

KHANDOGYA-UPANISHAD Part 2

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THIRD PRAPATHAKA

FIRST KHANDA

1. The sun is indeed the honey of the Devas. The heaven is the cross-beam (from which) the sky (hangs as) a hive, and the bright vapours are the eggs of the bees.
2. The eastern rays of the sun are the honey-cells in front. The Rik verses are the bees, the Rig-veda (sacrifice) is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
3. Those very Rik verses then (as bees) brooded over the Rig-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
4. That (essence) flowed forth and went towards the sun. And that forms what we call the red (rohita) light of the rising sun.

SECOND KHANDA

1. The southern rays of the sun are the honeycells on the right. The Yagus verses are the bees, the Yagur-veda sacrifice is the flower, the water (of the sacrificial libations) is the nectar (of the flower).
2. Those very Yagus verses (as bees) brooded over the Yagur-veda sacrifice (the flower); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the white (sukla) light of the sun.

THIRD KHANDA

1. The western rays of the sun are the honeycells behind. The Saman verses are the bees, the Sama-veda sacrifice is the flower, the water is the nectar.
2. Those very Saman verses (as bees) brooded over the Sama-veda sacrifice; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.
3. That flowed forth and went towards the sun. And that forms what we call the dark (krishna) light of the sun.

FOURTH KHANDA

1. The northern rays of the sun are the honeycells on the left. The (hymns of

the) Atharvangiras are the bees, the Itihasa-purana (the reading of the old stories) is the flower, the water is the nectar.

2. Those very hymns of the Atharvahgiras (as bees) brooded over the Itihasa-purana; and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what we call the extreme dark (parah krishnam) light of the sun.

FIFTH KHANDA

1. The upward rays of the sun are the honeycells above. The secret doctrines are the bees, Brahman (the Om) is the flower, the water is the nectar.

2. Those secret doctrines (as bees) brooded over Brahman (the Om); and from it, thus brooded on, sprang as its (nectar) essence, fame, glory of countenance, brightness, vigour, strength, and health.

3. That flowed forth, and went towards the sun. And that forms what seems to stir in the centre of the sun.

4. These (the different colours in the sun) are the essences of the essences. For the Vedas are essences (the best things in the world); and of them (after they have assumed the form of sacrifice) these (the colours rising to the sun) are again the essences. They are the nectar of the nectar. For the Vedas are nectar (immortal), and of them these are the nectar.

SIXTH KHANDA

1. On the first of these nectars (the red light, which represents fame, glory of countenance, vigour, strength, health) the Vasus live, with Agni at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that (red) colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Vasus, with Agni at their head, he sees the nectar and rejoices. And he, too, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, so long does he follow the sovereign supremacy of the Vasus.

SEVENTH KHANDA

1. On the second of these nectars the Rudras live, with Indra at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.

2. They enter into that white colour, and they rise from that colour.

3. He who thus knows this nectar, becomes one of the Rudras, with Indra at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.

4. So long as the sun rises in the east and sets in the west, twice as long

does it rise in the south and set in the north ; and so long does he follow the sovereign supremacy of the Rudras.

EIGHTH KHANDA

1. On the third of these nectars the Adityas live, with Varuna at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that (dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Adityas, with Varuna at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the south and sets in the north, twice as long does it rise in the west and set in the east; and so long does he follow the sovereign supremacy of the Adityas.

NINTH KHANDA

1. On the fourth of these nectars the Maruts live, with Soma at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter in that (very dark) colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Maruts, with Soma at their head, he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the west and sets in the east, twice as long does it rise in the north and set in the south; and so long does he follow the sovereign supremacy of the Maruts.

TENTH KHANDA

1. On the fifth of these nectars the Sadhyas live, with Brahman at their head. True, the Devas do not eat or drink, but they enjoy by seeing the nectar.
2. They enter into that colour, and they rise from that colour.
3. He who thus knows this nectar, becomes one of the Sadhyas, with Brahman at their head; he sees the nectar and rejoices. And he, having entered that colour, rises again from that colour.
4. So long as the sun rises in the north and sets in the south, twice as long does it rise above, and set below; and so long does he follow the sovereign power of the Sadhyas.

