

KAUSHITAKI-UPANISHAD.

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FIRST ADHYAYA.

1. KITRA Gangyayani, forsooth, wishing to perform a sacrifice, chose Aruni (Uddalaka, to be his chief priest). But Aruni sent his son, Svetaketu, and said: 'Perform the sacrifice for him.' When Svetaketu had arrived, Kitra asked him: 'Son of Gautama, is there a hidden place in the world where you are able to place me, or is it the other way, and are you going to place me in the world to which it (that other way) leads,?'

He answered and said: 'I do not know this But, let me ask the master.' Having approached his father, he asked : 'Thus has Kitra asked me how shall I answer?'

Aruni said: 'I also do not know this. Only after having learnt the proper portion of the Veda in Kitra's own dwelling, shall we obtain what others give us (knowledge). Come, we will both go.'

Having said this he took fuel in his hand (like a pupil), and approached Kitra Gangyayani, saying: 'May I come near to you ?' He replied: 'You are worthy of Brahman, O Gautama, because you were not led away by pride. Come hither, I shall make you know clearly.'

2. And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: 'Who art thou?' And he should answer: 'From the wise moon, who orders the seasons, when it is born consisting of fifteen parts, from the moon who is the home of our ancestors, the seed was brought. This seed, even me, they (the gods mentioned in the Pankagnividya) gathered up in an active man, and through an active man they brought me to a mother. Then I, growing up to be born, a being living by months, whether twelve or thirteen, was together with my father, who also lived by (years of) twelve or thirteen months, that I might either know it (the true Brahman) or not know it. Therefore, O ye seasons, grant that I may attain immortality (knowledge of Brahman). By this my true saying, by this my toil (beginning with the dwelling in the moon and ending with my birth on earth) I am (like) a season, and the

child of the seasons.' 'Who art thou?' the sage asks again. 'I am thou,' he replies. Then he sets him free (to proceed onward).

3. He (at the time of death), having reached the path of the gods, comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna, to the world of Indra, to the world of Pragapati (Virag), to the world of Brahman (Hiranyagarbha). In that world there is the lake Ara, the moments called Yeshtiha, the river Vigara (age-less), the tree Ilya, the city Salagya, the palace Aparagita (unconquerable), the door-keepers Indra and Pragapati, the hall of Brahman, called Vibhu (built by vibhu, egoism), the throne Vikakshana (buddhi, perception), the couch Amitaugas (endless splendour), and the beloved Manasi (mind) and her image Kakshushi (eye), who, as if taking flowers, are weaving the worlds, and the Apsaras, the Amba (sruti, sacred scriptures), and Ambayavis (buddhi, understanding), and the rivers Ambayas (leading to the knowledge of Brahman). To this world he who knows this (who knows the Paryanka-vidya) approaches. Brahman says to him: 'Run towards him (servants) with such worship as is due to myself. He has reached the river Vigara (age-less), he will never age.'

4. Then five hundred Apsaras go towards him, one hundred with garlands in their hands, one hundred with ointments in their hands, one hundred with perfumes in their hands, one hundred with garments in their hands, one hundred with fruit 2 in their hands. They adorn him. with an adornment worthy of Brahman, and when thus adorned with the adornment of Brahman, the knower of Brahman moves towards Brahman (neut.) He comes to the lake Ara, and he crosses it by the mind, while those who come to it without knowing the truth, are drowned. He comes to the moments called Yeshtiha, they flee from him. He comes to the river Vigarga, and crosses it by the mind alone, and there shakes off his good and evil deeds. His beloved relatives obtain the good, his unbeloved relatives the evil he has done. And as a man, driving in a chariot, might look at the two wheels (without being touched by them), thus he will look at day and night, thus at good and evil deeds, and at all pairs (at all correlative things, such as light and darkness, heat and cold, &c.) Being freed from good and freed from evil he, the knower of Brahman (neut.), moves towards Brahman.

