars the Sâdhyas 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 Sâdhyas, 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 Sâdhyas.

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III, 11

✦

1 When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:

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, 1, 1) Brahman (m. Hiranyagarbha) told to Pragâpati (Virâg), Pragâpati to Manu, Manu to his offspring (Ikshvâku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddâlaka Âruni.

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.

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III, 12

✦

1 The Gâyatrî (verse) is everything whatsoever here exists. Gâyatrî indeed is speech, for speech sings forth (gâya-ti) and protects (trâya-te) everything that here exists.

2 That Gâyatrî 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 (prânas, which are everything) rest, and do not go beyond.

4 That body again in man is the heart within man, for in it the prânas (which are everything) rest, and do not go beyond.

5 That Gâyatrî 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 Gâyatrî); 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 Gâyatrî) 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.

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III, 13

✦

1 For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prâna (up-breathing), that is the eye, that is Âditya (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 Vyâna (back-breathing), that is the ear, that is the moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.

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

4 The northern gate is the Samâna (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 Udâna (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 doorkeepers 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.

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III, 14

✦

1 All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).
Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

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 Sândilya, yea, thus he said.

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III, 15

✦

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

2 Its eastern quarter is called Guhû, its southern Sahamânâ, its western Râgñî, its northern Subhûtâ. The child of those quarters is Vâyu, 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 Prâna (life) with such and such and such.' 'I turn to Bhûh 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 Prâna, then Prâna means all whatever exists here —to that I turn.'

5 'When I said, I turn to Bhûh, 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), Vâyu (air), Âditya (sun).'

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

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III, 16

✦

1 Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gâyatrî has twenty-four syllables, the morning-libation is offered with Gâyatrî hymns. The Vasus are connected with that part of the sacrifice. The Prânas (the five senses) are the Vasus, for they make all this to abide (vâsayanti).

2 If anything ails him in that (early) age, let him say: 'Ye Prânas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Prânas 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 Prânas are the Rudras, for they make all this to cry (rodayanti).

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

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

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

7 Mahidâsa Aitareya (the son of Itarâ), 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.

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III, 17

✦

1 When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Dîkshâ (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 Stutasastras (hymns sung and recited at the sacrifices).

4 Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinâs (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 Avabhritha ceremony (when the sacrificial Vessels are carried away to be cleansed).

6 Ghora Âṅgirasa, after having communicated this (view of the sacrifice) to Krishna, the son of Devăkî—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 Prâna."' 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.'

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III, 18

✦

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

2 That Brahman (mind) has four feet (quarters).
Speech is one foot, breath is one foot, the eye is one foot, the car is one foot-so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vâyu (air) is one foot, Âditya (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 Vâyu (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 Âditya (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.

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III, 19

✦

1 Âditya (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 Âditya, 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.

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IV, 1

1 There lived once upon a time Gânasruti Pautrâyana (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, Bhallâksha, Bhallâksha (short-sighted friend). The light (glory) of Gânasruti Pautrâyana 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 râganya, 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 Gânasruti Pautrâyana 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 Brâhmana 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.'

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IV, 2

✦

1 Then Gânasruti Pautrâyana 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 Sûdra, together with the cows.'
Then Gânasruti Pautrâyana 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 Sûdra, but only by that mouth did you make me speak.'
These are the Raikva-parna villages in the country of the Mahâvrishas (mahâpunyas) where Raikva dwelt under him. And he said to him:

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IV, 3

1 'Air (vâyu) 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 (prâna) 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 (prânâh).'

5 Once while Saunaka Kâpeya and Abhipratârin Kâkshaseni 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 Kâpeya, mortals see him not, O Abhipratârin, though he dwells in many places. He to whom this food belongs, to him it has not been given.'

7 Saunaka Kâpeya, 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 Brahmakârin, meditate on that Being.' Then he said: 'give him food.'

8 They gave him food. Now these five (the eater Vâyu (air), and his food, Agni (fire), Âditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prâna (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 Virâg (of ten syllables)
which eats the food. Through this all this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

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IV, 4

✦

1 Satyakâma, the son of Gabâlâ, addressed his mother and said: 'I wish to become a Brahmakârin (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 Gabâlâ by name, thou art Satyakâma (Philalethes). Say that thou art Satyakâma Gâbâlâ.'

