

KHANDOGYA-UPANISHAD Part 4

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SEVENTH PRAPATHAKA.

FIRST KHANDA

1. Narada approached Sanatkumara and said, 'Teach me, Sir!' Sanatkumara said to him: 'Please to tell me what you know; afterward I shall tell you what is beyond.'

2. Narada said: 'I know the Rig-veda, Sir, the Yagur-veda, the Sama-veda, as the fourth the Atharvana, as the fifth the Itihasa-purana (the Bharata); the Veda of the Vedas (grammar); the Pitrya (the rules for the sacrifices for the ancestors); the Rasi (the science of numbers); the Daiva (the science of portents); the Nidhi (the science of time); the Vakovikya (logic); the Ekayana (ethics); the Devavidya (etymology); the Brahma-vidya (pronunciation, siksha, ceremonial, kalpa, prosody, khandas); the Bhuta-vidya (the science of demons); the Kshatra-vidya (the science of weapons); the Nakshatra-vidya (astronomy); the Sarpa and Devagana-vidya (the science of serpents or poisons, and the sciences of the genii, such as the making of perfumes, dancing, singing, playing, and other fine arts). All this I know, Sir.'

3. 'But, Sir, with all this I know the Mantras only, the sacred books, I do not know the Self. I have heard from men like you, that he who knows the Self overcomes grief. I am in grief. Do, Sir, help me over this grief of mine.'

Sanatkumara said to him: 'Whatever you have read, is only a name.'

4. 'A name is the Rig-veda, Yagur-veda, Samaveda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekiyana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya. All these are a name only. Meditate on the name.'

5. 'He who meditates on the name as Brahman, is, as it were, lord and master as far as the name reaches-he who meditates on the name as Brahman.'

'Sir, is there something better than a name?'

'Yes, there is something better than a name.'

'Sir, tell it me.'

SECOND KHANDA

1. 'Speech is better than a name. Speech makes us understand the Rig-veda, Yag-ur-veda, Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the

Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya; heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing. For if there were no speech, neither right nor wrong would be known, neither the true nor the false, neither the good nor the bad, neither the pleasant nor the unpleasant. Speech makes us understand all this. Meditate on speech.

2. 'He who meditates on speech as Brahman, is, as it were, lord and master as far as speech reaches he who meditates on speech as Brahman.'

'Sir, is there something better than speech?'

'Yes, there is something better than speech.'

'Sir, tell it me.'

THIRD KHANDA

1. 'Mind (manas) is better than speech. For as the closed fist holds two amalaka or two kola or two aksha fruits, thus does mind hold speech and name. For if a man is minded in his mind to read the sacred hymns, he reads them; if he is minded in his mind to perform any actions, he performs them; if he is minded to wish for sons and cattle, he wishes for them; if he is minded to wish for this world and the other, he wishes for them. For mind is indeed the self, mind is the world, mind is Brahman. Meditate on the mind.

2. 'He who meditates on the mind as Brahman, is, as it were, lord and master as far as the mind reaches-he who meditates on the mind as Brahman.'

'Sir, is there something better than mind?'

'Yes, there is something better than mind.'

'Sir, tell it me.'

FOURTH KHANDA

1. 'Will (sankalpa) is better than mind. For when a man wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these therefore (beginning with mind and ending in sacrifice) centre in will, consist of will, abide in will. Heaven and earth willed, air and ether willed, water and fire willed. Through the will of heaven and earth &c. rain wills; through the will of rain food wills; through the will of food the vital airs will; through the will of the vital airs the sacred hymns will; through the will of the sacred hymns the sacrifices will; through the will of the sacrifices the world (as their reward) wills; through the will of the world everything wills. This is will. Meditate on will.

3. 'He who meditates on will as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has

willed; he is, as it were, lord and master as far as will reaches-he who meditates on will as Brahman.'

'Sir, is there something better than will?'

'Yes, there is something better than will.'

'Sir, tell it me.'

