

# BRIHADARANYAKA-UPANISHAD Part 1

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### FIRST ADHYAYA.

#### FIRST BRAHMANA.

1. Verily the dawn is the head of the horse which is fit for sacrifice, the sun its eye, the wind its breath, the mouth the Vaisvanara fire, the year the body of the sacrificial horse. Heaven is the back, the sky the belly, the earth the chest, the quarters the two sides, the intermediate quarters the ribs, the members the seasons, the joints the months and half-months, the feet days and nights, the bones the stars, the flesh the clouds. The half-digested food is the sand, the rivers the bowels, the liver and the lungs the mountains, the hairs the herbs and trees. As the sun rises, it is the forepart, as it sets, the hindpart of the horse. When the horse shakes itself, then it lightens; when it kicks, it thunders; when it makes water, it rains; voice is its voice.

2. Verily Day arose after the horse as the (golden) vessel, called Mahiman (greatness), which (at the sacrifice) is placed before the horse. Its place is in the Eastern sea. The Night arose after the horse, as the (silver) vessel, called Mahiman, which (at the sacrifice) is placed behind the horse. Its place is in the Western sea. Verily, these two vessels (or greatnesses) arose to be on each side of the horse.

As a racer he carried the Devas, as a stallion the Gandharvas, as a runner the Asuras, as a horse men. The sea is its kin, the sea is its birthplace.

#### SECOND BRAHMANA.

1. In the beginning there was nothing (to be perceived) here whatsoever. By Death indeed all this was concealed,-by hunger; for death is hunger. Death (the first being) thought, 'Let me have a body.' Then he moved about, worshipping. From him thus worshipping water was produced. And he said: 'Verily, there appeared to me, while I worshipped (arkate), water (ka).' This is why water is called ar-ka. Surely there is water (or pleasure) for him who thus knows the reason why water is called arka.

2. Verily water is arka. And what was there as the froth of the water, that was hardened, and became the earth. On that earth he (Death) rested, and from him, thus resting and heated, Agni (Virag) proceeded, full of light.

3. That being divided itself threefold, Aditya (the sun) as the third, and vayu (the air) as the third. That spirit (prana) became threefold. The head was the Eastern quarter, and the arms this and that quarter (i. e. the N. E. and S. E., on the left and right sides). Then the tail was the Western quarter, and the two legs this and that quarter (i.e. the N. W. and S. W.) The sides were the Southern and Northern quarters, the back heaven, the belly the sky, the dust

the earth. Thus he (Mrityu, as arka) stands firm in the water, and he who knows this stands firm wherever he goes.

4. He desired, 'Let a second body be born of me,' and he (Death or Hunger) embraced Speech in his mind. Then the seed became the year. Before that time there was no year. Speech bore him so long as a year, and after that time sent him forth. Then when he was born, he (Death) opened his mouth, as if to swallow him. He cried Bhan! and that became speech.

5. He thought, 'If I kill him, I shall have but little food.' He therefore brought forth by that speech and by that body (the year) all whatsoever exists, the Rik, the Yagus, the saman, the metres, the sacrifices, men, and animals.

And whatever he (Death) brought forth, that he resolved to eat (ad). Verily because he eats everything, therefore is Aditi (Death) called Aditi. He who thus knows why Aditi is called Aditi, becomes an eater of everything, and everything becomes his food.

6. He desired to sacrifice again with a greater sacrifice. He toiled and performed penance. And while he toiled and performed penance, glorious power went out of him. Verily glorious power means the senses (prana). Then when the senses had gone out, the body took to swelling (sva-yitum), and mind was in the body.

7. He desired that this body should be fit for sacrifice (medhya), and that he should be embodied by it. Then he became a horse (asva), because it swelled (asvat), and was fit for sacrifice (medhya); and this is why the horse-sacrifice is called Asva-medha.

Verily he who knows him thus, knows the Asva-medha. Then, letting the horse free, he thought, and at the end of a year he offered it up for himself, while he gave up the (other) animals to the deities. Therefore the sacrificers offered up the purified horse belonging to Pragapati, (as dedicated) to all the deities.

Verily the shining sun is the Asvamedha-sacrifice, and his body is the year; Agni is the sacrificial fire (arka), and these worlds are his bodies. These two are the sacrificial fire and the Asvamedha-sacrifice, and they are again one deity, viz. Death. He (who knows this) overcomes another death, death does not reach him, death is his Self, he becomes one of those deities.

### THIRD BRAHMANA.

I. There were two kinds of descendants of Pragapati, the Devas and the Asuras. Now the Devas were indeed the younger, the Asuras the elder ones. The Devas, who were struggling in these worlds, said: 'Well, let us overcome the Asuras at the sacrifices (the Gyotishtoma) by means of the udgitha.'

2. They said to speech (Vak): 'Do thou sing out for us (the udgitha).' 'Yes,' said speech, and sang (the udgitha). Whatever delight there is in speech, that she obtained for the Devas by singing (the three pavamanas); but that she pronounced well (in the other nine pavamanas), that was for herself. The Asuras

knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer and pierced her with evil. That evil which consists in saying what is bad, that is that evil.

3. Then they (the Devas) said to breath (scent): 'Do thou sing out for us.' 'Yes,' said breath, and sang. Whatever delight there is in breath (smell), that he obtained for the Devas by singing; but that he smelled well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in smelling what is bad, that is that evil.

4. Then they said to the eye: 'Do thou sing out for us.' 'Yes,' said the eye, and sang. Whatever delight there is in the eye, that he obtained for the Devas by singing; but that he saw well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in seeing what is bad, that is that evil.

5. Then they said to the ear: 'Do thou sing out for us.' 'Yes,' said the ear, and sang. Whatever delight there is in the ear, that he obtained for the Devas by singing; but that he heard well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in hearing what is bad, that is that evil.

6. Then they said to the mind: 'Do thou sing out for us.' 'Yes,' said the mind, and sang. Whatever delight there is in the mind, that he obtained for the Devas by singing; but that he thought well, that was for himself. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at the singer, and pierced him with evil. That evil which consists in thinking what is bad, that is that evil.