ELEVENTH KHANDA.

1. When from thence he has risen upwards, he neither rises nor sets. He is alone, standing in the centre. And on this there is this verse:
2. 'Yonder he neither rises nor sets at any time. If this is not true, ye gods, may I lose Brahman.'

3. And indeed to him who thus knows this Brahma-upanishad (the secret doctrine of the Veda) the sun does not rise and does not set. For him there is day, once and for all.

4. This doctrine (beginning with III, I, 1) Brahman (m. Hiranyagarbha) told to Pragapati (Virig), Pragapati to Manu, Manu to his offspring (Ikshvaku, &c.) And the father told that (doctrine of) Brahman (n.) to Uddalaka Aruni.

5. A father may therefore tell that doctrine of Brahman to his eldest son, or to a worthy pupil.

But no one should tell it to anybody else, even if he gave him the whole sea-girt earth, full of treasure, for this doctrine is worth more than that, yea, it is worth more.

TWELFTH KHANDA

1. The Gayatri (verse) is everything whatsoever here exists. Gayatri indeed is speech, for speech sings forth (gaya-ti) and protects (traya-te) everything that here exists.

2. That Gayatri is also the earth, for everything that here exists rests on the earth, and does not go beyond.

3. That earth again is the body in man, for in it the vital airs (pranas, which are everything) rest, and do not go beyond.

4. That body again in man is the heart within man, for in it the pranas (which are everything) rest, and do not go beyond.

5. That Gayatri has four feet and is sixfold. And this is also declared by a Rik verse (Rig-veda X, 90, 3) :-

6. 'Such is the greatness of it (of Brahman, under the disguise of Gayatri); greater than it is the Person, (purusha). His feet are all things. The immortal with three feet is in heaven (i.e. in himself).'

7. The Brahman which has been thus described (as immortal with three feet in heaven, and as Gayatri) is the same as the ether which is around us;

8. And the ether which is around us, is the same as the ether which is within us. And the ether which is within us,

9. That is the ether within the heart. That ether in the heart (as Brahman) is omnipresent and unchanging. He who knows this obtains omnipresent and unchangeable happiness.

THIRTEENTH KHANDA

1. For that heart there are five gates belonging to the Devas (the senses). The eastern gate is the Prana (up-breathing), that is the eye, that is Aditya (the sun). Let a man meditate on that as brightness (glory of countenance) and health. He who knows this, becomes bright and healthy.

2. The southern gate is the Vyana (backbreathing), that is the ear, that is the

moon. Let a man meditate on that as happiness and fame. He who knows this, becomes happy and famous.

3. The western gate is the Apana (downbreathing), that is speech, that is Agni (fire). Let a man meditate on that as glory of countenance and health. He who knows this, becomes glorious and healthy.

4. The northern gate is the Samana (on-breathing), that is mind, that is Parganya (rain). Let a man meditate on that as celebrity and beauty.

He who knows this, becomes celebrated and beautiful.

5. The upper gate is the Udana (out-breathing), that is air, that is ether. Let a man meditate on

that as strength and greatness. He who knows this, becomes strong and great.

6. These are the five men of Brahman, the door-keepers of the Svarga (heaven) world. He who knows these five men of Brahman, the door-keepers of the Svarga world, in his family a strong son is born. He who thus knows these five men of Brahman, as the door-keepers of the Svarga world, enters himself the Svarga world.

7. Now that light which shines above this heaven, higher than all, higher than everything, in the highest world, beyond which there are no other worlds, that is the same light which is within man. And of this we have this visible proof:

8. Namely, when we thus perceive by touch the warmth here in the body. And of it we have this audible proof: Namely, when we thus, after stopping our ears, listen to what is like the rolling of a carriage, or the bellowing of an ox, or the sound of a burning fire (within the ears). Let a man meditate on this as the (Brahman) which is seen and heard. He who knows this, becomes conspicuous and celebrated, yea, he becomes celebrated.

