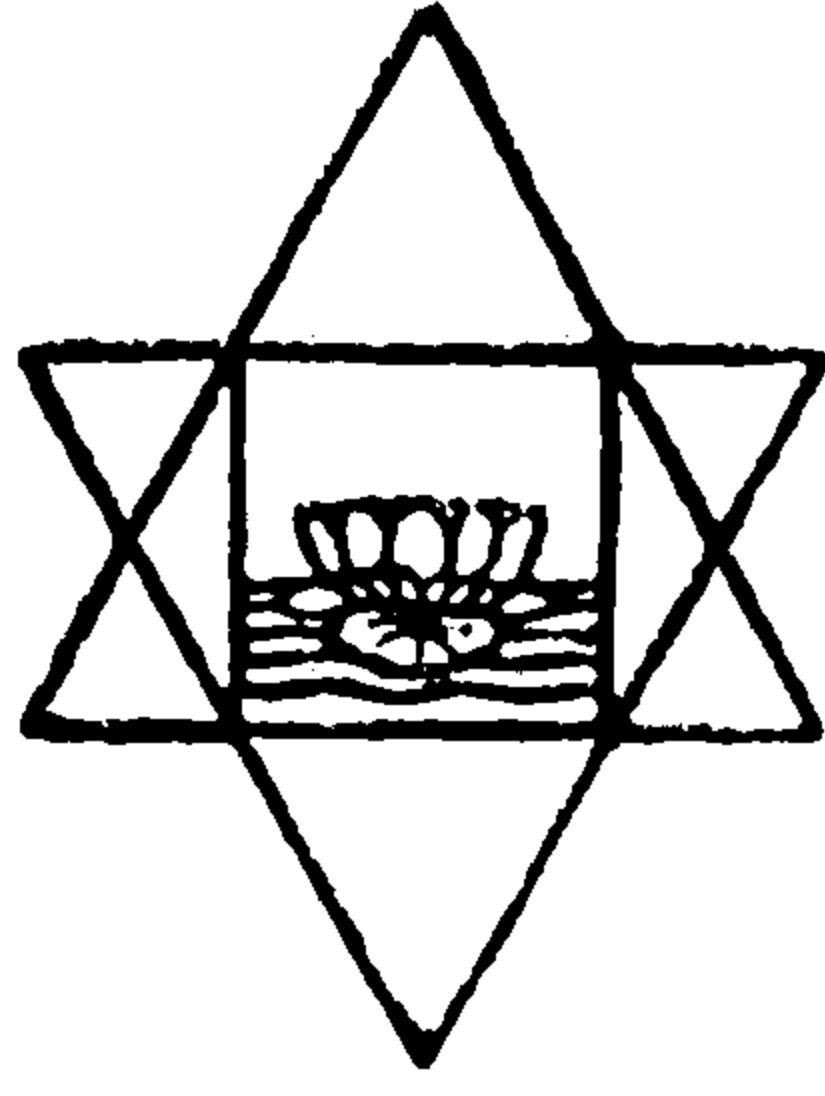
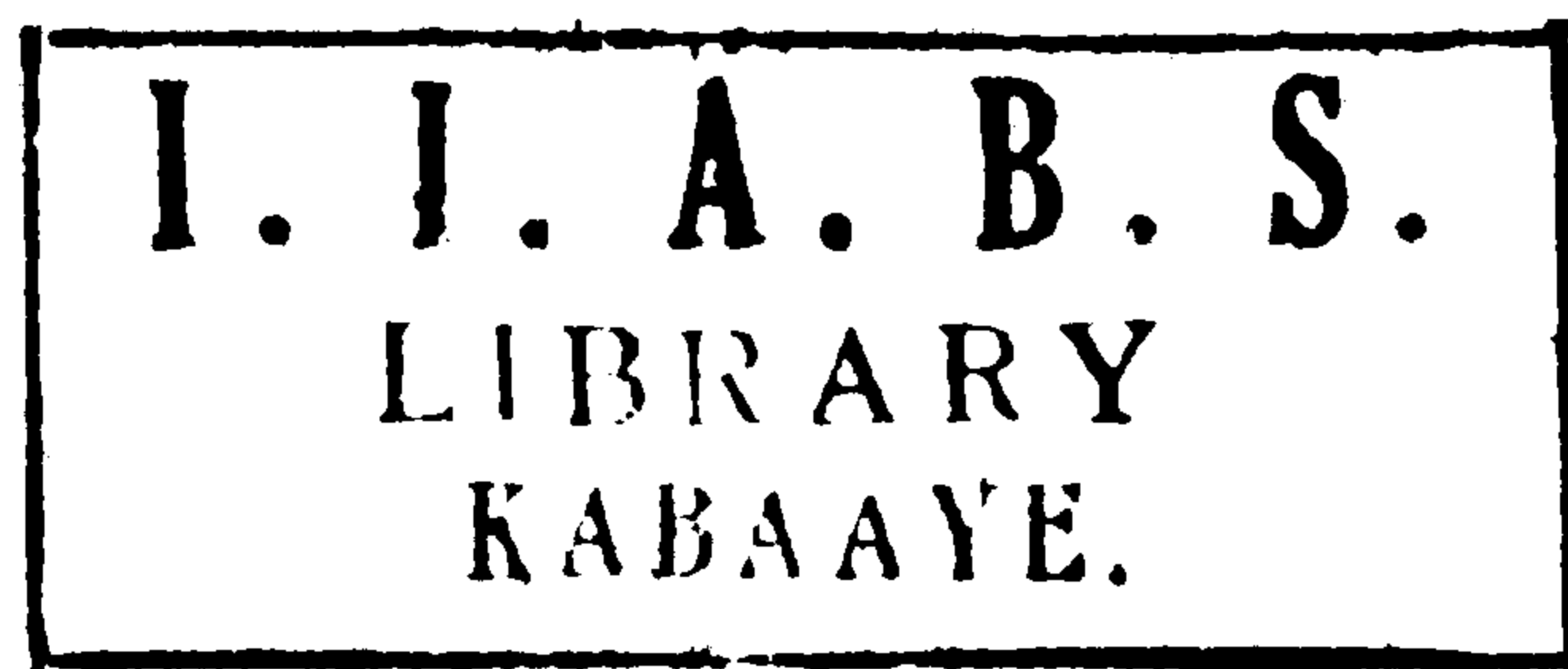






SRI AUROBINDO

EIGHT UPANISHADS



SRI AUROBINDO ASHRAM

PONDICHERRY

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PUBLISHER'S NOTE

Among the Notes and manuscripts of Sri Aurobindo was found a sheaf of papers the cover page bearing the legend:

THE UPANISHADS

RENDERED INTO SIMPLE AND RHYTHMIC ENGLISH.

(COMPRISING SIX UPANISHADS NAMELY THE ISHA, KENA, KATHA, MUNDAKA, PRASHNA AND MANDUKYA).

Svalpamapyasya dharmasya trāyate mahato bhayāt

BHAGAVADGITA

EVEN A LITTLE OF THIS LAW DELIVERETH ONE OUT OF GREAT FEAR.

*
**

QUAL CH'ELLA PAR QUAND UN POCO SORRIDE,
NON SI PUO DICER NE TENER A MENTE,
SI E NOVO MIRACOLO GENTILE

DANTE

WHAT SHE APPEARS WHEN SHE SMILES A LITTLE,
CANNOT BE SPOKEN OF, NEITHER CAN THE MIND LAY HOLD ON IT,
IT IS SO SWEET AND STRANGE AND SUBLIME A MIRACLE.

Of these, the renderings of the Isha and the Katha Upanishads are found to be revised versions of translations originally published in the KARMAYOGIN (1909) and the Kena and the Mundaka correspond to what appeared in the same Journal. The Isha and the Kena were subsequently further revised and published in the ARYA (1914-16) along with commentary. The Mundaka also was thoroughly revised and the Katha received partial revision. The last available revised versions of Sri Aurobindo's translations of these four Upanishads and renderings of the Prashna and the Mandukya as found in these manuscripts are published in this collection.

Also included are translations of the Taittiriya and the Aitareya Upanishads done by Sri Aurobindo while in Baroda. These were not revised and are being published as they stand to make the collection as inclusive as possible.

A Note 'On translating the Upanishads' written by Sri Aurobindo (in the same period) obviously as a preface to his then intended work on the Upanishads is added here for the light it sheds on the approach and spirit governing his translations.

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ON TRANSLATING THE UPANISHADS

THIS translation of a few of the simpler and more exoteric Upanishads to be followed by other sacred and philosophical writings of the Hindus not included in the Revealed Scriptures, all under the one title of the Book of God, has been effected on one definite and unvarying principle, to present to England and through England to Europe the religious message of India only in those parts of her written thought which the West is fit to hear and to present these in such a form as should be attractive and suggestive to the Occidental intellect. The first branch of this principle necessitated a rigid selection on definite lines, the second dictated the choice of a style and method of rendering which should be literary rather than literal.

The series of translations called the Sacred Books of the East, edited by the late Professor Max Muller, was executed in a scholastic and peculiar spirit. Professor Max Muller, a scholar of wide attainments, great versatility and a refreshingly active, ingenious and irresponsible fancy, has won considerable respect in India by his attachment to Vedic studies, but it must fairly be recognised that he was more of a grammarian and philologist, than a sound Sanscrit scholar. He could construe Sanscrit well enough, but he could

not feel the language or realise the spirit behind the letter. Accordingly he committed two serious errors of judgment; he imagined that by sitting in Oxford and evolving new meanings out of his own brilliant fancy he could understand the Upanishads better than Shankaracharya or any other Hindu of parts and learning; and he also imagined that what was important for Europe to know about the Upanishads was what he and other European scholars considered they ought to mean. This, however, is a matter of no importance to anybody but the scholars themselves. What it is really important for Europe to know is in the first place what the Upanishads really do mean, so far as their exoteric teaching extends, and in a less degree what philosophic Hinduism took them to mean. The latter knowledge may be gathered from the commentaries of Shankaracharya and other philosophers which may be studied in the original or in their translations which the Dravidian Presidency, ignorantly called benighted by the materialists, has been issuing with a truly noble learning and high-minded enterprise. The former this book makes some attempt to convey.

But it may be asked, why these particular Upanishads alone, when there are so many others far larger in plan and of a not inferior importance? In answer I may quote a sentence from Professor Max Muller's Preface to the *Sacred Books of the East*. "I confess" he says "it has been for many years a problem to me, aye, and to a great extent is so still, how the Sacred Books of the East should, by the side of so much that is fresh, natural, simple, beautiful and true,

contain so much that is not only unmeaning, artificial and silly, but even hideous and repellent." Now, I myself being only a poor coarse-minded Oriental and therefore not disposed to deny the gross physical facts of life and nature or able to see why we should scuttle them out of sight and put on a snug, respectable expression which suggests while it affects to hide their existence, this perhaps is the reason why I am somewhat at a loss to imagine what the Professor found in the Upanishads that is hideous and repellent. Still I was brought up almost from my infancy in England and received an English education, so that I have glimmerings. But as to what he intends by the unmeaning, artificial and silly elements, there can be no doubt. Everything is unmeaning in the Upanishads which the Europeans cannot understand, everything is artificial which does not come within the circle of their mental experience and everything is silly which is not explicable by European science and wisdom. Now this attitude is almost inevitable on the part of an European, for we all judge according to our lights and those who keep their minds really open, who can realise that there may be lights which are not theirs and yet as illuminating or more illuminating than theirs, are in any nation a very small handful. For the most part men are the slaves of their associations.

Let us suppose that the ceremonies and services of the Roman Catholic were not mere ceremonies and formularies, borrowed for the most part from Eastern occultisms without understanding them,—that they had been arranged so as to be perfect symbols of certain deep metaphysical truths

and, to produce certain effects spiritual and material according to a scientific knowledge of the power of sound over both mind and matter; let us suppose that deep philosophical works had been written in the terminology of these symbols and often in a veiled allusive language; and let us suppose finally that these were translated into Bengali or Hindustani and presented to an educated Pundit who had studied both at Calcutta and at Nuddia or Benares, what would he make of them? It will be as well to take a concrete instance. Jesus Christ was a great thinker, a man who had caught, apparently by his unaided power, though this is not certain, something of the divine knowledge, but the writers who recorded his sayings were for the most part ordinary men of a very narrow culture and scope of thought and they seem grossly to have misunderstood his deepest sayings. For instance, when he said "I and my Father are one", expressing the deep truth that the human self and the divine self are identical, they imagined that he was setting up an individual claim to be God; hence the extraordinary legend of the Virgin Mary and all that followed from it. Well, we all know the story of the Last Supper and Jesus' marvellously pregnant utterance as he broke the bread and gave of the wine to his disciples "This is my body and this is my blood", and the remarkable rite of the Eucharist and the doctrine of Transubstantiation which the Roman Catholic Church have founded upon it. "Corruption! superstition! blasphemous nonsense!" cries the Protestant, "Only a vivid Oriental metaphor and nothing more." If so, it was certainly an "unmeaning, artificial and silly" metaphor, nay,

“even a hideous and repellent” one. But I prefer to believe that Jesus’ words had always a meaning, generally a true and beautiful one. On the other hand, the Transubstantiation doctrine is one which the Catholics themselves do not understand, it is to them a “mystery”. And yet how plain the meaning is to the Oriental intelligence! The plasm of matter, the food-sheath of the universe to which bread and wine belong, is rendered the blood and body of God and typifies the great primal sacrifice by which God crucified himself so that the world might exist. The Infinite had to become finite, the Unconditioned to condition himself, Spirit to evolve Matter. In the bread and the wine which the communicant eats, God actually is, but he is not present to our consciousness, and he only becomes so present (here to our consciousness) by an act of faith; this is the whole doctrine of the Transubstantiation. For, as the Upanishad says, we must believe in God before we can know him; we must realise him as the “He is” before we realise him in his essential. And indeed if the child had not believed in what his teacher or his book told him, how could the grown man know anything? But if a deep philosophical work were written on the Eucharist hinting at great truths but always using the symbol of the bread and wine and making its terminology from the symbol and from the doctrine of Transubstantiation based upon the symbol, what would our Hindu Pundit make of it? Being a scholar and philosopher, he would find there undoubtedly much that was “fresh, natural, simple, beautiful and true” but also a great deal that was “unmeaning, artificial and silly” and to his vegetarian imagination “even

hideous and repellent." As for the symbol itself, its probable effect on the poor vegetarian would be to make him vomit. "What hideous nonsense," says the Protestant, "we are to believe that we are eating God!" How shall such an one know of Him where He abideth?

Many of the Upanishads similarly are written round symbols and in a phraseology and figures which have or had once a deep meaning and a sacred association to the Hindus but must be unintelligible and repellent to the European. What possible use can be served by presenting to Europe such works as the Chhandogya or Aitareya Upanishads in which even the majority of Hindus find it difficult or impossible to penetrate every symbol to its underlying truth? Only the few Upanishads have been selected which contain the kernel of the matter in the least technical and and most poetical form; the one exception is the Upanishad of the Questions which will be necessarily strange and not quite penetrable to the European mind. It was, however, necessary to include it for the sake of a due presentation of Upanishad philosophy in some of its details as well as in its main ideas, and its technical element has a more universal appeal than that of the Chhandogya and Taittiriya.

An objection may be urged to the method of translation that has been adopted. Professor Max Muller in his translation did not make any attempt to render into English the precise shades of Aryan philosophical terms like Atman and Prana which do not correspond to any philosophical conception familiar to the West; he believed that the very unfamiliarity of the terms he used to translate them would

be like a bracing splash of cold water to the mind forcing it to rouse itself and think. In this I think the Professor was in error; his proposition may be true of undaunted philosophical intellects such as Schopenhauer's or of those who are already somewhat familiar with the Sanscrit language, but to the ordinary reader the unfamiliar and unexplained terminology forms a high and thick hedge of brambles shutting him off from the noble palace and beautiful gardens of the Upanishads. Moreover, the result of a scholastic faithfulness to the letter has been to make the style of the translation intolerably uncouth and unworthy of these great religious poems. I do not say that this translation is worthy of them, for in no other human tongue than Sanscrit is such grandeur and beauty possible. But there are ways and their degrees. For instance, *etadvai tat*, the refrain of the Katha Upanishad has a deep and solemn ring in Sanscrit because *etad* and *tat* so used have in Sanscrit a profound and grandiose philosophical signification which everybody at once feels; but in English "This truly is that" can be nothing but a juggling with demonstrative pronouns; it renders more nearly both rhythm and meaning to translate "This is the God of your seeking", however inadequate such a translation may be.

It may, however, fairly be said that a version managed on these lines cannot give a precise and accurate idea of the meaning. It is misleading to translate Prana sometimes by life, sometimes by breath, sometimes by life-breath or breath of life, because breath and life are merely subordinate aspects of the Prana. Atman again rendered indifferently

by soul, spirit and self, must mislead, because what the West calls the soul is really the Atman yoked with mind and intelligence, and spirit is a word of variable connotation often synonymous with soul; even self cannot be used precisely in that way in English. Again the Hindu idea of "immortality" is different from the European; it implies not life after death, but freedom from both life and death; for what we call life is after all impossible without death. Similarly Being does not render *Purusha*, nor "matter" *rayi*, nor askesis the whole idea of *tapas*. To a certain extent all this may be admitted, but at the same time I do not think that any reader who can think and feel will be seriously misled, and at any rate he will catch more of the meaning from imperfect English substitutes than from Sanscrit terms which will be a blank to his intelligence. The mind of man demands, and the demand is legitimate, that new ideas shall be presented to him in words which convey to him some associations with which he will not feel like a foreigner in a strange country where no one knows his language, nor he theirs. The new must be presented to him in the terms of the old; new wine must be put to some extent in old bottles. What is the use of avoiding the word "God" and speaking always of the Supreme as "It" simply because the Sanscrit usually,—but not, be it observed, invariably,—employs the neuter gender? The neuter in Sanscrit applies not only to what is inanimate, not only to what is below gender but to what is above gender. In English this is not the case. The use of "It" may therefore lead to far more serious misconceptions than to use the term "God" and

the pronoun "He". When Matthew Arnold said that God was a stream of tendency making towards righteousness, men naturally scoffed because it seemed to turn God into an inanimate force; yet surely such was not Arnold's meaning. On the other side, if the new ideas are presented with force and power, a reader of intelligence will soon come to understand that something different is meant by "God" from what ideas he attaches to that word. And in the meanwhile we gain this distinct advantage that he has not been repelled at the outset by what would naturally seem to him bizarre, repulsive or irreverent.

It is true however that this translation will not convey a precise, full and categorical knowledge of the truths which underlie the Upanishad. To convey such knowledge is not the object of this translation, neither was it the object of the Upanishads themselves. It must always be remembered that these great treatises are simply the gate of the Higher Knowledge; there is much that lies behind the gate. Sri Krishna has indeed said that the knowledge in the Vedas is sufficient for a holy mind that is capable of knowing God, just as the water in a well is sufficient for a man's purpose though there may be whole floods of water all around. But this does not apply to ordinary men. The ordinary man who wishes to reach God through knowledge, must undergo an elaborate training. He must begin by becoming absolutely pure, he must cleanse thoroughly his body, his heart and his intellect, he must get himself a new heart and be born again; for only the twice-born can understand or teach the Vedas. When he has done this he needs yet four things

before he can succeed, the Sruti or recorded revelation, the Sacred Teacher, the practice of Yoga and the Grace of God. The business of the Sruti and especially of the Upanishads is to seize the mind and draw it into a magic circle, to accustom it to the thoughts and aspirations of God (after the Supreme), to bathe it in certain ideas, surround it with a certain spiritual atmosphere; for this purpose it plunges and rolls the mind over and over in an ocean of marvellous sound through which a certain train of associations goes ever rolling. In other words it appeals through the intellect, the ear and the imagination to the soul. The purpose of the Upanishad cannot therefore be served by a translation; a translation at best prepares him for and attracts him to the original. But even when he has steeped himself in the original, he may have understood what the Upanishad suggests, but he has not understood all that it implies, the great mass of religious truth that lies behind, of which the Upanishad is but a hint or an echo. For this he must go to the Teacher. "Awake ye, arise and learn of God, seeking out the Best who have the knowledge". Hard is it in these days to find the Best, for the Best do not come to us, we have to show our sincerity, patience and perseverance by seeking them. And when we have heard the whole of the Brahmavidya from the Teacher, we still know of God by theory only; we must further learn from a preceptor the practical knowledge of God, the vision of Him and attainment of Him which is Yoga and the goal of Yoga. And even in that we cannot succeed unless we have the Grace of God; for Yoga is beset with temptations not the least of which are the powers it

gives us, powers which the ignorant call supernatural. “Then must a man be very vigilant for Yoga, as it hath a beginning, so hath it an ending”. Only the Grace of God can keep us firm and help us over the temptations. “The spirit is not to be won” etc...—the blessing of triumphant self-mastery that comes from long and patient accumulation of soul experience. Truly does the Upanishad say “Sharp as a razor’s edge is the path difficult and hard to traverse, say the seers.” Fortunately it is not necessary and indeed it is not possible for all to measure the whole journey in a single life, nor can we or should we abandon our daily duties like the Buddha and flee into the mountain or the forest. It is enough for us to make a beginning.

SRI AUROBINDO

ISHA UPANISHAD

ईशोपनिषद्

ईशावास्यमिदं सर्वं यत् किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥१॥

कुर्वन्नेवंह कर्माणि जिजीविषेत् शतं समाः ।
एव त्वयि नान्यथेतोर्जस्त न कर्म लिप्यते नरे ॥२॥

ISHA UPANISHAD

1. All this is for habitation¹ by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession.

2. Doing verily² works in this world one should

¹ There are three possible senses of *vāsyam*, "to be clothed", "to be worn as a garment" and "to be inhabited". The first is the ordinarily accepted meaning. Shankara explains it in this significance, that we must lose the sense of this unreal objective universe in the sole perception of the pure Brahman. So explained the first line becomes a contradiction of the whole thought of the Upanishad which teaches the reconciliation, by the perception of essential Unity, of the apparently incompatible opposites, God and the World, Renunciation and Enjoyment, Action and internal Freedom, the One and the Many, Being and its Becomings, the passive divine Impersonality and the active divine Personality, the Knowledge and the Ignorance, the Becoming and the Not-Becoming, Life on earth and beyond and the supreme Immortality. The image is of the world either as a garment or as a dwelling-place for the informing and governing Spirit. The latter significance agrees better with the thought of the Upanishad.

² *Kurvanneva*. The stress of the word *eva* gives the force, "doing works indeed, and not refraining from them."

असूर्या नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत् तस्मिन्नपो मातरिश्वा दधाति ॥४॥

wish to live a hundred years. Thus it is in thee and not otherwise than this; action cleaves not to a man.¹

3. Sunless² are those worlds and enveloped in blind gloom whereto all they in their passing hence resort who are slayers of their souls.

4. One unmoving that is swifter than Mind, That the Gods reach not, for It progresses ever in front. That, standing, passes beyond others as they run. In

¹ Shankara reads the line, "Thus in thee—it is not otherwise than thus—action cleaves not to a man." He interprets *karmāṇi* in the first line in the sense of Vedic sacrifices which are permitted to the ignorant as a means of escaping from evil actions and their results and attaining to heaven, but the second *karma* in exactly the opposite sense, "evil action". The verse, he tells us, represents a concession to the ignorant; the enlightened soul abandons works and the world and goes to the forest. The whole expression and construction in this rendering become forced and unnatural. The rendering I give seems to me the simple and straightforward sense of the Upanishad.

² We have two readings, *asūryā*, sunless, and *asuryā*, Titanic or undivine. The third verse is, in the thought structure of the Upanishad, the starting-point for the final movement in the last four verses. Its suggestions are there taken up and worked out. The prayer to the Sun refers back in thought to the sunless worlds and their blind gloom, which are recalled in the ninth and twelfth verses. The sun and his rays are intimately connected in other Upanishads also with the worlds of Light and their natural opposite is the dark and sunless, not the Titanic worlds.

तदेजति तस्मैजति तद्दूरे तद्वन्तिके ।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

That the Master of Life¹ establishes the Waters.²

5. That moves and That moves not; That is far and the same is near; That is within all this and That also is outside all this.

6. But he who sees everywhere the Self in all existences and all existences in the Self, shrinks not thereafter from aught.

¹ *Mātariśvan* seems to mean “he who extends himself in the Mother or the container” whether that be the containing mother element, Ether, or the material energy called Earth in the Veda and spoken of there as the Mother. It is a Vedic epithet of the God Vayu, who, representing the divine principle in the Life-energy, Prana, extends himself in Matter and vivifies its forms. Here it signifies the divine Life-power that presides in all forms of cosmic activity.

² *Apas*, as it is accentuated in the version of the White Yajurveda, can mean only “waters”. If this accentuation is disregarded, we may take it as the singular *apas*, work, action. Shankara, however, renders it by the plural, works. The difficulty only arises because the true Vedic sense of the word had been forgotten and it came to be taken as referring to the fourth of the five elemental states of Matter, the liquid. Such a reference would be entirely irrelevant to the context. But the Waters, otherwise called the seven streams or the seven fostering Cows, are the Vedic symbol for the seven cosmic principles and their activities, three inferior, the physical, vital and mental, four superior, the divine Truth, the divine Bliss, and divine Will and Consciousness, and the divine Being. On this conception also is founded the ancient idea of the seven worlds in

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद् विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम् । कविर्मनीषी
परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ॥८॥

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥९॥

7. He in whom it is the Self-Being that has become all existences that are Becomings,¹ for he has the perfect knowledge, how shall he be deluded, whence shall he have grief who sees everywhere oneness?

