TRANSLATION.
THE

KAUSHITAKI-BRAHMANA-UPANISHAD.

SANKARANANDA'S INTRODUCTION.

It is well known that such actions as rubbing, &c., produce purity in substances like mirrors, &c., capable of reflecting light; and similarly the round of actions, commencing with the Agnihotra and ending with the Aswamedha, produces purity in the understanding, capable as it is of reflecting the divine light;* it is also understood from a passage of the Sruti that sacrifice, charity and penance are the means of the desire to know. And again, since heaven, &c., which are the fruits of actions, are a kind of happiness, and this is a synonym for the serenity of the understanding, therefore even those persons who are devoted to ceremonial actions, allow that actions do produce purity in the understanding. Hence the Sruti, having declared the system of works at great length, now takes the occasion to declare the knowledge of Brahma. Here follows the Kaushitaki Brahmana Upanishad in four chapters, commencing with the words "Once on a time Chitra, the son of Gangya," and ending with "who knoweth thus." In the first chapter, it declares the knowledge of Brahma's couch, with the northern and southern paths; in the second the knowledge of prana, and certain external and internal actions of him who knows

* Tajasa, the "brilliant" or "reflecting," is the Vedânta term for the understanding (ântakaraṇa), as it is said to reflect the soul or chaitanya, as the image of the Supreme. Thus Sankara Açârya says—"सुखामात्रे कर्मानि दृष्टिकर्मात् सुखवत्तत्त्वः केसां श्रद्धायाये। विद्रामानसे गुरु अविवाहित तदन्तः निश्चित्ता अविवाहिते साधा।"
In the bright fortnight the moon is gladdened by their spirits; but in the dark fortnight it sends them forth into new births.* Verily the moon is the door of Swarga. Him who rejects it, it sends on beyond;† but whoso rejects it not, him it rains down upon this world; and here is he born either as a worm or a grasshopper or a fish or a bird or a lion or a boar or a serpent or a tiger or a man or some other creature, according to his deeds and his knowledge. Him, when he comes, the Guru asks, “Who art thou?” Let him thus make answer: “Seed was collected from the wise season-ordaining moon,‡ the ruler of the bright and dark fortuneshot, the home of the ancestors, itself produced from the daily oblations,§—that seed, even me, the deities placed in a man, by that man they placed it in a woman,—from her I was born, in mortal birth, of twelve months, of thirteen months, identical with the year,‖—I was united to a father of twelve and thirteen months, to know the knowledge that is truth and to know the knowledge that is against the truth; uphold, then, 0 gods, the due times of my life that I may win immortality. By my words of truth, by my toils and sufferings, I am time, I am dependent on time.” “Who art thou?” “I am thyself.” Then he lets him proceed beyond.§ (2.)

He* having reached the divine road, goes to the world of Agni, thence to the world of Vāyu, thence to the world of Varuṇa, thence to the world of Indra, thence to the world of Prajāpati,† thence to the world of Brahmā.‡ Verily in that

* The other recension has “it gladdeneth them not.”
† This is the secret (Sumerita) place, concerning which Chitrahad asked Svetaketu.
‡ The Brhad Arany. VI. 2 is a complete commentary on Sankara’s explanation of this passage.
§ Cf. Brhad Arany. VI. 2, 9 and Sankarāchārya’s commentary.
‖ By the year is here understood “life.”
* The guru sees that he is equally afraid of swarga and of hell, each involving only a new succession of births, and so causes him by his knowledge of Brahma to obtain final liberation.
* When the student dies, who knows the conditioned Brahmā, his soul goes forth through the door of the coronal artery, by the light of the entrance of the heart. Cf. Brhad Ar. IV. 1, 2. † Virūt. ‡ Hiranyakarshana.
world of Brahmag are the Lake of enemies; the sacrifice-
destroying moments; the Age-less river; the Ilya tree;
the Satajya city; the impregnable Palace; Indra and Prajapati;
the door keepers; Brahma’s hall; Vibli; his throne; Vishak-
shana; his couch of unmeasured splendour; and his wife
(nature), the cause of the mind, and her reflection, the cause
of the eye, who weave the worlds like flowers; and the
Apsarasas, the mothers of all, the undecaying; and the
streams that roll on to the knowledge of Brahmag. Onward the
knover advances; Brahma cries to his attendants, “Run and
meet him with the glory due to me; he has gained the age-less
river, he shall never grow old.” (3.)

Five hundred Apsarasas go to meet him, one hundred
with fruits in their hands, one hundred with perfumes in
their hands, one hundred with garlands in their hands, one
hundred with garments in their hands, one hundred with
pounded aromatics in their hands; they adorn him with the
adornment of Brahma. He, adorned with the adornment of

* The lake that stops the entrance into the world of Brahma, its depth
equal to an hundred oceans, and its dark waters ever flowing,—named "Artha, as
composed of the enemies (avat) desire, wrath, &c.

† The moments, as producing desire, wrath, &c., destroy the sacrifice or
proper adornation for the attainment of Bhrama. Dr. Weber proposes to explain
"yasti" as an irregular form for "yashti," instead of adopting Sankara’s forced
derivation "mā + ıṣṭī.

‡ In the Chândogya Up. p. 550 we have similarly the "râ and 'ya seas, the
Aramaṇigya lake, and the nectar-dropping Peepul (\textit{samvrtih kramavam phalikah}).
There is a doubt whether the word should be either e or \textit{ipa}, but I have chosen
the former as the Tailanga clearly reads e. The Persian translation has \textit{yasti}.

—Dr. Weber compares the Ygdrasil of the Edda, but in fact every mythology
has its reminiscence of the "tree of life."

§ Sankara’s interpretation is simply etymological—"a city on the river, where
along the banks are bowstrings, as large as a Sâl tree, and a place abounding with
water in various forms, rivers, lakes, wells, tanks, &c., and gardens inhabited by
many heroes."

|| The Chând. Up. has “the impregnable city” (\textit{apavājītā pār}).

(iv) Vâyu and ‘Akasa. "S.

* Sei, egoism. The Chând. Up. has “a golden palace built by Brahmag,”

\textit{prabha-vimita}.

† Intellect, the malat of the Sânkhyas.

‡ Sei, the ‘Sruti.

§ The knowledge of the ‘Srutis.

‖ Or perhaps “the maternal (creative) waters."

‖ The other recension reads \textit{phala} for \textit{phala}, which the comment explains by
"ornaments."

* The adornment worthy of Hiranyakartha. "S.
Brahmá, knowing Brahmá, advances toward Brahmá everywhere. He comes to the lake of enemies, he crosses it by his mind.† When they who know only the present, come thereto, they are drowned. He comes to the sacrifice-destroying moments, they fly from him: He comes to the ageless river, he crosses it by his mind, then he shakes off his good and bad deeds [as a horse shakes his mane.‡] His dear kindred obtain his good deeds, his enemies obtain his bad deeds.§ Just as one driving swiftly in a chariot looks down on the two wheels revolving,‖ so too he looks down on day and night, on good deeds and bad deeds, and on all the pairs;¶ he, free from good deeds, free from bad deeds, knowing Brahmá, advances toward Brahmá. (4.)

