

BRIHADARANYAKA-UPANISHAD Part 3

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FOURTH BRAHMANA.

1. Yagnavalkya continued: 'Now when that Self, having sunk into weakness, sinks, as it were, into unconsciousness, then gather those senses (pranas) around him, and he, taking with him those elements of light, descends into the heart. When that person in the eye turns away, then he ceases to know any forms.

2. "He has become one," they say, "he does not see." "He has become one," they say, "he does not smell." "He has become one," they say, "he does not taste." "He has become one," they say, "he does not speak." "He has become one," they say, "he does not hear." "He has become one," they say, "he does not think." "He has become one," they say, "he does not touch." "He has become one," they say, "he does not know." The point of his heart becomes lighted up, and by that light the Self departs, either through the eye, or through the skull, or through other places of the body. And when he thus departs, life (the chief prana) departs after him, and when life thus departs, all the other vital spirits (pranas) depart after it. He is conscious, and being conscious he follows and departs.

'Then both his knowledge and his work take hold of him, and his acquaintance with former things.'

3. "And as a caterpillar, after having reached the end of a blade of grass, and after having made another approach (to another blade), draws itself together towards it, thus does this Self, after having thrown off this body and dispelled all ignorance, and after making another approach (to another body), draw himself together towards it.

4. 'And as a goldsmith, taking a piece of gold, turns it into another, newer and more beautiful shape, so does this Self, after having thrown off this body and dispelled all ignorance, make unto himself another, newer and more beautiful shape, whether it be like the Fathers, or like the Gandharvas, or like the Devas, or like Pragapati, or like Brahman, or like other beings.

5. 'That Self is indeed Brahman, consisting of knowledge, mind, life, sight, hearing, earth, water, wind, ether, light and no light, desire and no desire, anger and no anger, right or wrong, and all things. Now as a man is like this or like that, according as he acts and according as he behaves, so will he be :a man of good acts will become good, a man of bad acts, bad. He becomes pure by pure deeds, bad by bad deeds.

'And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap.

6. 'And here there is this verse: "To whatever object a man's own mind is attached, to that he goes strenuously together with his deed; and having obtained the end (the last results) of whatever deed he does here on earth, he returns again from that world (which is the temporary reward of his deed) to this world of action."

'So much for the man who desires. But as to the man who does not desire, who, not desiring, freed from desires, is satisfied in his desires, or desires the Self only, his vital spirits do not depart elsewhere,- being Brahman, he goes to Brahman.

7. 'On this there is this verse: " When all desires which once entered his heart are undone, then does the mortal become immortal, then he obtains Brahman.

'And as the slough of a snake lies on an ant-hill, dead and cast away, thus lies this body; but that disembodied immortal spirit (prana' life) is Brahman only, is only light.'

Ganaka Vaideha said: 'Sir, I give you a thousand.'

8. 'On this there are these verses:

'The small, old path stretching far away' has been found by me. On it sages who know Brahman move on to the Svarga-loka (heaven), and thence higher on, as entirely free.

9. 'On that path they say that there is white, or blue, or yellow, or green, or red; that path was found by Brahman, and on it goes whoever knows Brahman, and who has done good, and obtained splendour.

10. 'All who worship what is not knowledge (avidya) enter into blind darkness: those who delight in knowledge, enter, as it were, into greater darkness.

11. 'There are indeed those unblest worlds, covered with blind darkness. Men who are ignorant and not enlightened go after death to those worlds.

12. 'If a man understands the Self, saying, "I am He," what could he wish or desire that he should pine after the body'.

13. 'Whoever has found and understood the Self that has entered into this patched-together hidingplace, he indeed is the creator, for he is the maker of everything, his is the world, and he is the world itself.

14. 'While we are here, we may know this; if not, I am ignorant, and there is great destruction. Those who know it, become immortal, but others suffer pain indeed.

15. 'If a man clearly beholds this Self as God, and as the lord of all that is and will be, then he is no more afraid.

16. 'He behind whom the year revolves with the days, him the gods worship as the light of lights, as immortal time.

17. 'He in whom the five beings and the ether rest, him alone I believe to be the Self,-I who know, believe him to be Brahman; I who am immortal, believe him to be immortal.

18. 'They who know the life of life, the eye of the eye, the ear of the ear, the mind of the mind, they have comprehended the ancient, primeval Brahman.

19. 'By the mind alone it is to be perceived, there is in it no diversity. He who perceives therein any diversity, goes from death to death.

20. 'This eternal being that can never be proved, is to be perceived in one way only; it is spotless, beyond the ether, the unborn Self, great and eternal.

21. 'Let a wise Brahmana, after he has discovered him, practise wisdom. Let him not seek after many words, for that is mere weariness of the tongue.

22. 'And he is that great unborn Self, who consists of knowledge, is surrounded by the Pranas, the ether within the heart. In it there reposes the ruler of all, the lord of all, the king of all. He does not become greater by good works, nor smaller by evil works. He is the lord of all, the king of all things, the protector of all things. He is a bank and a boundary, so that these worlds may not be confounded. Brahmanas seek to know him by the study of the Veda, by sacrifice, by gifts, by penance, by fasting, and he who knows him, becomes a Munī. Wishing for that world (for Brahman) only, mendicants leave their homes.

'Knowing this, the people of old did not wish for offspring. What shall we do with offspring, they said, we who have this Self and this world (of Brahman)? And they, having risen above the desire for sons, wealth, and new worlds, wander about as mendicants. For desire for sons is desire for wealth, and desire for wealth is desire for worlds. Both these are indeed desires only. He, the Self, is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. Him (who knows), these two do not overcome, whether he says that for some reason he has done evil, or for some reason he has done good-he overcomes both, and neither what he has done, nor what he has omitted to do, burns (affects) him.

23. 'This has been told by a verse (Rik): "This eternal greatness of the Brahmana does -not grow larger by work, nor does it grow smaller. Let man try to find (know) its trace, for having found (known) it, he is not sullied by any evil deed."

'He therefore that knows it, after having become quiet, subdued, satisfied, patient, and collected, sees self in Self, sees all as Self. Evil does not overcome him, he overcomes all evil. Evil does not burn him, he burns all evil. Free from evil, free from spots, free from doubt, he becomes a (true) Brahmana; this is the Brahma-world, O King,'-thus spoke Yagnavalkya.