Thus they overwhelmed these deities with evils, thus they pierced them with evil.

7. Then they said to the breath in the mouth I: 'Do thou sing for us.' 'Yes,' said the breath, and sang. The Asuras knew: 'Verily, through this singer they will overcome us.' They therefore rushed at him and pierced him with evil. Now as a ball of earth will be scattered when hitting a stone, thus they perished, scattered in all directions. Hence the Devas rose, the Asuras fell. He who knows this, rises by his self, and the enemy who hates him falls.

8. Then they (the Devas) said: 'Where was he then who thus stuck to us?' It was (the breath) within the mouth (asye 'ntar) , and therefore called Ayasya; he was the sap (rasa) of the limbs (anga), and therefore called Angirasa.

9. That deity was called Dyr, because Death was far (duran) from it. From him who knows this, Death is far off.

10. That deity, after having taken away the evil of those deities, viz. death, sent it to where the end of the quarters of the earth is. There he deposited

their sins. Therefore let no one go to a man, let no one go to the end (of the quarters of the earth), that he may not meet there with evil, with death.

11. That deity, after having taken away the evil of those deities, viz. death, carried them beyond death.

12. He carried speech across first. When speech had become freed from death, it became (what it had been before) Agni (fire). That Agni, after having stepped beyond death, shines.

13. Then he carried breath (scent) across. When breath had become freed from death, it became vayu (air). That vayu, after having stepped beyond death, blows.

14. Then he carried the eye across. When the eye had become freed from death, it became Aditya (the sun). That Aditya, after having stepped beyond death, burns.

15. Then he carried the ear across. When the ear had become freed from death, it became the quarters (space). These are our quarters (space), which have stepped beyond death.

16. Then he carried the mind across. When the mind had become freed from death, it became the moon (Kandramas). That moon, after having stepped beyond death, shines. Thus does that deity carry him, who knows this, across death.

17. Then breath (vital), by singing, obtained for himself eatable food. For whatever food is eaten, is eaten by breath alone, and in it breath rests.

The Devas said: 'Verily, thus far, whatever food there is, thou hast by singing acquired it for thyself. Now therefore give us a share in that food.' He said: 'You there, enter into me.' They said Yes, and entered all into him. Therefore whatever food is eaten by breath, by it the other senses are satisfied.

18. If a man knows this, then his own relations come to him in the same manner; he becomes their supporter, their chief leader, their strong ruler. And if ever any one tries to oppose one who is possessed of such knowledge among his own relatives, then he will not be able to support his own belongings. But he who follows the man who is possessed of such knowledge, and who with his permission wishes to support those whom he has to support, he indeed will be able to support his own belongings.

19. He was called Ayasya Angirasa, for he is the sap (rasa) of the limbs (anga). Verily, breath is the sap of the limbs. Yes, breath is the sap of the limbs. Therefore from whatever limb breath goes away, that limb withers, for breath verily is the sap of the limbs.

20. He (breath) is also Brihaspati, for speech is Brihati (Rig-veda), and he is her lord; therefore he is Brihaspati.

21. He (breath) is also Brahmaxaspati, for speech is Brahman (Yagur-veda), and he is her lord; therefore he is Brahmanaspati.

He (breath) is also saman (the Udgitha), for speech is Saman (sama-veda), and that is both speech (sa) and breath (ama)'. This is why saman is called saman.

22. Or because he is equal (sama) to a grub, equal

to a gnat, equal to an elephant, equal to these three worlds, nay, equal to this universe, therefore he is Saman. He who thus knows this saman, obtains union and oneness with saman.

23. He (breath) is Udgitha 2 . Breath verily is U t, for by breath this universe is upheld (uttabdha) ; and speech is Githa, song. And because he is ut and githa, therefore he (breath) is Udgitha.

24. And thus Brahmadata, Kaikitaneya (the grandson of Kikitana), while taking Soma (ragan), said: 'May this Soma strike my head off, if Ayasya Ang,irasa sang another Udgitha than this. He sang it indeed as speech and breath.'

25. He who knows what is the property of this saman, obtains property. Now verily its property is tone only. Therefore let a priest, who is going to perform the sacrificial work of a Sama-singer, desire that his voice may have a good tone, and let him perform the sacrifice with a voice that is in good tone. Therefore people (who want a priest) for a sacrifice, look out for one who possesses a good voice, as for one who possesses property. He who thus knows what is the property of that saman, obtains property.

26. He who knows what is the gold of that Saman, obtains gold. Now verily its gold is tone only. He who thus knows what is the gold of that saman, obtains gold.

27. He who knows what is the support of that saman, he is supported. Now verily its support is speech only. For, as supported in speech, that breath is sung as that saman. Some say the support is in food.

Next follows the Abhyaroha (the ascension) of the Pavamana verses. Verily the Prastotri begins to sing the saman, and when he begins, then let him (the sacrificer) recite these (three Yagus-verses):

'Lead me from the unreal to the real! Lead me from darkness to light! Lead me from death to immortality!'

Now when he says, 'Lead me from the unreal to the real,' the unreal is verily death, the real immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says, 'Lead me from darkness to light,' darkness is verily death, light immortality. He therefore says, 'Lead me from death to immortality, make me immortal.'

When he says, 'Lead me from death to immortality,' there is nothing there, as it were, hidden (obscure, requiring explanation).

28. Next come the other Stotras with which the priest may obtain food for himself by singing them. Therefore let the sacrificer, while these Stotras are

being sung, ask for a boon, whatever desire he may desire. An Udgatri priest who knows this obtains by his singing whatever desire he may desire either for himself or for the sacrificer. This (knowledge) indeed is called the conqueror of the worlds. He who thus knows this Saman, for him there is no fear of his not being admitted to the worlds.