5. He approaches the tree Ilya, and the odour of Brahman reaches him. He approaches the city Salagya, and the flavour of Brahman reaches him. He approaches the palace Aparagita, and the splendour of Brahman reaches him. He approaches the door-keepers Indra and Pragapati, and they run away from him. He approaches the hall Vibhu, and the glory of Brahman reaches him (he thinks, I am Brahman). He approaches the throne Vikakshana. The Saman verses, Brihad and Rathantara, are the eastern feet of that throne; the Saman verses, Syaita and Naudhasa, its western feet; the Saman verses, Vairtipa and Vairaga, its sides lengthways (south and north); the Saman verses, Sakvara and Raivata, its sides crossways (east and west). That throne is Pragna knowledge, for by knowledge (self-knowledge) he sees clearly. He approaches the couch Amitaugas. That is Prana (speech). The past and the future are its eastern feet; prosperity and earth its western feet; the Saman verses, Brihad and Rathantara, are the two

sides lengthways of the couch (south and north); the Saman verses, Bhadra and Yagnayagniya, are its cross-sides at the head and feet (east and west); the Rik and Saman are the long sheets (east and west); the Yagus the cross-sheets (south and north); the moon-beam the cushion; the Udgitha the (white) coverlet; prosperity the pillow. On this couch sits Brahman, and he who knows this (who knows himself one with Brahman sitting on the couch) mounts it first with one foot only. Then Brahman says to him: 'Who art thou?' and he shall answer:

6. 'I am (like) a season, and the child of the seasons, sprung from the womb of endless space, from the light (from the luminous Brahman). The light, the origin of the year, which is the past, which is the present, which is all living things, and all elements, is the Self . Thou art the Self. What thou art, that am I.'

Brahman says to him: 'Who am I?' He shall answer: 'That which is, the true' (Sat-tyam).

Brahman asks: 'What is the true?' He says to him: 'What is different from the gods and from the senses (prana) that is Sat, but the gods and the senses are Tyam. Therefore by that name Sattya (true) is called all this whatever there is. All this thou art.'

7. This is also declared by a verse: 'This great Rishi, whose belly is the Yagus, the head the Saman, the form the Rik, is to be known as being imperishable, as being Brahman.'

Brahman says to him: 'How dost thou obtain my male names?' He should answer: 'By breath (pranah).'

Brahman asks: 'How my female names?' He should answer: 'By speech (vak).'

Brahman asks: 'How my neuter names?' He should answer: 'By mind (manas).' 'How smells?' 'By the nose.' 'How forms?' 'By the eye.' 'How sounds?' 'By the ear.' 'How flavours of food?' 'By the tongue.' 'How actions?' 'By the hands.' 'How pleasures and pain?' 'By the body.' 'How joy, delight, and offspring?' 'By the organ.' 'How journeyings?' 'By the feet.' 'How thoughts, and what is to be known and desired?' 'By knowledge (pragna) alone.'

Brahman says to him: 'Water indeed is this my world', the whole Brahman world, and it is thine.'

Whatever victory, whatever might belongs to Brahman, that victory and that might he obtains who knows this, yea, who knows this.

SECOND ADHYAYA.

1. Prana (breath) is Brahman, thus says Kashitaki. Of this prana, which is Brahman, the mind (manas) is the messenger, speech the housekeeper, the eye the guard, the ear the informant. He who knows mind as the messenger of prana, which is Brahman, becomes possessed of the messenger. He who knows speech as

the housekeeper, becomes possessed of the housekeeper. He who knows the eye as the guard, becomes possessed of the guard. He who knows the ear as the informant, becomes possessed of the informant.

Now to that prana, which is Brahman, all these deities (mind, speech, eye, ear) bring an offering, though he asks not for it, and thus to him who knows this all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say, 'Let us give to thee.'

2. Prana (breath) is Brahman, thus says Paingya. And in that prana, which is Brahman, the eye stands firm behind speech, the ear stands firm behind the eye, the mind stands firm behind the ear, and the spirit stands firm behind the mind'. To that prana, which is Brahman, all these deities bring an offering, though he asks not for it, and thus to him who knows this, all creatures bring an offering, though he asks not for it. For him who knows this, there is this Upanishad (secret vow), 'Beg not!' As a man who has begged through a village and got nothing sits down and says, 'I shall never eat anything given by those people,' and as then those who formerly refused him press him (to accept their alms), thus is the rule for him who begs not, but the charitable will press him and say, Let us give to thee.'