Ganaka Vaideha said: 'Sir, I give you the Videhas, and also myself, to be

together your slaves.'

24. This indeed is the great, the unborn Self, the strong, the giver of wealth. He who knows this obtains wealth.

25. This great, unborn Self, undecaying, undying, immortal, fearless, is indeed Brahman. Fearless is Brahman, and he who knows this becomes verily the fearless Brahman.

FIFTH BRAHMANA.

1. Yagnavalkya had two wives, Maitreyi and Katyayani. Of these Maitreyi was conversant with Brahman, but Katyayani possessed such knowledge only as women possess. And Yagnavalkya, when he wished to get ready for another state of life (when he wished to give up the state of a householder, and retire into the forest),

2. Said, 'Maitreyi, verily I am going away from this my house (into the forest). Forsooth, let me make a settlement between thee and that Katyayani.'

3. Maitreyi said: 'My Lord, if this whole earth, full of wealth, belonged to me, tell me, should I be immortal by it, or no?'

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

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

5. Yagnavalkya replied: 'Thou who art truly dear to me, thou hast increased what is dear (to me in thee). Therefore, if you like, Lady, I will explain it to thee, and mark well what I say.'

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

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

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

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

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

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

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

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

may love the Self, therefore the worlds are dear.

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

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

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

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

' Verily, the Self is to be seen, to be heard, to be perceived, to be marked, O Maitreyi! When the Self has been seen, heard, perceived, and known, then all this is known.'

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

'This Brahman-class, this Kshatra-class, these worlds, these Devas, these Vedas, all these beings, this everything, all is that Self.

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

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

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

11. 'As clouds of smoke proceed by themselves out of lighted fire kindled with damp fuel, thus verily, O Maitreyi, has been breathed forth from this great Being what we have as Rig-veda, Yagur-veda, Sama-veda, Atharvangirasas, Itihasa, Purana, Vidya, the Upanishads, Slokas, Sutras, Anuvyakhyanas, Vyakhyanas, what is sacrificed, what is poured out, food, drink, this world and the other world, and all creatures. From him alone all these were breathed forth.

12. 'As all waters find their centre in the sea, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all

sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet, and all the Vedas in speech,-

13. 'As a mass of salt has neither inside nor outside, but is altogether a mass of taste, thus indeed has that Self neither inside nor outside, but is altogether a mass of knowledge; and having risen from out these elements, vanishes again in them. When lie has departed, there is no more knowledge (name), I say, O Maitreyi,í -thus spoke Yagnavalkya.

14. Then Maitreyi said: 'Here, Sir, thou hast landed me in utter bewilderment. Indeed, I do not understand him.'

But he replied: 'O Maitreyi, I say nothing that is bewildering. Verily, beloved, that Self is imperishable, and of an indestructible nature.

15. 'For when there is as it were duality, then one sees the other, one smells the other, one tastes the other, one salutes the other, one hears the other, one perceives the other, one touches the other, one knows the other; but when the Self only is all this, how should he see another, how should he smell another, how should he taste another, how should he salute another, how should he hear another, how should he touch another, how should he know another? How should he know Him by whom he knows all this? That Self is to be described by No, no! He is incomprehensible, for he cannot be comprehended; he is imperishable, for he cannot perish; he is unattached, for he does not attach himself; unfettered, he does not suffer, he does not fail. How, O beloved, should he know the Knower? Thus, O Maitreyi, thou hast been instructed. Thus far goes immortality.' Having said so, Yagnavalkya went away (into the forest).

SIXTH BRAHMANA.

1. Now follows the stem:

1. (We) from Pautimashya,
2. Pautimashya from Gaupavana,
3. Gaupavana from Pautimashya,
4. Pautimashya from Gaupavana,
5. Gaupavana from Kausika,
6. Kausika from Kaundinya,
7. Kaundinya from Sandilya,
8. Sandilya from Kausika and Gautama,
9. Gautama
2. from Agnivesya,
10. Agnivesya from Gargya,
11. Gargya from Gargya,

12. Gargya from Gautama,
13. Gautama from Saitava,
14. Saitava from Parasaryayana,
15. Parasaryayana from Gargyayana,
16. Gargyayana from Uddalakayana,
17. Uddalakayana from Gabalayana,
18. Gabalayana from Madhyandinayana,
19. Madhyandinayana from Saukarayana,
20. Saukarayana from Kashayana,
21. Kashayana from Sayakayana,
22. Sayakayana from Kausikayani,
23. Kausikayani
3. from Ghritakausika,
24. Ghritakausika from Parasaryayana,
25. Parasaryayana from Parasarya,
26. Parasarya from Gatukarnya,
27. Gatukarnya from Asurayana and Yaska,
28. Asurayaita from Travani,
29. Travani from Aupagandhani,
30. Aupagandhani from Asuri,
31. Asuri from Bharadvaga,
32. Bharadvaga from Atreya,
33. Atreya from Manti,
34. Manti from Gautama,
35. Gautama from Gautama,
36. Gautama from Vatsya,
37. Vatsya from Sandilya,
38. Sandilya from Kaisorya Kapya,
39. Kaisorya Kapya from Kumaraharita
40. Kumaraharita from Galava,
41. Galava from Vidarbhi-kaundinya,

42. Vidarbhi - kaundinya from Vatsanapat Babhrava,
43. Vatsanapat Babhrava from Pathi Saubhara,
44. Pathi Saubhara from Ayasya Angirasa,
45. Ayasya Angirasa from Abhuti Tvasotra,
46. Abhuti Tvasotra from Visvarupa Tvasotra,
47. Visvarupa Tvasotra from Asvinau,
48. Asvinau from Dadhyak Atharvana,
49. Dadhyak Atharvana from Atharvan Daiva,
50. Atharvan Daiva from Mrityu Pradhvamsana,
51. Mrityu Pradhvamsana from Pradhvamsana,
52. Pradhvamsana from Ekarshi,
53. Ekarshi from Viprakitti,
54. Viprakitti from Vyashti,
55. Vyashti from Sanaru,
56. Sanaru from Sanatana,
57. Sanatana from Sanaga,
58. Sanaga from Parameshthin,
59. Parameshthin from Brahman,
60. Brahman is Svayambhu, self-existent.