3 He going to Gautama Hâridrumata said to him, 'I wish to become a Brahmakârin 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 Gabâlâ by name, thou art Satyakâma," I am therefore Satyakâma Gâbâlâ, Sir.'

5 He said to him: 'No one but a true Brâhmana 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,

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IV, 5

✦

1 The bull of the herd (meant for Vâyu) said to him: 'Satyakâma!' 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 Prakâsavat (endowed with splendour).

3 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakâsavat, 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 Prakâsavat.

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IV, 6

✦

1 'Agni will declare to you another foot of Brahman.'
(After these words of the bull), Satyakâma, 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: 'Satyakâma!' 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.

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IV, 7

✦

1 'A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.'
(After these words of Agni), Satyakâma, 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 'Satyakâma.' 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.

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IV, 8

✦

1 'A diver-bird (Madgu, meant for Prâna) will declare to you another foot of Brahman.'
(After these words of the Hamsa), Satyakâma, 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 'Satyakâma.' 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 Âyatanavat (having a home).
'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Âyatanavat, 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 Âyatanavat.'

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IV, 9

✦

1 Thus he reached the house of his teacher. The teacher said to him: 'Satyakâma.' 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 (Âkârya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, Yea, nothing was left out.

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IV, 10

✦

1 Upakosala Kâmalâyana dwelt as a Brahmakârin (religious student) in the house of Satyakâma Gâbâla. 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.
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).

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IV, 11

✦

1 After that the Gârhapatya 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.

2 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Gârhapatya), 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.'

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IV, 12

✦

1 Then the Anvâhârya 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 Anvâhârya), 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.'

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IV, 13

✦

1 Then the Âhavanîya 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 Âhavanîya), 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.'

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IV, 14

✦

1 Then they all said: 'Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life).'

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.'

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IV, 15

1 He said: 'The person that is seen in the eye, that is the Self. This is the immortal, the fearless, this is Brahman. Even though they drop melted butter or water on him, it runs away on both sides.

2 'They call him Samyadvâma, for all blessings (vâma) go towards him (samyanti). All blessings go towards him who knows this.

3 'He is also Vâmanî, for he leads (nayati) all blessings (vâma). He leads all blessings who knows this.

4 'He is also Bhâmanî, for he shines (bhâti) 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.'

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IV, 16

✦

1 Verily, he who purifies (Vâyu) 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 Udgâtri priests perform the other by words. When the Brahman priest, after the Prâtaranuvâka ceremony has begun, but before the recitation of the Paridhânîyâ 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 Prâtaranuvâka ceremony has begun, and before the recitation of the Paridhânîyâ 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.

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IV, 17

1 Pragâpati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vâyu (air) from the sky, Âditya (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 Vâyu, the Sâman verses from Âditya.

3 He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhûs from the Rik verses, the sacred interjection Bhuvas from the Yagus verses, the sacred interjection Svar from the Sâman verses.

4 If the sacrifice is injured from the Rig-Veda side, let him offer a libation in the Gârhapatya fire, saying, Bhûh, Svâha! 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, Svâhâ! 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 Sâma-veda side, let him offer a libation in the Âhavanîya fire, saying, Svah, Svâhâ! Thus does he bind together and heal, by means of the essence and the power of the Sâman verses them-

selves, whatever break the Sâman 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 Vyâhritis 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 Gâthâ: '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).

9.2 Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

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V, 1

1 He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.

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 Pragâpati 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 1. 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 2.'

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 (prâna, the senses). For breath are all these.

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V, 2

✦

1 Breath said: 'What shall be my food?' They answered: 'Whatever there is, even unto dogs and birds.' Therefore this is food for Ana (the breather). His name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

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 (prâna) thus gains a dress, and is no longer naked'.