3. Now follows the attainment of the highest treasure (scil. prana, spirit). If a man meditates on that highest treasure, let him on a full moon or a new moon, or in the bright fortnight, under an auspicious Nakshatra, at one of these proper times, bending his right knee, offer oblations of ghee with a ladle (sruva), after having placed the fire, swept the ground, strewn the sacred grass, and sprinkled water. Let him say: 'The deity called Speech is the attainer, may it attain this for me from him (who possesses and can bestow what I wish for). Svaha to it!'

'The deity called prana (breath) is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called the eye is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called the ear is the attainer, may it attain this for me from him. Svaha to it!'

'The deity called mind (manas) is the attainer of it, may it attain this for me from him. Svaha to it.'

'The deity called pragna (knowledge) is the attainer of it, may it attain this for me from him. Svaha to it!'

Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of ghee, walking on in silence' let him declare his wish, or let

him send a messenger. He will surely obtain his wish.

4. Now follows the Daiva Smara, the desire to be accomplished by the gods. If a man desires to become dear to any man or woman, or to any men or women, then at one of the (fore-mentioned) proper times he offers, in exactly the same manner (as before), oblations of ghee, saying: 'I offer thy speech in myself, I (this one here), Svaha.' 'I offer thy ear in myself, I (this one here), Svaha.' 'I offer thy mind in myself, I (this one here), Sv'ha.' 'I offer thy pragna (knowledge) in myself, I (this one here), Svaha.' Then having inhaled the smell of the smoke, and having rubbed his limbs with the ointment of ghee, walking on in silence, let him try to come in contact or let him stand speaking in the wind, (so that the wind may carry his words to the person by whom he desires to be loved). Surely he becomes dear, and they think of him.

5. Now follows the restraint (samyamana) instituted by Pratardana (the son of Divodasa): they call it the inner Agni-hotra. So long as a man speaks, he cannot breathe, he offers all the while his prana (breath) in his speech. And so long as a man breathes, he cannot speak, he offers all the while his speech in his breath. These two endless and immortal oblations he offers always, whether waking or sleeping. Whatever other oblations there are (those, e. g. of the ordinary Agnihotra, consisting of milk and other things), they have an end, for they consist of works (which, like all works, have an end). The ancients, knowing this (the best Agnihotra), did not offer the (ordinary) Agnihotra.

6. Uktha is Brahman, thus said Sushkabhringara. Let him meditate on it (the uktha) as the same with the Rik, and all beings will praise him as the best. Let him meditate on it as the same with the Yagus, and all beings will join before him as the best. Let him meditate on it as the same with the Saman, and all beings will bow before him as the best. Let him meditate on it as the same with might, let him meditate on it as the same with glory, let him meditate on it as the same with splendour. For as the bow is among weapons the mightiest, the most glorious, the most splendid, thus is he who knows this among all beings the mightiest, the most glorious, the most splendid. The Adhvaryu conceives the fire of the altar, which is used for the sacrifice, to be himself. In it he (the Adhvaryu) weaves the Yagus portion of the sacrifice. And in the Yagus portion the Hotri weaves the Rik portion of the sacrifice. And in the Rik portion the Udgatri weaves the Saman portion of the sacrifice. He (the Adhvaryu or prana) is the self of the threefold knowledge; he indeed is the self of it (of prana). He who knows this is the self of it (becomes prana).

7. Next follow the three kinds of meditation of the all-conquering (sarvagit) Kaushitaki. The all-conquering Kaushitaki adores the sun when rising, having put on the sacrificial cord, having brought water, and having thrice sprinkled the water-cup, saying: 'Thou art the deliverer, deliver me from sin.' In the same manner he adores the sun when in the zenith, saying: 'Thou art the highest deliverer, deliver me highly from sin.' In the same manner he adores the sun when setting, saying: 'Thou art the full deliverer, deliver me fully from sin.' Thus he fully removes whatever sin he committed by day and by night. And in the same manner he who knows this, likewise adores the sun, and fully removes

whatever sin be committed by day and by night.

8. Then (secondly) let him worship every month (in the year) at the time of the new moon, the moon as it is seen in the west in the same manner (as before described with regard to the sun), or let him send forth his speech toward the moon with two green blades of grass, saying: 'O thou who art mistress of immortal joy, through that gentle heart of mine which abides in the moon, may I never weep for misfortune concerning my children.'

The children of him (who thus adores the moon) do not indeed die before him. Thus it is with a man to whom a son is already born.