Adoration to Brahman.

FIFTH ADHYAYA.

FIRST BRAHMANA.

1. That (the invisible Brahman) is full, this (the visible Brahman) is full. This full (visible Brahman) proceeds from that full (invisible Brahman). On grasping the fulness of this full (visible Brahman) there is left that full (invisible Brahman).

Om (is) ether, (is) Brahman. 'There is the old ether (the invisible), and the (visible) ether of the atmosphere,' thus said Kauravyayaniputra. This (the Om) is the Veda (the means of knowledge), thus the Brahmanas know. One knows through it all that has to be known.

SECOND BRAHMANA.

1. The threefold descendants of Pragapati, gods, men, and Asuras (evil spirits), dwelt as Brahmakarins (students) with their father Pragapati. Having finished their studentship the gods said: 'Tell us (something), Sir.' He told

them the syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us "Damyata," Be subdued.' 'Yes,' he said, 'you have understood.'

2. Then the men said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us, " Datta," Give.' 'Yes,' he said, 'you have understood.'

3. Then the Asuras said to him: 'Tell us something, Sir.' He told them the same syllable Da. Then he said: 'Did you understand?' They said: 'We did understand. You told us," Dayadharn," Be merciful.' 'Yes,' he said, 'you have understood.'

The divine voice of thunder repeats the same, Da Da Da, that is, Be subdued, Give, Be merciful. Therefore let that triad be taught, Subduing, Giving, and Mercy.

THIRD BRAHMANA.

1. Pragapati is the heart, is this Brahman, is all this. The heart, hridaya, consists of three syllables. One syllable is hri, and to him who knows this, his own people and others bring offerings. One syllable is da, and to him who knows this, his own people and others bring gifts. One syllable is yam' and he who knows this, goes to heaven (svarga) as his world.

FOURTH BRAHMANA.

1. This (heart) indeed is even that, it was indeed the true (Brahman). And whosoever knows this great glorious first-born as the true Brahman, he conquers these worlds, and conquered likewise may that (enemy) be'I yes, whosoever knows this great glorious first-born as the true Brahman; for Brahman is the true.

FIFTH BRAHMANA.

1. In the beginning this (world) was water. Water produced the true, and the true is Brahman. Brahman produced Pragapati, Pragapati the Devas (gods). The Devas adore the true (satyam) alone. This satyam consists of three syllables. One syllable is sa, another t(i), the third yam. The first and last syllables are true, in the middle there is the untrue. This untrue is on both sides enclosed by the true, and thus the true preponderates. The untrue does not hurt him who knows this.

2. Now what is the true, that is the Aditya (the sun), the person that dwells in yonder orb, and the person in the right eye. These two rest on each other, the former resting with his rays in the latter, the latter with his pranas (senses) in the former. When the latter is on the point of departing this life, he sees that orb as white only, and those rays (of the sun) do not return to him.

3. Now of the person in that (solar) orb Bhuh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Ahar (day), and he who knows this, destroys (hanti)

evil and leaves (gahati) it.

4. Of the person in the right eye Bhuh is the head, for the head is one, and that syllable is one; Bhuvah the two arms, for the arms are two, and these syllables are two; Svar the foot, for the feet are two, and these syllables are two. Its secret name is Aham (ego), and he who knows this, destroys (hanti) evil and leaves (gahati) it.

SIXTH BRAHMANA.

1. That person, under the form of mind (manas), being light indeed, is within the heart, small like a grain of rice or barley. He is the ruler of all, the lord of all-he rules all this, whatsoever exists.

SEVENTH BRAHMANA.

1. They say that lightning is Brahman, because lightning (vidyut) is called so from cutting off (vidanat). Whosoever knows this, that lightning is Brahman, him (that Brahman) cuts off from evil, for lightning indeed is Brahman.

EIGHTH BRAHMANA.

1. Let him meditate on speech as a cow. Her four udders are the words Svaha, Vashat, Hanta, and Svadha. The gods live on two of her udders, the svaha and the Vashat, men on the Hanta, the fathers on the Svadha. The bull of that cow is breath (prana), the calf the mind.

NINTH BRAHMANA.

1. Agni Vaisvanara is the fire within man by which the food that is eaten is cooked, i.e. digested. Its noise is that which one hears, if one covers one's ears. When he is on the point of departing this life, he does not hear that noise.

TENTH BRAHMANA.

1. When the person goes away from this world, he comes to the wind. Then the wind makes room for him, like the hole of a carriage wheel, and through it he mounts higher. He comes to the sun. Then the sun makes room for him, like the hole of a Lambara, and through it he mounts higher. He comes to the moon. Then the moon makes room for him, like the hole of a drum, and through it he mounts higher, and arrives at the world where there is no sorrow, no snow. There he dwells eternal years.

ELEVENTH BRAHMANA.

1. This is indeed the highest penance, if a man, laid up with sickness, suffers pain. He who knows this, conquers the highest world.

This is indeed the highest penance, if they carry a dead person into the forest. He who knows this, conquers the highest world.

This is indeed the highest penance, if they place a dead person on the fire. He who knows this, conquers the highest world.

TWELFTH BRAHMANA.

1. Some say that food is Brahman, but this is not so, for food decays without life (prana). Others say that life (prana) is Brahman, but this is not so, for life dries up without food. Then these two deities (food and life), when they have become one, reach that highest state (i.e. are Brahman). Thereupon Pratrída said to his father: 'Shall I be able to do any good to one who knows this, or shall I be able to do him any harm?' The father said to him, beckoning with his hand: 'Not so, O Pratrída; for who could reach the highest state, if he has only got to the oneness of these two?' He then said to him: 'Vi; verily, food is Vi, for all these beings rest (vishtani) on food.' He then said: 'Ram; verily, life is Ram, for all these beings delight (ramante) in life. All beings rest on him, all beings delight in him who knows this.'

THIRTEENTH BRAHMANA.