#### FOURTH BRAHMANA.

1. In the beginning this was Self alone, in the shape of a person (purusha). He looking round saw nothing but his Self. He first said, 'This is I;' therefore he became I by name. Therefore even now, if a man is asked, he first says, 'This is I,' and then pronounces the other name which he may have. And because before (purva) all this, he (the Self) burnt down (ush) all evils, therefore he was a person (pur-usha). Verily he who knows this, burns down every one who tries to be before him.

2. He feared, and therefore any one who is lonely fears. He thought, 'As there is nothing but myself, why should I fear?' Thence his fear passed away. For what should he have feared? Verily fear arises from a second only.

3. But he felt no delight. Therefore a man who is lonely feels no delight. He wished for a second. He was so large as man and wife together. He then made this his Self to fall in two (pat), and thence arose husband (pati) and wife (patni). Therefore Yagnavalkya said: 'We two are thus (each of us) like half a shell. ' Therefore the void which was there, is filled by the wife. He embraced her, and men were born.

4. She thought, 'How can he embrace me, after having produced me from himself? I shall hide myself.'

She then became a cow, the other became a bull and embraced her, and hence cows were born. The one became a mare, the other a stallion; the one a male ass, the other a female ass. He embraced her, and hence one-hoofed animals were born. The one became a she-goat, the other a he-goat; the one became a ewe, the other a ram. He embraced her, and hence goats and sheep were born. And thus he created everything that exists in pairs, down to the ants.

5. He knew, 'I indeed am this creation, for I created all this.' Hence he became the creation, and he who knows this lives in this his creation.

6. Next he thus produced fire by rubbing. From the mouth, as from the fire-hole, and from the hands he created fire. Therefore both the mouth and the hands are inside without hair, for the fire-hole is inside without hair.

And when they say, 'Sacrifice to this or sacrifice to that god,' each god is but his manifestation, for he is all gods.

Now, whatever there is moist, that he created from seed; this is Soma. So far verily is this universe either food or eater. Soma indeed is food, Agni eater. This is the highest creation of Brahman, when he created the gods from his better part, and when he, who was (then) mortal, created the immortals. Therefore it was the highest creation. And he who knows this, lives in this his

highest creation.

7. Now all this was then undeveloped. It became developed by form and name, so that one could say, 'He, called so and so, is such a one.' Therefore at present also all this is developed by name and form, so that one can say, 'He, called so and so, is such a one.'

He (Brahman or the Self) entered thither, to the very tips of the finger-nails, as a razor might be fitted in a razor-case, or as fire in a fire-place.

He cannot be seen, for, in part only, when breathing, he is breath by name; when speaking, speech by name; when seeing, eye by name; when hearing, ear by name; when thinking, mind by name. All these are but the names of his acts. And he who worships (regards) him as the one or the other, does not know him, for he is apart from this (when qualified) by the one or the other (predicate). Let men worship him as Self, for in the Self all these are one. This Self is the footstep of everything, for through it one knows everything. And as one can find again by footsteps what was lost, thus he who knows this finds glory and praise.

8. This, which is nearer to us than anything, this Self, is dearer than a son, dearer than wealth, dearer than all else.

And if one were to say to one who declares another than the Self dear, that he will lose what is dear to him, very likely it would be so. Let him worship the Self alone as dear. He who worships the Self alone as dear, the object of his love will never perish.

9. Here they say: 'If men think that by knowledge of Brahman they will become everything, what then did that Brahman know, from whence all this sprang ?'

10. Verily in the beginning this was Brahman, that Brahman knew (its) Self only, saying, 'I am Brahman.' From it all this sprang. Thus, whatever Deva was awakened (so as to know Brahman), he indeed became that (Brahman); and the same with Rishis and men. The Rishivamadeva saw and understood it, singing, 'I was Manu (moon), I was the sun.' Therefore now also he who thus knows that he is Brahman, becomes all this, and even the Devas cannot prevent it, for he himself is their Self.

Now if a man worships another deity, thinking the deity is one and he another, he does not know. He is like a beast for the Devas. For verily, as many beasts nourish a man, thus does every man nourish the Devas. If only one beast is taken away, it is not pleasant; how much more when many are taken! Therefore it is not pleasant to the Devas that men should know this.

11. Verily in the beginning this was Brahman, one only. That being one, was not strong enough. It created still further the most excellent Kshatra (power), viz. those Kshatras (powers) among the Devas, Indra, Varuna, Soma, Rudra, Parganya, Yama, Mrityu, Isana. Therefore there is nothing beyond the Kshatra, and therefore at the Ragasutya sacrifice the Brahmana sits down below the Kshatriya. He confers that glory on the Kshatra alone. But Brahman is

(nevertheless) the birth-place of the Kshatra. Therefore though a king is exalted, he sits down at the end (of the sacrifice) below the Brahman, as his birth-place. He who injures him, injures his own birth-place. He becomes worse, because he has injured one better than himself.

12. He was not strong enough. He created the Vis (people), the classes of Devas which in their different orders are called Vasus, Rudras, Adityas, Visve Devas, Maruts.

13. He was not strong enough. He created the Sudra colour (caste), as Pushan (as nourisher). This earth verily is Pushan (the nourisher); for the earth nourishes all this whatsoever.

14. He was not strong enough. He created still further the most excellent Law (dharma). Law is the Kshatra (power) of the Kshatra, therefore there is nothing higher than the Law. Thenceforth even a weak man rules a stronger with the help of the Law, as with the help of a king. Thus the Law is what is called the true. And if a man declares what is true, they say he declares the Law; and if he declares the Law, they say he declares what is true. Thus both are the same.

15. There are then this Brahman, Kshatra, Vis, and Sudra. Among the Devas that Brahman existed as Agni (fire) only, among men as Brahmana, as Kshatriya through the (divine) Kshatriya, as Vaisya through the (divine) Vaisya, as Sudra through the (divine) Sudra. Therefore people wish for their future state among the Devas through Agni (the sacrificial fire) only; and among men through the Brahmana, for in these two forms did Brahman exist.