Now for one to whom no son is born as yet. He mutters the three Rik verses. 'Increase, O Soma! may vigour come to thee' (Rv. I, 91, 16 ; IX, 31, 4).

'May milk, may food go to thee' (Rv. I, 91, 18); That ray which the Adityas gladden.'

Having muttered these three Rik verses, he says: 'Do not increase by our breath (prana), by our offspring, by our cattle; he who hates us and whom we hate, increase by his breath, by his offspring, by his cattle. Thus I turn the turn of the god, I return the turn of Aditya.' After these words, having raised the right arm (toward Soma), he lets it go again.

9. Then (thirdly) let him worship on the day of the full moon the moon as it is seen in the east in the same manner, saying: 'Thou art Soma, the king, the wise, the five-mouthed, the lord of creatures. The Brahmana is one of thy mouths; with that mouth thou eatest the kings (Kshatriyas); make me an eater of food by that mouth! The king is one of thy mouths; with that mouth thou eatest the people (Vaisyas) ; make me an eater of food by that mouth! The hawk is one of thy mouths; with that mouth thou eatest the birds; make me an eater of food by that mouth! Fire is one of thy mouths; with that mouth thou eatest this world; make me an eater of food by that mouth! In thee there is the fifth mouth; with that mouth thou eatest all beings; make me an eater of food by that mouth! Do not decrease by our life, by our offspring, by our cattle; he who hates us and whom we hate, decrease by his life, by his offspring, by his cattle. Thus I turn the turn of the god, I return the turn of Aditya.' After these words, having raised the right arm, he lets it go again.

10. Next (having addressed these prayers to Soma) when being with his wife, let him stroke her heart, saying: 'O fair one, who hast obtained immortal joy by that which has entered thy heart through Pragapati, mayest thou never fall into sorrow about thy children.' Her children then do not die before her.

11. Next, if a man has been absent and returns home, let him smell (kiss) his son's head, saying: 'Thou springest from every limb, thou art born from the heart, thou, my son, art my self indeed, live thou a hundred harvests.' He gives him his name, saying: 'Be thou a stone, be thou an axe, be thou solid gold; thou, my son, art light indeed, live thou a hundred harvests.' He pronounces his name. Then he embraces him, saying: 'As Pragapati (the lord of creatures) embraced his creatures for their welfare, thus I embrace thee.'

(pronouncing his name.) Then he mutters into his right ear, saying: 'O thou, quick Maghavan, give to him' (Rv. 111, 36, 103). 'O Indra, bestow the best wishes' (Rv. 11, 21, 6), thus he whispers into his left ear. Let him then thrice smell (kiss) his head, saying: 'Do not cut off (the line of our race), do not suffer. Live a hundred harvests of life; I kiss thy head, O son, with thy name.' He then thrice makes a lowing sound over his head, saying: 'I low over thee with the lowing sound of cows.'

12. Next follows the Daiva Parimara, the dying around of the gods (the absorption of the two classes of gods, mentioned before, into prana or Brahman). This Brahman shines forth indeed when the fire burns, and it dies when it burns not. Its splendour goes to the sun alone, the life (prana, the moving principle) to the air.

This Brahman shines forth indeed when the sun is seen, and it dies when it is not seen. Its splendour goes to the moon alone, the life (prana) to the air.

This Brahman shines forth indeed when the moon is seen, and it dies when it is not seen. Its splendour goes to the lightning alone, its life (prana) to the air.

This Brahman shines forth indeed when the lightning flashes, and it dies when it flashes not. Its splendour goes to the air, and the life (prana) to the air.

Thus all these deities (i.e. fire, sun, moon, lightning), having entered the air, though dead, do not vanish; and out of the very air they rise again. So much with reference to the deities (mythological). Now then with reference to the body (physiological).

13. This Brahman shines forth indeed when one speaks with speech, and it dies when one does not speak. His splendour goes to the eye alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one sees with the eye, and it dies when one does not see. Its splendour goes to the ear alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one hears with the ear, and it dies when one does not hear. Its splendour goes to the mind alone, the life (prana) to breath (prana).

This Brahman shines forth indeed when one thinks with the mind, and it dies when one does not think. Its splendour goes to the breath (prana) alone, and the life (prana) to breath (prana).

Thus all these deities (the senses, &c.), having entered breath or life (prana) alone, though dead, do not vanish ; and out of very breath (prana) they rise again. And if two mountains, the southern and northern, were to move forward trying to crush him who knows this, they would not crush him. But those who hate him and those whom he hates, they die around him.