He comes to the Ilia tree, the odour of Brahmá reaches him;* he comes to the Sálaya city, the flavour of Brahmá reaches him;† he comes to the impregnable Palace, the splendour of Brahmá reaches him;‡ he comes to the door-keepers Indra and Prajápati; they fly from him; he comes to the hall Vihlu, the glory of Brahmás reaches him; he comes to his throne Vichakshamá, the Sámas Bṛihada and Rathantara‖ are its eastern feet, the Sámas S’yaita and Nandhasa¶ its western feet, the Sámas Vairúpa and Vairája its edges north and south, the Sámas S’ākwara and Raivata its edges east and west . this

* Brahmá in the form of Hiranyagarbha. 'S.
† The Ilia lake, being the different passions, desires, &c. wants no boat but the mind to cross it. 'S.
‡ This illustration (ānāṣṭhilico) is added by the comm., the va of the original being expanded into āsva iva. The MSS. differ much in the word. I have adopted the dhānta of D. which seems meant also by the dhānta of B. C. E.
§ To him friends and enemies are alike, but this is said to declare the importance of kindness or hostility shown to him who knows Brahmá. 'S.
‖ He sees them rolling round, their different parts successively coming in contact with the ground,—he himself having no such contact.
¶ Light and shadow, hot and cold, &c. 'S.
* By the nose.
† By the tongue.
‡ By the eye.
§ The glory of Brahmá i. e. the feeling of pride that I am Brahmá, reaches him by the mind. 'S.
‖ With this curious mystical description compare that of Vrátya’s throne in the Atharva Veda xv. (Indische Studien, vol. i. p. 122.)
¶ These are the names of hymns in the Sáma Veda.
throne is knowledge; by knowledge he sees it all. He comes
to the couch of unmeasured splendour; this is Prápa.* Past
and future are its two eastern feet, prosperity and earth its
two western; the Sámas Bhadra and Yajñáyajñíya are the
short bars east and west, at the head and foot; the Sámas
Brihad and Rathantara the long bars north and south at the
sides; the Ríls and Sámas are the cornices east and west,†
the Yajush verses the cornices south and north; the moon-
beams the cushion, the Udgitha the coverlet, prosperity the
pillow.‡ Thereon sits Brahmá.§ He, knowing the truth, first
mounts thereon with one foot. Brahmá‖ asks him, “Who art
thou?” Let him then thus answer: (5.)

“I am time, I am what is in time; I am born from the womb
of space, from the (self-manifesting) light of Brahma;¶ the seed
of the year, the splendour of the past and the cause, the soul of
all that is sensible and insensible,* and of the five elements.
Thou art soul. What thou art, that am I.”† Brahmá says to
“What is the truth?” “What is other than the gods (who
preside over the senses) and the vital airs, that is being (sat);
what is the gods and the vital airs, that is that (tva); all this
is called by the word sattva, the Truth; such is all this (uni-
verse); all this art thou.” Thus he speaks to him. This is
also said by a verse of the Veda. (6.)

* The vital air (prápa) with its five operations, the power of action, superior
to the senses. 88.
† Paññiká appears to be the Bengáli পন্নিকা, the moulding round the edge of the
frame.
‡ Worldly prosperity was one of the feet, transcendental or Vedic prosperity
is now the pillow. 8S.
§ The seer Brahma, identified with Hiranyagarbha.
‖ Séd. Hiranyagarbha. 8S.
* Brahmá is here called by the Commentator Sábala which appears to mean
sáyana as opposed to níyána. The Comm. on the Maitrâyani Upánishad similarly
says of Prajapati or Hiranyagarbha, “Sád-sábala-ráväyád ajánáa-sábalaát
prathitamam utpamah.” The Supreme Being is called Sabala when he first unites
himself with ignorance to produce the creation; Prajapati is his first mani-
festation after that union.
* Sc. the four classes, jánáa, añáa, svádája, and udhája.
† In the original this is an obscure passage, and the obscurity is increased by
the uncertainty of the readings of the MSS. As printed in the Sanskrit text, it
"The Yajur his belly, the Sâma his head, the Rîk his form,—this is to be recognised as the indestructible BrahmA,—the great Rishi identified with BrahmA."

Brahmâ says to him, "How dost thou obtain my male names?" "By the breath." "How neuter names?" "By the mind." "How female names?" "By the voice." "How smells?" "By the breath." "How forms?" "By the eye." "How sounds?" "By the ear." "How the flavours of food?" "By the tongue." "How actions?" "By the hands." "How joy and sorrow?" "By the body." "How pleasure, dalliance, offspring?" "By the organ of generation." "How journeyings?" "By the feet." "How thoughts, that which is to be known, and desired?" "By intuition alone." Then BrahmA says to him, 'The waters (and the other elements) are mine, therefore this world is thine.' Whatever victory belongs to BrahmA, whatever extended power, that victory he wins, that extended power he obtains, who knoweth thus, who knoweth thus. (7.)

would appear to mean "born from the womb of space as seed from a wife; the splendour of the year, the soul of the past and the cause; thou art the soul of the past and the cause; what thou art, that am I." The Comm. MSS. (except D.) read et al for et al and they all have bhâyåi for bhârîyaî; in Thus translation I have followed the Comm. If I understand the Comm. correctly, there are two readings mentioned there: abhâayå gouch sahmâhîta bhâyå and samad- sanârûga tejo bhâtanâga bhâtanâyâm, and abhâayå gouch sahmâhîta bhâv i etal sam- samâhîta tejoktâraya bhâtanâyâm. The etal read by B. C. E. in the first reading must be wrong, as otherwise the irregular form abhâayå, which all read and explain by bhâyå, would have become bhâyåi by Sûrî before etal.

* Although properly every thing is obtained by intuition (prajñå), still speech, &c. are intermediate instruments in the obtaining of names, &c. but in the case of thoughts, &c. there is no such intervening agent. Although pleasure and pain also are properly perceived by prajñå, still the Sûrû says 'by the body' in accordance with such impressions as 'I have a pleasure in my foot,' 'I have a pain in my head,' &c. Although also speech is the instrument in the obtaining of all names, and breath without life is no instrument, and the mind is a common instrument in all perceptions,—still as the external organs do not immediately gain the impression of what is neuter as they do of what is male or female, we may allow that mind has a peculiar influence in regard to neuter names. Although too breath without life is no instrument, yet as it helps the voice in its functions, breath and voice may be called the instruments in the obtaining of names. Prâms, being masculine, obtains male names, and speech, being feminine, female names.
SECOND CHAPTER.

* Práña is Brahma;† thus said Kaushitaki. Of this práña identical with Brahma, the mind is the messenger, the eye the guard, the ear the doorkeeper, the speech the tirewoman. He who knows mind as the messenger of práña which is Brahma, becomes himself possessed of the messenger; he who knows the eye as the guard becomes himself possessed of the guard; he who knows the ear as the doorkeeper becomes himself possessed of the doorkeeper; he who knows the speech as the tirewoman becomes himself possessed of the tirewoman. To him, this práña, identical with Brahma, all these deities‡ bring offerings, though he asketh not; thus to him (the worshipper), though he asketh not, all creatures bring offerings. Whoso thus knows, his is the secret vow, ‘he will never beg.’ Just as when one, having begged in a village and received nothing, sits down (saying), ‘I will not eat hence even if they give it,’ then the others forthwith invite him who had before rejected him. This is the character of him who asketh not, but the alms-givers invite him (saying) ‘Let us give to thee.’ (1.)

