

KHANDOGYA-UPANISHAD

FIRST PRAPATHAKA

FIRST KHANDA

1. Let a man meditate on the syllable Om, called the udgitha; for the udgitha (a portion of the Sama-veda) is sung, beginning with Om. The full account, however, of Om is this:-
2. The essence of all beings is the earth, the essence of the earth is water, the essence of water the plants, the essence of plants man, the essence of man speech, the essence of speech the Rig-veda, the essence of the Rig-veda the Sama-veda, the essence of the Sama-veda the udgitha (which is Om).
3. That udgitha (Om) is the best of all essences, the highest, deserving the highest place, the eighth.
4. What then is the Rik ? What is the Saman? What is the udgitha ? This is the question.
5. The Rik indeed is speech, Saman is breath, the udgitha is the syllable Om. Now speech and breath, or Rik and Saman, form one couple.
6. And that couple is joined together in the syllable Om. When two people come together, they fulfil each other's desire.
7. Thus he who knowing this, meditates on the syllable (Om), the udgitha, becomes indeed a fulfiller of desires.
8. That syllable is a syllable of permission, for whenever we permit anything, we say Om, yes. Now permission is gratification. He who knowing this meditates on the syllable (Om), the udgitha, becomes indeed a gratifier of desires.
9. By that syllable does the threefold knowledge (the sacrifice, more particularly the Soma sacrifice, as founded on the three Vedas) proceed. When the Adhvaryu priest gives an order, he says Om. When the Hotri priest recites, he says Om. When the Udgatri priest sings, he says Om, -- all for the glory of that syllable. The threefold knowledge (the sacrifice) proceeds by the greatness of that syllable (the vital breaths), and by its essence (the ablations).
10. Now therefore it would seem to follow, that both he who knows this (the true meaning of the syllable Om), and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful. This is the full account of the syllable Om.

SECOND KHANDA

1. When the Devas and Asuras struggled together, both of the race of Pragapati, the Devas took the udgitha (Om), thinking they would vanquish the Asuras with it.
2. They meditated on the udgitha (Om) as the breath (scent) in the nose, but the Asuras pierced it (the breath) with evil. Therefore we smell by the breath in the nose both what is good smelling and what is bad-smelling. For the breath was pierced by evil.
3. Then they meditated on the udgitha (Om) as speech, but the Asuras pierced it with evil. Therefore we speak both truth and falsehood. For speech is pierced by evil.
4. Then they meditated on the udgitha (Om) as the eye, but the Asuras pierced it with evil. Therefore we see both what is sightly and unsightly. For the eye is pierced by evil.
5. Then they meditated on the udgitha (Om) as the ear, but the Asuras pierced it with evil. Therefore we hear both what should be heard and what should not be heard. For the ear is pierced by evil.
6. Then they meditated on the udgitha (Om) as the mind, but the Asuras pierced it with evil. Therefore we conceive both what should be conceived and what should not be conceived. For the mind is pierced by evil.
7. Then comes this breath (of life) in the mouth. They meditated on the udgitha (Om) as that. breath. When the Asuras came to it, they were scattered, as (a ball of earth) would be scattered when hitting a solid stone.
8. Thus, as a ball of earth is scattered when hitting on a solid stone, will he be scattered who wishes evil to one who knows this, or who persecutes him; for he is a solid stone.
9. By it (the breath in the mouth) he distinguishes neither what is good nor what is bad-smelling, for that breath is free from evil. What we eat and drink with it supports the other vital breaths (i.e. the senses, such as smell, &c.) When at the time of death he does not find that breath (in the mouth, through which he eats and drinks and lives), then he departs. He opens the mouth at the time of death (as if wishing to eat).
10. Angiras meditated on the udgitha (Om) as that breath, and people hold it to be Angiras, i.e. the essence of the members (anginam rasah);
11. Therefore Brihaspati meditated on udgitha (Om) as that breath, and people hold it to be Brihaspati, for speech is brihati, and he (that breath) is the lord (pati) of speech;
12. Therefore Ayisya meditated on the udgitha (Om) as that breath, and people hold it to be Ayasya, because it comes (ayati) from the mouth (.Asya);
13. Therefore Vaka Dalbhya knew it. He was the Udgatri (singer) of the Naimishiya-sacrificers, and by singing he obtained for them their wishes.

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

THIRD KHANDA

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

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

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

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

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

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

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

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

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

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

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

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

11. On the quarter of the world which he is going to praise. Lastly, having approached himself (his name, family, &c.) by meditation, let him sing the

hymn of praise, reflecting on his desire, and avoiding all mistakes in pronunciation, &c. Quickly I will the desire be then fulfilled to him, for the sake of which he may have offered his hymn of praise, yea, for which he may have offered his hymn of praise.

FOURTH KHANDA

1. Let a man meditate on the syllable Om, for the udgitha is sung beginning with Om. And this is the full account of the syllable Om:-
2. The Devas, being afraid of death, entered upon (the performance of the sacrifice prescribed in) the threefold knowledge (the three Vedas). They covered themselves with the metrical hymns. Because they covered (khad) themselves with the hymns, therefore the hymns are called khandas.
3. Then, as a fisherman might observe a fish in the water, Death observed the Devas in the Rik, Yagus, and Saman-(sacrifices). And the Devas seeing this, rose from the Rik, Yagus, and Saman-sacrifices, and entered the Svava, i.e. the Om (they meditated on the Om).
4. When a man has mastered the Rig-veda, he says quite loud Om; the same, when he has mastered the Saman and the Yagus. This Svava is the imperishable (syllable), the immortal, free from fear. Because the Devas entered it, therefore they became immortal, and free from fear.
5. He who knowing this loudly pronounces (pranauti) that syllable, enters the Same (imperishable) syllable, the Svava, the immortal, free from fear, and having entered it, becomes immortal, as the Devas are immortal.

FIFTH KHANDA

1. The udgitha is the pranava, the pranava is the udgitha. And as the udgitha is the sun, So is the pranava, for he (the sun) goes sounding Om.
 2. 'Him I sang praises to, therefore art thou my only one,' thus said Kaushitaki to his son. 'Do thou revolve his rays, then thou wilt have many sons.' So much in reference to the Devas.
- Now with reference to the body. Let a man meditate on the udgitha as the breath (in the mouth), for he goes sounding Om.
4. 'Him I sang praises to, therefore art thou my only son,' thus said Kaushitaki to his son. 'Do thou therefore sing praises to the breath as manifold, if thou wishest to have many sons.'
 5. He who knows that the udgitha is the pranava, and the pranava the udgitha, rectifies from the seat of the Hotri priest any mistake committed by the Udgitri priest in performing the udgitha, yea, in performing the udgitha.

SIXTH KHANDA

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

4. Rik is the stars, Saman the moon. This Saman (moon) rests on that Rik (stars). Therefore the Saman is sung as resting on the Rik. Sa is the stars, ama the moon, and that makes Sama.
5. Rik is the white light of the sun, Saman the blue exceeding darkness (in the sun). This Saman (darkness) rests on that Rik (brightness). Therefore the Saman is sung as resting on the Rik.
6. Sa is the white light of the sun, ama the blue exceeding darkness, and that makes Sama. Now that golden person, who is seen within the sun, with golden beard and golden hair, golden altogether to the very tips of his nails,
7. Whose eyes are like blue lotus's, his name is ut, for he has risen (udita) above all evil. He also who knows this, rises above all evil.
8. Rik and Saman are his joints, and therefore he is udgitha. And therefore he who praises him (the ut) is called the Ud-gatri (the out-singer). He (the golden person, called ut) is lord of the worlds beyond that (sun), and of all the wishes of the Devas (inhabiting those worlds). So much with reference to the Devas.

SEVENTH KHANDA

1. Now with reference to the body. Rik is speech, Saman breath. This Saman (breath) rests on that Rik (speech). Therefore the Saman is sung as resting on the Rik. Sa is speech, ama is breath, and that makes Sama.
 2. Rik is the eye, Saman the self. This Saman (shadow) rests on that Rik (eye). Therefore the Saman is sung as resting on the Rik. Sa is the eye, ama the self and that makes Sama.
 3. Rik is the ear, Saman the mind. This Saman (mind) rests on that Rik (ear). Therefore the Saman is sung as resting on the Rik. Sa is the ear, ama the mind, and that makes Sama.
 - 4- Rik is the white light of the eye, Saman- the blue exceeding darkness. This Saman (darkness) rests on the Rik (brightness). Therefore the Saman is sung as resting on the Rik. Sa is the white light of the eye, ama the blue exceeding darkness, and that makes Sama.
 5. Now the person who is seen in the eye, he is Rik, he is Saman, Uktha, Yagus, Brahman. The form of that person (in the eye) is the same, as the form of the other person (in the sun), the joints of the one (Rik and Saman) are the joints of the other, the name of the one (ut) is the name of the other.
 6. He is lord of the worlds beneath that (the self in the eye), and of all the wishes of men. Therefore all who sing to the vina (lyre), sing him, and from him also they obtain wealth.
 7. He who knowing this sings a Saman, sings to both (the adhidaivata and adhyatma self, the person in the sun and the person in the eye, as one and the same person). He obtains through the one, yea, he obtains the worlds beyond that, and the wishes of the Devas;
 8. And he obtains through the other the worlds beneath that, and the wishes of men.
- Therefore an Udgatri priest who knows this, may say (to the sacrificer for whom he officiates);

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

EIGHTH KHANDA

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

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

3. Then Silaka Salavatya said to Kaikitayana Dalbhya: 'Let me ask you.' 'Ask,' he replied.

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

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

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

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

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

'And what is the origin of that world?'