3 Satyakâma Gâbâla, after he had communicated this to Gosruti Vaiyâghrapadya, 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 Dîkshâ (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 (âvasathya laukika), saying; 'Svâhâ 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, 'Svâhâ 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, 'Svâhâ 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, 'Svâhâ 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 (Prâna) 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 (prâna)'—here he swallows—'The best and all-supporting food'—here he swallows—'We meditate on the speed of Bhaga (Savitri, prâna)'—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.'

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V, 3

1 Svetaketu Âruneya went to an assembly of the Pañkâlas. Pravâhana 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 Râganya, 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 Brâhmana before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

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V, 4

✦

1 'The altar (on which the sacrifice is supposed to be offered) is that world (heaven), O Gautama; its fuel is the sun itself, the smoke his rays, the light the day, the coals the moon, the sparks the stars.

2 'On that altar the Devas (or prânas, represented by Agni, &c.) offer the sraddha libation (consisting of water). From that oblation rises Soma, the king (the moon).

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V, 5

1 'The altar is Parganya (the god of rain), O Gautama; its fuel is the air itself, the smoke the cloud, the light the lightning, the coals. the thunderbolt, the sparks the thunderings.

2 'On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

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V, 6

✦

1 'The altar is the earth, O Gautama; its fuel is the year itself, the smoke the ether, the light the night, the coals the quarters, the sparks the intermediate quarters.

2 'On that altar the Devas (prânas) offer rain. From that oblation rises food (corn, &c.)

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V, 7

✦

1 'The altar is man, O Gautama; its fuel speech itself, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear.

2 'On that altar the Devas (prânas) offer food. From that oblation rises seed.

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V, 8

✦

1 'The altar is woman, O Gautama.

2 'On that altar the Devas (prânas) offer seed, From that oblation rises the germ.

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V, 9

✦

1 'For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.

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.

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V, 10

✦

2 'Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vânaprasthas, and of the parivrâgakas 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,—
'He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.

3 'But they who living in a village practise (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.

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 Brâhmana, 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 Kandâla.

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.'

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V, 11

1 Prâkînasâla Aupamanyava, Satyayagña Paulushi, Indradyumna Bhâllaveya, Gana Sârkarâkshya, and Budila Âsvatarasvi, 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 Uddâlaka Âruni, who knows at present that Self, called Vaisvânara. 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 Vaisvânara. 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 Vaisvânara 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:

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V, 12

✦

1 'Aupamanyava, whom do you meditate on as the Self?' He replied: 'Heaven only, venerable king.' He said: 'The Self which you meditate on is the Vaisvânara 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 Vaisvânara 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.'

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V, 13

✦

1 Then he said to Satyayagña Paulushi: 'O Prâkînayogya, 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 Vaisvânara Self, called Visvarûpa (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 Vaisvânara 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.'

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V, 14

✦

1 Then he said to Indradyumna Bhâllaveya: 'O Vaiyâghrapadya, whom do you meditate on as the Self?' He replied: 'Air only, venerable king.' He said: 'The Self which you meditate on is the Vaisvânara 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 Vaisvânara 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.'

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V, 15

1 Then he said to Gana Sârkarâkshya: 'Whom do you meditate on as the Self?' He replied: 'Ether only, venerable king.' He said: 'The Self which you meditate on is the Vaisvânara 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 Vaisvânara 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.'

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V, 16

✦

1 Then he said to Budila Âsvatarâsvi, 'O Vaiyâghrapadya, whom do you meditate on as the Self?' He replied: 'Water only, venerable king.' He said; 'The Self which you meditate on is the Vaisvânara Self, called Rayi (wealth). Therefore are you wealthy and flourishing.

2 'You eat food and see your desire, and whoever thus meditates on that Vaisvânara 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.'

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V, 17

✦

1 Then he said to Auddâlaka Âruni: '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 Vaisvânara Self, called Pratishthâ (firm rest). Therefore you stand firm with offspring and cattle.

2 'You eat food and see your desire, and whoever thus meditates on that Vaisvânara 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.'

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V, 18

✦

1 Then he said to them all: 'You eat your food, knowing that Vaisvânara Self as if it were many. But he who worships the Vaisvânara Self as a span long, and as identical with himself, he eats food in all worlds, in all beings, in all Selfs.