† Práña is Brahma,' thus said Paingya. In this práña, identical with Brahma, after the speech, the eye envelopes;§ after the eye, the ear envelopes; after the ear, the mind envelopes;

* In the first chapter was described the knowledge of the Couch and by the words, "He goes to the Couch of unmeasured splendour,—this is práña," hereby is declared the great power of práña. The worshipper is three-fold, good, middling, and bad; he who understands it with the proof, on once hearing, is the good; he who understands it only after hearing many times and after giving himself and his guru much trouble, is the bad; he who understanding what his guru says, cannot control his mind is the middling. He, either under his guru's instruction or another's, is to be led by various means to firm conviction,—hence the S'ru[ti commences the second chapter, to declare the worship of práña which produces unwavering conviction in the mind, and is a tree of life with innumerable fruits, and to announce certain external and internal works with various effects for one who knows it.—S'.

† The vital air which resides in the mouth, with its five functions, is Brahma, who is true knowledge and joy, the cause of the world.—S'.

‡ Mind, speech, &c. considered as deities.—S'.

§ The singular form árundhata is not easily explained, especially in práña árundhata. The Comm. reads árundhe except in the last clause where it seems to alter it to práña árundhate. A'run. kate would seem to be the 3rd sing. either in a passive sense (= árundhate) or as meaning 'surrounds, envelopes.' Anque-
lence. Let him worship it as the Yajur; all beings are joined (yuj) to him for his excellence. Let him worship it as the Sáma; all beings bow (saman) to him for his excellence. Let him worship it as beauty, let him worship it as glory, let him worship it as splendour. Just as this (bow) is among weapons, the most beautiful, the most glorious, the most splendid,—so he who knoweth thus is, among all beings, the most beautiful, the most glorious, the most splendid. This same práma,—connected with the sacrificial bricks, endued with the character of works and of a truth himself,§—does the adhvaryu purify. In it he weaves what has the character of the Yajur, in the Yajur the hotræ weaves what has the character of the Rik, in the Rik the udgâtri weaves what has the character of the Sáma. He this adhvaryu (práma) is the soul of the three Vedas,† he of a truth is the soul of Indra who knoweth thus. (6.)

Next‡ come the three forms of worship§ of the all-conquering Kaushitaki. The all-conquering Kaushitaki adores the rising sun, having put on the sacrificial thread, and brought water and thrice sprinkled the sacred cup (saying) “Thou art the scatterer, scatter away my sin.” In this way he adores the sun at high noon, “Thou art the utter scatterer, utterly scatter away my sin.” In this way he adores the setting sun, “Thou art the complete scatterer, completely scatter away my sin.” Whatever sin he has committed by day or by night, he complete-

* This fire laid on the bricks, which is the means of sacrificial works, is also identical with práma, since práma is identical with the rik and this fire performs those works which are to be accomplished by riks, &c.; and I by it am identical with the rik;—I am the general soul práma, and this fire is I—thus does the adhvaryu purify himself.—§.

† The other recension reads sa esa sarvasyai trayāvidyagā ṛtam, esa n eva sūryam. The Comm. appears to explain the latter clause as “the soul of the three narratives of Kaushitaki, Paṇḍya and Sushkatāringa.” Saipāpyajñātika is a phrase meaning ‘taking one by one,’ as a cowherd puts his cattle one by one in their stalls. It occurs again, in p. 81.

‡ Práma is external and internal. The external depends on the presiding deities, as a child; the sun also depends on the presiding deities, and it is also identical with Agni and Soma. The Sūtra first takes the external práma, and, to establish certain fruits therefrom, mentions certain kinds of worship.—§.

§ These are three kinds of knowledge of the adhivāyika or external práma.

|| i.e. thou slallest away the world as stubble, through thy knowledge of the soul.—§


ly scatters it away. So he who knoweth thus, in this way adores the sun, and whatever sin he commits by day or by night he completely scatters away. (7.)

Next, month by month, on the day after the new moon,* let him in this same way adore the moon when seen to the west of the sun, or let him throw towards it two young blades of grass (saying), ‘That fair-proportioned heart of mine placed on the moon in the sky,† I hold myself as the knower thereof; may I never weep for evil concerning my children.’ His children die not before him. Such is the worship for one who has children born to him. Next is the worship for him who has no children. (Let him say) ‘Increase, O Soma, may vigour come to thee;‡ ‘May the milky juices flow round thee, may the sacrificial offerings.§ ’ ‘That beam (named Sushumṇā) which the ādityas gladden.’ Having muttered these three riks, let him turn his right arm round∥ (saying), ‘Gladden not by our breath or children or cattle, him who hates us and whom we hate; gladden us by his breath, his children and his cattle. Thus I turn the turning of Indra, I turn the turning of the sun.’ (8.)

Next on the day of the full moon let him in this same way adore the moon when it is seen in front of him, (saying), ‘Thou art Soma, the brilliant, the wise, the five-mouthed, the lord of creatures. The Brāhmaṇa is one mouth of thine, with that mouth thou eatest kings, with that mouth make me to eat food. The king is one mouth of thine, with that mouth thou eatest common men, with that mouth make me to eat

* The other recension has only anādrāgyām—‘Seeing the moon on the first day to the west of the sun in the so-called Sushumṇā ray.’ (For this ray, see Śāyāna on Taitt. Saṁhitā, vol. ii. p. 338.) The Comm. notices the reading followed in the text.
† In this and many of the subsequent verses there runs a continued latent allusion to an implied comparison between the husband as the sun or fire, and the wife as the moon.
‡ Rig Veda, i. 91, 16.
§ Ibid. i. 91, 18. Sākaraṇānda explains rājya by rujinaḥ = tanayon, “children living on food.”
∥ He brings his right arm opposite to the moon and then turns round as the words are uttered.
food. The hawk is one mouth of thine, with that mouth thou eatest birds, with that mouth make me to eat food. The fire is one mouth of thine, with that mouth thou eatest this world, with that mouth make me to eat food. The fifth mouth is in thee thyself, with that mouth thou eatest all beings, with that mouth make me to eat food. Destroy not our life or children or cattle; whoso hateth us and whomso we hate, destroy his life, his children, his cattle. Thus do I turn the turning of the deities, I turn the turning of the sun." He, thus saying, turns his right arm round. (9.)

Next wishing to lie with his wife, let him touch her heart (saying) "As joy is placed in thy heart, the lord of progeny, O fair one, so, O mistress of immortality, mayst thou never have sorrow concerning thy children." Her children die not before her. (10.)

Next, when returning after an absence from home, let a man smell his son's head (saying), 'Thou arisest from me, limb by limb, above all art thou born from my heart; thou art verily my soul, my son; live thou an hundred years;' he then gives his name. 'Be thou a stone, be thou an axe, be thou as widely scattered gold; thou art verily called splendour, my son, live thou an hundred years;' thus (saying) he calls him by his name. Then he embraces him, (saying), 'As Prajāpati embraced his creatures for their weal, so I here embrace thee.' Then he whispers in his right ear, 'O Magha\-van, O on-rusher, give to this one.'§ 'O Indra, bestow the best riches;' thus (saying), he whispers in his left ear. 'Cut not off my line (of posterity), vex not thyself, live thou the hundred years of life; I smell thy head calling thee by thy name,' thus (saying) let him

* This 'sloka and a corresponding one in Section 8, are confused in the two recensions.


