

NINE PRINCIPAL UPANISHADS

(Compiled and edited by Jay Mazo, International Gita Society)

1. ISA UPANISHAD

1. All this, whatsoever moves on earth, is to be hidden in the Lord (the Self). When thou hast surrendered all this, then thou mayest enjoy. Do not covet the wealth of any man!
2. Though a man may wish to live a hundred years, performing works, it will be thus with him; but not in any other way: work will thus not cling to a man.
3. There are the worlds of the Asuras covered with blind darkness. Those who have destroyed their self (who perform works, without having arrived at a knowledge of the true Self), go after death to those worlds.
4. That one (the Self), though never stirring, is swifter than thought. The Devas (senses) never reached it, it walked before them. Though standing still, it overtakes the others who are running. Matarisvan (the wind, the moving spirit) bestows powers on it.
5. It stirs and it stirs not; it is far, and likewise near. It is inside of all this, and it is outside of all this.
6. And he who beholds all beings in the Self, and the Self in all beings, he never turns away from it.
7. When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?
8. He (the Self) encircled all, bright, incorporeal, scatheless, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.
9. All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter, as it were, into greater darkness.
10. One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this.
11. He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.
12. All who worship what is not the true cause, enter into blind darkness: those who delight in the

true cause, enter, as it were, into greater darkness.

13. One thing, they say, is obtained from (knowledge of) the cause; another, they say, from (knowledge of) what is not the cause. Thus we have heard from the wise who taught us this.

14. He who knows at the same time both the cause and the destruction (the perishable body), overcomes death by destruction (the perishable body), and obtains immortality through (knowledge of) the true cause.

15. The door of the True is covered with a golden disk. Open that, O Pushan, that we may see the nature of the True.

16. O Pushan, only seer, Yama (judge), Surya (sun), son of Prajapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what He is (viz. the person in the sun).

17. Breath to air, and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!

18. Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. 1, 189, I.)

2. KENA-UPANISHAD

FIRST KHANDA

1. The Pupil asks: 'At whose wish does the mind sent forth proceed on its errand? At whose command does the first breath go forth? At whose wish do we utter this speech? What god directs the eye, or the ear?'

2. The Teacher replies: 'It is the ear of the ear, the mind of the mind, the speech of speech, the breath of breath, and the eye of the eye. When freed (from the senses) the wise, on departing from this world, become immortal.

3. 'The eye does not go thither, nor speech, nor mind. We do not know, we do not understand, how any one can teach it.

4. 'It is different from the known, it is also above the unknown, thus we have heard from those of old, who taught us this.

5. 'That which is not expressed by speech and by which speech is expressed, that alone know as Brahman, not that which people here adore.

6. 'That which does not think by mind, and by which, they say, mind is thought, that alone know as Brahman, not that which people here adore.

7. 'That which does not see by the eye, and by which one sees (the work of) the eyes, that alone know as Brahman, not that which people here adore.

8. 'That which does not hear by the ear, and by which the ear is heard, that alone know as Brahman, not that which people here adore.

9. 'That which does not breathe by breath, and by which breath is drawn, that alone know as Brahman, not that which people here adore.'

SECOND KHANDA

1. The Teacher says: 'If thou thinkest I know it well, then thou knowest surely but little, what is that form of Brahman known, it may be, to thee?'

2. The Pupil says: 'I do not think I know it well, nor do I know that I do not know it. He among us who knows this, he knows it, nor does he know that he does not know it.

3. 'He by whom it (Brahman) is not thought, by him it is thought; he by whom it is thought, knows it not. It is not understood by those who understand it, it is understood by those who do not understand it.

4. 'It is thought to be known (as if) by awakening, and (then) we obtain immortality indeed. By the Self we obtain strength, by knowledge we obtain immortality.

5. 'If a man know this here, that is the true (end of life); if he does not know this here, then there is great destruction (new births). The wise who have thought on all things (and recognized the Self in them) become immortal, when they have departed from this world.'

THIRD KHANDA

1. Brahman obtained the victory for the Devas. The Devas became elated by the victory of Brahman, and they thought, this victory is ours only, this greatness is ours only.

2. Brahman perceived this and appeared to them. But they did not know it, and said: 'What sprite (yaksha or yakshya) is this?'

3. They said to Agni (fire): 'O Jatavedas, find out what sprite this is.' 'Yes,' he said.

4. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Agni, I am Jatavedas.'

5. Brahman said: 'What power is in you?' Agni replied: 'I could burn all whatever there is on earth.'

6. Brahman put a straw before him, saying: 'Burn this.' He went towards it with all his might, but

he could not burn it. Then he returned thence and said: 'I could not find out what sprite this is.'

7. Then they said to Vayu (air): 'O Vayu, find out what sprite this is.' 'Yes,' he said.

8. He ran toward it, and Brahman said to him: 'Who are you?' He replied: 'I am Vayu, I am Matarisvan.'

9. Brahman said: 'What power is in you?' Vayu replied: 'I could take up all whatever there is on earth.'

10. Brahman put a straw before him, saying: 'Take it up.' He went towards it with all his might, but he could not take it up. Then he returned thence and said: 'I could not find out what sprite this is.'

11. Then they said to Indra: 'O Maghavan, find out what sprite this is.' He went towards it, but it disappeared from before him.

12. Then in the same space (ether) he came towards a woman, highly adorned: it was Uma, the daughter of Himavat. He said to her: 'Who is that sprite?'

FOURTH KHANDA.

1. She replied: 'It is Brahman. It is through the victory of Brahman that you have thus become great.' After that he knew that it was Brahman.

2. Therefore these Devas, viz. Agni, Vayu, and Indra, are, as it were, above the other gods, for they touched it (the Brahman) nearest.

3. And therefore Indra is, as it were, above the other gods, for he touched it nearest, he first knew it.

4. This is the teaching of Brahman, with regard to the gods (mythological): It is that which now flashes forth in the lightning, and now vanishes again.

5. And this is the teaching of Brahman, with regard to the body (psychological): It is that which seems to move as mind, and by it imagination remembers again and again.

6. That Brahman is called Tadvana, by the name of Tadvana it is to be meditated on. All beings have a desire for him who knows this.

7. The Teacher: 'As you have asked me to tell you the Upanishad, the Upanishad has now been told you. We have told you the Brahman Upanishad.'

8. 'The feet on which that Upanishad stands are penance, restraint, sacrifice; the Vedas are all its

limbs, the True is its abode.

9. 'He who knows this Upanishad, and has shaken off all evil, stands in the endless, unconquerable world of heaven, yea, in the world of heaven.'

3. KATHA-UPANISHAD.

FIRST ADHYAYA.

FIRST VALLI.

1. Vajasravasa, desirous (of heavenly rewards), surrendered (at a sacrifice) all that he possessed. He had a son of the name of Naciketas.

2. When the (promised) presents were being given (to the priests), faith entered into the heart of Naciketas, who was still a boy, and he thought:

3. 'Unblessed, surely, are the worlds to which a man goes by giving (as his promised present at a sacrifice) cows which have drunk water, eaten hay, given their milk, and are barren.'

4. He (knowing that his father had promised to give up all that he possessed, and therefore his son also) said to his father: 'Dear father, to whom wilt thou give me?'

He said it a second and a third time. Then the father replied (angrily):

'I shall give thee unto Death.'

(The father, having once said so, though in haste, had to be true to his word and to sacrifice his son.)

5. The son said: 'I go as the first, at the head of many (who have still to die); I go in the midst of many (who are now dying). What will be the work of Yama (the ruler of the departed) which today he has to do unto Me?'

6. 'Look back how it was with those who came before, look forward how it will be with those who come hereafter. A mortal ripens like corn, like corn he springs up again.'

(Naciketas enters into the abode of Yama Vaivasvata, and there is no one to receive him. Thereupon one of the attendants of Yama is supposed to say:)

7. 'Fire enters into the houses, when a Brahmana enters as a guest. That fire is quenched by this peace-offering; -bring water, O Vaivasvata!'

8. 'A Brahmana that dwells in the house of a foolish man without receiving food to eat, destroys his hopes and expectations, his possessions, his righteousness, his sacred and his good deeds, and

all his sons and cattle.'

(Yama, returning to his house after an absence of three nights, during which time Naciketas had received no hospitality from him, says:)

9. 'O Brahmana, as thou, a venerable guest, hast dwelt in my house three nights without eating, therefore choose now three boons. Hail to thee! and welfare to me!'

10. Naciketas said: 'O Death, as the first of the three boons I choose that Gautama, my father, be pacified, kind, and free from anger towards me; and that he may know me and greet me, when I shall have been dismissed by thee.'

11. Yama said: 'Through my favour Auddalaki Aruni, thy father, will know thee, and be again towards thee as he was before. He shall sleep peacefully through the night, and free from anger, after having seen thee freed from the mouth of death.'

12. Naciketas said: 'In the heaven-world there is no fear; thou art not there, O Death, and no one is afraid on account of old age. Leaving behind both hunger and thirst, and out of the reach of sorrow, all rejoice in the world of heaven.'

13. 'Thou knowest, O Death, the fire-sacrifice which leads us to heaven; tell it to me, for I am full of faith. Those who live in the heaven-world reach immortality, -this I ask as my second boon.'

14. Yama said: 'I tell it thee, learn it from me, and when thou understandest that fire-sacrifice which leads to heaven, know, O Naciketas, that it is the attainment of the endless worlds, and their firm support, hidden in darkness.'

15. Yama then told him that fire-sacrifice, the beginning of all the worlds, and what bricks are required for the altar, and how many, and how they are to be placed. And Naciketas repeated all as it had been told to him. Then Mrityu, being pleased with him, said again:

16. The generous, being satisfied, said to him:

I give thee now another boon; that fire-sacrifice shall be named after thee, take also this many coloured chain.'

17. 'He who has three times performed this Nakiketa rite, and has been united with the three (father, mother, and teacher), and has performed the three duties (study, sacrifice, almsgiving) overcomes birth and death. When he has learnt and understood this fire, which knows (or makes us know) all that is born of Brahman, which is venerable and divine, then he obtains everlasting peace.'

18. 'He who knows the three Nakiketa fires, and knowing the three, piles up the Naciketa sacrifice, he, having first thrown off the chains of death, rejoices in the world of heaven, beyond

the reach of grief.'

19. 'This, O Naciketas, is thy fire which leads to heaven, and which thou hast chosen as thy second boon. That fire all men will proclaim. Choose now, O Naciketas, thy third boon.'

20. Naciketas said: 'There is that doubt, when a man is dead, -some saying, he is; others, he is not. This I should like to know, taught by thee; this is the third of my boons.'

21. Death said: 'On this point even the gods have doubted formerly; it is not easy to understand. That subject is subtle. Choose another boon, O Naciketas, do not press me, and let me off that boon.'

22. Naciketas said: 'On this point even the gods have doubted indeed, and thou, Death, hast declared it to be not easy to understand, and another teacher like thee is not to be found: -surely no other boon is like unto this.'

23. Death said: 'Choose sons and grandsons who shall live a hundred years, herds of cattle, elephants, gold, and horses. Choose the wide abode of the earth, and live thyself as many harvests as thou desirest.'

24. 'If you can think of any boon equal to that, choose wealth, and long life. Be (king), Naciketas, on the wide earth'. I make thee the enjoyer of all desires.'

25. 'Whatever desires are difficult to attain among mortals, ask for them according to thy wish; - these fair maidens with their chariots and musical instruments, -such are indeed not to be obtained by men, -be waited on by them whom I give to thee, but do not ask me about dying.'

26. Naciketas said: 'These things last till tomorrow, O Death, for they wear out this vigour of all the senses. Even the whole of life is short. Keep thou thy horses, keep dance and song for thyself.'

27. 'No man can be made happy by wealth. Shall we possess wealth, when we see thee? Shall we live, as long as thou rulest? Only that boon (which I have chosen) is to be chosen by me.'

