

he who knows this departs from this world, then he passes into that body composed of the metres, stomas, vital airs, and deities ; and verily having become composed of all that, he who, knowing this, performs this sacrificial work, or he who even knows it, ascends upwards.

THIRD BRĀHMANA.

1. The Year, doubtless, is the same as Death, for he¹ it is who, by means of day and night, destroys the life of mortal beings, and then they die : therefore the Year is the same as Death ; and whosoever knows this Year (to be) Death, his life that (year) does not destroy, by day and night, before old age, and he attains his full (extent of) life.

2. And he, indeed, is the Ender, for it is he who, by day and night, reaches the end of the life of mortals, and then they die : therefore he is the Ender, and whosoever knows this Year, Death, the Ender, the end of his life that (Year) does not reach, by day and night, before old age, and he attains his full (extent of) life.

3. The gods were afraid of this Pragāpati, the Year, Death, the Ender, lest he, by day and night, should reach the end of their life.

4. They performed these sacrificial rites—the Agnihotra, the New and Full-moon sacrifices, the Seasonal offerings, the animal sacrifice, and the Soma-sacrifice : by offering these sacrifices they did not attain immortality.

5. They also built a fire-altar,—they laid down

¹ Father Time, Pragāpati.

unlimited enclosing-stones, unlimited Yagushmati (bricks), unlimited Lokamprinā (bricks), even as some lay them down to this day, saying, 'The gods did so.' They did not attain immortality.

6. They went on praising and toiling, striving to win immortality. Pragāpati then spake unto them, 'Ye do not lay down (put on me) all my forms; but ye either make (me) too large or leave (me) defective: therefore ye do not become immortal.'

7. They spake, 'Tell thou us thyself, then, in what manner we may lay down all thy forms!'

8. He spake, 'Lay ye down three hundred and sixty enclosing-stones, three hundred and sixty Yagushmati (bricks), and thirty-six thereunto; and of Lokamprinā (bricks) lay ye down ten thousand and eight hundred; and ye will be laying down all my forms, and will become immortal.' And the gods laid down accordingly, and thereafter became immortal.

9. Death spake unto the gods, 'Surely, on this wise all men will become immortal, and what share will then be mine?' They spake, 'Henceforward no one shall be immortal with the body: only when thou shalt have taken that (body) as thy share, he who is to become immortal either through knowledge, or through holy work, shall become immortal after separating from the body.' Now when they said, 'either through knowledge or through holy work,' it is this fire-altar that is the knowledge, and this fire-altar that is the holy work.

10. And they who so know this, or they who do this holy work, come to life again when they have died, and, coming to life, they come to immortal life. But they who do not know this, or do not do this

holy work, come to life again when they die, and they become the food of him (Death) time after time.

11. But when he builds the fire-altar, he thereby gains Agni, Pragâpati, the Year, Death, the Ender, whom the gods gained; it is him he lays down, even as the gods thus laid him down.

12. By the enclosing-stones he gains his nights; by the Yagushmatt (bricks) his days, half-moons, months, and seasons; and by the Lokamprinâs the muhûrtas (hours).

13. Thus the enclosing-stones, supplying the place of nights, are made the (means of) gaining the nights, they are the counterpart of the nights: there are three hundred and sixty of them, for there are three hundred and sixty nights in the year. Of these, he lays twenty-one round the Gârhapatya, seventy-eight round the Dhishnya hearths, and two hundred and sixty-one round the Âhavantiya.

14. Then the Yagushmatt (bricks with special formulas):—the grass-bunch, the (four) clod-bricks, the lotus-leaf, the gold plate and man, the two spoons, the naturally-perforated (brick), the dûrvâ-brick, the (one) dviyagus, two retâhsik, a visvagyotis, two seasonal ones, an ashâdhâ, the tortoise, the mortar and pestle, the fire-pan, the five victims' heads, fifteen apasyâs, five khandasyâs, fifty prânabhrits—these ninety-eight are (in) the first layer.

15. Then the second (layer):—five asvints, two seasonal ones, five vaisvadevts, five prânabhrits, five apasyâs, nineteen vayasyâs—these forty-one are (in) the second layer.

16. Then the third (layer):—the naturally-perforated one, five regional ones, a visvagyotis, four seasonal ones, ten prânabhrits, thirty-six khandasyâs,