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

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

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

'Know it,' replied Silaka Salavatya.

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

'This world,' he replied.

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

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

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

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

'Know it,' replied Gaivali.

NINTH KHANDA

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

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

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

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

TENTH KHANDA

1. When the Kurus had been destroyed by (hail) stones, Ushasti Kakrayana lived as a beggar with his virgin wife at Ibhyagrama.
 2. Seeing a chief eating beans, he begged of him. The chief said: 'I have no more, except those which are put away for me here.'
 3. Ushasti said: 'Give me to eat of them.' He gave him the beans, and said: 'There is something to drink also.' Then said Ushasti: 'If I drank of it, I should have drunk what was left by another, and is therefore unclean.'
 4. The chief said: 'Were not those beans also left over and therefore unclean?' 'No,' he replied; 'for I should not have lived, if I had not eaten them, but the drinking of water would be mere pleasure.'
 5. Having eaten himself, Ushasti gave the remaining beans to his wife. But she, having eaten before, took them and put them away.
 6. Rising the next morning, Ushasti said to her: 'Alas, if we could only get some food, we might gain a little wealth. The king here is going to offer a sacrifice, he should choose me for all the priestly offices.'
 7. His wife said to him: 'Look, here are those beans of yours.' Having eaten them, he went to the sacrifice which was being performed.
 8. He went and sat down on the orchestra near the Udgatris, who were going to sing their hymns of praise. And he said to the Prastotri (the leader):
 9. 'Prastotri, if you, without knowing the deity which belongs to the prastava (the hymns &c. of the Prastotri), are going to sing it, your head will fall off.'
 10. In the same manner he addressed the Udgatri: 'Udgatri, if you, without knowing the deity which belongs to the udgitha (the hymns of the Udgatri), are going to sing it, your head will fall off.'
 11. In the same manner he addressed the Pratihartri: 'Pratihartri, if you, without knowing the deity which belongs to the pratihara (the hymns of the Pratihartri), are going to sing it, your head will fall off.'
- They stopped, and sat down in silence.

ELEVENTH KHANDA

1. Then the sacrificer said to him: 'I should like to know who you are, Sir.' He replied: 'I am Ushasti Kakrayana.'
 2. He said: 'I looked for you, Sir, for all these sacrificial offices, but not finding you, I chose others.'
 3. 'But now, Sir, take all the sacrificial offices.'
- Ushasti said: 'Very well; but let those, with my permission, perform the hymns of praise. Only as much wealth as you give to them, so much give to me also.'
- The sacrificer assented.
4. Then the Prastotri approached him, saying: 'Sir, you said to me, " Prastotri, if you, without knowing the deity which belongs to the prastava, are going to sing it, your head will fall off," --which then is that deity?'

5. He said: 'Breath (prana). For all these beings merge into breath alone, and from breath they arise. This is the deity belonging to the prastava. If, without knowing that deity, you had sung forth your hymns, your head would have fallen off, after you had been warned by me.'
6. Then the Udgatri approached him, saying: 'Sir, you said to me, " Udgatri, if you, without knowing the deity which belongs to the udgitha, are going to sing it, your head will fall off," -- which then is that deity?'
7. He said: 'The sun (aditya). For all these beings praise the sun when it stands on high. This is the deity belonging to the udgitha. If, without knowing that deity, you had sung out your hymns, your head would have fallen off, after you had been warned by me.'
8. Then the Pratihartri approached him, saying: 'Sir, you said to me, " Pratihartri, if you, without knowing the deity belonging to the pratihara, are going to sing it, your head will fall off, -which then is that deity?'
9. He said: 'Food (anna). For all these beings live when they partake of food. This is the deity belonging to the pratihara. If, without knowing that deity, you had sung your hymns, your head would have fallen off, after you had been warned by me.'

TWELFTH KHANDA

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

THIRTEENTH KHANDA

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

SECOND PRAPATHAKA

FIRST KHANDA

1. Meditation on the whole of the Saman is good, and people, when anything is good, say it is Saman; when it is not good, it is not Saman.
2. Thus they also say, he approached him with Saman, i.e. becomingly; and he approached him without Saman, i.e. unbecomingly.
3. And they also say, truly this is Saman for us, i.e. it is good for us, when it is good; and truly that is not Saman for us, i.e. it is not good for us, when it is not good.
4. If any one knowing this meditates on the Saman as good, depend upon it all good qualities will approach quickly, aye, they will become his own.

SECOND KHANDA

1. Let a man meditate on the fivefold Saman as the five worlds. The hinkara is the earth, the prastava the fire, the udgitha the sky, the pratihara the sun, the nidhana heaven; so in an ascending line.
2. In a descending line, the hinkara is heaven, the prastava the sun, the udgitha the sky, the pratihara the fire, the nidhana the earth.
3. The worlds in an ascending and in a descending line belong to him who knowing this meditates on the fivefold Saman as the worlds.

THIRD KHANDA

1. Let a man meditate on the fivefold Saman as rain. The hinkara is wind (that brings the rain); the prastava is, 'the cloud is come;' the udgitha is, 'it rains;' the pratihara, 'it flashes, it thunders;'
2. The nidhana is, 'it stops.' There is rain for him, and he brings rain for others who thus knowing meditates on the fivefold Saman as rain.

FOURTH KHANDA

1. Let a man meditate on the fivefold Saman in all waters. When the clouds gather, that is the hinkara; when it rains, that is the prastava ; that which flows in the east, that is the udgitha; that which flows in the West, that is the pratihara; the sea is the nidhana.
2. He does not die in water, nay, he is rich in water who knowing this meditates on the fivefold Saman as all waters.

FIFTH KHANDA

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

SIXTH KHANDA

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

SEVENTH KHANDA

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

EIGHTH KHANDA

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

NINTH KHANDA

1. Let a man meditate on the sevenfold Saman as the sun. The sun is Saman, because he is always the same (Sama); he is Saman because he is the same, everybody thinking he looks towards me, he looks towards me.
2. Let him know that all beings are dependent on him (the sun). What he is before his rising, that is the hinkara. On it animals are dependent. Therefore animals say hin (before sunrise), for they share the hinkara of that Saman (the sun).
3. What he is when first risen, that is the prastava. On it men are dependent. Therefore men love praise (prastuti) and celebrity, for they share the prastiva of that Saman.
- 4- What he is at the time of the sangava, that is the Adi, the first, the Om. On it birds are dependent. Therefore birds fly about in the sky without support, holding themselves, for they share the adi (the Om) of that Saman.
5. What he is just at noon, that is the udgitha. On it the Devas are dependent (because they are brilliant). Therefore they are the best of all the descendants of Pragapati, for they share the udgitha of that Saman.
6. What he is after midday and before afternoon, that is the pratihara. On it all germs are dependent. Therefore these, having been conceived (pratihrita), do not fall, for they share the pratihara of that Saman.
7. What he is after the afternoon and before sunset, that is the upadrava. On it the animals of the forest are dependent. Therefore, when they see a man, they run (upadravanti) to the forest as a safe hiding-place, for they share the upadrava of that Saman.

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

TENTH KHANDA

1. Next let a man meditate on the sevenfold Saman which is uniform in itself and leads beyond death. The word hinikara has three syllables, the word prastava has three syllables: that is equal (Sama).
2. The word Adi (first, Om) has two syllables, the word pratihara has four syllables. Taking one syllable from that over, that is equal (Sama).
3. The word udgitha has three syllables, the word upadrava has four syllables. With three and three syllables it should be equal. One syllable being left over, it becomes trisyllabic. Hence it is equal.
4. The word nidhana has three syllables, therefore it is equal. These make twenty-two syllables.
5. With twenty-one syllables a man reaches the sun (and death), for the sun is the twenty-first from here; with the twenty-second he conquers what is beyond the sun: that is blessedness, that is freedom from grief.
6. He obtains here the victory over the sun (death), and there is a higher victory than the victory over the sun for him, who knowing this meditates on the sevenfold Saman as uniform in itself, which leads beyond death, yea, which leads beyond death.