1. Next follows the Uktha. Verily, breath (prana) is Uktha, for breath raises up (utthapayati) all this. From him who knows this, there is raised a wise son, knowing the Uktha; he obtains union and oneness with the Uktha.

2. Next follows the Yagus. Verily, breath is Yagus, for all these beings are joined in breath. For him who knows this, all beings are joined to procure his excellence; he obtains union and oneness with the Yagus.

3. Next follows the Saman. Verily, breath is the saman, for all these beings meet in breath. For him who knows this, all beings meet to procure his excellence; he obtains union and oneness with the saman.

4. Next follows the Kshatra. Verily, breath is the Kshatra, for breath is Kshatra, i.e. breath protects (trayate) him from being hurt (kshaititoh). He who knows this, obtains Kshatra (power), which requires no protection; he obtains union and oneness with Kshatra.

FOURTEENTH BRAHMANA.

1. The words Bhumi (earth), Antariksha (sky), and Dyū (heaven) form eight syllables. One foot of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three worlds). And he who thus knows that foot of it, conquers as far as the three worlds extend.

2. The Rikas, the Yagumshi, and the Samani form eight syllables. One foot (the second) of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three Vedas, the Rig-veda, Yagur-veda, and sama-veda). And he who thus knows that foot of it, conquers as far as that threefold knowledge extends.

3. The Prana (the up-breathing), the Apana (the down-breathing), and the Vyana (the back-breathing) form eight syllables. One foot (the third) of the Gayatri consists of eight syllables. This (one foot) of it is that (i.e. the three vital breaths). And he who thus knows that foot of it, conquers as far as there is anything that breathes. And of that (Gayatri, or speech) this indeed is the fourth (turiya), the bright (darsata) foot, shining high above the skies. What

is here called turiya (the fourth) is meant for katurtha (the fourth); what is called darsatam padam (the bright foot) is meant for him who is as it were seen (the person in the sun); and what is called paroragas (he who shines high above the skies) is meant for him who shines higher and higher above every sky. And he who thus knows that foot of the Gayatri, shines thus himself also with happiness and glory.

4. That Gayatri (as described before with its three feet) rests on that fourth foot, the bright one, high above the sky. And that again rests on the True (satyam), and the True is the eye, for the eye is (known to be) true. And therefore even now, if two persons come disputing, the one saying, I saw, the other, I heard, then we should trust the one who says, I saw. And the True again rests on force (balam), and force is life (prana), and that (the True) rests on life. Therefore they say, force is stronger than the True. Thus does that Gayatri rest with respect to the self (as life). That Gayatri protects (tatre) the vital breaths (gayas); the gayas are the pranas (vital breaths), and it protects them. And because it protects (tatre) the vital breaths (gayas), therefore it is called Gayatri. And that Savitri verse which the teacher teaches, that is it (the life, the prana, and indirectly the Gayatri); and whomsoever he teaches, he protects his vital breaths.

5. Some teach that Savitri as an Anushtubh verse, saying that speech is Anushtubh, and that we teach that speech. Let no one do this, but let him teach the Gayatri as Savitri. And even if one who knows this receives what seems to be much as his reward (as a teacher), yet this is not equal to one foot of the Gayatri.

6. If a man (a teacher) were to receive as his fee these three worlds full of all things, he would obtain that first foot of the Gayatri. And if a man were to receive as his fee everything as far as this threefold knowledge extends, he would obtain that second foot of the Gayatri. And if a man were to receive as his fee everything whatsoever breathes, he would obtain that third foot of the Gayatri. But that fourth bright foot, shining high above the skies, cannot be obtained by anybody- whence then could one receive such a fee?

7. The adoration of that (Gayatri):

'O Gayatri, thou hast one foot, two feet, three feet, four feet. Thou art footless, for thou art not known. Worship to thy fourth bright foot above the skies.' If one (who knows this) hates some one and says, 'May he not obtain this,' or 'May this wish not be accomplished to him,' then that wish is not accomplished to him against whom he thus prays, or if he says, 'May I obtain this.'

8. And thus Ganaka Vaideha spoke on this point to Budila Asvatarasvi: 'How is it that thou who spakest thus as knowing the Gayatri, hast become an elephant and carriest me?' He answered: 'Your Majesty, I did not know its mouth. Agni, fire, is indeed its mouth; and if people pile even what seems much (wood) on the fire, it consumes it all. And thus a man who knows this, even if he commits what seems much evil, consumes it all and becomes pure, clean, and free from

decay and death.'

FIFTEENTH BRAHMANA.

1. The face of the True (the Brahman) is covered with a golden disk. Open that, O Pushan, that we may see the nature of the True.
2. O Pushan, only seer, Yama (judge), Surya (sun), son of Pragapati, spread thy rays and gather them! The light which is thy fairest form, I see it. I am what he is (viz. the person in the sun).
3. Breath to air and to the immortal! Then this my body ends in ashes. Om! Mind, remember! Remember thy deeds! Mind, remember! Remember thy deeds!
4. Agni, lead us on to wealth (beatitude) by a good path, thou, O God, who knowest all things! Keep far from us crooked evil, and we shall offer thee the fullest praise! (Rv. I, 189, i.)

SIXTH ADHYAYA.

FIRST BRAHMANA.

1. Harih, Om. He who knows the first and the best, becomes himself the first and the best among his people. Breath is indeed the first and the best. He who knows this, becomes the first and the best among his people, and among whomsoever he wishes to be so.
2. He who knows the richest, becomes himself the richest among his people. Speech is the richest. He who knows this, becomes the richest among his people, and among whomsoever he wishes to be so.
3. He who knows the firm rest, becomes himself firm on even and uneven ground. The eye indeed is the firm rest, for by means of the eye a man stands firm on even and uneven ground. He who knows this, stands firm on even and uneven ground.
4. He who knows success, whatever desire he desires, it succeeds to him. The ear indeed is success. For in the ear are all these Vedas successful. He who knows this, whatever desire he desires, it succeeds to him.
5. He who knows the home, becomes a home of his own people, a home of all men. The mind indeed is the home. He who knows this, becomes a home of his own people and a home of all men.
6. He who knows generation, becomes rich in offspring and cattle. Seed indeed is generation. He who knows this, becomes rich in offspring and cattle.
7. These Pranas (senses), when quarrelling together as to who was the best, went to Brahman and said: 'Who is the richest of us?' He replied: 'He by whose departure this body seems worst, he is the richest.'
8. The tongue (speech) departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like unto people, not speaking with the tongue, but breathing with breath,

seeing with the eye, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then speech entered in.