FOURTEENTH KHANDA

1. All this is Brahman (n.) Let a man meditate on that (visible world) as beginning, ending, and breathing in it (the Brahman).

Now man is a creature of will. According to what his will is in this world, so will he be when he has departed this life. Let him therefore have this will and belief:

2. The intelligent, whose body is spirit, whose form is light, whose thoughts are true, whose nature is like ether (omnipresent and invisible), from whom all works, all desires, all sweet odours and tastes proceed; he who embraces all this, who never speaks, and is never surprised,

3. He is my self within the heart, smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my self within the heart, greater than the earth, greater than the sky, greater than heaven, greater than all these worlds.

4. He from whom all works, all desires, all sweet odours and tastes proceed, who embraces all this, who never speaks and who is never surprised, he, my self within the heart, is that Brahman (n.) When I shall have departed from hence, I shall obtain him (that Self). He who has this faith has no doubt; thus said Sandilya, yea, thus he said.

FIFTEENTH KHANDA

1. The chest which has the sky for its circumference and the earth for its bottom, does not decay, for the quarters are its sides, and heaven its lid above. That chest is a treasury, and all things are within it.

2. Its eastern quarter is called Guhu, its southern Sahamana, its western Ragni, its northern Subhuita. The child of those quarters is Vayu, the air, and he who knows that the air is indeed the child of the quarters, never weeps for his sons. 'I know the wind to be the child of the quarters, may I never weep for my sons.'

3. 'I turn to the imperishable chest with such and such and such.' 'I turn to the Prana (life) with such and such and such.' 'I turn to Bhuh with such and such and such.' 'I turn to Bhuvah with such and such and such.' 'I turn to Svah with such and such and such.'

4. 'When I said, I turn to Prana, then Prana means all whatever exists here-to that I turn.'

5. 'When I said, I turn to Bhuh, what I said is, I turn to the earth, the sky, and heaven.'

6. 'When I said, I turn to Bhuvah, what I said is, I turn to Agni (fire), V'ayu (air), Aditya (sun).'

7. 'When I said, I turn to Svah, what I said is, I turn to the Rig-veda, Yag-ur-veda, and Sama-veda. That is what I said, yea, that is what I said.'

SIXTEENTH KHANDA

1. Man is sacrifice. His (first) twenty-four years are the morning-libation. The Gayatri has twenty-four syllables, the morning-libation is offered with Gayatri hymns. The Vasus are connected with that part of the sacrifice. The Pranas (the five senses) are the Vasus, for they make all this to abide (vasayanti).

2. If anything ails him in that (early) age, let him say: 'Ye Pranas, ye Vasus, extend this my morning-libation unto the midday-libation, that I, the sacrificer, may not perish in the midst of the Pranas or Vasus.' Thus he recovers from his illness, and becomes whole.

3. The next forty-four years are the midday-libation. The Trishtubh has forty-four syllables, the midday-libation is offered with Trishtubh hymns. The Rudras are connected with that part of it. The Pranas are the Rudras, for they make all this to cry (rodanti).

4. If anything ails him in that (second) age, let him say: 'Ye Pranas, ye Rudras, extend this my midday-libation unto the third libation, that I, the sacrificer, may not perish in the midst of the Pranas or Rudras.' Thus he recovers from his illness, and becomes whole.
5. The next forty-eight years are the third libation. The Gagati has forty-eight syllables, the third libation is offered with Gagati hymns. The Adityas are connected with that part of it. The Pranas are the Adityas, for they take up all this (adadate).
6. If anything ails him in that (third) age, let him say: 'Ye Pranas, ye Adityas, extend this my third libation unto the full age, that I, the sacrificer, may not perish in the midst of the Pranas or Adityas.' Thus he recovers from his illness, and becomes whole.
7. Mahidasa Aitareya (the son of Itari), who knew this, said (addressing a disease): 'Why dost thou afflict me, as I shall not die by it ?' He lived a hundred and sixteen years (i.e. 24 + 44 + 48). He, too, who knows this lives on to a hundred and sixteen years.