14. Next follows the Nihisreyasadana (the accepting of the pre-eminence of prana

(breath or life) by the other gods). The deities (speech, eye, ear, mind), contending with each for who was the best, went out of this body, and the body lay without breathing, withered, like a log of wood. Then speech went into it, but speaking by speech, it lay still. Then the eye went into it, but speaking by speech, and seeing by the eye, it lay still. Then the ear went into it, but speaking by speech, seeing by the eye, hearing by the ear, it lay still. Then mind went into it, but speaking by speech, seeing by the eye, hearing by the ear, thinking by the mind, it lay still. Then breath (prana, life) went into it, and thence it rose at once. All these deities, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pranatman went out of this body with all these (five different kinds of prana), and resting in the air (knowing that prana had entered the air), and merged in the ether (akasa), they went to heaven. And in the same manner he who knows this, having recognised the pre-eminence in prana, and having comprehended prana alone as the conscious self (pranatman), goes out of this body with all these (does no longer believe in this body), and resting in the air, and merged in the ether, he goes to heaven, he goes to where those gods (speech, &c.) are. And having reached this he, who knows this, becomes immortal with that immortality which those gods enjoy.

15. Next follows the father's tradition to the son, and thus they explain it. The father, when going to depart, calls his son, after having strewn the house with fresh grass, and having laid the sacrificial fire, and having placed near it a pot of water with a jug (full of rice), himself covered with a new cloth, and dressed in white. He places himself above his son, touching his organs with his own organs, or he may deliver the tradition to him while he sits before him. Then he delivers it to him. The father says:

Let me place my speech in thee.' The son says:

I take thy speech in me.' The father says: 'Let me place my scent (prana) in thee.' The son says: 'I take thy scent in me.' The father says: 'Let me place my eye in thee.' The son says: 'I take thy eye in me.' The father says: 'Let me place my ear in thee.' The son says: 'I take thy ear in me.' The father says: 'Let me place my tastes of food in thee.' The son says: 'I take thy tastes of food in me.' The father says: 'Let me place my actions in thee.' The son says: 'I take thy actions in me.' The father says: 'Let me place my pleasure and pain in thee.' The son says: 'I take thy pleasure and pain in me.' The father says: 'Let me place happiness, joy, and offspring in thee.' The son says: 'I take thy happiness, joy, and offspring in me.' The father says: 'Let me place my walking in thee.' The son says: 'I take thy walking in me.' The father says: 'Let me place my mind in thee.' The son says: 'I take thy mind in me.' The father says: 'Let me place my knowledge (pragna) in thee.' The son says: 'I take thy knowledge in me.' But if the father is very ill, he may say shortly: 'Let me place my spirits (pranas) in thee,' and the son: 'I take thy spirits in me.'

Then the son walks round his father keeping his right side towards him, and goes away. The father calls after him: 'May fame, glory of countenance, and

honour always follow thee.' Then the other looks back over his left shoulder, covering himself with his hand or the hem of his garment, saying: 'Obtain the heavenly worlds (svarga) and all desires.'

If the father recovers, let him be under the authority of his son, or let him wander about (as an ascetic). But if he departs, then let them despatch him, as he ought to be despatched, yea, as he ought to be despatched.

THIRD ADHYAYA.

1. Pratardana, forsooth, the son of Divodasa (king of Kasi), came by means of fighting and strength to the beloved abode of Indra. Indra said to him 'Pratardana, let me give you a boon to choose.' And Pratardana answered: 'Do you yourself choose that boon for me which you deem most beneficial for a man.' Indra said to him: 'No one who chooses, chooses for another; choose thyself.' Then Pratardana replied : 'Then that boon to choose is no boon for me.'

Then, however, Indra did not swerve from the truth, for Indra is truth. Indra said to him: 'Know me only; that is what I deem most beneficial for man, that he should know me. I slew the three-headed son of Tvashtri; I delivered the Arunmukhas, the devotees, to the wolves (salavrika); breaking many treaties, I killed the people of Prahlada in heaven, the people of Puloma in the sky, the people of Kalakanga on earth. And not one hair of me was harmed there. And he who knows me thus, by no deed of his is his life harmed, not by the murder of his mother, not by the murder of his father, not by theft, not by the killing of a Brahman. If he is going to commit a sin, the bloom I does not depart from his face!