8. It is He that has gone abroad—That which is bright, bodiless, without scar of imperfection, without sinews, pure, unpierced by evil. The Seer, the Thinker,² the One who becomes everywhere, the Self-existent has ordered objects perfectly according to their nature from years sempiternal.

9. Into a blind darkness they enter who follow after the Ignorance, they as if into a greater darkness who devote themselves to the Knowledge alone.

each of which the seven principles are separately active by their various harmonies. This is, obviously, the right significance of the word in the Upanishad.

¹ The words *sarvāṇi bhūtāni* literally, “all things that have become”, is opposed to Atman, self-existent and immutable being. The phrase means ordinarily “all creatures”, but its literal sense is evidently insisted on in the expression *bhūtāni abhūt* “became the Becomings”. The idea is the acquisition in man of the supreme consciousness by which the one Self in him extends itself to embrace all creatures and realises the eternal act by which that One manifests itself in the multiple forms of the universal motion.

² There is a clear distinction in Vedic thought between *kavi*

अन्यदेवाहुर्विद्ययाऽन्यदाहुर्विद्यया ।
इति शुश्रुम धीराणां ये नमस्तद्विचर्चक्षिरे ॥१०॥

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं मह ।
अविद्यया मृत्युं तांत्वा विद्ययामृतमश्नुते ॥११॥

अन्यं तमः प्रविशन्ति येऽसम्भ्रां भुजामते ।
ततो भयं इव ते ततो य उ सम्भृत्या रताः ॥१२॥

10. Other, verily,¹ it is said, is that which comes by the Knowledge, other that which comes by the Ignorance; this is the lore we have received from the wise who revealed That to our understanding.

11. He who knows That as both in one, the Knowledge and the Ignorance, by the Ignorance crosses beyond death and by the Knowledge enjoys Immortality.

12. Into a blind darkness they enter who follow after the Non-Birth, they as if into a greater darkness who devote themselves to the Birth alone.

the seer and *manīṣī*, the thinker. The former indicates the divine supra-intellectual Knowledge which by direct vision and illumination sees the reality, the principles and the forms of things in their true relations, the latter, the labouring mentality, which works from the divided consciousness through the possibilities of things downward to the actual manifestation in form and upward to their reality in the self-existent Brahman.

¹ *Anyadeva*—*eva* here gives to *anyad* the force, “Quite other than the result described in the preceding verse is that to which lead the Knowledge and the Ignorance.” We have the explanation of *anyad* in the verse that follows. The ordinary rendering, “Knowledge has one result, Ignorance another”, would be an obvious commonplace announced with an exaggerated pompousness, adding nothing to the thought and without any place in the sequence of the ideas.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥१३॥

सम्भूतिञ्च विनाशञ्च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥१४॥

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

13. Other, verily, it is said, is that which comes by the Birth, other that which comes by the Non-Birth; this is the lore we have received from the wise who revealed That to our understanding.

14. He who knows That as both in one, the Birth and the dissolution of Birth, by the dissolution crosses beyond death and by the Birth enjoys Immortality.

15. The face of Truth is covered with a brilliant golden lid; that do thou remove, O Fosterer,¹ for the law of the Truth, for sight.

¹ In the inner sense of the Veda Surya, the Sun-God, represents the divine Illumination of the Kavi which exceeds mind and forms the pure self-luminous Truth of things. His principal power is self-revelatory knowledge, termed in the Veda "Sight". His realm is described as the Truth, the Law, the Vast. He is the Fosterer or Increaser, for he enlarges and opens man's dark and limited being into a luminous and infinite consciousness. He is the sole Seer, Seer of Oneness and Knower of the Self, and leads him to the highest Sight. He is Yama, Controller or Ordainer, for he governs man's action and manifested being by the direct Law of the Truth, *satyadharma*, and therefore by the right principle of our nature, *yāthātathyataḥ*, a luminous power proceeding from the Father of all existence, he reveals in himself the divine Purusha of whom all beings are the manifestations. His rays are the thoughts that proceed luminously from the Truth, the Vast, but become deflected and distorted, broken up and disordered in the reflecting and dividing.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मोन् समूह ।
 तेजो यत् ते रूपं कल्याणतमं तत्ते पश्यामि
 योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।
 ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥१७॥

16. O Fosterer, O sole Seer, O Ordainer, O illumining Sun, O power of the Father of creatures, marshal thy rays, draw together thy light; the Lustre which is thy most blessed form of all, that in Thee I behold. The Purusha there and there, He am I.

17. The Breath of things¹ is an immortal Life, but of this body ashes are the end. OM! O Will,² remember, that which was done remember! O Will, remember, that which was done, remember.

principle, Mind. They form there the golden lid which covers the face of the Truth. The Seer prays to Surya to cast them into right order and relation and then draw them together into the unity of revealed truth. The result of this inner process is the perception of the oneness of all beings in the divine Soul of the Universe.

¹ Vayu, called elsewhere Matarisvan, the Life-Energy in the universe. In the light of Surya he reveals himself as an immortal principle of existence of which birth and death and life in the body are only particular and external processes.

² The Vedic term *kratu* means sometimes the action itself, sometimes the effective power behind action represented in mental consciousness by the will. Agni is this power. He is divine force which manifests first in matter as heat and light and material energy and then, taking different forms in the other principles of man's consciousness, leads him by a progressive manifestation upwards to the Truth and the Bliss.

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्ति विधेम ॥१८॥

18. O god Agni, knowing all things that are manifested, lead us by the good path to the felicity; remove from us the devious attraction of sin.¹ To thee completest speech of submission we would dispose.²

¹Sin, in the conception of the Veda, from which this verse is taken bodily, is that which excites and hurries the faculties into deviation from the good path. There is a straight road or road of naturally increasing light and truth, *ṛjuḥ panthā*, *ṛtasya panthā*, leading over infinite levels and towards infinite vistas, *vitāni pṛsthāni*, by which the law of our nature should normally take us towards our fulfilment. Sin compels it instead to travel with stumblings amid uneven and limited tracts and along crooked windings (*duritāni*, *vṛjināni*).

²The word *vidhema* is used of the ordering of the sacrifice, the disposal of the offerings to the God and, generally, of the sacrifice or worship itself. The Vedic *namas*, internal and external obeisance, is the symbol of submission to the divine Being in ourselves and in the world. Here the offering is that of completest submission and the self-surrender of all the faculties of the lower egoistic human nature to the divine Will-force, Agni, so that, free from internal opposition, it may lead the soul of man through the truth towards a felicity full of the spiritual riches, *rāye*. That state of beatitude is the intended self-content in the principle of pure Love and Joy, which the Vedic initiates regarded as the source of the divine existence in the universe and the foundation of the divine life in the human being. It is the deformation of this principle by egoism which appears as desire and the lust of possession in the lower worlds.

KENA UPANISHAD

प्रथमः खण्डः

केनेषितं पतति प्रेषितं मनः । केन प्राणः प्रथमः प्रैति युक्तः ।
केनेषितां वाचमिमां वदन्ति । चक्षुः श्रोत्रं क उ देवो युनक्ति ॥१॥

श्रोत्रस्य श्रोत्रं मनसो मनो यत् । वाचो ह वाचं स उ प्राणस्य प्राणः ।
चक्षुषश्चक्षुरतिमुच्य धीराः । प्रेत्यास्माल्लोकादमृता भवन्ति ॥२॥

न तत्र चक्षुर्गच्छति न वाग् गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्यात् ।
अन्यदेव तद्विदितादथो अविदितादधि ।
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ॥३॥

KENA UPANISHAD

FIRST PART

1. By whom missioned falls the mind shot to its mark? By whom yoked does the first life-breath move forward on its paths? By whom impelled is this word that men speak? What god set eye and ear to their workings?

2. That which is hearing behind the hearing, mind of the mind, the word behind the speech, that too is life of the life-breath, sight behind the sight. The wise find their release beyond and passing forward from this world they become immortal.

3. There sight attains not, nor speech attains, nor the mind. We know not nor can we discern how one should teach of That; for it is other than the known, and it is above beyond the unknown; so have we heard from the men of old who have declared That to our understanding.

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यद्वाचानभ्युदितं येन वागभ्युद्यते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥४॥

यन्मनसा न मनुते येनाहुर्मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५॥

यच्चक्षुषा न पश्यति येन चक्षूंषि पश्यति ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥६॥

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥८॥

4. That which remains unexpressed by the word, that by which the word is expressed, know that indeed to be the Brahman, not this which men follow after here.

5. That which thinks not by the mind,¹ that by which the mind is thought, know That indeed to be the Brahman, not this which men follow after here.

6. That which sees not with the eye,² that by which one sees the eye's seeings, know That indeed to be the Brahman, not this which men follow after here.

7. That which hears not with the ear,³ that by which hearing is heard, know That to be the Brahman, not this which men follow after here.

8. That which breathes not with the breath,⁴ that by which the life-breath is led forward in its paths, know That indeed to be the Brahman, not this which men follow after here.

¹ Or, "that which one thinks not with the mind,"

² Or, "that which one sees not with the eye,"

³ Or, "that which one hears not with the ear,"

⁴ Or, "that which one breathes not (i.e. smells not) with the breath,"

द्वितीयः खण्डः

यदि मन्यसे सुवेदेति दभ्रमेवापि नूनं त्वं वेत्थ ब्रह्मणो रूपम् ।
यदस्य त्वं यदस्य देवेष्वथ नु मीमांस्यमेव ते मन्ये विदितम् ॥१॥

नाहं मन्ये सुवेदेति नो न वेदेति वेद च ।
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च ॥२॥

यस्यामतं तस्य मतं मतं यस्य न वेद सः ।
अविज्ञातं विजानतां विज्ञातमविजानताम् ॥३॥

प्रतिबोधविदितं मतममृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ॥४॥

इह चेदवेदीदथ सत्यमस्ति । न चेदिहावेदीन्महती विनष्टिः ।
भूतेषु भूतेषु विचित्य धीराः । प्रेत्यास्माल्लोकादमृता भवन्ति ॥५॥

SECOND PART

1. If thou thinkest that thou knowest It well, little indeed dost thou know the form of the Brahman. That of it which is thou, that of it which is in the gods, this thou hast to think out. I think It known.

2. I think not that I know It well and yet I know that It is not unknown to me. He of us who knows it, knows That; he knows that It is not unknown to him.

3. He by whom It is not thought out, has the thought of It; he by whom It is thought out, knows It not. It is unknown to the discernment of those who discern of It, by those who seek not to discern of It, It is discerned.

4. When it is known by perception that reflects it, then one has the thought of It, for one finds immortality; by the self one finds the force to attain and by the knowledge one finds immortality.

5. If here one comes to that knowledge, then one truly is; if here one comes not to the knowledge, then great is the perdition. The wise distinguish That in all kinds of becomings and they pass forward from this world and become immortal.

तृतीयः खण्डः

ब्रह्म ह देवेभ्यो विजिग्ये तस्य ह ब्रह्मणो विजये देवा अमहोयन्त ।
त ऐक्षन्तास्माकमेवायं विजयोऽस्माकमेवायं महिमेति ॥१॥

तद्वेषां विजज्ञौ तेभ्यो ह प्रादुर्बभूव तन्न व्यजानत किमिदं यक्षमिति ॥२॥

तेऽग्निमब्रुवन् जातवेद एतद्विजानीहि किमेतद्यक्षमिति तथेति ॥३॥

तदभ्यद्रवत्तमभ्यवदत्कोऽसीत्यग्निर्वा अहमस्मीत्यब्रवीज्जातवेदा वा
अहमस्मीति ॥४॥

तस्मिंस्त्वयि किं वीर्यमित्यपोदं सर्वं दहेयं यदिदं पृथिव्यामिति ॥५॥

तस्मै तृणं निदधावेतद्दहेति तदुपप्रेयाय सर्वजवेन तन्न शशाक दग्धुं स
तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥६॥

THIRD PART

1. The Eternal conquered for the gods and in that victory of the Eternal the gods came to greatness. This was what they saw, "Ours is this victory, ours is this greatness."

2. That marked this thought of theirs; to them That became manifest. They could not discern of That, what was this mighty Daemon.

3. They said to Agni, "O Knower of all Births, this discern, what is this mighty Daemon." He said, "So be it."

4. He rushed upon That; It said to him, "Who art thou?" "I am Agni," he said, "and I am the Knower of all Births."

5. "Since such thou art, what is the force in thee?" "Even all this I can burn, all this that is upon the earth."

6. That set before him a blade of grass; "This burn." He went towards it with all his speed and he could not burn it. Even there he ceased, even thence he returned; "I could not discern of That, what is this mighty Daemon."

अथ वायुमब्रुवन् वायवेतद्विजानीहि किमेतद्यक्षमिति तथेति ॥७॥

तदभ्यद्रवत्तमभ्यवदत् कोऽसीति वायुर्वा अहमस्मीत्यब्रवीन्मातरिश्वा
वा अहमस्मीति ॥८॥

तस्मिंस्त्वयि किं वीर्यमित्यपीदं सर्वमाददीयं यदिदं पृथिव्यामिति ॥९॥

तस्मै तृणं निवधावेतदादत्स्वेति तदुपप्रेयाय सर्वजवेन तन्न शशाकादातुं
स तत एव निववृते नैतदशकं विज्ञातुं यदेतद्यक्षमिति ॥१०॥

अथेन्द्रमब्रुवन्मघवन्नेतद्विजानीहि किमेतद्यक्षमिति तथेति तदभ्य-
द्रवत् तस्मात्तिरोदधे ॥११॥

स तस्मिन्नेवाकाशे स्त्रियमाजगाम बहुशोभमानामुमां हैमवतीम् तां हो-
वाच किमेतिद्यक्षमिति ॥१२॥

7. Then they said to Vayu, "O Vayu, this discern, what is this mighty Daemon." He said, "So be it."

8. He rushed upon That; It said to him, "Who art thou?" "I am Vayu," he said, "and I am he that expands in the Mother of things."

9. "Since such thou art, what is the force in thee?" "Even all this I can take for myself, all this that is upon the earth."

10. That set before him a blade of grass; "This take." He went towards it with all his speed and he could not take it. Even there he ceased, even thence he returned; "I could not discern of That, what is this mighty Daemon."

11. Then they said to Indra, "Master of plenitudes, get thou the knowledge, what is this mighty Daemon." He said, "So be it." He rushed upon That. That vanished from before him.

12. He in the same ether came upon the Woman, even upon Her who shines out in many forms, Uma daughter of the snowy summits. To her he said, "What was this mighty Daemon?"

चतुर्थः खण्डः

सा ब्रह्मेति होवाच ब्रह्मणो वा एतद्विजये महीयध्वमिति ततो हंव
विदाञ्चकार ब्रह्मेति ॥१॥

तस्माद्वा एते देवा अतितरामिवान्यान्देवान्यदग्निर्वायुरिन्द्रस्ते ह्येनमे-
दिष्टं पस्पर्शस्ते ह्येनत्प्रथमो विदाञ्चकार ब्रह्मेति ॥२॥

तस्माद् वा इन्द्रोऽतितरामिवान्यान्देवान्स ह्येनमेदिष्टं पस्पर्शं स ह्येन-
त्प्रथमो विदाञ्चकार ब्रह्मेति ॥३॥

तस्यैष आदेशो यदेतद्विद्युतो व्यद्युतदा इतोतिन्यमीमिषवा इत्यधिदेवतम् ॥४॥

अथाध्यात्मं यदेतद् नच्छतीव च मनोऽनेन चैतदुपस्मरत्यभीक्षणं संकल्पः ॥५॥

FOURTH PART

1. She said to him, "It is the Eternal. Of the Eternal is this victory in which ye shall grow to greatness." Then alone he came to know that this was the Brahman.

2. Therefore are these gods as it were beyond all the other gods, even Agni and Vayu and Indra, because they came nearest to the touch of That...¹

3. Therefore is Indra as it were beyond all the other gods because he came nearest to the touch of That, because he first knew that it was the Brahman.

4. Now this is the indication of That,—as is this flash of the lightning upon us or as is this falling of the eye-lid, so in that which is of the gods.

5. Then in that which is of the Self,—as the motion of this mind seems to attain to That and by it afterwards the will in the thought continually remembers It.

¹ By some mistake of early memorisers or later copyists the rest of the verse has become hopelessly corrupted. It runs, "They he first came to know that it was the Brahman," which is neither fact nor sense nor grammar. The close of the third verse has crept into and replaced the original close of the second.

तद्ध तद्वनं नाम तद्वनमित्युपासितव्यं स य एतदेवं वेदाभि हैनं सर्वाणि
भूतानि संवाञ्छन्ति ॥६॥

उपनिषदं भो ब्रूहीत्युक्ता त उपनिषद् ब्राह्मो वाव त उपनिषदमब्रू-
मेति ॥७॥

तस्यै तपो दमः कर्मेति प्रतिष्ठा वेदाः सर्वाङ्गानि सत्यमायतनम् ॥८॥

यो वा एतामेवं वेदापहत्य पाप्मानमनन्ते स्वर्गे लोके ज्येये प्रति-
तिष्ठति प्रतितिष्ठति ॥९॥

6. The name of That is “That Delight;” as That Delight one should follow after It. He who so knows That, towards him verily all existences yearn.

7. Thou hast said “Speak to me Upanishad”;¹ spoken to thee is Upanishad. Of the Eternal verily is the Upanishad that we have spoken.

8. Of this knowledge austerity and self-conquest and works are the foundation, the Vedas are all its limbs, truth is its dwelling-place.

9. He who knows this knowledge, smites evil away from him and in that vaster world and infinite heaven finds his foundation, yea, he finds his foundation.

¹ Upanishad means inner knowledge, that which enters into the final Truth and settles in it.

KATHA UPANISHAD

कठोपनिषत्

अध्याय : १ ; वल्ली १

ॐ उशन् ह वै वाजश्रवसः सर्ववेदसं ददौ ।
तस्य ह नचिकेता नाम पुत्र आस ॥१॥

तं ह कुमारं सन्तं दक्षिणासु नोयमानासु श्रद्धाऽऽविवेश ।
सोऽमन्यत ॥२॥

पीतोदका जग्धतृणा दुग्धदोहा निरिन्द्रियाः ।
अनन्दा नाम ते लोकास्तान्स गच्छति ता ददत् ॥३॥

स होवाच पितरं तत कस्मै मां दास्यसीति ।
द्वितीयं तृतीयं तं होवाच मृत्यवे त्वा ददामीति ॥४॥

बहूनामेमि प्रथमो बहूनामेमि मध्यमः ।
किं स्विद्यमस्य कर्तव्यं यन्मयाद्य करिष्यति ॥५॥

THE KATHA UPANISHAD

THE FIRST CYCLE: FIRST CHAPTER

1. Vajasravasa, desiring, gave all he had. Now Vajasravasa had a son named Nachiketas.

2. As the gifts were led past, faith took possession of him who was yet a boy unwed and he pondered:

3. “Cattle that have drunk their water, eaten their grass, yielded their milk, worn out their organs, of undelight are the worlds which he reaches who gives such as these.”

4. He said to his father, “Me, O my father, to whom wilt thou give?” A second time and a third he said it, and he replied, “To Death I give thee.”

5. “Among many I walk the first, among many I walk the midmost; something Death means to do which today by me he will accomplish.

अनुपश्य यथा पूर्वे प्रतिपश्य तथाऽपरे ।
सस्यमिव मर्त्यः पच्यते सस्यमिवाजायते पुनः ॥६॥

वैश्वानरः प्रविशत्यतिथिर्ब्राह्मणो गृहान् ।
तस्यैतां शान्तिं कुर्वन्ति हर वैवस्वतोदकम् ॥७॥

आशाप्रतीक्षे संगतं सूनृतां चेष्टापूर्ते पुत्रपशूंच सर्वान् ।
एतद्वृद्धक्ते पुरुषस्याल्पमेधसो यस्यानश्नन्वसति ब्राह्मणो गृहे ॥८॥

तिस्रो रात्रीर्यदवात्सीर्गृहे मेऽनश्नन्ब्रह्मघ्नतिथिर्नमस्यः ।
नमस्तेऽस्तु ब्रह्मन्स्वस्ति मेऽस्तु तस्मात्प्रति त्रीन्वरान्वृणोष्व ॥९॥

6. “Look back and see, even as were the men of old,—look round!—even so are they that have come after. Mortal man withers like the fruits of the field and like the fruits of the field he is born again.”

(His attendants say to Yama):

7. “Fire is the Brahmin who enters as a guest the houses of men; him thus they appease. Bring, O son of Vivasvan,¹ the water of the guest-rite.

8. “That man of little understanding in whose house a Brahmin dwells fasting, all his hope and his expectation and all he has gained and the good and truth that he has spoken and the wells he has dug and the the sacrifices he has offered and all his sons and his cattle are torn from him by that guest unhonoured.”

(Yama speaks):

9. “Because for three nights thou hast dwelt in my house, O Brahmin, a guest worthy of reverence,—salutation to thee, O Brahmin, on me let there be the weal,—therefore three boons do thou choose, for each night a boon.”

¹ Yama, lord of death, is also the master of the Law in the world, and he is therefore the child of the Sun, luminous Master of Truth from which the Law is born.

शान्तसंकल्पः सुमना यथा स्याद्वीतमन्युर्गौतमो माभि मृत्यो ।
त्वत्प्रसृष्टं माभिवदेत्प्रतीत एतत्त्रयाणां प्रथमं वरं वृणे ॥१०॥

यथा पुरस्ताद्भविता प्रतीत औद्दालकिरारुणिर्मत्प्रसृष्टः ।
सुखं रात्रोः शयिता वीतमन्युस्त्वां ददृशिवान्मृत्युमुखात्प्रमुक्तम् ॥११॥

स्वर्गे लोके न भयं किञ्चनास्ति न तत्र त्वं न जरया बिभेति ।
उभे तीर्त्वाऽशनायापिपासे शोकातिगो मोदते स्वर्गलोके ॥१२॥

स त्वमग्निं स्वर्ग्यमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम्
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयेन वृणे वरेण ॥१३॥

(Nachiketas speaks):

10. “Tranquillised in his thought and serene of mind be the Gautama, my father, let his passion over me pass away from him; assured in heart let him greet me from thy grasp delivered; this boon I choose, the first of three.”

(Yama speaks):

11. “Even as before assured in heart and by me released shall he be, Auddalaki Aruni, thy father; sweetly shall he sleep through the nights and his passion shall pass away from him, having seen thee from death’s jaws delivered.”

(Nachiketas speaks):

12. “In heaven fear is not at all, in heaven, O Death, thou art not, nor old age and its terrors; crossing over hunger and thirst as over two rivers, leaving sorrow behind the soul in heaven rejoices.

13. “Therefore that heavenly Flame¹ which thou, O Death, studieth, expound unto me, for I believe. They who win their world of heaven, have immortality for their portion. This for the second boon I have chosen.”

¹ The celestial force concealed subconsciously in man’s mortality by the kindling of which and its right ordering man transcends his

EIGHT UPANISHADS

प्र ते ब्रवीमि तदु मे निबोध स्वर्ग्यमग्नि नचिकेतः प्रजानन् ।
अनन्तलोकाप्तमथो प्रतिष्ठा विद्धि त्वमेत निहित गुहायाम् ॥१४॥

लोकादिमग्नि तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा ।
म चापि तत्प्रत्यवदद्यथोक्तमथाम्य मृत्युः पुनरेवाह तुष्टः ॥१५॥

तमब्रवीत्प्रायमाणो महात्मा वर तवेहाद्य ददामि भूयः ।
तवव नाम्ना भवितायमग्निः सृष्ट्वा चेमामनेकरूपां गृहाण ॥१६॥

(Yama speaks):

14. “Hearken to me and understand, O Nachiketas; I declare to thee that heavenly Flame, for I know it. Know this to be the possession of infinite existence and the foundation and the thing hidden in the secret cave of our being.”

15. Of the Flame that is the world’s beginning¹ he told him and what are the bricks to him and how many and the way of their setting; and Nachiketas too repeated it even as it was told; then Death was pleased and said to him yet farther;

16. Yea; the Great Soul was gratified and said to him, “Yet a farther boon today I give thee; for even by thy name shall this Fire be called; this necklace also take unto thee, a necklace² of many figures.

earthly nature; not the physical flame of the external sacrifice to which these profound phrases are inapplicable.

¹ The Divine Force concealed in the subconscious, is that which has originated and built up the worlds. At the other end in the superconscious it reveals itself as the Divine Being, Lord and Knower who has manifested Himself out of the Brahman.

² The necklace of many figures is Prakriti, creative Nature which comes under the control of the soul that has attained to the divine existence.

त्रिणाचिकेतस्त्रिभिरेत्य सन्धे त्रिकर्मकृत्तरति जन्ममृत्यू ।
ब्रह्मजज्ञं देवमोडयं विदित्वा निचाय्येमां शान्तिमत्यन्तमेति ॥१७॥

त्रिणाचिकेतस्त्रयमेतद्विदित्वा य एवं विद्वान्निचिनुते नाचिकेतम् ।
स मृत्युपाशान्पुरतः प्रणोद्य शोकातिगो मोदते स्वर्गलोके ॥१८॥

एष तेऽग्निर्नचिकेतः स्वर्ग्यो यमवृणीथा द्वितीयेन वरेण ।
एतमग्निं तवैव प्रवक्ष्यन्ति जनासस्तृतीयं वरं नचिकेतो वृणीष्व ॥१९॥

17. “Whoso lights the three fires¹ of Nachiketas and comes to union with the Three² and does the triple works,³ beyond birth and death he crosses; for he finds the God of our adoration, the Knower⁴ who is born from the Brahman, whom having beheld he attains to surpassing peace.