9. The eye (sight) departed, and having been absent for a year, it came back and said: 'How have you been able to live without-me?' They replied: 'Like blind people, not seeing with the eye, but breathing with the breath, speaking with the tongue, hearing with the ear, knowing with the mind, generating with seed. Thus we have lived.' Then the eye entered in.

10. The ear (hearing) departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied : 'Like deaf people, not hearing with the ear, but breathing with the breath, speaking with the tongue, seeing with the eye, knowing with the mind, generating with seed. Thus we have lived.' Then the ear entered in.

11. The mind departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like fools, not knowing with their mind, but breathing with the breath, seeing with the eye, hearing with the ear, generating with seed. Thus we have lived.' Then the mind entered in.

12. The seed departed, and having been absent for a year, it came back and said: 'How have you been able to live without me?' They replied: 'Like impotent people, not generating with seed, but breathing with the breath, seeing with the eye, hearing with the ear, knowing with the mind. Thus we have lived.' Then the seed entered in.

13. The (vital) breath, when on the point of departing, tore up these senses, as a great, excellent horse of the Sindhu country might tare up the pegs to which he is tethered. They said to him: 'Sir, do not depart. We shall not be able to live without thee.' He said: 'Then make me an offering.' They said: 'Let it be so.'

14. Then the tongue said: 'If I am the richest, then thou art the richest by it.' The eye said : 'If I am the firm rest, then thou art possessed of firm rest by it.' The ear said: 'If I am success, then thou art possessed of success by it.' The mind said: 'If I am the home, thou art the home by it.' The seed said: 'If I am generation, thou art possessed of generation by it.' He said: 'What shall be food, what shall be dress for me?'

They replied: 'Whatever there is, even unto dogs, worms, insects, and birds, that is thy food, and water thy dress. He who thus knows the food of Ana (the breath), by him nothing is eaten that is not (proper) food, nothing is received that is not (proper) food. Srotriyas (Vedic theologians) who know this, rinse the mouth with water when they are going to eat, and rinse the mouth with water after they have eaten, thinking that thereby they make the breath dressed (with water).'

SECOND BRAHMANA.

1. Svetaketu Aruneya went to the settlement of the Pankalas. He came near to

Pravahana Gaivali, who was walking about (surrounded by his men). As soon as he (the king) saw him, he said: 'My boy!' Svetaketu replied: 'Sir!'

Then the king said: 'Have you been taught by your father!' 'Yes,' he replied.

2. The king said: 'Do you know how men, when they depart from here, separate from each other?'

'No,' he replied.

'Do you know how they come back to this world?' 'No,' he replied.

'Do you know how that world does never become full with the many who again and again depart thither?' 'No,' he replied.

'Do you know at the offering of which libation the waters become endowed with a human voice and rise and speak?' 'No,' he replied.

'Do you know the access to the path leading to the Devas and to the path leading to the Fathers, i.e. by what deeds men gain access to the path leading to the Devas or to that leading to the Fathers? For we have heard even the saying of a Rishi: "I heard of two paths for men, one leading to the Fathers, the other leading to the Devas. On those paths all that lives moves on, whatever there is between father (sky) and mother (earth)."'

Svetaketu said: 'I do not know even one of all these questions.'

3. Then the king invited him to stay and accept his hospitality. But the boy, not caring for hospitality, ran away, went back to his father, and said: 'Thus then you called me formerly well-instructed!' The father said: 'What then, you sage?' The son replied: 'That fellow of a Raganya asked me five questions, and I did not know one of them.'

'What were they?' said the father.

'These were they,' the son replied, mentioning the different heads.

4. The father said: 'You know me, child, that whatever I know, I told you. But come, we shall go thither, and dwell there as students.'

'You may go, Sir,' the son replied.

Then Gautama went where (the place of) Pravahana Gaivali was, and the king offered him a seat, ordered water for him, and gave him the proper offerings. Then he said to him: 'Sir, we offer a boon to Gautama.'

5. Gautama said: 'That boon is promised to me; tell me the same speech which you made in the presence of my boy.'

6. He said: 'That belongs to divine boons, name one of the human boons.'

7. He said: 'You know well that I have plenty of gold, plenty of cows, horses, slaves, attendants, and apparel; do not heap on me I what I have already in plenty, in abundance, and superabundance.'

The king said: 'Gautama, do you wish (for instruction from me) in the proper

way?í

Gautama replied: 'I come to you as a pupil.'

In word only have former sages (though Brahmans) come as pupils (to people of lower rank), but Gautama actually dwelt as a pupil (of Pravahana, who was a Raganya) in order to obtain the fame of having respectfully served his master.

8. The king said: 'Do not be offended with us, neither you nor your forefathers, because this knowledge has before now never dwelt with any Brahmana. But I shall tell it to you, for who could refuse you when you speak thus?

9. 'The altar (fire), O Gautama, is that world (heaven); the fuel is the sun itself, the smoke his rays, the light the day, the coals the quarters, the sparks the intermediate quarters. On that altar the Devas offer the sraddha libation (consisting of water) . From that oblation rises Soma, the king (the moon).

10. 'The altar, O Gautama, is Parganya (the god of rain); the fuel is the year itself, the smoke the clouds, the light the lightning, the coals the thunderbolt, the sparks the thunderings. On that altar the Devas offer Soma, the king (the moon). From that oblation rises rain.

11. 'The altar, O Gautama, is this world; the fuel is the earth itself, the smoke the fire, the light the night, the coals the moon, the sparks the stars. On that altar the Devas offer rain. From that oblation rises food.

12. 'The altar, O Gautama, is man; the fuel the opened mouth, the smoke the breath, the light the tongue, the coals the eye, the sparks the ear. On that altar the Devas offer food. From that oblation rises seed.