28. 'What mortal, slowly decaying here below, and knowing, after having approached them, the freedom from decay enjoyed by the immortals, would delight in a long life, after he has pondered on the pleasures which arise from beauty and love?'

29. 'No, that on which there is this doubt, O Death, tell us what there is in that great Hereafter. Naciketas does not choose another boon but that which enters into the hidden world.'

SECOND VALLI

1. Death said: 'The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his

end.'

2. 'The good and the pleasant approach man: the wise goes round about them and distinguishes them. Yea, the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice.'

3. 'Thou, O Naciketas, after pondering all pleasures that are or seem delightful, hast dismissed them all. Thou hast not gone into the road' that leadeth to wealth, in which many men perish.'

4. 'Wide apart and leading to different points are these two, ignorance, and what is known as wisdom. I believe Naciketas to be one who desires knowledge, for even many pleasures did not tear thee away.'

5. 'Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind

6. 'The Hereafter never rises before the eyes of the careless child, deluded by the delusion of wealth. "This is the world," he thinks, "there is no other; thus he falls again and again under my sway.'

7. 'He (the Self) of whom many are not even able to hear, whom many, even when they hear of him, do not comprehend; wonderful is a man, when found, who is able to teach him (the Self); wonderful is he who comprehends him, when taught by an able teacher.'

8. 'That (Self), when taught by an inferior man, is not easy to be known, even though often thought upon; unless it be taught by another, there is no way to it, for it is inconceivably smaller than what is small.'

9. 'That doctrine is not to be obtained by argument, but when it is declared by another, then, O dearest, it is easy to understand. Thou hast obtained it now; thou art truly a man of true resolve. May we have always an inquirer like thee!'

10. Naciketas said: 'I know that what is called a treasure is transient, for that eternal is not obtained by things which are not eternal. Hence the Nakiketa fire (sacrifice) has been laid by me (first); then, by means of transient things, I have obtained what is not transient (the teaching of Yama).'

11. Yama said: 'Though thou hadst seen the fulfilment of all desires, the foundation of the world, the endless rewards of good deeds, the shore where there is no fear, that which is magnified by praise, the wide abode, the rest, yet being wise thou hast with firm resolve dismissed it all.'

12. 'The wise who, by means of meditation on his Self, recognises the Ancient, who is difficult to be seen, who has entered into the dark, who is hidden in the cave, who dwells in the abyss, as God, he indeed leaves joy and sorrow far behind.'

13. 'A mortal who has heard this and embraced it, who has separated from it all qualities, and has thus reached the subtle Being, rejoices, because he has obtained what is a cause for rejoicing. The house (of Brahman) is open, I believe, O Naciketas.'

14. Naciketas said: 'That which thou seest as neither this nor that, as neither effect nor cause, as neither past nor future, tell me that.'

15. Yama said: 'That word (or place) which all the Vedas record, which all penances proclaim, which men desire when they live as religious students, that word I tell thee briefly, it is OM.'

16. 'That (imperishable) syllable means Brahman, that syllable means the highest (Brahman); he who knows that syllable, whatever he desires, is his.'

17. 'This is the best support, this is the highest support; he who knows that support is magnified in the world of Brahma.'

18. 'The knowing (Selo is not born, it dies not; it sprang from nothing, nothing sprang from it. The Ancient is unborn, eternal, everlasting; he is not killed, though the body is killed.'

19. 'If the killer thinks that he kills, if the killed thinks that he is killed, they do not understand; for this one does not kill, nor is that one killed.'

20. 'The Self, smaller than small, greater than great, is hidden in the heart of that creature. A man who is free from desires and free from grief, sees the majesty of the Self by the grace of the Creator.'

21. 'Though sitting still, he walks far; though lying down, he goes everywhere. Who, save myself, is able to know that God who rejoices and rejoices not?'

22. 'The wise who knows the Self as bodiless within the bodies, as unchanging among changing things, as great and omnipresent, does never grieve.'

23. 'That Self, cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.'

24. 'But he who has not first turned away from his wickedness, who is not tranquil, and subdued, or whose mind is not at rest, he can never obtain the Self (even) by knowledge.'

25. 'Who then knows where He is, He to whom the Brahmans and Kshatriyas are (as it were) but food, and death itself a condiment?'

THIRD VALLI

1. 'There are the two, drinking their reward in the world of their own works, entered into the cave

(of the heart), dwelling on the highest summit (the ether in the heart). Those who know Brahman call them shade and light; likewise, those householders who perform the Trinakiketa sacrifice.'

2. 'May we be able to master that Nakiketa rite which is a bridge for sacrificers; also that which is the highest, imperishable Brahman for those who wish to cross over to the fearless shore.'

3. 'Know the Self to be sitting in the chariot, the body to be the chariot, the intellect (buddhi) the charioteer, and the mind the reins.'

4. 'The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.'

5. 'He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.'

6. 'But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.'

7. 'He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births.'

8. 'But he who has understanding, who is mindful and always pure, reaches indeed that place, from whence he is not born again.'

9. 'But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place of Vishnu.'

10. 'Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect.'

11. 'Beyond the Great there is the Undeveloped, beyond the Undeveloped there is the Person (purusha). Beyond the Person there is nothing this is the goal, the highest road.'

12. 'That Self is hidden in all beings and does not shine forth, but it is seen by subtle seers through their sharp and subtle intellect.'

13. 'A wise man should keep down speech and mind; he should keep them within the Self which is knowledge; he should keep knowledge within the Self which is the Great; and he should keep that (the Great) within the Self which is the Quiet.'

14. 'Rise, awake! having obtained your boons', understand them! The sharp edge of a razor is difficult to pass over; thus the wise say the path (to the Self) is hard.'

15. 'He who has perceived that which is without sound, without touch, without form, without decay, without taste, eternal, without smell, without beginning, without end, beyond the Great,

and unchangeable, is freed from the jaws of death.'

16. 'A wise man who has repeated or heard the ancient story of Naciketas told by Death, is magnified in the world of Brahman.'

17. 'And he who repeats this greatest mystery in an assembly of Brahmans, or full of devotion at the time of the Sraddha sacrifice, obtains thereby infinite rewards.'

SECOND ADHYAYA.

FOURTH VALLI.

1. Death said: 'The Self-existent pierced the openings (of the senses) so that they turn forward: therefore man looks forward, not backward into himself. Some wise man, however, with his eyes closed and wishing for immortality, saw the Self behind!'

2. 'Children follow after outward pleasures, and fall into the snare of wide-spread death. Wise men only, knowing the nature of what is immortal, do not look for anything stable here among things unstable!'

3. 'That by which we know form, taste, smell, sounds, and loving touches, by that also we know what exists besides. This is that (which thou hast asked for).'

4. 'The wise, when he knows that that by which he perceives all objects in sleep or in waking is the great omnipresent Self, grieves no more.'

5. 'He who knows this living soul which eats honey (perceives objects) as being the Self, always near, the Lord of the past and the future, henceforward fears no more. This is that!'

6. 'He who (knows) him' who was born first from the brooding heat, (for he was born before the water), who, entering into the heart, abides therein, and was perceived from the elements. This is that.'

7. '(He who knows) Aditi also, who is one with all deities, who arises with Prana (breath or Hiranyagarbha), who, entering into the heart, abides therein, and was born from the elements. This is that.'

8. 'There is Agni (fire), the all-seeing, hidden in the two fire-sticks, well-guarded like a child (in the womb) by the mother, day after day to be adored by men when they awake and bring oblations. This is that.'

9. 'And that whence the sun rises, and whither it goes to set, there all the Devas are contained, and no one goes beyond. This is that.'

10. 'What is here (visible in the world), the same is there (invisible in Brahman); and what is

there, the same is here. He who sees any difference here (between Brahman and the world), goes from death to death.'

11. 'Even by the mind this (Brahman) is to be obtained, and then there is no difference whatsoever. He goes from death to death who sees any difference here.'

12. 'The person (purusha), of the size of a thumb, stands in the middle of the Self (body?), as lord of the past and the future, and henceforward fears no more. This is that.'

13. 'That person, of the size of a thumb, is like a light without smoke, lord of the past and the future, he is the same today and tomorrow. This is that.'

14. 'As rain-water that has fallen on a mountain ridge runs down the rocks on all sides, thus does he, who sees a difference between qualities, run after them on all sides.'

15. 'As pure water poured into pure water remains the same, thus, O Gautama, is the Self of a thinker who knows.'

FIFTH VALLI

1. 'There is a town with eleven gates belonging to the Unborn (Brahman), whose thoughts are never crooked. He who approaches it, grieves no more, and liberated (from all bonds of ignorance) becomes free. This is that.'

2. 'He (Brahman) is the swan (sun), dwelling in the bright heaven; he is the Vasu (air), dwelling in the sky; he is the sacrificer (fire), dwelling on the hearth; he is the guest (Soma), dwelling in the sacrificial jar; he dwells in men, in gods (vara), in the sacrifice (rita), in heaven; he is born in the water, on earth, in the sacrifice (rita), on the mountains; he is the True and the Great.'

3. 'He (Brahman) it is who sends up the breath (prana), and who throws back the breath (apana). All the Devas (senses) worship him, the adorable (or the dwarf), who sits in the centre.'

4. 'When that incorporated (Brahman), who dwells in the body, is torn away and freed from the body, what remains then? This is that!'

5. 'No mortal lives by the breath that goes up and by the breath that goes down. We live by another, in whom these two repose.'

6. 'Well then, O Gautama, I shall tell thee this mystery, the old Brahman, and what happens to the Self, after reaching death.'

7. 'Some enter the womb in order to have a body, as organic beings, others go into inorganic matter, according to their work and according to their knowledge.'

8. 'He, the highest Person, who is awake in us while we are asleep, shaping one lovely sight after

another, that indeed is the Bright, that is Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

9. 'As the one fire, after it has entered the world, though one, becomes different according to whatever it burns, thus the one Self within all things becomes different, according to whatever it enters, and exists also without.'

10. 'As the one air, after it has entered the world, though one, becomes different according to whatever it enters, thus the one Self within all things becomes different, according to whatever it enters', and exists also without.'

11. 'As the sun, the eye of the whole world, is not contaminated by the external impurities seen by the eyes, thus the one Self within all things is never contaminated by the misery of the world, being himself without.'

12. 'There is one ruler, the Self within all things, who makes the one form manifold. The wise who perceive him within their Self, to them belongs eternal happiness, not to others.'

13. 'There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many. The wise who perceive him within their Self, to them belongs eternal peace, not to others.'

14. 'They perceive that highest indescribable pleasure, saying, This is that. How then can I understand it? Has it its own light, or does it reflect light?'

15. 'The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.'

SIXTH VALLI

1. 'There is that ancient tree, whose roots grow upward and whose branches grow downward; - that indeed is called the Bright, that is called Brahman, that alone is called the Immortal. All worlds are contained in it, and no one goes beyond. This is that.'

2. 'Whatever there is, the whole world, when gone forth (from the Brahman), trembles in its breath. That Brahman is a great terror, like a drawn sword. Those who know it become immortal.'

3. 'From terror of Brahman fire burns, from terror the sun burns, from terror Indra and Vayu, and Death, as the fifth, run away.'

4. 'If a man could not understand it before the falling asunder of his body, then he has to take body again in the worlds of creation.'

5. 'As in a mirror, so (Brahman may be seen clearly) here in this body; as in a dream, in the world

of the Fathers; as in the water, he is seen about in the world of the Gandharvas; as in light and shade, in the world of Brahma.'

6. 'Having understood that the senses are distinct (from the Atman), and that their rising and setting (their waking and sleeping) belongs to them in their distinct existence (and not to the Atman), a wise man grieves no more.'