18. “When a man has the three flames of Nachiketas and knows this that is Triple, when so knowing he beholds the Flame of Nachiketas, then he thrusts from in front of him the meshes of the snare of death; leaving sorrow behind him he in heaven rejoices.

19. “This is the heavenly Flame, O Nachiketas, which thou hast chosen for the second boon; of this Flame the peoples shall speak that it is thine indeed. A third boon choose, O Nachiketas.”

¹ Probably, the divine force utilised to raise to divinity the triple being of man.

² Possibly, the three Purushas, soul-states or Personalities of the divine Being, indicated by the three letters AUM. The highest Brahman is beyond the three letters of the mystic syllable.

³ The sacrifice of the lower existence to the divine, consummated on the three planes of man's physical, vital and mental consciousness.

⁴ The Purusha or Divine Being, Knower of the Field, who dwells within all and for whose pleasure Prakriti fulfils the cosmic play.

येयं प्रेते विचिकित्सा मनुष्येऽस्त्येके नायमस्त्येति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं वराणामेष वरस्तृतीयः ॥२०॥

देवैरत्रापि विचिकित्सितं पुरा न हि सुविज्ञेयमणुरेष धर्मः ।
अन्यं वरं नचिकेतो वृणोष्व मा मोपरोत्सीरति मा सृजंनम् ॥२१॥

देवैरत्रापि विचिकित्सितं किल त्वं च मृत्यो यन्न सुज्ञेयमात्य ।
वक्ता चास्य त्वादृगन्यो न लभ्यो नान्यो वरस्तुल्य एतस्य कश्चित् ॥२२॥

(Nachiketas speaks):

20. “This debate that there is over the man who has passed and some say ‘This he is not’ and some that he is, that, taught by thee, I would know; this is the third boon of the boons of my choosing.”

(Yama speaks):

21. “Even by the gods was this debated of old; for it is not easy of knowledge, since very subtle is the law of it. Another boon choose, O Nachiketas; importune me not, nor urge me; this, this abandon.”

(Nachiketas speaks):

22. “Even by the gods was this debated, it is sure, and thou thyself hast said that it is not easy of knowledge; never shall I find another like thee¹ to tell of it, nor is there any other boon that is equal.”

¹ Yama is the knower and keeper of the cosmic Law through which the soul has to rise by death and life to the freedom of Immortality.

शतायुषः पुत्रपौत्रान्वृणीष्व बहून्पशून्हस्तिहिरण्यमश्वान् ।
भूमेर्महदायतनं वृणीष्व स्वयं च जीव शरदो यावदिच्छसि ॥२३॥

एतत्तुल्यं यदि मन्यसे वरं वृणीष्व वित्तं चिरजीविकां च ।
महाभूमौ नचिकेतस्त्वमेधि कामानां त्वां कामभाजं करोमि ॥२४॥

ये ये कामा दुर्लभा मर्त्यलोके सर्वान्कामांश्छन्दतः प्रार्थयस्व ।
इमा रामाः सरथाः सतूर्या नहीदृशा लम्भनीया मनुष्यैः ।
आभिर्मत्प्रत्ताभिः परिचारयस्व नचिकेतो मरणं मानुप्राक्षीः ॥२५॥

श्वोभावा मर्त्यस्य यदन्तर्कतत्सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव तवैव वाहास्तव नृत्यगीते ॥२६॥

(Yama speaks):

23. “Choose sons and grandsons who shall live each a hundred years, choose much cattle and elephants and gold and horses; choose a mighty reach of earth and thyself live for as many years as thou listest.

24. “This boon if thou deemest equal to that of thy asking, choose wealth and long living; possess thou, O Nachiketas, a mighty country; I give thee thy desire of all desirable things for thy portion.

25. “Yea, all desires that are hard to win in the world of mortals, all demand at thy pleasure; lo, these delectable women with their chariots and their bugles, whose like are not to be won by men, these I will give thee, live with them for thy handmaidens. But of death question not, O Nachiketas.”

(Nachiketas speaks):

26. “Until the morrow mortal man has these things, O Ender, and they wear away all this keenness and glory of his senses; nay, all life is even for a little. Thine are these chariots and thine the dancing of these women and their singing.

न वित्तेन तर्पणीयो मनुष्यो लप्स्यामहे वित्तमद्राक्ष्म चेत्त्वा ।
जीविष्यामो यावदोशिष्यसि त्वं वरस्तु मे वरणीयः स एव ॥२७॥

अजीर्यताममृतानामुपेत्य जीर्यन्मर्त्यः क्वधःस्थः प्रजानन् ।
अभिध्यायन्वर्णरतिप्रमोदानतिदीर्घं जीविते को रमेत ॥२८॥

यस्मिन्निदं विचिकित्सन्ति मृत्यो यत्साम्पराये महति ब्रूहि नस्तत् ।
योऽयं वरो गूढमनुप्रविष्टो नान्यं तस्मान्नचिकेता वृणीते ॥२९॥

27. “Man is not to be satisfied by riches, and riches we shall have if we have beheld thee and shall live as long as thou shalt be lord of us.¹ This boon and no other is for my choosing.

28. “Who that is a mortal man and grows old and dwells down upon the unhappy earth, when he has come into the presence of the ageless Immortals and knows, yea, who when he looks very close at beauty and enjoyment and pleasure, can take delight in over-long living?

29. “This of which they thus debate, O Death, declare to me, even that which is in the great passage; than this boon which enters in into the secret that is hidden from us, no other chooses Nachiketas.”

¹ Life being a figure of death and Death of life, the only true existence is the infinite, divine and immortal.

अध्यायः १ ; वल्ली २

अन्यच्छ्रेयोऽन्यदुतैव प्रेयस्ते उभे नानार्थे पुरुषं सिनीतः ।
तयोः श्रेय आददानस्य साधुर्भवति ह्यीयतेऽर्थाद्य उ प्रेयो वृणीते ॥१॥

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगक्षेमाद्वृणीते ॥२॥

स त्वं प्रियान्प्रियरूपांश्च कामानभिध्यायन्नचिकेतोऽत्यस्त्राक्षीः ।
नैतां सृङ्ख्वां वित्तमयीमवाप्तो यस्यां मज्जन्ति बहवो मनुष्याः ॥३॥

दूरमेते विपरीते विषूची अविद्या या च विद्येति ज्ञाता ।
विद्याभीप्सिनं नचिकेतसं मन्ये न त्वा कामा बहवोऽलोलूपन्त ॥४॥

FIRST CYCLE: SECOND CHAPTER

(*Yama speaks*):

1. “One thing is the good and quite another thing is the pleasant, and both seize upon a man with different meanings. Of these whoso takes the good, it is well with him; he falls from the aim of life who chooses the pleasant.

2. “The good and the pleasant come to a man and the thoughtful mind turns all around them and distinguishes. The wise chooses out the good from the pleasant, but the dull soul chooses the pleasant rather than the getting of his good and its having.

3. “And thou, O Nachiketas, hast looked close at the objects of desire, at pleasant things and beautiful, and thou hast cast them from thee: thou hast not entered into the net of riches in which many men sink to perdition.

4. “For far apart are these, opposite, divergent, the one that is known as the Ignorance and the other the Knowledge. But Nachiketas I deem truly desirous of the knowledge whom so many desirable things could not make to lust after them.

अविद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितमन्यमानाः ।
दन्द्रम्यमाणाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥५॥

न साम्परायः प्रतिभाति बालं प्रमाद्यन्तं वित्तमोहेन मूढम् ।
अयं लोको नास्ति पर इति मानी पुनः पुनर्वशमापद्यते मे ॥६॥

श्रवणायापि बहुभिर्यो न लभ्यः शृण्वन्तोऽपि बहवो यं न विद्युः ।
आश्चर्यो वक्ता कुशलोऽस्य लब्धाश्चर्यो ज्ञाता कुशलानुशिष्टः ॥७॥

न नरेणावरेणं प्रोक्त एष सुविज्ञेयो बहुधा चिन्त्यमानः ।
अनन्यप्रोक्ते गतिरत्र नास्त्यणीयान् ह्यतर्क्यमणुप्रमाणात् ॥८॥

5. "They who dwell in the ignorance, within it, wise in their own wit and deeming themselves very learned, men bewildered are they who wander about stumbling round and round helplessly like blind men led by the blind.

6. "The childish wit bewildered and drunken with the illusion of riches cannot open its eyes to see the passage to heaven: for he that thinks this world is and there is no other, comes again and again into Death's thraldom.

7. "He that is not easy to be heard of by many, and even of those that have heard, they are many who have not known Him,—a miracle is the man that can speak of Him wisely or is skilful to win Him, and when one is found, a miracle is the listener who can know Him even when taught of Him by the knower.

8. "An inferior man cannot tell you of Him; for thus told thou canst not truly know Him, since He is thought of in many aspects. Yet unless told of Him by another thou canst not find thy way to Him; for He is subtler than subtlety and that which logic cannot reach.

नैषा तर्केण मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।
यां त्वमापः सत्यधृतिर्बतासि त्वादृङ् नो भूयान्नचिकेतः प्रष्टा ॥९॥

जानाम्यहं शेषधिरित्यनित्यं न ह्यध्रुवं प्राप्यते हि ध्रुवं तत् ॥
ततो मया नाचिकेतश्चितोऽग्निरनित्यैर्द्रव्यैः प्राप्तवानस्मि नित्यम् ॥१०॥

कामस्यार्प्तिं जगतः प्रतिष्ठां ऋतोरानन्त्यमभयस्य पारम् ।
स्तोमं महदुरुगायं प्रतिष्ठां दृष्ट्वा धृत्या धीरो नचिकेतोऽत्यस्त्राक्षीः ॥११॥

9. “This wisdom is not to be had by reasoning, O beloved Nachiketas; only when told thee by another it brings real knowledge,—the wisdom which thou hast gotten. Truly thou art steadfast in the Truth! Even such a questioner as thou art may I meet with always.”

(Nachiketas speaks):

10. “I know of treasure that it is not for ever; for not by things unstable shall one attain That One which is stable; therefore I heaped the fire of Nachiketas, and by the sacrifice of momentary things I won the Eternal.”

(Yama speaks):

11. “When thou hast seen in thy grasp, O Nachiketas, the possession of desire and the firm foundation of this world and an infinity of power and the other shore of security and great praise and wide-moving foundation,¹ wise and strong in steadfastness thou didst cast these things from thee.

¹ Or, “and great fame chanted through widest regions”

तं दुर्दशं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥१२॥

एतच्छ्रुत्वा सम्परिगृह्य मर्त्यः प्रवृह्य धर्म्यमणुमेतमाप्य ।
स मोदते मोदनीयं हि लब्ध्वा विवृतं सद्य नचिकेतसं मन्ये ॥१३॥

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात्कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद ॥१४॥

सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण ब्रवीम्योमित्येतत् ॥१५॥

12. “Realising the God by attainment to Him through spiritual Yoga, even the Ancient of Days who hath entered deep into that which is hidden and is hard to see, for he is established in our secret being and lodged in the cavern heart of things, the wise and steadfast man casts away from him joy and sorrow.

13. “When a mortal man has heard, when he has grasped, when he has forcefully separated the Righteous One from his body and won that subtle Being, then he has delight, for he has got that which one can indeed delight in. Verily, I deem of Nachiketas as a house wide open.”

(Nachiketas speaks):

14. “Tell me of That which thou seest elsewhere than in virtue and elsewhere than in unrighteousness, elsewhere than in this created and this uncreated, elsewhere than in that which has been and that which shall be.”

(Yama speaks):

15. “The seat or goal that all the Vedas glorify and which austerities declare, for the desire of which men practise holy living, of That will I tell thee in brief compass. OM is that goal, O Nachiketas.

एतद्वचेवाक्षरं ब्रह्म एतद्वचेवाक्षरं परम् ।
 एतद्वचेवाक्षरं ज्ञात्वा यो यदिच्छति तस्य तत् ॥१६॥

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।
 एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥१७॥

न जायते म्रियते वा विपश्चिन्नायं कुतश्चिन्न बभूव कश्चित् ।
 अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥१८॥

हन्ता चेन्मन्यते हन्तुं हतश्चेन्मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥१९॥

अणोरणीयान्महतो महीयानात्मास्य जन्तोर्निहितो गुहायाम् ।
 तमश्रुतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मनः ॥२०॥

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
 कस्तं मदामवं देवं मदन्यो ज्ञातुमर्हति ॥२१॥

16. “For this Syllable is Brahman, this Syllable is the Most High: this Syllable if one knows, whatsoever one shall desire, it is his.

17. “This support is the best, this support is the highest, knowing this support one grows great in the world of the Brahman.

18. “The Wise One is not born, neither does he die: he came not from anywhere, neither is he any one: he is unborn, he is everlasting, he is ancient and sempiternal: he is not slain in the slaying of the body.

19. “If the slayer think that he slays, if the slain think that he is slain, both of these have not the knowledge. This slays not, neither is He slain.

20. “Finer than the fine, huger than the huge the self hides in the secret heart of the creature: when a man strips himself of will and is weaned from sorrow, then he beholds Him; purified from the mental elements he sees the greatness of the Self-being.

21. “Seated He journeys far off, lying down he goes everywhere. Who other than I is fit to know God, even Him who is rapture and the transcendence of rapture?

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥२२॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनूं स्वाम् ॥२३॥

नाविरतो दुश्चरिताभ्राशान्तो नासमाहितः ।
नाशान्तमानसो वापि प्रज्ञानेनैनमाप्नुयात् ॥२४॥

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।
मृत्युर्यस्योपसेचनं क इत्या वेद यत्र सः ॥२५॥

22. “Realising the Bodiless in bodies, the Established in things unsettled, the Great and Omnipresent Self, the wise and steadfast soul grieves no longer.

23. “The Self is not to be won by eloquent teaching, nor by brain power, nor by much learning: but only he whom this Being chooses can win Him; for to him this Self bares His body.

24. “None who has not ceased from doing evil, or who is not calm, or not concentrated in his being, or whose mind has not been tranquillised, can by wisdom attain to Him.

25. “He to whom the sages are as meat and heroes as food for his eating and Death is an ingredient of His banquet, how thus shall one know of Him where He abides?”

अध्यायः १ ; वल्ली ३

ऋतं पिबन्तौ सुकृतस्य लोके गुहां प्रविष्टौ परमे परार्धे ।
छायातपो ब्रह्मविदो वदन्ति पञ्चाग्नयो ये च त्रिणाचिकेताः ॥१॥

यः सेतुरोजानानामक्षरं ब्रह्म यत्परम् ।
अभयं तितोषतां पारं नाचिकेतं शकेमहि ॥२॥

आत्मानं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥३॥

इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥४॥

FIRST CYCLE: THIRD CHAPTER

(Yama speaks):

1. “There are two that drink deep of the truth in the world of work well accomplished: they are lodged in the secret plane of being, in the highest kingdom of the most High: as of light and shade the knowers of Brahman speak of them, and those of the five fires and those who kindle thrice the fire of Nachiketas.

2. “May we have strength to kindle the Agni of Nachiketas for he is the bridge of those who do sacrifice and he is Brahman Supreme and imperishable, and the far shore of security to those who would cross this Ocean.

3. “Know the body for a chariot and the soul for the master of the chariot: know Reason for the charioteer and the mind for the reins only.

4. “The senses they speak of as the steeds and the objects of sense as the paths in which they move; and One yoked with self and the mind and the senses, as the enjoyer, say the thinkers.

यस्त्वविज्ञानवान्भवत्ययुक्तेन मनसा सदा ।
तस्येन्द्रियाण्यवश्यानि दुष्टाश्वा इव सारथेः ॥५॥

यस्तु विज्ञानवान्भवति युक्तेन मनसा सदा ।
तस्येन्द्रियाणि वश्यानि सदश्वा इव सारथेः ॥६॥

यस्त्वविज्ञानवान्भवत्यमनस्कः सदाऽशुचिः ।
न स तत्पदमाप्नोति संसारं चाधिगच्छति ॥७॥

यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥८॥

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम् ॥९॥

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान्परः ॥१०॥

महतः परमव्यक्तमव्यक्तात्पुरुषः परः ।
पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥११॥

5. "Now he that is without knowledge with his mind ever unapplied, his senses are to him as wild horses and will not obey their driver of the chariot.

6. "But he that has knowledge with his mind ever applied, his senses are to him as noble steeds and they obey the driver.

7. "Yea, he that is without knowledge and is unmindful and is ever unclean, reaches not that goal, but wanders in the cycle of phenomena.

8. "But he that has knowledge and is mindful, pure always, reaches that goal whence he is not born again.

9. "That man who uses the mind for reins and the knowledge for the driver, reaches the end of his road, the highest seat of Vishnu.

10. "Than the senses the objects of sense are higher: and higher than the objects of sense is the Mind: and higher than the Mind is the faculty of knowledge: and than that the Great-Self is higher.

11. "And higher than the Great-Self is the Unmanifest and higher than the Unmanifest is the Purusha: than the Purusha there is none higher: He is the culmination, He is the highest goal of the journey.

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्रथया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥१२॥

यच्छ्रद्धाङ्गमनसो प्राज्ञस्तद्यच्छेज्ज्ञान आत्मनि ।
ज्ञानमात्मनि महति नियच्छेत्तद्यच्छेच्छान्त आत्मनि ॥१३॥

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।
क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्क्वयो वदन्ति ॥१४॥

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निघ्राय्य तन्मृत्युमुखात्प्रमुच्यते ॥१५॥

नाचिकेतमुपाख्यानं मृत्युप्रोक्त सनातनम् ।
उक्त्वा श्रुत्वा च मेधावी ब्रह्मलोके महीयते ॥१६॥

य इमं परमं गुह्यं श्रावयेद् ब्रह्मसंसदि ।
प्रयतः श्राद्धकाले वा तदानन्त्याय कल्पते
तदानन्त्याय कल्पत इति ॥१७॥

12. “He is the secret Self in all existences and does not manifest Himself to the vision: yet is He seen by the seers of the subtle by a subtle and perfect understanding.

13. “Let the wise man restrain speech in his mind and mind in Self, and knowledge in the Great-Self, and that again let him restrain in the Self that is at peace.

14. “Arise, awake, find out the great ones and learn of them: for sharp as a razor’s edge, hard to traverse, difficult of going is that path, say the sages.

15. “That in which sound is not, nor touch, nor shape, nor diminution, nor taste nor smell, that which is eternal, and It is without end or beginning, higher than the Great-Self, the stable; that having seen, from the mouth of death there is deliverance.”

16. The man of intelligence having spoken or heard the eternal story of Nachiketas wherein Death was the speaker, grows great in the world of the Brahman.

17. He who being pure recites this supreme secret at the time of the Shraddha in the assembly of the Brahmins, that turns for him to infinite existence.

अध्यायः २ ; वल्ली १

पराञ्च खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ् पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्षदावृत्तचक्षुरमृतत्वमिच्छन् ॥१॥

पराचः कामाननुयन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥२॥

येन रूपं रसं गन्धं शब्दान्स्पर्शाश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥३॥

स्वप्नान्तं जागरितान्तं चोभौ येनानुपश्यति ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥४॥

SECOND CYCLE: FIRST CHAPTER

(Yama speaks):

1. “The self-born has set the doors of the body to face outwards, therefore the soul of a man gazes outward and not at the Self within: hardly a wise man here and there, desiring immortality, turns his eyes inward and sees the Self within him.

2. “The rest childishly follow after desire and pleasure and walk into the snare of Death that gapes wide for them. But calm souls, having learned of immortality, seek not for permanence in the things of this world that pass and are not.

3. “By the Self one knows form and taste and smell, by the Self one knows sound and touch and the joy of man with woman: what is there left in this world of which the Self not knows?

This is That thou seekest.

4. “The calm soul having comprehended the great Lord, the omnipresent Self by whom one beholds both to the end of dream and to the end of waking, ceases from grieving.

य इमं मध्वदं वेद आत्मानं जीवमन्तिकात् ।
ईशानं भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥५॥

यः पूर्वं तपसो जातमद्भ्यः पूर्वमजायत ।
गुहां प्रविश्य तिष्ठन्तं यो भूतेभिर्यपश्यत । एतद्वै तत् ॥६॥

या प्राणेन संभवत्यदितिर्देवतामयी ।
गुहां प्रविश्य तिष्ठन्तीं या भूतेभिर्यजायत । एतद्वै तत् ॥७॥

अरण्योर्निहितो जातवेदा गर्भ इव सुभृतो गर्भिणीभिः ।
दिवे दिव ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निः ।
एतद्वै तत् ॥८॥

5. “He that has known from the very close this Eater of sweetness, the Jiva, the self within that is lord of what was and what shall be, shrinks not thereafter from aught nor abhors any.

This is That thou seekest.

6. “He is the seer that sees Him who came into being before austerity and was before the waters: deep in the heart of the creature he sees Him, for there He stands by the mingling of the elements.

This is That thou seekest.

7. “This is Aditi, the mother of the Gods, who was born through the Prana and by the mingling of the elements had her being: deep in the heart of things she has entered, there she is seated.

This is That thou seekest.

8. “As a woman carries with care the unborn child in her womb, so is the Master of Knowledge lodged in the tinders: and day by day should men worship him, who live the waking life and stand before him with sacrifices; for he is that Agni.

This is That thou seekest.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।
तं देवाः सर्वेऽर्पितास्तदु नात्येति कश्चन । एतद्वै तत् ॥९॥

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१०॥

मनसैवेदमाप्तव्यं नेह नानास्ति किञ्चन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥११॥

अगुष्ठमात्रः पुरुषो मध्य आत्मनि तिष्ठति ।
ईशानो भूतभव्यस्य न ततो विजुगुप्सते । एतद्वै तत् ॥१२॥

अंगुष्ठमात्रः पुरुषो ज्योतिरिवाधूमकः ।
ईशानो भूतभव्यस्य स एवाद्य स उ श्वः । एतद्वै तत् ॥१३॥

9. “He from whom the sun arises and to whom the sun returns, and in Him are all the Gods established; none passes beyond Him.
This is That thou seekest.

10. “What is in this world, is also in the other: and what is in the other, that again is in this: who thinks he sees difference here, from death to death he goes.

11. “Through the mind must we understand that there is nothing in this world that really varies: who thinks he sees difference here, from death to death he goes.

12. “The Purusha who is seated in the midst of our self is no larger than the finger of a man; He is the Lord of what was and what shall be. Him having seen one shrinks not from aught, nor abhors any.
This is That thou seekest.

13. “The Purusha that is within us is no larger than the finger of a man: He is like a blazing fire that is without smoke, He is lord of His past and His future. He alone is today and He alone shall be tomorrow.
This is That thou seekest.

यथोदकं दुर्गे वृष्टं पर्वतेषु विधावति ।
एवं धर्मान्पृथक् पश्यंस्तानेवानुविधावति ॥१४॥

यथोदकं शुद्धे शुद्धमासिक्तं तादृगेव भवति ।
एवं मुनेर्विजानत आत्मा भवति गौतम ॥१५॥

अध्यायः २ ; वल्ली ५

पुरमेकादशद्वारमजस्यावक्रचेतसः ।
अनुष्ठाय न शोचति विमुक्तश्च विमुच्यते । एतद्वै तत् ॥१॥

14. “As water that rains in the rough and difficult places, runs to many sides on the mountain tops, so he that sees separate law and action of the One Spirit, follows in the track of what he sees.

15. “But as pure water that is poured into pure water, even as it was such it remains, so is it with the soul of the thinker who knows God, O seed of Gautama.”

SECOND CYCLE: SECOND CHAPTER

(Yama speaks):

1. “The unborn who is not devious-minded has a city with eleven gates: when he takes up his abode in it, he grieves not, but when he is set free from it, that is his deliverance.

This is That thou seekest.

हंसः शुचिषद्वसुरन्तरिक्षसद्भोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्वधोमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बहत् ॥२॥

ऊर्ध्वं प्राणमुन्नयत्यपानं प्रत्यगस्यति ।
मध्ये वामनमासीनं विश्वे देवा उपासते ॥३॥

अस्य विल्लंसमानस्य शरीरस्थस्य देहिनः ।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते । एतद्वै तत् ॥४॥

न प्राणेन नापानेन मर्त्यो जीवति कश्चन ।
इतरेण तु जीवन्ति यस्मिन्नेतावुपाश्रितौ ॥५॥

हन्त त इदं प्रवक्ष्यामि गुह्यं ब्रह्म सनातनम् ।
यथा च मरणं प्राप्य आत्मा भवति गौतम ॥६॥

2. “Lo, the Swan whose dwelling is in the purity, He is the Vasu in the inter-regions, the Sacrificer at the altar, the Guest in the vessel of the drinking: He is in man and in the Great Ones and His home is in the law, and His dwelling is in the firmament: He is all that is born of water and all that is born of earth and all that is born on the mountains. He is the Truth and He is the Mighty One.

3. “This is he that draws the main breath upward and casts the lower breath downward. The Dwarf that sits in the centre, to Him all the Gods do homage.

4. “When this encased Spirit that is in the body, falls away from it, when He is freed from its casing, what is there then that remains?

This is That thou seekest.

5. “Man that is mortal lives not by the breath, no, nor by the lower breath; but by something else we live in which both these have their being.