ELEVENTH KHANDA

1. The hinkara is mind, the prastava speech, the udgitha sight, the pratihara hearing, the nidhana breath. That is the Gayatra Saman, as interwoven in the (five) pranas.
2. He who thus knows this Gayatra interwoven in the pranas, keeps his senses, reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule of him who thus meditates on the Gayatra is, 'Be not high-minded.'

TWELFTH KHANDA

1. The hinkara is, he rubs (the fire-stick); the prastava, smoke rises; the udgitha, it burns; the pratihara, there are glowing coals; the nidhana, it goes down; the nidhana, it is gone out. This is the Rathantara Saman as interwoven in fire.
2. He who thus knows this Rathantara interwoven in fire, becomes radiant and strong. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. The rule is, 'Do not rinse the mouth or spit before the fire.'

THIRTEENTH KHANDA

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

1. One summons, that is the syllable him. He makes request, that is a prastava. Along with the woman, he lies down, that is the udgiha. He lies on the woman, that is the pratihara. He comes to the end, that is the nidhana. He comes to the finish, that is the nidhana. This is the Vamadevya chant woven on sex intercourse.
2. He who knows this Vamadeva chant as woven on sex intercourse, comes to intercourse, procreates himself from every act, reaches a full length of life, lives well, becomes great in offspring and in cattle, great in fame. One should not despise any woman. That is the rule

FOURTEENTH KHANDA

1. Rising, the sun is the hinkara, risen, he is the prastava, at noon he is the udgitha, in the afternoon he is the pratihara, setting, he is the nidhana. That is the Brihat Saman as interwoven in the sun.
2. He who thus knows the Brihat as interwoven in the sun, becomes refulgent and strong, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the heat of the sun.'

FIFTEENTH KHANDA

1. The mists gather, that is the hinkara; the cloud has risen, that is the prastava; it rains, that is the udgitha; it flashes and thunders, that is the pratihara; it stops, that is the nidhana. That is the Vairupa Saman, as interwoven in Parganya, the god of rain.
2. He who thus knows the Vairupa as interwoven in Parganya, obtains all kinds of cattle (virupa), he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the rain.'

SIXTEENTH KHANDA

1. The hinkara is spring, the prastava summer, the udgitha the rainy season, the pratihara autumn, the nidhana winter. That is the Vairaga Saman, as interwoven in the seasons.
2. He who thus knows the Vairaga, as interwoven in the seasons, shines (viragati) through children, cattle, and glory of countenance. He reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the seasons.'

SEVENTEENTH KHANDA

1. The hinkara is the earth, the prastava the sky, the udgitha heaven, the pratihara the regions, the nidhana the sea. These are the Sakvari Samans, as interwoven in the worlds'.
2. He who thus knows the Sakvaris, as interwoven in the worlds, becomes possessed of the worlds, he reaches the full life, he lives long, becomes great with children and cattle, great by fame. His rule is, 'Never complain of the worlds.'

EIGHTEENTH KHANDA

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

NINETEENTH KHANDA

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

TWENTIETH KHANDA

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

TWENTY-FIRST KHANDA

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

TWENTY-SECOND KHANDA

1. The udgitha, of which a poet said, I choose the deep sounding note of the Saman as good for cattle, belongs to Agni; the indefinite note belongs to

Pragapati, the definite note to Soma, the soft and smooth note to Vayu, the smooth and strong note to Indra, the heron-like note to Brihaspati, the dull note to Varuna. Let a man cultivate all of these, avoiding, however, that of Varuna.

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

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

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

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

TWENTY-THIRD KHANDA

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

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

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

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

TWENTY-FOURTH KHANDA

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

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

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

4. 'Open the door of the world (the earth), let us see thee, that we may rule (on earth).'
5. Then he sacrifices, saying: 'Adoration to Agni, who dwells on the earth, who dwells in the world! Obtain that world for me, the sacrificer! That is the world for the sacrificer!'
6. 'I (the sacrificer) shall go thither, when this life is over. Take this! (he says, in offering the libation.) Cast back the bolt!' Having said this, he rises. For him the Vasus fulfil the morning oblation.
7. Before the beginning of the Madhyandina-savana, the noon-oblation, the sacrificer, sitting down behind the Agnidhriya altar, and looking towards the north, sings the Saman, addressed to the Rudras:
8. 'Open the door of the world (the sky), let us see thee, that we may rule wide (in the sky).'
9. Then he sacrifices, saying: 'Adoration to Vayu (air), who dwells in the sky, who dwells in the world. Obtain that world for me, the sacrificer! That is the world for the sacrificer!'
10. 'I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises. For him the Rudras fulfil the noon-oblation.
11. Before the beginning of the third oblation, the sacrificer, sitting down behind the Ahavantya altar, and looking towards the north, sings the Saman, addressed to the Adityas and Visve Devas:
12. 'Open the door of the world (the heaven), let us see thee, that we may rule supreme (in heaven).' This is addressed to the Adityas.
13. Next the Saman addressed to the Visve Devas: 'Open the door of the world (heaven), let us see thee, that we may rule supreme (in heaven).'
14. Then he sacrifices, saying: 'Adoration to the Adityas and to the Visve Devas, who dwell in heaven, who dwell in the world. Obtain that world for me, the sacrificer!'
15. 'That is the world for the sacrificer! I (the sacrificer) shall go thither, when this life is over. Take this! Cast back the bolt!' Having said this, he rises.
16. For him the Adityas and the Visve Devas fulfil the third oblation. He who knows this, knows the full measure of the sacrifice, yea, he knows it.

THIRD PRAPATHAKA

FIRST KHANDA

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

4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

SECOND KHANDA

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

2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

THIRD KHANDA

1. The western rays of the sun are the honeycells behind. The Saman verses are the bees, the Sama-veda sacrifice is the flower, the water is the nectar.

2. Those very Saman verses (as bees) brooded over the Sama-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

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

FOURTH KHANDA

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

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

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

FIFTH KHANDA

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

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

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

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

SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that (red) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head, he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.
4. So long as the sun rises in the east and sets in the west, so long does he follow the sovereign supremacy of the Vasus.

SEVENTH KHANDA

1. On the second of these nectars the Rudras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that white colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Rudras, with Indra at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the east and sets in the west, twice as long does it rise in the south and set in the north ; and so long does he follow the sovereign supremacy of the Rudras.

EIGHTH KHANDA

1. On the third of these nectars the Adityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that (dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Adityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east; and so long does he follow the sovereign supremacy of the Adityas.

NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter in that (very dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

TENTH KHANDA

1. On the fifth of these nectars the Sadhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Sadhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sadhyas.

ELEVENTH KHANDA

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:
2. 'Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.'
3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.
4. This doctrine (beginning with III, I, 1) Brahman (m. Hiranyagarbha) told to Pragapati (Virig), Pragapati to Manu, Manu to his offspring (Ikshvaku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddalaka Aruni.
5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.
But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

TWELFTH KHANDA

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

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

THIRTEENTH KHANDA

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

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

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

4. The northern gate is the Samana (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty. He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udana (out-breathing), that is air, that is ether. Let a man meditate on that as strength and greatness. He who knows this, becomes strong and great.

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

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

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

FOURTEENTH KHANDA

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

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

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

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

FIFTEENTH KHANDA

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

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

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

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

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

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

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

SIXTEENTH KHANDA

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

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

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

4. If anything ails him in that (second) age, let him say: 'Ye Pranas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer,

may not perish in the midst of the Pranas or Rudras.' Thus he recovers from his illness, and becomes whole.

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

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

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

SEVENTEENTH KHANDA

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

2. When a sacrificer eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which he's 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 Dakshinas (gifts bestowed on priests, &c.)

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

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

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

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

EIGHTEENTH KHANDA

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

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

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

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

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

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

NINETEENTH KHANDA

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

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

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

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

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

FOURTH PRAPATHAKA

FIRST KHANDA

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

2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: 'Hey, Bhallaksha, Bhallaksha (short-sighted friend).

The light (glory) of Ganasruti Pautrayana has spread like the sky. Do not go near, that it may not burn thee.'

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

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

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

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

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

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

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

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

He answered: 'Here I am.'