7. 'Beyond the senses is the mind, beyond the mind is the highest (created) Being, higher than that Being is the Great Self, higher than the Great, the highest Undeveloped.'

8. 'Beyond the Undeveloped is the Person, the all-pervading and entirely imperceptible. Every creature that knows him is liberated, and obtains immortality.'

9. 'His form is not to be seen, no one beholds him with the eye. He is imagined by the heart, by wisdom, by the mind. Those who know this, are immortal.'

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

11. 'This, the firm holding back of the senses, is what is called Yoga. He must be free from thoughtlessness then, for Yoga comes and goes.'

12. 'He (the Self) cannot be reached by speech, by mind, or by the eye. How can it be apprehended except by him who says: "He is?"'

13. 'By the words "He is," is he to be apprehended, and by (admitting) the reality of both (the invisible Brahman and the visible world, as coming from Brahman). When he has been apprehended by the words "He is," then his reality reveals itself.'

14. 'When all desires that dwell in his heart cease, then the mortal becomes immortal, and obtains Brahman.'

15. 'When all the ties of the heart are severed here on earth, then the mortal becomes immortal here ends the teaching.'

16. '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 (at his death) reaches the Immortal; the other arteries serve for departing in different directions.'

17. 'The Person not larger than a thumb, the inner Self, is always settled in the heart of men. Let a man draw that Self forth from his body with steadiness, as one draws the pith from a reed. Let him know that Self as the Bright, as the Immortal; yes, as the Bright, as the Immortal.'

18. Having received this knowledge taught by Death and the whole rule of Yoga (meditation), Naciketas became free from passion and death, and obtained Brahman. Thus it will be with

another also who knows thus what relates to the Self.

19. May He protect us both! May He enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Om! Peace! peace! peace! Harih, Om!

4. PRASNA-UPANISHAD.

FIRST QUESTION.

Adoration to the Highest Self! Harih, Om!

1. Sukesas Bharadvaga, and Saivya Satyakama, and Sauryayanin Gargya, and Kausalya Asvalayana, and Bhargava Vaidarbhi, and Kabandhin Katyayana, these were devoted to Brahman, firm in Brahman, seeking for the Highest Brahman. They thought that the venerable Pippalada could tell them all that, and they therefore took fuel in their hands (like pupils), and approached him.

2. That Rishi said to them: 'Stay here a year longer, with penance, abstinence, and faith; then you may ask questions according to your pleasure, and if we know them, we shall tell you all.'

3. Then Kabandhin Katyayana approached him and asked: 'Sir, from whence may these creatures be born?'

4. He replied: 'Prajapati (the lord of creatures) was desirous of creatures (praja). He performed penance, and having performed penance, he produces a pair, matter (rayi) and spirit (prana), thinking that they together should produce creatures for him in many ways.

5. The sun is spirit, matter is the moon. All this, what has body and what has no body, is matter, and therefore body indeed is matter.

6. Now Aditya, the sun, when he rises, goes toward the East, and thus receives the Eastern spirits into his rays. And when he illuminates the South, the West, the North, the Zenith, the Nadir, the intermediate quarters, and everything, he thus receives all spirits into his rays.

7. Thus he rises, as Vaisvanara, (belonging to all men,) assuming all forms, as spirit, as fire. This has been said in the following verse:

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

9. The year indeed is Prajapati, and there are two paths thereof, the Southern and the Northern. Now those who here believe in sacrifices and pious gifts as work done, gain the moon only as their (future) world, and return again. Therefore the Rishis who desire offspring, go to the South,

and that path of the Fathers is matter (rayi).

10. But those who have sought the Self by penance, abstinence, faith, and knowledge, gain by the Northern path Aditya, the sun. This is the home of the spirits, the immortal, free from danger, the highest. From thence they do not return, for it is the end. Thus says the Sloka:

11. Some call him the father with five feet (the five seasons), and with twelve shapes (the twelve months), the giver of rain in the highest half of heaven; others again say that the sage is placed in the lower half, in the chariot with seven wheels and six spokes.

12. The month is Prajapati; its dark half is matter, its bright half spirit. Therefore some Rishis perform sacrifice in the bright half, others in the other half.

13. Day and Night are Prajapati; its day is spirit, its night matter. Those who unite in love by day waste their spirit, but to unite in love by night is right.

14. Food is Prajapati. Hence proceeds seed, and from it these creatures are born.

15. Those therefore who observe this rule of Prajapati (as laid down in #13), produce a pair, and to them belongs this Brahma-world here. But those in whom dwell penance, abstinence, and truth,

16. To them belongs that pure Brahma-world, to them, namely, in whom there is nothing crooked, nothing false, and no guile.'

SECOND QUESTION.

1. Then Bhargava Vaidarbhi asked him: 'Sir, How many gods keep what has thus been created, how many manifest this, and who is the best of them?'

2. He replied: 'The ether is that god, the wind, fire, water, earth, speech, mind, eye, and ear. These when they have manifested (their power), contend and say: We (each of us) support this body and keep it.

3. Then Prana (breath, spirit, life), as the best, said to them: Be not deceived, I alone, dividing myself fivefold, support this body and keep it.

4. They were incredulous; so he, from pride, did as if he were going out from above. Thereupon, as he went out, all the others went out, and as he returned, all the others returned. As bees go out when their queen goes out, and return when she returns, thus (did) speech, mind, eye, and ear; and, being satisfied, they praise Prana, saying:

5. He is Agni (fire), he shines as Surya (sun), he is Parjanya (rain), the powerful (Indra), he is Vayu (wind), he is the earth, he is matter, he is God - he is what is and what is not, and what is

immortal.

6. As spokes in the nave of a wheel, everything is fixed in Prana, the verses of the Rig-veda, Yajur-veda, Sama-veda, the sacrifice, the Kshatriyas, and the Brahmins.

7. As Prajapati (lord of creatures) thou movest about in the womb, thou indeed art born again. To thee, the Prana, these creatures bring offerings, to thee who dwellest with the other pranas (the organs of sense).

8. Thou art the best carrier for the Gods, thou art the first offering to the Fathers. Thou art the true work of the Rishis, of the Atharvangiras.

9. O Prana, thou art Indra by thy light, thou art Rudra, as a protector; thou movest in the sky, thou art the sun, the lord of lights.

10. When thou showerest down rain, then, O Prana, these creatures of thine are delighted, hoping that there will be food, as much as they desire.

11. Thou art a Vratya, O Prana, the only Rishi, the consumer of everything, the good lord. We are the givers of what thou hast to consume, thou, O Matarisva, art our father.

12. Make propitious that body of thine which dwells in speech, in the ear, in the eye, and which pervades the mind; do not go away!

13. All this is in the power of Prana, whatever exists in the three heavens. Protect us like a mother her sons, and give us happiness and wisdom.'

THIRD QUESTION.

1. Then Kausalya Asvaiyana asked: 'Sir, whence is that Prana (spirit) born? How does it come into this body? And how does it abide, after it has divided itself? How does it go out? How does it support what is without, and how what is within?'

2. He replied: 'You ask questions more difficult, but you are very fond of Brahman, therefore I shall tell it you.

3. This Prana (spirit) is born of the Self. Like the shadow thrown on a man, this (the prana) is spread out over it (the Brahman). By the work of the mind does it come into this body.

4. As a king commands officials, saying to them: Rule these villages or those, so does that Prana (spirit) dispose the other pranas, each for their separate work.

5. The Apana (the down-breathing) in the organs of excretion and generation; the Prana himself dwells in eye and ear, passing through mouth and nose. In the middle is the Sarnana (the on-breathing); it carries what has been sacrificed as food equally (over the body), and the seven

lights proceed from it.

6. The Self is in the heart. There are the 101 arteries, and in each of them there are a hundred (smaller veins), and for each of these branches there are 72,000. In these the Vyana (the back-breathing) moves.

7. Through one of them, the Udana (the out-breathing) leads (us) upwards to the good world by good work, to the bad world by bad work, to the world of men by both.

8. The sun rises as the external Prana, for it assists the Prana in the eye. The deity that exists in the earth, is there in support of man's Apana (down-breathing). The ether between (sun and earth) is the Samana (on-breathing), the air is Vyana (back-breathing).

9. Light is the Udana (out-breathing), and therefore he whose light has gone out comes to a new birth with his senses absorbed in the mind.

10. Whatever his thought (at the time of death) with that he goes back to Prana, and the Prana, united with light, together with the self (the atma) leads on to the world, as deserved.

11. He who, thus knowing, knows Prana, his offspring does not perish, and he becomes immortal. Thus says the Sloka:

12. He who has known the origin, the entry, the place, the fivefold distribution, and the internal state of the Prana, obtains immortality, yes, obtains immortality. '

FOURTH QUESTION.

1. Then Sauryayanin Gargya asked: 'Sir, What are they that sleep in this man, and what are they that are awake in him? What power (deva) is it that sees dreams? Whose is the happiness? On what do all these depend?'

2. He replied: 'O Gargya, As all the rays of the sun, when it sets, are gathered up in that disc of light, and as they, when the sun rises again and again, come forth, so is all this (all the senses) gathered up in the highest faculty (deva), the mind. Therefore at that time that man does not hear, see, smell, taste, touch, he does not speak, he does not take, does not enjoy, does not evacuate, does not move about. He sleeps, that is what People say.

3. The fires of the pranas are, as it were, awake in that town (the body). The Apana is the Garhapatya fire, the Vyana the Anvaharyapakana fire; and because it is taken out of the Garhapatya fire, which is fire for taking out, therefore the Prana is the Ahavaniya fire.

4. Because it carries equally these two oblations, the out-breathing and the in-breathing, the Samana is he (the Hotri priest). The mind is the sacrificer, the Udana is the reward of the sacrifice, and it leads the sacrificer every day (in deep sleep) to Brahman.

5. There that god (the mind) enjoys in sleep greatness. What has been seen, he sees again; what has been heard, he hears again; what has been enjoyed in different countries and quarters, he enjoys again; what has been seen and not seen, heard and not heard, enjoyed and not enjoyed, he sees it all; he, being all, sees.
6. And when he is overpowered by light, then that god sees no dreams, and at that time that happiness arises in his body.
7. And, O friend, as birds go to a tree to roost, thus all this rests in the Highest Atman,-
8. The earth and its subtle elements, the water and its subtle elements, the light and its subtle elements, the air and its subtle elements, the ether and its subtle elements; the eye and what can be seen, the ear and what can be heard, the nose and what can be smelled, the taste and what can be tasted, the skin and what can be touched, the voice and what can be spoken, the hands and what can be grasped, the feet and what can be walked, the mind and what can be perceived, intellect (buddhi) and what can be conceived, personality and what can be personified, thought and what can be thought, light and what can be lighted up, the Prana and what is to be supported by it.
9. For he it is who sees, hears, smells, tastes, perceives, conceives, acts, he whose essence is knowledge, the person, and he dwells in the highest, indestructible Self,-
10. He who knows that indestructible being, obtains (what is) the highest and indestructible, he without a shadow, without a body, without colour, bright, yes, O friend, he who knows it, becomes all-knowing, becomes all. On this there is this Sloka:
11. He, O friend, who knows that indestructible being wherein the true knower, the vital spirits (pranas), together with all the powers (deva), and the elements rest, he, being all-knowing, has penetrated all.'

FIFTH QUESTION.

1. Then Saivya Satyakama asked him: 'Sir, if some one among men should meditate here until death on the syllable Om, what would he obtain by it?'
2. He replied: 'O Satyakama, the syllable Om (AUM) is the highest and also the other Brahman; therefore he who knows it arrives by the same means at one of the two.
3. If he meditate on one Matra (the A), then, being enlightened by that only, he arrives quickly at the earth. The Rik-verses lead him to the world of men, and being endowed there with penance, abstinence, and faith, he enjoys greatness.
4. If he meditate with two Matras (A + U) he arrives at the Manas, and is led up by the Yagus verses to the sky, to the Soma-world. Having enjoyed greatness in the Soma-world, he returns

again.