6. “Surely, O Gautama, I will tell thee of this secret and eternal Brahman and likewise what becomes of the soul when one dies.

योनिमन्ये प्रपद्यन्ते शरीरत्वाय देहिनः ।
स्थाणुमन्येऽनुसंधन्ति यथाकर्म यथाश्रुतम् ॥७॥

य एष सुप्त्येषु जागर्ति कामं कामं पुरुषो निर्मिमाणा ।
तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
तस्मिंल्लोकाः श्रिताः सर्वे तदु नान्येति कश्चन । एतद्व तत् ॥८॥

अग्निर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥९॥

वायुर्यथैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव ।
एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥१०॥

सूर्यो यथा सर्वलोकस्य चक्षुर्न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥११॥

7. “For some enter a womb to the embodying of the Spirit and others follow after the Immovable: according to their deeds is their goal and after the measure of their revealed knowledge.

8. “This that wakes in the sleepers creating desire upon desire, this Purusha, Him they call the Bright One, Him Brahman, Him Immortality, and in Him are all the worlds established: none goes beyond Him.
This is That thou seekest.

9. “Even as one Fire has entered into the world, but it shapes itself to the forms it meets, so there is one Spirit within all creatures, but it shapes itself to form and form: it is likewise outside these.

10. “Even as one Air has entered into the world, but it shapes itself to the forms it meets, so there is one Spirit within all creatures, but it shapes itself to form and form: it is likewise outside these.

11. “Even as the Sun is the eye of all this world, yet is not soiled by the outward blemishes of the visual, so there is one Spirit within all creatures, but the sorrow of this world soils it not: for it is beyond grief and danger.

एको वशी सर्वभूतान्तरात्मा एकं रूपं बहुधा यः करोति ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतं नेतरेषाम् ॥१२॥

नित्योऽनित्यानां चेतनश्चेतनानामेको बहूनां यो विदधाति कामान् ।
तमात्मस्थं येऽनुपश्यन्ति धीरास्तेषां शान्तिः शाश्वती नेतरेषाम् ॥१३॥

तदेतदिति मन्यन्तेऽनिर्देश्यं परमं सुखम् ।
कथं नु तद्विजानीयां किमु भाति विभाति वा ॥१४॥

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥१५॥

12. "One calm and controlling Spirit within all creatures that makes one form into many fashions: the calm and strong who see Him in their self as in a mirror, theirs is eternal felicity and 'tis not for others.

13. "The One Eternal in the transient, the One consciousness in many conscious beings, who being One orders the desires of many: the calm and strong who behold Him in their self as in a mirror, theirs is eternal peace and 'tis not for others.

14. "'This is He' is all they can realise of Him, a highest felicity which none can point to nor any define it. How shall I know of Him whether He shines or reflects one light and another?

15. "There the sun cannot shine and the moon has no lustre: all the stars are blind: there our lightnings flash not, neither any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shines."

अध्यायः २ ; बह्वी ३

ऊर्ध्वमूलोऽवाक्शाख एषोऽश्वत्थः सनातनः ।
 तदेव शुक्रं तद् ब्रह्म तदेवामृतमुच्यते ।
 तस्मिंल्लोकाः श्रिताः सर्वे तद् नात्येति कश्चन । एतद्वै तत् ॥१॥

यदिदं किञ्च जगत्सर्वं प्राण एजति निःसृतम् ।
 महद् भयं वज्रमुद्यतं य एतद्विदुरमृतास्ते भवन्ति ॥२॥

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
 भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥३॥

/ इह चेदशकद्वोद्धुं प्राक् शरीरस्य वित्तसः ।
 ततः सर्गेषु लोकेषु शरीरत्वाय कल्पते ॥४॥

SECOND CYCLE: THIRD CHAPTER

(Yama speaks):

1. “This is an eternal Aswattha-tree whose root is above, but its branches are downward. It is He that is called the Bright One and Brahman, and Immortality, and in Him are all the worlds established, none goes beyond Him.

This is That thou seekest.

2. “All this universe of motion moves in the Prana and from the Prana also it proceeded: a mighty terror is He, yea, a thunderbolt uplifted. Who know Him, are the immortals.

3. “For fear of Him the Fire burns: for fear of Him the Sun gives heat: for fear of Him Indra and Vayu and Death hasten in their courses.

4. “If in this world of men and before thy body fall from thee, thou wert able to apprehend it, then thou availeth for embodiment in the worlds that He creates.

यथाऽऽदर्शो तथात्मनि यथा स्वप्ने तथा पितृलोके ।
यथाप्सु परीव ददृशे तथा गन्धर्वलोके छायातपयोरिव ब्रह्मलोके ॥५॥

इन्द्रियाणां पृथग्भावमुदयास्तमयौ च यत् ।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति ॥६॥

इन्द्रियेभ्यः परं मनो मनसः सत्त्वमुत्तमम् ।
सत्त्वादधि महानात्मा महतोऽव्यक्तमुत्तमम् ॥७॥

अव्यक्तात्तु परः पुरुषो व्यापकोऽलिंग एव च ।
यं ज्ञात्वा मुच्यते जन्तुरमृतत्वं च गच्छति ॥८॥

न संदृशो तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैनम् ।
हृदा मनीषा मनसाभिवलूप्तो य एतद्विदुरमृतास्ते भवन्ति ॥९॥

5. "In the self one sees God as in a mirror, but as in a dream in the world of the Fathers: and as in water one sees the surface of an object, so one sees Him in the world of the Gandharvas. But He is seen as light and shade in the heaven of the Spirit.

6. "The calm soul having comprehended the separateness of the senses and the rising of them and their setting and their separate emergence, puts from him pain and sorrow.

7. "The mind is higher than the senses, and higher than the mind is the genius, above the genius is the Mighty Spirit, and higher than the Mighty One is the Unmanifested.

8. "But highest above the Unmanifested is the Purusha who pervades all and alone has no sign nor feature. Mortal man knowing Him is released into immortality.

9. "God has not set His body within the ken of seeing, neither does any man with the eye behold Him, but to the heart and the mind and the super-mind He is manifest. Who know Him are the immortals.

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह ।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिम् ॥१०॥

तां योगमिति मन्यन्ते स्थिरामिन्द्रियधारणाम् ।
अप्रमत्तस्तदा भवति योगो हि प्रभवाप्ययौ ॥११॥

नैव वाचा न मनसा प्राप्तुं शक्यो न चक्षुषा ।
अस्तीति ब्रुवतोऽन्यत्र कथं तद्रूपलभ्यते ॥१२॥

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥१३॥

यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवत्यत्र ब्रह्म समश्नुते ॥१४॥

10. “When the five senses cease and are at rest and the mind rests with them and the higher mind ceases from its workings, that is the highest state, say thinkers.

11. “The state unperturbed when the senses are imprisoned in the mind, of this they say ‘It is Yoga’. Then man becomes very vigilant, for Yoga is the birth of things and their ending.¹

12. “Not with the mind has man the power to get God, no, nor through speech, nor by the eye. Unless one says ‘He is,’ how can one become sensible of Him?

13. “One must apprehend God in the concept ‘He Is’ and also in His essential: but when he has grasped Him as the ‘Is’, then the essential of God dawns upon a man.

14. “When every desire that finds lodging in the heart of man, has been loosened from its moorings, then this mortal puts on immortality: even here he tastes God, in this human body.

¹ Shankara interprets, “as Yoga has a beginning (birth) so has an ending”. But this is not what the Sruti says.

यदा सर्वे प्रभिद्यन्ते हृदयस्थेह ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावद्धचनुशासनम् ॥१५॥

शतं चैका च हृदयस्य नाड्यस्तासां मूर्धनिमभिनिःसृतैका ।
तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्ति ॥१६॥

अंगुष्ठमात्रः पुरुषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः ।
तं स्वाच्छरीरात्प्रवृहेन्मृज्जादिवेषीकां धैर्येण ।
तं विद्याच्छुक्रममृतं तं विद्याच्छुक्रममृतमिति ॥१७॥

मृत्युप्रोक्तां नचिकेतोऽथ लब्ध्वा विद्यामेतां योगविधिं च कृत्स्नम् ।
ब्रह्मप्राप्तो विरजोऽभूद्विमृत्युरन्योऽप्येवं यो दिदध्यात्ममेव ॥१८॥

15. “Yea, when all the strings of the heart are rent asunder, even here, in this human birth, then the mortal becomes immortal. This is the whole teaching of the Scriptures.

16. “A hundred and one are the nerves of the heart, and of all these only one issues out through the head of a man: by this his soul mounts up to its immortal home, but the rest lead him to all sorts and conditions of births in his passing.

17. “The Purusha, the Spirit within, who is no larger than the finger of a man is seated for ever in the heart of creatures: one must separate Him with patience from one’s own body as one separates from a blade of grass its main fibre. Thou shalt know Him for the Bright Immortal, yea, for the Bright Immortal.”

18. Thus did Nachiketas with Death for his teacher win the God-knowledge: he learned likewise the whole ordinance of Yoga: thereafter he obtained God and became void of stain and void of death. So shall another be who comes likewise to the Science of the Spirit.

MUNDAKA UPANISHAD

मुण्डकोपनिषद्

प्रथमो मुण्डकः—प्रथमः खण्डः

ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता ।
रा ब्रह्मविद्यां सर्वविद्याप्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥१॥

अथर्वणे यां प्रवदेत ब्रह्माथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम् ।
स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम् ॥२॥

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन् नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥३॥

तस्मै स होवाच । द्वे विद्ये वेदितव्ये इति ह स्म यद् ब्रह्मविदो
व्यदन्ति परा चैवापरा च ॥४॥

MUNDAKA UPANISHAD

CHAPTER ONE : SECTION I

1. Brahma first of the Gods was born, the creator of all, the world's protector; he to Atharvan, his eldest son, declared the God-knowledge in which all sciences have their foundation.

2. The God-knowledge by Brahma declared to Atharvan, Atharvan of old declared to Angir; he to Satyavaha the Bharadwaja told it, the Bharadwaja to Angiras, both the higher and the lower knowledge.

3. Shaunaka, the great house-lord, came to Angiras in the due way of the disciple and asked of him, "Lord, by knowing what does all this that is become known?"

4. To him thus spoke Angiras: Twofold is the knowledge that must be known of which the knowers of the Brahman tell, the higher and the lower knowledge.

तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोऽथर्ववेदः शिक्षा कल्पो व्याकरणं
निरुक्तं छन्दो ज्योतिषमिति । अथ परा यया तदक्षरमधिगम्यते ॥५॥

यत् तदद्रेष्यमग्राह्यमगोत्रमवर्णमचक्षुःश्रोत्रं तदपाणिपादम् ।
नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं तद् भूतयोनिं परिपश्यन्ति धीराः ॥६॥

यथोर्णनाभिः सृजते गृह्णते च यथा पृथिव्यामोषधयः सम्भवन्ति ।
यथा सतः पुरुषात् केशलोमानि तथाक्षरात् सम्भवतीह विश्वम् ॥७॥

तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥८॥

यः सर्वज्ञः सर्वविद् यस्य ज्ञानमयं तपः ।
तस्मादेतद् ब्रह्म नाम रूपमन्नं च जायते ॥९॥

5. Of which the lower, the Rig Veda and the Yajur Veda, and the Sama Veda and the Atharva Veda, chanting, ritual, grammar, etymological interpretation, and prosody and astronomy. And then the higher by which is known the Immutable.

6. That the invisible, that the unseizable, without connections, without hue, without eye or ear, that which is without hands or feet, eternal, pervading, which is in all things and impalpable, that which is Imperishable, that which is the womb of creatures sages behold everywhere.

7. As the spider puts out and gathers in, as herbs spring up upon the earth, as hair of head and body grow from a living man, so here all is born from the Immutable.

8. Brahman grows by his energy at work, and then from Him is Matter born, and out of Matter life, and mind and truth and the worlds, and in works immortality.

9. He who is the Omniscient, the all-wise, He whose energy is all made of knowledge, from Him is born this that is Brahman here, this Name and Form and Matter.

प्रथमो ण्डः—द्वितीयः खण्डः

तदेतत् सत्यं मन्त्रेषु कर्माणि कवयो
 या यपश्यंस्तानि त्रेतायां बहुधा सन्ततानि ।
 तान्याचरथ नियतं सत्यकामा
 एष वः पन्थाः सुकृतस्य लोके ॥१॥

यदा लेलायते ह्यर्चिः समिद्धे हव्यवाहने ।
 तदाज्यभागावन्तरेणाहुतीः प्रतिपादयेच्छ्रद्धया हुतम् ॥२॥

यस्याग्निहोत्रमदर्शमपौर्णमास-
 मचातुर्मास्यमनाग्रयणमतिथिर्वर्जितं च ।
 अहुतमवैश्वदेवमविधिना हुत-
 मासप्तमांस्तस्य लोकान् हिनस्ति ॥३॥

काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा ।
 स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः ॥४॥

CHAPTER ONE: SECTION II

1. This is That, the Truth of things: works which the sages beheld in the Mantras¹ were in the Treta² manifoldly extended. Works do ye perform religiously with one passion for the Truth; this is your road to the heaven of Good deeds.

2. When the fire of the sacrifice is kindled and the flame sways and quivers, then between the double pourings of butter cast therein with faith thy offerings.

3. For he whose altar-fires are empty of the new-moon offering and the full-moon offering and the offering of the rains and the offering of the first fruits, or unfed, or fed without right ritual, or without guests or without the dues to the Vishwa-Devas, destroys his hope of all the seven worlds.

4. Kali, the black, Karali, the terrible, Manojava, thought-swift, Sulohita, blood-red, Sudhumravarna, smoke-hued, Sphulingini, scattering sparks, Vishwaruchi, the all-beautiful, these are the seven swaying tongues of the fire.

¹ The inspired verses of the Veda.

² The second of the four ages.

एतेषु यश्चरते भ्राजमानेषु यथाकालं चाहृतयो ह्याददायन् ।
तं नयन्त्येताः सूर्यस्य रश्मयो यत्र देवानां पतिरेकोऽधिवासः ॥५॥

एह्येहीति तमाहुतयः सुवर्चसः सूर्यस्य रश्मिभिर्यजमानं वहन्ति ।
प्रियां वाचमभिवदन्त्योऽर्चयन्त्य एष वः पुण्यः सुकृतो ब्रह्मलोकः ॥६॥

प्लवा ह्येते अदृढा यज्ञरूपा अष्टादशोक्तमवरं येषु कर्म ।
एतच्छ्रेयो येऽभिनन्दन्ति मूढा जरामृत्युं ते पुनरेवापि यन्ति ॥७॥

अवद्यायामन्तरे वर्तमानाः स्वयं धीराः पण्डितं मन्यमानाः ।
जडघन्यमानाः परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ॥८॥

5. He who in these when they are blazing bright performs the rites, in their due season, him his fires of sacrifice take and they lead him, these rays of the sun, there where the Overlord of the Gods is the Inhabitant on high.

6. “Come with us”, “Come with us”, they cry to him, these luminous fires of sacrifice and they hear him by the rays of the sun speaking to him pleasant words of sweetness, doing him homage, “This is your holy world of Brahman and the heaven of your righteousness.”

7. But frail are the ships of sacrifice, frail these forms of sacrifice, all the eighteen of them, in which are declared the lower works; fools are they who hail them as the highest good and they come yet again to this world of age and death.

8. They who dwell shut within the ignorance and they hold themselves for learned men thinking “We, even we are the wise and the sages”—fools are they and they wander around beaten and stumbling like blind men led by the blind.

अविद्यायां बहुधा वर्तमाना वयं कृतार्था इत्यभिमन्यन्ति बालाः ।
यत् कर्मिणो न प्रवेदयन्ति रागात् तेनातुराः क्षीणलोकाश्च्यवन्ते ॥९॥

इष्टापूर्तं मन्यमाना वरिष्ठं नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठे ते सुकृतेऽनुभूत्वेमं लोकं हीनतरं वा विशन्ति ॥१०॥

तपःश्रद्धे ये ह्युपवसन्त्यरण्ये शान्ता विद्वांसो भैक्ष्यचर्यां चरन्तः ।
सूर्यद्वारेण ते विरजाः प्रयान्ति यत्रामृतः स पुरुषो ह्यव्ययात्मा ॥११॥

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥१२॥

9. They dwell in many bonds of the Ignorance, children thinking, "We have achieved our aim of Paradise"; for when the men of works are held by their affections, and arrive not at the Knowledge, then they are overtaken by anguish, then their Paradise wastes by enjoying and they fall from their heavens.

10. Minds bewildered who hold the oblation offered and the well dug for the greatest righteousness and know not any other highest good, on the back of heaven they enjoy the world won by their righteousness and enter again this or even a lower world.

11. But they who in the forest follow after faith and self-discipline, calm and full of knowledge, living upon alms, cast from them the dust of their passions, and through the gate of the Sun they pass on there where is the Immortal, the Spirit, the Self undecaying and imperishable.

12. The seeker of the Brahman, having put to the test the worlds piled up by works, arrives at world-distaste, for¹ not by work done is reached He who is Uncreated. For the knowledge of That, let him approach, fuel in hand, a Guru one who is learned in the Veda and is devoted to contemplation of the Brahman.

¹ Or, "He, the uncreated, lives not by that which is made." Liter-

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥१३॥

द्वितीयो मुण्डकः—प्रथमः खण्डः

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्
विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।
तथाक्षराद् विविधाः सोम्य भावाः
प्रजायन्ते तत्र चैवापि यन्ति ॥१॥

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥२॥

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥३॥

13. To him because he has taken entire refuge with him, with a heart tranquillised and a spirit at peace, that man of knowledge declares in its principles the science of the Brahman by which one comes to know the Immutable Spirit, the True and Real.

CHAPTER TWO: SECTION I

1. This is That, the Truth of things: as from one high-kindled fire thousands of different sparks are born and all have the same form of fire, so, O fair son, from the immutable manifold becomings are born and even into that they depart.

2. He, the divine, the formless Spirit, even he is the outward and the inward and he the Unborn; he is beyond life, beyond mind, luminous, Supreme beyond the immutable.

3. Life and mind and the senses are born from him and the sky, and the wind, and light, and the waters and earth upholding all that is.

ally, "not by the made (or, by that which is done) the Unmade, (He who is uncreated)".

अग्निर्मूर्धा चक्षुषी चन्द्रसूर्यौ दिशः श्रोत्रे वाग् दिवृताश्च वेदाः ।
वायुः प्राणो हृदयं विश्वमस्य पद्भ्यां पृथिवी ह्येष सर्वभूतान्तरात्मा ॥४॥

तस्मादग्निः समिधो यस्य सूर्यः सोमात् पर्जन्य ओषधयः पृथिव्याम् ।
पुमान् रेतः सिञ्चति योषितायां बह्वीः प्रजाः पुरुषात् सम्प्रसूताः ॥५॥

तस्मादृचः साम यजूंषि दीक्षा यज्ञाश्च सर्वे क्रतवो दक्षिणाश्च ।
संवत्सरश्च यजमानश्च लोकाः सोमो यत्र पवते यत्र सूर्यः ॥६॥

तस्माच्च देवा बहुधा सम्प्रसूताः साध्या मनुष्याः पशवो वयांसि ।
प्राणापानौ ब्रीहियवौ तपश्च श्रद्धा सत्यं ब्रह्मचर्यं विधिश्च ॥७॥

सप्त प्राणाः प्रभवन्ति तस्मात् सप्तार्चिषः समिधः सप्त होमाः ।
सप्त इमे लोका येषु चरन्ति प्राणा गुहाशया निहिताः सप्त सप्त ॥८॥

4. Fire is the head of Him and his eyes are the Sun and Moon, the quarters his organs of hearing and the revealed Vedas are his voice, air is his breath, the universe is his heart, Earth lies at his feet. He is the inner Self in all beings.

5. From Him is fire, of which the Sun is the fuel, then rain from the Soma, herbs upon the earth, and the male casts his seed into woman: thus are these many peoples born from the Spirit.

6. From Him are the hymns of the Rig Veda, the Sama and the Yajur, initiation, and all sacrifices and works of sacrifice, and dues given, the year and the giver of the sacrifice and the worlds, on which the moon shines and the sun.

7. And from Him have issued many gods, and demi-gods and men and beasts and birds, the main breath and downward breath, and rice and barley, and askesis and faith and Truth, and chastity and rule of right practice.

8. The seven breaths are born from Him and the seven lights and kinds of fuel and the seven oblations and these seven worlds in which move the life-breaths set within with the secret heart for their dwelling-place, seven and seven.

अतः समुद्रा गिरयश्च सर्वेऽस्मात् स्यन्दन्ते सिन्धवः सर्वरूपाः ।
अतश्च सर्वा ओषधयो रसाश्च येनैष भूतैस्तिष्ठते ह्यन्तरात्मा ॥९॥

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामतम् ।
एतद् यो वेद निहितं गुहायां
सोऽविद्याग्रन्थि विकिरतीह सोम्य ॥१०॥

द्वितीयो मुण्डकः—द्वितीयः खण्डः

आविः सन्निहितं गुहाचरं नाम
महत् पदमत्रैतत् समर्पितम् ।
एजत् प्राणन्निमिषच्च यदेतज्जानथ सदस-
द्वरेण्यं परं विज्ञानाद् यद् वरिष्ठं प्रजानाम् ॥१॥

यदर्चिमद् यदणुभ्योऽणु च
यस्मिंल्लोका निहिता लोकिनश्च ।
तदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः
तदेतत् सत्यं तदमृतं तद् वेद्व्यं सोम्य विद्धि ॥२॥

9. From Him are the oceans and all these mountains and from Him flow rivers of all forms, and from Him are all plants, and sensible delight which makes the soul to abide with the material elements.

10. The Spirit is all this universe; he is works and askesis and the Brahman, supreme and immortal. O fair son, he who knows this hidden in the secret heart, scatters even here in this world the knot of the Ignorance.

CHAPTER TWO: SECTION II

1. Manifested, it is here set close within, moving in the secret heart, this is the mighty foundation and into it is consigned all that moves and breathes and sees. This that is that great foundation here, know, as the Is and Is-not, the supremely desirable, greatest and the Most High, beyond the knowledge of creatures.

2. That which is the Luminous, that which is smaller than the atoms, that in which are set the worlds and their peoples, That is This,—it is Brahman immutable: life is That, it is speech and mind. That is This, the True and Real, it is That which is immortal: it is into That that thou must pierce, O fair son, into That penetrate.

धनुर्गृहीत्वौपनिषदं महास्त्रं शरं ह्युपासानिशितं सन्धयीत ।
आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥३॥

प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन वेद्व्यं शरवत् तन्मयो भवेत् ॥४॥

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथामृतस्यैष सेतुः ॥५॥

अरा इव रथनाभौ संहता यत्र नाड्यः
स एषोऽन्तश्चरते बहुधा जायमानः ।
ओमित्येवं ध्यायथ आत्मानं
स्वस्ति वः पाराय तमसः परस्तात् ॥६॥

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योमन्यात्मा प्रतिष्ठितः ॥

3. Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a heart wholly devoted to the contemplation of That, and O fair son, penetrate into that as thy target, even into the Immutable.

4. OM is the bow and the soul is the arrow, and That, even the Brahman, is spoken of as the target. That must be pierced with an unfaltering aim; one must be absorbed into That as an arrow is lost in its target.

5. He in whom are inwoven heaven and earth and the mid-region, and mind with all the life-currents, Him know to be the one Self; other words put away from you: this is the bridge to immortality.

6. Where the nerves are brought close together like the spokes in the nave of a chariot-wheel, this is He that moves within,—there is He manifoldly born. Meditate on the Self as OM and happy be your passage to the other shore beyond the darkness.

7. The Omniscient, the All-wise, whose is this might and majesty upon the earth, is this self enthroned in the Divine city of the Brahman, in his ethereal heaven.

मनोमयः प्राणशरीरनेता
 प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
 तद् विज्ञानेन परिपश्यन्ति धीरा
 आनन्दरूपममृतं यद् विभाति ॥७॥

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
 क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥८॥

हिरण्ये परे कोशे विरजं ब्रह्म निष्कलम् ।
 तच्छुभ्रम् ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ॥९॥

न तत्र सूर्यो भाति न चन्द्रतारकं
 नेमा विद्युतो भान्ति कुतोऽप्यग्निः ।
 तमेव भान्तमनुभाति सर्वं
 तस्य भासा सर्वमिदं विभाति ॥१०॥

ब्रह्मैवेदमृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
 अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥११॥

8. A mental being, leader of the life and the body, has set a heart in matter, in matter he has taken his firm foundation. By its knowing the wise see everywhere around them That which shines in its effulgence, a shape of Bliss and immortal.

9. The knot of the heart strings is rent, cut away are all doubts, and a man's works are spent and perish, when is seen That which is at once the being below and the Supreme.

10. In a supreme golden sheath the Brahman lies, stainless, without parts. A Splendour is That, It is the Light of Lights, It is That which the self-knowers know.

11. There the sun shines not and the moon has no splendour and the stars are blind; there these lightnings flash not, how then shall burn this earthly fire? All that shines is but the shadow of his shining; all this universe is effulgent with his light.

12. All this is Brahman immortal, naught else; Brahman is in front of us, Brahman behind us, and to the south of us and to the north of us¹ and below us and above us; it stretches everywhere. All this is Brahman alone, all this magnificent universe.