FIFTH KHANDA

1. 'Consideration (kitta) is better than will. For when a man considers, then he wills, then he thinks in his mind, then he sends forth speech, and he sends it forth in a name. In a name the sacred hymns are contained, in the sacred hymns all sacrifices.

2. 'All these (beginning with mind and ending in sacrifice) centre in consideration, consist of consideration, abide in consideration. Therefore if a man is inconsiderate, even if he possesses much learning, people say of him, he is nothing, whatever he may know; for, if he were learned, he would not be so inconsiderate. But if a man is considerate, even though he knows but little, to him indeed do people listen gladly. Consideration is the centre, consideration is the self, consideration is the support of all these. Meditate on consideration.

3. 'He who meditates on consideration as Brahman, he, being himself safe, firm, and undistressed, obtains the safe, firm, and undistressed worlds which he has considered; he is, as it were, lord and master as far as consideration reaches-he who meditates on consideration as Brahman.'

'Sir, is there something better than consideration?'

'Yes, there is something better than consideration.'

'Sir, tell it me.'

SIXTH KHANDA

1. 'Reflection (dhyana) is better than consideration. The earth reflects, as it were, and thus does the sky, the heaven, the water, the mountains, gods and men. Therefore those who among men obtain greatness here on earth, seem to have obtained a part of the object of reflection (because they show a certain repose of manner). Thus while small and vulgar people are always quarrelling, abusive, and slandering, great men seem to have obtained a part of the reward of reflection. Meditate on reflection.

2. 'He who meditates on reflection as Brahman, is lord and master, as it were, as far as reflection reaches-he who meditates on reflection as Brahman.'

'Sir, is there something better than reflection?'

'Yes, there is something better than reflection.'

'Sir, tell it me.'

SEVENTH KHANDA

1. 'Understanding (vignana) is better than reflection. Through understanding we understand the .Rig-veda, the Yagur-veda, the Sama-veda, and as the fourth the Atharvana, as the fifth the Itihasa-purana, the Veda of the Vedas, the Pitrya, the Rasi, the Daiva, the Nidhi, the Vakovakya, the Ekayana, the Deva-vidya, the Brahma-vidya, the Bhuta-vidya, the Kshatra-vidya, the Nakshatra-vidya, the Sarpa and Devagana-vidya, heaven, earth, air, ether, water, fire, gods, men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; what is right and what is wrong; what is true and what is false; what is good and what is bad; what is pleasing and what is not pleasing; food and savour, this world and that, all this we understand through understanding. Meditate on understanding.

2. 'He who meditates on understanding as Brahman, reaches the worlds where there is understanding and knowledge; he is, as it were, lord and master as far as understanding reaches-he who meditates on understanding as Brahman.'

'Sir, is there something better than understanding?'

'Yes, there is something better than understanding.'

'Sir, tell it me.'

EIGHTH KHANDA

Power (bala) is better than understanding. One powerful man shakes a hundred men of understanding. If a man is powerful, he becomes a rising man. If he rises, he becomes a man who visits wise people. If he visits, he becomes a follower of wise people. If he follows them, he becomes a seeing, a hearing, a perceiving, a knowing, a doing, an understanding man. By power the earth stands firm, and the sky, and the heaven, and the mountains, gods and men, cattle, birds, herbs, trees, all beasts down to worms, midges, and ants; by power the world stands firm. Meditate on power.

2. 'He who meditates on power as Brahman, is, as it were, lord and master as far as power reaches-he who meditates on power as Brahman.'

'Sir, is there something better than power?'

'Yes, there is something better than power.'

'Sir, tell it me.'

NINTH KHANDA

1. 'Food (anna) is better than power. Therefore if a man abstain from food for ten days, though he live, he would be unable to see, hear, perceive, think, act, and understand. But when he obtains food, he is able to see, hear, perceive, think, act, and understand. Meditate on food.

2. 'He who meditates on food as Brahman, obtains the worlds rich in food and drink; he is, as it were, lord and master as far as food reaches he who meditates on food as Brahman.'

'Sir, is there something better than food?'