2 'Of that Vaisvânara Self the head is Sutegas (having good light), the eye Visvarûpa (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 Gârhapatya fire, the mind the Anvâhârya fire, the mouth the Âhavanîya fire.

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V, 19

✦

1 'Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prâna (up-breathing), saying Svâhâ. Then Prâna (up-breathing) is satisfied,

2 'If Prâna 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.

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V, 20

✦

1 'And he who offers the second oblation, should offer it to Vyâna (back-breathing), saying Svâhâ. Then Vyâna is satisfied,

2 'If Vyâna 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.

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V, 21

✦

1 'And he who offers the third oblation, should offer it to Apâna (down-breathing), saying Svâhâ. Then Apâna is satisfied. If Apâna 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.

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V, 22

✦

1 'And he who offers the fourth oblation, should offer it to Samâna (on-breathing), saying Svâhâ. Then Samâna is satisfied,

2 'If Samâna 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 cater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

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V, 23

✦

1 'And he who offers the fifth oblation, should offer it to Udâna (out-breathing), saying Svâhâ. Then Udâna is satisfied,

2 'If Udâna is satisfied, Vâyu (air) is satisfied, if Vâyu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vâyu, 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.

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V, 24

✦

1 'If, without knowing this, one offers an Agnihotra, it would be as if a man were to remove the live coals and pour his libation on dead ashes.

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 Selfs.

3 'As the soft fibres of the Ishîkâ 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 Kandâla, it would be offered in his (the Kandâla's) Vaisvânara 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.'

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VI, 1

✦

1 Harih, Om. There lived once Svetaketu Âruneya (the grandson of Aruna). To him his father (Uddâlaka, 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 Brâhmana 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 (kârshnâyasam) 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.

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VI, 2

✦

1 'In the beginning,' my dear, 'there was that only which is (τὸ ὄν), one only, without a second. Others say, in the beginning there was that only which is not (τὸ μὴ ὄν), 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.

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VI, 3

1 'Of all living things there are indeed three origins only, that which springs from an egg (oviparous), that which springs from a living being (viviparous), and that which springs from a germ.

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 (gîva âtmâ), 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 (devatâ) 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!

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VI, 4

1 'The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).

2 'The red colour of the sun (âditya) 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 (devatâ).

'Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

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VI, 5

1 'The earth (food) when eaten becomes threefold; its grossest portion becomes feces, its middle portion flesh, its subtilest portion mind.

2 'Water when drunk becomes threefold; its grossest portion becomes water, its middle portion blood, its subtilest portion breath.

3 'Fire (i. e. in oil, butter, &c.) when eaten becomes threefold; its grossest portion becomes bone, its middle portion marrow, its subtilest portion speech.

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.

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VI, 6

✦

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.

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VI, 7

1 'Man (purusha), my son, consists of sixteen parts. Abstain from food for fifteen days, but drink as much water as you like, for breath comes from water, and will not be cut off, if you drink water.'

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 Sâman 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.

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VI, 8

✦

1 Uddâlaka Âruni 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 (apîta) 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 gîva, 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-nâya), a horse-leader (asva-nâya), a man-leader (purusha-nâya), so they call water (which digests food and causes hunger) food-leader (asa-nâya). 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-nâya), of a horse-leader (asva-nâya), of a man-leader (purusha-nâya), so they call fire udanyâ, 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 (devatâ), 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.

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VI, 9

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 musquito, 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.

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VI, 10

✦

1 'These rivers, my son, run, the eastern (like the Gangâ) 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 midge, or a gnat, or a musquito, 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.

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VI, 11

✦

1 'If some one were to strike at the root of this large tree here, it would bleed, but live. If he were to strike at its stem, it would bleed, but live. If he were to strike at its top, it would bleed, but live.
Pervaded by the living Self that tree stands firm, drinking in its nourishment and rejoicing;

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 subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, Svetaketu, art it.'
'Please, Sir, inform me still more,' said the son.
'Be it so, my child,' the father replied.

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VI, 12

✦

1 'Fetch me from thence a fruit of the Nyagrodha tree.'
'Here is one, Sir.' Break it.'
'It is broken, Sir.'
'What do you see there?'
'These seeds, almost infinitesimal.'
'Break one of them.'
'It is broken, Sir.'
'What do you see there?'
'Not anything, Sir.'