Now if a man departs this life without having seen his true future life (in the Self), then that Self, not being known, does not receive and bless him, as if the Veda had not been read, or as if a good work had not been done. Nay, even if one who does not know that (Self), should perform here on earth some great holy work, it will perish for him in the end. Let a man worship the Self only as his true state. If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.

16. Now verily this Self (of the ignorant man) is the world of all creatures. In so far as man sacrifices and pours out libations, he is the world of the Devas; in so far as he repeats the hymns, &c., he is the world of the Rishis ; in so far as he offers cakes to the Fathers and tries to obtain offspring, he is the world of the Fathers; in so far as he gives shelter and food to men, he is the world of men; in so far as he finds fodder and water for the animals, he is the world of the animals ; in so far as quadrupeds, birds, and even ants live in his houses, he is their world. And as every one wishes his own world not to be injured, thus all beings wish that he who knows this should not be injured. Verily this is known and has been well reasoned.

17. In the beginning this was Self alone, one only. He desired, 'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' Verily this is the whole desire, and, even if wishing for more, he would not find it. Therefore now also a lonely person desires,

'Let there be a wife for me that I may have offspring, and let there be wealth for me that I may offer sacrifices.' And so long as he does not obtain either of these things, he thinks he is incomplete. Now his completeness (is made up as follows): mind is his self (husband); speech the wife; breath the child; the eye all worldly wealth, for he finds it with the eye, the ear his divine wealth, for he hears it with the ear. The body (atman) is his work, for with the body he works. This is the fivefold sacrifice, for fivefold is the animal, fivefold man, fivefold all this whatsoever. He who knows this, obtains all this.

#### FIFTH BRAHMANA.

1. 'When the father (of creation) had produced by knowledge and penance (work) the seven kinds of food, one of his (foods) was common to all beings, two he assigned to the Devas, (1)

'Three he made for himself, one he gave to the animals. In it all rests, whatsoever breathes and breathes not. (2)

'Why then do these not perish, though they are always eaten ? He who knows this imperishable one, he eats food with his face. (3)

'He goes even to the Devas, he lives on strength.' (4)

2. When it is said, that 'the father produced by knowledge and penance the seven kinds of food,' it is clear that (it was he who) did so. When it is said, that 'one of his (foods) was common,' then that is that common food of his which is eaten. He who worships (eats) that (common food), is not removed from evil, for verily that food is mixed (property)'. When it is said, that 'two he assigned to the Devas,' that is the huta, which is sacrificed in fire, and the prahuta, which is given away at a sacrifice. But they also say, the new-moon and full-moon sacrifices are here intended, and therefore one should not offer them as an ishti or with a wish.

When it is said, that 'one he gave to animals,' that is milk. For in the beginning (in their infancy) both men and animals live on milk. And therefore they either make a new-born child lick ghrita (butter), or they make it take the breast. And they call a new-born creature 'atrinada,' i. e. not eating herbs. When it is said, that 'in it all rests, whatsoever breathes and breathes not,' we see that all this, whatsoever breathes and breathes not, rests and depends on milk.

And when it is said (in another Brahmana), that a man who sacrifices with milk a whole year, overcomes death again, let him not think so. No, on the very day on which he sacrifices, on that day he overcomes death again; for he who knows this, offers to the gods the entire food (viz. milk).

When it is said, 'Why do these not perish, though they are always eaten,' we answer, Verily, the Person is the imperishable, and he produces that food again and again.

When it is said, 'He who knows this imperishable one,' then, verily, the Person

is the imperishable one, for he produces this food by repeated thought, and whatever he does not work by his works, that perishes.

When it is said, that 'he eats food with his face,' then face means the mouth, he eats it with his mouth.

When it is said, that 'he goes even to the Devas, he lives on strength,' that is meant as praise.

3. When it is said, that 'he made three for himself,' that means that he made mind, speech, and breath for himself. As people say, 'My mind was elsewhere, I did not see; my mind was elsewhere, I did not hear,' it is clear that a man sees with his mind and hears with his mind. Desire, representation, doubt, faith, want of faith, memory, forgetfulness, shame, reflexion, fear, all this is mind. Therefore even if a man is touched on the back, he knows it through the mind.

Whatever sound there is, that is speech. Speech indeed is intended for an end or object, it is nothing by itself.

The up-breathing, the down-breathing, the back-breathing, the out-breathing, the on-breathing, all that is breathing is breath (prana) only. Verily that Self consists of it; that Self consists of speech, mind, and breath.

4. These are the three worlds: earth is speech, sky mind, heaven breath.

5. These are the three Vedas: the Rig-veda is speech, the Yagur-veda mind, the Sama-veda breath.

6. These are the Devas, Fathers, and men: the Devas are speech, the Fathers mind, men breath.

7. These are father, mother, and child: the father is mind, the mother speech, the child breath.

8. These are what is known, what is to be known, and what is unknown.

What is known, has the form of speech, for speech is known. Speech, having become this, protects man.

9. What is to be known, has the form of mind, for mind is what is to be known. Mind, having become this, protects man.

10. What is unknown, has the form of breath, for breath is unknown. Breath, having become this, protects man.

11. Of that speech (which is the food of Pragapati) earth is the body, light the form, viz. this fire. And so far as speech extends, so far extends the earth, so far extends fire.

12. Next, of this mind heaven is the body, light the form, viz. this sun. And so far as this mind extends, so far extends heaven, so far extends the sun. If they (fire and sun) embrace each other, then wind is born, and that is Indra, and he is without a rival. Verily a second is a rival, and he who knows this,

has no rival.

13. Next, of this breath water is the body, light the form, viz. this moon. And so far as this breath extends, so far extends water, so far extends the moon.

These are all alike, all endless. And he who worships them as finite, obtains a finite world, but he who worships them as infinite, obtains an infinite world.

14. That Pragapati is the year, and he consists of sixteen digits. The nights indeed are his fifteen digits, the fixed point his sixteenth digit. He is increased and decreased by the nights. Having on the new-moon night entered with the sixteenth part into everything that has life, he is thence born again in the morning. Therefore let no one cut off the life of any living thing on that night, not even of a lizard, in honour (pugartham) of that deity.