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

SECOND KHANDA

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

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

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

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

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

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

THIRD KHANDA

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

2. 'When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.
3. 'Now with reference to the body. Breath (prana) is indeed the end of all. When a man sleeps, speech goes into breath, so do sight, hearing, and mind. Breath indeed consumes them all.
4. 'These are the two ends, air among the Devas, breath among the senses (prana).'
5. Once while Saunaka Kapeya and Abhipratarin Kakshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.
6. He said: 'One god -who is he?- swallowed the four great ones, he, the guardian of the world. O Kapeya, mortals see him not, O Abhipratarin, though he dwells in many places. He to whom this food belongs, to him it has not been given.'
7. Saunaka Kapeya, pondering on that speech, went to the student and said: 'He is the self of the Devas, the creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because, without being eaten, he eats even what is not food. Thus do we, O Brahmakarin, meditate on that Being.' Then he said: 'Give him food.'
8. They gave him food. Now these five (the eater Vayu (air), and his food, Agni (fire), Aditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prana (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest cast). These are again the Virag (of ten syllables) which eats the food. Through this aH this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

FOURTH KHANDA

1. Satyakama, the son of Gabala, addressed his mother and said: 'I wish to become a Brahmakarin (religious student), mother. Of what family am I?'
2. She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Gabali by name, thou art Satyakama (Philalethes). Say that thou art Satyakama Gabala.'
3. He going to Gautama Haridrumata said to him, 'I wish to become a Brahmakarin with you, Sir. May I come to you, Sir?'
4. He said to him: 'Of what family are you, my friend?' He replied: 'I do not know, Sir, of what family I am. I asked my mother, and she answered: "In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabala by name, thou art Satyakama," I am therefore Satyakama Gabala, Sir.'
5. He said to him: 'No one but a true Brahmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.' Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return

unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand,

FIFTH KHANDA

1. The bull of the herd (meant for Vayu) said to him: 'Satyakama!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;

2. 'And I will declare to you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakasavat (endowed with splendour).

3. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakasavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakasavat.

SIXTH KHANDA

1. 'Agni will declare to you another foot of Brahman.'

(After these words of the bull), Satyakama, on the morrow, drove the cows (toward the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: 'Satyakama!' He replied: 'Sir.'

3. Agni said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).'

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.

SEVENTH KHANDA

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

(After these words of Agni), Satyakama, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Hamsa flew near and said to him: 'Satyakama.' He replied: 'Sir.'

3. The Hamsa said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

EIGHTH KHANDA

1. 'A diver-bird (Madgu, meant for Prana) will declare to you another foot of Brahman.'

(After these words of the Hamsa), Satyakima, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a diver flew near and said to him: 'Satyakima.' He replied: 'Sir.'

3. The diver said: 'Friend, I will declare unto you one foot of Brahman.' 'Declare it, Sir,' he replied.

He said to him: 'Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Ayatanavat (having a home).

'He who knows this and meditates on the foot ,of Brahman, consisting of four quarters, by the name of Ayatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Ayatanavat.'

NINTH KHANDA

1. Thus he reached the house of his teacher. The teacher said to him : 'Satyakama.' He replied: 'Sir.'

2. The teacher said: 'Friend, you shine like one who knows Brahman. Who then has taught you?' He replied: 'Not men. But you only, Sir, I wish, should teach me;

3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Akarya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

TENTH KHANDA

1. Upakosala Kamaliyana dwelt as a Brahmakarin (religious student) in the house of Satyakama Gabala. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: 'This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves

blame you, but teach him.' The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife of the teacher said to him: 'Student, eat! Why do you not eat?' He said: 'There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food.'

4. Thereupon the fires said among themselves 'This student, who is quite exhausted, has carefully tended us. Well, let us teach him.' They said to him:

5. 'Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman.' He said: 'I understand that breath is Brahman, but I do not understand Ka or Kha.'

They said: 'What is Ka is Kha, what is Kha is Ka.' They therefore taught him Brahman as breath, and as the ether (in the heart).

ELEVENTH KHANDA

1. After that the Garhapatya fire taught him: 'Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.

9. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Garhapatya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

TWELFTH KHANDA

1. Then the Anvaharya fire taught him: 'Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvaharya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

THIRTEENTH KHANDA

1. Then the Ahavanaya fire taught him: 'Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Ahavaniya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

FOURTEENTH KHANDA

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

2. In time his teacher came back, and said to him: 'Upakosala.' He answered: 'Sir.' The teacher said: 'Friend, your face shines like that of one who knows

Brahman. Who has taught you? 'Who should teach me, Sir?' he said. He denies, as it were. And he said (pointing) to the fires 'Are these fires other than fires?'

The teacher said: 'What, my friend, have these fires told you?'

3. He answered: 'This' (repeating some of what they had told him).

The teacher said : 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil deed clings to one who knows it.' He said: 'Sir, tell it me.'

FIFTEENTH KHANDA

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

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

3. 'He is also Vamani, for he leads (nayati) all blessing-s (vama). He leads all blessings who knows this.

4. 'He is also Bhamani, for he shines (bhati) in all worlds. He who knows this, shines in all worlds.

5. 'Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,

6. 'He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return.'

SIXTEENTH KHANDA

1. Verily, he who purifies (Vayu) is the sacrifice, for he (the air) moving along, purifies everything.

Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.

2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgatri priests perform the other by words. When the Brahman priest, after the Pritaranuvaka ceremony has begun, but before the recitation of the Paridhaniya hymn, has (to break his silence and) to speak,

3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage going on one wheel, is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured ; yes, having sacrificed, he becomes worse.

4. But when after the Pritaranuvaka ceremony has begun, and before the recitation of the Paridhaniya hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.

5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

SEVENTEENTH KHANDA

1. Pragapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.
2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vayu, the Saman verses from Aditya.
3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhus from the Rik verses, the sacred interjection Bhuvah from the Yagus verses, the sacred interjection Svar from the Saman verses.
4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Garhapatya fire, saying, Bhuh, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Rik verses themselves, whatever break the Rik sacrifice may have suffered.
5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.
6. If the sacrifice is injured by the Sama-veda side, let him offer a libation in the Ahavaniya fire, saying, Svah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Saman verses themselves, whatever break the Saman sacrifice may have suffered.
7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by means of iron, or also by means of leather,
8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyahritis or sacrificial interjections which are) the essence and strength of the three worlds, of the deities, and of the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.
9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gatha: 'Wherever it falls back, thither the man goes,' --viz. the Brahman only, as one of the Ritvig priests. 'He saves the Kurus as a mare' (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.

FIFTH PRAPATHAKA

FIRST KHANDA

1. He who knows the oldest and the best becomes himself the oldest and the best. Breath indeed is the oldest and the best.
2. He who knows the richest, becomes himself the richest. Speech indeed is the richest.
3. He who knows the firm rest, becomes himself firm in this world and in the next. The eye indeed is the firm rest.
4. He who knows success, his wishes succeed, both his divine and human wishes. The ear indeed is success.
5. He who knows the home, becomes a home of his people. The mind indeed is the home.
6. The five senses quarrelled together, who was the best, saying, I am better, I am better.
7. They went to their father Pragapati and said: 'Sir, who is the best of us?' He replied: ' He by whose departure the body seems worse than worst, he is the best of you.'
8. The tongue (speech) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like mute people, not speaking, but breathing with the breath, seeing with the eye, hearing with the ear, thinking with the mind. 'thus we lived.' Then speech went back.
9. The eye (sight) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like blind people, not seeing, but breathing with the breath, speaking with the tongue, hearing with the ear, thinking with the mind. Thus we lived.' Then the eye went back.
10. The ear (hearing) departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like deaf people, not hearing, but breathing with the breath, speaking with the tongue, thinking with the mind. Thus we lived.' Then the ear went back.
11. The mind departed, and having been absent for a year, it came round and said: 'How have you been able to live without me?' They replied: 'Like children whose mind is not yet formed, but breathing with the breath, speaking with the tongue, seeing with the eye, hearing with the ear. Thus we lived.' Then the mind went back.
12. The breath, when on the point of departing, tore up the other senses, as a horse, going to start, might tear up the pegs to which he is tethered'. They came to him and said: 'Sir, be thou (our lord); thou art the best among us. Do not depart from us!'
13. Then the tongue said to him: 'If I am the richest, thou art the richest.' The eye said to him 'If I am the firm rest, thou art the firm rest.'
14. The ear said to him: 'If I am success, thou art success.' The mind said to him: 'If I am the home, thou art the home.'
15. And people do not call them, the tongues, the eyes, the ears, the minds, but the breaths (prana, the senses). For breath are all these.

SECOND KHANDA

1. Breath said: 'What shall be my food?.' They answered: 'Whatever there is, even unto dogs and birds.' Therefore this is food for Ana (the breather). His

name is clearly Ana. To him who knows this there is nothing that is not (proper) food.

2. He said: 'What shall be my dress?' They answered: 'Water.' Therefore wise people, when they are going to eat food, surround their food before and after with water.' He (prana) thus gains a dress, and is no longer naked.

3. Satyakama Gabala, after he had communicated this to Gosruti Vaiyaghrapadya, said to him: 'If you were to tell this to a dry stick, branches would grow, and leaves spring from it.'

4. If a man wishes to reach greatness, let him perform the Diksha (a preparatory rite) on the day of the new moon, and then, on the night of the full moon, let him stir a mash of all kinds of herbs with curds and honey, and let him pour ghee on the fire (avasathya laukika), saying; 'Svaha to the oldest and the best.' After that let him throw all that remains (of the ghee) into the mash.