5. Again, he who meditates with this syllable AUM of three matras, on the Highest Person, he comes to light and to the sun. And as a snake is freed from its skin, so is he freed from evil. He is led up by the Saman-verses to the Brahma-world; and from him, full of life (Hiranyagarbha, the lord of the Satya-loka), he learns to see the all-pervading, the Highest Person. And there are these two Slokas:

6. The three Matras (A+U+M), if employed separate, and only joined one to another, are mortal; but in acts, external, internal, or intermediate, if well performed, the sage trembles not.

7. Through the Rik-verses he arrives at this world, through the Yagus-verses at the sky, through the Saman-verses at that which the poets teach,-he arrives at this by means of the Onkara; the wise arrives at that which is at rest, free from decay, from death, from fear,-the Highest.'

SIXTH QUESTION.

1. Then Sukesas Bharadvaga asked him, saying: 'Sir, Hiranyanabha, the prince of Kosala, came to me and asked this question: Do you know the person of sixteen parts, O Bharadvaga? I said to the prince: I do not know him; if I knew him, how should I not tell you? Surely, he who speaks what is untrue withers away to the very root; therefore I will not say what is untrue. Then he mounted his chariot and went away silently. Now I ask you, where is that person?'

2. He replied: 'Friend, that person is here within the body, he in whom these sixteen parts arise.

3. He reflected: What is it by whose departure I shall depart, and by whose staying I shall stay?

4. He sent forth (created) Prana (spirit); from Prana Sraddha (faith), ether, air, light, water, earth, sense, mind, food; from food came vigour, penance, hymns, sacrifice, the worlds, and in the worlds the name also.

5. As these flowing rivers that go towards the ocean, when they have reached the ocean, sink into it, their name and form are broken, and people speak of the ocean only, exactly thus these sixteen parts of the spectator that go towards the person (purusha), when they have reached the person, sink into him, their name and form are broken, and people speak of the person only, and he becomes without parts and immortal. On this there is this verse:

6. That person who is to be known, he in whom these parts rest, like spokes in the nave of a wheel, you know him, lest death should hurt you.'

7. Then he (Pippalada) said to them: 'So far do I know this Highest Brahman, there is nothing higher than it.'

8. And they praising him, said: 'You, indeed, are our father, you who carry us from our ignorance

to the other shore.' Adoration to the highest Rishis! Adoration to the highest Rishis!

5. MUNDAKA-UPANISHAD.

FIRST MUNDAKA.

FIRST KHANDA.

1. Brahma was the first of the Devas, the maker of the universe, the preserver of the world. He told the knowledge of Brahman, the foundation of all knowledge, to his eldest son Atharva.
2. Whatever Brahma told Atharvan, that knowledge of Brahman Atharvan formerly told to Angir; he told it to Satyavaha Bharadvaja, and Bharadvaja told it in succession to Angiras.
3. Saunaka, the great householder, approached Angiras respectfully and asked: 'Sir, what is that through which, if it is known, everything else becomes known?'
4. He said to him: 'Two kinds of knowledge must be known, this is what all who know Brahman tell us, the higher and the lower knowledge.'
5. 'The lower knowledge is the Rig-veda, Yajur-veda, Sama-veda, Atharva-veda, Siksha (phonetics), Kalpa (ceremonial), Vyakarana (grammar), Nirukta (etymology), Khandas (metre), Gyotisha (astronomy); but the higher knowledge is that by which the Indestructible (Brahman) is apprehended.'
6. 'That which cannot be seen, nor seized, which has no family and no caste', no eyes nor ears, no hands nor feet, the eternal, the omnipresent (all-pervading), infinitesimal, that which is imperishable, that it is which the wise regard as the source of all beings.'
7. 'As the spider sends forth and draws in its thread, as plants grow on the earth, as from every man hairs spring forth on the head and the body, thus does everything arise here from the Indestructible.'
8. 'The Brahman swells by means of brooding (penance); hence is produced matter (food); from matter breath, mind, the true, the worlds (seven), and from the works (performed by men in the worlds), the immortal (the eternal effects, rewards, and punishments of works).'
9. 'From him who perceives all and who knows all, whose brooding (penance) consists of knowledge, from him (the highest Brahman) is born that Brahman, name, form, and matter (food).'

SECOND KHANDA.

1. This is the truth: the sacrificial works which they (the poets) saw in the hymns (of the Veda) have been performed in many ways in the Treta age. Practise them diligently, ye lovers of truth,

this is your path that leads to the world of good work!

2. When the fire is lighted and the flame flickers, let a man offer his oblations between the two portions of melted butter, as an offering with faith.

3. If a man's Agnihotra sacrifice is not followed by the new-moon and full-moon sacrifices, by the four-months' sacrifices, and by the harvest sacrifice, if it is unattended by guests, not offered at all, or without the Vaisvadeva ceremony, or not offered according to rule, then it destroys his seven worlds'.

4. Kali (black), Karali (terrific), Manogava (swift as thought), Sulohita (very red), Sudhumravarna (purple), Sphulingini (sparkling), and the brilliant Visvarupi (having all forms), all these playing about are called the seven tongues (of fire).

5. If a man performs his sacred works when these flames are shining, and the oblations follow at the right time, then they lead him as sun-rays to where the one Lord of the Devas dwells.

6. Come hither, come hither! the brilliant oblations say to him, and carry the sacrificer on the rays of the sun, while they utter pleasant speech and praise him, saying: 'This is thy holy Brahma-world (Svarga), gained by thy good works.'

7. But frail, in truth, are those boats, the sacrifices, the eighteen, in which this lower ceremonial has been told. Fools who praise this as the highest good, are subject again and again to old age and death.

8. Fools dwelling in darkness, wise in their own conceit, and puffed up with vain knowledge, go round and round staggering to and fro, like blind men led by the blind.

9. Children, when they have long lived in ignorance, consider themselves happy. Because those who depend on their good works are, owing to their passions, improvident, they fall and become miserable when their life (in the world which they had gained by their good works) is finished.

10. Considering sacrifice and good works as the best, these fools know no higher good, and having enjoyed (their reward) on the height of heaven, gained by good works, they enter again this world or a lower one.

11. But those who practise penance and faith in the forest, tranquil, wise, and living on alms, depart free from passion through the sun to where that immortal Person dwells whose nature is imperishable.

12. Let a Brahmana, after he has examined all these worlds which are gained by works, acquire freedom from all desires. Nothing that is eternal (not made) can be gained by what is not eternal (made). Let him, in order to understand this, take fuel in his hand and approach a Guru who is learned and dwells entirely in Brahman.

13. To that pupil who has approached him respectfully, whose thoughts are not troubled by any desires, and who has obtained perfect peace, the wise teacher truly told that knowledge of Brahman through which he knows the eternal and true Person.

SECOND MUNDAKA.

FIRST KHANDA.

1. This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousand fold, thus are various beings brought forth from the Imperishable, my friend, and return thither also.

2. That heavenly Person is without body, he is both without and within, not produced, without breath and without mind, pure, higher than the high Imperishable.

3. From him (when entering on creation) is born breath, mind, and all organs of sense, ether, air, light, water, and the earth, the support of all.

4. Fire (the sky) is his bead, his eyes the sun and the moon, the quarters his ears, his speech the Vedas disclosed, the wind his breath, his heart the universe; from his feet came the earth; he is indeed the inner Self of all things.

5. From him comes Agni (fire), the sun being the fuel; from the moon (Soma) comes rain (Parjanya); from the earth herbs; and man gives seed unto the woman. Thus many beings are begotten from the Person (purusha).

6. From him come the Rik, the Saman, the Yajush, the Diksha, (initiatory rites), all sacrifices and offerings of animals, and the fees bestowed on priests, the year too, the sacrificer, and the worlds, in which the moon shines brightly and the sun.

7. From him the many Devas too are begotten, the Sadhyas (genii), men, cattle, birds, the up and down breathings, rice and corn (for sacrifices), penance, faith, truth, abstinence, and law.

8. The seven senses (prana) also spring from him, the seven lights (acts of sensation), the seven kinds of fuel (objects by which the senses are lighted), the seven sacrifices (results of sensation), these seven worlds (the places of the senses, the worlds determined by the senses) in which the senses move, which rest in the cave (of the heart), and are placed there seven and seven.

9. Hence come the seas and all the mountains, from him flow the rivers of every kind; hence come all herbs and the juice through which the inner Self subsists with the elements.

10. The Person is all this, sacrifice, penance, Brahman, the highest immortal; he who knows this hidden in the cave (of the heart), he, O friend, scatters the knot of ignorance here on earth.

SECOND KHANDA.

1. Manifest, near, moving in the cave (of the heart) is the great Being. In it everything is centred which ye know as moving, breathing, and blinking, as being and not-being, as adorable, as the best, that is beyond the understanding of creatures.
2. That which is brilliant, smaller than small, that on which the worlds are founded and their inhabitants, that is the indestructible Brahman, that is the breath, speech, mind; that is the true, that is the immortal. That is to be hit. Hit it, O friend!
3. Having taken the Upanishad as the bow, as the great weapon, let him place on it the arrow, sharpened by devotion! Then having drawn it with a thought directed to that which is, hit the mark, O friend, viz. that which is the Indestructible!
4. Om is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then, as the arrow (becomes one with the target), he will become one with Brahman.
5. In him the heaven, the earth, and the sky are woven, the mind also with all the senses. Know him alone as the Self, and leave off other words! He is the bridge of the Immortal.
6. He moves about becoming manifold within the heart where the arteries meet, like spokes fastened to the nave. Meditate on the Self as Om! Flail to you, that you may cross beyond (the sea of) darkness!
7. He who understands all and who knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, in the heavenly city of Brahman (the heart). He assumes the nature of mind, and becomes the guide of the body of the senses. He subsists in food, in close proximity to the heart. The wise who understand this, behold the Immortal which shines forth full of bliss.
8. The fetter of the heart is broken, all doubts are solved, all his works (and their effects) perish when He has been beheld who is high and low (cause and effect).
9. In the highest golden sheath there is the Brahman without passions and without parts. That is pure, that is the light of lights, that is it which they know who know the Self.
10. The sun does not thine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lighted.
11. That immortal Brahman is before, that Brahman is behind, that Brahman is right and left. It has gone forth below and above; Brahman alone is all this, it is the best.

THIRD MUNDAKA.

FIRST KHANDA.

1. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the

other looks on without eating.

2. On the same tree man sits grieving, immersed, bewildered by his own impotence (an-isa). But when he sees the other lord (isa) contented and knows his glory, then his grief passes away.

3. When the seer sees the brilliant maker and lord (of the world) as the Person who has his source in Brahman, then he is wise, and shaking off good and evil, he reaches the highest oneness, free from passions;

4. For he is the Breath shining forth in all beings, and he who understands this becomes truly wise, not a talker only. He revels in the Self, he delights in the Self, and having performed his works (truthfulness, penance, meditation, & etc.) he rests, firmly established in Brahman, the best of those who know Brahman.

5. By truthfulness, indeed, by penance, right knowledge, and abstinence must that Self be gained; the Self whom spotless anchorites gain is pure, and like a light within the body.

6. The true prevails, not the untrue; by the true the path is laid out, the way of the gods (devayanah), on which the old sages, satisfied in their desires, proceed to where there is that highest place of the True One.

7. That (true Brahman) shines forth grand, divine, inconceivable, smaller than small; it is far beyond what is far and yet near here, it is hidden in the cave (of the heart) among those who see it even here.

8. He is not apprehended by the eye, nor by speech, nor by the other senses, not by penance or good works. When a man's nature has become purified by the serene light of knowledge, then he sees him, meditating on him as without parts.