'Yes, there is something better than food.'

'Sir, tell it me.'

TENTH KHAIVDA.

1. 'Water (ap) is better than food. Therefore if there is not sufficient rain, the vital spirits fail from fear that there will be less food. But if there is sufficient rain, the vital spirits rejoice, because there will be much food. This water, on assuming different forms, becomes this earth, this sky, this heaven, the mountains, gods and men, cattle, birds, herbs and trees, all beasts down to worms, midges, and ants. Water indeed assumes all these forms. Meditate on water.

2. 'He who meditates on water as Brahman, obtains all wishes, he becomes satisfied; he is, as it were, lord and master as far as water reaches he who meditates on water as Brahman.'

'Sir, is there something better than water?'

'Yes, there is something better than water.'

'Sir, tell it me.'

ELEVENTH KHANDA

1. 'Fire (tegas) is better than water. For fire united with air, warms the ether. Then people say, It is hot, it burns, it will rain. Thus does fire, after showing this sign (itself) first, create water. And thus again thunderclaps come with lightnings, flashing upwards and across the sky. Then people say, There is lightning and thunder, it will rain. Then also does fire, after showing this sign first, create water. Meditate on fire.

2. 'He who meditates on fire as Brahman, obtains, resplendent himself, resplendent worlds, full of light and free of darkness; he is, as it were, lord and master as far as fire reaches-he who meditates on fire as Brahman.'

'Sir, is there something better than fire?'

'Yes, there is something better than fire.'

'Sir, tell it me.'

TWELFTH KHANDA.

1. 'Ether (or space) is better than fire. For in the ether exist both sun and moon, the lightning, stars, and fire (agni). Through the ether we call, through the ether we hear, through the ether we answer. In the ether or space we rejoice (when we are together), and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.

2. 'He who meditates on ether as Brahman, obtains the worlds of ether and of

light, which are free from pressure and pain, wide and spacious; he is, as it were, lord and master as far as ether reaches-he who meditates on ether as Brahman.'

'Sir, is there something better than ether?'

'Yes, there is something better than ether.'

'Sir, tell it me.'

THIRTEENTH KHANDA

1. 'Memory, (smara) is better than ether. Therefore where many are assembled together, if they have no memory, they would hear no one, they would not perceive, they would not understand. Through memory we know our sons, through memory our cattle. Meditate on memory.

2. 'He who meditates on memory as Brahman, is, as it were, lord and master as far as memory reaches -he who meditates on memory as Brahman.'

'Sir, is there something better than memory?'

'Yes, there is something better than memory.'

'Sir, tell it me.'

FOURTEENTH KHANDA.

1. 'Hope (asa) is better than memory. Fired by hope does memory read the sacred hymns, perform sacrifices, desire sons and cattle, desire this world and the other. Meditate on hope.

2. 'He who meditates on hope as Brahman, all his desires are fulfilled by hope, his prayers are not in vain; he is, as it were, lord and master as far as hope reaches-he who meditates on hope as Brahman.'

'Sir, is there something better than hope?'

'Yes, there is something better than hope.'

'Sir, tell it me.'

FIFTEENTH KHANDA

1. 'Spirit (prana) is better than hope. As the spokes of a wheel hold to the nave, so does all this (beginning with names and ending in hope) hold to spirit. That spirit moves by the spirit, it gives spirit to the spirit. Father means spirit, mother is spirit, brother is spirit, sister is spirit, tutor is spirit, Brahmana is spirit.

2. 'For if one says anything unbecoming to a father, mother, brother, sister, tutor or Brahmana, then people say, Shame on thee! thou hast offended thy father, mother, brother, sister, tutor, or a Brahmana.

3. But, if after the spirit has departed from them, one shoves them together with a poker, and burns them to pieces, no one would say, Thou offendest thy

father, mother, brother, sister, tutor or a Brahmana.

4. 'Spirit then is all this. He who sees this, perceives this, and understands this, becomes an ativadin. If people say to such a man, Thou art an ativadin, he may say, I am an ativadin; he need not deny it.'