‡ On the commentator's authority I take \textit{astridam} as an irregular form of \textit{āstrīdam},—otherwise it would have been more natural to take it as 'unscattered, beard-

§ Rig V. iii. 36, 10. The text of the R. V. has \textit{Asme} 'to us.'

|| Rig V. ii. 21, 6.
Upanishad.

thrice smell his head. 'I greet thee with the lowing sound of the cows,' thus (saying) let him thrice make a lowing sound (hing) over his head. (11.)

Next prána is called the death of the deities, (Daivah parimaraha).* This Brahma shines forth when the fire blazes, it dies when it blazes not; the splendour of the fire goes to the sun, the prána goes to the wind.† This Brahma shines forth when the sun is seen, it dies when it is not seen; the sun's splendour goes to the moon, the prána to the wind. This Brahma shines forth when the moon is seen, it dies when it is not seen; its splendour goes to the lightning, the prána to the wind. This Brahma shines forth when the lightning flashes, it dies when it flashes not forth; its splendour goes to the quarters of space,‡ the prána to the wind. All these deities having entered into the wind only, and having died in the wind, die not, therefore they rise again. Such is the topic of the deities,—now follows that of the soul.§ (12.)

This Brahma shines forth when it speaks by the speech, it dies when it speaks not; its splendour goes to the eye, the prána to prána. This Brahma shines forth when it sees by the eye, it dies when it sees not; its splendour goes to the ear, the prána to prána. This Brahma shines forth when it hears by the ear, it dies when it hears not; its splendour goes to the mind, the prána to prána. This Brahma shines forth when it thinks by the mind, it dies when it thinks not; its splendour goes to prána, the prána to prána. All these deities, having thus entered into prána only, and having died in prána, die not; therefore they rise again. Therefore if both mountain ranges, the Southern|| and the Northern, should close in

* Seil, they all die round it. Cf. the last chapter of the Aitareya Br. translated by Colebrooke.
† Prána is here the internal cause of effort, chešhá-hetu, i. e. volition. The wind is the external prána, dependent on the deities, of Section 7.
‡ The other recension has "its splendour goes to the wind," which carries out the idea much better. Otherwise the quarters of space must be taken to represent the wind.
§ The Struti now takes up the internal prána, dependent on the soul, of § 7.
|| Was the Vindhya still, in the author's time, the unsurpassed boundary of theHindús?
on him who knoweth thus,* threatening to destroy him, they would harm him not. Then those who hate him and those whom he himself hates, die round him on every side. (13.)

Next comes the accepting the pre-eminence (of prāṇa). These deities,† contending each for his own pre-eminence, went out from this body. It lay breathing not, dry, a very log of wood. Then speech entered into it; it spoke by speech, still it lay. Then the sight entered into it; it spoke by speech, it saw by sight,—still it lay. Then the hearing entered into it; it spoke by speech, it saw by sight, it heard by hearing,—still it lay. Then the mind entered into it; it spoke by speech, it saw by sight, it heard by hearing, it thought by mind,—still it lay. Then prāṇa‡ entered into it,—it rose up from its place. All these deities, having recognised the pre-eminence to be in prāṇa, having honoured prāṇa as alone the soul of knowledge, went out from this body with all these.§ Then they went to heaven|| lost in the wind,¶ identified with the ether.* So too he who knoweth thus, having recognised the pre-eminence to be in prāṇa, having honoured prāṇa as alone the soul of knowledge, goes out from this body† with all these (five vital airs). He goes to heaven, lost in the wind, identified with ether; he goes to that, wherein those deities abide. With the immortality of the deities, doth he become immortal who knoweth thus. (14.)

* Dr. Weber remarks that the vihādunā of the other recension is only an irregular form for vihādunam. The commentator, taking it as the nom. plur., has been driven to great straits to explain the grammatical construction.
† Speech and the rest.
‡ Prāṇa, i. e. the five vital airs.
§ Speech, &c. no longer rested in their own individuality, but acknowledged that there was no distinction between them,—the several organs are really one as the five vital airs are one.—S*.
|| Identified with fire, &c.
¶ The external prāṇa, dependent on the deities.
* The Comm. reads vāyuspratishthah, i. e. abiding, as in a refuge, in the thought of the pre-eminence of prāṇa. He explains ākāśātmānāh, “whose soul is all pervading as the ether.”
† He abandons the self-consciousness connected with bodily existence.
Next follows the father’s tradition* to the son. Thus do they in truth relate it. The father, when about to die, calls his son. Having spread the house with new grass, and duly laid the fire, and placed a vessel of water with a pot of rice,—clothed with an unworn garment; the father lies (awaiting him). The son having come approaches him from above;† having touched all his organs with his own organs; or else let the father perform the tradition with his son seated in front of him. Then he delivers the organs over. “Let me place my speech in thee,” saith the father; “I take thy speech in me,” saith the son. “Let me place my breath in thee,” saith the father; “I take thy breath§ in me,” saith the son. “Let me place my sight in thee,” saith the father; “I take thy sight in me,” saith the son. “Let me place my hearing in thee,” saith the father; “I take thy hearing in me,” saith the son. “Let me place my flavours of food in thee,” saith the father; “I take thy flavours of food in me,” saith the son. “Let me place my actions in thee,” saith the father; “I take thy actions in me,” saith the son. “Let me place my pleasure and pain in thee,” saith the father; “I take thy pleasure and pain in me,” saith the son. “Let me place my enjoyment, dalliance and offspring in thee,” saith the father; “I take thy enjoyment, dalliance and offspring in me,” saith the son. “Let me place my walking in thee,” saith the father; “I take thy walking in me,” saith the son. “Let me place my mind|| in thee,” saith the father; “I take thy mind in me,” saith the son. “Let me place my knowledge in thee,” saith the father; “I take thy knowledge in me,” saith the son. Or if the father be unable

* Cf. Brihad Arany, i. 5, 17.
† The Comm. adds “to the north or east of the fire.”
§ The other recension reads, “on the son’s coming the father, clothed in white, meets him from above, having touched, &c.;” the Comm. notices the reading in the text.
|| The other recension reads, instead of the tradition of the mind and knowledge, that of the thoughts, what is to be known and the desires, cf. i. 7.

The other recension also omits the alternative in the case of the father’s being unable to speak, as the various reading, quoted in the Comm., extends from p. 70 l. 20 to p. 71, l. 11,—this passage being, as usual, omitted in the MSS. B. C. but given in D. E.
to speak much, let him say at once, “Let me place my vital airs in thee,” and let the son say, “I take thy vital airs in me.” Then the son goes out, having walked round his father, keeping his right side towards him, and the father cries after him “May glory, holiness and honour attend thee.” Then the son looks back over his left shoulder, holding his hand or the end of his garment before his face, (saying,) “Obtain thou the swarga worlds and thy desires.” Should the father afterwards recover let him dwell in the authority of his son (as a guest); or let him become a wandering ascetic. If he dies, thus let them cause the son duly to receive the tradition, as the tradition is to be given.* (15.)