9. That subtle Self is to be known by thought (ketas) there where breath has entered fivefold; for every thought of men is interwoven with the senses, and when thought is purified, then the Self arises.

10. Whatever state a man whose nature is purified imagines, and whatever desires he desires (for himself or for others), that state he conquers and those desires he obtains. Therefore let every man who desires happiness worship the man who knows the Self.

SECOND KHANDA.

1. He (the knower of the Self) knows that highest home of Brahman, in which all is contained and shines brightly. The wise who, without desiring happiness, worship that Person, transcend this seed, (they are not born again.)

2. He who forms desires in his mind, is born again through his desires here and there. But to him whose desires are fulfilled and who is conscious of the true Self (within himself) all desires

vanish, even here on earth.

3. That Self cannot be gained by the Veda, nor by understanding, nor by much learning. He whom the Self chooses, by him the Self can be gained. The Self chooses him (his body) as his own.

4. Nor is that Self to be gained by one who is destitute of strength, or without earnestness, or without right meditation. But if a wise man strives after it by those means (by strength, earnestness, and right meditation), then his Self enters the home of Brahman.

5. When they have reached him (the Self), the sages become satisfied through knowledge, they are conscious of their Self, their passions have passed away, and they are tranquil. The wise, having reached Him who is omnipresent everywhere, devoted to the Self, enter into him wholly.

6. Having well ascertained the object of the knowledge of the Vedanta, and having purified their nature by the Yoga of renunciation, all anchorites, enjoying the highest immortality, become free at the time of the great end (death) in the worlds of Brahma.

7. Their fifteen parts enter into their elements, their Devas (the senses) into their (corresponding) Devas. Their deeds and their Self with all his knowledge become all one in the highest Imperishable.

8. As the flowing rivers disappear in the sea, losing their name and their form, thus a wise man, freed from name and form, goes to the divine Person, who is greater than the great.

9. He who knows that highest Brahman, becomes even Brahman. In his race no one is born ignorant of Brahman. He overcomes grief, he overcomes evil; free from the fetters of the heart, he becomes immortal.

10. And this is declared by the following Rik-verse: 'Let a man tell this science of Brahman to those only who have performed all (necessary) acts, who are versed in the Vedas, and firmly established in (the lower) Brahman, who themselves offer as an oblation the one Rishi (Agni), full of faith, and by whom the rite of (carrying fire on) the head has been performed, according to the rule (of the Atharvanas).'

11. The Rishi Angiras formerly told this true (science); a man who has not performed the (proper) rites, does not read it. Adoration to the highest Rishis! Adoration to the highest Rishis!

6. MANDUKYA UPANISHAD

1. Om: this syllable is all this. A further exposition of it is: what was, what is, and what will be--all is only Om. And whatever else is beyond the three times, that also is only Om.

2. All this, indeed, is Brahman. This Self is Brahman. This Self itself has four quarters.

3. The waking state, outwardly cognitive, having seven limbs, having nineteen mouths, enjoying the gross, the worldly (vaishvanara), is the first quarter.

4. The dreaming state, inwardly cognitive, having seven limbs, having nineteen mouths, enjoying the exquisite, the brilliant (taijasa), is the second quarter.

5. Where one, asleep, does not desire any desire whatever, sees no dream whatever, this is deep sleep. The sleeping state, which has become one, just pure cognition, made of bliss (ananda), verily an enjoyer of bliss, whose mouth is thought, the cognitional (prajna), is the third quarter.

6. This is the lord (ishvara) of all; this is the knower of all; this is the inner controller; this is the source of all, indeed the origin as well as the end of all beings.

7. Not inwardly cognitive, not outwardly cognitive, not cognitive both ways, not pure cognition, neither cognitive nor non-cognitive, unseen, beyond speech, ungraspable, without any distinctive marks, unthinkable, undesignatable, the essence of the knowledge of the one Self, the cessation of the phenomenal world, quiescent, auspicious, nondual (advaita)--[such] they think, is the fourth. He is the Self. He is to be known.

8. This is the Self with regard to the syllable "Om", with regard to the elements: the quarters are the elements and the elements are the quarters: the letter a, the letter u, the letter m.

9. Vaishvanara (the worldly) is the waking state, the letter a, the first element, either from "apti" (obtaining) or from "adimattva" (being first). Verily, he obtains (apnoti) all desires and becomes first (adi)--he who knows this.

10. Taijasa (the brilliant) is the dreaming state, the letter u, the second element, either from "utkarsa" (exaltation) or from "ubhayatva" (intermediateness). Verily, he exalts the stream of knowledge and becomes equal-minded; no one ignorant of Brahman is born in the family of him who knows this.

11. Prajna (the cognitional) is the sleeping state, the letter m, the third element, either from "miti" (erecting) or from "apiti" (merging). Verily, he erects (minoti) this all and he becomes its merging--he who knows this.

12. The fourth is what is without an element, what cannot be dealt with or spoken of, the cessation of the phenomenal world, auspicious, nondual. Thus Om is the very Self. He enters the Self with the Self--he who knows this.

7. TAITTIRIYAKA-UPANISHAD.

FIRST VALLI, OR, THE CHAPTER ON SIKSHA (PRONUNCIATION).

FIRST ANUVAKA.

1. HARIH, OM! May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu.

Adoration to Brahman! Adoration to thee, O Vayu (air)! Thou indeed art the visible Brahman. I shall proclaim thee alone as the visible Brahman. I shall proclaim the right. I shall proclaim the true (Brahman).

May it protect me! May it protect the teacher! yes, may it protect me, and may it protect the teacher! Om! Peace! peace! peace!

SECOND ANUVAKA.

1. Om! Let us explain Siksha, the doctrine of pronunciation, viz. letter, accent, quantity, effort (in the formation of letters), modulation, and union of letters (sandhi). This is the lecture on Siksha.

THIRD ANUVAKA.

1. May glory come to both of us (teacher and pupil) together! May Vedic light belong to both of us!

Now let us explain the Upanishad (the secret meaning) of the union (samhita), under five heads, with regard to the worlds, the heavenly lights, knowledge, offspring, and self (body). People call these the great Samhitas.

First, with regard to the worlds. The earth is the former element, heaven the latter, ether their union;

2. That union takes place through Vayu (air). So much with regard to the worlds.

Next, with regard to the heavenly lights. Agni (fire) is the former element, Aditya (the sun) the latter, water their union. That union takes place through lightning. So much with regard to the heavenly lights.

Next, with regard to knowledge. The teacher is the former element,

3. The pupil the latter, knowledge their union. That union takes place through the recitation of the Veda. So much with regard to knowledge.

Next, with regard to offspring. The mother is the former element, the father the latter, offspring their union. That union takes place through procreation. So much with regard to offspring.

4. Next, with regard to the self (body). The lower jaw is the former element, the upper jaw the latter, speech their union. That union takes place through speech. So much with regard to the Self. These are the great Samhitas. He who knows these Samhitas (unions), as here explained,

becomes united with offspring, cattle, Vedic light, food, and with the heavenly world.

FOURTH ANUVAKA.

1. May he who is the strong bull of the Vedas, assuming all forms, who has risen from the Vedas, from the Immortal, may that Indra (lord) strengthen me with wisdom! May I, O God, become an upholder of the Immortal!

May my body be able, my tongue sweet, may I hear much with my ears! Thou (Om) art the shrine (of Brahman), covered by wisdom. Guard what I have learnt.

She (Sri, happiness) brings near and spreads,

2. And makes, without delay, garments for herself, cows, food, and drink at all times; therefore bring that Sri (happiness) hither to me, the woolly, with her cattle! Svaha! May the Brahman-students come to me, Svaha! May they come from all sides, Svaha! May they come forth to me, Svaha! May they practise restraint, Svaha! May they enjoy peace, Svaha!

3. May I be a glory among men, Svaha May I be better than the richest, Svaha! May I enter into thee, O treasure (Om), Svaha Thou, O treasure, enter into me, Svaha! As water runs downward, as the months go to the year, so, O preserver of the world, may Brahman-students always come to me from all sides, Svaha!

Thou art a refuge! Enlighten me! Take possession of me!

FIFTH ANUVAKA.

1. Bhu, Bhuvā, Suvas, these are the three sacred interjections (vyahriti). Mahakamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. The others (devatas) are its members.

Bhu is this world, Bhuvā is the sky, Suvas is the other world.

2. Mahas is the sun. All the worlds are increased by the sun. Bhu is Agni (fire), Bhuvā is Vayu (air), Suvas is Aditya (sun). Mahas is the moon. All the heavenly lights are increased by the moon.

Bhu is the Rik-verses, Bhuvā is the Saman-verses, Suvas is the Yagus-verses.

3. Mahas is Brahman. All the Vedas are increased by the Brahman.

Bhu is Prana (up-breathing), Bhuvā is Apana (down-breathing), Suvas is Vyana (backbreathing). Mahas is food. All breathings are increased by food.

Thus there are these four times four, the four and four sacred interjections. He who knows these,

knows the Brahman. All Devas bring offerings to him.

SIXTH ANUVAKA.

1. There is the ether within the heart, and in it there is the Person (purusha) consisting of mind, immortal, golden.

Between the two palates there hangs the uvula, like a nipple-that is the starting-point of Indra (the lord). Where the root of the hair divides, there he opens the two sides of the head, and saying Bhu, he enters Agni (the fire); saying Bhuvah, he enters Vayu (air);

2. Saying Suvas, he enters Aditya (sun); saying Mahas, he enters Brahman. He there obtains lordship, he reaches the lord of the mind. He becomes lord of speech, lord of sight, lord of hearing, lord of knowledge. Nay, more than this. There is the Brahman whose body is ether, whose nature is true, rejoicing in the senses (prana), delighted in the mind, perfect in peace, and immortal.

Worship thus, O Prakinayogya!

SEVENTH ANUVAKA.

1. 'The earth, the sky, heaven, the four quarters, and the intermediate quarters,'-'Agni (fire), Vayu (air), Aditya (sun), Kandramas (moon), and the stars,'-'Water, herbs, trees, ether, the universal Self (viraj),'-so much with reference to material objects (bhuta).

Now with reference to the self (the body): 'Prana (up-breathing), Apana (down-breathing), Vyana (back-breathing), Udana (out-breathing), and Samana (on-breathing),'-'The eye, the ear, mind, speech, and touch,'-'The skin, flesh, muscle, bone, and marrow.' Having dwelt on this (fivefold arrangement of the worlds, the gods, beings, breathings, senses, and elements of the body), a Rishi said: 'Whatever exists is fivefold (pankta).'

(1) By means of the one fivefold set (that referring to the body) he completes the other fivefold set.

EIGHTH ANUVAKA.

1. Om means Brahman. 2. Om means all this. 3. Om means obedience. When they have been told, 'Om, speak,' they speak. 4. After Om they sing Samans. 5. After Om they recite hymns. 6. After Om the Adhvaryu gives the response. 7. After Om the Brahman-priest gives orders. 8. After Om he (the sacrificer) allows the performance of the Agnihotra. 9. When a Braahmana is going to begin his lecture, he says, 10. 'Om, may I acquire Brahman (the Veda).' He thus acquires the Veda.

NINTH ANUVAKA.

1. (What is necessary?) The right, and learning and practising the Veda. The true, and learning and practising the Veda. Penance, and learning and practising the Veda. Restraint, and learning and practising the Veda. Tranquillity, and learning and practising the Veda. The fires (to be consecrated), and learning and practising the Veda. The Agnihotra sacrifice, and learning and practising the Veda. Guests (to be entertained), and learning and practising the Veda. Man's duty, and learning and practising the Veda. Children, and learning and practising the Veda.

(1-6) Marriage, and learning and practising the Veda. Children's children, and learning and practising the Veda.

Satyavakas Rathitara thinks that the true only is necessary. Taponitya Paurasishti thinks that penance only is necessary. Naka Maudgalya thinks that learning and practising the Veda only are necessary,-for that is penance, that is penance.