SIXTEENTH KHANDA

1. 'But in reality he is an ativadin who declares the Highest Being to be the True (Satya).'

'Sir, may I become an ativadin by the True?'

'But we must desire to know the True.'

'Sir, I desire to know the True.'

SEVENTEENTH KHANDA.

1. 'When one understands the True, then one declares the True. One who does not understand it, does not declare the True. Only he who understands it, declares the True. This understanding, however, we must desire to understand.'

'Sir, I desire to understand it.'

EIGHTEENTH KHANDA

1. 'When one perceives, then one understands. One who does not perceive, does not understand. Only he who perceives, understands. This perception, however, we must desire to understand.'

'Sir, I desire to understand it.'

NINETEENTH KHANDA

1. 'When one believes, then one perceives. One who does not believe, does not perceive. Only he who believes, perceives. This belief, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTIETH KHANDA

1. 'When one attends on a tutor (spiritual guide), then one believes. One who does not attend on a tutor, does not believe. Only he who attends, believes. This attention on a tutor, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FIRST KHANDA

1. 'When one performs all sacred duties, then one attends really on a tutor. One who does not perform his duties, does not really attend on a tutor. Only he who performs his duties, attends on his tutor. This performance of duties, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-SECOND KHANDA

1. 'When one obtains bliss (in oneself), then one performs duties. One who does not obtain bliss, does not perform duties. Only he who obtains bliss, performs duties. This bliss, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-THIRD KHANDA

1. 'The Infinite (bhuman) is bliss. There is no bliss in anything finite. Infinity only is bliss. This Infinity, however, we must desire to understand.'

'Sir, I desire to understand it.'

TWENTY-FOURTH KHANDA

1. 'Where one sees nothing else, hears nothing else, understands nothing else, that is the Infinite. Where one sees something -else, hears something else, understands something else, that is the finite. The Infinite is immortal, the finite is mortal.' 'Sir, in what does the Infinite rest?'

'In its own greatness-or not even in greatness.'

'In the world they call cows and horses, elephants and gold, slaves, wives, fields and houses greatness. I do not mean this,' thus he spoke; 'for in that case one being (the possessor) rests in something else, (but the Infinite cannot rest in something different from itself)

TWENTY-FIFTH KHANDA.

1. 'The Infinite indeed is below, above, behind, before, right and left-it is indeed all this.

'Now follows the explanation of the Infinite as the I: I am below, I am above, I am behind, before, right and left-I am all this.

2. 'Next follows the explanation of the Infinite as the Self: Self is below, above, behind, before, right and left-Self is all this.

'He who sees, perceives, and understands this, loves the Self, delights in the Self, revels in the Self, rejoices in the Self-he becomes a Svarag, (an autocrat or self-ruler); he is lord and master in all the worlds.

'But those who think differently from this, live in perishable worlds, and have other beings for their rulers.

TWENTY-SIXTH KHANDA

1. 'To him who sees, perceives, and understands this, the spirit (prana) springs from the Self, hope springs from the Self, memory springs from the Self; so do ether, fire, water, appearance and disappearance, food, power, understanding, reflection, consideration, will, mind, speech, names, sacred hymns, and sacrifices-aye, all this springs from the Self.

2. 'There is this verse, "He who sees this, does not see death, nor illness,

nor pain; he who sees this, sees everything, and obtains everything everywhere.

"He is one (before creation), he becomes three (fire, water, earth), he becomes five, he becomes seven, he becomes nine; then again he is called the eleventh, and hundred and ten and one thousand and twenty."

'When the intellectual aliment has been purified, the whole nature becomes purified. When the whole nature has been purified, the memory becomes firm. And when the memory (of the Highest Self) remains firm, then all the ties (which bind us to a belief in anything but the Self) are loosened.

'The venerable Sanatkumara showed to Narada, after his faults had been rubbed out, the other side of darkness. They call Sanatkumara Skanda, yea, Skanda they call him.'