SEVENTEENTH KHANDA

1. When a man (who is the sacrificer) hungers, thirsts, and abstains from pleasures, that is the Diksha (initiatory rite).
2. When a man eats, drinks, and enjoys pleasures, he does it with the Upasadas (the sacrificial days on which the sacrificer is allowed to partake of food).
3. When a man laughs, eats, and delights himself, he does it with the Stuta-sastras (hymns sung and recited at the sacrifices).
4. Penance, liberality, righteousness, kindness, truthfulness, these form his Dakshinas (gifts bestowed on priests, &c.)
5. Therefore when they say, 'There will be a birth,' and 'there has been a birth' (words used at the Soma-sacrifice, and really meaning, 'He will pour out the Soma-juice,' and 'he has poured out the Soma-juice'), that is his new birth. His death is the Avabhrittha ceremony (when the sacrificial vessels are carried away to be cleansed).
6. Ghora Angirasa, after having communicated this (view of the sacrifice) to Krishna, the son of Devaki -and he never thirsted again (after other knowledge)-said: 'Let a man, when his end approaches, take refuge with this Triad: "Thou art the imperishable," "Thou art the unchangeable," "Thou art the edge of Prana."' On this subject there are two Rik verses (Rig-veda VIII, 6, 30) :-
7. 'Then they see (within themselves) the ever-present light of the old seed (of the world, the Sat), the highest, which is lighted in the brilliant (Brahman).' Rig-veda I, 50, 10:-

'Perceiving above the darkness (of ignorance) the higher light (in the sun), as the higher light within the heart, the bright source (of light and life) among the gods, we have reached the highest light, yea, the highest light.'

EIGHTEENTH KHANDA

1. Let a man meditate on mind as Brahman (n.), this is said with reference to the body. Let a man meditate on the ether as Brahman (n.), this is said with reference to the Devas. Thus both the meditation which has reference to the body, and the meditation which has reference to the Devas, has been taught.
2. That Brahman (mind) has four feet (quarters). Speech is one foot, breath is one foot, the eye is one foot, the ear is one foot-so much with reference to the body. Then with reference to the gods, Agni (fire) is one foot, Vayu (air) is one foot, Aditya (sun) is one foot, the quarters are one foot. Thus both the worship which has reference to the body, and the worship which has reference to the Devas, has been taught.
3. Speech is indeed the fourth foot of Brahman. That foot shines with Agni (fire) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
4. Breath is indeed the fourth foot of Brahman. That foot shines with Vayu (air) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
5. The eye is indeed the fourth foot of Brahman. That foot shines with Aditya (sun) as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.
6. The ear is indeed the fourth foot of Brahman. That foot shines with the quarters as its light, and warms. He who knows this, shines and warms through his celebrity, fame, and glory of countenance.

NINETEENTH KHANDA.

1. Aditya (the sun) is Brahman, this is the doctrine, and this is the fuller account of it:-

In the beginning this was non-existent. It became existent, it grew. It turned into an egg. The egg lay for the time of a year. The egg broke open. The two halves were one of silver, the other of gold.

2. The silver one became this earth, the golden one the sky, the thick membrane (of the white) the mountains, the thin membrane (of the yoke) the mist with the clouds, the small veins the rivers, the fluid the sea.
3. And what was born from it that was Aditya, the sun. When he was born shouts of hurrah arose, and all beings arose, and all things which they desired. Therefore whenever the sun rises and sets, shouts of hurrah arise, and all beings arise, and all things which they desire.
4. If any one knowing this meditates on the sun as Brahman, pleasant shouts

will approach him and will continue, yea, they will continue.

FOURTH PRAPATHAKA.

FIRST KHANDA

1. There lived once upon a time Ganasruti Pautrayana (the great-grandson of Ganasruta), who was a pious giver, bestowing much wealth upon the people, and always keeping open house. He built places of refuge everywhere, wishing that people should everywhere eat of his food.