TENTH ANUVUKA.

1. 'I am he who shakes the tree (i.e. the tree of the world, which has to be cut down by knowledge). 2. My glory is like the top of a mountain. 3. I, whose pure light (of knowledge) has risen high, am that which is truly immortal, as it resides in the sun. 4. I am the brightest treasure. 5. I am wise, immortal, imperishable,.' 6. This is the teaching of the Veda, by the poet Trisanku.

ELEVENTH ANUVUKA.

1. After having taught the Veda, the teacher instructs the pupil: 'Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!

2. 'Do not neglect the (sacrificial) works due to the Gods and Fathers! Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Let thy guest be to thee like unto a god! Whatever actions are blameless, those should be regarded, not others. Whatever good works have been performed by us, those should be observed by thee,-

3. 'Not others. And there are some Brahmanas better than we. They should be comforted by thee by giving them a seat. Whatever is given should be given with faith, not without faith,-with joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct,-

4. 'In that case conduct thyself as Brahmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty. And with regard to things that have been spoken against, as Brahmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty,

(1-7) Thus conduct thyself. 'This is the rule. This is the teaching. This is the true purport (Upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed.'

TWELFTH ANUVAKA.

1. May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to Brahman! Adoration to thee, O Vayu! Thou indeed art the visible Brahman. I proclaimed thee alone as the visible Brahman.

(1-5) I proclaimed the right. I proclaimed the true. It protected me. It protected the teacher. Yes, it protected me, it protected the teacher. Om! Peace! peace! peace!

SECOND VALLI, OR, THE CHAPTER ON ANANDA (BLISS).

Harih, Om! May it (the Brahman) protect us both (teacher and pupil)! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

FIRST ANUVAKA.

He who knows the Brahman attains the highest (Brahman). On this the following verse is recorded:

'He who knows Brahman, which is (i. e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman.'

From that Self (Brahman) sprang ether (akasa, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head, this his right arm, this his left arm, this his trunk (Atman), this the seat (the support).

On this there is also the following Sloka:

SECOND ANUVAKA.

'From food are produced all creatures which dwell on earth. Then they live by food, and in the end they return to food. For food is the oldest of all beings, and therefore it is called panacea (sarvaushadha, i. e. consisting of all herbs, or quieting the heat of the body of all beings).'

They who worship food as Brahman, obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creatures are produced; by food, when born, they

grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna).

Different from this, which consists of the essence of food, is the other, the inner Self, which consists of breath. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Prana (up-breathing) is its head. Vyana (back-breathing) is its right arm. Apana (down-breathing) is its left arm. Ether is its trunk. The earth the seat (the support).

On this there is also the following Sloka:

THIRD ANUVAKA.

The Devas breathe after breath (prana), so do men and cattle. Breath is the life of beings, therefore it is called sarvayusha (all-enlivening).'

They who worship breath as Brahman, obtain the full life. For breath is the life of all beings, and therefore it is called sarvayusha. The embodied Self of this (consisting of breath) is the same as that of the former (consisting of food).

Different from this, which consists of breath, is the other, the inner Self, which consists of mind. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Yajus is its head. Rik is its right arm. Saman is its left arm. The doctrine (adesa, i.e. the Brahmana) is its trunk. The Athar-vangiras (Atharva-hymns) the seat (the support).

On this there is also the following Sloka:

FOURTH ANUVAKA.

'He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he never fears.' The embodied Self of this (consisting of mind) is the same as that of the former (consisting of breath).

Different from this, which consists of mind, is the other, the inner Self, which consists of understanding. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Faith is its head. What is right is its right arm. What is true is its left arm. Absorption (yoga) is its trunk. The great (intellect?) is the seat (the support).

On this there is also the following Sloka:

FIFTH ANUVAKA.

'Understanding performs the sacrifice, it performs all sacred acts. All Devas worship understanding as Brahman, as the oldest. If a man knows understanding as Brahman, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes.' The

embodied Self of this (consisting of understanding) is the same as that of the former (consisting of mind).

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

On this there is also the following Sloka:

SIXTH ANUVAKA.

He who knows the Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself as existing.' The embodied Self of this (bliss) is the same as that of the former (understanding).

Thereupon follow the questions of the pupil:

'Does any one who knows not, after he has departed this life, ever go to that world? Or does he who knows, after he has departed, go to that world?'

The answer is: He wished, may I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, he sent forth (created) all, whatever there is. Having sent forth, he entered into it. Having entered it, he became sat (what is manifest) and tyat (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stones), real and unreal. The Sattya (true) became all this whatsoever, and therefore the wise call it (the Brahman) Sattya (the true).

On this there is also this Sloka:

SEVENTH ANUVAKA.

'In the beginning this was non-existent (not yet defined by form and name). From it was born what exists. That made itself its Self, therefore it is called the Self-made.' That which is Self-made is a flavour (can be tasted), for only after perceiving a flavour can any one perceive pleasure. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness.

When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him'. But that fear exists only for one who thinks himself wise, (not for the true sage.)

On this there is also this Sloka:

EIGHTH ANUVAKA.

(1) 'From terror of it (Brahman) the wind blows, from terror the sun rises; from terror of it Agni and Indra, yea Death runs as the fifth.'

Now this is an examination of (what is meant by) Bliss (Ananda):

Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss (2) is one measure of the bliss of human Gandharvas (genii), and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Agana heaven (through the merit of their lawful works), (3) and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Agana heaven is one measure of the bliss of the sacrificial Devas, who go to the Devas by means of their Vaidik sacrifices, and likewise of a great sage who is free from desires.

One hundred times that bliss of the sacrificial Devas is one measure of the bliss of the (thirty-three) Devas, and likewise of a great sage who is free from desires.

One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, (4) and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of Prajapati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Prajapati is one measure of the bliss of Brahman, and likewise of a great sage who is free from desires.

(5) He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

He who knows this, when he has departed this world, reaches and comprehends the Self which

consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss. On this there is also this Sloka:

NINTH ANUVIKA.

'He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing.'

He does not distress himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself. This is the Upanishad.

THIRD VALLI, OR, THE CHAPTER OF BHRIGU.

Harih, Om! May it (the Brahman) protect us both! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace!

FIRST ANUVAKA.

Bhrigu Varuni went to his father Varuna, saying: 'Sir, teach me Brahman.' He told him this, viz. Food, breath, the eye, the ear, mind, speech.

Then he said again to him: 'That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is Brahman.'

He performed penance. Having performed penance-

SECOND ANUVAKA.

He perceived that food is Brahman, for from food these beings are produced; by food, when born, they live; and into food they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

THIRD ANUVIKA.

He perceived that breath is Brahman, for from breath these beings are born; by breath, when born, they live; into breath they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

FOURTH ANUVAKA.

He perceived that mind (manas) is Brahman, for from mind these beings are born; by mind, when born, they live; into mind they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

FIFTH ANUVAKA.

He perceived that understanding (vijnana) was Brahman, for from understanding these beings are born; by understanding, when born, they live; into understanding they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance-

SIXTH ANUVAKA.

He perceived that bliss is Brahman, for from bliss these beings are born ; by bliss, when born, they live; into bliss they enter at their death.

This is the knowledge of Bhrigu and Varuna, exalted in the highest heaven (in the heart). He who knows this becomes exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

SEVENTH ANUVAKA.

Let him never abuse food, that is the rule.

Breath is food', the body eats the food. The body rests on breath, breath rests on the body. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

EIGHTH ANUVAKA.

Let him never shun food, that is the rule. Water is food, the light eats the food. The light rests on water, water rests on light. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by

offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

NINTH ANUVAKA.

Let him acquire much food, that is the rule. Earth is food, the ether eats the food. The ether rests on the earth, the earth rests on the ether. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

TENTH ANUVAKA.

1. Let him never turn away (a stranger) from his house, that is the rule. Therefore a man should by all means acquire much food, for (good) people say (to the stranger): 'There is food ready for him.' If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly.

2. He who knows this, (recognises and worships Brahman) as possession in speech, as acquisition and possession in up-breathing (prana) and down-breathing (apana); as action in the hands; as walking in the feet; as voiding in the anus. These are the human recognitions (of Brahman as manifested in human actions). Next follow the recognitions (of Brahman) with reference to the Devas, viz. as satisfaction in rain; as power in lightning;

3. As glory in cattle; as light in the stars; as procreation, immortality, and bliss in the member; as everything in the ether. Let him worship that (Brahman) as support, and he becomes supported. Let him worship that (Brahman) as greatness (mahah), and he becomes great. Let him worship that (Brahman) as mind, and he becomes endowed with mind.

4. Let him worship that (Brahman) as adoration, and all desires fall down before him in adoration. Let him worship that (Brahman) as Brahman, and he will become possessed of Brahman. Let him worship this as the absorption of the gods in Brahman, and the enemies who hate him will die all around him, all around him will die the foes whom he does not love.

He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

5. He who knows this, when he has departed this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this Saman (of Brahman): 'Havu, havu, havu!'

6. 'I am food (object), I am food, I am food! I am the eater of food (subject), I am the eater of food, I am the eater of food! I am the poet (who joins the two together), I am the poet, I am the poet! I am the first-born of the Right (rita). Before the Devas I was in the centre of all that is immortal. He who gives me away, he alone preserves me: him who cats food, I eat as food.

'I overcome the whole world, I, endowed with golden light. He who knows this, (attains all this).

This is the Upanishad.

8. AITAREYA-UPANISHAD

FIRST ADHYAYA.

FIRST KHANDA.

Adoration to the Highest Self Hari, Om!

1. Verily, in the beginning all this was Self, one only; there was nothing else blinking whatsoever.

2. He thought: 'Shall I send forth worlds?' He sent forth these worlds,

3. Ambhas (water), Mariki (light), Mara (mortal), and Ap (water).

4. That Ambhas (water) is above the heaven, and it is heaven, the support. The Marikis (the lights) are the sky. The Mara (mortal) is the earth, and the waters under the earth are the Ap world.

5. He thought: 'There are these worlds; shall I send forth guardians of the worlds?'

He then formed the Purusha (the person), taking him forth from the water.

6. He brooded on him, and when that person had thus been brooded on, a mouth burst forth like an egg. From the mouth proceeded speech, from speech Agni (fire).

Nostrils burst forth. From the nostrils proceeded scent (prana), from scent Vayu (air).

Eyes burst forth. From the eyes proceeded sight, from sight Aditya (sun).

Ears burst forth. From the ears proceeded hearing, from hearing the quarters of the world.

Skin burst forth. From the skin proceeded hairs (sense of touch), from the hairs shrubs and trees.

The heart burst forth. From the heart proceeded mind, from mind Kandramas (moon).

The navel burst forth. From the navel proceeded the apana (the down-breathing), from apana death.

The generative organ burst forth. From the organ proceeded seed, from seed water.

SECOND KHANDA

1. Those deities (devata), Agni and the rest, after they had been sent forth, fell into this great ocean. Then he (the Self) besieged him, (the person) with hunger and thirst.

2. The deities then (tormented by hunger and thirst) spoke to him (the Self): 'Allow us a place in which we may rest and eat food'

He led a cow towards them (the deities). They said: 'This is not enough.' He led a horse towards them. They said: 'This is not enough.'

He led man towards them. Then they said: 'Well done, indeed.' Therefore man is well done.

3. He said to them: 'Enter, each according to his place.'

4. Then Agni (fire), having become speech, entered the mouth. Vayu (air), having become scent, entered the nostrils. ditya (sun), having become sight, entered the eyes. The Dis (regions), having become hearing, entered the ears. The shrubs and trees, having become hairs, entered the skin. Kandramas (the moon), having become mind, entered the heart. Death, having become down-breathing, entered the navel. The waters, having become seed, entered the generative organ.