2. Indra said: 'I am prana, meditate on me as the conscious self (pragnatman), as life, as immortality. Life is prana, prana is life. Immortality is prana, prana is immortality. As long as prana dwells in this body, so long surely there is life. By prana he obtains immortality in the other world, by knowledge true conception. He who meditates on me as life and immortality, gains his full life in this world, and obtains in the Svarga world immortality and indestructibility.'

(Pratardana said): 'Some maintain here, that the pranas become one, for (otherwise) no one could at the same time make known a name by speech, see a form with the eye, hear a sound with the ear, think a thought with the mind. After having become one, the pranas perceive all these together, one by one. While speech speaks, all pranas speak after it. While the eye sees, all pranas see after it. While the ear hears, all pranas hear after it. While the mind thinks, all pranas think after it. While the prana breathes, all pranas breathe after it.'

'Thus it is indeed,' said Indra, 'but nevertheless there is a pre-eminence among the pranas.

3. Man lives deprived of speech, for we see dumb people. Man lives deprived of

sight, for we see blind people. Man lives deprived of hearing, for we see deaf people. Man lives deprived of mind, for we see infants. Man lives deprived of his arms, deprived of his legs, for we see it thus. But prana alone is the conscious self (pragnatman), and having laid hold of this body, it makes it rise up. Therefore it is said, Let man worship it alone as uktha. What is prana, that is pragna (self-consciousness); what is pragna (self-consciousness), that is prana, for together they (pragna and prana) live in this body, and together they go out of it. Of that, this is the evidence, this is the understanding. When a man, being thus asleep, sees no dream whatever, he becomes one with that prana alone. Then speech goes to him (when he is absorbed in prana) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire sparks proceed in all directions, thus from that self the pranas (speech, &c.) proceed, each towards its place; from the pranas the gods (Agni, &c.), from the gods the worlds.

Of this, this is the proof, this is the understanding. When a man is thus sick, going to die, falling into weakness and faintness, they say: 'His thought has departed, he hears not, he sees not, he speaks not, he thinks not.' Then he becomes one with that prana alone. Then speech goes to him (who is absorbed in prana) with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he departs from this body, he departs together with all these

4. Speech gives up to him (who is absorbed in prana) all names, so that by speech he obtains all names. The nose gives up to him all odours, so that by scent he obtains all odours. The eye gives up to him all forms, so that by the eye he obtains all forms. The ear gives up to him all sounds, so that by the ear he obtains all sounds. The mind gives up to him all thoughts, so that by the mind he obtains all thoughts. This is the complete absorption in prana. And what is prana is pragna (self-consciousness), what is pragna (self-consciousness) is prana. For together do these two live in the body, and together do they depart.

Now we shall explain how all things become one in that pragna. (self-consciousness).

5. Speech is one portion taken out of pragna (self-conscious knowledge), the word is its object, placed outside. The nose is one portion taken out of it, the odour is its object, placed outside. The eye is one portion taken out of it, the form is its object, placed outside. The ear is one portion taken out of it, the sound is its object, placed outside. The tongue is one portion taken out of it, the taste of food is its object, placed outside. The two hands are one portion taken out of it, their action is their object, placed outside. The body is one portion taken out of it, its pleasure and pain are its object, placed outside. The organ is one portion taken out of it, happiness, joy, and offspring are its object, placed outside. The two feet are one portion taken out of it, movements are their object, placed outside. Mind is one portion taken out of it, thoughts and desires are its object, placed outside.

6. Having by pragna (self-conscious knowledge) taken possession of speech, he obtains by speech all words. Having by pragna taken possession of the nose, he obtains all odours. Having by pragna taken possession of the eye, he obtains all forms. Having by pragna taken possession of the ear, he obtains all sounds. Having by pragna taken possession of the tongue, he obtains all tastes of food. Having by pragna taken possession of the two hands, he obtains all actions. Having by pragna taken possession of the body, he obtains pleasure and pain. Having by pragna taken possession of the organ, he obtains happiness, joy, and offspring. Having by pragna taken possession of the two feet, he obtains all movements. Having by pragna taken possession of mind, he obtains all thoughts.