¹ Or 'to the right and the left of us'

तृतीयो मुण्डकः—प्रथमः खण्डः

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्यो अभिचाकशीति ॥१॥

समानं वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमानः ।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमिति वीतशोकः ॥२॥

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान् पुण्यपापे विधूय निरञ्जनः परमं साम्यमुपैति ॥३॥

CHAPTER THREE: SECTION I

1. Two birds, beautiful of wing, close companions, cling to one common tree: of the two one eats the sweet fruit of the tree, the other eats not but watches his fellow.

2. The soul is the bird that sits immersed on the one common tree; but because he is not lord he is bewildered and has sorrow. But when he sees that other who is the Lord and beloved, he knows that all is His greatness and his sorrow passes away from him.

3. When, a seer, he sees the Golden-hued, the maker, the Lord, the Spirit who is the source of Brahman¹, then he becomes the knower and shakes from his wings sin and virtue; pure of all stain he reaches the supreme identity.²

¹ Or, 'whose source is Brahman'; Shankara admits the other meaning as an alternative, but explains it as 'the source of the lower Brahman.'

² Or, 'pure of all staining tinge he reaches to a supreme equality.'

प्राणो ह्येष यः सर्वभूतैर्विभाति
 विजानन् विद्वान् भवते नातिवादी ।
 आत्मक्रीड आत्मरतिः
 क्रियावानेष ब्रह्मविदां वरिष्ठः ॥४॥

सत्येन लभ्यस्तपसा ह्येष आत्मा
 सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।
 अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो
 यं पश्यन्ति यतयः क्षीणदोषाः ॥५॥

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।
 येनाक्रमन्त्यृषयो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥६॥

बृहच्च तद् दिव्यमचिन्त्यरूपं सूक्ष्माच्च तत् सूक्ष्मतरं विभाति ।
 दूरात् सुदूरे तदिहान्तिके च पश्यत्स्वहैव निहितं गुहायाम् ॥७॥

4. This is the life in things that shines manifested by all these beings; a man of knowledge coming wholly to know this, draws back from creeds and too much disputings. In the Self his delight, at play in the Self, doing works,—the best is he among the knowers of the Eternal.

5. The Self can always be won by truth, by self-discipline, by integral knowledge, by a life of purity,—this Self that is in the inner body, radiant, made all of light whom, by the perishing of their blemishes the doers of askesis behold.

6. It is Truth that conquers and not falsehood; by Truth was stretched out the path of the journey of the gods, by which the sages winning their desire ascend there where Truth has its Supreme abode.

7. Vast is That, divine, its form unthinkable; it shines out subtler than the subtle:¹ very far and farther than farness, it is here close to us, for those who have vision it is even here in this world; it is here, hidden in the secret heart.

¹ Or, 'minuter than the minute'

न चक्षुषा गृह्यते नापि वाचा नान्यैर्देवैस्तपसा कर्मणा वा ।
ज्ञानप्रसादेन विशुद्धसत्त्वस्ततस्तु तं पश्यते निष्कलं ध्यायमानः ॥८॥

एषोऽणुरात्मा चेतसा वेदितव्यो
यस्मिन् प्राणः पञ्चधा संविवेश ।
प्राणैश्चित्तं सर्वमोतं प्रजानां
यस्मिन् विशुद्धे विभवत्येष आत्मा ॥९॥

यं यं लोकं मनसा संविभाति
विशुद्धसत्त्वः कामयते यांश्च कामान् ।
तं तं लोकं जयते तांश्च कामां-
स्तस्मादात्मज्ञं ह्यर्चयेद् भक्तिकामः ॥१०॥

8. Eye cannot seize, speech cannot grasp Him, nor these other godheads; not by austerity can he be held nor by works: only when the inner being is purified by a glad serenity of knowledge, then indeed, meditating, one beholds the Spirit indivisible.

9. This self is subtle and has to be known by a thought-mind into which the life-force has made its fivefold entry: all the conscious heart of creatures is shot through and inwoven with the currents of the life-force and only when it is purified can this Self manifest its power¹.

10. Whatever world the man whose inner being is purified sheds the light of his mind upon, and whatsoever desires he cherishes, that world he takes by conquest, and those desires. Then, let whosoever seeks for success and well-being approach with homage a self-knower.

¹ The verb *vibhavati* seems here to have a complex sense and to mean, 'to manifest its full power and pervading presence.'

तृतीयो मुण्डकः—द्वितीयः खण्डः

स वेदैतत् परमं ब्रह्म धाम यत्र विश्वं निहितं भाति शुभ्रम् ।
उपासते पुरुषं ये ह्यकामास्ते शुक्रमेतदतिवर्तन्ति धीराः ॥१॥

कामान् यः कामयते मन्यमानः स कामभिर्जायते तत्र तत्र ।
पर्याप्तकामस्य कृतात्मनस्तु इहैव सर्वे प्रविलीयन्त कामाः ॥२॥

नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन ।
यमेवैष वृ ते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ॥३॥

CHAPTER THREE: SECTION II

1. He knows this supreme Brahman as the highest abiding place in which shines out, inset, the radiant world. The wise who are without desire and worship the Spirit pass beyond this sperm¹.

2. He who cherishes desires and his mind dwells with his longings, is by his desires born again wherever they lead him, but the man who has won all his desire² and has found his soul, for him even here, in this world vanish away all desires.

3. This Self is not won by exegesis, nor by brain-power, nor by much learning of Scripture. Only by him whom It chooses can it be won; to him this Self unveils its own body.

¹ Shankara takes it so in the sense of semen virile, which is the cause of birth into the cosmos. But it is possible that it means rather 'pass beyond this brilliant universe', the radiant world which has just been spoken of, to the greater Light which is its abiding place and source, the supreme Brahman.

² Or, 'finished with desires'

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।
एतैरुपायैर्यतते यस्तु विद्वांस्तस्यैष आत्मा विशते ब्रह्मधाम ॥४॥

संप्राप्यैनमृषयो ज्ञानतृप्ताः कृतात्मानो वीतरागाः प्रशान्ताः ।
ते सर्वगं सर्वतः प्राप्य धीरा युक्तात्मानः सर्वमेवाविशन्ति ॥५॥

वेदान्तविज्ञानसुनिश्चितार्थाः संन्यासयोगाद् यतयः शुद्धसत्त्वाः ।
ते ब्रह्मलोकेषु परान्तकाले परामृताः परिमुच्यन्ति सर्वे ॥६॥

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्व एकीभवन्ति ॥७॥

4. This Self cannot be won by any who is without strength, nor with error in the seeking, nor by an askesis without the true mark: but when a man of knowledge strives by these means his Self enters into Brahman, his abiding place.

5. Attaining to him, seers glad with fullness of knowledge, perfected in the self, all passions cast from them, tranquillised,—these, the wise, come to the all-pervading from every side, and, uniting themselves with him enter utterly the All.

6. Doers of askesis who have made sure of the aim¹ of the whole-knowledge of Vedanta, the inner being purified by the Yoga of renunciation, all in the hour of their last end passing beyond death are released into the worlds of the Brahman.

7. The fifteen parts return into their foundations, and all the gods pass into their proper godheads, works and the Self of Knowledge,—all become one in the Supreme and Imperishable.

¹ Or, 'meaning'

यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नामरूपे विहाय ।
तथा विद्वान् नामरूपाद् विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥८॥

स यो ह वै तत् परमं ब्रह्म वेद
ब्रह्मैव भवति नास्याब्रह्मवित् कुले भवति ।
तरति शोकं तरति पाप्मानं
गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥९॥

तदेतदृचाभ्युक्तम् ।
क्रियावन्तः श्रोत्रिया ब्रह्मनिष्ठाः
स्वयं जुह्वत एकर्षिं श्रद्धयन्तः ।
तेषामेवैतां ब्रह्मविद्यां वदेत
शिरोव्रतं विधिवद् यैस्तु चीर्णम् ॥१०॥

तदेतत् सत्यमृषिरङ्गिराः पुरोवाच नैतदचीर्णव्रतोऽधीते ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥११॥

8. As rivers in their flowing reach their home¹ in the ocean and cast off their names and forms, even so one who knows is delivered from name and form and reaches the Supreme beyond the Most High, even the Divine Person.

9. He, verily, who knows that Supreme Brahman becomes himself Brahman; in his lineage none is born who knows not the Brahman. He crosses beyond sorrow, he crosses beyond sin, he is delivered from the knotted cord of the secret heart and becomes immortal.

10. This is That declared by the Rig-Veda. Doers of works, versed in the Veda, men absorbed in the Brahman, who putting their faith in the sole-seer offer themselves to him sacrifice,—to them one should speak this Brahman Knowledge, men by whom the Vow of the Head has been done according to the rite.

11. This is That, the Truth of things which the seer Angirasa spoke of old. This none learns who has not performed the vow of the Head. Salutation to the seers Supreme! Salutation to the seers Supreme!

¹ Or, 'come to their end'

MANDUKYA UPANISHAD

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति
सुषुप्तम् । सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवानन्दमयो ह्यानन्दभुक् चे
मुखः प्राज्ञस्तृतीयः पादः ॥५॥

एष सर्वेश्वर एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः सर्वस्य प्रभवाप्ययौ
भूतानाम् ॥६॥

नान्तःप्रज्ञः न बहिःप्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम्
अदृष्टमव्यवहार्यमग्राह्यमलक्षणमचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं प्रपञ्चोपः
शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥७॥

सोऽयमात्माध्यक्षरमोङ्कारोऽधिमात्रं पादा मात्रा मात्राश्च पादा अकार
उकारो मकार इति ॥८॥

5. When one sleeps and yearns not with any desire, nor sees any dream, that is the perfect slumber. He whose place is the perfect slumber, who is become Oneness, who is wisdom gathered into itself, who is made of mere delight, who enjoys delight unrelated, to whom conscious mind is the door, Prajna, the Lord of Wisdom, He is the third.

6. This is the Almighty, this is the Omniscient, this is the Inner Soul, this is the Womb of the Universe, this is the Birth and Destruction of creatures.

7. He who is neither inward-wise, nor outward-wise, nor both inward and outward wise, nor wisdom self-gathered, nor possessed of wisdom, nor unpossessed of wisdom, He Who is unseen and incommunicable, unseizable, featureless, unthinkable, and unnameable, Whose essentiality is awareness of the Self in its single existence, in Whom all phenomena dissolve, Who is Calm, Who is Good, Who is the One than Whom there is no other, Him they deem the fourth: He is the Self, He is the object of Knowledge.

8. Now this the Self, as to the imperishable Word, is OM: and as to the letters, His parts are the letters and the letters are His parts, namely, A U M.

जागरितस्थानो वैश्वानरोऽकारः प्रथमा मात्रा, आप्तेरादिमत्वाद् वा
आप्नोति ह वै सर्वान् कामानादिश्च भवति य एवं वेद ॥९॥

स्वप्नस्थानस्तैजस उकारो द्वितीया मात्रा, उत्कर्षादुभयत्वाद् वा, उत्कर्षादि
ह वै ज्ञानसन्तर्ति समानंश्च भवति; नास्याब्रह्मवित् कुले भवति य एवं वेद ॥१०॥

सुषुप्तस्थानः प्राज्ञो मकारस्तृतीया मात्रा, मितेरपीतेर्वा, मिनोति ह वा
इदं सर्वमपीतिश्च भवति य एवं वेद ॥११॥

अमात्रश्चतुर्थोऽव्यवहार्यः प्रपञ्चोपशमः शिवोऽद्वैत, एवमोङ्कार आत्मैव
संविशत्यात्मनात्मानं य एवं वेद य एवं वेद ॥१२॥

9. The Waker, Vaishwanara, the Universal Male, He is A, the first letter, because of Initiality and Pervasiveness: he that knows Him for such pervades and attains all his desires: he becomes the source and first.

10. The Dreamer, Taijasa, the Inhabitant in Luminous Mind, He is U, the second letter, because of Advance and Centrality: he that knows Him for such, advances the bounds of his knowledge and rises above difference: nor of his seed is any born that knows not the Eternal.

11. The Sleeper, Prajna, the Lord of Wisdom, He is M, the third letter, because of Measure and Finality: he that knows Him for such measures with himself the Universe and becomes the departure into the Eternal.

12. Letterless is the fourth, the Incommunicable, the end of phenomena, the Good, the One than Whom there is no other: thus is OM. He that knows is the Self and enters by his self into the Self, he that knows, he that knows.

PRASHNA UPANISHAD

प्रश्नोपनिषद्

प्रथमः प्रश्नः

ॐ नमः परमात्मने । हरिः ॐ ॥ सुकेशा च भारद्वाजः, शैब्यश्च सत्य-
कामः, सौर्यायणी च गार्ग्यः, कौसल्यश्चाश्वलायनो, भार्गवो वैदर्भिः, कबन्धी
कात्यायनस्ते हैते ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा, एष ह वै तत्सर्वं
वक्ष्यतीति, ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥१॥

तान् ह स ऋषिरुवाच,—भूय एव तपसा ब्रह्मचर्येण श्रद्धया संवत्सरं
संवत्स्यथ, यथाकामं प्रश्नान् पृच्छत, यदि विज्ञास्यामः सर्वं ह वो वक्ष्याम
इति ॥२॥

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ, भगवन् कुतो ह वा इमाः प्रजाः
प्रजायन्त इति ॥३॥

PRASHNA UPANISHAD

(Being the Upanishad of the Six Questions)

FIRST QUESTION

1. OM! Salutation to the Supreme Spirit. The Supreme is OM.

Sukesha the Bharadwaja; the Shaibya, Satyakama; Gargya, son of the Solar race; the Koshalan, son of Ashwala; the Bhargava of Vidarbha; and Kabandhi Katyayana;—these sought the Most High God, believing in the Supreme and to the Supreme devoted. Therefore they came to the Lord Pippalada, for they said, “This is he that shall tell us of that Universal.”

2. The Rishi said to them, “Another year do ye dwell in holiness and faith and askesis: then ask what ye will, and if I know, surely I will conceal nothing.”

3. Then came Kabandhi, son of Katya, to him and asked: “Lord, whence are all these creatures born?”

तस्मै स होवाच—प्रजाकामो वै प्रजापतिः, स तपोऽतप्यत, स तपस्तप्त्वा, स मिथुनमुत्पादयते रयिञ्च प्राणञ्चेति, एतौ मे बहुधा प्रजाः करिष्यत इति ॥४॥

आदित्यो ह वै प्राणो, रयिरेव चन्द्रमा, रयिर्वा एतत् सर्वं यन्मूर्त्तं चामूर्त्तं च, तस्मान्मूर्त्तिरेव रयिः ॥५॥

अथादित्य उदयन् यत् प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान् रश्मिषु सन्निधत्ते । यदक्षिणां यत्प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत्सर्वं प्रकाशयति तेन सर्वान् प्राणान् रश्मिषु सन्निधत्ते ॥६॥

एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाभ्युक्तम् ॥७॥

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।
सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥८॥

4. To him answered the Rishi Pippalada: “The Eternal Father desired children, therefore he put forth his energy and by the heat of his energy produced twin creatures, Prana the Life, who is Male, and Rayi the Matter, who is Female. ‘These’, said he, ‘shall make for me children of many natures.’

5. “The Sun verily is Life and the Moon is no more than Matter: yet truly all this Universe formed and formless is Matter: therefore Form and Matter are One.

6. “Now when the Sun rising enters the East, then absorbs he the eastern breaths into his rays. But when he illumines the south and west and north, and below and above and all the angles of space, yea, all that is, then he takes all the breaths in his rays.

7. “Therefore is this fire that rises, this Universal Male, of whom all things are the bodies, Prana the breath of existence. This is that which was said in the Rigveda.

8. “ ‘Fire is this burning and radiant Sun, he is the One lustre and all-knowing Light, he is the highest heaven of spirits. With a thousand rays he burns and exists in a hundred existences; lo this Sun that rises, he is the Life of all his creatures’.

संवत्सरो वै प्रजापतिः, तस्यायने दक्षिणञ्चोत्तरं च । तद्ये ह वै तदिष्टा-
पूते कृतमित्युपासते, ते चान्द्रमसमेव लोकमभिजयन्ते, त एव पुनरावर्तन्ते ।
तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते । एष ह वै रयिर्यः पितृ-
याणः ॥९॥

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययात्मानमन्विष्यादित्यमभिजयन्ते ।
एतद्वै प्राणानामायतनमेतदमृतमभयमेतत् परायणमेतस्मान्न पुनरावर्तन्त इत्येष
निरोधः । तदेष श्लोकः ॥१०॥

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरोषिणम् । अथेमे
अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरपितमिति ॥११॥

9. “The year also is that Eternal Father and of the year there are two paths, the northern solstice and the southern. Now they who worship God with the well dug and the oblation offered, deeming these to be righteousness, conquer their heavens of the Moon: these return again to the world of birth. Therefore do the souls of sages who have not yet put from them the desire of offspring, take the way of the southern solstice which is the road of the Fathers. And this also is Matter, the Female.

10. “But by the way of the northern solstice go the souls that have sought the Spirit through holiness and knowledge and faith and askesis: for they conquer their heavens of the Sun. There is the resting place of the breaths, there immortality casts out fear, there is the highest heaven of spirits: thence no soul returns: therefore is the wall and barrier. Whereof this is the Scripture:—

11. “‘Five-portioned, some say, is the Father and has twelve figures and he flows in the upper hemisphere beyond the heavens: but others speak of him as the Wisdom who stands in a chariot of six spokes and seven wheels’.

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शक्लः प्राणस्तस्मादेत ऋषयः
शक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥१२॥

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः । प्राणं वा एते
प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते, ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥१३॥

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥१४॥

तद्ये ह वै तत्प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते । तेषामेवैष ब्रह्म-
लोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥१५॥

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥१६॥

12. "The month also is that Eternal Father, whereof the dark fortnight is Matter, the Female and the bright fortnight is Life, the Male. Therefore do one manner of sages offer sacrifice in the bright fortnight and another in the dark.

13. "Day and night also are the Eternal Father, whereof the Day is Life and the night is Matter. Therefore do they offend against their own life who take joy with woman by day: by night who take joy, enact holiness.

14. "Food is the Eternal Father: for of this came the seed and of the seed is the world of creatures born.

15. "They therefore who perform the vow of the Eternal Father produce the twin creature. But theirs is the heaven of the spirit in whom are established askesis and holiness and in whom Truth has her dwelling.

16. "Theirs is the heaven of the Spirit, the world all spotless, in whom there is neither crookedness nor lying nor any illusion."

द्वितीयः प्रश्नः

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते ? कतर एतत्प्रकाशयन्ते ? कः पुनरेषां वरिष्ठः ? इति ॥१॥

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च । ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टभ्य विधारयामः ॥२॥

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत्पञ्चधात्मानं प्रविभज्यैतद्वाणमवष्टभ्य विधारयामीति; तेऽश्रद्धाना बभूवुः ॥३॥

सोऽभिमानादूर्ध्वमुत्क्रामत इव; तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते, तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्वा एवोत्क्रामन्ते, तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रातिष्ठन्त, एवं वाङ्मनश्चक्षुःश्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥४॥

SECOND QUESTION

1. Then the Bhargava, the Vidarbhan, asked him: “Lord, how many Gods maintain this creature, and how many illumine it, and which of these again is the mightiest?”

2. To him answered the Rishi Pippalada: “These are the Gods, even Ether and Wind and Fire and Water and Earth and Speech and Mind and Sight and Hearing. These nine illumine the creature: therefore they vaunted themselves, ‘we, even we support this harp of God and we are the preservers’.

3. “Then answered Breath, their mightiest: ‘Yield not unto delusion: I dividing myself into this fivefold support this harp of God, I am its preserver’. But they believed him not.

4. “Therefore offended he rose up, he was issuing out from the body. But when the Breath goes out, then go all the others with him, and when the Breath abides all the others abide: therefore as bees with the kingbee: when he goes out all go out with him, and when he abides all abide, even so was it with Speech and Mind and Sight and Hearing: then were they well-pleased and hymned the Breath to adore him.

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः ।
एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥५॥

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।
ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥६॥

प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।
तुभ्यं प्राण प्रजास्त्विमा बलिं
हरन्ति यः प्राणैः प्रतितिष्ठसि ॥७॥

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।
ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥८॥

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।
त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥९॥

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।
आनन्दरूपास्तिष्ठन्ति कामायात्रं भविष्यतीति ॥१०॥

5. “ ‘Lo this is he that is Fire and the Sun that burns, Rain and Indra and Earth and Air, Matter and Deity, Form and Formless, and Immortality.

6. “ ‘As the spokes meet in the nave of a wheel, so are all things in the Breath established, the Rigveda and the Yajur and the Sama, and Sacrifice and Brahminhood and Kshatriyahood.

7. “ ‘As the Eternal Father thou movest in the womb and art born in the likeness of the parents. To thee, O Life, the world of creatures offer the burnt offering, who by the breaths abidest.

8. “ ‘Of all the Gods thou art the strongest and fiercest and to the fathers thou art the first oblation: thou art the truth and virtue of the sages and thou art Atharvan among the sons of Angiras.

9. “ ‘Thou art Indra, O Breath, by thy splendour and energy art Rudra because thou preservest: thou walkest in the welkin as the Sun, that imperial lustre.

10. “ ‘When thou, O Breath, rainest, thy creatures stand all joy because there shall be grain to the heart’s desire.

व्रात्यस्त्वं प्राणैकऋषिरत्ता विश्वस्य सत्पतिः ।
वयमाद्यस्य दातारः पिता त्वं मातरिश्वनः ॥११॥

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।
या च मनसि सन्तता शिवां तां कुरु मोत्क्रमीः ॥१२॥

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।
मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥१३॥

तृतीयः प्रश्नः

अथ हैनं कौसल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत एष प्राणो जायते
कथमायात्यस्मिञ्छरीरे ? आत्मानं वा प्रविभज्य कथं प्रातिष्ठते ? केनो-
त्क्रमते ? कथं बाह्यमभिधत्ते ? कथमध्यात्ममिति ॥१॥

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति तस्मात्तेऽहं ब्रवीमि ॥२॥

11. “ ‘Thou art, O Breath, the unpurified and thou art Fire, the only purity, the devourer of all and the lord of existences. We are the givers to thee of thy eating: for thou, O Matarishwan, art our Father.

12. “ ‘That body of thine which is established in the speech, sight and hearing, and in the mind is extended, that make propitious: O Life, go not out from our midst!

13. “ ‘For all this Universe, yea, all that is established in the heavens to the Breath is subject: guard us as a mother watches over her little children: give us fortune and beauty, give us Wisdom’.”

THIRD QUESTION.

1. Then the Koshalan, the son of Ashwala, asked him: “Lord, whence is this Life born? How comes it in this body or how stands by self-division? By what departs, or how maintains the outward and how the inward spiritual?”

2. To him answered the Rishi Pippalada: “Many and difficult things thou askest: but because thou art very holy, therefore will I tell thee.

आत्मन एष प्राणो जायते । यथैषा पुरुषे च्छायैतस्मिन्नेतदाततं मनोकृते-
नायात्यस्मिञ्छरीरे ॥३॥

यथा सम्राडेवाधिकृतान् विनियुङ्क्ते । एतान् ग्रामानेतान् ग्रामानधितिष्ठ-
स्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्पृथगेव सन्निधत्ते ॥४॥

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं प्रातिष्ठते मध्ये
तु समानः । एष ह्येतद्भुतमन्नं समं नयति तस्मादेताः सप्तार्चिषो भवन्ति ॥५॥

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं शतमेकैकस्यां द्वा-
सप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि भवन्त्यासु व्यानश्चरति ॥६॥

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति ।
पापेन पापमुभाभ्यामेव मनुष्यलोकम् ॥७॥

3. “Of the Spirit is this breath of Life born: even as a shadow is cast by a man, so is this Life extended in the Spirit and by the action of the Mind it enters into this body.

4. “As an emperor commands his officers and he says to one, ‘Govern for me these villages’, and to another ‘Govern for me these others’, so this breath, the Life, appoints the other breaths each in his province.

5. “In the anus and the organ of pleasure is the lower breath, and the eyes and the ears, the mouth and the nose, the main breath itself is seated; but the medial breath is in the middle. This is he that equally distributes the burnt offering of food: for from this are the seven fires born.

6. “The Spirit in the heart abides, and in the heart there are one hundred and one nerves, and each nerve has a hundred branch-nerves and each branch-nerve has seventy two thousand sub-branch-nerves: through these the breath pervasor moves.

7. “Of these many there is one by which the upper breath departs that by virtue takes to the heaven of virtue, by sin to the hell of sin, and by mingled sin and righteousness back to the world of men restores.

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं प्राणमनुगृह्णानः ।
पृथिव्यां या देवता सैषा पुरुषस्यापानमवष्टभ्यान्तरा यदाकाशः स समानो
वायुर्व्यानः ॥८॥

तेजो ह वाव उदानस्तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि संपद्य-
मानैः ॥९॥

यच्चित्तस्तेनैष प्राणमायाति, प्राणस्तेजसा युक्तः । सहात्मना यथासंक-
ल्पितं लोकं नयति ॥१०॥

य एवं विद्वान् प्राणं वेद । न हास्य प्रजा हीयतेऽमृतो भवति तदेष
श्लोकः ॥११॥

उत्पत्तिमायति स्थानं विभुत्वं चैव पञ्चधा ।

अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते विज्ञायामृतमश्नुते] इति ॥१२॥

8. "The Sun is the main breath outside this body, for it cherishes the eye in its rising. The divinity in the earth, she attracts the lower breath of man, and the ether between is the medial breath; air is the breath pervasor.