15. Now verily that Pragapati, consisting of sixteen digits, who is the year, is the same as a man who knows this. His wealth constitutes the fifteen digits, his Self the sixteenth digit. He is increased and decreased by that wealth. His Self is the nave, his wealth the felly. Therefore even if he loses everything, if he lives but with his Self, people say, he lost the felly (which can be restored again).

16. Next there are verily three worlds, the world of men, the world of the Fathers, the world of the Devas. The world of men can be gained by a son only, not by any other work. By sacrifice the world of the Fathers, by knowledge the world of the Devas is gained. The world of the Devas is the best of worlds, therefore they praise knowledge.

17. Next follows the handing over. When a man thinks he is going to depart, he says to his son: 'Thou art Brahman (the Veda, so far as acquired by the father); thou art the sacrifice (so far as performed by the father); thou art the world.' The son answers: 'I am Brahman, I am the sacrifice, I am the world.' Whatever has been learnt (by the father) that, taken as one, is Brahman. Whatever sacrifices there are, they, taken as one, are the sacrifice. Whatever worlds there are, they, taken as one, are the world. Verily here ends this (what has to be done by a father, viz. study, sacrifice, &c.) 'He (the son), being all this, preserved me from this world,' thus he thinks. Therefore they call a son who is instructed (to do all this), a world-son (lokya), and therefore they instruct him.

When a father who knows this, departs this world, then he enters into his son together with his own spirits (with speech, mind, and breath). If there is anything done amiss by the father, of all that the son delivers him, and therefore he is called Putra, son. By help of his son the father stands firm in this world. Then these divine immortal spirits (speech, mind, and breath) enter into him.

18. From the earth and from fire, divine speech enters into him. And verily that is divine speech whereby, whatever he says, comes to be.

19. From heaven and the sun, divine mind enters into him. And verily that is

divine mind whereby he becomes joyful, and grieves no more.

20. From water and the moon, divine breath (spirit) enters into him. And verily that is divine breath which, whether moving or not moving, does not tire, and therefore does not perish. He who knows this, becomes the Self of all beings. As that deity (Hiranyagarbha) is, so does he become. And as all beings honour that deity (with sacrifice, &c.), so do all beings honour him who knows this.

Whatever grief these creatures suffer, that is all one' (and therefore disappears). Only what is good approaches him; verily, evil does not approach the Devas.

21. Next follows the consideration of the observances (acts). Pragapati created the actions (active senses). When they had been created, they strove among themselves. Voice held, I shall speak; the eye held, I shall see; the ear held, I shall hear; and thus the other actions too, each according to its own act. Death, having become weariness, took them and seized them. Having seized them, death held them back (from their work). Therefore speech grows weary, the eye grows weary, the ear grows weary. But death did not seize the central breath. Then the others tried to know him, and said: 'Verily, he is the best of us, he who, whether moving or not, does not tire and does not perish. Well, let all of us assume his form.' Thereupon they all assumed his form, and therefore they are called after him 'breaths' (spirits).

In whatever family there is a man who knows this, they call that family after his name. And he who strives with one who knows this, withers away and finally dies. So far with regard to the body.

22. Now with regard to the deities.

Agni (fire) held, I shall burn; Aditya (the sun) held, I shall warm; Kandramas (the moon) held, I shall shine; and thus also the other deities, each according to the deity. And as it was with the central breath among the breaths, so it was with Vayu, the wind among those deities. The other deities fade, not Vayu. Vayu is the deity that never sets.

23. And here there is this Sloka:

'He from whom the sun rises, and into whom it sets' (he verily rises from the breath, and sets in the breath)

'Him the Devas made the law, he only is to-day, and he to-morrow also' (whatever these Devas determined then, that they perform to-day also').

Therefore let a man perform one observance only, let him breathe up and let him breathe down, that the evil death may not reach him. And when he performs it, let him try to finish it. Then he obtains through it union and oneness with that deity (with prana).

SIXTH BRAHMANA.

I. Verily this is a triad, name, form, and work. Of these names, that which is called Speech is the Uktha, (hymn, supposed to mean also origin), for from it

all names arise. It is their saman (song, supposed to mean also sameness), for it is the same as all names. It is their Brahman (prayer, supposed to mean also support), for it supports all names.

2. Next, of the forms, that which is called Eye is the Uktha (hymn), for from it all forms arise. It is their Saman (song), for it is the same as all forms. It is their Brahman (prayer), for it supports all forms.

3. Next, of the works, that which is called Body is the Uktha (hymn), for from it all works arise. It is theirsaman (song), for it is the same as all works. It is their Brahman (prayer), for it supports all works.

That being a triad is one, viz. this Self; and the Self, being one, is that triad. This is the immortal, covered by the true. Verily breath is the immortal, name and form are the true, and by them the immortal is covered.

## SECOND ADHYAYA.

### FIRST BRAHMANA.

I. There I was formerly the proud Gargya Balaki, a man of great reading. He said to Agatasatru of Kasi, 'Shall I tell you Brahman?' Agatasatru said: '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. Gargya said: 'The person that is in the sun, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the supreme, the head of all beings, the king. Whoso adores him thus, becomes supreme, the head of all beings, a king.'

3. Gargya said: 'The person that is in the moon (and in the mind), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the great, clad in white raiment, as Soma, the king.' Whoso adores him thus, Soma is poured out and poured forth for him day by day, and his food does not fail.

4. Gargya said: 'The person that is in the lightning (and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the luminous.' Whoso adores him thus, becomes luminous, and his offspring becomes luminous.

5. Gargya said: 'The person that is in the ether (and in the ether of the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as what is full, and quiescent.' Whoso adores him thus, becomes filled with offspring and cattle, and his offspring does not cease from this world.