THIRD CHAPTER.†

Pratardana verily, the son of Divodásá, went to the loved mansion of Indra, by (the sacrifice of) battle and by manly valour;‡ Indra said to him, “Oh Pratardana, choose a boon.” Pratardana answered, “Choose thou for me what thou thinkest best for man.” Indra said to him, “The superior§ chooses not for the inferior; choose thou for thyself.” Pratardana said, “Let not the inferior (choose).”¶ Indra swerved not from the

* Aquinas adds as a note, “hoc testamento pater ens sumum totum ad filium sumum transfert, in illum transfundit et sic in eo et deinceps in fili filio vivit, unde opera religionis, quae perpetuam non potuit, filio absoluta, sedes beatae patri aperuit. His vincula paternae amor et pietas in parentes quasi indissolubili modo astringuntur, et continuo serie in duabus mundis, inferiori et superiori, homines e uno orti in unum resolvendi sibi invicem conectuntur.”

† The Śruti now proceeds to describe that knowledge of Brahma, for the sake of which the conditioned paryankopáśana and prapáropásana have been before described. To establish a belief in its reality, a story is related, where the pupil is Pratardana of Kásí, endowed with power, glory, &c. superior to the gods, and desiring this knowledge of Brahma, and the teacher is Indra, bound with the bond of truth, though himself desiring to conceal this knowledge from men. S.

‡ Cf. Bhagavad Gitá, ii. 37.

§ The Comm. takes varam as irregularly put for the accusative, and renders it “one chooses not a boon for another.”

¶ It might also mean “Let not the boon become no boon.” The Comm. takes avaram as meaning the previously promised boon and reads me for mā.
truth, for Indra is truth; Indra said to him, "Verily know me;* this I think the best for man, that he should know me. I slew the three-headed son of Twash'tri;† I gave‡ to the wolves the devotees the Arunmukhas;§ violating many a treaty I slew the hosts of Prahláda,' (I slew) the sons of Puloman in the sky and the Kálikánjas on the earth, and not one hair of my head was harmed. Whoso knows me, by no deed soever is his future bliss harmed, not by theft, not by a Bráhman's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face." ‖ (I.)

Indra said, "I am prá Já. || Worship me as identical with knowledge, as life, as immortal; life is prá Já, prá Já is life. While prá Já abides in this body, so long does life abide. By prá Já a man obtains in this world immortality;* by knowledge he obtains true resolve. He who worships me as life and immortal, reaches

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* Me who am alone worthy of the title of 'I.' §.
† Cf. Indische Studien, i. p. 419.
‡ The following passage from the Astaváya Bráhmaña (VII. 28) is the best commentary on these words of Indra.
* When the gods excluded Indra from the sacrifices, (saying) "he has slain Vis'varúpá the son of Twash'tri, he has slain Vítra, he has given the devotees (i. e. 'asuras in that disguise,' Sáyána) to the wolves, he has killed the Arumaghas (i. e. 'asuras in the form of Bráhmans,' Sáyána) and he has contradicted the words of his guru Vróhaspati,"—then was Indra debarred from drinking the soma juice and after him were debarred also all the Kshatriyas. At length Indra regained the right of the soma juice (by seizing) that very Twash'tri's Soma, but the Kshatriya caste remains excluded to this day.'
§ The Comm. explains the Arunmukhas as those in whose mouths the reading of the Veda is not. In the Táttvára Jánátha, ii. 4, 9, we read "when the devotees were being eaten, their skulls fell on the earth and became date-palms, while the liquid part flew up and became the fruit of the capparis aphyll." Sáyána there quotes this passage and describes the devotees as those who, having obtained the fourth áś'tama, neglected the study of Vedánta.—In the Mahábhárata, vol. i. p. 644, we have "the great city called Hr ciąra pura, inhabited by the Pulomanas and the Dánavas the Kálikánjas."

* Still, the knowledge of the identity of the individual and Supreme soul obliterates every sin. In the original nilam = mukhakánti. May we compare Statius' "utat ignis in ore Purpurerus?"—The phrase is probably taken from a passage in the Táttvára Sanhitá, (iii. 1. 1.) Náya nilam na hro rúti. Sáyána, however, there gives a different explanation náya kyásham púram bhunati, na tejo vijñánam bhavati.
* prá Já = the active power, kriyás'akti; prá Já = the cognitire power, jñána'akti.
* The Comm. has a different reading "by prá Já he obtains immortality in the next world."
his full life* in this world, and in heaven obtains immortality and becomes indestructible.” (Pratardana said) “Therefore say some, the prānas† become one, for none at the same time can make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind; the prānas, having become one, make known all these one by one. Thus when speech speaks, all the prānas speak after it; ‡ when the eye sees, all the prānas see after it; when the ear hears, all the prānas hear after it; when the minds thinks, all the prānas think after it; when the breath breathes, all the prānas breathe after it.” Indra answered, “Thus indeed it is, but the highest weal belongs only to the prānas.§

“One lives bereft of speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we see infants; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily prāṇa is identical with knowledge (prajñā).|| Having assumed this body it raises it up, therefore let men worship this as Uktha; ¶ it is thus that we find everything in prāṇa. What prāṇa is, that is knowledge; * what knowledge is, that is prāṇa.—This is the only true vision of prāṇa, this its true knowledge. When a man is so asleep that he sees no dream soever, then he becomes absorbed in this vāya.† Then‡ the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all

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* “A hundred years is the life of man”—S’ruti.
† See, the organs of sensation and action, indojñāni.
‡ See, each performs its proper function after an interval, however imperceptible; by “speaking, hearing, &c. after it” is meant that the proper function of each is subordinated to the leading one in each case.
§ This is intended to answer the objection that if each organ has its temporary superiority over the rest, why do we give such a superiority to prāṇa? The prāṇas here mentioned are the five functions of prāṇa.
|| The so-called power of action is also the so-called power of knowledge.
¶ An etymological play on words. Uktha quasi attha.
* Knowledge (prajñā) here means the Supreme Soul; this and the individual prāṇa (panchārayitih prāṇah) are identical.
† The power of knowledge is hidden and the man only exists in the vital air, as the power of action.
‡ The organs are absorbed with their objects in the soul.
truth, for Indra is truth; Indra said to him, "Verily know me;¹ this I think the best for man, that he should know me. I slew the three-headed son of Tvāṣṭrī;² I gave ³ to the wolves the devotees the Arunmukhas;⁴ violating many a treaty I slew the hosts of Prahlāda,⁵ (I slew) the sons of Puloman in the sky and the Kālakānjas on the earth, and not one hair of my head was harmed. Whoso knows me, by no deed soever is his future bliss harmed, not by theft, not by a Brāhmaṇa's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face." ⁶

Indra said, "I am pṛāṃa.⁷ Worship me as identical with knowledge, as life, as immortal; life is pṛāṃa, pṛāṃa is life. While pṛāṃa abides in this body, so long does life abide. By pṛāṃa a man obtains in this world immortality;⁸ by knowledge he obtains true resolve. He who worships me as life and immortal, reaches