5. In the same manner let him pour ghee on the fire, saying, 'Svaha to the richest.' After that let him throw all that remains together into the mash. In the same manner let him pour ghee on the fire, saying, 'Svaha to the firm rest.' After that let him throw all that remains together into the mash. In the same manner let him pour ghee on the fire, saying, 'Svaha to success.' After that let him throw all that remains together into the mash.

6. Then going forward and placing the mash in his hands, he recites: 'Thou (Prana) art Ama by name, for all this together exists in thee. He is the oldest and best, the king, the sovereign. May he make me the oldest, the best, the king, the sovereign. May I be all this.'

7. Then he eats with the following Rik verse at every foot: 'We choose that food'-- here he swallows -- 'Of the divine Savitri (prana)' -- here he swallows -- 'The best and all-supporting food' -- here he swallows -- 'We meditate on the speed of Bhaga (Savitri, prana)'-here he drinks all.

8. Having cleansed the vessel, whether it be a kamsa or a kamasa, he sits down behind the fire on a skin or on the bare ground, without speaking or making any other effort. If in his dream he sees a woman, let him know this to be a sign that his sacrifice has succeeded.

9. On this there is a Sloka: 'If during sacrifices which are to fulfil certain wishes he sees in his dreams a woman, let him know success from this vision in a dream, yea, from this vision in a dream.'

THIRD KHANDA

1. Svetaketu Aruneya went to an assembly of the Pankalas. Pravahana Gaivali said to him: 'Boy, has your father instructed you?' Yes, Sir,' he replied.

2. 'Do you know to what place men go from here?' 'No Sir' he replied.

'Do you know how they return again? No Sir,' he replied.

'Do you know where the path of Devas and the path of the fathers diverge? No, Sir,' he replied.

3. 'Do you know why that world' never becomes full?' 'No, Sir,' he replied.

'Do you know why in the fifth libation water is called Man?' 'No, Sir,' he replied.

4. 'Then why did you say (you had been) instructed? How could anybody who did not know these things say that he had been instructed?' Then the boy

went back sorrowful to the place of his father, and said: 'Though you had not instructed me, Sir, you said you had instructed me.

5. 'That fellow of a Raganya asked me five questions, and I could not answer one of them.' The father said: 'As you have told me these questions of his, I do not know any one of them. If I knew these questions, how should I not have told you?.'

6. Then Gautama went to the king's place, and when he had come to him, the king offered him proper respect. In the morning the king went out on his way to the assembly. The king said to him:

'Sir, Gautama, ask a boon of such things as men possess.' He replied: 'Such things as men possess may remain with you. Tell me the speech which you addressed to the boy.'

7. The king was perplexed, and commanded him, saying: 'Stay with me some time.' Then he said: 'As (to what) you have said to me, Gautama, this knowledge did not go to any Brahmana before you, and therefore this teaching belonged in all the worlds to the Kshatra class alone. Then he began:

FOURTH KHANDA

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

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

FIFTH KHANDA

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

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

SIXTH KHANDA

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

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

SEVENTH KHANDA

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

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

EIGHTH KHANDA

1. 'The altar is woman, O Gautama.
2. 'On that altar the Devas (pranas) offer seed. From that oblation rises the germ.

NINTH KHANDA

1. 'For this reason is water in the fifth oblation called Man. This germ, covered in the womb, having dwelt there ten months, or more or less, is born.
2. 'When born, he lives whatever the length of his life may be. When he has departed, his friends carry him, as appointed, to the fire (of the funeral pile) from whence he came, from whence he sprang.

TENTH KHANDA

1. 'Those who know this (even though they still be grihasthas, householders) and those who in the forest follow faith and austerities (the vanaprasthas, and of the parivragakas those who do not yet know the Highest Brahman) go to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months when the sun goes to the north, from the six months when the sun goes to the north to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human, --
2. 'He leads them to Brahman (the conditioned Brahman). This is the path of the Devas.
3. 'But they who living in a village practice (a life of) sacrifices, works of public utility, and alms, they go to the smoke, from smoke to night, from night to the dark half of the moon, from the dark half of the moon to the six months when the sun goes to the south. But they do not reach the year.
4. 'From the months they go to the world of the fathers, from the world of the fathers to the ether, from the ether to the moon. That is Soma, the king. Here they are loved (eaten) by the Devas, yes, the Devas love (eat) them.
5. 'Having dwelt there, till their (good) works are consumed, they return again that way as they came', to the ether, from the ether to the air. Then the sacrificer, having become air, becomes smoke, having become smoke, he becomes mist,
6. 'Having become mist, he becomes a cloud, having become a cloud, he rains down. Then he is born as rice and corn, herbs and trees, sesamum and beans. From thence the escape is beset with most difficulties. For whoever the persons may be that eat the food, and beget offspring, he henceforth becomes like unto them.
7. 'Those whose conduct has been good, will quickly attain some good birth, the birth of a Brahmana, or a Kshatriya, or a Vaisya. But those whose conduct has been evil, will quickly attain an evil birth, the birth of a dog, or a hog, or a Kandala.
8. 'On neither of these two ways those small creatures (flies, worms, &c.) are continually returning of whom it may be said, Live and die. Theirs is a third place.

'Therefore that world never becomes full' (cf.V, 3, 2). 'Hence let a man take care to himself! And thus it is said in the following Sloka:-

9. 'A man who steals gold, who drinks spirits, who dishonours his Guru's bed, who kills a Brahman, these four fall, and as a fifth he who associates with them.

10. 'But he who thus knows the five fires is not defiled by sin even though he associates with them. He who knows this, is pure, clean, and obtains the world of the blessed, yea, he obtains the world of the blessed.'

ELEVENTH KHANDA

1. Pranasala Aupamanyava, Satyayagna Paulushi, Indradyumna Bhallaveya, Gana Sarkarakshya, and Budila Asvatarasvi, these five great householders and great theologians came once together and held a discussion as to What is our Self, and what is Brahman.

2. They reflected and said: 'Sirs, there is that Uddalaka Aruni, who knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

3. But he reflected: 'Those great householders and great theologians will examine me, and I shall not be able to tell them all; therefore I shall recommend another teacher to them.'

4. He said to them: 'Sirs, Asvapati Kaikeya knows at present that Self, called Vaisvanara. Well, let us go to him.' They went to him.

5. When they arrived (the king) ordered proper presents to be made separately to each of them. And rising the next morning' he said: 'In my kingdom there is no thief, no miser, no drunkard, no man without an altar in his house, no ignorant person, no adulterer, much less an adulteress. I am going to perform a sacrifice, Sirs, and as much wealth as I give to each Ritvig priest, I shall give to you, Sirs. Please to stay here.'

6. They replied: 'Every man ought to say for what purpose he comes. You know at present that Vaisvanara Self, tell us that.'

7. He said: 'To-morrow I shall give you an answer.' Therefore on the next morning they approached him, carrying fuel in their hands (like students), and he, without first demanding any preparatory rites, said to them:

TWELFTH KHANDA

1. 'Aupamanyava, whom do you meditate on as the Self?' He replied: 'Heaven only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Sutegas (having good light). Therefore every kind of Soma libation is seen in your house'.

2. 'You eat food, and see your desire (a son, &c.), and whoever thus meditates on that Vaisvanara Self, eats food, sees his desire, and has Vedic glory (arising from study and sacrifice) in his house. That, however, is but the head of the Self, and thus your head would have fallen (in a discussion), if you had not come to me.'

THIRTEENTH KHANDA

1. Then he said to Satyayagna Paulushi: 'O Prakinayogya, whom do you meditate on as the Self?' He replied: 'The sun only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Visvartupa (multiform). Therefore much and manifold wealth is seen in your house.

2. 'There is a car with mules, full of slaves and jewels. You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the eye of the Self, and you would have become blind, if you had not come to me.'

FOURTEENTH KHANDA

1. Then he said to Indradyumna Bhallaveya: 'O Vaiyaghrapadya, whom do you meditate on as the Self?' He replied: 'Air only, venerable king.' He said: 'The Self which you meditate on is the Vaisvinara Self, called Prithagvartman (having various courses). Therefore offerings come to you in various ways, and rows of cars follow you in various ways.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the breath of the Self, and your breath would have left you, if you had not come to me.'

FIFTEENTH KHANDA

1. Then he said to Gana Sarkarakshya: 'Whom do you meditate on as the Self?' He replied: 'Ether only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Bahula (full). Therefore you are full of offspring and wealth.

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the trunk of the Self, and your trunk would have perished, if you had not come to me.'

SIXTEENTH KHANDA

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

2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvanara Self, eats food and sees his desire, and has Vedic glory in his house.