9. "Light the primal energy, is the upper breath: therefore when the light and heat in a man has dwindled, his senses retire into the mind and with these he departs into another birth.

10. "Whatsoever be the mind of a man, with that mind he seeks refuge with the breath when he dies, and the breath and the upper breath lead him with the Spirit within him to the world of his imaginings.

11. "The wise man that knows thus of the breath, his progeny wastes not and he becomes immortal. Whereof this is the Scripture:—

12. "‘By knowing the origin of the Breath, his coming and his staying and his lordship in the five provinces, likewise his relation to the Spirit, one shall taste immortality’."

चतुर्थः प्रश्नः

अथ हैनं सौर्यायणी गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति ? कान्यस्मिञ्जाग्रति ? कतर एष देवः स्वप्नान् पश्यति ? कस्यैतत्सुखं भवति ? कस्मिन्नु सर्वे संप्रतिष्ठिता भवन्तीति ॥१॥

तस्मै स होवाच । यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा एतस्मिन् स्तेजोमण्डल एकीभवन्ति । ताः पुनः पुनरुदयतः प्रचरन्त्येवं ह वै तत् सर्वं परे देवे मनस्येकीभवति । तेन तर्ह्येष पुरुषो न शृणोति, न पश्यति, न जिघ्रति, न रसयते, न स्पृशते, नाभिवदते, नादत्ते, नानन्दयते, न विसृजते, नेयायते, स्वपितीत्याचक्षते ॥२॥

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः प्राणः ॥३॥

FOURTH QUESTION

1. Then Gargya of the Solar race asked him, “Lord, what are they that slumber in this Existing and what that keep vigil? Who is this god who sees dreams or whose is this felicity? Into whom do all they vanish?”

2. To him answered the Rishi Pippalada: “O Gargya, as are the rays of the sun in its setting, for they retire and all become one in yonder circle of splendour, but when he rises again once more they walk abroad, so all the man becomes one in the highest god, even the mind. Then indeed this being sees not, neither hears, nor does he smell, nor taste, nor touch, nor speaks he aught, nor takes in or gives out, nor comes nor goes: he feels not any felicity. Then they say of him, ‘He sleeps’.

3. “But the fires of the breath keep watch in that sleeping city. The lower breath is the householder’s fire and the breath pervasor the fire of the Lares that burns to the southward. The main breath is the orient fire of the sacrifice: and even as the eastern fire takes its fuel from the western, so in the slumber of a man the main breath takes from the lower.

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह वाव यजमान इष्टफलमेवोदानः स एनं यजमानमहरहर्ब्रह्म गमयति ॥४॥

अत्रैष देवः स्वप्ने महिमानमनुभवति । यद् दृष्टं दृष्टमनुपश्यति; श्रुतं श्रुतमेवार्थमनुशृणोति; देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति; दृष्टं चादृष्टं च, श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च, सच्चासच्च, सर्वं पश्यति सर्वः पश्यति ॥५॥

स यदा तेजसाभिभूतो भवति, अत्रैष देवः स्वप्नान् न पश्यत्यथ तदै--
तस्मिञ्छरीरे एतत्सुखं भवति ॥६॥

स यथा सोम्य वयांसि वासोवृक्षं संप्रतिष्ठन्ते, एवं ह वै तत् सर्वं पर
आत्मनि संप्रतिष्ठते ॥७॥

4. “But the medial breath is the priest, the sacrificant: for he equalises the offering of the inbreath and the offering of the outbreath. The Mind is the giver of the sacrifice and the upper breath is the fruit of the sacrifice, for it takes the sacrificer day by day into the presence of the Eternal.

5. “Now the Mind in dream revels in the glory of his imaginings. All that it has seen it seems to see over again, and of all that it has heard it repeats the hearing: yea, all that it has felt and thought and known in many lands and in various regions, these it lives over again in its dreaming. What it has seen and what it has not seen, what it has heard and what it has not heard, what it has known and what it has not known, what is and what is not, all, all it sees: for the Mind is the Universe.

6. “But when he is overwhelmed with light, then Mind, the God, dreams no longer: then in this body he has felicity.

7. “O fair son, as birds wing towards their resting tree, so do all these depart into the Supreme Spirit:

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च, तेजश्च तेजोमात्रा च, वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च, चक्षुश्च द्रष्टव्यं च, श्रोत्रं च श्रोतव्यं च, घ्राणं च घ्रातव्यं च, रसश्च रसयितव्यं च, त्वक्च स्पर्शयितव्यं च, वाक्च वक्तव्यं च, हस्तौ चादातव्यं चोपस्थश्चानन्दयितव्यं च, पायुश्च विसर्जयितव्यं च, पादौ च गन्तव्यं च, मनश्च मन्तव्यं च, बुद्धिश्च बोद्धव्यं चाहङ्कारश्चाहङ्कर्तव्यं च, चित्तं च चेतयितव्यं च, तेजश्च विद्योतयितव्यं च, प्राणश्च विधारयितव्यं च ॥८॥

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता विज्ञा-
नात्मा पुरुषः । स परेऽक्षरे आत्मनि सम्प्रतिष्ठते ॥९॥

परमेवाक्षरं प्रतिपद्यते, स यो ह वै तदच्छायमशरीरमलोहितं शुभ्रमक्षरं
वेदयते यस्तु सोम्य स सर्वज्ञः सर्वो भवति ॥ तदेष श्लोकः ॥१०॥

8. “Earth and the inner things of earth: water and the inner things of water: light and the inner things of light: air and the inner things of air: ether and the inner things of ether: the eye and its seeings: the ear and its hearings: smell and the objects of smell: taste and the objects of taste: the skin and the objects of touch: speech and the things to be spoken: the two hands and their takings: the organ of pleasure and its enjoyings: the anus and its excretions: the feet and their goings: the mind and its feelings: the intelligence and what it understands: the sense of Ego and that which is felt to be Ego: the conscious heart and that of which it is conscious: light and what it lightens: Life and the things it maintains.

9. “For this that sees and touches, hears, smells, tastes, feels, understands, acts, is the reasoning self, the Male within. This too departs into the Higher Self which is Imperishable.

10. “He that knows the shadowless, colourless, bodiless, luminous and imperishable Spirit, attains to the Imperishable, even to the Most High. O fair son, he knows the All and becomes the All. Whereof this is the Scripture:—

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि संप्रतिष्ठन्ति यत्र ।
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥११॥

पञ्चमः प्रश्नः

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै तद्भगवन् मनुष्येषु
प्रायणान्तमोङ्कारमभिध्यायीत, कतमं वाव स तेन लोकं जयतीति ॥१॥

तस्मै स होवाच ।

एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः । तस्माद्
विद्वानेतेनैवायतनेनैकतरमन्वेति ॥२॥

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते ।
तमृचो मनुष्यलाकमुपनयन्ते, स तत्र तपसा ब्रह्मचर्येण श्रद्धया संपन्नो महि-
मानमनुभवति ॥३॥

11. “ ‘He, O fair son, that knows the Imperishable into whom the understanding self departs, and all the Gods, and the life-breaths and the elements, he knows the Universe....!’ ”

FIFTH QUESTION

1. Then the Shaibya Satyakama asked him: “Lord, he among men that meditate unto death on OM the syllable, which of the worlds does he conquer by its puissance?”

2. To him answered the Rishi Pippalada: “This imperishable Word that is OM, O Satyakama, is the Higher Brahman and also the Lower. Therefore the wise man by making his home in the Word, wins to one of these.

3. “If he meditate on the one letter of OM the syllable, by that enlightened he attains swiftly in the material universe, and the hymns of the Rigveda escort him to the world of men: there endowed with askesis and faith and holiness he experiences majesty.

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं यजुर्भिरुन्नीयते सोम-
लोकम् । स सोमलोके विभूतिमनुभूय पुनरावर्तते ॥४॥

यः पुनरेतं त्रिमात्रेणौमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स तेजसि
सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत एवं ह वै स पाप्मना
विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं स एतस्माज्जीवघनात्परात्परं पुरि-
शयं पुरुषमीक्षते ॥ तदेतौ श्लोकौ भवतः ॥५॥

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता अन्योन्यसक्ता अनविप्रयुक्ताः ।
क्रियासु बाह्यान्तरमध्यमासु सम्यक्प्रयुक्तासु न कम्पते ज्ञः ॥६॥

ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत्तत्कवयो वेदयन्ते ।
तमोंकारेणैवायतनेनान्वेति विद्वान् यत्तच्छान्तमजरममृतमभयं परं चेति ॥७॥

4. “Now if by the two letters of the syllable he in the mind attains, to the skies he is exalted and the hymns of the Yajur escort him to the Lunar World. In the heavens of the Moon he feels his soul’s majesty: then once more he returns.

5. “But he who by all the three letters meditates by this syllable, even by OM on the Most High Being, he in the Solar world of light and energy is secured in his attainings: as a snake casts off its slough: so he casts off sin, and the hymns of the Samaveda escort him to the heaven of the Spirit. He from that Lower who is the density of existence beholds the Higher than the Highest of whom every form is one city. Whereof these are the verses:—

6. “ ‘Children of death are the letters when they are used as three, the embracing and the inseparable letters: but the wise man is not shaken: for there are three kinds of works, outward deed and inward action and another which is blended of the two, and all these he does rightly without fear and without trembling.

7. “ ‘To the earth the Rigveda leads, to the skies the Yajur, but the Sama to That of which the sages know. Thither the wise man by resting on OM the syllable attains, even to that Supreme Quietude where age is not and fear is cast out by immortality’.”

षष्ठः प्रश्नः

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः कौसल्यो राज-
पुत्रो मामुपेत्यैतं प्रश्नमपृच्छत—षोडशकलं भारद्वाज पुरुषं वेत्थ ? तमहं
कुमारमब्रुवं नाहमिमं वेद यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो
वा एष परिशुष्यति योऽनृतमभिवदति । तस्मान्नार्हाम्यनृतं वक्तुम् । स तूष्णीं
रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ? ॥१॥

तस्मै स होवाच । इहैवान्तःशरीरे सोम्य स पुरुषो यस्मिन्नेताः षोडश-
कलाः प्रभवन्तीति ॥२॥

स ईक्षांचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि कस्मिन् वा प्रति-
ष्ठिते प्रतिष्ठास्यामीति ॥३॥

स प्राणमसृजत । प्राणाच्छ्रद्धां स्वं वायुर्ज्योतिरापः पृथिवीन्द्रियं मनः ।
अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्मलोकाः लोकेषु च नाम च ॥४॥

SIXTH QUESTION

1. Then Sukesha the Bharadwaja asked him: “Lord, Hiranyanabha of Koshala, the king’s son, came to me and put me this question, ‘O Bharadwaja, knowest thou the Being and the sixteen parts of Him?’ and I answered the boy, ‘I know Him not: for if I knew Him, surely I should tell thee of Him: but I cannot tell thee a lie: for from the roots he shall wither who speaks falsehood.’ But he mounted his chariot in silence and departed from me. Of Him I ask thee, who is the Being?”

2. To him answered the Rishi Pippalada: “O fair son, even here is that Being, in the inner body of every creature, for in Him are the sixteen members born.

3. “He bethought Him. ‘What shall that be in whose issuing forth I shall issue forth from the body and in his abiding I shall abide?’

4. “Then he put forth the Life, and from the Life faith, next ether and then air, and then light, and then water, and then earth, the senses and mind and food, and from food virility and from virility askesis, and from askesis the mighty verses, and from these action, and the worlds from action and name in the worlds: in this wise were all things born from the Spirit.

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य परिद्रष्टुरिमाः षोडश-
कलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति; भिद्येते तासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो भवति ॥ तदेष श्लोकः ॥५॥

अरा इव रथनाभौ कला यस्मिन् प्रतिष्ठिताः ।

तं वेद्यं पुरुषं वेद यथा मा वो मृत्युः परिव्यथा इति ॥६॥

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद नातः परमस्तीति ॥७॥

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं तारयसीति ।
नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥

5. “Therefore as all these flowing rivers move towards the sea, but when they reach the sea they are lost in it and name and form break away from them and all is called only the sea, so all the sixteen members of the silent witnessing Spirit move towards the Being, and when they have attained the Being they are lost in Him and name and form break away from them and all is called only the Being: then is He without members and immortal. Whereof this is the Scripture:—

6. “ ‘He in whom the members are set as the spokes of a wheel are set in its nave, Him know for the Being Who is the goal of Knowledge, so shall death pass away from you and his anguish.’ ”

7. And Pippalada said to them: “Thus far do I know the Most High God: than He there is none Higher.”

8. And they worshipping him: “For thou art our father who has carried us over to the other side of the Ignorance.”

Salutation to the mighty sages, salutation!

TAITTIRIYA UPANISHAD

तैत्तिरीयोपनिषद्

शिक्षावल्ली

प्रथमोऽनुवाकः

हरिः ॐ ॥ शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो
बृहस्पतिः । शं नो विष्णुरुक्मः ॥ नमो ब्रह्मणे । नमस्ते वायो । त्वमेव
प्रत्यक्षं ब्रह्मासि । त्वमेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं
वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

द्वितीयोऽनुवाकः

ॐ शीक्षां व्याख्यास्यामः । वर्णः स्वरः । मात्रा बलम् । साम सन्तानः ।
इत्युक्तः शीक्षाध्यायः ॥

TAITTIRIYA UPANISHAD

SHIKSHA VALLI

CHAPTER ONE

HARI OM. Be peace to us Mitra. Be peace to us Varuna. Be peace to us Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu be peace to us. Adoration to the Eternal. Adoration to thee, O Vayu. Thou, thou art the visible Eternal and as the visible Eternal I will declare thee. I will declare Righteousness! I will declare Truth! May that protect me! May that protect the speaker! Yea, may it protect me! May it protect the speaker. OM. Peace! Peace! Peace!

CHAPTER TWO

OM. We will expound Shiksha, the elements. Syllable and Accent, Pitch and Effort, Even Tone and Continuity; in these six we have declared the chapter of the elements.

तृतीयोऽनुवाकः

सह नौ यशः । सह नौ ब्रह्मवर्चसम् । अथातः संहिताया उपनिषदं व्याख्यास्यामः । पञ्चस्वधिकरणेषु । अधिलोकमधिज्यौतिषमधिविद्यमधिप्रजमध्यात्मम् । ता महासंहिता इत्याचक्षते ।

अथाधिलोकम् । पृथिवी पूर्वरूपम् । द्यौरुत्तररूपम् । आकाशः सन्धिः । वायुः सन्धानम् । इत्यधिलोकम् ।

अथाधिज्यौतिषम् । अग्निः पूर्वरूपम् । आदित्य उत्तररूपम् । आपः सन्धिः । वैद्युतः सन्धानम् । इत्यधिज्यौतिषम् ।

अथाधिविद्यम् । आचार्यः पूर्वरूपम् । अन्तेवास्युत्तररूपम् । विद्या सन्धिः । प्रवचनं सन्धानम् । इत्यधिविद्यम् ।

अथाधिप्रजम् । माता पूर्वरूपम् । पितोत्तररूपम् । प्रजा सन्धिः । प्रजननं सन्धानम् । इत्यधिप्रजम् ।

अथाध्यात्मम् । अधरा हनुः पूर्वरूपम् । उत्तराहनुरुत्तररूपम् । वाक् सन्धिः । जिह्वा सन्धानम् । इत्यध्यात्मम् ।

CHAPTER THREE

Together may we attain glory, together to the radiance of holiness. Hereupon we will expound next the secret meaning of Sanhita whereof there are five capitals. Concerning the Worlds: Concerning the Shining Fires: Concerning the Knowledge: Concerning Progeny: Concerning Self. These are called the great Sanhitas.

Now concerning the Worlds. Earth is the first form, the heavens are the second form; ether is the linking; air is the joint of the linking. Thus far concerning the Worlds.

Next concerning the Shining Fires. Fire is the first form, the Sun is the latter form; the waters are the linking; electricity is the joint of the linking. Thus far concerning the Shining Fires.

Next concerning the Knowledge. The Master is the first form, the disciple is the latter form. Knowledge is the linking. Exposition is the joint of the linking. Thus far concerning the Knowledge.

Next concerning Progeny. The mother is the first form; the father is the latter form, Progeny is the linking, act of procreation is the joint of the linking. Thus far concerning Progeny.

Next concerning Self. The upper jaw is the first form; the lower jaw is the latter form; speech is the

इतीमा महासंहिताः । य एवमेता महासंहिता व्याख्याता वेद ।
सन्धीयते प्रजया पशुभिः ब्रह्मवर्चसेनान्नाद्येन सुवर्ग्येण लोकेन ॥

चतुर्थोऽनुवाकः

यः छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव । समेन्द्रो
मेधया स्पृणोतु । अमृतस्य देव धारणो भूयासम् । शरीरं मे विचर्षणम् ।
जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया
पिहितः । श्रुतं मे गोपाय ।

आवहन्ती वितन्वाना । कुर्वाणा चीरमात्मनः । वासांसि मम गावश्च ।
अन्नपाने च सर्वदा । ततो मे श्रियमावह । लोमशां पशुभिः सह स्वाहा ।

linking; the tongue is the joint of the linking. Thus far concerning Self.

These are the great Sanhitas. He who knows thus the great Sanhitas as we have expounded them, to him are linked progeny and wealth of cattle and the radiance of holiness and food and all that is of food and the world of his high estate in heaven.

CHAPTER FOUR

The bull of the hymns of Veda whose visible form is all this Universe, he above the Vedas who sprang from that which is deathless, may Indra increase unto me intellect for my strengthening. O God, may I become a vessel of immortality. May my body be swift to all works, may my tongue drop pure honey. May I hear vast and manifold lore with my ears. O Indra, thou art the sheath of the Eternal and the veil that the workings of brain have drawn over Him; preserve whole unto me the sacred lore that I have studied.

She brings unto me wealth and extends it, yea, she makes speedily my own raiment and cattle and drink and food now and always; therefore carry to me Fortune of much fleecy wealth and cattle with her. Swaha!

आ मायन्तु ब्रह्मचारिणः स्वाहा ।
 वि मायन्तु ब्रह्मचारिणः स्वाहा ।
 प्र मायन्तु ब्रह्मचारिणः स्वाहा ।
 दमायन्तु ब्रह्मचारिणः स्वाहा ।
 शमायन्तु ब्रह्मचारिणः स्वाहा ।
 यशो जनेऽसानि स्वाहा ।
 श्रेयान् वस्यसोऽसानि स्वाहा ।
 तं त्वा भग प्रविशानि स्वाहा ।
 स मा भग प्रविश स्वाहा ।
 तस्मिन् सहस्रशाखे । नि भगाहं त्वयि मृजे स्वाहा ।
 यथापः प्रवता यन्ति । यथा मासा अहर्जरम् । एवं मां ब्रह्मचारिणः ।
 धातरायन्तु सर्वतः स्वाहा ।
 प्रतिवेशोऽसि । प्र मा भाहि । प्र मा पद्यस्व ॥

पञ्चमोऽनुवाकः

भूर्भुवः सुवरिति वा एतास्तिस्रो व्याहृतयः । तासामु ह स्मैतां चतुर्थीम् ।
 माहाचमस्यः प्रवेदयते । मह इति । तद् ब्रह्म । स आत्मा । अङ्गान्यन्या देवताः ।

May the Brahmacharins come unto me. Swaha!

From here and there may the Brahmacharins come unto me. Swaha!

May the Brahmacharins set forth unto me. Swaha!

May the Brahmacharins attain self-mastery. Swaha!

May the Brahmacharins attain to peace of soul. Swaha!

May I be a name among the folk! Swaha!

May I be the first of the wealthy! Swaha!

O Glorious Lord, into that which is thou may I enter. Swaha!

Do thou also enter into me, O shining One. Swaha!

Thou art a river with a hundred branching streams, O Lord of Grace, in thee may I wash me clean. Swaha!

As the waters of a river pour down the steep, as the months of the year hasten to the old age of days, O Lord that cherisheth, so may the Brahmacharins come to me from all the regions. Swaha!

O Lord, thou art my neighbour, thou dwellest very near me. Come to me, be my light and sun.

CHAPTER FIVE

Bhur, Bhuvar and Suvar, these are the three Words of His naming. Verily, the Rishi Mahachamasya made

भूरिति वा अयं लोकः । भुवः इत्यन्तरिक्षम् । सुवरित्यसौ लोकः । मह इत्यादित्यः । आदित्येन वाव सर्वे लोका महीयन्ते ।

भूरिति वा अग्निः । भुव इति वायुः । सुवरित्यादित्यः । मह इति चन्द्रमाः । चन्द्रमसा वाव सर्वाणि ज्योतींषिमहीयन्ते ।

भूरिति वा ऋचः । भुव इति सामानि । सुवरिति यजूंषि । मह इति ब्रह्म । ब्रह्मणा वाव सर्वे वेदा महीयन्ते ।

भूरिति वै प्राणः । भुव इत्यपानः । सुवरिति व्यानः । मह इत्यन्नम् । अन्नेन वाव सर्वे प्राणा महीयन्ते ।

ता वा एताश्चतस्रश्चतुर्धा । चतस्रश्चतस्रो व्याहतयः । ता यो वेद । स वेद ब्रह्म । सर्वेऽस्मै देवाः बलिमावहन्ति ॥

षष्ठोऽनुवाकः

स य एषोऽन्तर्हृदय आकाशः । तस्मिन्नयं पुरुषो मनोमयः । अमृतो

known a fourth to these, which is Mahas. It is Brahman, it is the Self, and the other gods are his members.

Bhur, it is this world; Bhuvar, it is the sky; Suvar, it is the other world; but Mahas is the Sun. By the Sun all these worlds increase and prosper.

Bhur, it is Fire; Bhuvar, it is Air; Suvar, it is the Sun; but Mahas is the Moon. By the Moon all these lights of heaven¹ increase and prosper.

Bhur, it is the hymns of the Rigveda; Bhuvar, it is the hymns of the Sama; Suvar, it is the hymns of the Yajur; but Mahas is the Eternal. By the Eternal all these Vedas increase and prosper.

Bhur, it is the main breath; Bhuvar, it is the lower breath; Suvar, it is the breath pervasor; but Mahas is food. By food all these breaths increase and prosper.

These are the four and they are fourfold;—four Words of His naming and each is four again. He who knows these knows the Eternal, and to him all the Gods carry the offering.

CHAPTER SIX

Lo, this heaven of ether which is in the heart within, there dwells the Being who is all Mind, the radiant

¹ Or, 'shining fires'

हिरण्मयः । अन्तरेण तालुके । य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य शीर्षकपाले ।

भूरित्यग्नौ प्रतितिष्ठति । भुव इति वायौ । सुवरित्यादित्ये । मह
इति ब्रह्मणि । आप्नोति स्वाराज्यम् । आप्नोति मनसस्पतिम् । वाक्पति-
श्चक्षुष्पतिः । श्रोत्रपतिर्विज्ञानपतिः । एतत्ततो भवति । आकाशशरीरं ब्रह्म ।
सत्यात्म प्राणारामं मन आनन्दम् । शान्तिसमृद्धममृतम् । इति प्राचीनयोग्यो-
पास्व ॥

सप्तमोऽनुवाकः

पृथिव्यन्तरिक्षं द्यौर्दिशोऽवान्तरदिशाः अग्निर्वायुरादित्यश्चन्द्रमा नक्षत्राणि ।
आप ओषधयो वनस्पतय आकाश आत्मा । इत्यधिभूतम् ।
अथाध्यात्मम् । प्राणो व्यानोऽपान उदानः समानः ।

and golden Immortal. Between the two palates, this that hangs down like the breast of a woman, is the womb of Indra; yea, where the hair at its end whirls round like an eddy, there it divides the skull and pushes through it.

As Bhur He is established in Agni, as Bhuvar in Vayu, as Suvar in the Sun, as Mahas in the Eternal. He attains to the kingdom of Himself; he attains to the Lord of Mind; He becomes Lord of Speech, Lord of Sight, Lord of Hearing, Lord of the Knowledge. Thereafter this too He becomes,—the Eternal whose body is all ethereal space, whose soul is Truth, whose bliss is in Mind, who takes His ease in Prana, the Rich in Peace, the Immortal. As such, O son of the ancient Yoga, do thou adore Him.

CHAPTER SEVEN

Earth, sky, heaven, the quarters and the lesser quarters; Fire, Air, Sun, Moon and the Constellations; Waters, herbs of healing, trees of the forest, ether and the Self in all; these three concerning this outer creation.

Then concerning the Self. The main breath, the middle breath, the nether breath, the upper breath and the breath pervasor;

चक्षुः श्रोत्रं मनो वाक्त्वक् । चर्म मांसं स्नावास्थि मज्जा । एतदधि-
विधायर्षिरवोचत् । पाङ्क्तं वा इदं सर्वम् । पाङ्क्तेनैव पाङ्क्तं स्पृणोतीति ॥

अष्टमोऽनुवाकः

ओमिति ब्रह्म । ओमितीदं सर्वम् । ओमित्येतदनुकृति ह स्म वा अप्यो-
श्रावयेत्याश्रावयन्ति । ओमिति सामानि गायन्ति । ओं शोमिति शस्त्राण
शंसन्ति । ओमित्यध्वर्युः प्रतिगरं प्रतिगृणाति । ओमिति ब्रह्मा प्रसौति
ओमित्यग्निहोत्रमनुजानाति । ओमिति ब्राह्मणः प्रवक्ष्यन्नाह । ब्रह्मोपाप्नवा-
नीति । ब्रह्मैवोपाप्नोति ॥

नवमोऽनुवाकः

ऋतं च स्वाध्यायप्रवचने च । सत्यं च स्वाध्यायप्रवचने च । तपश्च

Eye, ear, mind, speech and the skin; hide, flesh, muscle, bone and marrow. Thus the Rishi divided them and said, "In sets of five is this universe; five and five with five and five He relates."