13. 'The altar, O Gautama' is woman'. On that altar the Devas offer seed. From that oblation rises man. He lives so long as he lives, and then when he dies,

14. 'They take him to the fire (the funeral pile), and then the altar-fire is indeed fire, the fuel fuel, the smoke smoke, the light light, the coals coals, the sparks sparks. In that very altar-fire the Devas offer man, and from that oblation man rises, brilliant in colour.

15. 'Those who thus know this (even Grihasthas), and those who in the forest worship faith and the True (Brahman Hiranyagarbha), go to light (arkis), from light to day, from day to the increasing half, from the increasing half to the six months when the sun goes to the north, from those six months to the world of the Devas (Devaloka), from the world of the Devas to the sun, from the sun to the place of lightning. When they have thus reached the place of lightning a spirit comes near them, and leads them to the worlds of the (conditioned) Brahman. In these worlds of Brahman they dwell exalted for ages. There is no returning for them.

16. 'But they who conquer the worlds (future states) by means of sacrifice, charity, and austerity, go to smoke, from smoke to night, from night to the

decreasing half of the moon, from the decreasing half of the moon to the six months when the sun goes to the south, from these months to the world of the fathers, from the world of the fathers to the moon. Having reached the moon, they become food, and then the Devas feed on them there, as sacrificers feed on Soma, as it increases and decrea. But when this (the result of their good works on earth) ceases, they return again to that ether, from ether to the air, from the air to rain, from rain to the earth. And when they have reached the earth, they become food, they are offered again in the altar-fire, which is man (see 11), and thence are born in the fire of woman. Thus they rise up towards the worlds, and go the same round as before.

'Those, however, who know neither of these two paths, become worms, birds, and creeping things.'

THIRD BRAHMANA.

1.If a man wishes to reach greatness (wealth for performing sacrifices), he performs the upasad rule during twelve days (i.e. he lives on small quantities of milk), beginning on an auspicious day of the light half of the moon during the northern progress of the sun, collecting at the same time in a cup or a dish made of Udumbara wood all sorts of herbs, including fruits. He sweeps the floor (near the house-altar, avasathya), sprinkles it, lays the fire, spreads grass round it according to rule, prepares the clarified butter (agya), and on a day, presided over by a male star (nakshatra), after having properly mixed the Mantha (the herbs, fruits, milk, honey, &c.), he sacrifices (he pours agya into the fire), saying'-: 'O Gatavedas, whatever adverse gods there are in thee, who defeat the desires of men, to them I offer this portion; may they, being pleased, please me with all desires.' Svaha!

'That cross deity who lies down, thinking that all things are kept asunder by her, I worship thee as propitious with this stream of ghee.' Svaha!

2. He then says, Svaha to the First, Svaha to the Best, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Breath, Svaha to her who is the richest, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Speech, Svaha to the Support, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha the Eye, Svaha to Success, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Ear, Svaha, to the Home, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Mind, Svaha to offspring, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha toSeed, pours ghee into the fire, and throws what remains into the Mantha (mortar).

3. He then says, Svaha to Agni (fire), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Soma, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuh (earth), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhuvah (sky), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svah (heaven), Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Bhur, Bhuvah, Svah, Svaha, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Brahman (the priesthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Kshatra (the knighthood), pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Past, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Future, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to the Universe, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to all things, pours ghee into the fire, and throws what remains into the Mantha (mortar).

He then says, Svaha to Pragapati, pours ghee into the fire, and throws what remains into the Mantha (mortar).

4. Then he touches it (the Mantha, which is dedicated to Prana, breath), saying: 'Thou art fleet (as breath). Thou art burning (as fire). Thou art full (as Brahman). Thou art firm (as the sky). Thou art the abode of all (as the earth). Thou hast been saluted with Hin (at the beginning of the sacrifice by the prastotri). Thou art saluted with Hin (in the middle of the sacrifice by the prastotri). Thou hast been sung (by the udgatri at the beginning of the sacrifice). Thou art sung (by the udgatri in the middle of the sacrifice). Thou hast been celebrated (by the adhvaryu at the beginning of the sacrifice). Thou art celebrated again (by the agnidhra in the middle of the sacrifice). Thou art bright in the wet (cloud). Thou art great. Thou art powerful. Thou art food (as Soma). Thou art light (as Agni, fire, the eater). Thou art the end. Thou art the absorption (of all things).'

5. Then he holds it (the Mantha) forth, saying: 'Thou knowest all, we know thy greatness. He is indeed a king, a ruler, the highest lord. May that king, that

ruler make me the highest lord.'

6. Then he eats it, saying: 'Tat savitur varenyam (We meditate on that adorable light) - The winds drop honey for the righteous, the rivers drop honey, may our plants be sweet as honey! Bhuh (earth) Svaha!

'Bhargo devasya dhimahi (of the divine Savitri) - May the night be honey in the morning, may the air above the earth, may heaven, our father, be honey! Bhuvah (sky) Svaha!

'Dhiyo yo nah prokodayat (who should rouse our thoughts) - May the tree be full of honey, may the sun be full of honey, may our cows be sweet like honey! Svah (heaven) Svaha!'

He repeats the whole Savitri verse, and all the verses about the honey, thinking, May I be all this! Bhur, Bhuvah, Svah, Svaha! Having thus swallowed all, he washes his hands, and sits down behind the altar, turning his head to the East. In the morning he worships Aditya (the sun), with the hymn, 'Thou art the best lotus of the four quarters, may I become the best lotus among men.' Then returning as he came, he sits down behind the altar and recites the genealogical list.

7. Uddalaka Aruni told this (Mantha-doctrine) to his pupil Vagasaneya Yagnavalkya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

8. Vagasaneya Yagnavalkya told the same to his pupil Madhuka Paingya, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

9. Madhuka Paingya told the same to his pupil Kula Bhagavitti, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

10. Kula Bhagavitti told the same to his pupil Ganaki Ayasthuna, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

11. Ganaki Ayasthuna told the same to his pupil Satyakama Gabala, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

12. Satyakama Gabala told the same to his pupils, and said: 'If a man were to pour it on a dry stick, branches would grow, and leaves spring forth.'