2. Once in the night some Hamsas (flamingoes) flew over his house, and one flamingo said to another: 'Hey, Bhallaksha, Bhallaksha (short-sighted friend). The light (glory) of Ganasruti Pautrayana has spread like the sky. Do not go near, that it may not burn thee.'

3. The other answered him: 'How can you speak of him, being what he is (a raganya, noble), as if he were like Raikva with the car?'

4. The first replied: 'How is it with this Raikva with the car of whom thou speakest?'

The other answered: 'As (in a game of dice) all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

5. Ganasruti Pautrayana overheard this conversation, and as soon as he had risen in the morning, he said to his door-keeper (kshattri): 'Friend, dost thou speak of (me, as if I were) Raikva with the car?'

He replied: 'How is it with this Raikva with the car?'

6. The king said: 'As (in a game of dice), all the lower casts belong to him who has conquered with the Krita cast, so whatever good deeds other people perform, belong to that Raikva. He who knows what he knows, he is thus spoken of by me.'

7. The door-keeper went to look for Raikva, but returned saying, 'I found him not.' Then the king said: 'Alas! where a Brahmana should be searched for (in the solitude of the forest), there go for him.'

8. The door-keeper came to a man who was lying beneath a car and scratching his sores. He addressed him, and said: 'Sir, are you Raikva with the car?'

He answered: 'Here I am.'

Then the door-keeper returned, and said: 'I have found him.'

SECOND KHANDA

1. Then Ganasruti Pautrayana took six hundred cows, a necklace, and a carriage with mules, went to Raikva and said:

2. 'Raikva, here are six hundred cows, a necklace, and a carriage with mules;

teach me the deity

which you worship.'

3. The other replied: 'Fie, necklace and carriage be thine, O Sudra, together with the cows.'

Then Ganasruti Pautrayana took again a thousand cows, a necklace, a carriage with mules, and his own daughter, and went to him.

4. He said to him: 'Raikva, there are a thousand cows, a necklace, a carriage with mules, this wife, and this village in which thou dwellest. Sir, teach me!'

5. He, opening her mouth, said: 'You have brought these (cows and other presents), O Sudra, but only by that mouth did you make me speak.' These are the Raikva-parna villages in the country of the Mahavrishas (mahapunya) where Raikva dwelt under him. And he said to him:

THIRD KHANDA.

1. Air (vayu) is indeed the end of all . For when fire goes out, it goes into air. When the sun

goes down, it goes into air. When the moon goes down, it goes into air.

2. 'When water dries up, it goes into air. Air indeed consumes them all. So much with reference to the Devas.

3. 'Now with reference to the body. Breath (prana) is indeed the end of all. When a man sleeps, speech goes into breath, so do sight, hearing, and mind. Breath indeed consumes them all.

4. 'These are the two ends, air among the Devas, breath among the senses (pranah).'

5. Once while Saunaka Kapeya and Abhipratarin Kakshaseni were being waited on at their meal, a religious student begged of them. They gave him nothing.

6. He said: 'One god -who is he?- swallowed the four great ones, he, the guardian of the world. O Kapeya, mortals see him not, O Abhipratarin, though he dwells in many places. He to whom this food belongs, to him it has not been given .'

7. Saunaka Kapeya, pondering on that speech, went to the student and said : 'He is the self of the Devas, the creator of all beings, with golden tusks, the eater, not without intelligence. His greatness is said to be great indeed, because, without being eaten, he eats even what is not food. Thus do we, O Brahmakarin, meditate on that Being.' Then he said: 'Give him food.'

8. They gave him food. Now these five (the eater Vayu (air), and his food, Agni (fire), Aditya (sun), Kandramas (moon), Ap (water)) and the other five (the eater Prana (breath), and his food, speech, sight, hearing, mind) make ten, and that is the Krita (the highest) cast (representing the ten, the eaters and the food). Therefore in all quarters those ten are food (and) Krita (the highest

cast). These are again the Virag (of ten syllables) which eats the food. Through this aH this becomes seen. He who knows this sees all this and becomes an eater of food, yea, he becomes an eater of food.