6. Gargya said: 'The person that is in the wind (and in the breath), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as Indra Vaikuntha, as the unconquerable army (of the Maruts).' Whoso adores him thus, becomes victorious, unconquerable, conquering his enemies.

7. Gargya said: 'The person that is in the fire (and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as powerful.' Whoso adores him thus, becomes powerful, and his offspring becomes powerful.

8. Gargya said: 'The person that is in the water (in seed, and in the heart), that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him as likeness.' Whoso adores him thus, to him comes what is likely (or proper), not what is improper; what is born from him, is like unto him 1.

9. Gargya said: 'The person that is in the mirror, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as the brilliant.' Whoso adores him thus, he becomes brilliant, his offspring becomes brilliant, and with whomsoever he comes together, he outshines them.

10. Gargya said: 'The sound that follows a man while he moves, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as life.' Whoso adores him thus, he reaches his full age in this world, breath does not leave him before the time.

11. Gargya said: 'The person that is in space, that I adore as Brahman.' Agatasatru said to him : ' No, no! Do not speak to me on this. I adore him verily as the second who never leaves us.' Whoso adores him thus, becomes possessed of a second, his party is not cut off from him.

12. Gargya said: 'The person that consists of the shadow, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as death.' Whoso adores him thus, he reaches his whole age in this world, death does not approach him before the time.

13. Gargya said: 'The person that is in the body, that I adore as Brahman.' Agatasatru said to him: 'No, no! Do not speak to me on this. I adore him verily as embodied.' Whoso adores him thus, becomes embodied, and his offspring becomes embodied.

Then Gargya became silent.

14. Agatasatru said: 'Thus far only?' 'Thus far only,' he replied. Agatasatru said: 'This does not suffice to know it (the true Brahman).' Gargya replied : 'Then let me come to you, as a pupil.'

15. Agatasatru said: ' Verily, it is unnatural that a Brahmana should come to a Kshatriya, hoping that he should tell him the Brahman. However, I shall make you know him clearly,' thus saying he took him by the hand and rose.

And the two together came to a person who was asleep. He called him by these names, 'Thou, great one, clad in white raiment, Soma, King.' He did not rise. Then rubbing him with his hand, he woke him, and he arose.

16. Agatasatru said: 'When this man was thus asleep, where was then the person (purusha), the intelligent ? and from whence did he thus come back?' Gargya did

not know this ?

17. Agatasatru said: 'When this man was thus asleep, then the intelligent person (purusha), having through the intelligence of the senses (pranas) absorbed within himself all intelligence, lies in the ether, which is in the heart. When he takes in these different kinds of intelligence, then it is said that the man sleeps (svapiti). Then the breath is kept in, speech is kept in, the ear is kept in, the eye is kept in, the mind is kept in.

18 But when he moves about in sleep (and dream), then these are his worlds. He is, as it were, a great king; he is, as it were, a great Brahmana; he rises, as it were, and he falls. And as a great king might keep in his own subjects, and move about, according to his pleasure, within his own domain, thus does that person (who is endowed with intelligence) keep in the various senses (pranas) and move about, according to his pleasure, within his own body (while dreaming).

19. Next, when he is in profound sleep, and knows nothing, there are the seventy-two thousand arteries called Hita, which from the heart spread through the body. Through them he moves forth and rests in the surrounding body. And as a young man, or a great king, or a great Brahmana, having reached the summit of happiness, might rest, so does he then rest.

20. As the spider comes out with its thread, or as small sparks come forth from fire, thus do all senses, all worlds, all Devas, all beings come forth from that Self. The Upanishad (the true name and doctrine) of that Self is 'the True of the True.' Verily the senses are the true, and he is the true of the true.

## SECOND BRAHMANA.

1. Verily he who knows the babe with his place, his chamber, his post, and his rope, he keeps off the seven relatives who hate him. Verily by the young is meant the inner life, by his place this (body), by his chamber this (head), by his post the vital breath, by his rope the food.

2. Then the seven imperishable ones approach him. There are the red lines in the eye, and by them Rudra clings to him. There is the water in the eye, and by it Parganya clings to him. There is the pupil, and by it Aditya (sun) clings to him. There is the dark iris, and by it Agni clings to him. There is the white eye-ball, and by it Indra, clings to him. With the lower eye-lash the earth, with the upper eye-lash the heaven clings to him. He who knows this, his food does never perish.

3. On this there is this Sloka:

'There is a cup having its mouth below and its bottom above. Manifold glory has been placed into it. On its lip sit the seven Rishis, the tongue as the eighth communicates with Brahman.' What is called the cup having its mouth below and its bottom above is this head, for its mouth (the mouth) is below, its bottom (the skull) is above. When it is said that manifold glory has been placed into it, the senses verily are manifold glory, and he therefore means the senses.

When he says that the seven Rishis sit on its lip, the Rishis are verily the (active) senses, and he means the senses. And when he says that the tongue as the eighth communicates with Brahman, it is because the tongue, as the eighth, does communicate with Brahman.

4. These two (the two ears) are the Rishis Gautama and Bharadvaga; the right Gautama, the left Bharadvaga. These two (the eyes) are the Rishis Vvisvamitra and Gamadagni; the right Visvamitra, the left Gamadagni. These two (the nostrils) are the Rishis Vasishtha and Kasyapa; the right Vasishtha, the left Kasyapa. The tongue is Atri, for with the tongue food is eaten, and Atri is meant for Atti, eating. He who knows this, becomes an eater of everything, and everything becomes his food.

### THIRD BRAHMANA.

1. There are two forms of Brahman, the material and the immaterial, the mortal and the immortal, the solid and the fluid, sat (being) and tya (that), (i.e. sat-tya, true).

2. Everything except air and sky is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the sun that shines, for he is the essence of sat (the definite).

3. But air and sky are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the disk of the sun, for he is the essence of tyad (the indefinite). So far with regard to the Devas.

4. Now with regard to the body. Everything except the breath and the ether within the body is material, is mortal, is solid, is definite. The essence of that which is material, which is mortal, which is solid, which is definite is the Eye, for it is the essence of sat (the definite).