7. For without pragna (self-consciousness) speech does not make known (to the self) any word. 'My mind was absent,' he says, 'I did not perceive that word.' Without pragna the nose does not make known any odour. 'My mind was absent,' he says, 'I did not perceive that odour.' Without pragna the eye does not make known any form. 'My mind was absent,' he says, 'I did not perceive that form.' Without pragna the ear does not make known any sound. 'My mind was absent,' he says, 'I did not perceive that sound.' Without pragna the tongue does not make known any taste. 'My mind was absent,' he says, 'I did not perceive that taste.' Without pragna the two hands do not make known any act. 'Our mind was absent,' they say, 'we did not perceive any act.' Without pragna the body does not make known pleasure or pain. 'My mind was absent,' he says, 'I did not perceive that pleasure or pain.' Without pragna the organ does not make known happiness, joy, or offspring. 'My mind was absent,' he says, 'I did not perceive that happiness, joy, or offspring.' Without pragna the two feet do not make known any movement. 'Our mind was absent,' they say, 'we did not perceive that movement.' Without pragna no thought succeeds, nothing can be known that is to be known.

8. Let no man try to find out what speech is, let him know the speaker, Let no man try to find out what odour is, let him know him who smells. Let no man try to find out what form is, let him know the seer. Let no man try to find out what sound is, let him know the hearer. Let no man try to find out the tastes of food, let him know the knower of tastes. Let no man try to find out what action is, let him know the agent. Let no man try to find out what pleasure and pain are, let him know the knower of pleasure and pain. Let no man try to find out what happiness, joy, and offspring are, let him know the knower of happiness, joy, and offspring. Let no man try to find out what movement is, let him know the mover. Let no man try to find out what mind is, let him know the thinker. These ten objects (what is spoken, smelled, seen, &c.) have reference to pragna (self-consciousness), the ten subjects (speech, the senses, mind) have reference to objects. If there were no objects, there would be no subjects; and if there were no subjects, there would be no objects. For on either side alone nothing could be achieved. But that (the self of pragna, consciousness, and prana, life) is not many, (but one.) For as in a car the circumference of a wheel is placed on the spokes, and the spokes on the nave, thus are these objects (circumference) placed on the subjects (spokes), and the subjects on the prana. And that prana (breath, the living and breathing power)

indeed is the self of pragna (the self-conscious self), blessed, imperishable, immortal. He does not increase by a good action, nor decrease by a bad action. For he (the self of prana and pragna) makes him, whom he wishes to lead up from these worlds, do a good deed; and the same makes him, whom he wishes to lead down from these worlds, do a bad deed. And he is the guardian of the world, he is the king of the world, he is the lord of the universe, and he is my (Indra's) self, thus let it be known, yea, thus let it be known!

FOURTH ADHYAYA

1. There was formerly Gargya Balaki, famous as a man of great reading; for it was said of him that he lived among the Usinaras, among the Satvat-Matsyas the Kuru-Pankalas, the Kasi-Videhas. Having gone to Agatasatru, (the king) of Kasi, he said to him: 'Shall I tell you Brahman?' Agatasatru said to him: 'We give a thousand (cows) for that speech (of yours), for verily all people run away, saying, " Ganaka (the king of Mithila) is our father (patron)."'

2. [about 2 pages of verbatim Sanskrit omitted]

3. Balaki said: 'The person that is in the sun, on him I meditate (as Brahman).'

Agatasatru said to him: 'No, no! do not challenge me (to a disputation) on this. I meditate on him who is called great, clad in white raiment, the supreme, the head of all beings. Who so meditates on him thus, becomes supreme, and the head of all beings.'

4. Balaki said: 'The person that is in the moon, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Soma, the king, the self, (source) of all food. Whoso meditates on him thus, becomes the self, (source) of all food.'

5. Balaki said: 'The person that is in the lightning, on him I meditate.'

Agatasatru said to him - 'Do not challenge me on this. I meditate on him as the self in light. Whoso meditates on him thus, becomes the self in light.'

6. Balaki said : 'The person that is in the thunder, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of sound'. Whoso meditates on him thus, becomes the self of sound.'

7. Balaki said: 'The person that is in the ether, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the full, quiescent Brahman. Whoso meditates on him thus, is filled with offspring and cattle. Neither he himself nor his offspring dies before the time.'