'That, however, is but the bladder of the Self, and your bladder would have burst, if you had not come to me.'

SEVENTEENTH KHANDA

1. Then he said to Auddalaka Aruni: O Gautama, whom do you meditate on as the Self? He replied: 'The earth only, venerable king.' He said: 'The Self which you meditate on is the Vaisvanara Self, called Pratishtha. (firm rest). Therefore you stand firm with offspring and cattle.
2. 'You eat food and see your desire, and whoever thus meditates on that Vaisvgnara Self, eats food and sees his desire, and has Vedic glory in his house.
'That, however, are but the feet of the Self, and your feet would have given way, if you had not come to me.'

EIGHTEENTH KHANDA

1. Then he said to them all: 'You eat your food, knowing that Vaisvanara Self as if it were many. But he who worships the Vaisvanara Self as a span long, and as' identical with himself, he eats food in all worlds, in all beings, in all Selfs.
2. 'Of that Vaisvanara Self the head is Sutegas (having good light), the eye Visvariupa (multiform), the breath Prithagvartman (having various courses), the trunk Bahula (full), the bladder Rayi (wealth), the feet the earth, the chest the altar, the hairs the grass on the altar, the heart the Garhapatya fire, the mind the Anvaharya fire, the mouth the Ahavaniya fire.

NINETEENTH KHANDA

1. 'Therefore the first food which a man may take, is in the place of Homa. And he who offers that first oblation, should offer it to Prana (up-breathing), saying Svaha,. Then Prana (up-breathing) is satisfied,
2. 'If Prana is satisfied, the eye is satisfied, if the eye is satisfied, the sun is satisfied, if the sun is satisfied, heaven is satisfied, if heaven is satisfied, whatever is under heaven and under the sun is satisfied.. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.

TWENTIETH KHANDA

1. 'And he who offers the second oblation, should offer it to Vyana (back-breathing), saying Svaha. Then Vyana is satisfied,
2. 'If Vyana is satisfied, the ear is satisfied, if the ear is satisfied, the moon is satisfied, if the moon is satisfied, the quarters are satisfied, if the quarters are satisfied, whatever is under the quarters and under the moon is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring,. cattle, health, brightness, and Vedic splendour.

TWENTY-FIRST KHANDA

1. 'And he who offers the third oblation, should offer it to Apana (down-breathing), saying Svaha. Then Apana is satisfied. If Apana is satisfied, the tongue is satisfied, if the tongue is satisfied, Agni (fire) is satisfied, if Agni is

satisfied, the earth is satisfied, if the earth is satisfied, whatever is under the earth and under fire is satisfied.

2. 'And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

TWENTY-SECOND KHANDA

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

2. 'If Samana is satisfied, the mind is satisfied, if the mind is satisfied, Parganya (god of rain) is satisfied, if Parganya is satisfied, lightning is satisfied, if lightning is satisfied, whatever is under Parganya and under lightning is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

TWENTY-THIRD KHANDA

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

2. 'If Udana is satisfied, Vayu (air) is satisfied, if Vayu is satisfied, ether is satisfied, if ether is satisfied, whatever is under Vayu and under the ether is satisfied. And through their satisfaction he (the sacrificer or eater) himself is satisfied with offspring, cattle, health, brightness, and Vedic splendour.'

TWENTY-FOURTH KHANDA

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

2. 'But he who offers this Agnihotra with a full knowledge of its true purport, he offers it (i.e. he eats food)' in all worlds, in all beings, in all Selves.

3. 'As the soft fibres of the Ishika. reed, when thrown into the fire, are burnt, thus all his sins are burnt whoever offers this Agnihotra with a full knowledge of its true purport.'

4. 'Even if he gives what is left of his food to a Kandala, it would be offered in his (the Kandala's) Vaisvanara Self. And so it is said in this Sloka: --

'As hungry children here on earth sit (expectantly) round their mother, so. do all beings sit round the Agnihotra, yea, round the Agnihotra.'

SIXTH PRAPATHAKA

FIRST KHANDA

1. Harih, Om. There lived once Svetaketu Aruneya (the grandson of Aruna). To him his father (Uddilaka, the son of Aruna) said: 'Svetaketu, go to school; for there is none belonging to our race, darling, who, not having studied (the Veda), is, as it were, a Brahmana by birth only.'

2. Having begun his apprenticeship (with a teacher) when he was twelve years of age, Svetaketu returned to his father, when he was twenty-four,

having then studied all the Vedas, -- conceited, considering himself well-read, and stern.

3. His father said to him: 'Svetaketu, as you are so conceited, considering yourself so well-read, and so stern, my dear, have you ever asked for that instruction by which we hear what cannot be heard, by which we perceive what cannot be perceived, by which we know what cannot be known?'

4. 'What is that instruction, Sir?' he asked. The father replied: 'My dear, as by one clod of clay all that is made of clay is known, the difference being only a name, arising from speech, but the truth being that all is clay;

5. 'And as, my dear, by one nugget of gold all that is made of gold is known, the difference being only a name, arising from speech, but the truth being that all is gold?

6. 'And as, my dear, by one pair of nail-scissors all that is made of iron (karshnayasam) is known, the difference being only a name, arising from speech, but the truth being that all is iron, -thus, my dear, is that instruction.'

7. The son said: 'Surely those venerable men (my teachers) did not know that. For if they had known it, why should they not have told it me? Do you, Sir, therefore tell me that.' 'Be it so,' said the father.

SECOND KHANDA

1. 'In the beginning,' my dear, 'there was that only which is, one only, without a second. Others say, in the beginning there was that only which is not, one only, without a second; and from that which is not, that which is was born.

2. 'But how could it be thus, my dear?' the father continued. 'How could that which is, be born of that which is not? No, my dear, only that which is, was in the beginning, one only, without a second.

3. 'It thought, may I be many, may I grow forth. It sent forth fire.

'That fire thought, may I be many, may I grow forth. It sent forth water.

'And therefore whenever anybody anywhere is hot and perspires, water is produced on him from fire alone.

4. 'Water thought, may I be many, may I grow forth. It sent forth earth (food).

'Therefore whenever it rains anywhere, most food is then produced. From water alone is eatable food produced.

THIRD KHANDA

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

2. 'That Being, (i. e. that which had produced fire, water, and earth) thought, let me now enter those three beings, (fire, water, earth) with this living Self (giva atma)', and let me then reveal (develop) names and forms.

3. 'Then that Being having said, Let me make each of these three tripartite (so that fire, water, and earth should each have itself for its principal ingredient, besides an admixture of the other two) entered into those three beings (devata) with this living self only, and revealed names and forms.

4. 'He made each of these tripartite; and how these three beings become each of them tripartite, that learn from me now, my friend!

FOURTH KHANDA

1. 'The red colour of burning fire (agni) is the colour of fire, the white colour of fire is the colour of water, the black colour of fire the colour of earth. Thus vanishes what we call fire, as a mere variety, being a name, arising from speech. What is true (satya) are the three colours (or forms).
2. 'The red colour of the sun (aditya) is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the sun, as a mere variety, being a name, arising from speech. What is true are the three colours.
3. 'The red colour of the moon is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the moon, as a mere variety, being a name, arising from speech. What is true are the three colours.
4. 'The red colour of the lightning is the colour of fire, the white of water, the black of earth. Thus vanishes what we call the lightning, as a mere variety, being a name, arising from speech. What is true are the three colours.
5. 'Great householders and great theologians of olden times who knew this, have declared the same, saying, " No one can henceforth mention to us anything which we have not heard, perceived, or known'." Out of these (three colours or forms) they knew all.
6. 'Whatever they thought looked red, they knew was the colour of fire. Whatever they thought looked white, they knew was the colour of water. Whatever they thought looked black, they knew was the colour of earth.
7. 'Whatever they thought was altogether unknown, they knew was some combination of those three beings (devata).
'Now learn from me, my friend, how those three beings, when they reach man, become each of them tripartite.

FIFTH KHANDA

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

SIXTH KHANDA

1. 'That which is the subtile portion of curds, when churned, rises upwards, and becomes butter.
2. 'In the same manner, my child, the subtile portion of earth (food), when eaten, rises upwards, and becomes mind.
3. 'That which is the subtile portion of water, when drunk, rises upwards, and becomes breath.

4. 'That which is the subtile portion of fire, when consumed, rises upwards, and becomes speech. 5. 'For mind, my child, comes of earth, breath of water, speech of fire.'

' Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

SEVENTH KHANDA

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

2. Svetaketu abstained from food for fifteen days. Then he came to his father and said: 'What shall I say?' The father said: 'Repeat the Rik, Yagus, and Saman verses.' He replied: 'They do not occur to me, Sir.'

3. The father said to him: 'As of a great lighted fire one coal only of the size of a firefly may be left, which would not burn much more than this (i. e. very little), thus, my dear son, one part only of the sixteen parts (of you) is left, and therefore with that one part you do not remember the Vedas. Go and eat!