5. But breath and the ether within the body are immaterial, are immortal, are fluid, are indefinite. The essence of that which is immaterial, which is immortal, which is fluid, which is indefinite is the person in the right eye, for he is the essence of tyad (the indefinite).

6. And what is the appearance of that person ? Like a saffron-coloured raiment, like white wool, like cochineal, like the flame of fire, like the white lotus, like sudden lightning. He who knows this, his glory is like unto sudden lightning.

Next follows the teaching (of Brahman) by No, no! for there is nothing else higher than this (if one says): 'It is not so.' Then comes the name 'the True of the True,' the senses being the True, and he (the Brahman) the True of them.

### FOURTH BRAHMANA.

1. Now when Yagnavalkya was going to enter upon another state, he said: 'Maitreyi, verily I am going away from this my house (into the forest).

Forsooth, let me make a settlement between thee and that Katyayani (my other wife).'

2. Maitreyi said: 'My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it?'

'No,' replied Yagnavalkya; 'like the life of rich people will be thy life. But there is no hope of immortality by wealth.'

3. And Maitreyi said: 'What should I do with that by which I do not become immortal? What my Lord knoweth (of immortality), tell that to me.'

4. Yagnavalkya replied: 'Thou who art truly dear to me, thou speakest dear words. Come, sit down, I will explain it to thee, and mark well what I say.'

5. And he said: 'Verily, a husband is not dear, that you may love the husband; but that you may love the Self, therefore a husband is dear.

'Verily, a wife is not dear, that you may love the wife; but that you may love the Self, therefore a wife is dear.

'Verily, sons are not dear, that you may love the sons; but that you may love the Self, therefore sons are dear.

'Verily, wealth is not dear, that you may love wealth; but that you may love the Self, therefore wealth is dear.

'Verily, the Brahman-class is not dear, that you may love the Brahman-class; but that you may love the Self, therefore the Brahman-class is dear.

'Verily, the Kshatra-class is not dear, that you may love the Kshatra-class; but that you may love the Self, therefore the Kshatra-class is dear.

'Verily, the worlds are not dear, that you may love the worlds; but that you may love the Self, therefore the worlds are dear.

'Verily, the Devas are not dear, that you may love the Devas; but that you may love the Self, therefore the Devas are dear'.

'Verily, creatures are not dear, that you may love the creatures; but that you may love the Self, therefore creatures are dear.

'Verily, everything is not dear that you may love everything; but that you may love the Self, therefore everything is dear.

'Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When we see, hear, perceive, and know the Self, then all this is known.

6. 'Whosoever looks for the Brahman-class elsewhere than in the Self, was abandoned by the Brahman-class. Whosoever looks for the Kshatra-class elsewhere than in the Self, was abandoned by the Kshatra-class. Whosoever looks for the worlds elsewhere than in the Self, was abandoned by the worlds. Whosoever looks for the Devas elsewhere than in the Self, was abandoned by the Devas. Whosoever looks for creatures elsewhere than in the Self, was abandoned by the creatures.

Whosoever looks for anything elsewhere than in the Self, was abandoned by everything. This Brahman-class, this Kshatra-class, these worlds, these Devas, these creatures, this everything, all is that Self.

7. 'Now as the sounds of a drum, when beaten, cannot be seized externally (by themselves), but the sound is seized, when the drum is seized or the beater of the drum;

8. 'And as the sounds of a conch-shell, when blown, cannot be seized externally (by themselves), but the sound is seized, when the shell is seized or the blower of the shell;

9. 'And as the sounds of a lute, when played, cannot be seized externally (by themselves), but the sound is seized, when the lute is seized or the player of the lute;

10. 'As clouds of smoke proceed by themselves out of a lighted fire kindled with damp fuel, thus, verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa (legends), Purana (cosmogonies), Vidya (knowledge), the Upanishads, Slokas (verses), Sutras (prose rules), Anuvyakhyanas (glosses), Vyakhyanas (commentaries)'. From him alone all these were breathed forth.

11. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

12. 'As a lump of salt, when thrown into water, becomes dissolved into water, and could not be taken out again, but wherever we taste (the water) it is salt,-thus verily, O Maitreyi, does this great Being, endless, unlimited, consisting of nothing but knowledge', rise from out these elements, and vanish again in them. When he has departed, there is no more knowledge (name), I say,O Maitreyi.' Thus spoke Yagnavalkya.

13. Then Maitreyi said: 'Here thou hast bewildered me, Sir, when thou sayest that having departed, there is no more knowledge.'

But Yagnavalkya replied: 'O Maitreyi, I say nothing that is bewildering. This is enough, O beloved, for wisdom.

'For when there is as it were duality, then one sees the other, one smells the other, one hears the other, one salutes the other, one perceives the other, one knows the other; but when the Self only is all this, how should he smell another, how should he see another, how should he hear another, how should he salute another, how should he perceive another, how should he know another? How should he know Him by whom he knows all this?

How, O beloved, should he know (himself), the Knower?'

FIFTH BRAHMANA.

I. This earth is the honey (madhu, the effect) of all beings, and all beings

are the honey (madhu, the effect) of this earth. Likewise this bright, immortal person in this earth, and that bright immortal person incorporated in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

2. This water is the honey of all beings, and all beings are the honey of this water. Likewise this bright, immortal person in this water, and that bright, immortal person, existing as seed in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

3. This fire is the honey of all beings, and all beings are the honey of this fire. Likewise this bright, immortal person in this fire, and that bright, immortal person, existing as speech in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

4. This air is the honey of all beings, and all beings are the honey of this air. Likewise this bright, immortal person in this air, and that bright, immortal person existing as breath in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

5. This sun is the honey of all beings, and all beings are the honey of this sun. Likewise this bright, immortal person in this sun, and that bright, immortal person existing as the eye in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

6. This space (disah, the quarters) is the honey of all beings, and all beings are the honey of this space. Likewise this bright, immortal person in this space, and that bright, immortal person existing as the ear in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