FOURTH KHANDA

1. Satyakama, the son of Gabala, addressed his mother and said: 'I wish to become a Brahmakarin (religious student), mother. Of what family am I?'
2. She said to him: 'I do not know, my child, of what family thou art. In my youth when I had to move about much as a servant (waiting on the guests in my father's house), I conceived thee. I do not know of what family thou art. I am Gabali by name, thou art Satyakama (Philalethes). Say that thou art Satyakama Gabala.'
3. He going to Gautama Haridrumata said to him, 'I wish to become a Brahmakarin with you,
Sir. May I come to you, Sir?'
4. He said to him: 'Of what family are you, my friend ?' He replied: 'I do not know, Sir, of what family I am. I asked my mother, and she answered: "In my youth when I had to move about much as a servant, I conceived thee. I do not know of what family thou art. I am Gabala by name, thou art Satyakama," I am therefore Satyakama Gabala, Sir.'
5. He said to him: 'No one but a true Brahmana would thus speak out. Go and fetch fuel, friend, I shall initiate you. You have not swerved from the truth.'

Having initiated him, he chose four hundred lean and weak cows, and said: 'Tend these, friend.' He drove them out and said to himself, 'I shall not return unless I bring back a thousand.' He dwelt a number of years (in the forest), and when the cows had become a thousand,

FIFTH KHANDA

1. The bull of the herd (meant for Vayu) said to him: 'Satyakama!' He replied: 'Sir!' The bull said: 'We have become a thousand, lead us to the house of the teacher;
2. 'And I will declare to you one foot of Brahman.'
'Declare it, Sir,' he replied.
He said to him: 'The eastern region is one quarter, the western region is one quarter, the southern region is one quarter, the northern region is one quarter. This is a foot of Brahman, consisting of the four quarters, and called Prakasavat (endowed with splendour).
3. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Prakasavat, becomes endowed with splendour in this world. He conquers the resplendent worlds, whoever knows this and meditates on the foot of Brahman, consisting of the four quarters, by the name of Prakasavat.

SIXTH KHANDA

1. 'Agni will declare to you another foot of Brahman.'

(After these words of the bull), Satyakama, on the morrow, drove the cows (toward the house of the teacher). And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking to the east.

2. Then Agni (the fire) said to him: 'Satyakama!' He replied: 'Sir.'

3. Agni said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'The earth is one quarter, the sky is one quarter, the heaven is one quarter, the ocean is one quarter. This is a foot of Brahman, consisting of four quarters, and called Anantavat (endless).'

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat, becomes endless in this world. He conquers the endless worlds, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Anantavat.

SEVENTH KHANDA

1. 'A Hamsa (flamingo, meant for the sun) will declare to you another foot of Brahman.'

(After these words of Agni), Satyakama, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the east.

2. Then a Hamsa flew near and said to him: 'Satyakama.' He replied: 'Sir.'

3. The Hamsa said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Fire is one quarter, the sun is one quarter, the moon is one quarter, lightning is one quarter. This is a foot of Brahman, consisting of four quarters, and called Gyotishmat (full of light).

4. 'He who knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat, becomes full of light in this world. He conquers the worlds which are full of light, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Gyotishmat.

EIGHTH KHANDA

1. 'A diver-bird (Madgu, meant for Prana) will declare to you another foot of Brahman.'

(After these words of the Hamsa), Satyakama, on the morrow, drove the cows onward. And when they came towards the evening, he lighted a fire, penned the cows, laid wood on the fire, and sat down behind the fire, looking toward the

east.

2. Then a diver flew near and said to him: 'Satyakima.' He replied: 'Sir.'

3. The diver said: 'Friend, I will declare unto you one foot of Brahman.'

'Declare it, Sir,' he replied.

He said to him: 'Breath is one quarter, the eye is one quarter, the ear is one quarter, the mind is one quarter. This is a foot of Brahman, consisting of four quarters, and called Ayatanavat (having a home).