4. 'Then wilt thou understand me.' Then Svetaketu ate, and afterwards approached his father. And whatever his father asked him, he knew it all by heart. Then his father said to him:

5. 'As of a great lighted fire one coal of the size of a firefly, if left, may be made to blaze up again by putting grass upon it, and will thus burn more than this,

6. 'Thus, my dear son, there was one part of the sixteen parts left to you, and that, lighted up with food, burnt up, and by it you remember now the Vedas.' After that, he understood what his father meant when he said: 'Mind, my son, comes from food, breath from water, speech from fire.' He understood what he said, yea, he understood it'.

EIGHTH KHANDA

1. Uddalaka Aruni said to his son Svetaketu: 'Learn from me the true nature of sleep (svapna).

When a man sleeps here, then, my dear son, he becomes united with the True, he is gone to his own (Self). Therefore they say, svapiti, he sleeps, because he is gone (apita) to his own (sva).

2. 'As a bird when tied by a string flies first in every direction, and finding no rest anywhere, settles down at last on the very place where it is fastened, exactly in the same manner, my son, that mind (the giva, or living Self in the mind, see VI, 3, 2), after flying in every direction, and finding- no rest anywhere, settles down on breath; for indeed, my son, mind is fastened to breath.

3. 'Learn from me, my son, what are hunger and thirst. When a man is thus said to be hungry, water is carrying away (digests) what has been eaten by him. Therefore as they speak of a cow-leader (go-naya), a horse-leader (asva-naya), a man-leader (purusha-naya), so they call water (which digests food and causes hunger) food-leader (asa-naya). Thus (by food digested &c.), my

son, know this offshoot (the body) to be brought forth, for this (body) could not be without a root (cause).

4. 'And where could its root be except in food (earth)? And in the same manner, my son, as food (earth) too is an offshoot, seek after its root, viz. water. And as water too is an offshoot, seek after its root, viz. fire. And as fire too is an offshoot, seek after its root, viz. the True. Yes, all these creatures, my son, have their root in the True, they dwell in the True, they rest in the True.

5. 'When a man is thus said to be thirsty, fire carries away what has been drunk by him. Therefore as they speak of a cow-leader (go-naya), of a horse-leader (asva-naya), of a man-leader (purusha-naya), so they call fire udanyi, thirst, i. e. water-leader. Thus (by water digested &c.), my son, know this offshoot (the body) to be brought forth: this (body) could not be without a root (cause).

6. 'And where could its root be except in water? As water is an offshoot, seek after its root, viz. fire. As fire is an offshoot, seek after its root, viz. the True. Yes, all these creatures, O son, have their root in the True, they dwell in the True, they rest in the True.

'And how these three beings (devata), fire, water, earth, O son, when they reach man, become each of them tripartite, has been said before (VI, 4, 7). When a man departs from hence, his speech is merged in his mind, his mind in his breath, his breath in heat (fire), heat in the Highest Being.

7. 'Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

Be it so, my child,' the father replied.

NINTH KHANDA

1. 'As the bees, my son, make honey by collecting the juices of distant trees, and reduce the juice into one form,

2. 'And as these juices have no discrimination, so that they might say, I am the juice of this tree or that, in the same manner, my son, all these creatures, when they have become merged in the True (either in deep sleep or in death), know not that they are merged in the True.

3. 'Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a midge, or a gnat, or a mosquito, that they become again and again.

4. 'Now ' that which is that subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

TENTH KHANDA

1. 'These rivers, my son, run, the eastern (like the Ganga) toward the east, the western (like the Sindhu) toward the west. They go from sea to sea (i. e. the clouds lift up the water from the sea to the sky, and send it back as rain to the sea). They become indeed sea. And as those rivers, when they are in the sea, do not know, I am this or that river,

2. In the same manner, my son, all these creatures, when they have come back from the True, know not that they have come back from the True. Whatever these creatures are here, whether a lion, or a wolf, or a boar, or a worm, or a mid-e, or a gnat, or a mosquito, that they become again and again.

3. 'That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

ELEVENTH KHANDA

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

2. 'But if the life (the living Self) leaves one of its branches, that branch withers; if it leaves a second, that branch withers; if it leaves a third, that branch withers. If it leaves the whole tree, the whole tree withers. In exactly the same manner, my son, know this.' Thus he spoke:

3- 'This (body) indeed withers and dies when the living Self has left it; the living Self dies not.

'That which is that subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

TWELFTH KHANDA

1. 'Fetch me from thence a fruit of the Nyagrodha tree.'

Here is one, Sir.'

Break it.'

'It is broken, Sir.'

'What do you see there?'

'These seeds, almost infinitesimal.'

'Break one of them.'

'It is broken, Sir.'

'What do you see there?'

'Not anything, Sir.'

2. The father said: 'My son, that subtle essence which you do not perceive there, of that very essence this great Nyagrodha tree exists.

3. 'Believe it, my son. That which is the subtle essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

THIRTEENTH KHANDA

1. 'Place this salt in water, and then wait on me in the morning.'

The son did as he was commanded.

The father said to him: 'Bring me the salt, which you placed in the water last night.'

The son having looked for it, found it not, for, of course, it was melted.

2. The father said: 'Taste it from the surface of the water. How is it?'

The son replied: 'It is salt.'

'Taste it from the middle. How is it?'

The son replied: 'It is salt.'

'Taste it from the bottom. How is it?'

The son replied: 'It is salt.'

The father said: 'Throw it away' and then wait on me.

He did so; but salt exists for ever.

Then the father said: 'Here also, in this body, forsooth, you do not perceive the True (Sat), my son; but there indeed it is.

3- 'That which is the subtile essence, in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.'

'Please, Sir, inform me still more,' said the son.

'Be it so, my child,' the father replied.

FOURTEENTH KHANDA

1. 'As one might lead a person with his eyes covered away from the Gandharas, and leave him then in a place where there are no human beings; and as that person would turn towards the east, or the north, or the west, and shout, "I have been brought here with my eyes covered, I have been left here with my eyes covered,"

2. 'And as thereupon some one might loose his bandage and say to him, "Go in that direction, it is Gandhara, go in that direction;" and as thereupon, having been informed and being able to judge for himself, he would by asking his way from village to village arrive at last at Gandhara, -- in exactly the same manner does a man, who meets with a teacher to inform him, obtain the true knowlede. 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.

FIFTEENTH KHANDA

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

2. 'But when his speech is merged in his mind, his mind in breath, breath in heat (fire), heat in the Highest Being, then he knows them not.

'That which is the 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.

SIXTEENTH KHANDA

1. 'My child, they bring a man hither whom they have taken by the hand, and they say: "He has taken something, he has committed a theft." (When he denies, they say), "Heat the hatchet for him." If he committed the theft, then he makes himself to be what he is not. Then the false-minded, having covered his true Self by a falsehood, grasps the heated hatchet-he is burnt, and he is killed.
2. 'But if he did not commit the theft, then he makes himself to be what he is. Then the true minded, having covered his true Self by truth, grasps the heated hatchet-he is not burnt, and he is delivered.
'As that (truthful) man is not burnt, thus has all that exists its self in That. It is the True. It is the Self, and thou, O Svetaketu, art it.' He understood what he said, yea, he understood it.

SEVENTH PRAPATHAKA

FIRST KHANDA

1. Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'
2. Narada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sama-veda, as the fourth the Atharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vakovikya (logic); the Ekayana (ethics); the Devavidya (etymology); the Brahma-vidya (pronunciation, siksha, ceremonial, kalpa, prosody, khandas); the Bhuta-vidya (the science of demons); the Kshatra-vidya (the science of weapons); the Nakshatra-vidya (astronomy); the Sarpa and Devagana-vidya (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.
3. 'But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine.'
Sanatkumira said to him: 'Whatever you have read, is only a name.
4. 'A name is the Rig-veda, Yagur-veda, Samaveda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekiyana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya. All these are a name only. Meditate on the name.

5. 'He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches-he who meditates on the name as Brahman.'
'Sir, is there something better than a name?'
'Yes, there is something better than a name.'
'Sir, tell it me.'

SECOND KHANDA

1. 'Speech is better than a name. Speech makes us understand the Rig-veda, Yag-ur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. 'He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches he who meditates on speech as Brahman.'
'Sir, is there something better than speech?'
'Yes, there is something better than speech.'
'Sir, tell it me.'

THIRD KHANDA

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

2. 'He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches-he who meditates on the mind as Brahman.'
'Sir, is there something better than mind?'
'Yes, there is something better than mind.'
'Sir, tell it me.'

FOURTH KHANDA

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

2. 'All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs

will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. 'He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has willed; he is, as it were, lord and master as far as will reaches-he who meditates on will as Brahman.'