CHAPTER EIGHT

OM is the Eternal, OM is all this universe. OM is the syllable of assent: saying, 'OM! let us hear,' they begin the citation. With OM they sing the hymns of the Sama; with OM SHOM they pronounce the Shastra. With OM the priest officiating at the sacrifice says the response. With OM Brahma begins creation.¹ With OM one sanctions the burnt offering. With OM the Brahmin ere he expound the Knowledge, cries "May I attain the Eternal." The Eternal verily he attains.

CHAPTER NINE

Righteousness with the study and teaching of Veda; Truth with the study and teaching of Veda; askesis

¹ Or, 'with OM the chief priest gives sanction.'

स्वाध्यायप्रवचने च । दमश्च स्वाध्यायप्रवचने च । शमश्च स्वाध्यायप्रवचने च । अग्नयश्च स्वाध्यायप्रवचने च । अग्निहोत्रं च स्वाध्यायप्रवचने च । अतिथयश्च स्वाध्यायप्रवचने च । मानुषं च स्वाध्यायप्रवचने च । प्रजा च स्वाध्यायप्रवचने च । प्रजनश्च स्वाध्यायप्रवचने च । प्रजातिश्च स्वाध्यायप्रवचने च । सत्यमिति सत्यवचा राथीतरः । तप इति तपोनित्यः पौरुशशष्टिः । स्वाध्यायप्रवचने एवेति नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥

दशमोऽनुवाकः

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।- ऊर्ध्वपवित्रो वाजिनोव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥

with the study and teaching of Veda; self-mastery with the study and teaching of Veda. Peace of soul with the study and teaching of Veda. The household fires with the study and teaching of Veda. The burnt offering with the study and teaching of Veda. Progeny with the study and teaching of Veda. Joy of thy child's mother¹ with the study and teaching of Veda. Children of thy children with the study and teaching of Veda—*these duties*. “Truth is first” said the truth-speaker, the Rishi, son of Rathitara. “Askesis is first” said the constant in austerity, the Rishi, son of Purushishta. “Study and teaching of Veda is first” said Naka, son of Mudgala. For this too is austerity and this too is askesis.

CHAPTER TEN

“I am He that moves the Tree of the Universe and my glory is like the shoulders of a high-mountain. I am lofty and pure like sweet nectar in the strong, I am the shining riches of the world, I am the deep thinker, the deathless One who decays not from the beginning.” This is Trishanku's voicing of Veda and the hymn of his self-knowledge.

¹ Or, ‘act of procreation’

एकादशोऽनुवाकः

वेदमनूच्याचार्योऽन्तेवासिनमनुशास्ति ।

सत्यं वद । धर्मं चर । स्वाध्यायान्मा प्रमदः । आचार्याय प्रियं
धनमाहृत्य प्रजातन्तुं मा व्यवच्छेत्सीः । सत्यान्न प्रमदितव्यम् । धर्मान्न
प्रमदितव्यम् । कुशलान्न प्रमदितव्यम् । भूत्यै न प्रमदितव्यम् । स्वाध्याय-
प्रवचनाभ्यां न प्रमदितव्यम् ।

देवपितृकार्याभ्यां न प्रमदितव्यम् । मातृदेवो भव । पितृदेवो भव ।
आचार्यदेवो भव । अतिथिदेवो भव । यान्यनवद्यानि कर्माणि । तानि
सेवितव्यानि । नो इतराणि । यान्यस्माकं सुचरितानि । तानि
त्वयोपास्यानि । नो इतराणि ।

ये के चास्मच्छ्रेयांसो ब्राह्मणाः । तेषां त्वयासनेन प्रश्वसितव्यम् । श्रद्धया
देयम् । अश्रद्धयाऽदेयम् । श्रिया देयम् । ह्रिया देयम् । भिया देयम् ।
संविदा देयम् ।

CHAPTER ELEVEN

When the Master has declared Veda, then he gives the commandments to his disciple.

Speak truth, walk in the way of thy duty, neglect not the study of Veda. When thou hast brought to thy Master the wealth that he desires, thou shalt not cut short the long thread of thy race. Thou shalt not be negligent of truth; thou shalt not be negligent of thy duty, thou shalt not be negligent of welfare; thou shalt not be negligent towards thy increase and thy thriving; thou shalt not be negligent of the study and teaching of Veda.

Thou shalt not be negligent of thy works unto the Gods or thy works unto the Fathers. Let thy father be unto thee as thy God and thy mother as thy Goddess whom thou adorest. Serve the Master as a God and as a God the stranger within thy dwelling. The works that are without blame before the people, thou shalt do these with diligence and no others. The deeds we have done that are good and righteous, thou shalt practise these as a religion and no others.

Whosoever are better and nobler than we among the Brahmins, thou shalt refresh with a seat to honour them. Thou shalt give with faith and reverence; without faith thou shalt not give. Thou shalt give with shame, thou shalt give with fear; thou shalt give with

अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तत्र वर्तेरन् । तथा तत्र वर्तेथाः । अथाभ्याख्यातेषु । ये तत्र ब्राह्मणाः सम्मर्शिनः । युक्ता आयुक्ताः । अलूक्षा धर्मकामाः स्युः । यथा ते तेषु वर्तेरन् । तथा तेषु वर्तेथाः ।

एष उपदेशः एषा वेदोपनिषत् । एतदनुशासनम् । एष आदेशः । एवमुपासितव्यम् । एवमु चैतदुपास्यम् ॥

द्वादशोऽनुवाकः

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुहक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् । ऋतमवादिषम् । सत्यमवादिषम् । तन्मा-
मावीत् । तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् । ॐ शान्तिः शान्तिः शान्तिः ॥

fellow-feeling. Moreover if thou doubt of thy course or of thy action, then to whatsoever Brahmins be there who are careful thinkers, devout, not moved by others, lovers of virtue, not severe or cruel, even as they do in that thing, so do thou. Then as to men accused and arraigned by their fellows, whatsoever Brahmins be there who are careful thinkers, devout, not moved by others, lovers of virtue, not severe or cruel, even as they are towards these, so be thou.

This is the law and the teaching. These are the Commandments. In such wise shalt thou practise religion yea, verily, in such wise do ever religiously.

CHAPTER TWELVE

Be peace to us Mitra. Be peace to us Varuna. Be peace to us Aryaman. Be peace to us Indra and Brihaspati. May far-striding Vishnu be peace to us. Adoration to the Eternal. Adoration to thee, O Vayu. Thou, thou art the visible Eternal and as the visible Eternal I have declared thee. I have declared Righteousness; I have declared Truth. That has protected me. That has protected the speaker. Yea it protected me; it protected the speaker. OM! Peace! Peace! Peace!

ब्रह्मानन्दवल्ली

प्रथमोऽनुवाकः

हरिः ॐ । सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहे ।
तेजस्विनावधीतमस्तु । मा विद्विषावहे । ॐ शान्तिः शान्तिः शान्तिः ॥

ॐ ब्रह्मविदाप्नोति परम् । तदेषाभ्युक्ता । सत्यं ज्ञानमनन्तं ब्रह्म । यो
वेद निहितं गुहायां परमे व्योमन् । सोऽश्नुते सर्वान् कामान् सह । ब्रह्मणा
विपश्चितेति ।

तस्माद्वा एतस्मादात्मन आकाशः सम्भूतः । आकाशाद्वायुः । वायोरग्निः
अग्नेरापः । अद्भ्यः पृथिवी । पृथिव्या ओषधयः । ओषधिभ्योऽन्नम् । अन्नात्पुरुषः ।
स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः । अयं दक्षिणः पक्षः ।
अयमुत्तरः पक्षः । अयमात्मा । इदं पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

BRAHMANANDA VALLI

CHAPTER ONE

HARI OM. Together may He protect us, together may He possess us, together may we make unto us strength and virility. May our study be full to us of light and power. May we never hate. OM! Peace! Peace! Peace!

OM. The knower of Brahman attains the Highest; for this is the verse that was declared of old, "Brahman is Truth, Brahman is Knowledge, Brahman is the Infinite, he finds Him hidden in the cavern heart of being; in the highest heaven of His creatures, lo, he enjoys all desire and he abides with the Eternal, ever with that cognisant and understanding Spirit."

This is the Self, the Spirit, and from the Spirit ether was born; and from the ether, air; and from the air, fire and from the fire, the waters; and from the waters, earth; and from the earth, herbs and plants; and from the herbs and plants, food; and from food man was born. Verily, man, this human being, is made of the essential substance of food. And this that we see is the head of him, and this is his right side and this is his left; and this is his spirit and the self of him; and this is his lower member whereon he rests abidingly. Whereof this is the Scripture.

द्वितीयोऽनुवाकः

अन्नाद्वै प्रजाः प्रजायन्ते । याः काश्च पृथिवीं श्रिताः । अथो अन्नेनव जीवन्ति । अथैनदपियन्त्यन्ततः । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । सर्वं वै तेऽन्नमाप्नुवन्ति । येऽन्नं ब्रह्मोपासते । अन्नं हि भूतानां ज्येष्ठम् । तस्मात्सर्वौषधमुच्यते । अन्नाद् भूतानि जायन्ते । जातान्यन्नेन वर्धन्ते । अद्यतेऽस्ति च भूतानि । तस्मादन्नं तदुच्यत इति । तस्माद्वा एतस्मादन्नरसमयात् ।

अन्योऽन्तर आत्मा प्राणमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः । आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ।

CHAPTER TWO

Verily, all sorts and races of creatures that have their refuge upon earth, are begotten from food; thereafter they live also by food and it is to food again that they return at the end and last. For food is the eldest of created things and therefore they name it the Green Stuff of the universe. Verily, they who worship the Eternal as food, attain the mastery of food to the uttermost; for Food is the eldest of created things and therefore they name it the Green Stuff of the universe. From food all creatures are born and being born they grow¹ by food. Lo, it is eaten and it eats; yea, it devours the creatures that feed upon it, therefore it is called food from the eating.

Now there is a second and inner Self which is other than this that is of the substance of food; and it is made of the vital suff called Prana. And the Self of Prana fills the Self of food. Now the Self of Prana is made in the image of a man; according as is the human image of the other, so is it in the image of the man. The main Breath is the head of him, the breath pervasor is his right side and the lower breath is his left side; ether is his spirit which is the self of him, earth is his lower member whereon he rests abidingly. Whereof this is the Scripture.

¹ Or, 'increase'

तृतीयोऽनुवाकः

प्राणं देवा अनु प्राणन्ति । मनुष्याः पशवश्च ये । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यते । सर्वमेव त आयुर्यन्ति । ये प्राणं ब्रह्मोपासते । प्राणो हि भूतानामायुः । तस्मात्सर्वायुषमुच्यत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

तस्माद्वा एतस्मात्प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः । तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य यजुरेव शिरः । ऋग् दक्षिणः पक्षः । सामोत्तरः पक्षः । आदेश आत्मा । अथर्वान्ङ्गिरसः पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

CHAPTER THREE

The Gods live and breathe under the dominion of Prana and men and all these that are beasts; for Prana is the life of created things and therefore they name it the Life-Stuff of the All. Verily, they who worship the Eternal as Prana, reach¹ Life to the uttermost; for Prana is the life of created things and therefore they name it the Life-Stuff of the All. And this Self of Prana is the soul in the body of the former one which was of food.

Now there is yet a second and inner Self which is other than this that is of Prana, and it is made of Mind. And the Self of Mind fills the Self of Prana. Now the Self of Mind is made in the image of a man; according as is the human image of the other, so is it in the image of the man. Yajur is the head of him and the Rigveda is his right side and the Samaveda is his left side: the Commandment is his spirit which is the self of him, Atharvan Angiras is his lower member whereon he rests abidingly. Whereof this is the Scripture.

¹ Or, 'attain mastery of'

चतुर्थोऽनुवाकः

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कदाचनेति । तस्यैष एव शरीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्मान्मनोमयात् । अन्योऽन्तर आत्मा विज्ञानमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य
श्रद्धैव शिरः । ऋतं दक्षिणः पक्षः । सत्यमुत्तरः पक्षः । योग आत्मा । महः
पुच्छं प्रतिष्ठा । तदप्येष इलोको भवति ॥

पञ्चमोऽनुवाकः

विज्ञानं यज्ञं तनुते । कर्माणि तनुतेऽपि च । विज्ञानं देवाः सर्वे । ब्रह्म
ज्येष्ठमुपासते । विज्ञानं ब्रह्म चेद्वेद । तस्माच्चवेत्त प्रमाद्यति । शरीरे पाप्मनो

CHAPTER FOUR

The delight of the Eternal from which words turn away without attaining and the mind also returns baffled, who knows the delight of the Eternal? He shall bear nought now or hereafter. And this Self of Mind is the soul in the body to the former one which was of Prana.

Now there is yet a second and inner self which is other than this which is of Mind and it is made of Knowledge. And the Self of Knowledge fills the Self of Mind. Now the Knowledge Self is made in the image of a man; according as is the human image of the other, so is it in the image of the man. Faith is the head of him, Law is his right side, Truth is his left side; Yoga is his spirit which is the self of him; Mahas¹ is his lower member whereon he rests abidingly. Whereof this is the Scripture.

CHAPTER FIVE

Knowledge spreads the feast of sacrifice and knowledge spreads also the feast of works; all the gods offer adoration to him as to Brahman and the Elder of the Universe. For if one worship Brahman

¹ Or, 'the material world'

हित्वा । सर्वान् कामान् समश्नुत इति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।

तस्माद्वा एतस्माद्विज्ञानमयात् । अन्योऽन्तर आत्माऽऽनन्दमयः तेनैष पूर्णः । स वा एष पुरुषविध एव । तस्य पुरुषविधताम् । अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः । मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः । आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥

षष्ठोऽनुवाकः

असन्नेव स भवति । असद् ब्रह्मेति वेद चेत् । अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो विदुरिति । तस्यैष एव शारीर आत्मा । यः पूर्वस्य । अथातोऽनुप्रश्नाः । उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छती ३ । आहो विद्वानमुं

as the knowledge and if one swerve not from it neither falter, then he casts sin from him in this body and tastes all desire. And this Self of Knowledge is the soul in the body to the former one which was of Mind.

Now there is yet a second and inner self which is other than this which is of Knowledge and it is fashioned out of Bliss. And the Self of Bliss fills the Self of Knowledge. Now the Bliss Self is made in the image of a man; according as is the human image of the other, so is it made in the image of the man. Love is the head of him; Joy is his right side; pleasure is his left side; Bliss is his spirit which is the self of him; the Eternal is his lower member wherein he rests abidingly. Whereof this is the Scripture.

CHAPTER SIX

One becomes as the unexisting, if he knows the Eternal as negation; but if one knows of the Eternal that He is, then men know him for the saint and the one reality. And this Self of Bliss is the soul in the body to the former one which was of Knowledge. And thereupon there arise these questions. "When one who has not the Knowledge, passes over to that other world, do any such travel farther? Or when one

लोकं प्रेत्य । कश्चित्समश्नुताश्नु ।

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत । स तपस्तप्त्वा ।
इदं सर्वमसृजत । यदिदं किं च । तत्सृष्ट्वा तदेवानुप्राविशत् । तदनुप्रविश्य ।
सच्च त्यच्चाभवत् । निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् । यदिदं किं च ।
तत्सत्यमित्याचक्षते । तदप्येष श्लोको भवति ॥

सप्तमोऽनुवाकः

असद् वा इदमग्र आसीत् । ततो वै सदजायत । तदात्मानं स्वयम-
कुरुत । तस्मात् तत्सुकृतमुच्यत इति । यद् वै तत्सुकृतम् । रसौ वै सः ।

who knows, has passed over to the other world, does any such enjoy possession?"

The Spirit desired of old "I would be manifold for the birth of peoples." Therefore He concentrated all Himself¹ in thought, and by the force of His brooding He created all this universe, yea, all whatsoever exists. Now when He had brought it forth, He entered into that He had created, He entering in became the Is here and the May Be there; He became that which is defined and that which has no feature; He became this housed thing and that houseless; He became Knowledge and He became Ignorance; He became Truth and He became falsehood. Yea, He became all truth, even whatsoever here exists. Therefore they say of Him that He is Truth. Whereof this is the Scripture.

CHAPTER SEVEN

In the beginning all this Universe was Non-Existent and Unmanifest, from which this manifest Existence was born. Itself created itself; none other created it. Therefore they say of it the well and beautifully made.

¹ Or, 'strength'

रसं ह्येवायं लब्ध्वानन्दी भवति । को ह्येवान्यात् कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात् । एष ह्येवानन्दयाति । यदा ह्येवैष एतस्मिन्न-
दृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते । अथ सोऽभयं गतो
भवति । यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते । अथ तस्य भयं भवति ।
तत्त्वेव भयं विदुषो मन्वानस्य । तदप्येष श्लोको भवति ॥

अष्टमोऽनुवाकः

भीषाऽस्माद्वातः पवते । भीषोदेति सूर्यः । भीषाऽस्मादग्निश्चेन्द्रश्च । मृत्यु-
र्धावति पञ्चम इति । सैषाऽऽनन्दस्य मीमांसा भवति । युवा स्यात्साधु
युवाऽध्यायकः । आशिष्ठो द्रढिष्ठो बलिष्ठः । तस्येयं पृथिवी सर्वा वित्तस्य

Lo, this that is well and beautifully made, verily, it is no other than the delight behind existence. When he has got him this delight, then it is that this creation becomes a thing of bliss; for who could labour to draw in the breath or who could have strength to breathe it out, if there were not that Bliss in the heaven of his heart, the ether within his being? It is He that is the fountain of bliss; for when the Spirit that is within us finds the Invisible Bodiless Undefinable and Unhoused Eternal his refuge and firm foundation, then he has passed beyond the reach of Fear. But when the Spirit that is within us makes for himself even a little difference in the Eternal, then he has fear, yea, the Eternal himself becomes a terror to such a knower who thinks not. Whereof this is the Scripture.

CHAPTER EIGHT

Through the fear of Him the Wind blows; through the fear of Him the Sun rises; through the fear of Him Indra and Agni and Death hasten in their courses. Behold this exposition of the Bliss to which ye shall hearken. Let there be a young man, excellent and lovely in his youth, a great student;

पूर्णा स्यात् । स एको मानुष आनन्दः । ते ये शतं मानुषा आनन्दाः ।
 स एको मनुष्यगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं
 मनुष्यगन्धर्वाणामानन्दाः । स एको देवगन्धर्वाणामानन्दः । श्रोत्रियस्य चाकाम-
 हतस्य । ते ये शतं देवगन्धर्वाणामानन्दाः । स एकः पितॄणां चिरलोकलोका-
 नामानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं पितॄणां चिरलोकलोका-
 नामानन्दाः । स एकः आजानजानां देवानामानन्दः । श्रोत्रियस्य चाकाम-
 हतस्य ते ये शतमाजानजानां देवानामानन्दाः । स एकः कर्मदेवानां देवा-
 नामानन्दः । ये कर्मणा देवानपियन्ति । श्रोत्रियस्य चाकामहतस्य । ते ये

let him have fair manners, and a most firm heart and great strength of body, and let all this wide earth be full of wealth for his enjoying. That is the measure of bliss of one human being. Now a hundred and a hundredfold of the human measure of bliss, is the one bliss of men that have become angels in heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of angelic bliss is one bliss of Gods that are angels in heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of divine angelic bliss is one bliss of the Fathers whose world of heaven is their world for ever. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of bliss of the Fathers whose worlds are for ever, is one bliss of the Gods who are born as Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of bliss of the firstborn in heaven, is one bliss of the Gods of work who are Gods, for by their strength of their deeds they depart and are Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A

शतं कर्मदेवानां देवानामानन्दाः । स एको देवानामानन्दः । श्रोत्रियस्य चा-
कामहतस्य । ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको बृहस्पतेरानन्दः । श्रो-
त्रियस्य चाकामहतस्य । ते ये शतं बृहस्पतेरानन्दाः । स एकः प्रजापतेरा-
नन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको
ब्रह्मण आनन्दः । श्रोत्रियस्य चाकामहतस्य ।

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित् ।
अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रामति । एतं प्राणमयमात्मा-
नमुपसङ्क्रामति । एतं मनोमयमात्मानमुपसङ्क्रामति । एतं विज्ञानम-
यमात्मानमुपसङ्क्रामति । एतमानन्दमयमात्मानमुपसङ्क्रामति । तदप्येव
श्लोको भवति ॥

hundred and a hundredfold of this measure of bliss of the Gods of work, is one bliss of the great Gods who are Gods for ever. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of divine bliss, is one bliss of Indra, the King in Heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of Indra's bliss is one bliss of Brihaspati, who taught the Gods in heaven. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of Brihaspati's bliss, is one bliss of Prajapati, the Almighty Father. And this is the bliss of the Vedawise whose soul the blight of desire touches not. A hundred and a hundredfold of this measure of Prajapati's bliss, is one bliss of the Eternal Spirit. And this is the bliss of the Vedawise whose soul the blight of desire touches not.

The Spirit who is here in a man and the Spirit who is there in the Sun, it is one Spirit and there is no other. He who knows this, when he has gone away from this world, passes to this Self which is of food; he passes to this Self which is of Prana; he passes to this Self which is of Mind; he passes to this Self which is of Knowledge; he passes to

नवमोऽनुवाकः

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह । आनन्दं ब्रह्मणो विद्वान् ।
न बिभेति कुतश्चनेति । एतं ह वाव न तपति । किमहं साधु नाकरवम् ।
किमहं पापमकरवमिति । स य एवं विद्वानेते आत्मानं स्पृणुते । उभे
ह्येवैष एते आत्मानं स्पृणुते । य एवं वेद । इत्युपनिषत् ॥

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीत-
मस्तु । मा विद्विषावह ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

this self which is of Bliss. Whereof this is the Scripture.

CHAPTER NINE

The Bliss of the Eternal from which words turn back without attaining; and mind also returns baffled. Who knows the Bliss of the Eternal? He fears not for aught in this world or elsewhere. Verily, to him comes not remorse and her torment saying "Why have I left undone the good and why have I done that which was evil?" For he who knows the Eternal, knows these¹ and delivers from them his Spirit; yea, he knows both evil and good for what they are and delivers his Spirit, who knows the Eternal. And this is Upanishad, the secret of the Veda.

Together may He protect us, together may He possess us, together may we make unto us strength and virility. May our reading be full of light and power. May we never hate. OM! Peace! Peace! Peace!

¹ Or, 'knows that they are alike'

भृगुवल्ली

हरिः ॐ । सह । नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु । मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

प्रथमोऽनुवाकः

भृगुर्वै वारुणिः । वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तस्मा
एतत् प्रोवाच । अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति । तं होवाच । यतो
वा इमानि भूतानि जायन्ते । येन जातानि जीवन्ति । यत् प्रयन्त्यभिसंवि-
शन्ति । तद् विजिज्ञासस्व । तद् ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

द्वितीयोऽनुवाकः

अन्नं ब्रह्मेति व्यजानात् । अन्नाद्धचेव खल्विमानि भूतानि जायन्ते । अन्नेन

BHRIGU VALLI

Hari OM. Together may He protect us, together may He possess us, together may we make unto us force and virility. May our reading be full of light and power. May we never hate. OM! Peace! Peace! Peace!