'He who knows this and meditates on the foot ,of Brahman, consisting of four quarters, by the name of Ayatanavat, becomes possessed of a home in this world. He conquers the worlds which offer a home, whoever knows this and meditates on the foot of Brahman, consisting of four quarters, by the name of Ayatanavat.'

NINTH KHANDA

1. Thus he reached the house of his teacher. The teacher said to him :

'Satyakama.' He replied: 'Sir.'

2. The teacher said: 'Friend, you shine like one who knows Brahman. Who then has taught you?' He replied: 'Not men. But you only, Sir, I wish, should teach me;

3. 'For I have heard from men like you, Sir, that only knowledge which is learnt from a teacher (Akarya), leads to real good.' Then he taught him the same knowledge. Nothing was left out, yea, nothing was left out.

TENTH KHAIIVDA

1. Upakosala Kamaliyana dwelt as a Brahmakarin (religious student) in the house of Satyakama Gabala. He tended his fires for twelve years. But the teacher, though he allowed other pupils (after they had learnt the sacred books) to depart to their own homes, did not allow Upakosala to depart.

2. Then his wife said to him: 'This student, who is quite exhausted (with austerities), has carefully tended your fires. Let not the fires themselves blame you, but teach him.' The teacher, however, went away on a journey without having taught him.

3. The student from sorrow was not able to eat. Then the wife of the teacher said to him: 'Student, eat! Why do you not eat?' He said: 'There are many desires in this man here, which lose themselves in different directions. I am full of sorrows, and shall take no food.'

4. Thereupon the fires said among themselves 'This student, who is quite exhausted, has carefully tended us. Well, let us teach him.' They said to him:

5. 'Breath is Brahman, Ka (pleasure) is Brahman, Kha (ether) is Brahman.'

He said: 'I understand that breath is Brahman, but I do not understand Ka or Kha.'

They said: 'What is Ka is Kha, what is Kha is Ka.' They therefore taught him Brahman as breath, and as the ether (in the heart).

ELEVENTH KHANDA

1. After that the Garhapatya fire taught him: 'Earth, fire, food, and the sun (these are my forms, or forms of Brahman). The person that is seen in the sun, I am he, I am he indeed.

9. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Garhapatya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

TWELFTH KHANDA

1. Then the Anvaharya fire taught him: 'Water, the quarters, the stars, the moon (these are my forms). The person that is seen in the moon, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Anvaharya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

THIRTEENTH KHANDA

1. Then the Ahavanaya fire taught him: 'Breath, ether, heaven, and lightning (these are my forms). The person that is seen in the lightning, I am he, I am he indeed.

2. 'He who knowing this meditates on him, destroys sin, obtains the world (of Agni Ahavaniya), reaches his full age, and lives long; his descendants do not perish. We guard him in this world and in the other, whosoever knowing this meditates on him.'

FOURTEENTH KHANDA

1. Then they all said: 'Upakosala, this is our knowledge, our friend, and the knowledge of the Self, but the teacher will tell you the way (to another life).'

2. In time his teacher came back, and said to him: 'Upakosala.' He answered: 'Sir.' The teacher said: 'Friend, your face shines like that of one who knows Brahman. Who has taught you?' 'Who should teach me, Sir?' he said. He denies, as it were. And he said (pointing) to the fires 'Are these fires other than fires?'

The teacher said: 'What, my friend, have these fires told you?'

3. He answered: 'This' (repeating some of what they had told him).

The teacher said : 'My friend, they have taught you about the worlds, but I shall tell you this; and as water does not cling to a lotus leaf, so no evil

deed clings to one who knows it.' He said: 'Sir, tell it me.'