7. This moon is the honey of all beings, and all beings are the honey of this moon. Likewise this bright, immortal person in this moon, and that bright, immortal person existing as mind in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

8. This lightning is the honey of all beings, and all beings are the honey of this lightning. Likewise this bright, immortal person in this lightning, and that bright, immortal person existing as light in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

9. This thunder is the honey of all beings, and all beings are the honey of this thunder. Likewise this bright, immortal person in this thunder, and that bright, immortal person existing as sound and voice in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

10. This ether is the honey of all beings, and all beings are the honey of this ether. Likewise this bright, immortal person in this ether, and that bright, immortal person existing as heart-ether in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

11. This law (dharmah) is the honey of all beings, and all beings are the honey of this law. Likewise this bright, immortal person in this law, and that bright, immortal person existing as law in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

12. This true (satyam) is the honey of all beings, and all beings are the honey of this true. Likewise this bright, immortal person in what is true, and that bright, immortal person existing as the true in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

13. This mankind is the honey of all beings, and all beings are the honey of this mankind. Likewise this bright, immortal person in mankind, and that bright, immortal person existing as man in the body (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

14. This Self is the honey of all beings, and all beings are the honey of this Self. Likewise this bright, immortal person in this Self, and that bright, immortal person, the Self (both are madhu). He indeed is the same as that Self, that Immortal, that Brahman, that All.

15. And verily this Self is the lord of all beings, the king of all beings. And as all spokes are contained in the axle and in the felly of a wheel, all beings, and all those selfs (of the earth, water, &c.) are contained in that Self.

16. Verily Dadhyak Atharvana proclaimed this honey (the madhu-vidya) to the two Asvins, and a Rishi, seeing this, said (Rv. I, 116, 12):

'O ye two heroes (Asvins), I make manifest that fearful deed of yours (which you performed) for the sake of gain', like as thunder makes manifest the rain. The honey (madhu-vidya) which Dadhyak Atharvana proclaimed to you through the head of a horse,' . . .

17. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. I, 117, 22):

'O Asvins, you fixed a horse's head on Atharvana Dadhyak, and he, wishing to be true (to his promise), proclaimed to you the honey, both that of Tvashiri and that which is to be your secret, O ye strong ones.

18. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said:

'He (the Lord) made bodies with two feet, he made bodies with four feet. Having first become a bird, he entered the bodies as purusha (as the person).' This very purusha is in all bodies the purisaya, i.e. he who lies in the body (and is therefore called purusha). There is nothing that is not covered by him, nothing that is not filled by him.

19. Verily Dadhyak Atharvana proclaimed this honey to the two Asvins, and a Rishi, seeing this, said (Rv. VI, 47, 18):

'He (the Lord) became like unto every form, and this is meant to reveal the

(true) form of him (the Atman). Indra (the Lord) appears multiform through the mayas (appearances), for his horses (senses) are yoked, hundreds and ten.'

This (Atman) is the horses, this (Atman) is the ten, and the thousands, many and endless. This is the Brahman, without cause and without effect, without anything inside or outside; this Self is Brahman, omnipresent and omniscient. This is the teaching (of the Upanishads).

#### SIXTH BRAHMANA.

1. Now follows the stem:

- 1 Pautimashya from Gaupavana,
2. Gaupavana from Pautimashya,
- 3 Pautimashya from Gaupavana,
4. Gaupavana from Kausika,
5. Kausika from Kaundinya,
6. Kaundinya from Sandilya,
7. Sandilya from Kausika and Gautama,
8. Gautama,
2. from Agnivesya,
9. Agnivesya from Sandilya and Anabhimlata,
10. Sandilya and Anabhimlata from Anabhimlata,
11. Anabhimlata from Anabhimlata,
12. Anabhimliata from Gautama,
13. Gautama from Saitava and Prakinayogya,
14. Saitava and Prakinayogya from Parasarya,
15. Parasarya from Bharadvaga,
16. Bharadvaga from Bharadvaga and Gautama,
17. Gautama from Bharadvaga,
18. Bharadvaga from Parasarya,
19. Parasarya from Vaigavapayana,
20. Vaigavapayana from Kausikayani,
21. Kausikayani
3. from Ghritakausika,
22. Ghritakausika from Parasaryayana,
23. Parasaryayana from Parasarya,

24. Parasarya from Gatukarnya,
25. Gatukarnya from Asurayana and Yaska
26. Asurayana and Yaska from Traivani,
27. Traivani from Aupagandhani,
28. Aupagandhani from Asuri,
29. Asuri from Bharadvaga,
30. Bharadvaga from Atreya,
31. Atreya from Manti,
32. Manti from Gautama,
- 33.. Gautama from Gautama,
34. Gautama from Vatsya,
35. Vatsya from Sandilya,
36. Sandilya from Kaisorya Kapya,
37. Kaisorya Kapya from Kumaraharita,
38. Kumaraharita from Galava,
39. Galava from Vidarbhi-kaundinya,
40. Vidarbi- kaundinya from Vatsanapat Babhrava,
41. Vatsanapat Babhrava from Pathi Saubhara,
42. Pathi Saubhara from Ayasya Angirasa,
43. Ayasya Angirasa from Abhuti Tvasotra,
44. Abhuti Tvasotra from Visvarupa Tvasotra,
45. Visvarupa Tvasotra from Asvinau,
46. Asvinau from Dadhyak Atharvana,
47. Dadhyak Atharvana from Atharvan Daiva,
48. Atharvan Daiva from Mrityu Pradhvamsana,
49. Mrityu Pradhvamsana from Pradhvamsana,
50. Pradhvamsana from Ekarshi,
51. Ekarshi from Viprakitti
52. Viprakitti from Vyashti,
53. Vyashti from Sanaru,
54. Sanaru from Sanatana,

55. Sanatana from Sanaga,

56. Sanaga from Parameshthin

57. Parameshthin from Brahman,

58. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

— BRIHADARANYAKA-UPANISHAD Part 1