EIGHTH PRAPATHAKA

FIRST KHANDA

1. Harih, Om. There is this city of Brahman (the body), and in it the palace, the small lotus (of the heart), and in it that small ether. Now what exists within that small ether, that is to be sought for, that is to be understood.

2. And if they should say to him: 'Now with regard to that city of Brahman, and the palace in it, i.e. the small lotus of the heart, and the small ether within the heart, what is there within it that deserves to be sought for, or that is to be understood.

3. Then he should say: 'As large as this ether (all space) is, so large is that ether within the heart. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of him (the Self) here in the world, and whatever is not (i.e. whatever has been or will be), all that is contained within it.'

4. And if they should say to him: 'If everything that exists is contained in that city of Brahman, all beings and all desires (whatever can be imagined or desired), then what is left of it, when old age reaches it and scatters it, or when it falls to pieces?' Then he should say: 'By the old age of the body, that (the ether, or Brahman within it) does not age; by the death of the body, that (the ether, or Brahman within it) is not killed. That the Brahman) is the true Brahma-city (not the body). In it all desires are contained. It is the Self, free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine. Now as here on earth people follow as they are commanded, and depend on the object which they are attached to, be it a country or a piece of land,

6. 'And as here on earth, whatever has been acquired by exertion, perishes, so perishes whatever is acquired for the next world by sacrifices and other good actions performed on earth. Those who depart from hence without having discovered the Self and those true desires, for them there is no freedom in all

the worlds. But those who depart from hence, after having discovered the Self and those true desires, for them there is freedom in all the worlds.

SECOND KHANDA

1. 'Thus he who desires the world of the fathers, by his mere will the fathers come to receive him, and having obtained the world of the fathers, he is happy.
2. 'And he who desires the world of the mothers, by his mere will the mothers come to receive him, and having obtained the world of the mothers, he is happy.
3. 'And he who desires the world of the brothers, by his mere will the brothers come to receive him, and having obtained the world of the brothers, he is happy.
4. 'And he who desires the world of the sisters, by his mere will the sisters come to receive him, and having obtained the world of the sisters, he is happy.
5. 'And he who desires the world of the friends, by his mere will the friends come to receive him, and having obtained the world of the friends, he is happy.
6. 'And he who desires the world of perfumes and garlands (gandhamalya), by his mere will perfumes and garlands come to him, and having obtained the world of perfumes and garlands, he is happy.
7. 'And he who desires the world of food and drink, by his mere will food and drink come to him, and having obtained the world of food and drink, he is happy.
8. 'And he who desires the world of song and music, by his mere will song and music come to him, and having obtained the world of song and music, he is happy.
9. 'And he who desires the world of women, by his mere will women come to receive him, and having obtained the world of women, he is happy.

'Whatever object he is attached to, whatever object he desires, by his mere will it comes to him, and having obtained it, he is happy.

THIRD KHANDA

1. 'These true desires, however, are hidden by what is false; though the desires be true, they have a covering which is false. Thus, whoever belonging to us has departed this life, him we cannot gain back, so that we should see him with our eyes.
2. 'Those who belong to us, whether living or departed, and whatever else there is which we wish for and do not obtain, all that we find there (if we descend into our heart, where Brahman dwells, in the ether of the heart), There are all our true desires, but hidden by what is false. As people who do not know the country, walk again and again over a gold treasure that has been hidden somewhere in the earth and do not discover it, thus do all these creatures day after day go into the Brahma-world (they are merged in Brahman, while asleep), and yet do not discover it, because they are carried away by untruth (they do

not come to themselves, i.e. they do not discover the true Self in Brahman, dwelling in the heart).

3. 'That Self abides in the heart. And this is the etymological explanation. The heart is called hrid-ayam, instead of hridy-ayam, i.e. He who is in the heart. He who knows this, that He is in the heart, goes day by day (when in sushupti, deep sleep) into heaven (svarga), i.e. into the Brahman of the heart.