FIFTEENTH KHANDA

1. He said: 'The person that is seen in the eye, that is the Self. This is the immortal, the fearless, this is Brahman'. Even though they drop melted butter or water on him, it runs away on both sides.
2. 'They call him Samyadvama, for all blessings (vama) go towards him (samyanti). All blessings go towards him who knows this.
3. 'He is also Vamani, for he leads (nayati) all blessings (vama). He leads all blessings who knows this.
4. 'He is also Bhamani, for he shines (bhati) in all worlds. He who knows this, shines in all worlds.
5. 'Now (if one who knows this, dies), whether people perform obsequies for him or no, he goes to light (arkis), from light to day, from day to the light half of the moon, from the light half of the moon to the six months during which the sun goes to the north, from the months to the year, from the year to the sun, from the sun to the moon, from the moon to the lightning. There is a person not human,
6. 'He leads them to Brahman. This is the path of the Devas, the path that leads to Brahman. Those who proceed on that path, do not return to the life of man, yea, they do not return.'

SIXTEENTH KHANDA

1. Verily, he who purifies (Vayu) is the sacrifice, for he (the air) moving along, purifies everything.

Because moving along he purifies everything, therefore he is the sacrifice. Of that sacrifice there are two ways, by mind and by speech.

2. The Brahman priest performs one of them in his mind, the Hotri, Adhvaryu, and Udgatri priests perform the other by words. When the Brahman priest, after the Pritaranuvaka ceremony has begun, but before the recitation of the Paridhaniya hymn, has (to break his silence and) to speak,
3. He performs perfectly the one way only (that by words), but the other is injured. As a man walking on one foot, or a carriage going on one wheel, is injured, his sacrifice is injured, and with the injured sacrifice the sacrificer is injured ; yes, having sacrificed, he becomes worse.
4. But when after the Pritaranuvaka ceremony has begun, and before the recitation of the Paridhaniya hymn, the Brahman priest has not (to break his silence and) to speak, they perform both ways perfectly, and neither of them is injured.
5. As a man walking on two legs and a carriage going on two wheels gets on, so his sacrifice gets on, and with the successful sacrifice the sacrificer gets on; yes, having sacrificed, he becomes better.

SEVENTEENTH KHANDA

1. Pragapati brooded over the worlds, and from them thus brooded on he squeezed out the essences, Agni (fire) from the earth, Vayu (air) from the sky, Aditya (the sun) from heaven.

2. He brooded over these three deities, and from them thus brooded on he squeezed out the essences, the Rik verses from Agni, the Yagus verses from Vayu, the Saman verses from Aditya.

3. He brooded over the threefold knowledge (the three Vedas), and from it thus brooded on he squeezed out the essences, the sacred interjection Bhus from the Rik verses, the sacred interjection Bhuvah from the Yagus verses, the sacred interjection Svar from the Saman verses.

4. If the sacrifice is injured from the Rig-veda side, let him offer a libation in the Garhapatya fire, saying, Bhuh, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Rik verses themselves, whatever break the Rik sacrifice may have suffered.

5. If the sacrifice is injured from the Yagur-veda side, let him offer a libation in the Dakshina fire, saying, Bhuvah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Yagus verses themselves, whatever break the Yagus sacrifice may have suffered.

6. If the sacrifice is injured by the Sama-veda side, let him offer a libation in the Ahavaniya fire, saying, Svah, Svaha! Thus does he bind together and heal, by means of the essence and the power of the Saman verses themselves, whatever break the Saman sacrifice may have suffered.

7. As one binds (softens) gold by means of lavana (borax), and silver by means of gold, and tin by means of silver, and lead by means of tin, and iron (loha) by means of lead, and wood by means of iron, or also by means of leather,

8. Thus does one bind together and heal any break in the sacrifice by means of (the Vyahritis or sacrificial interjections which are) the essence and strength of the three worlds, of the deities, and of the threefold knowledge. That sacrifice is healed in which there is a Brahman priest who knows this.

9. That sacrifice is inclined towards the north (in the right way) in which there is a Brahman priest who knows this. And with regard to such a Brahman priest there is the following Gatha: 'Wherever it falls back, thither the man goes,' --viz. the Brahman only, as one of the Ritvig priests. 'He saves the Kurus as a mare' (viz. a Brahman priest who knows this, saves the sacrifice, the sacrificer, and all the other priests). Therefore let a man make him who knows this his Brahman priest, not one who does not know it, who does not know it.