* Me who am alone worthy of the title of 'I.' S.
† Cf. Indische Studien, i. p. 410.
‡ The following passage from the Aitareya Brāhmaṇa (VII. 28) is the best commentary on these words of Indra.
¹ When the gods excluded Indra from the sacrifices, (saying) "he has slain Visāvāja the son of Tvāṣṭrī, he has slain Vītra, he has given the devotees (i. e. 'asuras in that disguise,' Sāyaṇa) to the wolves, he has killed the Arunmukhas (i. e. 'asuras in the form of Brāhmaṇas,' Sāyaṇa) and he has contradicted the words of his guru Vīraṣaṅketa;"—then was Indra debarred from drinking the soma juice and after him were debarred also all the Kṣatriyās. At length Indra regained the right of the soma juice (by seizing) that very Tvāṣṭrī's Soma, but the Kṣatriya caste remains excluded to this day.
§ The Comm. explains the Arunmukhas as those in whose months the reading of the Veda is not. In the Tāt titriya Sanhitā, ii. 4, 9, we read "when the devotees were being eaten, their skulls fell on the earth and became date-palms, while the liquid part flew up and became the fruit of the capporia aphylla." Sāyaṇa there quotes this passage and describes the devotees as those who, having obtained the fourth āśrama, neglected the study of Vedanta.—In the Mahābhārata, vol. i. p. 644, we have "the great city called Hiranyakapura, inhabited by the Paulomis and the Daunavas the Kālakānjas."
|| Scil. the knowledge of the identity of the individual and Supreme soul obliterates every sin.

In the original nilam = mukhakānti. May we compare Status’ "natat ignis in ore Purpurius?" The phrase is probably taken from a passage in the Tāt titriya Sanhitā, iiii. 1, 1) Nāyga nilam na hato vṛṣṭi. Sāyaṇa, however, gives a different explanation nāyga kriṣhnan pāram bhave, na teja vigataṃ bhavati.

¹ Pṛāṃa = the active power, kriyā-akti; pṛāṃa = the cognitive power, javānas akti.
² The Comm. has a different reading "by pṛāṃa he obtains immortality in the next world."
his full life in this world, and in heaven obtains immortality and becomes indestructible.” (Pratardana said) “Therefore say some, the prāṇas become one, for none at the same time can make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind; the prāṇas, having become one, make known all these one by one. Thus when speech speaks, all the prāṇas speak after it; when the eye sees, all the prāṇas see after it; when the ear hears, all the prāṇas hear after it; when the minds thinks, all the prāṇas think after it; when the breath breathes, all the prāṇas breathe after it.” Indra answered, “Thus indeed it is, but the highest weal belongs only to the prāṇas.

“One lives bereft of speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we see infants; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily prāṇa is identical with knowledge (prajñā). Having assumed this body it raises it up, therefore let men worship this as Ukttha; it is thus that we find everything in prāṇa. What prāṇa is, that is knowledge; what knowledge is, that is prāṇa.—This is the only true vision of prāṇa, this is true knowledge. When a man is so asleep that he sees no dream soever, then he becomes absorbed in this Īṣṇu. Then the speech enters into it with all names, the eye enters into it with all forms, the hearing enters into it with all

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* A hundred years is the life of man.”—S’ruti.
† Soil. the organs of sensation and action, īndriyāni.
‡ Soil. each performs its proper function after an interval, however imperceptible; by “speaking, hearing, &c. after it” is meant that the proper function of each is subordinated to the leading one in each case.
§ This is intended to answer the objection that if each organ has its temporary superiority over the rest, why do we give such a superiority to prāṇa? The prāṇas here mentioned are the five functions of prāṇa.
|| The so-called power of action is also the so-called power of knowledge.
* An etymological play on words. Ukttha quasi ukttha.
• Knowledge (prajñā) here means the Supreme Soul; this and the individual prāṇa (pancharātikā prāṇaḥ) are identical.
† The power of knowledge is hidden and the man only exists in the vital air, as the power of action.
‡ The organs are absorbed with their objects in the soul.
sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul* all the prānas go forth to their several stations; from the prānas go forth the devas,† from the devas the worlds. This Prāna is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Prāna. What Prāna is, that is knowledge, (Prajñā) what knowledge is, that is Prāna. This‡ is the final proof thereof, this its true understanding. When yonder man, sick, about to die and very feeble, falls into fainting, 'his friends (standing around) say, 'His mind has departed, he hears not, he sees not, he speaks not with his speech, he thinks not;' then he becomes absorbed in this prāna; then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs with all these.§ (3.)

"All names,|| which are verily speech, are left in him, by speech he obtains all names; all odours, which are verily prāṇa, are left in him, by prāṇa he obtains all odours; all forms, which are verily the eye, are left in him, by the eye he obtains all forms; all sounds, which are verily the ear, are left in him, by the ear he obtains all sounds; all thoughts, which are verily the mind, are left in him, by the mind he obtains all thoughts. Together they two "‖ dwell in this body, together they two

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* Seil, the universal soul, which is itself joy,—concealed under the disguise of prāṇa.—The prāṇas are speech, &c.
† Agni, &c. presiding over speech, &c.—The worlds are here names, &c.
‡ Having shown that the living man is really prāṇa, he proceeds to show that in death too the dying man is to be called prāṇa.
§ Seil, to another body.
|| The other recension reads this differently, 'verily speech dismisses all names from him, by speech he obtains all names;' and so on in the other clauses. The Comm. explains it, 'not only is speech absorbed in prāṇa but prāṇa with speech obtains all names—speech is not absorbed without its object.'
‖ Prāṇa and prajñā— the general as conditioned by the powers of action and knowledge.
depart from it. Now will we explain how in this same knowledge (Prajñā) all beings are also absorbed. (4.)

"Speech verily milked* one portion thereof; its object, the name, was placed outside as a rudimentary element; the vital air verily milked a portion thereof; its object, the smell, was placed outside as a rudimentary element; the eye verily milked a portion thereof; its object, the form, was placed outside as a rudimentary element; the ear verily milked a portion thereof; its object, the sound, was placed outside as a rudimentary element; the tongue verily milked a portion thereof; its object, the taste of food, was placed outside as a rudimentary element; the two hands verily milked a portion thereof; their object, action, was placed outside as a rudimentary element; the body verily milked a portion thereof; its objects, pleasure and pain, were placed outside as a rudimentary element; the organ of generation verily milked a portion thereof; its objects, enjoyment, dalliance and offspring were placed outside as a rudimentary element; the feet verily milked a portion thereof; their objects, walkings, were placed outside as a rudimentary element; the mind verily milked a portion thereof; its objects, thought and desires, were placed outside as a rudimentary element. (5.)

"Having mounted† by Prajñā on speech‡, he finds by speech all names; having mounted by Prajñā on the vital air,§ he finds by the vital air all odours; having mounted by Prajñā

* I have followed the Comm. in taking चितक्षिन् as = चितक्षिन, but I prefer the reading of the other recension चितक्षिन्, the past participle of चित or चित, —

† "The organ of sense cannot exist without prajñā, nor the objects of sense be obtained without the organ, therefore,—on the principle, when one thing cannot exist without another that thing is said to be identical with the other,—just as the cloth being never perceived without the threads, is identical with them, or the (false perception of) silver being never found without the mother of pearl is identical with it, so the objects of sense being never found without the organs are identical with them, and the organs being never found without prajñā are identical with prajñā." (8).

‡ The Comm. renders it here and in the other clauses "by Prajñā mounted on speech, (Prajñā) by speech finds all names." I prefer making "the man" the subject of अभिप्रवाही.