4. 'Now that serene being which, after having risen from out this earthly body, and having reached the highest light (self-knowledge), appears in its true form, that is the Self,' thus he spoke (when asked by his pupils). This is the immortal, the fearless, this is Brahman. And of that Brahman the name is the True, Satyam,

5. This name Sattiyam consists of three syllables, sat-ti-yam. Sat signifies the immortal, t, the mortal, and with yam he binds both. Because he binds both, the immortal and the mortal, therefore it is yam. He who knows this goes day by day into heaven (svarga).

FOURTH KHANDA

1. That Self is a bank, a boundary, so that these worlds may not be confounded. Day and night do not pass that bank, nor old age, death, and grief; neither good nor evil deeds. All evil-doers turn back from it, for the world of Brahman is free from all evil.

2. Therefore he who has crossed that bank, if blind, ceases to be blind; if wounded, ceases to be wounded; if afflicted, ceases to be afflicted. Therefore when that bank has been crossed, night becomes day indeed, for the world of Brahman is lighted up once for all.

3. And that world of Brahman belongs to those only who find it by abstinence -- for them there is freedom in all the worlds.

FIFTH KHANDA

1. What people call sacrifice (yagna), that is really abstinence (brahmakarya). For he who knows, obtains that (world of Brahman, which others obtain by sacrifice), by means of abstinence.

What people call sacrifice (ishta), that is really abstinence, for by abstinence, having searched (ishtva), he obtains the Self.

2. What people call sacrifice (satrayana), that is really abstinence, for by abstinence he obtains from the Sat (the true), the safety (trana) of the Self.

What people call the vow of silence (mauna), that is really abstinence, for he who by abstinence has found out the Self, meditates (manute).

3. What people call fasting (anasakayana), that is really abstinence, for that Self does not perish (na nasyati), which we find out by abstinence.

What people call a hermit's life (aranyayana), that is really abstinence. Ara and Nya are two lakes in the world of Brahman, in the third heaven from hence;

and there is the lake Airanimadiya, and the Asvattha tree, showering down Soma, and the city of Brahman (Hiranyagarbha) Aparagita, and the golden Prabhuvimita (the hall built by Prabhu, Brahman).

Now that world of Brahman belongs to those who find the lakes Ara and Nya in the world of Brahman by means of abstinence; for them there is freedom in all the worlds.

SIXTH KHANDA

1. Now those arteries of the heart consist of a brown substance, of a white, blue, yellow, and red substance, and so is the sun brown, white, blue, yellow, and red.

2. As a very long highway goes to two places, to one at the beginning, and to another at the end, so do the rays of the sun go to both worlds, to this one and to the other. They start from the sun, and enter into those arteries; they start from those arteries, and enter into the sun.

3. And when a man is asleep, reposing, and at perfect rest, so that he sees no dream, then he has entered into those arteries. Then no evil touches him, for he has obtained the light (of the sun).

4. And when a man falls ill, then those who sit round him, say, 'Do you know me? Do you know me?' As long as he has not departed from this body, he knows them.

5. But when he departs from this body, then he departs upwards by those very rays (towards the worlds which he has gained by merit, not by knowledge); or he goes out while meditating on Om (and thus securing an entrance into the Brahma-loka). And while his mind is failing, he is going to the sun. For the sun is the door of the world (of Brahman). Those who know, walk in; those who do not know, are shut out. There is this verse: 'There are a hundred and one arteries of the heart; one of them penetrates the crown of the head; moving upwards by it a man reaches the immortal; the others serve for departing in different directions, yea, in different directions.'

SEVENTH KHANDA

1. Pragapati said: 'The Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires.'

2. The Devas (gods) and Asuras (demons) both heard these words, and said: 'Well, let us search for that Self by which, if one has searched it out, all worlds and all desires are obtained.'

Thus saying Indra went from the Devas, Virokana from the Asuras, and both, without having communicated with each other, approached Pragapati, holding fuel

in their hands, as is the custom for pupils approaching their master.

3. They dwelt there as pupils for thirty-two years. Then Pragapati asked them: 'For what purpose have you both dwelt here?'