8. Balaki said: 'The person that is in the air, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as

Indra Vaikuntha, as the unconquerable army. Whoso meditates on him thus, becomes victorious, unconquerable, conquering his enemies.'

9. Balaki said: 'The person that is in the fire, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as powerful. Whoso meditates on him thus, becomes powerful among others.'

10. Balaki said: 'The person that is in the water, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of the name. Whoso meditates on him thus, becomes the self of the name.'
So far with regard to deities (mythological); now with regard to the body (physiological).

11. Balaki said : 'The person that is in the mirror, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the likeness. Whoso meditates on him thus, to him a son is born in his family who is his likeness, not one who is not his likeness.'

12. Balaki said : 'The person that is in the echo, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the second, who never goes away. Whoso meditates on him thus, he gets a second from his second (his wife), he becomes doubled 1.

13. Balaki said: 'The sound that follows a man, on that I meditate.'

Agatasatru. said to him: 'Do not challenge me on this. I meditate on him as life. Whoso meditates on him thus, neither he himself nor his offspring will faint before the time.'

14. Balaki said: 'The person that is in the shadow, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as death. Whoso meditates on him thus, neither he himself nor his offspring will die before the time.'

15. Balaki said : 'The person that is embodied, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Lord of creatures. Whoso meditates on him thus, is multiplied in offspring and cattle.'

16. Balaki said: 'The Self which is conscious (pragna), and by whom he who sleeps here, walks about in sleep, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as Yama the king. Whoso meditates on him thus, everything is subdued for his excellencies.'

17. Balaki said: 'The person that is in the right eye, on him I meditate.'

Agatasatru said to him: 'Do not challenge me on this. I meditate on him as the self of the name, as the self of fire, as the self of splendour. Whoso

meditates on him thus, he becomes the self of these.'

18. Balaki said 'The person that is in the left eye, on him I meditate.'

Agatasatru said to him : 'Do not challenge me on this. I meditate on him as the self of the true, as the self of lightning, as the self of light. Whoso meditates on him thus, he becomes the self of these.'

19. After this Balaki became silent. Agatasatru said to him: 'Thus far only (do you know), O Balaki?' 'Thus far only,' replied Balaki.

Then Agatasatru said to him: 'Vainly did you challenge me, saying: 'Shall I tell you Brahman? O Balaki, he who is the maker of those persons (whom you mentioned), he of whom all this is the work, he alone is to be known.'

Thereupon Balaki came, carrying fuel in his hand, saying: 'May I come to you as a pupil?' Agatasatru said to him: 'I deem it improper that a Kshatriya should initiate a Brahmana. Come, I shall make you know clearly.' Then taking him by the hand, he went forth. And the two together came to a person who was asleep. And Agatasatru called him, saying: 'Thou great one, clad in white raiment, Soma, King.' But he remained lying. Then he pushed him with a stick, and he rose at once. Then said Agatasatru to him: 'Balaki, where did this person here sleep? Where was he? Whence came he thus back?. Balaki did not know.

20. And Agatasatru said to him: 'Where this person here slept, where he was, whence he thus came back, is this: The arteries of the heart called Hita extend from the heart of the person towards the surrounding body. Small as a hair divided a thousand times, they stand full of a thin fluid of various colours, white, black, yellow, red. In these the person is when sleeping he sees no dream.

Then he becomes one with that prana alone. Then speech goes to him with all names, the eye with all forms, the ear with all sounds, the mind with all thoughts. And when he awakes, then, as from a burning fire, sparks proceed in all directions, thus from that self the pranas (speech, &c.) proceed, each towards its place, from the pranas the gods, from the gods the worlds. And as a razor might be fitted in a razor-case, or as fire in the fire-place (the arani on the altar), even thus this conscious self enters the self of the body (considers the body as himself) to the very hairs and nails. And the other selfs (such as speech, &c.) follow that self, as his people follow the master of the house. And as the master feeds with his people, nay, as his people feed on the master, thus does this conscious self feed with the other selfs, as a master with his people, and the other selfs follow him, as his people follow the master. So long as Indra did not understand that self, the Asuras conquered him. When he understood it, he conquered the Asuras and obtained the pre-eminence among all gods, sovereignty, supremacy. And thus also he who knows this obtains pre-eminence among all beings, sovereignty, supremacy, - yea, he who knows this.