§ Prajñā is here used, as it often is elsewhere, for the organ of smell.
on the eye, he finds by the eye all forms; having mounted by Prajñā on the ear, he finds by the ear all sounds; having mounted by Prajñā on the tongue, he finds by the tongue all flavours of food; having mounted by Prajñā on the hands, he finds by the hands all actions; having mounted by Prajñā on the body, he finds by the body pleasure and pain; having mounted by Prajñā on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring; having mounted by Prajñā on the feet, he finds by the feet all walkings; having mounted by Prajñā on the mind, he finds by the mind all thoughts. (6.)

"Verily, bereft of prajñā, the speech can make known no name soever,—' My mind,' it says, *was elsewhere, I perceived not that name.' Verily, bereft of prajñā, the vital air can make known no odour soever,—' My mind,' it says, *was elsewhere, I perceived not that odour.' Verily, bereft of prajñā, the eye can make known no form soever,—' My mind,' it says, *was elsewhere, I perceived not that form.' Verily, bereft of prajñā, the ear can make known no sound soever,—' My mind,' it says, *was elsewhere, I perceived not that sound.' Verily, bereft of prajñā, the tongue can make known no flavour of food soever,—' My mind,' it says, *was elsewhere, I perceived not that flavour.' Verily, bereft of prajñā, the hands can make known no action soever,—' Our mind,' they say, *was elsewhere, we perceived not that action.' Verily, bereft of prajñā, the body can make known no pleasure, no pain soever,—' My mind,' it says, *was elsewhere, I perceived not that pleasure nor that pain.' Verily, bereft of prajñā, the organ of generation can make known no enjoyment nor dalliance nor offspring soever,—' My mind,' it says, *was elsewhere, I perceived not that enjoyment nor dalliance nor offspring.' Verily, bereft of prajñā, the feet can make known no walking soever,—' Our mind,' they say, *was elsewhere, we perceived not that walking.' Verily, bereft of

* The other recension makes the man, not the organs, say this. Hence in the case of the hands, &c., it reads "My mind was elsewhere," &c.

† The body is here inserted among the organs, since it in a manner does receive external impressions; or more probably it here implies the skin, the organ of touch. "S.
prajñā, no thought can be completed, nor any thing known which should be known. (7.)

"Let not a man wish to know the speech, let him know the speaker; let not a man wish to know the smell, let him know the sniffer; let not a man wish to know the form, let him know the seer; let not a man wish to know the sound, let him know the hearer; let not a man wish to know the flavour of food, let him know the knower; let not a man wish to know the action, let him know the agent; let not a man wish to know the pleasure and pain, let him know the knower of the pleasure and pain; let not a man wish to know enjoyment, dalliance nor offspring, let him know the knower of the enjoyment, dalliance and offspring; let not a man wish to know the walking, let him know the walker; let not a man wish to know the mind, let him know the thinker. Verily these elements depend on prajñā; and the rudiments of prajñā depend on the elements. Were there no rudimentary elements, there would be no rudiments of prajñā; were there no rudiments of prajñā, there would be no rudimentary elements; from either alone no form would be accomplished. There is no division of this union; just as the circumference of a wheel is placed upon the spokes and the spokes upon the nave, so the rudimentary elements are placed upon the rudiments of prajñā, and the rudiments of prajñā are placed upon

* If Prajñā and the organs are identical, then since there is a previous command 'Worship me as life, immortal, &c.' (see above Sect. 2.) does this intimate that speech only is to be worshipped and known? This doubt is now answered. '§.

† The jñāna is the keyword of Hindu philosophy,—the wish to know in order to obtain emancipation,—knowledge in this sense being indeed 'power.'

‡ The speaker, &c., the soul, the witness of the activity of all the organs, itself identical with joy. '§—The Comm. adds that speech and mind here stand for all the organs; while the eight intermediate clauses represent all the objects, including those of speech and mind.

§ The different sets in §§ 5, 6, 7 represent the ten organs (indriyāni) and mind, and their several objects, as the body stands for the skin, and pleasure and pain for touch; as only ten are mentioned here, mind is now omitted, but it is understood as included in the organs, and its object may be similarly understood as included in their objects.

|| The various objects, as the thing spoken, &c.

♦ Speech, &c.
prāṇa.* This Prāṇa† is verily prajñā, it is joy, it is eternally young, and immortal; it is not increased by good deeds, it is not decreased by bad deeds. Verily him it causes to do good deeds,‡ whom it desires to uplift from these worlds; while him it causes to do bad deeds whom it desires to sink down. This is the guardian of the world, this the king of the world, this the lord of the world, this is my soul. Thus let a man know, thus let a man know." (8.)

FIFTH CHAPTER.§

Now|| Gārgya, the son of Bālāka, was renowned as a reader of the Veṣā. He wandered about and sojourned among the Usīnaras, the Matsyas, the Kūras, the Panchālas, the Kashis and the Videhas. He came to Ajātāsātru, the king of the Kashis, and said, "Let me tell thee Brahma." Ajātāsātru said to him, "I give thee one thousand cows for these words of thine. Many are the persons who run hither (foolishly) crying,* 'Janaka, Janaka.'" (1.)†

* The vital air, proceeding through the nose and mouth.
† The true Prāṇa, which develops itself in the thought that is identical with prajñā,—endowed with eternal self-manifesting prajñā,—the soul, which is alone worthy of the name of "ego." §.
‡ Even if the man himself be not willing,—just as a demon, possessing a person's body, itself remaining without action makes the owner perform various actions. §.
§ This chapter is also found with some variations in the second Book of the Brhad Aranyaka.
|| A doubt may arise in the hearer's mind,—"Prāṇa alone is the soul distinguished by consciousness and possessing the qualities of joy, &c." To remove this error, the Śruti proceeds to describe another conscious Being, identical with joy, beyond Prāṇa, which loses its consciousness in deep sleep. At the same time a legend is told to show how hard it is for the self-conceited to attain the knowledge of Brahma. §.

† The curious form संभवतन may be irregular for संभवन (cf. वेत्ति for वेत, iii. 1); the construction can hardly admit of संभवतन. The MSS. of the Comm. vary very much in writing it, though the texts in both recensions agree.
* They cry, 'Our father Janaka is a giver and speaker of the knowledge of Brahma with the means thereto,' and they run to me, knowing not whether I am really such or no. §.
† I omit the second Sect. (cf. § 18 of the other recension) as it is merely a recapitulation and only intelligible in the original.
The son of Baláka said, "I adore him who is the spirit in the sun." Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as the vast one, clothed in white rainment,* all-excelling, the head of all beings; whose thus adores him, excels all and becomes the head of all beings."† (2.)

The son of Baláka said, "I adore him who is the spirit in the moon." Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as the soul of food; whose thus adores him, becomes the soul of food." (3.)

The son of Baláka said, "I adore him who is the spirit in the lightning." Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as the soul of truth;‡ whose thus adores him, becomes the soul of truth." (4.)

The son of Baláka said, "I adore him who is the spirit in the thundercloud." Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as the soul of sound; whose thus adores him, becomes the soul of sound." (5.)

The son of Baláka said, "I adore him who is the spirit in the wind."§ Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as Indra, whom none can stay, whose hosts are unconquerable; whose thus adores him, becomes a conqueror, unconquerable by others, and him conquering others." (6.)