'Sir, is there something better than will?'

'Yes, there is something better than will.'

'Sir, tell it me.'

FIFTH KHANDA

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

2. 'All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. 'He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were, lord and master as far as consideration reaches-he who meditates on consideration as Brahman.'

'Sir, is there something better than consideration?'

'Yes, there is something better than consideration.'

'Sir, tell it me.'

SIXTH KHANDA

1. 'Reflection (dhyana) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. 'He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches-he who meditates on reflection as Brahman.'

'Sir, is there something better than reflection?'

'Yes, there is something better than reflection.'

'Sir, tell it me.'

SEVENTH KHANDA

1. 'Understanding (vignana) is better than reflection. Through understanding we understand the .Rig-veda, the Yagur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. 'He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches-he who meditates on understanding as Brahman.'

'Sir, is there something better than understanding?'

'Yes, there is something better than understanding.'

'Sir, tell it me.'

EIGHTH KHANDA

Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. 'He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches-he who meditates on power as Brahman.'

'Sir, is there something better than power?'

'Yes, there is something better than power.'

'Sir, tell it me.'

NINTH KHANDA

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

2. 'He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches he who meditates on food as Brahman.'

'Sir, is there something better than food?'

'Yes, there is something better than food.'

'Sir, tell it me.'

TENTH KHANDA

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

2. 'He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches he who meditates on water as Brahman.'

'Sir, is there something better than water?'

'Yes, there is something better than water.'

Sir, tell it me.'

ELEVENTH KHANDA

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

2. 'He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches-he who meditates on fire as Brahman.'

'Sir, is there something better than fire?'

'Yes, there is something better than fire.'

'Sir, tell it me.'

TWELFTH KHANDA

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

2. 'He who meditates on ether as Brahman, obtains the worlds of ether and of light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches-he who meditates on ether as Brahman.'

'Sir, is there something better than ether?'

'Yes, there is something better than ether.'

'Sir, tell it me.'

THIRTEENTH KHANDA

1. 'Memory, (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they

would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.
2. 'He who meditates on memory as Brahman, is, as it were, lord and master as far as memory reaches -he who meditates on memory as Brahman.'
'Sir, is there something better than memory?'
'Yes, there is something better than memory.'
'Sir, tell it me.'

FOURTEENTH KHANDA

1. 'Hope (asa) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.
2. 'He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches-he who meditates on hope as Brahman.'
'Sir, is there something better than hope?'
'Yes, there is something better than hope.'
'Sir, tell it me.'

FIFTEENTH KHANDA

1. 'Spirit (prana) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brahmana is spirit.
2. 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brahmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brahmana.
3. But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say, Thou offendest thy father, mother, brother, sister, tutor or a Brahmana.
4. 'Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativadin. If people say to such a man, Thou art an ativadin, he may say, I am an ativadin; he need not deny it.'

SIXTEENTH KHANDA

1. 'But in reality he is an ativadin who declares the Highest Being to be the True (Satya).'
'Sir, may I become an ativadin by the True?'
'But we must desire to know the True.'
'Sir, I desire to know the True.'

SEVENTEENTH KHANDA

1. 'When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands

it, declares the True. This understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

EIGHTEENTH KHANDA

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

'Sir, I desire to understand it.'

NINETEENTH KHANDA

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

'Sir, I desire to understand it.'

TWENTIETH KHANDA

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

'Sir, I desire to understand it.'

TWENTY-FIRST KHANDA

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

'Sir, I desire to understand it.'

TWENTY-SECOND KHANDA

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

'Sir, I desire to understand it.'

TWENTY-THIRD KHANDA

1. 'The Infinite (bhuman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FOURTH KHANDA

1. 'Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something -else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.' 'Sir, in what does the Infinite rest?'

'In its own greatness-or not even in greatness.'

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

TWENTY-FIFTH KHANDA

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

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

2. 'Next follows the explanation of the Infinite as the Self: Self is below, above, behind, before, right and left-Self is all this.

'He who sees, perceives, and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self-he becomes a Svarag, (an autocrat or self-ruler); he is lord and master in all the worlds.

'But those who think differently from this, live in perishable worlds, and have other beings for their rulers.

TWENTY-SIXTH KHANDA

1. 'To him who sees, perceives, and understands this, the spirit (prana) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices-aye, all this springs from the Self.

2. 'There is this verse, "He who sees this, does not see death, nor illness, nor pain; he who sees this, sees everything, and obtains everything everywhere. "He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty."

'When the intellectual alimant has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

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

EIGHTH PRAPATHAKA

FIRST KHANDA

1. 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?' Then he should say: 'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,
6. 'And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

SECOND KHANDA

1. 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.
2. 'And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.
3. 'And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.
4. 'And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.
5. 'And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.

6. 'And he who desires the world of perfumes and garlands (gandhamalya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.

7. 'And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.

8. 'And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.

9. 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

THIRD KHANDA

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

2. 'Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart), There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).

3. 'That Self abides in the heart. And this is the etymological explanation. The heart is called hrid-ayam, instead of hridy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), i.e. into the Brahman of the heart.

4. 'Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self,' thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam,

5. This name Sattiyam consists of three syllables, sat-ti-yam. Sat signifies the immortal, t, the mortal, and with yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and

grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted.

Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.

3. And that world of Brahman belongs to those only who find it by abstinence -- for them there is freedom in all the worlds.

FIFTH KHANDA

1. What people call sacrifice (yagna), that is really abstinence (brahmakarya). For he who knows, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (ishta), that is really abstinence, for by abstinence, having searched (ishtva), he obtains the Self.

2. What people call sacrifice (sattrayana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trana) of the Self.

What people call the vow of silence (mauna), that is really abstinence, for he who by abstinence has found out the Self, meditates (manute).

3. What people call fasting (anasakayana), that is really abstinence, for that Self does not perish (na nasyati), which we find out by abstinence.

What people call a hermit's life (aranyayana), that is really abstinence. Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence; and there is the lake Airanimadiya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparagita, and the golden Prabhuvimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and Nya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

SIXTH KHANDA

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

2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.

3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).

4. And when a man falls ill, then those who sit round him, say, 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them.

5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahma-loka). And while his mind is failing, he is going to

the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: 'There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.'

SEVENTH KHANDA

1. Pragapati said: 'The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.'

2. The Devas (gods) and Asuras (demons) both heard these words, and said : 'Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained.'

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragapati, holding fuel in their hands, as is the custom for pupils approaching their master.

3. They dwelt there as pupils for thirty-two years. Then Pragapati asked them: 'For what purpose have you both dwelt here?'

They replied: 'A saying of yours is being repeated, viz. "the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self.'

Pragapati said to them: 'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.'

They asked: 'Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?'

He replied: 'He himself indeed is seen in all these .'

EIGHTH KHANDA

1. 'Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.'

They looked in the water-pan. Then Pragapati said to them: 'What do you see?'

They said: 'We both see the self thus altogether, a picture even to the very hairs and nails.'

2. Pragapati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.'

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragapati said: 'What do you see?'

3. They said: 'Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean.' Pragapati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'

Then both went away satisfied in their hearts.

4. And Pragapati, looking after them, said: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.' Now Virokana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

NINTH KHANDA

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

2. Taking fuel in his hand he came again as a pupil to Pragapati. Pragapati said to him: 'Maghavat (Indra), as you went away with Virokana, satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).'

3. 'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to you. Live with me another thirty-two years.'

He lived with him another thirty-two years, and then Pragapati said:

TENTH KHANDA

1. 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him'. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Prag-Apat1. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.'

'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to you. Live with me another thirty-two years.' He lived with him another thirty-two years. Then Pragapati said:

ELEVENTH KHANDA

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

2. Taking fuel in his hand he went again as a pupil to Pragapati. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.'

3. 'So it is indeed, Maghavat,' replied Pragapati 'but I shall explain him (the true Self) further to you, and nothing more than this . Live here other five years.'

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragapati. Pragapati said to him:

TWELFTH KHANDA

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

2. 'The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. 'Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self) . He (in that state) is the highest person (uttama purusha). He moves about there laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

'Like as a horse attached to a cart, so is the spirit (prana, pragnatman) attached to this body.

4. 'Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. 'He who knows, let me think this, he is the Self, the mind is his divine eye . He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i. e. the mind, rejoices.

'The Devas who are in the world of Brahman meditate on that Self (as taught by Pragapati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires.' Thus said Pragapati, yea, thus said Pragapati.

THIRTEENTH KHANDA

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

FOURTEENTH KHANDA

1. He who is called ether (akasa) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self

I come to the hall of Pragapati, to the house; I am the glorious among 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.

FIFTEENTH KHANDA

1. Brahma (Hiranyagarbha or Paramesvara) told this to Pragapati (Kasyapa), Pragapati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his

discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tirthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.