They replied: 'A saying of yours is being repeated, viz. "the Self which is free from sin, free from old age, from death and grief, from hunger and thirst, which desires nothing but what it ought to desire, and imagines nothing but what it ought to imagine, that it is which we must search out, that it is which we must try to understand. He who has searched out that Self and understands it, obtains all worlds and all desires." Now we both have dwelt here because we wish for that Self.'

Pragapati said to them: 'The person that is seen in the eye, that is the Self. This is what I have said. This is the immortal, the fearless, this is Brahman.'

They asked: 'Sir, he who is perceived in the water, and he who is perceived in a mirror, who is he?'

He replied: 'He himself indeed is seen in all these.'

EIGHTH KHANDA.

1. 'Look at your Self in a pan of water, and whatever you do not understand of your Self, come and tell me.'

They looked in the water-pan. Then Pragapati said to them: 'What do you see?'

They said: 'We both see the self thus altogether, a picture even to the very hairs and nails.'

2. Pragapati said to them: 'After you have adorned yourselves, have put on your best clothes and cleaned yourselves, look again into the water-pan.'

They, after having adorned themselves, having put on their best clothes and cleaned themselves, looked into the water-pan.

Pragapati said: 'What do you see?'

3. They said: 'Just as we are, well adorned, with our best clothes and clean, thus we are both there, Sir, well adorned, with our best clothes and clean.'

Pragapati said: 'That is the Self, this is the immortal, the fearless, this is Brahman.'

Then both went away satisfied in their hearts.

4. And Pragapati, looking after them, said: 'They both go away without having perceived and without having known the Self, and whoever of these two, whether Devas or Asuras, will follow this doctrine (upanishad), will perish.'

Now Virokana, satisfied in his heart, went to the Asuras and preached that doctrine to them, that the self (the body) alone is to be worshipped, that the self (the body) alone is to be served, and that he who worships the self and serves the self, gains both worlds, this and the next.

5. Therefore they call even now a man who does not give alms here, who has no faith, and offers no sacrifices, an Asura, for this is the doctrine (upanishad) of the Asuras. They deck out the body of the dead with perfumes, flowers, and fine raiment by way of ornament, and think they will thus conquer that world.

NINTH KHANDA

1. But Indra, before he had returned to the Devas, saw this difficulty. As this self (the shadow in the water) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).

2. Taking fuel in his hand he came again as a pupil to Pragapati. Pragapati said to him: 'Maghavat (Indra), as you went away with Virokana, satisfied in your heart, for what purpose did you come back?'

He said : 'Sir, as this self (the shadow) is well adorned, when the body is well adorned, well dressed, when the body is well dressed, well cleaned, if the body is well cleaned, that self will also be blind, if the body is blind, lame, if the body is lame, crippled, if the body is crippled, and will perish in fact as soon as the body perishes. Therefore I see no good in this (doctrine).'

3. 'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to

you. Live with me another thirty-two years.'

He lived with him another thirty-two years, and then Pragapati said:

TENTH KHANDA

1. 'He who moves about happy in dreams, he is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. Although it is true that that self is not blind, even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

2. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him'. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.

3. Taking fuel in his hands, he went again as a pupil to Prag-Apat1. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, although it is true that that self is not blind even if the body is blind, nor lame, if the body is lame, though it is true that that self is not rendered faulty by the faults of it (the body),

4. Nor struck when it (the body) is struck, nor lamed when it is lamed, yet it is as if they struck him (the self) in dreams, as if they chased him. He becomes even conscious, as it were, of pain, and sheds tears. Therefore I see no good in this.'

'So it is indeed, Maghavat,' replied Pragapati; 'but I shall explain him (the true Self) further to you. Live with me another thirty-two years.' He lived with him another thirty-two years. Then Pragapati said:

ELEVENTH KHANDA

1. 'When a man being asleep, reposing, and at perfect rest', sees no dreams, that is the Self, this is the immortal, the fearless, this is Brahman.'