The son of Baláka said, "I adore him who is the spirit in the ether." Ajátás'atu said, "Speak not proudly, speak not proudly of this; I adore him as the full and actionless Brahma; whose thus adores him, is filled with progeny, cattle, fame, holiness, and swarga, and accomplishes his full life in this world."|| (7.)

* The Comm. refers to the Bráhad. Â. as giving these qualities to the Purusha in the moon; as the moon is the Sushumna ray of the sun, there is no inconsistency in their being also qualities of the sun.
† Under whatever qualities he adores Brahman, he himself becomes possessed of those qualities."§
‡ The other recension has "the soul of splendour."
§ The two recensions often differ in the order of the dialogue as well as in other points; thus the second recension transposes § 7 and § 6, and reads §§ 10—15 in the order 10, 12, 11, 11, 15, 14.
|| One hundred years."§

8.
The son of Balāka said, “I adore him who is the spirit in the fire.” Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as the irresistible; whoso thus adores him, becomes irresistible among others.”  

The son of Balāka said, “I adore him who is the spirit in the waters.” Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as the soul of light;† whoso thus adores him, becomes the soul of light.” Thus far the adoration depending on the deities,—now that which depends on the soul.  

The son of Balāka said “I adore him who is the spirit in the mirror.” Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as the reflection; whoso thus adores him, is born truly reflected in his children, not falsely reflected.”  

The son of Balāka said, “I adore him who is the spirit in the shadow.” Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as the double and inseparable; whoso thus adores him, obtains (offspring) from the double,‡ and himself becomes doubled.§  

The son of Balāka said, “I adore him who is the spirit in the echo.” Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as the life; whoso thus adores him, faints not before his time.”  

The son of Balāka said, “I adore him who is the spirit in sound.”|| Ajātas'atru said, “Speak not proudly, speak not proudly of this; I adore him as death; whoso thus adores him, dies not before his time.”

* The other recension reads one-śāha for anyeshu, “he follows the adoration.”
† The other recension has “the soul of the name.” The Schol. notices the reading of another S'akhā (i. e. Brhad Arany.) pratiśrupa.
‡ i. e. the wife.
§ In his children, grand-children, &c.—The other recension puts this close in § 12, and here has “I adore him as death; whoso thus adores him, his children die not before their time.”
|| In the other recension, “I adore him who as sound follows the spirit. Ajātas'atru said, Speak not proudly, speak not proudly of this; I adore him as life; whoso thus adores him, neither himself nor his children faint before their time.”
The son of Balāka said, "I adore him who as that sleeping spirit, goes forth by sleep."* Ajātās'atrū said, "Speak not proudly, speak not proudly of this; I adore him as king Yama; whoso thus adores him, to him all this (world) is yielded for his weal." (14.)

The son of Balāka said, "I adore him who is the spirit in the body." Ajātās'atrū said, "Speak not proudly, speak not proudly of this; I adore him as Prajāpati; whoso thus adores him, is multiplied in children, cattle, glory, holiness, heaven; and accomplishes his full life." (15.)

The son of Balāka said, "I adore him who is the spirit in the right eye." Ajātās'atrū said, "Speak not proudly, speak not proudly of this; I adore him as the soul of speech, the soul of fire, the soul of splendour; whoso thus adores him, becomes the soul of all these." (16.)

The son of Balāka said, "I adore him who is the spirit in the left eye." Ajātās'atrū said, "Speak not proudly, speak not proudly of this; I adore him as the soul of truth, the soul of the lightning, the soul of light; whoso thus adores him, becomes the soul of all these." (17.)

Then verily the son of Balāka became silent. Ajātās'atrū said to him, "Thus far only (reaches thy knowledge) O son of Balāka?" "Thus far only," he replied. Ajātās'atrū said, "Speak not proudly without cause, (saying) 'Let me tell thee Brahma.' O son of Balāka, He who is the maker of these spirits, whose work is all this, He verily is the Being to be known." Then truly the son of Balāka came up to him with fuel in his hand, saying, "Let me attend thee (as my guru)." Ajātās'atrū said to him, "This I consider contrary to nature that a Kshatriya should instruct a Brāhmaṇa.† Come, I will tell thee all I know." Then having taken him by the

* The Comm. interprets this as swapnyā (swapna) charati; otherwise it would have seemed more natural to take it as swapnay (swapne) ḍhārati. The other recension has, "I adore that wise soul, by whom this sleeping man goes forth by sleep."

† This is contrary to the remarkable passage in the Chhāndogya Upanishad, v. 3. 7.
hand, he set forth. They came to a man* asleep. Ajātashātrucalled him, (saying) "Oh thou vast one, clothed in white raiment, king Soma."† The man still lay asleep. Then he pushed him with his staff, and he at once rose up. Ajātashātra said to the son of Balāka, "Where, O son of Balāka, lay this spirit asleep, where was all this done, whence came he thus back?" Then the son of Balāka knew not what to reply. Ajātashātra said to him, "This is where, O son of Balāka, this spirit lay asleep, where all this was done and whence he thus came back. The vessels of the heart named Hitā,‡ proceeding from the heart, surround the great membrane (round the heart); thin as a hair divided into a thousand parts; and filled with the minute essence of various colours, of white, of black, of yellow, and of red. When the sleeping man sees no dreams soever, he abides in these.§ (18.)

"Then is he absorbed in that Prāṇa. Then the speech enters into it with all names, the sight enters with all forms, the hearing enters with all sounds, the mind enters with all thoughts. When he awakes, as from blazing fire sparks go forth in all directions, so from this Soul all the prāṇas go forth to their several stations, from the prāṇas go forth the devas, from the devas the worlds. This is the true Prāṇa, identical with Prajñā; entering this body and soul, it penetrates to the nails and hairs of the skin. Just as a razor placed in a razor case, or fire in the home of fire, thus this Soul, itself Prajñā, enters this body and soul* to the hairs and nails. The inferior souls follow this Soul as the household the householder. As the householder feeds with his household, and as the household feed on the householder, so

* Purusha has here an undermeaning as the soul or spirit as distinguished from prāṇa.
† These are all epithets of Prāṇa.
‡ Hitā as doing good (hita) to living creatures. Cf. Brāhīd Ar. iv. 3. 20.
§ The other recension has no division of sections here. The Comm. reads it, "Then the sleeping man abides in these vessels. But when he sees no dreams soever, then he is absorbed in that Prāṇa."
|| i.e. As fire in a forest. Cf. Brāhīd Ar. i. 4.
* The eternal self-manifesting knowledge-endued Soul, alone worthy of the appellation of "ego." §
* Sc. the body and the organs.
this Soul, itself Prajñá, feeds with those souls* and thus those souls feed on this Soul. As long as Indra† knew not this Soul, so long the Asuras overcame him. When he knew, then having conquered and slain the Asuras, he attained the pre-eminence of all gods and all beings, he attained sovereignty and empire. Thus too is it with him who hath this knowledge, having destroyed all sins,—and he attaineth the pre-eminence of all beings and sovereignty and empire, who knoweth thus, who knoweth thus.” (19.)

* The Soul, conditioned as the power of action and knowledge, enjoys together with these inferior souls (speech, &c.) which pretend to the appellation of ‘ego.’ Or it may mean, it enjoys by their means. ‘S.
† See this legend at full length in the concluding chapters of the Chhándogya Upanishad.