2 The father said: 'My son, that subtile 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.

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VI, 13

✦

1 'Place this salt in water, and then wait on me in the morning.'
The son did as he was commanded.
The father said to him: 'Bring me the salt, which you placed in the water last night.'
The son having looked for it, found it not, for, of course, it was melted.

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.

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VI, 14

✦

1 'As one might lead a person with his eyes covered away from the Gandhâras, 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 Gandhâra, 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 Gandhâra,—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 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.

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VI, 15

1 'If a man is ill, his relatives assemble round him and ask: "Dost thou know me? Dost thou know me?" Now as long as his speech is not merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being (devatâ), 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 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.

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VI, 16

✦

1 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet—he is burnt, and he is killed.

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.

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VII, 1

✦

1 Nârada approached Sanatkumâra and said, 'Teach me, Sir!' Sanatkumâra said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'

2 Nârada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sâma-veda, as the fourth the Âtharvana, as the fifth the Itihâsa-purâna (the Bhârata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Râsi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vâkovâkya (logic); the Ekâyana (ethics); the Deva-vidyâ (etymology); the Brahma-vidyâ (pronunciation, sikshâ, ceremonial, kalpa, prosody, khandas); the Bhûta-vidyâ (the science of demons); the Kshatra-vidyâ (the science of weapons); the Nakshatra-vidyâ (astronomy); the Sarpa and Devagana-vidyâ (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.' Sanatkumâra, said to him: 'Whatever you have read, is only a name.

4 'A name is the Rig-veda, Yagur-veda, Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the

Deva-vidyâ, the Brahma-vidyâ, the Bhûta-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ. 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.'

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VII, 2

✦

1 'Speech is better than a name. Speech makes us understand the Rig-veda, Yagur-veda, Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ; 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.

1.2 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.'

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VII, 3

✦

1 'Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is Brahman. Meditate on the mind.

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.'

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VII, 4

✦

1 'Will (saṅkalpa) 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.

2.2 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 1. 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.'

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VII, 5

1 'Consideration (kitta) is better than will. For when a man considers, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

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.

2.2 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.'

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VII, 6

✦

1 'Reflection (dhyâna) 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.'

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VII, 7

✦

1 'Understanding (vigñâna) is better than reflection. Through understanding we understand the Rig-veda, the Yagur-veda, the Sâma-veda, and as the fourth the Âtharvana, as the fifth the Itihâsa-purâna, the Veda of the Vedas, the Pitrya, the Râsi, the Daiva, the Nidhi, the Vâkovâkya, the Ekâyana, the Deva-vidyâ, the Brahma-vidyâ, the Bhûta-vidyâ, the Kshatra-vidyâ, the Nakshatra-vidyâ, the Sarpa and Devagana-vidyâ, 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.'

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VII, 8

✦

1 'Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man.

1.2 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.'

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VII, 9

✦

1 'Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

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.'

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VII, 10

✦

1 'Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

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.'

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VII, 11

✦

1 'Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after showing this sign (itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

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.'

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VII, 12

✦

1 'Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.

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.'

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VII, 13

✦

1 'Memory (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.

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.'

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VII, 14

✦

1 'Hope (âsâ) 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.'

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VII, 15

✦

1 'Spirit (prâna) 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, Brâhmana is spirit.

2 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brâhmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brâhmana.

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 Brâhmana.

4 'Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativâdin. If people say to such a man, Thou art an ativâdin, he may say, I am an ativâdin; he need not deny it.'

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VII, 16

✦

1 'But in reality he is an ativâdin who declares the Highest Being to be the True (Satya, τὸ ὄντως ὄν).'

'Sir, may I become an ativâdin by the True?'

'But we must desire to know the True.'

'Sir, I desire to know the True.'

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VII, 17

✦

1 'When one understands the True, then one declares the True. One who does not understand it, does not declare the True 2. Only he who understands it, declares the True. This understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

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VII, 18

✦

1 'When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand.'
'Sir, I desire to understand it.'