5. Then Hunger and Thirst spoke to him (the Self): 'Allow us two (a place).' He said to them: 'I assign you to those very deities there, I make you co-partners with them.' Therefore to whatever deity an oblation is offered, hunger and thirst are co-partners in it.

THIRD KHANDA.

1. He thought: 'There are these worlds and the guardians of the worlds. Let me send forth food for them.'

He brooded over the water. From the water thus brooded on, matter (mutrti) was born. And that matter which was born, that verily was food.

2. When this food (the object matter) had thus been sent forth, it wished to flee, crying and turning away. He (the subject) tried to grasp it by speech. He could not grasp it by speech. If he had grasped it by speech, man would be satisfied by naming food.

He tried to grasp it by scent (breath). He could not grasp it by scent. If he had grasped it by scent, man would be satisfied by smelling food.

He tried to grasp it by the eye. He could not grasp it by the eye. If he had grasped it by the eye, man would be satisfied by seeing food.

He tried to grasp it by the ear. He could not grasp it by the ear. If he had grasped it by the ear, man would be satisfied by hearing food.

He tried to grasp it by the skin. He could not grasp it by the skin. If he had grasped it by the skin,

man would be satisfied by touching food.

He tried to grasp it by the mind. He could not grasp it by the mind. If he had grasped it by the mind, man would be satisfied by thinking food.

He tried to grasp it by the generative organ. He could not grasp it by the organ. If he had grasped it by the organ, man would be satisfied by sending forth food.

He tried to grasp it by the down-breathing (the breath which helps to swallow food through the mouth and to carry it off through the rectum, the payvindriya). He got it.

3. Thus it is Vayu (the getter) who lays hold of food, and the Vayu is verily Annayu (he who gives life or who lives by food).

4. He thought: 'How can all this be without me?'

5. And then he thought: By what way shall I get there?

6. And then he thought: If speech names, if scent smells, if the eye sees, if the ear hears, if the skin feels, if the mind thinks, if the off-breathing digests, if the organ sends forth, then what am I?'

7. Then opening the suture of the skull, he got in by that door.

8. That door is called the Vidriti (tearing asunder), the Nandana (the place of bliss).

9. There are three dwelling-places for him, three dreams; this dwelling-place (the eye), this dwelling-place (the throat), this dwelling-place (the heart).

10. When born (when the Highest Self had entered the body) he looked through all things, in order to see whether anything wished to proclaim here another (Self). He saw this person only (himself) as the widely spread Brahman. 'I saw it,' thus he said;

Therefore he was Idam-dra (seeing this).

11. Being Idamdra by name, they call him Indra mysteriously. For the Devas love mystery, yea, they love mystery.

SECOND ADHYAYA.

FOURTH KHANDA.

I. Let the women who are with child move away!

2. Verily, from the beginning he (the self) is in man as a germ, which is called seed.
 3. This (seed), which is strength gathered from all the limbs of the body, he (the man) bears as self in his self (body). When he commits the seed to the woman, then he (the father) causes it to be born. That is his first birth.
 4. That seed becomes the self of the woman, as if one of her own limbs. Therefore it does not injure her.
 5. She nourishes his (her husband's) self (the son) within her. She who nourishes, is to be nourished.
 6. The woman bears the germ. He (the father) elevates the child even before the birth, and immediately after.
 7. When he thus elevates the child both before and after his birth, he really elevates his own self,
 8. For the continuation of these worlds (men). For thus are these worlds continued.
 9. This is his second birth.
 10. He (the son), being his self, is then placed in his stead for (the performance of) all good works.
 11. But his other self (the father), having done all he has to do, and having reached the full measure of his life, departs.
 12. And departing from hence he is born again. That is his third birth.
 13. And this has been declared by a Rishi (Rv. IV, 27, 1):
 14. 'While dwelling in the womb, I discovered all the births of these Devas. A hundred iron strongholds kept me, but I escaped quickly down like a falcon.'
 15. Vamadeva, lying in the womb, has thus declared this.
- And having this knowledge he stepped forth, after this dissolution of the body, and having obtained all his desires in that heavenly world, became immortal, yea, he became immortal.

THIRD ADHYAYA.

FIFTH KHANDA.

1. Let the women go back to their place.

2. Who is he whom we meditate on as the Self? Which is the Self?

3. That by which we see (form), that by which we hear (sound), that by which we perceive smells, that by which we utter speech, that by which we distinguish sweet and not sweet, and what comes from the heart and the mind, namely, perception, command, understanding, knowledge, wisdom, seeing, holding, thinking, considering, readiness (or suffering), remembering, conceiving, willing, breathing, loving, desiring?

4. No, all these are various names only of knowledge (the true Self).

5. And that Self, consisting of (knowledge), is Brahman (m.), it is Indra, it is Prajapati . All these Devas, these five great elements, earth, air, ether, water, fire, these and those which are, as it were, small and mixed, and seeds of this kind and that kind, born from eggs, born from the womb, born from heat, born from germs, horses, cows, men, elephants, and whatsoever breathes, whether walking or flying, and what is immoveable-all that is led (produced) by knowledge (the Self).

6. It rests on knowledge (the Self). The world is led (produced) by knowledge (the Self). Knowledge is its cause.

7. Knowledge is Brahman.

8. He (Vamadeva), having by this conscious self stepped forth from this world, and having obtained all desires in that heavenly world, became immortal, yea, he became immortal. Thus it is, Om.

9. SVETASVATARA UPANISHAD.

FIRST ADHYAYA.

1. The Brahma-students say: Is Brahman the cause? Whence are we born? Whereby do we live, and whither do we go? O ye who know Brahman, (tell us) at whose command we abide, whether in pain or in pleasure?

2. Should time, or nature, or necessity, or chance, or the elements be considered as the cause, or he who is called the person (purusha, vijnanatma)? It cannot be their union either, because that is not self-dependent, and the self also is powerless, because there is (independent of him) a cause of good and evil.

3. The sages, devoted to meditation and concentration, have seen the power belonging to God himself, hidden in its own qualities (guna). He, being one, superintends all those causes, time, self, and the rest.

4. We meditate on him who (like a wheel) has one felly with three tires, sixteen ends, fifty spokes, with twenty counter-spokes, and six sets of eight; whose one rope is manifold, who

proceeds on three different roads, and whose illusion arises from two causes.

5. We meditate on the river whose water consists of the five streams, which is wild and winding with its five springs, whose waves are the five vital breaths, whose fountain head is the mind, the course of the five kinds of perceptions. It has five whirlpools, its rapids are the five pains; it has fifty kinds of suffering, and five branches.

6. In that vast Brahma-wheel, in which all things live and rest, the bird flutters about, so long as he thinks that the self (in him) is different from the mover (the god, the lord). When he has been blessed by him, then he gains immortality.

7. But what is praised (in the Upanishads) is the Highest Brahman, and in it there is the triad. The Highest Brahman is the safe support, it is imperishable. The Brahma-students, when they have known what is within this (world), are devoted and merged in the Brahman. free from birth.

8. The Lord (isa) supports all this together, the perishable and the imperishable, the developed and the undeveloped. The (living) self, not being a lord, is bound, because he has to enjoy (the fruits of works); but when he has known the god (deva), he is freed from all fetters.

9. There are two, one knowing (isvara), the other not-knowing (jiva), both unborn, one strong, the other weak; there is she, the unborn, through whom each man receives the recompense of his works; and there is the infinite Self (appearing) under all forms, but himself inactive. When a man finds out these three, that is Brahma.

10. That which is perishable is the Pradhana (the first), the immortal and imperishable is Hara. The one god rules the perishable (the pradhana) and the (living) self. From meditating on him, from joining him, from becoming one with him there is further cessation of all illusion in the end.

11. When that god is known, all fetters fall off, sufferings are destroyed, and birth and death cease. From meditating on him there arises, on the dissolution of the body, the third state, that of universal lordship; but he only who is alone, is satisfied.

12. This, which rests eternally within the self, should be known; and beyond this not anything has to be known. By knowing the enjoyer, the enjoyed, and the ruler, everything has been declared to be threefold, and this is Brahman.

13. As the form of fire, while it exists in the under-wood, is not seen, nor is its seed destroyed, but it has to be seized again and again by means of the stick and the under-wood, so it is in both cases, and the Self has to be seized in the body by means of the pranava (the syllable Om).

14. By making his body the under-wood, and the syllable Om the upper-wood, man, after repeating the drill of meditation, will perceive the bright god, like the spark hidden in the wood.

15. As oil in seeds, as butter in cream, as water in (dry) river-beds, as fire in wood, so is the Self

seized within the self, if man looks for him by truthfulness and penance;

16. (If he looks) for the Self that pervades everything, as butter is contained in milk, and the roots whereof are self-knowledge and penance. That is the Brahman taught by the Upanishad.

SECOND ADHYAYA.

1. Savitri (the sun), having first collected his mind and expanded his thoughts, brought Agni (fire), when he had discovered his light, above the earth.

2. With collected minds we are at the command of the divine Savitri, that we may obtain blessedness.

3. May Savitri, after he has reached with his mind the gods as they rise up to the sky, and with his thoughts (has reached) heaven, grant these gods to make a great light to shine.

4. The wise sages of the great sage collect their mind and collect their thoughts. He who alone knows the law (Savitri) has ordered the invocations; great is the praise of the divine Savitri.

5. Your old prayer has to be joined with praises. Let my song go forth like the path of the sun! May all the sons of the Immortal listen, they who have reached their heavenly homes.

6. Where the fire is rubbed, where the wind is checked, where the Soma flows over, there the mind is born.

7. Let us love the old Brahman by the grace of Savitri; if thou make thy dwelling there, the path will not hurt thee.

8. If a wise man hold his body with its three erect parts (chest, neck, and head) even, and turn his senses with the mind towards the heart, he will then in the boat of Brahman cross all the torrents which cause fear.

9. Compressing his breathings let him, who has subdued all motions, breathe forth through the nose with gentle breath. Let the wise man without fail restrain his mind, that chariot yoked with vicious horses.

10. Let him perform his exercises in a place level, pure, free from pebbles, fire, and dust, delightful by its sounds, its water, and bowers, not painful to the eye, and full of shelters and caves.

11. When Yoga is being performed, the forms which come first, producing apparitions in Brahman, are those of misty smoke, sun, fire, wind, fire-flies, lightnings, and a crystal moon.

12. When, as earth, water, light, heat, and ether arise, the fivefold quality of Yoga takes place, then there is no longer illness, old age, or pain for him who has obtained a body, produced by the

fire of Yoga.

13. The first results of Yoga they call lightness, healthiness, steadiness, a good complexion, an easy pronunciation, a sweet odour, and slight excretions.

14. As a metal disk (mirror), tarnished by dust, shines bright again after it has been cleaned, so is the one incarnate person satisfied and free from grief, after he has seen the real nature of the self.

15. And when by means of the real nature of his self he sees, as by a lamp, the real nature of Brahman, then having known the unborn, eternal god, who is beyond all natures, he is freed from all fetters.

16. He indeed is the god who pervades all regions: he is the first-born (as Hiranyagarbha), and he is in the womb. He has been born, and he will be born. He stands behind all persons, looking everywhere.

17. The god who is in the fire, the god who is in the water, the god who has entered into the whole world, the god who is in plants, the god who is in trees, adoration be to that god, adoration!

THIRD ADHYAYA.

1. The snarer who rules alone by his powers, who rules all the worlds by his powers, who is one and the same, while things arise and exists, - they who know this are immortal.

2. For there is one Rudra only, they do not allow a second, who rules all the worlds by his powers. He stands behind all persons, and after having created all worlds he, the protector, rolls it up at the end of time.

3. That one god, having his eyes, his face, his arms, and his feet in every place, when producing heaven and earth, forges them together with his arms and his Wings.

4. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, he who formerly gave birth to Hiranyagarbha, may he endow us with good thoughts.

5. O Rudra, thou dweller in the mountains, look upon us with that most blessed form of thine which is auspicious, not terrible, and reveals no evil!

6. O lord of the mountains, make lucky that arrow which thou, a dweller in the mountains, holdest in thy hand to shoot. Do not hurt man or beast!

7. Those who know beyond this the High Brahman, the vast, hidden in the bodies of all creatures, and alone enveloping everything, as the Lord, they become immortal.

8. I know that great person (purusha) of sunlike lustre beyond the darkness. A man who knows

him truly, passes over death; there is no other path to go.

9. This whole universe is filled by this person (purusha), to whom there is nothing superior, from whom there is nothing different, than whom there is nothing smaller or larger, who stands alone, fixed like a tree in the sky.

10. That which is beyond this world is without form and without suffering. They who know it, become immortal, but others suffer pain indeed.

11. That Bhagavat exists in the faces, the heads, the necks of all, he dwells in the cave (of the heart) of all beings, he is all-pervading, therefore he is the omnipresent Siva.

12. That person (purusha) is the great lord; he is the mover of existence, he possesses that purest power of reaching everything, he is light, he is undecaying.

13. The person (purusha), not larger than a thumb, dwelling within, always dwelling in the heart of man, is perceived by the heart, the thought, the mind, they who know it become immortal.

14. The person (purusha) with a thousand heads. a thousand eyes, a thousand feet, having compassed the earth on every side, extends beyond it by ten fingers' breadth.

15. That person alone (purusha) is all this, what has been and what will be; he is also the lord of immortality; he is whatever grows by food.

16. Its hands and feet are everywhere, its eyes and head are everywhere, its ears are every-where, it stands encompassing all in the world.

17. Separate from all the senses, yet reflecting the qualities of all the senses, it is the lord and ruler of all, it is the great refuge of all.

18. The embodied spirit within the town with nine gates, the bird, flutters outwards, the ruler of the whole world, of all that rests and of all that moves.

19. Grasping without hands, hasting without feet, he sees without eyes, he hears without ears. He knows what can be known, but no one knows him; they call him the first, the great person (purusha).

20. The Self, smaller than small, greater than great, is hidden in the heart of the creature. A man who has left all grief behind, sees the majesty, the Lord, the passionless, by the grace of the creator (the Lord).

21. I know this undecaying, ancient one, the self of all things, being infinite and omnipresent. They declare that in him all birth is stopped, for the Brahma-students proclaim him to be eternal.

FOURTH ADHYAYA.

1. He, the sun, without any colour, who with set purpose by means of his power (sakti) produces endless colours, in whom all this comes together in the beginning, and comes asunder in the end - may he, the god, endow us with good thoughts.
2. That (Self) indeed is Agni (fire), it is Aditya (sun), it is Vayu (wind), it is Kandramas (moon); the same also is the starry firmament, it is Brahman (Hiranyagarbha), it is water, it is Prajapati (Viraj).
3. Thou art woman, thou art man; thou art youth, thou art maiden; thou, as an old man, totterest along on thy staff; thou art born with thy face turned everywhere.
4. Thou art the dark-blue bee, thou art the green parrot with red eyes, thou art the thunder-cloud, the seasons, the seas. Thou art without beginning, because thou art infinite, thou from whom all worlds are born.
5. There is one unborn being (female), red, white, and black, uniform, but producing manifold offspring. There is one unborn being (male) who loves her and lies by her; there is another who leaves her, while she is eating what has to be eaten.
6. Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.
7. On the same tree man sits grieving, immersed, bewildered, by his own impotence (an-isa). But when he sees the other lord (isa) contented, and knows his glory, then his grief passes away.
8. He who does not know that indestructible being of the Rig-veda, that highest ether-like (Self) wherein all the gods reside, of what use is the Rig-veda to him? Those only who know it, rest contented.
9. That from which the maker (mayin) sends forth all this - the sacred verses, the offerings, the sacrifices, the panaceas, the past, the future, and all that the Vedas declare - in that the other is bound up through that maya.
10. Know then Prakriti (nature) is Maya (art), and the great Lord the Mayin (maker); the whole world is filled with what are his members.
11. If a man has discerned him, who being one only, rules over every germ (cause), in whom all this comes together and comes asunder again, who is the lord, the bestower of blessing, the adorable god, then he passes forever into that peace.
12. He, the creator and supporter of the gods, Rudra, the great seer, the lord of all, who saw Hiranyagarbha being born, may he endow us with good thoughts.

13. He who is the sovereign of the gods, he in whom all the worlds rest, he who rules over all two-footed and four-footed beings, to that god let us sacrifice an oblation.

14. He who has known him who is more subtle than subtle, in the midst of chaos, creating all things, having many forms, alone enveloping everything, the happy one (Siva), passes into peace forever.

15. He also was in time the guardian of this world, the lord of all, hidden in all beings. In him the Brahma rishis and the deities are united, and he who knows him cuts the fetters of death asunder.

16. He who knows Siva (the blessed) hidden in all beings, like the subtle film that rises from out the clarified butter, alone enveloping everything, he who knows the god, is freed from all fetters.

17. That god, the maker of all thing, the great Self, always dwelling in the heart of man, is perceived by the heart, the soul' the mind; - they who know it become immortal.

18. When the light has risen, there is no day, no night, neither existence nor non-existence; Siva (the blessed) alone is there. That is the eternal, the adorable light of Savitri, - and the ancient wisdom proceeded thence.

19. No one has grasped him above, or across, or in the middle. There is no image of him whose name is Great Glory.

20. His form cannot be seen, no one perceives him with the eye. Those who through heart and mind know him thus abiding in the heart, become immortal.

21. 'Thou art unborn,' with these words some one comes near to thee, trembling. O Rudra, let thy gracious face protect me forever!

22. O Rudra! hurt us not in our offspring and descendants, hurt us not in our own lives, nor in our cows, nor in our horses! Do not slay our men in thy wrath, for holding oblations, we call on thee always.

FIFTH ADHYAYA.

1. In the imperishable and infinite Highest Brahman, wherein the two, knowledge and ignorance, are hidden, the one, ignorance, perishes, the other, knowledge, is immortal; but he who controls both, knowledge and ignorance, is another.

2. It is he who, being one only, rules over every germ (cause), over all forms, and over all germs; it is he who, in the beginning, bears in his thoughts the wise son, the fiery, whom he wishes to look on while he is born.

3. In that field in which the god, after spreading out one net after another in various ways, draws it together again, the Lord, the great Self, having further created the lords, thus carries on his

lordship over all.

4. As the car (of the sun) shines, lighting up all quarters, above, below, and across, thus does that god, the holy, the adorable, being one, rule over all that has the nature of a germ.

5. He, being one, rules over all and everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.

6. Brahma (Hiranyagarbha) knows this, which is hidden in the Upanishads, which are hidden in the Vedas, as the Brahma-germ. The ancient gods and poets who knew it, they became it and were immortal.

7. But he who is endowed with qualities, and performs works that are to bear fruit, and enjoys the reward of whatever he has done, migrates through his own works, the lord of life, assuming all forms, led by the three Gunas, and following the three paths.

8. That lower one also, not larger than a thumb, but brilliant like the sun, who is endowed with personality and thoughts, with the quality of mind and the quality of body, is seen small even like the point of a goad.

9. That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is to be infinite.

10. It is not woman, it is not man, nor is it neuter; whatever body it takes, with that it is joined (only).

11. By means of thoughts, touching, seeing, and passions the incarnate Self assumes successively in various places various forms, in accordance with his deeds, just as the body grows when food and drink are poured into it.

12. That incarnate Self, according to his own qualities, chooses (assumes) many shapes, coarse or subtle, and having himself caused his union with them, he is seen as another and another, through the qualities of his acts, and through the qualities of his body.

13. He who knows him who has no beginning and no end, in the midst of chaos, creating all things, having many forms, alone enveloping everything, is freed from all fetters.

14. Those who know him who is to be grasped by the mind, who is not to be called the nest (the body), who makes existence and non-existence, the happy one (Siva), who also creates the elements, they have left the body.

SIXTH ADHYAYA.

1. Some wise men, deluded, speak of Nature, and others of Time (as the cause of everything); but

it is the greatness of God by which this Brahma-wheel is made to turn.

2. It is at the command of him who always covers this world, the knower, the time of time, who assumes qualities and all knowledge, it is at his command that this work (creation) unfolds itself, which is called earth, water, fire, air, and ether;

3. He who, after he has done that work and rested again, and after he has brought together one essence (the self) with the other (matter), with one, two, three, or eight, with time also and with the subtle qualities of the mind,

4. Who, after starting the works endowed with (the three) qualities, can order all things, yet when, in the absence of all these, he has caused the destruction of the work, goes on, being in truth different (from all he has produced);

5. He is the beginning, producing the causes which unite (the soul with the body), and, being above the three kinds of time (past, present, future), he is seen as without parts, after we have first worshipped that adorable god, who has many forms and who is the true source (of all things), as dwelling in our own mind.

6. He is beyond all the forms of the tree (of the world) and of time, he is the other, from whom this world moves round, when one has known him who brings good and removes evil, the lord of bliss, as dwelling within the self, the immortal, the support of all.

7. Let us know that highest great lord of lords, the highest deity of deities, the master of masters, the highest above, as god' the lord of the world, the adorable.

8. There is no effect and no cause known of him, no one is seen like unto him or better; his high power is revealed as manifold, as inherent, acting as force and knowledge.

9. There is no master of his in the world, no ruler of his, not even a sign of him. He is the cause, the lord of the lords of the organs, and there is of him neither parent nor lord.

10. That only god who spontaneously covered himself, like a spider, with threads drawn from the first cause (pradhana), grant us entrance into Brahman.

11. He is the one God, hidden in all beings, all pervading, the self within all beings, watching over all works, dwelling in all beings, the witness, the perceiver, the only one, free from qualities.

12. He is the one ruler of many who (seem to act, but really do) not act; he makes the one seed manifold. The wise who perceive him within their self, to them belongs eternal happiness, not to others.

13. He is the eternal among eternal, the thinker among thinkers, who, though one, fulfils the desires of many. He who has known that cause which is to be apprehended by Sankhya

(philosophy) and Yoga (religious discipline), he is freed from all fetters.

14. The sun does not shine there, nor the moon and the stars, nor these lightnings, and much less this fire. When he shines, everything shines after him; by his light all this is lightened.

15. He is the one bird in the midst of the world; he is also (like) the fire (of the sun) that has set in the ocean. A man who knows him truly, passes over death; there is no other path to go.

16. He makes all, he knows all, the self-caused, the knower, the time of time (destroyer of time), who assumes qualities and knows everything, the master of nature and of man, the lord of the three qualities (guna), the cause of the bondage, the existence, and the liberation of the world.

17. He who has become that, he is the immortal, remaining the lord, the knower, the ever-present guardian of this world, who rules this world forever, for no one else is able to rule it.

18. Seeking for freedom I go for refuge to that God who is the light of his own thoughts, he who first creates Brahman (m.) and delivers the Vedas to him;

19. Who is without parts, without actions, tranquil, without fault, without taint, the highest bridge to immortality- like a fire that has consumed its fuel.

20. Only when men shall roll up the sky like a hide, will there be an end of misery, unless God has first been known.

21. Through the power of his penance and through the grace of God has the wise Svetasvatara truly, proclaimed Brahman, the highest and holiest, to the best of ascetics, as approved by the company of Rishis.

22. This highest mystery in the Vedanta, delivered in a former age, should not be given to one whose passions have not been subdued, nor to one who is not a son, or who is not a pupil.

23. If these truths have been told to a high-minded man, who feels the highest devotion for God, and for his Guru as for God, then they will shine forth, - then they will shine forth indeed.