CHAPTER ONE

Bhrigu, Varuna's son, came unto his father Varuna and said "Lord, teach me the Eternal." And his father declared it unto him thus "Food and Prana and Eye and Ear and Mind—even these." Verily he said unto him "Seek thou to know that from which these creatures are born, whereby being born they live and to which they go hence and enter again; for that is the Eternal." And Bhrigu concentrated himself in thought and by the askesis of his brooding

CHAPTER TWO

He knew food for the Eternal. For from food alone, it appears, are these creatures born and

जातानि जीवन्ति । अन्नं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं
पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच तपसा ब्रह्म विजि-
ज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

तुतीयोऽनुवाकः

प्राणो ब्रह्मेति व्यजानात् । प्राणाद्धचेव खल्विमानि भूतानि जायन्ते ।
प्राणेन जातानि जीवन्ति । प्राणं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुन-
रेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा
ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

being born they live by food, and into food they depart and enter again. And when he had known this, he came again to Varuna his father and said "Lord teach me the Eternal." And his father said to him "By askesis do thou seek to know the Eternal, for askesis¹ is the Eternal." He concentrated himself in thought and by the energy of his brooding

CHAPTER THREE

He knew Prana for the Eternal. For from Prana alone, it appears, are these creatures born and being born they live by Prana and to Prana they go hence and return. And when he had known this, he came again to Varuna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for askesis in thought is the Eternal." He concentrated himself in thought and by the energy of his brooding

¹ Or, 'concentration in thought'

चतुर्थोऽनुवाकः

मनो ब्रह्मेति व्यजानात् । मनसो ह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति । मनः प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

पञ्चमोऽनुवाकः

विज्ञानं ब्रह्मेति व्यजानात् । विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते । विज्ञानेन जातानि जीवन्ति । विज्ञानं प्रयन्त्यभिसंविशन्तीति । तद्विज्ञाय । पुनरेव वरुणं पितरमुपससार । अधीहि भगवो ब्रह्मेति । तं होवाच । तपसा ब्रह्म विजिज्ञासस्व । तपो ब्रह्मेति । स तपोऽतप्यत । स तपस्तप्त्वा ॥

CHAPTER FOUR

He knew mind for the Eternal. For from mind alone, it appears, are these creatures born and being born they live by mind, and to mind they go hence and return. And when he had known this, he came again to Varuna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for concentration in thought¹ is the Eternal." He concentrated himself in thought and by the energy of his brooding

CHAPTER FIVE

He knew Knowledge for the Eternal. For from Knowledge alone, it appears, are these creatures born and being born they live by Knowledge and to Knowledge they go hence and return. And when he had known this, he came again to Varuna his father and said "Lord, teach me the Eternal." But his father said to him "By askesis do thou seek to know the Eternal, for concentration of force is the Eternal." He concentrated himself in thought and by the energy of his brooding

¹ Or, 'concentration of force'

षष्ठोऽनुवाकः

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाद्धचेव खल्विमानि भूतानि जायन्ते ।
आनन्देन जातानि जीवन्ति । आनन्दं प्रयन्त्यभिसंविशन्तीति । सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता । स य एवं वेद प्रतितिष्ठति ।
अन्नावानन्नादो भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान्
कीर्त्या ॥

सप्तमोऽनुवाकः

अन्नं न निन्द्यात् । तद् व्रतम् । प्राणो वा अन्नम् । शरीरमन्नादम् । प्राणे
शरीरं प्रतिष्ठितम् । शरीरे प्राणः प्रतिष्ठितः । तदेतदन्नमन्ने प्रतिष्ठितम् ।
स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

CHAPTER SIX

He knew Bliss for the Eternal. For from Bliss alone, it appears, are these creatures born and being born they live by Bliss and to Bliss they go hence and return. This is the lore of Bhrigu, the lore of Varuna who has his firm base in the highest heaven. Who knows, gets his firm base, he becomes the master of food and its eater, great in progeny, great in cattle, great in the splendour of holiness, great in glory.

CHAPTER SEVEN

Thou shalt not blame food; for that is thy commandment unto labour. Verily, Prana also is food, and the body is the eater. The body is established upon Prana and Prana is established upon the body. Therefore food here is established upon food. He who knows this food that is established upon food, gets his firm base, he becomes the master of food and its eater, great in progeny, great in cattle, great in the radiance of holiness, great in glory.

अष्टमोऽनुवाकः

अन्नं न परिचक्षीत । तद् व्रतम् । आपो वा अन्नम् । ज्योतिरन्नादम् ।
अप्सु ज्योतिः प्रतिष्ठितम् । ज्योतिष्यापः प्रतिष्ठिताः । तदेतदन्नमन्ने प्रतिष्ठि-
तम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो भवति ।
महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

नवमोऽनुवाकः

अन्नं बहु कुर्वीत । तद् व्रतम् । पृथिवी वा अन्नम् । आकाशोऽन्नादः ।
पृथिव्यामाकाशः प्रतिष्ठितः । आकाशे पृथिवी प्रतिष्ठिता । तदेतदन्नमन्ने
प्रतिष्ठितम् । स य एतदन्नमन्ने प्रतिष्ठितं वेद प्रतितिष्ठति । अन्नवानन्नादो
भवति । महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन । महान् कीर्त्या ॥

CHAPTER EIGHT

Thou shalt not reject food; for that too is the vow of thy labour. Verily, the waters also are food, and the bright fire is the eater. The fire is established upon the waters and the waters are established upon the fires. Here too is food established upon food. He who knows this food that is established upon food, gets his firm base, he becomes the master of food and its eater, great in progeny, great in glory, great in the radiance of holiness, great in glory.

CHAPTER NINE

Thou shalt increase and amass food; for that too is thy commandment unto labour. Verily, earth also is food and ether is the eater. Ether is established upon earth and earth is established upon ether. Here too is food established upon food. He who knows this food that is established upon food, gets his firm base. He becomes the master of food and its eater, great in progeny, great in cattle, great in the radiance of holiness, great in glory.

दशमोऽनुवाकः

न कञ्चन वसतौ प्रत्याचक्षीत । तद् व्रतम् । तस्माद् यया कया च विधया बह्वन्नं प्राप्नुयात् । अराध्यस्मा अन्नमित्याचक्षते । एतद् वै मुखतोऽन्नं राद्धम् । मुखतोऽस्मा अन्नं राध्यते । एतद् वा मध्यतोऽन्नं राद्धम् । मध्यतोऽस्मा अन्नं राध्यते । एतद् वा अन्ततोऽन्नं राद्धम् । अन्ततोऽस्मा अन्नं राध्यते । य एवं वेद । क्षेम इति वाचि । योगक्षेम इति प्राणापानयोः । कर्मेति हस्तयोः । गतिरिति पादयोः । विमुक्तिरिति पायौ । इति मानुषीः समाज्ञाः । अथ दैवीः । तृप्तिरिति वृष्टौ । बलमिति विद्युति । यश इति पशुषु । ज्योतिरिति नक्षत्रेषु । प्रजातिरमृतमानन्द इत्युपस्थे । सर्वमित्याकाशे । तत्प्रतिष्ठेत्युपासीत । प्रतिष्ठावान् भवति । तन्मह इत्युपासीत । महान् भवति । तन्मन इत्युपासीत । मानवान् भवति । तन्नम

CHAPTER TEN

Thou shalt not reject any man in thy habitation, for that too is thy commandment unto labour. Therefore in whatsoever sort do thou get thee great store of food. They say unto the stranger in the dwelling "Arise, the food is ready." Was the food made ready at the beginning? To him also is food made ready in the beginning. Was the food made ready in the middle? To him also is food made ready in the middle. Was the food made ready at the end and last? To him also is the food made ready at the end and last, who has this knowledge. As prosperity in speech, as getting and having in the main breath and the nether, as work in the hands, as movement in the feet, as discharge in the anus, these are the cognitions in the human. Then in the divine; as satisfaction in the rain, as force in the lightning, as splendour in the beasts, as brightness in the constellations, as procreation and bliss and death conquered in the organ of pleasure, as the All in Ether. Pursue thou Him as the firm foundation of things and thou shalt get thee firm foundation. Pursue Him as Mahas, thou shalt become Mighty; pursue Him as Mind, thou shalt become full of mind; pursue Him as adoration, thy

इत्युपासीत । नम्यन्तेऽस्मै कामाः । तद् ब्रह्मेत्युपासीत । ब्रह्मवान् भवति । तद् ब्रह्मणः परिमर इत्युपासीत । पर्येणं म्रियन्ते द्विषन्तः सपत्नाः । परि-
येऽप्रिया भ्रातृव्याः । स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स
य एवंवित् । अस्माल्लोकात् प्रेत्य । एतमन्नमयमात्मानमुपसङ्क्रम्य । एतं
प्राणमयमात्मानमुपसङ्क्रम्य । एतं मनोमयमात्मानमुपसङ्क्रम्य । एतं विज्ञान-
मयमात्मानमुपसङ्क्रम्य । एतमानन्दनमयमात्मानमुपसङ्क्रम्य । इमांल्लोकान्
कामाग्नी कामरूप्यनुसञ्चरन् । एतत् साम गायन्नास्ते । हा३वु हा३वु
हा३वु । अहमन्नमहमन्नमहमन्नम् । अहमन्नादो२ऽहमन्नादो२ऽहमन्नादः । अहं
श्लोककृदहं श्लोककृदहं श्लोककृत् । अहमस्मि प्रथमजा ऋता३स्य । पूर्वं
देवेभ्यो अमृतस्य ना३भायि । यो मा ददाति स इदेव मा३वाः । अहमन्न-
मन्नमदन्तमा३न्नि । अहं विश्वं भुवनमभ्यभवा३म् । सुवर्णं ज्योतीः । य
एवं वेद । इत्युपनिषत् ॥

desires shall bow down before thee; pursue Him as the Eternal, thou shalt become full of the Spirit. Pursue Him as the destruction of the Eternal that ranges abroad, thou shalt get thy rivals and thy haters perish thick around thee and thy kin who loved thee not. The Spirit who is here in man and the Spirit who is there in the Sun, lo, it is One Spirit and there is no other. He who has this knowledge, when he goes from this world having passed to the Self which is of food; having passed to the Self which is of Prana; having passed to the Self which is of Mind; having passed to the Self which is of Knowledge; having passed to the Self which is of Bliss, lo, he ranges about the worlds, he eats what he will, and takes what shape he will and ever he sings the mighty Sama. "Ho! ho! ho! I am food! I am food! I am food! I am the eater of food! I am the eater! I am the eater! I am he who makes Scripture! I am he who makes! I am he who makes! I am the first born of the Law; before the gods were, I am, yea, at the very heart of immortality. He who gives me, verily, he preserves me; for I being food, eat him that eats. I have conquered the whole world and possessed it, my light is as the sun in its glory." Thus he sings, who has the knowledge. This, verily, is Upanishad, the secret of the Veda.

सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीत-
मस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ॥

Together may he protect us, together may he possess us, together may we make unto us strength and virility! May our study be full of light and power! May we never hate! OM Peace! Peace! Peace!

AITEREYA UPANISHAD

ऐतरेयोपनिषद्

प्रथमोऽध्यायः—प्रथमः खण्डः

हरिः ॐ ॥ आत्मा वा इदमेक एवाग्र आसीन्नान्यत्किञ्चन मिषत् । स ईक्षत लोकान्नु सृजा इति ॥१॥

स इमांल्लोकानसृजत । अम्भो मरीचीर्मरमापोऽदोऽम्भः परेण दिवं द्यौः प्रतिष्ठाऽन्तरिक्षं मरीचयः । पृथिवी मरो या अधस्तात्ता आपः ॥२॥

स ईक्षतेमे नु लोका लोकपालान्नु सृजा इति । सोऽद्भ्य एव पुरुषं समुद्धृत्यामूर्च्छयत् ॥३॥

AITEREYA UPANISHAD

CHAPTER I : SECTION I

1. Hari OM. In the beginning the Spirit was One and all this (universe) was the Spirit; there was nought else moving¹. The Spirit thought, “Lo, I will make me worlds from out my being”.

2. These were the worlds he made; *Ambhah*, of the ethereal waters, *Marīciḥ*, of light, *Mara*, of death and mortal things, *Apah*, of the lower waters. Beyond the shining firmament are the ethereal waters and the firmament is their base and resting-place; Space is the world of light; the earth is the world mortal; and below the earth are the lower waters.

3. The Spirit thought, “Lo, these are the worlds; and now will I make me guardians for my worlds”. Therefore he gathered the Purusha out of the waters and gave Him shape and substance.

¹ Or, ‘that saw’

तमभ्यतपत्तस्याभितप्तस्य मुखं निरभिद्यत, यथाण्डं; मुखाद्वाग्वाचो-
ऽग्निर्नासिके निरभिद्येतां, नासिकाभ्यां प्राणः। प्राणाद्वायुरक्षिणी निरभिद्येता-
मक्षिभ्यां चक्षुश्चक्षुष आदित्यः कर्णौ निरभिद्येतां, कर्णाभ्यां श्रोत्रं
श्रोत्राद्दिशस्त्वङनिरभिद्यत, त्वचो लोमानि लोमभ्य ओषधिवनस्पतयो, हृदयं
निरभिद्यत, हृदयान्मनो, मनसश्चन्द्रमा नाभिर्निरभिद्यत नाभ्या अपानोऽ-
पानान्मृत्युः शिश्नं निरभिद्यत, शिश्नाद्रेतो रेतस आपः ॥४॥

प्रथमोऽध्यायः—द्वितीयः खण्डः

ता एता देवताः सृष्टा अस्मिन्महत्यर्णवे प्रापतंस्तमशनापिपासाभ्यामन्व-
वार्जत्। ता एनमब्रवन्नायतनं नः प्रजानीहि, यस्मिन् प्रतिष्ठिता
अन्नमदामेति ॥१॥

4. Yea, the Spirit brooded over Him and of Him thus brooded over the mouth broke forth, as when an egg is hatched and breaks; from the mouth broke Speech and of Speech fire was born. The nostrils broke forth and from the nostrils Breath and of Breath air was born. The eyes broke forth and from the eyes Sight and of Sight the Sun was born. The ears broke forth and from the ears Hearing and of Hearing the regions were born. The skin broke forth and from the skin hairs and from the hairs herbs of healing and all trees and plants were born. The heart broke forth and from the heart Mind and of Mind the moon was born. The navel broke forth and from the the navel *Apāna* and of *Apāna* Death was born. The organ of pleasure broke forth and from the organ seed and of seed the waters were born.

CHAPTER I : SECTION II

1. These were the Gods that He created; they fell into this great Ocean, and Hunger and Thirst leaped upon them. Then they said to Him, "Command unto us an habitation that we may dwell secure and eat of food."

ताभ्यो गामानयत्ता अब्रुवन्न वै नोऽयमलमिति । ताभ्योऽश्वमानयत्ता अब्रुवन्न वै नोऽयमलमिति ॥२॥

ताभ्यः पुरुषमानयत्ता अब्रुवन् सुकृतं बतेति; पुरुषो वाव सुकृतम् । ता अब्रवीद्य-
थायतनं प्रविशतेति ॥३॥

अग्निर्वर्गभूत्वा मुखं प्राविशद्वायुः प्राणो भूत्वा नासिके प्राविशदादित्यश्च-
क्षुर्भूत्वा अक्षिणी प्राविशद्दिशः श्रोत्रं भूत्वा कणौ प्राविशन्नोषधिवनस्पतयो लोमानि
भूत्वा त्वचं प्राविशश्चन्द्रमा मनो भूत्वा हृदयं प्राविशन्मृत्युरपानो भूत्वा नाभिं
प्राविशदापो रेतो भूत्वा शिश्नं प्राविशन् ॥४॥

तमशनापिपासे अब्रूतामावाभ्यामभिप्रजानीहीति । ते अब्रवीदेतास्वेव वां
देवतास्वाभजाम्येतासु भागिन्यौ करोमीति । तस्माद्यस्यै कस्यै च देवतायै
हविर्गृह्यते भागिन्यावेवास्यामशनापिपासे भवतः ॥५॥

2. He brought unto them the cow, but they said, "Verily, it is not sufficient for us." He brought unto them the horse, but they said, "Verily, it is not enough for us."

3. He brought unto them Man, and they said, "O well fashioned truly! Man indeed is well and beautifully made." Then the Spirit said unto them, "Enter ye in each according to his habitation."

4. Fire became Speech and entered into the mouth; Air became Breath and entered into the nostrils; the Sun became Sight and entered into the eyes; the Quarters became Hearing and entered into the ears; Herbs of healing and the plants and trees became Hairs and entered into the skin; the Moon became Mind and entered into the heart; Death became *Apāna*, the lower breathing and entered into the navel; the Waters became Seed and entered into the organ.

5. Then Hunger and Thirst said unto the Spirit, "Unto us too command an habitation." But He said unto them, "Even among these gods do I apportion you; lo! I have made you sharers in their godhead." Therefore to whatever god the oblation is offered, Hunger and Thirst surely have their share in the offering.

प्रथमोऽध्यायः—तृतीयः खण्डः

स ईक्षतेमे नु लोकाश्च लोकपालाश्चान्नमेभ्यः सृजा इति ॥१॥

सोऽपोऽभ्यतपत्; ताभ्योऽभितप्ताभ्यो मूर्तिरजायत । या वै सा मूर्तिरजा-
यतान्नं वै तत् ॥२॥

तदेनदभिसृष्टं पराङ्मत्यजिघांसत् । तद्वाचाजिघृक्षत्, तन्नाशकनोद्वाचा ग्रहीतुम् ।
स यद्वैनद्वाचाग्रहैष्यदभिव्याहृत्य हैवान्नमत्रप्स्यत् ॥३॥

तत् प्राणेनाजिघृक्षत्, तन्नाशकनोत् प्राणेन ग्रहीतुम् । स यद्वैनत् प्राणेना-
ग्रहैष्यदभिप्राण्य हैवान्नमत्रप्स्यत् ॥४॥

तच्चक्षुषाजिघृक्षत्, तन्नाशकनोच्चक्षुषा ग्रहीतुम् । स यद्वैनच्चक्षुषाग्रहैष्यद्
दृष्ट्वा हैवान्नमत्रप्स्यत् ॥५॥

CHAPTER I : SECTION III

1. The Spirit thought, "These verily are my worlds and their guardians; and now will I make me food for these."

2. The Spirit brooded in might upon the waters and from the waters brooded mightily over, Form was born. Lo, all this that was born as form, is no other than Food.

3. Food being created fled back from his grasp. By speech He would have seized it, but he could not seize it by speech. Had he seized it by speech, then would a man be satisfied by merely speaking of food.

4. By the breath He would have seized it, but He could not seize it by the breath. Had He seized it by the breath, then would a man be satisfied by merely breathing food.

5. By the eye He would have seized it, but He could not seize it by the eye. Had He seized it by the eye, then would a man be satisfied by merely seeing food.

तच्छ्रोत्रेणाजिघृक्षत्, तन्नाशकनोच्छ्रोत्रेण ग्रहीतुम् । स यद्वैनच्छ्रोत्रेणाग्र-
हैष्यच्छ्रुत्वा हैवान्नमत्रप्स्यत् ॥६॥

तत्त्वचाजिघृक्षत्, तन्नाशकनोत्त्वचा ग्रहीतुम् । स यद्वैनत्त्वचाग्रहैष्यत्स्पृष्ट्वा
हैवान्नमत्रप्स्यत् ॥७॥

तन्मनसाजिघृक्षत्, तन्नाशकनोन्मनसा ग्रहीतुम् । स यद्वैनन्मनसाग्रहैष्यद्,
ध्यात्वा हैवान्नमत्रप्स्यत् ॥८॥

तच्छिश्नेनाजिघृक्षत्, तन्नाशकनोच्छिश्नेन ग्रहीतुम् । स यद्वैनच्छिश्नेनाग्रहै-
ष्यद्विसृज्य हैवान्नमत्रप्स्यत् ॥९॥

तदपानेनाजिघृक्षत्, तदावयत् । सैषोऽन्नस्य ग्रहो यद्वायुरन्नायुर्वा एष यद्वायुः ॥१०॥

6. By the ear He would have seized it, but He could not seize it by the ear. Had He seized it by the ear, then would a man be satisfied by merely hearing food.

7. By the skin He would have seized it, but He could not seize it by the skin. Had He seized it by the skin, then would a man be satisfied by merely touching food.

8. By the Mind He would have seized it, but He could not seize it by the mind. Had He seized it by the mind, then would a man be satisfied by merely thinking food.

9. By the organ He would have seized it, but He could not seize it by the organ. Had He seized it by the organ, then would a man be satisfied by merely emitting food.

10. By the *Apāna* He would have seized it, and it was seized. Lo, this is the seizer of food which is also Breath of the Life, and therefore all that is Breath has its life in food.

स ईक्षत कथं न्विदं मदृते स्यादिति । स ईक्षत कतरेण प्रपद्या इति ।
 स ईक्षत यदि वाचाभिव्याहृतं, यदि प्राणेनाभिप्राणितं, यदि चक्षुषा दृष्टं,
 यदि श्रोत्रेण श्रुतं, यदि त्वचा स्पृष्टं, यदि मनसा ध्यातं, यद्यपानेनाभ्यपानितं,
 यदि शिश्नेन विसृष्टमथ कोऽहमिति ॥११॥

स एतमेव सीमानं विदार्यैतया द्वारा प्रापद्यत । सैषा विदृतिर्नाम
 द्वास्तदेतन्नान्दनम् । तस्य त्रय आवसथाः त्रयः स्वप्नाः । अयमावसथोऽय-
 मावसथोऽयमावसथ इति ॥१२॥

स जातो भूतान्यभिव्यैख्यत्, किमिहान्यं वावदिषदिति । स एतमेव पुरुषं
 ब्रह्म ततममपश्यदिदमदर्शमिती ३ ॥१३॥

11. The Spirit thought, "How should all this be without me?" and He thought, "By what way shall I enter in?" He thought also, "If utterance is by Speech, if breathing is by the Breath, if sight is by the Eye, if hearing is by the Ear, if thought is by the Mind, if the lower workings are by *Apāna*, if emission is by the organ, then who am I?"

12. It was this bound that He cleft, it was by this door that He entered in. 'Tis this that is called the gate of the cleaving; this is the door of His coming and here is the place of His delight. He has three mansions in His city, three dreams wherein He dwells, and of each in turn He says "Lo, this is my habitation" and "This is my habitation" and "This is my habitation."

13. Now when He was born, He thought and spoke only of Nature and her creations; in this world of matter of what else should He speak or reason? Thereafter He beheld that Being who is the Brahman and the last Essence. He said, "Yea, this is He; verily, I have beheld Him."

तस्मादिन्द्रो नामेन्द्रो ह वै नाम । तमिन्द्रं सन्तमिन्द्र इत्याचक्षते
परोक्षेण । परोक्षप्रिया इव हि देवाः, परोक्षप्रिया इव हि देवाः ॥१४॥

द्वितीयोऽध्यायः

पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्वेतः । तदेतत्सर्वेभ्योऽङ्गोभ्यः
तेजः सम्भूतमात्मन्येवात्मानं बिभर्ति; तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति;
तदस्य प्रथमं जन्म ॥१॥

तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न
हिनस्ति; सास्यैतमात्मानमत्र गतं भावयति ॥२॥

सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं बिभर्ति; सोऽग्र एव
कुमारं जन्मनोऽग्रेऽधि भावयति । स यत् कुमारं जन्मनोऽग्रेऽधि भावयति,
आत्मानमेव त भावयति, एषां लोकानां सन्तत्या एवं सन्तता हीमे
लोकास्तदस्य द्वितीयं जन्म ॥३॥

14. Therefore is He Idandra; for Idandra is the true name of Him. But though He is Idandra, they call Him Indra because of the veil of the Un-revelation; for the gods love the veil of the Unrevelation, yea, verily, the gods love the unrevelation.

CHAPTER II

1. In the male first the unborn child becomes. This which is seed is the force and heat of him that from all parts of the creature draws together for becoming; therefore he bears himself in himself, and when he casts it into the woman, 'tis himself he begets. And this is the first birth of the Spirit.

2. It becomes one self with the woman, therefore it does her no hurt and she cherishes this self of her husband that has got into her womb.

3. She the cherisher must be cherished. So the woman bears the unborn child and the man cherishes the boy even from the beginning ere it is born. And whereas he cherishes the boy ere it is born, 'tis verily himself that he cherishes for the continuance of these worlds and their peoples; for 'tis even thus the thread of these worlds spins on unbroken. And this is the second birth of the Spirit.

सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा
कृतकृत्यो वयोगतः प्रैति; स इतः प्रयन्नेव पुनर्जायते; तदस्य तृतीयं
जन्म ॥४॥

तदुक्तमृषिणा । गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भं एवैतच्छयानो
वामदेव एवमुवाच ॥५॥

स एवं विद्वानस्माच्छरीरभेदादूर्ध्वं उत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान्
कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥६॥

4. Lo, this is the spirit and self of him and he makes it his viceregent for the works of righteousness. Now this his other self when it has done the works it came to do and has reached its age, lo! it goes hence, and even as it departs, it is born again. And this is the third birth of the Spirit.

5. Therefore it was said by the sage Vamadeva; “I, Vamadeva, being yet in the womb, knew all the births of these gods and their causes. In a hundred cities of iron they held me down and kept me; I broke through them all with speed¹ and violence, like a hawk I soared up into my heavens.” While yet he lay in the womb, thus said Vamadeva.

6. And because he knew this, therefore when the strings of the body were snapped asunder, lo, he soared forth into yonder world of Paradise and there having possessed all desires, put death behind him, ye, he put death behind him.

¹ Or, ‘might’

तृतीयोऽध्यायः

कोऽयमात्मेति वयमुपास्महे ? कतरः स आत्मा येन वा पश्यति, येन वा शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति ॥१॥

यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मति-
र्मनीषा जूतिः स्मृतिः संकल्पः क्रतुरसुः कामो वश इति । सर्वाण्येवैतानि
प्रज्ञानस्य नामधेयानि भवन्ति ॥२॥

एष ब्रह्मैष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहा-
भूतानि— पृथिवी वायुराकाश आपो ज्योतींषीत्येतानि, इमानि च क्षुद्रमिश्राणीव
बीजानि, इतराणि चेताराणि चाण्डजानि च जारुजानि च, स्वेदजानि
चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्चेदं प्राणि जङ्गमं च

CHAPTER III

1. Who is this Spirit that we may adore Him? and which of all these is the Spirit? By whom one sees or by whom one hears or by whom one smells all kinds of perfume or by whom one utters clearness of speech or by whom one knows the sweet and bitter.

2. This which is the heart, is mind also. Concept and will and analysis and wisdom and intellect and vision and continuity of purpose and feeling and understanding, pain and memory and volition and application² of thought and vitality and desire and passion, all these, yea all, are but names of the Eternal Wisdom.

3. This creating Brahman; this ruling Indra; this Prajapati, Father of his peoples; all these Gods and these five elemental substances, even earth, air, ether, water and the shining principles; and these great creatures and those small; and seeds of either sort; and things egg-born and things sweat-born and things born of the womb and plants that sprout; and horses and cattle and men and elephants; yea, whatsoever

² Or, 'operation'

पतत्रि च यच्च स्थावरं; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो
लोकः, प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म ॥३॥

स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सव.
कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥४॥