Then Indra went away satisfied in his heart. But before he had returned to the Devas, he saw this difficulty. In truth he thus does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.

2. Taking fuel in his hand he went again as a pupil to Pragapati. Pragapati said to him: 'Maghavat, as you went away satisfied in your heart, for what purpose did you come back?'

He said: 'Sir, in that way he does not know himself (his self) that he is I, nor does he know anything that exists. He is gone to utter annihilation. I see no good in this.'

3. 'So it is indeed, Maghavat,' replied Pragapati 'but I shall explain him (the true Self) further to

you, and nothing more than this . Live here other five years.'

He lived there other five years. This made in all one hundred and one years, and therefore it is said that Indra Maghavat lived one hundred and one years as a pupil with Pragapati. Pragapati said to him:

TWELFTH KHANDA

1. 'Maghavat, this body is mortal and always held by death. It is the abode of that Self which is immortal and without body. When in the body (by thinking this body is I and I am this body) the Self is held by pleasure and pain. So long as he is in the body, he cannot get free from pleasure and pain. But when he is free of the body (when he knows himself different from the body), then neither pleasure nor pain touches him'.

2. 'The wind is without body, the cloud, lightning, and thunder are without body (without hands, feet, &c.) Now as these, arising from this heavenly ether (space), appear in their own form, as soon as they have approached the highest light,

3. 'Thus does that serene being, arising from this body, appear in its own form, as soon as it has approached the highest light (the knowledge of Self) . He (in that state) is the highest person (uttama purusha). He moves about there

laughing (or eating), playing, and rejoicing (in his mind), be it with women, carriages, or relatives, never minding that body into which he was born.

'Like as a horse attached to a cart, so is the spirit (prana, pragnatman) attached to this body.

4. 'Now where the sight has entered into the void (the open space, the black pupil of the eye), there is the person of the eye, the eye itself is the instrument of seeing. He who knows, let me smell this, he is the Self, the nose is the instrument of smelling. He who knows, let me say this, he is the Self, the tongue is the instrument of saying. He who knows, let me hear this, he is the Self, the ear is the instrument of hearing.

5. 'He who knows, let me think this, he is the Self, the mind is his divine eye. He, the Self, seeing these pleasures (which to others are hidden like a buried treasure of gold) through his divine eye, i. e. the mind, rejoices.

'The Devas who are in the world of Brahman meditate on that Self (as taught by Pragapati to Indra, and by Indra to the Devas). Therefore all worlds belong to them, and all desires. He who knows that Self and understands it, obtains all worlds and all desires.' Thus said Pragapati, yea, thus said Pragapati.

THIRTEENTH KHANDA

1. From the dark (the Brahman of the heart) I come to the nebulous (the world of Brahman), from the nebulous to the dark, shaking off all evil, as a horse shakes his hairs, and as the moon frees herself from the mouth of Rahu. Having shaken off the body, I obtain, self made and satisfied, the uncreated world of Brahman, yea, I obtain it.

FOURTEENTH KHANDA

1. He who is called ether (akasa) is the revealer of all forms and names. That within which these forms and names are contained is the Brahman, the Immortal, the Self

I come to the hall of Pragapati, to the house; I am the glorious among Brahmans, glorious among princes, glorious among men. I obtained that glory, I am glorious among the glorious. May I never go to the white, toothless, yet devouring, white abode; may I never go to it.

FIFTEENTH KHANDA

1. Brahma (Hiranyagarbha or Paramesvara) told this to Pragapati (Kasyapa), Pragapati to Manu (his son), Manu to mankind. He who has learnt the Veda from a family of teachers, according to the sacred rule, in the leisure time left from the duties to be performed for the Guru, who, after receiving his discharge, has settled in his own house, keeping up the memory of what he has learnt by repeating it regularly in some sacred spot, who has begotten virtuous sons, and concentrated all his senses on the Self, never giving pain to any creature, except at the tirthas (sacrifices, &c.), he who behaves thus all his life, reaches the world of Brahman, and does not return, yea, he does not return.