Let no one tell this to any one, except to a son or to a pupil.

13. Four things are made of the wood of the Udumbara tree, the sacrificial ladle (sruva), the cup (kamasa), the fuel, and the two churning sticks.

There are ten kinds of village (cultivated) seeds, viz. rice and barley (brihiyavas), sesamum and kidney-beans (tilamashas), millet and panic seed (anupriyangavas), wheat (godhumas), lentils (masuras), pulse (khalvas), and

vetches (khalakulas). After having ground these he sprinkles them with curds (dadhi), honey, and ghee, and then offers (the proper portions) of clarified butter (agya).

FOURTH BRAHMANA.

1. The earth is the essence of all these things, water is the essence of the earth plants of water, flowers of plants, fruits of flowers, man of fruits, seed of man.

2. And Pragapati thought, let me make an abode for him, and he created a woman (Satarupa).

Tam srishivadha upasta, tasmāt striyam adha upasita. Sa etam prakam gravanam atmana eva samudaparayat, tenainam abhyasrigat.

3. Tasya vedir upastho, lomani barhis, karmadhishavane, samiddho madhyatas, tau mushkau. Sa yavan ha vai vagapeyena yagamanasya loko bhavati tavan asya loko bhavati ya evam vidvan adhopahasam karaty a sa strinam sukritam vringkte 'tha ya idam avidvan adhopahasam karaty asya striyah sukritam vringate.

4. Etad dha sma vai tadvidvan Uddalaka Arunir ahaitad dha sma vai tadvidvan Nako Maudgalya ahaitad dha sma vai tadvidvan Kumaraharita aha, bahavo maryā brahmanayana nirindriya visukrito'smal lokat prayanti ya idam avidvamso 'dhopahasam karantiti. Bahu va idam suptasya va gagrato va retah skandati,

5. Tad abhimrised anu va mantrayeta yan me 'dya retak prithivim askantsid yad oshadhir apy asarad yad apah, idam aham tad reta adade punar mam aitv indriyam punas tegah punar bhagah, punar agnayo dhishnya yathasthanam kalpantam, ity anamikangushthabhyam adayantaretia stanau va bhruvau va nimringyat.

6. If a man see himself in the water, he should recite the following verse:
'May there be in me splendour, strength, glory, wealth, virtue.'

She is the best of women whose garments are pure. Therefore let him approach a woman whose garments are pure, and whose fame is pure, and address her.

7. If she do not give in, let him, as he likes, bribe her (with presents). And if she then do not give in, let him, as he likes, beat her with a stick or with his hand, and overcome her, saying: 'With manly strength and glory I take away thy glory,'-and thus she becomes unglorious.

8. If she give in, he says: 'With manly strength and glory I give thee glory,' - and thus they both become glorious.

9. Sa yam ikkhet kamayeta meti tasyam artham nishtaya mukhena mukham sandhayopastham asya abhimrisya gaped angadangat sambhavasi hridayad adhi gayase, sa tvam angakashayo 'si digdhaviddham iva madayemam amum mayiti.

10. Atha yam ikkhen na garbham dadhiteti tasyam artham nishiaya mukhena mukham sandhayabhipranyapanyad indriyena te retasa reta adada ity areta o eva bhavati.

11. Atha yam ikkhed garbham dadhiteti tasyam artham nishtaya mukhena mukham sandhayapanyabhipranyad indriyena te retasa reta adadhamiti garbhiny eva

bhavati.

12. Now again, if a man's wife has a lover and the husband hates him, let him (according to rule) place fire by an unbaked jar, spread a layer of arrows in inverse order, anoint these three arrow-heads with butter in inverse order, and sacrifice, saying: 'Thou hast sacrificed in my fire, I take away thy up and down breathing, I here.'

'Thou hast sacrificed in my fire, I take away thy sons and cattle, I here.'

'Thou hast sacrificed in my fire, I take away thy sacred and thy good works, I here.'

'Thou hast sacrificed in my fire, I take away thy hope and expectation, I here.'

He whom a Brahmana who knows this curses, departs from this world without strength and without good works. Therefore let no one wish even for sport with the wife of a Srotriya who knows this, for he who knows this, is a dangerous enemy.

13. When the monthly illness seizes his wife, she should for three days not drink from a metal vessel, and wear a fresh dress. Let no Vrishala or Vrishali (a Sudra man or woman) touch her. At the end of the three days, when she has bathed, the husband should make her pound rice.

14. And if a man wishes that a white son should be born to him, and that he should know one Veda, and live to his full age, then, after having prepared boiled rice with milk and butter, they should both eat, being fit to have offspring.

15. And if a man wishes that a reddish son with tawny eyes should be born to him, and that he should know two Vedas, and live to his full age, then, after having prepared boiled rice with coagulated milk and butter, they should both eat, being fit to have offspring.

16. And if a man wishes that a dark son should be born to him with red eyes, and that he should know three Vedas, and live to his full age, then, after having prepared boiled rice with water and butter, they should both eat, being fit to have offspring.

17. And if a man wishes that a learned daughter should be born to him, and that she should live to her full age, then, after having prepared boiled rice with sesamum and butter, they should both eat, being fit to have offspring.

18. And if a man wishes that a learned son should be born to him, famous, a public man, a popular speaker, that he should know all the Vedas, and that he should live to his full age, then, after having prepared boiled rice with meat and butter, they should both eat, being fit to have offspring. The meat should be of a young or of an old bull.

19. And then toward morning, after having, according to the rule of the Sthalipaka (pot-boiling), performed the preparation of the Agya (clarified

butter'), he sacrifices from the Sthalipaka bit by bit, saying: 'This is for Agni, Svaha! This is for Anumati, Svaha! This is for the divine Savitri, the true creator, Svaha!' Having sacrificed, he takes out the rest of the rice and eats it, and after having eaten, he gives it to his wife. Then he washes his hands, fills a water-jar, and sprinkles her thrice with it, saying: ' Rise hence, O Visvasu, seek another blooming girl, a wife with her husband.'

20. Then he embraces her, and says: 'I am Ama (breath), thou art Sa (speech). Thou art Sa (speech), I am Ama (breath). I am the saman, thou art the Rik. I am the sky, thou art the earth. Come, let us strive together, that a male child may be begotten.'