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VII, 19

✦

1 'When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand.'
'Sir, I desire to understand it.'

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VII, 20

✦

1 'When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only he who attends, believes. This attention on a tutor, however, we must desire to understand.' 'Sir, I desire to understand it.'

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VII, 21

✦

1 'When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his tutor. This performance of duties, however, we must desire to understand.'
'Sir, I desire to understand it.'

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VII, 22

✦

1 'When one obtains bliss (in oneself), then one performs duties. One who does not obtain bliss, does not perform duties. Only he who obtains bliss, performs duties. This bliss, however, we must desire to understand.'
'Sir, I desire to understand it.'

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VII, 23

✦

[1] 'The Infinite (bhûman) 1 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.'

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VII, 24

✦

1 'Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.'

'Sir, in what does the Infinite rest?'

'In its own greatness—or not even in greatness 2.'

2 'In the world they call cows and horses, elephants and gold, slaves, wives, fields and houses greatness. I do not mean this,' thus he spoke; 'for in that case one being (the possessor) rests in something else, (but the Infinite cannot rest in something different from itself)

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VII, 25

✦

1 'The Infinite indeed is below, above, behind, before, right and left—it is indeed all this.

'Now follows the explanation of the Infinite as the I: I am below, I am above, I am behind, before, right and left—I am all this.

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 Svarâg, (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.

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VII, 26

✦

1 'To him who sees, perceives, and understands this, the spirit (prâna) 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 aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

'The venerable Sanatkumâra showed to Nârada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumâra Skanda, yea, Skanda they call him.'

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VIII, 1

✦

1 Harih, Om. There is this city of Brahman (the body), and in it the palace, the small lotus (of the heart), and in it that small ether. Now what exists within that small ether, that is to be sought for, that is to be understood.

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?'

5 Then he should say: 'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That (the Brahman)
is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from

hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

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.

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VIII, 2

1 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.

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 (gandhamâlya), 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.

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VIII, 3

✦

1 'These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.

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 Sattyam consists of three syllables, sat-tî-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).

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VIII, 4

✦

1 That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

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.

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VIII, 5

✦

1 What people call sacrifice (yagña), 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 (ishtvâ), he obtains the Self.

2 What people call sacrifice (sattrâyana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trâna) 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 (anâsakâyana), 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 (aranyâyana), 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 Airanimadîya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparâgitâ, 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.

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VIII, 6

✦

1 Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.

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 Brahmaloka).
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 1: '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 2.'

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VIII, 7

✦

1 Pragâpati 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 Pragâpati, 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 Pragâpati 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.'
Pragâpati 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.'

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VIII, 8

✦

1 'Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.'
They looked in the water-pan. Then Pragâpati 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 Pragâpati 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.
Pragâpati 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.'
Pragâpati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'
Then both went away satisfied in their hearts.

4 And Pragâpati, 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 Âsura, 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.

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VIII, 9

✦

1 But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2 Taking fuel in his hand he came again as a pupil to Pragâpati. Pragâpati 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 Pragâpati; '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 Pragâpati said:

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VIII, 10

✦

1 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.'
Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

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 Pragâpati. Pragâpati 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 Pragâpati; '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 Pragâpati said:

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VIII, 11

✦

1 'When a man being asleep, reposing, and at perfect rest, sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.'
Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2 Taking fuel in his hand he went again as a pupil to Pragâpati. Pragâpati 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 Pragâpati; '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 Pragâpati. Pragâpati said to him:

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VIII, 12

✦

1 'Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him.

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 pûrusha). 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 (prâna, pragñâtman) 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 Pragâpati 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 Pragâpati, yea, thus said Pragâpati.

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VIII, 13

✦

[1] From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Râhu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

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VIII, 14

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[1] He who is called ether (âkâsa) 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 Pragâpati, to the house; I am the glorious among Brahmans, glorious among princes, glorious among men. I obtained that glory, I am glorious among the glorious. May I never go to the white, toothless, yet devouring, white abode; may I never go to it.

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VIII, 15

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[1] Brahmâ (Hiranyagarbha or Paramesvara) told this to Pragâpati (Kasyapa), Pragâpati 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 tîrthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

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