21. Athasya uru vihapayati, vigihitham dyavaprithivi iti tasyam artham nishtaya mukhena mukham sandhaya trir enam anulomam anumarshti, Vishnur yonim kalpayatu, Tvashta rupani pimsatu, asinkatu Pragapatir Dhata garbham dadhatu te. Garbham dhehi Sinivali, garbham dhehi prithushtuke, garbham te Asvinau devav adhattam pushkarasragau.

22. Hiranmayi arani yabhyam nirmanthatam asvinau, tam te garbham havamahe dasame masi suitave. Yathagnigarbha prithivi, yatha dyaur indrena garbhini, vayur disam yatha garbha evam garbham dadhami te esav iti.

23. Soshyantim adbhira abhyukshati. Yatha vayuh pushkarinim samingayati sarvatah, eva te garbha egatu sahavaitu garayuna. Indrasyayam vragah kritah sargalah saparisrayah, tam indra nirgahi garbhena savaram saheti.

24. When the child is born, he prepares the fire, places the child on his lap, and having poured prishadagya, i.e. dadhi (thick milk) mixed with ghrita (clarified butter) into a metal jug, he sacrifices bit by bit of that prishadagya, saying: 'May I, as I increase in this my house, nourish a thousand! May fortune never fail in his race, with offspring and cattle, Svaha!'

'I offer to thee. in my mind the vital breaths which are in me, Svaha!,'

'Whatever in my work I have done too much, or whatever I have here done too little, may the wise Agni Svishtakrit make this right and proper for us, Svaha!'

25. Then putting his mouth near the child's right ear, he says thrice, Speech, speech! After that he pours together thick milk, honey, and clarified butter, and feeds the child with (a ladle of) pure gold, saying: 'I give thee Bhuh, I give thee Bhuvah, I give thee Svah. Bhur, Bhuvah, Svah, I give thee all.'

26. Then he gives him his name, saying: 'Thou art Veda;' but this is his secret name.

27. Then he hands the boy to his mother and gives him her breast, saying: 'O Sarasvat, that breast of thine which is inexhaustible, delightful, abundant, wealthy, generous, by which thou cherishest all blessings, make that to flow here.'

28. Then he addresses the mother of the boy:

'Thou art Ila Maitravaruni: thou strong woman hast born a strong boy. Be thou blessed with strong children thou who hast blessed me with a strong child.'

And they say of such a boy: 'Ah, thou art better than thy father; ah, thou art better than thy grandfather. Truly he has reached the highest point in happiness, praise, and Vedic glory who is born as the son of a Brahmana that knows this.'

FIFTH BRAHMANA.

1. Now follows the stem:

1. Pautimashiputra from Katyayaniputra,
2. Katyayaniputra from Gotamiputra,
3. Gotamiputra from Bharadvagiputra,
4. Bharadvagiputra from Parasariputra,
5. Parasariputra from Aupasvatiputra,
6. Aupasvatiputra from Parasariputra,
7. Parasariputra from Katyayaniputra,
8. Katyayaniputra from Kausikiputra,
9. Kausikiputra from Alambiputra and Vaiyaghrapadiputra,
10. Alambiputra and Vaiyaghrapadiputra from Kanviputra,
11. Kanviputra from Kapiputra,
12. Kapiputra
2. from Atreyiputra,
13. Atreyiputra from Gautamiputra,
14. Gautamiputra from Bharadvagiputra,
15. Bharadvagiputra from Parasariputra,
16. Parasariputra from Vatsiputra,
17. Vatsiputra from Parasariputra,
18. Parasariputra from Varkaruitiputra'
19. Varkarunitiputra from Varkarunitiputra,
20. Varkaruitiputra from Artabhagiputra,
21. Artabhagiputra from Saungiputra,
22. Saungiputra from Sankritiputra,
23. Sankritiputra from Alambayaniputra,

24. Alambayaniputra from Alambiputra,
25. Alambiputra from Gayantiputra,
26. Gayantiputra from Mandukayaniputra,
27. Mandukayaniputra from Mandtikiputra,
28. Mandtikiputra from Sandiliputra,
29. Sandiliputra from Rathitariputra,
30. Rathitariputra from Bhaiukiputra,
31. Bhalukiputra from Kraunkikiputra,
32. Kraunkikiputra from Vaittabhatiputra
33. Vaittabhatiputra from Karsakeyiputra,
34. Karsakeyiputra from Prakinayogiputra,
35. Prakinayogiputra from Sankiviputra,
36. Sangiviputra from Prasnitputra Asurivasin,
37. Prasniputra Asurivasin from Asurayana,
38. Asurayana from Asuri,
39. Asuri
3. from Yagnavalkya,
40. Yagnavalkya from Uddalaka,
41. Uddalaka from Aruna,
42. Aruna from Upavesi,
43. Upavesi from Kusri,
44. Kusri from Vagasravas,
45. Vagasravas from Gihvavat Vadhyoga,
46. Gihvavat Vadhyoga from Asita Varshagana,
47. Asita Varshagana from Harita Kasyapa,
48. Harita Kasyapa from Silpa Kasyapa,
49. Silpa Kasyapa from Kasyapa Naidhruvi,
50. Kasyapa Naidhruvi from Vak,
51. Vak from Ambhini,
52. Ambhini from Aditya, the Sun.

As coming from Aditya, the Sun, these pure Yagus verses have been proclaimed by Yagnavalkya Vagasaneya.

4. The same as far as Sangiviputra (No. 36), then
36. Sangiviputra from Mandukayani,
37. Mandukayani from Mandavya,
38. Mandavya from Kautsa,
39. Kautsa from Mahitthi,
40. Mahitthi from Vamakakshayana,
41. Vamakakshayana from Sandilya,
42. Sandilya from Vatsya,
43. Vatsya from Kusri,
44. Kusri from Yagntavakas Ragastambayana,
45. Yagntavakas Ragastambayana from Tura Kavasheya,
46. Tura Kavasheya from Pragapati,
47. Pragapati from Brahman,
48. Brahman is Svayambhu, self-existent.

Adoration to Brahman!